

THE Commission

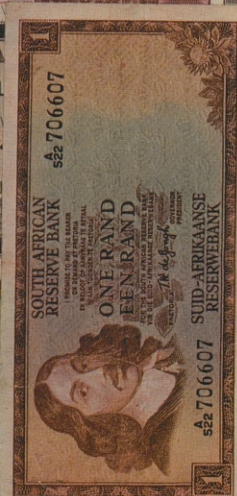
Southern Baptist Foreign Missions Journal • March 1972



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THE Commission

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*Dear Sir:
God wants me
to be a missionary'*

BY LELAND WEBB

JOANN is 15. She has attended Sunday School most of her life. Last summer she went to a GA camp.

A month ago, during revival services at her church, Joann responded at the invitation. She told the church she feels God is calling her to foreign missions.

"The Lord has spoken to my heart and called me to be a missionary to the foreign fields," she wrote in a letter to the Foreign Mission Board. "I have talked to my pastor many times, and he told me I should write you. . . . Please write back and give me some information."

The name Joann is fictitious. The situation is a composite. But the letter is real. It is one among many like it that come to the Board.

What will become of Joann?

As she furthers her education she may find her vocational interest changing. She may then wonder what her "call" meant.

She may graduate from college, fall in love, and become a wife and mother. Even though she feels certain that marriage is right for her, she may still secretly harbor a festering guilt that she somehow failed in her commitment.

Or she may continue to mature in her understanding of God's will, complete her formal education, and in her mid-20s actually enter mission service overseas.

The continuing nurture of Joann's interest in God's work and the counsel she receives concerning her commitment to his will are crucial.

Some people, sometimes for personal reasons, may try to discourage her from exploring the possibility of mission service.

Others, always reminding Joann of her "promise," unwisely may push

her toward a missions vocation, despite her own maturing judgment and understanding. Unfortunately, many well-meaning but ill-advised Christians insist on romanticizing foreign mission service, placing it on a pedestal above any other type of Christian witness.

Counselors of young persons need to keep in mind that probably fewer than one out of ten individuals who at some time feel what they believe is a call to missions will actually enter foreign mission service.

IF Joann turns to her pastor for counsel, he may suggest that she write the Foreign Mission Board. That's good advice, for the missionary personnel department of the Board can be of help.*

When a letter from a young person who has not yet graduated from college arrives at Foreign Mission Board offices, it is referred to the student section of the missionary personnel department. Members of the student section staff will consider the inquiry solemnly and offer down-to-earth suggestions on what the correspondent should do next.

Staff members do not set out to enlist future missionaries. Neither do they try to talk young people out of a decision. What the staff attempt to do is to assist young people in coming to interpret God's continuing leadership toward the vocation best for them as individuals.

"We want to help young people view the call of God as dynamic, not static," emphasized Stanley A. Nelson, who heads the student section.

Nelson, an associate secretary in the personnel department, has as a major responsibility the direction of the Missionary Journeyman Program. Consequently, much of the letter writing to young inquirers has been assigned to Mrs. Barbara Jackson, his assistant for more than a year.

When someone like Joann writes the student section, Nelson and Mrs. Jackson start with the assumption that the writer has sincerely shared what is vital to him.

"We do not attempt to make the letter writers fit into any mold de-

vised for future missionaries," noted Mrs. Jackson.

"Our philosophy is to accept their statement of commitment or desire to serve at face value and to begin working with them where they are. We consider our correspondence with young people to be a three-fold ministry: to offer counsel and

alous, talented, and a member of many clubs.

Their letters may read like this: "I am writing because I believe God is calling me to be a missionary. I am 16 years old. During the next few years I will need to be preparing myself for service and would like to keep in touch with



guidance, information concerning mission opportunities and Foreign Mission Board requirements, and a theological interpretation of the call."

About 250 letters a month come to the student section. Perhaps 100 of these will be from individuals who have already communicated with the Board; the others will be from young persons making their initial contact or from pastors or others referring names of young people interested in missions.

The writer is more likely to be Joann than John. Of college-age young persons who write, women outnumber men two to one; among correspondents still in high school, the ratio is five girls to one boy.

"Since religious commitment for a boy customarily leads to the pastoral ministry, he does not usually write us," explained Mrs. Jackson. On the other hand, "The missionary career is traditionally seen as suitable for a girl, and for girls there is a lack of other religious careers to identify with, especially in rural and small churches."

Individuals are generally from 14 to 16 years of age when they first contact the student section. If Joann matches the average, she is an A and B student, conscientious, metic-

you. I need to know how to get ready to serve. . . ."

Or this one:

"I have dedicated my life to Christ—career, friends, future, everything—to be used through him and by him to the best of my ability. I do want God's will in my life, and I believe it may be foreign missions. . . . I know not what the future holds for me, but my Heavenly Father does, and he will lead me if I trust him."

WHO are the writers? "They are," summarized Mrs. Jackson, "the young people who stream down the aisles at Ridgecrest and Glorieta. Or the children who get a vision of missions in GA or RA work. Or the college students who idealistically want to serve mankind. Or the young people in churches who have found satisfaction in church work and believe they would have a meaningful life doing it full-time. Or the ex-GI who has seen the world's desolation and wants to go back equipped to tell of Christ."

"The commitment they have made is a part of the growing-up process: seeing self as an important person in relation to God and their fellow man. The writers are idealistic, im-

*Baptist young persons 13 years of age and older who are considering missions as a vocational choice are invited to make written contact with the Foreign Mission Board. Correspondence with the Board carries with it no obligation or commitment. The Board simply stands ready to assist individuals with information and counsel as requested. Address: Department of Missionary Personnel, Foreign Mission Board, Box 6597, Richmond, Va. 23230.

pressionable, emotional, and sensitive. They have needs: to be somebody, to gain approval, to have a direction, a goal, a dream. Their call is actually an act of commitment." The student section's procedure in dealing with inquirers reflects its philosophy.

First, there is effort to make the commitment meaningful by suggesting actions that require discipline. The young person is asked to complete an information form and to write a life sketch. He also is encouraged to correspond with the missionary personnel department at least once a year.

Second, the staff lets time assist in a maturing process. Every name stays on the mailing list three years from the date of the last letter. The student section sends out appropriate follow-up letters occasionally and tries to answer questions realistically. There is emphasis that all decisions be the young person's own.

Third, the staff strives to keep the challenge of overseas service before the young person as an option. This is done through a complimentary subscription to **The Commission** and through sending pertinent brochures. College students receive a newsletter. Department staff members occasionally participate in conferences in various parts of the U.S., where individuals may contact them personally.

Fourth, in its correspondence and other materials the personnel department encourages young persons to take part in church activities, in the campus Baptist Student Union, and in direct outreach projects.

There is growing cooperation between the department and the Program of Vocational Guidance of the Baptist Sunday School Board, Nashville, Tennessee. This includes cross-referral of individuals' names and a shared use of career pamphlets produced by each agency.

Questions and problems posed in the letters received fall into several categories: vocational guidance, mission opportunities, biblical interpretation or theology, moral questions, health and emotional problems, family problems, and doubt concerning call.

Perhaps counsel on the meaning of "call" meets as deep a need as any. Letters from the student section approach the topic gently, viewing

call as growing and changing as God's will is more clearly revealed. (See box below.)

Mrs. Jackson would resist any such title as the Board's "Dear Abby," but she deals in warm Christian interest with various queries, some of which have little direct bearing on missions.

ONCE in a while a correspondent will seek counsel concerning a severe family problem. The student section's assignment is not to be personal counselor, but these written pleas for help could hardly be ignored.

On the contrary, Nelson and Mrs. Jackson look upon correspondents not as numbers to be assigned to a prospect category, but as individuals—each different, each human, each with distinct needs. Thus the replies

are never flippant and never dismiss lightly a problem both deeply real and currently important to the one who wrote.

Letter writing is part of the student section's effort to minister to the whole person—whether or not the young correspondent eventually persists in the direction of foreign missions.

The student section sees its ministry as a team effort, realizing the limitations of counsel by mail. For specific assistance, a young person may be urged to talk with his pastor, school guidance counselor, or other individual who can offer pertinent help. The student section at times makes referrals concerning a young person to a pastor, to a regional representative of the Board's missionary personnel department, or perhaps to a social

Calling: A Theological View

What does it mean to be called?

The one essential calling is the call to be a Christian. God calls all men to discipleship, to commitment to a Person. To limit the call to the missionary or the pastor is a serious perversion of the gospel. All believers are called to a life of commitment, with the responsibilities which go with it: worship and fellowship with other believers, serving (ministering), teaching, witnessing by word, deed, and total life.

The vocation to follow Christ means to be a Christian in all aspects of life: a relationship with people based on love and concern, an attitude of service, a dedication of mind and abilities, and an understanding of self as an agent of reconciliation in communicating love, justice, salvation.

The call to salvation, commitment, and discipleship, and the call to serve in a particular way in a particular place must be seen in the context of the fellowship of believers who welcome the decision, affirm its validity, and provide spiritual and material support and guidelines consistent with the aims of the church.

Today's concept of a division between clergy and laity is not found in the Scriptures. This is an arbitrary distinction that developed late in Christian history. Further, the concept of religious vs. secular is contrary to biblical thought. To the Hebrew and to the Christian all of life

is of God—created, sustained, and directed by him.

Hence, though there are many occupations and professions, there is only one calling: to follow Christ in commitment in our family life, our church responsibilities, our daily toil. One's occupation is thus seen as an arena for living out one's faith as one accepts responsibility and discipline, as problems are faced ethically, and as persons are dealt with as friends and brothers.

There are provisions for specialized ministry in the Scripture (Ephesians 4). These are for the "equipping of the saints (i.e., all believers), the work of ministering, and for building up the body of Christ." Today, missionaries, pastors, teachers, and other specialists continue to be called because of the need presented, the possession of spiritual gifts, and the empowering of the Spirit. The call to missions is a call to a location, a place of self-fulfillment and service to a world in need of the gospel.

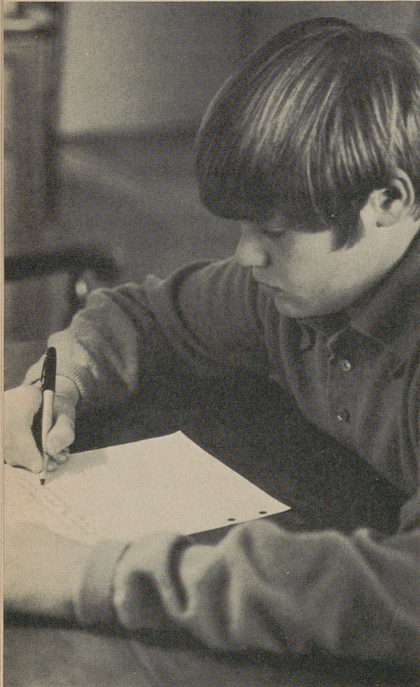
Thus, the general call to follow Christ in commitment becomes specific in terms of occupation, the location of service, and finally, in terms of the day-to-day decisions that must be made.

—Revised from *Newsletter, Students and Missions*, November 1971 edition, published by the Student Section, Department of Missionary Personnel.

agency, depending on the circumstances.

Letters from the student section pay much attention to what the young person is doing today—not just what he may do someday. In answering the recurring plea, “What can I do now?”, the staff suggests practical activities. These may include being a Candy Stripper, helping in Sunday School or mission auxiliaries, taking part in a church youth program, or individual projects, such as tutoring a disadvantaged child.

Summer missions programs provide one of many options open to college students. Mrs. Jackson hopes for similar opportunities for younger students. “I feel the churches need to expand their efforts to channel the energy of interested high-school age youth into meaningful summer



projects on the local and state level,” she said.

In addition to young persons who write of their own accord, perhaps 1,000 names a year are referred to the personnel department by pastors, missionaries, or from special conferences—frequently names of individuals who have filled out commitment cards.

“We follow up each referral with a letter of appreciation to the young

A Letters Sampler

The following excerpts are from letters written by the staff of the student section of the Department of Missionary Personnel at the Foreign Mission Board. The excerpts illustrate some of the questions the student section receives. They also reveal the personal warmth and practical information provided through the correspondence ministry of the student section.

A teen-age girl wrote: “A missionary told us that, although at one time God calls you to be a missionary, later he could want you and tell you to be something else. I don’t understand this. Can you explain it to me?”

It is true that our understanding of God’s call is a growing and developing thing. What we understand at one point in our life may develop into a more specific understanding of God’s will at a later point. . . .

God’s call is often difficult to define. We are first called to commitment. Many Christians have found that their understanding of their vocational calling is a growing experience, a period of coming to know oneself and who you are, a shaping by time and events and your own goals in life. As you seek to know your own abilities and interests, as you become aware of the world, the needs of people, and the Christian calling to minister, your goals can be formed. . . .

There are needs everywhere. Missions is simply fulfilling one’s vocation in an overseas setting. God can use dedicated persons here or there. Missions is neither a higher calling nor lower than other forms of ministry. God’s call is not divided into clergy and lay, religious and secular, foreign and home. Ministry is being true to your best understanding of Jesus’ teachings of love and servanthood wherever you are, here and now.

A young woman in college wrote indicating interest in foreign mission service.

You inquired about openings for women in the field of Bible or theological teachings. You will notice in the pamphlet *Needed Now* that Bible teachers are listed under secondary

schools. This is a possibility for you. . . .

There is no way to know for sure what the future holds—regardless of the dreams and goals we cherish. Sometimes persons whose commitment to Christ leads them to believe that overseas is the place they will serve find that things do not always work out. For this reason we feel it is important to prepare yourself vocationally according to your interests and abilities, so that you may be qualified to be a productive person wherever you may find yourself.

A college student told of facing disapproval from parents concerning mission service.

As far as your dilemma with your parents is concerned, probably it is best to avoid further conflict and seek to be loving and Christian in your relationships with them. . . . God in his wisdom leads us a step at a time. Your understanding of his plan for you may undergo several changes in the next few years. I hope we can be of some help to you in this growing and maturing process.

As time passes, your parents will grow also and more than likely come to realize that you have to live your life and make some decisions yourself. In the meantime, I hope you will be able to be loving and understanding of them and they of you.

We will be glad to participate with you in this time of preparation and growth.

One girl’s letter indicated her supposition that in order to be a foreign missionary, she must be a nurse.

Since you are interested in the field of medicine, it may be that nursing is a good choice for you. There are needs for nurses both at home and overseas, and there are very real opportunities for service to persons who need love and a helping hand, wherever the location.

However, you need not become a nurse to be qualified as a missionary. Many of our women missionaries are teachers, social workers, librarians, musicians, WMU and GA leaders, secretaries, and writers, as well as nurses.

Also many of our women missionaries are wives with no specific job assignment other than homemaker and church worker.

It is our hope that you will seek to be yourself. Be what you want to be. Let the place where you will serve be revealed to you as God works in your life step by step.

A young wife and mother wrote to express her feeling of being called to be a missionary. She asked if the Foreign Mission Board would accept her, even if she had to leave her husband, since he felt no inclination to missions.

As a Christian agency, the Foreign Mission Board upholds the sanctity of the home and family life. It is part of God's plan that man and woman should come together to form a family, to provide companionship and support for each other, for the procreation and nurture of children. We believe that the vows of marriage are holy and binding upon us. It would not be morally right for the Foreign Mission Board to be a party to the break-up of a marriage.

We hope you realize that your commitment to Christ and your willingness to serve him do not necessarily mean that you must go overseas. Many persons in their youth have made commitments to Christ believing that they should be a missionary. Most do not go overseas, but find that it is part of God's will for their lives that they should serve in their vocation and in their church and in their families at home.

A young woman stated that she had broken her engagement with a seminary student who was planning for a pastoral ministry; she said she had done so because of her commitment to missions made earlier in life.

I am concerned that you feel your commitment to serve God with your life definitely means that you must go overseas. I am also concerned with your misunderstanding of the pastoral ministry and your potential role as a pastor's wife.

The foreign mission enterprise depends on mission-minded pastors and churches who keep before their people the challenge of foreign missions and

the crucial need for support with prayers and financial gifts. Many of our appointees come from the ranks of these pastors who come to have a vision of their own personal role.

The call to the pastorate is no less a call than the call to go overseas. Actually, with the many challenges of today's materialistic world, there are many who feel that the pastoral ministry is the cutting edge of the church.

You referred to the "vow" you made to God. I personally do not feel that a commitment to serve Christ overseas is a binding contract. God in his wisdom leads us a step at a time. . . .

God's call to service is a mysterious experience which many have hesitated to define. For many, it is a firm conviction of "oughtness." Others find it a growing understanding of themselves, God's world, and their place in it. God's still, small voice can come to us in many ways. It is not necessarily final, rather continual, as events develop and we grow in our spiritual lives. . . .

As you seek to know your own abilities and interests, as you become aware of the world, the needs of people, and the Christian calling to minister, your goals can be formed. You can work toward personal fulfillment, such as marriage or professional achievement, without needing to feel guilty. Our call to commitment and discipleship leads us to a ministry to the needs of others. There are needs everywhere.

One young man wrote to ask that his name be removed from the mailing list.

You indicated that this decision was made with regret. It was with deep concern for you as a person that I read your letter. If you are going through some sort of spiritual crisis, I would be glad to offer you counsel and guidance if I am able. If this is not desired, I hope you will seek out a trusted pastor, teacher, or some other person who might be able to help you sort out your feelings and find some direction for your life.

I hope you realize that our correspondence with you is simply an attempt to be of help, to minister in a nurturing way, as you seek to know and follow God's will for your life. At no point in this relationship do we

wish you to feel any pressure to follow through, or any guilt if you do not continue in your interest in foreign missions as a vocational choice. . . .

If you feel that God's call is leading you in a different direction, I rejoice in your understanding. As long as we remain true to our basic commitment to serve, we can be sure we are within his will, wherever we may find ourselves.

Sometimes questions stray from the area of missions, but still represent genuine points of concern by the letter-writer. A teen-ager wrote: "There's a question that I've just got to ask. . . . Do you think that God likes the rock and roll music?" She also wondered if it was right to appreciate the modern, pop version of "Amazing Grace."

God, as creator, is the source of the feelings and emotions which give rise to music and art. Music is a human expression of feelings, emotions, and ideas put in an artistic form. Music is like clothes in that it reflects the fashions and customs of the day.

When Palestrina and Bach composed their music, there were those who thought it was way out, but the values of their music have endured, so much so that people have taken it and put it into the art forms of today. . . .

God is not the traditionalist. People are. We tend to like the music (and prayers and sermons) in worship services which make us feel comfortable. In David's time, music was done by "psaltery and harp." Today we think it has to be an organ and vested choir to be properly worshipful and provide the right atmosphere of dignity and taste.

I would say that there is a place for experimental art forms, but most churchgoers find that their needs for dignity in worship are best met by traditional sanctuaries, cushioned pews, stained glass windows, and vested choirs singing rousing anthems. Other congregations feel more comfortable with gospel hymns, quartet singing, or popular solos. . . .

Older generations do not have the right musical background to fall into the rhythm and feel of [religious rock]. Another generation from now and the situation may be different. We old folks may have to get our ears used to another sound.

person for his commitment and offer to help with information and guidance," related Mrs. Jackson. "We also suggest he write back and share his decision with us."

Of all persons whose names are referred to the department and who are contacted by letters from the Foreign Mission Board, not quite two out of ten (18 percent) follow through by continuing correspondence with the Board. However, of individuals referred to the Board by pastors, nearly three out of ten (28 percent) respond to the Board's letter.

The fact that referrals from pastors seem more lasting "is because the pastor (or other church staff) knows the young person and his background, stability, and sincerity of motive," suggested Mrs. Jackson.

In addition, she added, "for the young person at home (as contrasted with those at a camp or assembly) the reinforcement of parents, pastor, church, and peers provides a valuable incentive to follow through with appropriate actions—such as correspondence with denominational agencies, outreach in mission projects, leadership experiences in the local church, educational planning, and even financial help if needed."

the seminary the first year the school accepted women.) Her husband, Lloyd F. Jackson, Jr., whom she met while in seminary, is the newly elected secretary of Baptist Men for the Baptist General Association of Virginia.

The student section currently maintains a mailing list of about 2,270 young persons. About one-fourth of these have not made contact with the Board in several years. From 100 to 150 names of those who become college graduates are passed on each year to the candidate section of the personnel department for follow-up; perhaps 20 to 25 of these continue as potential missionary candidates.

"Each quarter, review letters are sent to about 140 persons who have not written the Board in three years," related Mrs. Jackson. "Of this number about ten respond."

"In other words, the young person himself realizes that his early correspondence with us was a phase," Mrs. Jackson explained. "Or he realistically makes a decision to go some other direction. Or he was at first simply asking for information."

"To put things into perspective, however, we cannot discount the possibility that we may be dealing

with a future Bill Wallace or some other missionary who dreamed as a child of far places and a life of servanthood and sacrifice. We often hear of the missionary wife who cherished the dream of missionary service as a child but waited for her husband to feel called before revealing this secret in her life.

"It is generally accepted that most of those who are appointed missionaries, especially couples, make the actual, realistic decision late in college or seminary, or even after entering the ministry."

In a sense, the student section staff walks carefully on holy ground, offering the young correspondents practical and sympathetic suggestions. Perhaps this portion of one letter from the student section sums up the approach:

"We want to encourage you to be honest with yourself, to prepare yourself with the best possible education and experiences, so that you will be equipped to make an intelligent decision concerning your life and the direction it will take. We are happy to be a part of this maturing experience by sharing information with you and encouragement and support in your Christian pilgrimage." □

Mrs. Barbara Jackson ponders her answer to a letter to the student section.

THE student section outlines its purpose in offering a theological perspective this way: (1) To emphasize call as a part of the act of commitment leading to discipleship (see box, page 3). (2) To seek to correct errors in understanding held by some young persons. (3) To minimize guilt that may accompany unfulfilled ideals. (4) To allow the person to seek self-knowledge and individual maturity.

If that seems a tall order, be reassured by the training, background, and character of the letter writers in the student section. Nelson, a young 40, holds the bachelor of divinity and doctor of theology degrees from Southwestern Baptist Theological Seminary, Ft. Worth, Texas. He served more than nine years as pastor before joining the Board's staff.

Mrs. Jackson holds the bachelor of divinity degree from Southeastern Baptist Theological Seminary, Wake Forest, North Carolina. (She was one of seven women students to enter





MK weekend

By Truman S. Smith

SIGNIFICANT events in life are sometimes planned and sometimes unexpected. The beginning of college is a planned one, but the importance may not be obvious for months or even years. The MK Weekend* for college freshmen is intended to be an occasion for reflection on the college scene and the personal changes necessitated by the move from overseas. David Stewart, psychiatrist and counselor from Louisville, Kentucky, and Ed Seabough, associate secretary in the Home Mission Board's missionary personnel department, along with some upperclassmen MKs and Foreign Mission Board staff, served as resource persons.

The whole weekend was great. Having a weekend with old friends and other MKs was fantastic. It is always nice to know you're not the only one adjusting to being an American.

To me it helped set my head straight and gave me about 95 shoulders to cry on. I sincerely feel that MK Weekend should go on. Some of us may have made a bad impression, but there

are those of us who found out that we aren't alone in our unhappy time.

I enjoyed it very much as I got together with my friends and grew spiritually by talking about God and faith with them.

Most of the 41 young men and 53 young women who attended the MK Weekend in 1971 found this time together helpful and stimulating.

Overall, great. I don't know what I would have done without it.

I enjoyed it very much and was glad to have been given the opportunity to see people I hadn't seen in a long time and probably wouldn't have been able to see otherwise.

The planned program was full and proved too tiring and restrictive for the holiday mood.

Make it last longer and give the kids more time to just take it easy and mess around with each other.

Start later in the morning. I thought that the speakers were very good. I think that it might have been better if the rap sessions and other things were spread further apart.

More free time, more resource persons, later start in the mornings. Longer weekend!

Some MKs were searching for spiritual identity and a Christian faith that

*During the Thanksgiving weekend in 1971 (as in 1970) MKs (missionary kids) who are college freshmen were invited by the Foreign Mission Board to a special series of events in Richmond, Virginia (and at Colonial Williamsburg). Truman S. Smith, who prepared this report, is missionary family consultant for the Board.

would fit adult needs in demanding, frustrating, stretching, overwhelming, fulfilling campus life situations. Some of their comments will illustrate:

Why not try having a sermon? Maybe ya'll had the idea that we all had too (much) of that stuff. Well, I know I would have liked it, and I believe that the other kids would have liked it, too. See all of us are more looking for our own religion. We've had Mom's and Dad's; now we need our own.

It was a very worthwhile experience. Being with other MKs with similar problems gave me a feeling of security.

Looking toward next year, there are changes that need to be made. Most



Guitars, MKs get together in parlor at Foreign Mission Board building.

Preceding page: MKs walk into the past of early colonial America in Williamsburg, Virginia: a journey within a journey, to another world removed in time from the contemporary America in which many college freshman MKs are now residing on a full-time basis for the first time.



of the MKs shared suggestions for improving the format for the next group of freshmen.

Perhaps kids that know each other in the same sessions. I got more out of talking with my friends than I got out of rap sessions.

More activities outside of the Southern Baptist building.

The MK Weekend was excellent just as it was. I can't think of anything that needs to be changed. Just keep it like it was. Again, thank you for all you did to make the weekend so great!

I would like to suggest that fewer rap sessions be held but with two types of groups. One group that the MK is familiar with—if at all possible—and one group he is not familiar with. I personally would not like to discuss serious problems with someone I didn't know but would feel freer to discuss them with someone or a group I was familiar with.

A reasonable goal for 1972 would include plenty of time to enjoy simply being together. Along with the nostal-

Left: Two MKs, Cindy Stuckey, Indonesia, and Mark Wakefield, Malaysia, listen to discussion led by David Stewart.



Ed Seabough conducts session on the current campus scene.

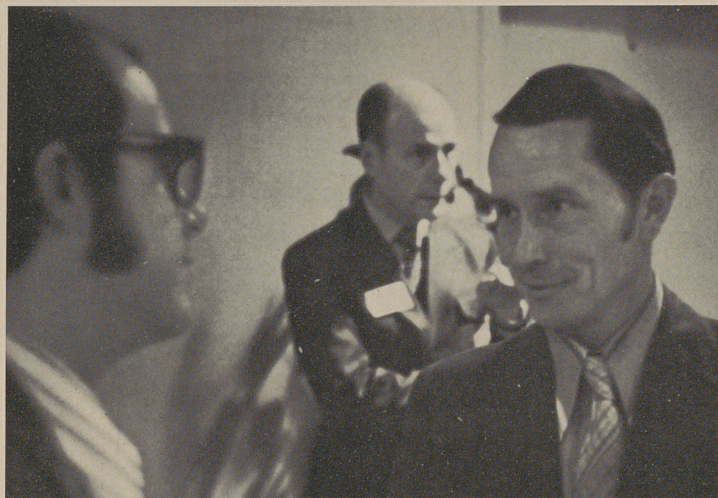
with the MKs. It was good for the staff and helped the MKs know them as real people.

I thoroughly enjoyed it. I thought it was very well organized and planned. The trip to Williamsburg was also very memorable. Thank you—all who made it possible. I also got a spiritual blessing from several of the sessions.

I really thought that it was worthwhile, and I enjoyed it very much. It gave me an idea of what the Foreign Mission Board was like, too.

I came away with a very good general impression of the weekend. I realized the love that must have been felt on the part of the "planners" for us, in order to plan and carry out such a program. I feel it was very helpful to me in some adjustment areas, and it was generally a lot of fun!

Thanksgiving 1972 is a date to anticipate! □



Left: Truman Smith (r), weekend coordinator, talks with Dennis Hill, of Louisville, Kentucky, who works with the Board's Department of Missionary Personnel.

gic moments, there should be time for spiritual stimulation and refreshment.

I just wish it could have lasted longer. There was a lot of talk about the kids that didn't attend meetings. This was regrettable. The fact that nobody was forced to attend meetings made for a pleasant atmosphere, though. I attended most of the meetings and enjoyed it very much.

My only real suggestion is to allow more plain free time for people just to sit around and talk or do whatever they want to. A lot of the value from this program is just the chance to be with other MKs and to talk and compare ideas.

Many of the Foreign Mission Board staff, and particularly the area secretaries, had an opportunity to meet

A final wrap-up "rap" session between the MK freshmen and upperclassmen MKs (seated on benches) sums up the meaning of the weekend experience, life as MKs residing in the U.S., and their roles as Christian students on college campuses.



By Bradley D. Brown

BROTHER, BROTHER PRESIDENT, MR. PRESIDENT

Dr. and Mrs.
William R.
Tolbert, Jr.



I MET him soon after I first arrived in Liberia in 1963. He impressed me as a warm and committed individual, with a sense of unusual concern for people.

Some months later we were together in Tchien, deep in the interior. Again I observed his moving interest in the welfare of his people—both their physical and spiritual well being.

On his return trip to Monrovia, he preached at a session of the Macedonia Baptist Association in Tappita on a Sunday morning. Since that service I have associated him with the Christian song, "I Need Thee Every Hour." Especially memorable was the stanza I had not previously learned: "I need Thee every hour,

Teach me Thy will, and Thy rich promises in me fulfill."

This sense of dependency upon God, of commitment to his will, and of trust in his promises has increasingly characterized the man I know as my Christian brother, William Richard Tolbert, Jr. An elder brother, to be sure, he has blessed my life with his spirit of love, concern, wisdom, dedication, experience, and patience.

During these years in Liberia I have made abundant errors—but errors truly of the head, not of the heart. God has blessed my service, however, with the support of a Christian brother, whose magnanimous spirit, deep concern, and unflinching encouragement have lifted my spirits on numerous occasions.

After an automobile accident in

1969, which might easily have been fatal, I was lying in a hospital bed some 50 miles from Monrovia. My spirits were sagging, for I had just received word that a kneecap would have to be removed. Surgery was scheduled before my wife could return to the hospital, and future use of the leg was in doubt, due to the lack of physical therapy facilities.

At this crucial point, Brother Tolbert came to visit, to consult with the doctors, to pray, and to assure me of his intense interest that I receive the best of care to insure maximum mission service in the future.

It was an immeasurable joy and relief for me to learn that he took the latest news to my wife and to fellow missionaries, and that the Foreign Mission Board was arranging the best possible treatment. This en-

The author has been a missionary to Liberia since his appointment in 1963.



Liberian President Tolbert escorts Mrs. Richard Nixon from red-carpeted platform at Roberts International Airport, where she stood while accorded a 19-gun salute.



Mrs. Nixon shakes hands with Mrs. Glenn Henderson (in dark glasses) while other missionaries and MKs wait for their turn.



Evangelist Billy Graham greets Liberian officers.



Dr. and Mrs. H. Cornell Goerner (left), official representatives of the Foreign Mission Board at the inauguration, attend garden party given by missionaries. He is secretary for Africa.

abled me to return to Liberia with only a minimal loss of use in the leg.

This personal experience indicates the type of interest that I know Brother Tolbert has taken in numerous individuals. A common commitment to Christ makes us brothers in name. A vital, dynamic, and experiential relationship of sharing Christ makes us brothers in reality and in truth.

SINCE 1958, Brother Tolbert has been "Brother President" of the Liberia Baptist Missionary and Educational Convention, Inc. During this time, Baptists in Liberia have made tremendous strides forward. Evangelism and education have been the twin prongs of the development program led by the president.

He has traveled hundreds of

miles, preached numerous sermons, presided over many Board of Managers' meetings, and engaged in multiplied personal and group consultations in order that the Baptist witness might be strengthened and might flourish in Liberia. He is unflinchingly committed to church development, stewardship growth, and leadership training for the maintenance of strong churches in every part of the republic.

The earliest statements I heard from "Brother President" at the Baptist convention included an urgent challenge for a seminary to train laborers for the rich harvest in Liberia and the world. His perennial encouragement, guidance, and support led to the establishment of the Baptist Training Center, a multipurpose training facility now under

construction 12 miles from Monrovia. Institutes, conferences, retreats, seminars, camps, and workshops will include every Baptist at his particular level of training.

It is planned that on a reserved site adjoining the training center assembly, a seminary may be started to provide for the ever-broadening base of Baptist young people.

Through Brother President's invitation to Southern Baptists in 1960, a joint program of cooperative endeavor was renewed (after a 100-year interval), which has now witnessed a decade of gratifying results. Missionaries serve as brothers and sisters in and through the Liberia Baptist Missionary and Educational Convention. The missionaries live out the message of Christ by mutual involvement with those to whom

WITH THE INAUGURATION of William R. Tolbert, Jr., as the 19th president of the Republic of Liberia in January, a Baptist minister became the head of Africa's oldest republic.

Tolbert, 58, the grandson of a South Carolina slave, had been vice-president of Liberia for 19 years. He became president last July upon the death of President William V. A. Tubman, who had been president for 27 years.

President Tolbert served as vice-president of the Baptist World Alliance 1960-65 and president 1965-70. He has been pastor of two Baptist churches in Liberia, the Zion Praise congregation at Bensonville and the Mt. Sinai Church in the Todee district. He was elected president of the Liberia Baptist Missionary and Educational Convention in 1958 and still held that post when he became Liberia's president.

The inauguration ceremonies began with a Sunday-afternoon worship service at Providence Baptist Church. Evangelist Billy Graham, also a Southern Baptist and a close friend of Tolbert's, led a service of thanksgiving and prayer at the church.

In addition to Graham, also attending the inauguration were G. Avery Lee, a Baptist pastor from New Orleans, Louisiana; H. Cornell Goerner, Foreign Mission Board secretary for Africa; and several Southern Baptist

missionaries to Liberia. (There are 34 Southern Baptist missionary personnel assigned to Liberia.)

At inauguration ceremonies January 3, the new president took the oath of office from his brother, Senator Frank Tolbert, then bent down and kissed a large, well-worn family Bible.

Dignitaries from about 50 countries attended the inauguration. Among them was Mrs. Richard Nixon, representing the United States.

In his hour-long inaugural address, President Tolbert included a prayer that the nation would be led "forever onward and upward." After the prayer, he prostrated himself on the bright red carpet as a gesture of reverence.

The new president has been praised by press reports for the initiation of reforms to help Liberia's masses and to rid the government of corruption. In his inaugural speech, he promised Liberians a program of social improvement, self-discipline in government spending, and a new role for youth.

According to an Associated Press report, the new president recently walked through ankle-deep mud to inspect living conditions in one of Monrovia's worst slums and spent the night there. "I want you to know that I identify myself with you," he told residents.

Back in Monrovia the next evening, I typed a letter to the occupant of the Sinkor Residence with whom I had visited on numerous occasions and whom I knew and loved

as a brother and as "Brother President." This time, however, the letter's greeting was "Dear Mr. President."

I tried to express my sympathy and condolence to the new president and the nation at the passing of President Tubman. Then I wrote:

"And now the awesome responsibility of guiding the nation has devolved upon you. May I say, Mr. President, that I am proud of the leadership ability which I have experienced through you, and I am confident that you, under our God, are equal to the task. The love and concern which you have time and again expressed toward me are only a facet of the compassion and care which I know that you have for the people of Liberia and the world."

It was my privilege to gather with a group of fellow Baptists at "Mr. President's" residence early on Sunday morning, July 25. This was an occasion of singing, reading God's Word, and sharing in prayer for the continued blessings of God upon the president and people of Liberia.

It was a high spiritual hour, and President Tolbert expressed his deep conviction that God had prepared and chosen him to lead the nation at this time. He stated emphatically that his security was not in men and arms, but in the living God.

The challenge President Tolbert has issued to all residents of Liberia is: "Total involvement for higher heights in a wholesome, functioning society." There is indeed an atmos-

At swearing-in last July, President Tolbert holds Bible with Speaker of the House.



we come as ambassadors for Christ.

A recent change in the convention's constitution typifies the openness of Liberian Baptists. Upon the recommendation of President Tolbert, the change provides that any member, not just a Liberian, may be eligible for nomination as convention president.

President Tolbert, of course, is known not only to Liberian Baptists but to Baptists the world over. As president of the Baptist World Alliance from 1965 to 1970 he presided over the first Baptist World Congress ever held in Asia.

LATE in the evening of last July 23, following the closing session of the annual Baptist Mission meeting in Greenville, Liberia, word came that President Tubman had died and that Dr. Tolbert had been sworn in as the 19th president of Liberia. My immediate response was a silent prayer to God for the new president and for the republic during the period of transition.

President Tolbert holds son of Missionary Bradley D. Brown (left) at dedication service for the infant last October.



phere of challenge and opportunity for everyone to be his best and do his best for God and mankind.

Appearing before the staff of the executive mansion after his accession to the presidency, Dr. Tolbert prostrated himself on the floor in prayer to God on behalf of himself and the nation. In his first sermon at his home church after he became president, he said, "I have resolved to serve my God, and nothing will prevent me."

Although resigning from many business activities, he stated he definitely would not resign his pastorate. One foreign press report had it that an "evangelist" had become president of Liberia.

The Christian Ministers Association of Liberia presented a statement to the new president on November 4, Liberia's Thanksgiving Day.

"I know whom I trust," President Tolbert declared to the group. "I'm not leading this country. God is! Liberia will not fail! If Liberia should fail, God would have failed, and God will not fail!"

He reported that two years ago he was advised to carry a revolver in his automobile as a security measure. Soon the gun was replaced with a Bible, however, which became his symbol of protection, as well as a source of inspiration, comfort, and guidance.

When our first son was born last August (after three girls had blessed the family), I considered the best time for a public prayer of commitment and dedication to the Lord. The opportune service was Sunday morning, October 10, at a called session of the Liberia Baptist Convention in Kakata. In the midst of a full service, the congregation was notified that, according to Baptist practice, a prayer would be made for the dedication of an infant to the Lord.

My wife (Carolyn) and I, along with the Liberians and missionaries who served as sponsors, gathered with little Bradley, Jr. (Davey), at the front of Evening Star Baptist Church.

Holding our two-month-old jewel for the prayer was his godfather—my Christian brother, Brother President, Mr. President—Dr. William R. Tolbert, Jr. □

In this 1965 photo, crowd leaves after meeting of the Liberia Baptist Missionary and Educational Convention at Zion Praise Baptist Church, Bensonville, Liberia, where Dr. Tolbert has been pastor.



FROM CARACAS VIA BONAIRE

By Veda Rae Lozuk

IN A TINY jewel of an island set in the turquoise Caribbean Sea it is Tuesday, 8:30 P.M. (EST). From Trans World Radio, an evangelical radio station on the Dutch island of Bonaire, transmission of the program, "Christ, the Only Hope," is beginning.

Through the shining complex of steel antennas, reaching as high as 760 feet, the good news of God's love booms out in all directions at 500,000 watts.*

On the English-language island of Jamaica, a newcomer who knows no English thankfully picks up the Spanish broadcast. He takes pen in hand to write to the address given at the end of the program. He tells of his loneliness. He declares that he wants to live God's way as the radio speaker has explained.

A nun in Colombia hears the program and writes to relate the spiritual experience that was hers as she listened to a sermon on the Holy Spirit. She requests a copy of the talk.

Writes another Colombian: "I would be grateful if you would send me a Bible, since here where I live there is no kind of book store. I want to read and study the Bible. I want you to know that I accepted the gospel message thanks to your programs."

In a jail at Maracay, Venezuela, a group of men cluster around a radio. Later one of them writes to announce that he and four of his fellow prisoners have accepted

Christ while listening to the program. They ask for literature and want to be enrolled in the Bible study course offered on the broadcast.

In Brazil, a man sitting by his radio finds that his native Portuguese is similar enough to Spanish for him to understand the program. He writes to ask for a copy of one of the hymns and for any other material that can help him understand more about Jesus.

In Peru, a man who, by his own testimony, was left mentally shaken by the destruction of a devastating earthquake, hears the good news of God's love. He writes to thank the preacher and to ask him to serve as pastor by radio to this disaster area.

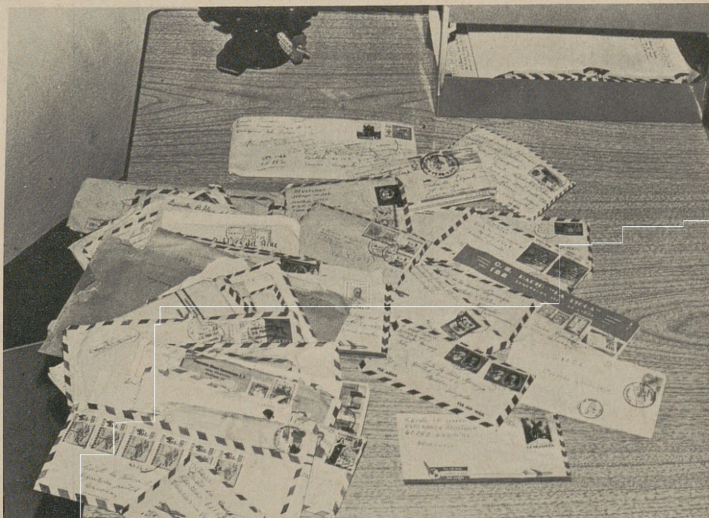
Far to the south, a woman in Argentina casually turns the radio dial, stopping to listen to music that

attracts her. She continues to be attentive as the spoken message is delivered. She finds "something new for me but agreeable. I had to keep looking for that program each day, and now I feel like a new person, as if something were changing inside of me."

On and on go the letters, up to 400 a month. They come from Cuba (see page 18), where the government cannot shut out the powerful Bonaire station. They come from Mexico, Chile, Bolivia, Panama, Uruguay, the Dominican Republic. They arrive from Puerto Rico, Costa Rica, Honduras, Guatemala, Nicaragua, and from Spanish-speaking persons in various parts of the United States.

The address on the letters is ours: Apartado 61152, Caracas, Venezuela. My husband (George) and I still find

People in 25 countries have written in response to Baptist broadcasts from Bonaire.



*Trans World Radio broadcasts on 800 kilocycles at 500,000 watts in standard broadcast (AM). It is the most powerful AM broadcast transmitter and the most powerful, non-government radio station in the Western Hemisphere.

The author, Mrs. George S. Lozuk, and her husband were appointed missionaries to Venezuela in 1956. Now on furlough, the Lozuks expect to return to Venezuela in mid-year to begin their fourth term of service.



Missionary George S. Lozuk works in control room of Baptist recording studio in Caracas, Venezuela.

ourselves amazed at the events leading to the opportunity to share the gospel so widely.

George had already served two terms as field missionary in western Venezuela when the Venezuelan Baptist Mission (organization of missionaries) asked him to spend his second furlough year studying in radio and television and then to lead this ministry in Caracas, the capital.

The Mission recognized that Baptist work had not registered even a slight imprint in many sectors of the country and that Caracas was more and more becoming a city of high-rise apartment buildings, almost impossible to enter. Venezuela, with its petroleum industry, is progressive, modern. Even most of the poor people have radios; in fact, mountainsides covered with shacks boast TV aerials in all directions. The Mission believed that all types of people—including rural and urban—could be reached through broadcasts.

So George spent the furlough year in Ft. Worth, Texas, studying at Texas Christian University. He also spent many hours at the Southern Baptist Radio-TV Commission headquarters in Ft. Worth. (Again on furlough in 1971-72, after another term in Venezuela, he is doing further study at TCU.)

RETURNING to Venezuela, George found himself recording radio programs even before he had learned his way around Caracas.

Central Baptist Church was producing its own radio program but had to pay for the weekly use of a studio where the recording group had a bare 30 minutes to tape the pro-

gram, with no chance to correct mistakes. They wanted George to record for them.

At the same time the Crusade of the Americas evangelism commit-

ALL right—time to record,” calls the young man inside the recording studio. The group of young people to whom he speaks are slow in ending their time of fellowship and refreshments, so he calls again in an authoritative voice.

Now the singers line up—four girls in front of one microphone, an equal number of men at the other mike. The man who summoned them sits down at the piano, waits for the sign from the recording control booth, plays an introduction, and signals for the group to sing.

The music is being recorded for Baptist programs produced in Caracas, Venezuela.

Later this same young man may accompany himself and his sister in recording a duet, or he may sing a tenor solo if another pianist is available to accompany him. Before the recording session has ended he will serve as announcer, taking turns with his sister.

Although the recording hours are 10:00 P.M. until 1:00 A.M., seldom does he miss a word in the script so that he must turn to the man at the control board, smile with embarrassment, and say, “Let’s do it again.”

The hours are late because this young man and the group he directs are busy people. For this man, Dr. Cesar Rodriguez, directing the radio

program for his church is just one of his extra-curricular activities.

Early next morning he will be cast in a very different role—that of a cancer surgeon, which is his profession. As a rising young doctor, he works in a variety of medical centers, including charity centers, and seems constantly to be fighting the heavy Caracas traffic between hospitals. The doctor and his wife, Belica, have three young children.

Dr. Rodriguez is a deacon in Central Baptist Church, Caracas, where he often is pianist for services. He has also served the Venezuelan Baptist Convention—president of the building and loan board, president of the benevolence board, and director of the music for the convention’s radio and television board.

The doctor’s fellow Baptists often call upon him as a lay preacher. In 1970 he was a Venezuelan representative when the Pan American Union of Baptist Men met in Florida. He returned home inspired with the possibilities of lay work and determined to improve his knowledge of English.

“Working alongside Cesar Rodriguez,” said Missionary George Lozuk, “is one of the real joys of being in radio and television work for the Lord in Venezuela.”

—VEDA RAE LOZUK

tee was producing a weekly program for use on the Bonaire station in order to reach all of Venezuela. George inherited this project at once.

Money had been budgeted for a studio, but the need was immediate. Even before all our suitcases were unpacked, George began nailing bedspreads, curtains, and rugs to the wall of the room that was to be his office. For the next two years it would also be a radio studio.

Later he improved the acoustics by fastening to the walls and ceiling the cardboard dividers out of egg cartons. No matter how many eggs I served the family, it seemed we would never find enough cartons to finish the studio.

Since this was an experiment, at George's request the Mission purchased the minimal amount of equipment. On Wednesday nights he set up a microphone in one corner and pushed the family piano from the living room into the office-studio. After prayer meeting at Central Church, the recording group arrived for the session that would likely last until after midnight. Preacher, announcers, and singers took turns squeezing into the small room to record.

Most of the participants are professional people or students who work long hours (see box), but they dedicated the late sessions to the Lord's work. They recorded not only the program for Central Church, but also the sermon, announcements, and some of the music for the "Christ, the Only Hope" series and three local broadcasts.

The late sessions were usually productive, because the neighborhood was quiet. The frequent daytime attempts to record often were frustrated by the sound of a slammed door, a barking dog, or an ice cream cart.

MEANWHILE, the convention's radio-TV board was moving toward the goal of a better studio. To buy property for a made-to-order studio, as tempting as that seemed, was financially unwise in Caracas, with its high cost of living. A new studio on the city's outskirts would also be less accessible for the Baptists scattered over Caracas.

The committee finally bought an old house in central Caracas. The



The original "chorallete" for the Baptist program crowds into a corner of the old studio; egg carton dividers aid acoustics.

second floor became the recording center.

The new recording studio would be 11 by 17 feet. There would be a separate control room and a radio-TV office, converted from a bedroom. Downstairs was made into a type of Baptist center for other convention needs.

A singing group of more than eight persons cannot fit into the studio, leaks in the roof have at times been a problem, and once the ceiling of a bathroom fell in. Still, all things considered, the old house seems the best solution.

Remodeling and repainting followed. George finished much of the studio and control room personally, mounting the acoustical material of cork. He sought economical ways to make the facility attractive, "a place where people would want to make their best effort."

A missionary couple ready for furlough loaned their piano, and the Venezuelan Baptist Recording Studio went into operation. Participants declared that they felt suddenly like "professionals" in the new quarters. Later the purchase of a piano by the Mission and the donation of an organ added to the permanent equipment.

With the Crusade of the Americas drawing to a close, it appeared that "Christ, the Only Hope," a program supported by Crusade funds, would go off the air. Even on a

once-a-week, before-dawn broadcast schedule, the program had brought in a considerable amount of mail. Then money for the Crusade follow-up allowed a four-month extension for the broadcast.

When follow-up funds were exhausted, George again reluctantly prepared to discontinue the program. But the Pan American Union of Baptist Men, an organization of laymen growing out of the Crusade, stepped in to support the broadcasts. (After these funds were exhausted in mid-1971, Foreign Mission Board funds have supported the continuing broadcasts.) In addition, the program would move to a prime-time (8:30 P.M.) spot on **two** days a week, Tuesday and Thursday.

At about the same time the Southern Baptist Radio-TV Commission asked our Caracas office to handle the follow-up on a program it was producing in Spanish and sending to the Bonaire station. This broadcast, "Moments of Meditation," sponsored through a special gift, was moved to the 8:30 P.M. spot on Wednesdays.

Baptists now held a three-night block at 8:30.

A month later George had 250 letters from all over Latin America in response to the programs. "The Crusade office cannot handle all of this," George announced to me, "and there is no budget for a secretary. How about you?"



Secretary checks lessons from radio listeners enrolled in Bible study course.

I ENTERED the project with doubts about investing so much time in writing people I would never meet. Then I read the manual, **From Contact to Baptism**, by Alan Compton, Foreign Mission Board radio-TV representative for Latin America. He affirmed that the cards filled out as a record of the letters from each listener will, in the course of continuing correspondence, begin to represent that person. I have found that to be true. Many names on envelopes now represent old friends; I even recognize some handwriting.

Our older children at times have been enlisted to help—addressing envelopes, stamping letters, taking the boxes of correspondence to the post office.

Many correspondents describe the unequalled joy of a person who, for the first time, has understood that he can be a child of God through Christ. Others tell of being attracted by the gospel but needing help to accept it. Some ask doctrinal questions. Not a few seek counsel for complicated, personal problems. Two members of Central Church give their time to answer those requiring counsel.

There is a special feeling for per-

sons who write from remote rural or jungle areas to tell us, "Your program is my church." At times a writer will tell of gathering neighbors together to listen to a broadcast or to use literature we have sent.

Some 2,500 persons from 25 countries wrote to the Caracas office in response to the programs during the first ten months after the programs moved to prime time. More than 500 of these persons enrolled in a Bible course that leads through Bible study to help the individuals make professions of faith.

When possible, we turn over to Baptists in other countries the names of listeners near them for follow-up. On occasion, when there has seemed a need for early contact, George, a ham radio operator, has notified missionaries in other countries by shortwave of the names and addresses of correspondents.

BESIDES the programs broadcast from Bonaire, "The Baptist Voice," a 30-minute program in Caracas, continues, and two quarter-hour programs with the same name are used on stations outside Caracas. Baptists receive no free air time, so the number of stations carrying the

broadcasts depends on the budget. "Eventually some churches will pay their own way for air time, with the radio-TV board providing the programs," George has predicted.

While we are on furlough, Missionary Wilburn Hoglen, pastor of the English-language Baptist church in Caracas, is assisting with the technical aspects of the broadcast work. Mrs. Hoglen is helping with correspondence. Lawrence E. (Larry) Rice, a new missionary, is working in the area of music, developing a number of tapes of national music. This will eventually form a music library available for use on local broadcasts.

A Venezuelan secretary, employed as we left last June, takes care of much of the literature follow-up.

The most encouraging aspect is that nationals have stepped in to keep the programs going. The regular announcer and the director of local programs are Venezuelans. Both men serve on the convention's radio-TV committee.

"This is a most unusual group of nationals!" exclaimed George. "They are not only extremely well qualified as far as their professional training is concerned—a university professor, a surgeon, an electronics student, for example—but they love what they are doing. They're involved. They work all kinds of hours—they are busy people, but still they give their time."

At the broadcast center the slogan hanging on the wall declares: "Venezuelan Baptists are preaching the gospel to all of Latin America."

From makeshift beginnings, the broadcast effort has expanded and has been caught up in the enthusiasm of Venezuelan Baptists. On Bonaire island stands a vast complex of radio equipment, capable of reaching from North America to Argentina. A vast audience still waits. □

CUBANS HEAR

BY VEDA RAE LOZUK

CUBANS, although isolated religiously to some degree, can hear the religious programs broadcast from the Caribbean island of Bonaire. Many of them write in response.

In the first six months after two Baptist broadcasts, "Christ, the Only Hope" and "Moments of Meditation," began being transmitted by Trans World Radio, more than 70 Cubans wrote the Caracas radio office of the Venezuelan Baptist Convention.

"The letters come from uneducated, rural people who can hardly write, as well as from cultured, professional persons in Havana," commented Missionary George S. Lozuk. As radio and television director for the convention, he produces "Christ, the Only Hope," and his office does follow-up for both broadcasts.

"Guantánamo, the town across the fence from the U.S. Naval Base, has become a familiar postmark in our Caracas office," he continued. "The envelopes are often homemade, and the letters written on a thin, crude paper or on the back of scraps of used graph paper."

For months the materials offered on the programs—copies of sermons, Bibles, correspondence courses—were mailed to Cuban listeners who wrote, just as they are sent to correspondents living in other countries. Then the files in the Caracas office revealed that no letter acknowledging receipt had ever come from Cuba. Noted the missionary, "The truth dawned: our literature was not getting through to our Cuban listeners."

Since that time, the Caracas office has begun sending "blind" replies to Cuban writers—letters without any return address that might indicate they had anything to do with religion. A few replies to the first lesson of the Baptist correspondence course have now been received from Cuba, indicating that at least some of the unmarked letters have been delivered.

The letters not only tell something about Cuban life under Communist control but also show how the people reach out for spiritual help. A few translated excerpts can illustrate:

From Choguín, eastern Cuba:

I ask our good God to bless you for this precious radio work that you are carrying on. I listen, meditate, and receive blessings. I wish you would send me the Bible course, calendar, and copies of sermons. . . . I appreciate what you preach in these times of apostasy, unbelief, and denial of God and his Christ.

From Cabaiguán, Las Villas:

Today, by accident, I heard your radio program, and I enjoyed it because here no religious programs are permitted. I am a Catholic and wish you would accept me as one more listener to your programs.

From Guanabo, Havana:

A few days ago I was lucky enough to hear your radio program. I wish you would send me a copy of the sermons and the Bible study course. I will listen to your program every chance I have. I've just been reading the Bible for a short time, and I still don't understand it well, or better still, there's a lot more that I need to learn.

From Guantánamo, eastern Cuba:

It's the second time now that I've written you. Perhaps my first letter never

reached you or your answer wasn't delivered to me.

From Manzanillo, eastern Cuba:

I am a Cuban girl who wishes that you would send me all kinds of information about your program, because it is the first time I have heard it and I really liked it.

From Pinal del Río:

I just heard your program, in which they asked us to write our favorite Bible verse. Mine is Psalm 46:1—it has been a great help to me knowing that God is our help and strength. This comforts me each day, since I am a young girl, and I have to depend always on God, since the world tries every day to push one toward that which is bad.

From San Andrés, eastern Cuba:

How much I like your program! How happy I will be to be one of your students—please send me the Bible lessons and the hymnbook. I would like very much to have them now that I am a faithful Christian and follow the Lord Jesus. Well, my much appreciated pastor, please know that you have a new sister in Christ, who will be faithful until death.

From Iguazú, eastern Cuba:

I like all of the hymns as you interpret them; they are magnificent. Here it's very difficult to obtain literature, Christian hymns, etc., because nothing of this type comes into Cuba.

Although some letters now seem to be reaching the Cubans who have written, the mail remains uncertain. The principal service that Baptists in Venezuela can render to the Cubans appears to be, as George put it, "by continuing to preach the gospel on the air and by praying for them." □

DEAR PASTOR

MANY letters responding to radio programs broadcast by Baptists in Caracas, Venezuela, begin, "Dear Pastor." Or perhaps they start, "Highly Esteemed Pastor," or simply, "My Pastor."

The man to whom they refer is Germán Nuñez, pastor of Central Baptist Church in Caracas. But the people who write to him have known him only through his firm, rich voice, explaining the truths of God's Word.

"Don Germán," as his Venezuelan fellow Christians call him, is their radio pastor.

When a child in Maracaibo, the oil capital of Venezuela, Nuñez heard the gospel and accepted Christ in an interdenominational church. As a young man, he felt the call to preach and attended the Bible institute connected with the church.

Later, convinced that Baptist doctrines were true, he became a pioneer in the beginning of Baptist work in Venezuela.

With his wife, Siomara, Nuñez helped found Baptist groups and served as pastor of several rural churches in the central plains—Venezuela's "cowboy" country. Then he moved on to serve churches in Maracaibo and Barquisimeto. Thirteen years ago he accepted the call as pastor of Central Church, Caracas, the largest Baptist church in Venezuela.

Venezuelans from all parts of the country recognize Nuñez as their "pastor" who won them to the Lord. He has also taken part in evangelistic campaigns in other Latin American countries and in Spain.

Radio listeners often feel they know "Don Germán" well enough

Germán Nuñez, Caracas pastor, prepares to record sermon for Baptist broadcast.



By Veda Rae Lozuk

to write and tell all about themselves or the place where they live. One translated letter represents many:

Dear Pastor:

We listen to you by way of Trans World Radio. Ours is a small village some 150 miles south of Ciudad Bolívar, and there aren't more than 200 souls here, but many of them hear the program. We have no post office or church. Our mail goes to Ciudad Bolívar, and we go for it there. There are some people here who listen to Bonaire continuously, so we don't miss any of your sermons.

Many times I have wanted to write as you so kindly ask us to, but it usually ends up as just a good intention. I want you to know that you have here about a dozen families that listen and greatly appreciate your efforts to bring us "The Only Hope," but they don't know how to read or write correctly, so I'm including their thanks, because they will never write.

You offer on your program copies of lectures and a booklet called "Answers." Please send us that which you would consider appropriate for a village without a pastor or teacher, and we will see what we can do in passing it around until everyone has read it. We also need Bibles or New Testaments, because the people want to hear and are hungry for the gospel, even though they don't realize it. Since they don't write well, they prefer not to bother anyone or ask for anything.

Thank you for your messages, and may God keep you and help you as you do his work.

"There are many excellent preachers," commented Missionary George S. Lozuk, who heads radio and television work for Venezuelan Baptists, "but it takes a special talent or gift from the Lord to be able to make his Word known to, and understood by, a radio audience.

"We thank the Lord that he has given us Germán Nuñez." □



Mrs. Maria Aray and her late husband, Juan (center), pose with relatives who have accepted Christ.

FINDING THE GOOD SOUND

BY VEDA RAE LOZUK

WITHOUT knowing for what she was searching, Mrs. Maria Aray turned the dial of her radio, switching from station to station. The rhythm of loud music she found on one station after another only seemed to add more restlessness to her already burdened heart.

Why is life like this? she wondered. One could find no peace. Just existing, even miserably, required continual struggle.

She recalled earlier years when her son was young and still at home, along with several other children she had taken into her home. In those days her husband, Juan, worked for an oil company in Puerto La Cruz. Life seemed much happier.

Then the terrible sickness interrupted. Juan's legs felt as though they were going to sleep. His employers, grateful for Juan's good work, sent him from one doctor to another seeking help. No one could offer a cure. Finally, big, strong Juan was paralyzed from the waist down.

Mrs. Aray (pronounced Ah-rah-e) faced the awesome task of earning a living. She took her husband, now an invalid, and the children to Onoto. She had been born in this small village near the eastern coast of Venezuela, and she still had relatives and a house there.

To support her family, Mrs. Aray began raising animals to sell. One by one the children grew up and scattered to other parts of the country. Her only son went to live with an uncle in a city in order to complete his education. Next came word that her son had moved to the capital, Caracas, without consulting her.

Despite their problems, the Arays were known among the villagers as peaceful folk and good neighbors.

Maria Aray had been living in Onoto for many years that night when she fiddled with the radio dial seeking a peaceful sound. Rejecting the noisy music of many stations, she at last happened onto a lovely, tranquil melody that she liked. She let the dial rest and listened.

From the island of Bonaire in the Caribbean, Trans World Radio was

transmitting the program, "Christ, the Only Hope," in Spanish to Mrs. Aray's bedroom. The broadcast, prepared in Venezuela, was a special effort of the Crusade of the Americas.

The music that satisfied this listener was a hymn telling of a God who loves and cares for people. After the song, Germán Nuffez, pastor of Central Baptist Church, Caracas, preached. His message pointed the way for a person to make contact with God by accepting the sacrifice of Jesus Christ.

In her room by her radio, Mrs. Aray knelt and accepted Christ as Saviour and Lord.

She wrote a letter to the Crusade of the Americas office in Caracas and related her conversion experience. She lamented the fact that there was no evangelical church in her town. She told of studying the Bible daily.

"We have no economic position," she added, "but I work and set aside a tithe for the Lord's work, to do something; and it is nothing compared to what he has done for me, for daily he fills my home with rich blessings. And now I'll say, 'So long,' to you, a sister in the faith and to Christ, one sheep more in his fold."

BY correspondence, Mrs. Aray completed a Bible study course. Then one day she appeared at a Baptist church in Caracas and asked for baptism.

When church members examined her concerning her beliefs they were surprised at the profound knowledge she had acquired just by studying the Bible alone. The church gladly baptized her.

She returned to Onoto. Her husband, who studied the Bible with her, also accepted Christ. Although he had been paralyzed for years, he became able to stand up and even to walk the several blocks to the post office. (He died in the spring of 1971 of cancer.)

Thrilled with their new faith, the Arays began to make it known in Onoto. First they told their neigh-

bors about their experience. A layman from Central Church in Caracas dropped by the Aray home while on a business trip one day to visit and wound up preaching to a group of villagers who assembled there. Several individuals made professions of faith in Christ.

Six preachers and laymen from Caracas answered an invitation to hold a two-day preaching campaign in Onoto in June 1970. Thirty persons accepted the Lord.

One of the visiting preachers told of witnessing to a woman who was washing clothes in her backyard. She accepted Christ on the spot. Then she turned to a neighbor who had been listening across the fence and asked, "Why don't you accept him, too? You know you have many problems that only he can solve."

THE Arays turned a large chicken house into a preaching room, and people continued to come. Before long there were more than 60 believers in the village. The local Catholic priest even sent people to the Arays' Bible-study meetings to ask questions about the Scriptures.

A student from the Venezuelan Baptist Theological Institute in Los Teques began to travel to Onoto each weekend to preach. He was challenged by the continuing response to the preaching of God's Word.

To Maria Aray, one of her greatest thrills came when she traveled to Caracas to testify for Christ to her son and his wife. Both professed faith in Christ and joined the baptismal class at Central Church. They began taking their young daughter to Sunday School each week so that she might grow up with the chance to know the One who has become so precious to the Aray family.

The congregation in Onoto has now become a mission, and a student from the institute is pastor. Many lives have been changed in the community where the gospel was heard by a restless woman searching for a good sound on radio. □

A Dollar by Any Other Name

By Leland Webb



DOLLARS have always attracted interest (pardon the pun), but unusual worldwide attention has been paid U.S. dollars in recent months. This has been the result of revisions in the United States' monetary policies that led to devaluation of the U.S. dollar in December.

Devaluation meant that in many countries the amount of local currency paid in exchange for a U.S. dollar decreased. This situation, coupled with continuing inflation in the economy of numerous nations, has prompted the Foreign Mission Board to make some adjustments in missionary compensation, depending on local circumstances. This is an effort to neutralize the penalizing effects of fiscal fluctuation.

Close to half of the countries where Southern Baptists have missionaries had been affected by dollar devaluation by early January. In several other countries local currency is so closely tied to the dollar that devaluation had little impact. As of the end of January, the loss to Foreign Mission Board buying power brought about by dollar devaluation was more than \$1 million, according to Winston Crawley, the Overseas

Division director for the Board.

On practically every mission field, becoming accustomed to a different kind of currency is a required adjustment for missionaries. In some nations when a U.S. dollar is exchanged for the local currency, several local monetary units are required to equal the dollar's value. For example, a visitor may experience momentary monetary pleasure, to coin a phrase, when he realizes that an item marked for sale at 100 pesos costs the equivalent of only about \$8.00 (U.S.).

The value of the goods purchased is about the same, of course, whether paid in dollars or pesos. It's just that the extra number of bills needed in the local currency can let a man imagine he is wealthy—until he recognizes that the buying strength of the currency evaporates just as rapidly as it would in dollars.

Perhaps no one really understands economics, although several theories have been advanced to try to explain it. Unlike gold or silver coins of an earlier era, the dollar bill in your possession is worth practically zero in its components—the paper and ink are almost valueless. The

bill's value resides in the purchasing power it represents. And that power grows out of the practical fact that other people will accept the bill as having value and will provide goods or services in exchange for it.

In his financial history, man has employed an imaginative variety of objects as money—salt, gunpowder, even the jawbones of pigs—whatever had value within the society. Perhaps the most impractical—except that they were so unwieldy to steal—were the huge stone discs once used by Yap islanders in the South Pacific. At the other end of the scale, the least weighty cash surely must have been the feather money of the New Hebrides.

The practicality of paper money results from its convenient form—compare the weight and bulk of a dollar bill with the pocket-sagging load of 100 pennies. Those wondrous, ancient innovators, the Chinese, probably utilized the world's first paper money. Marco Polo reported seeing currency being fashioned in China in the late thirteenth century.

Today's currency likely developed from a custom practiced in England

in the 1600s, when goldsmiths, who stored valuables in their vaults, provided owners written receipts. The use of paper money increased widely in the mid-seventeenth century, when national banks began to spring up.

Various nations where Southern Baptists have missionaries employ a colorful assortment of currency (see front and back covers) with some intriguing names (see box).

To begin at home, the next time conversation lags, raise the question of where the term "dollar" originated. Other than a blank stare or perhaps a surly remark, the response will normally be unenlightening.

"Dollar" has its root in the German **taler** (or **thaler**), the name of

large silver coins issued by German states beginning in the early 1500s. The **taler** drew its name from Joachimsthal, a valley in Bohemia where mines were located.

Peso, the basic monetary unit in several countries, originally was the term for an old Spanish coin. Its root apparently is the Latin **pensum**, meaning "weight."

The dinar in Jordan (and several other countries) is based on denarius, the old Roman silver coin.

The Italian lira came originally from the Latin **libra**, meaning "pound." Like lira, the pound, the monetary unit of several countries, was, as the name suggests, originally a reference to metallic weight.

It is not unusual to find currency

named for a hero. Colón in Costa Rica (and in El Salvador) honors Cristóbal Colón, the Spanish spelling of Christopher Columbus.

The Ecuadoran sucre bears the name of Antonio José de Sucre, the South American patriot who liberated Ecuador and Bolivia.

The bolívar, in Venezuela, commemorates Simon Bolívar, the South American general who aided several countries, including Venezuela, in winning independence from Spain.

The Honduran lempira is named after an Indian chief who resisted Spanish conquest. The term today symbolizes valor and liberty.

In Paraguay, the guaraní perpetuates the name of the Guaraní Indians, first inhabitants of the country.

Guatemala chose one of the most colorful names for money. The monetary unit there is the quetzal, named after the brilliantly hued national bird.

The rial in Iran comes from ancient French and Spanish words for "royal." The kwacha in Malawi means "dawn." The Peruvian sol coin carries a radiant sun.

Yen, in Japan, originated from the word for "circle." Brazil's cruzeiro means "marked with a cross" (the old gold coin of Portugal, the cruzado, carried a cross on one side). The rupee of India and Bangladesh finds its root in the Sanskrit word for "silver."

Several different nations may have the same term for their money. Franc is used in more than 20 countries. Perhaps 15 governments now employ the designation dollar and nearly a dozen call their monetary unit pound. Peso is the name of money in at least eight countries, and dinar in seven or more.

Where more than one nation uses the same terminology for its currency, the money is usually distinguished by the name of the country—such as "Hong Kong dollars" or "U.S. dollars."

Current currency may carry unusual names—from Thailand's baht to Japan's yen. The designs of the bills encompass a broad range—from the staid but honorable U.S. dollar to some of the more picturesque bills on this month's cover.

But whatever its hue or title, money remains a mundane necessity, on the mission fields as everywhere else. □

The name used for the basic monetary unit is indicated alongside each of the countries on this list of the 75 nations or political entities where Southern Baptist missionaries are assigned. (The varying subdivisions of the basic unit, such as cent, centavo, centimo, fil, paísa, ngwee, etc., are not indicated here.)

Angola	escudo
Antigua	dollar
Argentina	peso
Austria	schilling
Bahama Islands	dollar
Bangladesh	rupee
Barbados	dollar
Belgium	franc
Bermuda	dollar
Botswana	rand
Brazil	cruzeiro
Chile	escudo
Colombia	peso
Costa Rica	colón
Dahomey	franc
Dominican Rep.	peso
Ecuador	sucre
Ethiopia	dollar
France	franc
Gaza	pound
Germany	Deutsche mark
Ghana	cedi
Guam	dollar
Guadeloupe	franc
Guatemala	quetzal
Guyana	dollar
Honduras	lempira
Hong Kong	dollar
India	rupee
Indonesia	rupiah
Iran	rial

Israel	pound
Italy	lira
Ivory Coast	franc
Jamaica	dollar
Japan	yen
Jordan	dinar
Kenya	shilling
Korea	won
Laos	kip
Lebanon	pound
Liberia	dollar
Libya	pound
Macao	escudo
Malawi	kwacha
Malaysia	dollar
Mexico	peso
Morocco	dirham
Mozambique	escudo
Nigeria	pound
Okinawa	dollar
Paraguay	guaraní
Peru	sol
Philippines	peso
Portugal	escudo
Rhodesia	dollar
Senegal	franc
Singapore	dollar
South West Africa	rand
Spain	peseta
Surinam	guilder
Switzerland	franc
Taiwan	dollar
Tanzania	shilling
Thailand	baht
Togo	franc
Trinidad and Tobago	dollar
Turkey	lira
Uganda	shilling
Upper Volta	franc
Uruguay	peso
Venezuela	bolívar
Vietnam	piaster
Yemen	buqsha
Zambia	kwacha

A PRIMARY PLUS

By Stanley D. Stamps



Mrs. Piedad de Rubio, school director, and a teacher, Orlando Jacome, inspect stuffed eagle at Baptist Primary School, Quito.

FAMILIES who are concerned about their children's total development can find an integral as well as a qualitative education for their children at the Baptist Primary School in Quito, Ecuador. That is the firm belief of Mrs. Piedad de Rubio, director of the school since it opened in 1960.

"We are concerned with an integral education: intellectual development, as well as physical and spiritual growth," stated Mrs. Rubio.

"There is a very intimate contact between the students and their teachers. We aim at preparing the students better to face life, although this remains inconclusive, since we do not continue beyond the sixth grade."

To illustrate her point, Mrs. Rubio showed me around the school plant. The school occupies part of the building where Central Baptist Church meets. It was like a visit home for me, since I had been related to the school as missionary director from 1964 to 1966.

In the patio behind the colonial style building, children were enjoy-

ing a recess break between first-quarter exams. Making use of recently acquired and installed playground and gym equipment, the youthful scholars seemed to enjoy and appreciate the facilities.

This is important, Mrs. Rubio explained, in order for graduating students not to be completely strangers to modern equipment upon going to **colegio** (high school).

Almost all the students who terminate their primary course at the Baptist school continue in one of several public or private **colegios** in the city. Mrs. Rubio pointed out that the ex-students frequently return to visit, as they all have good memories from their school days.

On the back side of the lot is an old building that has been adapted for the caretaker's quarters and storage area. The upstairs section has been arranged to provide space for a natural science laboratory. With justifiable pride, Mrs. Rubio and a couple of teachers showed me the materials and equipment that have been accumulated mostly through student donations.

Samples of preserved biological life were carefully stored in shelves

of the all-but-inadequate room. A dark shade rolled up over the one window made possible the use of the room as a projection theater.

The teachers' pride in the facility far outweighed the equipment on hand, which could be termed scant at best. The microscope was nothing more than a mail-order-catalog replica of the real thing—some student's personal toy lovingly shared with his schoolmates. But, even at that, it was more than would be available in many other schools.

In reality, the science lab at the Baptist Primary School has been the drawing card for groups from other schools in the area—including some operated by Catholic nuns—to visit the lab and share in its use.

Another project that has brought honor to the school is the safety patrol brigade. The Quito Traffic Commission selected 12 schools throughout the city to provide safety patrols. These patrols aid in traffic direction during the hours children are leaving school for home at noon and in the afternoon.

Twenty-four students from the Baptist school were selected following a training course and careful ex-

The author has been a missionary to Ecuador since 1962. He is now stationed in Guayaquil.



Boys participate in physical education class at the Baptist school.

amination conducted after class hours. The Baptist institution was chosen from among several larger schools in downtown Quito, and its safety patrol works in one of the busiest sections of the city—a narrow funnel of three streets that channel the bulk of the traffic between the center of town and the populous northern residential area.

The Baptist school grew out of a kindergarten started in 1956 by Mrs. Gordon Crocker, then a missionary in Quito, who saw the need for such a Christian institution. For two years the kindergarten met in Bethel Baptist Church and then was transferred to Central Church.

In 1960 the Ecuadoran Ministry of Education granted permission for the primary school to be established. A grade was added each year until the sixth grade began in 1965. (In Ecuador, primary school goes through sixth grade; secondary school begins with seventh grade.)

In the educational world of the Ecuadoran capital, the role of the small, private school continues to be an important one, insisted Mrs. Rubio. She feels that it fills a need created by parents who want to

give their children a better education than that offered in overcrowded public schools. Even as the public school system grows and improves, there will be a continuing need for private schools, she added.

"Parents have more confidence in them, according to their ability to pay the tuition," she explained.

Students have been paying the equivalent of \$4.00 (U.S.) a month in tuition. Some months ago devaluation of Ecuadoran currency combined with a government "freeze" of tuitions provided more financial problems for the primary school. The regulations did not allow the school to raise tuition fees in order to meet operating needs and rising salary scales (including 13th and 14th month salary payments at Christmas and vacation time, as required by law.)

The school's staff includes seven full-time teachers, in addition to the director, who also teaches Bible. A part-time teacher of music also provides his services to the institution.

The teaching staff has remained relatively stable, and the teachers are members of Christian churches (including Baptist). All are graduates of

normal school, and at least two have university degrees. (In Ecuador, in order to teach, one must be a graduate of a **colegio normal**, which usually requires six years of study beyond primary school.)

Although Mrs. Rubio directs the academic aspect of the school, William F. Martin, Jr., serves as the missionary director. A graduate in school administration from Indiana University, he gives the school professional guidance and administers the overall program with the help of Mrs. Rubio.

Other Southern Baptist missionaries who have served as missionary director at one time or another are Elaine Joiner, Dottie Gilbert, Gerald Doyle, James Gilbert, Richard Clement, and myself. Missionary wives have taught Bible, English, and music. Four missionary journeymen (James Rinker, Catherine Jarrett, Linda Rascon, and Pat Stooksbury) have been assigned successive terms as English teachers in the school. Rinker served one year as interim director.

Missionaries and Ecuadorans combine to provide a plus in education at the primary level. □

A NATIONAL'S VIEW

BY WILSON O. ENUDI

The opinion that one national holds about a missionary couple and the reflected views of other nationals concerning that couple are revealed in this article from Nigeria. The author is a graduate of the Baptist school of nursing and has served as a graduate nurse at the Baptist Hospital at Eku, Nigeria. The article was written about the time Don and Gwendolyn Reece were leaving Nigeria for furlough. They are now back at their place of service at Eku.

REV. and Mrs. Z. D. Reece are born missionaries who dedicate themselves to the great task of spreading the good news. They are simple, kind, sympathetic, spiritually rich, and very humanitarian in all their activities with any individual they contact. They not only dedicate themselves to the spiritual activity of winning souls to Christ, but they also have carried out other humanitarian work, like helping the poor,



healing the sick, feeding the hungry ones. They also contributed much in the educational development of some communities in their association.

Reece arrived in this part of the country as the missionary adviser of Abbi Association in Aboh Division in the Midwestern State of Nigeria at the time things were very difficult for everyone. The Nigerian civil war was at the climax, and the effect of the evil wind was weighing heavily on the poor and the innocent citizens, mostly children and women.

Despite all odds, this young, unique, dedicated couple were able to carry out their noble assignment successfully.

THE family was stationed at Eku, Western Urhobo Division, where Baptist Mission has the big and famous Baptist Hospital. The distance from Eku to the first town (Obiaruku) in the association is 15 miles and to the last town (Iselegu or Ashaka) is about 50 miles. This was the mileage that the humble and religious man was driving almost three times every day.

At the time he came to the association, there were only 15 congregations—five well-organized churches and ten mere preaching stations. But within a year or two of his hard and humanitarian activities with the people, he was able to organize some of the preaching stations to full, organized churches. He was also able to open some new preaching stations—at Umuebu, Eziokpor, Onuebor, Obi-Obeti, and Obikwele.

The attendance of every church in the association was increasing every Sunday throughout the period he worked with the people. There was no town, village, or the most interior part of the association that Rev. and Mrs. Reece did not visit. They knew every corner in the division more than most of the indigenous citizens of the area.

Later, confusion arose among the local population, mostly the illiterates, about the real type of person

that Reece was. This concerned his sending medicine, food, and clothing to the sick and hungry ones. When the Nigerian civil war was at the climax, he was going from one village to another, conducting clinics where different types of diseases were treated. Some of the most severe cases were carried to the Baptist Hospital, Eku, for further care.

All this treatment was free of charge. None of these patients paid anything.

The missionary was able to carry out these treatments with the aid of some Nigerian nurses—such as Nathaniel Oyikpi, Tom Achudume, Pastor Tom Uzu, and me, and other hospital workers, such as Joseph Oshilim, James Ogwu, and many others.

All these medical activities were carried out without any religious discrimination. Reece instructed that everyone should be given equal treatment, not minding their religious beliefs. This unique, impartial religious attitude earned him much love and admiration among the local population he worked with.

So it was that from this point of view the people (mainly the illiterates) were calling him Dr. Reece instead of Rev. Reece.

AT the time when people of the state were badly in need of food, Reece was also very busy and honest in this humanitarian gesture of food distribution. He successfully carried these out with the aid of some humanitarian organizations.

The people of Onuebor will never forget him in this aspect of his work. These people left all their properties behind and were settled in camps. It was from here that Reece was sending food, clothes, and even sewing machines to them for mending their tattered clothes.

He was able to organize these people into a church, or preaching station. He conducted services for them every Sunday. This made them feel at home, and they did not want him to leave them again.

He not only succeeded in winning many souls to Christ, but contrib-

uted greatly in the educational development of some communities, such as Amai Town. This town, through his instrumentality, has embarked on the building of a Baptist high school, to be opened within a few years. He also helped in many other things.

This unique couple freely mixed themselves with all the people they came in contact with, and the people in turn took both of them as part and parcel of themselves. The missionaries also participated with them in any type of local food. Because of this free movement, the Reeves started to understand the native language and even started speaking it gradually. So most of the time the church members did not even need an interpreter for them, because they were understanding almost everything that was said or preached about. Reece was very good at their greeting expressions.

THE activities of Rev. and Mrs. Reece earned them much admiration in the association. They realized how helpful they were to the people from the type of send-off parties organized in their honor. Every church and preaching station in the association gave them a send-off party, which will remain green in their memory. In each of these parties the couple was given many precious gifts, such as fine arts, many locally made goods, and clothes. Both Rev. and Mrs. Reece and their children were given native attire.

At Onuebor, Mrs. Reece was conferred with one of the highest titles, **Ote-ofe**, meaning the best cook in the community. The title costs almost 100 pounds cash, and the amount was paid by the local community.

At Amai, Reece was conferred with the title, **Onoto-Uku**, meaning chief. This means that he has become one of the important people in the town and can participate in day-to-day administration of the town at the highest level that any indigenous citizen could participate.

The people of the association will remember these missionaries. □

'EXCEPT A GRAIN OF WHEAT ...'

By Baker J. Cauthen

BY NOW, the story of Mavis Pate is well known. She was a nurse of outstanding ability, who served in the country now known as Bangladesh, later in Thailand, and then in Gaza.

Her abilities as a surgical nurse were remarkable. Her qualities of dedication as a missionary were even more impressive. She was able, for Christ's sake, to adjust her high professional qualities to the realities of a slowly emerging medical opportunity in the field of her first assignment.

When she was transferred to Gaza, she brought to the hospital great professional skill and contagious Christian commitment.

Late Sunday afternoon, January 16, she started out in a car from Gaza to Tel Aviv with Missionary Ed Nicholas and his three children, as they were returning to school. Mavis went along because she had business in Tel Aviv and was to bring a new car back to the Mission the following day.

Just outside of Gaza they ran into an ambush. Many bullets struck the car, and Mavis was critically wounded. She never regained consciousness and died after some hours at the hospital in Beersheba.

Her body was laid to rest in the grounds of the Baptist Hospital at Gaza. Her silent grave will be a permanent witness to the high calling of God. Missionaries will look at it and be reminded of the ultimate price which may have to be paid to bear testimony to Jesus in a needy place. Local Christians will look at it and remember the great extent to which missionaries go in order that the love of Christ may be shared. Non-Chris-

tian people will look at it and be reminded of the love of God that sent the Lord Jesus into the world for our redemption and has continued sending his messengers forth to make that redemption known.

Along with J. D. Hughey, secretary for work in the area, I had the privilege of going to the home church of this beloved missionary to conduct a memorial service. The high esteem in which she was held in her own community bore witness to the quality and radiance of her Christian life. Her family, while deeply grieved because of their loss, reflected the same quality of Christian commitment seen so remarkably in Mavis. They were able to look to the Lord and find grace to go bravely on in their faith, even while their hearts were very heavy.

A memorial service in the First Baptist Church of Tyler, Texas, where Mavis had served outstandingly as a surgical nurse in the Medical Center, gave further occasion to see how highly she was regarded, both professionally and as a Christian. Many individuals came with deep tenderness to say that they were long-standing friends and fellow workers with Mavis, and were deeply impressed by her life.

We cannot understand the mysteries of God's providences. We know how urgently a missionary nurse is needed and how radiantly a life like this shines forth in its Christian testimony. We recognize, however, that the Lord of the harvest knows more than we do about the affairs of his work. He sometimes sees fit to let his choicest servants seal their testimony by laying down their lives in line of duty, and out of it God has a way of bringing

sustained advance in the work of his kingdom.

This means that we can dare to trust his wisdom and his love. The hands of our Lord are strong hands, wise hands, loving hands. They make no mistakes; they are able to protect and guard. When, therefore, one of his servants must die in line of Christian witness, we can only conclude that somehow in the grace of God, the laying down of the life would constitute a part of the supreme witness to be borne in the Master's name.

We are reminded of the words of the Apostle Paul, "It has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake" (Phil. 1:29 RSV).

We are also reminded that Jesus said, "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it for eternal life. If any one serves me, he must follow me; and where I am, there shall my servant be also; if any one serves me, the Father will honor him" (John 12:24-26 RSV).

Another valiant missionary has paid the supreme price in Christian service. Her death sharply reminds us of the reality of Jesus' words, "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it" (Mark 8:34-35 RSV).

Thank God for Mavis Pate. Praise God for the love and grace of the Lord Jesus Christ! □

The Millet System

Part II

By Dwight L. Baker

IMMEDIATELY following the conquest of Constantinople by the Turks in 1453, Sultan Muḥammad II insisted that the Greek Patriarchate, which was vacant, be filled at once. This urgent request was made because the Sultan saw no one whom he could hold directly responsible for the administration or effective control of the large Greek community.

The Greeks quickly and willingly complied with the Sultan's demand. Thereupon, he gave full recognition to the Greek Christian community and conferred the title of "*Millet-bashi*," or "head of the nation," upon the new patriarch. Both the Armenian bishop and the chief rabbi of the Jewish community were recognized at the same time. Other non-Muslim groups of the newly constituted empire were granted similar official recognition as autonomous bodies. Thus the Turks allowed the minorities to remain under the jurisdiction of their own religious laws, administered by their own authorities.

Under Ottoman Turks (from the conquest of Constantinople in 1453 to the end of World War I). Preceding the Ottoman conquest, temporary residents in Muslim lands were known as *Musta'man* (foreigners), with a status clearly defined by law. Muslim law provided that a foreigner might reside in Muslim territory for a period of not more than twelve months, after which he outwore his welcome and became a *dhimmi* (protected person), subject to the regulations by which all religious minorities were governed, including the payment of *jizya* (tax).

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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.

These provisions for foreigners in Muslim lands, which may at first have amounted to little more than safe-conduct agreements, seem to be the earliest examples of the granting of capitulatory privileges. Later, at an uncertain time, the term "capitulation" was used by the Turks to apply to a treaty whereby foreign residents in Turkey were entitled to special privileges, including immunity from trial under Turkish law, being largely subject to the laws of their respective countries.

As the Ottoman Empire expanded, privileges were increased to encourage wider and more favorable commercial and diplomatic relations, and the granting of capitulations to representatives of foreign powers soon became a carefully arranged policy followed by the sultans. While the Ottoman Empire was strong, both sides of the contracting states profited, but in the nineteenth century, when the empire weakened, the capitulatory system acquired a different complexion. With each successive Turkish setback, the foreign powers took advantage of the Turks' weakened condition to demand new and unreasonable concessions.

The Turks soon began to regard the capitulations as infringements upon their national sovereignty and as manifestations of foreign imperialism. Not only did they provide for individual privileges, but they also allowed highly favorable concessions to certain sects and various monastic orders. It was not uncommon for entire religious communities (*millet*s), such as the Syrian Catholics, sponsored by the French, to demand and receive capitulatory privileges. Those protected in such manner were known as *protégés*.

It has always been a characteristic tendency of the *millet*s to maintain a distinct "national" solidarity and political exclusiveness. This, added to the distasteful practice of their aligning themselves as *protégés* of various foreign powers,

brought the *millet* system into further disrepute in the eyes of the Turks, who were becoming acutely sensitive to the slow but deliberate dismemberment of their empire.

As their awareness of the importance of unifying Turkey grew, the Turks became increasingly sensitive toward any barriers set in the way of the achievement of this goal. With the reform movement under way, a part of the effort toward unification included the definition of the objectives of nationalism and the interpretation of the meaning of "nation." Visible in the new definitions and interpretations was the fact that the *millet* system had outlived its usefulness in Turkey, for it had nothing to contribute to the achievement of the aims and objectives of the reform. The Turkish intellectuals, especially those of the later Young Turks' Revolution, realized that there would never be a unification of the nation so long as the foreign-sponsored *millet*s insisted on perpetuating a foreign culture, language, and political outlook in their midst. By willingly making themselves available to the Europeans and later to the Americans, the *millet*s served as spearheads with which the powers could penetrate, then operate with immunity inside pockets of cultural division and political dissension deep within the heart of the Ottoman Empire.

The situation worsened where the Armenian *millet*, encouraged by the powers, demanded what amounted to a partition of Turkey and a revival of the ancient Armenian State. These threats to Turkish unity were more than the empire could tolerate and were met by Sultan Abdülhamid II with extreme measures, known as the Armenian Massacres, in 1894 and 1896, and again in 1915-1916. A shocked world responded with cries of outrage which caused the Turkish government to seek ways of neutralizing the unfavorable reaction to the massacres.

As the empire's strength diminished,

the powers increased the tempo of their abuses and disregard for Turkish sovereignty. Provoked already beyond endurance, the Turks retaliated, and a chain reaction of abuses and counter-abuses set in. Turkey's excuse for strong retaliatory measures was to protect its sovereignty against foreign imperialism and the *millet*s as revolutionary agencies. Both sides were guilty of excesses, but the Ottoman government was most adversely affected, and these events contributed substantially to its downfall.

Following the demise of the old government as the result of the Young Turks' Revolution of 1908 and the establishment of a new regime, a new period in Turkish history opened early in the twentieth century. However, little was accomplished by the reformers before the end of World War I, which Turkey had entered on the side of the Central Powers.

Religion Disestablished. The Young Turks of postwar Turkey were nurtured in a more realistic age than their predecessors, who were given more to writing and preferred to rely on the less revolutionary processes of teaching and persuasion. The newer and more revolutionary approach was soon seen in the unusual events which followed. These marked a significant turning-point in Turkey's history, in which it successfully struggled to free itself from economic, social, and religious domination. In the course of these reforms, as we shall see, Turkey became the first Middle Eastern country to disestablish the state religion and to abolish the *millet* system.

The first of several significant steps was taken on November 1, 1922, when, by action of the government, the sultanate was abolished. This move required little readjustment within the government, for the occupant of the sultan's office had become little more than a figurehead.

The reformers then turned their attention to the problem of the *millet*s. They were convinced that little progress would be made while attempting to work

within the framework of the old system of unassimilable religious communities. Consequently, when the Treaty of Lausanne was finalized (1923-24), the Orthodox Church lost its official recognition and the patriarchate was stripped of its former political power. Thus, after years of struggle, the ancient *millet* system was implicitly abandoned in Turkey.

By the end of 1923 the minority element of the new Turkish republic was greatly reduced, partly as a result of the population exchange between Greek and Turkish nationals, and partly because the Arab populations had been separated by the war and were no longer in Turkish territory. After the question of the minorities had lost its significance, Kemal Atatürk led his reformers toward completing the task of stripping the old regime of its last vestige of influence and symbol of power.

The final significant step toward unification was taken in the area of religion and state when, on March 3, 1924, the caliphate, denounced as incompatible with the spirit of new Turkey, was abolished by the Grand National Assembly. For months, Atatürk had tried to reduce the strength of this highest Muslim office by restricting its sphere of influence to "spiritual" matters. However, regardless of how he might define or limit the caliphate, he could not erase the fact that the office was surrounded with historic associations which could not be rooted out of Islamic mentality so long as there remained even a puppet figurehead to which they might remain attached. The alternative facing Atatürk was to accept the caliphate as commonly conceived or abolish it altogether. Since there was no mood for preserving the ancient system, he forcefully embarked on the second course, and the final link with the past was severed.

The reformers reasoned that with all religions, including Islam, removed from political life, the state would be released from religious control, and greater freedom of religious expression could be granted to the individual. However, before effecting sweeping reforms, the lead-

ers of the *Tanzimat* (Reformation) could not hope to bridge the gulf and cross over into the modern world of the twentieth century with its emphasis on the rights and freedoms of the individual.

We have indicated that Turkey's efforts to separate religion and state and to create a unified secular state were largely successful. These steps are significant, first, because they were taken in a Muslim state. The difficulty of such an achievement is partly assessed by observing the drastic measures employed. Second, the way was opened to allow for greater personal religious liberty. While it is true that the leaders of the Young Turks' Revolution were little interested in religion, this should not be taken as an indication that they were anti-religious. To the contrary, some of the intellectuals saw the vital role of religion in the life of the nation. However, they insisted that it was essential that religion be a voluntary matter of conscience and not an official program supported and propagated by the state.

Heir of the System. Near the end of World War I, the Balfour Declaration was formulated (1917), setting forth the British Government's view favoring the establishment of a Jewish national home in Palestine.

On July 24, 1922, the draft British Mandate for Palestine was confirmed by the Council of the League of Nations and officially inaugurated the following year, along with the French Mandate for Syria and Lebanon. The manner and pace of the implementation of the Balfour Declaration are a story familiar to all students of the Middle East.

Great Britain, following its accepted procedure for the administration of occupied territory, maintained the status quo in Palestine in order to avoid introducing radical changes in the laws of the land or their application until a permanent government could be established. This meant that the Ottoman laws which were in force at the time became the temporary basis for Palestine's ju-

Nazareth

By Roberta Kells Dorr*

The Son of God—
Creator of worlds,
One with the Father—
Must have watched
Nazareth
From the beginning
And must have seen
Its lanes,
Narrow
And filth encrusted.
Its houses,
Sunless,
Damp,
And rat-infested.
Its food,
Covered with flies.
Its people,
Bathless,
Scratching with fleas.
He must have seen
All that I see here
in Jibla
And more.
But, lo, a miracle
Unlike any other
In all the eons
of time—
It is recorded,
"He loved them."

dicial system.

In less than a decade, as a result of a growing nationalism, many of the Middle Eastern states began to demand greater independence and the right to establish their own governments. By 1930, all of the Arab States of the Levant, with the exception of Palestine, had come to terms with the mandatory powers and had adopted their own constitutions. Palestine alone remained under the League of Nations' mandate, because it was unable to achieve the unity necessary to form its own government as the result of the unsettled Arab and Jewish problem.

Under the old Ottoman legal system, Palestine was governed by a heterogeneous set of laws chiefly derived from three sources: laws enacted by the Palestine legislature; English law; and Ottoman law, the last forming the largest body of legal matter. This chaotic legal accumulation not only served as the permanent judicial basis for the Palestinian Government (1920-48), but was later continued as an integral part of Israel's legal system.

It is of particular importance to this study to note that Turkey, which gave a large part of this complicated legal system to the Middle East, should be the first to repudiate much of it. Despite this fact, it lived on in its original form under the Mandatory regime, which allowed unhindered continuation of the separate religious courts, including the Muslim Sharia Courts, the Christian Ecclesiastical Courts, and the Jewish Rabbinical Courts.

The establishment of the State of Israel on May 14, 1948, was a sudden and almost unexpected event. With weightier matters of statehood, security, and immigration pressing, there was little time for adopting a new body of laws or revising old religious systems. The new Provisional Council, therefore, decided, as a temporary measure, to adopt existing Palestinian laws.

There were additional reasons for delay. Some statesmen regarded the matter of introducing modern legislation into these areas as inviting a political and re-

ligious crisis (*kulturkampf*) at a time when the young state was ill prepared to deal with such problems. Also, Orthodox religious leaders counselled against any changes in the religious system as a means of maintaining the union of religion and state, which enjoys widespread support in Israel.

This is not to imply that the present system stands only by the grace and protection of orthodox rabbinical leadership. It is equally true that eastern churchmen (Catholics, Greek Orthodox, and Monophysites), representing approximately 50,000 indigenous Christians in the country, defend the ancient system just as tenaciously as their orthodox Jewish counterparts. Eastern Christian leaders want no tampering with the wall which it provides against a seepage of their members from their old communities into other religious groupings, or with the protection of their identity which it affords in a largely non-Christian society.

With the *millet* system operative, it is possible for all communities to retain control of the more important elements in personal status affairs, namely, marriage and divorce. A chief pillar in the system is the fact that such matters are under the exclusive jurisdiction of the established religions and the recognized communities.

How long the ancient system will remain a dominant feature of local religious life is beyond speculation. However, a significant number among the *sabra* (native Israeli) generation is committed to general religious reform. With the solution of weightier problems confronting the state, their influence in progressively altering the present system to conform more closely to the needs of a modern society, with its demands for greater personal freedom, will leave its mark.

It is prudent at this stage to refrain from pressing the panic button. We should rather allow changes to take their natural course as the state works its own way toward its destiny. Wars may be won in a week, but social and religious battles are rarely definitively concluded by blitz tactics. □

*"It has occurred to me many times since we have been here that Jibla is much like Nazareth must have been when Jesus was born," wrote the author, Mrs. David C. Dorr, a missionary to Yemen.

"All the drinking water is polluted; every stream and pool is infested with bilharzia. Most of the people of Jibla suffer from tuberculosis; typhoid is common. Houses are rarely free of fleas for long, as most people have no form of spray. That is a general picture of life in Jibla.

"I am overwhelmed with the thought that it was to such a village that Jesus went as a helpless infant."

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

BRANDON, Rev. & Mrs. James O. (S. Brazil), 4123 S. Jackson St., Amarillo, Tex. 79110.
BUIE, Rev. & Mrs. James W. (Spain), 106 Jackson St., Natchez, Miss. 39120.
Dwyer, Anne (Gaza), Rt. 1, Box 29, Sperryville, Va. 27740.
FLOURNOY, Rev. & Mrs. H. Marshall (S. Brazil), 624 Cleveland Ave., Largo, Fla. 33540.
HOPEWELL, Gladys (Taiwan), 125 Hill St., Talladega, Ala. 35160.
JOINER, Rev. & Mrs. Garreth E. (Ecuador), 2631 Peavey Rd., Dallas, Tex. 75228.
LEWIS, Rev. & Mrs. William E. (Ethiopia), c/o Hoke Allen, 22623 SW. 182nd Terrace, Miami, Fla. 33157.
MCNEALY, Rev. & Mrs. Walter B. (S. Brazil), 196 Jules Ave., New Orleans, La. 70121.
WEATHERFORD, ROSALIE W. (spec. proj. nurse, Paraguay), Maplehurst Farm, S. Boston, Va. 24592.
WITT, Mary (N. Brazil), 2940 Gaston Ave., Knoxville, Tenn. 37917.

Departures to the Field

CRANE, Rev. & Mrs. James D., Mexico.
DIVERS, Rev. & Mrs. John D., Argentina.
FINLEY, Mr. & Mrs. Robert N. (assoc.), Philippines.
FLORENCE, Mrs. Frank T., Colombia. (Information presented in Jan. "Arrivals" section listing Rev. & Mrs. Florence was incorrect; only Mrs. Florence returned to the States.)
GAMMAGE, Rev. & Mrs. Albert W., Jr., Korea.
HAGOOD, Dr. Martha, Nigeria.
HEKIN, Rev. & Mrs. Manget (assoc.), Guyana.
ORR, Mr. & Mrs. Donald L., Colombia.
TREAT, Rev. & Mrs. C. Dennis, Uruguay.
WIKMAN, Dr. & Mrs. John H., India.

Transfers

FINLEY, Rev. & Mrs. Robert N., Singapore to Philippines, Jan. 11.

NEW MISSIONARY PERSONNEL

Missionary Associates

Employed January 1972

RHODESIA: Helen Roller; born: Big Pine, Calif., May 26, 1925. Graduate: Parkland School of Nursing, Dallas, Tex., diploma; RN standing was achieved in Texas, 1948; University of Washington, B.S. From November 1948 until last July she served in the U.S. Navy Nurse Corps. Beginning as a staff nurse, she became supervisor, detail officer (assignment of personnel), educational coordinator, assistant director of nursing service, and director of nursing service. She was stationed at several locations in the U.S. and also saw duty in Japan, in Vietnam, and on the hospital ship, U.S.S. *Repose*. Last fall she served part-time as teacher at Amarillo (Tex.) College. Expected type of service: nurse. Present address: Missionary Orientation Center, Pine Mountain, Ga. 31822.



Resignations

BRELAND, Rev. & Mrs. Murray N. (Thailand), Jan. 31.
HAWKINS, Rev. & Mrs. Franklin D. (S. Brazil), Jan. 31.
ROBERTSON, Rev. & Mrs. R. Boyd (Mexico), Jan. 11.
ROUTH, Rev. & Mrs. Walter A., Jr. (Vietnam), Jan. 31.
WASSON, Rev. & Mrs. Melvin K. (Nigeria), Jan. 11.

Assignments Terminated

WEATHERFORD, Rosalie W. (spec. proj. nurse, Paraguay), Mar. 31.

Births and Adoptions

CAPPS, Paul Leon, son of Rev. & Mrs. Roger L. Capps (appointed for Malaysia), Jan. 6.
STANLEY, Christopher Rad, son of Rev. & Mrs. James I. Stanley (Philippines), Dec. 11.
TILLINGHAST, Tamara Ruth, daughter of Dr. & Mrs. Jon D. Tillinghast (Yemen), Jan. 6.

Deaths

DOZIER, Maude Burke (Mrs. Charles K.) (emeritus, Japan, Hawaii), Jan. 13, San Angelo, Tex.
HAGOOD, Mrs. E. W., mother of Dr. Martha Hagood (Nigeria), Dec. 29.
HOLLAND, Mrs. D. B., mother of Dorothea (Mrs. Joseph A., Sr.) Gatlin (Kenya), and Eleanor Holland (journal, Japan), Jan. 5.
PATE, Mavis (Gaza), Jan. 16, Gaza.
SMITH, Claude B., father of William L. Smith (S. Brazil), Jan. 1.
SPILLMAN, Carl W., father of Catherine (Mrs. Michael H.) Wilson (Taiwan), Dec. 22.

Marriages

CARLISLE, Arthur Dale, son of Rev. & Mrs. Robert L. Carlisle (emeritus, Uruguay), to Jennifer Pace, Dec. 23, Ethel, La.
HAWKINS, William Paul, son of Mr. & Mrs. Fred L. Hawkins, Jr. (S. Brazil), to Paula Covington, Jan. 2.
TOPE, Cynthia LaVerne, daughter of Rev. & Mrs. Charles A. Tope (Uganda), to James Michael Jensen, Dec. 28, Biloxi, Miss.

Dr. Pierce Moves to Savoy

Dr. Ethel Pierce, a former medical missionary to China, has moved from Brownwood, Texas, to the Blalock Nursing Home, Savoy, Texas 75479. She suffers from severe arthritis and is confined to bed most of the time. She was born in China, where her parents served as missionaries. She will be 79 on March 24.

Missionaries Hurt in Accident

Mr. and Mrs. Gilbert A. Nichols, missionaries in Paraguay, and three of their children were injured January 15 when their car collided with a transport truck on a rain-slick highway about an hour from their home in Asunción. They were returning from a five-day vacation. All were reported to be recuperating.

Most seriously injured was 16-year-old Becky, who sustained multiple fractures and a deep cut that caused severe bleeding. She received four pints of blood, reported Dr. Donald E. McDowell, missionary surgeon at Baptist Hospital, Asunción. The initial pint of blood of Becky's type was on hand due to an unusual circumstance.

"The day before the accident, an unknown man appeared at the hospital and said that he wanted to give blood," related McDowell. "He had RH negative blood, and since we have little use for this group, he was turned away. He remained, however, and insisted that he wanted to give. So, more to please him, the blood was finally extracted by the technician. This pint of blood may have saved Becky's life." Other donors were found later in the day.

In Memoriam

MAUDE B. DOZIER

Born Statesville, N.C., Sept. 18, 1881
Died San Angelo, Tex., Jan. 13, 1972

Mrs. Maude B. Dozier, missionary to Japan and Hawaii for 45 years, died at San Angelo, Tex., Jan. 13. She was 90. After cremation, her ashes were to be sent to Japan for burial. Her late husband, C. K. Dozier, died in 1933 and is buried in Japan.

In 1906 Mrs. Dozier sailed with her husband of three months to Japan as a pioneer Baptist missionary. She helped him found Seinan Gakuin, a Baptist school in Fukuoka and the first such educational institution in Japan. She taught at the school 1916-41 and led in development of women's work, youth work, and kindergartens in Japan.



She transferred to Hawaii during World War II and served as professor and dean of women at a Baptist Bible School. After retirement in 1951 she went back to Japan, built a small house near the home of her missionary son, Edwin B. Dozier, in Tokyo, and took active part in witnessing, church work, and writing. Edwin, who for several years was chancellor of the school his parents founded, died in 1969. He also is buried in Japan.

Mrs. Dozier received two awards from the Japanese people—the West Japan Cultural Award in 1961 and the Fifth Grade of the Order of the Sacred Treasure in 1966.

Mrs. Dozier had been living at Baptist Memorial's Geriatric Hospital in San Angelo since 1964. Survivors include a daughter, Mrs. Timothy Pietsch, a missionary to Japan, and several grandchildren and great-grandchildren. Her daughter-in-law, Mrs. Edwin B. Dozier, is also a Southern Baptist missionary to Japan, stationed in Fukuoka.

Award Goes to Miss Ross

The Elizabeth Lowndes Award, a \$200 scholarship, has been awarded by the Southern Baptist Woman's Missionary Union to Miss Becky Jean Ross for excellence in her college work. She is the daughter of Mr. and Mrs. J. Wilson Ross, missionaries who serve at the Baptist Spanish Publishing House, El Paso, Texas. He is director of the Business Services Division.

Miss Ross is studying social work at Southwestern Baptist Theological Seminary, Ft. Worth, Texas. She is a graduate of the University of Texas at El Paso.

The scholarship is awarded annually to a child of Southern Baptist missionaries who has recently graduated from college with distinction. It is named in honor of Mrs. W. C. Lowndes, who was WMU treasurer for almost 40 years.

LETTERS

Enclosed is a check for THE COMMISSION for one year. . . I think this is a wonderful magazine. I have been borrowing it from a friend to use in my book study. I decided I would like to have them for a reference library and also to keep up with these fast-moving advances in missions.

Mrs. George Darst
Holden, Missouri

Thank you for the stimulating January issue of THE COMMISSION. From the cover picture, "Creative Man," to the concluding poem, "Between Stillnesses," it was extremely well done.

The articles on Mr. Harper's paintings proved thought-provoking as they showed how Baptists have taken a giant step forward in recognizing the richness of this medium not only as a point of contact between people of varying cultures, but simply as a means of widening a man's horizons here on this earth, too.

My husband, a former minister in the Richmond, Virginia, area and an artist by avocation, and I were both impressed with the St. Louis exhibition, "Symphony of Moods." It has been said, "The artist can know all the technique in the world, but if he feels nothing, it means nothing." It is quite obvious that Mr. Harper has a very definite feeling for people as persons and for missions not as a method but as a means of meeting the individual's needs.

You have made a creative contribution to a deeper concept of missions with your

January edition. Please continue your fine work.

Mrs. Emil A. Mialik
Charlotte, North Carolina

I have been reading with great interest in the January THE COMMISSION about (the) use of art in missions. I find this a very exciting and imaginative approach.

Kate W. (Mrs. Davis C.) Woolley
Nashville, Tennessee

It is a real temptation to comment on every issue of THE COMMISSION in a favorable light. My wife and I look forward to receiving this marvelous Foreign Mission Board journal each month. However, I had to give in to the temptation when the January issue arrived.

Bob Harper, art editor, is to be commended for his fresh approach to the proclamation of the gospel through our mission enterprise in today's world.

His "art in missions" concept, with which I have been familiar for sometime, was given proper recognition in your publication. It is exciting to know that God uses and blesses talent dedicated to him for the advancement of his kingdom on earth. Many outside of the Christian faith respond to the message of Christ through the fine arts.

Aubrey J. Rosser
Richmond, Virginia

I think that (Harper is) making a real statement [January] about what dialogue is and how one dialogues—that is, through his work. He seems to be ministering to missionaries, too—"Missionaries are amazed at the response of the people who visit the exhibits" (p. 10). Why? Are missionaries astonished at people's response? It must be that they expect indifference or opposition to any attempts to communicate with people. Perhaps they also feel that they have not been received when they have used their "best weapons"—services, preaching, etc. But Christ told stories ("parables") and involved people in discussion through questions on the parables. Why shouldn't we use human means of contacting people? . . .

Harper obviously has hit on a cultural activity for which a number of different societies provide time and occasions to interact. That's great!

Ed Anderson
Arlington, Virginia

I read with interest the January issue, and especially the editor's page entitled, "A View of Basics." . . .

I appreciate what you have been doing through THE COMMISSION, and appreciate the kind of information that has been coming up. We realize what you are doing as a great service for foreign missionaries over the world.

William Clemmons
Nashville, Tennessee

I have been getting THE COMMISSION for years and just do not mean to be without it. I enjoy it so much. Just wish every Christian would read it.

Mary E. Billingsley
Gadsden, Alabama

In Memoriam

MARVIS ORISCA PATE
Born Ringgold, La., Dec. 23, 1925
Died Gaza, Jan. 16, 1972

Shot from ambush by Arab guerrillas in Gaza, Miss Mavis Pate, 46, died Jan. 16 of bullet wounds in the head. (See Missions Update, Feb.). She was riding in a car with Missionary R. Edward Nicholas and his three daughters when guerrillas attacked the vehicle near the Jabalyah refugee camp in Gaza.

(Nicholas was shot in the attack but was reported in satisfactory condition after surgery and due release in a few days; one daughter was slightly wounded. Nicholas was driving his daughters back to the school for missionary children in Tel Aviv. Miss Pate was traveling to Tel Aviv to pick up a car and drive it back to Gaza.)



Miss Pate was supervisor of the operating room and the instructor of nursing at Gaza Baptist Hospital. She was buried in a plot behind the nurses' quarters.

She was appointed a missionary in 1964 after having been operating room supervisor at Medical Center Hospital, Tyler, Tex., for six years. She took leave of absence from that job to supervise the operating room of the hospital ship *Hope* during its first voyage. As a missionary she was stationed in East Pakistan (now Bangladesh) and Thailand before going to Gaza in mid-1970.

Survivors include her mother and stepfather, Mr. and Mrs. J. H. Oden, of Ringgold, La. Her father, J. B. Pate, died in 1945.

The COMMISSION articles assisted this church (First Baptist) in the presentation of the needs for a large Christmas offering, and consequently a larger goal was established. Then the goal was exceeded by almost 50 percent.

Thank you for such a timely magazine.
C. Gus Bogan
Oracle, Arizona

Front cover page of (December) THE COMMISSION was very interesting; learned few additional Chinese words already. Hope to see such Chinese words or sentences more frequently with their pronunciation and meaning.

J. M. Panosian
Boston, Massachusetts

FOREIGN MISSIONS QUIZ

Currency

Money sometimes has unusual names, as you already know

if you read "A Dollar by Any Other Name" on page 22 or studied this month's covers. A list of countries where Southern Baptist missionaries serve and the name of the monetary unit in each country appears on page 23. But before you look (or look back) at the list, see how well you can do in matching country and monetary unit for 15 of the nations. (Answers in box at right.)

- | | |
|---------------|------------|
| 1. Colombia | A. escudo |
| 2. Costa Rica | B. lira |
| 3. France | C. dollar |
| 4. Guatemala | D. yen |
| 5. Honduras | E. rupee |
| 6. Hong Kong | F. peso |
| 7. India | G. lempira |
| 8. Israel | H. kip |
| 9. Italy | I. dinar |
| 10. Japan | J. guaraní |
| 11. Jordan | K. kwacha |
| 12. Laos | L. colón |
| 13. Malawi | M. metzkal |
| 14. Paraguay | N. pound |
| 15. Portugal | O. franc |

Currency

Answers to Foreign Missions Quiz (at left).

1-F, 2-L, 3-O, 4-M, 5-G, 6-C, 7-E, 8-N, 9-B, 10-D, 11-I, 12-H, 13-K, 14-J, 15-A.

EPISTLES

THE MINISTRY of the Baptist Hospital in Gaza to the physical needs of the refugees continues as a significant witness to the fact that the one we worship is a God of such love that he cares about our hurts and diseases.

The work and witness of the Baptist library in Gaza is thrilling. It now has 2,575 books catalogued; 1,179 persons, mostly young people, have registered to use the facilities. An average of 24 books a day are checked out. A daily average of 63 people read or study in the library.

Many of the books are scientific, literary, or technical. A number are Christian. A bookmark with a Scripture verse and the emblem of the library goes in each book checked out. Some 600 tracts, Gospels, and Arabic New Testaments were distributed through the library in 1971. The fact that the library has an impact on the community is evidenced by the opposition to it that is arising in some quarters.



Short courses are offered at the library in such subjects as English conversation, first aid, photography, and the like. A music room has been equipped, and courses in music appreciation are planned. Correspondence courses are available on the life of Christ. Courses on the Gospels have been offered.

Our Christian witness on the hospital compound continues with chapel services before beginning work each morning for staff, students, and any patients who care to attend. Worship services and Bible study are held during the week, as well as special meetings for youth. Vacation Bible Schools and Christian retreats last summer met enthusiastic response.

And yet there are few who have sufficient courage to follow the Lord in open profession of their faith, baptism, and church membership. Many who have done so in previous years now reside in other countries, some studying or working. Efforts to establish a truly indigenous work here are still frustrated.

Most of the students in the nursing school and in technical courses come from a Muslim background. The effectiveness of our witness depends on the faithfulness of your prayer support.

JEAN F. DICKMAN, *Gaza*

CARMELO, one of 24 graduating students at International Baptist Theological Seminary in Buenos Aires, gave his testimony in chapel not long ago. Born in Sicily, he moved to Argentina when he was about 12. He accepted Christ some ten years ago.



Not long afterward he felt the call to preach. For five years he worked by day and studied at night in order to be able to enrol in the most demanding course offered at the seminary. Another five years of work and study followed.

Carmelo received a special diploma as the graduating student with the highest average in his course. Now he and his wife, Eva, are going to the city of Cañada de Gomez in the interior of Argentina to establish a Baptist witness. A part of our own persons goes with them.

STANLEY D. CLARK, *Buenos Aires, Argentina*

EVER SINCE José accepted Christ in a service at Turrialba Baptist Church, he has not been content unless he could share his new-found faith with others. A young man, he began at once to bring friends with him to church.

At the beginning of the service one Sunday night, the congregation was startled as ten dirty, ragged, shoe-shine boys of the town, each carrying his kit of rags and polish, marched quietly to the front pew to sit beside José, who was waiting for them.

One look at José's face revealed his joy at their coming. Then he bowed in prayer for the boys during the rest of the service. Most of the small visitors understood little of the sermon, I am sure, for it was a completely new experience for them. They came from some of the saddest home situations imaginable.



But they had found a new friend in José. He was teaching them for the first time the meaning of love. He invited them to church and introduced them to a friendly group of people who actually shook hands with them. We are meeting with these boys every week, trying to teach them who we are, what we believe and why, and, most important, who Jesus is.

José's interest extends to all the young fellows with whom he comes in contact. He always brings several with him to church. It is not unusual for José to awaken the pastor in the middle of the night to ask him to explain something more clearly to one of the young people.

One night José brought Gerardo to youth fellowship. Later, in conversation with the pastor, Gerardo shared his concern about his younger sister, who has a serious heart condition. José, the pastor, and Gerardo knelt in prayer for the sister.

When Gerardo arrived home that night, he found a much improved sister. He was amazed and convinced. Sunday night he and his mother and sisters came with José to church. At the invitation, Gerardo, another young man, and Gerardo's younger sister all accepted Christ.

What happiness was apparent on the face of José!

DONALD H. REDMON
Turrialba, Costa Rica



PRESIDENTS of seven countries and high officials of three other nations met late last year in Dakar, Senegal, for a special meeting related to the Organization of African Unity (OAU). Included was Dr. William R. Tolbert, Jr., new president of Liberia. (See story, page 10.)



Since my wife and I had spent our first five years of mission service in Liberia, we were able to arrange a meeting with Dr. Tolbert. Our first encounter with him was as he left his hotel for the OAU meeting. We noticed that he carried a Bible.

The next morning we were able to talk with him privately about Christian work both in Liberia and Senegal. As we rose to leave, we remarked, "We are praying for you as President of Liberia and as a leader among Baptists. We were so thrilled yesterday when you got into the car with your Bible in your hand."

"My Bible goes where I go," he replied. "It is my constant companion."

PAUL H. GROSSMAN, *Dakar, Senegal*

IT HAS BEEN several months since our family and the Jerald Perrills stepped shakily out of the Thai Airways plane onto the soil of Laos. We were met by friendly American faces and English sounds amid the noise and hustle of the Vientiane Wattay Airport, where one or two planes land and depart daily. This is about the only way in or out of Laos except for the ferry and long-tail boats that leisurely lace the waters of the Mekong, some 25 kilometers downriver.

Long hours that stretched into days and weeks were spent in the confusion of securing visas, residence permits, and permission to operate as a Mission. All these matters were accomplished without a hitch, however, and Southern Baptists had entered another country.



Language study was the first and most pressing task before us. The tonal language of Laos is a difficult one. Yet hours spent with a tutor and more hours of individual study brings the satisfaction of familiarity, even without perfect understanding. Even the Lao script begins to make sense as we wade through the first primer.

After our second move, we are situated in a Lao village in Vientiane in a house made of woven bamboo matting and wood and built up off the ground in Lao style. The dogs bark, the old men cough, the women carry water, and the children return our smiles warmly, not as to strangers.

The war goes on and on, with a new surge expected as the dry season approaches. Refugees are shifted around like checkers, avoiding the pressing advances of the enemy. Rice drops by the U.S. seek out the hungry refugees like manna from heaven. Now the last frontier of Laos is opening its arms to the weary. The Vientiane Plain, cradled in the lap of the twisting Mekong River, is being cleared and readied for those who have no choice but to move again.

Homes are opening to us to receive the gospel, and people are seeking for something that is sure and steadfast. It is not difficult to witness to the saving power of Christ. We know that God will bless the work and grant the increase.

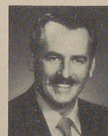
J. MURPHY TERRY, *Vientiane, Laos*

"Boys, here are your choices for handwork in Bible School. You can build a flying model airplane, or you can help put a tile floor in a house of one of the poor families near here. Which do you want to do?"

That's the way I broke the news to the MKs (missionary kids) during the meeting of the Colombian Baptist Mission in Cali. I'll admit I expected them to choose the airplane, but held the lively hope that they would want to do something more beneficial.

Not only did the boys decide to lay the floor, but they had fun doing it and picked up a few helpful hints for the future.

Two of the older boys, David Breeden and Mike Wyatt, had agreed to be assistants, and once again proved the ability and resourcefulness of MKs. The other boys were Hokie Smith, Harold and Terry Breeden, Lee Alan Corley, Larry Norman, and David Garrett, a visitor from Texas.



On our first trip to the home we chose, as we pulled up to a red light at a busy corner one of the boys announced: "Chinese fire drill." The boys bailed out of the truck from all doors, ran two laps around the vehicle, and climbed back in, roaring with laughter.

Frazzled nerves and all, we reached the house, surveyed the situation, and bought materials (paid for by individual missionaries). By the end of the week we had used up our time and materials, but the job was complete.

As the boys looked at the result, one said, "It's good to stand on a floor you've done yourself."

JAMES H. STILES, JR.
Cúcuta, Colombia (now on furlough)

MKs at work in Cali.



NEWS

Workers Confer

Forty-five students and student workers from Mexico, Guatemala, Honduras, Costa Rica, Nicaragua, and the Dominican Republic met together in San José, **Costa Rica**, for the first "functional student conference" for Baptists in Middle America and the Caribbean area.

Miss Ann Swenson, missionary who heads the student work department of the Baptist Spanish Publishing House, El Paso, Tex., directed the week-long meeting.

Togo Center Opens

A Baptist Mission Center was opened in Sokodé, **Togo**, in January in the center of a predominantly Muslim area. The center is used as a reading room daily. Bible study is held on Wednesday night and Bible study and worship on Sunday.

Missionaries Morris and Carol Anne Pruitt moved last September to open work in Sokodé, about 200 miles into the interior of Togo.

A religious film was shown repeatedly Friday night of the opening weekend to several overflow crowds at the center. On Saturday night another film was shown in the street in front of the center.

Sunday morning service included the baptism of two men who had been attending a Bible study in the Pruitt home. A portable baptistry built by Pruitt was used. The wooden frame for the baptistry is placed on the ground, and a plastic sheet is draped over it and filled with water. Individuals must lie down in order to be immersed.

Tribute Presented

Ambassador Fred L. Hadsel of the U.S. State Department personally presented a tribute of appreciation to the Baptist Medical Centre, Nalerigu, **Ghana**. Missionary Dr. George M. Faile, Jr., medical superintendent of the hospital, accepted the tribute "for humanitarian assistance and cooperation in providing emergency medical services and facilities in the effort to save the life of Peace Corps Volunteer Robert E. Whitfield" in October.

Bangladesh Relief Project Assigned

The first opportunity for Southern Baptist missionaries to become directly involved in relief operations in **Bangladesh** since the former East Pakistan began its fight for independence came in the invitation to reconstruct a village outside Feni.

"The village to be reconstructed is within two miles of our Feni residences," wrote James F. McKinley, Jr., one of the missionaries in Bangladesh. (Two missionary families were formerly stationed at Feni.) "There are 119 families who have nothing left but the good earth on which the houses are to be built. Everything else was destroyed during the recent crisis.

"This work has been assigned to us by the local authorities. We can rebuild the houses and possibly provide some additional assistance for 119 families for the approximate cost of a good house in the States."

The Mission had some relief funds on hand and has requested additional money from the Foreign Mission Board for similar projects in or near Dacca, Comilla, and Faridpur. The funds missionaries plan to utilize amount to a total of about \$100,000, "one of the largest recent Southern Baptist investments in relief," noted J. D. Hughey, Board secretary for



Europe and the Middle East. "Southern Baptists now have a chance to prove that they really are concerned for the Bengali people," he remarked. "If we fail now, we may not have another opportunity."

"We will be involved in the work ourselves and handle the funds," reported McKinley. "The money will not be turned over to someone else."

Missionaries had continued attempts to become involved in relief work since the eruption of civil war last March, but up until now they were restricted mainly to an indirect involvement, Hughey said.

In light of recent developments, the prospect of obtaining visas for Bangladesh looks much more optimistic than before, according to Hughey. In addition to the return of missionaries already under assignment, it is hoped the way will soon be open for new appointees to go to Bangladesh, he added.

The round auditorium with conical roof for the new building of the Arusha Baptist Church in **Tanzania** symbolizes a local Warusha house in shape. The building was dedicated recently at Nagare Naro, Arusha Township. Ishmael N. Sibale, president of the Baptist Convention of Tanzania, officially opened the building. Both English and Swahili services are conducted regularly at the church. Mission funds paid for the site and building; members of the local congregation purchased pulpit furniture. The congregation had been assembling in rented quarters for more than ten years.



... Missions Update

Funds for emergency adjustments in missionary support totaling \$653,540 were appropriated by the Foreign Mission Board at its February meeting. Special financial problems of missionaries were aggravated by U.S. dollar devaluation and worldwide inflation, escalation in college education costs, and increased taxation. The total was the largest single amount for emergency adjustments in the Board's history. . . .

. . . Cost-of-living adjustments for missionaries in 38 countries with inflationary conditions amounted to \$145,540. (The Board had previously allocated \$214,460 in December and January as emergency compensation due to dollar devaluation.) The Board increased allowance for missionaries with children in college by an annual \$400 per student. There are 370 missionary children currently in college. An additional \$150 per missionary (total: \$360,000) was voted in view of the increasing tax burden.

For village rebuilding in BANGLADESH, the Board appropriated \$76,499 in February. This was added to \$25,000 authorized earlier for use by Southern Baptist missionaries in rebuilding a village outside Feni. (See story, facing page.)

Mrs. George W. Sadler, former missionary to Nigeria and wife of a retired official of the Foreign Mission Board, died Feb. 7 following a heart attack. She was 76. She is survived by her husband and their two children, George William Sadler and Mrs. G. M. Kinman, both of Richmond, Va. The Sadlers had lived in Richmond since 1939, when he was elected FMB secretary for Africa, Europe, and the Near East.

Total membership of Baptist churches in 115 countries has reached 31,432,130, according to a report by the Baptist World Alliance. The tabulation compiled by the BWA showed a gain of 390,493 over a year ago. Totals by areas: North America, 27.5 million; Asia, 1,079,471; Europe, 1,161,606; Africa, 808,266; South America, 442,859.

Fastest growing population in the world, according to a World Population Chart released by the Population Reference Bureau, Washington, D.C., is in KUWAIT, with population growth rate of 8.2 percent. Nearest competitor is COSTA RICA, with a 3.8 percent rate. At these rates Kuwait's population will double in nine years, Costa Rica's in 19 years. World population, notes the chart, revised last August, is 3,706,000,000. Growth rate: 2.0 percent. If this rate continues, population would double in 35 years.

The COLOMBIAN Baptist Convention established a home mission board at its recent annual session. The convention also laid plans for its foreign mission board to open work in ECUADOR and PERU. Funds were budgeted for social assistance in national emergencies. The convention's 65 churches reported 596 baptisms in 1971.

A church growth survey committee is providing lengthy questionnaires for Southern Baptist missionaries and for pastors and church members in the PHILIPPINES. "These questionnaires," explained Missionary Robert L. Stanley, "seek to find out why certain churches have grown faster than others, whether financial aid has helped or hindered church growth, and ask such personal questions as the number of persons one has personally won to Christ in the past year." Survey results will be evaluated and further interviews conducted by an experienced Philippine researcher and Missionary Ebbie C. Smith of Indonesia. A report is due to the Philippine Baptist Mission in June. . . .

. . . "In a land of 39 million people with one of the world's highest population growth rates (3.5 percent), Philippine Baptists are praying and working for a breakthrough that will see hundreds of new churches formed," said Stanley. Being discussed is the "house church" idea--small groups meeting with lay leaders in members' homes for Bible study and worship; this requires no funds for property or construction.

