

TC
The
COMMISSION

MAY '73

Southern Baptist Foreign Missions Journal

French Baptists Today

By Leland Webb

ANOTHER covey of American tourists, mainly Baptists, were viewing Paris, this group led by the pastor of a Baptist church of substantial size in the U.S. Come Sunday, however, they attended a Catholic cathedral, instead of worshiping with fellow Baptists. Explained the tour leader, "There are no Baptists in France."

He was uninformed and incorrect. There may not be large numbers of Baptists, but there are affiliated with the French Baptist Federation more than 2,300 in almost 50 churches with nearly 40 other mission points. And they carry on a many-sided program.

"French Baptists have a burden for the evangelization of their nation," declares John M. Wilkes, Southern Baptist fraternal representative to the federation. "Their leaders comment that the time has never before been so right nor so open for the preaching of the gospel here in France."

The most recent annual report shows 114 baptisms—a ratio of one baptism for every 20.5 members.

Consider Point du Jour ("Break of Day") Baptist Church in Paris, which has just built a new worship





Left: Man reading on beach at Nice. Above: Child in Paris.

Facing page, top: Likely the most famous Parisian landmark, the tower designed by the French engineer and bridge builder, Alexandre Gustave Eiffel, for 1889 Paris exhibition. Bottom: On top floor balcony of new worship center and youth residence of Point de Jour Baptist Church, Paris, Pastor Jules Thobois (l) and Missionary John Wilkes talk.



Left: Artist captures a scene in the garden at the palace of Louis XIV in Versailles. Above: Youths hitch a ride in Paris.



People stroll
along the
tree-lined
*Parc-du
Champ
de Mars* near
Eiffel Tower.



center and youth residence. Since the new building occupies the site of the old one, during construction the congregation assembled in almost the opposite corner of Paris. While the church met away from its home neighborhood, it recorded at least 24 baptisms.

Moving back to its home location and new quarters, the church is continuing a mission at the interim meeting site. The mission houses a coffee bar and youth outreach program, in which Pastor Jules Thobois' son has a leading role.

The church's new building is a unique combination. The seven-story structure includes the pastor's apartment on the top floor and worship facilities below ground level. In between, the building also provides residence space for 55 students, this aspect being aided by a government loan, because of the scarcity of such housing space in the city. In addition, the two lower floors will be used during the week for serving lunch at moderate cost for about 200

persons working in the area.

(One unusual feature is the baptistry, designed with a partition running lengthwise. When Wilkes, for the benefit of this visitor, asked the reason, Pastor Thobois explained that only one side of the baptistry will be filled with water; the pastor will stand on the dry side and lean over to baptize candidates, thus keeping dry without special apparel.)

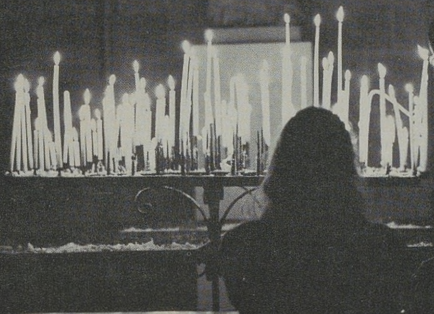
Consider Avenue du Maine Baptist Church, the largest Baptist church affiliated with the French Baptist Federation. From this church on Easter Sunday 1972 the service was telecast through facilities of the French National Office for Radio/Television. Although all French broadcast time is apportioned through the state system, Baptists occasionally receive radio and television time. This particular service was shown live to all of French-speaking Europe.

Broadcasting is one way Southern Baptist fraternal representatives assist the Baptist

federation. A recording studio was recently installed at Massy with financial help from the Foreign Mission Board. A weekly, quarter-hour radio program, "*Au Rythme de la Vie*" ("In the Tempo of Life"), has been broadcast the past two years over facilities of Trans-World Radio, Monte Carlo. Beginning in February, the program was expanded to 30 minutes and moved to an earlier time period. Pastor Jules Thobois, president of the Baptist federation's communications commission, serves as producer.

"The Foreign Mission Board has funded entirely the production and air-time costs of broadcasts for French Baptists," Wilkes points out. "However, Baptists in France will be cooperating more actively in this."

Wilkes, general secretary for the communications section, serves as the Baptist Mission's coordinator for the weekly broadcast. Beginning January 1, he also became director of the European Baptist Press Service, news agency of the



Candles glow
in Notre Dame
Cathedral.

European Baptist Federation. The news service office was transferred to Paris from Rüschlikon, Switzerland.

Before leaving Avenue du Maine Church, the varied activities of Pastor Andre Thobois (brother of Jules) should be noted. Besides numerous other responsibilities, he is president of the French Baptist Federation, professor of pastoral ministries at the French Baptist pastor's school, and editor-in-chief for the French edition of *Decision* magazine. He also edits *Croire et Servir* ("Believe and Serve"), a monthly paper for general evangelical circulation, which carries local church news in a bulletin-type insert for Baptists and other church groups.

The pastor's school, located at Massy, as of May 2 is to have six pastoral candidates enrolled. Two other new pastors are now taking in-service training.

Consider the Vitry-sur-Seine Baptist congregation, where a new building is under construction. This is a mission post of *Mission Intérieure Baptiste* ("Baptist Interior Mission"), an arm of the federation, which is underwriting building costs.

This mission congregation has within it a language-mission project, for a group of Portuguese-speaking families now attend. One Portuguese family, who had immigrated to France for work

opportunities, began attending, and others followed.

"Witness among language and minority groups was expanded by insertion of a service in Chinese into the program of Paris' rue de Lille Church," Wilkes notes in his recent annual report. "Several Spanish-speaking groups and Portuguese-language groups are sponsored in French Baptist churches. German-language services are also held, and two Baptist pastors give part-time to work among French-speaking Jews.

"Active evangelization of France's gypsy population is aided by several churches. And the Foreign Mission Board partially supports the ministry of J. Hodoroaba in his production of several evangelistic radio programs each week for broadcast into Romania. This pastor also serves Romanians living in the Paris area, who meet in the same building as the rue de Lille Church."

The rue de Lille Church is also site for the Koinonia coffeehouse ministry carried on by Mr. and Mrs. Roy W. Fewell, missionary journeymen (see page 8). "Here the Fewells minister in a climate of fellowship, discussion, and idea exchange among French and foreign students and youth," notes Wilkes.

Consider the Baptist Interior Mission's post at Narbonne, where the pastor is a Cuban who arrived

in France as a refugee in 1966. The congregation has been meeting in a small garage at the pastor's rented residence. Now he has arranged for a larger home with a spacious living room, which has become the mission's meeting place.

"At the same time," says Wilkes, "this post has assumed responsibility for a previously existing work at nearby Béziers and is developing a Christian campsite for the southwest area of France, plus having opened a student work in Perpignan!"

The Baptist Interior Mission office is also looking into possibilities of starting new outreach efforts in other Paris suburbs and in other cities, including Bordeaux, Angoulême, Limoges, and Le Havre.

To offer a composite picture of Baptists in France, several other ministries should be noted. The Baptist publications society, directed by Henri Vincent, operates a book store and publishes and distributes literature. Vincent serves as editor of a bimonthly publication, *Témoignage* ("Witness").

The Baptist federation operates children's homes at Pierrefonds and Trémel. Baptists have a retirement home at Pierrefonds, and Wilkes reports that other sites are being considered. Each summer sees Baptist camps for children and youth conducted in several locations.



Were American tourists or other English-speaking people to be in Paris any Sunday evening, they could worship in English at a Baptist-sponsored service in a salon at the Hôtel Méridien, described by Wilkes in 1972 as "the newest and largest international class hotel in Paris."

Begun last October, the services are sponsored by the English-language Emmanuel Baptist Church, where Missionary Hal B. Lee, Jr. is pastor. Last December the hotel provided the church a section of the reception lobby for a Christmas display.

Lee has been assigned to Paris since 1963, when he came to

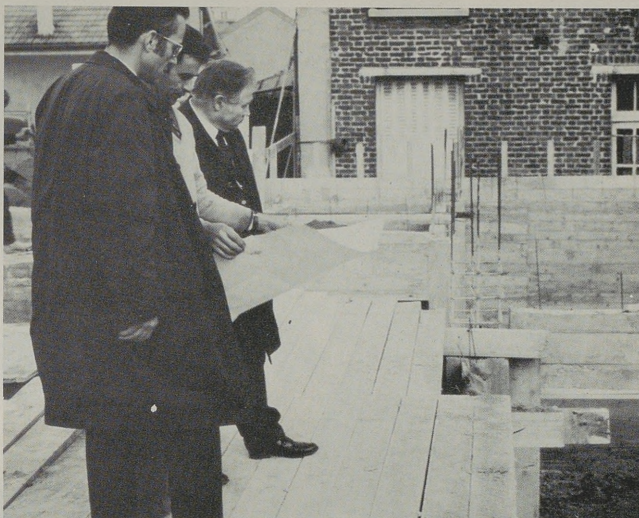
minister to the English-language population, then bolstered by American military personnel stationed there. Emmanuel Church is the only English-language Baptist church remaining in France of several which were formed before the departure in 1967 of the North Atlantic Treaty Organization (NATO) military headquarters.

Emmanuel became sponsor of the first English-language Baptist mission in Belgium. Former members of Emmanuel who were transferred to Belgium asked the Paris congregation to be sponsor of a mission at Casteau, Belgium. The mission has since become a church.

Escorting this visitor on the Métro system to Emmanuel Church, Lee, in a moment of reflection, provided a glimpse into the peculiar kind of determination this setting demands.

"In a pioneer situation like this," he mused softly against the roar of the subway, "you know there is a need for investing more than several terms of service, and even an entire career. These are just the foundation for generations of missionaries whom we hope will follow."

Lee's involvement in English-language ministry carries with it tangential involvements, such as assisting American tourists who do



At site for the new Baptist church building in Vitry-sur-Seine, Missionary Hal B. Lee, Jr. (l), and Pastor Georges Bonneau (r) check progress with the foreman.

not know where else to turn when problems arise. "The longer we are here, the more people know of us and call on us for things not directly related to mission work," Lee notes. "But we cannot turn them down when they call on us for help."

Emmanuel Church is reached first by subway, followed by a short bus ride, and finally a little walk. One of the most persistent problems for Parisians is the immense area of the sprawling metropolis and the resulting transportation difficulties. Were it not for the efficient Métro system—the network of interlocking subway lines, express trains, and street buses—

the problem of getting from one place to another might overwhelm everyone in the city.

Emmanuel Church occupies what was once a carpenter's home and workshop, purchased by the Baptist Mission in 1965. Members assisted with remodeling, and the resulting quarters are attractive and efficient.

This particular Friday was family film night, with motion pictures preceded by a covered-dish supper. The atmosphere, setting, and food would be familiar to a visitor from almost any Southern Baptist congregation in the U.S. The visitor, however, would probably find the membership at Emmanuel considerably more international than at home. Among the diners this night were an Air Force sergeant attached to the U.S. Embassy; a New Zealander who works with UNESCO publications; a music professor from a Southern Baptist seminary in the U.S., studying in Paris during sabbatical; and a career diplomat and his wife from the South African Embassy.

Making up most of the congregation are business people, embassy personnel, and missionaries from other evangelical mission boards. For these and others, Emmanuel Church provides a

familiar pattern of worship, a gathering place where English is spoken, and a warm fellowship of Christian concern among internationals in a foreign setting.

Although membership is now mainly civilian, "There is as much turnover as there was with military personnel, and it is more unpredictable," says Lee. "Civilians are less sure of how long they will be here, while men in the military service had definite tours of duty."

Besides the regular church program, Lee also leads home fellowship Bible studies, which meet in the homes of members on a revolving basis.

To sum up, there are, indeed, Baptists in France. They are hard at work. And they could use reinforcements—spiritual, financial, and in personnel.

"There is a place," says Wilkes, "for additional personnel, particularly for those who, rather than 'bringing the gospel,' will come and take their place beside their French Baptist brothers in Christ to share in the spreading of the good news; those who, rather than 'leading the battle,' will march shoulder to shoulder with these seasoned French Baptist veterans to their hard-earned victory.

"This way, too, is mission." TC



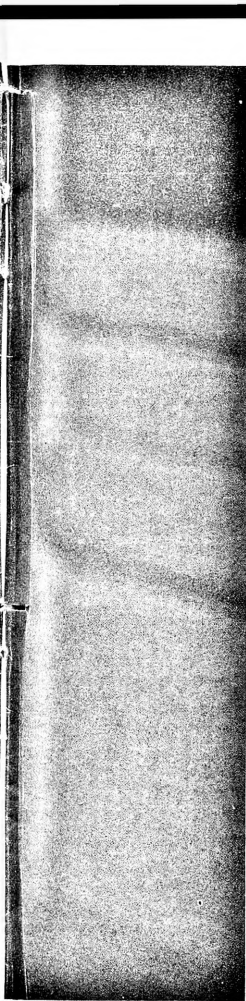
WITH A PERSONAL TOUCH

BY LELAND WEBB

THE PROBLEM facing Baptist women's work sounds familiar enough: since most of the women now work outside the home, it is difficult to encourage them to attend meetings and thus to remain involved in the work. Yet the setting is not Charleston or Atlanta or Dallas. It is Paris, France.

"Ninety percent of the women in this church have jobs. We used to have women's meetings in the afternoon, but things are different now. This year's (1972) Week of Prayer will have meetings only in the evening."

THE COMMISSION



Mrs. Bonneau
at her home
in Paris.

women in Baptist churches throughout France. One day last fall, seated in the dining room of the pastor's apartment on the top floor of the church building, she told of some of those activities. Meanwhile, as a gracious hostess, she served her guests cookies and hot tea.

These particular quarters will be home for the Bonneau family only a while longer; just outside the back door a new church building, with an apartment for the pastor, is going up. Mrs. Bonneau needed no translator to converse with her American visitor, for English is her native tongue—she was born on Jersey in the Channel Islands. She has lived in France some 17 years.

On a year-round basis, Mrs. Bonneau noted, women's groups in the various Baptist congregations send letters and parcels to the missionaries of the French Baptist Federation serving in Cameroun, a French-language nation of central Africa; they are sponsored by the European Baptist Missionary Society. But most of the women's ministries are on a more personal basis.

Part of that personal touch relates to the children's homes of the French Baptist Federation. Among members of the Baptist Women's Union, some accept the responsibility of being "godmothers"—a woman will be assigned one particular child. She then writes him regularly, sends an occasional gift, and perhaps invites the child to her home on holiday. Often when the youth leaves the children's home, at age 16, the "godmother" maintains contact, offering encouragement and a measure of personal interest.

Mrs. Bonneau herself has had a "godson" since he was five years old. He is now a teen-ager. (The Bonneau family includes a teen-age son, Pierre.)

On the other end of the age scale, some of the Baptist women carry on a similar ministry to residents of a retirement home.

Each woman accepts one resident's name, writes to that person regularly, occasionally visits the home, and sometimes takes the elderly resident on outings.

The women's group at the Vitry-sur-Seine congregation sends birthday cards to the elderly. Elsewhere, the Baptist women's group at the church in Chauny, in northern France, has become involved in distributing meals to elderly persons at a central gathering place. The meals are furnished by the community, so the women may not distribute church literature. But, as Mrs. Bonneau points out, their very presence in assisting the retired people is an important ministry.

In enlisting participants at Vitry-sur-Seine, Mrs. Bonneau has sent a letter to the church women, suggesting possible mission actions and asking them to check those in which they might take part—such as visiting the sick or sending missionary parcels.

A kind of mission group exists in the church itself, for a number of Portuguese-speaking families who have come to France seeking work opportunities have begun attending.

On this particular October day, Mrs. Bonneau was concerned with preparation for the World Day of Prayer. But the joint prayer efforts of Baptist women in France are not limited to a single day. About five years ago, in recognition of the need for unified prayer, the women designated every Monday a prayer day. Now Baptist women in France each Monday pray individually in their homes for both group and individual needs that have been shared. The continuing theme, appropriately, is "Bear ye one another's burdens."

Like Baptist women in many locations, women in France face changing times and events that gnaw away at available time. But with the leadership of Mrs. Bonneau and of other women like her, they are finding ways to keep involvement alive and growing. **TC**

Speaking is Mrs. Georges Bonneau, the charming wife of the pastor of a Baptist congregation in Vitry-sur-Seine, in suburban Paris. She is in her second year as president of the Baptist Women's Union of France.

"The main goal: each woman's group tries to help in the local church," Mrs. Bonneau points out. "Each group carries on various activities."

Discovering those activities and enlisting women's interest in carrying them out becomes Mrs. Bonneau's task and concern, not only for her local church but for



Street scene in Paris.

Roy and Sheila Fewell are Southern Baptist missionary journeymen serving as international student workers in Paris, France. They began their work there in August 1971 and will complete their two-year term of service in June this year. This article describes briefly the environment in which they work, their method of operation, and the results they have seen to date.

LIVING among the students of Paris must be much like that fateful day on the tower of Babel, when one workman turned to another only to find that he was separated from him by an obstinate communications barrier. The communications barrier in Paris, however, is frequently much more complicated than a simple question of language.

Europe is relatively near the Middle East, Africa, and even the Orient, and the student community

that has gathered in Paris for nearly 800 years encompasses an inexhaustible intellectual curiosity. These factors combine to create a cultural, religious, and intellectual confrontation of proportions unimaginable to those of us who have experienced the relative cultural sameness of suburban America.

On an average day in Paris we are apt to be greeted in the early morning by our Swiss neighbors, lunch at noon with a Scot and a



Street scene in Paris.

Roy and Sheila Fewell are Southern Baptist missionary journeymen serving as international student workers in Paris, France. They began their work there in August 1971 and will complete their two-year term of service in June this year. This article describes briefly the environment in which they work, their method of operation, and the results they have seen to date.

LIVING among the students of Paris must be much like that fateful day on the tower of Babel, when one workman turned to another only to find that he was separated from him by an obstinate communications barrier. The communications barrier in Paris, however, is frequently much more complicated than a simple question of language.

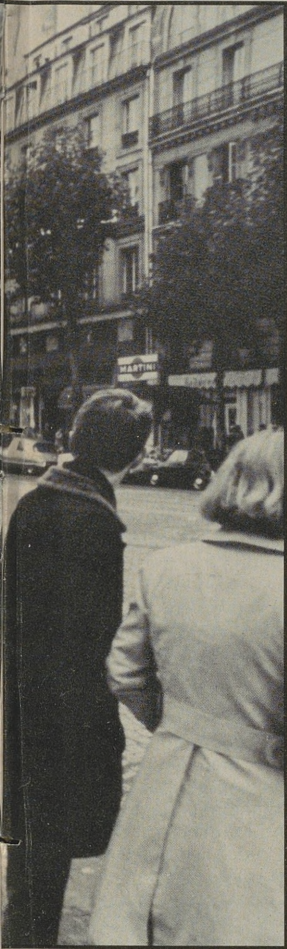
Europe is relatively near the Middle East, Africa, and even the Orient, and the student community

that has gathered in Paris for nearly 800 years encompasses an inexhaustible intellectual curiosity. These factors combine to create a cultural, religious, and intellectual confrontation of proportions unimaginable to those of us who have experienced the relative cultural sameness of suburban America.

On an average day in Paris we are apt to be greeted in the early morning by our Swiss neighbors, lunch at noon with a Scot and a

AMONG THE STUDENTS OF PARIS

BY ROY AND SHEILA FEWELL



Rumanian, have dinner with a Ghanaian, and receive a visit later in the evening from an Arab, an Italian, a Portuguese, a Chinese, or even an American.

An effort to bear a Christian witness in such an environment can be an exacting task. Each new acquaintance brings with him his own view of the world, his own set of preconceptions of us, and his own difficulties in life. The variety is infinite.

Our ministry has taken two

major directions: (1) our personal contacts with students whom we encounter in a variety of situations; (2) the organization of a coffee-house ministry.

The coffeehouse, *Le Koinonia*, was opened by a French Baptist church in cooperation with the Baptist Mission [organization of Southern Baptist fraternal representatives]. *Le Koinonia* represents an effort to present a Christian witness in an atmosphere more natural to the students than a church auditorium. It provides a place of personal encounter for young people of all creeds, both religious and irreligious, as well as a center of the fellowship for the nucleus of Christian students who make *Le Koinonia* more than simply another young people's group.

"One can see immediately that this coffeehouse is not like all the others," noted a young French nurse during her first visit. "There is a remarkable spirit of friendliness here."

Music is an important part of the coffeehouse ministry. We are assisted in the musical program by a talented guitarist-singer, Paul Sanders, a missionary for Conservative Baptists. For the Christian, group singing provides a time of praise and joy. For the non-

Christian, the singing can be anything from simply amusing to extremely provocative.

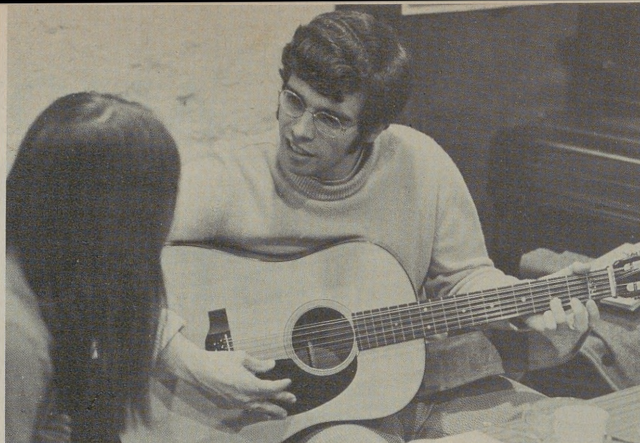
There are many requests for "Oh, Happy Day!" or "Put Your Hand in the Hand," not so much because their message is understood or appreciated, but because American pop music has become virtually universal. Another much appreciated song "*Je ne sais pas comme il le faut*," contains the following, particularly explicit, Christian message: "They nailed him to the cross; he said nothing; They pierced him, and still he said nothing."

One evening after this song had been sung, a Japanese student turned to ask, "Nailed whom? Pierced whom? What does this song mean? I really don't understand."

The principal activity of any coffeehouse ministry comes as the consequence of such poignant questions. It is in this time of détente, when equals meet in relaxed dialogue about the identity of Jesus Christ, that growth comes, often as much for the Christian as for the inquirer.

"Sure I see a need of a personal relationship with Christ. I accept that, but I don't see the need to leave the church [meaning 'the Roman Catholic Church'] because of it. I received my education

Paul Sanders, Conservative Baptist missionary, discusses his music with Swiss music student at Baptist coffeehouse.



from the nuns. They were always very kind to me, and the mass means even more to me now that I have a personal relationship with Christ."—French student in architecture.

"No, being saved myself is not principal for me! If your God of love exists, why does he permit all the suffering I see in the world?"—French student in biology.

"I'm not a student in the conventional sense of the word. I'm trying to study the meaning of life. . . . My method is to go about experiencing truth, wherever I find it."—A German "from up around the Black Forest."

"I think a primary problem in the world today is too much liberty. What I'm looking for is a very strict church, which enforces rules of behavior on its members."—French student in physical therapy.

"If all these churches are supposed to follow the same Christ, why are there so many divisions among them? Can't you Christians even live in peace among yourselves?"—Portuguese student in design.

Those comments are but a sampling of a typical evening's conversation at *Le Koinonia*. Responses to problems posed by the students are rarely easy, but it is often as important to the student that we hear out his questions—that we not reject him because he dares to entertain such diabolical notions—as it is that we offer deftly planned responses.

By no means is our contact with students limited to the few dozen who frequent the coffeehouse. We maintain student status ourselves by taking practical language courses, as well as by auditing other courses at the University of Paris. This places us in contact with an ever-growing group of students and professors.

Students frequently ask us what brings us to Paris, a question that can easily open the door for frank discussion of our mission. This same question posed by our professors in language-study discussion groups has given us the opportunity to talk about the good news of Christ with both students and professors.

The presence of a Protestant missionary in their classes is not too startling to the language professors. Indeed, they train many missionaries for work in French-language areas of Africa, but they train considerably fewer whose mission goal is France. Reactions range from mild insult to amused curiosity.

A frequent outgrowth of our personal contact in the classroom is the ministry of hospitality. We have found that we can grow to understand better the individual needs of those we contact, and that they can have more confidence in the testimony we present, if our association is not limited to a few hours per week in the classroom, at the coffeehouse, or even in church. In the intimacy of our own home communication is made much easier. There we have the

privilege of sharing the love of our Lord with friends, rather than with a shapeless "target group" of international students.

We often ask ourselves what the fruits of our student ministry are. We hear much talk about the shock waves being generated by the "Jesus Revolution" in the United States, and we wonder if, perhaps, this movement has not bypassed France. Although we have found many students who will openly discuss the gospel, we have not seen a wholesale turning to Christ among the students of Paris.

We have encountered obstacles: the difficulty of maintaining contact with students who tend to be a transient population; the tenacious scientism and rationalism that characterize much of modern thought; the vastly differing conceptions of Christianity; the often overwhelming competition of all sorts of religious and political ideas for the hearts and minds of the students.

After 15 months of this ministry we can show results, although they may not be those we would have envisioned at the outset. We have been compelled to reach a deeper personal understanding of what sharing the gospel can mean. We have been led to express love for those we found unlovely. We have seen a stirring of interest in Christ's good news.

There is a world of hope in these results, for our own lives and for the lives of the inhabitants of Paris' famed Latin Quarter. **K**

THE MORNING of last December 27 a plane left Evansville, Indiana, carrying the Norman L. Coad family among its New York-bound passengers. Early that afternoon the Mike H. Keys, Jr., and the Alvin L. Garys, each with an infant son in tow, boarded a flight leaving Houston, Texas.

The three couples had been appointed missionaries a few months earlier. The Garys were assigned to Guadeloupe, in the Caribbean, and the Coads to Upper Volta and the Keys to Togo, in West Africa. After four months of missionary orientation in Georgia, they spent Christmas with their families—their last at home for several years.

The evening of the flight they met together for the first time since orientation in the Air France lounge of JFK Airport, prior to enplaning for Paris. A few hours and several thousand miles later they disembarked at Orly Airport and were met by members of the France Baptist Mission. Their journey was not finished, for a 150-mile automobile trip followed. And they will only reach their eventual destination—their countries of service—at the end of this year.

Shortly after midday on December 28, the families were introduced to the furnished apartments rented for them in Tours, France. This city

The author was appointed a fraternal representative to France in 1965. He was a language student at Tours 1966-67. He is now stationed in Paris.

ONE YEAR IN TOURS

By John M. Wilkes

of nearly 225,000 is their home for this year, while they study the French language at the Touraine Institute for Foreign Students.

So stated, it appears routine. But take a look at what went on before and after their arrival.

Long before leaving the States they prepared household goods for storage and delayed shipment to their assigned fields. They packed trunks of books, bedding, and other minimal items for use in Tours. They sent forms for visas, residence permits, course applications, and automobile purchase to France.

Within hours after reaching

Tours, the new arrivals had met their landlords, spent an interminable waiting period at the Commissariat of Police to establish their legal status, checked on final enrollment information at the institute, and visited a French food store.

Within a few days they had established bank accounts, completed purchase of automobiles, survived an epidemic of influenza—and watched police break into one of their apartments! That was the day after firemen had entered through the windows.

All this was almost routine procedure for such as the Keys, Garys, and Coads, who, as most Southern Baptist missionaries to Francophone (French-language) countries, begin their French studies in Tours, either in starting their missionary service or having transferred from another field.

Perhaps the break-in needs explanation. It was not routine, of course, but somewhat typical of the emergencies missionaries often face in the process of learning not only the language but also the cultural patterns of a land “adopted” often for just one year.

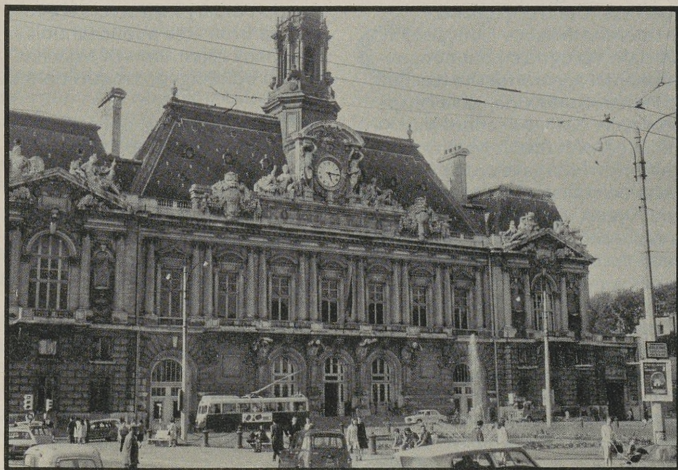
The new arrivals spent Saturday morning cleaning the third-floor apartment. The bidet, that uniquely French plumbing fixture in the bathroom, was used as a mop pan. In the afternoon the family joined the two other new couples for an excursion to a shopping center. Somehow the faucets had not been turned off, and the bidet overflowed.

When water began leaking through the ceiling of the apartment below, the people living there, finding no one at home upstairs, called in the fire department. An emergency crew broke through the windows, cleared the floors of several inches of water, and scattered sawdust everywhere to absorb the damp residue.

Imagine the surprise of the beginning language students as they arrived home with their groceries. They cleared and cleaned again and scooped up the wet sawdust. Finally they dropped exhausted into bed. The next morning they were to meet their fellow Baptists of Tours for the first time at church services.

On Sunday morning they couldn't get out of their apartment! The dampness had caused the doors

City Hall in Tours, France, where the language institute once met.





to swell shut. This time police were called. They broke in the doors to let the missionaries out.

In another incident a construction crew on a new building to adjoin the apartment of a missionary family drilled into the apartment, disrupting plumbing and causing some damage. This necessitated frantic calls to the building agent, insurance adjusters, and others.

Such persons usually do not understand English, and the missionary's school French has not progressed to the stage of coping adequately with the urgency of such situations. Thus, language students are thrown upon the mercy and good will of their French neighbors. In every case the neighbors have risen to the occasion with generous comprehension and helpfulness.

THE *Institut d'Etudes Françaises de Touraine* does not exist only for the training of missionaries. It is a public institution, forming part of the liberal arts division of the University of Poitiers. It is sponsored by the area Chamber of Commerce and offers the course of studies developed by the Alliance Française. Full support comes through tuition charged the 3,000 or more students who attend the courses each year.

More than 30 nationalities were represented among the student body in a recent semester. Students come to learn or improve their French, but often from diverse

motivations. Many are teachers of French. Some have been assigned by their governments to embassies in Francophone countries. Various commercial enterprises are represented. Students from Kuwait, for example, may be sent by oil interests. Communist parties in lands they govern, as well as in countries where they are trying to gain control, have sent some of their most brilliant students to Tours to learn French.

There are usually a number of missionaries from different denominations. Ordinarily they are several years older than the average student and years behind in starting to study French.

The institute dates from 1897, when a summer course in French was given by a high school teacher in Tours to a group sent by the Teachers' Guild of England.

Later the Alliance Française, the officially recognized but nongovernmental agency for the teaching of French worldwide, gave its approval. By 1915 the school was affiliated with the University of Poitiers, which gave credit for the vacation courses offered in July and August. A board of directors was chosen, and the school took the name *Institut de Touraine*. A lecture series was added to the grammar instruction. Beginning the next school term, courses were offered the year around, meeting in the wedding salon of Tours city hall.

The institute was forced to close during both World Wars I and II. It reopened in 1945 with 103 students.

Now it enrolls some 700 to 800 Americans each year. The next largest number usually come from Great Britain, then Germany. In recent years the number of applications has increased from such countries as Japan and Turkey; the number from China fluctuates.

Classes now meet in a former private mansion, bought by the city for the school in 1921 and located near the center of the city.

More than 30 professors compose the permanent teaching staff. Included are the resident director, R. Sableaux, and his wife, Madame Sableaux, as teacher of the *débutants* ("beginners") class, has endeared herself to almost all the 43 Southern Baptist missionaries who have studied at the institute.

During summer months and the Easter short courses, nearly 100 supplementary instructors are recruited from area public schools, and many classrooms of adjacent school buildings are requisitioned.

FOUR degrees, or levels, of instruction may be followed during a nine-month period, complemented by audio-visual laboratory work. Most Southern Baptist missionaries remain for 12 months. Thus they may repeat a degree if illness or other causes necessitate missing some classes. Or they may go into an advanced grammar or a literature section for their final trimester.

Preparations for transfer to their permanent field occupy many days during the last months in Tours.



Far left: While a student at the Touraine Language Institute, Missionary Dutton A. Bonnell, Jr., now in Dahomey, talks with fellow students during a class break. Center: A beginner's class at the institute. Left: Torterie Mansion, the institute's main building, stands in Square Groteville, a public park.

Missionaries must order shipment of household goods previously stored, arrange to ship personal effects brought to France, undergo physical checkups, make visa applications, and plan travel. These matters take time and may call for many trips to Paris. But the missionary discovers they also give increasing opportunity to make practical use of the language he has studied.

The Foreign Mission Board generally makes available a mission automobile for a family's use in Tours. Even for personal needs, transportation is indispensable, since, except for care of small children while parents are in class, domestic help is out of the question. It is too scarce and too expensive.

The automobile may be purchased on a tourist or student permit, so that payment of the very high tax and initial interior registration is not required. A tax is imposed when the car is licensed in the country to which the missionary is assigned, but by then the car is "used," and the charge is not so exorbitant as it would have been for a new car bought on the field.

At the close of the student's language study, the automobile must be prepared for shipment and driven to a port city.

The Peugeot automobile export division in Paris, through its representative, S. Kargayan, has been of immeasurable help in smoothing out the complicated and frequently changing rules for purchase and registration.

The "Touraine," the region surrounding its capital city, Tours, is beautiful. Here the writer Balzac claimed to find the most nearly perfect expression of the French language. The more than 300 castles built during the Middle Ages along the Loire River and its tributaries make the region a popular tourist center. Missionaries in Tours sometimes take one of the two free afternoons in the week's schedule to drive through the countryside and visit one or two of these imposing structures. Questions and answers with tour guides afford conversation practice.

The Touraine often is called "the garden of France." The temperate climate allows growing of a large variety of fruits and vegetables. Local markets abound with tempting choices according to season.

CHILDREN of missionaries attend French public schools.

In nearly every case the first days provide a sudden and severe shock, but this is usually very brief, and the child soon adjusts to the new system and finds friends among schoolmates and teachers. By the end of the family's stay, most children speak the language more fluently, even if less correctly, than their parents.

The Baptist congregation in Tours through the past ten years has welcomed missionaries warmly. The church is not large and is still considered an outpost of the Interior Mission Board of the French Baptist Federation. But it opens its

heart to the Baptist missionary families, nurtures them spiritually while they are in Tours, and follows with interest, prayers, and even a newsletter the missionary's work on the field.

Missionaries often have a part in the evangelistic outreach of the church. Several students from the institute have found Christ as Savior and have been baptized. They are now active witnesses for the gospel in their own countries.

It is usually in the Tours church that the missionary husband is afforded his first opportunity (or perhaps test) of preaching in French. The congregation's patience on such occasions is perhaps greater than its comprehension, but it does give the speaker its attention.

The Baptist Mission in France recently requested three additional couples for opening Baptist work in strategic urban centers in France. H. Cornell Goerner, Foreign Mission Board secretary for West Africa, has made an urgent appeal for personnel to respond to the readiness of additional fields on that continent. It appears that publications and other communications media in French are developing strength to aid in the thrust.

As Southern Baptists become more and more geared to French-language evangelism, expansion to lands where this beautiful tongue is officially used will call for continued and concentrated language study. In their own way, such facilities as the *Institut de Touraine* will help Baptists attain this goal. **TC**

THE FRANCOPHONE CHALLENGE

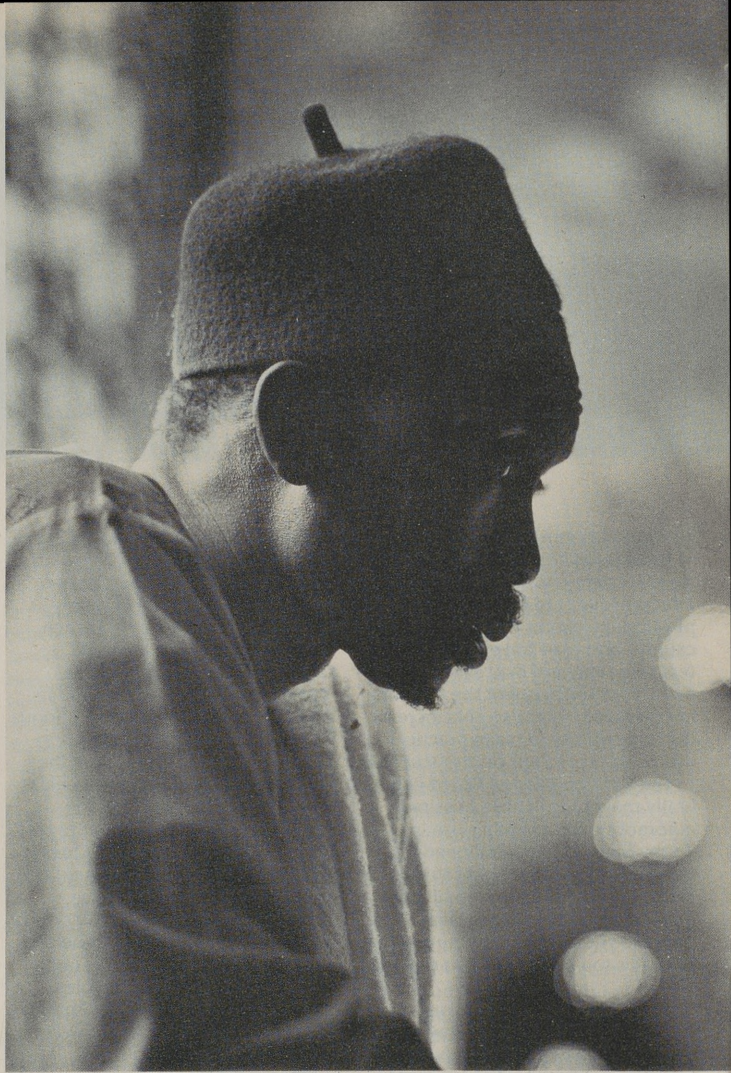
BY JOHN E. MILLS

THE FIRST WAVE of invading troops, after successfully establishing themselves ashore in precarious beachheads, sometimes find that, until reinforcements arrive, they are unable to take advantage of obvious opportunities for breakthrough and advance. In a similar way, Southern Baptist missionaries in five French-language nations in West Africa are looking urgently to Southern Baptists for more missionaries and greater support before opportunities are lost.

For a long time, comity agreements and preoccupation with other unmet needs kept Southern Baptist missionaries out of these former French colonies. Only after these nations achieved independence did it seem wise—or even possible—for the Foreign Mission Board to locate missionaries in the vast area that was formerly French West Africa.

Since the coming of independence to these nations, Southern Baptist entry has been made and a beachhead established in Togo (1964), the Ivory Coast (1966), Senegal (1969), Dahomey (1970), and Upper Volta (1971). Failure to enter any one of these would have

The author, appointed a missionary in 1947, served in Nigeria 1948-64, and then, after studying the French language in France, served in the Ivory Coast 1966-69, before becoming field representative for West Africa in 1969.



meant bypassing what appeared to be great opportunities and ignoring what seemed, to Foreign Mission Board secretaries and the missionaries involved, to be the clear leading of the Holy Spirit.

Today the door is open for entry into still others among these new nations, but entry is being deferred lest missionary forces be spread so thin that no real impact can be made anywhere.

For Southern Baptist missionaries already at work in these nations, the situation is critical. A part of the procedure of establishing a mis-

sion organization in a new country involves contacting government officials and influential national leaders. For entry to receive government approval, missionaries must share their objectives and plans. But if, after a reasonable time, there is no sign of implementation of those plans, no additions to the staff, and no beginning of intended projects, local leaders sometimes conclude that the missionaries do not deserve cooperation and help.

Those first impressions on the government can determine for years

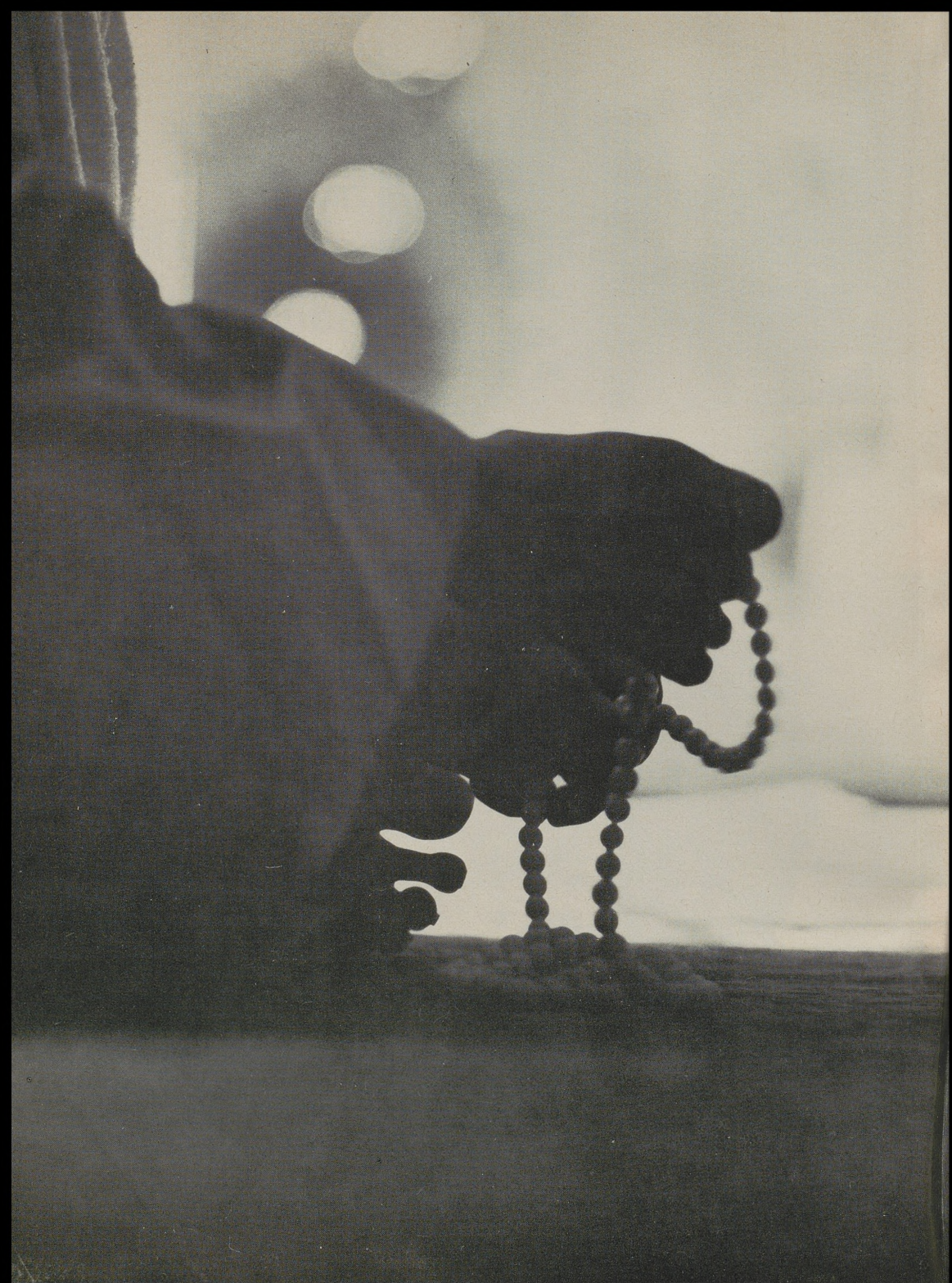


Facing page: Man prays at mosque in Dakar, Senegal. Left: In Ouagadougou, capital of Upper Volta, merchant sells salt in marketplace. Below, left: Girl in Togo fishing village. Below: Woman in Cotonou, Dahomey.

'I was impressed with how much is being done by so few.'



Photography by
Gerald S. Harvey



to come how missionaries will be received, how easy it will be to secure sites for church buildings or institutions—in short, how difficult or easy the future may be. In the first of the French-language African nations entered, the situation is now acute. For the others it will soon become acute.

Along with H. Cornell Goerner, Foreign Mission Board secretary for West Africa, I shared in the most recent Francophone Conference, an annual meeting of missionaries assigned to the French-language African countries. At these conferences efforts are made to take a good, hard look at each country represented, to evaluate what is now being done, to determine the stage of development in each field, and to state needs for the immediate future.

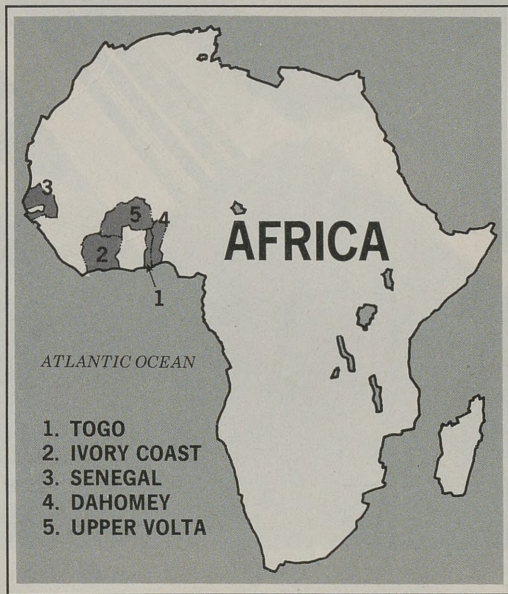
Such a meeting is practical because of the many similarities among the fields. The similarities allow some things to be done best together, thus improving efficiency, avoiding duplication of effort, and effecting a considerable saving in personnel and money. Attention was given to publication projects, to leadership training plans, and to the sharing of information about what approaches are proving successful.

I was impressed with how much is being done by so few. It was impossible for me not to be excited by the promise of the future.

In spite of similarities between the countries, however, since I have participated in surveys in four of the five nations, I know how varied and distinct is each field, and how differently the work of Baptists is being developed.

In Togo, where village or rural life is the rule outside of the capital city of Lomé, Baptists have experienced considerable progress since entry in 1964. With only three missionary couples, assisted by two missionary journeymen, Baptist work has been opened in Lomé and the surrounding area and in Sokode, 220 miles north, a town surrounded by villages.

There are now three organized churches, twelve preaching stations, and other places where services are held on an irregular schedule. The Morris G. Pruitts began work





Weaver in Senegal.

in Sokode only last year. They established a mission center with a busy schedule of weekday activities and Sunday services that are meeting a heartening response.

In Lomé a new pastor's school has been opened under direction of Missionary Billy L. Bullington. There are six full-time students, including one from the Ivory Coast, and ten students are attending night

classes. These students lead in developing churches in nearby villages. This ministry, together with the work done in the Lomé churches, led by Missionary G. Clayton Bond, resulted in about 140 baptisms last year, with that many more persons now preparing for baptism.

Conditions throughout Togo lead one to believe that equally prom-

ising results, and perhaps even a greater movement among the clans and tribes, would be possible if a larger investment of missionaries can be made in this land before the conditions change.

For Baptist work, Togo is the most traditional field in Franco-phone Africa, with ministries being developed along the lines of usual Southern Baptist patterns. In



Hotel in Abidjan, capital of the Ivory Coast, offers large swimming pool.

some of the other nations I have been impressed with the innovations introduced by missionaries to suit the work to local conditions.

In Senegal, for example, the Farrell Runyans began work in a solidly Muslim land, where response to the gospel, especially on the part of the principal Wolof tribe, had been almost non-existent. Having served previously in Muslim areas, the Runyans knew how prohibitions and pressures can make it difficult, if not impossible, for a Muslim to respond to the gospel, even if he were personally interested.

Instead of starting with a chapel or church, Runyan rented quarters on a prominent street and opened a private club. Entry is restricted to members, though Runyan seems to have found a way to make membership available to whoever wants it. In the club



Portion of Independence Monument in Lomé, capital of Togo.



Workman checks stack of cut timbers in Ivory Coast. At right: In Togo, woman carries coconuts.

a library offers books especially useful to students, with Christian literature interspersed. A program of recreation attracts as many as 250 youths a week. A regular Bible study time and Sunday worship program have been added quietly.

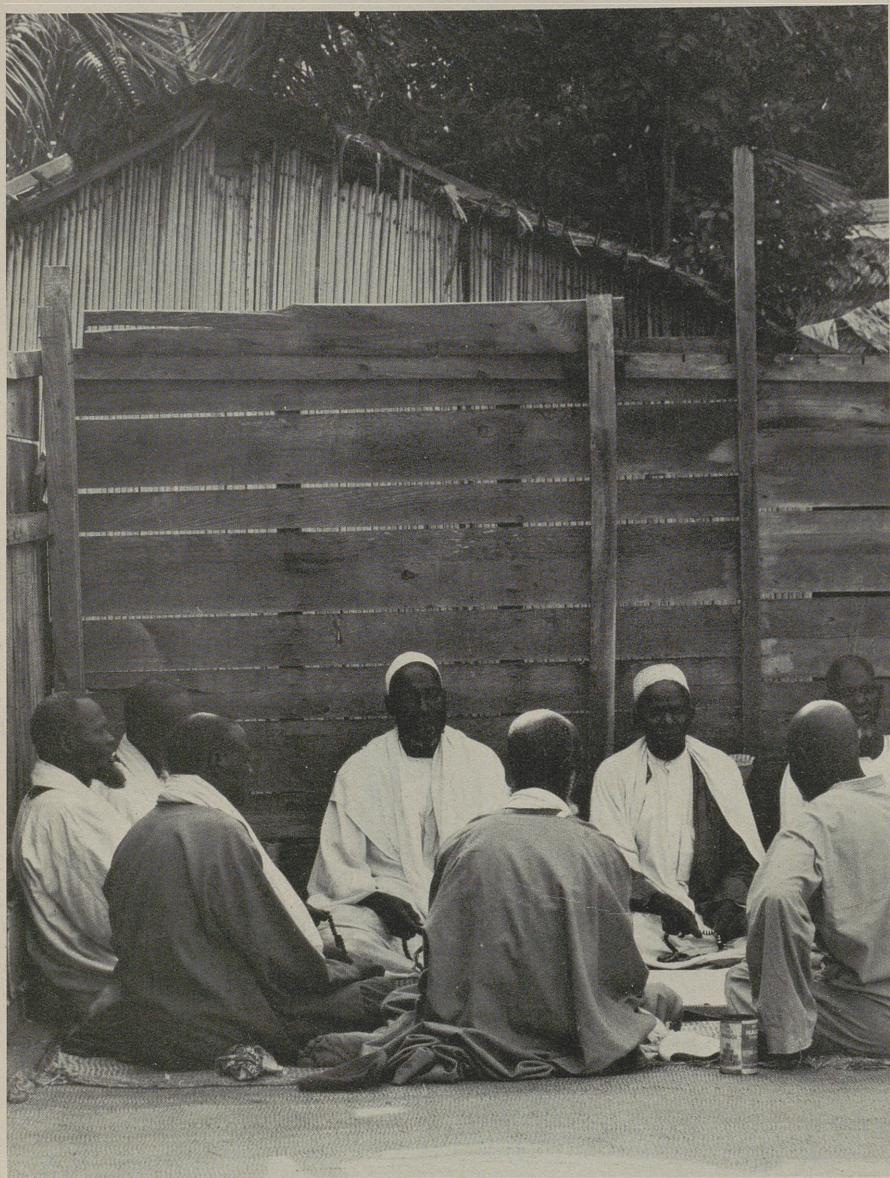
Had the opening featured a church program, it is certain that Islamic pressures would have kept most people away. This novel beginning has resulted in a hearing for the gospel on the part of many young people. Some definitely have become Christians.

In the Ivory Coast Missionaries Estelle Freeland and Wilma Rogers made plans for developing a welfare center, with a program aimed largely at women and girls. Thwarted in their attempts to secure a suitable site, and discovering that government controls on such institutions carry some restrictions, the two women adapted their ideas and developed weekday programs in the churches.

Now they are carrying on the same kinds of activities planned







Muslims at worship in the Ivory Coast.



Getting together during a Francophone conference are (l to r) Missionary Paul H. Grossman, Area Secretary H. Cornell Goerner, Mrs. Goerner, and John E. Mills, field representative for West Africa.

for a separate institution, but the churches are receiving more direct benefit. The missionaries also have the advantage of being able gradually to transfer activities to church members who are able to lead them. This shift of duties allows the missionaries to remain mobile and free to continue their outreach in other churches, as they are established.

In Upper Volta, too, Baptist work has begun in a new way. Even before beginning the first regular worship service, the J. B. Durhams introduced a Baptist correspondence school. They have advertised the course in schools, offices, and places frequented by the literate section of the community. They hope to locate groups of those who are responding and beginning correspondence study, and to let each pocket of interested persons become the nucleus of one of the first churches.

Such a plan holds special promise in Africa because of the widespread desire of Africans to secure more education; study by correspondence is a common practice. The approach also will allow the missionaries to locate the initial churches in sections where the people are responsive. Although this plan is just being introduced,

early indications are that a sizable number have enrolled in the course. It is hoped this will soon result in the start of congregations that later will become Baptist churches.

Baptists in Dahomey also have introduced a correspondence course; the first offer of study materials brought a strong response. The same plan is almost certain to be used in other French-language nations, with the course materials already produced in French being shared among the various fields.

Having been privileged to share in travel and survey in most of these countries, I am impressed by the beginnings of Baptist work, by the devotion and ingenuity of the missionaries, and by the good return for the investment made so far.

At the same time, I cannot forget what else I have seen. There are mushrooming cities without any Baptist work and with little evangelical witness of any sort. In Dahomey I traveled with Missionary W. Neville Claxon to Abomey, the center of traditional pagan religions. Almost continually we saw pagan shrines, many of them connected with fertility cults. But churches were conspicuous only

by their absence from the scene.

At Bouake, Ivory Coast, a city of well over 100,000 residents, there is but one Protestant church. Baptists have been given land there to begin Baptist work, but so far we have not been able to occupy it.

In Upper Volta I saw isolated villages with clearings for Muslim prayer grounds, but there was no sign of a church or Christian witness. I recall the people of Senegal, so staunchly Muslim, and wonder what chance those who live far from the one Baptist center will ever have to know Jesus and the abundant life he gives.

I pray that we are not too late, that the needed mission recruits will offer themselves, that Southern Baptists will be able to break out of our beachheads. I am excited by the possibilities! I cannot believe that 12 million Southern Baptists lack the necessary resources.

My prayer is that somehow those of us who know about these Francophone countries can share our knowledge, share it in such a way that God can lead Baptists to the necessary commitment of life and possessions to accomplish his will and purpose in these lands. TC

AFRICA ALIVE

AS THE BOEING 707 pulled up through the clouds from Kennedy International Airport in New York in mid-1971, my mind focused on parts of the world I had never seen—West Africa and East Africa.

In a little while I was looking out the window at the North Star, hardly more mysterious than my first destination, Dakar, the westernmost point in Africa and capital of Senegal. By dawn my first view of a strange land appeared. Much as my reading had described, there was Dakar, a city built on black lava flows and a port from which black slaves once were shipped. Now from Dakar I could, within minutes, get an air connection to most anyplace on earth.

Soon Farrell Runyan was driving by black lava and black women. The missionary waited for me to ask about the Wolof women in their regal attire. I learned that outside the mosques this is a woman's world. Not even the Muslim religion has destroyed the ancient matriarchal society. To all this must be added signs of student protests, peanuts (groundnuts), Catholicism, and communism to feel the surge of African socialism in this former French colony.

How could one couple contribute some New Testament Christianity to this boiling cauldron? I discovered that other evangelical Christians are doing faithful work there, but Southern Baptists are new in this old land. I was surprised

but pleased to find how a reading room and music lessons could make contacts with bright young people. That was how the Runyans were answering my question and the questions raised by eager young people now being exposed to all the currents of thought in a modern university.

It was all too short a time to absorb the shock of one small part of Africa alive. The next day I was in Liberia, a land about which I had read more. As I entered the airport I saw the rugged face of an old friend, John Edwin Mills. I had been pastor of his devout and gifted mother in Mexia, Texas, 1940-41. She died a while back, but she lives on in her son, the Southern Baptist field representative for West Africa.

Old and new, East and West seem to meet in a strange way in Liberia. Why all the Japanese automobiles? Because Liberia sells her vast deposits of iron ore to many countries, including Japan, so the Liberians buy Japanese cars.

As the DC3 left Monrovia (named after U.S. President Monroe) and flew down the coast past Buchanan (named after U.S. President Buchanan), we saw ore being unloaded at the end of the long railroad to the Nimba mines on the eastern boundary. We landed in Sinoe, where I was slated for three days of Bible teaching on Philippians. I learned that Americans call it Greenville, after Greenville, Mississippi, and I was soon on Mississippi Street.

My Bible lectures were scheduled in Mother George Chapel, a

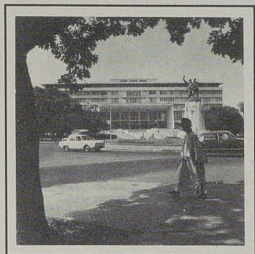
name almost a legend. Mother George, a gifted black woman from the South, had planted numerous churches in the Sinoe area by the time Southern Baptists arrived. The strong Baptist work owes much to her.

Another surprise in Liberia came when I saw J. Christie Pool and his wife, Elizabeth. He and I have roots back at Lonesome Dove Baptist Church, near Ft. Worth, Texas. He is a veteran missionary to Nigeria, now retired; I had heard him speak on missions during furloughs—but what was he doing in Liberia? With a wry grin he explained they needed a pastor in Nimba, so he volunteered out of retirement. It made me want to volunteer, too.

STOPPING in Abidjan, capital of the Ivory Coast, on the way to Ghana, I found the city a more vivid contrast between old and new—slums and skyscrapers, intellectuals and ignorant, poverty and riches all mixed together. Like President Senghor in Senegal, President Houphouët-Boigny is more of an intellectual than most American politicians, yet he must lead the Ivory Coast into the modern world.

To this African "Riviera" Southern Baptists have sent a few missionaries to lay foundations for future work in the former French-language nation. The way had been opened by those unusual Yoruba people, who seem always to take their Christianity along with their business. A large Yoruba Baptist Church already there pointed the

The author is the Joseph Emerson Brown Professor of Christian Theology at Southern Baptist Theological Seminary, Louisville, Ky.



Parliament
building in
Dakar, Senegal.

way to the future. Prisca and Aquila can be found in Africa, as Paul found them in Corinth.

At Accra, capital of Ghana, Mrs. John E. Mills was there to see me on the plane to Tamale, via Kumasi, where George Faile III (now a missionary journeyman in Korea) took me to Baptists' house of mercy, the Baptist Medical Center at Nalerigu.

In Senegal there had been a reading room, in Liberia well-established churches and Ricks Institute, in the Ivory Coast preaching points, and now in Ghana the only significant medical services for miles.

In between business meetings and Bible studies I managed to contract malaria, but George M. Faile, Jr., missionary doctor, gave me insight into African medical service by providing his "personal cure" for malaria. It seemed like a case of "cure or kill," but in a few hours I was ready to go again.

It was a moving experience to see the dedicated service to so many by so few. Any hospital in the States would welcome these gifted missionaries to their medical staff, yet the love of God keeps them in Ghana.

On the way back to Accra I had opportunity to see several churches and learn about their program for pastoral training. At several places I saw again the results of the seemingly omnipresent Yoruba merchants; many of their church buildings are now being used by other groups, since the government in Ghana ordered the Yorubas out of the country. Near

Kumasi I visited Ghana Baptist Seminary. No classes were meeting at the time, but I did hear sounds of tree bears and medicine men.

Accra had to be the end of my West African visit. I almost cried when I realized I would not be able to visit Nigeria, home of the Yorubas I had come to admire even more than before. They are a model of missionary work for laymen in many lands.

ONE MONTH after leaving New York, I was in a very different Africa—in Nairobi, Kenya, learning my first Swahili word from the name on the coffee bar: *Jambo* ("welcome"). Soon I was feeling the meaning of the word made famous by Jomo Kenyatta: *harambee* ("let us pull together"). Colorful, missionary-educated President Kenyatta and his Kikuyu people play a role in East African life similar to that of the Yorubas in West Africa. Coffee and cattle, tourists, and foreign trade make Nairobi one of Africa's great cities.

There I learned how a transistor radio could be used in missionary work. On my visit to the Baptist studio for a broadcast I was told I would be heard in the "bush," as small groups gathered about transistor radios. The city of Nairobi alone has a vast audience, but broadcasting gets the gospel into remote places.

The printed word is also important. A report in the *East African Standard*, an excellent newspaper printed in Nairobi, would be read in many nations. There was some

joking about how I managed to make the front page on the first day. A Kikuyu reporter and I met at American Express, and we struck it off well in politics and religion.

My major purpose in Kenya was to be Bible teacher for the missionary meeting at Limuru, near Nairobi. One week I was with our Uganda missionaries, who put primary emphasis on evangelism and building local churches. Their enthusiasm was contagious.

The second week brought together the larger group from Tanzania and Kenya. The second group was more institutional in interest, but I was left with the impression that each group was doing the right thing in the particular situation.

Between the two meetings, Missionary W. Boyd Pearce and his wife offered to take me and my son, John, to Tanzania and back. For years I had read of Mt. Kilimanjaro, Ngorongoro Crater, Serengeti Park, and Olduvai Gorge. On the way we saw the Baptist Theological Seminary of East Africa.

We also had opportunity to see the Masai tribespeople in many places. Mrs. Davis L. Saunders, a nurse and the wife of the Southern Baptist field representative for East Africa, always spoke warmly about them, and I could see why.

The Saunderses had been my friends since their "courting" days in Citadel Square Baptist Church in Charleston, South Carolina. They and their fellow workers sent me home with a new dedication to the missionary task of the church at home and abroad. **TC**

Heavily veiled women ride in wedding procession in Yemen.



Dentist in Yemen

DR. AND MRS. Joseph M. Pipkin, of Orlando, Florida, have visited several countries over the past few years. A dentist, Pipkin has not only set up complete dental clinics with all the equipment needed for providing up-to-date dental care, but also has remained to help start a dental program.

Last summer he made his second visit to Yemen. His visits were unique and historic, because he was the first dentist to set up a modern dental clinic in Yemen.

During the Pipkins' stay in Jibla, Yemen, Missionary Roberta Kells (Mrs. David C.) Dorr interviewed the couple concerning their impressions of the country and people.

Mrs. Dorr: Dr. Pipkin, I hope you were pleased with the location of your dental clinic. We were thrilled when those big boxes started to arrive, and we realized that you had donated everything we would need to set up a modern dental clinic here in Jibla.

Dr. Pipkin: I hear my clinic was once the hospital's public latrine.

That's probably why people keep opening the door and looking so surprised when they see Katherine and me in here with all this strange equipment.

Mrs. Dorr: You weren't supposed to know that, but it is true this was the hospital latrine. It took a lot of work to make it look so bright and clean. The last few days before you came, some of the missionaries and MKs worked to get it ready. Have you had many patients these last few days?

Pipkin: All I could handle. I'm trying to see the workers in the hospital first. I would be mobbed if I tried to see all the people who need dental work done.

Mrs. Dorr: Do people seem to have more dental problems here in Yemen than they do in the other countries where you have been?

Pipkin: It seems to be just about the same, though I am seeing a lot of green teeth. I suppose this is caused by the chewing of kat.

Mrs. Dorr: Do you think chewing kat leaves harms teeth?

Pipkin: On the contrary, it probably massages their gums, and with all the water they drink while they

are chewing it, I guess it might even be good for their teeth. I saw some men yesterday, about four o'clock in the afternoon, sitting, talking, and chewing these little plants, one leaf at a time. I wouldn't have believed it if I hadn't seen it. Is kat a narcotic? What effect does it have?

Mrs. Dorr: It is a mild stimulant, though not physically habit-forming. All of the older men and women in Yemen chew kat. It is the biggest money crop in Yemen. A man will spend up to 50 percent of his income for kat, and a farmer will dig up trees and vegetables to plant kat, because it will bring in more money.

One friend told us he spent every night with some of his friends chewing kat. He admitted that while they were chewing they had big ideas of wonderful things they would do, but when the kat wore off, they never did anything. It is an escape and keeps the people from having the food their body needs and from facing reality and doing something about their problems. Interestingly, it is those of the older generation who chew kat. The teen-agers want a different way of life. They don't want to dream and never do anything. They want the chance to work and make their country better.



Men in Jibla, Yemen, indulge in one of the favorite pastimes—chewing kat.

Katherine, were you surprised to find most of the women and little girls wearing veils?

Mrs. Pipkin: Not really; I had read about it and had seen pictures. But I must admit it was a bit of a shock to leave New York, where women are wearing miniskirts and hot pants, and arrive in a country where all of the women who don't do hard work in the fields are totally veiled, with only their feet showing. I guess I was most surprised to find that little girls get married. Yesterday I saw a girl of 12, and I learned she had been married for six months. Is it true that some of them are married to much older men?

Mrs. Dorr: Yes, because a younger girl gets a larger dowry from her husband, and usually only an older man can pay that much. Most Americans become very upset at the very idea of a man's paying money for his wife. Does this bother you?

Mrs. Pipkin: Well, it would really give me an inferiority complex if I were a woman over here, and no one offered a good price for me.

Mrs. Dorr: I think that is the idea behind the practice. If everyone in a village knows that a woman's husband paid 5,000 rials for his wife,

her status is assured for life. This is also true of wearing veils. Since women who work in the fields don't wear veils, a woman immediately gains status when she puts on a veil.

Mrs. Pipkin: I never felt so awful—I don't wear a veil, and I would hate to have to tell what my husband paid for me. I don't have any status, do I?

Mrs. Dorr: It's not often we consider how much we are influenced by what everyone else is doing. Women have a tendency to suffer willingly, if it is the stylish thing to do.

Mrs. Pipkin: I suppose it is possible that if it were stylish in the States, women would rush out to buy veils. As bad as it would be to have to wear a veil everytime I stepped outside, it seems worse that a man can have as many as four wives at a time. In Jibla this seems an accepted pattern.

Mrs. Dorr: Actually most of the women find this just as hard as we would, and some react as forcefully as would any American wife. Do you remember the family we visited yesterday? The husband called me aside for a few minutes and wanted a special note for the doctor. He

had just divorced his second wife and married a younger girl. The divorced wife was weeping and tearing her hair and threatening to kill herself. The husband wanted a complete physical examination with x-rays for her to demonstrate his concern and perhaps help her get over the shock and be willing to go home quietly to her family. He also hoped the doctor would be able to find some medicine to cure her, so she wouldn't go out of her mind.

Mrs. Pipkin: I suppose tranquilizers would help. From the looks of him, she was better off without him.

Mrs. Dorr: He divorced her because she didn't have any children, and now no one else will marry her. I don't think she was so upset because she loved him; it was more likely the disgrace of being unable to have children—thus she has no status as a woman.

Mrs. Pipkin: What will she do now?

Mrs. Dorr: She will stay home with her mother and father. If there are no servants, she will do the hardest work, so she won't be a burden.

Mrs. Pipkin: I am amazed that these women laugh as much as they

On one of his earlier overseas trips, Dr. Pipkin examines a patient in Rhodesia.



do. They seem to find happiness in little ways that wouldn't mean much to most of us. I've noticed they have little chance to be creative in their homes. There is no furniture—only rugs to sit on; no tables and no plates, because everyone eats out of the same dishes. Women can't be creative in cooking, because everyone seems to cook only the same five or six dishes. I did notice that there seems to be a fad of embroidering popular Arab songs on handkerchiefs. The little girl we visited yesterday had been creative enough to embroider the words all over her blouse.

Mrs. Dorr: We seem to have gotten off the subject of dentistry. Dr. Pipkin, what seem to be the major complaints of the patients you have seen in the clinic?

Pipkin: Most of the people I have seen complain of itching teeth. It took me a while to figure out what they meant, because teeth don't normally itch. Since they have a lot of trouble with their gums, I suppose this is what they mean.

Mrs. Dorr: Why should these people have so much gum trouble?

Pipkin: It seems to be connected with a vitamin C deficiency. Their diet is limited, with almost no fresh fruit and no other real source of vitamin C as a substitute. They seem to eat bread dipped in various forms of meat broth. This is not an adequate diet.

Mrs. Dorr: Have you encountered other problems due to their diet?

Pipkin: There are probably many problems that would come to light over a long period of time, but at present I have been able to notice only a few. For instance, it seems that there must be too much flourine in the water in Taiz, since the people from there have teeth that are more susceptible to kat and tobacco stains.

Mrs. Dorr: Have you noticed anything that would make it hard for a dentist to work here?

Pipkin: There is certainly a lot to be done, especially in terms of educating people about dental hygiene. At present, the only dentists the people know pull teeth when the pain becomes unbearable. They also seem to put gold caps on perfectly good teeth as a beauty treatment. The idea of filling a tooth seems totally unknown. People are concerned about keeping their teeth. I have seen people in extreme pain refuse to have their teeth pulled unless I could promise to replace the lost teeth. Of course, they had no idea of the complications involved. They just wanted to keep their teeth. One old lady came to the clinic in such pain that when I pulled her tooth she jumped up and gave me a hug.

Mrs. Dorr: Katherine seems to have done a lot of thinking about the culture. Have you made any unusual discoveries?

Pipkin: I probably have been most amazed at the hard core of Muslim thinking. They are not seeking for

truth, as we are constantly doing, and they do not have the freedom to seek truth. Even worse, it seems they have such pride that they will not admit they don't have this freedom. Perhaps they don't even know the meaning of such freedom.

Mrs. Dorr: Has anything funny happened to you here?

Pipkin: There was the time, for instance, in the Bible class when Jim Craigmile [missionary] called on me to read the next six verses. The first one I read was Amos 4:6: "And I also have given you cleanness of teeth in all your cities." I couldn't read the rest of it, because everyone was laughing so hard.

The funniest thing was to see my name on your dog house.

Mrs. Dorr: Your name on our dog house? How did that happen?

Pipkin: I told Dave [Dr. Dorr] about it, and he wouldn't believe it until he saw it: "Dr. Joseph M. Pipkin"—right in the middle of the dog house. Dave said he paid the carpenter a good price, thinking he had worked hours in building that dog house; actually he just took the crate the dental chair came in, put a roof on it, and there it was—a perfect dog house. You won't be able to forget the Pipkins easily.

Mrs. Dorr: You can be sure none of us will forget you. You have saved all of us a trip out of the country to get our teeth fixed, and you have given the people of Yemen the first idea of what it means to have proper dental care. TC



Shops line narrow street in Jibla.





Tom Waggoner, a student at Georgia State University, records for Bible Phone, while Dick Houston, campus minister, watches.

Atlanta's 'Bible Phone'

THE message from Minnie T. Speck, of Garland, Texas, appeared in the "Letters" section of *The Commission* last August. It said in part:

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

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

That letter provided the germ of an idea for Dick Houston, Baptist campus minister at Georgia State University, Atlanta, since last September. He realized there must be many like Mrs. Speck—unable to read because of failing eyesight or other physical handicaps.

His idea was to provide recorded readings from church publications so that such persons could hear them simply by dialing a telephone number.

When he sought playback equipment that could handle tape recordings up to 20 minutes long, he was told no equipment like that was available. So Houston, an electronics hobbyist, by working late hours designed and installed a system that will play 20 minutes of

recorded tape in response to a telephone call. At suggestions from callers, tapes later were shortened to ten minutes.

Labeled "Bible Phone," the program began January 15. For 24 hours a day callers to 659-3360 in Atlanta may now hear ten minutes of recorded material.

From 7:00 A.M. until 10:00 P.M. callers hear readings from *Home Missions*, *The Commission*, the week's Sunday School lesson, or *Home Life*. From 10:00 P.M. until 7:00 A.M., callers hear selections from Scripture, courtesy of the American Bible Society, which gave Houston permission to transfer Scripture readings from ABS records to his tapes.

At first, most readings were repeated a second day during the week. This was changed after a decrease in calls was noted on repeat days. Now only the Sunday School lesson is repeated.

Six students, Baptist Student Union members at Georgia State, assist Houston. The students select passages and record the tapes. Houston expects the program to become solely the responsibility of

the students for recording and maintenance.

Currently, three telephone lines to the equipment at the Baptist Student Center can accommodate more than 3,000 callers weekly, at the rate of 18 calls an hour.

The Bible Phone program was originally financed to run through June 15, Houston reports. Meanwhile, a feasibility study is being conducted on the frequency of calls, to determine if response is sufficient to continue the project. If the program is continued, the equipment will be modified to include all solid-state components for more reliable service, he says.

Brochures about Bible Phone have been distributed in rest homes, retirement complexes, hospitals, and churches.

Houston "originally envisioned this ministry essentially for the blind," reported Associate Editor Robert E. LaFavre in the *Georgia Christian Index*. "Now his concept is widened. He wants to use it to reach many people of the city—the tired, lonely, friendless, and sometimes helpless."

It all began with a letter from Mrs. Speck. **TC**

EPiSTLES

A GENTLE HAND shook Seydou's shoulder. Isha, his bride, was saying, "Hey sleepyhead, hurry and wake up. If you get any food today, you'll have to eat before daylight."

Then Seydou remembered. This was Ramadan, the Muslim month of fasting. As a young African Muslim, he would have to join Muslims the world over in abstaining from food or water between sunup and sundown.

He scrambled out of bed and hurried out the door of his one-room frame house. Isha was squatting beside a small charcoal burner, fanning the coals. Into a bowl she poured steaming *café au lait*—half coffee, half milk. Seydou chose five sugar cubes from a plastic sack, stirred them in, then put the bowl to his lips.

Isha brought him a long, ten-franc stick of bread. As the first rays of light began to slip over the neighboring houses, Seydou pushed the last crust of it into his mouth and washed it down with the rest of the coffee.



It was too early to leave for work at the missionary's house, so he sat back against the wall of his hut, thinking of the day ahead.

It would be a routine day, with dishwashing, sweeping, mopping, window washing, and laundry to be done. At times, the work was hard, especially when there was company. Dirty dishes accumulated in the kitchen as if by magic. On bed-changing day there seemed no end to the sheets.

Seydou wondered who would stop by today. Sometimes the young pastor, Augustin Kobanan, of the Koumassi Baptist Church, would come. At times several smiling young men from one church or another, on their way to an open-air service in the Bété or Guéré neighborhood, would come by to pick up a cassette and loudspeaker.

Seydou wondered, what is it about these young men? Why are they so eager to talk about that man called Jesus?

Often the missionary would ask Seydou to lean his broom in the corner and join them as they read the Bible and prayed. He would hand Seydou a Bible, just as if he were one of the young men from the church.

Sometimes the missionary's visitors—with all their luggage, smiles, hearty handshakes, and bright neckties—came from far-away America. Seydou wondered why they came. Most of them called themselves "Baptists." Who are Baptists, anyway? They all seemed to know about Jesus, he reflected. No denying it—Jesus is an interesting person. Still, Seydou must not turn from the teachings of the Koran.

It would be terrible if he became a Christian, he thought. His Muslim friends and family would turn hostile. He could never return home again to visit his parents or brothers. His wife would be taken from him. Even his life might be in danger.

Yes, there is definitely something about Jesus, but he would not think about it now. He promised himself to think more about it later. Now it was time to go to work.

Greta (Mrs. D. Edwin) Pinkston, Abidjan, Ivory Coast

WHEN I stopped for gasoline during a trip in the States one day, I became a little concerned when the station manager began staring as though he questioned my credit card. He came over to me and asked, "Is your name Cadwallader?"



"Yes," I replied. "Why do you ask?"

He answered with another question: "Did you have a birthday about a month ago?"

A bit surprised, I acknowledged that I had.

"My brother in Christ," said the attendant, "I prayed for you, and you must be the missionary."

I lifted my heart in prayer for Southern Baptists, thanking God for the concert of prayer that helps sustain his work around the world.

C. S. Cadwallader, Jr., Guatemala City, Guatemala

THE THREE theological seminary extension centers in Barranquilla, Bogotá, and Cali have 125 students attending. In my class on church growth María Rovira stood one night and said, "This is all very good, but unless we put into practice what we are learning, it is worth nothing."



She invited her pastor and her friends and neighbors. Today some 60 persons attend a preaching point that meets in her home. There people hear the gospel for the first time through her ministry.

Crea Ridenour
Cali, Colombia

THE GRAY, Ford pickup felt like a tank as I cruised down the dirt road at a terrifying 30 miles per hour. I was on my own as never before. Phil, my husband, was 30 miles behind me, and Que Que was about 100 miles ahead. The back of the truck was filled with women in the purple and blue uniform of the Baptist WMU. They sang hymns of praise at their loudest, while I felt every jar of the vehicle and prayed the tires would last.

Covered with dust, but happy, the women crawled out as we reached the camp at Gwelo.

We could hear the singing of other women arriving, even before their buses came into view. I hurriedly unpacked my "speech,"

as I was on schedule for the first missionary testimony and was determined to do it in Shona.

After a supper of sadza, filling but hardly tasty, we went to services, where I waited for my name to be called. It came soon, and I am sure my nerves were showing. Mine was not the only light heart that night after services.

The dirt road through camp was crowded with milling, singing women. Soon some began to shuffle their feet to the music. As if on command, the whole group began to dance and sing together. Turning to another fairly new missionary, I said, "Sometime I'd like to learn that dance." "Me, too," she said, and pulled me into the crowd, where we spent an hour learning the finer points. It was a real experience of praise.

We finally went to bed, but the other women were just beginning. Their celebration lasted the whole night, as they sang, praised God, and danced for joy.

Judy (Mrs. E. Philip) Langley
Salisbury, Rhodesia

JULIAN Ortiz and his wife, Margaret, had done everything they knew to do for their 19-year-old son, Román, who had become a drug addict. But their home had become miserable. The other five children in the family suffered the insults, both verbal and physical, of their troubled brother. Ortiz, a writer and a teacher of yoga as a physical discipline, took Román to specialists and admitted him to drug treatment centers, all to no avail.

Out of desperation and anguish, Ortiz published an open letter in Mexico City's *Novedades* newspaper on July 5, 1972, in which he pleaded for help and orientation from any source.

Alicia Zea, a member of First Baptist Church in Satellite City, ordinarily does not receive a newspaper. But



on July 5 she bought a copy in order to check on some sales she had heard about. Browsing through the paper, she came upon Ortiz's letter. Its poignant cry for help moved her to action at once. Although the phone number prefix had been printed incorrectly, she guessed at the right number and called the Ortiz home; her guess was right. After talking with the family, she contacted Pastor Max Guzmán.

The pastor went immediately that Wednesday to call on the Ortiz family. Guzmán told them of Christ and of what the Savior had done for other young people in the church. On the following Friday Mr. and Mrs. Ortiz attended Bible study at the church. After the study and testimony of members present, the couple were assured of the group's love for them and of their desire to help.

In the ensuing weeks the Ortiz family visited the services and heard the testimonies of many young former drug addicts who had been cured by a personal relationship with Christ. The couple were led to see that, apart from their drug problem with their son, they needed that same intimate relationship with Christ. Hope was reborn within them. Enveloped by the love of the church members, they came to accept Christ as Savior. One by one, each member of the family, except Román, have come to know Christ as an active force in their lives.

Román disappeared from home again, as he had done many times before. The family's concern for him is no less, but now they are able to leave the problem in the Lord's hands. The family is now active in the work of First Church. They are eager to share Christ with others who walk in darkness and despair.

William H. Gray
Mexico, D.F., Mexico

IT IS LATE at night. The stars are brilliant. Orion has appeared. I have just returned from an emergency at the hospital. The intern had called to report that a patient in obstetrics was bleeding heavily and in shock, and there was fetal distress. (Such a call is so familiar it seems the story of my life.) We performed a Cesarean section under local anesthesia. The baby lived. The mother is all right.

There is a great sense of accomplishment with this job of mine. Practically every surgical patient in maternity has come in as a desperate emergency.

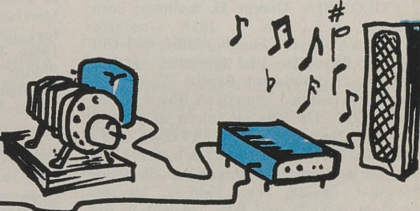
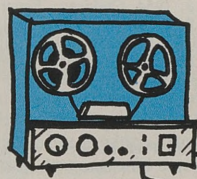


We continue to be a referral center for a tremendous area for complicated, neglected obstetrical cases. Many patients, like this one, have been to two or three other maternity homes or small hospitals before being sent to us.

In the first few months after returning from furlough much has happened. The most interesting case was the removal of a huge ovarian tumor and the finding of a living, five-and-a-half-pound, male infant inside. Only one other such case is reported in medical literature. The baby is three months old and doing well.

75

Dr. Martha (Mrs. W. M.) Gilliland, Ogbomoso, Nigeria



OUR FAMILY spent the 1972 Easter holidays with Missionary Rue Scott and family, who have moved into the center of the community of Nkhota Kota. A strong Baptist church is developing there, composed mostly of converts from the Muslim faith.

Gerald (my husband) took with him about 48 songs in the Chichewa language, recorded on tape; the words had been transcribed and mimeographed for distribution. He had chosen songs not found in any hymnal in Malawi. He also took a small generator, a tape deck, an amplifier, and speakers.



On the Saturday before Easter, a service was held at the Baptist church, beginning in late afternoon and continuing through the night. Gerald played the recordings, and the people, using the song sheets, began to learn the songs. He discovered that some songs did not appeal to the group, and he also made some text and spelling corrections.

More than 300 persons attended. All of them stayed at least until midnight, when there were testimonies, preaching, and more singing about the resurrection of the Lord. At about 1:30 in the morning the group lined up and began walking through the town, singing loudly, shouting, and declaring that Jesus is risen! Gerald and Rue finally retired at 2:30, but Gerald's assistant was kept up all night, playing and teaching the songs.

We cannot recall when Easter has meant as much to us. In the middle of the night young people and adults boldly spoke for Jesus to Muslims in a town composed of 60 villages. On Easter Sunday a group of converts, including many adults, were baptized in Lake Malawi.

Barbara (Mrs. Gerald M.) Workman, Salima, Malawi

COMING HOME from Sunday School one day, Valerie, our eight-year-old daughter, asked if she could invite the neighbor children to go with her the next Sunday. I told her there were too many to take, but perhaps we could have a story time at our house.



As the family discussed the possibility, we began to make plans to open the "Good News Club" in September, when school started. One day Valerie prepared the duty roster: Randy and Bruce—games; Gary—music; Valerie—refreshments; Mother—story; Daddy—boss. Daddy (Fred) gave it his stamp of approval. We have averaged 24 children a week from the houses and servants' quarters just in our block. It is rewarding to drive down the street and hear the children singing one of their favorite songs that we have taught them—"Zaccheus." The club has been a delightful time each Friday.

73

Joy (Mrs. Fred M.) Allen, Lusaka, Zambia

NEW

MISSIONARY PERSONNEL

New Missionaries



Reappointed December 1972

COLOMBIA: George H. Kollmar; born: Newark, N.J., Feb. 3, 1918. Graduate: Wheaton College; Columbia University College of Physicians and Surgeons (M.D.); attended Southwestern Baptist Theological Seminary; certified, American Board of Surgery, 1951. He was an intern at Charity Hospital, New Orleans, La., 1942-43, and a medical officer in the U.S. Army 1943-46. He was resident in pathology at St. Paul's Hospital, Dallas, Tex., 1946-47. He was assistant resident and later resident in surgery 1947-50, and was assistant resident in thoracic surgery at Texas Tuberculosis Sanatorium, San Angelo, 1950. He and Mrs. Kollmar were appointed missionaries to Colombia in 1950. After language study he served as a surgeon at Baptist Hospital, Barranquilla, Colombia, beginning in 1951, and became director in 1953. The couple resigned Sept. 10, 1964. Since that time, he has been in private practice in Amarillo, Tex. Expected type of service: medical evangelism. **Rosemary Boston Kollmar;** born: Wellington, Tex., Nov. 3, 1920. Graduate: Texas State College for Women; attended Tulane University Graduate School of Social Work. She taught school and then was a child welfare worker for the Texas State Department of Public Welfare. In Colombia she served as a social worker at the Baptist Hospital. Marriage: Mar. 12, 1944. Children: Karen Ruth, May 5, 1946 (now Mrs. Wright); Martha Joan, Oct. 11, 1947 (now Mrs. Gardner); Deborah Kay, Sept. 19, 1950. Present address: 10500 E. Lexington, Independence, Mo. 64053.



Reappointed January 1973

TANZANIA: Robert G. Laffoon; born: Union Star, Mo., Mar. 28, 1931. Graduate: Southwest Baptist College; University of Missouri; University of Missouri School of Medicine (M.D.); attended Midwestern Baptist Theological Seminary. He served as a Home Mission Board summer missionary in Florida in 1954. He was intern at Kansas

City (Mo.) General Hospital 1960-61 and resident in general practice at Lafayette (La.) Charity Hospital 1961-62. He was in general practice in Kansas and Missouri and served as medical director of the tuberculosis annex at Lafayette Charity Hospital 1964-65, before Foreign Mission Board appointment for him and Mrs. Laffoon in 1965. He began service at the Baptist Hospital, Mbeya, Tanzania, in 1966. He resigned March 11, 1971, to secure further training in surgery. Expected type of service: medical evangelism. **Hannah E. Baker Laffoon;** born: Lone Jack, Mo., June 30, 1930. Graduate: Southwest Baptist College; Baptist Memorial Hospital School of Nursing, Memphis, Tenn. (R.N., 1954); attended Midwestern Seminary. She worked as a nurse at Ellis Fischel State Cancer Hospital, Columbia, Mo., at Independence (Mo.) Sanitarium, and with a doctor in Columbia. In Tanzania she served as a nurse at the Baptist Hospital, Mbeya. Marriage: Oct. 3, 1954. Children: Timothy Joel, Feb. 13, 1959; Anthony Ray, April 9, 1960; Eric Allen, July 13, 1961; Glen Phillip, Aug. 8, 1963. Present address: 10500 Lexington, Independence, Mo. 64053.

Appointed January 1973

PERU: Mary Jo French; born: Warsaw, Ky., Feb. 12, 1937. Graduate: Campbells-ville College; Southern Baptist Theological Seminary (M.R.E.). She was a Home Mission Board summer missionary in Kansas in 1961, and was recreational director at a GA camp, Clinton, Miss., the summer of 1962. She served as library assistant at Southern Seminary, Louisville, Ky., and was weekday director for the Baptist Center of Long Run Association, Louisville, 1965-68. She was dean of girls and commerce teacher at Oneida (Ky.) Institute 1968-72. Expected type of service: library work; dean of women.



Reappointed March 1, 1973

HONG KONG: Charles P. Cowherd; born: Falmouth, Va., Sept. 24, 1912. Graduate: Clemson College; Southern Seminary (Th.M.); attended Yale University Institute of Chinese Studies. He was pastor in South Carolina and a chaplain in the U.S. Army 1941-46 before missionary appointment in 1946. He served in China 1947-50 and in Indonesia 1951-56. He did English-language mission work in Hong Kong 1957-62 and after language study in Taiwan began working in the Mandarin language in Hong Kong in 1963. He married Marian Peeler Gray in 1945; she had one son, William G. Gray, born Sept. 8, 1941. The Cowherds had three children: Mary Catherine, July 21, 1946 (now Mrs. Mullins); Virginia Louise, July 19, 1947 (now Mrs. Love); Marian Eugenia, Sept. 24, 1955. Mrs. Cowherd died in 1967.

Cowherd resigned last July. He married Margaret Handscombe, July 29, 1972. Expected type of service: general evangelism. Present address: Box 82, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Ky. 40206.

Appointed February 1973

HONG KONG: Margaret Handscombe Cowherd; born: Halifax, Yorkshire, England, Oct. 26, 1944. Graduate: University of East Anglia, Norwich, Norfolk, England; Keswick Hall College of Education (certif.); attended Southern Seminary. She taught school in Gulu, Uganda, 1963-64 under the auspices of Voluntary Service Overseas. She also taught in Halifax, England, 1968-71 and at the secondary school, Hunsang College, Hong Kong, in 1972. She married Charles P. Cowherd, July 29, 1972.



Reappointed March 1973

GHANA: Walter M. Moore; born: Beggs, Okla., July 16, 1917. Graduate: Oklahoma Baptist University; Oklahoma University School of Medicine (M.D.); New Orleans Baptist Theological Seminary (B.D.); Tulane School of Medicine (M.P.H.). He served in the U.S. Army 1946-49. He was intern at Missouri Baptist Hospital, St. Louis, 1945-46 and resident at Southern Baptist Hospital, New Orleans, La., 1949-50. He served as school physician at New Orleans Seminary 1950-51 and was civil service doctor at Camp LeRoy Johnson, New Orleans, La., 1951-52. He and Mrs. Moore were appointed missionaries in 1952. They served in Nigeria at Joinkrama, Shaki, Kaduna, and Kontagora. The Moores resigned Feb. 11, 1971. He has been working toward a doctorate in public health at the University of Oklahoma School of Health. Expected type of service: medical evangelism. **Charles D. Moore;** born: Martha, Okla., May 26, 1920. Graduate: Oklahoma Baptist University; New Orleans Seminary (M.R.E.). She taught school in Oklahoma, was a nurse's aide and Baptist Student Union secretary at Missouri Baptist Hospital, and BSU secretary at Texas Western College, El Paso, before missionary appointment. Marriage: June 6, 1939. Children: Walter Mason II, Aug. 23, 1946; Charles Arthur, Feb. 25, 1951. Present address: 822 W. Broadway, Okemah, Okla. 74859.

Miss Dawkins' Mother Dies

Mrs. John E. Dawkins, 77, the mother of Miss Edna Frances Dawkins of the Foreign Mission Board staff, died March 9 at a hospital in Sanford, N.C., following a brief illness. Funeral and burial were in Mt. Gilead, N.C.

Miss Dawkins, a member of the Board's home office staff since 1947, is now associate secretary of the Department of Promotion and Furlough Ministries.

'Unless a Grain of Wheat ...'

By Baker J. Cauthen

I AM WRITING these lines with a heavy heart. Just after I got back to my office from a preaching engagement, the telephone rang, and Winston Crawley relayed to me the sad word that Miss Gladys Hopewell, one of the dedicated missionary ladies serving in Taiwan, had been found murdered in her apartment. Apparently she had returned from the student center on Sunday afternoon at about five o'clock; she was discovered later in her bathroom with her hands tied behind her; death apparently had occurred from suffocation.

This terrible tragedy brings instantly to our minds the exposure to danger which God's servants confront in the world today. It painfully brings back to our memories the death of Mavis Pate in Gaza and Paul and Nancy Potter in the Dominican Republic.

Who can understand such sorrows? Who can comprehend the full meaning?

Only our Lord fully understands, and it is in looking at him with his nail-pierced hands that we find comfort. He left heaven's glory and died upon the cross for the sins of the world. He plainly told us that the servant is not above his Lord. We must be content to be like our Lord. He reminded us that if they persecuted him, they would persecute his servants also.

Such a terrible deed shows us the kind of world in which we live and discloses its tragic need of the gospel of salvation, which alone can change the hearts of men and turn them to love in place of hate.

It makes us realize the tragedy of

violence in today's world. The awful experiences of slaughter in warfare and the terrible violence perpetrated in crime harden the hearts of people, so that they involve themselves in fearful deeds which bring sorrow, suffering, tragedy, and death.

Through it all there shines the radiance of a life well spent in the service of our blessed Redeemer. Death in his service brings God's servant into the glory, peace, joy, and radiance of the Savior's presence. We can also be sure that a life laid down in the service of Christ will continue to bear witness for Jesus throughout the years to come.

The city where she lived can never forget her. The terrible tragedy of her death will stamp her memory indelibly upon the minds of thousands of people toward whom she extended witness in the Savior's name. They will inevitably ask why she was there, what power of love caused her to pour out her life so willingly for their good and meet death in the line of her ministry. Students and young people with whom she worked will not forget her radiant personality, reaching out in glad witness of a Savior's love.

The task of worldwide missions has not become soft and easy with the passing of the years. It is today, even as it has been before, an experience of following a living Savior and risking life itself to do his bidding. Jesus said, "I send you out as lambs in the midst of wolves" (Luke 10:3 RSV). That statement is true today, and God's servants find it true as they walk in the footsteps of Jesus.

The marvel is not that there are some who taste a tragic cup of death,

but that there are actually so few. Only the presence of God could bring safekeeping and deliverance in the multitude of experiences through which God's servants go.

We can be comforted by the fact that Jesus told us not a sparrow falls without our Heavenly Father's concern. He who holds the universe in his hands never forgets his children. He delights in the welfare of his servants. We cannot understand it, but sometimes, in the immeasurable wisdom of God, he lets his servants taste the very cup our Master drank when he died on our behalf.

Our hearts are comforted when we remember that those apostles who followed the Lord Jesus so closely were called upon to lay down their lives. They did it joyfully, because they knew that Jesus had died for them, and they were privileged to die for the Savior.

What will other missionaries do? What will other missionary volunteers do? What will other families of missionaries do?

They will commit their way unto the Lord and march on to their tasks, remembering that Jesus said, "If any man would come after me, let him deny himself and take up his cross daily and follow me" (Luke 9:23 RSV).

An honored missionary lady has laid down her life in the service of Jesus. Our Lord on high welcomes her to glory, joy, and peace eternal. Her life stands as a challenge for each of us to consider well the words of Jesus: "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (John 12:24 RSV).

Missions Update . . .

Apollo 15 Astronaut JIM IRWIN, who recently has visited several countries in behalf of Baptists, suffered a heart attack April 4 while playing handball in COLORADO SPRINGS, COLO. Early word from doctors was that Irwin likely would be hospitalized for six weeks and confined to his home for three months.

Preparing for summer missionary service in 22 countries, 56 students from 50 colleges and professional schools in 19 states attended a weekend orientation at Foreign Mission Board offices, RICHMOND, VA. State Baptist Student Unions and the FMB will jointly sponsor the summer workers.

Representatives from seven missions (organizations of Southern Baptist missionaries) in the MIDDLE EAST met in NICOSIA, CYPRUS, for an intensive critical analysis of Baptist work in the area. Missionaries said increasing financial pressure brought on by dollar devaluation and rising costs have forced institutionally oriented missions to consider alternate projects. With the exception of missions in INDIA and BANGLADESH, the group reported they preferred an increase in finances for existing work over an increase in new missionaries, if both are not available. Among other suggestions, they requested a special study on effective evangelical confrontation with Islam.

A \$151,450 adjustment of funds for emergency compensation for mission work in 31 countries was approved by the Foreign Mission Board in March. The move was to help offset the most recent U.S. dollar devaluation and its resultant financial pressures on mission efforts.

The body of WANG CHAN-YU, prime suspect in the Mar. 11 murder of Missionary GLADYS HOPEWELL in TAIPEI, TAIWAN, was found in the attic of her residence Mar. 21. The 57-year-old cook had last been seen the day of Miss Hopewell's death. Police detectives said Wang had committed suicide by taking poison insecticide. Found with his body were blankets and a knife identified as belonging to Miss Hopewell. Police reportedly consider their investigation of the murder closed. No motive for Miss Hopewell's slaying has been established. MRS. WANG CHAN-YU, who was visiting relatives the day of the crime, told police they had been employed by Miss Hopewell for more than ten years.

MRS. EMMA PARKER MADDRY, wife of the late CHARLES E. MADDRY, sixth executive secretary of the Foreign Mission Board, died Mar. 25 at a nursing home in MONTGOMERY, ALA., following an extended illness. She was 93.

CHARLES E. WARREN, JR., a former missionary journeyman to ZAMBIA, has been named senior editor for the Foreign Mission Board press office in RICHMOND, VA., effective May 21. Since September, Warren has been a staff writer for the DALLAS, TEX., bureau of Baptist Press and the Texas Baptist public relations department.

The first World Conference of Baptist Men, originally set for JERUSALEM next November, has been postponed for a year and moved to HONG KONG. Observers indicated both a lag in registrations and recent political unrest in the Middle East were involved in the decision. . . . RENAUD DUMONT has become the first Baptist in GUADELOUPE, FRENCH WEST INDIES, to be ordained to the ministry. Dumont, who began his training in his native HAITI, has succeeded Missionary L. WAYNE FREDERICK as pastor of Baie Mahault Baptist Church.

Southern Baptist music missionaries representing 14 countries of Central and South America met in RIO DE JANEIRO, BRAZIL, for a music conference, the first of its scope among Southern Baptists. . . . In JOAO PESSOA, capital of Paraiba state, BRAZIL, the 800 members of the five Baptist churches combined for the first time for an evangelistic crusade, led by Missionary R. PERRY ELLIS; 84 persons made professions of faith. . . . An English-language Baptist mission in BRUSSELS, BELGIUM, has been constituted into the International Baptist Church. Property is to be purchased.

In Memoriam

ALEENE RUTH GREENLAW WISE

Born Flagstaff, Ariz., May 20, 1923

Died Dallas, Tex., Feb. 23, 1973

Mrs. Gene H. Wise, missionary to Brazil for nearly 23 years, died Feb. 23 at a Dallas, Tex., hospital at the age of 49. She had been ill for some time with cancer. The family has been living in Irving, Tex., since returning to the States early in 1971 because of her health.

The couple was appointed by the Foreign Mission Board in 1950. They worked in Rio de Janeiro until moving to Campinas in 1962.

Although born in Arizona, Mrs. Wise, the former Aleene Greenlaw, as a girl lived in California and Brazil. Her family returned to the U.S. when she was 18. She then entered New Mexico State College (now Univ.), where she and Gene Wise met.

She was married by her husband, a teen-age daughter, Shirley, and two older daughters, Mrs. Walton Shields, of St. Louis, Mo., and Mrs. Michael Frush, of Irving. Other survivors include her parents and a sister.

JOHN EDWARD JACKSON

Born Johnston, S.C., Aug. 15, 1922

Died Augusta, Ga., Mar. 8, 1973

J. E. Jackson, 80, an emeritus missionary to China and the Philippines, died Mar. 8 following an automobile accident near Augusta, Ga., as he was returning home to Columbia, S.C., following a visit with a sister. A younger sister traveling with him was injured.

Jackson was a graduate of Furman University, Greenville, S.C., and Southern Baptist Theological Seminary, Louisville, Ky. He was a pastor and school-teacher before missionary appointment for China in 1919.

In China Jackson taught at Yates Academy, Soochow, and Ming Jang Academy, Shanghai, and was principal of Shu Teh Academy, Wusih, where he also did educational and evangelistic work. He taught one year at a school in Japan. Interned early in World War II, he was soon repatriated. After the Communist occupation of China, Jackson transferred to the Philippines. From 1954 until retirement in 1959 he worked with Filipinos in the M'lang area.

Survivors include his widow, the former Mina Garrett, of Texas; a daughter, Mrs. Peter Karegeannes, of Annandale, Va.; three sons, John E., Jr., of El Cerrito, Calif., Everett Garrett, of San Jose, Calif., and Richard Eugene, of San Angelo, Tex.; and two sisters.



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

BURKS, Dr. & Mrs. Edgar H. (Nigeria), Box 703, Pineville, Mo. 64856.
FULLER, Rev. & Mrs. Ronald W. (Hong Kong), 375 B Street, Ashland, Ore. 97520.
GWYNN, Rev. & Mrs. Orman W. (Ea. Brazil), Rt. 1, Box 92, Corpus Christi, Tex. 78415.
HAMPTON, Roberta E. (S. Brazil), Box 151, Lamar, Mo. 64759.
HOOD, Rev. & Mrs. Bobby T. (Argentina), Rt. 3, Florence, Miss. 39078.
KIRK, Sally (Yemen), 2532 Osborne Dr., Norman, Okla. 73069.
LUNSFORD, Rev. & Mrs. James A. (S. Brazil), 1401 S. Third, Lamesa, Tex. 79331.
MCGEE, Rev. & Mrs. John S. (Nigeria), c/o Mrs. Elise Thompson, 300 Newton St., Durham, N.C. 27704.
PARKMAN, Mr. & Mrs. W. Hugo (Philippines), c/o Henry Parkman, Box 2471, Samford Univ., Birmingham, Ala. 35209.
SANDERS, Marian (Mexico), Box 506, Bamberg, S.C. 29003.
TAYLOR, Maye Bell (N. Brazil), 700 N. Third, Haskell, Tex. 79521.
WILSON, Rev. & Mrs. Gene O. (S. Brazil), 130 Shannon Ln., Aiken, S.C. 29801.
WOLF, Rev. & Mrs. R. Henry (Mexico), 1611 N. Kickapoo, Shawnee, Okla. 74801.

Departures to the Field

CAMPBELL, Rev. & Mrs. Charles W., Argentina.
ERNEST, Mary Lee, Singapore.
GOULD, Mary Frances, Thailand.
HOOPER, Annie, Japan.
KINISON, Mr. & Mrs. Jack W., Jr., Laos.
LAY, Diana, Ghana.
REED, Rev. & Mrs. Don W., Peru.
RENFROW, Rev. & Mrs. Harold E., S. Brazil.
SCHWARTZ, Evelyn, Indonesia.
SMITH, Rev. & Mrs. James E., Jr., Japan.
THOMPSON, Dr. & Mrs. Cecil W., Argentina.
The following have departed for San José, Costa Rica, to begin a year of language study:
ATKINSON, Rev. & Mrs. Lloyd H. (Chile).
DYCHES, Rev. & Mrs. Obie D. (Chile).
FRENCH, Mary Jo (Peru).
STEWART, Mary Jo (Ecuador).
WALKER, Rev. & Mrs. Toby R. (Argentina).

Transfers

ADKINS, Mr. & Mrs. Thomas S., Hong Kong to Gaid, May 1.
ALEXANDER, Rev. & Mrs. Charles L., Chile to Peru, May 15.
CALHOUN, Rev. & Mrs. John C., Jr., Thailand to Guam, Mar. 13.
CORBIN, Mr. & Mrs. James E., Uganda to Liberia (temporary), Mar. 13.
KIRKPATRICK, Rev. & Mrs. Thomas D., Bangladesh to Lebanon (temporary), Feb. 12.

Retirements

GARDNER, Hattie Mae (Nigeria), Mar. 1.
TILFORD, F. Lorene (China-Hong Kong-Taiwan), April 1.

Assignments Terminated

MOSLEY, Mr. & Mrs. Ben D., Jr. (assoc., Liberia), Mar. 31.

Resignations

CUNNINGHAM, Dr. & Mrs. Milton E. (radio-TV rep., Africa), Feb. 28.

Births and Adoptions

DIVERS, Ann Elizabeth, daughter of Rev. & Mrs. John D. Divers (Argentina), Feb. 9.
GAYLE, Alan Elliott, son of Mr. & Mrs. John H. Gayle (Indonesia), Feb. 6.
RINGER, Joshua Jason, son of Mr. & Mrs. Douglas G. Ringer (appointed to Laos), Feb. 20.

Deaths

ABERNATHY, Dr. John A. (emer., China-Philippines-Korea), Mar. 19, Hot Springs, Ark.
BLACKLEY, Samuel G., father of Edith (Mrs. Robert S.) Burney (Nigeria), Feb. 20.
BUMPUS, Mrs. W. A., mother of Claud R. Bumpus (S. Brazil), Feb. 22, Stuttgart, Ark.

(Continued on next page)

In Memoriam

GLADYS GENEVE HOPEWELL

Born Hopkins Co., Ky., Nov. 11, 1915

Died Tainan, Taiwan, Mar. 11, 1973

A missionary to Taiwan for 19 years, Miss Gladys Hopewell was found murdered in her apartment in Tainan, Taiwan, Sunday night, Mar. 11.

Miss Hopewell, the pioneer of Baptist student work in Tainan, since 1954 had directed a student center on the campus of the national Cheng-Kung University. She also taught English conversation at the university and at the center, was responsible for publication of a Baptist student magazine, and was adviser for a local church's Woman's Missionary Union.

She was a graduate of Carson-Newman College, Jefferson City, Tenn., and of Woman's Missionary Union Training School (now part of Southern Baptist Theological Seminary), Louisville, Ky. She served as education director for churches in Alabama before missionary appointment in 1946.

She served first in China, at Tsingtao and Shanghai. In 1950, after living under the Communist regime for more than a year, she left China and came to the States. The next year she went to Bangkok, Thailand, and transferred to Taiwan in 1954.

Survivors include her mother, Mrs. Bernice Hopewell, and a brother, Joseph C. Hopewell, both of Talladega, Ala.

IVAN V. LARSON

Born Hannibal, Mo., Feb. 20, 1889

Died Norwalk, Calif., Mar. 7, 1973

An emeritus missionary to the Orient, Ivan V. Larson, died Mar. 7 in a Norwalk, Calif., convalescent hospital, where he had been about a week after sustaining an injury. He was 84.

Larson attended the University of Louisville (Ky.) and was a graduate of Southern Baptist Theological Seminary, Louisville. He served as a pastor before missionary appointment in 1919. He spent many years in the Shantung Province of China, doing evangelistic work in Laiyang, Laichow, and Tsingtao.

Early in World War II he was interned for a time. After the war he returned to China for several years. Following the Communist occupation of China, he transferred to the Philippines. He served in Manila two years, then transferred to Taiwan, where he did evangelistic work. He retired in 1959.

He is survived by his widow, the former Edith Drotts, of Norwalk, Calif., a son, Ivan, Jr., and four grandchildren.



FROM THE EDITOR

The Preaching Ministry

NEVER before has there been such a wide range of special ministries needed on foreign mission fields. Until after World War II the vocations were seldom other than pastor/evangelist, doctor, nurse, and teacher.

Today the ways that a person can serve as an overseas missionary number well above 20. And if all the specialized skills related to the basic vocational categories were to be counted, the number is much larger. Even so, the call for missionary reinforcements and new personnel on Southern Baptist foreign mission fields places preaching ministries at the top of the list.

In view of the many ways God communicates his purpose to us, and in view of the staggering needs for evangelism and church development overseas, surely there are numerous pastors of Southern Baptist churches whose next step is a commitment to God's call to a ministry outside the United States.

Missionary appointment is possible for the person who is between the ages of 24 and 39. He must be a natural-born U.S. citizen and a member of a Southern Baptist church. In the case of a married couple, both husband and wife must be qualified. Their children should be in their pre-teens.

Candidates for missionary service need college and seminary training and successful experience in the type of ministry they wish to provide overseas.

If this is the direction that you feel God is indicating for you, write to the Department of Missionary Personnel, Foreign Mission Board, SBC, P.O. Box 6597, Richmond, Virginia 23230.

Statistics '72

EVERY YEAR the Foreign Mission Board receives an annual report from each mission (organization of missionaries on a given field) and from each missionary. The totals for 1972 are presented here, but only by area. Space does not allow presentation country by country.

MISSIONARY PERSONNEL

Area	Career		Associates		Journeyman
	Married	Single	Married	Single	
Africa	468	67	36	4	47
East Asia	264	38	38	3	20
Europe and the Middle East	200	18	22	2	14
Middle America and the Caribbean	192	8	26	0	9
South America	540	54	18	0	19
Southeast Asia	318	28	24	1	19
Hawaii*	6	2			
Totals	1,988	215	164	10	128
Special Project**	2				

*Since achieving statehood, Hawaii has been a field of the Home Mission Board. By agreement between the Boards the number of foreign missionaries has been gradually reduced through a planned period of transition.

**Africa is the only area in which special project missionaries are serving. An added column for only one area was not deemed necessary in this summary. This figure is not reflected in any of the column totals.

CHURCHES OVERSEAS

Churches	Self-supporting	Mission Points	National Pastors	Baptisms	Membership
Africa	1,609	1,291	1,781	1,699	18,882
East Asia	674	598	254	775	4,796
Europe and Middle East	309	128	220	250	1,099
Middle America and Caribbean	634	415	693	475	4,490
South America	3,032	2,304	4,031	2,213	24,867
Southeast Asia	296	211	468	230	3,232
Grand Total	6,554	4,947	7,447	5,642	57,366
					754,731

In Memoriam

JOHN ARCH ABERNATHY

Born Statesville, N.C., Jan. 3, 1896

Died Hot Springs, Ark., Mar. 19, 1973

A missionary to China, Korea, and the Philippines for 40 years, John A. Abernathy died in a Hot Springs, Ark., hospital Mar. 19. He was 77. He is survived by his widow. The Abernathys had made their home in Hot Springs since returning from Korea in 1960. They retired in 1961.

Appointed by the Foreign Mission Board in 1925, Abernathy served in China 1925-48; he had served there 1920-24 under another mission agency. During missionary service he was robbed by Chinese bandits, interned by the Japanese during World War II, and



interrogated by Chinese Communists. Once he got too close to a Nationalist-Communist skirmish in China and was shot behind the left ear.

Prevented from reentering China in 1948, the couple went to Korea in 1949 to begin Southern Baptist work. They were forced to flee Seoul, Korea, in 1950 ahead of the North Korean Communist advance. After working in the Philippines for a short time, the Abernathys were able to return to Korea.

Abernathy was a graduate of New Orleans (La.) Baptist Theological Seminary and received an honorary doctorate from Tennessee Temple College, Chattanooga, in 1951.

MISSIONARY FAMILY ALBUM

(Continued from preceding page)

- EDSON, Mrs. Alice, mother of Ruby (Mrs. Ray T.) Fleet (N. Brazil), Mar. 1, Dallas, Tex.
- GRAHAM, John R., father of Jane (Mrs. William A., Jr.) Hickman (Paraguay), Feb. 16, Orlando, Fla.
- HOPEWELL, Gladys (Taiwan), Mar. 11, Tainan, Taiwan.
- JACKSON, Rev. John E. (emer., Philippines), Mar. 8, Augusta, Ga.
- LARSON, Rev. Ivan V. (emer., China-Philippines-Taiwan), Mar. 7, Norwalk, Calif.
- MCWHORTER, Mrs. Stella, mother of Ava Nell McWhorter (Gaza), Feb. 21.
- MURFIN, Mrs. Lula, mother of LaVora (Mrs. S. Dan, Jr.) Sprinkle (Costa Rica), Mar. 5, Fairhope, Ala.
- PEMBLE, Frank M., Sr., father of Margaret (Peggy) Pemble (Eq. Brazil), Feb. 6, Leesburg, Fla.
- ROBERTS, Leonard H., father of Rev. Will J. Roberts (Nigeria), Mar. 6, Sayre, Okla.
- SOMMERKAMP, Theo E., Sr., father of Mary (Mrs. Anthony, Jr.) Stella (Korea), Mar. 4.

Marriages

- MUSGRAVE, James Everett III, son of Rev. & Mrs. James E. Musgrave, Jr. (S. Brazil), to Gloria Maria Pereira Monteiro, Feb. 3, Rio de Janeiro, Brazil.

Degrees Conferred

- BARRON, James R. (Ghana), received the Th.D. degree from Southern Baptist Theological Seminary, Louisville, Ky., Dec. 14.
- COWLEY, William A. (Nigeria), received the Ph.D. degree in international and comparative education and African studies from Michigan State Univ., East Lansing, Sept. 1.
- DURHAM, J. B. (Upper Volta), received the Ph.D. degree in history from Univ. of Georgia, Athens, 1972.
- EVANS, Orlynn R. (Liberia), received the Ph.D. degree in mass communication from Purdue Univ., Lafayette, Ind., 1972.

The Commission, Southern Baptist Foreign Missions Journal, published 1849-51, 1856-61, and since 1933 by the Foreign Mission Board of the Southern Baptist Convention, U.S.A.

Published monthly by the Department of Missionary Education, Foreign Mission Board of the Southern Baptist Convention. The Commission is published at 3800 Monument Avenue, Richmond, Va. 23230. Second-class postage paid at Richmond, Va.

SUBSCRIPTIONS—Single subscriptions: \$1.50 a year; \$2.75 for two years; \$3.50 for three years. Advances in foreign countries \$2.10 a year. All Families Church Budget Plan: Eight cents a copy, applicable only when church includes in its order a complete list of families in active membership. Single copies: 15 cents, prepaid. Make checks and money orders payable to The Commission. Address all correspondence: The Commission, Box 6597, Richmond, Va. 23230.

Foreign Mission Board

W. Douglas Hudgins, President
L. Howard Jenkins, President Emeritus
Austin W. Farley, First Vice-President
Glen E. Braswell, Second Vice-President
Mrs. R. B. Carter, Recording Secretary
Miss Elizabeth Minshew, Asst. Recording Secy.
John C. Williams, Attorney
State Members—Ala.: Drew J. Gunnells, Jr., Jaroy Weber, J. R. White. Ariz.: Harold Friend, Ark.: W. O. Vaughn, Jr., Calif.: Loyd R. Simmons. Colo.: Glen E. Braswell, D.C.: Kenneth E. Thornton. Fla.: T. Rupert Coleman, Don Mott, Ga.: Mrs. John I. Alford, Mrs. Lindsey Barron, John W. Langdale, Ohlen R. Wilson. Ill.: Raymond L. Odle, Ind.: Othar D. Smith. Kan.: J. W. Pace, Ky.: D. E. Meade, Eldred M. Taylor. La.: Perry R. Sanders, Md.: Ralph D. Walls, Mich.: Hubert G. Keefer, Miss.: W. Douglas Hudgins, J. L. Taylor, Mo.: John W. Gooden, James W. Hackney, N.M.: J. D. K. R. H. N.C.: Mrs. Carl E. Bates, Mrs. W. K. McGee, Grady B. Wilson, Mrs. Thomas C. Womble, Jr., Ohio: W. Paul Payne, Okla.: Harvey Albright, Robert L. Lynn, Ore.: Wadsworth Malone, S.C.: Ira Q. Craft, Robert L. Dencen. Tenn.: B. Greer Garrott, Joe L. Orr, C. Clifton Ward, Tex.: Joe L. Allbritton, J. Carroll Chadwick, Clyde J. Childers, James Flammang, James G. Harris, B. J. Martin, E. H. Westmoreland, Va.: Mrs. H. Cowen Ellis, M. Mahan Siler, Jr. Local Members—Robert B. Bass, Mrs. Robert B. Carter, Sr., J. Roy Clifford, Paul E. Crandall, Austin W. Farley, Joseph B. Flowers, V. Allen Gaines, David S. Hammock, Scott C. Humphrey, John W. Kincheloe, Jr., J. Leonard Moore, John W. Patterson, Julian H. Pentecost, Meredith K. Roberson, Mrs. Ross Shearer, Mrs. E. S. Stratton, Mrs. Thomas Whalen, H. I. Willett.

Elected Staff

Baker J. Cauthen
Executive Secretary

Rogers M. Smith
Administrative Assistant to Executive Secretary

Winston Crawley
Director, Overseas Division

Area secretaries: Frank K. Means, South America; H. Cornell Goerner, West Africa; J. D. Hughey, Europe and the Middle East; Charles W. Bryan, Middle America and the Caribbean; R. Keith Parks, Southeast Asia; James D. Belote, East Asia. Consultants: Franklin T. Fowler, Medical; Joseph B. Underwood, Evangelism and Church Development; W. Eugene Gibbs, Lutheran Overseas; Truman S. Smith, Missionary Family. Director of Missionary Orientation: W. David Lockard.

Jesse C. Fletcher

Director, Mission Support Division
International Writer-Editor: Ione Gray; Public Relations Consultant: Richard M. Styles. Missionary Personnel—Louis R. Cobb, Secretary. Associate Secretaries: Stanley Nelson, Melvin E. Torstick, W. L. (Wimpy) Smith, Dwight A. Honeycutt. Regional Personnel Representatives: Robert C. Covington (New Orleans, La.), Don A. Reavis (Ft. Worth, Tex.), W. Dennis Hill (Raleigh-Durham, N.C.), Allen C. Orr (Kansas City, Mo.).

Missionary Education—Eugene L. Hill, Secretary. Associate Secretaries: Fred H. Pfeiffer, Jr., Program and Product Development; G. Norman Price, Publications; Wilbur N. Todd, Resources and Services. Editor, The Commission: Floyd H. North.

Promotion and Furlough Ministries—Samuel A. DeBord, Secretary. Associate Secretaries: Edna Frances Dawkins, Sam Pittman, Roger G. Duck (Arlington, Tex.), Ralph L. West (Atlanta, Ga.).

Shirley C. Roper

Director, Management Services Division
Treasurer: Everett L. Deane, Assistant Treasurer; Ralph A. Macee, Business Manager; Elbert L. Wright, Assistant Business Manager; Ward S. Hildreth, Jr., Editor. Assistant Managers: James G. Edwards, Manager, Information Processing Department; William K. Dawson.

EMPHASIS: France

French Baptists Today
Leland Webb Cover II

With a Personal Touch
Leland Webb 6

Among the Students of Paris
Roy and Sheila Fewell 8

One Year in Tours
John M. Wilkes 11

ARTICLES

The Francophone Challenge
John E. Mills 14

Africa Alive Dale Moody 24

Dentist in Yemen
Roberta Kells Dorr 26

EVENTS

Atlanta's 'Bible Phone' 29

Missions Update 34

PERSPECTIVE

'Unless a Grain of Wheat . . . '
Baker J. Cauthen 33

From the Editor 36

MISSIONARY PERSONNEL

New Missionary Personnel 32

DEPARTMENTS

Epistles 30

In Memoriam 35, 36

Missionary Family Album 35

"Paris, one of the loveliest jewels in the necklace of the world's great cities, fulfills for the tourist the stories he has heard and the impressions gathered before seeing it." At least that is the reaction of Managing Editor Leland Webb, whose two-day stop in Paris last October is reflected in two of the articles in this issue.

"The Eiffel Tower is taller than imagined, the Arc de Triomphe more massive, the Champs Elysées more dazzling, especially if first viewed by night. Notre Dame is the exact replica of the souvenir postcards," recalls Webb.

"If cities have colors, Paris is principally golden, overlaid with brown, with perhaps touches of muted deep red and patches of dark green. It is a bit like a copper bowl, whose metal and engraved figures are as fine as ever, but whose gleam has been subdued somewhat, due to years and events—not tarnished, just perhaps a bit clouded.

"Paris, whatever else it is, seems big. Even from the second deck of the Eiffel Tower the metropolis stretches away to the limit of the eye's ability to decipher



The Arc de Triomphe, probably the traditional symbol of Paris.

detail. Here and there a vaguely familiar landmark emerges like a street sign, while the overall vista, brown-sugar color with wine-hued splotches of rooftops, reaches further and further into the distance, eventually merging, apparently without definable lines, with what were once suburbs."

Articles about Baptist work in France begin on Cover II.

COVER: Panoramic view of one section of Paris as seen from the Eiffel Tower introduces this month's emphasis on France. Color-altered rendition of a photo by Leland Webb.

CREDITS: Photos—Fon H. Seinfeld, Cover II (top); Leland Webb, Cover II (bottom); 2, 5, 6, Warren Johnson, 1 (2), Cover III, W. Robert Hart, 1 (2); 3, 4, 8, Ian Sinclair, 10, John M. Wilkes, 11-13; Gerald S. Harvey, 14-16, 18-22, 25, 26-28; Robert E. LaFavre, 29. Art—Ed F. Paxton, 31. Map—Harold R. White, 17.



Each article to which this symbol is attached is recommended for use in the Foreign Mission Study of the year indicated.

Scheduled topics: 1973—Career missions as a vocation, 1974—Strategy in foreign missions, 1975—Medical and benevolent ministries, 1976—Schools and student work.

Linking naturally with stories on France is the overview of Baptist work in French-language countries of Africa that begins on page 14. Southern Baptist missionaries to the Francophone countries go to France for a period of language study before taking up residence in their assigned field. (See story, page 11.) The article by Dale Moody (page 24) provides an additional glimpse of two of these fields.

In the Letters section last August, word appeared from a subscriber reluctantly giving up the magazine because of failing eyesight. Her plight prompted an idea in Atlanta. For the results, see the story on page 29.

"Those who hear this beautiful music will be impressed, not only because of its musical quality, but because of the spiritual values which reflect the heart and soul of these servants of God."

*Baker J. Cauthen
Executive Secretary
Foreign Mission Board
Southern Baptist Convention*

NOW...

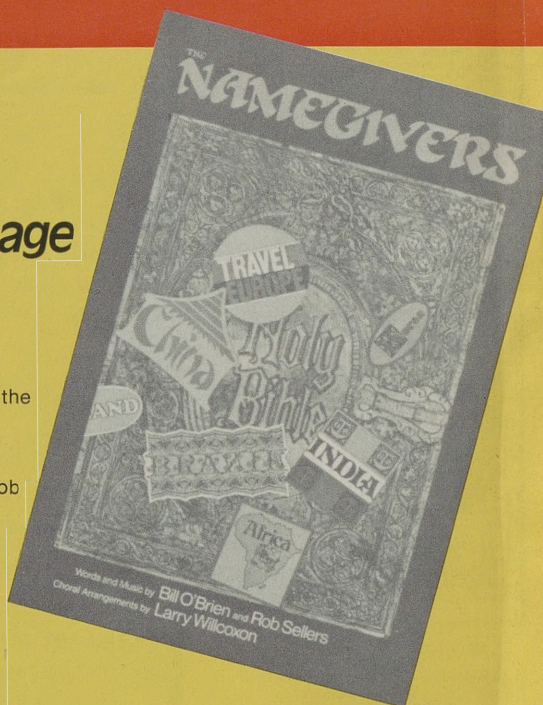
A Special Kind of Musical with a Special Kind of Message

THE **NAMEGIVERS**

A contemporary mission musical bringing into sharp focus the realistic role of missions and missionaries in giving the name of the Living Christ to a dying world.

Written by Missionary Bill O'Brien and US-2 Journeyman Rob Sellers, assisted by Larry Willcoxon, THE NAMEGIVERS is an outgrowth of deep personal experiences on the foreign mission field. The score includes:

- **18 Impressive Musical Selections**
- **Challenging Narrative Passages**
- **Dramatic Sequences**



THE NAMEGIVERS . . . designed for Youth and Adult choirs . . . destined to leave a profound impact whenever and wherever it is heard.

Score \$ 2.50

Stereo Recording, 12-inch, 33 $\frac{1}{3}$ rpm \$ 4.98

Mono Tape - instrumental track to be used alone
or with other instruments \$19.95

Ask for THE NAMEGIVERS at your Baptist Book Store, today!

BROADMAN