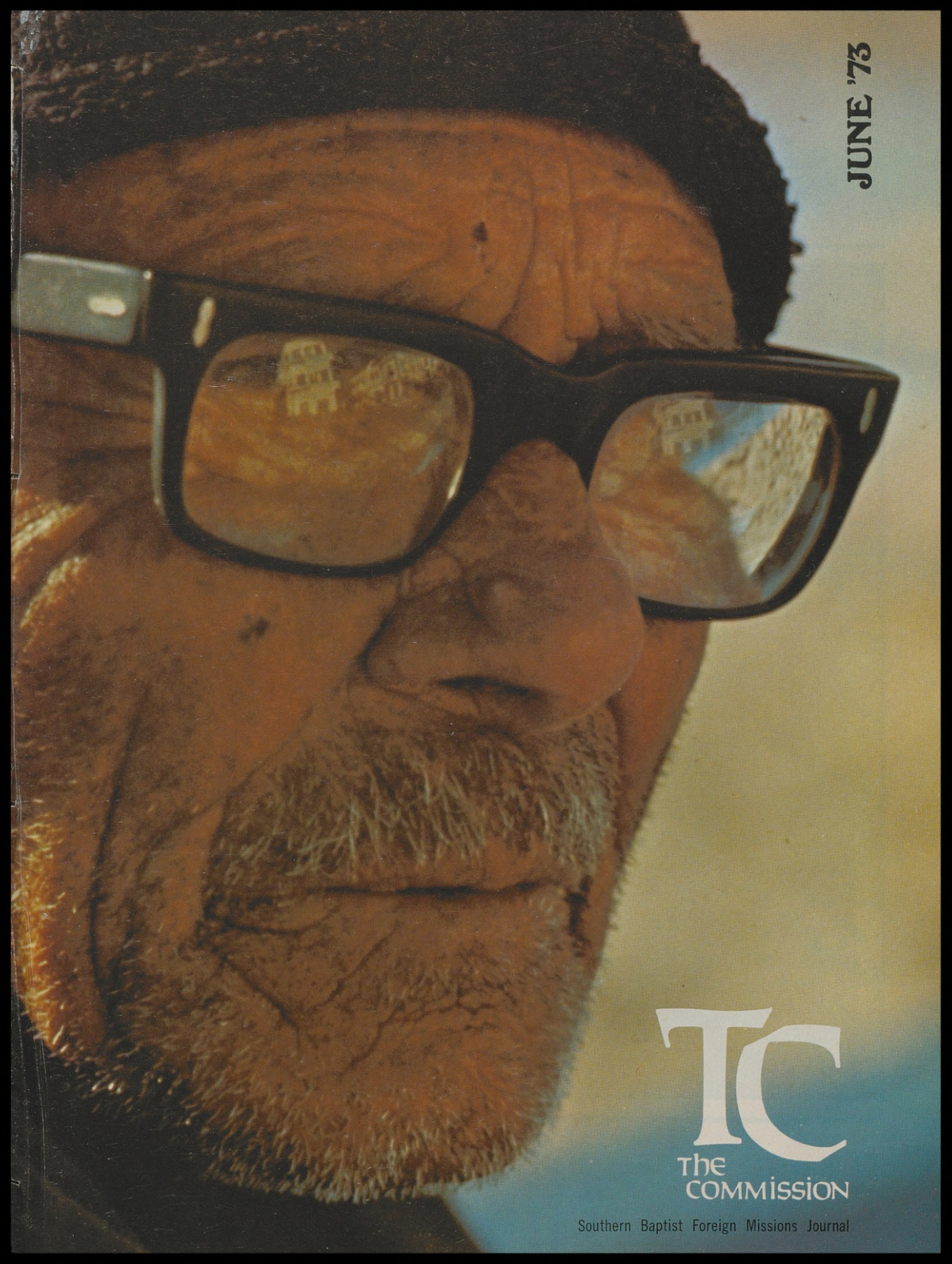


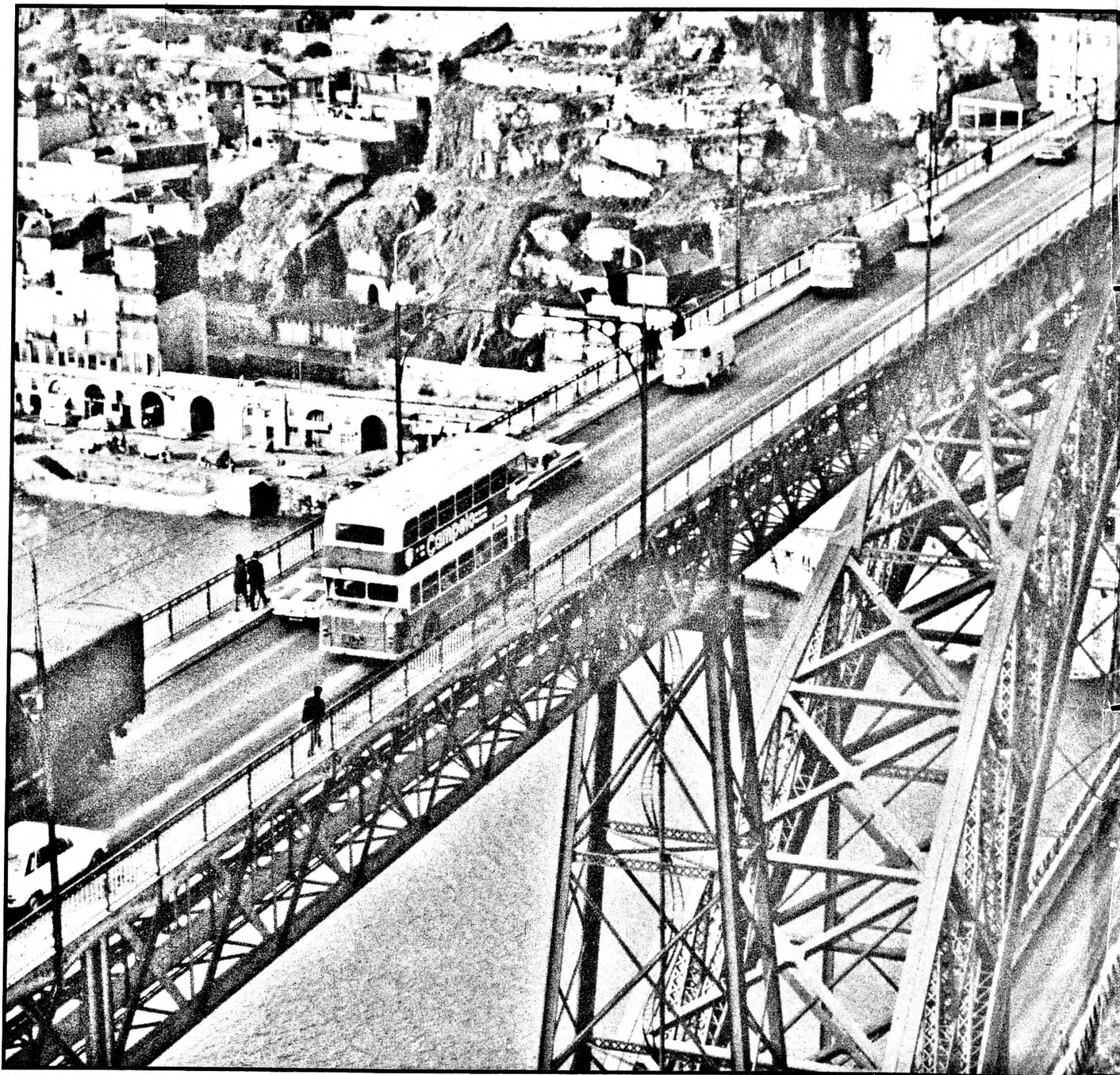


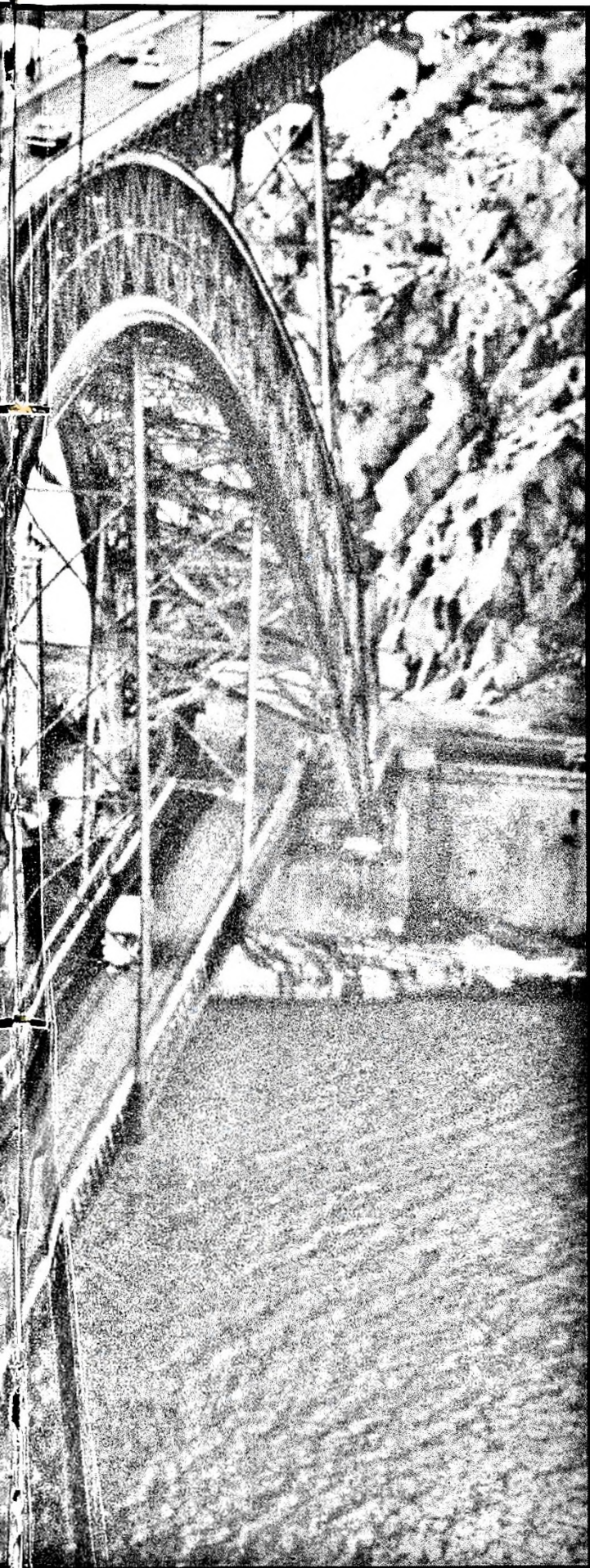
JUNE '73

TC
The
COMMISSION

Southern Baptist Foreign Missions Journal

Still a 'New Day'





LISBON, an enchanting combination of the new and the old, has discovered how to highlight its outstanding features. Monuments in Portugal's capital city are spotlighted at night. One of the city's distinctive attractions, the remains of an old, Roman aqueduct, is brilliantly illuminated. After dark, lights outline the impressive new bridge spanning the Tagus River.

In similar fashion the Baptists of Portugal, an established denomination with a promising future, are discovering how to emphasize their strengths.

"It really is a new day for evangelicals" in Portugal, Betty (Mrs. Grayson C.) Tennison told an interviewer in Lisbon in 1970. Her answer reflected the improved atmosphere for evangelicals in Portugal, the lessening of the stigma on non-Catholics.

Last fall the Tennisons, Southern Baptist fraternal representatives to Portugal, faced the same question from another interviewer. They reaffirmed their conclusion.

A new feeling of hope among Portuguese Baptists "began with our first nationwide crusade in 1964," stated Tennison. "The main result of the crusade was the realization by Baptists that they are not a small, defeated group of people. They gained a bit of self-dignity.

"There's more enthusiasm, a little more desire to work, a little less fear of authority. There also has been numerical growth."

"There are more people being involved," added Mrs. Tennison, "more people in a trained capacity, more people with a potential of



Left: Bridge built by Alexandre Eiffel, who designed Paris' Eiffel Tower, spans Douro River at Porto in northern Portugal.
Above: Mariner statue, Porto.



Above: Woman in Porto delivers milk.
Right, top: Windmill in northern Portugal.
Right: Portuguese laborer works on copper pot.
Facing page: Fisherman on beach at Nazare.

leadership they are just now developing. There are some who are deeply interested in the Lord's work, who are fine examples of Christian living."

"There is willingness now to look beyond the individual, local church to a working together," put in Tennison. One problem in the past, he explained, was a feeling of isolationism among the churches. "Now there is some willingness to be the source of helping others, rather than be on the receiving end of financial and other help.

"This is a new day of growth of team spirit, a feeling of unity and purpose. There is recognition that we can accomplish far more than we thought."

Added Mrs. Tennison, "Even money is, in a sense, a thermometer to the growth. The offerings are all increasing."

"There was a 20 percent increase in cooperative giving this past year over the previous year," underlined Tennison. "Considering the economy, this would speak well of the cooperative effort."

THE Portuguese Baptist Convention now counts 39 churches and about 15 chapels with a total membership of a little more than 2,500. There are 22 pastors. In Baptist missionaries from abroad, Southern Baptists provide eight (four couples), and Brazilian Baptists provide one couple and one single woman.

Separate from the convention there are an association of Baptist churches and perhaps four independent Baptist churches. The total number of Baptists of all affiliation in Portugal, Tennison estimates, stands at about 3,200.

Four young men received diplomas from the Baptist Theological Seminary in Lisbon in June 1972, making up the first graduating class. Six students were enrolled the past school year. Missionary Lester C. Bell is president of the seminary, which opened in 1969.

"I don't think we will run out of leadership," said Tennison. "Many of our young people have a real sense of commitment. At

youth meetings and camps as many as 25 or 30 young persons have made decisions for some sort of call to Christian ministry.

"An emphasis was started several years ago to try to help our young people secure the kind of education necessary to put themselves in a position financially to be leaders in their communities, as well as in their churches. When we are able to penetrate all areas of society, the work will grow."

Baptist camps play an important role. The camps held in 1972 had the largest total attendance ever—almost 500. There were separate sessions for children and young persons and a retreat for women held at the four-and-a-half-acre, pine-wooded campsite. This summer a "family week" is to include men for the first time.

Camps provide "a point of contact," pointed out Mrs. Tennison. "From the south to the far north people come to this one central place. Naturally when people are together and share and learn about each other,

results will be seen in a deeper appreciation and interest in each other."

Attendance of registered messengers at the annual convention of Portuguese Baptists set a new record in 1972, and two new churches were accepted into affiliation. With a new church organized in March the total has reached 39, the largest number in the convention's history. The convention also organized a men's department on a national scale.

IN ADDITION, the Portuguese Baptist Convention also has an overseas missions outreach in cooperation with Baptist churches in the Portuguese states of Mozambique and Angola in Africa. Portuguese Baptists provide salary and some additional funds for a missionary family from Portugal who are doing mission work in Angola; the husband has been serving mainly among Europeans in Angola, but is also ministering among some of the black population. The convention in Portugal also provides partial financial support for a Portuguese pastor who now serves in Mozambique.

Of the Cooperative Program funds that Portuguese churches share through their convention, 45 percent goes to the overseas mission effort.

At a corner location in downtown Lisbon, Christian literature is featured prominently in the display windows of the Baptist Book Store. Most of the sales are by mail, but the store also does a considerable walk-in trade.

To reach into the rapidly increasing American colony in the capital-city area, English-language evangelical services were started in May 1972 on a regular weekly basis, held every Sunday in late afternoon. While still in Portuguese language study, the newest Southern Baptist fraternal representative in Portugal, Norman L. Harrell, has been leading these services.

The English-language fellowship began meeting in the chapel of the theological seminary. Services have now been moved to a suburban location.

"With a slightly improved atmosphere of tolerance within the country for evangelical Christians,

Baptists began the arduous task of a renovation of their basic organizational structure," wrote Tennison in the Portugal Baptist Mission's most recent annual report.

"Missionary John Herndon was elected to become the convention's first executive secretary, with the expressed hope of accelerated growth of denominational life under his leadership."

At the time of the interview last October, the Tennisons, the senior



Southern Baptist fraternal representatives in Portugal in length of service there, had only recently returned from furlough in the States. They had left their youngest child behind to attend college. Their other two children are married and living in the U.S. Now the missionary couple were back in their Lisbon residence, alone for the first time.

Both the Tennisons and the Bells first served as missionaries in Brazil before transferring to Portugal. The Tennisons moved to Portugal in 1960, preceded only by the A. R. Crabtrees, who arrived in 1958 and served there briefly before retirement; they also had transferred from Brazil. The Bells came in 1968.

AS THE SIZE of Brazil is many times greater than Portugal, so the Baptist convention in Brazil is considerably larger than the one in Portugal. The question was put to Tennison: Was there difficulty in shifting gears between the two mission fields?

Seated on the sofa in his Lisbon living room, Tennison, a tall, distinguished man, thought a bit before replying.

"The main adjustment," he reflected, "was in recognizing that the validity of any work is not based on the number of residents in a particular area, but on the contribution that one makes to his part of the world."

"We are here to influence—we hope the kind of influence that will be right in every sense of the word. The difference between Brazil and Portugal in my personal ministry is that I have been able to have a greater influence in the total direction of a small group of Baptists than I could ever have had in Brazil among a larger number of Baptists."

"I may not have touched as many people personally, but I feel I have had more influence in the lives of those I have touched."

Have the Tennisons achieved a sense of identification among the Portuguese?

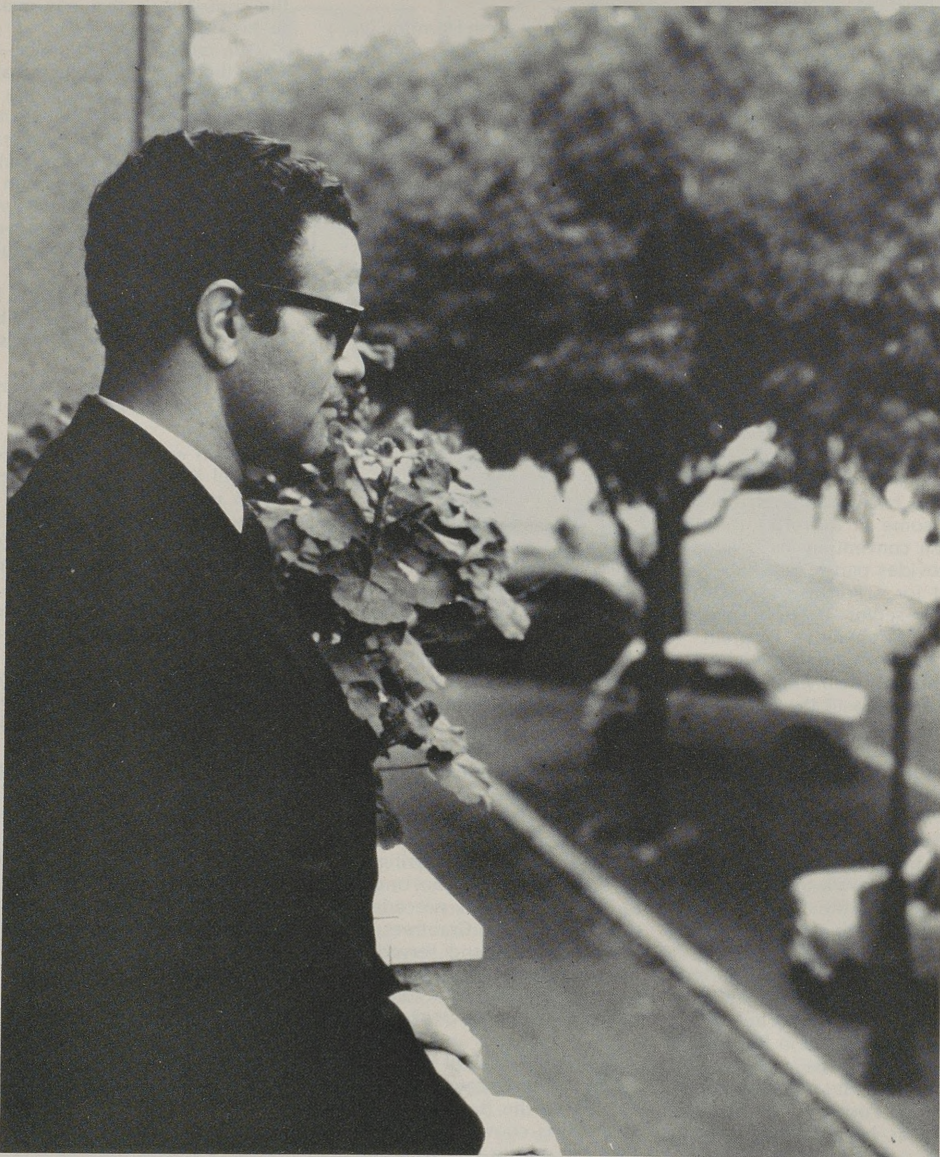
"When we go back to the States, we feel like we are Portuguese; when we are in Portugal, we feel like we are Americans," admitted Tennison, expressing what must be a common feeling among many missionaries.

"But I do feel that we are accepted. Still, I doubt that any foreigner is ever completely accepted; when the chips are down, one is always a foreigner."

"In spite of that," added Mrs. Tennison, "you feel like you belong. I don't feel as though I am an intruder in the Baptist work here. I hope the people don't accept me just because I'm a missionary, but because of my interest in the work."

"The object of missions," summed up Tennison, "is sharing—the sharing of ideas, of enthusiasm, of an experience." **TC**





Pastor Antonio dos Santos
on balcony outside classroom
of Third Baptist Church
in Lisbon, Portugal.

Recognizing Potential

By Leland Webb

SEEING the attractive church auditorium for the first time, one would be lucky to guess that it once was the garage for an apartment house.

But for 15 of its 16 years, what is now the largest Baptist church in Portugal (270 members), Third Baptist Church, Lisbon, has met in the beautifully redecorated sub-floor garage area. On the floors in the apartment house above, the church rents space for classrooms, office area, and living quarters for the pastor and family.

Meeting the soft-spoken, conservatively dressed pastor for the first time, one might not guess that he is one of the most dynamic Baptist leaders in Portugal. But Antonio dos Santos has pioneered some directions for Portuguese Baptists.

He headed publicity efforts for the nationwide Baptist evangelistic campaigns of 1964, 1967, and 1971. During the first campaign some of the Baptist posters were ripped down. Following the most recent campaign, Santos and other Baptist leaders—11 in all—had an interview with the president of Portugal.

The pastor pioneered in local religious broadcasting for evangelicals in Portugal. His "Music for Meditation" radio program broke the ice.

Santos, in his early forties, produces and edits the monthly denominational paper for Baptists in Portugal, *O Semeador* ("The Sower"). He edits Sunday School literature, adapting the Brazilian Baptist literature to Portuguese needs. And he assisted in production of the Woman's Missionary

Union magazine when it was begun.

Ask him how he manages all these activities in addition to being pastor of a growing congregation, and he will explain, "I have good fellow workers; people cooperate with me."

The reply fits one description given of Santos as "a diplomatic man." Some will tell you that he is almost shy, yet "very willing." As one observer phrased it, "He has a natural ability for seeing potential."

He has been at Third Church, his second pastorate, for nine years. Before that he was pastor at Leiria. During his ministry he has seen changes in the religious climate of Portugal.

"People in general have come to have a better knowledge of who Baptists are and have come to hold respect for us," he says. "Perhaps as a consequence, at least in part, there has been a greater concern on the part of our church members, and activity by them, in trying to reach out."

"One of the greatest changes has been in the opportunities for witnessing we have now that we didn't have some years ago. Officials have given us more liberty than in past years."

In the first nationwide Baptist campaign, in 1964, "We were very limited," he recalls. "We did little more than distribute literature and invitations by hand. We put up posters, about two by three feet in size, all over the country and used newspaper publicity. Even at this, many of our posters were torn off the walls or mutilated in some way.

And several of the newspapers refused to use our publicity.

"In the most recent campaign (1971) our only problem was the lack of money to do more. We had the newspapers at our disposal. We had the possibility of advertising on radio and television. The means of mass communication were available. We were limited only by finances."

It was a little more than four years ago that Santos began his weekly radio broadcasts, the first among evangelicals on local stations. He produces two radio programs a week; each of them is broadcast twice—once from Lisbon in the south and again from Porto in the north, thus blanketing the nation.

The five-minute format, "Dialogue," opens with comments on current events and then moves into religious thought. The 15-minute format, "Music for Meditation," combines music and religious comment.

"Every day we receive mail—perhaps eight to ten letters," as a result of the broadcasts, Santos reports. "The writers are from every stratum of social life." There have even been some letters from persons attending Roman Catholic seminaries.

"Our invitation always is for listeners to attend services in the Baptist church nearest them," adds Santos. "Many of the people respond. Several of our churches today have members who first came into contact with the gospel through the radio programs."

Another result of the broadcasts, Santos feels, has been to acquaint many more people with Baptists.



Santos is pastor of the largest Baptist church in Portugal.

He told of separate instances in which a customs official and a chief of police, confronted with matters involving the name "Baptist," immediately identified the term with the radio program.

Listeners who write in receive a packet of materials. The package includes a letter, an illustrated copy of a Gospel, and a small souvenir, usually a ballpoint pen stamped with the name of the program. Individual replies go to writers who ask specific questions.

A Bible correspondence course in connection with the radio ministry is now in the planning stages.

THIRD Church has been described as the fastest-growing Baptist church in Portugal. During the 1971 evangelistic crusade church members distributed about 60,000 invitations to the meetings. Some 70 persons made professions of faith during that crusade.

But Santos feels the main emphasis should be on a perennial program of evangelism. As one means, members distribute tracts and other literature, including a postal card with return postage prepaid. The cards ask those who return them to indicate their interest in (1) receiving Christian literature, (2) enrolling in a Bible course, (3) receiving a visit from the pastor.

"There have been so many requests for a visit that one person cannot take care of them," says Santos. "So the church has organized a group of visitors especially to respond to the requests by mail."

The newest plan of the church's evangelism committee is to hold preaching services in homes of members, with neighbors and other friends invited to attend. Laymen preach at the services, which move from home to home on successive weeks.

"Many of the church members live a long distance from the church building," explains Santos. "It's almost impossible for them to bring visitors with them. But those who live far away can be invited into the home of a Christian living in their area. This way they receive the influence of the gospel and, we hope, will make a decision. Then they'll come to the church."

For such outreach, of course, there must be concern on the part of church members. The pastor tells of one woman who cannot read or write but who always brings more visitors to services than any other member.

"Most of the visitors she brings have a higher social standing and more education than she does; yet somehow she has something about her that causes people to respond when she invites them," comments Santos. "Many of the

members of our church had their first contact with the gospel through this lady."

Currently uppermost in the thoughts of the membership is securing larger quarters. The Foreign Mission Board has provided some money, and the church has been putting money into a building fund for sometime and hopes to build soon. Meanwhile, church members are planning to rent additional space for church educational activities. They also want to raise above the present 10 percent level the amount the church gives through the Portuguese Baptist Convention's Cooperative Program.

One of the encouraging factors the pastor points to is in stewardship. "A large number of our members have a deep sense of stewardship of money," he declares. "It's only for this reason that we are able to meet our obligations month by month, because we have some extremely high expenses."

Rent on the church's quarters runs about the equivalent of \$425 (U.S.) a month.

There are problems, naturally. "We face a growing materialism among the people in general that makes our work more difficult than it used to be," states Santos.

He also believes that, since Portugal is traditionally Roman Catholic, recent changes in Catholicism have reduced people's confidence not only in the Roman Church but also in Christianity as a whole.

Still, Third Church is growing. And one of the bright spots, in the pastor's view, is "the number of our Christian people who are actively involved in our church life—not only here at the church, but in their own daily lives."

As someone said, Antonio dos Santos "has a natural ability for seeing potential." **TC**



The Woman from Rio

SHE IS NOT part of the women's liberation movement. She doesn't see her role as unusual for a woman. She simply seems to know who she is, and she has an assurance that what she is doing is God's will for her.

What this single woman is doing, precisely, is serving in a role usually filled by men, lecturing to seminary classes predominantly male, living alone in a city 5,000 miles from home.

She is short of stature, charming, cheerful, and enthusiastic—almost effervescent. She is well-trained, efficient, and adaptable.

She is Lucy Gonçalves Guimarães. She comes from Rio de Janeiro,

Brazil. She is a foreign missionary sent by the Brazilian Baptist Convention to assist the Baptists of Portugal; the language barrier is minor, since Portuguese is the language of Brazil. She teaches Hebrew and Old Testament in the Baptist Theological Seminary in Lisbon, Portugal.

She entered theological study in Brazil "with the definite purpose of going into theological education," she explains in her sparkling way. "From the time I was very small, I felt that I wanted to be a professor, that God was calling me for this."

Even while engaged in graduate theological study, she knew her training "was not to take me into the pastorate, since we don't have women pastors. My concern was in the teaching field, in theological education."

Early in her study she also had the distinct feeling that her service would not be in Brazil. Consequently, she began to study about foreign missions in Bolivia, Paraguay, and Portugal, the countries where the Brazilian Baptist Convention sponsors missionaries.

She even visited Bolivia to verify her impression of direction, and was invited to teach in the seminary there. She was interested

By Leland Webb

in what she saw, but did not feel it was the place for her.

She began to look elsewhere. During her first year in South Brazil Baptist Theological Seminary, Rio de Janeiro, Southern Baptist Missionary Lester C. Bell transferred from Brazil to Portugal with the hope a seminary would be opened in Portugal.

"I began to think maybe this was the door that was opening to me for service," Miss Gonçalves recalls. Becoming aware that a teacher in her area of specialty was needed in the young seminary in Portugal she presented herself to the Brazilian Baptist Foreign Mission Board.

She arrived in Portugal early in 1971.

NOW, sitting in the living room of her apartment in a Lisbon suburb, she seems at ease with her task. Just across the street is the building where Queluz Baptist Church occupies the basement and first floor. The Portuguese Baptist Theological Seminary is quartered on the second floor, with classroom, library, two offices, and a chapel.

On the wall above the professor's easy chair hangs a large travel poster from an airline, featuring the word "Rio" in large letters. She explains that a student secured the poster for her.

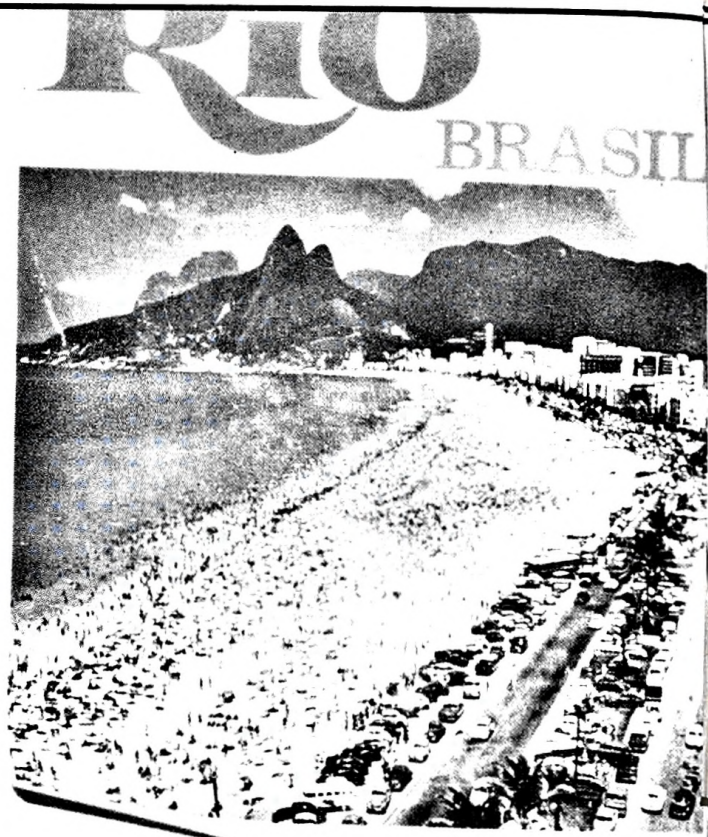
"Have you always been sure this is what you ought to be doing?" she is asked.

"As far as the call is concerned," she replies firmly, "I feel perfectly satisfied that I am in the very center of God's will."

Still, the area of her specialization seems somewhat unusual.

"One of the things that interested me in the particular field of Hebrew," she muses, "was the fact there was so little interest in this field by other students. The Hebrew language is difficult. Most students study it because they have to, not because of real interest in it.

"I like difficult things. I want to try to enter into them and solve them. I took an interest in Hebrew and liked it."



Lucy Gonçalves Guimarães relaxes in her suburban Lisbon apartment.



Before moving to Portugal she taught Hebrew and Greek in a Congregationalist theological seminary in Brazil.

A sign of encouragement for the woman professor is the fact that in 1972, for the first time, women were enrolled at the Portuguese seminary. In fact, two of the six students are women.

The enrollment of women, she feels, "is a big step forward, because our interest, our need in Portugal is not just for pastors. We need many workers—those who can help in the field of religious education." The enrolling of women students "is the first step to help supply this need."

She senses no hesitance on the part of Baptist women in Portugal to become fully involved in church work.

"As far as the women are concerned," she declares, "they have a great interest in their church participation and denominational life and are very active. In our churches the women's work is perhaps the most developed of any area, and women are very interested in the work."

Neither does she identify any reluctance on the part of churches to allow women to serve in places of responsibility.

"We have women in our churches in Portugal who are church treasurers and secretaries and who hold other responsibilities in church organization," she reports.

In addition, "I don't see anything wrong with a woman speaking in the church," she replies to a question. "I've been preaching ever since I was converted. There was no pastor in our area. A mission met in our home, and either my father or I or my mother or some of the other laymen in our community would do the speaking. This was true not only in our home but also in other homes there."

"Everytime we had a service, some of us would be preaching. So I don't find it strange."

Even the question of ordination does not faze her.

"I don't see anything wrong with

ordination for anybody who has a specific call for their task," she begins. "As far as my being a woman pastor, only in the case of extreme necessity would I agree to such a thing; I wouldn't like it, though."

"Frankly, I feel perfect liberty to go into the pulpit to speak."

"There are many young women who have prepared themselves, who are working and doing the work that a man would do, and doing it just as well. As far as I know, I've done everything that a man would do, except preside at the Lord's Supper and conduct baptisms."

Her reflections are neither forced nor beligerent. They seem to come naturally and openly in answer to questions. She is herself, and she does what she has been trained to do where she feels God has led her.

She noticed no lack of acceptance when her classes were all male. She shrugs off the inquiry as though the possibility had never even occurred to her. "If there is any negative feeling at all, I haven't been aware of it," she says matter of factly.

"We must be realistic," she comments concerning her hope for the seminary's future. "The field is small; Baptist work is small; the group of young people is small. Our hope would be that the ones God has called, who are now preparing themselves in secondary education, would finish and come on to the seminary, so that we can have a group large enough to supply the needs of the churches."

TC

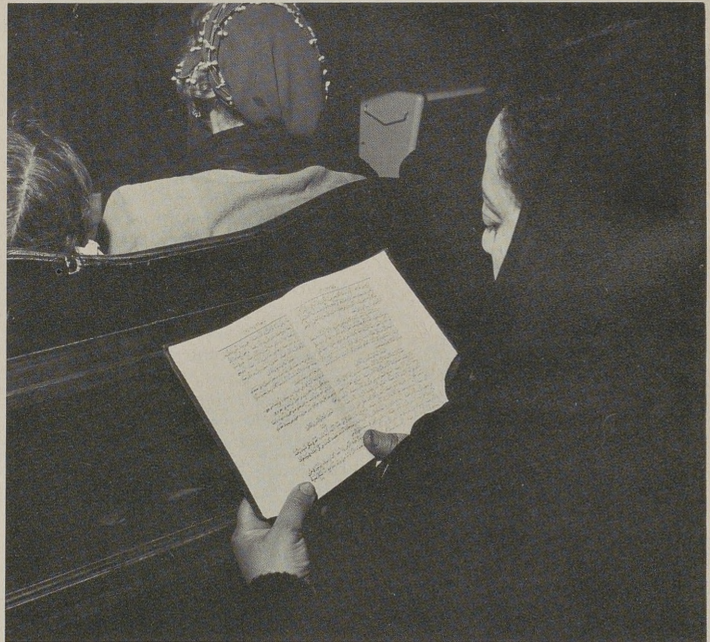
'My Heart Is in Gaza'

IN mid-January 1972, Arab commandos ambushed a car in which Missionary R. Edward Nicholas, three of his daughters, and Missionary Nurse Mavis Pate were traveling from Gaza to Israel. Miss Pate was killed, and Nicholas was wounded.

Shortly afterward, an Israeli writer, Dov Goldstein, interviewed Nicholas in the Beersheba hospital. The interview later was published in an Israeli magazine. Missionary Robert L. Lindsey has translated the interview and provided it to *The Commission*.

Although the event occurred many months ago, the reactions expressed by Nicholas in the immediate aftermath still offer much food for thought. His comments not only capture some of the emotion of a tragic event, but also reveal something of the love for a people that missionaries carry. The answers by Nicholas speak deeply about the missionary experience.

The article begins with an introduction by Goldstein.



THE Rev. Roy Edward Nicholas has a soft voice, the syllables of which trail one another a bit closely at times. His eyes are a placid blue and display deep love for people.

He is an American Baptist minister who left his home church, where he was much beloved, to come to Gaza. Fourteen years have passed since he came to serve the people of the Gaza Strip. He has tried to lift a little of the cloud that long since settled on their lives. His ears have been attuned to their troubles and

frustrations, and he has been able to comfort them in some of their feelings of being discriminated against.

His job has been that of administrator of the Baptist Hospital. The people he served, the Arabs of Gaza, were not members of his church or denomination, but he loves all people, and anywhere in need of his kindly smile has been his challenge.

Even now [January 1972], while lying in pain at the Beersheba hospital after an Arab commando at-



R. Edward Nicholas

By Dov Goldstein and R. Edward Nicholas



Facing page: Woman reads Arabic Bible in Baptist church in Gaza.
Left: Baptist Hospital, Gaza.

tack which left him wounded and Nurse Mavis Pate dead, his love of people has not diminished. No word of accusation against the Arabs of Gaza comes from his mouth, and he remains ever ready to say a good word for them.

He has a separate room. The nurses praise his quiet demeanor and say he asks nothing and is no bother to them. When they cause him pain as they treat his wounds, he merely holds tightly to the iron frame of his bed and smiles.

● All right, I will tell you about it. No, I am strong enough to talk. Can't you speak Arabic? Over the past 14 years in Gaza, I have learned quite a bit of Arabic. I haven't learned Hebrew yet. I have very little opportunity to hear this language. I do like the sound of it, because it is, after all, the

language of the Bible. I am trying to learn a bit of Hebrew at present. Maybe at our next meeting I will be able to say a few sentences to you in your language. Let's hope the situation will be different.

I guess I am still a little under shock. You know, I don't escape death this way every day, and not every day do my three daughters come through such an experience. Praise the Lord! Thank you, Lord, for saving my daughters!

Yes, it seems a little confused when I try to think. I am trying to remember the way it happened. It was last Sunday, at a quarter to six in the evening. I was driving my minibus in the direction of Tel Aviv. Mavis, the nurse, sat near me. Far behind us sat my three daughters (my eldest child, our son Edward, is in college in

the States). I say they were sitting far behind us—thank the Lord for that! A couple of days before this trip, I had taken out the middle seats of the little bus in order to get them repaired. Usually my wife sits beside me in front, and our girls sit just behind us, so they will be near us. But this time they had to sit in the rear seat. And that is what saved them when the bullets started flying; the commandos were shooting at the people sitting toward the front. Had the girls been sitting just behind us, they would surely have been hit.

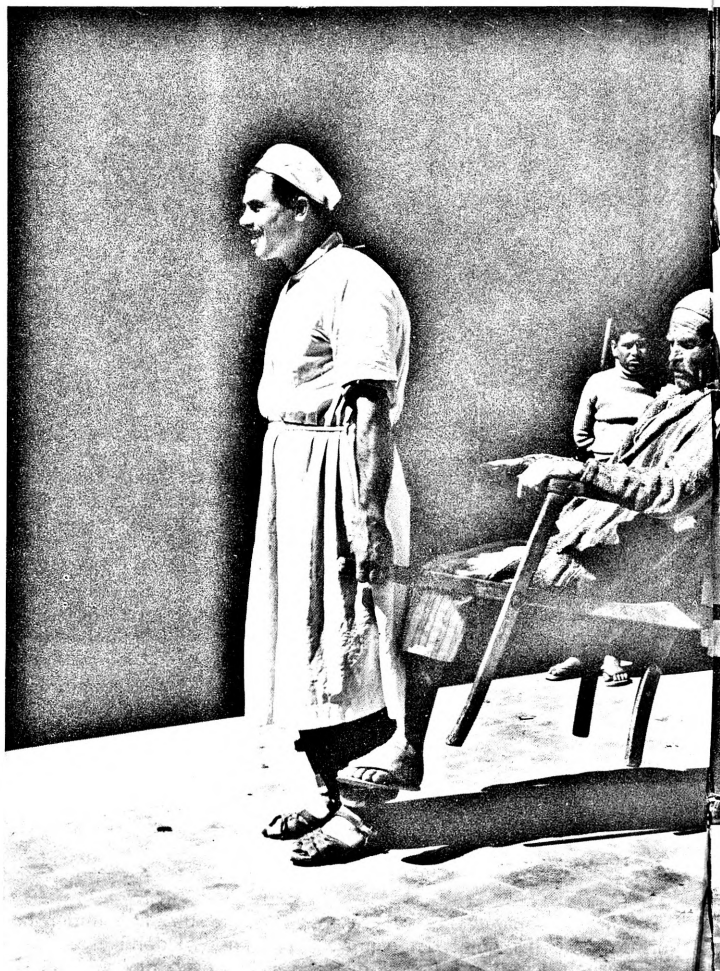
We were driving along without talking. Darkness had fallen. I was taking the girls to the Baptist School in Kfar Shemaryahu. They study there during the week and come home on weekends. I was taking Nurse Mavis to Tel Aviv, where she was to pick up a new car for the hospital the next day. As usual, she was saying nothing. Suddenly she said, "It's funny how quiet it is these days in the streets and along here in Jebalia." We are not used to such quiet in Gaza, you know. "I have a funny feeling," Mavis said, "that this is the quiet before the tempest." These were Mavis' last words. Just as we came near the area where

the Jebalia Refugee Camp lies, fire was opened on us. I was hit in the leg. I tried not to lose control of the car and drove on for about 200 meters in a little burst of speed to get out of range. When I stopped, I looked at Mavis and saw her face covered with blood. I pulled out my handkerchief and tried to stop the flow. Carolyn, my oldest daughter, ran to get help. Soon an army vehicle pulled up and took us to the nearest medical center. I realized that the chances of Mavis' survival were slim indeed, and in my heart I said good-bye to her, though she was still alive.

No, it is quite impossible that the terrorists were aware that it was hospital personnel at whom they were shooting. Of course, this world is crazy and bad enough that any evil thing can happen. Nothing really surprises me anymore. They didn't know. I am sure if they had known who we were, they would not have opened fire. They knew what we Baptists had been doing to help them. They knew what a wonderful person Mavis was, and how lovingly she tended every sick and injured Arab person. They thought this was an Israeli military vehicle, or the car of an Israeli army officer on his way home to Israel. At night you can't tell one vehicle from the other when its lights are approaching you. A lot of Israelis return from the Strip at this time of night. The commandos were waiting for revenge. Just the same day, in the morning, the army had flushed out a terrorist from the nearby orange groves, and he had fled and been killed.

How did I get to Gaza? Well, that is actually simple. While we were working in the States, we got news of the bad conditions in Gaza and how the people were suffering. Our faith teaches us that we must come to the help of anyone who needs it.

We enjoyed a happy and good life in the States. I was the pastor of a congregation in Louisiana. It was a wonderful church, and we were very happy there. The people received my ministry gladly and were very good to us.





Ward attendants carry a patient at Gaza hospital.

To tell the truth, it was hard to leave them, and actual knowledge of the conditions in Gaza were not exactly encouraging. But we had this strong inner thing in our hearts. We wanted to help the people who most needed our help, and not stick to the easy life we had in Louisiana, if another call was more important.

We got to Beirut, Lebanon, in 1956 and were there when the Israeli forces overran Gaza the first time. I worked on Arabic two years at that time. Refugees who managed to come to Beirut told us of the difficult life they had led in Gaza. Yet this did not stop us. We just went on preparing ourselves for the future task.

In 1958 we landed in Gaza. I really felt I was ready to meet the challenge, but I little realized what a demanding job it was to be.

No, excuse me, but I don't want to talk about the relationship of the Gaza people to their former leaders of government. Nor, quite honestly, of our relationship as a Christian hospital with these authorities. There are many Gaza folk who are full of praise and admiration for Egypt and its leaders. You cannot help people with criticism, and the people of Gaza need our work.

Even now, here in the Beersheba hospital, my heart is in Gaza. The people here have suffered terribly. I think theirs has been the greatest price of any during the awful wars which have surrounded us through the years.

It is enough if I tell you that life in Gaza has been very hard. Our comfort was our home. There was nothing to attract us to leave it at night, for instance. We never went out to a movie, and it never even occurred to us to go for a walk or have a cup of coffee in a sidewalk cafe. In a way, there are a lot of advantages in making your home the center of your life.

For our children it was never a problem to feel a part of the people and town of Gaza. In fact, it was really the only home they knew. Every four years we take a year's furlough in the States, and for my wife and myself that furlough is "going home." But not for the children. Just the opposite. When they say "home," they mean Gaza. When they accompany us to the

States, they feel like visitors going to a foreign land. Of course, they speak American English and have no troubles along that line. But that is the way things are. Two of our children were born in Gaza. That is the only place they can call home. [Note: The Nicholas family is now in the States on furlough. They are scheduled to return to Gaza in June].

The new era of Israeli rule has provided unusual opportunities, of course. For the most part, these have been positive, though there are some negative sides. For instance, with the occupation of the Israeli troops, we're suddenly able to hop in our car and drive to Jerusalem in an hour and a half. And go around the country—to Nazareth, to the Sea of Galilee. Formerly, if we wanted to go out of Gaza, we had to get some special permits. And if we were obliged to go to the States, we had to fly to Beirut and on from there. All this was changed with the new occupation. And in many ways, the freedom of our work in the hospital was much expanded by better relations and nearer sources of supply.

For our girls, the new freedom was even more meaningful. Up until the new occupation they had not wanted to get out of the house. My wife used to instruct them in all their school courses. They came alive when they were able to get out of our little coop and see and go as they wished. We put them in the Baptist dormitory at Kfar Shemaryahu. They met other girls and lots of boys. And you can imagine that when they came home on the weekend our home felt even more a home than before. It reminded us of the days when our son Edward was living in the American school in Alexandria and got to come home only for holidays.

No, our girls never felt unwelcome in Gaza. They had several Arab girl friends with whom they played and talked. But they never seemed to make really close acquaintanceships. There was always a little bit of cultural difference they could not quite bridge.

For us, on the other hand, things were quite the opposite. Until the Israeli occupation, we always

felt much loved by the people. They seemed ever most thankful for what we tried to do for them. Indeed, our relationships were warm and happy. We were not just workers in the Baptist Hospital who were helping sick and injured people. We, I think, really succeeded in being friends and finding the people our friends. You see, we sort of offered a shoulder for people to lay their heads on and weep a bit. They had been treated not only by their enemies as refugees but by their own people, and they felt lonely. We were able to offer them an ear when they wanted to talk. We tried to calm and comfort and understand them.

This is exactly how we saw our work all those years in Gaza. We made no political identification. We just felt sorry for these unfortunate people. We came to love them very much. We appreciated their innocence, their nobility, their stories, and their great near-east hospitality. We felt bound together with them.

And it was just this element which was so vastly changed by the coming of the Israelis. We, as Americans, were identified with the America which had been helping the Israelis. We overnight became enemies, in the minds of most of the people, of course.

Yes, this was very unpleasant. We tried to explain that we were here in Gaza only on a humanitarian mission. But this did not help much. Most of the people cannot sort out their feelings from their better and bigger understanding of things. Things come to them in great disorder. We were Americans. So we cannot be friends of Israel as well as enemies of Israel! It was hard to see old friends turn a cold shoulder to us, as if they had never known us. Naturally, time has healed some of these feelings. Most of our friends have come back to us. But the deep-running suspicion is still there.

You ask me if my feeling for the Arabs in Gaza is a feeling of pity or love for man. Are you asking me just as an Israeli, or also as a man? If as a man you ask, then you can understand that my feelings toward them are a combination of pity and love. In the final

analysis they are, quite truly, just very poor people whose lot in most cases has been bitter indeed.

Nor did my feelings change when, on March 15, 1969, I had my first encounter with terrorist shooting. I was coming back into Gaza from the border when a bomb at the side of the road exploded just in front of me. But nothing happened to me then, though the shock of the terrible explosion was awful. The front window of the car was broken out. The terrorists blew up the bomb a little prematurely, and I, therefore, escaped injury. At that time, too,



Tombstone for Miss Pate in Gaza.

I was quite sure that had the commandos known who I was, they would not have made the attack. Nor did I think for a minute at that time that I would like to pull up stakes and head back to the U.S.

Still, the truth is that, if up till that time I had supposed that I was beyond danger personally, I was rudely awakened out of that idea. Death had come close. I was not seeing it just in those who came into the hospital injured, only to leave as corpses. It had come right up to where I was living. It had breathed in my face.

From then on, I quit going out at night. Actually, our situation had become that of most of the people in Gaza. They have a terrible fear of the terrorists. At night by 7:30 they are already crawling into their beds and turning out their lights. And for good reason. Until recently, until the army had managed to wrest control from the terrorists as in the

past few months, their lives have been worth little or nothing, due to these commando gangs. The average Israeli cannot really understand how terrible is the situation of the people in Gaza.

Nurse Mavis Pete was one who had no fear. She was truly a courageous little lady. She had a rich life, full of many kinds of experiences. She was a remarkable person and had always been dedicated to the service of anyone who needed her. It is very difficult for me to digest the thought that such a wonderful person should have been murdered by the people she would gladly have served in any way possible.

She was a person who always was looking around the world for the place she was most needed. She spent several years working on the famous medical ship, *Hope*, and made many trips from country to country in charge of the operating room for the ship.

Later she went to East Pakistan, now Bangladesh, and lived a number of years. All kinds of stories developed around her in those years—stories about her fantastic energy, her utter loyalty, and her determination to help everyone. When all the trouble came about in that country recently, she was almost beside herself here in Gaza. "They are dying by the thousands there, and here I am at the very time I am most needed," she said, "sitting safely in Gaza!"

As an operating room nurse, Mavis excelled. I doubt if there are many of her caliber anywhere. She wrote a manual for her speciality. She conducted a course for the foreign nurses in Gaza, and they were crazy about her. What a world we live in—where a person like her must die from bullets! Can you imagine anyone wanting to kill such a person? It is impossible!

No, we are not leaving. Since the night of this tragedy, our telephone has not ceased ringing—Arab folk of Gaza, calling, calling, as if asking our forgiveness. Telling us not to think it was intended. Asking my wife to give me their love. This helps me. Maybe I need this kind of comfort. This summer we go on furlough. Sure, we will be back. There is much to do in Gaza. ☩

IRWIN IN ISRAEL

Photos and Text by Jim Newton



Israeli Prime Minister Golda Meir and grandson listen to Apollo 15 Astronaut Jim Irwin.

IT HAD BEEN a long, full day, and Jim Irwin was tired. He had traveled the breadth of Israel, meeting with dignitaries and others for at least five meals and no less than six speeches.

It was nearly 10:00 P.M. when he arrived at the hotel in the Tel Aviv suburb of Bat-Yam for his last speaking engagement of the evening—a Rotary Club function.

Three days earlier, when he had looked at the schedule for this hec-

tic Tuesday, the Apollo 15 astronaut wanted to cancel the Rotary Club engagement. It seemed too much was crammed into a day. But Southern Baptist Missionary Norman F. Lytle, who helped coordinate Irwin's schedule in Israel, insisted. The Rotary meeting was essential.

Had Irwin cancelled the engagement, he would have scuttled what later appeared to be the most significant event of his week in Israel, in terms of long-range benefits to Baptist mission efforts in the Jewish state.

Yet the Rotary Club appearance

received little mention in news reports concerning the astronaut's Christmas-week visit in Israel. The headlines bannered Irwin's 45-minute visit with Prime Minister Golda Meir.

The late-night Rotary Club affair was a benefit for the Baptist Hospital in Gaza. The plush hotel was jammed with the upper crust of Tel Aviv society, including numerous government officials. Resulting contributions totalled more than \$600 for the hospital.

Several factors blended to make the Rotary program significant.

The author is assistant director of Baptist Press, the Southern Baptist Convention news agency, and accompanied the Baptist group on its Mideast visit.

Some of the most influential people in Israel's capital city attended. Baptist representatives, as the missionaries are called in Israel, were highly visible.

Missionary James W. Smith of Ashkelon, coordinator of the benefit, explained the purpose of the meeting and introduced Irwin.

"We often speak of building bridges of understanding," Smith said. "This is the purpose of the benefits to be reaped by the Baptist hospital in Gaza—to help thousands of Arab refugees on the Gaza Strip."

In his address, Irwin told the dignitaries his deeply moving, spiritual experience of seeing the earth from the moon's surface, saying he felt God's presence closer than at any time on earth. The experience has changed his life, he continued, bringing him back to earth on a humanitarian mission, seeking to tell everyone of his encounter with God on the moon. The experience has convinced him of man's tremendous need to work together in peace to preserve this beautiful earth God has given us, Irwin declared.

In response, Israel's minister of transportation and communication, Shimon Peres, called Irwin's presentation "the most exciting human story we could have heard."

"We are grateful for your renewed spiritual dedication, your touch of humanity, your sense of humor," he said. "By going to the moon, you have discovered something that gives hope for the human race."

Several weeks later in Ashkelon, more than 150 Rotarians attended a second meeting, at which a check for 2,500 Israeli pounds (more than \$600 U.S.) was presented to Merrill D. Moore, Jr., missionary physician at Gaza Baptist Hospital. Most of the Rotarians were tremendously impressed with the hospital's ministry, described in detail during that session, Lytle said.

THE ROTARY program was only one of several events of the Irwin visit that will have a definite impact on Baptist work in Israel. One of the most significant results was the encouragement local Baptists received.

The Baptist astronaut was traveling with a group of 380 Americans, most of them choir members and

musicians in the Holy Land to present a series of six concerts, performing Handel's *Messiah*. Irwin gave his testimony following most of those concerts. The 250-voice choir included members of the Protestant Community Choir, which for six years had been presenting the *Messiah*, plus singers from the Baylor University a Capella Choir, from Waco, Texas; the Brewton-Parker College Choir, from Mt. Vernon, Georgia; and the Southwestern Singers, from Southwestern Baptist Theological Seminary, Ft. Worth, Texas.

The tour was sponsored and arranged by the Meier International Study League, directed by David Meier of Hurst, Texas, a former Baptist minister of education now engaged in study-oriented travel. The choirs traveled to Israel at the invitation of the Israeli Ministry of Tourism, and Irwin was scheduled to speak at each concert. Earlier, the Baptist Convention (mission) in Israel had invited Irwin to visit under Foreign Mission Board sponsorship, but Irwin wanted to bring his entire family—his wife and four children—to see the Holy Land, and the choir tour seemed to be a good means of spending Christmas in Israel.

The famed "Hallelujah" Chorus never seemed more appropriate to many of us present than the two evenings it was performed in the city where Jesus lived, was crucified, and rose from the grave.

The sellout crowd was filled with dignitaries, Jews and Arabs alike. The response was electric.

After the final performance in Jerusalem, Lytle offered a ride to a man who said he was a former music critic in Zürich. He was amazed when told that the 250-voice choir had never sung together as a group before their public dress rehearsal the night before; the rehearsal actually turned into a full-scale concert, since it had become impossible to obtain tickets for the following evening's performance.

Not only did the *Messiah* concerts present an effective witness for Christ through the international language of music, they also gave encouragement to the Protestant Community Choir, which sang with the group. Lytle quoted one girl in the Protestant chorus as exclaiming in amazement about the visiting sing-

ers, "All those people are Baptists, and I'm a Baptist. Hallelujah!"

Lytle pointed out that there are only about 250 Baptist church members in all Israel, so the choir from the States almost equalled the total church membership in Israel. The experience had given many of the Baptists in Israel a new sense of identity, Lytle said.

A SIMILAR result was prompted when Irwin gave his testimony during the Sunday-morning worship service at East Jerusalem Baptist Church. The auditorium was packed, and the congregation responded visibly to the astronaut's words of faith.

Irwin told of going as a boy to a small Baptist church in Florida and of making a personal commitment to Jesus Christ during a revival there. He told of a plane crash 20 years later in which he suffered two broken legs, a broken jaw, a concussion, and amnesia for 24 hours. His doctors even considered amputating his right foot. "The first question I asked was, 'Lord, why?'" Irwin recalled. Then he related how he eventually went to the moon and how he felt God's presence there.

He returned seeking to tell everyone on earth that God is alive and answers prayer, not only on the earth but also on the moon. "God loves us so much he sent his Son, Jesus Christ, to die for us. And if we will but accept him and say, 'Jesus, come into my life,' he will give us a new life," Irwin said. The entire congregation seemed moved by the message.

"Praise the Lord for this living testimony," commented Pastor Fahad Karmout following Irwin's talk. "God is still working, and he can change great men, as well as humble people like us. We all have the same God, and we praise God because we are his creatures."

Karmout confided later that he wished Irwin had emphasized Jesus Christ more in his message following the *Messiah* concert. Throughout the trip, Irwin seemed sensitive to each situation and audience, always giving a strong testimony but never offending by saying the wrong thing. He seemed to know when to emphasize his personal faith in Jesus Christ and when to share his encounter with God, the Creator, on the moon.



At Rotary Club program in suburb of Tel Aviv, Israel, to benefit Baptist Hospital in Gaza, Missionary James W. Smith (left) introduces Irwin (seated, far right).

He was equally fervent two days later in testifying of his faith in Jesus at a service at the YMCA in Nazareth. The audience was not all Baptist, but a cross section of the religious and community leadership of the city. "Just as Jesus lived in Nazareth, so Jesus Christ lives today in my heart," he declared.

The Nazareth service came fairly early in the crowded day that ended with the Rotary benefit in Tel Aviv.

THE DAY began with breakfast in Tiberias on the banks of the Sea of Galilee. Then there was coffee and pastry with the mayor of Nazareth preceding the YMCA service. There followed a brief tour of the Church of the Annunciation before a formal luncheon sponsored by the mayor for Nazareth's religious and community leaders.

Afterward, Irwin and his party visited the Ramat David Air Force Base and were served their second lunch. The base officers were expecting Irwin to join them for a once-a-year dinner for their children while their wives were meeting with the wives of the Air Force General Staff. The commanding officer explained that the children especially wanted to see the astronaut, thinking that "anyone who had walked on the moon was a mysterious creature of some sort."

Later, Irwin showed a film he narrated personally, as he did at

most of his speaking engagements, showing highlights of the Apollo 15 moon mission. With the audience of Israeli pilots, however, a bond of kindred spirit seemed to be welded. "I've always felt closer to God up there in the sky and in space, just as I'm sure each of you have felt that closeness to God when you soar through the sky," he said.

Irwin and his group next flew in a small, single-engine plane to Tel Aviv for another reception and dinner with faculty members, scientists, and cultural leaders at the University of Tel Aviv. Afterwards, Irwin lectured to the scientists, science students, and their families at the university.

Then Irwin rushed to the Rotary benefit, expecting to find another meal—it would have been the sixth in the already "full" day. Fortunately, however, only dessert was served.

THE TYPICAL, crowded schedule was one of the most perplexing problems. Last-minute changes offered further complications. The trip began off schedule and got worse. Charter flights are not allowed to land in Israel, so it was arranged for the plane to land in Amman, Jordan, with plans for the group to cross the Allenby Bridge over the Jordan River into Israel. Delays enroute caused the group to miss the 2:00 P.M. deadline for crossing. So they waited in

Amsterdam until 11:00 P.M. before flying to Amman to cross the bridge early the following morning.

Enroute to Amman, while flying over Syria, the pilot was ordered to land in Damascus. The control tower claimed the charter flight did not have permission to overfly Syrian air space, despite the pilot's argument that he had permission in writing. Asked what would happen if the plane just kept on flying to Jordan, only a short distance away, an airline official replied, "They'd shoot us down!"

The plane was ordered to refuel and pay "landing fees." After a tense hour, when none of us were sure we would be allowed to leave, permission was given to take off.

There were more delays in crossing the Allenby Bridge. Wary of attempts by terrorists to smuggle in explosives hidden in cosmetics and aerosol cans, Israeli officials confiscated hundreds of such items from the tourists crossing the bridge. Tired and hungry, the 250 weary travelers arrived in Jerusalem more than 24 hours late.

The delays had caused Irwin to miss a scheduled reception with Prime Minister Golda Meir, a visit to the Knesset (Parliament), and a reception by Baptist missionaries and the local Christian community. Most of the choir members arrived too exhausted to sing at the "dress rehearsal" of the *Messiah* that night, but the performance was presented



Miss Hildegard Stanley, of Brewton-Parker College, Mt. Vernon, Georgia, leads a large crowd in singing carols in Bethlehem's Manger Square on Christmas Eve.

anyway by as many as could physically stand the strain. The main responsibility rested on the Brewton-Parker group, which had arrived the previous day, and the Israeli Protestant Community Choir.

On arrival Irwin went immediately to a luncheon sponsored by Minister of Tourism Moshe Kol, who presented the astronaut with a "pilgrim" medallion. Irwin quipped that he was minister of tourism for the moon.

The next day, while the choirs did sightseeing in Jerusalem, Irwin received a specially arranged tour of the ruins of Masada near the Dead Sea by one of Israel's most famed archaeologists, Professor Yigael Yadin, who led the archaeological project to reconstruct the palace built on a strategic mountaintop by King Herod.

After the evening *Messiah* concert in Jerusalem, Irwin spoke again that night to a group of Jerusalem students and youth at Jerusalem House, headquarters for a ministry to students and youth directed by Lyle.

The next day, Sunday, Irwin led worship services at East Jerusalem Baptist Church, then drove to Bethlehem for a high-level luncheon attended by more than 250 dignitaries, including former British Prime Minister Harold Wilson.

That night—Christmas Eve—security was tight in Bethlehem. Soldiers, armored cars, and Jeeps were everywhere. Not even the mayor of Bethlehem could drive his own car

into the city. The only access was by bus.

Manger Square in Bethlehem, used as a parking lot on weekdays, was turned into an outdoor arena. At one end of the huge square had been erected a platform with stage and risers. Seventeen choirs, most of them from the States, braved the cold winds and swirling mob of people to sing Christmas carols. Irwin again gave his testimony, and the mayor of Bethlehem read a proclamation in his honor.

The Baylor group was in Nazareth on Christmas Eve. Many of the group remaining in Jerusalem attended an early morning worship service at the Garden Tomb on Christmas. Later that day, we walked about the Mount of Beatitudes, drinking in the beauty of the Sea of Galilee.

There were visits to several kibbutzim, where the choirs sang the *Messiah*. For Irwin the next day was spent filming a series of television spots in Jerusalem for the Southern Baptist Radio and Television Commission.

ON THE final day of Irwin's visit to Israel, the reception with Prime Minister Golda Meir was rescheduled. The 74-year-old Israeli Prime Minister talked with the Baptist astronaut for nearly 45 minutes—unusually long, considering that an international crisis developed during the session.

The visit with the Prime Minister was arranged by the Israeli Ministry

of Tourism, and no Southern Baptist representatives living in Israel were present. Only members of the Irwin travel party were invited.

Ten minutes after the meeting began in the Prime Minister's conference room, an aide rushed in with an urgent note. Calmly reading the message, Mrs. Meir told the group that terrorists had forced their way into the Israeli Embassy in Bangkok, Thailand, taking three of the embassy staff as hostages. Later in the meeting, an aide brought the Prime Minister another urgent message, but she did not cut short the session. For nearly 30 minutes more, she and the astronaut talked of his experiences and his faith.

"Your trip is one thing that unites people all over the world, and there are really few things that unite all mankind," said Mrs. Meir. "But during the hours you men are up there, the one thing everyone in the world wants is to see you come home safely."

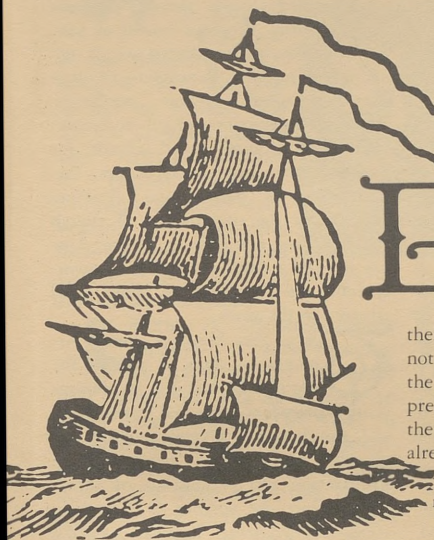
Irwin told the Prime Minister of the beauty of the earth from outer space and of the feeling of inspiration, almost as if he were seeing the earth with the eyes of God.

"I felt like this at Mt. Sinai," she nodded in agreement, explaining her reaction to climbing the mountain where Moses received the Ten Commandments.

During the visit Irwin presented to Mrs. Meir a framed color photograph of himself boarding the Rover 1 moon buggy on the moon's surface. Mounted beside the photograph was a small Israeli flag Irwin took on the Apollo 15 flight.

Throughout the visit Mrs. Meir's three grandchildren sat enthralled by the astronaut. They shyly asked their grandmother to ask Irwin to give them his autograph before he left. With a laugh Irwin said he would do so if Mrs. Meir would give his son and the other American children in the group her autograph. The meeting ended with mutual autograph signing.

Irwin's visit with the Prime Minister garnered the headlines in the States. But those who were there realized that the long-range benefits probably came from the unpublicized occasions that would strengthen the witness of Baptist mission work in the land that Christians, Jews, and Muslims alike call holy. **TC**



Garden by the Sea PORTUGAL

their influence through 500 years was not eradicated. The earlier flood tide of the Visigoths and the flow of Roman presence left a deposit that nurtured the Phoenician and Celtic root system already existing. Out of this intermingling of many cultures grew Portugal, the new nation of the thirteenth century.

To stroll through this garden by the sea is to become increasingly aware of the strange, yet harmonious, union between the peaceful pace of bygone centuries and the jolting jet age of the twentieth. The modern electric train, rushing like a silver streak across the countryside, gives its passengers little chance to contemplate the landscape, to watch the rhythmic plodding of oxen patiently pulling a wooden plow, or to appreciate the pungent odor of freshly turned earth.

In fascinating contrast to the fishing schooners with powerful engines throbbing, barefoot fishermen sit spread-eagle on the sandy beaches repairing their nets.

Black-shawled women ride sidesaddle on joggling donkeys, while behind them on the narrow road a huge truck, its gears grinding, its driver impatient, makes the slow climb toward a mountain village.

A farmer, seated high on the springless bench of his mule-drawn wagon, shades his eyes to peer at a tiny silver speck trailing a cloud-like line across the sky.

An abundance of natural beauty is packed into Portugal's boundaries. Mountains covered with a blanket of heather drop abruptly to the sea; grotesque rock formations resist the constant pounding of the waves. Corn sways in the breeze and heavily laden grapevines cover the terraced slopes.

On beyond, rolling hills are covered with cork forest. Gray-green olive trees contrast with the bright colors all around. Here and there on the highest peaks, the cloth sails of ancient windmills flash in the sun, and the groaning of their labor can be faintly heard. Serpentine rock walls carve the mountain-side into irregular patterns. The bent back of a nearby farmer, his short hoe

Prince Henry the Navigator, the most famous of the Portuguese, listened with rapt attention to the reports of his sea captains. New lands and people had been discovered. Encouraged and inspired by their beloved prince, these mariners were slowly pushing back the veil of the unknown to remake the maps of the world. The voice of Prince Henry echoed in their hearts as the wind filled the sails and carried them to uncharted waters: "Farther, go farther."

History pays homage to the vision and courage of a nation that conquered superstition and fear to bring the people of the world a little closer together. It was to this land of rich heritage that Southern Baptists were invited to come and join with Portuguese Baptists to help bring their people closer to him who made the world, and who remakes men.

In the immortal *Os Lusíadas*, the poet Luis de Camões refers to his country as a "garden planted by the sea." To understand and appreciate the rare beauty of this "garden," nestled on the mountainous southwestern corner of Europe, one must probe deep into the soil of the past. A blending of many civilizations has produced the garden that is Portugal.

Although the Moors were expelled from the land in the thirteenth century,



Missionary Grayson Tennison, right, with Portuguese Baptist and his daughter; building formerly housed a Baptist church

in hand, speaks of man's ceaseless struggle with the soil.

In this land of intrigue and beauty, the energetic Portuguese wage continual battle to improve their country. With understandable pride Portugal remembers those golden days when new worlds were being discovered and new horizons being reached by her sons. With quiet dignity she cherishes the experiences that make for noble tradition, a memorable history which helped shape the destiny of the world.

In this seaside garden, Baptist life has but recently come to bloom. Portugal's first known Baptist was an Englishman named Joseph Jones, born in the city of Oporto. Through his influence and dedication, a Baptist witness began as early as 1888. The official beginning of Portuguese Baptist life, however, dates from December 20, 1908. It was then that Zachary C. Taylor, a Southern Baptist missionary to Brazil and acting executive secretary of the newly formed Foreign Mission Board of the Brazilian Baptist Convention, served as moderator in the organization of the first Baptist church on Portuguese soil. He reorganized a work begun by one Reginald Young.

Opposition to the new church was both audible and active. Growth in an atmosphere of hostility and persecution was slow and difficult, and the young church suffered bitter trials and severe criticism. Yet, despite the arduous beginnings, by 1914 there were three Baptist churches established in the nation.

Baptist life in Portugal has been almost as turbulent as the seas that lash her shores. Small numbers and financial limitations have greatly hampered the expansion of the work over the years. Various mission boards have cooperated for a period only to with-

draw later. Even the Brazilian Baptist Foreign Mission Board, instrumental in founding Portuguese Baptist life, has been handicapped by periodic reverses which have been reflected in Portugal. When the Portuguese Baptist Convention and the Foreign Mission Board of the Brazilian Baptist Convention appealed to Southern Baptists to help, their call was answered. Responding to this appeal, Southern Baptists joined hands with Portuguese Baptists in a cooperative effort to win Portugal for Christ.

There are about 3,200 Baptists in Portugal, a tiny percentage of the population. Other evangelicals are to be found in the nation; Anglicans, Brethren, Methodists, Pentecostals, Presbyterians, and others all make their contribution. Even so, with all evangelicals included, only a small fraction of the population knows Christ as personal Savior.

In 1959, when Southern Baptists' first fraternal representatives arrived in Portugal, the Portuguese Baptist Convention was composed of 20 churches and 11 missions with about 1,000 members. During the ensuing years the number of churches cooperating with the convention has increased to almost 40 with about 15 chapels, or mission points. Combined membership of the churches is a little more

than 2,500. A smaller number of Baptist churches in the nation are not affiliated with the Portuguese Convention.

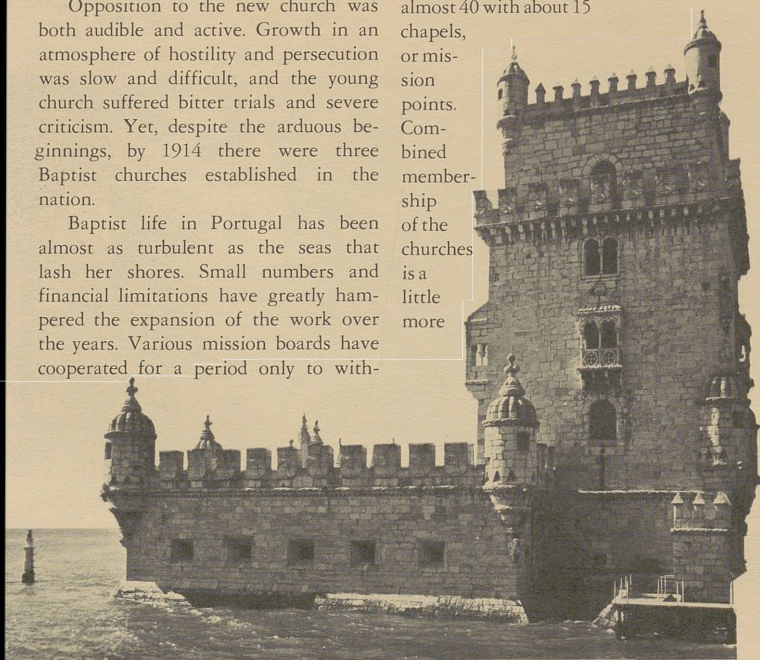
Many limitations thwart progress in Baptist life. Whether rented or purchased, property for church use is extremely expensive. Restriction of publications often creates problems. Religious instruction, which is Roman Catholic, is required in all schools; for children from evangelical homes, this catechizing is burdensome. Building permits for the construction of church buildings are not easy to secure. Low income and a rising cost of living greatly limit the possibility of more rapid advance in the work.

There are, however, some encouraging signs of growth for Baptists in Portugal. No limitation is placed on personal evangelism, and simultaneous revivals among the churches are reaching many persons. Preparation and publication of literature within the country is being increased. Portuguese Baptists opened a seminary in 1969. A Baptist book store has been opened in Lisbon, and encampment ground has been purchased. Mission interest in Angola and Mozambique (Portuguese states in Africa) has caused the Portuguese Baptist Convention to assign almost half of its cooperative program budget for mission work in these African lands. Emphasis on stewardship and evangelism has greatly strengthened the churches. Several churches have been able either to build a house of worship or to buy and remodel old buildings for church use, often through generous financial assistance from Southern Baptists.

Baptist witness has been firmly established in Portugal. The future is bright. Opportunities are opening as never before. The challenge Portuguese Baptists face is astounding—to lead their countrymen in this "garden by the sea" to Jesus Christ—the Rose of Sharon, the Lily of the Valley, who can remake the heart of man.

—by Grayson C. Tennison

Site from which Portuguese navigators set sail



Reprints of the above material are available free upon request from Literature Distribution, Box 6597, Richmond, Va. 23230. This is a revised and updated version of Dr. Tennison's former pamphlet on Portugal.

W

hen Dr.
William
R. Tolbert,
Jr., became
president

of the Republic of Liberia in 1971, the goal he set for himself and for the Liberian people was "Total Involvement for Higher Heights." Through dynamic leadership and personal example, this dedicated Christian is leading his people in pursuit of this goal.

Liberia is Africa's oldest republic. It was founded by the American Colonization Society in 1822 as a place to settle free Negroes. In 1847 it became an independent nation, more than a century earlier than any of the other countries wholly governed by persons of African lineage. Monrovia, Liberia's capital and largest city, is named for U. S. President James Monroe, during whose term the land was first settled.

Slightly larger than the state of Tennessee, Liberia has only about one third as many people. Most of the population (about



TOTAL INVOLVEMENT IN Liberia

Liberia

Overlooking Nimba

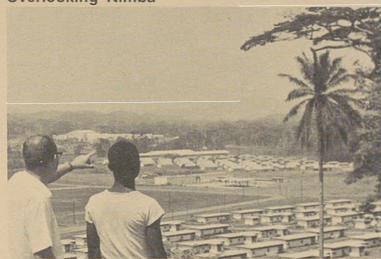
(1,500,000) is concentrated along the coast. A small percentage is descended from the first American settlers; the rest of

the people belong to more than 20 indigenous tribes. English is the official language, but tribal dialects are also widely used. Most Liberians are farmers. Rubber, rice, cocoa, coffee, and cassava are the major crops. The main exports are iron ore, rubber, timber, and industrial diamonds.

Baptist work in Liberia is as old as the nation itself.

In 1821, before leaving for Africa, some freed slaves—one of them Lott Cary—met in the home of a deacon of the First Baptist Church, Richmond, Virginia, and organized themselves into a church. The seven charter members of this new church were among the first settlers in Liberia. Upon their arrival they founded the Providence Baptist Church, with the Reverend Lott Cary as their pastor. Cary, who is called the "father of Baptist missionary work in Liberia," helped to establish churches at several locations in the new colony. His efforts marked the beginning of a network of churches which were later organized into the Liberia Baptist Missionary and Educational Convention. The LBMEC, founded in 1880, now embraces about 130 churches. Since 1958, Dr. Tolbert, the nation's chief executive, has served as president of this body. For part of that time—from 1965 to 1970—he was president also of the Baptist World Alliance.

Southern Baptist mission involvement in Liberia began in 1846, when some missionary pastors already serving there under the Triennial Convention identified themselves with the



newly formed Southern Baptist Convention. Unfortunately, because of limited resources, the Foreign Mission Board found it necessary to withdraw from Liberia in 1875. It was not until 85 years later, in 1960, that Southern Baptist work was resumed there.

Upon the request of Liberian Baptist leaders, the Southern Baptist missionaries sent to Liberia in 1960 were located at Ricks Institute. This Baptist elementary and secondary school is located on a beautiful 1,100-acre campus 14 miles from Monrovia. Its modern facilities for nearly 500 boarding students have been developed through the cooperative efforts of Liberian Baptists and the Southern Baptist Mission Board. The school is headed by a Liberian principal, who is supported by an international faculty and staff.

Improved curriculum and high academic standards have made this one of the best schools in the



President Tolbert visiting Ricks Institute

nation. Bible classes are taught in every grade.

One of the more recent additions to the Ricks curriculum is agriculture, developed by a missionary trained in that field.

In addition to teaching and administration, missionaries at Ricks have developed various youth organizations and have sponsored evangelistic teams among the students. Most of the religious activities are centered around the campus church, which has a missionary pastor.

The first Southern Baptist missionaries to do full-time evangelism and church-development work were located in Greenville, *Sinoe County*. A couple went there to assist in the development of about a dozen small tribal churches started by Mrs. Eliza Davis George, a venerable, black Baptist missionary from America. Within 10 years the number of churches had increased to 52, and 15 one-teacher elementary schools and one junior high school had been established.

In 1967, the Eliza Davis George Baptist Training School was dedicated for the education of pastors and their wives. Campus facilities accommodate 20 pastors and their families. The pastors, most of whom are illiterate when they come to the training school, are taught a basic three-year seminary curriculum, with the addition of special courses in literacy, English, mathematics, and science. The wives are taught literacy, Bible, health, and homemaking.

Nimba County is a rapidly developing iron-ore region. Here, the Mt. Nimba Baptist Church, a strong congregation under the leadership of a missionary pastor, has a full church program and is setting an example in organization and stewardship for all Liberian churches to follow. Several other churches have also been established in nearby villages.

Missionaries assigned to do evangelistic work in *Grand Bassa County* are located in Lower Buchanan, a large iron-ore shipping center, where they have opened a bookstore-library-conference

center. Efforts in this area have been concentrated on training pastors, strengthening existing churches, and starting new work.

The *Liberia Direct Native Baptist Missionary Conference*, a Baptist group which had no connection with any foreign mission board, asked for help from Southern Baptists, and in 1965 a missionary couple was assigned to work with this conference, numbering now about 40 churches. As the name suggests, the conference is composed of churches among the indigenous people, most of whom are of the Bassa tribe.



The *Women's Missionary Union of Liberia* is headed by Mrs. William R. Tolbert, Jr., the wife of the nation's president. A missionary assists in the women's work, which has grown steadily, particularly in regard to youth organizations. Most of the English-speaking churches have active groups for girls (GAs) and for younger children.

Royal Ambassadors began in Liberia when a missionary came to do WMU work. At that time, the boys' organization was promoted by the Women's Missionary Union of Liberia. Upon the arrival of a missionary to work with men and boys, Royal Ambassadors became a part of Baptist Men's work. RA chapters have been enthusiastically accepted by Baptist young men and boys everywhere.

RA camps are held every year at the *Baptist Youth Camp*, at Paynesville, near Monrovia. Each January at this same location, camps for girls are provided. In increasing numbers, youth camps are also being conducted at several locations in other counties.

The most recent cooperative effort between the Liberia Baptist Missionary and Educational Convention and the Southern Baptist Mission in Liberia is the *Baptist Training Center*. This institution has a beautiful beach-front campus on 260 acres of land adjoining the Baptist Youth Camp. Several one-week institutes, workshops, and retreats for pastors, deacons, and future Baptist leaders are conducted each year. Plans for the future include resident theological training, correspondence courses, and extension classes in the city of Monrovia.

Many other evangelical Christian groups are working alongside Southern Baptists in Liberia. Other Baptists include representatives of two black Baptist conventions[†] in the United States, as well as the Lott Carey* Baptist Mission, and the Mid-Liberia Baptist Mission. The interdenominational Sudan Interior Mission operates an excellent Christian radio station and a hospital in Monrovia. Methodists, Episcopalians, and Lutherans have established hospitals and schools. Several pentecostal groups, including the Swedish Free Mission and the Assemblies of God, are also doing effective work.

Future plans for Southern Baptist witness in Liberia call for opening new mission stations in neglected areas and the expansion of cooperative efforts with the Liberia Baptist Missionary and Educational Convention. In keeping with the Liberian goal, Southern Baptists must aim at total involvement for higher heights—total involvement as they assist Liberian Baptists in the evangelization and Christian development of their people.

—by Oren C. Robison, Jr.

[†]National Baptist Convention, USA, Inc. and National Baptist Convention of America

*The Convention named for Cary uses the spelling "Carey."

Reprints of the above material are available free upon request from Literature Distribution, Box 6597, Richmond, Va. 23230. This leaflet replaces the Board's former pamphlet on Liberia.

Time To Move Ahead

BY
BAKER J.
CAUTHEN

THERE IS a fresh spirit of advance in Southern Baptist life. The tempo is quickening on every hand. There are many evidences, as reflected in an upsurge in evangelism, new enthusiasm among young people, and a deep determination to go forward in worldwide missionary labor.

A call from the mission field for 800 new missionaries has set before Southern Baptists the magnitude of today's challenge. These missionaries are urgently needed. Places are waiting for them in presently occupied fields, and other places are awaiting those who can enter new fields.

At the April meeting of the Foreign Mission Board action was taken calling attention to the particular need of strengthening the mission work in Vietnam. American military forces have withdrawn, but the missionaries are carrying on their work with a magnificent spirit of determination. They have pointed out the great opportunities which surround them and have called for reinforcement.

The mission should be doubled in strength at the earliest possible moment, and auxiliary personnel could be used in helping to serve some of the pressing needs in relief and rehabilitation. The Christian response to Vietnam must be in terms of massive witness and loving service.

There is a new spirit of inquiry among young people, on both seminary and college campuses, as to God's directions for their lives. The Department of Missionary Personnel of the Foreign Mission Board indicates that more inquiries than ever are coming and that the outlook is good for the appointment of missionaries in the future.

SOUTHERN Baptists reached an all-time high in total giving in 1972. The steady strengthening of the Cooperative Program as we move through this year brings much joy both in this country and throughout the world.

The recent Lottie Moon Christmas Offering has reached an all-time high and has gone far beyond its goal of \$18 million. Every dollar given through the Cooperative Program and the Lottie Moon Christmas Offering is an

affirmation of missionary purpose on the part of Southern Baptists. It declares that we are prepared to ask the Lord of the harvest to thrust out laborers into his harvest, and at the same time provide resources that God's servants may be sustained.

For many months the Foreign Mission Board has undertaken to strengthen the support of missionaries. Some very important steps have been taken so that, in the midst of continuing inflation, dollar devaluation, and increasing taxation in many parts of the world, missionaries can face their responsibilities with a greater sense of financial backing. This can be done only as Southern Baptists continue to undergird worldwide missionary efforts with growing resources and spiritual power.

Throughout the world vast emphasis is being placed upon the World Ministry of Reconciliation through Jesus Christ. Joseph B. Underwood of the Foreign Mission Board staff has given himself devotedly to the cultivation of this effort in many lands. It is anticipated that through this movement far-reaching blessings will come in many countries in all parts of the world.

AS SOUTHERN Baptists gather in Portland, Oregon, for the meeting of the Convention, we must pray for fresh anointing with power and a deep sense of unity that will enable us to press forward in worldwide labor with joy, confidence, and determination.

In recent years doors have opened to countries that seemed to be absolutely closed, but God has led the way for the projection of work in lands where vast needs are found and where ministries are much in demand. We look to our Lord to open the doors to China. We must not cease to pray for that great land with its 800 million people. God is able to do far more than we can ask or think. We may be surprised by the opportunities which he will set before us in that country. We must stand ready to move in whatever direction he will indicate.

It is time to move ahead. Our Lord expects more from us than we have yet been able to visualize. We are workers together with God. Let us do our part with joy and faithfulness. We can be confident God will do his part.

A LIGHT STILL SHINING

By Rebecca Eddinger de Contreras

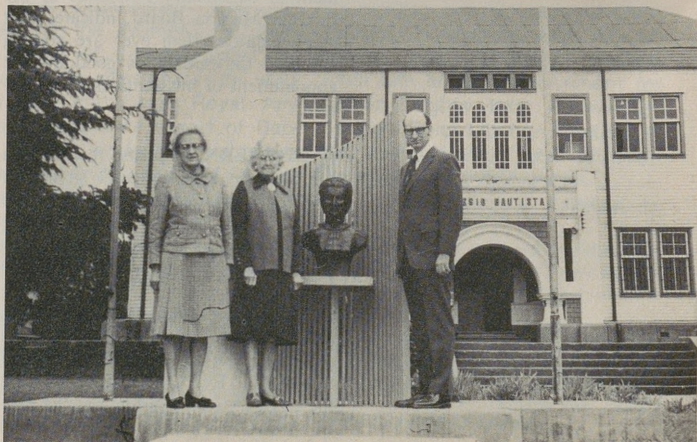
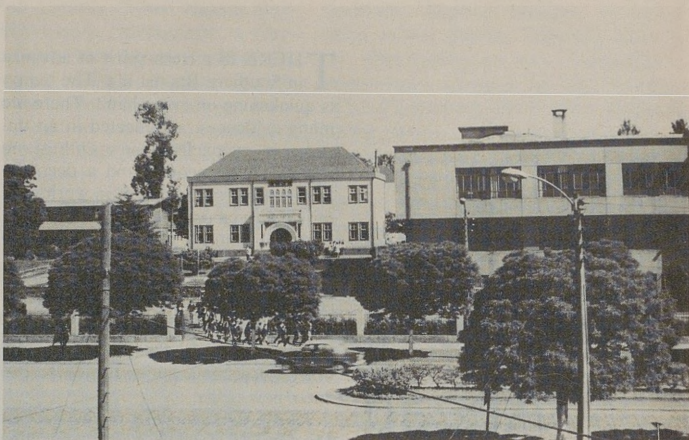
CELEBRATING a golden anniversary is a time for looking back and looking forward. It was that way for *Colegio Bautista* in Temuco, Chile.

Columbus Day (Oct. 12) is always a holiday in Chile, but in Temuco it has for the past 50 years had special significance. On that day in 1922 Agnes Graham, Cornelia Brower, and William D. T. McDonald saw a dream become reality in the founding of *Colegio Bautista*.

The school began with ten girl boarding students and thirty day

The author, formerly a Southern Baptist missionary, is now married to a Chilean and is teaching at *Colegio Bautista*.

Top: Campus of *Colegio Bautista* in Temuco, Chile. Middle: The school choir, led by Missionary Bobby G. Magee, sings for anniversary. Bottom: Miss Marjorie Spence (left) and Miss Anne Laseter, retired missionary teachers, and I. Grundy Janes, Jr., principal, pose beside bust of Miss Agnes Graham, school's missionary founder.



students in a rented house. It now has 970 students on a campus with three large classroom and office buildings, a beautiful new dormitory for girls, a gymnasium, an auditorium used for various religious and civic activities, a service building, and a large playground and soccer field.

A careful estimate of the 50 years of work would indicate that a minimum of 4,000 students have spent at least one year at the school, and, therefore, have been taught Bible and Christian principles. Many of the students finished the full 12 years of studies; others completed only the grammar grades, while still others attended just for short periods.

Among the former students are pastors, doctors, lawyers, dentists, nurses, teachers (at university, secondary, and primary levels), two nationally known musicians, a widely known radio actress, a playwright, an artist, bookkeepers, builders, architects, engineers, and social workers.

One former student has served as secretary of lands and colonization for the national government and was also a member of the lower chamber of congress. Many alumni live in other Latin American countries and in the United States.

Local civil, military, and education officials attended an outdoor assembly inaugurating *Colegio's* 50th anniversary celebration. Guests visited a display of student handwork—the school's educational system encourages handwork in all subjects—and were served a buffet lunch.

ON Founder's Day—October 12—some 300 former students from all parts of the country attended an alumni luncheon. Officials of the Chilean Baptist Convention brought greetings. Both the convention president, Luis Mussiett, and the executive secretary, Luis Pozo, are graduates of *Colegio Bautista*.

During the luncheon tributes were paid to former teachers present. A special word of thanks was expressed to Don Manuel Cuevas, who has worked at the school for 42 years in many capacities related to the care and maintenance of buildings and grounds. For many

years he was baker for boarding students. He is a deacon at First Baptist Church, Temuco.

A bronze bust of the missionary founder, Miss Agnes Graham, was placed on the pedestal prepared for it on the front campus. The alumni association donated both the bust and the pedestal.

The Temuco newspaper and radio stations spoke appreciatively of the work of *Colegio Bautista*. Photographers from the national television channel covered the beginning of anniversary week.

At an anniversary banquet more than 80 former teachers and present faculty members recalled past years. The only shadow on the evening was the illness of one of the missionary founders, Miss Cornelia Brower (known as "Miss Nili"), who died on the eve of the 50th anniversary. Commented the newspaper *El Diario Austral*, "Curiously she who had given her life to teaching in *Colegio Bautista* gave it, too, the serenity of her death as a fitting frame for the celebration of its golden anniversary."

Due to mourning, some activities were postponed, yet "Miss Nili's" death and funeral did give a kind of serenity to the homecoming of her former students. A memorial service was incorporated into the anniversary activities in a natural way. Four of her former students who are now pastors led the service.

A PARTICULARLY fitting feature of the anniversary year was the graduation of 60 students, the largest graduating class in the school's history.

Colegio was founded primarily for education of the children of Baptists; Southern Baptist missionaries arrived in Chile in 1917, and W. D. T. McDonald, a Scottish Baptist, had been preaching there since 1895. But children of all religious faiths have always been accepted, the school's leaders recognizing in them a real evangelistic opportunity. At anniversary time the student body included 292 Baptists, 105 young people of other evangelical faiths, 385 Roman Catholics, and 16 Israelites; 173 claimed no religion.

Bible classes have always been a part of the curriculum. Atten-

dance at chapel is required. An annual religious emphasis week results in many professions of faith. Extracurricular activities include a Christian Fellowship Club at both primary and high school levels.

In the primary department all the full-time teachers are evangelical Christians. Many of the high school teachers are evangelicals. Eighteen former students are employed as teachers. A definite effort is made to employ Christian instructors, but it is not always possible to find Christians qualified to teach all the subjects. Still, no teacher is hired whose life or testimony could have adverse influence on the students.

Baptist missionaries have always been on the faculty. Three of the school's four principals have been missionaries. I. Grundy Janes, Jr., has been principal since 1967.

PROOF of the school's spiritual influence can be seen in the large number of pastors, pastors' wives, deacons, and Sunday School teachers among the former students now active in Baptist churches.

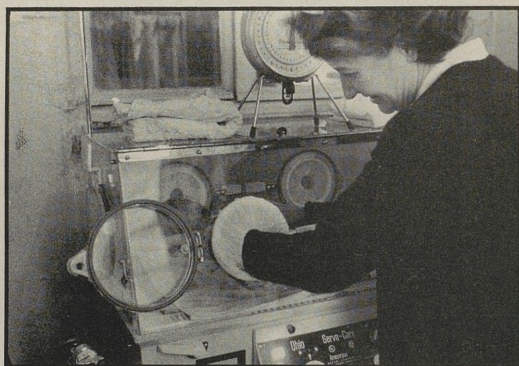
Colegio follows the program of studies required by the Chilean Ministry of Education, and its grades are now accepted without need of control examinations by the state. All the members of last year's graduating class had grades sufficiently high to enter university study.

A board of trustees formed by Chileans and missionaries helps keep the school related to national Baptist work. Demonstrating its interest, the Chilean Baptist Convention designates 2 percent of its cooperative program funds for the school. In addition, funds from the Southern Baptist Foreign Mission Board make possible scholarships and discounts to worthy students who otherwise could not attend.

Students pay fees for matriculation and instruction, but the school is not self-supporting. It could not exist without the help of Baptists in the U.S. who, by making funds available through the Foreign Mission Board, help *Colegio Bautista* fulfill its purpose in Chile. According to the school motto, that purpose is to be "a light that shineth in a dark place." **TC**

COLD STONE, CHRISTIAN WARMTH

by jim newton



Nurse Lois Calhoun, a missionary associate, comforts crying, premature infant at the Baptist Hospital in Ajloun, Jordan.

THE SOUND of the crying baby was muffled somewhat by the isolette (incubator), but we knew what the problem was.

The little "premie," as Ajloun Baptist Hospital Nurse Lois Calhoun, a Southern Baptist missionary associate, called the child, was too cold. Three premature babies had been born that first week in January, and only one of the Jordan hospital's three incubators was working.

The crying premie was in one of the broken incubators, surrounded by blankets and hot water bottles for warmth. The mechanical part that would have repaired the incubator was tied up in customs in Beirut, Lebanon.

It was cold outside, a few degrees below zero (centigrade), in

the midst of one of Jordan's longest cold waves in history.

Inside the Ajloun Baptist Hospital it wasn't much warmer. There was only one kerosene stove, ancient vintage, that was working.

My wife and I shivered in our big coats as Hospital Administrator Graydon B. Hardister, missionary from Pine Bluff, Arkansas, gave us a guided tour of the hospital.

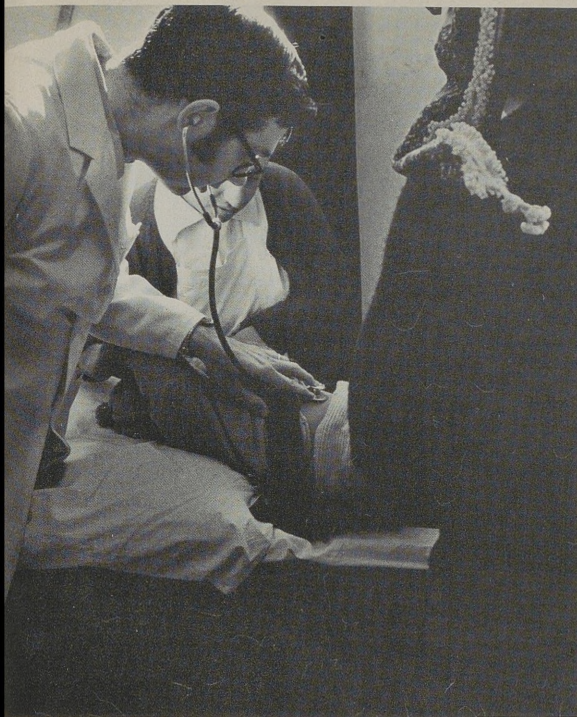
Only part of the shivering was caused by the cold. We still shudder each time we remember the overwhelming needs of the sick—especially those tiny babies—we saw at the Ajloun hospital.

The strongest of the three premature infants had been moved downstairs to the pediatrics ward, where a kerosene stove was working and it was slightly warmer.

The weakest of the three babies, a seven-month infant weighing four pounds and four ounces, was in the one working isolette. Adjacent was the third baby, wrapped in blankets and surrounded by hot water bottles like the "premie" downstairs in pediatrics. The temperature in the broken incubator was about 75 degrees, rather than the 90 degrees in the functioning one.

Three premature babies in one week is unusual at the Ajloun Baptist Hospital. But cold in the winter with no heat and unbearable heat in the summer with no air conditioning are not unusual.

Even more common is the intense overcrowding. Each of the hospital's 51 beds was occupied on the day of our visit. If the capacity had



Missionary Dr. Dean T. Fitzgerald, Jr., at work in outpatient clinic.

been larger, the hospital still would have been full.

Soon the situation may improve somewhat. Plans call for completion of a new 50-bed building of cut stone later this year. The entire hospital will be moved as quickly as possible into the new facility upon its completion.

The move to a new building, however, will not solve some of the problems. There still will be overcrowding, since the bed capacity will not be increased.

There still will be cold wards, since the cost of the new building does not include funds for any new equipment—including new heating units or new incubators. The cut-stone building, typical construction in Jordan, with little or no insulation, is extremely difficult to heat and cool.

Although funds were available to finance construction of the building, there was little for new equipment and badly needed operating supplies.

Despite the problems, Hardister was amazingly cheerful as he showed us through the decrepit building now housing the hospital

wards. He joked about the huge cracks in the walls of the building (built in 1939 by a British doctor, Charles McClain). Much of the plaster was falling off the walls, and the floors were sinking.

In a small room Hardister identified as "surgery," a tiny examination table, smaller than any I'd seen at my country doctor's clinic back home in Bishop, Texas, stood in the center of the room. Above it was a stationary light and reflector.

"Dr. Dean Fitzgerald, Jr., who does most of our surgery here, jokes about this being the only hospital to his knowledge where you have to move the table, instead of the light, during surgery," Hardister remarked.

As the tour continued, Hardister showed us the labor and delivery room. Pointing to the left side and then to the right side of the 12-foot-square room, Hardister remarked, "Here's labor, and there's delivery."

There are times, he added, when one woman is on one side of the tiny room in labor, while another on the other side of the room is in delivery.

In another section the outpatient



Missionary Graydon B. Hardister (right), hospital administrator, goes over the financial records with Jerius Ashkar (center), business manager. In the background Mrs. Hardister talks on the telephone.



clinic was jammed with Arabs waiting to be treated. Most of them were huddled around the one working kerosene stove in that building. Several Arab women, their faces all but obscured by head-dresses, sat on benches around the stove to wait, perhaps for hours, to see the one doctor on duty.

Fitzgerald at the time was treating a small boy who appeared to be suffering from a flu-type virus. L. August Lovegren, the other physician and missionary on the staff, was himself fighting the flu.

The hospital's third doctor, John A. Roper, Jr., was in Greenville, South Carolina, on furlough. Lovegren and Fitzgerald were doing double duty trying to keep up with an overcrowded patient load, both in the outpatient clinic and in the hospital.

THE TOUR continued outside. Hardister took us to the hospital's bakery, where an Arab man was baking bread the old-fashioned way—in a brick oven. The samples he gave us were delicious.

Hardister then led us to the laundry, where five Arab women were washing by hand the linens and bed sheets from the hospital. There was sterilization equipment for the surgical supplies, but the vast bulk of the laundry was done by hand, by means of huge washing tubs and rub boards.

Hardister explained that the calcium-saturated water ruined automatic washing machines. At



Outside Ajloun hospital Hardister greets the Muslim gatekeeper, Abu Simon. Behind them Arab women wait for treatment at the hospital's outpatient clinic.

one time the hospital had machines to do the laundry, but they lasted only a year.

Two middle-aged Arab women were washing out sheets by hand in a covered area, half indoor and half outdoor, with a concrete-block wall about halfway to the ceiling. Above the partial walls could be seen the new hospital building on the adjacent hillside. The contrast communicated graphically that while the new building would change little of the outmoded methods, it would provide a beautiful exterior.

Hardister, however, was encouraged. "It will be a lot better than what we've got," he said. "It will be more sanitary; it will provide better organized service; it will provide better arrangements for surgery and patient treatment and generally will greatly improve the situation."

Back in the United States, I called Roper and asked about the problems he and the other doctors would face after they moved the old equipment into the new facilities. He said the need was not only for new equipment but for adequate supplies to operate efficiently.

Roper, a surgeon, confided that he spent 90 percent of his time taking care of non-surgical problems just to keep the hospital running.

The list of needs, he said, is a long one.

Baptist work in Jordan got its start with the hospital. The medical work has been the center around which other mission efforts have revolved since 1952, when Baptists entered Jordan and bought the old Gilead Hospital in Ajloun.

BAPTISTS have a strong ministry and witness in Ajloun, but only now are beginning to reach out to the capital city of Amman, in central Jordan. Usually, mission work begins in a capital city or in large metropolitan areas, and later spreads to the villages. About two-thirds of the two million people of Jordan live within a 50-mile radius of Amman. Most of the others live in the Jordan River Valley of northern Jordan, the area the Ajloun hospital serves.

Hardister estimates that the hospital provides medical care for people living in about 50 villages not too far from Ajloun. It is the only major hospital in northern Jordan. Last year 2,444 inpatients and nearly 16,700 outpatients were treated at the hospital.

The hospital runs one of three nursing schools in the entire country; both the others are in Amman. Last year 18 students were enrolled in the Baptist nursing school, directed by Missionary Violet Popp.

The view from the hospital, located on a pine-studded hillside, is one of the most impressive in all Jordan. Dominating the skyline are the ruins of an old crusader castle, Qalat Er-Rabad, built in 1184.

In the valley lies the little town of Ajloun, where a growing Baptist church is located. Nearby is the Ajloun Baptist school for girls, and a school for boys operated by the church. The girls' school is directed by Missionary Maurine Perryman. Enrollment in the Ajloun schools exceeds 350.

There are only six Baptist churches in Jordan; the Ajloun church is the strongest. There are ten other mission points. Churches are located in the villages of Anjara, Irbid, Debbin, Taiybey, Zarka, and Ajloun.

Fastest growing church is the congregation in Zarka, which is in the midst of a revival that started two years ago. Although financially unable to complete their house of worship, the members are really "on fire" with zeal and enthusiasm, Hardister said. The revival at Zarka has resulted in 90 professions of faith and 44 baptisms, he reported, adding that the revival is spreading throughout all of Jordan, but is most intense in Zarka.

One of the greatest problems Baptists in Jordan face, noted Missionary Joseph A. Newton of



Jordanian woman bakes bread for her family, while husband and daughter wait.

Amman is that some of the best pastors and most promising leaders leave Jordan. "Jordan is sending more missionaries to the United States than the U.S. is sending to Jordan," he quipped, referring to the large number of Jordanians who have left the country to live in America.

Newton is working toward beginning a new elementary school and kindergarten in Amman in September 1974. The Baptist Mission already has funds to build the \$91,000 school and property on which to start construction in a growing, middle-class subdivision of the city. The school is to be self-supporting through tuition funds.

The strength of the Baptist witness in Amman was increased considerably, according to both Newton and Mission Chairman Paul S. C. Smith, by the recent visit of Apollo 15 Astronaut James Irwin and the resulting publicity. (See April issue, p. 12.)

Only about 5 percent of the two million people in Jordan claim to be Christian, Newton said, but most of these are Christian by birth rather than by decision and

faith. Almost 95 percent of the people are Muslim. Both Hardister and Newton agreed that it is extremely difficult for a Muslim openly to profess Christ, even though there are a few "secret" believers among the Muslims of Jordan.

Only a few Muslims have made professions of faith, and the few that have done so immediately were disowned by their families, Hardister reported. In most Muslim villages the Muslims are militant, and it is not even safe for a Christian to enter some parts of these villages, he said.

ONCE, as we drove through such a village, Hardister cautioned me to take my camera off my neck, pointing out intense Muslim feelings about American tourists' taking pictures of Muslim women. Later, at a deserted spot on the same country road, we saw two Arab women baking bread on an open griddle. Hardister brought his Volkswagen to a sudden stop and backed up quickly.

Addressing the man of the family in Arabic, Hardister asked permis-

sion to take a picture of the unusual scene. The man graciously consented and offered us the tasty bread, as well as posing proudly with his wife.

Behind the outdoor kitchen was a dugout, waist-high entrance to the cave where the couple and their ten-year-old daughter lived. A windbreak of pine boughs screened the entrance from full view of the road. The bread was all the family had for supper that night.

It was a soul-baring experience for us middle-class Americans. It was brought home clearly that these were the people the Baptist hospital in Ajloun and the missionaries of Jordan are seeking to help. The needs of the hospital seem almost meager beside the needs of the people—medical needs, physical needs for food and the basic necessities of life, but even more, spiritual needs.

From that hospital building of cold stone will radiate the warmth of Christian love and concern, demonstrated 24 hours a day by the compassion of the hospital staff and Baptist missionaries, seeking to heal the wounds of an ill and weary people. **T**



Missionary Lee H. Nichols (l) preaches to South Korean soldiers on guard duty at beach.

TWO KOREAN CENTURIONS

BY ROLLA M. BRADLEY

A SOFT but cold breeze off the Sea of Japan chilled our backs as we sat at the rear of an audience of some 400 Korean servicemen at a division headquarters base. The recruits, receiving advanced infantry training, sat intently watching a motion picture, *Crucifixion and Resurrection*.

Soon these new servicemen would be joining their comrades guarding the northeast coast of South Korea against invasion from the north.

When the film had ended, the members of the missionary evangelistic team were introduced—Lee H. Nichols, team leader; Rolla and Genevieve Bradley; and James E. Belote, Foreign Mission Board secretary for East Asia. What followed was to be the format for five more meetings over the next 40 hours: I offered a Christian testimony. Belote and Mrs. Bradley sang a duet. Nichols preached to the servicemen.

Fifty-five men made decisions at that first meeting.

The first of four meetings the following day began at mid-morning in an infantry company area. Almost the entire company

assembled. Some 30 men made decisions to follow Christ as Savior.

After lunch the team visited a company on guard duty and held a worship service with approximately 60 Christians in the group.

A jolting ride of several miles took us to a beach area to visit about 40 soldiers at one of the many bunker sites located along the east coast of Korea. Again the team shared the message of Christ's love, and 15 men opened their hearts to the Lord.

A hurried supper preceded a drive several miles in another direction to the divisional hospital. Here the motion picture was projected again, this time to about 60 men. After the sermon by Nichols, 15 men responded to the Savior.

Following breakfast the second morning, we traveled to yet another company area. This group of soldiers had just returned from a three-day bivouac and an all-night training problem the previous night. Yet 100 of the tired, Korean servicemen listened in rapt attention to the message of Christ. Twenty men raised their hands, indicating a desire to trust Christ as Savior.

In six separate meetings 750 men

heard the gospel, and 146 made decisions to accept Christ.

To each of the converts went a letter of encouragement and a copy of the study book *Who Is Jesus?* Two letters went to the family of each new believer and to the church nearest his home.

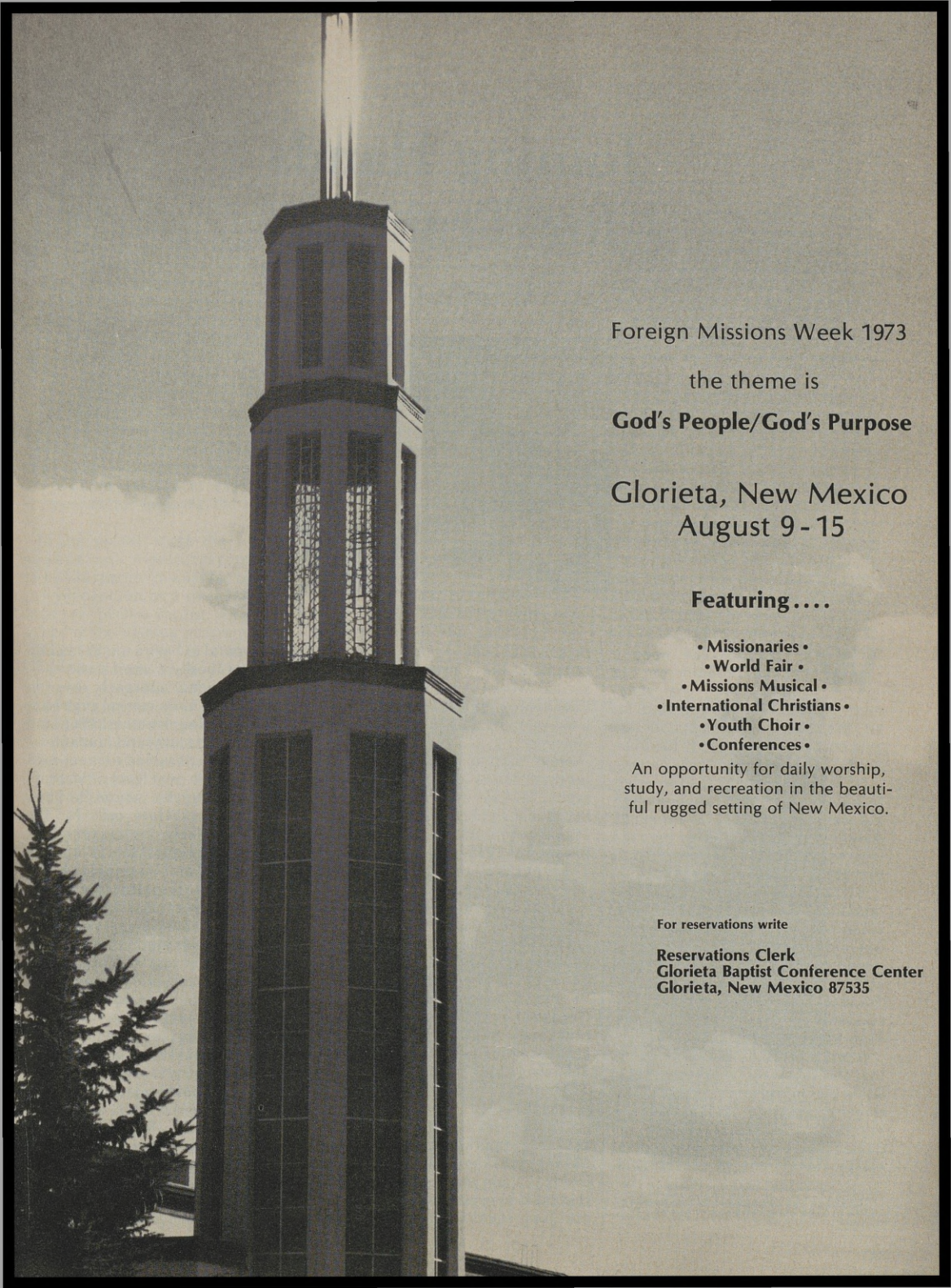
Standing out in the memory of the experience, however, appear the faces of two Korean captains—two centurions not unlike the Roman centurion of 2,000 years ago whose story is recorded in Acts 10.

At the close of the message by Nichols, the first Korean captain stood. A new believer himself, he urged his men to think carefully about the message, not to be quick to move but to yield to the invitation, and then to live for Christ, "even as I am doing."

The second captain, the commander of the last unit visited, was tired from the all-night maneuver. Still, he thanked the evangelistic team for coming to his lonely area. He has not yet believed, but he seemed close to the kingdom.

On the east coast of Korea stand two Korean centurions—one with Christ in his heart, the other with Christ waiting to enter. **TC**

The author has been a missionary to Korea since 1963. He is stationed in Taejon.



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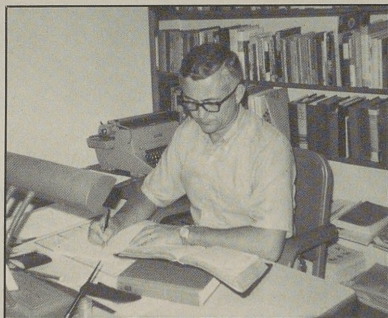
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Joining Hands for Training

By Gayle A. Hogg



Gayle A. Hogg in his study.

WE DESPERATELY need a training program for our young men." That statement by one leader expressed for all the Baptists in Trinidad the awareness of the need for one, united program for training pastors.

In Trinidad different approaches to training have long applied varying standards. There was no single standard for preparation of the men who would become pastors of Trinidad Baptist churches.

A crucial decision for Baptist cooperation came in January 1971, when two churches that had grown out of the efforts of Southern Baptist missionaries were received into affiliation with the Baptist Union of Trinidad and Tobago. The spirit of cooperation thus evidenced gave birth to a new plan for training.

Months of study, discussion, writing, and rewriting went into formulating a comprehensive program for training preachers and pastors. (In Trinidad a "preacher" is not ordained; working under an ordained pastor, he has charge of a mission

or small church. A "lay pastor" is ordained, but earns his living in secular work.) After discussion the Executive Council of the Baptist Union adopted the plan with a few changes.

Now Baptists in Trinidad have reached across distances in geography, history, and culture to join hands in a unified approach to training preachers and pastors. The new program is being initiated this year as a ministry of the Baptist Union of Trinidad and Tobago.

Cooperating in the venture is the Independent Baptist Mission, another local Baptist organization, which is contributing funds and students to the program. Missionaries of the Trinidad Baptist Mission (Southern Baptist) and the Baptist Missionary Society of London are also providing finances and personnel in launching the program.

"Training is one of our most pressing needs," says W. F. Webb, an active mission pastor and general secretary emeritus and three-time former president of the Baptist Union. "I am very optimistic that this new scheme will meet one of our long-standing needs. We are

very hopeful to have a much-needed supply of locally trained pastors."

The Trinidad approach uses no campus. The only central organization is an administrative office and a library for faculty and students.

The plan is designed to meet each student on his own level of learning and, quite literally, where he lives. The basic procedure calls for the student to learn by a self-study method, through the use of prepared syllabi and study guides and with the help of a tutor (equivalent to teacher) who visits him regularly.

In more heavily populated areas the plan may be modified to use the more formal classroom procedure. The main benefit of the approach is that each student can progress at his own rate of achievement.

Administering the training program is the ministerial and outreach committee of the Baptist Union. Peter Brewer, of the Baptist Missionary Society of London, is director of the program. Southern Baptist missionary personnel serve on the faculty, along with national Baptist leaders.

"We hope to produce a large number of qualified preachers in

The author was employed as a missionary associate in 1969. He is stationed in San Fernando, Trinidad.

the churches," states Brewer. "We hope that, by having a reserve of men able to do the work, the local churches, especially in country areas, will be able to expand and establish mission points—branch churches, which will themselves become growing points for the Baptist denomination in this country."

The plan is designed in four stages. Stages one and two are to be completed in the first and second years of the program.

In the first stage the student learns to study and to express himself. He will also be assisted in examining his motives for entering the ministry.

In the second stage the student studies a basic ministerial course, to help him begin preaching and to gain recognition as a preacher (lay-preacher) by the Baptist bodies involved in the training program.

Stage three includes a two-year basic curriculum in theology. The student's progress will be recognized by certificates of completion presented by the Baptist Union at the end of each year.

When the student has completed the first three stages, he will have acquired training adequate for serving as a pastor.

Stage four offers a different aspect. This part of the plan is designed to provide continuous training for men serving as pastors and preachers and for those who have previously been in the training program. In a Pastor's and Preacher's Fellowship, to meet for a full day each quarter, specialized training is to be provided in all phases of the church's ministry. This phase is expected to benefit local congregations greatly.

"It is our hope, as the result of this new approach and the availability of a number of men who are qualified and who feel called of God to this purpose," comments S. H. Vernon, a pastor and president of the Baptist Union, "that we shall, in the next three or four years, have a number of men reasonably prepared to assume leadership in our

existing churches, as well as to accept leadership for organizing new churches, starting new missions in many areas of Trinidad as yet untouched by any evangelical church.

"We are grateful for the assistance given by missionary bodies in connection with this program."

A process of student recruitment by the ministerial and outreach committee is to tackle directly the need for pastors and preachers. The availability to every interested person of a training program for ministry is being made known to the entire Baptist constituency. Pastors and churches are encouraged to give conscious attention to presenting the challenge of the call of God and the opportunity for the "called" to respond.

The new plan is certainly not a magic box containing automatic answers to all the problems in-

involved in training church workers in Trinidad. But the program does seek to begin to meet the present needs of the churches. The approach is limited to training only at the level of preacher or lay-pastor and is designed to build a supply of trained personnel for pastorless churches in the shortest possible time.

The scheme does not attempt to provide full theological training on university or seminary levels. Baptists in Trinidad believe this new program is only a beginning in a complete concept of training.

Southern Baptist missionaries feel that Baptists in Trinidad are on the threshold of a new day, as Baptist groups pool their resources to train local leaders for the churches. We believe the day is not far off when all the Baptist churches in Trinidad will be served by national pastors. TC



Hogg discusses training program with W. F. Webb, general secretary emeritus of the Baptist Union of Trinidad and Tobago.

EPISTLES

Ervin E. Haste, missionary to Mexico, has been on special assignment to conduct WIN (Witness Involvement Now) schools on several fields. The following are excerpts from an informal report following a WIN school at Badaro Street Baptist Church, Beirut, Lebanon.

IN THE SCHOOL we had an average attendance of 135 for the five nights, and 80 members went out to visit and witness on Thursday night. There were ten definite decisions to receive Christ as Savior. The people of this church responded as few have. Their enthusiasm and interest, as well as their cooperation, left nothing to be desired.

One man was driving his car in Beirut when he had to stop at a red light. He felt the desire to share his testimony, which he had written out the night before in the school, with the driver in the car next to him. He thought to himself, "The light will change to green in a few seconds, and I won't have time." But the light stuck on red. He had plenty of time to share his testimony with the other driver, and his words were well received.

At a home where one group of three went to witness on Thursday night, nine people were playing cards. They welcomed the visitors and listened to their testimonies. A tract, "The Full and Meaningful Life," was read to them. They seemed quite impressed and voiced a desire to hear more.

One young woman who had never witnessed before reported later that she was afraid when she went out. On the way she repeated to herself several times all the instructions I had given about how to make a visit. She said she was received in the home, and when she began giving her testimony the presence of God so filled the room that she forgot everything I had said and went on to explain the witnessing tract. Two young women trusted the Lord.

Some of the members on their way to make a witnessing visit came across an automobile accident in which no one was hurt; damage was slight. While waiting for the traffic policeman, one of the church members asked the Muslim driver of one car if he could share his faith with him. Allowed to do so, the Christian also read the witnessing tract to the driver.

Ervin E. Haste

VENEZUELAN Baptists are saying, "Thank you, Lord," for the following:

- (1) The student home that opened in September in Guanare, so that children from the many plains towns without high schools can live and study in a Christian atmosphere (see p. 38).

- (2) The Venezuelan Baptist Theological Seminary, which ended its third year of studies with the graduation of students prepared to serve in the Lord's work in Venezuela.

- (3) The way the Lord has blessed the first attempt at home mission work, as the year-and-a-half-old Baptist mission in the state of Cojedes makes plans to organize into a church this summer.



- (4) For the enthusiasm with which Venezuelan Baptists have accepted the new challenge of home missions and are giving of their money so that the gospel may be preached on the beautiful fishing island of Margarita.

- (5) For the large number of laymen from many parts of the country who are studying in the seminary extension course that is preparing them to open and maintain missions.

- (6) For the way in which eastern Venezuela, where Baptists used to dream of commencing a work, has opened to Baptists in recent years.

- (7) For the outreach of the Venezuelan Baptist radio ministry. Its programs, produced in Caracas and broadcast over Trans World Radio on the island of Bonaire, are reaching people for Christ in all of the Americas, as stacks of letters continue to testify.

- (8) For the recent annual convention of Venezuelan Baptists. It began with problems between many persons, continued with the visitation of the Holy Spirit during a prayer meeting which turned into a time of pardon and reconciliation, and ended with the convention's accepting the missions committee challenge to work toward having 100 Baptist churches in Venezuela by 1980, instead of the present 35.

Veda Rae (Mrs. George S.) Lozuk, Caracas, Venezuela

DIRECTLY behind us lives a banker, a graduate of Taiwan's largest university. When his mother died recently, the family went through the long, expensive rituals demanded by his Buddhist background. These had no meaning for him. Instead, he felt only despair.



The love and concern showed him by his next-door neighbors, who are Christians and teachers at Morrison Academy, touched his heart. When he learned one of them had recently lost her mother, he was deeply moved. He wanted to know what made the difference between his situation and hers.

"Why do you have such joy and hope?" the banker asked. Then he answered his own question: "It's because you are a Christian, isn't it?"

Now he has become a seeker for the truth and has requested that someone come to his home and help him study the Scriptures. I have begun going there each Thursday night. Together, in English and Taiwanese, we explore the meaning of the good news of Christ for all men.

Jack L. Gentry, Taichung, Taiwan

"BUT WHY do you want me to take this rooster?" I asked.

The man standing in the driveway of the missionary residence was insisting that I take the large rooster he held in his hand. He indicated that he wanted to welcome our family back to Tukuyu, following our one-year furlough in the States. He must have recognized the blank look on my face, for he asked, "Do you remember me?"



With some embarrassment I replied, "I'm sorry, but having been away, I have forgotten who you are."

With a big smile he reminded me, "You took my wife to the government hospital in the Land Rover at the time she was having difficulty in childbirth." He pointed to a child with him—the son born that evening.

With a word of thanks on my part, I accepted the rooster. This was his way of expressing his gratitude for my small help to his family.

Arville E. Senter, Tukuyu, Tanzania

TODAY the 75-year-old student in the first class of the newly organized Angolan Baptist Bible Institute took his turn conducting the devotional period for the ten students enrolled.

Every line of the Bible passage was difficult for him, because he was reading Portuguese. He usually does his preaching and Bible reading in the dialect of his people. Then he began explaining his chosen passage—the parable of the sower and the types of soil.



"We have been sowing the seeds of the gospel for many years among our people here in Angola, but we did not know what we were sowing," he said. "We had no teacher to teach us. Now the missionary has come with the Bible institute. He is sowing in our hearts, and now we can take back what we learn to sow in the hearts of our people."

It was a moment of ecstasy. Problems, frustrations, loneliness, sacrifice—nothing could take that moment from me. All I could say was, "Thank you."

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Harrison H. Pike, Luanda, Angola

OUR CHURCH is sponsoring a preaching point just beyond a little settlement called Melipeuce, about three hours from Temuco in the direction of the Andes Mountains. One Sunday a month about eight people and I visit this preaching point, located on a large farm where more than 20 families work. We carry along an accordion, movie projector, and portable power plant.

On our first visit we traveled through sleet and snow and arrived perhaps an hour late. We drove along a winding, two-rut road on the farm and parked in front of a warehouse used to store farm machinery, seed, and hay. To one side was a corral, where the people had either tied their horses or turned them loose to run. A small shed, made especially for the purpose, provided dry storage space for saddles. We slogged through the mud to the warehouse. Inside we counted 85 people who had traveled for miles and had been waiting more than an hour. They had arranged benches for the women and children. Some of the men sat on sacks of potatoes or on bales of hay; many others stood.



The service included music, testimonies by church members, and a sermon by a layman. Then the invitation was given for anyone to accept Christ. A young woman in her early twenties, holding her baby in her arms, stood and said in a loud voice, "I want Jesus as my Lord and Savior." Six other persons raised their hands to indicate their desire to follow Christ.

As we were about to leave, an elderly man came to me and offered to help pay for the gasoline used to make the trip. I thanked him, but assured him that our gasoline was being paid for by many friends, whom he would never see, but who love him and are praying for him.

Bobby G. Magee, Temuco, Chile

WHEN Antonio Alves de Souza was married, he and his new bride left their village and moved to Rio de Janeiro. Antonio had heard of Jesus, but he thought he had other things to do before concerning himself with a decision. Then an auto collision resulted in the crippling of Antonio's arm. While he was recuperating in the hospital, a Baptist minister told him of the love and hope he could have in Jesus. Both Antonio and his wife, Antonia, accepted Christ as Savior.



The couple returned to Ceará state as Christians. There they joined the Sobral Baptist Church in March 1970. They pleaded for someone to help open a mission in their village. In October 1970 our family made our first visit to Antonio's home village, Boa Esperanca. Today there is a thriving Baptist congregation there.

Antonio provided an airstrip. He dedicated his home as a meeting place and bought property on which to build another home. He conducts prayer meetings, Sunday School, and preaching services regularly. He has won the respect of his community in the discipline of the school sponsored by the congregation.

Antonio can barely read, but he has dedicated his memory and good judgment to God. With his wife's help he is evangelizing his home community and neighboring villages.

Jerold E. (Jerry) Golston, Equatorial Brazil

● SINCE our return to South America ● in mid-October, experiences with people and places have come so quickly ● and are so numerous that it is hard ● to know where to begin to share. ● Some of the most unforgettable:

● *People:* The expectant mother with eight buttonholes and only four buttons on the front of her dress who taught the best lesson we have ever heard on the separation of church and state.



● —The *campesino* (farmer) who gravely gave his testimony to three friends while using a huge, razor-sharp machete to peel an orange, never once looking to see what he was doing.

● —The young soloist with one of the Brazilian Baptist church choirs during the music conference in Rio de Janeiro who made us think of what some of the lovely, black angels will look like in heaven.

● —The fearless missionary who stopped his car to catch an alligator by the tail on the way to church in the interior of Venezuela.

● *Places:* Caracas in the early morning, when the surrounding mountains come out, one by one, from the mist that envelops them.

● —Arequipa, Peru, where the burros serve more faithfully than any alarm clock to awaken one in the morning.

● —Iguazú Falls, Brazil, where one feels insignificant before the tremendous display of waterpower and wishes that just some of that water could reach the desert of Peru.

● —Rio, Santiago, Lima, Bogotá, Quito —big, big cities with only a token witness; cities where people change their life-styles just as quickly as we do in the States.

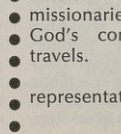
● *Most Profound Impression:* It would be impossible to do too much too soon.

● *Prayer Requests:* The Conference on Urban Evangelism in August. More missionaries in field evangelism. Many missionaries who face crises daily.

● God's continuing blessing on our travels.

● J. Bryan Brasington, field representative, Spanish South America

● Caracas, Venezuela

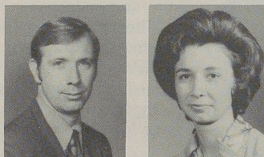


NEW

MISSIONARY PERSONNEL

Missionaries Appointed

April 1973



INDONESIA: Harry T. Bush, Jr.; born: Jasper, Ala., Aug. 18, 1943. Graduate: University of South Florida; Southwestern Baptist Theological Seminary (M.Div.). He served in the U.S. Army 1962-65, stationed in North Carolina, and has worked as a salesman. He was pastor in Texas 1968-71 and since 1971 has been pastor of University Church, Tampa, Fla. Expected type of service: general evangelism. **Barbara Clement Bush;** born: New Orleans, La., July 18, 1943. Graduate: University of South Florida; attended Southwestern Seminary. She was a Baptist Student Union summer missionary in Florida in 1963. She has taught school in Florida and has worked as a secretary. Marriage: Aug. 15, 1964. Children: Robin Lynn, Aug. 12, 1968; Tamara Venece, Aug. 13, 1970. Present address: 2416 W. Bolt, Ft. Worth, Tex. 76115.



VENEZUELA: J. L. Victor Coleman; born: Oklahoma City, Okla., July 7, 1939. Graduate: Central State University (B.A., M.A., and further study); attended Southwestern Seminary. He worked in Oklahoma City as a carpenter 1958-65 and then was employed in data processing work 1965-72 as shift supervisor, computer operator, and customer service representative. Expected type of service: business management. **Sherrie Early Coleman;** born: Oklahoma City, Okla., Mar. 22, 1941. Graduate: Central State University. She has worked as a stenographer in Oklahoma City and in Ft. Worth, Tex. Marriage: Aug. 22, 1958. Children: John Walter, Aug. 21, 1961; Jinjer Lee, May 8, 1963. Present address: 1721 W. Broadus, Ft. Worth, Tex. 76115.

COSTA RICA: Russell A. Herrington; born: Union, Miss., Aug. 14, 1943. Graduate: Hinds Junior College; Mississippi College (B.M.); Southwestern Seminary (M.C.M.); attended Southern Baptist Theological Seminary. He has served as minister of music for churches in Mississippi, as minister of music and youth in Mississippi,



Texas, and Alabama (including First Church, Scottsboro, Ala., 1968-72), and as church youth director in Texas and Kentucky. Expected type of service: music promotion. **Annette Horton Herrington;** born: Rome, Ga., May 25, 1943. Graduate: Mississippi College (B.M.E.); attended Southwestern Seminary and Southern Seminary. She was a staffer at Ridgecrest (N.C.) Baptist Assembly (now Conference Center) the summer of 1963. She has taught school in Mississippi, Texas, and Alabama, and has taught piano privately in Scottsboro. Marriage: June 25, 1965. Children: Robin Anthony, Mar. 1, 1969; Roman Ariel, June 5, 1971. Present address: Apt. V-1, Seminary Village, Louisville, Ky. 40207.

EAST AFRICA: Evelyn (Lynn) Davis; born: Waycross, Ga., May 25, 1948. Graduate: Medical College of Georgia (B.S.N.); attended Southwestern Seminary. She was a counselor and camp nurse at Camp Crestridge, Ridgecrest, N.C., the summers of 1966 and 1967. She served as a Baptist Student Union summer missionary in Mbeya, Tanzania, in 1969. She has been a staff nurse at Memorial Hospital, Waycross, Ga., at St. Joseph's Hospital, Ft. Worth, Tex., and at Southwest Memorial Hospital, Houston, Tex. (part-time). She is serving as field nurse in tuberculosis control for the City of Houston (Tex.) Health Department. Expected type of service: nursing. Present address: 1106 Satilla Blvd., Waycross, Ga. 31501.



MEXICO: Steven P. Hicks; born: Madisonville, La., Feb. 16, 1939. Graduate: Southeastern Louisiana College (now Univ.); New Orleans Baptist Theological Seminary (Th.M. and further study). He was manufacturing engineer for a firm in New Orleans, La., 1962-67. Since 1969 he has been a fellow, tutor, and lecturer at New Orleans Seminary, and pastor at Crosby (Miss.) Church. Expected type of service: theological education. **Minnie Greer Hicks;** born: Poplarville, Miss., Nov. 9, 1938. Graduate: University of Southern Mississippi. She has been employed as a sales clerk and has been a schoolteacher, including 1966-72 in New Orleans. Marriage: Aug. 5, 1961. Children: Jeanne Ann, Oct. 14, 1962; Steven Patrick, Jr., Nov. 26, 1964. Present address: 4435-D Seminary Pl., New Orleans, La. 70126.

EAST AFRICA: J. Edwin Horton; born: Tupelo, Okla., Sept. 19, 1936. Graduate: East Central State College; New Mexico Highlands University (M.S.). He has been a schoolteacher in Colorado and Oklahoma, teaching mathematics and physics. He was senior mathematician for an oil company in Bellaire, Tex., 1967-71 and school business manager in Rocky Ford, Colo., 1971-



73. He has been interim pastor in Colorado and Oklahoma. Expected type of service: secondary education. **Mary Gale Horton;** born: Sulphur, Okla., Aug. 31, 1940. She was a Baptist Student Union summer missionary in Colorado in 1960. She has been employed as a secretary and as a teacher's aide. Marriage: Jan. 28, 1961. Children: Lorrie Gale, Nov. 30, 1961; Jay Ellis, Nov. 24, 1963. Present address: 2008 W. Broadus, Ft. Worth, Tex. 76115.

WEST AFRICA: Juanita Parrott (Mrs. T. W.) Hughes; born: Many, La., Nov. 28, 1933. Graduate: Oklahoma Baptist University (B.S. in nursing); attended Southwestern Seminary. She has been a secretary and has served as a nurse, from 1960 to 1972 at Norman (Okla.) Municipal Hospital and since 1972 at All Saints Hospital, Ft. Worth, Tex. (part-time). Expected type of service: nursing. Marriage: Aug. 31, 1949. Her husband was killed in an automobile accident Sept. 3, 1957. Children: Linda Carol, May 27, 1950; Phyllis Ann (now Mrs. Wiseman), Mar. 10, 1954. Present address: 105 E. Haddock, Norman, Okla. 73069.

NORTH BRAZIL: Lois Drury (Mrs. W. J.) Jennings; born: Birmingham, Ala., Mar. 4, 1946. Graduate: Old Dominion University; attended Southern Seminary. She has been employed as a secretary, receptionist, and clerk-typist in Virginia and the District of Columbia. She taught school one year in Dale City, Va. Expected type of service: secretarial. Marriage: Oct. 4, 1969. Her husband died one week later, Oct. 11, 1969, as the result of an automobile accident. Present address: Box 413, Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville, Ky. 40206.

ISRAEL: R. Donald Mantooth; born: Blue Ridge, Ga., April 4, 1942. Graduate: Cumberland College; Southern Seminary (M.Div.). He was a Baptist Student Union summer missionary to Israel in 1966. He has worked as a draftsman for firms in Tennessee and Kentucky. He was interim pastor in Tennessee, pastor in Kentucky 1964-70, and associate pastor of Beaver Dam Church, Knoxville, Tenn., 1971-73.



Expected type of service: student work. **Suzanne Fitts Mantooth**; born: Nashville, Tenn., Nov. 22, 1946. Graduate: Kentucky Baptist Hospital School of Nursing (certif.). She has worked as a nurse at King's Daughters Hospital, Frankfort, Ky., and at St. Mary's Hospital, Knoxville, Tenn. (part-time). She has also taught private piano lessons. Marriage: Dec. 2, 1967. Children: Robin Dawn, Feb. 28, 1969; Mark Alden, May 5, 1971. Present address: 218 Illinois Ave., Oak Ridge, Tenn. 37830.



TOGO: Tommy H. Marlowe; born: Shreveport, La., Mar. 21, 1939. Graduate: East Texas Baptist College; New Orleans Baptist Theological Seminary (Th.M.). He served in the U.S. Marine Corps 1956-58, stationed in the U.S., and is now a chaplain in the U.S. Army National Guard. Since 1961 he has served as pastor of churches in Louisiana, Texas, and Mississippi, since 1969 at Philadelphia Church, Wesson, Miss. Expected type of service: general evangelism. **Charlotte Flanagan Marlowe**; born: Zwolle, La., Aug. 23, 1942. She has been employed by an engineering firm and a chemical firm in Texas. Marriage: Aug. 7, 1959. Children: Tamara Oveta, April 14, 1961; Sharon Kay, Jan. 3, 1964; Sheila Jenean, Sept. 5, 1969; Tommy Herold, Jr., Jan. 18, 1971. Present address: Rt. 1, Wesson, Miss. 39191.

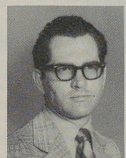
INDIA: Rebekah Naylor; born: Arkadelphia, Ark., Jan. 3, 1944. Graduate: Baylor University; Vanderbilt University School of Medicine (M.D.). She was an extern at Harris Hospital, Ft. Worth, the summer of 1966. She served at Bangkaka Baptist Hospital in Thailand as a fellow with a pharmaceutical firm the summer of 1967. She was intern 1968-69 and began as resident in general surgery in 1969 at Parkland Memorial Hospital, Dallas, Tex. Her father is president of Southwestern Baptist Theological Seminary. Expected type of service: medical evangelism. Present address: 3146 Hudnall, Apt. 159, Dallas, Tex. 75235.

TRINIDAD: Robert F. (Bob) Reeves; born: Harrisburg, Ill., Feb. 26, 1948. Graduate: Southern Illinois University; attended Midwestern Baptist Theological Seminary. He served as Baptist Student Union summer missionary in Salzburg, Austria, in 1968, and was interim youth and music

director for a church in Illinois. He worked as newsman-announcer for a television station in Cape Girardeau, Mo., 1970-72. Expected type of service: radio-television programming. **Beverly Miller Reeves**; born: West Frankfort, Ill., Mar. 4, 1946. Grad-



uate: Southern Illinois University. She taught school in Illinois 1968-70. Marriage: Aug. 23, 1968. Child: Brian Randal, Nov. 7, 1970. Present address: 5213 N. Oak St. Trafficway, Kansas City, Mo. 64118.



GHANA: Robert W. (Bob) Sims; born: Flomaton, Ala., Oct. 13, 1936. Graduate: University of Southern Mississippi; attended New Orleans Seminary. He worked as a parts clerk for an appliance firm in New Orleans, La., 1957-62 and as hardware division manager for a retail sales firm in Mobile, Ala., 1964-72. Expected type of service: business management. **Sherrod (Sherry) McCraw Sims**; born: Jackson, Miss., Feb. 18, 1942. Graduate: University of Southern Mississippi. She was a Home Mission Board summer missionary in Illinois in 1962 and in Ohio in 1964. She was a violinist with the Mobile (Ala.) Symphony Orchestra 1964-69 (part-time). Marriage: Oct. 10, 1964. Children: Robert Harrison, Aug. 28, 1966; Virginia Louise, Sept. 12, 1968; Beverly Rose, June 11, 1970. Present address: 4438-B Iroquois St., New Orleans, La. 70126.



ETHIOPIA: R. Clifford Staton, Jr.; born: Hendersonville, N.C., Mar. 23, 1941. Graduate: North Carolina State University; attended Southeastern Baptist Theological Seminary. He worked as a draftsman in bridge design 1963-64, as highway engineer in training 1965-67, and as assistant resident engineer 1967-68 for the North Carolina State Highway Commission. From 1968 to 1973 he was project coordinator for a general contractor in Greensboro, N.C. Expected type of service: engineering. **Philecta Clarke Staton**; born: Morganton, N.C., April 26, 1941. Graduate: Meredith College. She has been employed as a secretary and has taught private piano lessons in North

Carolina. Marriage: Sept. 2, 1962. Children: Deirdre Ann, July 29, 1966; Clarke Edward, Feb. 5, 1970. Present address: 600 N. Elam Ave., Greensboro, N.C. 27408.



ANGOLA: Albert C. Sutton, Jr.; born: Broward Co., Fla., Feb. 8, 1938. Graduate: North Carolina State College (now Univ.) of Agriculture and Engineering at Raleigh; attended Southwestern Seminary. He was employed by the U.S. Department of Agriculture from 1960 to 1973, as a soil conservationist 1960-62 and as a district conservationist 1962-73, stationed in North Carolina. Expected type of service: agricultural evangelism. **Virginia Cox Sutton**; born: Washington Co., Tenn., Aug. 2, 1935. Graduate: East Tennessee State University. She worked as an assistant home economics agent in North Carolina 1957-61 and was a special agent for insurance companies in Burnsville, N.C., 1966-68 (part-time). Marriage: Sept. 3, 1960. Children: Anita Sue, Jan. 8, 1962; Sharon Kay, Feb. 13, 1964; Albert Clinton III, July 12, 1967. Present address: 4425 Wayside Ave., Ft. Worth, Tex. 76115.

Missionaries Reappointed

April 1973

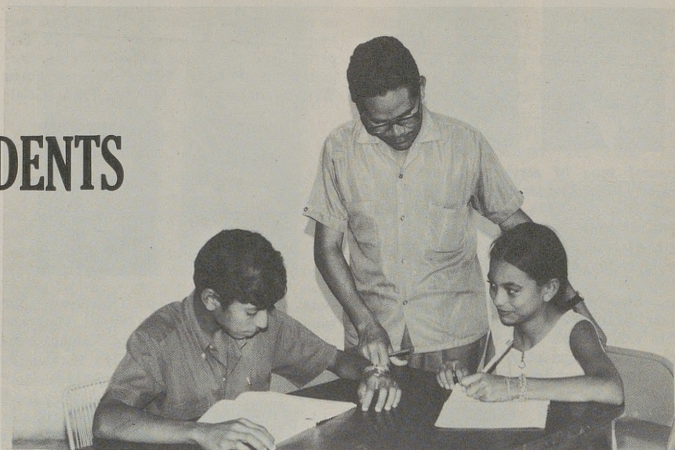


NIGERIA: William C. Gaventa; born: Atlanta, Ga., Aug. 7, 1921. Graduate: University of Tampa; Jefferson Medical College (M.D.); Tulane Medical School (M.P.H.). He was intern at Jefferson Hospital, Philadelphia, Pa., 1945-46, chief resident there in 1946, U.S. Navy surgeon at Veterans Hospital, Bay Pines, Fla., 1946-48, and physician at Underwood Hospital, Woodbury, N.J., 1948-49. The Gaventas were appointed by the Foreign Mission Board in April 1949. They served at Eku and Ogbomoshu, Nigeria, before resigning in August 1965. He then served in Louisville, Ky., at the Veterans Administration Hospital and on the faculty of the Department of Medicine of the Louisville School of Medicine. He was employed as Special Project Doctor, effective last Aug. 1, and is serving at the Baptist Medical Center, Ogbomoshu. **Alice Price Gaventa**; born: Rogersville, Tenn., July 23, 1921. Graduate: Florida State College for Women (now Fla. State Univ.); attended Carver School of Missions and Social Work (now merged with Southern Seminary), Louisville. She is now serving with her hus-

(Continued on page 39)

A HOME FOR STUDENTS

By Veda Rae Lozuk



Polo Zuñiga, director of the home, helps students with homework

THE LETTERING on the new water tower reads, "Baptist National Convention, Baptist Home." Two newly completed buildings stand ready for use inside a fenced area. A group of neighbors, who have been standing in front of their homes for hours to observe the unusual activity, watch a large truck move into position so that its bed might serve as a platform for the occasion.

Guests include the state governor, various city officials, the president of a local civic club, and visiting Baptists from all parts of Venezuela.

The calendar indicates September 1972. The sun has at last disappeared, and a cool, evening breeze is turning the day's tropical heat into a memory. The pace of movement is slow, in response to the climate, but the ceremonies are finally under way. The occasion is the opening of a student home in Guanare, capital city of the plains state of Portuguesa.

The plains country, the *llanos*, holds a special place in the hearts of Venezuelan Baptists. This is where the gospel first took hold and began to spread—

long before missionaries came from abroad. It is also the birthplace of many of the Venezuelans who are today's leaders.

Progress is in evidence everywhere in the *llanos* states, but they remain the rural, less-developed section of the country. Although even the villages now can boast elementary schools, many places still do not provide education beyond the sixth grade. For years Baptist leaders have dreamed of helping Baptist children of the *llanos* to educate themselves, to prepare for a better way of life.

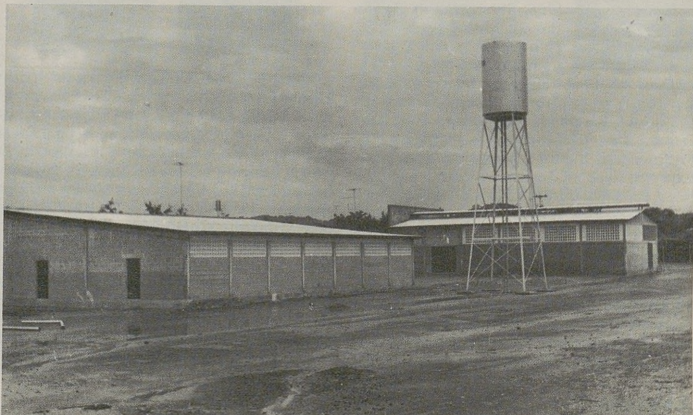
The opening of the student home in Guanare was a source of great satisfaction for Venezuelan Baptists. Polo Zuñiga, a pastor who graduated from the International Baptist Theological Seminary, Cali, Colombia, was named director. With his wife

and young son, he moved into the building that serves as dormitory and office space.

A cook was hired to manage the dining room and kitchen in the second building. Money given by Southern Baptists and channeled through the Foreign Mission Board helped make the facilities possible.

In October, when Venezuelan schools traditionally open, the Zuñigas found that their family had expanded to more than 30. Children had come from throughout the *llanos* area to enroll at the Guanare High School, just two blocks from the Baptist home. The young people are taking advantage of the public schools, but are living in a Christian environment and receiving additional training from capable Baptist workers in the area.

Rear view of home property shows tower, dormitory (left), and kitchen-dining room.



The author, Mrs. George S. Lozuk, and her husband were appointed missionaries to Venezuela in 1956. They are now stationed in Caracas.

LETTERS

Letters to the editor with comments, suggestions, or criticism about this magazine or its contents are welcome.

Incorrect Ranking

In your first article of the March issue ["This Is Mexico"], you state that Mexico is the third largest country in area in the Americas. According to my dictionary it is fifth. The first five are: U.S.A., Canada, Brazil, Argentina, Mexico.

I love THE COMMISSION and read it avidly each time it comes. But I don't like to see factual errors.

C. E. Roark
Paris, Texas

We stand corrected.

Words about TC

The initials TC certainly impressed me as I read the January issue of THE COMMISSION. In the following issues, I have come to believe that you have found a very exciting manner in which to weave "The Commission" throughout the magazine.

The art work is sharp, and I personally like that which is distinctively different. I am grateful for the creativity which has made this refreshing change possible.

Don A. Reavis
Regional Personnel Representative
Ft. Worth, Texas

The Way It Looks

Let me compliment you on the art work and layout on Bangladesh [February]. It truly is one of the most fascinating issues that you have published.

Ken Touchton
Atlanta, Georgia

My purpose in writing is to commend you for the beautiful picture on the front of December issue. So often in past issues the fronts have been very unattractive. Some people call them scary.

Mrs. Howard Stevens
Judsonia, Arkansas

Sharing the Magazine

Enclosed is a check for two years' subscription for [a young woman] who will be starting her first year of college this fall, preparing herself for missionary work. She has talent that she is using for God, and we want her to be able to read THE COMMISSION. . . .

THE COMMISSION has been a big help to me, and as soon as it comes in the mail I sit down and read it. . . . May God bless everyone that has a part in making THE COMMISSION.

Mrs. Kathleen Guffey
Trenton, Mississippi

Results of a Letter

When a friend brought to me her copy of Baptist Standard, Feb. 21st issue, and read to me the article, "Texan Prompts Phone Service for Aging," I said with David, "My cup runneth over." Verily, it still does.

I think of what such a program may

mean, not only to the aging but also the help it can be in mission study.

May God bless and prosper the undertaking.

Mrs. Minnie T. Speck
Garland, Texas

A letter printed from Mrs. Speck last August, noting that she can no longer read the usual printed page, prompted a project for recorded readings from church publications by a campus student minister in Atlanta, Ga. See May issue, page 29.

Enjoying TC

I am so busy and working at times I lay my [copy of] THE COMMISSION up and read it later. . . . I truly enjoy THE COMMISSION, [even] if it's six months when I do catch up. I have read this book over the years and am grateful to each of you that have a part in sending us the good news.

Mrs. E. L. King
High Point, North Carolina

Our family enjoys THE COMMISSION very much and looks forward to its coming every month.

Mrs. Frances Hage
Harahan, Louisiana

I find much to challenge me in the articles IN THE COMMISSION. It is a beautifully designed and executed publication.

Mrs. Frances R. Pendley
Lexington, Kentucky

'Missing So Much'

I just ran across an old copy of THE COMMISSION. I've been missing so much by not getting this magazine. Enclosed is \$1.50 for a year's subscription.

Mrs. Duane Hubbard
Deer Lodge, Montana

New Missionary Personnel

(Continued from page 37)

band in Nigeria. Marriage: June 8, 1945. Children: William Carter, Jr., May 10, 1947; John Price, July 8, 1949.

Special Project Nurse

Employed April 1973

INDIA: Linda Garner; born: Stephenville, Tex., Aug. 12, 1944. Graduate: Baylor University (B.S.N.); University of Minnesota (M.S. in nursing). She was a Home Mission Board summer missionary in Michigan in 1965. She has been a staff nurse and an assistant supervisor at Baylor University Medical

Center, Dallas, Tex. She was an instructor 1970-71 and has been assistant professor since 1971 at the Baylor University School of Nursing, Dallas. Expected type of service: nursing. Present address: 5640 Abrams Rd., Dallas, Tex. 75214.

CORRECTION: The present address for Dr. and Mrs. George H. Kollmar, reprinted in December for Colombia, was listed incorrectly in the "New Missionary Personnel" section in May. The correct address is 6214 Gainsborough Rd., Amarillo, Tex. 79106.

It's ready NOW!



A new audio resource.

Just in time for the 1973 Foreign Mission Graded Series.

1973 theme: "Career Missions as a Vocation," an emphasis on the missionaryary overseas.

A new Broadman cassette recording:

MISSIONARY LIFE STYLE

Time: Approximately 60 minutes of sound (two sides) from missionaries overseas.

Cost: \$5.00 at your Baptist Book Store; also available through the CAVE Plan.

Missionary Life Style includes, on side one, a stay-at-home visit to Indonesia. Your host: Missionary William N. McElrath, author of *Winding Road*, the book for older children in the 1973 Foreign Mission Graded Series. In words and song, McElrath provides insight on the country, and one missionary's view of life among the Indonesian people.

On side two there is a series of first-person statements from missionaries you will read about in the adult and youth books for the 1973 Foreign Mission Graded Series, including Missionary A. Clark Scanlon, author of the adult book, *Passport to People*.

Also ready NOW—

Cassette recording:
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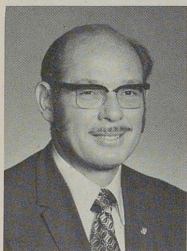
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THE MISSIONARY OVERSEAS

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All available at your Baptist Book Store and through the CAVE Plan.

Seventh Area

WE INTRODUCE Davis L. Saunders, area secretary for Eastern and Southern Africa. He was elected April 11 at the semiannual sessions of the Foreign Mission Board, meeting in Mobile, Alabama. He assumes his duties June 1.



Davis L. Saunders

The area known as "Africa south of the Sahara," administered by H. Cornell Goerner since 1958, was divided by the Board in June 1972. West Africa will continue to be administered by Goerner. Saunders' territory includes Angola, Botswana, Ethiopia, Kenya, Malawi, Mozambique, Rhodesia, South West Africa, Tanzania, Uganda, and Zambia.

Saunders and his wife, Mary, were appointed missionaries to Nigeria in 1951. Five years later he was one of three missionaries chosen to survey East Africa for prospective places to establish new mission work. Settling in Nairobi that year, the Saunderses became the first Southern Baptist missionaries to arrive in Kenya. From 1964 until 1969 he was principal of the Baptist Theological Seminary of East Africa in Arusha, Tanzania.

In his new position Saunders joins six other area secretaries. He will have an office at the Board headquarters and will live in Richmond.

He was born in Walterboro, South Carolina, and grew up in Charleston, where his father taught at The Citadel, the military college of South Carolina. He is a graduate of The Citadel and has spent two years in the U.S. Marine Corps. In recent months he has been enrolled at Southern Baptist Theological Seminary, Louisville, Kentucky, completing requirements for the doctor of theology degree. He received the bachelor of divinity and master of theology degrees there prior to missionary appointment.

Mrs. Saunders is the former Mary Hogg of Charleston. She is an R.N., a graduate of the School of Nursing, Medical College of South Carolina. The Saunderses are the parents of four children: Mary Lee, Susan Danner, John Alvah Lee II, and Virginia Alice (now Mrs. A. W. Bailey).

A Winner

AN ENTHUSIASTIC tribute to Charles H. Morris, Malaysia missionary on furlough. His achievement on behalf of missions awareness deserves kudos from Southern Baptists generally and from all their foreign missionaries.

As of early April, Morris had set some kind of a record for getting new subscriptions to THE COMMISSION. On previous furloughs he was consistently top runner in this field of effort, but this time he has soared above and beyond all previous successes.

At last report, we had received 739 subscriptions that he and his wife, Erica, have promoted during their current furlough. With the most recent batch of orders sent in, bringing the total to the figure just indicated, he enclosed a letter in which he cited his goal as 1,000 subscriptions.

Selling magazines is not Chuck Morris's main goal, anymore than it is that of the Foreign Mission Board. But by its very nature and purpose, this magazine is essential for the person who wants to provide the most effective support for the foreign mission outreach of his church.

The personal presence of a furloughing missionary provides a church congregation the kind of inspiration and impact that no other kind of communication can match. Yet such experiences are extremely rare for most churches. The stretch of time between the appearances of a "real live missionary" leaves much to be desired, particularly if they who experience this kind of inspiration have nothing at hand for nourishing and developing the kind of awareness so essential for good stewardship through missions.

Charles and Erica Morris have done a grand job. Many subscribers to THE COMMISSION could help expand this base of knowledgeable support. It is part of the task our Lord has committed to us as a missionary denomination.

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 6397, Richmond, Va. 23230.

Arrivals from the Field

ABLES, Rev. & Mrs. R. Edgar (Ecuador), 609 Erie St., Birmingham, Ala. 35224.
ADKINS, Mr. & Mrs. Thomas S. (Gaza), 602 Williams, Cleburne, Tex. 76031.
BERNEDICT, Mr. & Mrs. Paul W., Jr. (assoc., Japan), Box 362, Toccoa Falls, Ga. 30577.
BERRY, Willie Mae (Ghana), Box 201, Simpsonville, S.C. 29681.
BIARELLI, Mr. & Mrs. Vestal N. (Tanzania), Rt. 7, Box 562, Lubbock, Tex. 79401.
COLE, Mr. & Mrs. Phillip (assoc., Liberia), c/o Quentin Swan, Rt. 2, Harrisburg, Ill. 62946.
CROMBIE, Rev. E. Ted E. (Liberia), Rt. 1, Box 22, Stilwell, Okla. 74960.
LAMBERT, Rebekah D. (Korea), 212 Russell St., Jefferson City, Tenn. 37760.
LINDSEY, Dr. & Mrs. Robert L. (Israel), 2229 Mistletree Blvd., Ft. Worth, Tex. 76110.
MEISTER, Mr. & Mrs. Leland A. (Journ., Yemen, terminated April 15), Rt. 1, Round Rock, Tex. 78664.
MIDGELTON, Rev. & Mrs. Hubert K. (Chile), Rt. 3, Box 249, Yadinville, N.C. 27055.
MOORE, Mr. & Mrs. Vernon L. (assoc., Malaysia), Box 567, Plant City, Fla. 33566.
WILLIAMS, Mr. & Mrs. Joey H. (Jordan), 736 1/2 S. George, Petal, Miss. 39465.
WOODFIN, Dr. & Mrs. Randall C. III (Switzerland), Southwestern Baptist Theol. Sem., Box 22000, Ft. Worth, Tex. 76122.

Departures to the Field

ROBERSON, Carolyn, Rhodesia.

Transfers

CARROLL, Dr. & Mrs. Daniel M., Jr., Jamaica to Bap. Spanish Pub. House, April 15.
SNELL, Mr. & Mrs. Roy E., Korea to Indonesia, April 11.
WALLACE, Rev. & Mrs. David R., Uganda to Kenya, May 1.

Retirements

TAYLOR, Maye Bell (N. Brazil), May 31.

Assignments Terminated

HUMPHRIES, Rev. & Mrs. James F. (Vietnam), June 30.
TURNER, Mr. & Mrs. Milton R. (assoc., Ecuador), April 30.

Resignations

ALLARD, Rev. & Mrs. J. Charles (Eq. Brazil), April 30.
WOODFIN, Dr. & Mrs. Randall C. III (Switzerland), April 30.

Births and Adoptions

ACREE, Donald Moore, son of Rev. & Mrs. Irvin H. Acree (Uruguay), April 17.
LEROY, Edward Alvin, son of Rev. & Mrs. Julian R. Leroy (S. Brazil), April 3.

Deaths

PRESTWOOD, J. M., father of Barbara (Mrs. Donald M.) Simms (Guatemala), Mar. 24, Houston, Tex.
SCHMIDT, Mrs. Anna, mother of Rev. Sidney P. Schmidt (Malaysia), Feb. 23.
SPENCER, W. E., father of Harold E. Spencer (Philippines), Mar. 24.
WESTMORELAND, Mrs. J. E., mother of Rev. James N. Westmoreland (Rhodesia), Mar. 17, Culleoka, Tenn.
WILLIAMS, J. A., father of Barbara (Mrs. Zach J., Jr.) Deal (Colombia), April 5, Rockmart, Ga.

Marriages

WILSON, Sarah Beth, daughter of Dr. & Mrs. George R. Wilson, Jr. (Hong Kong), to Randall J. Clark, Mar. 31, Wake Forest, N.C.

Wilbur Todd's Father Dies

Virgil N. Todd, father of Wilbur N. Todd, associate secretary for resources and services at Foreign Mission Board headquarters, Richmond, Virginia, died in Winston-Salem, North Carolina, March 29. He was 76.

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COVER: Portrait of a fisherman at Nazare, Portugal, introduces this month's emphasis on Portugal. Color photo by W. Robert Hart.

CREDITS: Photos—W. Robert Hart, Cover II-1, 2 (2), 3. John M. Herndon, 2 (1), Leland Webb, 4, 6-8. Fon H. Scofield, Jr., 10-13. Franklin T. Fowler, 14. Jim Newton, 15, 17-18, 26-29. Joseph B. Underwood, 19-20. Liberia Ministry of Information, 21 (1). Gerald S. Harvey, 21-22. I. Grundy Jones, Jr., 24. Rolla M. Bradley, 30. Dale C. Lindstrom, 33. Art—Ed F. Paxton, 35.



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.

This Month in TC

"Irwin in Israel" (p. 15), one of two articles in this issue by Baptist Press Assistant Director Jim Newton, is the third story about Apollo 15 Astronaut Jim Irwin to appear in *The Commission* this year. "One Astronaut's Visit" (Jan., p. 34) reported on Irwin in the Philippines. This stop came during visits to several other countries in the Orient. "The Astronaut and the King" (April, p. 12) told of Irwin's visit in Jordan. He also appeared in Brazil in January.

In each place his activities have been similar. He meets government, scientific, and military officials, talks with the press, observes Baptist mission work, addresses audiences in auditoriums and churches, and shows a motion picture of his 1971 moon flight. Interwoven throughout has been Irwin's Christian testimony. Because he has traveled in space, he has gained audiences for his Christian witness.

As described by Newton, Irwin followed a strenuous schedule, sandwiching athletics into a crowded roster of public appearances. Now that schedule has been interrupted. On April 4 Irwin, who had just returned to Colorado Springs, Colorado, from a speaking engagement in Atlanta, Georgia, was playing handball when he was stricken by an apparent heart attack. Early prognosis was that Irwin would be hospitalized for a time, then recuperate at home. Two weeks earlier, after a complete physical check-up, he had been told he was in better shape physically than he had been a year earlier.

Also in this issue, Newton describes the Baptist Hospital in Ajloun, Jordan, tells of the new hospital facilities, and reports on Baptist work in that Middle East nation (p. 26).

The foreign mission study emphasis among Southern Baptists this fall will focus on the career missionary. The very personal interview, "My Heart Is in Gaza" (p. 10), speaks to that study topic. Missionary Ed Nicholas, who was wounded in a commando attack in Gaza in January 1972, shares reflections that bear on the matter of missionary commitment.

Although the tragic events out of which the interview grew took place several months ago, the missionary's comments still carry meaning today.

Portugal draws the opening spotlight (cover II) this month in the last of the current series of articles growing out of Managing Editor Leland Webb's visit to Europe last fall. Included are reports on present Baptist activity and on the work of the largest Baptist church in that country and a portrait of one of the three Brazilian Baptist missionaries in Portugal. The first part of this month's country insert (p. 19) offers an overview of Portugal by Missionary Grayson C. Tension.

Next month in TC: The July issue will be devoted to reports on the team approach in community development by Southern Baptist missionaries in Ethiopia.

Missions Update . . .

Receipts from the 1972 Lottie Moon Christmas Offering for Foreign Missions totaled \$19,664,972.53. This topped the \$18 million goal by more than \$1.6 million. The total was \$1,831,162.31 more than the 1971 offering, a 10.27 percent increase. Books on the offering closed April 30; all monies received after that are included in the current year's offering. The Woman's Missionary Union sponsors the offering in connection with the Week of Prayer for Foreign Missions.

"Inauguration of a mission program" in the NIGER REPUBLIC was approved by the Foreign Mission Board in May. The Board authorized the secretary for West Africa to move toward immediate implementation. Two couples previously assigned to NIGERIA were transferred (effective June 1) by the Board for work in Niger: MR. and MRS. H. JEROLD PALMER, JR., and MR. and MRS. ROBERT D. WILLIAMS. Niger, a landlocked country just north of Nigeria, has a population of more than four million. It will become the 77th country to which Southern Baptist missionary personnel are assigned.

The Foreign Mission Board in April approved 83 young persons for training as missionary journeymen. Upon completion of a seven-week training program at Meredith College, RALEIGH, N.C., those commissioned by the Board July 27 will serve two years in specific job assignments alongside career missionaries in 32 countries.

In its first triennial congress the Association of Indonesian Baptist Churches reaffirmed historic Baptist doctrines concerning local church autonomy, cooperative relationships, and pastoral status. Some had been advocating a more centralized denominational structure. The association, meeting in SEMARANG, INDONESIA, rejected by a large margin a study commission recommendation to deny ordination to pastors who work part-time, lack a seminary degree, or fail to meet other high standards.

First priority for residence visas under THAILAND's new Alien Occupation Law will go to missionaries, Lt. Col. ANOND ARKHUBUTRA, chief of immigration at BANGKOK airport, assured a group of missionaries and Thai church leaders. He said the restriction of 58 occupations to Thai nationals does not apply to teachers of religion. He added that the government considers work done by missionaries beneficial to the country. Prime Minister THANOM KITTIKACHORN recently called a meeting of religious leaders in Thailand and asked their cooperation in solving some of the nation's problems. He urged them to try to win those who were committed to no faith.

"This may be the most critical five-year period in the history of VIETNAM," Missionary LEWIS I. MYERS, JR., said in a report sent to the Foreign Mission Board. "Most Vietnamese people are thinking in terms of a moral rebuilding, as well as a physical one--what an open door!" he declared. The Board in April adopted a resolution calling on Southern Baptists to reinforce mission efforts in South Vietnam and to double the missionary force there in the near future.

Named field representative for INDIA, IRAN, and BANGLADESH, effective July 1, was JAMES F. KIRKENDALL, a missionary to LEBANON for ten years. He will become the 12th Foreign Mission Board field representative and will provide a personal link between the Board and about 25 career missionaries in the three countries. He and his family will reside in TEHERAN, Iran.

Clothing and other relief items have been distributed by Baptist missionaries and church members to refugees fleeing from drought and Muslim-Christian fighting on MINDINAO in the PHILIPPINES. Rice was purchased with Baptist relief funds for nearly 125 Baptist families forced to leave their homes. Some Baptist churches are being used as refugee centers and temporary living quarters for displaced families. Members of Baptist churches in North Cotabato Province have given clothing and made special offerings.