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FIDDLE UNDER HIS CHIN

THE SOUND of the music is definitely country and western: rhythm strummed on a guitar, an unpretentious melody simply played on a violin—correction, on a fiddle.

This is not Kentucky or Texas. The setting is a hot Saturday night at a simple chapel on the humid, coastal plain of southern Honduras, not far from the Pacific. At the Baptist chapel on the outskirts of Santa Cruz, weekly services are about to begin.

The fiddle player, bending his head to rest his chin on the instrument, is Ralph A. Wilson, a missionary. He had driven, as is his Saturday-night custom, from his residence in Choluteca to assist the lay pastor, Transfiguración Gómez (he's called "Chon") with the services. The guitarist, Antonio Quevedo, had come along as usual to help with music.

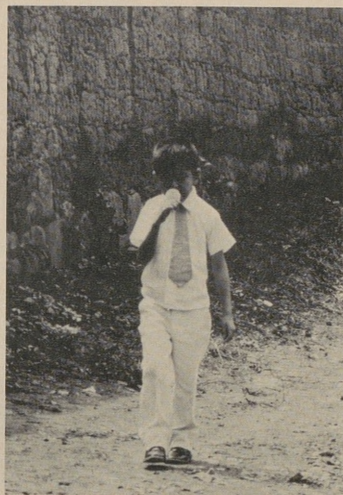
A ten-minute prelude signals time for the service. Occasionally Wilson lays aside violin and bow and takes up his mandolin to pick out the tune for another gospel song. He and Quevedo not only provide music to attract a congregation but also accompany the opening song service.

The October evening's warmth is normal. Daily temperature in Choluteca usually reaches 90 degrees, except in November and December. The night is ridiculously dark, concealing to two North American visitors the fact the chapel practically straddles a large drainage ditch, fostering an oversupply of mosquitoes. (The missionary had warned the visitors about mosquitoes and casually noted that he takes anti-malaria tablets periodically.)

In his late twenties, "Chon," who leads the early portion of the service, lives in a one-room dwelling behind the chapel most of the week and tends the corn patch nearby. He also cares for two other preaching points, Monjaras and Chapetón. His wife and five children live with his



Above: Missionary Ralph A. Wilson with violin and layman with guitar accompany the singing during night service at chapel in Honduras. Top: Wilson doubles on mandolin. Right and top right: Children while away Sunday morning in San Marcos de Colón.



BY LELAND WEBB



father in Choluteca, but, in order to look after the work in Santa Cruz, Chon goes to town only about one day a week.

"He is a good, personal soul-winner and house-to-house visitor," Wilson said of Chon. There have been several conversions at Santa Cruz.

Chon, the Santa Cruz chapel, and the fiddle, mandolin, and guitar all comprise part of what had been described to the visitors before going to Choluteca as "some of the most exciting development of field work" in the area.

"I feel it my responsibility to establish churches of Jesus Christ," declared Wilson as he zoomed along a Honduran highway in his four-wheel-drive Jeep Wagoneer. He spoke in reply to a question about his missionary assignment.

"To do that, I must win people to faith in Jesus Christ by preaching the good news of Jesus wherever I can, and establish his churches in all the towns around here that I can. I feel this will contribute to meeting the most basic need of Honduras—spiritual. There is a need for education, a need for physical help, but if we do not help the person spiritually first, the other help will not do any good.

"I see my job here as winning people to faith in Jesus Christ, which will make them the kind of persons they ought to be from the inside out. Then if they go into government, into business, into school-teaching, they will have the integrity that Christ can give them to improve their society."

WITH the energy and direction of Wilson, the interest of Juan Marcos Padilla, who is pastor of the Evangelical Baptist Church in Choluteca, and the assistance of concerned lay people, congregations have been established. When Wilson moved to Choluteca in 1968 there were only two churches—the one at Choluteca and a struggling congregation at Pespire.

Now there are at least ten preaching stations.

"Most of our beginning points in the missions have been as a response to some family or some person in that area who wanted us to come and start holding services," related Wilson. "In nearly every case we have had an invitation."

Despite a sometimes solemn countenance, Wilson obviously is doing what he enjoys. He dresses casually, usually donning a cowboy hat, appropriate since Choluteca is situated in booming cattle country, where fertile plains provide rich grazing land. The tall, somewhat lanky missionary with his fiddle fits into the setting.

"We prefer to live in Choluteca, rather than in Tegucigalpa (the capital), except for the climate," he remarked. "We prefer the general atmosphere of being in a smaller town." (Choluteca, fourth largest city in Honduras, has a population of about 20,000.) "We prefer working out in the country with country and small-town people."

Playing musical instruments is something Wilson obviously enjoys, but the music also serves a valuable purpose.

"In the country we find we can get a crowd together quickly just sitting down somewhere in the shade of a tree or in a corner grocery store to play some music and sing some songs," he noted. "The first thing you know, we have 20 or 30 or 40 children and almost as many adults gathered around to listen.

"They have nothing else to do, besides listen to the radio, and a lot of them already have heard some of these songs on the radio. The radio is the most effective means in Honduras of spreading a lot of gospel seed out in the country, and we are reaping some of those seeds in the areas where we have seen the quickest response."

A man must like his work to embrace such a crowded schedule. On Tuesday night Wilson's usual activity is to visit two mission points in the same general direction. Wednesday night he attends prayer meeting at the Choluteca church. Thursday night he drives to two or three mission points in a direction other than the one he took Tuesday. Friday night he goes to two other mission points in still another direction. Sat-

urday night he visits Santa Cruz. On Sunday he and his family look after the mission at San Marcos.*

"Monday night is stay-at-home family night, if possible," he said. Then he admitted, "A lot of times we end up going somewhere that we couldn't work in on some other night."

He has help. "We have found laymen and women very anxious



get out and serve, much more so than in the States," Wilson remarked. "So I take them in the car with me to the mission points."

On the Tuesday-night trip, "We leave half of the workers at one point and take the other half on to another preaching point. Then we pick them all up on the way back. On Friday night we do the same

*The Wilsons expect to return to Choluteca at the end of their one-year furlough in the U.S. that began late in June.

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thing. Taking them with me gives them opportunity to serve. And talking and visiting with them in the car, we get to talk about doctrine and how to do things, and I can give them books to study and provide training in that way."

The account of lay involvement around Choluteca should begin with Benito Sánchez, the father of "Chon" Gómez. (The boys carry the moth-

the congregation at San Lorenzo.

Wilson and Sánchez first became acquainted a short while after Sánchez moved to Choluteca from Valle de San José. When word came that Chon was ill, his father, Wilson, and Pastor Padilla traveled to San José—a 30-minute drive followed by a two-hour walk.

They found the young man seriously ill, largely due to intestinal parasites. Although only a nominal Christian, Chon said he was ready to die, but would make the arduous journey to seek medical help if the others felt he should.

Men of San José gathered and placed Chon in a hammock stretched between two poles. With two men at a time taking turns bearing the hammock on their shoulders, the neighbors carried Chon over the long trek to the road. A few weeks later he was well enough to return home.

The experience awakened Chon's Christian conscience and opened San José to the gospel. He began witnessing to his neighbors; the missionary began visiting monthly.

BAPTISTS are presently the only evangelical witness in the community, although another mission group visited there years ago. "We're reaping a lot of seed they sowed," Wilson acknowledged. Contrary to the reception afforded the earlier witnesses, Baptists are invited into homes, "especially when we walk around with our fiddle under our chin."

Where appropriate, Wilson visits from house to house in communities, but in a place like San José, where response has been enthusiastic, "We have found that, with the attraction of the music and preaching something new, people all flock to one place. We have more invitations to homes than we can meet. We have had a short service, with singing and preaching, in as many as seven different homes in one day."

In July 1971 Dr. James L. Shepherd, a Baptist physician visiting from Georgetown, Texas, hiked to San José with Wilson. In barely two days the doctor treated 300 patients.

In the first two and a half years of Baptist witness at San José 100 persons made professions of faith; 31 were baptized. (Others will be baptized when they have become



Above: Barefoot girls walk hand in hand along a road in San Marcos de Colón.

er's family name, since the couple was not married until a few years ago.) Sánchez, a carpenter and mason, is a member of the Choluteca Church and serves as lay pastor at San Judas. His sons are active in various ways. Besides Chon, Esteban is church treasurer at Choluteca, Bernardo serves as pastor at Goascorán, and Timoteo is mainstay of



legally married.) With help from Baptist Mission funds, a chapel was built early this year.

Chon later moved his family to Choluteca and now spends most of each week at Santa Cruz.

ON THE MORNING following the service in Santa Cruz, Wilson drove to the Baptist mission in San Marcos de Colón to hold Sunday School. In the vehicle were Mrs. Wilson (Sue); their children, Billy Bob (William Robert) and Lottie (Charlotte Ann); a missionary journeyman, Donna Mitchell, who teaches the Wilson children; and the two visitors.

During the ride, Wilson told how some of the other mission points had been launched.

At San Lorenzo services were started upon invitation of Timoteo, one of the sons of Sánchez, the Choluteca deacon. For two years worship was held in Timoteo's simple home in a humble barrio; perhaps a half dozen persons were baptized. Last year a better house was rented on the main street, and José Rivas, a graduate of the Honduran Baptist Theological Institute in Tegucigalpa, has become pastor.

In Banquito the Baptist mission point grew out of the invitation of a man whose wife had just died. The widower felt guilty because he had mistreated his wife, who had been a Christian, and he sought out the Baptist pastor in Choluteca to invite Baptists for the ninth-day service. For Catholics the ninth day after a death is a time of prayer for the dead; for evangelicals it affords an opportunity for an evangelistic service.

From that service the mission point emerged, first meeting in the home of the widower. Lately services have been held in the home of a woman awaiting baptism.

In San Judas the Baptist work is a revival of a remnant. After Wilson arrived in Choluteca, one of Pastor Padilla's first suggestions was, "We'll go and see if we can resurrect anything in San Judas." The San Judas congregation originally began after

the early Baptist church in San Marcos had died, some 20 years ago. The few members remaining in San Marcos moved the church benches and pulpit on their backs over the hills to San Judas to reestablish a congregation. This group, too, eventually dwindled away.

Wilson and Padilla found the old chapel building disintegrating in San Judas. One family remained from the early congregation, so services were held in their home for several months; as many as 30 people attended at times. The roof from the old building was sold, and with money from the Baptist Mission a chapel was constructed. Still attendance lagged.

After about two years interest suddenly picked up. Deacon Sánchez now serves as lay pastor and visits in the community faithfully. Crowds average 80 on Saturday nights, sometimes reaching 100. Sánchez travels to San Judas from Choluteca every Saturday and stays for Sunday services. He often misses a day of work on Saturday and perhaps also on Monday in order to minister in San Judas.

At San Marcos de Colón, Wilson's destination this Sunday morning, was once located the second Baptist church in all Honduras. While Wilson was conducting services in Banquito, he heard of a family in San Marcos interested in evangelical



Brother and sister
stroll together
in San Marcos.

work. Investigating, he found one man who had been baptized into the early Baptist congregation.

The missionary and others started conducting services in San Marcos every Friday night. This October Sunday was but the second week since Wilson and his family had begun the Sunday-morning round-trip to this community.

San Marcos snuggles in the mountains, about five miles from the Nicaraguan border. The ride from Choluteca is almost constantly uphill, the temperature growing more pleasant each mile. Although the severe curves around some of the cliffs are unguarded on the modern highway, they provide

brehtaking glimpses of verdant valleys below. This is rural Honduras at its best, charming, green, and productive in the rainy season.

Driving through the main section of San Marcos and up a slight hill, Wilson stops near a building bearing the sign, "**Misión Evangelical Bautista.**" It is time for Sunday School, after a pause while Wilson locates the man with the key. Since the Sunday-morning schedule is new, services having been held only on Fridays for so long, adult attendance this morning is minimal. But there are some young people and a number of children.

While Sunday School is in session, life in San Marcos goes on



serenely. In the plaza shoeshine boys eagerly scramble for customers. A man and boy lead a burro loaded with wood from house to house, making firewood deliveries. A little boy, dressed in white shirt and pants and wearing a tie, licks an ice cream cone as he trudges by the mission.

A young girl leans against the corner pillar of the church building and peers around it to see what is happening inside (see cover); she seems a bit embarrassed and perhaps flattered when she realizes her picture has been taken. From the store across the street a boy leads an elderly blind man, each grasping an opposite end of a four-foot cane pole. Two boys sit on the dusty curb beside the church for a while to see what's going on.

An elderly man dressed in khaki and wearing black-rimmed glasses pushed far down on his nose, leans on the railing of the short bridge beside the mission and watches the visitors. Seemingly determined to be photographed, he disappears into a nearby building and returns with a parakeet perched on his shoulder. A small boy stops to take in the scene, unwrapping a piece of fruit as he watches.

Carrying out their usual Sunday routine, people come and go beside the mission. Perhaps some have no idea what a "Misión Bautista" is; likely at least some of them will eventually find out and be affected by what is taught here. Missionary Wilson certainly intends that as many as possible will have opportunity to hear the gospel proclaimed here. (Two adults have been baptized and are faithful in attendance.)

Sunday School ended, the missionary, his family, and the journeyman gather the equipment and repack the car for the winding dash back down the mountain.

The end of one missionary's busy week has blended rapidly into the beginning of another equally rushed week. Through it all comes the definite impression that Ralph Wilson is doing what he feels he ought to do and likes what he is doing. □



Wilson converses with Pastor and Mrs. Juan Marcos Padilla in front of the building of the Evangelical Baptist Church in Choluteca, Honduras.



Missionary Journeyman Donna Mitchell has taught the Wilson children, Lottie (at right) and Billy Bob.



Recife, Pernambuco, Brazil, was but one of many stops the survey committee made in Latin America.

SEARCHING FOR ANSWERS IN LATIN AMERICA

BY A. CLARK SCANLON

ONE SPRING DAY this year six Southern Baptist missionaries at widely scattered points in Central America, South America, and the Caribbean packed travel-battered suitcases for a final trip as a team in Latin America.

For three and a half years they had been investing one-third of their time in an unusual assignment. Their task: Find out how Baptist churches begin and develop in Latin America.

They have wrestled with the problem of why a church lives and expands in the same area where another is withering. There has been an assignment where the trail has few signposts.

Each of the six men remembers the day he received a letter from the Foreign Mission Board asking him to join the team that would search for answers on how God is working in Latin America today.

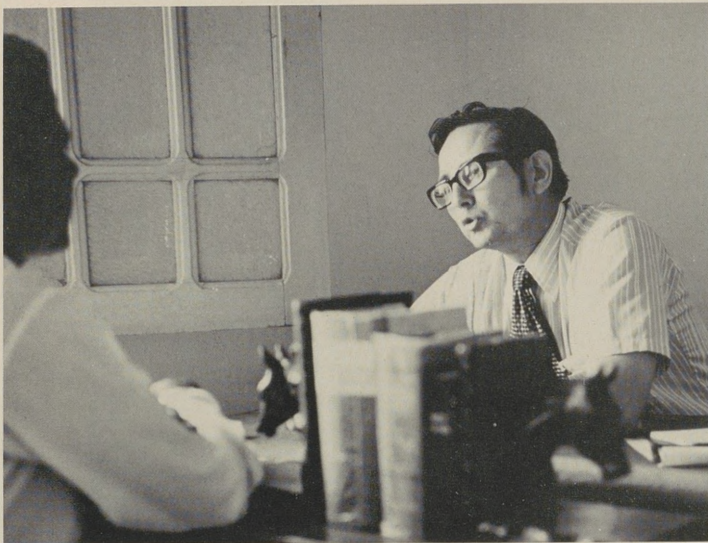
Early in 1968 Frank K. Means, Board area secretary for the region then designated Latin America, pondered with four field representatives from the area these questions: "Are Baptist churches in Latin America growing at the best rate

possible? Is there a more effective way to utilize personnel and funds entrusted to the Foreign Mission Board to stimulate better development of the churches?"

They struggled with problems such as, "Why are some churches alive and active, characterized by a missionary spirit, while others in the same area are stagnant, overwhelmed by circumstances, or dying? What lessons does God have to teach Baptists about the way he is working now?"

By the end of the meeting they had decided to ask a committee of missionaries to make a comprehensive study of the growth and development of Baptist churches in Latin America and to present its findings to the Foreign Mission Board and its Missions. (A Mission is the organization of Southern Baptist missionaries within a field.)

A short time later the Latin America area was divided; Means became secretary of the area designated South America, and Charles W. Bryan became area secretary for Middle America and the Caribbean. The two administrators began working on the survey project jointly.



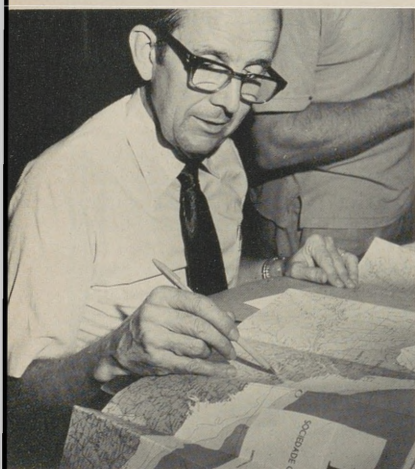
Conducting interview in Brazil, Author Scanlon talks to a book store manager.

Two other team members had worked closely in a study of the development of Colombian Baptist churches: Alan P. Neely, professor in the International Baptist Theological Seminary, Cali, Colombia, and Donald R. Kammerdiener, then a field missionary in Colombia, now field representative for the South Field of South America.

As the sixth member of the team, I had been vitally interested in the role that leadership training plays in the development of growing churches.

As they began to work together, members of the study team came to realize that, in the search for answers, each member had a particular contribution to make, individual contributions that added to the strength of the team.

The committee met in San José, Costa Rica, in November 1968. Also present were the two area secretaries, the field representatives, and Winston Crawley, director of



William W. Graves studies map of Brazil.

From different parts of Latin America they selected six missionaries, already interested in the vital questions under consideration, to form the Church Development Depth Study Committee.

Two of the missionaries served in Brazil. Vance O. Vernon, a veteran missionary, had served as a field missionary in Equatorial Brazil and was entering a new assignment in long-range planning with the Brazil-

Appointed by the Foreign Mission Board in 1953, the author served in Guatemala 1955-69 before becoming a field representative, first for the Caribbean region 1969-71 and since last November 1 for Middle America. He now resides in Guatemala City, Guatemala.



Two on team, James P. Kirk and Donald R. Kammerdiener, find moment to read.

ian Baptist Board of Publications. James P. Kirk was serving as executive secretary for the Baptist State Convention of Bahia, a convention of more than 200 churches.

William W. Graves (now field representative for the Caribbean) had ministered in Argentina in publications, religious education, and field missions.

the Board's Overseas Division. Together the assignment was reviewed and a basic question was formulated that was to guide the team in its studies: "Are the results in Baptist growth and influence commensurate with the opportunities and available resources?"

As the team began to work, it developed corollary questions, such



Glendon D. Grober (left) and Ronald N. Boswell (right), missionaries to Brazil, and Alan P. Neely, on survey team, meet between flights to conduct interviews.

as, "What are the factors that tend to contribute to, or hinder, Baptist witness and church development in Latin America?"

Discerning answers to these questions could place in the hands of the Foreign Mission Board and its Missions information that could be used under God's leadership to enhance the Baptist outreach for Christ.

As team members prayed and worked far into the night, they began to experience a meeting of minds and to develop a methodology that would allow them to get at some of the answers they sought.

They projected this basic procedure:

(1) All team members would read extensively in the history of the country being studied.

(2) Seeking insights, they would read other church development studies and Christian histories of the particular country. They would ask both a national and a missionary to write a brief history of the Baptist work as they saw it.

(3) They would graph and analyze

statistics concerning Baptist churches for the past 20 years. These studies would include stewardship, growth of membership, units, organizations of the churches, and students for the ministry.

(4) Through questionnaires they would seek insights from missionaries, pastors, and laymen. More than a thousand questionnaires eventually were received and tabulated during the study.

(5) They would personally visit every country, going to all major sections of each country to interview pastors, missionaries, and laymen. The team hoped to capitalize on the first-hand knowledge of Baptists and other Christians concerning the local situation.

(6) In light of these studies, the team would seek to point out factors that might be helping or hindering growth of the churches. They would make suggestions on how there might be a better development of the churches.

Team members spent between ten and thirteen weeks a year in personal interviews. They saw a wide

spectrum of Baptist life, from strong, sophisticated city churches to simple rural churches meeting in homes.

"At one time or another," related Kirk, "team members have traveled by plane, train, muleback, car, bus, boat, and on foot. We have seen all situations from the social standpoint."

The team found answers. For example, they discovered that young people, who form the bulk of the population in most Latin American nations, are responding to Christ. In several countries, young people between 16 and 24 years of age form the largest segment of persons accepting Christ and joining the churches.

In other countries, by talking to pastors and laymen and reading answers to questionnaires from interested Christians, the committee found that new towns and new neighborhoods in older towns seem to be more responsive to the message of Christ than their more established counterparts.

The survey group found that growing churches generally have a dedicated pastor, who, in addition to working himself, develops laymen in the church and encourages them in outreach.

Whenever such an insight came to light, the team thanked God and noted it for the report.

THE SHEER SIZE of Latin America made the survey task staggering.

One country, Brazil, is almost as large as the entire United States, including Alaska. Each of the ten countries surveyed has a distinct personality. Each Baptist convention reflects its own national heritage. Beginning in Ecuador, the team studied northern South America, then moved into Central America and Mexico, and finished its view of Spanish America with Uruguay, Argentina, Paraguay, and Chile. Brazil, with more than 2,200 Baptist churches and over a quarter of a million Baptists, was the final country studied.

"It has been a costly privilege in time and travel, in being away from home and work," noted Graves in sharing something of the cost to team members. "Planning travel from the United States, Brazil, Colombia, Argentina, Guatemala, and the Dominican Republic to bring the committee together on one certain day

By Winston Crawley

FROM *Missions to Mission* is the title of a brief book that appeared several years ago, by R. Pierce Beaver, of the University of Chicago Divinity School. It is also the title of an article in *The Commission* in July 1969 by Francis M. DuBose, associate professor of missions at Golden Gate Baptist Theological Seminary, Mill Valley, California. The theme is a fairly common one in recent years. Albert McClellan, program planning secretary for the Southern Baptist Convention's Executive Committee, writing some months ago for *The Baptist Program* suggested as one likely development in future Southern Baptist life that "the shift will be from missions to mission."

These are examples of a general trend for use of the word *mission* to displace the word *missions*.

In some circles *missions* has even fallen into disrepute. I heard reports of a Baptist student conference that did not use its printed programs because they arrived with "missions" printed where "mission" had been intended. Perhaps this trend has not been evident in the circles in which all Southern Baptists move, but it is very strong in interdenominational and in academic circles, both university and seminary.

The main point intended by the phrase "from missions to mission" is both true and vital. It implies that in the past the spread of the gospel was understood in terms of the responsibility of a few people to go out from a few lands, known as Christendom, to other lands, which were considered heathen.

The new understanding is that all of the people of God are involved in the mission of the church,



'Mission' and 'Missions'

that Christendom is now diffused throughout the world, and that the entire world is rightly a mission field. As Beaver's little book points out, we have now "a vision of one world mission of the one Church of Christ to the whole inhabited earth, with lines of witness running through every nation to all frontiers where Jesus Christ is not recognized as Lord."¹ On the basis of that vision Beaver says, "the term **mission** has come very widely to replace **missions**."²

DuBose in his article stated, "The use of the term **mission** is now practically uniform among mission writers." He indicated that the term was used first to express "the missionary idea," but that now it has come to be preferred for reference to the enterprise as well as the idea.

Though the point intended by the phrase "from missions to mission" is both valid and valuable, and though I have no argument with the central thrust of Beaver's book and DuBose's article, I am convinced that the phrase needs careful understanding or it can become quite misleading. I am convinced further that we should retain some use of the word **missions** and understand clearly the way in which mission and missions are related.

THERE is a strange tendency in human nature to set things over against each other as if they were enemies or rivals, when in many cases they are helpers to each other. This polarizing tendency usually is compounded by a pendular swing from an overemphasis on one aspect of a subject to an overemphasis on a complementary aspect.

In the past there was too much emphasis on the sending of a few special people to a few special places, with the result that the church as a whole did not recognize its responsibility for mission. Now the emphasis is on the general responsibility of the church, to the extent that specific concern for "the discipling of the nations" may be threatened.

The danger grows out of a further peculiarity of human nature, that what is everybody's business can so easily become nobody's business. The word **mission** expresses an idea, a general truth. **Missions** stands for specific actions as practical expressions of that truth. If the idea is divorced from practical expression, it becomes a mere abstraction. (Reference to the mission "enterprise" points typically to the cause and effort as a whole, with little specific focus.)

Instead of the common polarizing of the two terms, with possible emphasis on one to the neglect of the other, the two need to be kept in dynamic relationship with each other. "From missions to mission" expresses well the fact that an earlier day overemphasized missions and neglected mission, but it is dangerous if it now leads any to overemphasize mission and neglect missions.

Elton Trueblood in a recent book commented that the steam has gone out of the foreign missions movement. He is speaking primarily of the major Protestant denominations. I believe his observation is accurate, and I cannot help feeling that the prevalent tendency to think and write about mission as an abstract concept, to the neglect of its specific expressions, has contributed greatly to this development.

As pointed out in a position paper

on missions coordination being prepared for the Southern Baptist Inter-Agency Council, "mission pertains (in terms of the root meaning of the word) to the general 'sentness' of the whole church to the whole world. Missions refers to particular 'sendings' or 'goings.'"

Instead of discarding the word **missions**, we should think in terms of **mission expressed through missions**. The mission of the church as a whole cannot be achieved unless the world's major areas of human need are reached through a special stewardship of the resources of the churches in specific "sendings" to such areas.

THE relationship of mission to missions is similar to the relationship of the idea or general principle of ministry to actual ministries, or that of the general principle of giving to actual gifts. We do not abandon ministries because of a belief in ministry, nor abandon gifts in order to emphasize the spirit of giving. Instead, the ideal of ministry is expressed through ministries, and the spirit of giving is actualized through gifts.

If everybody feels sent to the world in general but no one is sent anywhere in particular, the very mission of the church is rendered sterile. The general mission of all God's people to all the world must be made concrete and effective through many specific sendings of specific people to specific places—that is, through missions.

Mission and missions should never be set off against each other as if they are enemies or rivals; instead they must remain in the complementary and dynamic relationship that is appropriate for a general truth and its actual expressions □

¹ From *Missions to Mission* (New York: Association Press, 1964), p. 76.

² Ibid.

TEAMWORK IN GUANACASTE

By Leland Webb

BY LOOKING at a map of Costa Rica with the same imaginative eye used to discern faces in clouds, the country looks more and more like a seahorse, headed northwest. In that context, most of what would be the seahorse's head and shoulders make up the province of Guanacaste.

Second largest (by only a little) of Costa Rica's seven provinces, Guanacaste ranges from a row of mountains, including a few volcanoes, on the east, through rolling and dry (by Costa Rican standards) plains, to swampy coastal lowlands. The province, less densely populated than many other areas of Costa Rica, resembles west Texas on the plains, where cattle raising is king.

Despite its size, the entire province was without any Baptist work as recently as 1966.

That situation has changed. The first Baptist church in the province was organized from a mission last December at Sardinal. Even as a mission the congregation sponsored three other preaching points, and Baptist work has a toehold in other communities.

The change came about because of two principal figures—one a Southern Baptist missionary, the other the first national missionary of the Costa Rica Baptist Convention—and an exploratory agent, a program of medical-evangelistic outreach called "medical caravans."

The Southern Baptist missionary is C. Donald (Don) Doyle, a broad-shouldered man with a usually jovial expression, who moved to San Ramón, Costa Rica, upon completion of study at the Spanish Language Institute, San José, in 1965. His big brother, Lonnie, 14 years older than Don, has been a missionary to Brazil since 1949. Don, in fact, was ap-

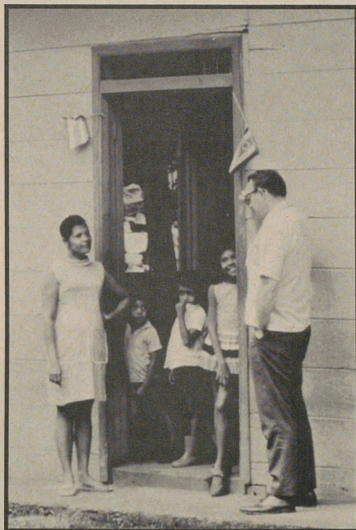


Right: Vendor in Naranjo, Costa Rica.

pointed to go further south—to Argentina; he was transferred to Costa Rica before he finished language study.

Now Don and his wife, Patricia, and their daughters—Karen, Kathryn, and Susan—and new son, James Donald (Jimmy), born April 10, reside in a comfortable home in San Ramón. They are the only North Americans in the city, except for Missionary Journeyman Linda Wilson, who teaches Karen and Kathryn.

Doyle's assigned region as a missionary, called the North Pacific Zone, includes all Guanacaste province, neighboring Alajuela province, and the northern portion of Puntarenas, the largest Costa Rican province. Puntarenas takes in the "nose" of the seahorse, stretches in a thin belt down the Pacific coast, and



Missionary Donald Doyle talks with lay leader's family at mission in Sardinal, Costa Rica. Mission became the first church in Guanacaste province last December. Below: Window seat in Sardinal.



widens as it approaches Panama.

As new places of work have opened, however, Doyle has had to concentrate on the northern part of Alajuela province. The Baptist Mission of Costa Rica has divided the region into three parts, and two more missionary families are being sought to take up the slack.

Besides Doyle there are not many other Baptist ministers in the entire zone: Manuel Cordero, pastor in San Ramón (Alajuela province), and Rafael Mendoza, pastor in the Pacific port city of Puntarenas (Puntarenas province). David Guevara, who served as the first national missionary, until recently resided in Liberia, capital of Guanacaste. The last Sunday in May he was called to be pastor of University Baptist Church in the San Pedro area of San José. (In addition, the lay leader at Sardinal has become pastor there.)

"I feel my greatest contribution is through the national pastors—working with them, encouraging them, helping them," said Doyle. "I try to spend one day a week with each man, visiting with them, working with them, just letting them know I am behind them, interested in them.

"I am not overseeing their work; that doesn't enter into it at all," he emphasized. "But I know them personally; we are friends. When I make a suggestion, they listen and consider it; sometimes they reject the idea.

"I have been pastor [at Puntarenas] on an interim basis, but as soon as that church was financially able to call a national pastor, I encouraged them to do so. I feel this is the only way to have a truly indigenous work.

"Our work is, of course, centered around the local church. I fully believe that the New Testament concept of sharing the message of Christ is through the local church. My job, as I see it, is working with the local church in proclaiming this message to the community in which the church is located."

GUEVARA was pastor at San Ramón before leaving in 1969 to do mission work in Guanacaste. He resigned as missionary last February.

Of slight build, neatly moustached, his black hair carefully in place over his finely chiseled features, Guevara is a handsome man,

appearing younger than he is (33). With his wife, who worked as secretary at an agricultural school, and four sons, Guevara had been living in modest quarters on a downtown street in Liberia until being called to San José. He is a graduate of the International Baptist Theological Seminary, Cali, Colombia.

Guevara currently is Christian education promoter for the Costa Rica Convention. He once owned a car, but in the later months of his missionary work usually rode buses to the mission points, except when Doyle went along and provided

BESIDES the efforts of Doyle and Guevara, the opening for Baptists in Guanacaste owes much to one arm of the Costa Rica Convention—the promoter of social work, and to the resulting medical outreach activity.

The social work effort, until December 31 headed by Adrian Gonzalez, pastor of First Baptist Church, San José, has also included such programs as sewing classes and training in family care.

Mrs. Gonzalez, a graduate nurse, has been an integral part of the medical team. A physician, Dr. Adolfo



Doyle preaches at a night worship service in a home.

transportation. The Pan-American Highway runs the length of Guanacaste province on its way through Costa Rica from Nicaragua (on the north) to Panama. Construction is a continuing process, but the road in parts of Costa Rica is not yet a superhighway. In Guanacaste it is now comprised mainly of short stretches of promising, hard-surfaced highway, for which a jolted traveler is grateful, sandwiched between lengthy sections of graveled roadway, usually dusty even in rainy season. Some secondary roads in the province afford more comfortable rides.

Pasos, although not an evangelical, customarily has accompanied the caravans. A dentist, Dr. Ricardo Villalobos, has actively participated; now a member of First Church, San José, he was converted through his association with the caravans.

The new promoter of social work is Manuel Cordero, pastor in San Ramón. The medical team now receives some professional help through the San Ramón Rotary Club, of which Doyle is a member.

Several volunteers have usually participated in each caravan, including nurses—some of them students at the Spanish Language Institute—

and non-medical personnel to assist in various ways.

The Costa Rican government not only approves of the contributions made by the medical caravans, but at times has even helped with transportation. When Volcano Arenal, just inside Alajuela province, erupted in 1968, the government called on the Baptist-sponsored medical team to assist. The caravan spent a week in the affected area, treating the injured and vaccinating against disease.

LOOKING over the vast expanse of Guanacaste, Doyle and Guevara first surveyed the area, spending a week going from town to town. They discovered Sardinal as a prospective site somewhat by chance. There had never been evangelical work in the community, and the Baptists had no contacts there.

"Ordinarily what I look for first when we go into a town is an evangelical church," said Doyle. "If I find one, then I want to know something about it—how strong it is, what kind of a program they have, the denominational background. When we go into a town where there is no evangelical work, this automatically attracts my interest even more."

The men arranged for the medical caravan to spend three days in Sardinal. The caravan was announced to townspeople over public address speakers, and some 300 persons sought medical attention. While medical aid was being provided, the Baptists also distributed Christian literature. They gave New Testaments to individuals who indicated the greatest interest.

The next week Doyle and Guevara rented a theater in Sardinal for \$1.50 a night and showed religious motion pictures. They also sought out those to whom New Testaments had been given. Forty-five persons made professions of faith in Christ that week. Among them was Jesús Mendoza, later to become lay leader, then pastor, of the Sardinal congregation.

THE medical caravan made a total of six or seven trips to Sardinal over a period of months. Occasional worship services were begun in the backyard of one family among the new believers. Sometime later a building was rented, and regular weekly services

were started. After some months a lot was purchased. Guevara, who in the meantime had resigned his San Ramón pastorate to become home missionary, started holding Sunday services.

Over the months, Mendoza, among the first converts, received continuing Christian training. He became lay leader and began preaching some. A carpenter by trade, Mendoza, his wife, and their three children reside in the chapel building.

The mission grew to have at least 25 baptized members and sponsored three preaching points. Services held one Thursday night a few months ago illustrate the use of available quarters, in this instance the modest home of a tailor, his wife, who teaches school, and their three children.

A candle and two small lanterns provided light. As usual, the family had moved a table and the tailor's sewing machine out of the living room to allow for the service and had lined benches and chairs around the wall.

The Baptist plaque, with the convention seal superimposed over the national colors, had been moved into the living room from its normal spot on the front of the house. A small chest of drawers, centered at one end of the room on the painted cement floor, became the pulpit. A large blackboard hung behind it.

Providing accompaniment by playing chords on his accordion, Guevara led singing. Then Doyle preached. The occasional sound of listeners slapping mosquitoes provided a background for the message, despite insect repellent and a mosquito coil that glowed protectively

under the makeshift pulpit. After the service the oldest daughter pointed out the family's nighttime guardian in the damp environment—mosquito netting draped over each bed in the adjoining rooms.

This service was in but one of dozens of such communities scattered throughout Guanacaste, both on the plains and in the lowlands near the Pacific. The medical caravan, which has made perhaps 20 trips into the area over a five-year period, has touched some of the other towns.

DOYLE accompanied the medical group on its first visit to San Juanillo, a government resettlement community with a homestead program to attract settlers. While the caravan provided treatment in a school building, Doyle distributed Christian literature. About a month later the medical team returned for three days; this time Guevara and another national minister conducted evangelistic services, attended by 200 to 300 persons. After another month the procedure was repeated.

A year ago Guevara and two pastors visited the community for four days without the medical team and held preaching services. A number of persons have made decisions. Several others in the town identify with the Baptists.

The community has offered Baptists a plot of land on which to build a chapel. When the leader of another religious group heard about the offer and went to San Juanillo to ask for a site, the townspeople countered, "We are a Baptist community."

Also in August 1971 the medical team traveled for the first time to yet another community, Timpate. Evangelistic workers went along to distribute literature and returned several days later to show religious movies. The school was opened to them, and nearly every child in town came to see the films. People in the community invited Baptists to return.

"There is no end to places to work," declared Doyle recently. "There is only an end to the time and energy available. When time and energy run out, this means that someone, somewhere, does not have a chance to hear the good news of salvation." □



INVOLVEMENT IN RELIEF

By Baker J. Cauthen

THE MINISTRY of relief is a continuous matter. Some problems are so longstanding that they must be dealt with in the regular course of mission responsibility. That is why we have medical work, good will centers, and large emphasis upon Christian education. In many instances it is evident that the most helpful relief that can be given is that which will lift the individual out of his circumstances and help him toward a new life. The relief aspect of ongoing ministries is quite important and constitutes a significant segment of what is being done.

Emergencies occur repeatedly throughout the world. Earthquakes, floods, fires, outbreaks of rioting, and the upsurge of war produce situations that call for relief ministries.

In Vietnam the outbreak of heavy fighting in recent months brought a new flood of refugees into the area served by missionaries. It has been gratifying to see the way in which relief has been made available to many people. While the physical relief has been important, the love that has been extended is even more important. When people are hungry, discouraged, and suffering, the touch of human love and a voice of kindness mean even more than the physical assistance administered.

The suffering in Bangladesh has captured the attention of the world for many months. The presence of missionaries in that land has been a cause of rejoicing and thanksgiving. Many who heard James F. McKinley, Jr., recently returned missionary from Bangladesh, speak at the Woman's Missionary Union in Philadelphia were deeply impressed with the qualities of

commitment to Christ's leadership which were so evidenced by the missionaries in that area.

Amid war, uncertainty, and danger they carried on their work and awaited the time when hostilities would cease and larger ministries would be possible. By remaining where they were, Southern Baptists found themselves inside a newborn country at work for our Lord, rather than on the outside seeking admission.

Since the close of hostilities, missionaries have been involved in far-reaching relief undertakings. Their concern was for the homeless people who recognized that with the heavy rains of the monsoon season there would be great loss of life unless shelters could be provided. Missionaries addressed themselves to the job of helping to get simple houses constructed for people to occupy. This has been of far-reaching meaning. It is probable that throughout the years to come the benefits of this effort will be felt as hearts are opened and assurances are given that people care in the name of Christ.

In practically every meeting of the Foreign Mission Board, provision has to be made for meeting some kind of emergency relief. Recently the attention of the world has been called to the tragedy going on in the small African nation of Burundi. It is reported that the loss of life has been terrific in the clash between the ruling Tutsis, who have charge of the government, and the Hutus, who are in revolt. The number of casualties is staggering, and the amount of suffering is beyond description. Funds have been appropriated to minister to the suffering in this tragic situation.

The ministry of relief is hard work. Missionaries who have served in famine areas recall that the tragedy and the heartache which must be endured in serving amid those circumstances take a great deal out of a person and are exhausting in nature. Sometimes the needs seem so large and the resources seem so small that a feeling of helplessness sweeps over the individual trying to serve.

Southern Baptists can be grateful that we do have far-flung opportunities for ministering to human suffering as 2,500 missionaries serve in 75 countries throughout the world. In some countries the situations calling for relief are relatively small, but in others the circumstances are tragic and the needs staggering.

We are grateful to Southern Baptists for missionary giving that makes possible the continuing of relief efforts, and we are grateful for valiant men and women of God who dedicate their time and efforts to extend to the suffering these evidences of Christian love and compassion.

It should be kept in mind that there are a good many doctors and other people who have gone to mission fields at their own expense to assist for brief periods in ministries to suffering humanity. Other people have given evidence of their concern through giving, praying, and reinforcing in every possible way.

We approach a needy world with concern for all the needs of all mankind. But whatever we do, we keep in mind that the main objective is to bring people to a personal trust in Jesus Christ as Saviour. In so doing, the most profound need of the human heart is met. □

A new concept of the shape of the earth, plus the awakening spirit of discovery in the Old World, sent Columbus and his ships to sea. Landing on the shores of the Bahamas, he and his men had their first sight of the New World.

Although the islands were first explored in the name of Spain, it was the English who settled them. Religious intolerance in Bermuda brought the first Englishmen to the Bahama Islands in the 1640s. Most of the original contingent of 70 were Puritans who hoped to establish a place where every man might enjoy liberty of conscience. The island they settled was named "Eleutheria," from a Greek word meaning "freedom."

Many of the original band of "adventurers" returned to Bermuda, but some remained in Eleutheria and more settlers came from England. By 1670 another island, New Providence, had become the chief settlement in the Bahamas.

During those early years, the islands seethed with pirates who carried out their depredations on ships of any nation, including those of other British colonies. Frequent attacks by the Spaniards as reprisals for the piracy of their ships provided additional source of unrest for the colony.

The American Revolution brought an unprecedented influx of colonists, as after the war large numbers of Loyalist refugees and their slaves migrated to the Bahamas. Not in sympathy with the Declaration of Independence, they left their homes in order to avoid being subject to the new American government. Settlement of other islands began, and a sudden burst of prosperity came with the attempted development of the plantation system of cotton cultivation. But by the end of the 18th century, many of the immigrants were leaving, taking their slaves with them.

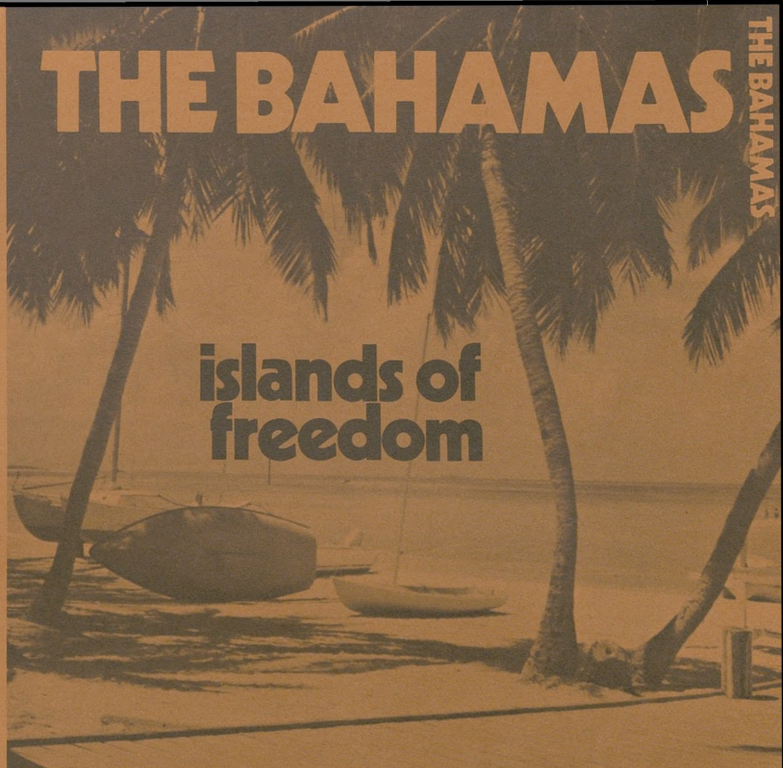
After the abolition of slavery in the British Empire, the Bahamas suffered a decline in agriculture, and the people passed through some lean years.

The greatest prosperity the colony had ever known fell into its lap during the American Civil War when Lincoln declared a blockade of the southern ports. England needed cotton for her mills; the southern states needed guns and ammunition to wage war. Both could supply each

THE BAHAMAS

THE BAHAMAS

islands of freedom



other's needs and the Bahamas lay between.

When the US went "dry," vast stocks of American liquor were shipped to Nassau (the colony's capital city), so that in early 1920 Nassau harbor was crowded as never before. The abnormal revenue gave the Bahamas the opportunity to develop the tourist industry as well as public services. Hotels were built, air service and more frequent steamship service were begun, and real estate boomed. But at the outbreak of World War II, the tourist traffic virtually ceased.

The years since 1945 have been a period of phenomenal expansion and success. The startling rise in tourism has been the result of a combination of factors — the vast improvement in air transportation, overcrowding in Florida, revolution in Cuba, the comparatively unspoiled charm of "old" Nassau, a few luxury goods, duty-free liquor, and gambling casinos.

Parallel to and probably more remarkable than the tourist boom has been a surge in investment, mostly American, in the Bahamas. Untold millions have been poured into Bahamian building and real estate.

Since January 1, 1964, the Bahamas have enjoyed full internal self-rule. There

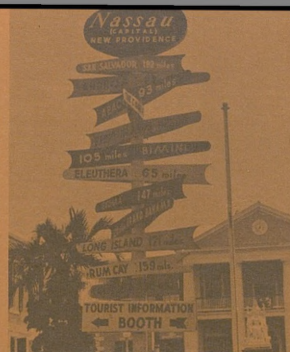
is now talk of complete independence for the future.

Religion in the Islands

Frank Spence and Prince Williams Baptists, being the largest denomination in the Bahamas, owe their beginnings to American slaves. Frank Spence was a slave who moved with his Loyalist master in 1780 to Long Island, one of the Bahama chain. Spence, a Baptist, was a devoted Christian and a faithful servant. After purchasing his freedom, he moved to Nassau and taught Baptist doctrine there for many years.

Prince Williams, a freed slave and Baptist minister as well, sailed from St. Augustine, Florida, for Nassau in 1790. With him in the open sailboat were Deacon Sharper Morris and a few other Negro Christians, bent on beginning the stupendous task of winning Bahamians to Christ.

In what was then a wilderness, Williams bought land on which to erect a Baptist church. Some claim that Bethel Meeting House was the first church to be built in the islands by any religious group, but the Church of England, which had first held services for the slaves, claims to have



PERU: A Spiritual Pilgrimage

PERU

In a village high in the Peruvian Andes, Guillermo Loyola stood with his arms around the missionary, weeping tears of joy. "Thank you for coming," he said, "If you had not come, I would never have known." Here in the dingy, paint-peeled room used as a Baptist mission, Guillermo had just accepted Christ as Savior, marking a significant milestone in the spiritual pilgrimage of his people.

The Pilgrimage Begins

For Guillermo's Indian ancestors, who had once ruled the land now called Peru, religion was a way of life. In their rugged, dry, forbidding land, religion took many forms; they worshiped plants, large rocks, great snow-covered mountain peaks, even Mother Earth.

Later, worship of the sun was blended with the earlier pagan religions as the Inca civilization sprang up in the 11th century. The Incas, skilled warriors and administrators, in time conquered parts not only of Peru, but also of Colombia, Ecuador, Bolivia, and Chile.

Christianity was introduced into the Inca Empire by the power of the sword about 1531, when Francisco Pizarro led a small band of Spanish conquistadores (soldiers of fortune) onto Peruvian soil. With the soldiers came priests whose duty it was to "Christianize" the pagans. They did so by methods that were in some cases scarcely less violent than those used by the conquistadores in subduing the land.

The work of the priests was made easier by the fact that the Spanish king, who was head of both church and state, took the place of the Inca leader, who was also head of both religion and government. (Although today's Peruvians are Roman Catholic in name, many of them still worship Mother Earth; the difference between the two religions has been lost.)

Search for Freedom

For almost 300 years, the native Peruvians were held in virtual slavery by their overlords and by an incomplete religion. For them, life was a drudgery ended by a mercifully early death, and the search for freedom became a part of their spiritual pilgrimage.

Independence from Spain was finally proclaimed in 1821, but freedom was still



far from the grasp of the great majority of Peruvians. Over the ensuing years, dictators and military juntas were able to maintain order, but secret alliances with unscrupulous foreign financial interests did little to ease the suffering of the masses.

Added to religious void and economic repression which the Peruvian has borne have been the natural disasters that plague the countryside. Drought and flood alternate in the mountains, and no home is safe from earthquake and disease. On May 31, 1970, at least 40,000 people were killed and hundreds of thousands injured in a shattering earthquake that broke apart the northern part of the country.

In 1968 a military junta took control of the government, promising an end to the economic and political domination by a small minority of Peruvians and by foreign countries.

Materialism and Marxism are increasingly apparent, as a people seeks to be free from the enslavement of many centuries. Revolutions have occurred in the past, with little day-to-day change among the citizens; now, Peru is alive with hope that borders on a new religion.

Evangelical Beginnings

Making up the people of Peru are Indians, whites (of European ancestry), and mestizos (mixture of European and Indian). It has been estimated that three fourths of them have never heard the New Testament message of salvation.

The evangelical message was first preached in Peru at the time of the wars of liberation, when James Thomson came to open schools which used the Bible as textbook. A Scottish Baptist preacher, Thomson had to leave Peru when conservative Roman Catholics gained power in the new government.

In 1888, Francisco Penzotti established the first evangelical church in Peru, later becoming one of the heroes of the evangelical faith in South America. Penzotti was chiefly responsible for freedom of worship that exists now in Peru, as well as right to civil marriage.

Irish Baptists have worked in south Peru for a number of years and have many congregations in that predominantly Indian area. Many major North American denominations do mission work in the nation, so that almost all departments (states) in Peru have some kind of evangelical preaching. Evangelical work has been conducted in earnest for over 60 years, but for a number of reasons progress has been slow.

Baptist Witness Grows

Southern Baptists began to make a contribution to the spiritual pilgrimage of the Peruvians in 1950 when our first missionaries arrived. In 1951 the Ebenezer Baptist Church was organized in Lima, the capital, and from this "mother church" have come many leaders for the churches established since then. At the end of 1971, there was Southern Baptist work in 11 of the 23 departments.

For several years, efforts were largely confined to the narrow coastal area and the larger cities that are found in the sandy desert region. There are Baptist churches in Lima, Trujillo, Chiclayo, and Piura, all strategic cities on the coast from which all of Peru will one day be penetrated. On this narrow, barren coast, which makes up less than 15 percent of the total land

*Sometimes spelled Thompson



At Santa Eulalia, Baptist assembly grounds

area of Peru, live over 43 percent of the people. However, these cities are expanding at double the rate of increase in the total population. Shanty-towns and slums have sprung up in belts surrounding the coastal cities, creating staggering social and spiritual problems.

Both missionaries and nationals have prayed for the day when the gospel can be preached in a concerted Baptist effort in the mountains where about half of the population lives — mostly in small, isolated villages, scratching out a living in the high, dry, soil. Rugged and beautiful, these mountains rise to more than 22,000 feet above sea level.

Slowly, the dream is being realized. A church was established in Arequipa in far south Peru in 1954; now there are two organized churches there. In Bagua, in far north Peru, a church was organized through the efforts of Solomon Cruzada, who was converted through private Bible study. Several years ago, a missionary couple opened work in Cajamarca, where Pizarro captured and then murdered Atahualpa, the Inca ruler.

Most of the recent work in the mountains has been the result of dedicated Peruvian Christians who, after finding Christ while visiting the coast, return home to spread the gospel there. Recently, 21 people made a seven-hour bus ride down the mountain to Trujillo to be baptized, a result of the mission spirit of the Burgos family, members of the El Porvenir Church in Trujillo.

A Baptist mission was opened in Huaraz by laymen who went there to help rebuild the city shattered by the 1970

earthquake. They worked by day and preached by night. Several other mountain villages have been reached by Peruvian Baptists anxious to share their faith.

A third geographical region, the jungle, silent and remote, comprises nearly two thirds of the country's total land area, but contains less than a tenth of the population. Here, in the town of Saposea, a Baptist mission was located when two Peruvian pastors returned to their birthplace to preach during the Crusade of the Americas in 1969.

The direct personal witness of Peruvian Baptists and missionaries is enhanced by the use of radio and television and the book stores that operate in Trujillo, Lima, and Arequipa. Areas once too remote for frequent travel now are open to the gospel through the transistor radio and the printed page.

Preparation of national workers in Peru is the task of the Baptist Theological Seminary [formerly Institute] in Trujillo. Of the full-time pastors of Peruvian Baptist Churches, all but two received their training at the seminary. The future of the Baptist witness depends to a large extent on the products of this vital ministry.

For several years, a camp has been operated near Lima and has come to carry a major responsibility in Baptist life in Peru. In 1971 a camp site was purchased near Trujillo to serve that region.

Crying social needs in the slum areas will get needed attention when trained missionary social workers arrive on the

field during 1972. Multiplying university student populations call out for a dedicated witness at this crucial stage. At least half of the total population of Peru is 19 years of age or younger, indicating further increases in the already overcrowded universities.

The Evangelical Baptist Convention of Peru was organized in 1966; by the end of 1971, 18 churches with a combined baptized membership of more than 1,200 were affiliated with it. Each year, the convention promotes a home mission offering. In 1970 and 1971, the money was used to send theological students to start new missions and help in already established work. The 1971 offering amounted to over \$1,000, indicating the awakening missionary zeal of Peruvian Baptists.

The Pilgrimage Continues

Peruvians have made a long pilgrimage through the centuries in search of spiritual peace. The journey has taken them down many roads of faith, yet they still know spiritual destitution. Only a few of them have found the peace they seek. For these few, who have come to know Jesus Christ, the pilgrimage has reached its destination.

The population of Peru is now estimated to be more than 13.5 million. Evangelicals number less than one half of 1 percent of the total. The high average rate of population growth (3.1 percent) adds several times as many people to the population each year as there are evangelical Christians.

Through the years, growth of Southern Baptist work in Peru has awaited additional personnel. The Peru Mission has requested 30 additional couples for field work alone to meet the needs of a demanding, growing opportunity. Conditions are critical now for the presentation of the gospel. The alternatives are not pleasant.

As Guillermo Loyola said, "If you had not come, I would never have known." The long Peruvian pilgrimage continues. Southern Baptists are committed to a decisive role in its completion.

—by Keith D. Shelton

Baptist Book Store, Trujillo



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

Candidate Secretary

THE Foreign Mission Board welcomes to its administrative staff Dwight A. Honeycutt. He was elected June 28 during the Board's meeting held at Ridgecrest Baptist Assembly.

As one of three candidate secretaries in the Department of Missionary Personnel his duties began August 1. A candidate secretary interviews and counsels persons interested in appointment for overseas service and assists them in completing application to the Board. As is true of all the administrative staff, Honeycutt's office is at the Board's headquarters building, Richmond, Virginia. He will work with missionary candidates in Alabama, Mississippi, Louisiana, Tennessee, Arkansas, Oklahoma, Missouri, Illinois, and the northwestern states. His territory also includes Midwestern Baptist Theological Seminary, Kansas City, Missouri, and New Orleans (La.) Baptist Theological Seminary.



The other two candidate secretaries, **Dwight A. Honeycutt**, Melvin Torstrick and W. L. Smith, counsel with persons in the eastern and western sections of the country respectively.

Honeycutt has been pastor of First Baptist Church, Platte City, Missouri, since 1968. Earlier he held church staff positions in Columbus, Monticello, and Greenville, Georgia, and in Richmond, Missouri.

Born in Bessemer, Alabama, he is a graduate of Mercer University, Macon, Georgia, Midwestern Seminary, and the Baptist Theological Seminary in Rüslikon, Switzerland.

Honeycutt is married to the former Ruth Patricia Bateman. They and their three children, Russell Stuart, Kathleen Janelle, and John Clifford, have established residence in greater Richmond.

While in Europe

OVERSEAS TOURISM is still going strong. In the weeks just ahead more Southern Baptists will be visiting Europe. Many will want to visit English-speaking Baptist churches wherever and whenever possible. They will then return to home churches ready to share their experiences. Thus they can provide a first-hand dimension to this year's foreign mission study, "Baptist Witness in Secular Europe."

But apart from tourism some persons will be residing in Europe for business reasons, at U.S. military bases, in diplomatic services, or as students. For them the churches of the European Baptist Convention offer fellowship and spiritual enrichment week after week.

The following list of churches, pastors, and addresses was compiled and checked just before the press deadline for this issue of THE COMMISSION. According to the latest information we had received, it is current. However, it is true that no address list stays unchanged very long. The turnover of pastors requires constant updating.

We suggest that anyone who intends to visit an English-speaking church in Europe should correspond with the pastor or contact person as far in advance of the intended visit as possible.

Austria

Salzburg Baptist Church, Thomas A. Cleary, Weberbartweg 14, A 5026 Salzburg, Austria.

Belgium

International Baptist Church, Harold Hicks, 7000 Mones, Blvd Sainctelette 39, Casteau, Belgium.

International Baptist Church, Rudy Wood, Ave des Marnieres 27, 1410 Waterloo, Belgium.

France

Emmanuel Baptist Church, Hal B. Lee, Jr., 9 rue Alphonse Pallu, 78110 Le Vesinet, France.

Germany

Aschaffenburg Baptist Church, Ken Cooper, 61 Darmstadt, 4083 B-8 Jefferson Siedlung, Aschaffenburg, West Germany.

Calvary Baptist Church, John Temoshchuk, 8901 Stadtbergen, Pferseer Str. 52, Augsburg, West Germany.

Bethlehem Baptist Church, Harold McGee, 6550 Bad Kreuznach, Hayden Str. 5611 B-6, Bad Kreuznach, West Germany.

Trinity Baptist Church, David L. Womack, 6587 Baumholder, Mambachel Str. 21, Baumholder, West Germany.

Berlin Baptist Church, Luther Morphis, 1 Berlin 45, Bernerstr. 45, Berlin, West Germany.

First Baptist Church, Traugott Vogel, 552 Bitburg, M. Gruenewaldstr. 5, Bitburg, West Germany.

Calvary Baptist Church, Bob Ferguson, 63 Giessen/Wiesack, Giessenerstr. 123, Butzbach, West Germany.

Darmstadt Baptist Church, Darmstadt, West Germany.

Bethel Baptist Church, Vernon Perkins, 6381 Ober Erlenbach, Alt Koenig 20, Frankfurt, West Germany.

Hahn Baptist Church, Don Dixon, 6541 Laufersweiler, Neiderweiler Weg 18, Hahn, West Germany.

Hamm Baptist Church, Bailey Mundy (layman), 47 Hamm (Westf.), Adolf Str. 11, Hamm, West Germany.

Hanau Baptist Church, James W. Watkins, 6451 Rodenbach 11, Am Berggarten 3, Hanau, West Germany.

Grace Baptist Church, Wilbur Stambaugh, 69 Heidelberg, Konstanzerstr. 20, Heidelberg, West Germany.

Faith Baptist Church, Bobbie L. Shands, 6792 Ramstein, Spesbacher Str. 59, Kaiserslautern, West Germany.

Karlsruhe Baptist Church, Mrs. Jack Gilliland (laywoman), 75 Karlsruhe, Karlsruhe, West Germany.

Kitzingen Baptist Church, Tom Hawxwell, 871 Kitzingen, 16 Am Goldberg, Kitzingen, West Germany.

Mainz Baptist Church, Carl Lacey, 6 Frankfurt/Main, 2239 C-5 Platen (American Housing), Mainz, West Germany.

Fellowship Baptist Church, Mannheim, West Germany.

Munich Baptist Church, Merrill D. Moore, Sr., 8000 Munchen 90, Fohrenweg 11, Munich, West Germany.

Pirmasens Baptist Church, Pirmasens, West Germany.

Anderson Memorial Baptist Church, Ralph Gibson, 8721 Geldersheim, Oberer Siedlungstr. 4, Schweinfurt, West Germany.

Neckar Valley Baptist Church, A. Eugene Runnels, Harthausn/bei Stuttgart, Moricke Strasse 8, Stuttgart, West Germany.

Temple Baptist Church, Stewart Wine, 714 Ludwigsburg/Hohe-neck, Kocherstr. 2, Stuttgart, West Germany.

Rhein Valley Baptist Church, Ken Emerson, 6082 Morfelden, Goethe Str. 1, Walldorf, West Germany.

Immanuel Baptist Church, Kenneth Glenn, 62 Wiesbaden/Sonnenberg, Schuppstr. 74, Wiesbaden, West Germany.

Zweibrücken Baptist Church, Ralph Blair, 666 Zweibrücken, Saubbruch Str. 33, Zweibrücken, West Germany.

Greece

Trinity Baptist Church, Charles A. Arrington, 30 Kountouriotou, Glyfada, Athens, Greece.

Italy

Milan Baptist Church, John Merritt, Via Per Baggio 6, Trezano Naviglio, Milano, Italy.

Rome Baptist Church, Roy F. Starmar, Via Antelao 2, 00141 Rome, Italy.

Spain

Immanuel Baptist Church, Houston Walker, Calle de Triana 31, Madrid, Spain.

Switzerland

Baptist Theological Seminary, Virgil Moorefield, 8803 Ruschlikon-Zurich, Switzerland.

Mati Meet

BY ROBERT L. (Bob) STANLEY



Dr. Gerald (Jerry) Davis (seated) discusses case with Missionary Dr. Charles G. Norwood (right).

SOME American servicemen spend most of their time overseas just wishing they were home again. But it was different with Dr. Gerald Lynn Davis.

During his tour of duty with the U.S. Navy in the Philippines, this 37-year-old orthopedic surgeon became "God's repair man" to Filipinos

ranging in age from three to thirty-one. He straightened their deformed feet, made joints work properly, and restored strength to polio-damaged legs.

And in the process Jerry Davis also hastened the healing of a missionary dormitory mother whose leg had been shattered by a car.

These medical transformations oc-

curred far from the medical centers of Manila. They took place in a 40-bed Southern Baptist hospital in Mati on the southeast coast of Mindanao, more than 700 air miles from Davis' U.S. Navy duties as chief of orthopedic surgery and chief of professional services at the U.S. Naval Hospital, Subic Bay, Philippines.

Between March 1970 and June

Dr. Davis

1971 the naval doctor made four trips to the Mati Baptist Hospital at his own expense to perform orthopedic surgery. Often other Subic personnel went along to help.

The results were remarkable:

Before surgery, Ernesto Bula, a 23-year-old member of the Matina Baptist Church, Davao City, dipped from side to side as he walked, because his left leg was bent far outward. Davis straightened the leg and fused the knee so that it will always be rigid. Now Bula's legs are the same length, and he walks with much greater ease as he continues to visit for his church.

Jean (Mrs. G. Edwin) Engstrom, dormitory mother for Southern Baptist MKs (missionary kids) attending school in Manila, was hit by a car as she walked across a highway in January 1970. By November of that year her fractured leg still had not healed. When her case was brought to Davis' attention, he looked at the x-rays and suggested surgery.

"Our object was to get Jean walking," Davis recalled. "We inserted a 14-inch rod down the center of the bone—at home this would be a common operation—and we got her out of bed walking the next day."

By the Engstroms' furlough time in March 1971 she walked smiling to the plane with her husband, Ed, and daughter, Kay; she left her crutches at the dorm.

When Apolinar Gonzaga, 15, came to Mati Baptist Hospital, he was walking on "top" of his right clubfoot. A large callus had been built up through the years. Since surgery, his foot is right side up, and Apolinar looks forward to the day when he, too, can discard his crutches.

Some would want to describe these recoveries as "miraculous," but Davis shies away from the term. "God-directed, yes," he said, "but not miraculous."

By "God-directed," he means "putting yourself in his hands—using your hands as an extension of his."

Watching the tall, thin-faced doctor as he examined the deformed foot of a little Filipino girl, I thought about the days when Jesus paused to meet human need as he found it. I realized that through such men as this one, Christ is still in the healing business today.

Davis would be the last to classify himself as some kind of medical saint, but for several years the Davises have experienced a definite sense of God's leading in their lives.

The Chicago-born doctor grew up as a Baptist in Michigan and received his medical degree from the University of Michigan Medical College. He learned more about Southern Baptist overseas medical work by attending two medical missions conferences at the Foreign Mission Board in Richmond, Virginia.

AT ABOUT that time events in the Davises' lives were taking place that would point them to the Philippines. On a visit to Subic Bay in 1966 aboard the hospital ship, U.S.S. *Repose*, the naval doctor had taken time to visit an orphan boy, Efen ("Kiko"), whom he and Mrs. Davis had been supporting through the Christian Children's Fund in Richmond.

The Davises already had three children of their own, Jeff, Peter, and Jenny, but they wanted a sister for Jenny. Since the memory of the quiet, little boy in the Philippine children's home wouldn't leave Davis, he inquired about the possibility of adopting him also.

Through an agency in Portsmouth, Virginia, the Davises first adopted Kathy, now four. "And then," related Davis, "we received word from Children's Gardens in the Philippines saying, 'Kiko's yours.' So

there we were—*instant five!*"

With the Navy's cooperation they transferred from Portsmouth to Subic Bay, arriving June 26, 1969. Ten days later they picked up their new son. Over a period of months the joy they experienced because of their growing family led them to consider adopting a vivacious little girl, Evan Minerva, whom Davis had seen at Children's Gardens. On the day after Christmas 1969, Evan also went to live with the Davises.

"Six is a lot of kids," admitted Davis, "and we need a lot of mental and moral support. But with each new kid, our happiness has progressed geometrically, not arithmetically."

Not too many months after arriving in the Philippines, Davis overheard a conversation at Subic. Missionary Nurse Dee Oliver from Mati Baptist Hospital was there on business and was talking to some other Baptist laymen at another table.

Related Davis: "I heard them talking about Southern Baptists, and I went over and said, 'I'm a Southern Baptist.' And that's the way it all began. Dee invited us to Mati."

In March 1970, Jerry and Diane Davis and five of their six children took off for Davao Oriental, of which Mati is the provincial capital. "I admit I was a little apprehensive about spending a whole weekend with missionaries," said Davis later, "but I found they were just people like us—people with feet of clay."

Missionary Dr. Charles G. Norwood and his wife, Lillian, with their enthusiasm for work in Mati, soon had in Davis an ardent supporter for Mati Baptist Hospital. During his Philippine tour of duty Davis was instrumental in the donation of several major items of equipment through the Navy's "Operation Handclasp" and through proceeds of the Fil-Am Fiesta Fund. He and Mrs. Davis personally gave an intercom system for the hospital.

His involvement was so contagious

A missionary to the Philippines since 1966, the author resides in Manila.



Missionaries and medical guests chat beside Missionary Aviation Fellowship plane to take visitors from Davao City to Mati.

that fellow workers at Subic asked to come along. On the last trip he was accompanied by Lt. Charles E. Learned, a nurse-anesthetist, and his wife, Joy, a former Navy nurse, and by HM3 Donald Hill, a former MK who was serving as technician in the plaster cast room at Subic. Hill grew up in Cebu City, Philippines, where his father was a missionary doctor with the Reformed Church in America.

On a previous trip, Bob Williams, operating room foreman at Subic, accompanied Davis and Learned. "All of us pooled our money, and we had enough to get there," said Davis, laughing.

The doctor usually left Manila on Friday morning, sometimes arriving in Mati in time to spend an hour or two on beautiful Dahican Beach before starting to see patients on Friday afternoon.

Not all of Davis' work was with orthopedic cases. On the final visit word came just after supper that an expectant mother had arrived at the hospital with prospects for immediate delivery. Joy Learned, an obstetrical nurse who had delivered some

200 babies, joined the doctors in the delivery room, where Davis took charge of the arrival.

Word of Davis' orthopedic work spread quickly. Usually three or four patients were waiting for him when he arrived. Speaking partly in the Tagalog dialect, which he had learned in order to communicate at first with his adopted children, he quickly sized up needed therapy or surgery.

If parents asked questions about the cost of operations, Davis explained he did not charge for his services—he had come to do this "because of a debt I owe." Norwood sometimes added that such an operation would cost "very much" in the cities, but because of Davis' voluntary work, the only charges would be for hospital room and medicine.

Usually, if the parents agreed, surgery was performed either the next morning or on Sunday if necessary. Before each operation the hospital chaplain had a short prayer with the family.

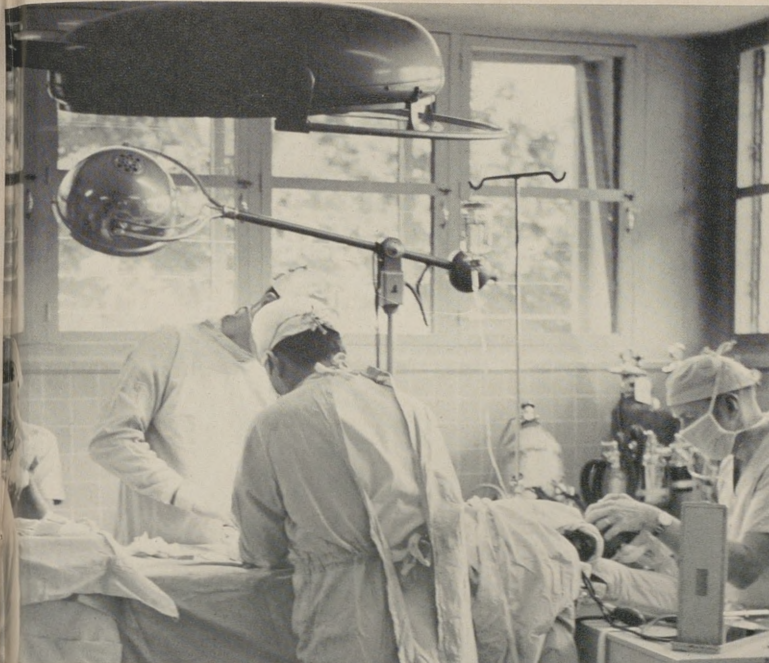
Many of Davis' patients required more than one operation. "The third time I was in Mati we finished about seven or eight o'clock on

Saturday night and then started again at eight the next morning," the doctor reported. "We always planned to get to church, but somehow never made it—we didn't get through operating until 3:00. Bob (Williams) went over between cases and directed the church choir."

By Sunday afternoon the exhausted team was ready for rest and then returned to Davao Sunday night or Monday morning for the trip back to Manila. Operative follow-up was left with Norwood and Dr. Augusto S. Resurreccion, the hospital's medical chief.

THE willingness of such specialists as Davis to donate their time has been a tremendous boost to the hospital's work, Norwood feels. "In one or two days such an orthopedic surgeon can take care of our orthopedic needs," he commented. "Dr. Norman Halbrooks did the same thing in 1970 in his specialty." (Dr. Halbrooks, who was an anesthesiologist from Tyler, Texas, died May 19.)

In addition, the volunteer special-



In operating room at Mati Baptist Hospital, corrective surgery is begun on a young patient.

ist brings new techniques and new medical knowledge that a missionary doctor otherwise might not learn about until he returns to the U.S. on furlough.

"Dr. Davis, for example, taught us things that we can do in this field that don't require specialized training," Norwood said. "He has helped us to open up a crippled children's program. We can take a crippled child, put him through several months' therapy, and end up with a child that is almost normal."

Bringing a specialist to the small hospital also elevates the institution's status in the community. In countries like the Philippines specialists are concentrated in cities.

Other doctors have been generous in giving their time to the hospital in Mati. In July 1970 Dr. Sam Richardson, a U.S. Marine doctor and friend of the Norwoods from Minden, Louisiana, spent part of his leave time from Vietnam doing general medical work at Mati. The late Dr. Halbrooks demonstrated new anesthesia techniques and drugs. Dr. N. E. Bradford, director of the outpatient clinic, Veterans Administration, Manila, provided assistance on laboratory diagnosis of tuberculosis. Dr. Clarence A. Jernigan, chief of the Flight Medical Branch of the National Aeronautics and Space Ad-

ministration's Manned Space Center in Houston, Texas, stopped in Mati in connection with the 1970 New Life Crusade. "By speaking to the local medical society, Dr. Jernigan upgraded the image of the hospital," noted Norwood.

The list of volunteers who have aided the hospital could include many other names—like Ray and Janie Verms, a young couple from Houston, who worked at the hospital under the Foreign Mission Board's Medical Receptorship Program; or the U.S. Air Force men from Clark Field who flew down a donation of hospital equipment from Subic Bay; or the two Baptist Student Union summer missionaries, Bill Jernberg and Joyce Mayhall, who spent the summer of 1971 at the hospital.

The willingness of such people to come in and help in a rather remote place is "greatly encouraging" to the Mati staff, Norwood believes.

The Norwoods, in letters to friends, seek to combat the idea of the "suffering missionary." "We're not sacrificing," declares Norwood, "and we're not sacrificing our medical career."

Davis agrees. "Charlie's as happy as a pig wallowing in a mudhole," he said. "He doesn't ever want to leave."

Davis thinks many people have a

"mentally small" picture of Mati Baptist Hospital because of its isolated location, "but it's actually an excellent, clean, well-run hospital."

While in the Philippines, the surgeon also worked as a member of the volunteer staff of the National Orthopedic Hospital in Manila, where he taught every other week. He helped make arrangements for one of the doctors there to continue the orthopedic work in Mati by visiting the hospital from time to time as need arose.

Since resigning his Navy commission and returning to the U.S. in June 1971, Davis and his family have lived in New Orleans, where he is on the orthopedic staff of the Ochsner Foundation Hospital. There he is associated with the doctor who was his previous chief of orthopedics in Portsmouth.

Davis admitted that he used to worry that "everything was going too good and that somehow it was going to be taken away." But no more. "Now I just thank God for everything. And there are so many things to be thankful for, that just saying 'thank you' can go on into breakfast time each morning.

"I'm having a ball," he acknowledged. "If this is what life is like, I'm looking forward to another 40 or 50 years more of it." □

F

IRST there was one dentist. In 1966 Dr. David Tate, still a fairly new Christian, accompanied his pastor on a trip to Guyana, where Tate offered his dental services free.

During that visit, working in facilities of young Baptist churches and missions in Guyana, the dentist felt used by God to help relieve pain through the extraction of decayed teeth. Moving to a different area each day, in nine days Tate pulled 800 teeth.

"People may throw away the antibiotics, but they keep the tracts," he noted then.

Tate returned to Irving, Texas, with a new nickname—a small boy had termed him "the pulling doctor." The dentist's desire to go back to Guyana began to grow, and he returned in 1968, this time extracting 1,660 teeth in nine days.

By that time dental friends and even strangers had heard about the mission effort, and when Tate returned again in 1968 he was accompanied by his wife, Jo Ann, and a dental technician, James Spence, also from Irving. Also making the trip was another dentist, Dr. Jack Fuson, from Knoxville, Tennessee. The dentists pulled 3,000 teeth in nine days, and Spence made partial plates for some of the patients.

The word continued to spread. Fuson returned in 1970 with a dentist friend, Dr. Paul Layne, of Rockwood, Tennessee. Meanwhile, Dr. Bob Becker, a dentist in Palatine, Illinois, heard of the dental ministry from a missionary on furlough from Guyana, and asked to come and help. Becker joined the Fuson-Layne team, and the men pulled 3,600 teeth in nine days.

The growth process continued. The fifth dental project, in 1971, included Tate, Spence and his wife, both of whom are dental technicians, Fuson, whose wife also accompanied him, Becker, and Dr. Carter Davis, of Knoxville, Tennessee. Layne, also mayor in Rockwood, had to cancel travel plans due to civic responsibilities.

During the fifth project the four dentists extracted 6,400 teeth in nine

the fact that vibration helps in extractions. But, he emphasized, the key was that he had spent more time in prayer before beginning the trip.

It seems that each one who comes for a dental project wants to return and bring along someone to share in the blessing. The 1972 dental effort in March could have been titled, "Andrew Told His Brother," because the team doubled from the year before.

Twelve people made up the group. Tate returned for his fifth trip. Spence made his third visit, his wife, Jo, her second. They brought along a layman, Bob Johnson, for his first visit. All are members of MacArthur Boulevard Baptist Church in Irving.

Mrs. Tate (Jo Ann) is a member of the Church of Christ. At an informal gathering of some of the members of her church, Tate told about his work in Guyana. As a result two more dentists, Dr. Jim Filbeck and Dr. Ken Rogers, and a layman, Tom Fullerton, responded to the challenge to visit Guyana.

Meanwhile, in Tennessee, Fuson, who originally had learned about the Guyana dental clinics through a small article in **The Commission**, contacted others. Fuson returned for his fourth visit to Guyana with a new recruit, Larry Gray, a dental technician. Davis returned for his second trip, bringing along his wife, a nurse, who assisted him.

Becker, a Lutheran, made his third visit.

"All my life foreign missions had been only a different colored envelope!" exclaimed Gray, referring to the Lottie Moon Christmas Offering. "Now it's something real. What a thrill I got when I saw the first Guayanesse Baptist church building

'Pulling Doctor'

BY
MARY
LOVE

working days. The Spences made 125 partial plates and repaired old ones. Altogether 3,557 patients were treated in 32 different locations.

Tate continued seeing patients practically until time for his plane to leave. During one pause I asked if he was conscious of pushing himself to work faster on each trip, since the number of extractions he had handled had increased from trip to trip, even in the same number of working days.

"I don't try to hurry," he replied. "I just try not to waste motion." He reflected that he had learned something each trip, such as how to avoid breaking roots off a tooth, and

The author, Mrs. Charles P. Love, has been a missionary to Guyana since 1965.



Patient in Guyana receives dental treatment from David and Jo Ann Tate.

and knew that I had helped build it!"

The visiting dentists' usual schedule in Guyana is to work from eight in the morning until noon and again from 1:30 until 5:30 in the afternoon doing nothing but pulling teeth, while the technicians are making and repairing partial plates. Sore hands and tired backs are a daily expectation. In previous years the visitors have worked separately of each other in one region the first week and in another location the next, each being escorted by a missionary for the week.

Travel is a handicap in some places, where slow ferry boats are the only means of river crossing or traveling to "out areas." Motorboats, launches, and small aircraft are utilized, as well as Land Rover and Volkswagen vans and cars. One den-

tist traveled by motorboat more than five hours over rough water to attend to only 13 people in a remote area.

At one inland river area visited in 1971 a dentist had not been available in 12 years. (Only about 15 dentists are available in the whole nation of 700,000 population.) But in nearly every place the dentists went, many people had to be turned away for lack of time.

The schedule took a new slant this year. The Guyana Ministry of Health asked the team to work in government institutions in outlying districts. So instead of each dentist pairing with a missionary for a week's work, a missionary took a different dentist daily either to a Baptist mission or church or to a government institution.

In the nine working days this year the visitors saw more than 5,000 patients in 42 different places and made between 8,000 and 9,000 extractions. The technicians prepared 187 partial plates.

A letter of thanks came from Shirley Field-Ridley, Guyana Minister of Health. "I wish to express my thanks to the Baptist Mission for the voluntary service by the team of dentists and technicians," said the letter. "We have received good reports of the work which was done, and we regard it as indeed being 'Christian love in action.'"

Under the Volunteer Medical Program, each dentist pays his own way and brings his own instruments and drugs. In many instances drugs are donated and churches where dentists are members become involved by paying for the travel (such was true for those from MacArthur Boulevard Church in Irving). But some who came bought their own drugs and purchased their own tickets.

The dental technicians are exploring the possibility of making plates in one day for people who have no teeth at all. Usually such needs can-



Tate plays hymn on trumpet to open dental clinic at a Baptist mission in Guyana.

not be filled because the team moves from day to day.

Why have Tate and the others returned year after year? The sights that greet them are not pleasant: A mouth full of decayed teeth. Pulling a tooth with three abscesses. Finding beads or aluminum foil or wood pushed into a cavity. Seeing a four-year-old with his mouth filled with abscesses. Watching a two-year-old open his mouth without a quiver, his brown eyes fixed on the dentist in trust and hope, while a tear trickles down the boy's cheek.

With all this comes the feeling to team members that if they did not help these people in pain, there would be no help.

The dentists, the missionaries, and the national pastors all hope the dental projects may present a witness for Christ and will help draw men to him. Patients are given copies of **Good News by a Man Named John** and applications for the Bible Way Correspondence Course.

Tate and the others often give their testimony through word or song before beginning dental work. The people respect the dental team members and listen with deep interest as the visitors tell of their own searches for meaning to life. Dr. Tate's testimony goes like this:

"Several years ago I found myself at the end of a hopeless journey in the quest for happiness. Life had no meaning, and all the frantic activities of life were but an endless

Outside Lusignan Baptist Mission in Guyana, Author Mary Love comforts a patient whose tooth has just been pulled.



treadmill leading to a death of exhaustion and despair.

"After studying the world's religions and philosophies, I learned what a person must do to find peace and joy," the dentist related. "But nowhere in man's vast knowledge did anyone tell me how to motivate myself to do what I should do. I learned what to do, but not how to do it. So I turned to escape with business and other things.

"As suicide appeared more and more appealing as a last form of escape from the meaningless, miserable human condition," Tate went on, "I turned to the book about Jesus. It told me Jesus was God, and I could find life and peace if I would rely on him instead of myself for everything. On my knees in tears I

asked Jesus to take the worthless shell of a body and spirit I had and to do what he would with it. Immediately all my anxieties and worries left.

"With my dependence shifted from myself to him, I found what I had searched for so long—a peace so great it was beyond human understanding. This is the great secret of the universe: man must trust his creator. Then we are made whole. God proved this to be true in my life, and I urge you to trust Jesus as I did. It works."

Tate realizes that to pull a man's infected teeth touches only part of the man's problem. Dental aid is "like a drop of water in the ocean of problems," he remarked. "Only Christ can help the people." □

NEW

MISSIONARY PERSONNEL

Missionaries Appointed

June 1972



UGANDA: Ronnie K. Bostick; born: Cisco, Tex., Sept. 25, 1939. Graduate: Howard Payne College; Southwestern Baptist Theological Seminary (M.Div.). He served as pastor in Texas 1959-60 and since 1961 on full-time or part-time basis. He has been pastor of Prairie View Church, Big Spring, Tex., since 1970. Expected type of service: general evangelism. **Sallie Dowdy Bostick;** born: Grand Prairie, Tex., Dec. 16, 1944. Attended Southwestern Seminary. Marriage: Aug. 15, 1963. Children: James Keith, Sept. 23, 1964; Susan Elise, May 10, 1967; Scott Dowdy, Mar. 14, 1972. Present address: Knott Rt., Box 9, Big Spring, Tex. 79720.



ISRAEL: Norman N. Burnes III; born: Rome, Ga., Nov. 14, 1937. Graduate: Mercer University; Southeastern Baptist Theological Seminary (B.D.). He was a staffer at Ridgecrest (N.C.) Baptist Assembly the summer of 1955. He has served as church youth director and as associate pastor. He has been pastor in North Carolina and, since October 1968, at West Lynchburg Church, Lynchburg, Va. Expected type of service: general evangelism. **Kathryn Batten Burnes;** born: Rocky Mt., N.C., Jan. 27, 1938. Graduate: Duke University. She has taught school in North Carolina. Marriage: June 12, 1960. Children: Norman Norwood IV, Sept. 16, 1962; Kathryn Ann, April 20, 1966; Robert David, Dec. 28, 1968. Present address: 2621 Linkhorne Dr., Lynchburg, Va. 24503.



LEEWARD ISLANDS: Alvin L. Gary; born: Slaton, Tex., July 4, 1944. Graduate: Wayland College; Southwestern Seminary

(M.Div.). He has been a special education teacher in Ft. Worth, Tex., and was a pastor in Montana the summer of 1965 (part-time). He was education and youth director at Oak Knoll Church, Ft. Worth, 1967-70. Since 1970 he has been pastor of First Church, Evant, Tex. Expected type of service: general evangelism. **Judy Bergstrom Gary;** born: Clovis, N.M., Aug. 9, 1947. She worked as a secretary in Texas 1965-70, was a tutor in Ft. Worth, and has been a substitute teacher in Evant since 1971. Marriage: Jan. 20, 1967. Child: Jonathan Mark, July 13, 1971. Current address: Rt. 1, Evant, Tex. 76525.



BANGLADESH: Thomas D. (Tom) Kirkpatrick; born: Oceanside, Calif., July 1, 1944. Graduate: Oklahoma Baptist University; Golden Gate Baptist Theological Seminary (M.Div.). He served in Oklahoma as associate pastor and as church director of newcomer visitation and in California as associate pastor and church music director. Since June 1970 he has been pastor at Emmanuel Church, Livingston, Calif. Expected type of service: general evangelism. **Beverly Wynn Kirkpatrick;** born: Vinita, Okla., May 5, 1938. Graduate: Draughn's School of Business, Tulsa, Okla.; Southwest Baptist College; Oklahoma Baptist University; Golden Gate Seminary (M.R.E.). She served as a Home Mission Board summer missionary in Arizona in 1961, in Memphis, Tenn., in 1962, and in Georgia in 1963. She has worked as a secretary-receptionist in Oklahoma and California. Marriage: Dec. 17, 1965. Children: Oriana Ellen, May 20, 1969; Desmond Jonathan, Oct. 30, 1970. Present address: 341 Second St., Livingston, Calif. 95334.



CHILE: J. Shannon Long; born: Greenwood, S.C., Feb. 21, 1941. Graduate: Presbyterian College; Southern Baptist Theological Seminary (M.Div.). He has been a church youth director and a schoolteacher. He has been pastor in Kentucky and South Carolina, since 1970 at First Church, Whitmire, S.C. Expected type of service: general evangelism. **Loraine Patterson Long;** born: Clinton, S.C., Aug. 15, 1941. Graduate: Jefferson School of Commerce, Joanna, S.C. She has worked as a secretary-bookkeeper and clerk-typist and served on the kindergarten staff at Sandridge Church, Ridgeville, S.C., 1968-70. Marriage: July 2, 1960. Children: Talva Jeannette, Aug. 12, 1964; Dennis Lee, Nov. 10, 1966. Present address: 313 Church, Whitmire, S.C. 29178.



HONG KONG: Jerry E. L. Moye; born: Eldorado, Ill., Oct. 21, 1942. Graduate: Southern Illinois University (B.S.Ed., M.A.); Southern Seminary (M.Div. and further study). He was a Home Mission Board summer missionary in Indiana in 1962 and in Hawaii in 1963. He has been pastor in Illinois and Indiana, and has been instructor at colleges in Kentucky and North Carolina. He was a Garrett fellow at Southern Seminary, Louisville, Ky., 1969-70 and 1971-72. Expected type of service: theological education. **Ruth Holland Moye;** born: Laurens, S.C., Jan. 25, 1942. Graduate: Blue Mountain College; attended Southern Seminary. She was a Home Mission Board summer missionary in Indiana in 1962 and a Baptist Student Union summer missionary in Idaho in 1963. She has been a public schoolteacher and a college instructor in Louisville, Ky., 1969-70 and 1971-72. Present address: 210 Rice Hall, Godfrey Ave., Louisville, Ky. 40206.



LIBERIA: James A. Park; born: Paducah, Ky., Aug. 23, 1934. Graduate: Union University; Midwestern Baptist Theological Seminary (M.Div.). He worked at a food store in Paducah, Ky., 1949-62, becoming manager of one branch. He has been pastor in Tennessee and, since 1968, at First Church, Weston, Mo. Expected type of service: general evangelism. **Jane Parsons Park;** born: Paducah, Ky., Dec. 11, 1937. She was employed as a factory worker in Paducah, was a church secretary in Tennessee and Missouri, and has been an office worker and PBX operator. Marriage: Aug. 16, 1953. Children: Karen Denise, Oct. 4, 1954; Katherine Marie, Feb. 8, 1959; Kenneth Lee, May 28, 1960; James Richard (Kip), April 5, 1962. Present address: 14-A Walnut St., Weston, Mo. 64098.



BRAZIL: Duane B. Partin; born: Valdosta, Ga., Sept. 15, 1940. Graduate: Norman College; Valdosta State College; Southeastern Seminary (M.Div.). He has taught school in Georgia. He first became a pastor

(Continued on page 35)

FURLOUGH TIME is less than a month away, and we view it with mixed emotions. In some ways we can hardly wait; yet in other ways we hate to leave Ethiopia, the country we've come to call home.

On the positive side, furlough means getting to see our loved ones. How our children have grown in three years! What fun it will be to catch up on family news and happenings, first-hand! Then, too, we feel we have an exciting story to tell of the Lord's working here. We are fairly bursting to share it. In addition, we anticipate having our spiritual "batteries" recharged as we fellowship with Southern Baptists across the country and hear God's Word at church services and other meetings.



A vacation and a rest could be used right now, and the U.S. can't be beat for its campgrounds, parks, hamburger stands, and good roads. Our clothes are worn out and out of date, and we plan to go on a real shopping spree to buy for four more years.

Yet there are many reasons we hate to leave, even for only six months. Just yesterday in Bible study in our home some seemed to be catching a glimpse of what Christianity really means and the love at the heart of it.

Our handcraft students are doing well at rug weaving but are worried about being left entirely on their own while we're gone. In preparation for furlough Ray has been to their homes, helping them set up looms. He's had wonderful opportunities for witnessing, as invariably he is invited to stay for a meal and a visit. Since most are priests and deacons, it is easy to steer the conversation to religious matters, and their questions show that several are searching for the truth.

Our children hate to miss even a semester at Good Shepherd School, for something wonderful is always going on. Right now our Mission is opening work in several new areas, and we'll miss the developments.

Thus we are torn between two worlds. We are anxious right now to cross the ocean to the country we call our own, but know for a certainty that part of us will remain here. As the months pass, our longing to return will grow until, with equal joy, we return to the place God has called us.

LAURALEE (Mrs. R. V.) LINDHOLM
Addis Abeba, Ethiopia

EPiSTLES



AND GOD LED HIS PEOPLE from bondage to the promised land, he warned them against accepting and worshiping the gods of the new lands. They were to worship only Jehovah. Many Christians today remember these warnings as they reside for a period of time in a strange and foreign land and seek ways to be God's people. Call me a circuit rider, if you wish, for I cover a circuit of as much as 5,000 miles a month to Middle East cities where no clergy can reside. The people of God provide my air transportation.

One of the stimulating aspects of this ministry is observing how Christians in each of the cities "work out their own salvation," finding ways to meet their needs for Christian worship and/or Bible study and Christian fellowship. In only one of the cities I visit is there a church. In the other cities the worship services are called "Welfare Meeting—P" (for Protestant) or "Sky-pilot Service." I am called a "Welfare Officer—P," "Sky-pilot," or "Personnel Consultant."

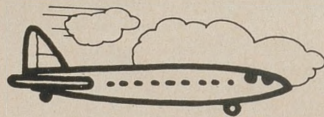


Christians in another city meet weekly to worship. No clergyman started these meetings or even suggested them. Laymen began them many years ago and today are still taking their turns planning and leading services and preaching. At times the men vie for the opportunity to preach.

Not long ago one couple started a weekly prayer meeting in their home and now have a Bible study period with it.

These opportunities to worship, study the Bible, and enjoy Christian fellowship give the Christians support as they live and try to be God's people in a foreign land.

Christians in another city have had a vigorous Sunday School program for several years. This also was initiated by a layman long before any Christian clergyman was to enter the country. The weekly Bible study pro-



gram is for all ages, and the ensuing Christian fellowship that is so much a part of it meets the spiritual, emotional, and social needs of the Christians. I attend the Sunday School when I am in that city, but the laity have the continuing responsibility of meeting needs of the Sunday School.

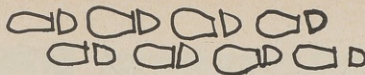
In smaller cities I visit, the Christians are struggling to find means of assembling together for spiritual renewal and fellowship. They are working to find God's way to meet their need.

The Christians in still another city are permitted a church, a church building, and a church council. But Americans of an evangelical heritage and Europeans from a formal, state-church tradition cannot adjust to the type of worship service either group would prefer. Manipulation of either type of service becomes unsatisfactory to both groups. Yet they are exploring, trying to find what will be best for all.

Whether these on the circuit have found a formula for responding to their felt needs for expressing their Christian faith or whether they are still struggling to find the best way, they are people seeking to be God's people in a strange and foreign land. They are experiencing new feelings in their relationships with God and with other Christians. They are understanding better the value of Christian fellowship, since they are a minority not only in the country where they live but also within their own Western community.

Still they seek to be God's people in a strange and foreign land.

JAMES F. KIRKENDALL, *Beirut, Lebanon*



FOR CENTURIES Belgium has been a land over which other nations walked. Today nationals from around the world walk in the new "capital of Europe," Brussels, Belgium. Not only have businesses and governments established their presence in Belgium, so have missionaries from the major religions of the world. A recent sight in downtown Brussels was a group of Hindu disciples chanting past an old Christian church building.



The eyes of developed and underdeveloped nations look to Brussels as the hub of the European Common Market. Here one can clearly view the collision of ideologies. Where eyes are focused on ideological conflict, there students will be found. Coming to Belgium to study in its five universities are students with varying backgrounds from around the globe. Many Americans come to study medicine in Antwerp and Brussels, along with students in other fields on all levels.

Providing a pastoral care for all students is one of our desires. Meeting students who have come to Brussels for a short time or a long haul could be increased by their knowledge of those eager to meet them. Word is being spread through churches, colleges, and youth groups in our convention.

(72) LARRY C. YODER, *Brussels, Belgium*

ON SUNDAY my interpreter and I went to a town we had not yet visited in our latest street-preaching efforts. As we picked out a spot and began setting up the small public address system, he said, "You know you will be preaching to pagans." Very few women and small children were about. It was market day and most of the women would be at the market near the river. The congregation would be mainly men and boys, and they were plentifully in evidence. A crowd gathered as we began. Small groups sitting about seemed to stop their conversations to listen.



Open-air preaching in small villages is frequently interrupted; it is often hard to hold a group's full attention long. For this reason we usually are fairly brief at any one location, moving to several each morning. Matters were different on this day. All about us, every eye seemed to be watching and every ear listening. Rather than moving, we spent the morning and into early afternoon in the same spot. Many responded to the message and stayed on for Bible teaching.

Having some people respond after preaching is often fairly easy, and only the Lord can know what is begun in a person's heart. The obvious desire to know more and to be taught is usually not so evident, however. We are praying this will be the beginning of a great movement for Jesus in this town. Pray with us.

ROBERT E. (Bob) AMIS, *Sapele, Nigeria*

IN A TERRIBLE disaster at Wankie Coal Mine in Rhodesia, a terrific explosion June 6 entombed 426 men in the underground mine. As the news came each day through radio and newspaper, my heart wept. I wept for the families and loved ones of the dead men. But most of all, I wept for the men. I wept because our Baptist Mission has no witness among the 40,000 people of Wankie. We had not helped tell these dead men of Jesus. Had someone else told them? How many of them knew Jesus?

Each year at our annual Mission meeting, it is stressed that Wankie is a tremendous area of need. But there has been no one to go. Each of us missionaries is in a needy place where we feel God wants us.

It is no use continuing to ask ourselves who is to blame for not telling those who have died. Maybe other witnesses told them. But we must ask ourselves, "What can we do about the others who have not died?" Does God want our witness there and in other places where we have not yet gone? Will you not pray with us that the Baptist Mission of Rhodesia may find an open door as well as God's man to establish a new witness through the power of the Spirit at Wankie?

JEAN (Mrs. Gene D.) PHILLIPS, *Triangle, Rhodesia*



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. The Directory is available free on request from the department, Box 6597, Richmond, Va. 23230.

Arrivals from the Field

- ACREE, Rev. & Mrs. Irvin H. (*Uruguay*), c/o Ira Hugh Acree, 42 Pasture Rd., Poquoson, Va. 23362.
- AKIN, Rev. & Mrs. Cordell, Jr. (*Tanzania*), 6619 Eberle St., Lakewood, Calif. 90713.
- ANDERSON, Mr. & Mrs. Philip M. (*Philippines*), Rt. 1, Killen, Ala. 35645.
- ATKINS, Frances (*Johns, Leeward Islands*, terminated June 30), 803 E. Eighth St., Cordell, Okla. 73632.
- BANKS, Mr. & Mrs. J. Allison (assoc., *Austria*), Box 188, Lake Worth, Fla. 33460.
- BELL, Dr. & Mrs. Lester C. (*Portugal*), 1429 Bennett Dr., Arlington, Tex. 76013.
- BENOS, Rev. & Mrs. H. Earl, Jr. (*Vietnam*), First Bap. Church, McKinney, Tex. 75069.
- BIVINS, Mr. & Mrs. R. L. (*Israel*), 165 Carter Ave., SE., Atlanta, Ga. 30317.
- BLAKESLEE, Lyla (journal., *Philippines*, terminated June 30), Rt. 1, Box 282, Wellington, Colo. 80549.
- BLANKENSHIP, Rev. & Mrs. Harold L. (assoc., *Libya*), 925 Skyline Dr., Morristown, Tenn. 37814.
- BLANTON, Rev. & Mrs. Herbert T. (assoc., *Bahamas*), c/o Mrs. Troy Smith, Calico Rock, Ark. 72519.
- BLATTNER, Doris M. (*Indonesia*), Box 533, Penney Farms, Fla. 32079.
- BOND, Rev. & Mrs. Clayton (*Togo*), 1051 E. Kyle, Clute, Tex. 77531.
- BREEDEN, Dr. & Mrs. L. Glynn (*Colombia*), 811 Mary Clift Rd., Apt. 124, Dallas, Tex. 75208.
- BRIDGES, Dr. & Mrs. Julian C. (*Mexico*), Box 6597, Richmond, Va. 23230.
- BREZENDINE, Rev. & Mrs. J. Wesley (*Liberia*), 116 W. Morgan, Boonville, Mo. 65233.
- BUCKNER, Rev. & Mrs. Charles E. (*Indonesia*), 3959 Kent St., Kingsport, Tenn. 37664.
- CALHOUN, Rev. & Mrs. John C., Jr. (*Thailand*), Box 1372, Winston-Salem, N.C. 27102.
- CARPENTER, Rev. & Mrs. John M. (*Liberia*), c/o Gresham Park Bap. Church, 2046 Sage Ln., SE., Atlanta, Ga. 30316.
- CASTER, Linda (journal., *Philippines*, terminated June 30), 207 S. Vivian, Frisco, Tex. 77531.
- COLSTON, Rev. & Mrs. Billy G. (*Korea*), 1311 Johnston Dr., Anniston, Ala. 36201.
- CRAIGHEAD, Dr. & Mrs. Albert B. (*Italy*), c/o G. C. Miller, Rt. 1, Rockmart, Ga. 30153.
- CRAIGWYLE, Rev. & Mrs. James P. (*Yemen*), Missionary Apt. 1, Southern Bap. Theol. Seminary, Louisville, Ky. 40206.
- DANIELL, Mr. & Mrs. David P. (*Mexico*), 3522 Tanglebriar, Pasadena, Tex. 77503.
- DEBERRY, Betty (journal., *Korea*, terminated June 30), c/o E. A. DeBerry, Rt. 2, Russellville, Ky. 42276.
- DENSFORD, Muriel R. (journal., *Italy*, terminated June 30), 2006 E. 11th St., Ada, Okla. 74820.
- DICKSON, Rev. & Mrs. Charles W. (*N. Brazil*), 1413 Payne, Austin, Tex. 78757.
- DORR, Dr. & Mrs. David C. (*Yemen*), 2105 Sylvan Cr., Maryville, Tenn. 37801.
- DOSHER, Dr. & Mrs. E. P. (*Nigeria*), 6326 Boca Raton, Corpus Christi, Tex. 78411.
- DUBBERLY, Rev. & Mrs. T. Eugene (*Uruguay*), 1402 Jonjuca Ct., Stone Mtn., Ga. 30083.
- DUNCAN, Rev. & Mrs. Marshall G. (*Kenya*), 1302 Irwin Rd., Powell, Tenn. 37849.
- ELLIOTT, Rev. & Mrs. Dennis E. (*Thailand*), Rt. 1, Box 184-E, Childersburg, Ala. 35044.
- FORRESTER, Rev. & Mrs. Richard A. (*Venezuela*), 130 Delane Ter., Centerville, Ga. 31093.
- FOX, Rev. & Mrs. Hubert A. (*Thailand*), c/o J. A. Robinson, 328 S. Adams, Nevada, Mo. 64772.
- FULLER, Rev. & Mrs. J. Wayne (*Lebanon*), Box 53, Georgetown, Calif. 95634.
- FUQUA, Vivian (journal., *Honduras*, terminated June 30), Rt. 5, Pontotoc, Miss. 38863.
- GARDNER, Vera M. (*Thailand*), 111 N. Maxwell, McPeters, Kan. 67460.
- GOOCH, David L. (journal., *Hong Kong*, terminated June 30), c/o James E. Gooch, Box 88, Columbus, Miss. 39701.
- GRAMMIER, Mary (journal., *Thailand*, terminated June 30), 7725 Fitzhugh, Houston, Tex. 77028.
- GRAY, Rev. & Mrs. William H., Jr. (*Mexico*), 5312 Wonder Dr., Ft. Worth, Tex. 76133.
- GRYSSELS, Diane (journal., *Vietnam*, terminated June 30), 116 Live Oak, San Marcos, Tex. 78666.
- HATLEY, Rev. & Mrs. William M., Sr. (*Indonesia*), 6005 Swiss Ave., Dallas, Tex. 75214.

(Continued on next page)

Missionary Family Album

(Continued from page 33)

HATCHER, Marilyn (journ., *India*, terminated June 30), Rt. 5, Box 373-T, Ft. Worth, Tex. 76126.
 HAYNES, Rev. & Mrs. Henry P. III. (*Venezuela*), 320 N. 13th, Muskogee, Okla. 74401.
 HERNDON, Rev. & Mrs. John M. (*Portugal*), 1300 Cannstatt Dr., Huntsville, Ala. 35803.
 HICKEY, Dr. & Mrs. Glenn E. (*N. Brazil*), Box 295, Mt. Ida, Okla. 74821.
 HILBUN, Dr. & Mrs. W. M. (spec. proj. dr., *Nigeria*), c/o Jack H. Ewing, 1462 Lindes Pl., Jackson, Miss. 39202.
 HILL, Rev. & Mrs. D. Leslie (*Philippines*), c/o J. Nabors, C. St. Ada, Okla. 74821.
 HOLCOMB, Sandra (journ., *Colombia*, terminated June 30), Box 149, Burns Flat, Okla. 73624.
 HOUSLEY, Elaine (journ., *Vietnam*, terminated June 30), Gray Hendrix Rd., Rt. 20, Knoxville, Tenn. 37921.
 HUDSON, Mr. & Mrs. James V., Jr. (*Korea*), c/o Parkway Bap. Church, Forsyth Ave., Monroe, La. 71201.
 HUNKER, Dr. & Mrs. W. Carl (*Taiwan*), 681 Greydene Ave., Canon City, Colo. 81212.
 HUTSON, Rev. & Mrs. Barney R. (*Argentina*), 215 E. Vado Pl., San Antonio, Tex. 78214.
 JONES, Rev. & Mrs. Bobby L. (*Indonesia*), Rt. 1, Box 15, Jones, Okla. 74649.
 JONES, Jerry (journ., *Austria*, terminated June 30), Box 325, Dora, N.M. 88115.
 JONES, Nancy (journ., *Hong Kong*, terminated June 30), c/o Mrs. Katie Jones, 2095 Cabana Cir. S., Apt. 5, Memphis, Tenn. 38115.
 JONES, Rev. & Mrs. Sam L. (*Rhodesia*), 2662 W. Ave. N., San Angelo, Tex. 76901.
 KIMBROUGH, Rev. & Mrs. Clint (*S. Brazil*), 727 California St., Tallahassee, Fla. 32304.
 KNIGHT, Frances (*Nigeria*), 609 Pasadena Blvd., Mineral Wells, Tex. 76067.
 LEE, Rev. & Mrs. Carl G. (*Indonesia*), 301 Isgren Dr., Longview, Tex. 75601.
 LEFTWICH, Rev. & Mrs. Eugene (*Nigeria*), Rt. 2, New Athens, Ill. 62264.
 LEWIS, Rev. & Mrs. Francis L. (*Indonesia*), 812 S. Okmulgee Ave., Okmulgee, Okla. 74447.
 LINDHOLM, Mr. & Mrs. Raymond V. (*Ethiopia*), Box 1096, San Luis Obispo, Calif. 93401.
 MCFADDEN, Dr. & Mrs. John W., Jr. (spec. proj. dr., *Nigeria*), 2304 Pearl St., Hattiesburg, Miss. 39401.
 MCMICHAEL, Juanita (journ., *Mexico*, terminated June 30), Rt. 3, Box 329, Stafford, Va. 22554.
 MCNEELY, Rev. & Mrs. Gerald (*Spain*), Box 376, 2825 Lexington Rd., Louisville, Ky. 40206.
 MASAKI, Rev. & Mrs. Tomoki (*Japan*), Box 6597, Richmond, Va. 23230.
 MILLER, Mr. & Mrs. E. Wesley (assoc., radio-TV rep., *Europe & Middle East*), 4618 Frazier, Ft. Worth, Tex. 76115.
 MILLS, Rev. & Mrs. John E. (field rep., *W. Africa*), 3210 Edmonton, Pasadena, Tex. 77503.
 MITCHELL, Mr. & Mrs. D. Leon (*Indonesia*), 7334 Eccles Dr., Dallas, Tex. 75227.
 MOCK, Rev. & Mrs. Dorell A. (*Japan*), 810 W. Indiana, Enid, Okla. 73701.
 MOODY, Rev. & Mrs. Paul S. (*Thailand*), 573 Indian Creek Dr., Stone Mtn., Ga. 30083.
 MORGAN, Rev. & Mrs. William L. (*S. Brazil*), 3277 Monte Mexico, Dallas, Tex. 75211.
 MORRIS, Mr. & Mrs. Charles H. (*Malaysia*), 2401 Bellevue, Saginaw, Mich. 48601.
 MORRIS, Rev. & Mrs. Russell R. (*Kenya*), 3215 W. Pentagon Pkwy., Apt. #228, Dallas, Tex. 75233.
 MYERS, Dr. & Mrs. Karl J. (*Nigeria*), 340 S. Main St., Philadelphia, Pa. 19106.
 NICHOLAS, Rev. & Mrs. R. E. (*Gaza*), Rt. 8, Box 252, Austin, Tex. 78703.
 NORMAN, Rev. & Mrs. J. Thomas (*Colombia*), 8417 Monmouth Dr., Ft. Worth, Tex. 76116.
 PARKER, Rev. & Mrs. F. Calvin (*Japan*), c/o Solitude Farm, Russellville, Tenn. 37860.
 PARRISH, Pauline (journ., *Peru*, terminated June 30), 2107 E. Juneau St., Tampa, Fla. 33604.
 PATRICK, Dr. & Mrs. Russell A. (*Colombia*), c/o Wisconsin Ave. Bap. Church, Washington D.C. 20015.
 PATTERSON, Dr. & Mrs. Frank W. (spec. literature promoters, *Span. America*), Box 421, Clondcroft, N.M. 88317.
 PENKERT, Doris L. (*N. Brazil*), Box 27, Rosenberg, Tex. 77471.
 PIERCE, Joyce (journ., *Italy*, terminated June 30), Rt. 1, Box 5A, Fults, Ill. 62244.
 POOL, Dr. & Mrs. J. Christie (*Liberia*), c/o Dr. F. E. Burnett, Box 773, San Marcos, Tex. 78666.
 POSEY, Rev. & Mrs. J. Earl, Jr. (*Philippines*), 3805 E. Camellia Dr., Mobile, Ala. 36609.
 POWERS, William (journ., *Israel*, terminated June 30), 245 Hutton St., Portsmouth, Va. 23704.
 RHODES, Mr. & Mrs. Paul A. (journ., *Korea*, terminated June 30), c/o H. A. Rhodes, 624 W. 50th, N. Little Rock, Ark. 72118.
 ROBERTS, Donald (journ., *Gaza*, terminated June 30), 112 Edgeview Ave., Birmingham, Ala. 35209.
 ROGERS, Rev. & Mrs. C. R. (*Indonesia*), 1004 Alton Dr., Florence, S.C. 29501.
 ROSS, Joyce (journ., *Leeward Islands*, terminated June 30), Rt. 3, Box 228, Carthage, N.C. 28327.
 SMITH, Mr. & Mrs. Douglas G. (journ., *Hong Kong*, terminated June 30), c/o A. G. Smith, 709 P. Pasades Blvd., Albuquerque, N.M. 87105.
 SMITH, Rev. & Mrs. Hugh G. (*Singapore*), 3604 S. Pleasant, Independence, Mo. 64055.
 SMITH, Rev. & Mrs. J. Leslie (*Indonesia*), Rt. 3, Box 278A, Henderson, Ky. 42420.

STEWART, Emily (journ., *Korea*, terminated June 30), c/o J. C. Stewart, 1719 Overhill Rd., Bristol, Va. 24201.
 STOKELD, Susan (journ., *Philippines*, terminated June 30), c/o Richard Stokeld, 501 Main, Crosssett, Ark. 71635.
 STOUTER, Rev. & Mrs. Paul W. (*S. Brazil*), 210 Mill St., St. Matthews, S.C. 29135.
 STRICKLAND, Jenell (journ., *Taiwan*, terminated June 30), c/o Mrs. W. W. Strickland, 10 Oaklawn Ave., Brevard, S.C. 28715.
 SULLIVAN, Geri (journ., *India*, terminated June 30), 4348 Childress Dr., Jackson, Miss. 39206.
 SULLIVAN, Mary (journ., *Argentina*, terminated June 30), Rt. 3 Witt, Morristown, Tenn. 37814.
 SWAIN, Mr. & Mrs. H. Thomas (assoc., *Guatemala*), 2571 Fairway Dr., Mobile, Ala. 36606.
 SYLVESTER, John (journ., *Hong Kong*, terminated June 30), c/o J. A. Sylvester, 928 Daniel Dr., Birmingham, Ala. 35228.
 TERRY, Rev. & Mrs. R. W. (*W. Germany*), 4624 Frazier Ave., Ft. Worth, Tex. 76119.
 TOLAR, Dr. & Mrs. Jack E., Jr. (*Nigeria*), 2257 Austin Hwy., San Antonio, Tex. 78218.
 TYNER, Dr. & Mrs. Grover F., Jr. (*Philippines*), c/o Leon B. DeGaur, Ga. 30030.
 VANDEVENDER, W. Douglas (journ., *S. Vietnam*, terminated June 30), c/o G. W. VanDevender, Bluefield Cl., Bluefield, Va. 24605.
 VEAL, Pamela (journ., *Mexico*, terminated June 30), 526 Richmond, Lewisville, Tex. 75066.
 WALKER, Mr. & Mrs. Laurence A. (*S. Brazil*), 1305 E. Chester St., Jackson, Tenn. 38301.
 WALKER, Mr. & Mrs. William L. (*Japan*), 201 18th St., Bradenton, Fla. 33505.
 WALWORTH, Rev. & Mrs. E. Harvey (*Mexico*), 207 W. 4th, Poinsett, S.C. 29551.
 WHORTON, Mary Jane (*Nigeria*), Rt. 7, Box 472, Gadsden, Ala. 35903.
 WILSON, James (journ., *Okinawa*, terminated June 30), c/o S. Wilson, Rt. 5, Box 157, Thomasville, N.C. 27360.
 WILSON, Rev. & Mrs. Ralph A. (*Honduras*), 406 N. 12th St., Carrizo Spgs., Tex. 78834.

Departures to the Field

ALEXANDER, Rev. & Mrs. Max N., *Thailand*.
 ALLEN, Dr. & Mrs. Charles A., Jr. (transferred to *Colombia*), Costa Rica.
 ANNIS, Rev. & Mrs. James B., *Ghana*.
 AUSTIN, Stella A., *Nigeria*.
 BARNES, Rev. & Mrs. Emmett A., *Lebanon*.
 BARRON, Rev. & Mrs. James R., *Ghana*.
 BARTLEY, Dr. & Mrs. James W., Jr., *Uruguay*.
 BELLINGER, Mr. & Mrs. Robert, *Liberia*.
 BRADFORD, Mr. & Mrs. L. Galen (assoc.), *Malawi*.
 BROOKS, Ernelle, *Nigeria*.
 CADWALLADER, Rev. & Mrs. Chester S., Jr., *Guatemala*.
 CHENEY, Rev. & Mrs. John R., *Ethiopia*.
 CORWIN, Rev. & Mrs. William E., *Indonesia*.
 CUNNINGHAM, Dr. & Mrs. Milton E., Jr. (radio-TV rep., *Africa*), *Ghana*.
 DIETRICH, Rev. & Mrs. Vernon L., *Thailand*.
 ELLISON, Rev. & Mrs. Kenneth Z., *Indonesia*.
 EMMONS, Dorothy, *Tanzania*.
 FRAZIER, Rev. & Mrs. Don, *Nigeria*.
 GILLILAND, Dr. Martha, *Nigeria*.
 GORDON, Rev. & Mrs. R. Edward, *Philippines*.
 HAMMETT, Rev. & Mrs. J. Hunter, *Taiwan*.
 HASENMYER, Mr. & Mrs. Wayne L., *Japan*.
 HAWKINS, Dorine, *S. Brazil*.
 HAYS, Dr. & Mrs. George H., *Japan*.
 HEADRICK, Rev. & Mrs. Harvey O., *S. Brazil*.
 HIGH, Dr. & Mrs. Thomas O., *Nigeria*.
 HOALDRIDGE, Rev. & Mrs. Vernon M., Jr., *Israel*.
 HOBBS, Rev. & Mrs. Jerry, *Thailand*.
 HOOPER, Rev. & Mrs. Dale G., *Kenya*.
 JACKSON, Mr. & Mrs. Thomas T., *Korea*.
 KIRKPATRICK, Mary F., *Nigeria*.
 KNAPP, Mr. & Mrs. Douglas M., *Tanzania*.
 LARIMER, Betty R. (assoc.), *Nigeria*.
 LEE, Rev. & Mrs. Wyatt W., *Mexico*.
 LEVRETS, Rev. & Mrs. Fred L., *Nigeria*.
 LOZUK, Rev. & Mrs. George S., *Venezuela*.
 LUPER, Rev. & Mrs. L. L., *Eg. Brazil*.
 MCATEE, Mr. & Mrs. James E., *Indonesia*.
 MARTIN, Rev. & Mrs. David L., *Trinidad*.
 MATTHEWS, Rev. & Mrs. W. Harold, *Philippines*.
 MOORE, Bonnie M., *Nigeria*.
 MOORE, Dale, *Nigeria*.
 MOORE, Dr. & Mrs. John A. (field rep., *Europe*), *Switzerland*.
 MORGAN, Dr. & Mrs. E. Carter, *Hong Kong*.
 MUSE, Rev. & Mrs. James C., *Ecuador*.
 OLIVER, Rev. & Mrs. James C., Jr., *Colombia*.
 PENNELL, Rev. & Mrs. Wayne A., *Indonesia*.
 PIPPIN, Rev. & Mrs. Ernest C., *Argentina*.
 REYNOLDS, Rev. & Mrs. Marvin R., *Botswana*.
 RICHARDSON, Rev. & Mrs. J. W., *Nigeria*.
 ROLLER, Helen (assoc.), *Rhodesia*.
 RYHER, Rev. & Mrs. Carl F., *Bangladesh*.
 SCHOCHLER, Rev. & Mrs. Lowell C., *N. Brazil*.
 SEAT, Dr. & Mrs. Leroy K., *Japan*.
 SHELTON, Rev. & Mrs. Keith D., *Peru*.
 SHELTON, Rev. & Mrs. Raymond L., *Thailand*.
 SIMPSON, Rev. & Mrs. Samuel L., *Ecuador*.
 SMITH, Rev. & Mrs. Don E., *Nigeria*.
 SMITH, Rev. & Mrs. J. Wendell, *Indonesia*.
 SMITH, Dr. & Mrs. Lewis R., *Hong Kong*.
 SMITH, Dr. & Mrs. Murray C., *Uruguay*.
 SMITH, Rev. & Mrs. Paul S., *Japan*.
 SPAULDING, Rev. & Mrs. James E. (assoc.), *Trinidad*.
 STAMPLEY, Mary D., *Ghana*.

In Memoriam

GEORGE ALBERT BOWDLER, SR.
 Born Santiago, Chile, Jan. 10, 1889
 Died Columbia, S.C., June 27, 1972

An emeritus missionary to Argentina, George A. Bowdler, Sr., of Columbia, S.C., died June 27. He was 83. He is survived by his wife and their four children and ten grandchildren.

The Bowdlers were missionaries to Argentina for 37 years. He was principal of a Baptist boys' school in Buenos Aires for five years and president of the Baptist institute in that city for another five years. They moved in 1934 to Cipolletti, Argentina, where he was engaged in evangelistic work until retirement in 1956.

Bowdler was born in Santiago, Chile, where his father was a British mining engineer. He spent his boyhood in Chile and England. He was a graduate of Baptist College (no longer in existence), Des Moines, Iowa, the University of Chicago (Ill.) (M.A.), and Southern Baptist Theological Seminary, Louisville, Ky. (Th.M.). He served as a pastor and schoolteacher before going to Argentina.

One of his sons, George A. Bowdler, Jr., Aiken, S.C., is a former Southern Baptist missionary to Guatemala. The other children are William G. Bowdler, Guatemala City; Victor R. Bowdler, Los Angeles, Calif.; and Mrs. Sidney J. Muirden, New Haven, Conn.

STEPHENS, Marjorie, *Nigeria*.
 STUBBS, Rev. & Mrs. H. L., Jr., *Colombia*.
 STUCKEY, Rev. & Mrs. Robert H., *Indonesia*.
 STURGEON, Rev. & Mrs. H. Eldon, *Mexico*.
 TEMPLETON, Mr. & Mrs. J. Logan, Jr., *Hong Kong*.
 TRIMBLE, Rev. & Mrs. James W., *Lebanon*.
 TROTT, Rev. & Mrs. Edward B., *N. Brazil*.
 TRULY, Dr. Elizabeth, *Nigeria*.
 WATANABE, Rev. & Mrs. George H., *Japan*.
 WATKINS, Rev. & Mrs. Kenneth H., *Paraguay*.
 WHIRLEY, Dr. & Mrs. Carl F., *Nigeria*.
 WILLIAMS, Rev. & Mrs. I. Earl, *Liberia*.
 WOLF, Mr. & Mrs. James M., *Taiwan*.

Transfers

BECKETT, Rev. & Mrs. Charles A., *Taiwan* to *July 1*.
 SCHOFER, Rev. & Mrs. John E., *Okinawa* to *South West Africa*, *July 1*.

Retirements

HARMON, Ethel R. (*Nigeria*), *July 1*.
 POOL, Dr. & Mrs. J. Christopher (*Nigeria-Liberia*), *Aug. 1*.

Assignments Terminated

HILBUN, Dr. & Mrs. W. M. (spec. proj. dr., *Nigeria*), *July 15*.
 MCCOY, Dr. & Mrs. John W. (spec. proj. dr., *Nigeria*), *July 15*.

Resignations

JOLLY, Rev. & Mrs. Lawson E., Jr. (*Costa Rica*), *July 1*.
 MCCOY, Dr. & Mrs. Don B. (*Philippines*), *July 31*.
 MATHESON, Rev. & Mrs. E. Price (*Japan*), *June 30*.
 MONTGOMERY, Mr. & Mrs. Ira E., Jr., (*Kenya*), *June 30*.
 NICKELL, Dr. & Mrs. John A. (*Nigeria*), *June 30*.
 PATRICK, Dr. & Mrs. Russell A. (*Colombia*), *June 30*.
 PEACOCK, Rev. & Mrs. H. Earl (*S. Brazil*), *May 31*.

DEL, Rev. & Mrs. J. Howard (Bangladesh), May 15.
 WILLIAMS, Rev. & Mrs. C. Benton (Thailand), June 30.

Births and Adoptions

DALE, David Taylor, son of Mr. & Mrs. Roger W. Cole (S. Brazil), June 20.
 BROWN, Susan Deanna, daughter of Mr. & Mrs. Robert S. Erwin (S. Brazil), May 9.
 BURR, Byron Fisher and Bryan Taylor, twin sons of Rev. & Mrs. Max T. Furr (Peru), May 25. (See Deaths.)
 KING, Jason Alfred, son of Rev. & Mrs. Julian F. King (S. Brazil), June 12.
 BART, Kenneth Wayne, son of Dr. & Mrs. Leroy K. Seat (Japan), June 3.

Deaths

BOWLER, George A., Sr. (emer., Argentina), June 27, Columbia, S.C. 29203.
 DAWFORD, Mrs. Mary L., stepmother of Frances Crawford (Honduras), June 3.
 WEESSE, Mrs. T. D., mother of Ulene (Mrs. Burley E.) Cader (N. Brazil), May 21, Cleveland, Tenn.
 BURR, Byron Fisher, son of Rev. & Mrs. Max T. Furr (Peru), May 26, High Point, N.C.
 HOLLINGSWORTH, Tom C. II, son of Rex. & Mrs. Tom C. Hollingsworth (Argentina), Alabama, June 27.
 MARSHALL, Mrs. V. O., mother of Betty (Mrs. Charles W.) Bedenbaugh (Tanzania), June 12, Ft. Myers, Fla.
 LEAGUE, Thomas O., father of Martha (Mrs. Harold W.) Lewis (Trinidad), June 4.
 THAMMELL, Garvis, stepfather of John D. Floyd (Philippines), June 16.
 WHITE, Guy Edward, stepfather of Hubert C. Edminster (Rhodesia), May 22.
 WORTHINGTON, Thomas H., father of Sue (Mrs. J. Dale) Carter (N. Brazil), June 4, Winters, Tex.

Marriages

FOSTER, Sandra Dean, daughter of Rev. & Mrs. A. Foster (Philippines), to Bryan Davis Stringer, Jr., June 23, Canton, Miss.
 FRAZIER, Anita Gail, daughter of Rev. & Mrs. W. Donald Frazier (Nigeria), to John Baker Hill, Jr., son of Rev. & Mrs. John B. Hill, Sr. (Nigeria), June 15, Jefferson City, Mo.
 GORDON, Emily Elizabeth, daughter of Rev. & Mrs. R. Edward Gordon (Philippines), to J. Allen Hill, May 20.
 HAYNES, Michael Paul, son of Rev. & Mrs. Henry P. Haynes III (Venezuela), to Robbi Susan Watson, Muskogee, Okla., June 24.
 LAWTON, James Wesley, son of Rev. & Mrs. Wesley W. Lawton, Jr. (emer., Taiwan), to Pat Armitage Wesson, Mar. 31, Dallas, Tex.
 MOORHEAD, Walter Douglas, M.D., son of Rev. & Mrs. Marion F. Moorhead (Japan), to Christina Tennant, June 14, Atlanta, Ga.
 PIKE, David Harrison, son of Rev. & Mrs. Harrison H. Pike (Angola), to Maria Jose Trassavos, May 27, Texarkana, Tex.
 ROBERTS, Linda Louise, daughter of Rev. & Mrs. Hoyt M. Roberts (Honduras), to Thomas Lee Law III, son of Rev. & Mrs. Thomas L. Law, Jr. (Spain), June 3, Belmont, N.C.
 THEFTORD, Rana Lynn, daughter of Rev. & Mrs. Randall L. Theftord (Guam), to Walter Jordan, June 9, Guam.

Degrees Conferred

ALLEN, Charles A., Jr. (Colombia), received the doctor of theology degree from Southern Baptist Theological Seminary, Louisville, Ky., May 26.
 GAMMAGE, Albert W., Jr. (Korea), received the doctor of theology degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex., in absentia, May 12.
 NELSON, Edward W. (Bap. Spanish Pub. House), received the doctor of education degree from New Orleans Baptist Theological Seminary, New Orleans, La., May 11.
 PENDER, Miss Auris (emer., Malaysia), received the honorary doctor of humane letters degree from William Carey College, Hattiesburg, Miss., May 27.

Missionaries' Son Found Dead

The body of Tom C. Hollingsworth II, son of missionaries to Argentina, was found in a wooded area near Camp Hill, Alabama, July 6. Hollingsworth, 24, a seminary student, was in Alabama as a summer Bible salesman. He had been missing since June 27. Two 17-year-old males are in jail on charges of robbery and first-degree murder. His parents, Mr. and Mrs. Tom C. Hollingsworth, missionaries to Argentina for 22 years, on medical furlough since November, have been living in Bellaire, Texas. Young Hollingsworth, their only son, was a foreign missions volunteer.

New Missionary Personnel

(Continued from page 31)

in 1958 and has served several churches in Georgia. Since 1969 he has been pastor of Wakefield Central Church, Zebulon, N.C. Expected type of service: general evangelism. **Helen de Alva Roberts Partin**; born: Memphis, Tenn., Oct. 13, 1940. Graduate: Norman College; Valdosta State College. She taught school 1962-63 and since 1964 in Louisiana, Georgia, and North Carolina. Marriage: June 19, 1960. Children: Daniel Duane, April 26, 1962; Dawn de Alva, Oct. 5, 1963; Danita Gail, April 17, 1965. Present address: Rt. 4, Zebulon, N.C. 27597.



DOMINICAN REPUBLIC: Paul C. Siebenmann; born: San Antonio, Tex., April 12, 1938. Graduate: Wayland College; Baylor University (M.S.); Southwestern Seminary (M.Div.). He was counselor at a boys camp in North Carolina the summers of 1957 and 1958, and he and Mrs. Siebenmann were Home Mission Board summer missionaries in Louisville, Ky., in 1959. He was athletic coach and teacher in Vancouver, Wash., 1961-63 and in Gold Beach, Ore., 1963-69. Since March 1970 he has been music director at Saginaw Park Church, Ft. Worth, Tex. Expected type of service: general evangelism. **Peggy Sue Beckett Siebenmann**; born: El Paso, Tex., Sept. 8, 1938. She was a staffer at Gloria (N.M.) Baptist Assembly the summer of 1956 and at Ridgcrest (N.C.) Baptist Assembly the summer of 1957. She has been a summer camp counselor and has worked as a receptionist. Marriage: Aug. 28, 1958. Children: Kathy Lynette, Aug. 30, 1961; Nathan Glen, Mar. 21, 1967; Leigh Ann, Jan. 9, 1968; Philip Alan, Feb. 15, 1972. Present address: 1725 Fagan Dr., Ft. Worth, Tex. 76131.



UGANDA: David R. Wallace; born: St. Louis, Mo., Aug. 15, 1945. Graduate: Ouachita Baptist University; Southwestern Seminary (M.Div.). He was a Home Mission Board summer missionary in New York in 1966 and in San Diego, Calif., in 1967. He was a summer missionary in the Bahama Islands in 1968 with the Southwestern Seminary mission team. Since September 1970 he has been minister of outreach for Metropolitan New York Baptist Association, New York City. Expected type of service: general evangelism. **Ann Samuel Wallace**; born:

Corpus Christi, Tex., Nov. 16, 1946. Graduate: University of Texas. She has been a speech therapist in schools in Texas and New York. Marriage: Mar. 28, 1970. Present address: 1411 Newbridge Rd., N. Bellmore, N.Y. 11710.



GUATEMALA: Teddy E. (Ted) Yarbrough; born: Birmingham, Ala., Oct. 1, 1939. Graduate: Clarke Memorial College; William Carey College; New Orleans Baptist Theological Seminary (Th.M.). He has taught school in Alabama, and has been a pastor in charge of education at First Church, Pleasant Grove, Ala. Expected type of service: general evangelism. **Glenda Mixon Yarbrough**; born: Pensacola, Fla., April 14, 1942. Graduate: Clarke Memorial College. She has worked as a church secretary in Alabama and Mississippi and has taught school in Louisiana. Marriage: Aug. 18, 1961. Children: Susan Denise, Dec. 6, 1962; John Mark, Oct. 25, 1964; Timothy Everett, Aug. 31, 1966. Present address: 809 Second Ave., Pleasant Grove, Ala. 35127.

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EVANGELICAL Christians in Europe today talk about their own three Rs: Revolt. Revolution. Reformation. And a fourth one: Revival. These Christians, including Baptists, see evidences of revival on their continent. They see this in Roman Catholic circles. And among themselves.

Item: Response to shortwave radio broadcasts, especially from people in eastern European countries.

Item: Outreach from church buildings into local communities, as with the Biblitek program in Italy.

Item: Interaction of Baptists across country lines through the fellowship and service undertakings of the European Baptist Federation.

Item: International experience in theological education, an approach which focuses on the Baptist seminary at Rüschlikon/Zurich, Switzerland.

All of these activities—and more—will come alive for you as you participate in mission study using

A Look at the Baptists of Europe

By
Johnni
Johnson

the materials in the 1972 Foreign Mission Graded Series.

In addition to the books written especially for this study (see pages 38-39), available materials include a filmstrip, **Baptist Role in Europe**, and a cassette recording, **Tune in Europe**. Both filmstrip and recording will allow you to see and hear for yourself how Baptists are involved in revival. Sometimes it's revival in the evangelistic-meeting sense of the word. Often, however, it's revival in the sense of a quickened interest in living out an authentic Christian life-style. Or in the sense of partnership in reaching out to people isolated from the mainstream of life. As with dialogue designed especially for young people. As with Bible study in homes. As with language minorities, immigrant laborers, people oriented to an impersonal state church.

This filmstrip and this recording, available for the first time during the Europe mission study, bring you the voices and opinions of outstanding Christians:

GUNTER WAGNER, Switzerland: "The walls of the church separate the congregation from the world. And we cannot expect the people to come to us. We must go to them."

VIRGIL MOORFIELD, missionary, Switzerland: "At our seminary here in Switzerland it's a miracle of God's grace that so many different types of Baptists can live and work close to one another in an experiment in international Christian living and faith."

GUNTER WIESKE, Norway: "Because nature plays a very large part in our society, I think that in some future years we may have to shift the main service—the main worship service—from Sunday to another day of the week."

ERNST RODTER, pastor, Switzerland: "The church is no aim; the church is the instrument. And we must handle the church more freely, but very carefully, I think. Christianity is a way, and it must be shown as a way of life and not as just a decision."

GERHARD CLAAS, Germany: "What we have to present is the power of the Holy Spirit acting in the church and using people to solve the problems of today's world."

It is a fact that many European Christians now think of their continent as a mission field. "Our mission field," they say, recognizing that the job is too big for them alone. But J. D. Hughey, Foreign Mission Board secretary for Europe and the Middle East and author of the adult book, **Europe—A Mission Field?**, in the 1972 mission study series, cautions against any missionary "invasion" of Europe from the United States. "European Baptists

graciously accept help that is graciously given," he feels.

Europe's need for the gospel and the gracious help proffered make possible the partnership in the gospel that encourages the spirit of revival there today.

"In Europe," Hughey explains, "probably more than in any other continent outside North America, Baptist work is indigenous, and foreigners are in a helping role. This is the trend everywhere, and Europe may offer a kind of preview of what is going to be all over the world." □

The author is assistant to the director of audio-visuals at the Foreign Mission Board.



There are fewer Southern Baptist missionaries in Europe than in South America, Africa, or Asia, and the ratio is likely to continue. But some are there. And in Europe, probably more than in any other continent outside North America, Baptist work is indigenous, with foreigners in a helping role.

Baptist Role in Europe

Filmstrip: 52 frames, color, manual, record

\$6.50 in Baptist Book Stores

Also available through the CAVE Plan

The filmstrip includes the sights of Europe, yes, and some of the continental landmarks. But more: insights on the present state of Christian witness in the continent's Protestant, Catholic, and Communist countries. Also Baptist ministries in today's societies, which European Baptists themselves, and Southern Baptists, consider a mission field.

Tune In Europe

Cassette recording: 30 minutes running time

Content log included for each side

\$4.00 in Baptist Book Stores

Also available through the CAVE Plan

Add dimension to 1972 Foreign Mission Graded Series study, "Baptist Witness in Secular Europe." Listen to music used in churches and on Christian broadcast in Europe, as well as to statements from Baptist leaders and interpretative commentary by Ronald Goulding, of the European Baptist Federation, and J. D. Hughey, Foreign Mission Board secretary for Europe and the Middle East.

The Baptist movement in Europe arose among people who believed—still do—that church members should be true Christians in faith and in conduct. In Germany, where the Protestant reformation began, Baptists have only a limited appeal to people who have grown up in the Roman Catholic tradition, but a beginning has been made.



BAPTIST WITNESS IN SECULAR EUROPE



Grossmünster Church on banks of Limmat River in Zurich, Switzerland.

THE 1972 foreign mission study theme is "Baptist Witness in Secular Europe." Because missionaries were in earlier days regarded as civilizing agents—though that was never actually their function—no one seemed to feel comfortable with the term "missionary" as applied to an American serving in Europe. After all, our European ancestors gave us our civilization and our religious heritage.

Now missionaries are more realistically recognized as co-workers with the Christian people among whom they serve, in whatever land that may be. Southern Baptists have had missionaries in Italy—where the apostle Paul also served—since 1870. Since 1920 they have been serving in increasing numbers in other European countries also, although the number has always been smaller than in other areas served by Southern Baptist missionaries.

—Genevieve Greer

The author, Miss Genevieve Greer, retired as book editor for the Foreign Mission Board April 30 after serving in that position since 1950. The reviews on the following page were prepared by Miss Greer, except for one, prepared by Mrs. Louise McCullough, who has succeeded Miss Greer as book editor.

Europe—A Mission Field?

By J. D. Hughey
Convention Press, 95 cents

The Adult book in the 1972 study series covers the whole European field. Because Baptist beginnings go back to Europe, the study also has brief references to many historical events. Yet the writing is not heavy. The author has a clear writing style that carries the reader along easily.

He points out that Catholicism, Protestantism, and communism all grew up in Europe, and that the nations of that continent today are divided among these three areas of influence. Three chapters of the five in the book deal with the various countries in which these three re-

ligious trends or ideologies are dominant.

Do you know why Southern Baptists send missionaries to Catholic countries or to countries in which one of the Protestant groups has become the state church? Do you know why communism is a threat to Christianity? Hughey makes these points clear.

In the Catholic chapter, he discusses the beginning, highlights, and present status of Baptist work in Ireland, France, Italy, Spain, Portugal, Austria, and Belgium. The Protestant chapter includes England, Germany, Netherlands, and the three Scandinavian countries, and information about the Reformation and about English-language churches. The chapter on Communist lands includes Rus-

sia and the other eastern European countries behind the Iron Curtain.

The beginning chapter, "Culture, Christianity, and a Secular Society," introduces readers to the subject by means of an overview of the Christian history of Europe and the place of Christianity there today. The closing chapter deals with international relationships and includes a discussion of Baptists' international seminary in Switzerland.

Hughey is not only the Southern Baptist Foreign Mission Board's secretary for Europe, but also served as a missionary in the area. His book is a concise summary of Baptist progress there and points to prospects for the future.

—G. G.

They Have Soul

By Pauline Moore
Convention Press, 95 cents

Utilizing her rich background as a missionary in Europe, Mrs. Moore presents in the youth book the actual experiences of four European teenagers. What emerges for the young American reader is realization that he and his counterparts in Austria, Italy, Yugoslavia, and one of the Communist countries undergo many of the same tensions and pleasures in development of spiritual awareness.

Characters are revealed through their recreational activities, their edu-

cational and family patterns, their pressures, their conflicts, their fears, and their needs and yearnings—universal feelings and trials of young people.

The eternal misunderstanding between generations is seen through an East European student who is caught between the faith of her mother and grandfather and the atheistic witness of her teachers and friends. Another teen-ager's struggle with fear and futility is traced from a tentative answer in drugs to a discovery of hope through the outreach of Christian youth.

Without preaching, the author tells

her stories in a way that makes obvious the role Christian faith can play in the painful but exciting journey of decision making to spiritual maturity. While drawing her readers into the depth of feeling (or "soul") teen-agers share, she reminds them of "that highest part of us, the undying spirit God put in each one"—the soul, which, turned to Jesus, can meet life's crises.

The author, Mrs. John Allen Moore, has been a missionary in Europe (Yugoslavia, Hungary, and Switzerland) since 1939.

—Louise McCullough

Higher Than Montgó

By Indy Whitten
Convention Press, 60 cents

Montgó is a mountain in eastern Spain. Between the mountain and the sea is the town of Denia and the Spanish Baptist camp.

When Mari Sol, the main character in this story for older children, went to the camp, her greatest desire was to climb the mountain. She did

climb it—and then found an even higher goal for her life.

The story begins with the girl's invitation to go to the camp, and then carries her through the ten days there and her return home.

After a long bus trip from her hometown to Denia, Mari Sol met a missionary family and many other new friends. Her birthday came during the days at camp, and some of her friends surprised her with a spe-

cial gift.

Although her parents were not Baptists, Mari Sol decided while at camp to become a Baptist. "Jesus is my Saviour," she told her friend Pepe when she returned home, "and he can be yours, too."

The author is Mrs. Charles Whitten, missionary in Spain since 1952 and in Argentina five years before that.

—G. G.

A Day With Carlo

By Patsy Lawton
Convention Press, 60 cents

Carlo, a little boy of Rivoli, Italy, has long looked forward to attending the Baptist kindergarten near his home. This picture story for younger

children follows his activities during his first day at the Baptist Center.

Through Carlo, readers see the Italian home and the street and learn what the Baptist Center is like. That very first day Carlo learns to read and write something. He sings with the others, plays on the large play-

ground, and learns to thank God for food.

It is a simple, easy-to-read story of activities familiar enough to child readers to engage their interest.

The author is Mrs. Ben Lawton, missionary in Italy since 1947.

—G. G.

. . . Missions Update

Twenty-two new missionaries were appointed by the Foreign Mission Board in session at RIDGECREST (N.C.) Baptist Assembly during Foreign Mission Week in June. . . . Registration for the week reached 3,203, a record high. A total of 417 persons registered life and work commitments during the week, including 18 professions of faith.

The area now known as "Africa south of the Sahara," one of the Board's six administrative areas, will be divided into "West Africa" and "Eastern and Southern Africa" as of next Jan. 1. At his request, H. CORNELL GOERNER, Board secretary for Africa, will become secretary for West Africa. A new secretary will be selected for the other new area. The Africa area now includes 19 countries in which 618 missionaries are assigned.

WILLIAM R. WAKEFIELD, missionary in MANILA, PHILIPPINES, was elected by the Board as field representative for SOUTHEAST ASIA, effective Sept. 1. . . . The Board named DWIGHT A. HONEYCUTT, pastor in Platte City, Mo., as an associate secretary in the Board's missionary personnel department, beginning Aug. 1. (See p. 23.)

Another \$30,000 for relief work in BANGLADESH was appropriated by the Board in June. Other relief appropriations included \$5,000 for refugees in VIETNAM, \$2,500 for refugees in TANZANIA who have fled from neighboring BURUNDI, \$500 for victims of a mine disaster in RHODESIA (see p. 33), and \$500 for flood victims in GUYANA. . . . In an area of BANGLADESH where villagers fear that without shelter they cannot survive the coming monsoon rains, Southern Baptist missionaries are engaged in a building project calling for 50 houses in the Samardhinagar area.

Inter-tribal war in BURUNDI in east-central Africa has taken the lives of at least 100,000 persons, including several Baptist leaders, according to reports. Most of the some 3,000 Baptists in Burundi are members of the Hutu tribe, the majority but "subservient" group which in late April reportedly revolted against their traditional overlords, the Tutsi tribesmen. In the massive reprisal by the Tutsi, the Hutu educated class were said to have been virtually eliminated. Of the 14 members of the Burundi Baptist Union executive committee, only one or two were said still alive in mid-June. Baptist missionary work in Burundi has been a project of the Danish Baptist Union.

Baptists in more than 70 countries were assisted by the Foreign Mission Board in evangelistic campaigns during 1969 and 1970, JOSEPH B. UNDERWOOD, Board consultant in evangelism and church development, reported to the Board in June. About 150,000 individual responses to evangelistic appeals were recorded; in the succeeding year of follow-up more than 120,000 of those persons were baptized into Baptist churches. . . . Underwood told Board members that missionaries and national Baptists alike feel the nationals should be encouraged to plan, initiate, and promote programs they judge to be appropriate in their particular circumstances. "They need to be participants, not simply recipients and spectators," declared Underwood.

Hundreds of men in the Republic of KOREA armed forces are turning to Christ, reported JAMES D. BELOTE, FMB secretary for East Asia. Several Southern Baptist missionaries are witnessing to these servicemen and reporting "remarkable opportunities and results," said Belote. . . . Four young persons from three Arab countries were graduated in June by the Arab Baptist Theological Seminary, near Beirut, LEBANON.

A "Guideline for Overseas Involvement" was approved by the Board in June, taking note of the growing number of overseas projects, such as evangelistic campaigns, being promoted among Southern Baptists. The guideline includes this statement: "It is our conviction that mission ministries and witness can best be strengthened when this involvement is planned with and coordinated through the Foreign Mission Board . . . , its staff, and its related mission organizations overseas. Dissipation of resources in fractionary movements can be avoided and maximum effectiveness experienced through the channels of the Foreign Mission Board, its missionaries, and the national Baptist bodies with whom it works in closest cooperation."

LETTERS

Bob Harper's "Schoolgirl," who graces the back cover of the July **THE COMMISSION** has to be the most delightful portrait of a child that I have seen in years. It should win a prize.

Mrs. S. N. Nicholson
Corsicana, Texas

I became aware of **THE COMMISSION** at the home of a friend, and I am very much interested in it, so I am going to subscribe for it. . . . I am living in a little corner of the world in Nicaragua, Central America. My home is in Corn Island, and we are trying to do our best to win the lost for the Master.

Muriel Bryan
Corn Island, Nicaragua

This is to let you know how much I enjoy **THE COMMISSION**. My copies were passed around, and I always look forward to the next issue. . . .

On campus, groups of girls in the dorm would get together for prayer meetings every week. Girls from many different church backgrounds composed the groups. Meetings were led by different girls in different rooms. Though their backgrounds were different, we all had at least one thing in common—Jesus Christ and a desire to spread his Word. . . .

THE COMMISSION means a lot, and I hope that many more will be able to read it and benefit.

Linda Johns
Monon, Indiana

For many years (20) I have been your subscriber. I would never have served as a mission study chairman without it.

Reluctantly I must say this will be my last subscription, for now in my 90th year I can no longer read the printed page—except large-type.

May our Heavenly Father attend the every issue as it prints the good news of Southern Baptist work in this troubled earth. In Christ's name I pray for all workers in their endeavor to bring salvation to every nation and their people here below.

Minnie T. Speck
Garland, Texas

Seminary Graduates First Four

The Portuguese Baptist Theological Seminary in Lisbon, Portugal, awarded diplomas to four students, the institution's first graduating class. The ceremony was held at suburban Queluz Baptist Church, where the seminary is housed.

Two of the graduates plan to become pastors in Portugal, bringing to 20 the number who minister to the 52 churches and missions of the Portuguese Baptist Convention. Another graduate is to complete his military obligation before beginning his ministry. A fourth plans to serve in his native Angola, a Portuguese province in Africa.

The seminary opened in 1969 with eight students; ten are expected next year.

THE Commission

August
1972
No. 8

FLOYD H. NORTH, *Editor*

LELAND F. WEBB, *Managing Editor*

BOB HARPER, *Art Editor*

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Fiddle under His Chin

Leland Webb Inside front cover

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CREDITS: Photos—Warren Johnson, inside front cover, 1 (top left), 6, 16, 20, 38, Leland Webb, 1 (2), 2-5, 14-15, James P. Kirk, 7, 8 (top), 10 (2), 11, A. Clark Scanlon, 8 (bottom), 9, 10 (bottom), Bob Harper, 12, 19, W. Robert Hart, 37, Fon H. Scofield, Jr., 22, Robert L. Stanley, 24, 26-27, Periana, 29, 30 (top), Harold W. Lewis, 30 (bottom). Maps and art—Burriel W. Perry, 6, 17, 21.



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

R

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men who care about missions.

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AND HIS PASTOR



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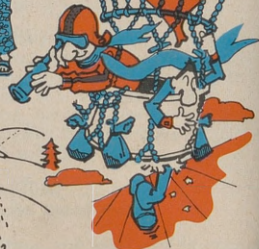
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