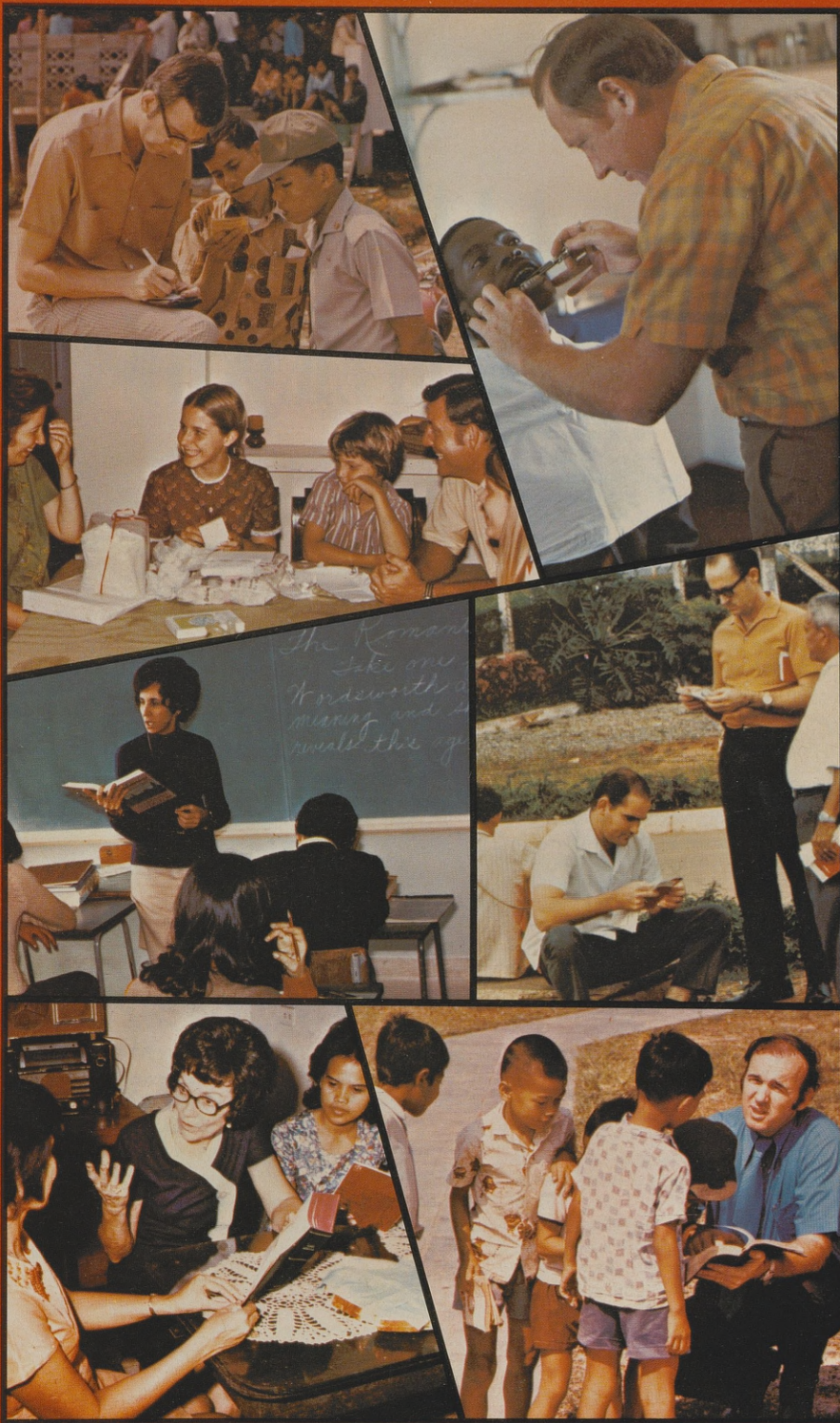




A LAYMAN LOOKS AT THE COOPERATIVE PROGRAM

FIND a Southern Baptist layman expert in communication. Then give him this assignment: Tell how the Cooperative Program works—and why. That's what the editors of *THE COMMISSION* and *Home Missions* (the Home Mission Board publication) have done. The layman enlisted is Hal Wingo, a professional communicator with a special interest in Baptists.

Wingo served on the staff of *Life* for ten years—as national correspondent in New York and Los Angeles, then as foreign correspondent and later Far East editor in Hong Kong; at the time the magazine ceased publication, he was a senior editor. He is now working in the new magazine development section of Time, Inc. His late father, Hal C. Wingo, was an active Baptist minister in Texas for nearly 50 years, and one of Wingo's sisters, Nancie, appointed a missionary to Lebanon by the Foreign Mission Board in 1963, teaches at the Baptist school in Beirut. Wingo is a deacon at Greenwich (Conn.) Baptist Church.

Given such an assignment, most Southern Baptists would have to do considerable research to understand the Cooperative Program well enough to explain it. Wingo was no exception. As a result of his investigation, Wingo has taken a writer's objective look at the Cooperative Program. The result is a renewed appreciation approaching astonishment concerning the Southern Baptist plan for financial support. This article is appearing simultaneously this month in *THE COMMISSION* and *Home Missions*.

The day-to-day financial support of work carried out around the world by the Foreign Mission Board comes through the Cooperative Program. During 1972 the Board received \$15,252,685 through the Cooperative Program. Under the Southern Baptist Convention's 1974 Cooperative Program budget the Board is to receive \$17,387,284. Thus, the subject of the Cooperative Program should be of intense interest to supporters of missions.

WHAT FOLLOWS, in case anybody wants to get off right here, is a discussion of the

Cooperative Program. And that, let's face it, means talking about money. Stewardship. Budget finance. The program of paying for the collective will of the people, albeit a rather mysterious will of the people, who know that CP is out there somewhere doing good, even when they are not sure just where or in what fashion.

Most Southern Baptists, in fact, have only a passing knowledge of where the money goes. Quick now, for undesignated gifts sent to national coffers, how much of every Cooperative Program dollar goes to foreign missions: 65, 47, or 35 cents? How much to home missions: 47, 31, or 18 cents? The Christian Life Commission: 10, 5, or 3 cents? (A clue here—any number from that last set of figures is so far above the facts that the amounts would glaze the eyes of Christian Life Executive Secretary Foy Valentine).

Answers anon.

The depth of understanding of the Cooperative Program among its supporters has never been accurately fathomed, though the safe money says it isn't very deep. That suspicion only compounds the sense of confused admiration evident among outsiders. To many non-Baptists, the idea that a group of people so fiercely independent, not only of ecumenical councils but often of each other, could do anything this grand on a strictly voluntary basis is nothing less than one of the true miracles of the faith.

While other mainline denominations are snatching missionaries

home by the collar and closing down national agencies in admitted acts of retrenchment, the Cooperative Program stands out almost as an embarrassment of riches. Last year, its total receipts for state and denominational work topped \$90 million. (But only one-third of this went to national funds.) And everyone must know by now that Southern Baptists went over the billion dollar mark in total giving for the first time in 1972. By measuring standards used for *Fortune* magazine's list of the top 500 businesses, Southern Baptists' giving alone would have put them well up on the list, just behind Campbell's Soup and ahead of General Tire and Rubber.

For those who take comfort in size, it was a very good year. And yet, hidden in those glowing figures are signs that the Cooperative Program, as it approaches its 50th birthday, is increasingly threatened by the lure of smaller benevolent and missionary programs which appeal more directly and simply to local congregations who like to see just where their money is going. If you liked *Explo '72*, you'll love supporting Campus Crusade for Christ. If Billy Graham is your favorite television personality, it is natural to send your money to Minneapolis. There are enough worthy causes around today to drive a good man crazy, and the competition is getting stiffer all the time.

The ambitious scope of the Cooperative Program necessarily includes some Baptist work little known to many people (what is the Southern Baptist Foundation? the Historical Commission?), and however beneficial that work might be, it has to compete with a lot of high-visibility benevolence making

Funds received through the Cooperative Program provide financial support for all phases of mission work abroad carried out through the Foreign Mission Board. Photos accompanying this article illustrate each of the six programs of work assigned to the Board.



Benevolent Ministries: Although not the Foreign Mission Board's main thrust or one of its larger financial outlays, this program helps meet the needs of people in the face of continuing or unexpected crises. The ministries include agricultural programs, good will and community centers, children's homes, and direct relief work.





Missionary Support: Primary in Southern Baptists' overseas mission work is the sending out and maintaining of missionaries through the channel of the Foreign Mission Board. Missionary families are thus free to pursue their assignment with the assurance that Southern Baptists will provide their continuing support.

inroads on church giving. In Texas, whose record of giving is significant because it provides twice as much as any other state to the national Cooperative Program budget, the percentage of gifts from state receipts sent on to the national office has not increased since 1967.

More dramatically, the conventionwide average of gifts to the Cooperative Program has gone slowly but steadily down from 10.13 percent of total church receipts to 8.54 in 1972.

If part of the problem is the size of a unified program which puts so much distance between donor and deed, it is something of an irony that direct personal appeals were what Baptists voted to get away from when the Cooperative Program was started.

As Baptist work began to mushroom in the early years of this century, the churches found themselves confronting a new solicitor almost every Sunday seeking support for some school, hospital, orphanage, or mission program operated by Southern Baptists. This haphazard approach to the Great Commission bothered businessmen in the churches who began calling for "more business in religion." Despite rejoinders from advocates of the old method that what was really needed was "more religion in business" the idea of budget controls and unified financial appeals seemed increasingly urgent.

America's entry into World War I had a unifying effect on the population in matters of organization and cooperation which seems absolutely antediluvian in light of our more recent history. A committee report to the 1919 Convention urged Southern Baptists to adopt for themselves "the altruistic spirit, enlarged vision and thorough

methods of organization that have come from our experience with the World War."

The Convention voted to raise \$75 million for all causes over the next five years, set up a commission to organize the campaign, and in an unsuspecting portent of computerized proliferation to come, opened an office in Nashville. Within six months the program had been overpledged by \$20 million, though the hard economic realities of 1920-24 limited collections to \$58.5 million. But the idea of a united campaign had caught on, and the 1927 Convention formally resolved that the Convention's giving and financing henceforth be known as the Cooperative Program.

Getting the system down to 25 words or less, it operates essentially like this: Individual churches contribute to state conventions, which keep a predetermined percent for state work and forward the balance for agencies serving the entire denomination.

Each state convention votes annually on what percent of Cooperative Program receipts it will keep within its area and what percent it will forward to Nashville.

At Nashville the money falls into the hands of the Executive Committee. This committee of pastors and laymen, elected by the SBC, meets quarterly to handle the affairs of the Convention between annual sessions. One of these affairs is the distribution of the denominational receipts, including all special offerings, such as the Lottie Moon Christmas Offering and the Annie Armstrong Easter Offering.

On receipts of money from the various states, the Executive Committee treasurer makes weekly payments to the authorized Southern Baptist agencies. Those agencies are under close restriction as to any fund-raising drives on their own among the churches. The big exceptions are the special offerings for the Home and Foreign mission Boards promoted by the Woman's Missionary Union and Brotherhood Commission. Also, individual churches do not indicate how they want their gifts to the Cooperative Program divided between state and national work. Those figures are voted at the annual state conven-

Evangelism and Church Development:
 Underlying all the missionary endeavors is the ultimate purpose of leading people to new life in Jesus Christ and the cultivation of New Testament churches. Organized churches with which Southern Baptists are related on mission fields now total 6,554. Work and accomplishments reported are largely those of national churches, leaders, and conventions, with the assistance of missionary co-workers and resources from Southern Baptists.





tion and are applicable to all gifts sent to the Cooperative Program. Any specific gifts to particular agencies must be forwarded by the churches as a designated gift and not counted toward Cooperative Program contributions. Everybody got all that?

This system, built on a fragile framework of voluntarism, has worked remarkably well for most of its 50 years. With the exception of capital needs, there has never been a year when less money came into the national program than was budgeted for that year. And total receipts go up every year because most church budgets grow bigger every year.

The program might appear as a model to other church bodies, some of whom are less inclined to take whatever the people want to give without at least telling them what they expect. A brief comparison of support programs in some other denominations reveals the extent of differences:

American Baptists—Each church determines its own share of the denominational work, but suggested amounts are sent to them from their judicatory (regional) offices. Theoretically, those churches which give nothing to the denominational program are not allowed to send delegates to the biennial convention. Most colleges, hospitals, and seminaries are operated by autonomous boards responsible for raising funds in their own region.

United Presbyterian Church in the U.S.A.—Designated allotments expected from each church were abandoned several years ago in favor of a completely voluntary system of giving. The denomination does suggest a guideline of 20 percent of total church receipts

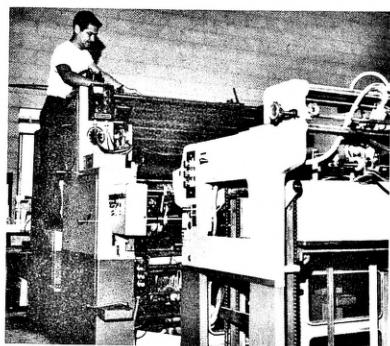
for all denominational agencies funded by the local, regional, and national boards.

Lutheran Church in America—Each synod is assigned an apportionment of the national budget which it is expected to meet. Synods then add their operating costs and divide the total amount among local congregations, based on straight per capita assessments or past giving records of the churches.

The Episcopal Church—Receipts from the local parish are divided into two categories, a mandatory assessment for the support of the diocesan bishop and his staff and voluntary gifts to the general church program. Each diocese is requested to contribute a specific amount to the national budget, but the dioceses are free to pledge whatever amount of support they may choose.

United Methodist Church—General church (national) support is based on apportionments to the various regional conferences, who then apportion that amount among local congregations. Each church votes on the acceptance of its apportionment, and substantial numbers of the churches regularly vote to provide less than the amount requested.

Roman Catholic Church—Financial giving and budgets in the Roman Catholic Church have traditionally been as sacrosanct as the confessional. Thanks to an awakened Catholic laity spawned by Vatican Council II, the figures are slowly coming to light. Under Canon law, the local pastor is free to handle the financial affairs of the church in complete privacy, reporting once a year to his bishop. Receipts at the parish level are divided into ordinary weekly collections, including donations for private mass and devotions, and unordinary proceeds from such sources as cake sales, bazaars, poor-box donations, and bingo (in New York state, a typical parish can raise \$15,000 to \$20,000 a year from bingo alone). On these combined receipts a diocesan tax—usually 5 percent—is computed for the work of the area bishop and his staff. Designated gifts for Rome and special missions are not subject to the tax. It is interesting to note that Catholics are not assessed





Publication Work: In this integral part of Southern Baptist overseas missions, all kinds of Christian literature are provided for purposes of evangelism and the developing of vigorous church life. Southern Baptist missionaries are related to publishing centers in 25 countries and to informal literature production programs in a number of other lands.

payments from the church hierarchy even to the extent practiced in the Methodist and Lutheran churches.

This surface comparison with other denominations makes the Cooperative Program look good on several counts. Nobody is telling or even suggesting how much money any church should give to the denomination's work. One Southern Baptist church in seven, in fact, gives nothing to the Cooperative Program. And for the most part, Baptists are better protected against fund-raising appeals from various institutions already receiving Cooperative Program funds. On the negative side, the fact that agencies don't have to come around asking for money assures their anonymity with many churchmen.

There are actually two Cooperative Programs in which every participating church is involved financially: The state, which supports colleges, hospitals, children's homes, and evangelism within state boundaries, and the national program, which supports the broader work. The recommendations on the national program are made by the Executive Committee when it prepares the budget for presentation and adoption at the annual meeting of the Southern Baptist Convention. Agency heads traipse to Nashville loaded with charts and slides for marathon sessions filled with urgent pleas for additional percentages. At the national level 20 agencies are financed by the Cooperative Program, with foreign and home missions getting 47 and 18 cents, respectively, from every undesignated dollar reaching Nashville.

The remaining 35 cents is divided between: six seminaries for a

total of 24 cents on the dollar, the Radio and Television Commission, 5 cents, and Brotherhood Commission, 1 cent (the WMU, in a burst of pre-women's lib independence, has never been an agency of the SBC, and does not receive funds from the Cooperative Program; it is supported for the most part by the sale of literature to its organizations within the churches). Other work receiving less than a penny from each dollar includes the Christian Life Commission, Annuity Board, Southern Baptist Foundation, Historical Commission, Education Commission, Stewardship Commission, Committee on Public Affairs, American Baptist Seminary, and the Convention operating budget.

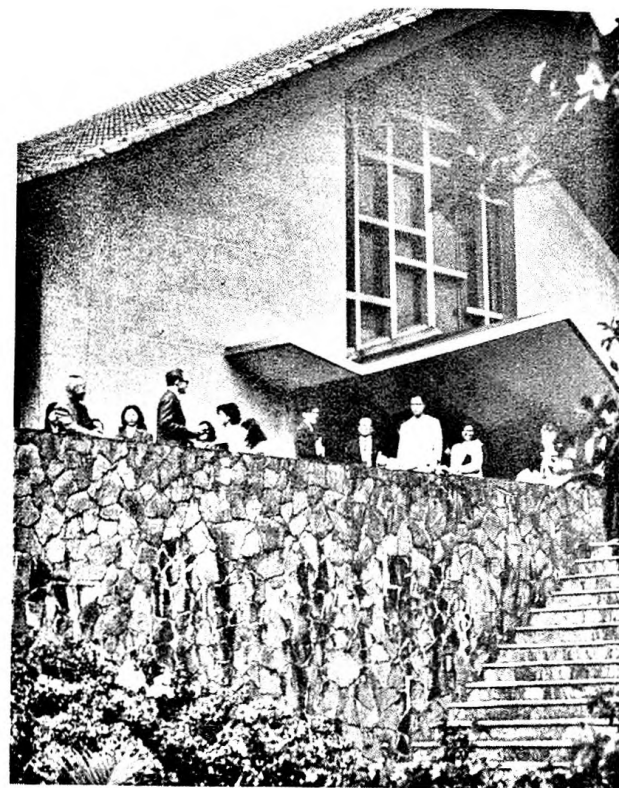
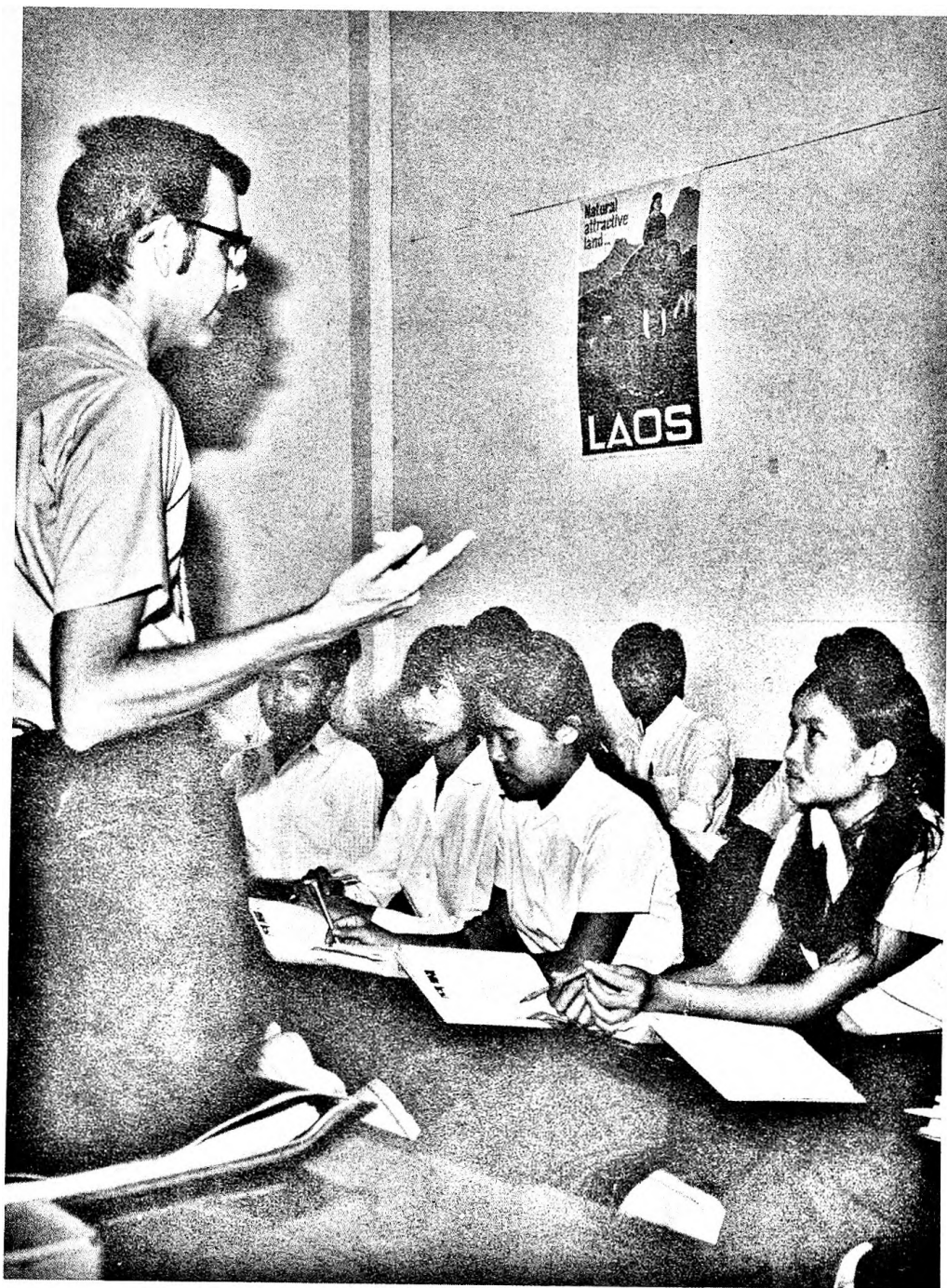
In 1939 the Executive Committee urged the various state conventions to reach the ideal goal of 50-50 sharing with the Convention "as soon as possible." Some states are still trying, but no one has gotten there yet. Florida comes closest with 46 percent of its funds leaving the state, and Georgia is a close second with 45.5 percent.

The division is intended to be flexible, however, so that areas which need more money for new work can retain a higher percentage to sooth growing pains. Baptist Convention of New York keeps 83 percent of every Cooperative Program dollar within the state, and for every dollar it sends to Nashville, it actually gets almost \$19 back in forms of aid through the Home Mission Board.

Whatever the percentage of gifts to the national office, every dollar received there is divided according to the formula recommended by the Executive Committee and approved at the annual Convention. The states follow a like process.

This means that all Southern Baptists have approved the distribution quotas for their collective gifts to the denomination's national work. Well, doesn't it? Theoretically, yes. In practice, far from it. Denominational leaders are well aware that one of the Cooperative Program's most serious problems is the magnitude of the enthusiasm and identity gap which sets it apart from its constituents.

John Claypool, pastor of Ft. Worth's Broadway Baptist Church, feels that the average church mem-



Schools and Student Work: Educational institutions under Baptist auspices in various countries may include all levels from kindergarten through university. Of special importance is the development of pastors and other church leaders through theological studies. In the ministry among students and youth, reading rooms, student centers, coffeehouses, retreats, and camps all receive encouraging responses.





ber looks on Cooperative Program giving pretty much like paying federal taxes. "I'm afraid to say that in most cases they don't care where the money goes, although part of this is simply the kind of trust that one has to exercise in a complex society. You can't get minutely involved in every decision, and many simply assume the denomination knows what it is doing and, therefore, don't give it any more thought."

That willingness to let others handle the funding priorities has never been betrayed by the Convention's Executive Committee, and one obvious attraction of the Cooperative Program for many Southern Baptists is the very fact that they don't have to worry about where the money will go. Donors can rest assured that their dollars will not get sucked into any wild-eyed schemes to help the likes of Angela Davis (a la United Presbyterians), James Foreman's Black Economic Development Council (The Episcopal Church), or draft dodgers in Canada (American Lutheran Church). No, a Cooperative Program dollar is a safe dollar, bound straight as an arrow into the traditional mission outreach of Southern Baptists.

The program with the most widespread appeal among Southern Baptists has always been foreign missions. The Lottie Moon Offering exceeds all other special denominational offerings by huge percentages and increases the Foreign Mission Board's share of the total national receipts to 60 cents on the dollar. [For the amount of each collection-plate dollar that goes to foreign missions, see articles, p. 11 and p. 13.]

That 60 cents now supports more than 2,500 foreign missionaries in

77 countries, and the list of vocational specialties encompasses 25 classifications, including agricultural specialists, veterinarians, pilots, radio and TV representatives, and business administrators.

Foreign missions is clearly the biggest single thing Southern Baptists do. But doesn't everybody know that? Is that what the majority want? Has anybody ever asked you for your opinion on where the Cooperative Program dollars should go? Do you feel you have any voice in shaping the Cooperative Program priorities? Do you care?

The declining percentage of church receipts going to the program—even though total dollars are up—is the object of much scrutiny and concern and makes these kinds of questions more than just rhetorically interesting. Porter Routh, executive secretary of the SBC Executive Committee, says, "We see this as a very real problem, for it has to do with the money going for state causes as well as Southern Baptist causes."

Studies made by Routh's office have shown that one of the largest reasons for the decline is the growing inflation which forces local congregations to keep a larger share of receipts for local expenses. "Another factor," Routh says, "is the proliferation of church staff, a larger number of people who are actually working to meet needs on the local level. This may represent a reordering of priorities and, in view of the urban crisis, a feeling that more needs to be done in terms of ministry in the local community."

The figures also suggest fewer people feel directly responsible for the work the program sponsors. Could part of the problem be they have never been involved, other than through their dollars, to participate in the decision-making process?

The sense of detachment church members feel from the Cooperative Program was revealed in a completely unscientific survey of one small Baptist congregation. The church is in an area where Southern Baptist work is relatively recent, and it has seen first-hand the mission outreach of Cooperative



Hospitals and Medical Care:

This program serves the physical needs of thousands of persons who otherwise would be neglected and often opens strategic doors for evangelistic witness. During 1972 missionaries and national workers engaged in this ministry treated nearly 55,000 inpatients and saw more than 890,000 outpatients.



Program funds. The responses of adult members questioned should be fairly typical.

Only 17 percent knew the approximate amount of the church's annual contribution to the Cooperative Program. Those who missed the figure by wide margins tended to overestimate the church's contribution, perhaps indicating a confusion between total mission giving (local and specific causes) and the gifts sent through the Cooperative Program.

Fewer than 10 percent could guess approximately how much of the Cooperative Program receipts were kept by their state convention. Most thought the figure was much lower than it actually is.

Members were then asked to name four agencies supported by the national Cooperative Program, other than foreign and

home missions. Thirty-nine percent could name none, and among other agencies listed, seminaries were the best known, followed by the Sunday School Board, which does not receive Cooperative Program funds. Ironically, the Annuity Board, which is essentially a pension and retirement plan for full-time church workers, was much better known than the Radio and Television Commission or the Christian Life Commission.

The percentage of undesignated (Cooperative Program) receipts going to home and foreign missions was not well understood. Less than 10 percent knew the approximate figure for foreign missions, while 25 percent correctly estimated gifts to home missions. Most respondents thought the Foreign Mission Board was getting considerably less than the amount

it receives and the Home Mission Board was getting considerably more than it receives.

By more than two to one, the respondents felt they actually had no voice in how the Cooperative Program funds are spent, and 47 percent said they did not care.

These figures could be interpreted as an impressive vote of confidence in the Executive Committee—which in part they certainly are—and they probably reflect the attitude of a great many Southern Baptists. Routh recalls that in his 21 years with the Executive Committee, that group's recommended budget has never been changed by action at the Convention.

To the statement of confidence which that may suggest, add the possibility of indifference—apathy, if you will—toward matters involving the Convention's highest priorities. After all, Baptists are not prone to indifference at the local level, where their mindsets have been known to split churches faster than they can spell reconciliation.

And perhaps the indifference about distant affairs is fostered by a widely held secular view which says that one person's opinion no longer makes any difference in our society. That should be an unacceptable attitude for Christians.

If Cooperative Program money were continuing to pile up in ever higher percentages, maybe the questions could be put off a little longer. But the tide is going the other way. For all that Southern Baptists are able to do collectively, it is important that a deeper sense of involvement be encouraged for everyone. **TC**

THE FIRST MILE

By
Drew J.
Gunnells, Jr.

JESUS STARTLED his audience when he said, "And whosoever shall compel thee to go one mile, go with him two" (Matt. 5:41 ASV). The first mile infuriated any self-respecting Jew; the second put him out of his mind! Every Jew hated the Roman right of "impressment"—the right to press any citizen into service for a mile. To them the first mile smacked of duty and was, therefore, distasteful.

In the years that have elapsed since Jesus uttered these words, like the Jews of old we have come to regard the first mile as one of compulsion and the second mile as voluntary. The first mile we *must* go; the second we *choose* to go. Consequently, the second mile has been romanticized and, indeed, made the Christian philosophy of living. Certainly this ideal characterized the life of our Lord and, in turn, should characterize the lives of his followers.

But we must not forget one important fact. You cannot walk the second mile until you have



Drew J. Gunnells, Jr.

walked the first! The impossible trick of leaping over the first mile and beginning at the second is just that—a trick, a gimmick in the mind of the inexperienced. You cannot have life's extras without its requirements.

I see this clearly in mission support. There are two channels of mission giving with respect to the work of foreign missions—the Cooperative Program and the Lottie Moon Christmas Offering. The Cooperative Program represents the first mile and the Lottie Moon Christmas Offering the second. Both are important—strategically important—to the work of foreign missions. To pit one against the other is unrealistic. In missions as in life, you must walk the first mile before you walk the second.

It was a great day in 1925 when the Southern Baptist Convention accepted the report of the Future Program Commission and adopted the Cooperative Program as the channel through which to carry out the Great Commission. Until then, agencies, boards, and institutions were responsible for raising money to meet their own needs. More often than not, the response was determined more

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by the personality, approach, looks, or voice of the agent than by the merits of the cause. The amount received was seldom based either on the ability of Baptists to give or on the real needs of the agencies or institutions. As a result, some of our "children" starved, while others fared sumptuously.

THE Cooperative Program brought to Southern Baptists a plan that meets mission needs everywhere, both at home and around the world, a plan that is fair and equitable, and one that is economical, enabling us to witness without waste. It is also practical, in that every individual Baptist and every church can have a vital part in the total mission effort of our convention.

God has blessed this concept of voluntary support. In 1925 Cooperative Program gifts reported by state conventions amounted to \$4,128,188; in 1971 the total reached \$85,435,745! The Cooperative Program is the lifeline of mission giving for Southern Baptists. We can no more do without it than a baby can grow before birth without an umbilical cord. Both are primary, first!

The Foreign Mission Board is committed without reservation to the Cooperative Program. This channel of giving has been and still is a mighty force for world missions. Some statistics clearly reveal this truth. In 1948 the total gifts to the Foreign Mission Board amounted to \$4,969,990. The Cooperative Program accounted for 42.41 percent of that total, the Lottie Moon Christmas Offering, 30.07 percent, and all other gifts, 27.52 percent. In 1972 the total gifts received by the Board amounted to \$35,439,514. Of this amount, 43.04 percent came through the Cooperative Program and 50.19 percent through the Lottie Moon Christmas Offering, and all other gifts amounted to 6.77 percent. The Cooperative Program is more a part of the total mission dollar of the Foreign Mis-

sion Board today than it was in 1948.

Whatever growth the Lottie Moon Christmas Offering has experienced (for which we are very grateful!) has come at the expense of special gifts, not at the expense of the Cooperative Program. The Cooperative Program still represents the first mile.

BECAUSE of this truth, some things must be done to strengthen this channel of giving. First, the individual giver must realize his responsibility for the total mission effort of our convention. All phases of mission work, including state, home, and foreign, must be personalized to him. Unable to see the broad picture of missions, many Southern Baptists are almost unconsciously siphoning off money to other needs. Most of the time, this is not second-mile money—that is, money above the tithe; it is part of their tithe that is being designated to other causes. By doing this, they are weakening those whom they are already committed to undergird.

Every missionary is a "faith missionary." He is dependent upon God to supply his needs. This is true whether the servant resides in a state or overseas. We have not achieved our potential as a denomination as long as we give about one-third of our tithe potential. Much responsibility rests at this point upon pastors.

Second, the local church must take its stewardship responsibility seriously. Here again, pastoral leadership is very important. While serving as president of the Foreign Mission Board, I received a call from an irate layman concerning the amount of money being kept in Alabama and the small amount going on to Southern Baptist causes elsewhere. I listened as patiently as I could and finally asked him a pertinent question: "What percent of your church budget do you give to missions beyond your field?" Rather

sheepishly, he replied, "About 4 percent."

I firmly believe that no church ought to give less than 10 percent, and most churches ought to give more. We must admit honestly that we can never be more mission minded at other levels until we are willing to be better stewards in the local church. Let's quit examining percentages at other levels and look inward. Fellow pastor, accept your responsibility for leading this emphasis.

Third, state conventions must endeavor to release more money to SBC causes. Roughly two-thirds of all Cooperative Program receipts are administered by state conventions. This is not to say such use is not missions. Far from it! It is definitely missions, but it, too, must be kept in proper perspective. The channel must be kept open and flowing to the ends of the earth. It is heartening to note that some state conventions are increasing the proportion of money flowing out of their states. May their tribe increase!

IN YOUR mission strategy, do not overlook the big, broad picture. While some are awed by the immensity of the budget of the Foreign Mission Board, which for 1973 amounts to \$38,891,996.43, look at yourself in the picture. Do you realize that less than four cents out of every collection-plate dollar went to the work of foreign missions in 1972? This means we spent 96 cents-plus on ourselves, on missions here in this country. If not quite four cents represents all that Southern Baptists gave to the work of overseas missions through both the Cooperative Program and the Lottie Moon Christmas Offering, I think you would agree that it will take not only the first mile but the second as well to get the job done!

Those who walk the first mile well, generally go on to the second. It's that way in our church. What about you and your church? Are you walking well the first mile? **TC**

NEEDED: A CLEAR DISTINCTION

By Winston Crawley

DO Southern Baptists have a world mission strategy?

That question may need interpretation. The question is not about the Foreign Mission Board; the Board has a world mission strategy. Neither is the question about denominational leadership. Nor is the question about a stated belief in world missions or about concern for world missions. Southern Baptists take the Great Commission seriously and do care about a lost world.

The question is whether Southern Baptists in the main—that is, most Southern Baptist church members and most pastors—have a world mission strategy: a clear purpose and comprehensive plan, determining the allocation of resources and moving steadily toward an objective.

In one sense it may be thought presumptuous even to suggest that Southern Baptists should have a *world* mission strategy. After all, we are only one small segment of the people of God and should not presume to make plans for the whole world. Even more to the point, God is the one who must determine objectives and lay out plans for the evangelizing of the world. Man has neither the wisdom nor the ability for so vast an undertaking.

Both objections are valid. God is and must be the ultimate mission strategist. And what Southern

Baptists can do will be only a small part of the total world mission of the church. Within that larger context, however, we still have a responsibility. God has already determined and stated the objective as world evangelization. He has placed resources and opportunities in our hands. He offers guidance and power through his Spirit.

Full stewardship of the resources and opportunities given to us calls for us to have and to follow a world mission strategy. Otherwise, we tend to make decisions in the context of our own immediate experiences and desires, instead of in terms of God's revealed purpose.

AN ADEQUATE world mission strategy for Southern Baptists as a whole needs to make a clear distinction between *base* and *outreach*. Much of what we do in church life relates to the forming, maintaining, and strengthening of a Christian base, from which to launch new outreach to population groups and areas yet to be evangelized. The purpose of the base is fulfilled through outreach.

In the recent moon missions, the whole operation, including the vast production effort and the space centers in Florida and at mission control in Houston, existed for the thrust to the moon. The base has not existed for its own sake, but for the sake of the

mission. Similarly, in the "earth mission" that God has given to his people no church or other part of organized Christian life exists to maintain itself or to serve itself, but as a base for the sharing of the gospel with the whole world.

A world mission strategy seeks to devote to outreach the maximum resources possible in both personnel and funds. Once a base has been fairly well established, strategy does not require pouring increasing resources into the base, but rather using the base with increasing effectiveness. As strength increases, a larger and larger proportion can go into outreach.

Do Southern Baptists in the main—most church members and most pastors—think in these terms? There is good reason to doubt it. For six straight years the amount of Southern Baptist giving used for missions purposes (all kinds of missions—local, state, homeland, and foreign) has increased at a lower rate than total giving.

What this means is that each year, as God is blessing us with richer resources, we are using a larger and larger proportion to maintain the base and are devoting a smaller and smaller proportion to outreach. We would not think of putting it into words, but our actions seem to be saying, "The more the Lord blesses us, the more we can use for ourselves." True mission strategy would reverse

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

'The overseas mission effort, pointed toward 95 percent of the world's unevangelized people, receives not quite 4 percent of the total funds and less than that percentage of personnel resources.'

this, to say, "The more the Lord blesses, the larger the proportion we can give for outreach to the world."

When our use of material resources seems to have been focusing inward, as in the past six years, perhaps it should not be surprising that we also have seen some slacking off in the offering of lives for outreach to the world. Again, this may cast doubt on whether we as Southern Baptists operate from a world mission strategy.

At the meeting of the Southern Baptist Convention Executive Committee last February it was reported that Southern Baptists added \$149 million in new local construction last year. That is quite a bit of adding to the base, and most likely will involve about \$10 million a year in interest to pay on new building debts.

In recent years several state Baptist conventions have adopted budgets with beyond-the-goal provisions that say, in effect, "The more the Lord blesses, the larger the portion we will use here." Some of us are members of churches that have taken similar actions: Increased budgets have been voted, but with smaller proportions for missions outreach.

We need to be careful about assuming that only others do such things. A few years ago I became aware that I had established a personal habit of giving certain amounts to the Lottie Moon Christmas Offering, the Annie Armstrong Offering, and other mission offerings. Years had passed, and my income had increased, so I was actually giving a smaller proportion each year than before. Thoughtlessness, or habit, or drift—but not a conscious and committed world mission strategy—was determining my actions.

At the Foreign Mission Board offices, Executive Secretary Baker

J. Cauthen and others of us keep watch continually lest we at any point strengthen the base at the expense of greater outreach.

SOUTHERN Baptist world mission strategy should express to the full our conviction that it is God's purpose for us to do the utmost possible toward bringing all men everywhere to God through Jesus Christ. The stated objective of the Southern Baptist Convention implies worldwide evangelization. And God's purpose for us, as found in the Great Commission, is clear.

Already a stage of considerable strength has been reached in Southern Baptist life, by the blessing of God. A reasonable strategy plan for the immediate future, if we act seriously with the purpose of worldwide evangelization, may be this: using 80 percent of resources (in personnel and funds) for the maintaining and strengthening of a base and 20 percent for mission outreach—with half of that for missions in the homeland and half for missions to the rest of the world.

Actually, 95 percent of the unevangelized people in the world live outside the United States, and most of those have had little or no contact with the gospel, whereas unevangelized people in the U.S. have usually had at least some contact with the gospel. It might seem, therefore, that a much larger proportion of the missions outreach should be in other lands. However, there are two good reasons for a strategy that would allocate mission resources to the homeland equal to those used for other lands. One is that we as American Christians do have a special responsibility for our own land. Also, the fruits of homeland missions before long become additions to the base for missions outreach.

Under this concept of base and outreach, base logically includes existing churches and their programs for their own constituency, denominational "machinery" at all levels, assistance and services to churches to nurture and strengthen them, and leadership training at all levels.

Missions in the homeland includes direct mission efforts of churches (either in nearby communities or in other parts of the U.S.), associational and state mission projects, and evangelistic and missionary outreach across the U.S. through radio and television and through the Home Mission Board.

Missions abroad includes all Southern Baptist overseas efforts, with the Foreign Mission Board as a channel.

According to common methods of reporting, Southern Baptists devote a total of about 17 percent of their giving to "mission causes." Much of this, however, goes for preparing, maintaining, and strengthening the mission base through denominational organization, services to the churches, and training programs. The overseas mission effort, pointed toward 95 percent of the world's unevangelized people, receives not quite 4 percent of the total funds and less than that percentage of personnel resources.

Perhaps it is too much to expect general agreement on the suggested formula (or on any formula) for allocation of resources. But surely Southern Baptists should be able to agree on and dedicate themselves to the purpose of world evangelization and to the basic concept of base and outreach. This would mean a determination, by individuals, pastors, churches, and conventions, that as resources keep growing, an ever-larger portion will move onward toward the reaching of the whole world. **TC**

THE RAMADANS OF TU'RAN



The Ramadan family.

By W. Chandler Lanier

I KNOW what it is to be a refugee, not only from my country, but also from my family."

Speaking is Suhail Ramadan—an Arab, a resident of Israel, a Baptist. As a child he was driven from his home. As a young man he abandoned his family's church to become a Baptist. As an adult he became one of the first Baptist deacons in Israel.

With his wife, Fida, he lives today in the small Arab village of Tu'ran in the Galilee. He holds "Sunday" School and worship services each Saturday in the small Baptist Center there.

The 1948 war in Israel made refugees of Suhail's family. Fleeing to Damascus, they were unable

to return home until 1950. Suhail then entered the fifth grade of the Baptist school in Nazareth.

Fida was born in Beth-shan. She came to Nazareth as a refugee in 1950. There she took her first job outside the family—caring for 20 Arab children (each about two years old) that the Baptist Convention in Israel (the organization of Southern Baptist representatives) had taken off the streets after their families had fled and left the tots destitute.

The Baptist personnel at the time—Misses Elizabeth Lee, Kate Ellen Gruver, Anna Cowan, and Mabel Summers—are all serving on other fields today. These women started what came to be called the George W. Truett Children's Home in Nazareth. On a recent visit to Israel, Miss Gruver, now

with the Southern Baptist Home Mission Board, recalled the difficult early days.

"We had nothing to eat but turnips for days on end," she reminisced. "I don't like turnips to this day."

In 1952 Fida and her sister, Naomi, moved with the abandoned children and a Baptist missionary couple, Mr. and Mrs. B. Elmo Scoggin, to a large house in Nazareth. (Scoggin is now professor of Hebrew and Old Testament at Southeastern Baptist Theological Seminary, Wake Forest, N.C.) The Scoggins adopted one of the children, Scarlet; she is now the mother of three children and lives in Cyprus with her husband, Michael Kamar, a translator for the American Broadcasting Company.

The author was appointed a missionary to Israel in 1960.



Children attending "Sunday" School at the Baptist Center in Tu'ran seem proud of their Bible picture cards.

Suhail's search for a meaningful faith and his fight to practice that faith, which prompted his remark about being a family refugee, have been described in the book, *Shalom*, by Laurella Owens. Suhail's family follow the Greek Orthodox faith. When his father learned that Suhail was attending Baptist services, he forbade it. Suhail continued to go anyway and was baptized in 1958, only to find his father's house closed to him.

Dwight L. Baker, another Baptist representative in Israel, advised Suhail to stop attending services for a while, in the hope that his father might relent and let him return home. The strategy worked. But shortly after returning home, Suhail began going to prayer meeting, Brotherhood meeting, and RAs, and finally to worship services on Sunday again. His father objected, but this time did not force him to leave home.

In 1955 the Truett Children's Home moved to new quarters about two miles from Petah Tiqva, to a beautiful location situated at the headwaters of the Yarkon River and less than a mile from the biblical

Antipatris. Today *Kefar Habaptistim* ("Baptist Village") covers about 75 acres and includes a machine shop, a complex of farm buildings, a group of school buildings with dormitories, two residences for missionaries, nine camp huts, a chapel and a kitchen for the camp, a sports field, a swimming pool, and a tennis court.

"But in 1955 there wasn't anything here but open fields," says Missionary Milton Murphey. Murphey, with his wife, Marty, and their children, came to the village then and has been connected with it ever since. He is *Rosh Kefar Habaptistim* ("Mayor of Baptist Village"), and today those 20 children—all grown, some in Canada, some in the United States, and some in Europe, as well as some still in Israel—come back to the Murpheys as naturally as anyone going "home."

During the planning and process of moving from Nazareth, Suhail became interested in Fida. A friendship began which flowered into marriage in 1961. Again Suhail felt the spirited opposition of his family. Fida had two strikes

against her: She was Anglican (a brother is an Anglican pastor in Haifa), and she was from a poor refugee family. The Ramadans were among the families of Nazareth.

For a second time, Suhail defied his parents, who finally accepted the inevitable, and the couple was married. Today they have three children—Saleem, ten years old, Fadi, six, and Samia, two.

Is there still friction among the families because of his marriage to Fida? "Goodness no!" replies Suhail. "They think a lot more of her than they do of me!"

Suhail began preaching in mission stations in Arab villages in 1961. About three years later he, together with George Laty and Fuad Haddad, was ordained a deacon in Nazareth Baptist Church. Pastor Fuad Sakhnini led his people to set aside these three men—the first deacons ordained in the history of Baptist work in Israel.

Hard at work in his father's glazier business and in his church, Suhail hardly noticed the years slipping by. But there was unrest

in his heart. This was relieved somewhat by attending the weekly, four-hour sessions at the Christian Service Training Center, founded by Baker for training national evangelists.

"Those three years of seminary courses whetted my appetite for more," relates Suhail. "It was almost by chance that, in a conversation with Ray Register, I learned of the possibility of attending the Baptist Theological Seminary in Switzerland." (Ray G. Register, Jr., is another Baptist representative in Israel.)

Suhail's father had so softened toward his son that he gave him a leave of absence to attend the seminary. "Talk about miracles," remarks Suhail. "That really was one!"

In a whirlwind of activity—the new semester would begin in just a few days—the Ramadans packed, said their goodbyes, and found themselves on a ship headed for three years of study. "Those three years were the happiest in our lives," declares Fida, "though we were puzzled by the lack of fellowship at the seminary."

Arabs are, perhaps, the people most given to visiting and being visited, so the Ramadans were distressed to find there was little fellowship between seminary students and local Swiss people. The Ramadans immediately opened their apartment in the married couples' building to any and all. It soon became a center of activity on campus. "Some of our richest experiences while at the seminary came from these visits," recalls Fida. "What a shame to attend an international seminary and not avail oneself of the experiences of other Christians!"



Suhail and Fida Ramadan.

The couple returned to Israel year before last and to Nazareth, where Suhail resumed work with his father. At once, however, there came a request from the Baptist Convention in Israel for the couple to take up residence in Tu'ran, a progressive Arab village in the Galilee. Tu'ran (meaning "two streams") has about 4,000 population, almost evenly divided between Christians and Muslims.

To support his family, Monday through Friday Suhail travels the 15 miles to Nazareth, where he works with his father. On Saturday morning the couple walks through Tu'ran to the two-room structure that Baptist money has built. It is small, "but there is a nice yard where the children play on the seesaw and swings," reports Fida. The building has a large room used for services and a smaller room for a nursery.

On Saturday morning some 80 eager children are led in singing by Philip Sa'ad, one of the young laymen in the congregation. After Bible study, an average of about 40 adults assemble for worship service. Wednesday night is prayer meeting time. There is a Vacation Bible School each summer.

As the bell peals for services at the little Baptist building in Tu'ran, each note seems to blend together the stream of persons—so many persons—who have made it possible for the Ramadans to be in Tu'ran: Money given by Baptist churches in the States. Missionaries sent out to witness. A pastor to baptize. A training school to encourage the couple. A seminary to equip them. A church to send them. A village to receive them. A congregation to listen.

What an inspired and complicated system the Lord used to bring about the ringing of a bell on a building in this Arab village!

The Ramadans, and couples like them, are the stuff from which the kingdom of God is being built. To uncover them, to train, equip, encourage, support, and love such wonderful people, requires scores of dedicated lives, both in the States and in Israel.

But what a treasure results! We Baptists serving in Israel for the Lord Jesus Christ know, beyond any shadow of doubt, that there are many such young couples as the Ramadans, waiting for the Holy Spirit to lead them into his service. What an adventure the search becomes! **TC**

THERE WAS confusion, all right. Translators were scarce. Flight information was wrong. A key was missing. Demonstrators created a tense atmosphere. Violence on campus forced cancellation of one conference. But despite it all, Herbert Mitchell, "a true scientist who believes in God," as one skeptical professor admitted, reached audiences many thought could not be touched.

Planning helped prepare the way. But the real explanation of the successful visit was prayer. For months we had been praying and planning for Mitchell's visit. All members of the Baptist Mission joined in prayer, and about a month before the visit the churches were enlisted for prayer support.

Mitchell, a Presbyterian, is former head of the operational computing branch of the Goddard Space Flight Center of the National Aeronautics and Space Administration. He began visiting foreign countries during his vacations some five years ago, and since retirement from NASA in 1971 he has visited a number of countries to lecture. He goes to talk about the space program, to explain the future of the program, and to talk about his faith in Christ.

For the first time Baptist students in the Dominican Republic were asked to carry out a large-scale project for Christ in the schools in connection with Mitchell's visit. The Baptist student movement in the country was officially organized March 18, 1972. It has an unofficial membership of about 25 students, 15 of them very active.

Some of the students were skeptical at the beginning. But as the months passed and the students became more thoroughly involved, they began to feel growing excitement about the plan.

Several committees of students were formed. Some of the students prepared posters. Some contacted television stations and secured permission to present Mitchell on the air. Others made advance contact with officials at schools where

Mitchell was to appear. Still others led in distribution of pamphlets and advertising in the neighborhoods around each of the Baptist churches where the guest was to speak. Some of the students directed sessions with representatives from another evangelical group to plan a student retreat.

We needed a translator for the university conferences, but the search went slowly. One young man whose name was suggested felt he did not know enough English, but offered the name of a friend, a youth just out of high school, who had never translated for a speaker, and who, although born in Argentina, uses English

vised cancellation of the conference. But it was decided the time had come for Christians to stand up for their faith on campus, even in the face of possible trouble. Then the university refused permission for Mitchell to speak. We felt crushed, for that meeting was to be the visit's high point.

We wondered if the setback was opposition from Satan or the Lord's way of protecting us from problems. We chose to ask for permission one more time, calling on all we knew to pray. This time, permission was granted.

On the day Mitchell was to arrive, we discovered the flight on which we thought he was to

SPACE SCIENTIST ON CAMPUS

By Lloyd and Wilma Mann

as his basic language. Nevertheless, we enlisted him—and what a fantastic job he did! Mitchell said he had never before had such a good translator.

As Mitchell's arrival neared, we began to fear that the timing was wrong, for the large Autonomous University was not yet in session. Because of the erratic schedule of the university, it is impossible to know just when it will be open. The university has a reputation for riots, demonstrations, and general unruliness. Almost every evangelical leader we talked to told us it would be dangerous to present Mitchell in that Communist stronghold. But we kept praying.

Ten days before Mitchell was to speak we still had not received permission for his appearance at the university. A report said one of the Communist student groups was planning a demonstration for the same day. Many persons ad-

arrive did not operate that day. Since Mitchell was traveling in the Caribbean, we did not know how to contact him. We cancelled a television appearance at the last minute, and met every plane from the south until, six hours later, Mitchell arrived.

The scientist's first speaking engagement in a school was at the English-language high school in Santo Domingo, one which had never before allowed any religious program on campus. Mitchell was so well received that the principal asked him to return the next day to address the junior high group. The science teacher, an atheist, was so impressed with this "true scientist who believes in God," as he put it, that he invited him to address the science club. One teacher and a student talked at length with Mitchell about accepting Christ.

Lloyd W. Mann, director of the Baptist student movement in the Dominican Republic, has been a missionary there since 1971 with his wife, Wilma. The couple met while Mann was a missionary journeyman in Costa Rica, where Mrs. Mann's father is a Baptist pastor.

That afternoon our guest was slated to speak at the engineering school of the Autonomous University. About two hours ahead of time it was learned that the auditorium was locked; no one seemed to know where to find the key. Thus began two and one-half hours of hectic confusion that would have been far more frantic had we not been reassured by the knowledge that many people were praying for the occasion.

About an hour before the address was scheduled, some 50 students with placards and banners started a demonstration, although not related to Mitchell's conference. The students, accompanied by their characteristic sing-song chant and clapping in rhythm, moved from the school of medicine to the engineering school in their familiar skip-hop step.

Scouting the situation, Lloyd was unable to find any Baptist students. At one point he saw that the group of demonstrators had grown to about 100 and were stationed at the auditorium door. He drove home to pick up Mitchell and left him in the car, parked a safe distance from the auditorium. As Lloyd entered the building to check on progress, he spotted perhaps 200 students rushing in his direction, skip-hopping, waving their banners, and shouting. As calmly as an American on that troubled campus could, he hurried back to the car until the group had passed.

Meanwhile, Baptists and a number of other students were searching frantically for the auditorium key. Then it was learned that because two departments were struggling over auditorium control, no one wanted to release a key. Finally, two students removed window panes to gain access to the building and opened the auditorium doors. In one surge, between 300 and 400 students filled the room to capacity.

After the NASA film was started, Lloyd brought in the translator. Soon the gospel was being presented in the Autonomous University for the first time on such a scale. To our complete surprise, the students were very courteous to this "representative of

American imperialism," as some students had called Mitchell earlier. If someone in the background did interrupt, other students quieted him at once.

When Mitchell began his Christian testimony, a general murmuring arose, but everyone listened. After the floor was opened to questions, students attacked Mitchell vigorously concerning his belief in God and Christ. But the group was mannerly, and the atmosphere gradually relaxed.

Because Mitchell had another speaking engagement, the question period was ended, but some 20 students cornered the scientist and continued asking questions for another 20 minutes. He reported later that about half of the questions concerned faith in God.

Books on science and religion were put on display, and students, not realizing they were for sale, grabbed for them. When they were informed the books were to be purchased, almost every student returned the books he had taken. One who did not do so was surrounded by fellow students until he, too, returned the book. Another student told him, "I am not a Christian, and I don't believe in God, but it is wrong to steal a

book when you know you should pay for it."

The experience at Autonomous University was an answer to prayer. It excited Baptist students about the possibilities of presenting the gospel on campus. However, plans for a follow-up conference the next week, using the book, *Science Returns to God*, were frustrated when the university erupted into violent demonstrations that left ten persons injured and a climate of tension.

For Mitchell's appearances at other universities the crowds were not as large, but throughout the meetings there were always students asking for guidance in their spiritual lives. A teacher's strike then in progress probably affected the attendance at the public schools.

At the joint Inter-Varsity-Baptist student retreat on Saturday, Mitchell spoke on the first chapter of Genesis, and a Christian psychiatrist addressed the students on psychology and religion.

Mitchell's conferences in the Baptist churches (with Lloyd translating) were well received, and the impact of the conferences continues. The results testify to the effectiveness of planning supported by prayer. TC

Beside a park in downtown Santo Domingo, the Dominican Republic capital, Missionary Lloyd W. Mann (l) talks with a student.



Why Authors of Biblical Reference Books Go Batty

By William N. McElrath

ALEXANDER CRUDEN, original author of a famous line of Bible concordances, was a likable lunatic. He never seems to have meant any harm, but his words and deeds were so weird that several times friends had him committed to mental institutions.* Once he escaped from an asylum where he had even been chained to his bed!

After having toiled for the past six years on a small Bible encyclopedia in the Indonesian language, I cannot help but wonder whether Cruden's labors on a biblical reference work had something to do with his mental state. Across the gap of more than two centuries, I can well imagine some of the pitfalls that must have plagued his path.

Certainly his famous *Complete Concordance of the Holy Scriptures* brought Cruden little peace of mind when he finally got it published in 1737. He presented a copy in person to Queen Caroline of England (to whom the work was dedicated), and received her promise of a personal gift of a hundred pounds. As bad luck would have it, her majesty died just two weeks later. Her heirs forgot her promise, and the first edition of Cruden's masterpiece never made him but 20 pounds.

I'll make less than that from *Ensiklopedia Alkitab Praktis*. (Is your

Indonesian good enough to guess that the book title means *Practical Bible Encyclopedia*?) We encourage Indonesian Baptist authors by offering royalties. But for us missionaries, it's all part of the job. And what a job this one turned out to be!

Read these conversations between myself and Pastor Billy Mathias, my Indonesian coauthor for *Ensiklopedia Alkitab Praktis*. No such exact dialogues ever took place, but all the problems mentioned (and many more) really did arise to hamper our work. Several times before we got through, I almost felt ready to move in with Alexander Cruden!

MAC: Now, Pastor Billy, we'll begin with this small book of mine in English, *A Bible Dictionary for Young Readers*. Let's don't try to translate it word for word. Let's just see which of the entries in it are also needed for study of the Indonesian Bible.

BILLY: First, Pastor Mac, we'll have to alphabetize the whole thing.

MAC: Have to what?

BILLY: You know, put it in alphabetical order.

MAC: But it's already in alphabetical order. What dictionary isn't?

BILLY: But that alphabetical order is for English. It won't work in Indonesian.

MAC: Why, Pastor Billy, Indonesian uses ABCs, same as English.

BILLY: Yes, of course. But stop and think a minute. Here's "altar," for instance, under A. But "mezbah," our Indonesian word for altar, must be put under M.

MAC: Ohhh. I see what you mean.

Well, anyway, it's a good thing most of the entries are proper nouns; those will stay the same.

BILLY: Don't be too sure. Remember how "Aaron" becomes "Harun" in Indonesian? And "Abraham" becomes "Ibrahim," and "Alexandria" becomes "Iskandaria." That's already three proper nouns with alphabetical changes, just in the As alone.

MAC: Ummm . . . well, let's get to work. . .

BILLY: Pastor Mac, are you sure you mean "Isaiah 9:6" for this Scripture reference?

MAC: Yes; why not?

BILLY: But the word you're illustrating doesn't appear in that verse at all.

MAC: What? Here, let me see. . .

Oh, no, I forgot again.

BILLY: Forgot what?

MAC: That some of your chapter and verse numbers in the Indonesian Bible are different from ours in the English Bible. Here, try Isaiah 9:5; is that better?

BILLY: Much better, thanks.

MAC: Now, let's think carefully about what we should add and what we should leave out, to make our book really useful to Indonesians.

BILLY: If you'll pardon my saying so, Pastor Mac, some of the things you've tried to explain don't really need explaining.

MAC: What, for instance?

BILLY: Well, take this entry for "anjing"—"dog." You have very carefully explained that dogs in Bible times were not often pets, and that most people thought of them as low, dirty animals. But that's exactly the same as the situation here in Indonesia! Some people keep watchdogs, but most Indo-

* Information about Cruden taken from *Word Origins—The Romance of Language* by Cecil Hunt; New York, Philosophical Library, 1949, pages 37-38.

nesians don't like dogs any better than the Hebrews did.

MAC: I see. Okay, let's just leave those sentences out. . . . Now, why have you added this part under "nyiru"—"winnowing fork"?

BILLY: Our Indonesian Bible translators did a little interpreting or paraphrasing here, it seems. When our village people winnow rice, they toss it up from a round shallow tray of matting. That's what a *nyiru* really is. But our Bible uses it to translate the word for "fork," which the Hebrews used when they winnowed grain.

MAC: Excuse my bluntness, Pastor Billy, but that's not the only strange thing your Indonesian Bible translators did. Look at all these different ways the same term or same idea is expressed in your Bible. Even the same name gets two or three variant spellings.

BILLY: I know. Even we Indonesians have trouble with Bible study because of such problems. So don't give up, Pastor Mac; people really do need this book we're preparing!

MAC: I can see it now. . . . We're going to have cross-references coming out our ears.

MAC: Pastor Billy, what in the world is "Doa Tuhan"—"Lord's Prayer"? I've never heard such an expression in Indonesian.

BILLY: Oh—sorry. I guess my mind slipped a cog. That's what you call it in English, isn't it? But we certainly can't just translate "Lord's Prayer," because in Indonesian we call it "Doa Bapa Kami"—"Our Father Prayer."

MAC: And why do we have so many cross-references to the entry for "Amanat Agung"—"Great Commission"? BILLY: Sad to state, there is no one term in Indonesian that matches "Great Commission" in English. *Amanat Agung*, *Amanat Terakhir*, *Pesan Agung*, *Pesan Terakhir*—we Indonesian Christians use them all.

MAC: Umpf . . . generous of you, I must say. And how in the world are we going to define "truth" and "righteousness" in the biblical sense, when in Indonesian both become the same word?

BILLY: It does get complicated, doesn't it?

MAC: Pastor Billy, stop, stop!

BILLY: What's the matter?

MAC: The Israelis just defeated the Arabs in a six-day war in the Middle East. And they've occupied lots of Arab territory. We've got to go back and change all those comparative ref-

erences to present-day political geography.

BILLY: I really wonder whether we're going to need a computer. . . .

BILLY: Pastor Mac, are we going to give any recognition at all to the new Bible translation?

MAC: New Bible translation? What new Bible translation? I thought that project for a modern-language Indonesian Bible had gotten bogged down in technicalities long ago.

BILLY: It seems they've started to work again. Look here: They're putting out books of the Bible one at a time in the new version.

MAC: Hmm . . . and I can tell, just from skimming through this one, that these translators are out to change as much as they can—ways of expressing ideas, ways of spelling names, the whole works. Ugh! Back to the drawing board. . . .

BILLY: Well, Pastor Mac, if we can keep on working at our present rate, we should be through in just six more months. Hallelujah!

MAC: Not so fast, my friend. You forgot I have a furlough coming up. Unless you want to work alone, we'll have to put our project on ice for a year.

BILLY: Could we get the art work started in the meantime?

MAC: Why not? And why don't we have the whole manuscript retyped with carbon copies, and send it to several pastors and seminary teachers for criticism and evaluation?

BILLY: A great idea, Pastor Mac . . . if you'll have time before you go to be the one to proofread the retyped manuscript.

MAC: Me and my big mouth!

MAC: Well, Pastor Billy, I'm delighted to see the lovely illustrations our artist did during my furlough. But why are there so many pictures in the letters K and P, and so few in some other parts of the book?

BILLY: Don't forget how many words in Indonesian get the prefixes "ke-" and "pe-." You know, like "John the Baptist" becomes "Yahya Pembaptis." So a good many of the entries you picked as suitable for illustrating, got clumped up under K and P.

MAC: We certainly don't want to waste any of these fine drawings. I guess I'll just have to comb through the other letters of the alphabet to find more entries that can be illustrated.

BILLY: Pastor Mac, are we going to change our *Ensiklopedia Alkitab Praktis* to the new spelling?

MAC: New spelling of what?

BILLY: Of everything. The president of Indonesia has just announced an official simplification of spelling rules for our language.

MAC: No! No! You've got to be kidding! Not when I've just finished proofreading the final copy and released it for making offset printing plates!

BILLY: It's true, I'm afraid.

MAC: I give up. I absolutely and flatly give up. I've had it.

BILLY: Wait . . . maybe I see a ray of hope. You know, the Indonesian Bible Society is caught in the same squeeze we are. I doubt that they can publish a Bible in the new spelling for several years to come.

MAC: Pastor Billy, you're a genius! Let's go ahead, as is, with our first edition. After the Indonesian Bible has come out in the new spelling, then will be the time for us to issue our revised edition.

And that's exactly what we did. The first edition of *Ensiklopedia Alkitab Praktis*—with old-fashioned spelling—was finally published this year, after a "Perils-of-Pauline preparation period" since 1967. It includes about 2,500 entries—some 500 more than the smaller dictionary which we used as our point of departure.

Ours will not be the only Bible dictionary available in the Indonesian language, nor the thickest one. But Pastor Billy Mathias and I are confident that it is, as its title proclaims, the only really *practical* one for the average Indonesian Bible student. We pray it will be used to make the written Word of God more meaningful. TC

The author, appointed a missionary to Indonesia in 1964, is stationed in Bandung. McElrath is the author of several books, including *A Bible Dictionary for Younger Readers*, and *Winding Road*, one of the books in the 1973 Foreign Mission Graded Series.

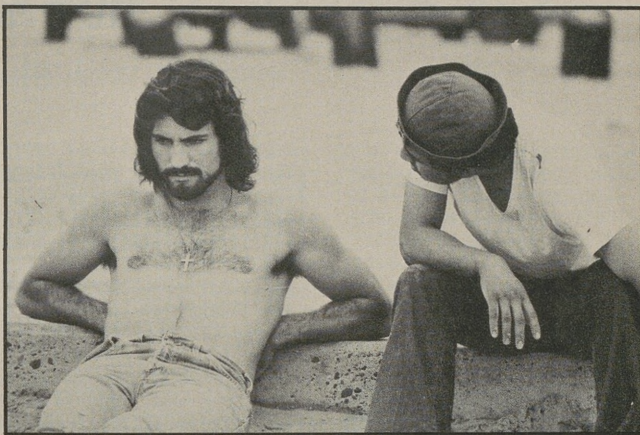
A black and white photograph of a woman with dark, shoulder-length hair, shown in profile from the chest up. She is smiling and clapping her hands. She is wearing a dark, short-sleeved top. The background is a plain, light color.

FROM SOUTH OF THE BORDER

By David G. Wyman



Facing page: Gloria Gómez shows the radiance of Christian faith as she talks about Jesus to a Spanish-speaking student. Above: Elisa Ramírez, president of the Baptist Student Union in Monterrey, Mexico, dries her hair after a "swim break" at Padre Island, Texas. Top, right: Pablo González (r) discusses Christian discipleship with an American youth. Right: On the beach, Norberto Treviño (r) confronts a Mexican student with the gospel.



EASTER vacation events on Padre Island, Texas, proceeded about as usual this year. Families and students spread along the shores by the thousands. It was a fun time and a marketplace. People—especially young people—bought and sold everything from drugs and sex to orange juice and sunglasses.

Even the usual religious "sell" was represented. Members of Baptist Student Union groups from throughout Texas told the story of Jesus. And there were others. Representatives of the "Children of God" movement seemed everywhere, passing out mountains of

The author was appointed a missionary in 1969. He is stationed in Monterrey, Nuevo León, Mexico.

literature and preaching their theology.

But one group of Christians seemed to stand out. They came from the other side of the international border, and they witnessed in Spanish as well as in English. Sixteen students from the Baptist Student Center in Monterrey, Nuevo León, Mexico, gathered on the beach for one long day of preaching Jesus Christ to the numerous Spanish-speaking young people who spent *Semana Santa* ("Holy Week") on the seashore.

The group came under the direction of my wife (Barbara) and me, for we work with students in Monterrey. First Baptist Church, Brownsville, Texas, graciously

provided a place for the group to stay during their two nights on U.S. soil.

The young people brought a freshness of Christian witness. Their approach was simple. To every post, barrel, and car in sight they taped posters with the message, "*Dios Es Amor*" ("God Is Love"). They distributed tracts and Bible portions and gave their testimonies to everyone who would listen.

"Our Christ is not American or Mexican," they said. "He is bigger than the world, and yet he loves you."

As the students went back to Monterrey, they carried a growing vision of their roles in proclaiming Christ to the whole world. **TC**



L. HOWARD JENKINS

By Baker J. Cauthen

THE DEATH of L. Howard Jenkins on June 9 at the age of 90 years brought to a close the earthly labors of one of the remarkable laymen in Baptist life.

He served continuously as a member of the Foreign Mission Board from December 1914 until May 1963. From October 1932 until October 1962, he served as president of the Board. This kind of long-range tenure of service can never be duplicated, because the rotation of Board members now makes impossible a long, unbroken span of years in Board membership.

He frequently spoke of his first meeting at the Foreign Mission Board as being the occasion when plans were being laid for the funeral of R. J. Willingham, the third executive secretary of the Board, under whose administration much expansion in foreign missions had been experienced.

During his Board membership Jenkins served with five executive secretaries: J. F. Love, T. B. Ray, Charles E. Maddry, M. Theron Rankin, and the present executive secretary.

When Jenkins became a member of the Foreign Mission Board in 1914, Southern Baptists were at work in only seven countries, with a total of 278 missionaries. The largest work was in China, where 154 missionaries served in four different mission areas.

The remarkable contributions of his life came into prominence when he accepted the presidency of the Board in October 1932, in the midst of the Great Depression. The Foreign Mission Board was deeply in debt, and income had declined so steadily that many people predicted the Board would go into bankruptcy. Charles E. Maddry became executive secretary in January 1933 and in close working relationship with Howard Jenkins was used of God to lift the heavy indebtedness on the Foreign Mission Board and prepare the way for an unparalleled era of advance.

Experience as owner and director of a large book-manufacturing enter-

prise gave to Jenkins a business background which admirably equipped him for the role he was to fill as Board president. He was able to think in large terms and at the same time to retain a sense of the importance of small matters and economies.

Being a man of deep personal faith, he was a member of the First Baptist Church of Richmond, Virginia, for 73 years and served as a deacon during much of that time. He filled many offices in the life of the church, including Sunday School superintendent, and was always a man who sought to encourage the church to take forward steps.

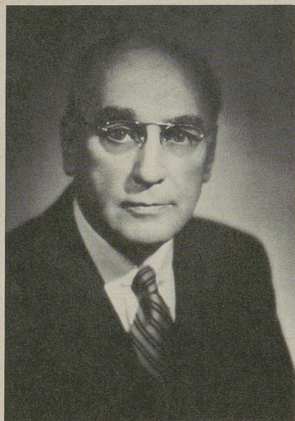
Early in his adult life he realized that he was rising in the business world and would have to make decisions with regard to the use of his time. He concluded that he would invest his time, in addition to his home and his business, in his church, in the University of Richmond (a Baptist institution), and in the Foreign Mission Board.

Following his retirement, he was named president emeritus of the Foreign Mission Board and retained that title until his death, although, due to increasing infirmities, he was not able in the closing years of his life to attend meetings of the Board. Only on rare occasions was he able to come by the offices, but it was a delight to visit with him in his home.

Those who have served on the Foreign Mission Board recall with deep appreciation the many times when receptions were held in the Jenkins home during Board meetings and also the delightful luncheons that he often gave in the earlier years of his service as president for those members of the Board who had come from other states.

His dedicated wife, Ruby, was a woman of rare Christian quality and charm. She taught a class of ladies in First Church for many years until she passed away several years ago.

Southern Baptists will remember L. Howard Jenkins with deep gratitude and tender affection.



L. Howard Jenkins

FOR BETTER MUSIC

By Larry E. Rice

SOME came in eager anticipation; others did not know just what to expect. But they all arrived with a sense of dedication—28 young people ready to take part in the first national music camp for Baptists in Venezuela.

The Venezuelan Baptist Theological Seminary made its facilities available during summer recess in July 1972. Located high in the mountains around Los Teques, the campus is sunny and warm during the day; the air is crisp and clear at night.

The first rehearsal set the tone for the week. There was a brief time of prayer, then two and one-half hours of choir rehearsal, plus an additional hour of section rehearsal and voice class. Emphasis was placed on the importance of proper voice production and expressive singing. Many of the campers would be directing choirs when they returned home.

Introduction in music theory

The author was appointed a missionary to Venezuela in 1969. He is stationed in Caracas.

formed a part of the daily program. By week's end the students were singing intervals and scales and working out harmonizations of simple hymn tunes. Some were even composing their first music. Eleud Corea wrote a hymn: "What Are You Going To Do with Your Life?" The group sang the hymn at the closing service.

Classes included music education and hymnology, song leading and class piano. The hymnology class I taught focused on a practical study of the various uses of hymns in churches. We also discussed how hymn singing could be made more meaningful in their home churches.

Michel Eustache, a Baptist layman who directs the *Grupo Vocal Bautista*, a Caracas-area choir made up of Baptist young adults, opened the eyes of his students to the varieties of musical experiences from which children can learn. There has been a shortage of children's choirs in Venezuela.

The camp's goal: to attempt to solve some of the weaknesses of

music programs in Venezuelan Baptist churches. Due to the lack of music education in public schools, the people do not have a tradition of singing. They do possess a great love for music, especially their own folk music.

Well-trained pianists and organists are in demand. In many churches musical instruments go unused for lack of qualified persons to play them; many of the available pianists do not play well. The piano class featured hymn introductions, the principles of fingering, and means of expression and improvisation.

Francisco Aular, a second-year seminary student, served as camp pastor. He preached every evening, was available for counseling, and sang in the camp choir.

A dedication service followed the closing concert. Several of the finest young people dedicated themselves to seeking God's will in finding their places of leadership in Baptist work. It is hoped the music camp will become a Venezuelan Baptist tradition. TC

An informal singing session after lunch.



Choir at the music camp rehearses a selection.



ART EXHIBIT: 'SYMPHONY OF MOODS' ON TOUR

AT THE INVITATION of Baptist Missions in five Caribbean-region countries, Bob Harper, art editor for *The Commission*, in May held art exhibits in each of the countries, presenting paintings from his collection of portraits entitled "Symphony of Moods."

The exhibitions were presented in church annexes in Guyana and Trinidad and Tobago, on a military base in Antigua, at the Venezuelan-American Cultural Center in Caracas, Venezuela, and at the Palace of Fine Arts and in the Baptist Student Center in Santo Domingo, Dominican Republic.

Each exhibit provided a point of

contact for missionaries with people from the community. The showings attracted viewers from a wide range of social and cultural levels, including government officials, students, and artists. Present during the exhibits, Harper was available to comment on his work and to discuss individual creativity and art in general.

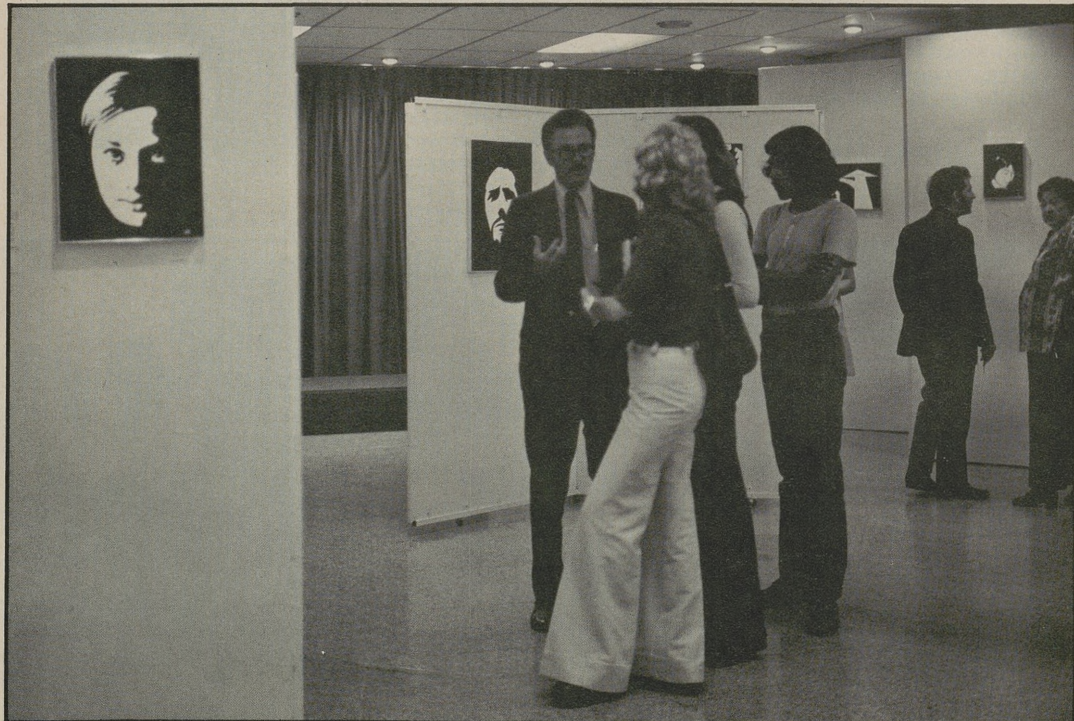
Newspaper announcements, handbills, special invitations, and other means were utilized to attract interest in the exhibits. Harper appeared on television interview programs in Antigua, Trinidad, and the Dominican Republic, and on a popular radio talk show in Guyana.

Persons viewing the paintings were extended invitations to attend local church services, and missionaries were always present to talk with the visitors. The missions shared the transportation costs for Harper's visit as a part of their outreach programs.

Paintings by Harper have now been exhibited in a Christian context in a total of 21 countries where Southern Baptist missionaries serve.

The article that follows describes in detail events surrounding the exhibit in Guyana. The author, Mrs. Manget Herrin, has been a missionary associate in Guyana since 1970.

Missionary James R. (Jim) West, who coordinated the "Symphony of Moods" exhibit in Venezuela, discusses paintings with some of the many local visitors who came to view the exhibit in Caracas, the capital.



INVITACION

"SINFONIA DE HUMORES" en la Galería
CENTRO VENEZOLANO AMERICANO

Presenta a **BOB HARPER**

Con un conjunto único de pinturas que han sido exhibidas a través de los Estados Unidos y en diversos países del mundo incluyendo Vietnam. Las pinturas presentan caras de diferentes personas de todas las edades mirando al mundo y desarrollando un estilo de arte que será aceptado universalmente. Las mismas expresan: terror, la soledad, rabia, vanidad, servicio, adoración, rebelión, angustia, opresión, confianza, lealtad, alegría y otros.

FECHAS
23, 24, y 25 de Mayo

HORA
23: 6 a 7 p.m.
24 y 25: 8 a 12 m. y 2 a 7 p.m.

DIRECCION: "Centro Venezolano Americano" Edificio C. V. A. Av. Principal Las Mercedes, CARACAS

"Invitación. Centro Venezolano Americano es un miembro del Comité de Arte."

Invitations such as this one used in Caracas were effective in calling attention to exhibit.

A TWO-DAY art exhibition of Bob Harper's "Symphony of Moods" was enthusiastically viewed by more than 350 persons when the artist brought his series of paintings to Guyana in May. Sponsored by Guyana Baptists, the art show attracted visitors from all walks of life, ranging from women with their market baskets to the cream of the cultural strata of Guyanese society.

Mounted for viewing in the educational unit of the Central Baptist Church, Georgetown, the dramatic, black-and-white acrylic paintings drew the attention of newsmen and art critics in the capital city of this developing, independent Caribbean country. Appreciation for the work of the Christian artist was reflected in the guest register, as spectators commented on the presentation. From mild observations of "very in-



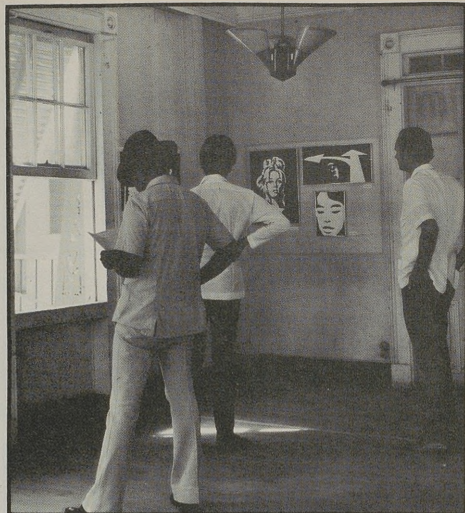
In Guyana, Missionary Manget Herrin helps hang banner.

Mrs. Lloyd Mann, missionary, interprets for Harper (center) on television program, "Focus," in Dominican Republic.





VENEZUELA: Missionary George S. Lozuk talks with viewers in Caracas. Missionaries were always on hand to meet guests.



GUYANA: Missionary Herrin joins two local artists in viewing paintings during showing in Georgetown.

teresting" to a more vibrant, "Man—have you got soul, feeling, and expression!" the comments soared to daring expletives as one young man said it all: "Bang on!"

Basil Hinds, chairman of the arts committee of the National History and Arts Council, praised the new venture of Baptists. He expressed the feeling that it is "something

The following is an excerpt from a letter to Bob Harper by a missionary in the Dominican Republic.

"I hope that you will try to set up more art exhibits in student centers. . . . With those non-Christian students who have already been in contact with the center, the impact was in the area of demonstrating that the Baptist Student Center and its Christian students are interested in a broad range of life and activities, not just academic and religious conferences. The exhibit drew the student center to the attention of many students who had never noticed it before, and some of those who dropped in to see the paintings have continued contact.

"To all those present for your Friday night exhibition and discussion, perhaps their most important impression was: Here is a Christian, an evangelical, who does his painting primarily as a Christian, not as an artist trying to sell, and who has the purpose of creating art to stimulate dialogue, and specifically dialogue with evangelicals.

"The exhibit also gave our students . . . a sense of pride that they were able to sponsor something of this type."

—Lloyd W. Mann

like this that contributes to the stability of our country."

The free exhibit was open to the general public from 9:00 A.M. until 6:00 P.M. The artist was present most of the time, available for comments and questions and to share his faith. At all times a missionary was present for consultation. A table in the exhibit room held tracts and spiritual-help brochures that were cordially received by the visitors.

A question often asked was, "Why? Why are you (Baptists) having an art show?" In response, the artist or missionary was able to give clear-cut witness to the gospel, to explain that the transforming power of the living Christ does not limit but rather enhances the creative abilities that often lie dormant in man.

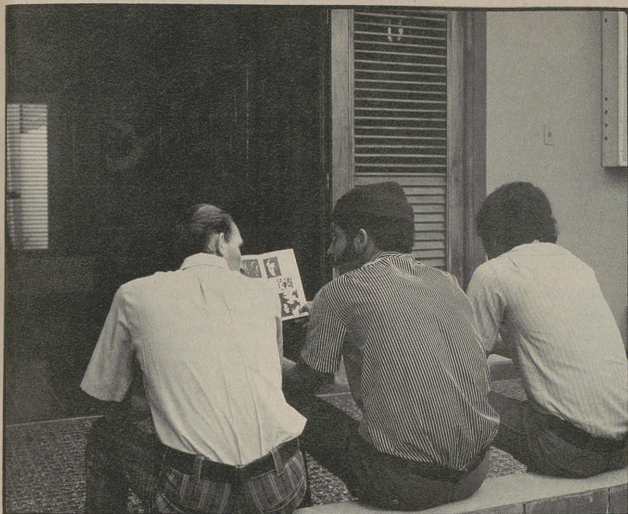
Guyanese Baptists are confident that many seeds were sown in the hearts of men, women, and youth as they encountered the moods reflected in "Symphony." As was expressed by one local artist, whose own works hang in the National Museum: "This is the kind of thing you want to talk about." The East Indian gentleman pointed to the painting titled "Intolerance" and explained, ". . . like that one. When I see it, I want to talk to someone—to tell you how I experience that emotion. I want to talk about what

I see." (And he did!) The final comment of this art patron and former school artmaster: "Very inspiring."

There are several explanations for the overwhelming success of "Symphony of Moods" in Guyana. Baptist work is relatively young in this country (ten years) and only recently—when the 14 churches were formed into the Baptist Cooperative Convention of Guyana—was the denomination brought into public notice on a large scale. In preparation for the art exhibit, Missionary Manget Herrin coordinated Harper's visit, enlisting cooperation from some of the country's leading art critics. Newspaper advertisements and articles announced "Symphony" prior to the opening, and further publicity came through a prearranged 30-minute interview with the artist on the nation's radio talk show, "A Visit with Patricia."

The cultural climate of the country is another reason for the art show's popularity. Only in the past year, when Guyana was host to the Caribbean Festival of Arts (CARIFESTA) did the flower of her arts come to full bloom. Thus, it was into a country charged with the aesthetic excitement of cultural cognizance that "Symphony of Moods" was brought—and recognized, and lauded.

The success of the art exhibit



DOMINICAN REPUBLIC: At student center in Santo Domingo, Missionary Lloyd W. Mann (l) discusses "Symphony of Moods" brochure with visitors.



ANTIGUA: Missionary Shelby A. Smith (l) presents reproduction signed by Artist Bob Harper to local businessman and active member of Baptist church in St. John's, the chief town.

has caused Guyana Baptists to become aware of a new avenue of evangelism. A cultural program of this nature has put us in contact with many people whose lives might never have been touched through usual methods of evangelization. These people have received a positive gospel witness and have been introduced to the basic tenets of our faith. Recognizing this, we are already projecting ideas relating to the possibility of a "Christian Festival of Arts" in the future.

Bob Harper brought to Guyana more than an art exhibit. He brought a genuine sense of dedication to the task of using his God-given creativity in projecting a zealous love for mankind and his Creator. He has shared this spirit with Guyana. As he said on the radio broadcast, "I am not here to promote Bob Harper. I am a Christian first, then an artist."

The final stroke has not been brushed across the canvas of the Guyana Baptist Art Exhibition. We may never know how far-reaching this effort will be. But we do know one thing: Because of "Symphony of Moods" hundreds more of God's "creatures" have viewed a work of which the ultimate source is their Creator. And to them the gospel has been proclaimed. **TC**



TRINIDAD AND TOBAGO: Visitor signs guest book during showing in Port of Spain.

—By Elaine J. Herrin

NEW

MISSIONARY PERSONNEL

Except where an address is given at the end of the biographical sketch, these new missionary personnel can be addressed from Sept. 10 to Dec. 14 at Missionary Orientation Center, Pine Mountain, Ga. 31822.

Missionaries Appointed

July 1973

KENYA: **Virginia R. Adian;** born: Coleman, Tex., July 3, 1943. Graduate: Hardin-Simmons University; SWBTS (M.R.E.). She was a Home Mission Board summer missionary in Arkansas in 1963 and served as a missionary journeyman at Ricks Institute in Liberia 1965-67. She was a missions teacher at a summer GA camp in Alabama in 1968 and taught school in Ft. Worth, Tex., 1969-73. Expected type of service: secondary education.



ISRAEL: **John F. Anthony;** born: Hope, Ark., July 1, 1946. Graduate: University of Arkansas; SBTS (M.Div. and further study). He has been associate pastor and interim pastor in Arkansas and served on the staff of Walnut Street Church, Louisville, Ky. In 1970 he and Mrs. Anthony paid their own way to Israel to serve as summer missionaries. He has been a teacher and a seminary professor's assistant. He was assistant pastor and minister of youth at First Church, Montgomery, Ala., 1972-73. Expected type of service: student work. **Constance (Connie) Goble Anthony;** born: Winamac, Ind., June 10, 1947. Graduate: University of Arkansas. Besides service in Israel, she taught elementary school in Kentucky and Alabama 1969-72. Marriage: Dec. 27, 1967. Present address: Fuller Hall, Southern Bap. Theol. Seminary, Louisville, Ky. 40206.



MALAYSIA-SINGAPORE: **Donald A. Crane;** born: Elizabeth, N.J., April 30, 1940. Graduate: Rutgers, The State University; SEBTS (M.Div.). He was an officer in the U.S. Air Force 1962-68, stationed in

the U.S., England, and South Vietnam. He has been supply and interim pastor in North Carolina and Virginia, was seminary dormitory hall manager at Wake Forest, N.C., and in August 1971 became pastor of Blandwood Church, Rocky Mount, N.C. Expected type of service: general evangelism. **Elaine Dugger Crane;** born: Tallahassee, Fla., Nov. 5, 1949. Graduate: Campbell College. She has worked as a clerk-typist and secretary, was a staffer at Ridgecrest (N.C.) Baptist Assembly (now Conference Center) the summer of 1970, and taught school in Nashville, N.C. Marriage: Sept. 18, 1971.



VENEZUELA: **Roy D. Hawkins;** born: Parks, Ark., Dec. 25, 1942. Graduate: University of Oklahoma; SWBTS (M.Div.). He served in the U.S. Air Force 1960-64, stationed in Oklahoma and England. As Home Mission Board summer missionaries in 1968 he and Mrs. Hawkins worked in beach evangelism in Florida. In 1971 he became youth and education director, and later associate pastor, at First Church, Archer City, Tex. Expected type of service: general evangelism. **Judith (Judy) Palmer Hawkins;** born: Tulsa, Okla., April 8, 1943. Graduate: University of Oklahoma (B.S., M.A.); SWBTS (M.R.E.). She has been a mathematics instructor at colleges in Oklahoma, has taught school in Texas, and was teacher at a church kindergarten. Marriage: Aug. 22, 1964. Child: Charles Earl, Nov. 29, 1970.



SPAIN: **Larry N. Keaton;** born: Columbus, Ohio, Aug. 10, 1943. Graduate: Carson-Newman College; SBTS (M.Div.). He was a Baptist Student Union summer missionary in Tennessee in 1963 and served as a missionary journeyman in Israel in youth work 1965-67. He has taught in the adult education program in Louisville, Ky., was a church music director, and in 1971 became youth director at First Church, Gastonia, N.C. Expected type of service: student work. **Kitty Ray Keaton;** born: Murray, Ky., Feb. 1, 1946. Graduate: Murray State University; attended SBTS. She was a staffer at Ridgecrest (N.C.) Baptist Assembly (now Conference Center) the summer of 1964, was a Baptist Student Union summer missionary in Jamaica in 1966, and was an interim BSU director in Kentucky the summer of 1967. She served as a family assistance caseworker in Louisville, Ky., and in 1971 became social caseworker for Gaston Baptist Association, Gastonia, N.C. Marriage: Aug. 11, 1969.



VIETNAM: **James H. (Jim) Lassiter;** born: Oklahoma City, Okla., Dec. 25, 1945. Graduate: University of Oklahoma; SWBTS (M.R.E.). He has been engineer for broadcasting stations in Oklahoma, Colorado, and Texas, was engineer for an electronics outlet, and was seminary video engineer at Ft. Worth, Tex., 1971-73. He and Mrs. Lassiter served in Colorado as US-2 workers under the Home Mission Board 1967-69. He has been youth director for churches in Oklahoma and Texas and in 1971 became pastor of Paluxy (Tex.) Church. Expected type of service: broadcast technology. **Barbara Lindsey Lassiter;** born: Jerusalem, Israel, Mar. 7, 1946. Graduate: University of Oklahoma. She is the daughter of the Robert L. Lindseys, Southern Baptist missionaries to Israel. Besides her US-2 service, she has taught piano, has been a kindergarten teacher, and worked as a commercial artist. Marriage: Mar. 26, 1966. Child: Anthony Keith, Feb. 12, 1973.



KOREA: **T. Michael (Mike) Newton;** born: Jennings, La., June 22, 1943. Graduate: Louisiana College; NOBTS (Th.M.). He has worked as a salesclerk and served as pastor of First Church, Broussard, La., 1967-73. Expected type of service: general evangelism. **Wanda Dedeaux Newton;** born: Hattiesburg, Miss., Mar. 27, 1943. Graduate: Louisiana College. She has taught school and was seminary public relations secretary at New Orleans, La. Marriage: Jan. 24, 1965. Children: Carrie Michael, Oct. 12, 1966; Elizabeth Ann, May 8, 1968; Jeremy Dedeaux, Aug. 31, 1969.



ECUADOR: **Floyd E. (Pat) Patterson;** born: Belleville, Ill., Dec. 11, 1945. Graduate: Southern Illinois University; SBTS (M.Div.). He has been a service and repairman, a teacher, and a seminary fellow. He was a community chaplain in Louisville, Ky., pastor in Kentucky, and in 1971 became pastor of First Baptist Chapel, Chestertown, Md. Expected type of service: theological education. **Carole Ann Kaemper Patterson;** born: Carbondale, Ill., July 12, 1946. Grad-

uate: Belleville Junior College; University of Louisville. She has worked as a newspaper reporter and secretary and has taught school in Kentucky and Maryland. Marriage: Jan. 20, 1968. Child: Keith Kaemper, Aug. 6, 1972.

PARAGUAY: Dorothy Ann Pearce; born: Dillon, S.C., Oct. 26, 1942. Graduate: Emory University School of Nursing (B.S.N.; M.N.); attended SEBTS: She was a Home Mission Board summer missionary in Colorado in 1963 and in Hawaii in 1964 and was GA camp nurse in Georgia the summer of 1965. She has worked as a nurse at hospitals in Atlanta, Ga., Raleigh, N.C., and Lumberton, N.C. She was an instructor in nursing at Gardner-Webb College, Boiling Springs, N.C., 1967-68 and 1969-72 and at the University of South Carolina, Spartanburg, 1968-69. Expected type of service: nursing.



MEXICO: Robert L. (Bob) Perry; born: Aurora, Mo., Jan. 4, 1945. Graduate: Southwest Missouri State College (now Univ.); MWBTS (M.Div.). He has been a welfare caseworker in Missouri and church music director and youth director in Springfield, Mo. He has been pastor of churches in Missouri, including Pisgah Church, Excelsior Springs, 1971-73. **Nancy Whitlow Perry;** born: Kansas City, Mo., Jan. 19, 1944. Graduate: Southwest Missouri State College (now Univ.). She has been a church kindergarten teacher and a welfare caseworker in Missouri. She was librarian for schools in three Kansas communities and served as college instructor in library science in Atchison, Kan., for two summers. She spent the summer of 1963 in Mexico assisting in Vacation Bible Schools. Marriage: Aug. 15, 1964. Children: Douglas Robert, Aug. 15, 1967; David Andrew, May 19, 1971.



KOREA: Arnold A. Peterson; born: Storm Lake, Iowa, Jan. 20, 1944. Graduate: William Jewell College; MWBTS (M.Div.). He has been employed as a billing clerk and as a motel auditor and clerk. He has been pastor of churches in Missouri, including First Southern Church, Stockton, Mo., 1969-73. Expected type of service: general evangelism. **Barbara Warren Peterson;** born: Kansas City, Mo., July 31, 1946. She has

been employed as a secretary. Marriage: Aug. 7, 1964. Children: Douglas Carlisle, May 31, 1966; Brant Allen, Jan. 3, 1972.



FRANCE: Gene A. Phillips; born: Murray, Ky., Jan. 7, 1935. Graduate: Baylor University; SBTS (B.D.). He was church music and youth director in Texas, Alabama, and Kentucky, pastor in Kentucky and North Carolina, and associate pastor in North Carolina. He served as associate in the Training Union Department of the Baptist State Convention of North Carolina, Raleigh, 1968-69, and was college minister at Meredith College, Raleigh, 1971-73. Expected type of service: general evangelism. **Jackeline (Jackie) Freeman Phillips;** born: Pickens, S.C., Sept. 17, 1936. Graduate: Furman University; SBTS (M.R.E.). She has been a church youth director, a Baptist Book Store clerk, and schoolteacher, all in North Carolina. Marriage: June 17, 1961. Children: Steven Ray, April 15, 1962; Stanley Dale, Feb. 13, 1964.



YEMEN: Ronald C. Pirtle; born: Vallejo, Calif., July 20, 1944. Graduate: Duke University; Medical College of Georgia (M.D.). He was electrocardiogram and operating room technician the summers of 1966 and 1967 and psychiatric extern in 1968 at Medical College of Georgia, Augusta. He was medicine extern at Gracewood (Ga.) State School and Hospital 1969-70 and intern at Riverside Hospital, Newport News, Va., 1970-71. He was a general medical officer in the U.S. Navy at Brunswick, Ga., 1971-73. Expected type of service: medical evangelism. **Susan Allen Pirtle;** born: Atlanta, Ga., Mar. 17, 1944. Graduate: Georgia Baptist Hospital School of Nursing (dip.). She has worked as an operating room nurse at hospitals in Atlanta and Augusta, Ga., and at Durham, N.C. Marriage: Dec. 30, 1965. Children: Stephen Clayton, Jan. 26, 1969; Marcus Allen, Dec. 18, 1970. Present address: 4436-A Seminary Pl., New Orleans Bap. Theol. Seminary, New Orleans, La. 70126.

KOREA: Paul A. Rhoads; born: Little Rock, Ark., Nov. 8, 1945. Graduate: Ouachita Baptist University; North Texas State University (M.S.); MWBTS (M.Div.). He has been a teacher and a cook. He was a Home Mission Board summer missionary in California in 1967. He and Mrs. Rhoads were summer missionaries for the Baptist



General Convention of Texas in 1969 and served as missionary journeymen 1970-72 in Korea, where they were teachers. He was an interim regional personnel representative in Kansas City, Mo., for the Foreign Mission Board 1972-73. Expected type of service: student work. **Lana LeGrand Rhoads;** born: Poplar Bluff, Mo., Jan. 11, 1946. Graduate: Ouachita Baptist University; North Texas State University (M.S.). In addition to summer missionary work in Texas and missionary journeyman service in Korea, she was a Home Mission Board summer missionary in Indiana in 1966. She has taught school in Kansas. Marriage: June 8, 1968. Child: Susan Elizabeth, Sept. 2, 1972.



KENYA: Daniel Schellenberg; born: Nairobi, Kenya, Dec. 25, 1945. Graduate: Millersville State College; further study at University of Houston; attended SWBTS. The son of missionaries to Kenya, he served as teacher, then headmaster, at a school in Kenya 1969-70, under the African Inland Mission. He has worked as a carpenter, taught at a Baptist academy in Texas, and was acting principal of Almeda Baptist School, Houston, Tex., 1972-73. Expected type of service: secondary education. **Catherine (Cathy) Boone Schellenberg;** born: Waco, Tex., July 21, 1947. Graduate: Baylor University School of Nursing (B.S.N.). She has served as a nurse at hospitals in Dallas and Ft. Worth, Tex. Her parents, the Hal B. Boones, are Southern Baptist missionaries to Uganda; her father is a physician. Marriage: Dec. 27, 1970. Child: Christy, Mar. 29, 1972.



LEEWARD ISLANDS: Robert W. Shehane; born: Dallas, Tex., Mar. 23, 1942. Graduate: Baylor University; SWBTS (M.Div.). He served in the U.S. Marine Corps 1960-61. He was church youth director or music and youth director in Texas 1961-68. He has served as pastor in Texas and Oklahoma, from 1971 to 1973 at First Church, Tishomingo, Okla. Expected type of service: general evangelism. **Carel Harri-**

(Continued on page 35)

EPiSTLES

IN A SMALL village a teen-age boy had been attending Sunday services at the Baptist church. Then one Sunday morning, his father, not a believer, came into the church building. He found his son and began beating him with a large stick. He beat him until the stick broke, and then left.

At the end of the service, the son announced that he was ready to accept Christ as Savior. Later that week, this teenager brought his brother, who also wanted to become a Christian. In the midst of abuse, God is with them.

*Sue Thompson
Kano, Nigeria*

JIMMY Register, our 12-year-old son, became burdened for his Arab friend and neighbor, Munthir. They always play together after school in our home on "Baptist Hill," overlooking the old city of Nazareth. Sometime ago, Munthir became interested in spiritual things and asked his parents and an uncle about God. The uncle, a Communist leader, told Munthir, "There is no God. Religion is only superstition."

Confused, Munthir also talked to Jimmy.

Some weeks later, Jimmy attended a WIN (Witness Involvement Now) class at Nazareth Baptist School, led by Missionary Ervin E. Haste (a long-time missionary to Mexico now on special assignment). Haste challenged each person to go to a friend who did not know Christ and witness to him.

Jimmy immediately thought of Munthir. He prayed for him and on Thursday night of the school went with two adults to Munthir's home. Jimmy told his friend how he had accepted Christ in a Royal Ambassador camp in the U.S. "God is real," declared Jimmy. "He loves you and sent Christ to die for you. Won't you accept him as Savior?" Munthir did so that night. Now he has asked Jimmy to go with him to tell other friends about God's love.

*Ray G. Register, Jr.
Nazareth, Israel*

ALMOST EVERYONE enjoys a celebration. The people of the village of Guayaval are no exception.

For several months an evangelistic service had been held weekly in the home of José López. The family had cleared their living room of everything but chairs and benches in order to have a place for community witness.

On one particular evening, my husband (Buck) noted a festive air as he began unloading a movie projector in preparation for showing a Christian film. He put the projector on top of the car and focused on one wall of the house. As people gathered in the yard, it was evident that many had been especially invited.



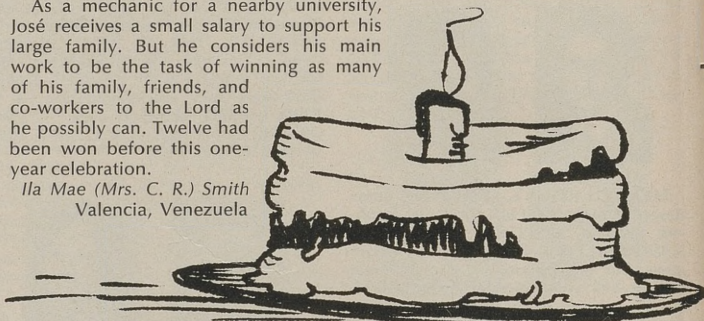
Then the beaming host, José López, stood. The faces of his friends and neighbors turned toward him as he spoke.

"As you know," he began, "I have invited you here for my birthday party. We're not celebrating my age. I've invited you to celebrate with me the anniversary of the day I took Jesus as my personal Savior. My life was changed completely. Many of you knew me before I became a Christian. One year ago the Lord came into my life and made me a new creature and brought me joy and peace. He can do the same for you."

An estimated 85 persons crowded around to see the motion picture. Christian young people led choruses and hymns. Someone read from the Bible and explained that God loves all mankind. Sandwiches, soft drinks, and, of course, birthday cake were provided everyone.

As a mechanic for a nearby university, José receives a small salary to support his large family. But he considers his main work to be the task of winning as many of his family, friends, and co-workers to the Lord as he possibly can. Twelve had been won before this one-year celebration.

*Ila Mae (Mrs. C. R.) Smith
Valencia, Venezuela*



MORE than 300 church members, friends, and visitors created a traffic jam in Rivera, Uruguay, for the ribbon-cutting ceremony at dedication of the new building of Evangelical Baptist Church. Due to the noise made by two buses, a truck, a motorcycle, and a horse-drawn cart detained because of the crowd, I'm sure few could hear what I had to say when, as president of the Baptist Mission of Uruguay, I cut the ribbon.

Nevertheless, all faces reflected joy, as the congregation climbed the few steps from the street and entered the reddish-brick auditorium, where 200 persons found seats. Others stood for almost three hours during the dedication service. Outside in the rain some stood under umbrellas and listened through the windows.



The new auditorium and education unit were made possible through the generosity of fellow Baptists in the U.S. For several years the congregation of three dozen members met in a small, rented house nearby, where Pastor Antonio Pegarraro and his family live.

Between 100 and 150 persons attended evangelistic services held the week following the dedication; there were 28 professions of faith.

The new building is across the street from the *cuartel* ("army barracks") and on one of the main bus lines of the city. Picturesque Rivera is located on the Uruguayan-Brazilian border.

The new building is the first built in Uruguay with money from Southern Baptists under full administration by the Baptist Coordinating Council of Uruguay, composed of five Uruguayan Baptists elected by the Uruguayan Baptist Convention and five missionaries named by the Baptist Mission. Prior to 1970 the mission administered all building funds.

Since there are now only five missionary families in Uruguay, there is no field missionary for the entire Rivera area.

Mack P. Jones, Montevideo, Uruguay

In Memoriam

ESTHER MARION POOR MOORE

Born Hillsdale, N.J., Oct. 13, 1920
Died Lakeland, Fla., July 6, 1973

Mrs. Vernon L. Moore, missionary associate to Malaysia, died at a hospital in Lakeland, Fla., July 6, after an extended illness. She was 52.



The Moores were employed as missionary associates in 1968. In addition to her homemaking responsibilities in Malaysia,

Mrs. Moore taught a Bible class and was an active worker at Bethel Baptist Church, an English-language congregation in Kuala Lumpur, where Moore was pastor.

The couple was married in 1945. Moore was pastor of Whitehurst Road Church, Plant City, Fla., when employed by the Board.

Mrs. Moore is survived by her husband; two children, Deborah Lee and Timothy Arthur; a sister, Mrs. Doris Schoneman, Westwood, N.J.; and four brothers, Arthur L. Poor, Walter H. Poor, and George A. Poor, all of Hillsdale, N.J., and Burton R. Poor, Saddle Brook, N.J.

FRANCES MARIAN SANDERS

Born Colleton Co., S.C., Aug. 8, 1923
Died New Orleans, La., July 4, 1973

Miss Marian Sanders, 49, a Southern Baptist representative to Mexico since 1955, died of leukemia at a New Orleans, La., hospital July 4.



She had served as librarian and teacher at the Mexican Baptist Theological Seminary in Torreón, Mexico, since 1956. She joined the faculty after a year of language study in Costa Rica.

She had been an officer in the Torreón Baptist Association and secretary of the Baptist Mission (organization of missionaries) in Mexico.

She was a graduate of the University of South Carolina and taught in high school before going to work in Louisiana in 1944 under the Home Mission Board, first as a missionary teacher in Montegut and later as a good will center worker in New Orleans. Between those assignments she earned the M.R.E. degree at New Orleans Baptist Theological Seminary. From 1948 to 1955 she did mission work in the Sabine River area under the Louisiana Baptist Convention.

Survivors include her parents, Mr. and Mrs. Guye S. Sanders, Bamberg, S.C.; two brothers, Perry R. Sanders, Lafayette, La., and Gerald E. Sanders, Marietta, Ga.; and a sister, Mrs. R. E. Lewis, Fairfax, S.C.

1973

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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

ADAMS, Dr. & Mrs. Bob E. (Colombia), c/o H. A. James, 348 W. Fourth, Tahlequah, Okla. 74464.
ALEXANDER, Rev. & Mrs. Mark M., Jr. (Argentina), 908 Centerville Tpke. S., Chesapeake, Va. 23322.
ALTIZER, A. Sue (journal, Ghana terminated June 30), c/o W. G. Altizer, 106 Ridge Ave., Richards, La. 24641.
ANDERSON, Mr. & Mrs. Phillip M. (Philippines), 2600 Vestavia Dr., Birmingham, Ala. 35216.
ANDERTON, Rev. & Mrs. Fred H. (Italy), Box 166, Rt. 10, Gadsden, Ala. 35901.
BENNETT, Mary (journal, Hong Kong, terminated June 30), c/o Mrs. E. L. Brown, 1621 E. Santa Fe, Merced, Calif. 95240.
BERRY, Rev. & Mrs. Edward G. (S. Brazil), 3277 Crete, Memphis, Tenn. 38111.
BOGGS, Samuel A. (journal, Japan, terminated July 31), 200 Edwards St., Bossier City, La. 71016.
BOONE, Mr. & Mrs. Donald E. (journal, Kenya, terminated June 30), c/o Thurman Boone, Jr., Rt. 1, Jayess, Miss. 39641.
BRADSHAW, Dr. & Mrs. Melvin J. (Japan), 1218 W. Fourth St., Winston-Salem, N.C. 27101.
BULLINGTON, Rev. & Mrs. Billy L. (Togo), 4824 N. Gladstone, Kansas City, Mo. 64119.
BULLINGTON, Mr. & Mrs. Danny M. (journal, Kenya, terminated July 31), 5119 Judy Lynn, Memphis, Tenn. 38118.
BURRIS, Rev. & Mrs. W. Mack (Singapore), Mountain Creek Bap. Church, Rt. 5, Greenville, S.C. 29601.
CALCOTE, Rev. & Mrs. Ralph V. (Japan), Rt. 1, Box 116, Wesson, Miss. 39191.
CARLIN, Rev. & Mrs. C. Gerald (Ghana), 303 Forest St., Webb City, Mo. 64870.
CAUDILL, Samuel P. (journal, Kenya, terminated July 31), 6700 Normandy, Ft. Worth, Tex. 76112.
CAVE, Dr. & Mrs. John D. (Argentina), Midwestern Bap. Theol. Seminary, 5001 N. Oak St. Trfwy., Kansas City, Mo. 64119.
CLARK, Allen W. III (journal, Tanzania, terminated June 30), Box 146, Stoneville, Miss. 38776.
CLEMENS, Margaret (journal, Peru), 802 NW. Seventh St., Andrews, Tex. 79714.
COLE, Rev. & Mrs. Daniel R. (Thailand), c/o Eric Lee, Rt. 4, Box 22, Morehead, Ky. 40351.
COLE, Rev. & Mrs. Charles W. (Indonesia), 727 W. 138th St., Gardena, Calif. 90247.
CULPEPPER, Mr. & Mrs. Robert R. (Vietnam), 1300 Cannstatt Dr., Huntsville, Ala. 35802.
CULLEN, Rev. & Mrs. Robert L. (Thailand), 3895 Gaspar, Dallas, Tex. 75220.
CULPEPPER, Dr. & Mrs. Charles L., Jr. (Taiwan), c/o C. L. Culpepper, Sr., 607 Oblate Dr., San Antonio, Tex. 78216.
DAWDY, M. Lucille (assoc., Taiwan), Patterson, Ill. 62078.
DEANE, Gary T. (journal, N. Brazil, terminated July 31), 128 E. Lullwood, San Antonio, Tex. 78212.
DONLEY, Mr. & Mrs. Don E. (Ghana), Box 90, Rt. 3, Liberty, Ill. 62347.
DUBUSSION, Laura (journal, Ethiopia, terminated June 30), Rt. 1, Box 393, Gulfport, Miss. 39501.
EPPERSON, Barbara (Nigeria), Rt. 1, Box 201, Miami, Okla. 74354.
FAILE, Dr. & Mrs. George M., Jr. (Ghana), c/o 4223 Atlanta Ave., Smyrna, Ga. 30080.
FAW, Rev. & Mrs. Wiley R. (Nigeria), 3538 Nanz Ave., Louisville, Ky. 40207.
FREELAND, Estelle (Ivory Coast), 136 Callowhill, Baird, Tex. 79504.
GEIGER, Rev. & Mrs. J. William, Jr. (Chile), 3104 Spotswood, Memphis, Tenn. 38111.
GRAVES, Alma O. (Japan), Franklinton, La. 70438.
GRAY, Rev. & Mrs. Elton P. (assoc., Okinawa), 1625 Easy St., Yazoo City, Miss. 39194.
HARRINGTON, Judith (journal, Rhodesia, terminated June 30), Rt. 7, Box 156, Tyler, Tex. 75701.
HARROD, Rev. & Mrs. J. D. (Eq. Brazil), Rt. 2, Box 245, York, S.C. 29745.
HAYES, Rev. & Mrs. Herman P. (Vietnam), 132 Rayonne St., Lafayette, La. 70501.
HENDERSON, Dr. & Mrs. Richard C. (Philippines), First Bap. Church, Cleveland at Chapel Hill, Durham, N.C. 27701.
HENSELEY, Rev. & Mrs. Robert C. (Bahamas), 301 Hillsborough St., Box 26508, Raleigh, N.C. 27611.
HENSON, Rev. & Mrs. L. Gene (S. Brazil), Rt. 7, Crestview Dr., Greenville, S.C. 29609.
HILL, Dr. & Mrs. Ronald C. (Thailand), 1207 Brule Lane, Richmond, Va. 23229.
HUCKABY, Mr. & Mrs. S. Eugene (Chile), c/o Flint

River Bap. Camp, Rt. 4, Box 234, Griffin, Ga. 30223.
HUGHES, Edna (journal, Ethiopia, terminated June 30), Rt. 4, Cadiz, Ky. 42201.
JOHNSON, Dixie (journal, N. Brazil, terminated July 31), 720 Mill St., Henderson, Ky. 42420.
JOHNSTON, Rev. & Mrs. James D. (Nigeria), 2114 Highland Ave., Shreveport, La. 71104.
JOLLEY, Rev. & Mrs. Earl E. (Argentina), Box 3001, Arcadia, La. 71001.
JONES, Rev. & Mrs. Don C. (Korea), 1901 W. Seminary Dr., Ft. Worth, Tex. 76122.
KIDDO, Rev. & Mrs. Jesse L. (assoc., S. Brazil), 4624 Frazier, Ft. Worth, Tex. 76115.
KIMLER, Rev. & Mrs. Eugene B., Jr. (Venezuela), 301 Isagen Dr., Longview, Tex. 75601.
KING, Rev. & Mrs. F. S. (S. Brazil), 108 S. Walnut Ave., Manteca, Calif. 95336.
KINGSLEY, Rev. & Mrs. Gene E. (Malawi), 928 East Dr., Beaumont, Tex. 77706.
LAW, Rev. & Mrs. Thomas L., Jr. (Spain), 1429 Bennett, Arlington, Tex. 76013.
MCKINNON, Darlene (journal, Ghana, terminated June 30), 5 Northeast Dr., Rt. 4, Elnora, N.Y. 12065.
MEFUTH, Mary Sue (Indonesia), 521 Center St., Henderson, Ky. 42420.
MOHUNDRO, Shirley (journal, Kenya, terminated July 31), 1611 Mary Dr., Memphis, Tenn. 38111.
MOORE, Rev. & Mrs. Peyton M. (Vietnam), c/o Ralph Torres, 56 Tompkins Pl., Brooklyn, N.Y. 11231.
MORPHIS, Rev. & Mrs. Luther H. (assoc., Germany), 404 W. Whitaker Rd., Raleigh, N.C. 27608.
MOSELEY, Maxine (Ghana), 3027 LeBron Ave., Montgomery, Ala. 36106.
MUELLER, Rev. & Mrs. E. W. (Liberia), c/o Ralph H. Mueller, Houston, Mo. 65483.
OUE, Rev. & Mrs. Takahiro (Japan), c/o Earl W. Shepard, Box 302, Radcliff, Ky. 40160.
PARK, Rev. J. Kenneth (Chile), 756 N. 22nd, Paducah, Ky. 42001.
PARKER, Rev. & Mrs. Wyatt M. (Eq. Brazil), 1504 Audt Rd., Knoxville, Tenn. 37919.
PETERSON, Kenneth D. (journal, Togo, terminated June 30), c/o Mrs. Arlys Duncan, Hillcrest Tr. Ct., Liberty, Mo. 64068.
PICK, Rosemary (journal, Peru, terminated June 30), Rt. 4, Pleasant Hill, Mo. 64080.
RESSEGUIE, Sharon (journal, Liberia, terminated June 30), c/o Mrs. Harold Byck, 928 W. Outer Dr., Oak Ridge, Tenn. 37830.
ROBE, Rev. & Mrs. H. Warren (Indonesia), 630 Browning Rd., Salisbury, N.C. 28144.
ROBERSON, Rev. & Mrs. William T. (Vietnam), 1529 Belvedere Ave., Charlotte, N.C. 28205.
ROBERTS, Rev. & Mrs. Will J. (Kenya), Box 302, Sayre, Okla. 75662.
ROGERS, Lillie O. (Singapore), 4125 Marquette St., Houston, Tex. 77005.
RUMMAGE, Rev. & Mrs. Ralph L. (Rhodesia), 4812 S. Florence Pl., Tulsa, Okla. 74103.
SANDERSON, Rev. & Mrs. Paul E. (Eq. Brazil), c/o Mrs. Carrie Masden, Rt. 1, Lebanon Junction, Ky. 40150.
SCAGGS, Billie (Liberia), 2961 Murtha Dr., San Diego, Calif. 95127.
SHEPARD, Dr. & Mrs. John W., Jr. (Japan), c/o Mrs. G. Prince, 629 Chestnut St., SW., Camden, Ark. 71701.
SLED, Rev. & Mrs. Max D. (Nigeria), 1405 Hughes Dr., Murray, Ky. 42071.
SMALL, Rev. & Mrs. Tom G. (Zambia), c/o R. B. Burnett, 168 Walt Arney Rd., Lenoir, N.C. 28645.
SMITH, Rev. & Mrs. J. Allen (Philippines), 207 W. Poinsett St., Greer, S.C. 29651.
SPANN, Dr. & Mrs. J. Fred (N. Brazil), 1002 Bloomfield Dr., Pine Bluff, Ark. 71601.
SPICHLER, Rev. & Mrs. Donald J. (Eq. Brazil), 20 Barbara Dr., Little Rock, Ark. 72202.
STEWART, Larry (journal, Ghana, terminated June 30), c/o Mrs. R. Stewart, 10451 E. Grandeur, Baton Rouge, La. 70815.
STEWART, Rev. & Mrs. Robert R. (Thailand), 1311 Johnston Dr., Annapolis, Md. 36201.
STOOKSBURY, Patricia (journal, Ecuador, terminated July 31), 5702 Wallwood Ln., Knoxville, Tenn. 37912.
TAYLOR, Rebecca (journal, Hong Kong, terminated June 30), c/o M. T. Tarry, 1510 Sycamore, Murray, Ky. 42071.
TUCKER, Rev. H. Robert, Jr. (Venezuela), 4620 Frazier, Ft. Worth, Tex. 76115.
WESTALL, Sandra (journal, Japan, terminated June 30), c/o Frank Westfall, Rt. 2, Centralia, Mo. 65240.
WILLIS, Rev. & Mrs. Avery T., Jr. (Indonesia), 611 Forrest Dr., Cleveland, Tex. 76031.
WILLIS, Dr. & Mrs. Harlan L. (Thailand), 3400 Bellmead, Waco, Tex. 76705.
WILSON, Mr. & Mrs. Michael H. (Taiwan), c/o Susan M. Wilson, 250 E. 12th Ave. #3, Columbus, Ohio 43201.
WILSON, Sarah G. (Argentina), Rt. 1, Box 544A, Mt. Holly, N.C. 28120.
WOOD, Rev. & Mrs. Rudolph M. (Belgium), 319 West Ave., Wake Forest, N.C. 27557.

Departures to the Field

ALEXANDER, Rev. & Mrs. Charles L., Peru.
BARON, Rev. & Mrs. Thomas A., Indonesia.
BAUGH, Rev. & Mrs. Franklin L., Tanzania.
BEDENBAUGH, Rev. & Mrs. Charles W., Tanzania.

Missionaries Appointed

(Continued from page 31)

son Shehane; born: Grand Prairie, Tex., Dec. 6, 1942. Graduate: Baylor University. She has been a schoolteacher in Texas and Oklahoma. Marriage: Mar. 16, 1963. Children: William Brent, Oct. 18, 1965; Robert Bradley, Oct. 8, 1967.

SOUTH BRAZIL: Betty Ann Smith; born:

Indian Head, Md., Aug. 23, 1942. Graduate: Bluefield College; Mars Hill College; SBTS (M.R.E.). She was on the staff of a summer GA camp in Virginia and has taught elementary school. She has served for the Woman's

Missionary Union of Virginia as associate director of Baptist Center, Manassas, 1969-71, assistant at Baptist Good Will Center, Clinchco, the summer of 1971, and director of Baptist Friendship House, Roanoke, 1971-73. Expected type of service: good will center work.



TRINIDAD: Donald B. Snell; born: Pinckard, Ala., June 12, 1940. Graduate: Samford University; SBTS (B.C.M., M.C.M.). He has served as music director for churches in Alabama, Kentucky, and Georgia, choral director at a high school in

Bengos, Rev. & Mrs. H. Earl, Jr., *Vietnam*.
BLOUNT, Martha Ann, S. *Brazil*.
BROCK, Rev. & Mrs. Lonnie R., Jr., N. *Brazil*.
BROWN, Rev. & Mrs. Bradley D., *Liberia*.
COLSTON, Rev. & Mrs. Billy G., *Torea*.
CONLEY, Rev. & Mrs. Jack G., *Kenya*.
COURSEY, Rev. & Mrs. Claylan, *Kenya*.
COWHERD, Rev. & Mrs. Charles P., *Hong Kong*.
DANIELL, Mr. & Mrs. David P., *Mexico*.
DAVIS, Mr. & Mrs. W. Ralph, *Ghana*.
DICKSON, Rev. & Mrs. Charles W., N. *Brazil*.
DOLIFKA, Rev. & Mrs. Donald R., *Tanzania*.
DUBBERLY, Rev. & Mrs. T. Eugene, *Uruguay*.
DUDLEY, Rev. & Mrs. Dwight N., *Japan*.
EUBANK, Jackie, *Nigeria*.
EVANS, Rev. & Mrs. Charles E., *Kenya*.
FLEET, Rev. & Mrs. Ray T., N. *Brazil*.
GANN, Rev. & Mrs. M. Dale, *Tanzania*.
GOLSTON, Rev. & Mrs. Jerold E., *Eq. Brazil*.
GRAHAM, Dr. & Mrs. Finlay M., *Lebanon*.
GRANT, Rev. & Mrs. Richard B., S. *Brazil*.
GULLATT, Rev. & Mrs. Tom D., *Japan*.
HAILEY, Rev. & Mrs. William M., Sr., *Indonesia*.
HAMPTON, Rev. & Mrs. James E., *Tanzania*.
HARVEY, Mr. & Mrs. Jimmie L., *Indonesia*.
HERNDON, Rev. & Mrs. John M., *Portugal*.
HOOPER, Rev. & Mrs. Dale G., *Kenya*.
HOOTEN, Rev. & Mrs. Jimmie D. (assigned to *Uganda*), *Kenya*.
HOUSER, Rev. & Mrs. James L., *Kenya*.
HUTSON, Rev. & Mrs. Barney R., *Argentina*.
JAMES, Rev. & Mrs. Samuel M., *Vietnam*.
JONES, Rev. & Mrs. Thomas A., *Kenya*.
KOLB, Dr. & Mrs. Raymond L., N. *Brazil*.
KOLLMAR, Dr. & Mrs. George H., *Colombia*.
LAFPOON, Dr. & Mrs. Robert G. (appointed for *Tanzania*), *Kenya*.
McGEE, Rev. & Mrs. John S., *Nigeria*.
MERRITT, Rev. & Mrs. Dewey E., *Nigeria*.
MILES, Virginia, *Indonesia*.
MOCK, Rev. & Mrs. Darrell A., *Japan*.
MORGAN, Rev. & Mrs. William L., S. *Brazil*.
MORRIS, Rev. & Mrs. Russell R., *Kenya*.
NORMAN, Rev. & Mrs. J. Thomas, *Colombia*.
OWENS, Rev. & Mrs. Carlos R., *Tanzania*.
PARKMAN, Mr. & Mrs. W. Hugo, *Philippines*.
POSEY, Rev. J. Earl, Jr., *Philippines*.
SMITH, Rev. & Mrs. J. Leslie, *Indonesia*.
(Continued on next page)

Atlanta, Ga., and associate pastor and music director at an Atlanta church. He was minister of music and youth at Calvary Church, Dothan, Ala., 1971-73. Expected type of service: music promotion. **Nancy Batchelor Snell;** born: Oswego, N.Y., April 12, 1941. Graduate: Samford University. She has worked as a librarian, taught in a church kindergarten, been organist for churches, and taught piano privately. Marriage: July 21, 1961. Children: Donald Mark, July 29, 1964; Nathan Ray, July 6, 1967; Lydia Ann, Jan. 21, 1969.

Missionaries Reappointed

July 1973



BAPTIST SPANISH PUBLISHING

HOUSE: V. Walton Chambless, Jr.; born: Atlanta, Ga., Oct. 11, 1926. Graduate: Georgia Institute of Technology; attended SBTS. He served in the U.S. Marine Corps 1944-46, and was a salesman, assistant buyer, and assistant store manager in Georgia. He was a store manager in Greenville, Tenn., 1957-60. Appointed by the Foreign Mission Board in 1961, Mr. and Mrs. Chambless, after language study in Costa Rica, served in Mexico, where he was business manager and treasurer for the Baptist Mission. The couple resigned early in 1972. He has been working as an auditor in Atlanta, Ga. Expected type of service: director of distribution division. **Lorena Thomas Chambless;** born: Orlando, Fla., Oct. 25, 1930. Attended SBTS. Since returning from Mexico she has been a secretary in Atlanta. Marriage: April 5, 1947. Children: Laurence Andrew, April 12, 1949; Edwin Thomas, Sept. 17, 1951; Rebecca Ann, July 16, 1954; Catherine Irene, Oct. 12, 1955. Present address: Bap. Span. Publishing House, Box 4255, El Paso, Tex. 79914.

Missionary Associates

Employed July 1973



JAPAN: Robert J. (Bob) Daugherty; born: Montgomery Co., Tenn., Mar. 22, 1924. Graduate: Belmont College; GGBTS (M. Div.); Scarritt College (M.A.). He served in the U.S. Marine Corps in Australia and the Pacific Theater 1941-45. He was a con-

struction company masonry supervisor and then owner (1949-52) of a masonry construction firm in Nashville, Tenn. He has been a pastor since 1953, serving churches in Tennessee, California, and Oklahoma, including Forest Hills Church, Nashville, 1961-73. He taught at the American Baptist Theological Seminary, Nashville, 1963-65. Expected type of service: English-language pastorate. **Myrtle Dabney Daugherty;** born: Monticello, Ky., Sept. 15, 1928. She has worked as a secretary and clerk-typist. Marriage: Sept. 4, 1948. Children: Robert Julian, Jr., June 29, 1949; Margaret Ann (now Mrs. Larry Reid), May 8, 1952; Linda Jane, July 7, 1960.



KOREA: Major C. McDaniel, Jr.; born: Goodman, Miss., July 13, 1928. Graduate: Mississippi College; NOBTS (M.S.M.). He served in the U.S. Army in Korea 1946-48 and was a chaplain's assistant in Georgia 1950-51. He has taught music in high school and has been music and music-youth director for churches in Mississippi, including music director at First Church, Natchez, Miss., 1959-73. Expected type of service: music promotion. **June Vineyard McDaniel;** born: Bolivar Co., Miss., Oct. 21, 1939. Graduate: Delta State College; University of Mississippi (M.S.E.). She has taught elementary school and served as elementary school principal (1963-69) in Natchez, Miss. Marriage: Dec. 4, 1965. Child: Mary Anise, Aug. 9, 1969.

Special Project Dentist

Employed July 1973



BOTSWANA: Harold E. Mitchell; born: Pine Bluff, Ark., Oct. 24, 1936. Graduate: University of Tennessee College of Dentistry (D.D.S.). He served as a dental officer in the U.S. Army, stationed in New Jersey, 1961-64. He was in private dental practice in Pine Bluff 1964-73. Expected type of service: dentistry. **Rene Boschetti Mitchell;** born: Pine Bluff, Ark., July 22, 1937. Graduate: Henderson State Teachers College. She has taught elementary school in Tennessee and New Jersey and has taught kindergarten in New Jersey and Arkansas. Marriage: June 22, 1958. Children: Jonathan Reade, Mar. 24, 1964; Molly Margaret, Dec. 29, 1966; Amy Meredith, May 17, 1971. Present address: P.O. Box 17, Francistown, Botswana.

MISSIONARY FAMILY ALBUM

(Continued from preceding page)

SMITH, Wanda (Mrs. Hoke, Jr.), Colombia.
STEWART, Mr. & Mrs. R. Jay E., Kenya.
WALKER, Rev. & Mrs. Freddie, Kenya.
WALWORTH, Rev. E. Harvey, Mexico.
WATERS, Rev. & Mrs. James L., Japan.
WILLIAMS, Rev. & Mrs. Robert D. (assigned to Niger Rep.), France.
WILSON, Rev. & Mrs. Ralph A., Honduras.

Transfers

DWYER, Anne, Gaza to Yemen, Aug. 1.
KIRKPATRICK, Rev. & Mrs. Thomas D., Lebanon to Bangladesh, July 1.
McCLELLAN, Carolyn, Gaza to India, Aug. 1.

Resignations

ADAMS, Dr. & Mrs. Bobby E. (Colombia), July 31.
ANDERSON, Rev. & Mrs. James W. (Philippines), July 31.
BRAY, Rev. & Mrs. Albert L. (Colombia), June 30.
CARLIN, Rev. & Mrs. C. Gerald (Ghana), July 31.
COLE, Dr. & Mrs. E. Lamar (Mexico), July 31.
DOTSON, Lolite (Nigeria), July 31.
DOUGHERT, Dr. & Mrs. Thomas E., Jr. (Korea), July 31.
DUVALL, Rev. & Mrs. Wallace L. (Nigeria), July 31.
ELLIOTT, Rev. & Mrs. Dennis E. (Thailand), July 31.
GAINES, Jane Ellen (Nigeria), July 31.
GATLIN, Rev. & Mrs. Joseph A. (Kenya), July 31.
HENDERSON, Dr. & Mrs. Richard C. (Philippines), June 18.
MARCHIANDO, Frances (Journ., Ecuador), June 30.
MOODY, Rev. & Mrs. Paul S. (Thailand), June 30.
PHILLIPS, Rev. & Mrs. Marshall E. (Tanzania), July 31.
PONDER, Wanda L. (Paraguay), July 31.
SAVAGE, Rev. & Mrs. Teddy E. (Zambia), July 31.
STONE, Evelyn (Ghana), July 31.
TANVER, Martha I. (Nigeria), July 31.
WHEELER, Dr. & Mrs. John P. (Switzerland), July 31.
WILSON, Dr. & Mrs. George R., Jr. (Hong Kong), June 30.

Assignments Terminated

COLE, Mr. & Mrs. J. Phillip (assoc., Liberia), terminated July 31.

Births and Adoptions

WIGGER, Shayle Jean, daughter of Rev. & Mrs. L. David Wigger (Vietnam), June 7.
WALLACE, David R., Jr., son of Rev. & Mrs. David R. Wallace (Kenya), June 21.

Deaths

HARRISON, Frank C., father of Arlene (Mrs. Jackie B.) Cooper (Costa Rica), July 9, Easley, S.C.
MOORE, Marion (Mrs. Vernon L.) (Malaysia), July 6, Lakeland, Fla.
SANDERS, Marian (Mexico), July 4, New Orleans, La.
SMITH, Roger Wayne, son of Dr. & Mrs. Ebbie C. Smith (Indonesia), July 1, Indonesia.

Marriages

CALLAWAY, Star Fountain, daughter of Rev. & Mrs. Merrell P. Callaway (Morocco), to Daniel Wayne Yoder, May 12, Charleston, S.C.
CORLEY, Carol Denise, daughter of Rev. & Mrs. Marion L. Corley (Colombia), to Keith Hoyt Terry, June 16, Dallas, Tex.
DEAL, John Michael, son of Rev. & Mrs. Zach J. Deal, Jr. (Colombia), to Carol Veiga, April 7, Lynn, Mass.
FRYER, Gretchen Lynn, daughter of Rev. & Mrs. Ross B. Fryer, Jr. (Indonesia), to Rondal John Knorr, Jr., June 16, Shreveport, La.
HALLOCK, Harold Edgar, son of Dr. & Mrs. Edgar F. Hallock, Jr. (S. Brazil), to Brenda Kaye Smith, June 23, Abingdon, Va.

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FROM THE EDITOR

Awareness: Cooperative Necessity

EXCEPT to the person whose habit is to read magazines from back to front, one emphasis in this issue of THE COMMISSION should by now be obvious. The Cooperative Program is the subject of the first three articles. The opening one is an appraisal by a Southern Baptist layman known best as an outstanding journalist. The two items that follow are an evaluation and an analysis respectively by a former member and president of the Foreign Mission Board and by the director of the Board's Overseas Division.

One comment that we hear occasionally among Southern Baptists is that the Cooperative Program too often is referred to in terms that are either too general or too impersonal. This is a criticism we may expect if promotion of the program is couched in terms that refer only to dollars and percentages, rather than to the people who put dollars into action through programs of witness and ministry.

Considering the great distances that foreign missionaries must go in order to reach their assigned fields and considering how seldom many churches get to hear even one of these persons during a 12-month span of time, it is understandable that the Cooperative Program's vital meaning to overseas witness and ministry may not be understood as clearly as it should be.

It is true that having a missionary at hand to tell the story of foreign missions makes the support plan more personal. He or she can provide firsthand information, making it easier to understand the part each church has, along with other churches, in support of an evangelistic witness that reaches almost all major parts of the world. But given the fact that in most churches the appearance of a missionary is a rare occasion, other sources of information and inspiration are needed. It is essential that we strive to keep every church member fully aware of the current missions opportunities. Communicated adequately, these will help his vision and viewpoint grow with regard to responsible support and the need for growth.

It is urgent that every person who reads this magazine should seek to use any part or all of it for cultivating reader awareness among fellow church members as to what the Cooperative Program means day by day in the foreign mission task we all share. The stories and articles in each issue can be used in many ways through the various programs in each church. And many adaptations can be made for age levels both in teaching and training.

In addition to THE COMMISSION, the Foreign Mission Board produces a wide assortment of pamphlets that can be used to bring additional awareness about foreign missions. These may be had for the asking, but should be requested on the basis of specific planning and utilization. Such planning can best be done with a complete list of these free materials at hand. It is available to any person who sends a request to Foreign Mission Board Literature, Box 6597, Richmond, Virginia 23230.

KEY, Marion Stanley, son of Dr. & Mrs. Jerry S. Key (S. Brazil), to Debbie Engler, July 14, Austin, Tex.
MEIN, Mildred Elizabeth, daughter of Dr. & Mrs. David Mein (N. Brazil), to John Butler Hunt, June 16, Weaverville, N.C.
MORRIS, Rozanne, daughter of Rev. & Mrs. Richard E. Morris (Taiwan), to Mark Baker, June 12, Tucson, Ariz.
MOSS, Karen Annette, daughter of Rev. & Mrs. J. Ulman Moss (Mexico), to Jimmy Roy Walker, May 26, Abilene, Tex.
MOSS, Lynda Ruth, daughter of Rev. & Mrs. J. Ulman Moss (Mexico), to William Nathan Askins, June 29, Houston, Tex.
RIDDELL, Gerald Donald, son of Rev. & Mrs. Gerald F. Ridwell (Chile), to Carole Smith, June 29, Austin, Tex.
TEEL, Judy Kay, daughter of Rev. & Mrs. James O. Teel, Jr. (Argentina), to Randall Herman Lacey, June 1, Blossom, Tex.
TEEL, Linda Sue, daughter of Rev. & Mrs. James O. Teel, Jr. (Argentina), to Harold Dan Farell, July 3, Dallas, Tex.
WILLIAMS, Gloria Faye, daughter of Rev. & Mrs. James A. Williams, Jr. (Mexico), to Atalo Jesus Mendez, June 14, Puebla, Mexico.

Degrees Conferred

SAUNDERS, Davis L. (formerly field representative, now area secretary for Eastern & Southern Africa), received the doctor of theology degree from Southern Baptist Theological Seminary, Louisville, Ky., June 1.

HELP

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EMPHASIS: The Cooperative Program

A Layman Looks at the Cooperative Program Hal Wingo Cover II

The First Mile Drew J. Gunnells, Jr. 11

Needed: A Clear Distinction Winston Crawley 13

ARTICLES

The Ramadans of Tu'ran W. Chandler Lanier 15

Space Scientist on Campus Lloyd and Wilma Mann 18

Why Authors of Biblical Reference

Books Go Batty William N. McElrath 20

EVENTS

From South of the Border David G. Wyman 22

For Better Music Larry E. Rice 25

Art Exhibit: 'Symphony of Moods' on Tour Elaine J. Herrin 26

Missions Update Cover IV

PERSPECTIVE

L. Howard Jenkins Baker J. Cauthen 24

From the Editor 36

MISSIONARY PERSONNEL

New Missionary Personnel 30

DEPARTMENTS

Epistles 32

In Memoriam 33

Missionary Family Album 34

COVER: A montage of photos from several mission fields offers a sampling of some of the things missionaries do. The cover introduces this month's emphasis on the Cooperative Program, the year-round lifeline that provides financial support for Southern Baptist missionaries assigned to 77 countries. Photos (clockwise, from top, left) by Kenneth R. Lawson, Gerald S. Harvey, Warren Johnson, Lawson, Johnson, Fon H. Scofield, Jr., and Lawson.

CREDITS: Photos—Gerald S. Harvey, 2, 6 (top color), 10. Fon H. Scofield, Jr., 3, 6 (top), 8, 8-9 (bottom). Kenneth R. Lawson, 4 (top), 6-7 (top). Warren Johnson, 4 (bottom), 5, 6 (bottom color), 6-7 (bottom). W. Robert Hart, 8-9 (top). W. Chandler Lanier, 15-17. David G. Wyman, 22-23. Bob Harper, 19, 26-29, except W. Lloyd Mann, 27 (bottom). Larry E. Rice, 25 (left). Veda Rae Lozuk, 25 (right). Cover III, Shelby A. Smith. Art—Ed F. Paxton, 32.



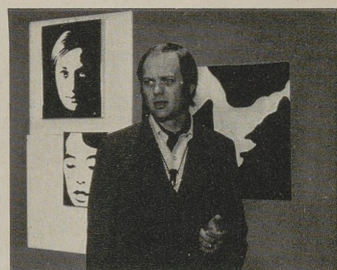
Each article to which this symbol is attached is recommended for use in the Foreign Mission Study of the year indicated. Scheduled topics: 1973—Career missions as a vocation. 1974—Strategy in foreign missions. 1975—Medical and benevolent ministries. 1976—Schools and student work.

The lead article this issue is receiving unusual prominence. It is appearing simultaneously in this publication and in the Home Mission Board monthly magazine, *Home Missions*, and was jointly commissioned by the editors of the two periodicals. It deals with a topic vital to all friends of missions among Southern Baptists—the Cooperative Program, the voluntary program of cooperative financial support that is the continuing lifeline for mission outreach by state Baptist conventions and the Southern Baptist Convention. The author is Hal Wingo, a Baptist, and thus sympathetic to the program, but a journalist able to weigh it objectively. His stylishly readable writing and his insight help to make the genius of the Cooperative Program come alive.

Also tackling the subject of financial support for missions are Drew J. Gunnells, Jr. (p. 11), an Alabama pastor, and Winston Crawley, the Board's Overseas Division director (p. 13).

Related in a practical way to unified financial support is Chandler Lanier's account (p. 15) of a couple in Israel who have been the recipients of Baptist mission concern and who are now repaying on that investment through a ministry of their own.

Bob Harper, this magazine's art editor, spent three weeks in May exhibiting "Symphony of Moods," a collection of his unique, black-and-white portraits, in five countries around the Caribbean at the invitation of Baptist Missions in those fields. The presentation beginning on page



Harper on television in Antigua.

26 explains the purpose and offers one missionary's appraisal of effects of the exhibit.

These exhibitions brought to 21 the number of countries where Harper's work have been shown in a Christian context. Baptist Missions have utilized the showings as points of contact with members of the community who otherwise might not be attracted to Baptist events.

Next Month: For October, one topic will be the theme—the career missionary. The articles, intended as supportive material for this fall's Foreign Mission Graded Series topic, "Career Missions as a Vocation," will view the philosophy, activities, and some of the problems involved in investing lifetimes overseas.

Missions Update . . .

The Baptist Convention of COSTA RICA has voted to limit the convention's budget to the amount of actual income from cooperating churches. The action grew out of general discontent over results of years of effort and financial investment and the desire for a new direction to fulfill potential, reported Missionary L. LAVERNE GREGORY. Said DAVID GUEVARA, SAN JOSE pastor reelected convention president: "We will work with less funds but with more dignity." The convention invited the Baptist Mission to enter a "Program of Mature Partnership" to win Costa Rica for Christ.

Southern Baptist missionaries in JAPAN have adopted a "program base design" to define the strategy of the Baptist Mission. Japan Baptist Convention officials addressing mission meeting "urged the missionaries to rejoice in the determination of the convention to be independent and self-supporting," reported a missionary.

In another major step in the transition of authority from the Baptist Mission of East Africa to local Baptists, the Baptist Convention of TANZANIA passed a resolution giving supervision of Baptist mission work in the country to the Baptist churches.

The Bible Press of BRAZIL marked its 30th anniversary recently in RIO DE JANEIRO. Since 1944, when Baptists began printing the Bible in Brazil, 1,876,000 copies in 27 editions have been published. The goal is to print one million Bibles a year by 1982, the centennial year for Baptist work in Brazil. . . . Sixteen students from 13 Spanish-language countries in LATIN AMERICA attended the second session of the International Mass Media Training Center in CALI, COLOMBIA. The center was begun last year to enable nationals to attain professionalism in mass communication.

For famine relief in drought-stricken WEST AFRICA, the Foreign Mission Board at its July meeting appropriated \$2,400. The Board also approved an additional \$60,000 in emergency compensation adjustment for missionaries in 25 countries, one of a series of such adjustments necessary since the first dollar devaluation in 1971.

The Korea Baptist Mission in August opened its fifth servicemen's center, this one at CHIN HAE, KOREA. An estimated several hundred men visit the centers daily. In recent months, at the request of the Korean military, missionaries and pastors have led evangelistic services at more than 50 military bases. . . . Thirty Baptist leaders and six missionaries met in COMILLA, BANGLADESH, recently to discuss methods of evangelism.

Baptists in VIETNAM have published their first hymnbook, Gospel Songs. Among its 112 hymns are indigenous Vietnamese music and translations of traditional hymns of American descent. A children's hymnal is being prepared for publication. . . . "Home, with Love," the first movie produced by Baptist missionaries in VIETNAM, tells the story of the prodigal son. . . . Baptists in HONG KONG have given \$3,000 for work in VIETNAM, to be distributed between the Chinese Baptist Church in SAIGON, Vietnamese relief ministries, and families of three Vietnamese pastors, two of whom died recently.

Among the 79 passengers who survived a Soviet airliner crash at AMMAN, JORDAN, June 30 were Missionary JOSEPH A. NEWTON and a local Baptist pastor, FAWWAZ OMEISH, who suffered only minor injuries; eight persons were killed.

First prize in its category went to the Baptist Bible Way Correspondence School's booth at the nationwide Agricultural Fair in KITWE, ZAMBIA. Since Bible Way began in 1964, more than 32,000 students have received the course's first book, Who Is Jesus? . . . The 15th biannual trade fair, "Surinade XV," in PARAMARIBO, SURINAM, Sept. 26-Oct. 10 is to include a Baptist booth where missionaries and local Baptists will answer questions from many of the 75,000 persons expected at the fair. A focal point will be an exhibit of art by Bob Harper, art editor for The Commission (see p. 26).