

THE COMMISSION

Southern Baptist Foreign Missions Journal • December 1972



This is still a world of human need. In Laos, Southern Baptists' newest mission field, entered only about two years ago, they tell me nearly one-third of the people—almost one million—are refugees.

I went with Murphy Terry and Jerry Perrill to a resettlement village on the Plain of Vientiane. As the two missionaries walked toward a newly built hut, a woman opened the door. They translated her question for me: "Have you come to help us?"

Then her story unfolded. Twenty years ago she lived in Hanoi, North Vietnam. During these two decades she, along with countless thousands of others, has moved six different times.

"We are through moving, regardless of what happens," she declared.

I looked into her face and peered into her little, empty hut and saw the lives of these who had been stripped of human dignity, of human opportunity. They had become dependent on whoever came to their door, whoever passed by to help.

And Jesus Christ passed by to help her. Our missionaries and our Christian coworkers who embody Christ walk through the lands of Southeast Asia, passing by to tell 211 million persons about Jesus. As he goes, in them, darkness is being replaced with light, lostness with wholeness, hate with love—and death is being replaced with life.

—*R. Keith Parks*

Foreign Mission Board
secretary for Southeast Asia

LAOS

HOW CAN the Lord live in a dry, sad land where the people live lonely on the edge of time? Where displaced souls find comfort neither in man nor God?

The land is dry. At least half of the year. Drought withers even the thought of last year's rice crop. And the people do live lonely. On the edge of time in the city. Vientiane. The city some have called "sleeping through a war." And on the plain? The people subsist, barely, beyond the city. The Plain of Vientiane. The home, now, of thousands. Refugees replaced from the Plain of Jars. Victims of a cruel, silent war.

Amidst the dust, the city, and the plain, the cry of the people is silent.

Yes, life goes on as usual. Public schools in the city. A university in the nearby countryside. Parliament. Restaurants. Hotels. Street vendors. The marketplace. Even the airport boasts of at least eight international flight services. But only two ways in or out of the country at that. The airport and the ferry.

At Vientiane the Mekong River is almost a sandbed in the dry season. Trucks daily transfer the riverbed to stockpiles for sandbags. Insurance against monsoon floods.

Laos. A land of contrasts, traditions, and amazing sights to the Westerner. In one marketplace vendors, merchants, hawkers, and beggars offer everything. From transistorized, stereophonic record players to pruning hooks. From sirloin tip roast to dressed dog meat. From American-made toothpaste to oxen harness. From fresh fish to a song played on a homemade banjo in hopes of coin.

Laos. So-called "land of a million elephants." The national symbol, on monument and on flag: the elephant.

Laos. A land of people. Lao. Meo. Yao. Chinese. Vietnamese. And Kha. Almost three million people in all.

Our Baptist witness in Laos began in 1971.

Missionaries Jerry and Elaine Perrill (from Colorado and Mississippi).

And Murphy and Linda Terry (of Illinois and Texas).



Still in language study. Not an easy task. But the key to open doors and the New Testament, available in new Lao translation just recently.

Witness as a history teacher in the Dong Dok Teachers' Training School.

Witness at a medical clinic.

Witness by MKs at the American School.

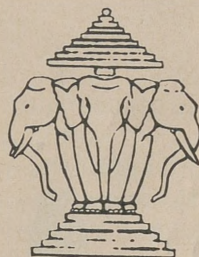
Witness through English-language Bible study and small group encounters.

Witness on the street.

In a refugee village on the Vientiane Plain. Where tens of thousands of war victims from the Plain of Jars now live. An unlimited and strategic opportunity for love and service in the name of Christ.

Our missionaries live and serve in this remote land. A land bordered by six other countries: South Vietnam, North Vietnam, Cambodia, China, Thailand, and Burma.

For hope, for love, for faith in things to come in a dry and sad land, where the people live lonely on the edge of time, these are ours to know and ours to care for.



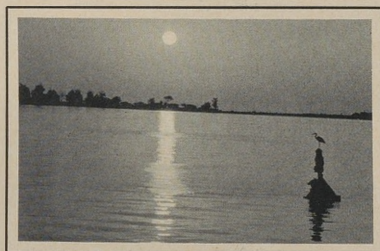
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Across
ANGOLA

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by edith oliver

HANDING me a large, fat hen, the African said with a grin, "**O-goo-a-yo-ka-heno**" ("barbecued chicken tomorrow")! Thanking him, I gave him a grateful embrace. Thus we were initiated and accepted by our black brethren.

My husband, Ben, and I were on a missionary adventure into the heart of Africa. In Texas we were aware of great distances across the state. In Brazil we experienced the bone-tiring journeys required by the immensity of one of the states. In Angola again we had found a setting of bigness, geographically speaking, as well as in commercial and industrial growth of a vast territory.

We left the coastal city of Luanda, capital of this Portuguese state, with its flatlands and in a few hours were in the delightfully green, cool mountains

and the highlands that make up the greater part of the country.

The purpose was to attend the Angolan Baptist Convention, visit seven African churches, and go another 250 miles further south to the lovely city of Sa'da Bandeira. The convention was about the same as most, where a bunch of preachers get together to decide the momentous problems involved in the adoption of a constitution that will regulate their modes of procedure for years to come. We are small but intend to become a great Baptist force here some day and depend upon substantial help from the generous hands across the seas in the States. There are 11 organized churches.

In the south there are seven African churches with large memberships. The people of this region belong to the



Lights in Luanda, capital of Angola, reflect on bay.

Maria and Teresa,
girls of the Huila
tribe, the only tribe
in Angola still
resisting Western culture.

Umbundo tribe, one of the largest tribes in Angola. At each place one of their pastors interpreted Ben's message into their language. Some of the men, but few women, speak Portuguese.

They are nearly all illiterate. A missionary once worked out an alphabet for them, then translated hymns; it is delightful to hear their enthusiastic singing. Bibles are available with parallel text in their language and Portuguese. Many own such Bibles.

The "Houses of Prayer," as they call their little church buildings, are mostly of adobe and grass-covered; all have hard-packed dirt floors. Benches in some places are boards or tree trunks placed across bricks. In others, the hard clay has been built up in low ridges for the people to sit on.

In one attractive building, maintained by mission funds, I was sur-

prised to see people sitting just on wide bricks. Benches are expected, but the Portuguese missionary told us, "They will be prefabricated lightweight boards placed firmly across bricks with no backs." He explained, "The people are accustomed to sitting low in a hunkered position leaning forward, and they simply do not like high benches with backs."

At Etunda the black pastor presented Ben by announcing, "When I was a boy, a Baptist paper came into my hands from Portugal. Among its pages was the picture of a missionary from America who was taking the Word of God to the people of Brazil. He was teacher and preacher. This missionary we have with us tonight—Dr. A. Ben Oliver.

"It is as if the light came from the west across the waters to us. Through others we now know the great Saviour and have the precious knowledge of his love in our hearts. But this man's life touched mine years ago."

It was a revelation to me of how one man's influence can reach across

The author, Mrs. A. Ben Oliver, and her husband served as missionaries in Brazil from 1935 to May 1971, when they were transferred to Angola. Their retirement became effective September 30, 1972. This account was written early this year.



Duke of Braganca Falls.





Children in village near Duke of Braganca Falls.



Officer directs traffic in Lobito, Angola.



Bay at
Luanda.



Women of Huila tribe at granaries in Chibia village.

continents to influence a people he did not even know.

Everywhere we went the message was "Believe on the Lord Jesus Christ as your only Saviour and hope." After the services, men, women, and children would stand in line outside to watch us get in the car. I'd wave and call out "Laleepochiwa" ("A fond goodbye"). A pleased, surprised look would come on their faces and a chorus of "Oh-o-o's" and then a spontaneous outburst of clapping as they would wave and call out "Laleepochiwa."

Once I greeted them with "Was-salapo" ("How are you")? One woman, thinking I could speak their language, broke out in a torrent

of words. I could only throw up my hands in helpless laughter in which they all joined.

At Quessala the dynamic, educated, young pastor is black Jorge Joao Chitende. He gave up a position in town with a salary of \$150 to accept half that amount in order to give full time to the church. He has some land where he can raise corn and eke out a living for his family. An enthusiastic evangelist, he transmits his love for the lost to his people and inspires them to visit and speak of Jesus' saving power.

That night the only two persons in the audience who were not professed Christians were a woman and her daughter. Ben made an appeal to their hearts, and they came

forward accepting Christ. The pastor was deeply moved, for the congregation had been working for these decisions a long time. The woman came from a strong pagan background of witchdoctors and African voodoo. She gave up all that, knowing that **Yesu Christo** was stronger and a more powerful help than any human force.

In front of each little church we visited there was usually a tree from which hung a piece of railroad iron. As soon as our car approached, somebody on the lookout for us would pick up another piece of metal and bang vigorously on the hanging iron, announcing our arrival. People would come running from their stick-and-mud, thatch-

roofed huts. On the table in front of each church building was always an open Bible, sometimes held open by a rock.

These Africans speak in a rather high, sing-song intonation, which they do not lower at the end of a sentence. But always recognizable were **Yesu Christo** and **Ye-ho-vah**.

As we left the oldest mission church in that part of the country, where 40 years earlier Christians had come from afar, a man came running and gave me a chicken, this time a scrawny fryer, but my gratitude was as great as for the fat hen. This was a gesture of appreciation, a gentle "**Nda pandula**" ("thank you") for our coming and for the message of comfort, hope, and challenge from this preacher with silver locks.

Our white skin and white hair probably were curiosities among these people. Their hair seldom turns gray. Since most Portuguese dye their hair, even among them our hair stands out.

As people filed out we stood at the door shaking hands with each one, children and all. As we got to the car they all began to sing, "God be with you till we meet again." We paused to sing with them, following the words in the hymnbook that Pastor Tiago had given us in their language. I felt, "We are all one in Christ!"

At the end of the week we drove 300 miles further south to Sa'da Bandeira, 5,000 feet above sea level. We had heard of the Muila tribe. All the African women we had seen up to now wore flowing robes; over the head they draped yards of cloth thrown back over the shoulder in graceful folds to the ankle. Here the picture was different. My first glimpse was startling, to say the least, but elicited a sense of admiration.

Three men in tiered skirts, bare

chested and each with a staff in hand, came striding down the side of the highway with head-raised, proud, stately bearing. They were accompanied by two young women, also bare of breast, their necks covered with strands of a close-fitting, colorful necklace with perhaps 200 strands. They wore wide, brass wristlets and anklets and tiers of colorful, short skirts. Their long, brown robes were merely caught at the neck but flowing freely back in the strong breeze as they walked along in the same quick, purposeful strides.

Our host, Mr. Lutes, who works with another mission, told us these people feel themselves superior to the whites and want none of their ways. They are not the least interested in giving up any of their tribal customs, such as having several wives, and a matriarchy in which the boys are taken from the family at six years of age and turned over to the eldest maternal uncle.

Authorities tried to make these women cover themselves, but found it a losing battle and now ignore the situation. Thus in a city of high-



In Etunda, Angola, Portuguese missionary and pastors kneel for prayer in new auditorium of Portuguese Baptist mission.

rise apartments these black Africans walk along the streets as they have walked the mountain trails for centuries in haughty pride. Each wife carries on her person the status symbol of her husband's wealth, each strand of beads and the brass at the ankle and wrist representing the acquisition of a cow!

After a day or so we began stopping to take pictures along the roads. Every time Ben took a picture, the woman would hold out her hand for money. With this money she will not buy things; instead the husband takes it to buy more cattle.

One of the women photographed carried on her back a baby drinking from a tin can. When Ben dropped a coin in the mother's outstretched hand, the baby held out his cup. He, too, got a coin, while everybody laughed delightedly.

Since there is very little water in this part of the country, we asked our host how these people keep clean.

"This is cattle country, so there is

plenty of milk and butter," he began. "They rub themselves with butter. They never eat beef," he added, "for all the cattle are sold to buy more cattle."

There is yet no Baptist work with this tribe. Mr. and Mrs. Lutes have gone into their *sanzalas* (family groupings of huts) and found that none of them has ever been touched by Christian influence of any kind. The people looked blank when the name of Jesus was mentioned.

In the midst of all this blackness we stopped the car at a tremendous view—a 5,000-foot abyss. Across from it stood a rock wall of a mountain in shades of green, blue, rose, and lavender—a thousand slabs all the way to the depths, now turned gold with the rays of the setting sun. While we were trying to absorb all this splendor, a car stopped, and a white, distinguished-looking couple got out and walked toward us. They were lonely, unable to speak Portuguese, far from home, and knowing no one. He had been sent from

Holland to set up a margarine factory in Lobito.

We talked in English for a long time; they accompanied us to a dairy farm run by some prosperous Portuguese. Then our missionary hosts invited them to their home, where we had tea and cake and talked.

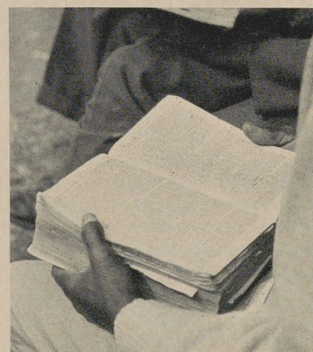
White or black, the heart reaches out for fellowship and understanding, with a deep yearning for "that which is not bread alone." Once again was borne in upon my heart the certainty that in Christ we have all the security and peace the soul may ever desire.

We would wish for many more years to help push back the shades of spiritual night and the darkness of mind for a great, loving people. To us, the color of skin is immaterial. Our life has been rich, with 32 years in Brazil and now this one adventure in an African land.

Our eyes have been opened to the great responsibility for Baptists in the challenge of this country. □



Portuguese Baptist missionary and pastor visit at a home in Nova Lisboa.



Man reads Bible at Portuguese mission.

THE MISSION PROCESS

By Winston Crawley

MISSION" is a word with many meanings. One puzzling use of the word (puzzling, that is, to persons not aware of missions terminology) is to refer to an organization of missionaries in a particular overseas field.

Reference may sometimes be made, for example, to the Nigeria Mission of Southern Baptists, or simply "our Nigeria Mission," or perhaps, in an overseas context, just "the mission." In each case, reference is to the organized group of Southern Baptist missionaries in that field.

Many who know that the term "mission" refers to an organization of missionaries are still puzzled, however, because it is a type of organization they do not understand. Visitors to mission fields come away wondering about the role of the mission. New missionaries—and others not so new—may feel some frustration in working within the mission structure. Candidates for missionary service and seminary students in general hear rumors about "the mission" and develop anxieties about it.

These reactions arise, to some extent inevitably, out of the fact that the mission differs in nature and role from patterns with which we are familiar in church life and work in the United States. Therefore, those

who are puzzled or frustrated or made anxious about the mission begin to question, either to themselves or aloud, why there needs to be any mission organization; or, if it is needed, should it undergo radical transformation?

Objections to the mission generally run along two lines. One charge is that it is inefficient: The functioning of the mission may require meetings on top of meetings, involving missionaries seemingly endlessly in matters peripheral to their personal responsibilities. The process is slow. There may tend to be too much overhead organization and too much spinning of wheels. Action is not bold and decisive, and the power to enforce decisions reached often seems insufficient.

The other main criticism is that the individual missionary feels his freedom of operation to be seriously limited. His convictions regarding his own work are subject to the constraints of other persons and their viewpoints. His plans are delayed. He finds it difficult to get the backing he needs in order to have resources for his work. He may conclude that bias and personal feelings or personal conflicts affect the decisions made about him and his work.

To a degree, the complaint about inefficiency and that about limited freedom are contradictory. Greater efficiency can usually be attained

only by more control, which would mean even more limitation of individual freedom.

It is not surprising that the two complaints tend to come from different groups (or even different types) of people. Thus the problem rests in part in the inconsistencies of human nature up against the realities of life. But the problem arises in part also from malfunction of the system.

It may be helpful to consider some basic questions about the mission—what it actually is, why it exists, how it functions, and how it may be improved.

THE MISSION exists as a system for correlating the work of a group of missionaries. Within our Southern Baptist context it correlates the work of the Southern Baptist missionaries in a particular mission field. The area covered is usually a separate country, but occasionally one mission may serve an area larger than one country (as with Malaysia and Singapore), or there may be two or more missions in a country (as in Brazil).

Any human endeavor involves some system, and any system has both advantages and disadvantages. Other common systems for mission work: (1) independent missions, with each individual missionary functioning separately from others; (2)

The author is director of the Overseas Division at the Foreign Mission Board.

merging of missionary efforts into the "church" on the field; (3) the relating of missionary efforts through a "chain of command" type of organization administered from the top down.

The mission, by contrast with these other systems, is an organizational arrangement for cooperative decision and action by missionaries. This means that the missionaries work together as a team.

The intention is to combine, insofar as possible, the values of individual autonomy and group functioning, and to facilitate decisions in the actual field situation. No one of the other systems mentioned lends itself as well to this combination of concerns as does the mission.

In our plan the mission functions by democratic process. This means that it has both the values and the possible problems of democracy. In most cases it does not operate as a pure democracy, but through delegation of responsibilities.

The major complications arise from the necessity for a fairly small group to deal with a very wide range of concerns, including concerns intimately affecting the persons and work of those participating. It is in this that the mission differs so obviously from our stateside Baptist structures. Even so, the use of democratic process is still appropriate to our Baptist way of doing things.

To understand what is meant by the above, imagine the same small group of people serving as trustees of a Baptist school, hospital, publishing board, broadcasting agency, and student center—and also as the staff members of these agencies. Add the necessity of group action on matters involving the division of funds between agencies and projects, and perhaps a wide range of personal matters (furloughs, housing and transportation, schooling for children). The danger of overload and possible conflict is obvious.

CONCEIVABLY in any country the mission could be disbanded, but that is not our intention. Doing away with the mission would not eliminate the decisions that would have to be made. Those decisions would still be made in other ways (more likely at a distance from the realities of the situation, or by individuals acting independently and perhaps even arbitrarily). We would simply have swapped the problems of one system for the problems of another.

We believe that the mission system has values that justify its continuation. How then can the mission and its functioning be improved?

The main problems of mission functioning are often personal. Such problems would arise under any system. Personal emotional and spiritual growth are the hope for

reduction of such problems.

Of course, as a basic principle, the mission should transfer responsibility for aspects of the work to the churches on the field and responsible groups of their representatives. There are many additional ways in which a mission can improve itself, and each mission needs to give periodic study to its organization and procedures.

Some anticipated lines of progress include the sharing of guidance materials with missions through area secretaries; study of administrative principles and of group process by missionaries; streamlining of mission organization; greater continuity for mission officers and committees; better definition of areas of responsibility and of freedom for individual missionaries and mission committees; delegation of suitable functions to committees or individuals; and the strengthening of the family fellowship of a mission.

Precisely because the mission system is unusual, it offers a unique opportunity for a most satisfying and fruitful type of relationship—one that combines individual creativity, effective personal influence, and interdependence. Despite the very real problems, the mission provides a most challenging way to live and work—not in "glorious isolation," nor as a pawn in a chain of command, but in community—in vital, dynamic Christian community. □

By Maxine Stewart

HEALING IN BANGKLA

TINGLING excitement was felt as the Thailand Baptist Mission met to hear the report of the Medical Survey Committee. The committee had spent weeks surveying various areas of Thailand, seeking as best it could the most appropriate and logical place to build the Southern Baptist mission hospital.

The mission as a whole had felt a medical ministry would help to open doors not only to give people more opportunities to hear the gospel but also to help them see the love of Christ in action—through the ministry of love, concern, and service rendered by those working at the hospital.

We listened intently as the committee reported. Members had found a village with approximately 6,000 people in Chacheungsao province with little in the way of medical facilities.

One doctor went out from Bangkok on Saturday afternoons to see patients. And some Thai and Chinese men scattered throughout the market sold medicine of various sorts; they were called "doctor" but had no formal training in medicine.

When our family first arrived in Thailand in 1958, no prescription was required to purchase any kind of drugs, except at the mission hospitals—Seventh-Day Adventist and Presbyterian. Anyone needing medicine merely went to the "druggist;" the customer could either tell what he wanted (penicillin, one of the mycins, chloroform, or whatever), and how many or how much. Or he could describe his ailment, and the "druggist" would hand out the medicine he thought would help.

Bob, my husband, was area missionary in Chacheungsao province at the time. He had been going to Bangkla for street preaching and to give out tracts several months prior



Baptist Hospital, Bangkla, Thailand.



Young Thai amputee.



Mobile medical unit at Bangkla.

The author, Mrs. Robert R. Stewart, and her husband have served as missionaries to Thailand since 1958.



Above: During early days in Bangkla, Missionary Robert R. Stewart and members of Chacheungsao Baptist Church hold street services. At left: Missionaries meet with government officials in Bangkla office.

SAVE FOR
MISSION STUDY
1975

to the committee's visit there. In general conversation with Bob some of the local residents mentioned needing a doctor to live there. Many people came and listened as he preached God's Word, and some lingered to talk afterwards.

The committee shared with us the fact that the people of Bangkla wanted a hospital and had been trying for years to accumulate money to build one. But the fund had grown ever so slowly, and the total amount collected was still very small.

As the committee talked with the mayor and other officials about the medical needs of the town and presented their idea of Southern Baptists' building a mission hospital there, they were strongly welcomed.

In March 1964 the 25-bed Bangkla Baptist Hospital became a reality.

At first, patients did not come in great numbers, for many people were suspicious of the "foreign doctors." As time went by and as patients advertised the treatment received at the hospital, more and more people came seeking the abilities of those who worked not only with modern medical knowledge, but also with Christian love and concern in caring for the needs of the sick.

Top quality medical service was provided by the medical team—Drs. Fred Medcalf, Harlan L. Willis, Orby

Butcher, and Jo Ann Goatcher, Nurse Rosemary Spessard, and Lab Tech-Nurse Vera Gardner; later they were joined by Dr. Alton Hood and even later by Dr. John D. Freeman.

Ronald C. Hill was asked to serve as medical evangelist. Working along with the doctors, he visited patients, trying to minister to their spiritual needs. He also sought out those interested in the gospel in order that follow-up visits could be made to the homes, in the hope that preaching points and later churches might develop.

In March 1965 my husband became medical evangelist when Hill moved to Bangkok to head radio and television work. In addition to the schedule set up by Hill, a preaching service was started each morning except Sunday, in order to preach to those in the outpatient clinic.

In the period of March 1965 to June 1968 (furlough time for our family) more than 40,000 registered patients, plus family or friends who came with them, heard the gospel preached in the outpatient clinic.

An additional structure, the Leprosy Rehabilitation Building, was added to the hospital compound in 1967. The patients occupying this building are those in need of more than routine outpatient medical care. They normally stay from a

week to four or five months. Some remain to receive treatment and await reconstructive surgery; many of them stay for a time after surgery, receiving physical therapy.

Bob began working with this group in an effort to minister to their spiritual needs. He taught them many Christian songs and conducted Bible study with them for an hour (sometimes two hours) daily, seven days a week. He helped to plan retreats once each quarter attended both by those who occupied the building at the time and by former patients, along with patients from the Baptist Cholburi Leprosy Clinic in Cholburi province. This meant about 30 extra persons were on hand for one week of medical work-up for treatment as well as for Bible teaching and training and the wonderful fellowship they seemed to thrive on.

Out of this overall leprosy work more than 50 percent of the patients housed in the Leprosy Building or attending the retreats have become Christians.

In September 1967 a strong Christian couple, Khun Manop and his wife, Khun Dee-Am-Da, both victims of leprosy, came to live in, and to supervise, the Leprosy Building. (See May 1970 issue.)

Upon the Stewarts' furlough, John E. Patten was assigned as medical



One of early series of services held to acquaint Bangkla residents with the purposes of Baptists.

evangelist. It was planned that he would remain at the hospital while Bob concentrated on follow-up contacts. When the Pattens went on furlough, Paul C. Mosteller was asked to fill in for a year. Then after the Baptist Student Center director took a leave of absence, Bob was reassigned as acting director of the center.

A mobile medical unit began making trips from the base hospital in 1965, holding clinics both in Chacheungsao province and in some of the surrounding provinces as well.

The traveling facility is a Japanese diesel unit with a body designed by Earl Goatcher, then hospital administrator, and built in Thailand. The forward compartment of the 8-by-16-foot body houses x-ray equipment, completely lead-shielded, with a darkroom and a view box for all types of x-ray except flouroscopy.

The rear compartment is partitioned into two sections. One side allows the doctor to examine patients in private, perform minor surgery, and the like. Drugs are also housed in this area. The unit carries a complete stock of drugs, including those available in the hospital pharmacy—oral medication, injections, and intravenous fluids. The section provides a laboratory, with a micro-

scope, centrifuge, autoclave, water tank, and other accessories.

The mobile unit traveled on a weekly schedule into areas where there were no other medical facilities. The results, both medically and evangelistically, were extremely encouraging. The patient load quickly climbed to a point that the number accepted had to be limited. The work opened a large portion of the southeastern area of Thailand to Baptists. We are accepted wherever identified as being from Bangkla Baptist Hospital.

But the account of the mobile ministry must be in past tense. When it became necessary for some of the medical staff to return to the U.S., personnel was limited. Since there are not enough doctors to staff both hospital and mobile unit, the unit's use has been suspended. There are now two missionary doctors at the hospital and one in language school.

In 1970 a Thai doctor joined the Baptist hospital medical staff—Dr. Somporn Sumalnop, a marvelous, radiant Christian. She not only enjoys her medical practice but possesses a deep concern for people and their spiritual welfare, as well as their physical needs. Her refreshing zeal and zest have brought new life to the missionary medical personnel and to Thai Christians working at

the hospital. A feeling of revival in the air seems to follow her as she carries out her duties.

She attends church services regularly and is an effective Christian witness with patients and hospital employees. Because of her testimony, several Thai nurses and many nurse's aides have accepted Christ.

Dr. Somporn's husband, a chemist, works in a coastal city about 50 miles away and can be at home only on weekends (50 miles in Thailand is not as easy to travel as 50 miles in the States). He also is an outstanding Christian.

Since the mobile unit had been parked for some time, Dr. Somporn and her husband began visiting nearby villages in a Land Rover. They have organized a team of nationals and, in addition to meeting medical needs, try to meet spiritual needs, conducting evangelistic services wherever they go.

At first they went out monthly, but the growing interest prompted the sending of teams three Saturdays a month.

As a result of the witnessing at the hospital and surrounding areas, more than 20 people were baptized into the local Baptist church the first two months of this year.

The way for Christian witness is being paved by medical work. □

a place and FRIENDS

MAKING THE ROUNDS as chaplain in Baptist Hospital, Bangkok, Thailand, my husband, Bob, entered the room of Uraiwan, an attractive young woman. Doctors had told him of her admission. They also had told him that she was young and attractive, that she came from a family with more than average income—and that she had leprosy.

As Bob talked with Uraiwan, he noticed her hands; the disease had already brought on the deformity called "the monkey claw." His heart ached to see the marks of the dreaded condition that would leave the lovely girl scarred for life.

Despite her illness, she still could be considered more fortunate than many others we knew. She did have beauty, youth, and money. But there were some things she did not have; one was a knowledge of Jesus Christ.

Visiting her from day to day, Bob always witnessed concerning Christ. After Uraiwan had gained understanding through these daily visits and from the testimonies of other Christian personnel at the hospital, she accepted Christ as Saviour. This was just before Christmas.

As usual, the Christians at the hospital went caroling on Christmas Eve. They sang at the hospital and at other places in the village.

Visiting at the hospital on Christmas Day, Bob was surprised to see tears in Uraiwan's eyes. She began to apologize for not singing with the carolers the night before. She explained that when she had started to join the group, the nurse prevented her, telling her the doctor had ordered that she stay in bed.

Through her tears Uraiwan said, "But now I'm a Christian, and I should stand with the Christians so that people will know that I, too,

am one. I want to be identified with them. I am not ashamed that I know God. He loves me! Why can't I let everybody know this?"

Bob patiently explained that, although believers should indeed acknowledge Christ before others, doctor's orders also must be obeyed.

Her decision to accept Christ brought some reaction by a few of the non-Christian nurses. One nurse in particular gave Uraiwan a hard time. "Why did you become a

Missionary Robert Stewart uses painting in witnessing to Uraiwan while a patient.



Christian?" she chided. "You didn't have to—you've got money!

"What do you think your family will say?" she taunted. "They may not let you come home again. Then where will you live?"

Such remarks were made only when no American—doctor, nurse, or chaplain—was in earshot. Finally Uraiwan told Bob what was happening. He informed the director of nurses, and she went to the administrator. At a called conference with all the nurses, some hospital rules were emphasized: There was to be no harassment of patients—ever!

Uraiwan spent more than a year in the hospital at Bangkla with only short leaves to go home. Her family did not turn her out of the home, as the nurse had said they might. Uraiwan already was accustomed to some rejection by her family. Some members of the family, not wanting friends to know someone of their household had been stricken with leprosy, tried to keep their friends from encountering Uraiwan. A family member usually brought her or sent her in the family car when it was time to return to the hospital; sometimes she arrived by taxi—all the way from Bangkok!

Her treatment included oral medication and surgery. Finally the doctors felt her case had been arrested. She was allowed to attend church on Sunday mornings.

After she was discharged and returned home to Bangkok, I continued contact through correspondence, usually writing in English, which her sister-in-law read to her, but occasionally penning a short letter in Thai.

Uraiwan attended the Baptist church nearest her home; the pastor felt special sympathy for her, since he also had contracted the disease. When she sought baptism, he suggested that she be baptized in another church where there were already a number of members who were "unfortunates" as were Uraiwan and the pastor. This way, others would not fear to be baptized at the church she attended. She understood and was not offended.

One day Uraiwan arrived unexpectedly at our home—her first visit there. She had come to Bangkok for a medical checkup and stopped at our house to bring a gift. I knew

her case had been arrested; still I felt an unexplainable mixture of emotions as I saw her approaching. My delight at seeing her again was mixed with deep concern because of my children.

I greeted her warmly, and judging from her expression the feeling was mutual. She could only stay a moment, she explained, for she had hired a taxi for the trip. I insisted that she at least pause for something cold to drink. After a brief chat, she headed home.

At furlough time, our family left Thailand for a year, but Uraiwan was not forgotten. As I went on speaking engagements or on other trips in the States, I bought colorful postcards and sent them to her.

Returning to Thailand after furlough, we came through customs at the Bangkok airport and out the exit into the stifling heat to be greeted by dozens of Thai, Chinese, and missionary friends. At the head of the line stood Uraiwan.

Upon return we were stationed in Bangkok, where Bob became director of the Baptist Student Center. The main program focuses on English as a means of contact.

One day Uraiwan asked if I would teach her English. I knew her health would not permit her to study at the center. I also was aware she could not pass even the beginner-level examination neces-

sary to attend one of the classes.

I pondered her situation. This young woman had no close friend. Her family was cool toward her. She would not be able to get a job if she sought to do so. She seemed to lack friends and a place in the events of life.

I told her I would be glad to teach her English. We decided on time, textbook, and meeting place—an unused office. Most of the study time consists of reading.

Whenever Uraiwan wants to write a sound or word meaning in Thai to help her remember, she must make several adjustments to get the pencil firmly fixed in her writing hand. The lack of feeling in her hands makes it difficult for her to know whether the pencil is in writing position.

I thank God for Dr. Harlan L. Willis (missionary) and the surgery he did on her hands (one finger at a time with a wait for each to heal) to make it possible for her to be able to hold anything in her hand again.

I realize Uraiwan will never be a brilliant student. But her radiant face as she walks through the classroom door tells me what's in her heart: delight in having somewhere to go; joy in having a friend to meet; purpose of having something to prepare for; and happiness in knowing someone cares. □



Mrs. Stewart helps Uraiwan study English.

In Search of Identity

Fabled Siam, once a quiet Shangri-la of a kingdom, is experiencing a reluctant revolution on the way to becoming modern Thailand. Everywhere are seen major mutations in her way of life. The voluntary Westernization begun a hundred years ago by the great King Chulalongkorn races on. Never anybody's colony, and proud of it, Thailand seems to outdo her neighbors in adopting everything Western. Sheltered Shangri-la, now thrust by history onto center stage in modern Southeast Asia, Thailand today searches for a soul.

In Search of a Place to Stand

On a map, Thailand looks like the head of one of her many elephants peering inquisitively into the Indian Ocean. The right ear is the North, where Christianity has had its best response among the Thai and the tribes; the left ear is the Northeast, rimmed by the meandering Mekong River which forms a treacherous border with divided Laos; the trunk is the South, stretching down to Muslim Malaysia; and the mouth is the capital city of Bangkok, at the heart of Central Thailand. Roughly the size of North and South Carolina, Georgia, and Florida combined, Thailand—standing astride the Golden Peninsula—is the keystone of Southeast Asia.

Long an oasis of peace between war-torn neighbors, Thailand still was all along committed in the larger political and military struggle of the area. Today, the government is trying to suppress a spreading Communist insurgency, while accelerating economic development to remove the disillusionment on which communism plays. At the same time, the Thai are searching for a place to stand in the changing political currents of Asia since the advent of "Ping-Pong diplomacy." Among many solid assets in this search are a beloved king and queen, ninth of a brilliant dynasty reaching back to the time of George Washington's presidency in the United States.

In Search of Spiritual Fulfilment

Many of Thailand's 34 million people are saying goodbye to yesterday. Culture is in a state of flux. Rapid economic development is changing society with new jobs and changing the landscape with new factories in the countryside and towering office buildings in Bangkok. Against the

tide of change, many people are trying to hold on to the elements they consider best in Thai culture, including the Buddhist religion.

Conservative Hinayana Buddhism, the heart of Thai history and culture, has for centuries thrown a vast yellow robe over the land, and most Thai have found it adequate for their felt needs. Ninety-four percent call themselves Buddhists. Today, however, some are not satisfied by Buddhism's lofty philosophy. They have traditionally looked to Brahmanism or even animism for spiritual help, but to many modern Thai those beliefs are insufficient in a scientific and materialistic world.

There are signs of spiritual hunger and increased openness to Christianity in Thailand today. In the seventies, questions are openly asked that in the sixties were rare. In 1971 over three million Scripture portions were bought by Thai people, and in North Thailand, in 1972, revivals were reported in many churches. At the same time, young people were meeting regularly for prayer on the university campuses in Bangkok. Christians see in these signs evidence that Thai people are open and looking for a spiritual "way out"

in their fast-changing world.

Christians Search for Thailand

Though Thailand's search is undefined and prodded by today's rapid developments, Christians have long sought this land for Christ. French Jesuits in the time of Louis XIV first brought the Christian message. Carl Gützlaff, an independent German Lutheran, was the first Protestant missionary, arriving in 1828. Through the next century, although the missionaries made an impact with the introduction of Western medicine and education, the establishment and growth of churches was slow. Individuals did not readily break with the monolithic Buddhist society.

Growth has been faster since World War II, but Protestant church membership by 1972 was still just over 30,000. Roman Catholics numbered about 130,000.

Yet, the Christian church, though small, has an unprecedented opportunity before it. More than 760 evangelical missionaries, most of them entering after mainland China closed, are busy, and small groups of Christians are scattered over most of the country. The government has reaffirmed strongly that Christians are





Nurses' station, Baptist Hospital

welcome to practice and to propagate their faith. Christian programs are being broadcast freely over radio, and stirrings of revival promise a church ready to measure up to the new day.

Baptists Join the Search

Baptists early joined in seeking Thailand for Christ. Ann Judson, the wife of pioneer Baptist missionary Adoniram Judson, learned Siamese from some prisoners of war in Rangoon, Burma, translated her husband's catechism into the language, and had it printed on Carey's press in Serampore, India. (It is believed that this first Thai material printed on a press was in Gützlaff's hands when he arrived in Siam.)

In 1833, J. Taylor Jones, who left as his monument the Thai New Testament, transferred to Bangkok from Judson's mission in Rangoon. Two years later Jones and his wife were joined by William Dean, who founded the first Protestant church, among the Chinese, in East Asia.

The Baptist missionaries — then serving under the Triennial Convention — left after a few years, answering with many others the call to enter China's open

doors. It was only when those doors closed again in 1949 that Baptists, both American and Southern, reentered Thailand. American Baptists have worked with Chinese churches as well as with Karen, Lahu, Akha, and Lisu people in North Thailand. Southern Baptists have worked mainly with Thai, but also with Chinese. In 1971 over 8,000 Baptists of all groups began to have fellowship in a loosely organized Baptist council.

Early in this decade, 56 Southern Baptist missionaries were working with 16 churches and 16 unorganized groups, with a total membership of 1,400. [The number includes an English-language church (Americans and others) in Bangkok.] The Thailand Baptist Churches Association, organized in May, 1971, represented the first country-wide cooperation between churches growing out of the work of Southern Baptist missionaries. Leaders, both pastors and laymen, were emerging in the Baptist fellowship and a sense of responsibility for reaching their own countrymen was increasing.

Southern Baptist representatives sponsor several institutions whose purpose is to help develop strong local churches. Thai Baptists are beginning to share this responsibility through joint advisory boards. By 1972 the Thailand Baptist Seminary had graduated 47 trained leaders and was developing a program for theological education by extension, to make training more accessible for leaders in their own home situations. The Christian Education Division was preparing publications and sharing "know-how" to help churches develop their members. The Baptist encampment at Pattaya had become "holy ground" as a spiritual retreat center, not only for Baptists but for all evangelical groups.

Other outreach institutions are supported by Southern Baptists to reinforce the witness and ministry of Thai Baptists. The 25-bed hospital at Bangkok has be-



Pastor greets church family

come a respected haven of medical mercy in Southeast Thailand. Hospital staff members, together with a strong local church and pastor, have begun to see group after group planted in surrounding villages through hospital contacts. Baptist Mass Communications, through the electronic channels of radio, television, films, and tape cassettes, is reaching thousands and receiving increasing response. The Baptist Student Center, located in Bangkok, is ministering to an elite of students and business people through an English-teaching program.

In Search of a Living Way

Thai people need to know what you already know about Jesus Christ. Spiritually, they are deprived, hungry, ready for something new. Proud of an ancient culture, they are yet reaching out for a living way. Those who know Christ are deepening in understanding and developing in their sense of responsibility for witness.

The Spirit of God is moving in the land. The result is flickering sparks of revival and a quickening of response. The time is at hand for the kind of missionary who can identify with Thailand's deepest aspirations and discern the ways God is moving. What will Southern Baptists say to this Shangri-la in search?

— by Ronald C. Hill

Reprints of the above material are available from the Department of Missionary Education, Foreign Mission Board, SBC, Richmond, Va. 23230. This leaflet replaces the Board's former pamphlet on Thailand.

City of Bangkok



Republic of Korea Freedom's Frontier

A beautiful land, older than Japan or the countries of Europe, Korea was practically unknown to the average American before 1950. This rugged and strategic peninsula, with a history traceable back beyond the time of Christ, thrusts itself into the seas between China on the west and Japan on the east.

Divided by War

America and the rest of the free world were shocked into recognition of Korea when on June 25, 1950, North Korean troops crossed the 38th parallel and invaded the Republic of Korea. The ensuing war, lasting three years, involved a UN force of 16 nations and brought suffering death, and destruction to the country.

In 1972 North and South Korea surprised the world with the announcement that talks were being begun by their Red Cross representatives with a view toward reuniting families separated for a generation by the war and subsequent stalemate. There is guarded optimism that these talks may eventually lead to a peaceful reunification of the two Koreas into one nation, but such seems remote at present. Above the 38th parallel the north is still veiled in the semi-secret vacuum which communism demands for its existence. In the south, open to the eyes of the world, a vibrant and alert Republic of Korea moves rapidly toward becoming one of Asia's strongholds of freedom.

Changing Ways of Life

The Republic of Korea is a "young" nation. Over half of the population is under 20 years of age. While they respect the deeds of their ancestors, young Koreans are not looking backward. They are taking seriously the responsibility that goes with liberty. New industries are rising in every area of the nation. Mining and fishing are on the increase. Although modern agricultural methods are slowly being adopted, Korea is still unable to produce enough rice to meet domestic demands. With more than 32 million people in an area approximately the size of Indiana, Korea is the fourth most densely populated country in the world. Population growth control has been quite effective in recent years, but a population shift from rural to urban areas has been phenomenal.

Historically, a majority of the people in southern Korea made their living from

farming the one fifth of the total land area that is tillable. They have spent their lives in thousands of small villages, surrounded by their crops as a part of a family-centered, close-knit society. Those young people who sought education in the cities seldom returned to the old world of village life. Now, whole families are migrating to the urban areas, abandoning traditional ways and work in favor of drastic changes in patterns of life.

The capital city of Seoul, with a population exceeding six million, is one of the great cities of the world with modern skyscrapers, hotels, and apartment complexes. The cities of Pusan, Taegu, Kwangju, and Taejon are thriving population centers of commerce, education, and industry. In the face of these changes, Baptists of Korea are reevaluating their methods and developing new strategy to reach these multitudes on the move.

Having received foreign assistance for so many years, Korea is now reaching out to help others. Korea provided an overseas force of more than 40,000 troops to aid Vietnamese and American troops in the war against the Communist invasion of South Vietnam. Medical and technical assistance teams are at work in several developing African nations. Thousands of Korean nurses, technicians, and laborers are at work in European hospitals and industry. It is, however, a discouraging fact that of the more than 10,000 students who have gone abroad for advanced study (mostly in the USA), only a small minority have returned to Korea to contribute directly to their nation's development. An ancient nation, isolated for centuries from the mainstream of international life, is now seeking her identity and place in the modern world.

The surge toward modernity has resulted in a general abandoning of the traditional religions of Buddhism, Confucianism, and Shamanism. Although over 90 percent of the people claim to have no formal affiliation with any religion, practices appropriated from these old systems of belief are common.

Large numbers of Protestant and Roman Catholic churches, along with hundreds of thousands of church members, make Korea the most "Christian" nation in East Asia. But we do well to remember that only an estimated 7 percent of the population is Christian in even the broadest sense. It is true, however, that the influence of Christianity has been well



City of Seoul

beyond this small segment of the society.

Arrival of Protestant Missionaries

In 1884, at a time when Korea (referred to as the Hermit Kingdom) had wanted no part of the outside world, a Presbyterian missionary doctor arrived. Dr. Horace N. Allen's successful treatment of the queen's nephew played no small part in paving the way for future missionaries. Today, freedom of religion is an accepted fact of life in the Republic of Korea.

Prior to 1945 the majority of Christians lived in the north. With the coming of communism, many of them fled to the south. One Baptist pastor, pressed into the army in the south, was captured during combat and forced to fight for the Communists. When he was recaptured by the troops from the south, the New Testament he carried proved to their satisfaction that he was not a Communist.

Southern Baptist Efforts

Southern Baptists as such did not enter Korea until early in 1950 with the arrival of Dr. and Mrs. John A. Abernathy. They began a program of cooperative work with a group of Christians, formerly known as the "Church of East Asia," who in 1949 had extended an invitation to Southern Baptists to send missionaries. This group, established some 60 years earlier through the efforts of an independent missionary from Canada, numbered about 40 small congregations of believers which formed the nucleus of what was to be the Korea Baptist Convention. At present, some 420 congregations are involved with the Korea Baptist Convention and more than 60 Southern Baptist missionaries are at work.

While the majority of Baptist congregations have been in the rural areas, increasing emphasis is made upon beginning and strengthening work in urban areas.

Diversity of Baptist Outreach

A characteristic of Baptist missionary efforts in Korea has been that of diversity — using a variety of means to present the good news of the gospel and to demonstrate a genuine concern for existing needs. During the Korean War and immediately afterward, Southern Baptists responded to appeals for help and sent thousands of packages of food and clothing to be distributed among homeless refugees from the north. They also gave relief funds to provide shelter; to repair, replace, and construct church buildings; and to educate future Christian leadership. In more recent years the Mission has moved in two general ways as it seeks to carry out its tasks among the people of Korea. These include (1) projecting direct ministries and programs of evangelism and service and (2) cooperation with churches and their affiliated organizations in projecting and promoting joint ministries of evangelism and programs of church development.

BAPTIST MEDICAL WORK grew out of a wartime ministry to refugees. From a small clinic in Pusan, in which doctors and nurses labored amid unbelievable obstacles, came the Wallace Memorial Baptist Hospital. Now, missionaries and national personnel, working together in a 150-bed medical center housed in a modern six-story building in central Pusan, treat patients from every area of Korean life, provide training for Korean doctors,



Korean Baptist Pastor

and present a Christian witness in this port city of nearly two million persons.

EDUCATIONAL EFFORTS among Baptists have been in the direction of providing pastoral training for church leaders. (Korea enjoys one of the highest literacy rates — well over 90 percent — in the Orient.) Established in 1953 in an old restaurant in downtown Taejon, the Korean Baptist Theological Seminary now occupies a modern building on a campus overlooking the city. The three levels of work offered here enable an annually increasing student body from diverse educational backgrounds to secure preparation for vocational church leadership.

The vast numbers of students crowding universities in several cities are a continuing challenge to Baptists. Lack of missionary and national student workers has resulted in only very minimal penetration among these future leaders of Korea.

Korea is a nation ideally suited for the use of MASS MEDIA in reaching persons. The Mission's mass communications department projects a varied ministry utilizing available media in an effort to obtain the attention of persons who are not reached by more conventional approaches. The radio ministry includes three weekly Korean language programs heard over some 30 stations. A large library of Christian motion pictures provides material for regular television programs as well as hundreds of showings each year in schools, churches, prisons, and military bases throughout the whole nation. Correspondence courses and a monthly magazine provide Bible study material and information for listeners and other interested persons who are generally not related to a local church.

Three Baptist SERVICEMEN'S CENTERS operate for Korean servicemen. Although Korea is one of the few Asian countries with chaplains in the armed forces, there was, until recently, little organized effort for personal witness to the men in one of the world's largest standing armies. These centers, in Nonsan, Taejon, and Wonju, are visited by several hundred men each day.

SEOUL INTERNATIONAL BAPTIST CHURCH, constituted in 1972, seeks to minister to the large number of American and other English-speaking foreigners whose business, government, and other job assignments have brought them to the Seoul area.

Missionaries work directly with the churches in each of the 21 associations of the KOREA BAPTIST CONVENTION. They assist the pastors in various ways: in evangelism, training leadership, developing a cooperative mission effort among the churches, projecting local church programs, and giving encouragement. One of the continuing needs is for more missionaries to carry on these endeavors.

The Board of Publications and Church Administration produces and makes available literature for the churches and promotes the growth and development of the organizations.

The WMU fosters a program of missionary concern and outreach on the part of the women and youth.

The Years Ahead

What of the future on the rugged Korean peninsula? Whatever develops from efforts toward national reunification, the needs of Korea remain before Southern Baptists. Like the young Koreans, we dare not look back. We must recognize the task of bringing Korea to Christ as only just begun. Every means, every method, every medium at our disposal must be used to reach into the smallest village, to get the attention of the teeming multitudes of the cities, to bring before them the claims of Christ who came not to condemn but to save. Let us pray and work that, in her rushing progress toward a hopefully bright future, Korea may set her course by the Light of the World.

— by J. G. Goodwin, Jr.

Reprints of the above material are available from the Department of Missionary Education, Foreign Mission Board, SBC, Richmond, Va. 23230. This is a revision of Mr. Goodwin's former pamphlet on Korea.

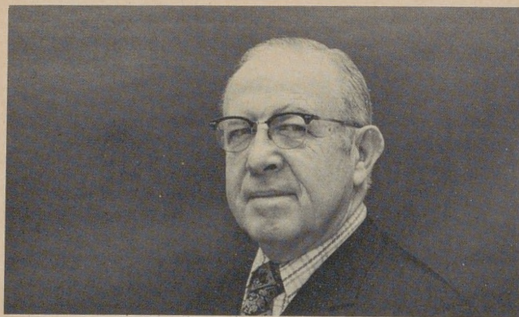
AS NEVER BEFORE

JOYOUSLY we Southern Baptists share with Christian believers everywhere the season that commemorates our Saviour's birth. How fitting that also, during this same season, we acknowledge his lordship by enthusiastically committing our prayer energies and material resources in fulfillment of his great command to reach toward all the world with his ministry, message, and love.

If possible, all 2,500 of our foreign missionaries would form a mighty chorus saying: "Please back us with prayer as never before and give to the Lottie Moon Christmas Offering far beyond what you have ever given."

On the following pages appear personal testimonies by the Foreign Mission Board's area secretaries. They help us discover anew the significance of the Week of Prayer for Foreign Missions.

And from the vast and varied range of overseas needs, which should be met because of the offering, these men have singled out some specific items that are both typical and strategic, area by area. Thus each secretary represents the hundreds of missionaries in his assigned administrative sector of the world.



Frank K. Means

SOUTH AMERICA

WHAT automatically comes to mind when the Lottie Moon Christmas Offering is mentioned? Money, in most cases, to the neglect of other important matters!

Sacrifice often is involved, thereby conferring an even greater degree of sanctity on the gift given. Such sacrifice literally made the Lottie Moon Offering possible at the outset; it also accounts for its amazing growth across the years.

The New Testament refers to two sacrifices that are pleasing to God (Heb. 13:15, 16): a sacrifice of praise (thanksgiving) to God; a sacrifice of sharing (doing good).

Are not both sacrifices essential parts of the Week of Prayer for Foreign Missions?

Those who enter meaningfully into the observance discover new dimensions of spiritual opportunity:

(1) As they pray, they offer sacrifices of praise and thanksgiving. God becomes more real. Spiritual renewal results from devotion to God, confession of

guilt, and honest (as opposed to perfunctory) praise and thanksgiving.

(2) As they share (give), any impulses toward selfishness, miserliness, or withdrawal from the needs of others tend to be pushed into the background, at least for a while.

That is the way it works here at home.

But what about the results overseas? Sacrifices of praise and thanksgiving are offered by those whose lives and work are blessed by the Lottie Moon Offering. Sacrifices of sharing (doing good), which people in stateside churches cannot offer in person, are made on their behalf by a host of missionaries and their national coworkers.

That is the way it works overseas.

What kinds of sharing are done? So many that perhaps it would be best to consider a single example, good will center ministries.

Good will centers are located in or very near the communities they serve. This is by design. They are islands of mercy surrounded by oceans of human need—physical, material, spiritual. Instead of having to seek service opportunities, they are almost inundated and overwhelmed by them.

A good will center sooner or later comes face to face with almost every perplexing problem of the human race: hunger, thirst, cold, nakedness, poverty, racial prejudice, social discrimination, disease, death, illiteracy, unemployment, rootlessness, unforgiven sin, unredeemed lives, political repression, crime, broken families, unwanted children, undeveloped capacities and talents, and drug addiction.

Good will center ministries, designed to meet some of these needs, include age-group clubs. The Bible, English, dramatics, and music are taught. Evangelistic, worship, and funeral services are held. Homes and penitentiaries are visited. Help is given on legal or employment problems. Diseases and injuries are treated. Food and medicine are distributed. Skills

Baptist mission vehicles park near Friendship House, Baptist good will center in Recife, Brazil.



are discovered and developed. New Christians are instructed and encouraged. In-service training in social work is given to seminary and training school students. Educational films are shown. Christmas and Mother's Day are celebrated.

In Recife, Pernambuco, Brazil, 4,296 persons were interviewed and given personal counseling last year. Registered there during that same period were 308 decisions for Christ.

In Aracajú, Sergipe, Brazil, a mother of eight, abandoned by her husband, was restrained from suicide more than once by a small daughter, who admonished her to "have faith in God." She had learned about faith in God at the good will center.

What wonderful sacrifices the Lottie Moon Offering makes possible, both here and overseas! □



Charles W. Bryan

MIDDLE AMERICA AND THE CARIBBEAN

WHAT was I to do? There it was—the most tragic memo I had ever received: "No 1972 Lottie Moon Christmas Offering funds are available for the 1973 budget of the Middle America and Caribbean area!" Horrified and frantic, I could think of nothing but the drastic cuts that must be made immediately. I was sick and getting sicker by the second.

The next thing I knew, I was sitting straight up in bed, looking into the dense darkness of the early morning hours. It had been a dream—no, a nightmare! I was weak, even trembling a little all over.

Perhaps this whole ordeal was the result of what had occurred in my office the day before. The editor of **The Commission** came to ask for a brief article about the Lottie Moon Christmas Offering. He found me immersed in columns of finance figures from the budget requests of all 14 missions in my area. I had already received from Winston Crawley, director of the Overseas Division, an estimate of anticipated 1973 budget funds from all sources. I was in the process of squaring that figure with those budget requests from the fields in my area.

From my 18 years of missionary experience, I knew well what all of this meant at both ends of the process. Thus I approached my agonizing responsibility.

Foreign missionaries are persons who have responded to a call from God to "go and make disciples." Southern Baptists everywhere make resources available for sending those missionaries to their fields. These same missionaries must have funds also for their work. At the annual mission meetings they discuss plans and budget needs for the following year. Then they establish the priority of each item they have listed and request funds for all of them from the Foreign Mission Board.

Deletion or reduction of any item requested is a painful experience. But this is what must be done in order to distribute equitably the available resources to all the countries of the area.

The request for an article on the meaning of the Lottie Moon Offering for my area was all that was needed to prompt the nightmare. The experience might have been even more severe had my subconscious mind realized that 85 percent of the operating budget for Middle America and the Caribbean is scheduled to come from the 1972 Lottie Moon Offering.

How thankful I am that there will be Lottie Moon funds for Middle America and the Caribbean in 1973! In anticipation of these gifts, budget requests from the area were submitted to the Board during its annual meeting in October. One of the important items submitted relates to communicating the gospel through mass media, particularly radio and television.

When asked about the use of these media on the mission fields, Alan W. Compton, radio and television

Alan W. Compton (right) in Mexico City recording studio.

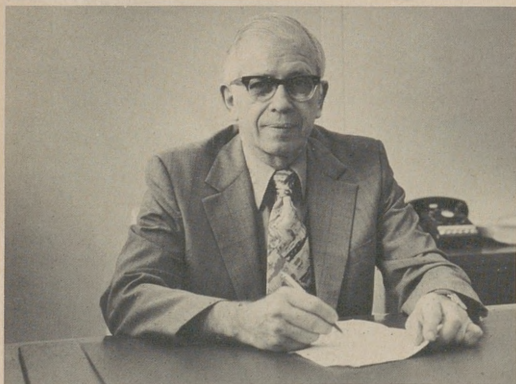


representative for Latin America, stated their purpose: (1) to establish a favorable atmosphere for the gospel; (2) to begin new mission work; (3) to strengthen already existing work; (4) to maintain a favorable Baptist image; and (5) to support other ministries, such as student work, social and medical ministries, and Christian education.

The Lottie Moon Christmas Offering in 1972 will provide much of the financial resources for expanding radio and television ministries in Latin America and in other parts of the world. These efforts have great promise for the future.

Recently some astonishing statistics were compiled from Latin America: 232 radio stations were used last year to present the gospel—a total of 9,352 hours. This included 38,910 separate exposures for presentation of some aspect of God's reconciling grace. To these efforts 45,148 individuals responded. Thirty-five TV channels were used for a total of 485 hours for projection of the Christian message. To indicate the complete cycle set in motion by communication of the gospel through mass media, Compton has coined the phrase "contact-to-fellowship."

These remarkable responses indicate the unparalleled opportunities open for us for penetration of the masses with our Lord's message of joy and hope. Every person who gives this year through the Lottie Moon Christmas Offering is helping continue radio and television witness throughout the world. □



J. D. Hughey

EUROPE AND THE MIDDLE EAST

THE FIRST building I saw constructed with Lottie Moon Offering money was in Sabadell, Spain, near Barcelona. Not so long after I went to Spain with my family in 1947, some of the Sabadell church leaders asked me whether Southern Baptists could help them put up a building on land the church owned. I made an inquiry, and the money was provided.

When the church moved from its rented, poorly ventilated "store front" into its new building, the

dedication service came close to violating the Spanish government's restrictions on "public manifestations" of non-Catholic religions. People came from far and near, and Baptists were the talk of the town. Anthems and hymns, many of which contained the word "hallelujah," rang out through the neighborhood. That was the first Baptist church to be built in Spain for 11 years.

The church members had said, "If we can just get help with our building, we can pay a pastor and take care of all other expenses." They kept their promise, and the little church in Sabadell was one of the first in Spain to become self-supporting. Aid with a building does not pauperize a church but



Missionaries at construction site of Baptist hospital in Jordan.

usually puts it on its feet and opens the way to giving for others.

Several years ago a church in Budapest, Hungary, received help from Southern Baptists for a new building when the old one had to be razed because of city renovation. A bit later the church asked for and received help in installing a baptistry. Getting government clearance took a long time, but at last the baptistry is being built. A few weeks ago the pastor wrote me: "Our church will soon be 50 years old, but in November we will for the first time have a baptismal service in our own building. Come share our joy."

Around the world thousands of buildings have been constructed because Southern Baptists have a special time of prayer, study, and giving for foreign missions. The answer to scores of new appeals depends on what happens within us in November and December.

The English-language church in Brussels, which is becoming the most international city in the world, will soon lose its rented quarters and would like to have property of its own.

The 70-year-old hospital chapel and church building in Gaza has developed large cracks in its walls and will probably have to be torn down and rebuilt.

The Baptist Girl's School in Ajloun, Jordan, needs \$30,000 for an enlargement to make possible adequate instruction in science.

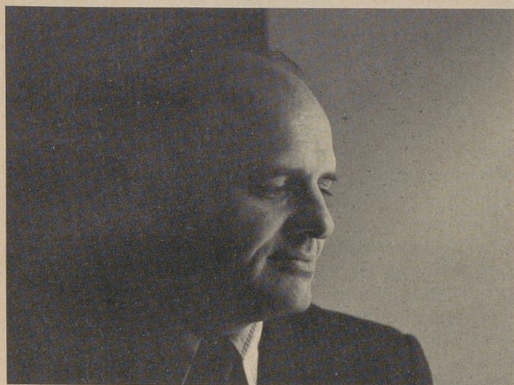
The Lebanon Mission would like to build a social service center in a slum area of Beirut.

The missionaries in several countries—Spain and Portugal, for example—request money for loan funds to aid churches with building projects. This money

will be used over and over again as it is repaid and loaned again.

The special foreign missions emphasis this year can give a boost to many churches and institutions that need buildings. The Lottie Moon Offering is the only source of funds for this kind of fraternal assistance. Doesn't that make you want to pray and to give?

□



R. Keith Parks

SOUTHEAST ASIA

THE GREATEST significance of the Week of Prayer for Foreign Missions is the fact that thousands of Southern Baptists (primarily women) are praying more earnestly for our world mission task.

No word could describe the importance of this. No one this side of heaven will assess fully the value of such intercession.

Whereas each missionary looks toward his birthday as a time of additional prayer support, all missionaries look toward December as the time of greatest strengthening through intercessory prayer. The participation of even more Baptists (men and women) in intense prayer involvement is the hope—the only hope—of genuine mission advance.

Last year my family was living among the missionaries in Southeast Asia. During the foreign mission emphasis in December I came to a renewed realization of the need for constant, intense, faithful, prayer support. How the missionaries depend on it!

My hope for this year's Week of Prayer is that many more people may become personally involved in the excitement of a worldwide prayer ministry. An even greater hope is that this time of prayer participation may be so thrilling that thousands will commit themselves to a more concentrated, daily, prayer ministry throughout the year.

Some might even feel Spirit-led to promise the Lord sixty minutes a day, or even six minutes a day, to pray specifically for individual missionaries. Perhaps others would feel led to pledge a daily prayer support for a specific number of missionary families. Some might like to pick out an even larger number

to pray for week by week. This, of course, would be personalized praying in addition to the prayers offered for each missionary on his birthday.

Such concern could unleash a new power through the lives of the missionaries if, in addition to praying for many we do not know, multitudes of us could become acquainted through letter and study with specific families and pray for them as close friends.

To be sure, the world we live in is material. Prayer involvement must express itself in specific ways if Southern Baptists' worldwide ministry is to continue. There is nothing unspiritual about the money made

Students at Southern Baptist College, M'lang, Philippines.



available through the Lottie Moon Christmas Offering. In fact, these material resources dedicated to the Lord's kingdom around the world become a tremendous force for spiritual good. The money made available through the Cooperative Program and the Lottie Moon Christmas Offering last year were of such quantity that we continue to thank Southern Baptists and to praise the Lord for his goodness.

Certainly the Lottie Moon Offering is a vital part of all our work overseas. Without it, we could not maintain the present missionary staff and supply them with the necessary equipment to do the task to which they are sent.

The Lottie Moon Offering is essential also in providing needed capital funds. Everything from automobiles to x-ray equipment waits for the world mission offering laid on the altar by Southern Baptists each year. Expansion of work in present fields, as well as entry into new countries, is determined to a great extent by the amount given in the offering.

As we look toward the offering this year in Southeast Asia there are many things for which we wait. We hope for an offering large enough: to continue to strengthen missionary support; to build and equip a mass communications center in Saigon; to purchase land and build a student center on Guam; to equip adequately the new hospital in Bukittinggi, Sumatra, Indonesia; to build missionary residences in nearly every country in Southeast Asia; to replace automobiles worn out in use by missionaries and provide others for recently appointed missionaries; to build a science building for Southern Baptist College in the Philippines; to assist churches and other institutions to provide adequately for their physical needs. These are a few of our hopes as we wait for this year's offering.

As the resources continue to become available in larger quantities, an increase in prayer support is even more imperative. In this day of spiraling inflation, devaluated currencies, and mounting expenses, we must have spiritual wisdom to use more effectively the available resources.

One other deep hope I hold for this year's Week of Prayer relates to missionary personnel. The Lord has blessed Southern Baptists in a way counter to the trends of the major denominations, but the greatest need on the mission field, other than prayer support, is still for increased personnel. This year, as Southern Baptists pray for the work in the Lord's fields around the world, I hope for specific intercession that the Lord of the Harvest might call forth all the laborers on whom he has laid his hand to move into the fields.

May this year's Week of Prayer never end. □

At Mehal Meda, Ethiopia, Missionary Dr. Samuel R. J. Cannata, Jr., moves supplies from a Missionary Aviation Fellowship airplane to Baptist mobile clinic ambulance.



H. Cornell Goerner

AFRICA

THERE WAS a time, ten or fifteen years ago, when the bulk of the money given through the Lottie Moon Christmas Offering was used for what we call "capital funds"—buildings and equipment for mission work. Missionaries' salaries and most of the operating expenses were provided through the Cooperative Program; Lottie Moon funds were the extra portion to provide the tools that missionaries needed—chapel buildings, schoolhouses, automobiles, radio equipment, typewriters, adding machines, and the like.

But with the rapid expansion of Southern Baptist

Note: Effective January 1, the administrative area now known as Africa will be divided into "West Africa," with H. Cornell Goerner as area secretary, and "Eastern and Southern Africa," with an area secretary to be named.



work overseas and the rapid rise of receipts from the Christmas offering, it became possible—and necessary—to allocate a larger and larger percentage of Lottie Moon funds into regular operating expenses. As a result, more Lottie Moon funds are now used to make it possible to maintain and operate equipment than to provide new equipment for mission use.

Take, for example, the item, "Travel for Mission Business," known by all missionaries as Account No. 107. In Africa alone for 1972 more than \$380,000 was required to get the missionaries where they needed to go to do the job for which they had been sent out. This does not include travel from the U.S. to Africa—that is another item altogether—but the funds required for missionaries to move from place to place within the country of their assignment—"Travel on the Field."

A lot of moving about can be done by 620 missionaries located in 19 different countries of Africa. Gasoline costs money. Tires wear out rapidly on unpaved roads. Maintenance of mission vehicles is a large expense item. Of this \$380,000 required in 1972, slightly more than \$280,000 came from the 1971 Lottie Moon Christmas Offering.

So when I think of the Lottie Moon Offering, I think of scores of missionaries starting out early Sunday morning to drive down a bush trail to a preaching point. I imagine many missionaries going in four-wheel-drive vehicles over rough and bumpy roads. I see missionary children, clutching in their hands

tickets paid for by the mission treasurer from funds made possible by the Lottie Moon Offering or the Cooperative Program, bidding farewells to parents and getting on a plane to fly 400 miles away in order to enter a boarding school. I see four missionaries wedging into one small, mission vehicle to save expenses on their way to a committee meeting with African nationals.

The Great Commission says "Go," and all the going is not over when the missionary arrives overseas. The Lottie Moon Christmas Offering and the Cooperative Program make it possible for the ambassadors of Christ to remain mobile and to reach where the people are with their message of salvation.

The missionaries are not only to go but also to teach and train others to share in evangelization. Much of our missionaries' work involves the training of pastors and lay leaders of the emerging churches. This also requires funds, not only for seminary buildings but also for day-by-day expenses of the schools and scholarship aid for students.

Five theological seminaries in Africa required during 1972 over \$120,000 in operating expenses, more than \$100,000 of which came from the Lottie Moon Offering. Twelve Bible schools, training pastors and lay leaders at a more elementary level in various countries of Africa, cost a total of more than \$62,000 for the year, some \$16,000 of this coming from Lottie Moon funds, the remainder from the Cooperative Program.

When I think of the Lottie Moon Offering I can visualize eager young pastors sitting under the instruction of missionary teachers, with the assistance of qualified African teachers, getting ready for the vocation of the Christian ministry. I can imagine scores of lay leaders attending short intensive programs in small Bible institutes, and then returning to their village churches better equipped to lead.

Lottie Moon funds built some of the buildings for churches served by seminary-trained pastors. Lottie Moon funds are making it possible for hundreds of churches to have the services of well-trained leaders.

One of the extras made possible by the Lottie Moon Offering when it exceeds the basic requirements of the regular operating expenses of our missions overseas is the special evangelistic campaigns projected in various countries from time to time. One such campaign was recently carried on simultaneously in six nations of Eastern and Central Africa. While many of the pastors who went from America had their expenses paid by their local congregations, expenses of some of the musicians and artists who assisted in the citywide campaigns and special services were provided by the Lottie Moon Offering. Modest sums made it possible for African pastors to travel from place to place, making their contributions to these special revival efforts.

I am grateful beyond expression for the prayer support that comes from members of Southern Baptist churches throughout the year, and the special prayer concern evident during the Lottie Moon Week of Prayer. I earnestly hope and pray for another outpouring of concern expressed in a record-breaking



offering during 1972, so that missionaries may continue to go, teach, and train others to share with them in the evangelistic task, and to engage in special efforts which otherwise might not be possible. □



James D. Belote

EAST ASIA

TWO DAYS ago I stood on a busy street corner in Fukuoka, Japan, and watched as a crowd of people came out of a modest-looking building called "Friendship House." Long before the official opening in September, more than 300 people had signed up for classes in Bible, English conversation, sewing and cooking, and for other activities. There is a good atmosphere of openness and acceptance in the neighborhood, and Friendship House could change the community. The potential for Christian outreach on that street corner is unlimited—all because people in the U.S. gave to the Lottie Moon Christmas Offering!

Yesterday I stopped to visit in a ward of the Japan Baptist Hospital in Kyoto. I saw six little children with chronic diseases being cared for with loving concern. They are among the many patients who are finding physical healing and spiritual uplift in that hospital.

Today I visited Kobe, one of Japan's largest shipping ports, and am spending the night in a missionary home. The house represents the concern of Southern Baptists for the welfare and security of missionaries and their children as they witness for Christ overseas. I was blessed by the spirit of joy and commitment sensed there, in the place provided through mission offerings of our Baptist churches.

Next week I will go to Korea and accompany several missionaries on a trip to the east coast to witness to Korean servicemen. Last July 502 Korean soldiers were baptized a few miles north of Seoul upon their public professions of faith in Christ. After being led to Christ and before their baptism, these men were provided correspondence courses in Bible and in the Christian life, as a means of nurturing them in their newfound experience with the Lord. Gratitude wells up in their hearts and in the hearts of Korean pastors and of missionaries for those who make it possible through sacrificial giving for such work to continue. At the present time the greatest

response to the gospel in East Asia is to be found among these Korean servicemen, who are genuinely ready to hear.

Just this morning—or almost any morning for that matter—people on Taiwan turned on their radios and heard the Good News. While preparing breakfast and getting ready to go to school or work, they can listen while missionaries and Chinese Baptist preachers explain the Word of God. If a family has a television set they can enjoy Christian programs prepared and sent out from the Baptist TV studio in Taipei. The use of mass media must be greatly increased, along with other ways of witnessing to the multitudes in the Orient. This is going to require a great deal of money. Where are the resources?

Today in Hong Kong Baptist College 3,000 students will attend classes and have the opportunity to secure a genuinely Christian education. In missionary homes and student centers young people all over East Asia can receive the word of truth. By means of the printed page, in Christian publications of all kinds, the knowledge of the love of God will be spread throughout this region.

All of these ways of sharing the love of Christ are dependent on Southern Baptists for financial support, and without such support the work would be seriously crippled and curtailed. Need more be said of the importance of the Lottie Moon Christmas Offering? □

Missionary Tomoki Masaki (l) and bookstore manager in Tokyo.



DECK the halls with . . . ? What in the world do you deck the halls with in the middle of the hot desert in northern Peru?

Surely not Canadian evergreen or mistletoe or green holly loaded with red berries!

By September the patio doors had been permanently opened to encourage a little breeze to enter the house. By Yuletide we had passed the hot season and entered the extremely hot season.

During our first Christmas in northern Peru we were reminded of the many times we had heard people in the States complain of too many Christmas lights, too many Christmas carols. Now we were experiencing a Christmas without either. And frankly we missed them!

Piura, an agricultural and commercial city of 150,000 people, had little evangelical work when we arrived in 1966. The small Baptist church was just a month old. That first Christmas brought many new experiences.

In recent years we've seen more signs of North American traditionalism—and unfortunately commercialism—creep into this northern area of Peru. One Christmas the children and I were walking down through the shopping district by the plaza and for the first time saw a life-size mannequin dressed like Santa Claus. My three MKs stood by him for awhile and then offered their appraisals: "Doesn't he look out of place?" "Poor thing. Don't you know he's hot in all that wool and fur?" "I bet he'd feel better in a bathing suit!"

Nevertheless, Papa Noel does make the rounds in northern Peru. As in other places in the world, his goodies depend on the financial status of the children's parents.

One young man in our church told how the children in his family always put their shoes at the front door before going to bed on Christmas Eve so that Papa Noel could fill them with candy and small toys. Another young man, also a member of

Christmas Way Up North

By
Shirley
Ditmore



the church, lived in a community where the houses were made from **estera** (a woven straw) with dirt floors. He said the children in his family wouldn't dare put their shoes in the doorway—they would be stolen long before morning!

The important Christmas meal is served shortly after the Christmas Eve midnight mass. Again, economic standing determines the way the table is set. Still, some foods are traditional in every home: **panetón**, a bread filled with dry fruits and made in a round mold; **tallarines**, a noodle dish; duck, turkey, or chicken for the main course; hot chocolate for a good-luck drink.

Most families have a homemade crèche. Sometimes a branch of a tree is decorated, and often a schoolchild will make a small, artificial tree from crepe paper. The wealthy buy imported artificial trees.

Since the big meal is eaten about one o'clock on Christmas morning, the day is usually spent visiting with family and friends or catching up on lost sleep. Young people especially will meet in the afternoon for a local **fútbol** (soccer) game.

The festive season doesn't end on the 25th. On the contrary, that is the day colored lights are turned on and kept on until "Three Kings' Day," January 12. Since January begins the summer holidays, this makes the season even nicer for the schoolchildren.

The second year we were in Piura I realized how wrong I had been to think there was no Christmas music. It had only been that the **villancicos** ("carols") were new to us. They were set to Peruvian folk music, and the words usually concerned the "Blessed Virgin María" rather than Jesus.

After living for several years in Peru, Christmas has become an even more important season to us. It's a wonderful time to explain why Christ came to earth. What a privilege to be part of a team to proclaim that the reason for Christmas is the risen Saviour, Jesus Christ! Just as Christ is no longer a babe in a manger, neither should he be thought of, as so many do, as dead on a cross. He is the living Lord. □

The author, Mrs. L. Steve Ditmore, and her husband serve as missionaries to Peru. They were appointed by the Foreign Mission Board in 1964.

OUTFLOWING LOVE

By Baker J. Cauthen

THE CHRISTMAS season is good for us. It causes people to think generous thoughts, look kindly upon others, and seek to extend a helping hand.

Nothing does more to bring to the observance of Christmas the spirit of Jesus than reaching into a world in need of Christ through the Lottie Moon Christmas Offering.

There is no way adequately to describe the needs we confront on a world scale. We are repeatedly reminded by those who know the facts that in 28 more years—at the close of this century—there will be more people in the countries of Asia than there are today in the entire world. At the same time the populations of the countries in Latin America will have more than doubled, and vast increases will have occurred in Africa.

If there are staggering problems of poverty, homelessness, hunger, illiteracy, and miserable conditions in sprawling urban centers throughout the world today, one shudders to think what conditions may be in a few more years unless far-reaching improvements can be made effective.

Everything that calls us to a world missions task takes on added emphasis as we look ahead. We are not in the twilight period of missions advance. Everything that has been done during the remarkable years we have experi-

enced since 1948 should be only a prelude to larger undertakings in the future.

There is no realism in feeling that we have reached the peak in missionary service and now should undertake merely to sustain a level for the future.

Only recently the calls from the mission fields for reinforcements were tabulated, and we discovered that 800 new missionaries are now being requested by the missions abroad. This says powerfully that the people who are out there in the midst of their great tasks urgently feel the necessity of reinforcement and are convinced that the doors are open and that missionaries are urgently needed.

This should in no way make us feel that funds are now so abundant that we need only call for people. The reverse is true. If there are more people, there must be more resources, because the present level of financial support is not adequate to meet even the number of needs we are confronting in our present dimensions.

God continues to pour out upon Southern Baptists great blessings. Our giving increases, our numbers grow, and churches increase. These blessings are not intended to stop with us. They are intended to be shared with a world that increasingly needs to know our Lord.

We hold out no promise to silence the cry for advance or to ease the emphasis upon reaching into a world of suffering and sorrow. We promise, however, to continue in our Lord's name to urge upon all of us the necessity of extending as far as possible ministries of love and mercy to those who are in need, and of witnessing by word and deed so that the world may know that Jesus is the Saviour.

Love must reach out. It must flow like a fountain that never diminishes. Its streams must constantly break forth into new channels and directions. Jesus said, "He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water'" John 7:38 (RSV).

The lesson of today's world is that the hard-pressed masses of people in need of knowing God will not be so greatly impressed by the magnificence of our buildings, the excellence of our programs, or the skill of our techniques, as by the tender, loving touch of people who care so much that they are willing to risk convenience, safety, and life itself to communicate the knowledge of the love of God in Jesus Christ, our Lord, to every person in all the world. We must look to God to make us truly a people characterized by outflowing love. □

NEW

MISSIONARY PERSONNEL

Missionaries Appointed

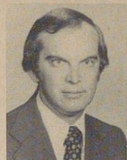
October 1972



COSTA RICA: Clive R. Buttemere; born: Flushing, N.Y., Mar. 24, 1935. Graduate: Mars Hill College; Wake Forest College; Southeastern Baptist Theological Seminary (B.D.). He has served as a pastor since 1961, in Virginia 1961-63 and in Georgia since January 1963, most recently at First Church, Kingsland 1966-70, and at First Church, Shellman since 1970. Expected type of service: general evangelism. **Nancy Forlson Buttemere;** born: Atlanta, Ga., Oct. 24, 1937. Graduate: Tift College; attended Southeastern Seminary. She was a Home Mission Board summer missionary in Maryland in 1958 and in Texas in 1959. She has been employed as a typist and as a teacher in elementary school. Marriage: June 9, 1961. Children: Sharon Anne, Mar. 3, 1965; Carol Lynn, Feb. 16, 1967. Present address: Box 205, Shellman, Ga. 31786.



COLOMBIA: Robert L. Edwards; born: Waco, Tex., Mar. 13, 1934. Graduate: Baylor University; University of Texas Medical Branch, Galveston (M.D.). He was intern at Indiana University Medical Center, Indianapolis, 1960-61, and resident in general surgery at the University of Texas Medical Branch 1963-67. He served as a captain in the U.S. Air Force 1961-63, stationed in Texas. Since 1967 he has been in private practice as a physician in Lake Jackson, Tex. Expected type of service: medical evangelism. **Dolores Whitman Edwards;** born: Pt. Arthur, Tex., July 25, 1938. Graduate: University of Texas School of Nursing (B.S. in nursing). She served as obstetrical nurse at the University of Indiana Medical Center, Indianapolis, 1960-61 and at the University of Texas Medical Center 1963-64. She has also worked as a relief nurse and was instructor in obstetrics at the University of Texas School of Nursing 1966-67 (part-time). Marriage: June 12, 1959. Children: Michael Scott, Feb. 5, 1961; Barbara Lynne, Nov. 13, 1962; Charles Douglas, Aug. 29, 1964; Jennifer Dianne, Feb. 14, 1971. Present address: 123 S. Cedar, Lake Jackson, Tex. 77566.



VIETNAM: Kenneth L. Goad; born: Alvarado, Tex., Oct. 26, 1937. Graduate: Baylor University; attended Southwestern Baptist Theological Seminary. He has been a caseworker for the Texas State Department of Public Welfare. He was assistant administrator and then administrator for a nursing and convalescent center in Cleburne, Tex., 1968-69, and since 1969 has been a health facilities surveyor for the Texas State Department of Health. He has been pastor in Jacksboro, Tex., and Paluxy, Tex., both part-time. Expected type of service: business management. **Elizabeth Scott Goad;** born: Amarillo, Tex., May 24, 1939. Graduate: Howard Payne College. She has worked as typist and salesclerk and has taught first grade in Cleburne, Tex. Her parents, the Howard E. Scotts, were employed as missionary associates in August 1969 but were killed in a highway accident in December 1969, a short time before they were scheduled to go to the Philippines. Marriage: Dec. 26, 1961. Children: Howard Lee (Scotty), Mar. 8, 1963; Stephanie Frances, Nov. 29, 1965. Present address: 505 S. Walnut, Cleburne, Tex. 76031.



JAPAN: Richard N. (Dick) Horn; born: Lubbock, Tex., Jan. 6, 1940. Graduate: Wayland College; attended Golden Gate Baptist Theological Seminary. He was a pastor in Texas 1963-65, and in Burley, Idaho, 1965-69. Since 1971 he has been pastor of First Church, El Sobrante, Calif. Expected type of service: general evangelism. **Joan Ezell Horn;** born: Clovis, N.M., April 25, 1941. She has worked as a clerk and was cashier and housing secretary at Golden Gate Seminary, Mill Valley, Calif., 1969-71. Marriage: May 2, 1959. Children: Richard Noel, Jr., Dec. 14, 1959; Timothy Dewayne, Oct. 3, 1964; Stephen Vaughn, April 8, 1968. Present address: 2091 Rose-dale Dr., San Pablo, Calif. 94806.

RHODESIA: Carolyn Roberson; born: Henrietta, Tex., Mar. 4, 1944. Graduate: Lillie Jolly School of Nursing, Houston, Tex. (dip.); Texas Woman's University, Clinical Nursing Center, Houston (B.S. in nursing); attended Southwestern Seminary. She has worked as a key-punch operator and was a Baptist Student Union summer missionary in Sanyati, Rhodesia, in 1968. She has been a



staff nurse at Jefferson Davis Hospital, Houston, a staff and charge nurse at Baylor University Medical Center, Dallas, Tex., and a nurse at Memorial Baptist Hospital, Houston, and at County Hospital, Henrietta, Tex. (part-time). Expected type of service: nursing. Present address: Box 197, Henrietta, Tex. 76365.



ARGENTINA: Toby R. Walker; born: Hobart, Okla., Dec. 9, 1939. Graduate: Southwestern State College; Southwestern Seminary (B.D.). He has been pastor in Oklahoma since 1963, at Delhi Church 1963-67, at Cache Road Mission, Lawton, 1967-69, at Carter Church 1969-70, and, since May 1970, at South Memorial Church, Oklahoma City. Expected type of service: general evangelism. **Janet Stephen-Walker;** born: Hobart, Okla., Feb. 19, 1942. Marriage: May 27, 1960. Children: Perry Lee, Mar. 10, 1961; Shelly Lynn, Feb. 20, 1963; Kim Ray, April 13, 1967. Present address: 3237 S. Western, Oklahoma City, Okla. 73109.

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EPiSTLES



SCANT BREEZE rustled the leaves of the stately palm trees as we drove up to the church building. It was still early, but the tropical sun was burning down, and the day was already hot. Kilangala Baptist Church had been built right in the middle of the large village. How much better than the 40-minute walk up the hill to the first meeting place!

The new building being dedicated stood straight and tall as if it, too, knew of the months of work and hours of prayer that had gone into its being. I recalled the first services, held under an old mango tree with a large group of curious villagers. As I entered the door, I saw the rows of neat, backless benches and remembered the grass mats and logs of earlier days. Sitting down under the massive tin roof, I not only felt protection from the frequent rains and the hot sun, but also the ever-present protection of God's love, which does bring a better way.

Members were entering quietly, expectantly. As each person took his seat, he bowed to God in prayer. As the service began, I listened to the voices ringing out in praise—more than voices, I realized: hearts were praising God! The solid cement walls certainly were better for singing than the thatch and poles of our worship center for the past few years. Smiling, I thought about this group's first attempts at carrying a tune and of the weeks that followed of Bible study and hymn singing.



The pastor stood with pride and began to read smoothly from his worn Bible. Here, too, is a change. It seemed but a short while ago that he came late to services and was always dirty. He never held his head high and was reluctant to read, much less pray, in public.

Looking around, I saw many familiar faces, happier faces for most—young men still searching for God's truth, and eager to hear and learn; mothers, old and young, with babies sleeping on their backs; persons hardened by life and yet softened by the change only Christ can make.

I watched Mariamu carefully helping her small child place his offering in the plate. I saw Veronica, who cannot read, proudly holding her new Bible. Tomas was not drunk now, since he has become a Christian.

Some faces were missing. Vitus, the young blind boy, is now in a school for the blind. Upendo, one of the first converts, who had taught herself to read so she could read the Bible, is now in Dar es Salaam. Crispin, who had led us to this village, could not hold firm in the faith and has left the church. A few others also have dropped out. I heaved a sigh—did we not go enough, help enough?

Only this morning we had heard a rumor that the old Mzee had gone to the local witchdoctor to have a hex put on the Sunday School teacher, because he felt he was responsible for his son's leaving the church. How many generations, I wonder, before the old customs are really gone?

My thoughts returned to the present, and I listened to the pastor's challenge. Here are the firstfruits, the first seeds that thrive, in spite of some that did not.

It's time for presentation of the church bell. How proud the people are of that bell, a gift from Baptists in the States! It will be heard throughout the whole village.

Church over, we sit under the trees to visit and eat ugali and beans. Thank you, God, for making a better way through Jesus Christ. And thank you, Baptist friends, for your prayers and support. Without your gifts of love, Kilangala would have only a thatch building up in the hills. But this is only one church. Five more buildings should be erected this year, but there are no funds.

BETTY ANN (Mrs. David H.) WHITSON, *Lindi, Tanzania*

IN RECENT YEARS we have looked at Christmas from a different perspective. As a pastor in the States, I tried to encourage my people to give sacrificially to the Lottie Moon Christmas Offering. My family tried to match our Lottie Moon gift, penny for penny, with the amount we paid for all the gifts to our family and friends. To us, Christmas meant sharing so that the story of Christ could be told around the world.

Now that we are a part of the group that seeks to share the real meaning of Christmas in a foreign land, the Lottie Moon Offering takes on a different meaning. We know there will be a week of prayer, sermons by pastors, and that people will give.



What do these gifts mean? They mean the Foreign Mission Board will receive nearly half of its budget from this offering. It means new missionaries will be appointed, the present force will be supported, the present works will be sustained, and new points of evangelism can be projected.

To us personally, it means four pastors will continue to receive salary support on a decreasing basis, as their churches grow and year by year assume more of the salary responsibility. It means seven missions will be able to pay the rent on their buildings, as the members seek to present the truth of Christ in their communities.

It means we will be able to have an encampment in the Zuriel Association this year. One camp enrolled some 125 people, most of them young persons. It means there will be money to promote an institute to help churches in planning for Sunday School and a training program. It means there will be money for direct evangelism, such as distribution of tracts and New Testaments, opening new preaching points, and special activities, including radio and television programs. It means that every month we will receive our salary check, as well as money for house rent and for gasoline.

In other words, along with gifts through the Cooperative Program, the Lottie Moon Offering is the lifeline of the Southern Baptist foreign mission program. With the current dollar crisis, Southern Baptists must give generously if we are to continue work in 75 countries.

E. RICHARD STEEL
Queretaro, Queretaro, Mexico

AS THE CHRISTMAS season draws near, I am reminded of something that happened summer before last. Jo and Kay (our daughters) and I were on our way to visit friends in Jibla when a sudden rainstorm came up. We ducked into the nearest doorway for shelter and found that others obviously had the same idea, for the room in which we found ourselves was filled with people.

Someone invited us to sit down on a low stone wall—there were no chairs. Someone moved over, and a child was shifted to the floor to make room for us. We were recognized immediately. One said, "You are from the hospital, aren't you?" Added another, "You gave me medicine this morning from the pharmacy."

Everyone was friendly, as the Yemeni people usually are. We were each given a peach to eat—the local variety, small, not very sweet, white



inside, but unmistakably a peach taste. Then glasses of sweet, hot tea were brought.

It was while we were sipping the tea that I looked around to see where we were. Back in one corner were some cows, donkeys, and goats munching hay. In another corner was what appeared to be a kitchen. In a loft above I could see more people and pallets for sleeping.

Then I realized that we were in an inn—probably the same type of inn that Mary and Joseph were looking for in Bethlehem one night so long ago. Here, today, in Jibla, stood the same kind of lodging!

A strange feeling came over me, a feeling of awe as I thought about the wonder of it. And the thought occurred to me that this scene which had affected me so profoundly meant nothing at all to these people, for they do not know the Christmas story we know; they do not know the Christ we know.

JUNE (Mrs. James M., Jr.) YOUNG
Taiz, Yemen

THE AFRICAN NIGHT passed quickly, and the day came with a new cry. The mother and her new baby were doing well now. The grandmother met me on the hospital ward. "Thank you for what was done last night for my daughter," she said. Then with the wide smile only a grandmother can radiate, she added, "And for what you did for my granddaughter. Thank you for your love."

* * * *



The elderly woman entered the river baptismal pool, and the words were spoken, "Upon your profession of faith in Jesus Christ. . . ." During the service that followed, her white-haired husband came, saying, "I want Jesus as my Saviour. I want what my wife has."

* * * *

The bell could still be heard, though most of the children had run from their compounds and were already at church. The RAs and GAs eagerly listened to the Bible story and participated in the Bible drill.

* * * *

"Today we will be at wall plate level," said the Nigerian. "It won't be long before we can worship in our new church building. The mud walls are strong, and the rafters are well made. God has blessed your work and ours. Please thank Southern Baptists for us."

* * * *

They see it as God's love. We see it as our love for God—the Lottie Moon Christmas Offering. It is our gift to God through our church for foreign missions.

ROBERT M. PARHAM, JR., missionary to Nigeria

PLACE: Korea. PROBLEM: Spiritual vacuum. CAUSES: Death of old gods.

Take a country in which 70 percent or more of the 35,000,000 inhabitants profess belief in no religion or creed (according to figures released by the Korean government). Now penetrate that country with a sufficient number of Christian missionaries. Surely things will begin to happen.

But it isn't that simple. The country cries for something to fill the spiritual vacuum left by the departure of the old gods.

Many used to follow Buddhism, in which man seeks control of himself. Great numbers identified with the teachings of Confucius, a religion as



ancient as the land itself. Simple animism or pantheism once claimed large followings and are still practiced by some in this ancient land. But today there are more practicing Christians in Korea than there are either Buddhists or Confucianists, the second and third largest religions in the country.

Even though the old gods have died and left in their absence a vacuum that begs to be filled, the average man sees other alternatives than Jesus Christ. The old gods failed the nation, he thinks, so why replace them. Thus the man lives in a meaningless despair, void of purpose.

Or he can fill the emptiness with things. In this nation goods and services are present in a previously unequalled quantity. Perhaps, ponders the man, if enough of them can be accumulated, the vacuum will be filled. So rises the new god of materialism.

The average man on the street has no god. Around him he sees Buddhist shrines and Christian churches, but he is not affected by them. His grandparents occasionally worship at one of the shrines. And on certain holy days that have long since lost their meaning, he, too, may visit a shrine, may even bow and light incense—if there are gods, it is not good to anger them. But such visits, rarely made if at all, are without meaning.

He had heard of the God of love only briefly. Perhaps in his youth he even visited a Christian church, but now he has no time for such things.

Some, but not many, cling to the old gods. Some, but too few, have found the living God. For most there is no god.

Pray for them. And while at it, pray for the Christians, that they might have the strength and love to reach out and tell those around them among the 35,000,000, "I have something to share that will fill the vacuum."

PAUL A. RHOADS, missionary journeyman in Korea 1970-72

LETTERS

More on Dyal

Congratulations on the fine interview with Bill Dyal [September]. I do not know when I have read a clearer statement of the hope and challenge I feel that faces us as Christians, both individually and corporately. My sincere gratitude to you and to Mr. Dyal for renewing this spirit within me.

Mary Hutson
Knoxville, Tennessee

I wonder if Mr. Dyal was aware when he spoke of our mission work in Colombia as being "so minuscule" that we have been in that country a comparatively short time. Does he know, too, the difficulties evangelical missionaries had there as they began work? I never worked in Colombia, but I taught *Colombia: Land of Conflict and Promise*, by William R. Estep, Jr.

Doris Knight
Quitman, Georgia

Offering Experience

May I give a testimony concerning our Lottie Moon Offering? [In 1970] we set a goal of \$300, and I made a list of ten people in the church whom I thought could afford it, and prayed that each of them would give \$30. All of those plus one more gave \$30, and one man whose wife is a member of our church . . . gave \$50. Our people gave a total of \$607.

[In 1971] we set a goal of \$750 and invited Douglas Knapp, missionary to Tanzania, to spend Sunday, January 9, with us and set that day as victory day for our Lottie Moon Offering. Eleven weeks previously we had given each family that wanted one a little savings bank and asked them to save, pray, and give as the Lord enabled them.

One Sunday morning I mentioned to the people that we were going to have to put more than pennies into our banks if we hoped to reach our goal. Several days before, I had been in a grocery store in the community operated by a deacon member. He had a gallon jar of pennies on the counter. . . . He explained that when he had too many pennies in the cash drawer he would put a handful of them into the jar. He said he hadn't decided what to do with the pennies as yet. Silently I half-thought and prayed, "Lord, wouldn't it be wonderful if you would move on his heart to give that jar full of pennies to the Lottie Moon Offering?" To my amazement that deacon spoke up Sunday morning and said he would give the pennies if someone would count them. The local bank ran them through its counting machine for us, and it came to \$47.22.

This was just the first of several surprises the Lord had in store for us.

Doug came on Sunday morning and gave a very moving presentation of what the Lord is doing in Tanzania. After dinner on the grounds . . . we asked Doug to tell us what the Lottie Moon Offering meant to the missionaries. We then began receiving the offering. . . .

I had asked the people to bring the little banks with them on this day. Everyone brought his bank and emptied it into a five-gallon bucket. I called out the amount as each one gave. After all banks were emptied and all envelopes were dropped into the bucket, our treasurer reported the total. Praise the Lord! It came to \$1,318.57.

That night I announced the amount . . . and reminded the people that we had doubled our offering goal the previous year and asked them to pray that the Lord might move someone to give enough to double the giving again this year. . . . We needed \$181.43 to do this.

After the service a lady of our church . . . asked me if I would like to see us double our giving that night. She held up a check from the local paper mill for \$181.46. I asked if her husband wanted to give part of his mill check. . . . She said no—he wanted to give it all! . . . I hugged him and told him the Lord was going to bless him for his obedience. He told me the Lord already had.

The next day one of the men and I took that five-gallon bucket almost filled with money to the bank; [the total was] \$1,500.03.

Harry Varnadoe
Pastor, Francis Baptist Church
Palatka, Florida

Affirmative Remarks

The October [issue] is marvelous. It will be such a help used to supplement our December study course.

Mrs. Arthur L. Mathews
Davenport, Oklahoma

The enclosed check is for a year's subscription. As a new Southern Baptist I have just discovered your magazine and feel it will be most helpful in keeping informed about today's missionaries, movements, and moods.

Mrs. Robert Harley
Granite City, Illinois

Thank you for keeping us informed about our coworkers around the world. THE COMMISSION surely helps us to know, pray, and give so that others may know of God's love. We are grateful for your service and the manner in which you "let us know."

Mrs. S. A. Malcolm
Roanoke, Virginia

I think THE COMMISSION is a very good magazine. I enjoy the articles and pictures of the missionaries and their families best. Thanks for keeping us informed about our fellow Christians.

Betty Sue Daughtry
Raleigh, North Carolina

I want to thank you for the way THE COMMISSION is set up now. The past few months have been wonderful issues.

Janey Bilderback
West Palm Beach, Florida

I have read with much pleasure and joy THE COMMISSION for many years and expect to continue as long as I live, if it

MISSIONARY

FAMILY ALBUM

Current addresses of Foreign Mission Board missionary personnel, including emeritus missionaries, are available in the *Missionary Directory*, 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

ALLARD, Rev. & Mrs. J. Charles (*Eq. Brazil*), 302 Englewood Dr., Wilmington, N.C. 28401.
CANNON, Mary (*Japan*), 212 E. Ponce de Leon, Apt. 203, Decatur, Ga. 30030.
DYER, Audrey C. (*assoc. Nigeria*), 2415 Broadway Ave., SW., Roanoke, Va. 24014.
FOREHAND, Mary Anne (*Spain*), Box 238, Castroville, Tex. 78009.
GOLSTON, Rev. & Mrs. Jerold E. (*Eq. Brazil*), 404 N. Main St., Bolivar, Mo. 65613.
HENDERSON, Mr. & Mrs. W. Glenn (*assoc., Liberia*), Viers Mill Bap. Church, 12221 Viers Mill Rd., Silver Spring, Md. 20906.
HOLMES, Rev. & Mrs. Evan F. (*Chile*), 4511 48th St., Lubbock, Tex. 79414.
LEROY, Rev. & Mrs. Julian R. (*S. Brazil*), 761 Mimosa Dr., Marietta, Ga. 30060.

In Memoriam

CHARLES EARL COMPTON, JR.

Born Ft. Worth, Tex., July 9, 1923

Died Brazil, Oct. 9, 1972

Killed instantly in a two-vehicle collision in the state of Mato Grosso, Brazil, Oct. 9, was Charles E. Compton, Jr., 49, missionary to Brazil. He was traveling alone in a van to a missionary meeting in Campo Grande when the accident occurred about 145 miles from his home in Cuiaba.

Survivors include his widow, the former Betsy Dunning, and their four children: John and Dick attend school in Brazil; Virginia is a student at Judson College, Marion, Ala.; Bill attends high school in Canton, N.C. Other survivors include Compton's mother, two brothers, and a sister.

Except for a year of language study, the Comptons lived and worked in the sparsely settled Mato Grosso state since missionary appointment in 1950. His work in evangelism and church development took him back and forth over miles of rough dirt roads. He drove a pickup truck, and more recently the van, complete with electric generator, movie projector, hammock, and bedding.

Compton served in Europe with the U.S. Army during World War II, winning several medals. He was a graduate of the University of Alabama and Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

continues to be so fine and full of our missions and missionaries.

Mrs. S. M. Wilson
Granite City, Illinois

MCCONNELL, Dr. & Mrs. H. Cecil (Chile), 942 Englewood Rd., Cleveland Hgts., Ohio 44121.
 MOORE, Alice (Mrs. W. Dewey, emer., Italy), c/o Mrs. George Freeland, Rt. 1, Box 148, Curtice, Ohio 43412.
 SPARKMAN, Louise (Nigeria), 2940 NE. Tenth St., Ocala, Fla. 32670.
 THOMPSON, Dr. & Mrs. Cecil L. (Argentina), 925 Skyline Dr., Morristown, Tenn. 37814.
 WHITLOW, Mr. & Mrs. Henry S. (Hong Kong), 1128 Jefferson St., Malvern, Ark. 72104.

Departures to the Field

COOPER, Nell June, Japan.
 FITZGERALD, Dr. & Mrs. Dean T., Jordan.
 FRIERSON, Rev. & Mrs. L. Roy (assoc.), Ghana.
 FULLER, Rev. & Mrs. J. Wayne, Lebanon.
 GRAY, Rev. & Mrs. William H., Jr., Mexico.
 KIRKLAND, Rev. & Mrs. Donald, Ethiopia.
 LEGG, Rev. L. Gene, Nigeria.
 LITES, Mr. & Mrs. Milton A., Taiwan.
 LOVE, Mr. & Mrs. Billy H., Malaysia.
 MOORHEAD, Rev. & Mrs. Marion F., Japan.
 YARNELL, Mrs. Carl F., Jr., Malaysia.

Transfers

BRIZENDINE, Rev. & Mrs. J. Wesley, Liberia to Guam, Oct. 1.
 JOYE, Mr. & Mrs. Ray D., Nigeria to Ghana, Oct. 11.
 PRICKETT, Lynn (journ.), Yemen to Gaza, Nov. 1.
 RAY, Dr. & Mrs. Charles A., Malaysia to Thailand, Oct. 1.
 WHITLOW, Mr. & Mrs. Henry S., Hong Kong to Mexico, Nov. 1.

Retirements

DOTSON, Rev. & Mrs. Clyde J. (Rhodesia), Dec. 31.
 HARRINGTON, Rev. & Mrs. Joseph A. (S. Brazil), Dec. 31.
 MILLER, Floryne (Japan), Nov. 1.
 TINKLE, Amanda (Nigeria), Jan. 1.

Resignations

BUE, Rev. & Mrs. James W. (Spain), Oct. 31.
 JIMMERSON, Rev. & Mrs. Joseph A. (Hong Kong), Oct. 31.

Assignments Terminated

BLANTON, Rev. & Mrs. Herbert T. (Bahamas), Oct. 31.

Births and Adoptions

FITZGERALD, David Scott, son of Dr. & Mrs. Dean T. Fitzgerald (Jordan), Sept. 20.
 GORMAN, Erica Angel, daughter of Mr. & Mrs. Robert T. Gorman (Malaysia), Oct. 2.
 HARRIS, Jami Ruth, daughter of Dr. & Mrs. J. Gordon Harris (Philippines), Sept. 26.
 SHELBY, Scott Andrew, son of Rev. & Mrs. Jack M. Shelby (Malaysia), Oct. 10.
 STEPHENS, Karen Noelle, daughter of Mr. & Mrs. Charles T. Stephens, Jr. (Indonesia), Aug. 9.

Deaths

ALEXANDER, Mary C. (emer., China-Hong Kong), Oct. 6, Austin, Tex.
 BENDER, Edgar C., father of Dr. William D. Bender (Nigeria), Oct. 4, Abilene, Tex.
 BENDER, Mrs. Esta R., mother of Dr. William D. Bender (Nigeria), Sept. 23, Abilene, Tex.
 BROWER, Cornelia (emer., Chile), Oct. 11, Temuco, Chile.
 COMPTON, Rev. Charles E., Jr. (S. Brazil), Oct. 9, Brazil.
 CULPEPPER, George B., Jr., father of Mary (Mrs. Robert L.) Harris (Bermuda), Oct. 7.
 DICKMAN, Mrs. E. V., mother of Dr. Jean F. Dickman (Gaza), Oct. 26, Daytona Beach, Fla.
 DWYER, Mrs. David M., mother of Anne Dwyer (Gaza), Oct. 18, Sperryville, Va.
 GARRISON, Mrs. Fay, mother of Barbara Epperson (Nigeria), Oct. 12.
 GATLIN, Mrs. William H., Sr., mother of Rev. Joseph A. Gatlin (Kenya), Oct. 3.
 HALE, Mrs. George L., mother of Harriett (Mrs. Franklin C.) Parker (Japan), Oct. 9, Russellville, Tenn.
 HUBBELL, Houston Taylor, father of Virginia B. Higbill (Japan), Oct. 29.
 HILL, Andrew A., father of James M. Hill (assoc., Kenya), Oct. 19, Little Rock, Ark.
 HOGLEN, Everett B., father of Wilburn C. Hoglen (Venezuela), Oct. 16.
 QUARLES, L. C. (emer., Uruguay, Argentina), Oct. 27, Richmond, Va.

Marriages

GRAHAM, Rose Mary, daughter of Dr. & Mrs. Finlay M. Graham (Lebanon), to Arnaldo Cavazos, Jr., Aug. 28.

Degrees Conferred

CHEYNE, John R. (Ethiopia), received the doctor of theology degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex., July 21.

In Memoriam

CORNELIA BROWER

Born Orange, N.J., Jan. 1, 1896

Died Temuco, Chile, Oct. 11, 1972

Miss Cornelia Brower, retired missionary, died in Temuco, Chile, Oct. 11, a victim of cancer. She was 76.

She was appointed by the Foreign Mission Board in 1921 to assist Missionary Agnes Graham in founding a school in Temuco. The Baptist Academy opened in 1922 with 60 boys and girls enrolled. The enrollment for kindergarten through secondary grades in 1971 was 924.

Miss Brower remained directly involved with the school during most of her 45-year missionary career. She taught and served briefly as principal. She served as assistant principal and teacher after realizing her goal of seeing a Chilean named principal.



Reaching retirement age in 1961, Miss Brower chose to meet an urgent need for a dean of women at the Chilean Baptist Theological Seminary in Santiago. After a furlough she returned to the academy in Temuco in 1961 to fill an emergency vacancy. She retired in January 1966 but continued to live in Chile, since she had no family in the U.S.

In August 1966 the Chilean government presented her the Bernardo O'Higgins medallion, an award given outstanding Chileans and to foreigners who demonstrate faithfulness to Chile in the tradition of its liberator.

She was a graduate of Winthrop College, Rock Hill, S.C., and attended Woman's Missionary Union Training School (later merged with Southern Baptist Theological Seminary), Louisville, Ky.

MARY CHARLOTTE ALEXANDER

Born Blanco, Tex., May 19, 1886

Died Austin, Tex., Oct. 6, 1972

Miss Mary Alexander, 86, emeritus Southern Baptist missionary to China and Hong Kong, died at her home in Austin, Tex., Oct. 6.

Her first overseas assignment after language study was at Pooi To Girls' Middle School, Canton, China; she was principal for 12 years and held other responsibilities. Moving to Shanghai in 1938, she served as secretary of the China Woman's Missionary Union, edited WMU literature, and led in work of the China Baptist Young People's Missionary Organization.



Interned by the Japanese early in

World War II, she was repatriated to the U.S. in 1943. In 1952, after China had fallen to the Communists, she transferred to Hong Kong, where she was general secretary of the Baptist Press, providing Christian literature for Chinese-speaking people. She also taught in the theological seminary and at Pooi To School in Hong Kong. She retired from active service in 1956.

She was a graduate of Baylor University, Waco, Tex., Woman's Missionary Union Training School, Louisville, Ky., and the University of Texas, Austin (M.A.). She also did graduate study at Columbia University, New York City. She was author of two books and co-author of a third. Survivors include two sisters.

LEMUEL CLEVELAND QUARLES

Born Henrico Co., Va., Nov. 1, 1885

Died Henrico Co., Va., Oct. 27, 1972

L. Cleveland Quarles, emeritus missionary to South America, died at his home in greater Richmond, Va., Oct. 27. He would have been 87 on Nov. 1.

Appointed in 1910, Quarles and his first wife, the late Jennie Saunders Quarles, first studied language in Buenos Aires and then went to Montevideo, Uruguay, where his brother, the late James C. Quarles, and his wife had begun Baptist missionary work a short time earlier. The L. C. Quarles family



remained the only Southern Baptist missionaries in Uruguay for several years after his brother and family returned to Argentina in 1918.

In Montevideo Mr. and Mrs. Quarles worked with First Baptist Church and several missions and helped begin Baptist work in the interior of the country. Quarles returned to Buenos Aires in 1929, where he taught in the Baptist theological seminary and was school business manager, and he and his wife were houseparents for out-of-town students.

Quarles wrote and translated hymns and was an early developer of church music in South America.

His first wife died in 1955, five years after the couple retired from active missionary service. In 1959 he married Clara Hagler Freeman, another missionary to Argentina. They began Spanish-language worship services for Cuban refugees and other Spanish-speaking people in Richmond in 1961.

Quarles was a graduate of the University of Richmond and Southern Baptist Theological Seminary, Louisville, Ky. He is survived by his widow, Clara, and a daughter, Mrs. Louise Culotta, of Richmond.

NEWS

News Director Named

The new director of the European Baptist Press Service, effective January 1, will be John M. Wilkes, a Southern Baptist missionary to France since 1965. His appointment was announced by C. Ronald Goulding, secretary-treasurer of the European Baptist Federation (EBF), which sponsors the news service.

Wilkes will succeed Miss Ione Gray, international writer and editor for the Southern Baptist Foreign Mission Board, who has filled the position on an interim basis since June 1971. She will return to her position with the Board in Richmond, Virginia, near the end of December.

During the EBF council meeting in Yugoslavia recently, Andrew D. MacRae, then president, expressed appreciation for the "dedicated and outstanding work" of Miss Gray.

Australian Aid Asked

Simon H. Sircar, president of the Bangladesh Baptist Union, has appealed to Australian Baptists for at least 12 missionary couples for service in Bangladesh, a land of about 75 million people. Sircar visited congregations throughout Australia at the invitation of the Australian Baptist Missionary Society. His visit during October and November coincided with the 90th anniversary of the beginning of Baptist work by Australian Baptists in what was formerly East Pakistan.

Sircar for more than ten years has maintained close ties with Southern Baptist missionaries, whose mission in Bangladesh is currently composed of eight couples.

Scholarship Awarded

The first recipient of the Thelma Olney Kite nursing scholarship at William Jewell College, Liberty, Missouri, is Miss Patricia E. Farmer, a sophomore. The scholarship was established by Billy O. Kite in memory of his first wife, a nurse, who died in an automobile accident in October 1970 in Zambia, where the Kites were serving as missionaries.

Depth Study Puts Emphasis on Missionaries

Emphasis was placed on missionaries rather than money and on the quality rather than the quantity of missionaries in the report of the Latin America Church Development Depth Study Committee filed with the Foreign Mission Board in October. The seven-page report summarized the fuller, 132-page report presented to Board administrative officials.

The "overwhelming viewpoint" of Latin American Baptists is that more missionaries are needed, stated the committee. But the "kind and quality of missionaries sent," not the number, is the principal factor in an increasing missionary force, they added. "These missionaries should go only with the assurance of divine calling to the place of assignment," the report declared.

The Latin American situation today calls for missionaries who will specialize in establishment and development of local congregations, and "who will do the work of evangelism as well as recommend it to others," noted the committee. "Future missionaries will have to be increasingly flexible about their place of service and be willing to respond to places of pressing opportunities," the report went on.

"The committee questions the attitude found among some missionaries and nationals that insists on providing the present mission force with adequate funds before sending out more missionaries. The missionary, with his redemptive experience in Christ, is the key resource for missions."

During the four years of study the committee interviewed 1,222 persons, received and tabulated 1,198 questionnaires, and spent 32 man-months in on-the-field research. Separate reports were prepared on Baptist work in 13 countries: Argentina, Brazil, Chile, Colombia, Costa Rica, Ecuador, Guatemala, Honduras, Mexico, Paraguay, Peru, Uruguay, and Venezuela. Separate reports were made on Brazil's three administrative areas. Committee members were Chairman A. Clark Scanlon, William W. Graves, Donald R. Kammerdiener, James P. Kirk, Alan P. Neely, and Vance O. Vernon. (See "Searching for Answers in Latin America," Aug., p. 7.)

The committee reported vast strides in Latin America, but said they "do not believe that the results thus far achieved are equal to the opportunities that have been presented." Among negative factors affecting Baptist church growth in Latin America, the report cited secularism, the practice of concubinage, lack of transportation and the isolation of some communities from hearing the gospel, and the exodus of pastors to the U.S. and other countries.

The committee found that Baptists as a denomination are growing in Latin America but at varying rates in different areas. Based on the percentage of missionaries, Pentecostals have shown the greatest increase over the past 25 years.

Charting Baptist growth in the 13 countries, the report showed 1,221 churches with 114,443 members in 1950 and 3,177 churches with 389,606 members in 1971. The number of missionaries assigned to those countries grew from 274 to 770 in the 21-year period.

New Members of Foreign Mission Board

Presented here are Foreign Mission Board members elected this year. Given with each name is the state convention the member represents and the year his present term expires.



Ira Craft
S. Carolina 1976



John W. Goodwin
Missouri 1976



Mrs. Thomas C.
Womble, Jr.
N. Carolina 1976

. . . Missions Update

Visas have been granted three Southern Baptist missionary couples by the government of MALAYSIA after a long period of waiting and uncertainty, R. KEITH PARKS, secretary for Southeast Asia, told the Foreign Mission Board in November. Two of the couples were already assigned to Malaysia and have been allowed to reenter following an absence from the country. The third couple are recent appointees. . . . Missionaries in the PHILIPPINES have reported they are encouraged by the changes taking place there under martial law, Parks told the Board. The missionaries find their work enhanced by the new social stability in the Philippines, he reported.

The mid-1972 estimate of world population stood at 3,782,000,000, according to the World Population Data Sheet covering 160 countries, released by the Population Reference Bureau, Inc. . . . Messengers from 26 churches organized the Baptist Convention of ECUADOR in a meeting in GUAYAQUIL. Named president was ALBERTO LOPEZ, pastor of Guayaquil's First Baptist Church.

Now available to missionary families on furlough are 93 furnished houses, according to a report of the Department of Promotion and Furlough Ministries to the Foreign Mission Board in November. Of the houses, 14 are located on or near college campuses, providing missionaries opportunities for teaching and student contact. Another 49 churches are considering the possibility of making houses available to furloughing missionaries. Department Secretary SAMUEL A. DEBORD said a variety of plans were being developed "to enlarge the scope of opportunities for furloughing missionaries to speak to people."

To become field representative for EAST ASIA, beginning Jan. 1, is GEORGE H. HAYS, missionary to JAPAN for 24 years. In the post, to which the Foreign Mission Board elected him in October, Hays will provide a personal link between the Board and its approximately 365 missionaries in JAPAN, OKINAWA, SOUTH KOREA, TAIWAN, HONG KONG, and MACAO. He will be the 11th FMB field representative.

Dugith, Baptist art gallery in TEL AVIV, ISRAEL, was cited by Art Critic SARAH BREITBERG as "a gallery which has been continually discovering new talents." Writing in the Hebrew newspaper Davar, the critic pointed to Dugith as "an example of a gallery which shows knowledge, a discerning selectivity, and a definite artistic line." Since its opening in 1956, Dugith has exhibited works of contemporary Israeli artists, several of whom later became widely known. Missionary CHANDLER LANIER, Dugith director, said MRS. MICHAL LEVY, gallery manager, is keenly aware of trends in Israeli art circles.

After pleading guilty to the murder of the son of Southern Baptist missionaries, two 17-year-old males were each sentenced in DADEVILLE, ALA., to 30 years imprisonment. The pair were charged with the robbery and murder of TOM C. HOLLINGSWORTH II, only child of MR. and MRS. TOM C. HOLLINGSWORTH, missionaries to ARGENTINA for 22 years. A seminary student in Texas, young Hollingsworth was killed in late June while selling Bibles in Alabama to raise funds for schooling.

During the first part of a one-month, Baptist-sponsored tour JAMES B. IRWIN, former astronaut, had interviews with Prime Minister KAKUEI TANAKA in JAPAN, President CHUNG HEE PARK in SOUTH KOREA, and President NGUYEN VAN THIEU in SOUTH VIETNAM. He also met MADAME CHIANG KAI-SHEK in TAIWAN. In the meetings he presented moon trip mementos and offered his Christian testimony. He has been interviewed frequently by the press and has spoken to numerous gatherings. He also visited HONG KONG and was to appear in the PHILIPPINES, INDONESIA, AUSTRALIA, and NEW ZEALAND on the trip.

Five new missionaries were appointed and a missionary associate couple were employed by the Foreign Mission Board in November. As of Nov. 7, the overseas missionary personnel of Southern Baptists totaled 2,512. The new missionary associates are the JERRELL R. BALLARDS, assigned to COLOMBIA. He will be the first Southern Baptist missionary prosthetist, specialist in artificial limbs.

New Resources Officer

WE WELCOME to the Foreign Mission Board's administrative staff Wilbur N. Todd, elected in October at the Board's annual meeting. He began his duties November 1 as associate secretary for resources and services. He comes to his new position from the general accounting section of the Board treasurer's office, a position he has held since August 1969. For the preceding five years he was business manager of Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.

Within the organization of the Board's Mission Support Division, resources and services is one of three units in the Department of Missionary Education. This unit is one of two created earlier this year as the Board reorganized the section long known as audio-visuals, directed by Fon H. Scofield, Jr. The other new unit is program and product development, directed by Scofield. The third unit in the department is publications, directed by G. Norman Price.



Wilbur N. Todd

The Department of Missionary Education, of which Dr. Eugene Hill is secretary (director), and the Department of Missionary Personnel,

Louis Cobbs, secretary, comprise the major part of the Board's Mission Support Division, headed by Jesse C. Fletcher.

Todd's section is responsible for housing picture and sound resources, the Board's research library, and technical services such as photography and recording.

A Yadkinville, North Carolina, native, Todd was graduated from Wake Forest College and the University of North Carolina with degrees in history and business administration, and from Southeastern Seminary with a bachelor of divinity degree. He, his wife and their four children live at 11405 Brendonridge Lane and are members of Richmond's First Baptist Church.

The editorial and production staff of THE COMMISSION have a close and continuing working relationship with Todd and his staff. Therefore, the welcome we extend to him has a personal meaning beyond our formal introduction of him and his new office.

Per Capita View

STATISTICS PRINTED in the 1972 *Southern Baptist Convention Annual* reveal that Southern Baptist churches had a combined total membership of 11,826,463, as of the reporting date for that compilation.

If every person included in that figure were to share equally with all the others in funding the Foreign Mission Board's 1973 budget, what would be his part?

The daily amount would average less than one cent. By decimal point figuring this amounts to 6.3 cents a week and

slightly less than 27½ cents a month. For an entire year the total per capita amount is \$3.29.

Per capita calculations are projected on the basis of equal participation on the part of every man, woman, and child. Unfortunately, some persons in that grand total of church membership are unaccounted for, and there are others who are just on the fringe of "countable" involvement, providing little or no financial support for their churches and the denominational causes.

According to the 1972 *World Almanac*, the per capita income for the southeastern and southwestern states was \$3,338 in 1970. Let us be reminded that "per capita" here also includes every man, woman, and child. No doubt there are many Southern Baptist churches that have members whose income is below the per capita figure for the southern tier of states. They are few, however, when compared to the number of persons whose income is at, or above, the per capita level.

In light of the figures we can safely conclude that if the average income of Southern Baptists were the same as the reported per capita amount, the Foreign Mission Board's budget for 1973 calls for less than 1 percent, or one-tenth of a tithe. Stated another way, it means that the Board's budget for 1973 (\$38,891,996.43) is much too small. Southern Baptists will be providing, on a per capita projection, 1 percent of their income for reaching other nations with the gospel of Jesus Christ, while keeping 90 percent of their tithe for U.S., state, and local use.

All calculations thus far mentioned are based on averages and per capita statistics. Many persons support their churches and denominational causes with a tithe or more. And they are the ones more likely to insist that their church budgets be well balanced between local causes and world missions. With biblical stewardship and sound financial planning at the local church level they demonstrate the kind of commitment needed for fulfilling our Lord's Great Commission.

As individual persons and churches develop the grace of liberality and commit themselves more fully to mission support through the Cooperative Program, so will the Foreign Mission Board be able to fulfill the task committed to it by the Southern Baptist Convention.

What a year 1973 could be for foreign missions if the Board were to receive as much as \$3.50 per capita from all Southern Baptists! This would be 21 cents more than \$3.29 that the Board's budget will require during the forthcoming year. Those 21 cents added to the per capita rate would provide approximately an additional \$2,500,000. Even then the Board would be enabled to meet little more than half of the urgent needs for the year that cannot be met through the adopted budget.

Let us Southern Baptists start feeling the urge to pat ourselves on the back for an accumulated sum the size of the Foreign Mission Board's new budget, let us take stock of our potential. We are many with much. Our compassion for a lost world should be questioned. Are we convinced that our world, without the reconciling grace of God in Christ Jesus, is really lost?

THE Commission

Index To Volume XXXV

(For the year 1972)

Index material has been classified under three headings: by author, by country and area, and by topic. A concluding index lists departments.

Articles that appeared in certain departments of the magazine are identified by an initial in parentheses after the entry: (e) items in Epistles section; (n) items in News section; (u) items in Missions Update section. Inside front cover is designated "I," inside back cover "II."

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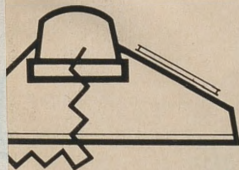
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COVER: Scene in Laos. Watercolor by Inta Namthavongsouk, the first Christian convert resulting from Southern Baptist witness in Laos. Articles on Laos begin inside front cover.

Credits: Photos—Kenneth R. Lawson, 2. Gerald S. Harvey, 5-11, 20 (1), 21-22, 25 (bottom), 28-29, Morris J. Wright, 19. Bob Harper, 20 (1), 24 (top), 25 (top), 26 (left), 27 (left), 28. Fon H. Scofield, Jr., 20 (1), 24 (bottom), 34 (bottom). Franklin T. Fowler, 26 (right), James B. Slack, 30 (right), W. Robert Hart, 30 (top). Art—Ed F. Paxton, 3. Bob Harper, 31. Map—Burriel W. Perry, 8.



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.

MEMBER EPA

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WEEK OF PRAYER
FOR FOREIGN MISSIONS

December 3-10, 1972

Theme:
ASK OF ME...

*"Ask of me, and I will make the
nations your heritage, and the ends
of the earth your possession."*

Psalm 2:8 RSV