



Aug. '73

through a kindergarten program.

"In 25 years of Baptist work, much has been done," comments Miss Lu, "but it is just a beginning."

Responding to the conditions in Taiwan, the Baptist Mission sought more personnel. In 1954 Harry and Frances Raley became the first Southern Baptist missionaries appointed for Taiwan, rather than being transferred from another field. They were also the first to come without advance knowledge of the language, customs, and culture.

"It was a cold, rainy day," recalls Raley, now the mission's business manager, of the day his ship docked in Keelung. "I saw the multitudes. I felt fear, apprehension, and wonder. On the dock was a large crowd to meet us. We knew no one, but the reception was warm."

"From the first I have been impressed by the friendliness of the Chinese. When I first arrived, the response to witness was tremendous—just start preaching or singing, and there was a crowd. This was a real impetus for me to study the language diligently."

"I was impressed by the many opportunities having to be passed by because of lack of personnel. There were few Chinese pastors or other church workers."

Trained national workers obviously were needed. In 1954 only one church had a Chinese pastor.



Taiwanese scenes—Above: Plowing rice field near Kaohsiung. Right: Elderly blind woman resident at Baptist orphanage near Kaohsiung. Below: The National Martyr's Shrine at Taipei, the capital.

Taiwan Baptist Theological Seminary was established in 1952 with a staff transferred from the mainland. The downtown location was replaced in 1958 by a spacious, eight-and-one-half-acre campus in suburban Taipei.

In its 20 years the seminary has graduated 163. Of these, 99 are working with Baptist churches or institutions in Taiwan. Others are serving churches elsewhere in Asia.



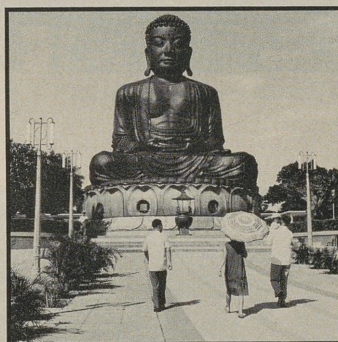
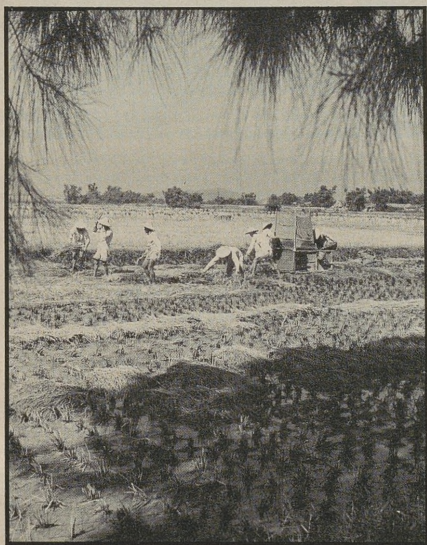
Baptist witness began with Mandarin-speaking refugees, but missionaries and Chinese alike recognized the urgent spiritual needs of the Taiwanese. Richard and Christena (Tena) Morris were the first Southern Baptists to study Taiwanese, followed by Hunter and Patsy Hammett, appointed in 1959.

"When we first came," relates Hammett, "both Mandarin and Taiwanese needs were presented to us; we felt led to study Taiwanese. Work with Taiwanese had already been started by Mandarin-language churches, out of concern for the Taiwanese."

By his third year on the field, Hammett found himself "running up and down the island trying to minister to the Taiwanese chapels and churches."

"Patsy and I prayed for more personnel. Then two couples were





Top, left: Boulevard in Taipei. Right: Farm boy near Taichung. Left: Rice harvest. Above: Large image of Buddha dominates mountaintop shrine at Changhua.

appointed. I suggested we pray that one couple would study Taiwanese. At Patsy's insistence, we prayed that both would be led into Taiwanese work. Our prayer was answered, as the Layton Lynches and the J. Billy Gramms began studying Taiwanese."

Now six couples are engaged in Taiwanese field evangelism.

"Although the government movement to make Mandarin the national language has been suc-

cessful, it will be many years before Taiwanese is obsolete," says Hammett. "Some of our missionaries have studied both Taiwanese and Mandarin. This has equipped them with a double-edged sword. Most of our Taiwanese pastors speak and understand Mandarin."

Hammett believes a stronger tie than ever exists today between the mainlander and the Taiwanese. This offers new opportunity for

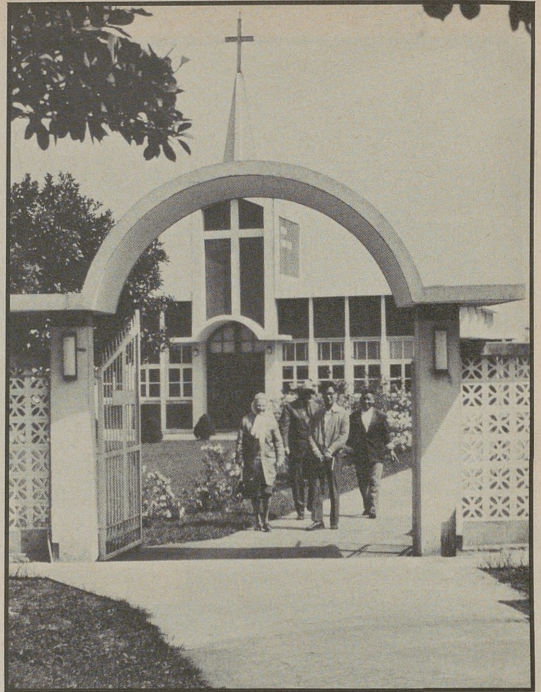
witness as the churches labor together to reach all people in Taiwan.

After 25 years Taiwan has changed dramatically since the first days of Baptist witness. Prosperity, growth, and progress highlight the way of life.

Prosperity, growth, and progress also have characterized Baptist witness in Taiwan. After 25 years Chinese Christians are still concerned about their fellow country-



Buddhist nun explains tradition to Missionary Ben Tomlinson.



At Baptist Student Center in Chungli, Taiwan, Missionaries Lois C. Glass and Charles L. Culpepper, Jr., walk with two students.

men. This year the Taiwan Baptist Convention, cooperating with Kaohsiung City Church, will open a chapel in Penghu, the last county in Taiwan without a Baptist witness. To promote evangelism and encourage smaller churches to reach out in witness, the Taiwan Convention has organized three revival teams and provided them funds.

The way many missionaries feel about the Baptist scene in Taiwan has been expressed by Missionary Herbert W. Barker.

"Baptist witness in Taiwan is on a threshold—a threshold of new and more wonderful things," he says. "We sense it with co-workers, in almost every program, at the seminary, throughout Baptist life.

"The first ten years or so were productive almost beyond belief," he adds. "Then as people became more involved in seeking material gain and security, we seemed to hit a plateau. Total membership

stayed at 10,000. Some of the work seemed to decline. The seminary enrollment dropped.

"But now I feel, as do many, that there is a new spirit."

Throughout Baptist life in Taiwan runs a feeling of expectancy, that God has a marvelous plan for witness. Glimpses seem to be revealed in different ways—in the Penghu chapel, in the cooperation between convention and local churches, in the response to the World Ministry of Reconciliation through Jesus Christ.

The Baptist Mission, now 50 strong, has just completed a long-range planning study. The findings will provide methods and plans for even more effective use of the missionary staff.

Of the nearly 15 million people in Taiwan, it is estimated that less than 4 percent are Christians. Taiwan is open to witness. The threshold of expectancy must be crossed by those willing to serve. **TC**



In the home of Chen-kuang Chang, on the faculty of Taiwan Baptist Theological Seminary, Mrs. Chang and children demonstrate a variety of musical instruments.



Chapel evangelist reads Bible to church member.



Illustrating the early years of Baptist growth in Taiwan, in this 1954 photo Missionary W. Carl Hunker baptizes a convert in Taipei.

SONGS OF PRAISE

By Fern Harrington

After years of planning, preparation, and hard work, publication of the new Chinese hymnal has been anxiously awaited by missionaries and Chinese Christians alike (see April 1971, page 10). Proofread materials were returned to the printer before the end of last year for corrections, final proofing, and production. The finished product is expected at any time. This summary report on the hymnal was released some months ago by Miss Fern Harrington, missionary to Taiwan, one of those deeply involved in the project.

AT A CONCERT in Hong Kong several months ago, the focal point was not the choirs, which came from various churches, or even the music, but a book—a hymnal, to be exact, the new Chinese hymnal, *New Songs of Praise*. In introducing the hymnal, not yet available in final form, the choirs sang from a brochure illustrating the format of the new publication and including 21 hymns.

Through an involved, painstaking procedure, it took almost three years for the assigned, five-member committee to select 600 hymns for the new hymnal. Attention was given to the favorite hymns of the Chinese churches, hymns of every period of history from the third century to this decade, and hymns by Chinese and Asian authors and composers. Consideration also was paid to the "singability" and theology of each hymn.

The author, appointed a missionary in 1940, served in China and the Philippines before transferring to Taiwan in 1962. She is stationed in Taipei.

In arranging the hymns in the printer's dummy according to the table of contents, 40 more selections were added, bringing the total to 640. Since a fine grade of thin paper is being used, the book will not be bulky.

As soon as the hymnal is published, we will begin working on an English edition, because many overseas Chinese churches include members who do not read Chinese but who would like to sing along with their Chinese-reading brethren.

The title, *New Songs of Praise*, was inspired by Psalm 96:1, 2—"O sing unto the Lord a new song . . . show forth his salvation from day to day." The title also retains some of the original name of the Chinese Baptist hymnal, *New Hymns of Praise*. This makes it easier to be identified with Baptist churches but still allows its use by other denominations.

The hymnal includes several special features.

- Eighty-eight favorite hymns appear for the first time in Chinese. Gabriel Chi, who took charge of the project when Missionary L. G. McKinney, Jr., returned to the States for furlough in late 1971, speaks three Chinese dialects fluently. He has tried to make his translations rhyme at least in Mandarin and, if possible, in more than one dialect. In addition, the same rhyming pattern is used for each verse, a feature often overlooked in Chinese translations.

To make the meaning clear, the Chinese grammatical form has

been followed. Special attention was given to matching the meter of the words to the rhythm of the music.

Even with these specifications, the translations are, for the most part, very close to the meaning of the original text. In both the translations and revisions, Chinese religious terms most common in Baptist churches have been used.

Chinese characters with sounds difficult to sing in some dialects have been avoided, as have characters unfamiliar to the average person. All translations were submitted to the committee for approval or suggestions for improvement before being put into final form.

- All hymns included are suitable for congregational singing. And even though no selections have been included specifically for choir use, many of the hymns are suitable for choir performance.

- Ninety hymns are of Asian origin. They represent the favorites of almost every country in the Orient. Sixty-eight of the ninety have original Chinese texts and/or Chinese tunes. One hymn was written by Krishna Pal, the first Asian convert baptized by William Carey. It expresses well the feelings of a new believer who has emerged from the darkness of idolatry.

- The dates for authors and composers have been determined by careful research. On the page with the hymn can be found listed the year of the first publication of the text and the tune. When this

- Carefully selected responsive

These indices are arranged in order of usage with those being

Ten thousand copies have been scheduled for the first edition, the culmination of a long, careful project. TC

THERE WE were, missionary associates, past 50, assigned to English-language work, with only a smattering of the national language. Yet despite the seeming impossibility of it, we were deeply involved in Chinese student work in Taiwan.

True, we had taken the 100-hour course in Mandarin, and that, with some continuing study, enabled us to make purchases, buy train tickets and postage stamps, and ride in taxis. But the discovery we made soon after arrival in Taiwan was how eager many Chinese students are to learn English. This opened the way for the most exciting ministry of our lives.

Upon arrival in Taiwan we had no expectation of anything other than supportive work in an English-language ministry. We moved into the girls' dormitory at Morrison Academy (a Christian school for children of missionaries and other English-speaking families), where we became houseparents for 13 adolescent, junior-high-school-age girls. Then we made the discovery.

I had gone for a walk to acquaint myself with the new surroundings. One of my special pleasures over the years has been to walk in companionship with my Lord through the countryside, alone if possible. In Taiwan there is no way to escape the crowds, but one learns to cultivate God's presence in the midst of multitudes.

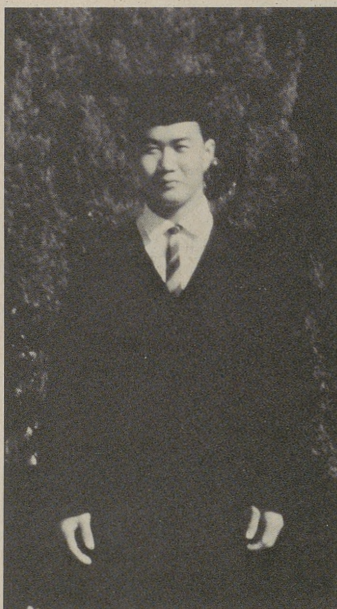
On this walk two students on bicycles slid to a stop right in front of me. In faltering English they introduced themselves as students at China Medical College and asked if I had any "free time" to help them with English. From the start I found myself in a peculiar way caught up with concern about these Chinese I had never seen before. Now I recognize that it was the feeling of God's love for them finding expression through me.

On a later occasion another young student on a bicycle halted suddenly in front of me and began a conversation in uncertain English. He walked with me the seven or eight blocks to my destination,

The author, Mrs. Earl E. Langley, and her husband were employed as missionary associates to Taiwan in 1969.

DISCOVERY IN TAIWAN

By Lois Langley



John Kuo at college graduation.

the beauty shop, rolling his bicycle alongside.

These students, of course, wanted to improve their English. But I saw it as an opportunity to tell them about Jesus. I just could not turn them down, realizing that perhaps God had sent them and had his hand on them.

My husband, Earl, also made the same remarkable discovery that first week at Morrison. He was watching the Morrison soccer team compete with the China Medical College nearby. Seated on a bench

as a spectator, he was approached by a young Chinese student, a young man who was to become the firstfruits of our new opportunity to witness for Christ.

Tai Wen Yang is his Chinese name, but he also bears an English name—Charles Taylor. We smiled a little when we learned this, because most of our Chinese friends do not take two English names but only one. This name, as is the custom, had been given by an American acquaintance, one cherished as a special friend. Since then, we have named many young Chinese. In Tai Wen Yang's case someone else had the honor of naming him, but we had the joy of introducing him to Christ.

Charles was baptized by the pastor of the English-language Immanuel Baptist Church and became active in Taiwanese Christian work. He began going weekly with a Taiwanese-speaking Southern Baptist missionary, George K. (Ken) Varner, to show Christian motion pictures and present Christ in nearby communities. Before our furlough, Charles dropped by every Thursday afternoon for weekly Bible study, including a complete survey of the Bible.

Charles, like our other new friends who have become Christians, had no background in Bible study or understanding of the church. No member of his family is a Christian. So we assumed the responsibility of obeying the Great Commission in its entirety, including "teaching them to observe all things."

During his senior year in China Medical College Charles came to feel God wants him to be a medical missionary. Who knows what might come to pass?

God has permitted us to work with Chinese in Taiwan, and I would like to share some of their letters. Their use of the language may produce a smile, but English is, after all, their second language. These letters were written by studious, intelligent, promising young persons.

John (Kuo Ming Jeh) was a senior student in my class at Feng Chia Engineering College. After graduation he entered the Chinese army for the 15 months of duty required

of all college graduates in Taiwan. While he was stationed on the island of Matsu, in sight of Mainland China, we exchanged letters. We also sent him Bibles, books, pamphlets, and other Christian literature to cheer his lonely hours, with a prayer on our hearts that he would find Christ. Here are excerpts from his letters:

I have understood the means of Romans chp. 8:28 and 8:35-38. I will remember it in my

Enclosed in this last letter was \$500 NT to give to the church. When I thought of John's meager salary as a soldier in the Nationalist army and realized he had probably sent a month's salary, I bowed my head and sobbed with joy. It was so clearly evident he was a new creature in Christ.

After John returned to Taichung he became an assistant teacher in his college at Feng Chia. On his

two inches tall and weighs almost 100 pounds. Sometimes he has made himself almost too much at home in our house. But I must admit he has brought more non-Christians into our home than any other of our student friends. One night he informed me that he was bringing five friends the next Friday afternoon. He did not ask permission; he just made his announcement with a big smile.



Mrs. Langley and a student study Bible together at the dormitory.

mind deeply. To accept Lord in one's mind is more importance than anything. I think now, I am searching of peace and happy, getting rid of guilts and ghosts that ever hide in my mind. I make a decision to finish reading Bible (the greatest book I think) before returning to Taiwan. I am so moved that you pray for me and my country often. No matter how the international policy change, it can't move my respect to America. I very much want our two countries to be good friends forever, too. (May 3, 1971.)

I have read the Acts of the Apostles. I study it carefully. When I read John 6:53 I have a question: If we eat his flesh and drink his blood, will Jesus exist? Jesus said, "Whoever eats me will live because of me." Why? Do we have to eat his flesh? Would you please give a answer? (May 5, 1971.)

To this last letter I wrote a long letter explaining that Jesus is the Bread of life, and asked John to accept him. Then the following letter came.

Dear Teacher. Very thankful for your satisfy answer. Maybe it spent you some time to write so long letter. Dear teacher, I have done as you ordered. I tell Lord I want to be his children. I am one of God's children. Now I am very glad have a honor to be a Christian. (June 15, 1971.)

weekly visits to our home for Bible study he brought his fellow teaching associates, one by one. One evening three of them received Christ. The group formed a Bible-study cell in their dormitory rooms at Feng Chia. Five began attending English-language services at Immanuel Baptist Church, where we attend.

Our pastor, Missionary Associate Lewis A. (Lew) Miller, encourages us in the work with students, counsels with the young people, and baptizes the converts in the swimming pool at Morrison Academy, because the church has no building and no baptistry. The growing church is now meeting in a rented chapel building on the grounds of the Lutheran seminary. (Someone arriving from the States smiled when she first read the sign at the entrance: "Federated Lutheran Synod Seminary, home of Immanuel Baptist Church.")

Larry Lai stands about five feet

But all of his friends were eager to learn about Christ from what Larry had already told them, so how could I refuse to find time for them?

Larry was one of my husband's students in Sunday School at the Tzu Yu Lu Chinese Baptist Church. The young man accepted Christ while studying the Bible with us in our home. As soon as he heard about baptism, he wanted to be baptized. We instructed him and took him to our pastor for further teaching before baptism.

About a year after becoming a Christian he came to feel that God is calling him to preach. His letter expresses it:

I am become one Christian is about one more year, and I have baptized in the Morrison swimming pool, too. Now I should start to practice gospel to unchristian people. Let them listen and become Christians. This is my hope. But I can't find any materials when I want to use it.

Recently I got the very good chance that some Chinese want learn English with me. So this is



Missionary Associate Lewis A. Miller prepares to baptize Larry Lai in the swimming pool at Morrison Academy.

the best time to let them to listen to the Bible saying. . . . My department assistant teacher who attended Mr. Langley's class last Friday night is introduced by me. Though he is not the Christian, but when I go back to school he want me to teach him English, so I can gospel him and let him become the Christian. Because our Lord will bless me can help him to become the Christian.

How many "unchristian people" have you "gospelized"? I guess that's his understanding of our work in Taiwan—"gospelizing the unchristian."

Larry had his mother cook dinner for us soon after he accepted Christ. Like Matthew of old, he invited his family and non-Christian friends. We sat at a typical, round Chinese table (there were about eight tables scattered over the yard, with perhaps ten persons at each table) and ate Taiwanese food with chopsticks.

Seated there near the altar, with its ancestral tablets, incense sticks, and food offered to ancestors, Larry asked my husband, "Will you pray to God?" Of course, the prayer was heavily weighted with concern for the people gathered in the house and yard, many of whom know nothing about God.

We have taken our Chinese friends on many trips and picnics, and they in turn have invited us to their homes and to many Chinese performances and celebrations.

A different addition to our treasure chest of Chinese friends is Sue. She is not a college student but a student of the Bible, and I have the joy of being her teacher. She works as a maid in the home of a military officer. She cannot read or write English or Chinese but can understand and speak English after having worked for Americans for three years. She is intelligent and pretty, but as an underprivileged, fatherless girl, she has had no opportunity to secure an education.

She began visiting me each week, and I ordered Laubach materials to teach her to read and write English. In the meantime she drank in the study of God's Word. One day she said excitedly, "Of course, I believe!"

If there were time I could tell of Paul Chen, the musician and Chinese opera singer (I attended the opera at Feng Chia as his guest), and Edward Lin, who sits with me every Sunday (I take notes on the sermon for him). Both Paul and Edward made professions of faith in our home.

Robert Shu, who also made a profession of faith in our home, as president of the English Club at China Medical College invited my husband to teach the Bible twice a month. Robert sat and nodded affirmatively as Earl told some 20

or more students that Jesus is the Way, the Truth, and the Life.

There is George, who came for personal Bible study almost daily while in the army and stationed at Taichung. How enthusiastically he read and studied the Bible and embraced faith in Jesus. He lives in Taipei now, and when we visited in Calvary Baptist Church there we found him, Bible in hand, faithfully serving Christ.

Peter Chou accepted Christ while we were eating hamburgers with him and Larry in the USO building, with juke box blaring and table tennis games going on. The day before Peter left to enter the Chinese army, he was baptized in the Morrison swimming pool by our pastor.

Many more students come crowding to mind, but the account of these must suffice. Surely these are enough to enable you to marvel with us at the "impossible made possible" by our merciful Heavenly Father. **TC**

THE MISSING CAR

THE DAY began with my discovery that the new Baptist Mission car, parked the night before on the streets near my apartment, was missing. I contacted the police and Harry L. Raley, business manager for the mission. Thus began some of the most unusual weeks of my first missionary term in Taiwan.

A few days later four, rough-sounding young men (ages 19 to 21, I later learned) contacted me by telephone. They said they were not bad but needed money and demanded \$500 in U.S. currency for the car, without police involvement. Otherwise, they would dismantle the car and sell the parts.

I tried to explain that the car was not mine and that I did not have \$500. Their response was that they would call later. "I don't know what your problem is," I replied, "but money isn't the answer. I know a Person who can change your lives."

The boys wanted money. We wanted the car. The police wanted the boys. Many were praying that God would use the situation to his glory.

The police asked us not to answer the telephone again until they could put a tap on it. Before they had done so, the phone rang many times—then stopped. We were sure the car was lost.

But at midweek the young men called again. They directed me to take the money to a hotel and exchange it for the car. I spent the night going from one specified meeting place to another. Charles L. Culpepper, Jr., professor at Taiwan Baptist Theological Seminary, and Raley were always nearby. At each location I received a call from the thieves. They repeatedly

refused to enter because they thought police were present.

The next evening they telephoned again. One of them seemed free to talk. I explained that the car had been bought with mission funds and belonged to the Baptist Mission and that I would not meet them unless a man accompanied me.

That weekend the phone rang. "Now we don't want the car," announced one of the young men. "We don't even want the money. I will tell you where the car is."

Raley and I drove to the designated place and found the vehicle undamaged, except for a dead battery. I asked a youth nearby if I had talked to him on the phone. He denied it, but I recognized his voice.

Later that night I answered the telephone to hear the familiar voice. "Now that you know my face, would you like to know my name?" he asked. Lýó Wén Háu said he wanted to be my friend, if I could forgive him. I invited him to church, and two weeks later he attended. On Monday he visited me. We talked for hours, and I gave him a Bible.

A handsome youth, Wén Háu is the youngest of six children by his father's first wife. He did not attend high school. He has felt hunger, sickness, pain, and hurt.

He attended the church Christmas program and even contributed to the Lottie Moon Christmas Offering. He could hardly believe that his offering might help purchase a car for some Southern Baptist missionary. Later I introduced him to Missionary Bob W. Hunt, who works with students. It was hard for Wén Háu to understand that missionaries could love and accept him after what he had done.

After he felt God's Spirit dealing with him during a church service, he wanted to talk more. "I don't know why I had to steal a 'Baptist' car, but I'm glad I did," he said. He was grateful for those who showed concern for him.

"How can God save me?" he kept asking. "Why does he love me? I have done some terrible things." We read together the plan of salvation in my Chinese Bible, and I offered explanation. Then I asked if he wanted God to save him. He was quiet for several minutes. Then he spoke: "I am ready. Tell me how to start." In a simple but beautiful way, he asked the Lord to forgive him.

As God changed him on the inside, Wén Háu recognized his need to change on the outside. Nobody had to invite him to inquirer's class or to suggest that he join in church youth activities.

When I visited his oldest sister, she said of her brother, "For the last few weeks he has been a completely new person. His attitude toward his family has changed. His eyes and facial expressions—even his walk—have changed."

Over several weeks God used the young man to remove barriers so that I could visit his whole family. His mother told me, "I am a devout Buddhist. I have often gone to the temple to pray to the gods to change my son, but the gods couldn't change his heart. You say Jesus Christ has made the change I see. If Jesus Christ can do this for my son, then he can be a Christian, and I shall never complain."

Wén Háu needs prayer—that he might receive further education and a job, that he might be trusted among his people, and that God will work through his life to reach his family and many others. ☩

The author was appointed a missionary to Taiwan in 1968. She is stationed in Kaohsiung.

By Darrell W. Wood

WORTHY TO BE REMEMBERED

AS A GRAPHICS designer, I've been asked to help with an endless variety of creative projects on the mission field. But perhaps the most unusual one had to do with a gravestone.

Fellow missionaries of the Hong Kong-Macao Baptist Mission requested me to design an appropriate marker for the grave of Miss Ruth Pettigrew. Located in Happy Valley, a British colonial cemetery, her resting place was shared by such notables as Henrietta Hall Shuck, first American woman Baptist missionary to China in 1836, and many others.

Who was Miss Pettigrew?

After many questions and some research, I realized that the story of this "old China hand" was

The author was appointed a missionary to Hong Kong in 1968 to do publication work.

notable in its own right and ought to be shared. Thus, I wanted to design a simple but fitting tribute in stone. I felt it should be a memorial to inform strangers and remind friends of an unusual life—a life worthy to be remembered.

Home is where the heart is. For 46 years Miss Pettigrew, Southern Baptist missionary *extraordinaire*, gave heart and life to her beloved Chinese, first in China and later in Hong Kong.

Retired in 1959, she returned to the United States. But after such a long time away, few of her family or friends remained. Besides, she had left her heart and home halfway around the world. So after only a few months, Miss Pettigrew found herself back in Hong Kong as an independent missionary. For another seven years she served

among those whom she felt still needed her love and witness.

On March 19, 1966, this quiet, unassuming emeritus missionary died in Hong Kong Baptist Hospital at age 76, bringing to full circle almost half a century of exceptional Christian service overseas.

Born in Florence County, South Carolina, in 1889, Miss Pettigrew first set foot on China's soil in 1920. For more than 30 years she did evangelistic work in Kwangtung and Hunan provinces.

After the Communist takeover she was forced to flee her adopted homeland in 1951, one of the last three Southern Baptist missionaries to leave the mainland.

Transferring to Hong Kong, she soon established a new home and work in the New Territories, the



Darrell W. Wood (in sweater), designer of the grave marker, poses with the Chan sisters and a Chinese stonemason.

rolling farmlands dotted with rice paddies that stretch 17 miles north of Kowloon to the barbed-fence border with Red China.

Miss Pettigrew had to be content to live within the shadow of the forbidden border, never again to enter the land she had loved so well.

Fellow missionaries who knew Ruth Pettigrew well speak glowingly of her. One tribute said: "Through all her years in the Orient, she identified herself with the people around her. She showed this in such practical ways as trying to improve their living and farming conditions, denying herself to share with those in need, and taking into her own home some who had special need for her daily love and care."

Among the youngsters in need whom Miss Pettigrew sheltered were the Chan sisters, Esther and Stella. When they were very young, their father abandoned them on the streets of Hong Kong. "Mother" Pettigrew took them in and loved them as her own.

Mei-Mei was another little girl taken home and cared for. Found wandering aimlessly, Mei-Mei had not eaten for three days when Miss Pettigrew discovered her. Her mother had died three years earlier, and her father, Tsin Chiang, was a heroin addict. But due to the loving efforts of their new friend, Mei-Mei and her father eventually accepted Christ and were baptized.

Besides her warm Christian spirit, Miss Pettigrew's ability in the Chinese language enabled

her to make notable contributions to the work. For many years to come, her ministry will continue in the form of Bible literacy readers, tracts, and a textbook on personal evangelism, and in the many churches and chapels she helped establish.

All this serves to remind us of a life truly worthy to be remembered.

AS designer of her grave-marker, I have played only a small part in the Ruth Pettigrew story. But I'm grateful to have helped in this "labor of love" for such a remarkable person.

Her epitaph appropriately reads: "How beautiful are the feet of those who bring glad tidings" (Rom. 10:15). Chiseled into the white marble slab are a cross and branches, symbolizing peace and the hope of resurrection and eternal life in Christ. On the foot-marker of the bilingual monument, Miss Pettigrew's Chinese name is inscribed, followed by the characters which translate: "American Southern Baptist missionary to China and New Territories."

This stands as a silent but eloquent testimony of who and what she was. For the outsider, it serves to inform; for the family of faith, it is also a reminder.

As I think of Miss Pettigrew's memorial, my thoughts turn to my many other design projects, all quite different:

- A five-foot bronze mace (staff, signifying authority) to be carried in all academic processions of Hong Kong Baptist College. The



mace, crowned by a world emblazoned with Bible and cross, proclaims to everyone Baptists' commitment to Christian education.

- A cover design for (Hong Kong) Baptist Press' new Chinese hymnal (see page 6).

- A cover design for Hong Kong Baptist Theological Seminary's newsletter, symbolizing an advancing theological education.

- A logotype (symbol) for the Baptist book store, promoting Christian literature, and a logotype for the East Asia Planning Manual, designed to help missionaries of the Taiwan, Okinawa, Japan, Korea, and Hong Kong-Macao Baptist missions know who and what they are, where they are going, and how to get there.

- And, perhaps most significantly, a communion table for Kowloon Baptist Church (English-language).

What does all this have to do with Ruth Pettigrew and her modest memorial?

Despite the diversity, there is one thing these projects share in common: Their purpose is to inform and to remind. To inspire. To encourage.

These stand as markers or signposts along the way, declaring to the world the truths of our glorious heritage as Christians—and Baptists. Whether gravestone or hymnal cover, if they prompt recollection of those things worthy to be remembered, they will have rendered a worthwhile service. As Samuel Johnson once said, "Mankind requires oftener to be reminded than informed."

When we come to the Lord's table at Kowloon Baptist Church, we are reminded of the words of Christ in 1 Corinthians 11:25: "This do . . . in remembrance of me."

How can we have a mere memorial of one who is still alive, still present and acting in us? He, above all, is worthy to be remembered.

Miss Pettigrew lived and died by this great truth. **TC**

CHINESE 'WIND AND WATER'

By Henry E. White, Jr.



AN EXPLANATION of why decisions are so long in coming among Chinese was offered by a missionary who had lived among the Chinese in Hong Kong for many years: "The Chinese wait for the spirit to move them."

His assertion has much validity, for the Chinese have traditionally been most careful, meticulous, and slow in arriving at salient decisions.

Spirits of deceased family members, demons, luck, and cosmic fatalism all have played important parts in the understanding of the

world for the Chinese. Such a general philosophy of life has caused them to tread softly and cautiously through the maze of living, analogous to walking through a shop of expensive cut glass in the dark. Historically, Chinese have not rushed into any important matter.

Lucky days, lucky numbers, and lucky places are involved in the ordering of events, people, and things. The Chinese have traditionally (and traditions are slow in being dissipated) believed in *Feng Shui*, "wind and water"—the doctrine that man must adapt himself to the "wind and water" so as to cooperate and create harmony with the cosmic forces of fatalism.

The "wind and water" move in a specific direction, and man must discover that direction so as to align himself, his family, his business, his house, and even his burial with it. Often it takes much time to discover the right place and the right time and the right person. The belief in "wind and water" helps explain why Chinese resolutely have refused to explode into serious decisions.

In the past, no one dreamed of starting a business or building a house or having a wedding unless the day was a lucky one. Therefore, important events might be delayed in waiting for just the right day.

Lin Yueh-Hwa, a Chinese social anthropologist, in his sociological study of Chinese fatalism, *The Golden Wing*, recounts the slow, tedious task of selecting a site for the family house. A geomancer (one who discovers lucky places so that they will be in harmony with "wind

and water") was brought in to survey the area. He observed the terrain, set his compass, and took his bearings. Suddenly the geomancer shouted with glee, for he had discovered the lucky site.

Since marriage is one of the salient events in life, the arrangement of a suitable nuptial has required a most careful and painstaking process, one that is described in detail in *The Golden Wing*. A go-between was attempting to arrange a marriage between two families. After the initial introduction of the proposal, a full three days passed without any unlucky omens—such as the breaking of bowls and plates in the home, no cawing of crows, no disputes between kinsfolk—which caused the groom's family to believe that their ancestors would consent to the arrangement of the proposed marriage.

The groom's father subsequently took the birthdates of the young couple to an astrologer to ascertain the fitness of the pair. Since the young man was born in a Year of the Pig and the girl in a Year of the Tiger, it was concluded that the arrangement was an apt one, because a pig and a tiger never quarrel.

After the investigation by the groom's family, the family of the bride undertook their own examination. In addition, the evaluation of the statuses of the respective families was considered. Before the betrothal ever took place, the go-between had to make many trips between the families, for such matters as the bride price and the kinds of gifts had to be determined exactly.

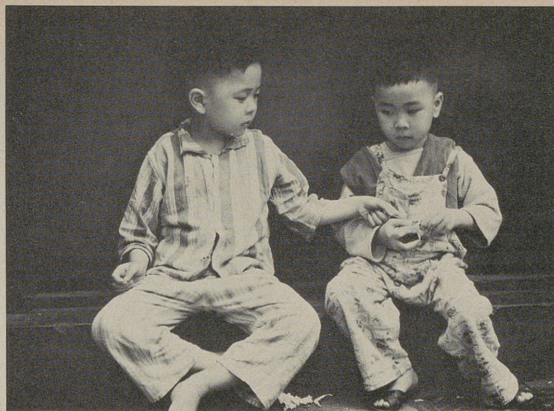
The author has served as visiting senior lecturer in sociology at Hong Kong Baptist College while on sabbatical leave from Samford University, Baptist school in Birmingham, Ala.

Only after all these concerns were settled was a date selected for the engagement, at which time a feast was held to announce the betrothal formally. The wedding was not to take place for more than a year after the announcement of the engagement. Such slow, meticulous wedding arrangements were much more likely characteristic of wealthy families than poor ones.

Even the burial place of a close, revered family member was a decision that occupied much time and careful thought. The male member of the family that Lin describes was 14 years old when his grandfather died. The remains of the highly respected grandparents were left in their coffins in a cabin on the farm for 20 years.

During much of that time the family was wealthy, and the grandparents could have easily been given a suitable burial. However, after years a geomancer was obtained to discover a lucky site. A spot was picked at the head of a hill from which there was a view of a broad farmland below. The selection of the resting site was based on divination and geographical configuration, in order that harmony with "wind and water" might be assured.

During the latter part of 1972 we had the rare opportunity of being guests at a boat wedding. While enjoying the wedding feast, I was able to speak to the parents of the groom via an interpreter and discovered some of the specifics of the wedding arrangements. It was indicated that certain numbers were considered lucky, and these numerals figured prominently in the bride price, the



Scenes
in Hong
Kong.





Chinese woman crosses downtown street in Hong Kong.

amount paid by the groom's family to the bride's family for their approval for their daughter to marry. Such resolves had to be carefully determined.

Because of such slow and careful movements as these illustrated, the missionary's allegation that "Chinese wait for the spirit to move them" was quite correct. Chinese traditionally have been slow to rush in where spirits of ancestors have been fearful to tread.

To me as a sociologist, one of the major variations in Chinese

culture from that of the U.S. seems to be expressed by the dichotomization of "spiritualism vs. rationalism." The Chinese culture has been more characterized by spiritualism, the American by rationalism. This, in turn, has precipitated a go-slow policy on the part of Chinese. On the other hand, Americans are much more quick to enter serious involvements without rite or ceremony, once they are aware that the decision makes sense or seems logical.

Americans may often seem to be "bulls in a china shop," while

Chinese have given the appearance of being mystics who have sat around waiting while "Rome burned." To be sure, much of traditionalism is rapidly being changed in Hong Kong, but much of it is also quite present.

Perhaps at this point, with the two cultures at such opposite extremes, each society could benefit by learning and adapting from the other. Chinese need to develop a functional rationality. Americans need to develop patience and respect for the sacredness of time, places, and people. TC

two years with a world view

fact: Southern Baptist missionaries work around the world—at jobs that seem impossible. Want specifics?

If so, 1973 Foreign Mission Graded Series is made-to-order for you. For your group. For your whole congregation.

The 1973 theme—"Career Missions as a Vocation"—is a focus point. Around it Woman's Missionary Union, the Brotherhood Commission, the Foreign Mission Board, the Sunday School Board, book authors and teacher's guide writers have all worked together to prepare materials for you, for your church.

fact: Everyday Southern Baptist missionaries overseas are witnessing to people in urban developments, barrios, towns and farm communities.

Working, yes. But not just helter-skelter.

The basic thrust of every foreign missionary's work is a planned effort to win people to Christ, to establish and nurture New Testament churches.

This goal, of course, suggests purposeful planning—and, in turn, anticipates the 1974 Foreign Mission Graded Series theme: "Strategy in Foreign Missions."

So, this year and next offer unusual opportunities to see "foreign missions" as a whole, to gain new understanding of who foreign missionaries are, and how they go about setting priorities for the work Southern Baptists do together overseas.

Be warned, though!

Foreign Mission Graded Series will not just happen in your church.

But you can enable it to happen. You can use the occasion of FMGS, and all available materials, as well as your own good ideas, to add new dimensions to your church's sensitivity to the world and awareness of the missionary imperative—

dimensions which will encourage and enable persons in your congregation to

hear the world's cries more personally, and respond to God's love more compassionately.

Everything begins where you are. WMU leader. Deacon. Teacher. Pastor. The whole world view of everybody in your church turns on

who hear and respond. Individually perhaps in the situation closest by. And collectively, in the community and on out across the world. Beginning with what is available to you, you can help create a climate of openness to the whole world for the sake of the Gospel. Books, teacher's guides, the FMB resource booklet and other items are available for you to use.

Use!

That's the key word.

Because if you use what is available, 1973 can be a year to add new names and faces to the group of foreign missionaries known—and appreciated, prayed for by name—in your church family.

For instance, Dale and Sue Carter, and their children, live in Corrente (coh-HEN-ty), a rural village in interior Brazil. Dale is an agriculturist; Sue, a school teacher.

No matter that the book Sue wrote, **Cowboy Missionary in Corrente**, is a picture book especially for six-to-eight year olds. Read it! You'll like it. Also you will find there much information about agricultural and educational mission work overseas, about the use of the airplane in missions, and about a Christian family life style in the missionary setting. (CONT. PAGE 20)



From the filmstrip, **Corrente**

the climate of your fellowship. That's where the warmth has to be. That's where the concern must start. Impersonal, unapproachable high rise is impersonal, unapproachable high rise whether in Birmingham or Buenos Aires. God's love can penetrate any crack in any door anywhere but the missionary imperative applies because God insists on working through persons



From **Missions MediaPak: THE MISSIONARY OVERSEAS**



"the makings" to put together the kind of involving missions emphasis your church wants to happen
three dozen different missions items for you to mix and match, to use and adapt as you like
items for everybody—adults: seniors, singles and all between—youth and children
items to read / to see / to feel and touch / to build / to use / to share / to show and tell

missionsmediapak

the missionary overseas

resource material for every foreign missions emphasis
a Broadman Films product, with the Foreign Mission Board available in all Baptist Book Stores (sale price: \$14.95), and through the CAVE Plan

ALSO NEW, and just in time for 1973 Foreign Mission Graded Series

cassette recordings

approximately 60 minutes of sound on each cassette; with log sheet included

MISSIONARY LIFE STYLE

Side One: stay-at-home visit to Indonesia; your host, Missionary William N. McElrath, author of **Winding Road**, the book for older children. In words and songs, Mr. McElrath provides insight on Indonesia and one missionary's view of life among her people. Side Two: a series of first-person statements from missionaries you read about in the youth and adult books for 1973, including Missionary A. Clark Scanlon, author of the adult book, **Passport to People**.

GOING—AND SENDING

Side One: missionary appointment ("the going") with testimony statements by four couples seeking appointment overseas, and comments by Dr. Baker J. Cauthen, FMB executive secretary, and others. Side Two: Bible study on the ministries of mission support ("the sending") by Dr. Jesse C. Fletcher; also statements from four missionaries at the time of retirement, and two at appointment.

BUY CASSETTE RECORDINGS at your Baptist Book Store (\$5.00) or through the CAVE Plan

filmstrips in color, with manual and flexible record

BECOMING A MISSIONARY

A look at the maturing process in which a person, confronting decision-making, charts his, or her, spiritual pilgrimage. Major emphasis is given the fact that in the process of becoming, some are led to seek missionary appointment overseas

color filmstrip with manual and flexible record; \$6.00

CORRENTE

A visit to a Baptist center in interior Brazil where missionary life includes work in agriculture, education, evangelism, homemaking, aviation. And a special feature: a flexible record, one side for adults; the other for the younger children, particularly those using the picture book, **Cowboy from Corrente**.

color filmstrip with manual and flexible record (two sides); \$6.25

BUY FILMSTRIPS at your Baptist Book Store or through the CAVE Plan

Two books in the 1973 series talk, sometimes to chapter length, about specific missionaries in specific job responsibilities overseas. **What In The World Is God Doing?** is the youth book, authored by Billy Keith, now a layman in Texas. The adult book, **Passport to People**, was written by Dr. A. Clark Scanlon, a missionary now in Guatemala.



From **Missions MediaPak: THE MISSIONARY OVERSEAS**

The fourth book in the 1973 series, **Winding Road**, is the account of a young man's growing sense of call to missionary service. The author, Missionary William N. McElrath, is an experienced writer and editor.

Consider all four books together; 1973 is the year for graded series mission study about the work of foreign missionaries in many countries outside the United States. However you choose to use these books in your church, be sure to acquaint yourself with all four of them, and also with the nonbook materials available to enrich and enliven the mission study occasions you plan and help to happen.

Which nonbook materials brings us to special mention for a new Broadman Films product, **Missions MediaPak: THE MISSIONARY OVERSEAS**. Here is a treasure trove of items you can use in a variety of ways. Think of this **MediaPak** as a place to browse—a storehouse of ideas—in which you can profitably spend time after you have read the books (or book) you plan to use, and studied the teacher's guide for your particular age-level.

Do you need a "show-and-tell" item for your younger children studying **Cowboy from Corrente?** Dig through the items in the Et Cetera package in the **MediaPak** until you find that handful of bills—in Portuguese yet!—just like they looked when presented to the missionary personnel at the Baptist Institute in Corrente. One is for fuel for the airplane (**gasolina de aviao** 100); another, to cover landing fees at an interior Brazilian airport (**tarifas aeroportuarias**). One is from the post office. And another is to the institute for school supplies (**material escolar**) and animal vaccine (**vacina contra oftosa**).

Suppose you decide to use the occasion of the book **Winding Road** to give some guidance to the older children in the matter of vocational choices, in the area of decision-making for the future. In the Stimulog package of the **MediaPak** there is a playing board for a game also called **Winding Road**; and in Et Cetera, on a cutout poster, the dials and spinners you need to assemble for the game. Your kids will enjoy this game—and so will you.

And lest you think any media kit is just for the youngsters, read on. There are more than a few items in **Missions MediaPak: THE MISSIONARY OVERSEAS** which are just right for youth and adults using **What in the World Is God Doing?** and **Passport to People**.



From the filmstrip, **Becoming A Missionary**

Perhaps your group will be meeting in a home. Would you like a couple of interest items for the early arrivals? Take a second look

at the portfolio, "Missionary on the Job" which is in the Sight package of the **MediaPak**. Or the multi-language newspaper, "Neighbor," in the Print package. In either case, you will have a readymade opening for whatever approach you decide to make because the early arrivals will already be talking about missionaries. The pictures in the portfolio and the languages to look at in the newspaper will guarantee missions interest right from the start.

One more suggestion: save all the nonbook materials you use in 1973. And the books too. You will find yourself coming back to them in 1974 when Foreign Mission Graded Series has the related theme: "Strategy in Foreign Missions." Both years' studies are vital to a world view of who Southern Baptists are and what all of us are doing together overseas. □



From the filmstrip, **Becoming A Missionary**



From **Missions MediaPak: THE MISSIONARY OVERSEAS**

missionsmediapak

and how it grew



Brotherhood Commission editors, Mike Davis, center, and Lee Hollaway (back to camera), discussing Media-Pak contents with Johnni Johnson (Commission art director, John Sullivan, background)

Early fall 1971, one of us staffers at the Foreign Mission Board headquarters finally put the question in words: "Do you think we could bring off a media kit?"

Over telephone calls, teacups and the back stairway the idea grew, filling doodle pads and inevitably catching the ears of many people's supervisors (wouldn't you know it?).

"Mediakit?" they asked.

"Media kit," we said, "but with a special name; we'll call it **Missions MediaPak: THE MISSIONARY OVERSEAS.**"

As supervisors will, ours kept asking the obvious questions: content? put-together time? cost? relationship to other missionary education materials? design? art? photography? and who would do our other work while we concentrated on our dream project? (In other words, put up—or shut up.)

So mid-November, after a series of ad hoc discussions, the (then) audio-visuals section proposed to the Division of Mission Support that **Missions MediaPak: THE MISSIONARY OVERSEAS** be produced by the Foreign Mission Board with Broadman Films for sale conventionwide beginning 1 April 1973—just in time for 1973 Foreign Mission Graded Series (theme: Career Missions as a Vocation).

Missions MediaPak will be a first in Southern Baptist missionary education, we told our colleagues, but not a brand new idea. We reminded them of conversations about the possibility of media kits in the convention agencies' Missionary Education Promotion Conference and in its predecessor group, the Missionary Education Council. Then we were all reminded



consultation group members, Leland Webb, left, and Barbara Jackson, assembling spinners for the game, "Winding Road," which Barbara developed

that as early as 1910 an American interchurch committee published mission study books for adults and youth and also "maps, study guides, mite boxes and other material."*

With divisional approval for a limited edition (only a few thousand; so hurry out **now** to the nearest Baptist Book Store for your very own **MediaPak**—while they last!), content and budget specifications were completed early in the new year and production schedules set.

Content possibilities ran to many directions. Maps. Recipes. Recordings. Suggestions and how-to assistance for putting audiovisual programs together. A correspondence course lesson. Pictures of missionaries on the job. A game. Posters. A newspaper in a whole bunch of languages. Mission bills. A cablegram. Postcards. The rough draft of a missions speech. A sampler of articles from **The Commission**. Music for some songs from other countries. ... Our first



Ed Paxton decided right then and there—when the consultation group threw a tasting party to test the recipes to be included in the MediaPak—that his place was at his drawing board rather than turning somebody's ice cream freezer (but he really goes for that "Santan" from Indonesia)

list included nearly a hundred items from which we knew we must choose carefully. We wanted the **MediaPak** to be an honest-to-goodness **media** product, a mix of items representative of the broadest possible scope of the term **media**.



*Cattan, Louise Armstrong, **Lamps are for Lighting** (Eerdmans Publishing Company, Grand Rapids, 1972), page 46



consultation group members discussing the rules for the game, "Winding Road:" Burriel Perry, foreground, Gwen Smith and Ken Lawson

Eventually we settled on five categories of items. Print. Sight. Sound. Et. Cetera (our first name choice for this category was "creative clutter"). The last category we called Stimulog (a word we coined from two communications ideas: the verb stimulate and the noun dialogue; therefore, **stimulate** + **dialogue** = stimulog). We like this new word and predict for it long usefulness as a Southern Baptist contribution to the English language!

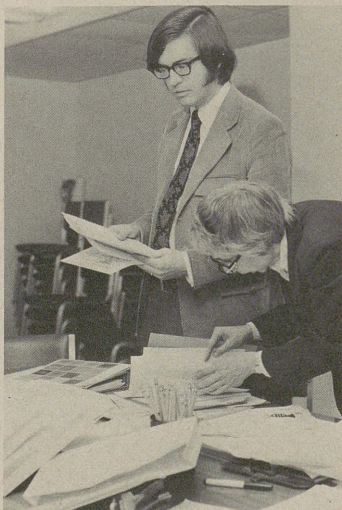
The five categories became five packages in the MediaPak. The idea of suggestions and how-to assistance for putting audiovisual programs together became a book, "Imagineering," which includes audiovisual programming ideas—and lots more besides.

At many stages of planning and production there were contacts with sister agencies involved in missionary education and with the Broadman department of the Sunday School Board.

At the FMB a consultation group was called together from across the Mission Support Division, and beyond. Designers and artists in the Graphics office developed visual concepts for the shelf box and individual items in the **MediaPak**. A staff assistant in the Department of Missionary Personnel worked out a children's game. Program specialists in the Department of Missionary Education carried a heavy load of writing, picture selection, and content development. Technicians

provided photographic services, darkroom work, and recording assistance.

The youth choir of Chamberlayne Baptist Church, a congregation in the Richmond area, put in many hours at nights and on weekends as an assembly crew, collating the items in each of the five packages and then inserting all the pieces in the shelf boxes.



Ken Lawson, left, and Johnni Johnson, two of the MediaPak editors, studying content ideas



Chamberlayne Church young people assembling MediaPak pieces, and loading cartons for motor freight shipment to Broadman (the young people handled almost 250,000 individual pieces of material and packaged enough MediaPak shelf boxes, ten to a carton, to make up a shipment weighing 11,500 pounds)

From Broadman came encouragement, attention to logistical detail, product promotion, and the benefit of marketing expertise—in addition to partnership in the production process.

Out of all this cooperation (along with blood, sweat and prayer), the Foreign Mission Board and Broadman Films bring you, in 1973, **Missions MediaPak: THE MISSIONARY OVERSEAS**. It's ready for you now at your Baptist Book Store, or through the CAVE Plan. □

Mission Study Topic:

CAREER MISSIONS

By Louise B. McCullough



Mrs. McCullough.

THE THEME for 1973 foreign mission study is "Career Missions as a Vocation." Career missionaries are the backbone of Southern Baptist missions overseas. Their lifetime commitment offers stability and durability without which the most sincere missionary effort in today's demanding and ever-changing world would surely be doomed.

Through the Foreign Mission Graded Series books, Southern Baptists will see how representative career missionaries use their varied vocational skills on the mission field. They will also learn how these men and women became aware of their missionary calling. Whether first sensing a call to missions as early as childhood or as late as in the midst of another career, these missionaries share sure conviction of God's will for them—to be witnesses in foreign lands to the saving grace of Jesus Christ.

Passport to People

By A. Clark Scanlon
Convention Press, \$1.00

A procession of missionaries engaged in numerous professions passes through the five chapters of *Passport to People*. Experiences of his fellow missionaries are lovingly portrayed in this book for adults by A. Clark Scanlon, who is field representative for Middle America.

Scanlon describes the career missionary as one "with the set purpose of staying to retirement." He reveals the flexibility that the effective missionary must have and the total reliance on the Holy Spirit that he necessarily develops.

The author has written simply and directly with the obvious purpose of transmitting to his readers inspiration that he has received from fellow missionaries. With faithful renditions of important moments in the lives of his friends and with his own missionary zeal, Scanlon achieves his goal. Through

The author, Mrs. J. L. McCullough, is book editor for the Foreign Mission Board.

this "chronicle of a handful of career missionaries who represent a host of their colleagues," we learn that the missionary's joy is in service, and his reward is in the Lord he serves.

What in the World Is God Doing?
By Billy Keith
Convention Press, 60 cents

The author approaches the question presented in the title of the book for youth by examining how God has worked in the lives of six missionaries serving in as many countries.

The reader encounters worldwide examples of the contemporary missionary discovering new frontiers of service. From rural clinics in almost inaccessible areas to churches and centers in crowded modern cities, he sees Southern Baptist missionaries at work. He discovers how each one adapts his skills to the special needs of people in a particular setting, as related by Billy Keith, public relations consultant for a private evangelistic association. The reader meets missionaries working with students and other young people in Austria, Lebanon, and Tanzania. He learns that talented and trained media specialists have increasingly important roles on the mission field.

Wherever they serve, Keith explains, these career missionaries are doing what they believe God wants them to do in the world today. Committed as they are to missionary careers that challenge their ingenuity and tax their imagination and practical skills, these men and women know that their efforts matter.

Winding Road

By William N. McElrath
Convention Press, 60 cents

Winding Road, the book for older children, is the story of Perry Thomas. Beginning with Perry as a young RA, the narrative takes him to mature manhood. What is special about the story is that it is a fictionalized autobiography, and the author is a talented South-

ern Baptist missionary to Indonesia, William N. McElrath.

The road of Perry's journey is not always smooth. But it introduces him to people and events that keep reminding him of an interest in foreign missions that began in childhood. The reader follows Perry through boyhood joys and pains, adolescent disillusionment and inspiration, and young adult struggle and fulfillment.

When Perry and his wife have assurance that God is calling them to overseas missionary service, the reader has experienced vicariously a believable spiritual journey. The author ends his book with a surprise for Perry and his family. And somehow he enables the reader to anticipate what happens, thereby magnifying the sense of order of Perry's journey.

Cowboy from Corrente

By Sue Carter
Convention Press, 60 cents

Marcos lives with his family on a big farm near Corrente, Brazil. He likes to watch his father and the other cowboys round up cattle and take care of all the animals. Sometimes *Senhór* Carter, a missionary from the United States, comes to talk and work with Marcos' father and the other cowboys. Marcos wonders why this missionary has come to his small town from so far away.

At the Baptist Institute in Corrente, where Marcos goes to school, he meets other missionaries. Marcos is even more puzzled. He does not understand why these men and women who do so many different kinds of work have come to his country. But he is happy that they are there.

In this story for younger children, Sue (Mrs. Dale) Carter, a missionary serving at Corrente, draws an interesting portrait of a small boy whose experiences and perception eventually show him why missionaries have come to Corrente. She skillfully sketches details of his life at home and at school, while introducing much work of career missionaries in that area. Particularly effective is the warmth of the final scene between Marcos and *Senhór* Carter.

Teachers of the 1973 Graded Series study may obtain a free resource booklet prepared for them by the Foreign Mission Board.

Among other items, the booklet includes a poster to advertise the study, eight color pictures showing types of work missionaries do overseas, a poster noting the steps to appointment by the Foreign Mission Board, and a small world map suitable for reproduction in quantity.

Write: Foreign Mission Board Literature Distribution, Box 6597, Richmond, Virginia 23230. Ask for the teacher's resource booklet, *Career Missions Overseas*.

Money for Missions

By Baker J. Cauthen

TWENTY-FIVE YEARS ago at the meeting of the Southern Baptist Convention in Memphis, Tennessee, a call to advance was set before the Convention by the Foreign Mission Board. At that point there were only 625 missionaries under appointment for service in 19 countries, with assistance in one form or another being given to 6 other countries; this made a total of 25 lands into which some mission effort was extended. The terrible sufferings of World War II had caused Southern Baptists to become keenly aware of the urgent need for a more extensive witness in the name of Christ throughout the world.

Southern Baptists responded to the call for advance. This response has been expressed through prayer, life commitment, and giving. A steady stream of missionaries has gone forth in ever-widening directions, so that now more than 2,500 are serving in 77 countries.

The types of service have been greatly multiplied, and opportunities have been opened, not only for career missionaries but also for missionary journeymen and missionary associates. Added to all of this, many other people have gone for special projects in evangelism and church development, and numbers of individuals on sabbatical leave or in early years of retirement have given periods of time as teachers, pastors of English-language churches, and in other types of service.

Paralleling the remarkable response in life commitment has been the steady flow of financial undergirding. Support for missions has come in two main streams. First of all, the Cooperative Program has provided the basic support which makes planning possible.

In 1948 the Cooperative Program brought to the Foreign Mission Board

42.41 percent of all gifts received by the Board. In 1972 the Cooperative Program brought to the Foreign Mission Board 43.04 percent of all gifts received.

Reliance upon the Cooperative Program is even greater today than was true when the call to advance was given.

The Lottie Moon Christmas Offering supplements gifts through the Cooperative Program and enables twice as much work to be done as would be possible without this love gift.

In 1948 the Lottie Moon Christmas Offering brought to the Foreign Mission Board 30.07 percent of the total gifts received by the Board. In the same year, special designated gifts brought to the Foreign Mission Board 27.52 percent of the total gifts received.

In 1972 the Lottie Moon Christmas Offering brought to the Foreign Mission Board 50.19 percent of total gifts received, but the special designated gifts represented only 6.77 percent of total gifts received.

It is evident from these figures that, whereas the percentage of total gifts brought to the Foreign Mission Board by the Lottie Moon Offering increased 20.12 percent, the portion provided by special designated gifts declined 20.75 percent.

The same administrative procedures are applied to gifts brought to the Foreign Mission Board through the Cooperative Program and through the Lottie Moon Christmas Offering. This means that recommendations from the mission fields are studied carefully, and appropriations are made for meeting these needs out of funds available. The growth of the Lottie Moon Offering in no way reduces the dependence of the Foreign Mission Board upon

the Cooperative Program, but it does reduce the Board's dependence upon special designated gifts.

Gifts made by Baptists in the churches in 1972 totaled \$1,023,146,829, but gifts received by the Foreign Mission Board through the Cooperative Program, the Lottie Moon Offering, and special designated gifts combined reached a total of \$35,439,514—less than 4 cents of each Baptist dollar. This means that Southern Baptists utilized more than 96 cents of each Baptist dollar in our own country and less than 4 cents to share the gospel of Jesus with the rest of the world.

It is also necessary to keep in mind that, with the decline of the U.S. dollar abroad, the cost of carrying on work in many lands has greatly increased. It is not accurate to think of work in the United States as being costly and work in other lands as being inexpensive. People who travel today in foreign countries are often taken by surprise to find that in many cases the costs are even higher than they would expect to pay while traveling in our own land.

With all the money brought to the Foreign Mission Board, we are never able to respond to all the requests that are officially presented to the Board by the mission organizations in 77 countries. Each year, needs totalling between \$4 million and \$7 million must be left unmet.

The time will soon be at hand when churches will be preparing their budgets for next year. It is hoped that this review of finances for foreign missions will encourage many churches to increase the amount in their budgets for the Cooperative Program, thereby strengthening all that is done in mission work, both at home and throughout the world.

ON THE CAMPAIGN TRAIL

By James A. Yarbrough

FACING an election, a candidate for office must "hit the campaign trail," as the saying goes. Thomas J. (Tom) Kennedy, missionary to Nigeria since 1956, hits the campaign trail almost daily—for another kind of campaign. He plans and directs evangelistic campaigns.

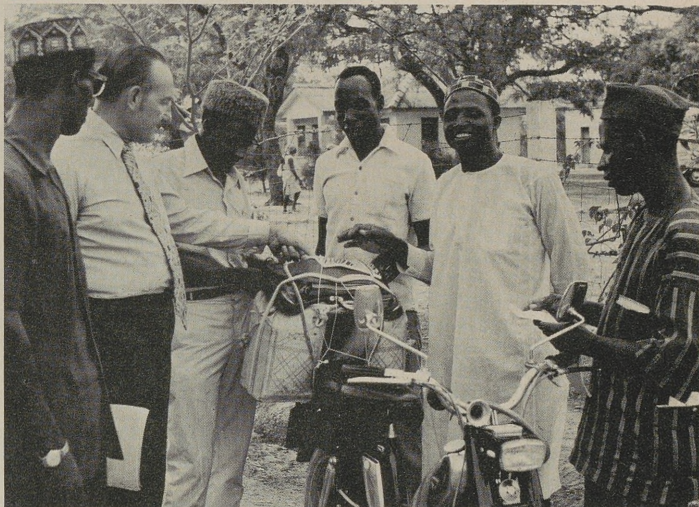
Kennedy has shown an exceptional drive in evangelism during his service in northern Nigeria. Much of this initiative has found expression in the conducting of open-air, evangelistic campaigns or other forms of mass evangelism.

He approaches evangelism on a large scale. "I require considerable results from an effort, or else I leave it," he states readily.

But he doesn't expect those "considerable results" to spring out of unworked soil. Fellow missionaries have expressed their admiration for Kennedy, a seemingly tireless worker. Carl F. Whirley, president of the Nigerian Baptist Theological Seminary in Ogbomoso, spoke for others when he said, "He is one of the hardest-working missionary advisers we have."

Hours of preparation, considerable cash, and more energy than

The author has been a missionary to Nigeria since 1959. He is now stationed in Zaria.



An evangelistic campaign and school of evangelism in Kaduna, Nigeria, in April brings together Missionary Thomas J. Kennedy and Nigerian evangelistic workers.

one man can provide have gone into the evangelistic efforts. Months before a meeting is scheduled, Kennedy holds organizational sessions. He gathers pastors and lay leaders for training periods, assignments, and prayer. As the revival date approaches, handbills are printed and distributed. Posters are spotted in strategic places. Newspapers and radio stations carry announcements. Kennedy has never conducted a campaign where preparation was inadequate.

Much hard work goes into the practical details. Yards of electrical wiring must be stretched and made safe. Seating has to be arranged, usually planks resting on rocks. A platform goes up. Workers install a public address system and set up a screen for the showing of religious

motion pictures. Pre-campaign preparations require weeks of labor.

But the effort expended by Kennedy and others has been rewarded. Attendance has been sizable and response good almost everywhere the campaigns have been held. Even with some setbacks and failures, victories outweigh disappointments.

Each evangelistic service usually encompasses three distinct features. First there is much singing, appealing to the African's musical interest. Included are traditional hymns translated into Hausa, but songs set to indigenous tunes are the most popular.

Second, there is gospel preaching and a time for decisions.

Finally, a Christian motion pic-

ture is shown. This is an admitted drawing card, but at the same time the gospel is presented through the film's message.

"I discovered from the first few campaigns," says Kennedy, "that Nigerians like a meeting of this kind—an outdoor setting where there are bright lights, loudspeakers, singing, preaching, and films—and that thousands of people would gather."

He's right. The gospel has been preached to thousands of Nigerians through such programs. The approach has been particularly effective in winning Muslims and others who would never enter a church building, listen to a personal testimony, or read an evangelistic tract. Upon passing an open-air service, many persons will stop at the edge of the crowd, unnoticed but listening and watching. Some stay for only a few moments; others remain for the entire service. The lives of many have been changed because they paused to see and hear what was going on.

Open-air services were especially successful in Zaria, where the Kennedy family lived 1959-69. Of moving to Zaria, Kennedy recalls, "I had a vision of capturing that city for Christ." He decided outdoor meetings would be his greatest ally. He held a campaign annually. On several occasions the preacher was a visiting evangelist from the U.S.

Attendance at many of the services reached into the thousands. Often more than 100 decisions were recorded at a single service. One night during the civil war 900 soldiers attended one of the meetings; a number of them made decisions for Christ. A former Muslim, now a pastor in the Zaria area, was converted during an open-air revival.

But the main result of the meetings in Zaria can be seen in the

city's five self-supporting churches, all born in the campaigns. Today they are growing and reaching out to the city, thus helping to make Kennedy's early vision a reality.

WHEN the Kennedys moved to Jos, his area of responsibility widened. The campaign held in Keffi, an important but not large town in central Nigeria, offered encouragement. It didn't start that way, though.

Ten pastors in the area came into the city to assist in the effort. In one of the daily prayer meetings it came to light that several of the pastors had almost refused to attend, because they were afraid

Christian decisions, and a new church was established. Now with a full-time pastor, the church continues the spirit of revival.

All campaigns do not turn out as well. Kennedy met violent opposition in one. In another, an accident almost cost his life.

In the town of Katsina Ala a Baptist church had been opened without a permanent meeting place. To strengthen the work, Kennedy decided to hold an open-air service at a public site. Shortly after the Christian film was started the first night, the spectators, realizing the nature of the meeting, began to pelt the movie screen and the mission



During Kaduna school of evangelism Kennedy lectures on evangelistic preaching.

to witness in Keffi. At first they went reluctantly to the task of distributing handbills and tracts. They encountered many insults. Often people refused to accept the literature or tore it up in the pastors' presence.

Then the Holy Spirit began to dispel the fear and disappointment and to fill the pastors with boldness. The daily prayer sessions revealed a deep concern for the people. "I have never heard such humble and fervent petitions for lost souls in my life," relates Kennedy.

Work and prayer combined to make the week of revival fruitful. More than 300 persons recorded

bus with rocks. "I quickly packed up the equipment and retreated," reports Kennedy.

It was a setback but not a defeat. A few months later he was able to purchase a large plot of land and some buildings not too far from where the rock-throwing occurred. A renovated building became a church meeting place. Still, the work needed a spark to ignite interest.

"I felt led to return to the town for an evangelistic campaign," relates Kennedy. This time the meetings proceeded without disturbance. Several hundred persons made decisions for Christ.

The village of Kwanga will



Nigerians and missionaries involved in evangelistic effort gather under revival banner.

always arouse mixed feelings for Kennedy—fear and courage, defeat and victory, even life and death. He had planned well for the outreach. Hopes were high. But near tragedy awaited.

Just before service time on the second night, he was making the final electrical connection on the amplifier, when an assistant connected the cord to the main power line. When the shock hit him, Kennedy was unable to turn loose of the bare wires in his hands. He fell, striking his head on a rock. His head was cut, and when he regained consciousness he was unaware of who or where he was.

After a night in the hospital his mind had cleared, but he was physically unable to continue the meeting. He returned to Jos feeling a sense of defeat.

Those who know this missionary best realize that he seems strongest when backed against a wall. After much prayer and planning he returned to Akwanga nine months later and led a meeting in which nightly attendance averaged about 1,000. Several hundred persons responded to the invitation to follow Christ.

Mass evangelism is effective and appealing. But hard on the heels of the meeting follows the continual problem of how to deal most effectively with those who have made decisions.

Kennedy seeks to conserve results from the time of response. Persons who come forward at the invitation are first led in a prayer of commitment. Next they are ushered into a counseling area, where each person may talk with a counselor, usually a pastor from the area. During counseling, the decision-maker is informed of local churches, encouraged to attend, and given basic doctrinal literature.

After the campaign the forms signed by those who made decisions are divided among participating churches for follow-up. This phase of the program has led to the strengthening of many churches, as well as the establishment of several new ones.

The value of such a mass endeavor must be measured by the lasting effects. At least six results can readily be noted from the campaigns Kennedy has led.

- Most important, of course, thousands of persons have heard the gospel preached, felt its claim, and trusted in Christ as personal Savior.

- Many Christians have been renewed and encouraged in their commitment to Christ.

- Leaders have been trained. All who take part in one of the revivals become more acutely aware of the need of evangelism and more proficient in the methods.

- New churches have been established. Many of the meetings

have been instrumental in beginning congregations. These churches usually carry on the spirit of evangelism.

- In conducting the campaigns Kennedy has come to realize that evangelism must be primary in the work of the Northern Baptist Conference. As a result, he has led the conference in establishing an evangelism committee. Through the committee's work the entire conference is being made aware of evangelistic opportunities.

- Baptist work and awareness spreads and is strengthened. As popular as Baptist work has been in Nigeria, it is still unknown to many people in numerous areas. The special meetings introduce them to Baptists and their beliefs.

Throughout his missionary career, Kennedy has worked under the motto, "Holding forth the Word of life." He is doing this daily through planning and conducting open-air evangelistic campaigns. TC

CHRISTIAN communications in Asia, Africa, and Latin America are today being sorely buffeted and swept along on the waves of a worldwide communications revolution. Some staggering inroads in modern media of mass communications are serving as catalysts, triggering this upheaval in emerging and developing countries.

Felt first in the United States and Europe, this technology-induced communications crisis is not only changing man's world, but it is also changing man himself. It is leading to a new kind of universal culture—the culture of the image. Marshall McLuhan says the revolution in mass media has made our world into a "Global Village."

What does this mean for the cause of Christian missions in the last half of the twentieth century?

It means this: Emerging from the wake of this globe-sweeping tidal wave of change is a new kind of man who poses a new challenge for today's Christian communicator. For those whose calling and commitment is to proclaim God's unchanging truth to the man of this generation, a fresh, creative perspective is urgently needed.

What kind of man are we now facing?

He is labeled *The Audio-visual Man* by Pierre Babin in his book (Pflaum, 1970). Babin says the audio-visual man, because of the influence of mass media, today relates first to audio-visual images before turning to the literary. But the fact that he does turn to the printed page and still depends heavily on it and other literary forms is highly significant.

Although today's man finds his life-style and involvement in the world shaped decisively by the audio-visual impressions of television and radio, his alter ego is tagged the "new literate." His seemingly insatiable appetite for the printed word tends to refute McLuhan's claim that electronic man is necessarily postliterate man. The phenomenon of the "print explosion" and the fact of soaring readership simply do not document McLuhan's pronouncement on the death of print media.

A NEW KIND OF MAN

BY
DARRELL
W. WOOD

Still the fact remains that the mixed marriage of electronic and printed media has spawned, for better or worse, the audio-visual man. He lives immersed in the wraparound world of mass media: television, radio, movies, newspapers, magazines, direct mail, outdoor and point-of-purchase advertising, ad infinitum.

HOW DO these factors affect the role and task of the Christian media man? For one thing, today's mass media are not only informing but radically transforming people. Our audience today is different. They are more aware, more sophisticated, better educated, and less likely to accept new concepts or change without first critically examining their credibility. The new literate, alias the audio-visual man, has a new way of relating to and perceiving his world. And a new way of responding to it.

Different in striking ways from his parents, the audio-visual man of this generation is becoming increasingly aware of other peoples' attainments abroad. The wide gulf between his own aspirations and fulfillment is made even wider by the expanding of his horizons daily through the words and pictures of mass media. With literacy and his ceaseless search

for meaning and self-expression, he has developed an incredible hunger for information.

Since the secular press and other media have been unable to satisfy this soul-hunger, the religious press, and those in related media, must see this hour as "prime time" for proclaiming the gospel.

This awakening, according to Kyle Haselden in *Morality and the Mass Media* (Broadman, 1968), has transformed depressed and despairing people into depressed and aspiring people. Haselden goes on to say: "The mass media, opening the eyes and ears of the people to the world, are a powerful incentive, producing in Americans as well as in people everywhere else rising and irresistible tides of expectation."

IN LIGHT of these realities, how can we more effectively communicate the redemptive Word of God in the words of man?

Any standard for measuring the effectiveness of our message must grow out of an audience-media profile. Different levels of penetration can be indicated by a communications spectrum ranging from (1) unawareness to (2) awareness, (3) comprehension, (4) conviction, and (5) response.

First, because we are dealing with an audio-visual man, we must make even greater use of the age-old tools of all communication—words and pictures. Communication at its best uses both words and pictures as symbols to convey ideas.

But the "keynote idea" or "creative concept" is often the major ingredient missing in our communication mix. All communication should have a sense of design based on a concept or idea. Otherwise, it is mere visual or verbal decoration, and audio-visual man is left unimpressed and unmoved.

What exactly is this elusive concept?

A real concept is the wedding of word and illustration so that each depends completely on the other to tell something with impact. Christian media people—preachers, teachers, writers, artists, photographers, broad-



casters—must become concept people. As a creative team, our communication should reflect a conceptual unity, using the visual *and* the words to make the idea live for the audio-visual man.

This is made easier if the one receiving the message can relate these audio-video symbols to his own experience and needs. The more overlap in the fields of experience of both communicator and receptor, the more likely meaningful communication will take place. It seems imperative, then, that we develop into imaginative and creative communicators. We must learn to think, speak, and write in colorful, dramatic pictures, actions, and symbols.

BEFORE we talk too much about techniques and ways of “doing,” the corollary of “being” must be considered as a necessary corrective. In confronting the audio-visual man, our most valuable communication tool is our own humanity. The importance of the personal, human dimension must not be overlooked. Simply stated, what a person is as essential as what he does.

The genius of Christ, the Master Communicator, was his grasp of this human element. He took the most profound truth and in parables (word pictures) communicated with such simple language and images that even a child could understand.

Can we do any better? Can we more effectively appeal to the total audio-visual man, with his complexity of intellectual, psychological, and emotional makeup, than through the parable and illustrations of our everyday human world?

The appeal of the “slice of life” approach is universal and dramatic, because it is rooted in the one thing we all share in common—our humanity.

Humanly speaking, this is the practical value of one’s personal witness. Rather than dealing with abstractions or generalization, we must learn to communicate at very intimate human levels, if our message is to be heard and audio-visual man is to respond. Any Christian communicator who fails to realize this may become his own greatest obstacle to effective proclamation of the Good News.

Today’s audio-visual man is

looking for a sign. And positive Christian witness has all the audio-visual elements of a total sign. If a vital witness to the world is to be maintained, it must be increasingly visible and vocal. In order to be salt and light to a bland and blind world without Christ, Christian communicators must remember that words without deeds are empty, while deeds without words remain ambiguous.

Speaking with profound clarity and insight concerning the primacy of audio-visual communication, the Bible says:

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life . . . we proclaim also to you” (1 John 1:1-2 RSV).

Hear and see—words and deeds. This is the inner dynamic of the total sign. And this will be the winning strategy for reaching the audio-visual man of our age. That is, provided we allow the Holy Spirit to reproduce in our lives and mission the same inner dynamic. **TC**



Two field representatives, J. Bryan Brasington (l), Spanish South America, north field, and William W. Graves, the Caribbean, talk at Rio conference.

THE SHARING of original musical creations, one indigenous selection from each of the 14 countries represented, provided but one of the highlights at a conference for music missionaries, held in Rio de Janeiro, Brazil.

Even though the music had been in existence, most of it had never been written down until those who were to attend the conference carried out their assignment. Each delegate was requested to bring copies of a Christian composition of the country where he serves and to lead other conferees in sight-reading the selections.

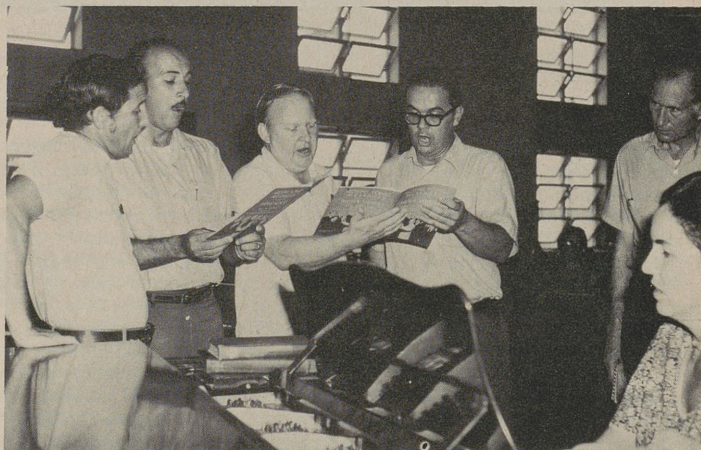
The assignment revealed, said J. Frederick (Fred) Spann, missionary to North Brazil, "that there are endless resources for sacred music which run untapped, partly because we have not taken the time or

tionships and implications of this indigenous music to the music found in the evangelical churches were discussed and illustrated," said Wade H. Smith, missionary to North Brazil, in reporting on the conference.

In another section of the study, Missionary Kent W. Balyeat of Argentina suggested, "The use of popular and folk styles may be necessary steps in the formation of quality indigenous music in Latin America." This statement, added Smith, "perhaps summed up the conference's concern with contemporary and indigenous musical styles."

Spann opened the conference by dealing with the topic, "The Influence of Popular Music on Contemporary Sacred Music." He told of a concert for a university audience by the youth choir of

MUSICIANS IN RIO



Music Missionaries (l to r) Gene O. Wilson (South Brazil), John N. McGuckin (Argentina), James T. Owens (Mexico), James E. Tye (Ecuador), Donald L. Orr (Colombia), and Marie (Mrs. Mack P.) Jones (Uruguay) gather at the piano.

effort to make them available and usable."

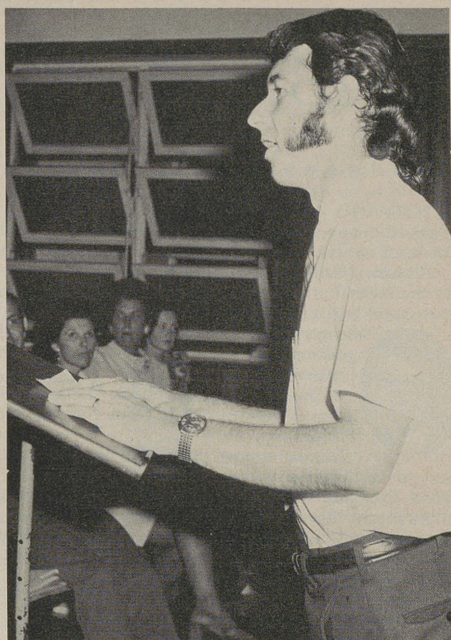
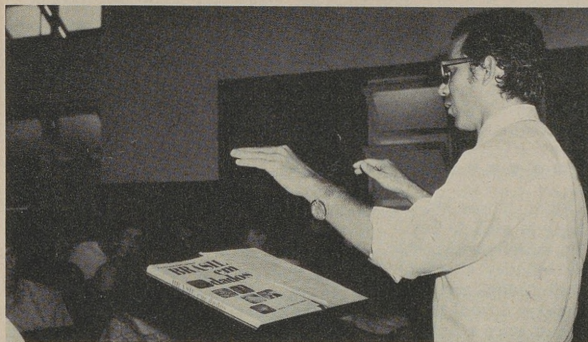
The conference was the first of its scope among Southern Baptists. It brought to Rio for nine days in February 31 music missionaries from 14 countries in Central and South America. Papers were presented and discussed on a range of subjects in the field of music.

In the study on indigenous music compositions, Wendall Parker, missionary to Guatemala, offered a look at music from the Kekchí Indians of Guatemala. "The rela-

Cordeiro Church in Recife, Brazil, using youth music.

"You Baptists have many means of transmitting your message," a professor commented afterward, "but without a doubt this is the best manner I have heard. The music was well written, contemporary, to the point, well prepared, and presented in a convincing manner by a most attractive group."

Spann concluded his study by listing guidelines for those who would use the "new sound" to reach young people. Among other



Top: Composer-Director Nabor Nunes of Brazil leads the group in a selection. Left: William J. Reynolds, one of the visiting consultants, conducts "Ichthus." Above: Bob G. Magee, missionary to Chile, addresses conference.

principles, he noted the need of continually examining motivations of the performers. He also warned not to pass judgment on the utilization of such music without first-hand experience.

Use of new musical sounds for radio programming drew this comment from Alan W. Compton, Foreign Mission Board radio-TV representative for Latin America: "When we are introducing new music to our radio listeners, . . . we should try to make the listener interested by saying something he might like to know about the music or the performer. Call his attention to certain aspects of the music that will be of particular interest to him and also say something that will cause him to listen to the words of the music, so that the message might feed through."

One of the special consultants from the U.S. at the conference, Thomas W. Hunt, of the School of Church Music at Southwestern Baptist Theological Seminary, Ft. Worth, Texas, also reminded con-

feres of the importance of the message. "Since the missionary call places the missionary musician under the same illustrious yoke it did the Apostle Paul, he must consider the reception of his message as more important than his transmission of it," he emphasized.

Some of the problems faced by music missionaries were listed by Barbara (Mrs. Zach J., Jr.) Deal, missionary to Colombia. She pointed out the limitations imposed by traditional religions that emphasize ritual and ceremony and restrict religious singing to a select group. She also noted the lack of leadership and of musical instruments.

"Six roles" the music missionary may play in the artistic community—among them "artist," "teacher," and "talent agent"—were suggested by Wyatt M. Parker, missionary to Equatorial Brazil. "The music missionary," he said, "should be a musician among musicians," but, he added, "he is a musician with a difference: a difference in

purpose, in life-style, in program."

Evenings and Sunday afternoon were set aside for instrumental and choral concerts by various groups. "These presentations were extremely useful to those of us who are constantly searching for ideas in the planning of the music ministry," said Spann. "And they were also representative of the wide span of musical expressions at our disposition."

Conferees also sang in local Baptist churches.

The other consultant from the U.S., William J. Reynolds, secretary of the church music department at the Baptist Sunday School Board, Nashville, Tennessee, conducted a clinic in choral reading and led conference participants in a performance of "Ichthus," a choral work he composed for the 150th anniversary of First Baptist Church, Nashville.

Hunt termed the conference a "milestone in kingdom advance." It was, he said, a time of professional regeneration. **TC**

EPiSTLES

HERMANO ALONZO looked at the markings in the Bible. It was his, all right, the one stolen from him several weeks earlier. He was glad to get it back, of course, but what the return represented was even more encouraging.

Alonzo, Hermana Julia, and I have been going every Monday afternoon to the federal prison to share our Christian testimony. We sing songs and hand out tracts and Bible portions, and Alonzo teaches the Sunday School lesson and gives an invitation to follow Christ. Alonzo was once a political prisoner in Spain and thus can communicate well with many prisoners.



During one song service Alonzo put his Bible on a chair beside him. While our eyes were closed for prayer, someone took the Bible.

There are more than 1,700 men in this prison. Some crowd around just to see what is going on, some to cause disturbance, and some to take what they can in hope of selling it to other prisoners. The return of the Bible meant that the men in the prison who are believers had collected money among themselves and bought back the Bible from the man who had stolen it.

This one group of some 20 men holds a regular Bible study daily. God is using the prison ministry, for many of these men find their way into churches after their release. One man told me he used to walk the streets with a pistol in his pocket. Now he says he plans to preach when he gets out. Pray with us that God will continue to use this prison ministry.

C. R. (Buck) Smith, Valencia, Venezuela

PAK LINZ came to our house one day wanting to know more about Christ. His father had come from Portugal, his mother from Malaysia. Pak Linz grew up on the Indonesian island of Timor and from an early age lived with a Muslim hajji (one who has made a pilgrimage to Mecca). Although instructed daily in the Islam religion, Pak Linz later rejected it and began a long search for truth.



His search took him to many places in Indonesia, including Bali. Several years ago, on his first visit to Bali, he looked into the Hindu religion and worshiped at the temples. Yet he did not find God in the religion of many gods. He left Bali to visit several other islands near Suluwesi. While returning to Java on a ship, a Christian gave him a book. Upon arrival in Jakarta, Pak Linz sought out a church, and there was led to Christ by one of the members.

Pak Linz soon was preaching in the open markets that Jesus is Lord and the true God. He then set out for Bali. On the way someone told him to find the Baptist missionary, who could help him grow in Christ.

We began meeting on Friday mornings to study God's Word together. In our third meeting he asked if he could begin a small Bible-study group in his home. He wants us to teach him, so he can teach others.

H. Warren Rice, Denpasar, Bali, Indonesia

RAY MAKHAYA, the Malawian who operates our printing press, and I were showing a Christian motion picture in a village one evening, when someone suddenly yelled, "Njoka ('snake')!" At the edge of the crowd everyone began to scatter. Then abruptly they started to clap. A member of our local church had caught the snake, a deadly puff adder, with his bare hands and had thrown it into the bush away from the crowd.



The next day I was driving a group of the people home, among them the snake catcher. As he got out of the truck, he accidentally dropped a small jar. I saw that it contained a snake's tail. Purchased from a witch doctor, it was "medicine," supposed to make the owner able to catch snakes or be immune to their bites. This was disappointing, since the snake catcher is a church member.

Pray for our people as they grow in Christian maturity.

Samuel (Sam) T. Upton, Lilongwe, Malawi

WE FIRST met Head Man Mudzimba at Mudzimba Kraal (village) nearly 20 years ago, when we came to Sanyati. Through the years he and Giles (my husband) have been good friends. However, Baba Mudzimba always refused to accept Jesus as Savior. He kept saying he would wait awhile.

Early in 1972 he became ill with heart trouble. He became a patient in the Baptist Hospital at Sanyati and began to respond to medications. As Chaplain Mufandisi Semwayo was visiting and praying in Baba Mudzimba's room one day, the old man accepted Jesus. Later he was able to return home and continue his work.



Last September the message came to our pastor at Sanyati that Baba Mudzimba was ill and wanted to see him. At the village the pastor and his wife found him weak and insisted the ambulance be called. Baba Mudzimba refused. He said it was time for him to die, and he was ready. But first he wanted the pastor to pray for him. After prayer, Baba Mudzimba expressed his gratitude and assured the visitors he was ready to be with Jesus.

He died the next night. We went to the funeral, taking with us the box made by the station carpenter and covered in cloth by the WMU women. A large number of people attended, for Baba Mudzimba was important in the area.

Many family members were not Christians and followed old customs of mourning. Still the service was evangelistic. Hymns were sung as the simple wooden box was carried out of the village and up to the top of the termite hill near the cattle pen. The pastor preached an evangelistic message and invited everyone present to follow the old man's example and accept Jesus as Savior. A prayer of gratitude that Baba Mudzimba had accepted Jesus was followed by a prayer of intercession for unsaved members of his tribe.

As we left, each woman put a kernel of corn in a small basket. Each man put a kernel in another basket. Afterward, someone who could count would calculate attendance.

Walking back to the Land Rover, we thanked God for saving the soul of an old African friend while in the hospital. We also prayed for people with whom we had sat on the dusty hillside who still did not know Jesus.

Wana Ann (Mrs. M. Giles, Jr.) Fort Gatooma, Rhodesia

"IT WAS the most wonderful weekend of my life!" Zadi Sebastien told the missionary. He was talking about a weekend spent witnessing in his home village. "Most of the time when I go back home, we sit around talking about football or the exciting life in Abidjan," he said. "The Lord laid it on my heart to go home to witness all weekend to my family and friends."

Several years ago a church was begun in Sebastien's village, about 200 miles from Abidjan, the national capital. Through the years attendance dropped, the church grew cold, and finally the palm-branch building collapsed.



When Sebastien grew up, he came to Abidjan with nothing in mind except making money and having a good time. Friends began to witness to him. One Sunday morning he set out to find a church. He wandered around until he came upon the Marcory Baptist Church. There, after some time, he gave his heart and life to the Lord.

As he grew in his Christian life, he became burdened for his parents and friends. This led him to return home for a weekend of witnessing. Accompanied by a friend, Joseph, he arrived in the village one Saturday afternoon. With a portable loudspeaker borrowed from the missionary, the two walked around calling the villagers to meet them under a big tree. They explained why they had come and gave their Christian testimonies. That night practically the whole village gathered to hear them preach.

Recent reports indicate that the elders and leaders of the village are meeting together to pray. They have expressed the desire to begin their church again, but feel they must have help.

Explained Sebastien, "For the first time I think the people of my village realize the significance of a personal relationship with the Lord."

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

"ARE YOU with the group that is singing?" The woman almost snapped the question at Missionary Don Doyle, who confessed later that her intensity made him wonder momentarily whether to say yes. He was being interrogated by an impressive-looking young woman about the message of the songs.

"I've been in the Catholic Church, and they don't have what those young people are singing about," she said. "I've also talked to the Jehovah's Witnesses and some other groups, and they don't have it either. I want to know more about it."

We had come on a Sunday-morning "seed-planting" trip to Ciudad Quesada, a beautiful town nestled in the lush Costa Rican mountains. For some time



the church and pastor in San Ramón, where Doyle and his family live, had been burdened about Quesada. But because of a personnel shortage, no one had time to begin a mission congregation there. Finally the pastor and missionary decided to invite the *Grupo Verdad* ("Truth Group") to go along on a Sunday-morning visit. *Grupo Verdad* is a folk-type singing group composed of young people from Baptist churches in San José, the capital.

I had come along because the young people had invited me to direct their group. This opportunity came despite the fact that my Spanish had scarcely developed beyond the "grunt and point" stage of communication. Another language student, Tom Cole, bound for Argentina, also worked with the group. The singing group's pattern usually involves traveling to some town in a rented bus, performing several songs in the central park to draw a crowd, sharing testimonies by young people in the group, and then dispersing into the crowd for personal witnessing.

On this trip I had spent the night in the Doyle home. Thus, instead of riding the bus from San José, I rode to Quesada with Doyle, the San Ramón pastor, and a group from the church. The pastor, convinced of the importance of the trip, had left the Sunday-morning services at his church in the hands of laymen.

I sat between the missionary and the pastor in the front seat. I noticed that the pastor carried a large stack of tracts on his lap. As we traveled along the mountain road, he dropped tracts out the window for people who were walking. People along the road quickly ran to pick up the tracts and began to read them. The tracts carefully explain the plan of salvation and who Baptists are. Even as we traveled, gospel seed was being sowed.

In Quesada many persons, including the young woman with whom Doyle talked, enrolled in a Bible correspondence course. A Baptist family that had just moved to the city to operate a small restaurant fed the visiting group that day. Perhaps these and others someday will become the nucleus for a new congregation, as some of the gospel seed begins to sprout.

Don W. Reed, Missionary to Peru

SINCE the inauguration of the new pattern of mission work in Indonesia [including an emphasis on a large number of house-churches rather than on a smaller number of large churches], many have questioned whether a house-church without a trained pastor could survive. There is no single answer, of course, but the experience of the Telogo congregation offers encouragement.

The house-church began when a layman heard the gospel at a service in a relative's home. The layman then invited his neighbors to his house to hear about the gospel from his guests, a seminary professor and the pastor



from Bodja. During the first year the congregation grew to about 60 in number, some 35 of them adults. A seminary student was pastor for about six months until he left school.

Members of the congregation asked who was then responsible for them—the Baptist Mission, the seminary, some other church, or themselves? My answer was that they were responsible for themselves. They asked if their authority was the Bible, and I agreed.

The dialogue continued. "May we preach?" they asked. Yes. "That's fine with us; we just wanted to know if we had the right. If someone dies, can we bury them?" Yes. "May we baptize and observe the Lord's Supper based on the authority of the Bible and the congregation?" Yes. "We don't have to have a pastor or seminary student, do we?" No. "Good! We want to do it ourselves. We will use the offerings to build us a place of worship."

The men meet almost every night to discuss the Bible. They take turns leading the worship services.

Not long ago, the wife of one of the original five members died of cholera, leaving five children. The members decided to try to find some help, since they had never been to a Christian funeral. The evangelistic field worker and I were both out of town, but they enlisted the Bodja pastor to assist in conducting the service. They solicited help from some Christians in another village in building a casket and secured a place in the local cemetery.

After it was over, they reported, "Everything went just fine. The Lord must have wanted to see what quality of Christians we have down here at Telogo, so he just called one of us up there to give a report." Said the woman's husband: "The five children and I miss her, but we are thankful that the Muslims can see how we bury our dead and hear about Christ."

Avery T. Willis, Jr.
Semarang, Indonesia

MISSIONARY FAMILY ALBUM

Current addresses of Foreign Mission Board missionary personnel, including emeritus missionaries, are available in the Missionary Directory, published quarterly by the Board's Department of Missionary Education. The Directory is available free on request from the department, Box 6597, Richmond, Va. 23230.

Arrivals from the Field

BAKER, Dr. & Mrs. Dwight L. (Israel), Box 50 Otter Church Rd., Otter, N.C. 28805.
BILBARY, Rev. & Mrs. C. Don (assoc., Guyana), 2164 Cowden, Memphis, Tenn. 38104.
BUTLER, Craig, (Peru), terminated June 30, 2106 Woodmont Dr. SE, Decatur, Ala. 35601.
COLE, Mr. & Mrs. Roger W. (S. Brazil), Rt. 2, Box 206-A, Oak Springs Rd., Rutherfordton, N.C. 28139.
CRAWFORD, Linda L. (N. Brazil), Box 43, Bagdad, Fla. 32530.
CREIGHTON, Robin (journal, Taiwan), terminated June 30, c/o H. A. Creighton, Natchez, La. 71456.
ELLIS, Constance (journal, Korea), terminated June 30, c/o J. F. Ellis, Rt. 2, West Point, Miss. 39773.
FENWELL, Mr. & Mrs. W. Roy (journal, France), terminated June 30, 3567 Highfield Dr., Dallas, Tex. 75227.
FLOOD, Joyce (journal, Guatemala), terminated June 30, 1913 E. Courne, Springfield, Mo. 65802.
FLOYD, Erma (journal, Indonesia), terminated June 30, Box 245, Rt. 1, Licking, Mo. 65542.
GARNER, Sharon (journal, Indonesia), terminated June 30, 156 Greenmeadow Dr., Timonium, Md. 21093.
GATLIN, Rev. & Mrs. Joseph A., Sr. (Kenya), 2622 Huber St., Lithonia, Ga. 30058.
GILCHRIST, Beverly (journal, Venezuela), terminated June 30, 94-348 Kaukaia St., Milliani Town, Hawaii 96789.
HEISS, Rev. & Mrs. Donald R. (Japan), Box 468, Jefferson City, Tenn. 37760.
HERNDON, Rev. & Mrs. Glenn E. (Colombia), 714 Eth Ave., S.W., Atlanta, Ga. 30310.
HILLIARD, Rev. & Mrs. Russell B. (Spain), Rt. 1, Box 180, Sparks, Ga. 31647.
HO, Frances (journal, Vietnam), terminated June 30, c/o Dr. Harriet Pien, 234 10½ St., SE, Rochester, Minn. 55901.
HOLLAND, Eleanor (journal, Japan), terminated June 30, c/o D. B. Holland, 2415 Brentwood Pl., Augusta, Ga. 30905.
HOPKINS, Rev. & Mrs. C. Turner (Nigeria), 145 Mulberry, Marianna, Ark. 72360.
HUFFMAN, Cindra (Cindy) (journal, India), terminated June 30, 624 46th St., W. Palm Beach, Fla. 33407.
HUGHES, Robert D. (journal, Zambia), terminated June 30, 8255 N. Sonnsyde, Clovis, Calif. 93612.
JENKINS, Mr. & Mrs. Orville B. (journal, Kenya), terminated June 30, c/o Mrs. Lou Jenkins, 1521 Eastland, Vernon, Tex. 76384.
JOHNSON, Rev. Glen L. (Argentina), 4205 Dart Creek Dr., Arlington, Tex. 76010.
JOHNSON, Dr. & Mrs. Paul B. (Philippines), 104 N. Goforth St., Kings Mountain, N.C. 28086.
JOSE, Barbara (journal, N. Brazil), terminated June 30, 508 Selkirk Dr., Winter Park, Fla. 32789.
KELLY, Mr. & Mrs. N. Michael (journal, Indonesia), terminated June 30, 2801 Stratford Dr., Austin, Tex. 78746.
KENNEDY, Rev. & Mrs. Thomas J. (Nigeria), Rt. 1, Tioga, Tex. 76271.
KIGHT, Carolyn (journal, Uganda), terminated June 30, c/o Mrs. Opal Manning, Rt. 1, Alamo, Ga. 30411.
KINNEY, Mr. & Mrs. Richard H. (assoc., Switzerland), Briarlake Rep. Church, 3715 LaVista Rd., Decatur, Ga. 30035.
LAUGHRIDGE, Rev. & Mrs. Edward H. (assoc., Trinidad), 6149 Arden Dr., Clemmons, N.C. 27012.
LEWIS, Rev. & Mrs. T. Leighton (Eq. Brazil), Box 125, Swan Quarter, N.C. 27885.
LOGAN, Dr. & Mrs. Wayne W. (Nigeria), 8918 Piper Ln., Dallas, Tex. 75228.
LOWAN, Nadine (Ghana), c/o C. D. Jenkins, 940 Covington, Bowling Green, Ky. 42101.
LOVE, Rev. & Mrs. Charles P. (Guyana), 2704 Hickory St., Abilene, Tex. 79601.
MCGUCKIN, Rev. & Mrs. John N. (Argentina), 5020 Orion Pl., Worth, Tex. 76117.
MCIPHERSON, John T. (journal, Zambia), terminated June 30, c/o J. B. McPherson, Jr., 561 Woodlawn Pike, Knoxville, Tenn. 37920.
MCNEELY, Rev. & Mrs. Jimmy K. (Ghana), 4219 McNeill, Wichita Falls, Tex. 76309.
MARTIN, Rev. & Mrs. William F., Jr. (Ecuador),

#8 Sahlan Ct., Cloquet, Minn. 55720.
MASHURN, T. J. (journal, Israel), terminated June 30, Box 789, Bay Minnetta, Ala. 36507.
MAY, Rev. & Mrs. William P. (Ecuador), Box 63, Pomona Park, Fla. 32081.
MEREDITH, Jeannette (journal, Guatemala), terminated June 30, 502 Ruth St., Sikeston, Mo. 63801.
MITCHELL, Donna (journal, Honduras), terminated June 30, 2130 Cromie, Warren, Mich. 48092.
MORGAN, Christine (journal, Japan), terminated June 30, c/o Hays Morgan, Wendover, Ky. 41775.
MORGAN, Quinn P., Jr. (journal, Malawi), terminated June 30, 2807 Blade Ave., Bakersfield, Calif. 93306.
MULLICAN, Mr. & Mrs. Kenneth R. (Gaza), Rt. 1, Box 167, Vinita, Okla. 74301.
NASH, Rev. & Mrs. Robert N. (Philippines), Box 326, Cornelia, Ga. 30531.
NELSON, Linda (journal, Venezuela), terminated May 31, 121 Girard Blvd., SE, Albuquerque, N.M. 87106.
NEWELL, Curtis (journal, Japan), terminated June 30, 1792 Deo-Dara Dr., Birmingham, Ala. 35226.
PARSONS, Rev. & Mrs. Everett L., Jr. (Ecuador), 251 Harbor Dr., Hendersonville, Tenn. 37075.
PATTON, Rev. & Mrs. Glenn (Lebanon), Box 174, Jamestown, Tenn. 38556.
PINTON, Rev. & Mrs. Edwin (Ivory Coast), 1121 N. Maple, Harrison, Ark. 72601.
PRICKETT, Lynn (journal, Gaza), terminated June 30, Box 102, Sherman, Miss. 38869.
PRUITT, Rev. & Mrs. Morris E. (Togo), 503 N. 18th St., Lamona, Tex. 79331.
RAYBORN, Mr. & Mrs. Timothy D. (journal, Guam), terminated June 30, Rt. 2, Box 202, Jayess, Miss. 39641.
REIDENBERGER, Rev. & Mrs. J. W. (Tanzania), c/o W. P. Fletcher, 6701 Calmont, Apt. 125, Fort Worth, Tex. 76116.
ROBINSON, Mr. & Mrs. Jerry L. (Eq. Brazil), Box 155, Trenton, Tenn. 37611.
ROBINSON, Rev. & Mrs. Oren C. (Liberia), 25529 President Ave., Harbor City, Calif. 90710.
ROPER, Anita (Nigeria), Box 181, Clarksville, Ia. 50523.
SHERRY, Rev. & Mrs. Jack M. (Malaysia), Box 3486, Springfield, Ill. 62708.
SMITH, Rev. & Mrs. James W. (Israel), 509 Ponce de Leon Pl., Decatur, Ga. 30030.
SMITH, Stanley K. (journal, Indonesia), terminated June 30, Box 553, Salem, Mo. 65560.
SNYDER, Rev. & Mrs. F. Joe (Kenya), Rt. 1, Box 53, Grapevine, Tex. 76051.
STANLEY, Mr. & Mrs. Robert L. (Philippines), 1424 Broadway, Denton, Tex. 76201.
TERRY, Mr. & Mrs. James O., Jr. (radio & TV rep., East & Southeast Asia), 1742 Belmont Ave., Baton Rouge, La. 70808.
THRELKELD, Mr. & Mrs. Garland M. (assoc., Ethiopia), 908 N. Mesquite, Arlington, Tex. 76012.
TOM, Daniel (journal, Taiwan), terminated June 30, c/o Tom, 1437 Clark Pl., Box 252, Wahiawa, Hawaii 96786.
VERNER, Rev. & Mrs. W. Eugene (Ghana), 1005 Spencer St., Monroe, La. 71201.
WATSON, Rev. & Mrs. Harold R. (Philippines), c/o Mrs. Sam Shoemaker, Box 22, Collins, Miss. 39428.
WILLIS, Eileen (journal, Argentina), terminated June 30, Rt. 1, Box 161, Ft. Sumner, N.M. 88119.
WILSON, Linda (journal, Costa Rica), terminated June 30, Rt. 2, Box 152, Princeton, Ky. 42445.
WINGO, Nancie (Lebanon), 22 Shore Acre Dr., Old Greenwich, Conn. 06870.
WRIGHT, Jo Anna (journal, Gaza), terminated June 30, 2845 Smithfield, Shreveport, La. 71108.

Departures to the Field

AKIN, Rev. & Mrs. Cordell, Jr., Tanzania.
BENNETT, Rev. & Mrs. Elvis P., Japan.
BLATTNER, Doris M., Indonesia.
BROSWELL, Rev. & Mrs. James B., Peru.
BUCK, Rev. & Mrs. G. Wayne (assoc.), Israel.
BUCKNER, Rev. & Mrs. Charles E., Indonesia.
BURNETTE, Mr. & Mrs. Everett R. (appointed for Chicago), France.
CALHOUN, Mr. & Mrs. John C., Jr., Guam.
CECIL, Rev. & Mrs. James W. (assoc.), Hong Kong.
CROSS, Mr. & Mrs. Eugene M., Philippines.
DARNELL, Rev. & Mrs. James H., Ivory Coast.
DOTSON, Rev. & Mrs. Clyde J. (emer., Rhodesia), Finland.
DUNCAN, Rev. & Mrs. Marshall G., Kenya.
DUVAL, Dr. & Mrs. Donald G., Indonesia.
FOREHAND, Mary Anne, Spain.
FORRESTER, Rev. & Mrs. Richard A., Venezuela.
FOX, Rev. & Mrs. Hubert A., Thailand.
GARDNER, Vero M., Thailand.
GOAD, Mr. & Mrs. Kenneth L., Vietnam.
GOODWIN, Rev. & Mrs. James G., Jr., Korea.
HICKMAN, Rev. & Mrs. William A., Paraguay.
HILL, Rev. & Mrs. D. Leslie, Philippines.
HORN, Mr. & Mrs. Richard N., Japan.
HUDGINS, Frances E., Thailand.
HUDSON, Mr. & Mrs. James V., Jr., Korea.
JONES, Rev. & Mrs. Bobby L., Indonesia.
JONES, Rev. & Mrs. John, Rhodesia.
KILPATRICK, Rev. & Mrs. Frank, Zambia.

(Continued on page 36)

Former Missionary to China Dies

Mrs. Emily Lansdell Weatherspoon, formerly a missionary to China and president of Carver School of Missions at Southern Baptist Theological Seminary, Louisville, Kentucky, died in Augusta, Georgia, June 10. She was 59.

As a missionary to China she was a teacher at the University of Shanghai 1946-49. She was forced to leave China during the Communist takeover in 1949. She was married to Jesse B. Weatherspoon, a long-time faculty member at Southern Seminary, who died several years ago.

Survivors include two brothers and two sisters.

Emeritus Missionaries Honored

Mrs. Elizabeth Routh Pool, emeritus missionary, received the Distinguished Alumnus Award from San Marcos (Tex.) Baptist Academy in May. She and her husband served 37 years in Nigeria and one year in Liberia.

Emeritus Missionary Clyde J. Dotson was named Alumnus of the Year for 1973 by Samford University, Baptist school in Birmingham, Alabama. Before retirement in 1972, he served 42 years in Rhodesia.

Former Missionary Dies

E. A. Ingram, 86, a former missionary to Brazil, died recently in a Jasper, Texas, hospital. He and his wife served as missionaries to Brazil 1918-30. While there, he supervised construction of a number of buildings at the Baptist college in São Paulo and also served as pastor of several churches. Upon returning to the States, he worked under the Home Mission Board, was a pastor, and served as an associational missionary.

Miss Smith Top Graduate

Named top graduate at spring commencement exercises at Hardin-Simmons University, Abilene, Texas, was Arleigh Smith, the daughter of the late Hoke Smith, Jr., who was a missionary to Latin America, and Mrs. Smith, now of Grand Prairie, Texas. Miss Smith received the Julius Nelson Olsen Medal for posting a 3.98 grade point average (on a four-point system).

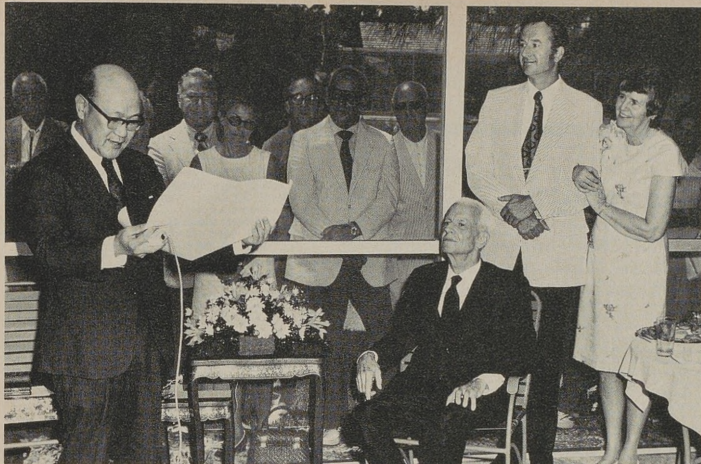
Troop To Be Research Aide

Bryan Ross Troop, son of Mr. and Mrs. J. Eugene Troop, missionaries to North Brazil, has received an appointment as research assistant in the Department of Biochemistry of the School of Medicine, University of Louisville (Ky.). He is to receive a stipend and a remission of fees and tuition costs. A recipient of numerous scholarships, he is a 1973 graduate of William Jewell College, Liberty, Missouri.

Three Lindseys Get Degrees

The Robert L. Lindseys, missionaries to Israel, watched two sons, Robert and Daniel, and a daughter-in-law, Juanita, receive degrees during commencement ceremonies at William Carey College, Hattiesburg, Mississippi, in May. Lindsey was the commencement speaker.

It was the second time the Lindseys have watched three of their family graduate. Four years ago two daughters and a son-in-law were graduated simultaneously from the University of Oklahoma, Norman.



CITATION: Taiwanese Ambassador James C. H. Shen reads the citation from Generalissimo Chiang Kai-shek, president of the Republic of China, concerning the Order of Brilliant Star with special cravat that was bestowed May 25 on Joshua Levering Evans (seated), 72. Standing behind Evans during the ceremony at his home in Tequesta, Florida, are his son, Marshall, and Mrs. Evans. The son of missionaries, Evans was born in China, and he has spent more than 20 years there. He served on the Foreign Mission Board from 1943 to 1964 and is a member of the Board of Founders of Shanghai University. Following retirement after serving as pastor of Weatherford Memorial Church, Richmond, Virginia, from 1932 to 1964, Evans spent several years in Taiwan as a "spiritual ambassador at large." The decoration was awarded, stated the citation, "in recognition of Dr. Evans' important contribution over a period of many years to the promotion of Christian education in the Republic of China, his great friendship for the Chinese people, and his steadfast support in their struggle for freedom and democracy."

1971 Demographic Yearbook, for the period 1965-71 the annual rate of population increase for "Northern America" was 1.2 percent, for "Latin America" 2.9 percent. For the specific Middle America area, the rate was 3.4 percent.

Change in Viewpoint

One family who joined [a church where I was a guest] from another Baptist group was very opposed to the Cooperative Program and our way of doing missions. When we were there in January, they subscribed to THE COMMISSION. They are now reported to have become the strongest for the Cooperative Program and the missionary program of SBC. They attribute it to the reading of THE COMMISSION.

Charles H. Morris
(missionary on furlough)
Reese, Michigan

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THOSE WHO SMOKE
NOW THERE'S A NICE WAY
TO LET THEM KNOW IT.**



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LETTERS

Thumbs Down on 'TC'

TC is a very bad name. I'm very disappointed. Please—back to THE COMMISSION.

William D. Clarke
Xenia, Ohio

So many things are designated today with initials. Must THE COMMISSION change, too? THE COMMISSION reminds us of our purpose, of Jesus' command. The initials "TC"—blah! They could stand for many things. Please reconsider. I value the magazine, but I don't like this change!

Mrs. L. R. Miller
Columbia, South Carolina

Note: Please see "About (TC) The Commission," cover III.

Found in a Laundromat

I recently saw a copy of your magazine, THE COMMISSION, in a laundromat and was greatly impressed. I would like to subscribe for one year.

Allen Stevens
Richmond, Virginia

Helpful for Programs

I have been receiving TC for some time now, and it's a real blessing to read about our mission work around the world. Thanks for making this magazine each month. I use it very often to plan our local (WMU) programs.

Mrs. Paul Heatherly
LaFollette, Tennessee

'Meaningful and Enriching'

I have enjoyed receiving THE COMMISSION

very much in the past months. I have found it to be a very meaningful and enriching publication.

Kathleen Duggan
Starks, Louisiana

The article in the May number about the work of those in Paris on radio-television was very exciting, as I had been praying for Brother [John M.] Wilkes and had written to him. I've been praying for the three couples in the Touraine Institute for Foreign Students.

Eloise W. Thomas
El Monte, California

A Question about Growth

[In March] on page one there seems to be some sort of error. The profile by Dr. Bryan says: "In a continent characterized by rapid population increase. . . ." I didn't know that North America was characterized this way. . . . It's true that Central America is growing fast.

We enjoyed the coverage on Mexico. . . . Thank you for your missionary leadership through the printed page.

Eugene Troop
Itabuna, Bahia, Brazil

"Continent" may not have been the best term. Mexico geographically is a part of the North American continent. But the rate of population increase is so different between the countries on the continent north of Mexico and the countries in what is called Middle America, that the United Nations' Demographic Yearbook, in its table on population growth, groups countries north of Mexico as the "major area" (not continent) of Northern America and the other countries in the Americas as part of the "major area" of Latin America. According to the

FROM THE EDITOR

Zambia's Livingstone Memorial

IF YOU READ this year's April issue of THE COMMISSION, perhaps you recall the article "Livingstone's Legacy" by Robert D. Hughes. The author is a missionary journeyman who has just completed his two-year term of service in Zambia, deep in the southern part of Africa.

His article helped us realize that the legacy left to that part of the world by Missionary-explorer David Livingstone is a basic part of the background for today's missionary witness there. Zambia in particular has officially memorialized Livingstone this year, the centennial of his death on the morning of May 4, 1873.

In addition to special memorial ceremonies before and on that date, the Zambian government issued a special series of postage stamps. The series consists of six stamps in graduated denominations, each one imprinted with a scene depicting an event or location related to Livingstone's life and death in Africa.

Through the assistance of Zeb Moss, Southern Baptist missionary to Zambia, we were able to procure a small quantity of the Livingstone stamps. Moss and his family have just returned to the United States on furlough. In a conversation with Moss during the Foreign Missions Conference at Ridgecrest (N.C.) Baptist Conference Center late in June, the editor learned that we were able to get the stamps just in time. Soon after the stamps were shipped to THE COMMISSION, Moss discovered that the supply was exhausted.

We procured the stamps so that we could make them available as awards to our current readers and to potential new subscribers. We regard the stamps not only for their promotional value in expanding the magazine circulation but also for the worth some persons will place on them as conversation pieces to stimulate interest in foreign missions. There is also the likelihood that some of our readers are philatelists.

A current subscriber to THE COMMISSION can extend subscription beyond the standing expiration date for one, two, or three more years. For a one-year extension the first stamp in the series is awarded; for a two-year extension, stamps one and two; and for a three-year extension stamps one, two, and three. These same offers are available to any new subscribers.

The entire series of six stamps is a special award for any person who sends in ten prepaid, one-year subscriptions. This, of course, can be any combination of one-year, two-year, or three-year subscriptions (three three-year subscriptions plus a one-year subscription, or five two-year subscriptions, or any other combination that meets the minimum requirement). The offer expires when the stamp supply is exhausted.

The Livingstone Memorial Stamps are listed below according to the pictorial imprint and according to the graduated postage value, by Zambian coinage and by the U.S. equivalent.

Stamp No. 1, Livingstone meets Stanley at Ujiji, 3 ngwee (4.65 cents)

Stamp No. 2, Livingstone as a missionary in Africa, 4 ngwee (6.20 cents)

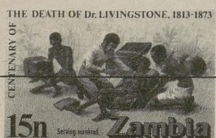
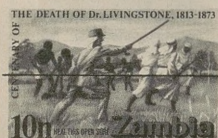
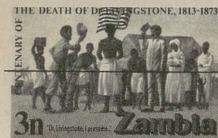
Stamp No. 3, Livingstone as explorer, 9 ngwee (13.95 cents)

Stamp No. 4, Livingstone stopping slave trade, 10 ngwee (15.5 cents)

Stamp No. 5, Livingstone as a pioneer of healing ministries, 15 ngwee (23.25 cents)

Stamp No. 6, The tree under which his heart was buried, 25 ngwee (38.75 cents)

(Reproductions shown at about four-fifths of actual size.)



MISSIONARY FAMILY ALBUM

(Continued from page 34)

KIMBROUGH, Rev. & Mrs. Clint, S. Brazil.
KNIGHT, Frances, Nigeria.
LANGLEY, Mr. & Mrs. Earl E. (assoc.), Taiwan.
LEE, Rev. & Mrs. Carl G., Indonesia.
LEFTWICH, Rev. & Mrs. Eugene L., Nigeria.
LEWIS, Rev. & Mrs. Francis L. (Frank), Indonesia.
LYON, Dr. & Mrs. Roy L., Venezuela.
MERCEY, Dr. & Mrs. Dewey E., Japan.
MILLS, Rev. & Mrs. John E. (field rep., W. Africa), Ghana.
MITCHELL, Mr. & Mrs. D. Leon, Indonesia.
MYERS, Rev. & Mrs. S. Payton, Nigeria.
NICHOLS, Rev. & Mrs. R. Edward, Gaza.
NICHOLS, Dr. & Mrs. Buford L. (emer., China-Indonesia), Surinam (temporary assignment June-Aug.).
PEACOCK, Rev. & Mrs. Billy R., Korea.
PLAMPIN, Dr. & Mrs. Richard T. S. Brazil.
RABORN, Mr. & Mrs. John C., Hong Kong.
RINGER, Mr. & Mrs. Douglas G., Laos.
ROGERS, Rev. & Mrs. C. Ray, Indonesia.
SHELTON, Rev. & Mrs. Ray E., Uruguay.
SMITH, Rev. & Mrs. John D., Indonesia.
SPRINKLE, Rev. & Mrs. S. Dan, Jr., Costa Rica.
TERRY, Rev. & Mrs. R. W., Germany.
TODD, Dr. & Mrs. Chester E., Tanzania.
TOLAR, Dr. & Mrs. Jack E., Jr., Nigeria.
TOWERY, Rev. & Mrs. Britt E., Jr., Hong Kong.
TRIBBLE, Rev. & Mrs. C. Lamar, Chile.
TUCKER, Mr. & Mrs. Laurence A., S. Brazil.
WESTER, Rev. & Mrs. William S., Malawi.
WHORTON, Mary Jane, Nigeria.
WICKS, Dr. & Mrs. Harold D., Nigeria.
WILLIAMS, Clara L., N. Brazil.

Resignations

BRIGGS, Dr. & Mrs. Julian C. (Mexico), Aug. 5.
HARDY, Dr. & Mrs. Hubert L. (Chile), July 31.
PARSONS, Rev. & Mrs. Everett L. (Ecuador), Aug. 31.
ROBINSON, Mr. & Mrs. Jerry L. (Eq. Brazil), July 31.

Births and Adoptions

GRESHAM, Todd William, son of Mr. & Mrs. L. Wayne Gresham (Philippines), May 2.

Deaths

FARMER, Mrs. W. V., mother of Evelyn (Mrs. Paul H.) Mills (Nigeria), May 26.
OWENS, Raymond, father of Carlos R. Owens (Tanzania), May 31, Paris, Tenn.
SULLIVAN, John E., father of Dorothy (Mrs. W. Judson) Blair (Bap. Spanish Pub. House) and Marcelle (Mrs. Tom C. Hollingsworth (Argentina)), June 3, Ft. Worth, Tex.
TOWERY, Britt E., Sr., father of Britt E. Towery, Jr. (Hong Kong), May 22, Brownwood, Tex.
WICKS, J. W., father of Harold D. Wicks (Nigeria), June 16, Gadsden, Ala.
WOMACK, William F., father of William L. Womack, Sr. (Windward Islands), May 31.

Marriages

DAVIS, Julie Rosella, daughter of Rev. & Mrs. H. Victor Davis (field rep. Brazil), to Michael Garrich, May 4, Atlanta, Ga.
DAVIS, Nan Ann, daughter of Mr. & Mrs. W. Ralph Davis (Ghana), to Richard Davis, May 26, Hattiesburg, Miss.
HOSHIZAKI, Carol Reiko, daughter of Rev. & Mrs. Reiji Hoshizaki (Japan), to Jerry Barrett, April 27, Waco, Tex.
JONES, Byron Dwaine, son of Rev. & Mrs. Samuel L. Jones (Rhodesia), to Linda Wilson, June 1, San Angelo, Tex.
KING, Joseph Charles, son of Dr. & Mrs. Ernest L. King, Jr. (Indonesia), to Kathleen H. Elliott, April 8, Monona, Wis.
MOSS, Karen Annette, daughter of Mr. & Mrs. J. Ulman Moss (Mexico), to Jimmy Roy Walker, May 26, Abilene, Tex.
RAY, Charles A., Jr., son of Dr. & Mrs. Charles A. Ray (Thailand), to Ethel Sheryl Smith, Jackson, Miss., May 26.
RUNYAN, Charles Alan, son of Dr. & Mrs. Farrell E. Runyan (Senegal), to Susan Beth Freeman, May 26, Greenville, S.C.

Degrees Conferred

ACREE, Irvin H. (Uruguay), received the doctor of ministry degree from Southeastern Baptist Theological Seminary, Wake Forest, N.C., May 25.
BRASWELL, George W., Jr. (Iran), received the doctor of ministry degree from Southeastern Baptist Theological Seminary, Wake Forest, N.C., May 25.
HUNGINS, Francis (Thailand), received the doctor of ministry degree from Union Theological Seminary, Richmond, Va., May 13.
MATTHEWS, W. Harold (Philippines), received the doctor of ministry degree from Southern Baptist Theological Seminary, Louisville, Ky., June 1.
PLAMPIN, Richard T. (S. Brazil), received the doctor of ministry degree from Golden Gate Baptist Theological Seminary, Mill Valley, Calif., June 8.
SHIRLEY, Charles W. (Argentina), received the doctor of ministry degree from Southeastern Baptist Theological Seminary, Wake Forest, N.C., May 25.

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COVER: Pen and ink drawing of a ricksha man by Darrell W. Wood, missionary to Hong Kong, sets the scene for this month's emphasis on part of the Orient.

CREDITS: Photos—W. Robert Hart, 1, 2 (bottom), 4 (n). Gerald S. Harvey, 2 (top), 3 (2), 5 (left), 7 (left), 21 (1), 22 (2). Al J. Stuart, 3 (1). Elmer S. West, Jr., 5 (bottom), Jaxie Short, 13. Bob Harper, 14-16. James E. Legg, 17 (bottom), 20 (2), 23. Ronald D. Merrell, Sr., 20 (1). Kenneth R. Lawson, 20 (1), 21 (2). Fon H. Scofield, Jr., 21 (top), 22 (2). Donald E. Smith, 25-27. Wade H. Smith, 30-31. Art—Bob Harper, 29.

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.

In this month's Letters section (page 35) two writers lament the “change” of this publication's name. To clarify matters, the name has not changed. It is still **The Commission**. That title is an integral part of the revised logotype design which first appeared on the magazine last January. The enlargement and emphasis on the initials “TC” was a means of graphically altering the logo for what we hoped was a fresh look. The new logo also allows greater variety in cover design.

A magazine's name should be appropriate, clear, and distinctive. **The Commission** is appropriate. The content assignment is Southern Baptist foreign missions, and the Great Commission (Matt. 28: 19-20) is probably the most often quoted Scripture in this regard.

The name may fall short in clarity. Persons familiar with the Scriptures likely can make the connection between the magazine's title and the specific command of Christ. Other Southern Baptists, not as well informed, may find the reference vague. Someone seeing the publication for the first time might be hard pressed to guess the subject matter. For clarification, the line “Southern Baptist Foreign Missions Journal” routinely appears on the cover. Reference to “the commission” also could be misunderstood as meaning one of the Convention's established commissions. The correct title does include the article, “The.”

To be distinctive, a title must not be a duplicate, even veiled, of the name of another publication. Some of the most appealing alternative names have already been used.

The Commission has been the name since the magazine was reestablished in 1938. From that year's January issue:

“The name was chosen first because it comprehends in one expressive word* the obligation resting upon Southern Baptists to give to all the world the Word of Life committed to them on the mount in Galilee. The name was chosen, too, for reasons of sentiment. On going through the archives of the Foreign Mission Board, it was found that the Board published a very high class mission journal from 1856 to 1861, known as **The Commission**. Dr. A. M. Poindexter was the editor and he gave the denomination a very worthy and meritorious mission magazine. The purpose and objective of that publication was stated as follows:

“To impart information, to enforce duty, to keep the subject of missions constantly before the minds of pastors and brethren, to induce self-devotion to missionary work, to excite and guide the spirit of prayer with reference to missions.”

The most pressing problem is not the magazine's name but the regrettable fact that such a relatively small proportion of Southern Baptists are even aware of the publication's existence. Whatever it's called, the magazine is the only one in Southern Baptist life devoted exclusively to foreign missions.

* The fact that the name is really two words was easy to overlook even in 1938.

Missions Update . . .

A record increase in missionary personnel for a single month was virtually assured as the Foreign Mission Board, meeting July 11, appointed 15 couples and three single women as career missionaries and employed two missionary associate couples and one special project couple. To these were to be added an expected 75 missionary journeymen at a commissioning service scheduled for July 27. The combined total provides reinforcement for 37 mission fields.

A four-week workshop on programmed instruction to be used in a pilot Theological Education by Extension project brought together several Southern Baptist missionaries and nationals from KENYA and TANZANIA to LIMURU, KENYA. The project in West, Central, and East Africa will enable pastors to continue work with their churches while studying 40 books, each requiring three months of study.

A drive to open a joint Christian learning center for cross-cultural communication by April 1975 has been launched by evangelical mission groups in BANDUNG, INDONESIA. The effort grew out of a three-week visit by DONALD N. LARSON, an anthropological linguist, who was a guest of the Indonesian Baptist Mission. Larson made many proposals for improving missionaries' approach to language learning and cultural orientation.

The \$35 million Cooperative Program budget for the next fiscal year, approved by the Southern Baptist Convention, meeting in PORTLAND, ORE., in June, includes in its provisions \$17,387,284 for the Foreign Mission Board. . . . A survey among Indonesian people in the South American country of SURINAM is being conducted by MR. and MRS. BUFORD L. NICHOLS, emeritus missionaries to CHINA and INDONESIA. Survey results will be used as guidelines for beginning work among cultural groups in Surinam.

The newly created post of Chaplain to Baptist Tourists in JERUSALEM, ISRAEL, is now filled by G. WAYNE BUCK, recently employed missionary associate. Mr. and Mrs. Buck work with the Baptist Book Store and serve as hosts to Baptists visiting Jerusalem. Over 40,000 Baptists are reported to have visited Jerusalem in 1972. . . . ROBERT L. LINDSEY, missionary to ISRAEL, and ELMAR CAMILO DOS SANTOS, a Baptist pastor from BRAZIL studying in Israel, have compiled a 224-page biblical index to be used with the Hatch-Redpath Concordance to the Septuagint. The index is to aid scholars working in both Hebrew and Greek.

The Baptist church in MIAHUATLAN, OAXACA, MEXICO, averages only 75 in Sunday School attendance, but the church has a giant outreach. It has sponsored 36 missions and in a recent month baptized 89 persons. Nine of the missions are soon to be organized into churches. CARLOS MORALES has been pastor in Miahuatlan 17 years.

Bible School of the Air, a religious radio program originated by Baptists in BRAZIL in 1949, marked its 24th anniversary at a meeting in RIO DE JANEIRO attended by about 12,000 persons. . . . An interdenominational National Convention of Christian Education, held recently in MEDELLIN, COLOMBIA, was the first session of its kind in the 125 years Christians have been in Colombia. Four Southern Baptist missionaries took part.

ROGER WAYNE SMITH, 15-year-old son of MR. and MRS. EBBIE C. SMITH, missionaries to INDONESIA, was killed in a motorbike accident in KEDIRI, EAST JAVA, July 1. . . . D. E. MEADE, who had just rotated off membership of the Foreign Mission Board, died June 20 at FOREST HILLS, KY., where he was a former pastor. He was elected to the Board in 1964. . . . Forty boys attended Baptists' first Royal Ambassador camp in GUYANA recently. Attendance is expected to grow when a new Baptist campsite is completed.