



Keystone for World Strategy

By Jesse C. Fletcher

DESPITE cruel caricature, premature obituaries, and charges of obsolescence, the career foreign missionary is alive and well on the planet earth in this year of our Lord 1973.

Notwithstanding the well-publicized retrenchment of many of the older and more established denominational missionary groups, there are more evangelical career missionaries abroad now than at any time in recent history.

And for Southern Baptists—the supporting constituency for the largest single group of evangelical missionaries—the career missionary is the keystone for a world strategy.

Career missionary by definition means a life involved in a biblical vocation. Vocation, a word coming from the Latin verb meaning “to call,” has long been used by Roman Catholics to refer to special

Christian service. Protestants and secularists have used the word to describe the job spectrum. Biblically, the Catholics are at the heart of the matter.

Missions is either a vocation in the thought of God’s work in the human heart or it is nothing. It is a career because of what is involved. The crossing into another culture, the learning of another language, the breaching of barriers cannot be attempted, much less accomplished, by anything short of a career approach.

Career missions involves the investment of life—the cultural transplant of a witness. A missions administrator defines career missions as a “long-range depth involvement.”

Career missions in the twentieth century includes a broad array of roles. Preachers, teachers, medical personnel, radio and television technicians, publication workers, agriculturists, and a host of other specialists are found among Southern Baptists’ career

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missionaries at work in 77 countries around the world. They bring a high degree of training to the task: a college education, graduate study, and at least two years' experience in their specific area of work.

Of course, the prototype career missionary overseas is the field missionary or general evangelist. He usually constitutes the largest operational category of a missionary force, and certainly does so for Southern Baptists. He is prototype because of his mission: the proclamation of the gospel, the training of converts, the establishing of churches—ministries at the heart of the missionary effort.

This point needs to be moderated, however, for other career missionary specialists would resent, and rightly so, any implication that they are not also involved in these same ministries.

In a world conditioned to think in terms of specialists, the term "general evangelist" is misleading. The general evangelist is increasingly seen as a specialist in

his own right. Called to accomplish complex communications as a cultural frontiersman, he must also be a specialist in group work, organization, training, and planning.

But whatever his speciality, the career missionary must be skilled in the national language. This sharply differentiates him from his auxiliary or itinerant co-worker, and is an absolute necessity for the career missionary, whose first task is to penetrate the language barrier. Beyond this barrier he must navigate the cultural nuances which impinge upon communication and determine the channels of expression the gospel will take in that particular culture.

For the most part, the career missionary has outgrown his caricature—the pith-helmeted type with the large Bible, insensitive to the cultural differences of the people to whom he preaches, and seemingly interested more in covering bare bodies than uncovering superstition. This caricature, overused in literature, cartoons, and movies, has been thoroughly discredited by the excellence, sacrifice, and even martyrdom of the career missionary through the years.

More undercutting than the caricature, however, have been the accusations leveled at the career missionary by unsympathetic secularists from both his sending

and receiving environments:

"Missionaries are an appendage of colonialism." "Missionaries are simply exporting a western culture." "Missionaries are part and parcel of a white imperialism."

Through the years the career missionary has suffered such biased jibes with patience and wry humor. Far from a colonial appendage, the career missionary—especially those related to free church movements such as Southern Baptists—has been at the heart of developing nationalism. He has been deeply sensitive to deculturating the gospel and doggedly determined to let the word of freedom inherent in the gospel develop apart from anybody's politics or economics.

The career missionary is committed to the Holy Spirit's development of indigenous churches and expressions of faith. His record of achievement in indigenous encouragement is impressive. Southern Baptist career missionaries have been decorated for the contributions they have made to the people they serve in such countries as Taiwan, Nigeria, and Liberia. Monarchs and presidents have noted missionaries' dedication to their people.

Surprising to many people is the fact that career missions is an attractive option to young Christians. Some of the most promising seminarians see the missionary task abroad as a consummate challenge to their gifts and dreams. They pray earnestly concerning God's will for their lives regarding career missions. Among Southern Baptists especially, the ranks of the career missionary continue to grow. After slowing perceptibly for several years, interest in missions as a career is sharply on the upswing.

What accounts for this interest in career missions? It is certainly

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however, that is personal, prayerful, and deeply gratifying to the career missionary.

The appeal could be a growing appreciation of the missionary's freedom to try. In the overseas missionary environment there is less structure to negotiate and less tradition to overcome. The fresh potential of new forms and the excitement and zeal of young churches are invigorating and challenging. The pulpits of daily encounter and the spiritual realities of a God-structured agenda of work and worship pull strongly at young Christians. Undoubtedly this frontier climate of faith in action in itself is effective contemporary motivation.

In addition there is the satisfaction of reaching people who may not have heard God's good news otherwise. There is the personal thrill of seeing indigenous churches come to life, gain strength, and develop a pyramiding impact beyond anything a person thought his life could influence.

The challenge of career missions is increasingly life size. The multiskilled, multilingual, internationally life-styled career missionary is coming to constitute a hard corps of professionalism around which the church's overseas ministry is expanding. In pockets of pain, ignorance, and darkness, the career missionary in other lands is caught up in a spiritual battle eliciting all of his potential—something few people back at home ever experience.

Still, not surprisingly, the career missionary's basic motivation is spiritual. He has sought and seeks God's leadership for his life, and he walks with the assurance that

his future is tied up with the future of the church about which Jesus said, "The gates of hell shall not prevail against it" (Matt. 16:18).

Although the career missionary works in a world that is less mysterious and exotic than the one his predecessor encountered, his world is far more complex and demanding. He is called upon to be a communications technician, a cultural bridge, a social innovator, a motivator of men, a trainer of leaders, and a prophet, no matter what his speciality.

Nor does his specialty allow him to rest on his laurels. While his initial training and preparation are long, he finds that they do not end with his appointment. He trains and prepares continuously for the changing dimensions of the foreign missions task. For this reason, most mission boards offer, as does the Foreign Mission Board, a number of options around which the career missionary can shape his particular updating of skills and knowledge.

As he comes back to the sending churches to share with them what is happening on the cutting edge of the gospel, the career missionary completes his own calling and renews his own commitment. His reporting also strengthens the sending constituency's faith and renews its commitment to continue the foreign mission task.

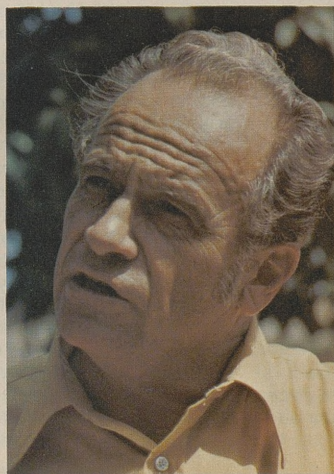
This task, very old now, but also uniquely new, may be coming into its own in the days just ahead. A shrinking world, an expanding dialogue, and a breaking down of barriers—both ideological and technological—insure unprecedented opportunity for the missionary church and its overseas career missionary. **TC**

not salary or fringe benefits, despite increasing efforts to more adequately support the missionary and his family. The career missionary probably faces more financial ups and downs than the average person, due to fluctuating economies often present where he serves. On the other hand the average Southern Baptist career missionary family—man, woman, and two children—lives comfortably, educates children through college, meets medical bills, and retires without any need to become a mendicant. But that's not the secret to missionary motivation.

Neither is personal recognition the reason. Even with an increased missionary awareness among Southern Baptists through Baptist state papers, missionary organizational publications, and furlough deputation opportunities, few missionaries' names become household words. There is a solid base of constituent support,



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A

"MISSIONARY'S missionary." That's how he was described to a first-term missionary.

You might say he is ordinary—if a man who is extraordinary can be so described.

You could label him "down to earth." But, of course, that's where the needs and hurts of people happen to be, so that's where he works.

He's "cool," that's what—if that will be understood to mean unruffled and imperturbable.

Don't let that easy-going appearance deceive you. He has the same air of calmness a karate expert might reveal: a calmness born of assurance, an assurance rising from experience. He can be placid in the midst of a storm because he knows the Lord is in charge and that things will work out.

He's a friend to pastors. And a friend can usually offer the best counsel.

He knows how to sweat—meaning that he learned long ago not to feel apprehension at the menacing approach of hard work.

As he says in his soft, Louisiana drawl, "If you don't want to work, don't hire yourself out."

He's an all-purpose missionary, a kind of jack-of-all-trades who is proficient at most. For the Honduras Baptist Mission he's been chairman, treasurer, and executive committee president. He's served on committees of the Association of Honduran Baptist Churches and in local churches.

He's never brushed all the "country" out of his English, but the man on the street in Honduras openly accepts his Spanish. In khaki pants, sport shirt, and billed cap he may not "look like a missionary," but, boy, is he a missionary!

Before he was a foreign missionary he was a pastor. Before that—or rather, simultaneously—he was a plumber, electrician, and carpenter. Before that—and basically—he was a farmer. In Honduras he has found plenty of



THE COMPLEAT MISSIONARY

ways to use his knowledge of the pastorate, of building trades, and of agriculture.

To borrow the archaic spelling of that sportsman's classic, *The Compleat Angler*, he could justifiably be called "The Compleat Missionary."

When a man was needed earlier this year to take charge of some hard, practical labor in rebuilding churches destroyed by the Christmastime earthquake in Managua, Nicaragua, he was picked.

The man is Leslie G. Keyes. The woman at his side, his wife and partner in ministry, is Naomi. San Pedro Sula, Honduras, has been their home since 1960, except for furloughs in the U.S.

It was to Olivia (Mrs. Robert A.) Williams, now in her initial term in Honduras, that Keyes was described as a "missionary's missionary."

"At first I did not know how to interpret this," she says. "After having met him, I understood. I have found him a man of humble spirit and good nature, a dedicated Christian who loves people. His personality combines rough and gentle in nature, sincerity and kindness in all he does. He is easy-going and exhibits control in tough situations. He is the type of guy you want around when all goes wrong.

"He is a handy man in just about every area. He loves the out-of-doors, including fishing, hunting, and gardening. He takes pride in collecting guns; among them are some genuine antiques.

"He has the gifted ability to listen to people. He shows empathy and creates relationships with Hondurans of brother to brother. He is not afraid of hard work nor too proud to walk the same path as the nationals. If this means riding donkeys around mountain bends to reach their villages, offering help on their buildings, or leading Bible studies, he and Naomi are ever ready and willing to act.

"He is faithful to his Lord in his witness. He exhibits confidence and calmness in all undertakings. He is a source of strength to the Baptist mission. His fellow missionaries look up to him."

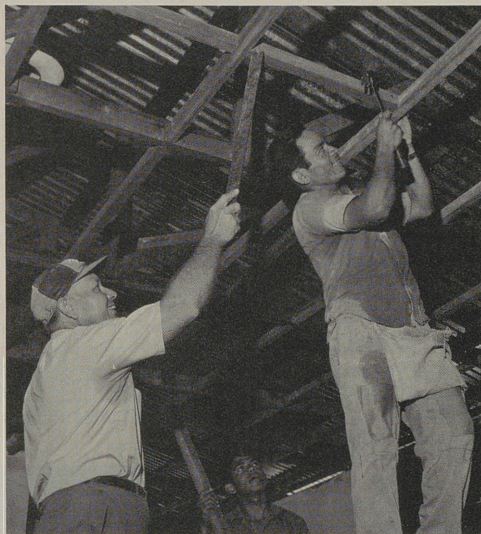
A FORMER U.S. paratrooper, who served at the end of World War II, Leslie Keyes was already 26, married and the father of three, and earning his living by farming and sawmill work at his hometown, Waterproof, Louisiana, when he first knew that God was calling him to preach. But that impression passed.

Two years later he felt the urging again during a revival. He was 28

By Leland Webb



Facing page: On banana plantation near San Pedro Sula, Honduras, Missionary Leslie G. Keyes and workman talk. Left: In makeshift kitchen in Managua, Nicaragua, during rebuilding project, Mrs. Keyes talks with Pastor Juan Pablo Tomayo of First Church, Managua. Below: Keyes lends a hand in parsonage construction for Second Church in San Pedro Sula.



then, and fought the decision for a week. He even quit smoking cigars to ease his conscience.

As Keyes tells it, "One night I could not sleep. Naomi put her hand on my arm and said, 'If you want to preach, it will be all right with me.' I almost jumped out of bed—who had told her?"

Although he was surprised by the call to the ministry, when Keyes made his acceptance known during the revival, the neighbors said they had been expecting it.

Approaching 30 and entering a new vocation, he felt compelled to hurry. Attending classes summer and winter, in only five years he secured both the B.A. degree from Louisiana College and the B.D. degree from New Orleans (La.) Baptist Theological Seminary. Naomi also earned the diploma in religious education from the seminary.

Throughout all of those five years Keyes was pastor of Cash Bayou Church at Clayton, Louisiana. He also worked as an electrician's helper at the seminary and picked up extra money by plumbing. When he became pastor at Cash Bayou, practically none of the members' homes had indoor plumbing. When he left the church, every home had it. The pastor could plumb a bathroom in a Saturday, starting early in the morning, and he charged the lowest rates available.

On the mission field Keyes has put his building experience to good use. He had not been on the field long before he "found out it is easy to spend a lot of money in building and get little done unless somebody knows something about it," he explains. "I'd had a little experience, so it just came my way to get the task of watching the projects. Some of the things I had learned in the past were helpful in saving money and getting the job done quickly."

He draws the plans for church buildings, pastors' homes, and other structures. He frequently lays out the buildings and assists with the carpentry, especially cutting rafters, and with wiring and plumbing. In the last few years he has helped with nearly all the Baptist buildings in Honduras, including the clinic at El Porvenir.

In a recent 18-month span he (1) helped the new congregation in the remote border town of Mapulaca construct its building, (2) erected two new structures at the Baptist encampment, (3) laid out a small building and a recreational area at the Honduran

Baptist Theological Institute in Tegucigalpa, (4) helped lay out the building for a mission of First Church, San Pedro Sula, in a new housing area, (5) built an educational unit at Second Church, San Pedro Sula, (6) completed the pastor's home for Second Church, and (7) constructed the building for Bethany Church in Progreso.

THAT LIST does not include the excursion to Managua last spring in the wake of the earthquake. In San Pedro Sula Keyes visited the office of a friend who has lumber interests. With that visit and a trip to the friend's sawmills in Nicaragua Keyes secured 25,000 feet of dressed pine for Managua construction at a time when building materials were in short supply due to the volume of rebuilding being done. Keyes also found a Chinese dealer in hardware who liked what the Baptists were doing and discounted tin roofing, nails, hinges, and other hardware.

"Of course, the Lord made all the arrangements and worked out the details," insists Keyes. "We just

stumbled upon the results of his work."

In Managua the volunteer manpower from the U.S. was fewer in number than expected, but the nine Baptist men from Texas and Oklahoma who came worked 61 nine-hour days under Keyes' supervision. They built a large storeroom for furniture from First Church, constructed a church building, and put up framing and part of the siding for a sizable building for First Church.

Meanwhile, Mrs. Keyes cooked for the group in a tent kitchen. She made "some mighty good pot roast" out of "tough chunks of steak," reports her husband, prepared hot rolls almost every day, brewed various kinds of soup, and provided desserts.

Being involved in a building project in a less-than-ideal setting is not new to Keyes. He supervised construction and did much of the actual building at the Honduran Baptist campsite on the shore of Lake Yojoa.

At the start of the camp in 1966 he helped clear out the 15-foot-high brush on the rugged land and then another 400 yards for a road. He serves as manager for the camp, called BAGOPE: BA—Bautistas ("Baptists"), GO—gozando ("enjoying"), PE—pescando ("fishing").

During Easter week this year 225 Baptist young people attended a four-day camp at the site.

Typical of other activities, the two Baptist churches in San Pedro Sula on May Day sponsored a spiritual-emphasis retreat at the camp; some 100 persons were on hand.

Keyes even designed and built the mission home where he and Naomi live, on the brow of a hill at the edge of San Pedro Sula. From the front porch the city can be seen spread below like an enlarged color slide. The home's high-ceilinged living room features beams of Honduran mahogany.

KEYES' knowledge of farming, like that of building, also has been put to use. He has encouraged

Honduran farmers to try growing more nutritious foods, counseled concerning methods, and assisted cattle raisers in upgrading herds.

But his efforts in construction work and agriculture are only

peripheral. His main task as a field missionary is working with churches and helping to begin new "works" (preaching points). His particular assignments vary according to other missionary personnel available. Right now he is involved with Second Church in San Pedro Sula and the church in Progreso. He is also working in the pioneer region of Mapulaca.

How does he go about prompting pastors and other workers concerning opportunities for ministry?

"I'm not very good at prompting," says Keyes. "But I do try to walk with pastors and be with them a lot. And I try to be an example. They see a lot of the needs as well as I do."

"We need to seek even more concern and love for one another and for the churches and members. We need more confidence and a closer walk. Then I believe we will be able to encourage one another

physical and spiritual ministry which would lead men to a believing faith in Jesus Christ as Savior and their development of Christian living through New Testament churches."

Then Keyes, who, like most all Baptist missionaries in Honduras, has had opportunities to take part in such projects as medical clinics in remote areas, elaborates:

"We want to express the love of Jesus Christ in any way we can help people—medically, financially, or whatever we can do for them—and at the same time witness."

"I believe with all my heart that the greatest good we will do anybody is to lead them to the Lord. But I can think of only one man in any of the churches who isn't better off financially since he became a Christian. That is not to say that as we become Christians, we will have more in our pockets; that's not why a person accepts



In Managua, Keyes and pastor discuss location for temporary church structure.

more, without pointing out things we need to do—just finding them together.

"First and foremost, we need to get to the place that the Holy Spirit can work more fully through us," he emphasizes. "We need more spiritual power."

When the subject of missions philosophy comes up, he refers to the goal phrased by the Honduras Baptist Mission: "To express the love of Jesus Christ through a

Christ. But in a society where most men drink and waste their money, it would naturally come about that after they are saved and quit wasting their money in the old ways, they will be better off financially."

"The exception is a man who felt called to go back into the interior to witness to his people. He left a good job, but I think he is one of the happiest men in all the churches."

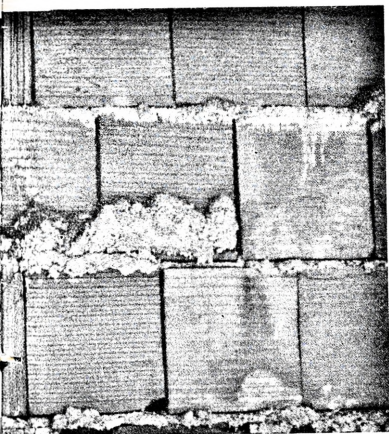
"We're not here just to preach that you have to be saved and to strengthen churches. We are here

to show Christ's love in any way we can while we are accomplishing these other things. As we love people, we will be better able to witness to them. And as we witness to people and lead them to the Lord, we will be helping them socially as well."

IN ALL of his ministries, Naomi Keyes stands beside her husband. The fact that she went to Managua was to be expected. She has traveled with Leslie for years to some of the most remote spots in Honduras. During 1972 the couple spent more than half their time on the road.

In his year-end report, Keyes put it this way:

"We eat whatever is set before us, bathe in the rivers and creeks, and sleep most anywhere we can spread our cots and/or sleeping bags. At times we feel like we have 'dropped out.' We believe we are



where God wants us and are doing what he wants us to do. We are having a grand time!"

"Naomi is Leslie's sweetheart," one missionary advises. "There is a deep current of love felt when around the couple, a togetherness that develops after much sharing of life."

"You can really tell they are in love," adds another missionary. "Their looks and general actions speak of much devotion and genuine understanding."

When Naomi goes with Leslie on trips to villages, she cooks for

him but does much more. She teaches women how to cook, plan meals, sew, and quilt, and she explains principles of hygiene. She instructs Baptist women about WMU and Sunday School work.

She has taught several courses at the theological institute, one of the most effective being her class in the principles of Vacation Bible School work.

"She is firm, but kind," states one missionary, "with a definite sense of humor, many times using it to ease the situation when the going gets rough. And she shares courageously. Naomi gave a group her faith willingly."

Mrs. Williams tells of the en-of new missionaries. "You may feel limited with the language now, but just wait until you try to witness," advised Mrs. Keyes. "You will hear the Lord. The language will come. God will give you the word, and you will feel joy unspeakable."

Adds Mrs. Williams, "I have found that true."

Mrs. Keyes' hobbies include sewing, cooking, and gardening. In San Pedro Sula she is a member of a sewing group where special emphasis is put on sewing for the needy.

Concerning hobbies, Keyes' gun collection has already been noted; he restores old guns, loads his own shells, and occasionally finds time to hunt. He is also a capable photographer. Some years ago, in fact, he won first prize in a photo contest sponsored by a national magazine.

One other real love is country and western music. Following his most recent furlough, he brought from the States a stereo system for the home. While he works, Hank Williams may be heard in the background. There is, after all, one area in which Leslie and Naomi do not agree: the proper volume of the music; she turns it down a lot.

Returning from furlough in 1971, the couple drove to Honduras in a comfortable, air-conditioned pickup truck with custom cab and an enclosed back that provides sleeping room for the couple when on the road. Foreign Mission Board funds paid for the truck; a group of churches in the States provided the extra equipment.

LESLIE and Naomi Keyes, like so many other career missionaries, have watched their four children grow up on the field and return to the States to complete formal education—in their case both high school and college. The couple's oldest daughter, Judy, now Mrs. C. J. LeBlanc, lives with her husband and two daughters in New Orleans. Leslie, Jr., their oldest son, graduated from the University of Southwestern Louisiana, Lafayette, last December. Stanley, their youngest son, is a junior at Southwestern Louisiana, and Steve teaches Spanish in high school at Lafayette.

Keyes' newest assignment is Baptist work along the border of Honduras and El Salvador, principally in Mapulaca and in two other *aldeas* ("villages"). "Remote" properly describes Mapulaca. From San Pedro Sula, the town is six hours by pickup, plus three hours on foot or by mule. Practically every manufactured article in Mapulaca arrives by pack train.

Along the border people are listening to and accepting the gospel. "We could start work nearly anywhere if we had more workers," Keyes reported to his fellow missionaries last year.

Laymen now carry on the work in Mapulaca, with Keyes traveling there once a month, sometimes accompanied by a pastor or two.

Last April in Mapulaca 13 persons attended classes six hours a day during a week-long Layman's Bible Study, led by Missionary S. Wayne Wheeler, director of the Bible institute; Inocente Maldonado, dean and professor at the institute; and Leslie and Naomi. There was preaching every night. On Friday 11 persons were baptized. That night 34 baptized believers were present for the Lord's Supper.

It would be easy to envy Leslie and Naomi Keyes. They are versatile. They are serving the Lord and seeing results. And they are having "a grand time" in the process. **TC**

WHAT HAVE YOU BEEN DOING

L ETTERS to missionaries from GAs sometimes begin by saying something like this: "I am writing because I have to; you don't have to answer." But the brief letter from Danette Davis, of Midfield, Alabama, was different. She asked:

"What have you been doing? Are you helping somebody? I would be glad if you are."

Danette probably didn't realize the full implications of her simple letter, but I doubt that any GA letter has caused greater self-examination and personal evaluation than did hers. She deserves an answer, and I need to answer her for the sake of her interest and my own future ministry.

"What have you been doing?"

That one is easy, Danette. Any missionary, administrator, or pastor can reel off a long list of things he has been doing. "Things to do" fill up the calendar and become "things done" very quickly.

During the first four years of service in Peru, it seems I did a great deal:

—Preaching in a Peruvian Baptist church, visiting mission points, baptizing, doing personal soul-

winning as time permitted, trying to help solve problems of church discipline, and counseling various people.

—Teaching young Peruvian preacher-boys how to preach, how to visit, how better to serve God and the churches they will lead in the future.

—Promoting distribution of the Bible and Christian literature.

—Sitting at a desk for hours with a book, pen, checkbook, and telephone. Spending more hours in begging builders to get on with construction of a book store, wall, or dormitories, and to keep the walls straight.

—Putting in still more hours behind the wheel of a car on the way to somewhere or back. Logging other hours at an airport or in an airplane going to a meeting or coming back.

All in a day's work.

These are some things done, but the list of "things to do" is just as long as it was yesterday or last month. Four years of that kind of busy-ness is a long four years, and four more like it would be long, too.

I WISH you hadn't asked your second question, Danette—"Are you helping somebody?"

I could give you a general answer and say, "Yes, I am helping somebody." Anytime the gospel is preached, somebody is helped.

It is possible to mention some people in particular who have been helped by a personal word, a short testimony, a moment of counsel, a Bible given, a sick child carried to a hospital, a pint of blood donated in Christ's name to help a woman in surgery, a word of encouragement here and there to some faltering soul.

Even through a checkbook ministry, people can be helped. In the classroom, assistance can be magnified through the future ministries of the students.

The problem with your question, Danette, is that it makes me stop majoring on the doing and begin thinking about helping. It makes me want to see specific faces in the multitude of faces that peer at me from the crowded streets and darkened doorways of Peru. The list of things I have done is only a partial list. Putting faces on the receiving end of doing is a different matter.

Your question speaks of motive,

The author was appointed a missionary to Peru in 1965. He is stationed in Trujillo.



By Keith D. Shelton

Danette. Have I done all this because it was on the list of things to be done? Or have I done it to help somebody? Jesus did what he did because he wanted to help people. Do I dare compare my motives with those of Jesus?

"Are you helping somebody?"

Yes, Danette, I am helping somebody. I wish I could put some more particular faces in the blank that follows your question—rubbing shoulders with vast numbers of people everyday who live without Jesus; seeing children who never have a decent meal or wear sufficient clothing; knowing of wives who must work and starve at the same time, because all they make goes to support a drunken husband.

They are there, and I wish I could tell you of how many I have helped, personally. I can do this: I promise you I am going to try harder during the next four years to help somebody.

YOUR WORDS, "I would be glad if you are," seem to be the wish of all Southern Baptists. I think that is why so many give their tithes and offerings sacrificially in great trust—so that I can help somebody.

This ought to be at the heart of all we do as a denomination, as a pastor, as a missionary, as a follower of Jesus. We really don't have any greater purpose than this. Doing is in vain if it isn't to help somebody.

How well I remember being licensed to preach. The letter, now frayed on the edges, hangs framed on my wall. My ordination was thrilling. My commission as a foreign missionary to Peru is a blessed memory. I hope I can remember that all this was not to set me aside to the office of privilege, but to make possible a greater opportunity to help somebody. This thought doesn't minimize those ceremonies, for they are among the high points in my experience. It is simply a recognition of their proper setting, as a way to help me answer your question, "Are you helping somebody?"

Thank you, Danette, for your letter. It has spoken to me in a way

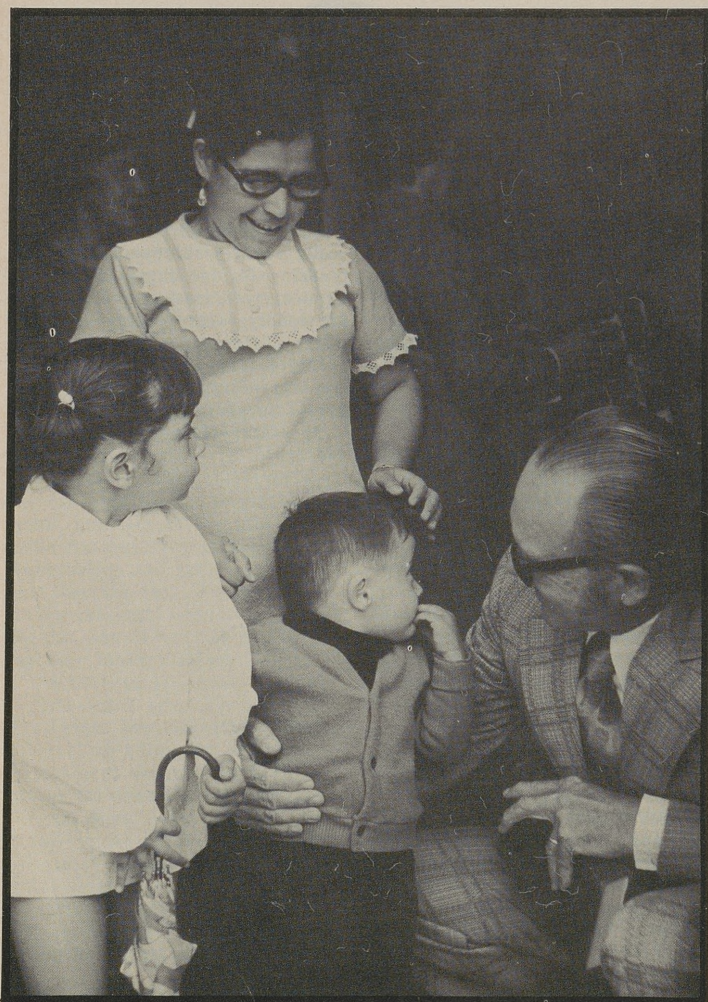
that few other letters have. It is really a universal letter. I wish you could write it to every administrator, every pastor, every missionary, every deacon—even every Christian.

"What have you been doing? Are you helping somebody? I would be glad if you are."

So would I, Danette. So would the world. **TC**

RETURNS ON A 20-YEAR INVESTMENT

Text and Photos
by A. Clark Scanlon



TWENTY-YEAR service pins from the Foreign Mission Board went to Chester Cadwallader, Jr., and his wife, Dorothy, last year. These pins represent the investment of 20 of the most productive years of their lives. In support of the Cadwalladers and in the amounts given to various programs of work in Guatemala, Southern Baptists have invested many thousands of dollars. Together, the investment of life and financial resources have been great.

What are the returns? How do you measure returns that are not listed in dividend statements and passbooks?

A visit with the Cadwalladers provides some fascinating insights on some of the rewards of 20 years of service for Christ in Guatemala.

From the time the Cadwalladers went to Central America in 1953, leaving a fruitful pastorate in West Monroe, Louisiana, their central objective has been to win people to Christ. Because of their single-minded dedication to the task and the fact that Guatemalans have been responsive, the couple has seen a rich harvest. Chester does not know how many persons he has led to Christ, but their number would certainly amount to many hundreds. They come from all strata of society—professional people, students, farmers, the humblest of laborers. Dorothy—her fellow missionaries call her “Dot”—has also been effective in helping women and families to come to Christ.

Out of all the numbers, who stands out in his memory because of that person's continuing faithfulness through the years?

“I’m thinking of a man who is a deacon in the First Baptist Church here (Guatemala City)—Benjamin Ortiz,” the missionary begins. “I remember when he was a drunkard, not interested in anything pertaining to the Lord or the Lord’s work. But because I had an opportunity to work with him in the construc-

Left: At Macedonia Church in Guatemala City, Missionary Chester S. Cadwallader, Jr., says hello to a youngster. Facing page, top: Cadwallader greets visitor he brought to church in June. Bottom: Mrs. Cadwallader waters flowers on the patio of her home in Guatemala City.

tion of a building, I was able to understand him, to make friends with him.

"The Lord touched his heart one day, and he was converted. But he could not become a church member because he was not legally married to his common-law wife; he could not get married because he could not get a birth certificate, nor could his wife find hers. Finally, I helped him solve the legal matters so that he could become a witness and a faithful member."

The people Chester and Dot have led to Christ, with the resulting restored homes, changed lives, and new goals, have been a return on the investment of life and money that will finally be measured only in terms of eternity.

Chester's ministry has been a preaching one. To be sure, from pulpits within church buildings he has preached to thousands across the years. But he has also witnessed on trains, spoken aboard ships, and preached in patios, in adobe homes, and in the open air. On a number of occasions God has transformed these unlikely places into missions or even churches that continue to present Christ. With a restlessness, Chester has roamed far, preaching from the cold mountain highlands to the steamy coastlands.



TEACHING has been another central concern of the Cadwalladers. His goal has been to train Guatemalan Christians for a concerned ministry for Christ among their compatriots.

This year Chester and Dot have taught in the Guatemalan Baptist Theological Institute, Guatemala City. In addition, Chester goes weekly to two training centers away from Guatemala City to offer courses to laymen enrolled in seminary extension classes.

"The Lord has enabled us to have two wonderful areas in which to work, and in each field we have a weekly class meeting for seminary extension," he relates. "This year my class is dedicated to personal soul-winning. We have prepared a manual with the use of the WIN [Witness Involvement Now] materials, and we endeavor to train these pastors, deacons, Sunday



Chester and Dorothy Cadwallader at home in Guatemala City.



School teachers, and church leaders in this major task of winning people to Jesus Christ."

He also tells of a new evangelism guide he has written for his classes: "We needed to emphasize two aspects of personal evangelism—first, motivation, then methods. We needed a proper balance between the motivation of the Holy Spirit and methods."

As field missionaries, the Cadwalladers have majored on helping individual churches with their needs. Among those needs is assistance in construction. In how many building projects has he taken part?

"I can recall being directly responsible for six major constructions of church buildings through the years and in the remodeling of four others," he says. "This does not include the small chapels and little adobe buildings that have been built in the rural areas."

Who could calculate the value in the fact that so many fellowships of believers have their own houses of worship in which to meet? Constructed according to the culture and resources of the people, the buildings are not monuments to stately architecture, but they are serviceable, and they have contributed to the strengthening of the churches.

In keeping with his pattern of mission work, Chester has aided building construction in widely separated parts of the country, even at geographical extremes—from tropics to highlands, from north to west to south.

The number of people Chester knows throughout the country is legendary among the missionaries. Since the combination of consonants in both Chester and Cadwallader make them difficult for Guatemalans to pronounce,

they generally refer to him as "Don Samuel," for his middle name. In gas stations, boat docks, and government offices numerous persons know "Don Samuel." And many of these casual contacts have become opportunities to witness for Christ. No missionary on a short-term assignment or spending but a few years on the field can have such depth of contacts to witness for Christ.

ONE of the continuing influences of a missionary home is through the children of that home. Dot offers this up-to-date report:

"Our oldest son, Chester Seth, lives in Temple, Texas, where he works at the Scott and White Foundation Clinic as a biochemist. Our second son, David, works in Dallas in interior designing. Currently he is working on the interior of a large building. Chester and David have finished their college work and have done some graduate work.

"Ralph, our third son, is married and was graduated from Baylor University this spring, preparing for religious work. Martha, our oldest daughter, is a senior at the Baylor School of Nursing. We adopted our youngest daughter, Gloria, a Guatemalan Indian, when she was two weeks old. She's in the sixth grade now and is enjoying her school work very much."

Nothing is accomplished without cost. For instance, children miss their father during long periods of absence. But Dot has evaluated some of the privileges and the

disadvantages missionary children have.

"I think our children would have the same problems in the States as they do here on the mission field," she says. "I think we have had an advantage of a closer family relationship here on the mission field. On the other hand, education has been very difficult for the children because of the differences in schooling. As a result, our second son went to the States when he was 13. I have often wondered whether it was best for him to go so young, but I know that the Lord has directed us as we have sought and prayed.

"We know the Lord has given us our children, and we must take care of them. At the same time, we know that God has led us here, and he has provided."

The list of results God has allowed the Cadwalladers to see is impressive: several hundred people won to Christ, ten church buildings constructed, a wide range of friends in all areas of life, a family of children who have trusted Christ. Those results indeed are good returns on a 20-year investment.

Asked if he would be a missionary if he had it to do all over again, Chester replied, "I would, and I wish that I had another life to give. If I had a thousand lives, I'd give them all to missions."

A number of Guatemalan young men responding to Don Samuel's love for Christ have also dedicated themselves to the ministry. Thus, the returns continue to multiply. TC

¹Appointed a missionary in 1953, the author served in Guatemala until becoming a field representative in 1969, first for the Caribbean area, and, since 1971, for Middle America.

WHEN PAUL said, "Through love be servants of one another" (Gal. 5:13 RSV), he set forth an ideal of Christian conduct that is often honored more in theory than in practice. We who serve as preachers and teachers are particularly tempted to let our public pronouncements serve as substitutes for personal involvement in the needs of people we meet. Where such is the case, it is refreshing—as well as rebuking—to ponder the example of those who have shown us a better way.

Such Christ-like people can be found anywhere, if one will but listen and look. Let me tell you about some of my fellow missionaries who have been an inspiration to me.

IN 1941, soon after the death of his first wife, Orvil W. Reid [see p. 32] began his missionary labors in the city of Guadalajara in western Mexico. As he visited the few struggling churches in the area and passed through literally hundreds of towns and villages where there was no evangelical witness, he was deeply impressed with a number of needs. He saw thousands of people who had no knowledge of the gospel, many of whom were also slaves to alcohol; he saw hundreds of young people without any hope of an education.

As he thought about those needs, he felt led to do something practical to help. First, he opened his home to several teenage boys—sons of Baptist pastors for the most part—who lived in communities where there was no high school. In order to provide them with a way to earn money for their books and other school expenses, he acquired a printing press, hired a master printer to supervise the operation, and began printing evangelistic tracts for mass distribution. Then he wrote a book entitled *Conoce A Tu Enemigo* ("Know Your Enemy") and launched a nationwide anti-alcohol campaign.

In one grand sweep he bound together evangelism, education, and Christian social action. And throughout Mexico today can be

found Christian young men in places of professional responsibility and in the gospel ministry because Orvil Reid, in his love for people, determined to serve them in Christ's name.

ERVIN E. HASTEY is best known in missionary circles as a Spirit-filled promotor of evangelistic crusades. But he and his wife, Ruth, serve compassionately in many less-publicized ways.

In 1958, while recuperating from a siege of paratyphoid fever, Ervin heard over the radio an arresting announcement by the local Lion's Club: Hundreds of children in Torreón, Mexico, were going to school each morning without anything to eat. Who would volunteer to accept one

Each week Ruth acted as the boy's secretary, taking dictation for letters home to his parents. These letters became the occasion for much witnessing to Christ in the town where Olman's parents live. Local people never ceased to be amazed that "rank strangers" in a far-off land would take such personal interest in somebody else's child.

At Christmas the Hasteys received permission to take Olman home with them for the holidays. They arranged for a group of young people from Gethsemani Baptist Church to present a special program in their yard just for his benefit.

The following month Olman was allowed to return to Costa Rica. Concerning the experience, Ervin

SERVANTS FOR JESUS' SAKE

By James D. Crane

such child in their home for breakfast on school days? The entire Hasteys family responded, and a hungry lad became a vital part of their lives for the rest of that school year.

In October 1969, after the Hasteys moved to Mexico City, a badly crippled, seven-year-old Costa Rican boy, named Olman Vargas, arrived at the Shrine Hospital for extensive surgery and treatment. He came alone, but missionaries in Costa Rica had contacted the Hasteys, asking them to drop in on the boy when possible. Regular hospital visits became an integral part of an already crowded schedule for the Hasteys, and whenever surgery was to be performed, either Ervin or Ruth (Mrs. Hasteys) were always on hand.

wrote: "We were glad to know that he and his parents would be united again, but it seemed that a very fine and happy part of us was leaving when the airport officials took the wheelchair out of our hands to take him aboard. We came to know his parents by letters and phone calls. A new, wonderful, and invaluable friendship was born from a minimum investment on our part."

WYATT and Beth Lee have been missionaries to Mexico since 1952. Although they have four children, that did not deter them from making a place in their home for an 11-year-old girl whose father was dead and whose mother was unable to provide her with adequate care. Delia González

Since 1945 the author has been a missionary in Mexico, including several years as field representative for Middle America.

de la Mora lived with the Lees until she finished secondary school. Then, with their help, she studied nursing at the Presbyterian Hospital in Morelia.

Now she is on the staff of the Baptist hospital in Guadalajara. She is making a home for herself and a younger brother whom she is helping through school, and she is an active leader in youth activities at Emmanuel Baptist Church.

BILL and Kathryn Richardson, missionaries to Brazil since 1966, produce some of the best newsletters to be found. Bill's primary task is the direction of Bible institute work in the state of Minas Gerais. Presently he is supervising a crash program to produce 32 workbooks for use in five regional training centers. Kathryn has a husband and four lively boys to care for, in addition to a full program of church activities. But all of this does not keep the family from serving individuals in need. This example was taken from their May 1972 "Tidings From Brazil," as told by Mrs. Richardson:

"One Wednesday night after prayer meeting we were asked to go to the home of a lady who was very ill and have prayer for her. The little two-room house was close to our congregation, so several from the church went. Neither the woman nor her husband were believers, and the woman was very ill. She had passed out suddenly in a store two days before and had been taken to a doctor, who gave her a shot and sent her home. From that time until our visit she had been unable to work and had eaten nothing. So, after prayer, Bill told them to call us if they needed us.

"At 3:30 A.M. the phone rang. Some neighbors had taken the woman to the police clinic, but she had been refused admittance. In desperation they had called us and wanted Bill to help. He took the woman to two other hospitals trying to get her admitted. At the Evangelical Hospital they were told to return at 8:00 A.M., and the woman could then be received. So, after doing all that he could, Bill took them back to their house and returned home.

"The next morning I went back

and took them again to the Evangelical Hospital. Although it took all day, the woman was finally admitted as a charity patient. Now, after several weeks of treatment, she is recovering well from what appears to have been a stroke.

"This experience opened the door to preach the gospel to the entire family. Recently the father and oldest daughter made their public professions of faith in Christ, and the wife has said that one of the first things she wants to do on being released from the hospital is to make her decision for the Lord. . . . How wonderful it is to be a member of the family of Christ and to be able to help those in need!"

SYDNEY and Frances Goldfinch were appointed to foreign mission service in 1939. They have served with distinction in three countries: Uruguay, Paraguay, and Costa Rica. Their labors have covered a wide range of responsibilities—local pastorates, general field evangelism, book store management, theological instruction, and (most important of all) missionary homemaking.

One thing that impresses those who are intimately associated with the Goldfinches is their unusual capacity for helpful involvement with individuals. Their present assignment gives them ample opportunity to exercise this gift.

Most Southern Baptist missionary appointees to Spanish America go first to Costa Rica for a year of concentrated language study. This is a demanding requirement. Men accustomed to preaching three times a week suddenly find themselves, due to the lack of language facility, unable even to carry on an intelligent two-minute conversation in Spanish. Mothers with several small children undergo the trauma of trusting their offspring to less-than-expert maids, while they battle four hours a morning with the complications of verb conjugation and the subtleties of the subjunctive mood. Under such stresses stability is strained, and frustrations flare.

It is at this point that the local missionaries get into the act—sometimes as recipients of hostilities that just have to be

vented, but more often as merchants of balm. This is where Sydney and Frances excel. During the week their home is Grand Central Station. On Saturdays entire families are often taken to nearby parks, where healing relaxation is the order of the day. On Sundays Sydney almost always has some fledgling missionary in tow. Sometimes arrangements have been made for him to preach in English to a black congregation of Jamaican extraction. Other times he is taken to some Spanish-speaking group so far off the beaten path that the brethren are content to endure the faltering speech of their visitor just to enjoy the warmth of his Christian fellowship.

The meaningfulness of this attitude of concern and support was eloquently expressed by lovely Libby (Mrs. William W.) Stennett, now of Guatemala. Together with other couples who had just completed their year of language study, the Stennetts were at the airport. Fellow students and local missionaries were intermingling in a combination of helpful baggage tending and frantic child chasing. Suddenly, amid all the confusion, Libby stepped up to Sydney, took his hand in hers, and said, "Syd, I want you to know I would have never made it through this year without your help."

AND WHAT MORE shall I say? Space would fail me to tell of Chester and Dorothy Cadwallader [see p. 10], who snatched an Indian babe from death and adopted her as their own; of Harold and Alice Hurst, who gave endless hours to dental and nursing service in out-of-the-way villages; of Leslie and Naomi Keyes [see p. 4], who build chapels and show poverty-stricken mountain people how to make quilts of available cheap materials; of Abe and Lee Pierson, who shared the privacy of their home and the companionship of their children with needy young people who otherwise would never have been able to get an education; of Kay Weldon, who responds selflessly to the health needs of rich and poor alike in a great metropolitan center. Truly of these—and so many others—the world is not worthy! **TC**

A FEW PEOPLE might have wondered whether she could step down. But step down she did, and doing so with grace and goodwill, she crowned her long and effective missionary career in Nigeria.

Miss Ethel Harmon had helped to found, and then for 34 years had led, the Nigerian Baptist Convention's Sunday School Department. She looked forward to seeing a capable Nigerian named to the post she held. But in 1970, when W. R. O. Ojo was elected Sunday School secretary, Miss Harmon faced a question: What would she do now?

True to her concept of the missionary's role as being that of a

The word "servant" occurs hundreds of times in the Bible. The word is widely used to apply to people who worship and serve a god, such as Baal, or the true God. The servant image is especially prevalent in the Old Testament to express the relationship between God on one hand and his people and their leaders on the other. Pioneer Missionary Abraham, the man through whom God started it all, called himself God's servant (Gen. 18:2, 5). Moses, the lawgiver, great prophet, and "friend of God," was expressly the "servant of God" (Ex. 14:31; Deut. 34:5). David, Israel's ideal king, is referred to as God's servant (2 Sam. 3:18). So are still others whose loyalty and

The Servant Role

servant, she happily accepted a subordinate place in the department of which she had so long been the head. She became the loyal and helpful "adviser" to Secretary Ojo.

John A. McKay has said that among all attributes for service, the biblical image of the servant is the most needed by the religion, the culture, and the civilization of our times.* My own experiences during the past 25 years on the mission field, including personal, inward wrestlings, prompt me to say to that, "Amen!", and to add to "the most needed," perhaps also the rarest.

Such an attitude toward our call and commitment is necessary for a happy adjustment, harmonious relationships, effective service, and a sense of continuing self-fulfillment to make us stay in foreign mission service. It provides us with the basic Christian ideal for ministry and has special relevance to missionary life and work in the 1970s and beyond.

A fresh study of the biblical image of the servant may remind us of what it really means and may help us come to grips with what seems to be a waning concept of "the servant role" in foreign missions.

faithfulness to God's call have earned them distinction in God's acts among his people (Hos. 12:3 ff.; Jer. 9:4; Isa. 43:27).

The nation of Israel itself, in order to enjoy God's grace and providence and to be used by him to bless all mankind, must be related to God as his servant (Isa. 41:8; 44:1; 48:20). As is so often the case, the privilege of special service was taken as a right to a favored place, and Israel became proud, thus disqualifying itself as a usable servant of God.

The prophet of hope, speaking to a chastened Israel, gave the servant image its noblest expression in the Old Testament through the servant poems of Isaiah (42:1-4; 49:1-6; 50:49), especially that of the Suffering Servant (52:12 to 53:12). This Servant of God had a divine mission, both to Israel and to the whole world, which he fulfilled through suffering and death, borne for the sins of others. He was raised from death and exalted by God. Those who had despised him looked upon him and were reminded that he had suffered for them. Thus, the true servant concept that had waned in Israel was recaptured in the image of the Suffering Servant.

For expressing their understanding of the servant concept,

BY CARL F. WHIRLEY

* *Theology Today*, Vol. 15, p. 304.

the New Testament writers had their choice of some six Greek words that are translated "servant" in the most commonly used English version. Some of these words rendered "servant" may be more explicit if variously designated "server" (Matt. 22:11), "attendant" (Heb. 3:5), "house servant" or "domestic help" (Luke 16:13), "child of the family" or "small boy" (as widely used in African society—"omo kekere" in Yoruba) (Matt. 8:6), "subordinate" or "attendant" (Matt. 26:58), and "slave" (Matt. 22:8, 10).

In the last of these words, *doulos* (meaning "slave," "bondslave," or "one born a slave"), very strong emphasis falls upon the servant's relationship to his master and the nature of that relationship. On the one hand, there is the slave's absolute subjection to his master, and on the other hand, the master's absolute rights over the servant. The slave's will is completely identified with (submerged in) his master's will, and the service he renders is not of his own choosing but of his master's. The term conveys nothing of dignity, prestige, and rights, but it does reflect a status of servility and subordination.

Indeed "slave" is an ugly word to us and suggests an idea hard for us to take hold of, steeped as we are in our American heritage of personal freedom, self-reliance, and free enterprise. This makes it shocking to hear, and difficult to grasp, that Jesus voluntarily, spontaneously, and consciously put himself in this sort of a servant's role.

The writers of the New Testament clearly regarded Jesus as the personification of the Servant in Isaiah's prophecy (Matt. 12:18). It is also plain that this servant image influenced Jesus' concept of his own ministry, which was marked by self-denial, identification with sufferings of others, and finally, obedience in death on the cross for the sins of others (Matt. 20:28). In John 13:1-11 he gave a perfect transcript of what being a servant in the biblical sense means in everyday relationships. Jesus and his disciples were gathered for the



Last Supper. Jesus must have sat at the head of the table as a father with his family. In the course of the meal Jesus got up and took off his coat. Wrapping a towel around himself and pouring water in a basin, he began to wash the disciples' feet and to dry them with the towel he wore.

Peter was shocked. Why? Washing and drying feet was not his concept of his master's role; he was their teacher and leader. Foot-washing was the duty of slaves, and of non-Jewish slaves at that! In voluntarily and spontaneously rendering this menial service, which he was under no obligation to do, Jesus had put himself in the position of a slave, when he might have by rights kept his status at the head of the table and as lord of the supper.

Shocking as it may be, the one who would be first must be the *doulos* of all (Matt. 20:27). Greatness is to be arrived at from the bottom side, not from the top. Status seeking or status defending has no part in Jesus' pattern of the servant role.

We must not miss here two points. First, behind Jesus' portrayal of what the servant role means was a sense of vital relationship

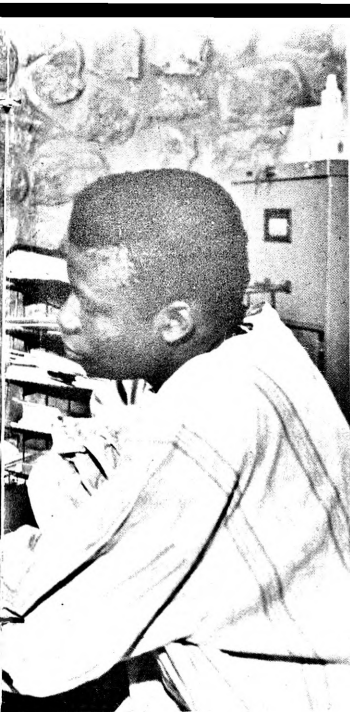
In this 1965 photo Miss Ethel Harmon (now an emeritus missionary), then head of the Nigerian Baptist Convention's Sunday School Department, talks with a Nigerian worker in her office at Ibadan.

with his Father—of absolute identification with his Father's will. John reports that immediately prior to his washing the disciples' feet, Jesus was aware that he had been given complete power (13:3 TEV) and that, having come from God, he would return to God. Second, he seriously intended for his followers to be controlled by the same spirit of service (13:14, 15). They could be expected to accomplish this by being filled with the very presence of Jesus their Lord, whose Person was represented by the bread and wine they were ingesting.**

The Apostle Paul's thinking and writing were deeply influenced by Jesus' servant concept of ministry. First, he thought of himself as "Jesus Christ's slave, chosen to be a missionary, and sent out to preach God's Good News" (Rom. 1:1 TLB). Second, he saw every saved man as related to Jesus Christ as slave. "You have been bought and paid for by Christ, so you belong to him," he told the

** Ibid., p. 306.

The author has been a missionary to Nigeria since 1947. He is stationed in Ogbomoshos.



Corinthian Christians (1 Cor. 7:23 TLB). Third, through the servant role Christians can reach the unsaved. "I have made myself a slave to all, that I might win the more" (1 Cor. 9:19 RSV).

Finally, Paul commends this as the ideal principle for conduct of relations among Christians. "The attitude you should have is the one Jesus Christ had" (Phil. 2:5 TEV), he told the Philippians. And then he gave his own interpretation of Jesus' servant concept (Phil. 2:6-11).

Paul must surely have had in mind at this time John's foot-washing episode (John 13:1-11), when the assumption of the slave's role was one mighty step in Christ's redemptive journey from heaven to the cross and back to glory. "He laid aside his mighty power and glory" (Phil. 2:7 TLB) seems to reflect "Jesus knew that the Father had given him complete power; he knew that he had come from God" (John 13:3 TEV). The same idea was acted out when he left the head of the table, removed his coat, wrapped a towel around himself, poured water into a basin, and began to wash and dry the disciples' feet. But the lowly role of the slave was transformed and

elevated by its loving fulfillment. "For this reason God raised him to the highest place above" (Phil. 2:9 TEV), said Paul, expanding John's statement that Jesus "knew that he had come from God and was going to God" (John 13:3 TEV).

Other writers (e.g., James 1:1, 1 Peter 2:16) concur with the Gospel writers and Paul that such a servant concept most appropriately characterizes true Christian life and the ministry which is especially needed on the mission fields today and in the years ahead.

At the heart of this grand idea lies, on one side, the absolute lordship of Jesus Christ and, on the other side, our utter subjection to Christ based on his redeeming work for us. Demanded is our complete and voluntary identification with Christ so that his will becomes our will. This identification is brought about by the indwelling of the Holy Spirit, following our full commitment to the Lord. Thus, and only thus, can we be a servant after the likeness of Christ.

This servant concept has universal validity in Christian ministry, but it seems to have special relevance to service on foreign mission fields. The circumstances and methods peculiar to mission work make it imperative that missionaries be motivated by such a concept.

For instance, the need for a particular service arises, say, for someone to be houseparents in a missionary children's hostel. The need is described, and ways to meet the need are recommended; no help from outside is available. The place does not fit any present missionary's idea of his own role. The mission (organization of Baptist missionaries) seldom requires, and never compels, a particular service. Who, then, will meet the need? Perhaps a doctor, a nurse, a teacher, an evangelist, a builder, or any other missionary who, moved by the servant spirit, is willing to put the interests of others above his own preferences and desires.

Flexibility of mind, sensitivity to needs, and responsiveness to the wishes of the group are prime qualities of the missionary who discovers lasting joy as his reward

for mission service. On the other hand, concern with status, prestige, and rights is contrary to the servant spirit and an efficient enemy to happy service abroad.

Many of us discover this servant spirit controlling the life and ministry of Missionary Homer A. Brown, Jr., whose career was ended in October 1970 by cancer. Homer felt called to be a pastor, was educated in a seminary, served as a chaplain, and was appointed as a missionary to Nigeria to do field evangelism.

Because of a pressing need he was, on arrival, assigned as principal of a high school. Returning for leave after a tour of service, he went to Peabody College to equip himself for service in education. On his return to the field, it was remembered that he had received earlier training and experience as an accountant. Baptists were opening a bookshop. Homer responded to the request that he be the manager.

At last, after having returned to education for several years, he was given a desired post in field evangelism. But less than a year later, he found himself moving again, at the Nigerian Convention's request, this time to be administrator of Baptist work in northern Nigeria.

During his 21 years in Nigeria, he served on eight mission stations and did as many types of work. The need decided the assignment. He will be remembered for his good nature, saving humor, and relaxing wit. But above everything else, he will be remembered for the servant spirit which cost him and his family much in terms of convenience and sacrifice of personal preferences, but which profited the mission and advanced the Christian cause much more. His ministry, like Miss Harmon's, exemplified the servant role as the basic Christian ideal for happy and effective missionary service today.

As I write this, I am preparing to go back to Nigeria. My prayer at this moment is, "Lord Jesus, recapture again your slave. Rebellion is in his nature. Fill him with your Spirit so he can find fulfillment and joy in being a servant in your image." TC

SEPARATED

NEARLY every family experiences some trauma when its members are separated for lengthy or indefinite periods of time. Parents often suffer anxiety and depression neuroses when their children "leave the nest"—marry, enter military service, or leave home for college or work. In addition, problems revolving around the need for giving and receiving help—in cases of sickness, for example—arise when families are separated by space.

Even though all families are subject to such crises, I have come to be acutely aware of this problem and to empathetically feel its presence in a more serious degree among missionaries. For the missionary statesman, the travail of separation is greatly compounded by extreme spatial distances; problems that are physical, economic, and emotional in nature become more complex. For instance, parents and children in the States may be separated from each other, but usually they are only a few driving hours or even a few flying hours away. And it is easy to pick up a phone and call a loved one. Psychologically, at least, members feel closer to each other.

But these characteristics do not so easily apply to missionaries in remote parts of the world, thousands of miles from home. There is not only the actual

separation of miles and continents, but also the contingent emotional impact of feeling very far away.

The pathology of separation involves at least three varying perspectives: (1) Missionaries must leave their parents behind when they go to a foreign field. (2) Missionaries are faced with hurt, anxiety, and dilemma when some loved one at home is critically ill or dies. (3) Missionary parents are "torn away" from their own children.

Serving as visiting senior lecturer in sociology at Hong Kong Baptist College while on sabbatical leave from Samford University (Birmingham, Ala.), I have come to sense the existence of this serious problem among the missionaries in this British Crown Colony. In fact, the traumas of family separation may well be the most serious and destructive problem faced by men and women who serve around the world.

My wife and I encountered this problem—though only to a very small degree, compared to career missionaries—when we came to Hong Kong for just ten months. In the States, discussing our decision "to go way over there" was somewhat sticky, for our parents were not sure we were making the right choice. The mother of each of us is widowed and lives alone, and we were cognizant that "anything could happen" while we were gone. This factor had to be one consideration in our planning.

We had been in Hong Kong only a couple of weeks when we lived through some anxious hours and days after learning that my wife's mother had been hospitalized. Making the situation more perplexing were the facts that my wife is an only child and the symptoms of the illness seemed to indicate a recurrence of a previous medical problem.

Another family also had come from Samford to Hong Kong for the school year. The professor's mother had spent several weeks with the family before they left the States, and at the time of departure she seemingly was in excellent health. During the family's first month in Hong Kong a brother informed him via cable that their mother had undergone surgery and was seriously ill. The couple's anxiety was profound as they realized they were thousands of miles away from Texas, and there was little they could do.

The enigma of being separated by such vast distances is never far from the consciousness of any of the missionaries, for they are aware that many things can happen very quickly.

One family in their first term of service told of the disturbing feelings encountered with family separation at two different points. The wife recalled the extreme difficulty of their departure from the U.S., compounded by a long waiting period of three months between completion of missionary orientation and the time of sailing. During that period they lived a week at a time with each of their respective parents. Though no one spoke openly about the approaching departure, the wife felt

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

her parents were "adding up the days," with the dread of saying good-bye looming like a dark, emotional cloud day after day.

Later, her parents came to visit for several months in Hong Kong. The week before they were to leave for home, the missionary described a special melancholy that characterized the family, for everyone realized the parents soon would sail. In some ways the second separation was worse than the first, the missionary related. When the family left the States they were excited about going to a new home, to a mission field, but at the latter separation, the missionary couple was staying behind, on the opposite side of the globe. In addition, because the grandparents had lived with their grandchildren in Hong Kong for approximately three months, the children and grandparents had become much more attached to each other than usual, making the new separation more traumatic.

The hurt felt when a close family member becomes seriously ill or a loved one dies is deeper when there is spatial separation. One missionary spoke of his elderly mother and of his recognition that she might die at anytime. He added that in some ways modern transportation and communication offer a new dimension to the problem. Years ago, news of the death of a loved one would not reach the messenger of Christ in another land for weeks after the burial. By the time the notice was received, there was nothing the missionary could do except deal with his own grief. The question of returning to the States at such times was not raised.

Today, with telephones and cables, word of the critical illness or death of a close relative can reach the missionary within hours, if not minutes. The immediacy of such notice puts the missionary in a frustrating dilemma—to go home or not to go. Either choice has hardships and ambivalence attached. To go may mean an extra financial burden [the Foreign Mission Board provides no financial aid for such expenditures, since cases are so numerous that the expense would be prohibitive], which could virtually wipe out a person's savings. To go would likely mean leaving family members behind in the mission home; cost and other factors usually make it unfeasible for more than one family member to return. And it would mean a difficult two- or three-day trip home from some remote part of the earth, perhaps with the arrival too late to be helpful.

On the other hand, if the missionary does not return, he may later face feelings of guilt and remorse over his decision, or he may encounter "loss of face," ridicule, or hard feelings on the part of other family members for his "refusal" to return.

Perhaps an even more disturbing separation is when the missionary's son or daughter returns alone to the States to attend school, or when missionary parents returning to the field after furlough leave children behind in the U.S. Many families have had to face this "Gethsemane" in the fulfillment of their sense of mission. It is often a time characterized by tears and agony. At least six families in the Hong Kong-Macao Mission

have children in America. One father and mother left their two married children in the States when they came to Hong Kong and brought the two younger ones with them. The older of the two children has now returned to the homeland to attend college. The family thus has experienced two different traumas of separation.

Another family has several children, four of whom have already been separated from their parents at different times. For such families the separation sorrow consists of a series of crises, each subsequent one as difficult as the previous ones.

I have seen the gleam in their eyes and sensed the ecstatic joy in their voices as two different parents reported that their children, whom they had not seen for many months, were coming to visit soon. In such statements I hear parents telling how much they miss their children and what a serious, continual disturbance separation is to them. Sometimes a missionary's grandchild will be several years old before the grandparents see it for the first time.

Most of us in the homeland are not fully conscious of the depth of the separation hardships that foreign missionaries experience. For this Southern Baptist, these few months spent on a mission field far from home have refined my spirit. The experience has made me see a little more distinctly the task of missions and has provided an empathetic understanding of a critical problem missionaries face. **TC**

By Henry E. White, Jr.

I AM AN MP

By Arthur C. Kruer

DURING Foreign Mission Week at Ridgecrest in 1971 I introduced myself to a member of the Foreign Mission Board as an MP.

"You're military police?" he inquired, a bit puzzled.

"No, I'm a missionary parent."

That was, in fact, our reason for being at that particular conference. Three years earlier our daughter, Claudia, had become the bride of an MK ("missionary kid"), Robert H. Sherer. And at a Foreign Mission Board service in Louisville, Kentucky, April 20, 1971, Bob and Claudia were among those appointed as missionaries. Their chosen field: Japan.

For one week in July 1971 we had the happy privilege of entertaining in our home the entire Sherer family, before Bob's parents, Mr. and Mrs. Robert C. Sherer, and their daughter, Martha, returned to Kobe, Japan, to resume their missionary service.

While in missionary orientation in Pine Mountain, Georgia, that fall, Bob and Claudia were told by several fellow appointees that their parents strongly opposed their going to foreign fields. This feeling was working a hardship on those young volunteers who, in addition to the stretching and severing of domestic ties, were struggling with other difficulties and problems in making preparations for going to their fields.

During Thanksgiving holidays Bob and Claudia were visited by Mrs. Nina Belle Gunn, her husband, and her daughter, who were working with French-speaking people in Louisiana under the Home Mission Board. When I was pastor in northwest Missouri, I preached one Sunday evening about "Caleb: He Wanted a Mountain." In response to the invitation Nina Belle came, saying,

"I want my mountain; I feel the Lord is calling me to do mission work for him."

Before reaching her mountain, however, she was to encounter a difficult foothill—not the giving up of the teaching career for which she had been preparing, nor the two years of special training at the Carver School of Missions and Social Work in Louisville. But after receiving her appointment from the Home Mission Board she encountered vigorous opposition from members of her family, who insisted that she should remain at home to take care of her widowed mother.

During that visit in Pine Mountain she confided to Claudia how much it had meant to her that, on the day she left for her new field of service, Mrs. Kruer and I were at the bus—the only ones who came to bid her goodbye.

Our feeling about Claudia and mission service is not because we were anxious to be rid of our daughter. Our home life and family relations have been delightful. The night before Claudia and her husband left for Japan, during our Bible reading and season of prayer mother and daughter had what is called "a good cry," which proved an emotional relief for us all. The following morning at the airport our farewells fortunately were brief, before they hurried to board the plane.

We knew this was the event for which Claudia had been praying and working for years. In her early teens at a GA camp she had volunteered for foreign mission service, and to that end we had prayed and worked with her. Now the time had arrived, and we were willing and ready to meet the occasion with her.

At another GA camp years ago Claudia and her mother had met

a teenage MK home on furlough with his parents. Her mother wondered whether one of those girls who were casting admiring glances in his direction and crowding around him with their autograph books might one day have an attraction for him. "Little did she realize then," Claudia remarked in giving her testimony before leaving, "that it would be her own daughter!"

DURING the three years at Southwestern Baptist Theological Seminary, Ft. Worth, Texas, after Bob and Claudia were married, we heard little or nothing about their plans. We found ourselves wondering about her decision to go to a foreign field. In the latter half of their final year the news came:

"After a great deal of thought, discussion, and prayer, we've come to the conclusion that the Lord is calling us to go to Japan."

The reason for the delay, we learned later, was that Bob wanted to be sure the decision was not based merely on his desire to return to Japan, where he had spent 15 years of his youth, but that the Lord wanted him to return. We considered this to be sound, valid reasoning on his part.

Before sailing from San Francisco on January 8, 1972, and again when the ship docked at Los Angeles, they telephoned, and we enjoyed a brief visit. Several of the other new missionaries sailing with them, however, refrained from calling their parents, aware that it would be merely another depressing confrontation, making their departure all the more difficult.

To us as MPs, our family ties have not been broken, nor even weakened; they are, in fact, lengthened and strengthened, for

MY MAVIS

In January 1972 Missionary Nurse Mavis Pate was killed when Arab commandos ambushed a car in which she was traveling from Gaza to Israel. With a Christmas card to friends, Miss Pate's mother, Mrs. J. H. Oden, enclosed verses she had written in her daughter's memory. At the suggestion of her friends, Mrs. Oden has agreed for her thoughts in verse to be published. They bring additional insight to the feelings of the parent of a missionary who has made the ultimate sacrifice.

both them and us. There is an indefinable closeness. Before they left, I said to Claudia, "A straight line will not be the shortest distance between us; it will be up to God and back down." This has proved true.

A cassette tape can span the 7,000 miles between Tokyo and St. Louis via air mail in only three days, less time than for surface mail to travel a short distance in the States. Those tapes transmitting the sound of our voices, the exchange of news, casual comments, humor, and homey chatter give us the happy feeling that we are actually sharing life with each other in these two widely separated countries and cultures.

And how we enjoy those thrilling, though only three-minute-long, phone calls on special anniversaries! Little more time is required to put through a call to Japan than to put one through domestically.

We feel that in a real sense we are sharing and participating with Bob and Claudia and with Bob's parents in doing things we have not been able or privileged to do. As missionary parents we are much more satisfied in knowing we have made our daughter and her husband happier than if we had selfishly and openly hindered, or even secretly resented, their doing what both they and we know God has called them to do. TC

The author has been a pastor, associate pastor, music director, and Bible teacher, and, now retired, makes his home in Bridgeton, Missouri. He and Mrs. Krueer left for Japan in August. They initially planned just to visit their daughter and son-in-law, but then they were invited to spend most of a year working as volunteers in Kyoto, Japan. Mrs. Krueer is to teach in the school for children of missionaries, military personnel, and others. Krueer is to work in Friendship House, teaching, counseling, and preaching. As Krueer puts it, in addition to being MPs (missionary parents), they are now PMs (parent missionaries).

Sitting patient in the shadows

Till the blessed light shall come,

A serene and saintly presence

Sanctifies our troubled home.

Earthly joy and hope and sorrow

Break like ripples on the strand

Of the deep and solemn river

Where her willing feet now stand.

Oh, my Mavis, passing from me

Out of human care and strife,

Leave me, as a gift, those virtues

Which have beautified your life.

Dear, bequeath me that great patience

Which has power to sustain

A cheerful, uncomplaining spirit

In its prison house of pain.

Give me, for I need it sorely,

Of that courage, wise and sweet,

Which has made the path of duty

Green beneath your willing feet.

Give me that unselfish nature

That with charity divine

Can pardon wrong, for love's dear sake,

Meek heart, forgive me mine.

Thus, our parting daily loses

Something of its bitter pain,

And while learning this hard lesson

My great loss becomes my gain,

For the touch of grief will render

My wild nature more serene,

Give to life, new aspiration,

A new trust in the unseen.

Henceforth, safe across the river

I shall see forever more

A beloved daughter's spirit

Waiting for me on the shore.

Hope and faith, born of my sorrow,

Guardian angels shall become,

And the daughter, gone before me,

By her hand shall lead me home.

FOR ALWAYS

BY MARY LOVE

Charles and Mary Love have served as missionaries to Guyana (it was then British Guiana) since 1965. In 1971, during their second term of service, within a two-week period each of them lost a parent—Love's father on February 17, Mrs. Love's mother on March 2. After the death of her husband's father, Mrs. Love sent to this publication an article sharing the family's personal feelings at the time of bereavement. A short time later she wrote a second article, this time sharing her emotions at the death of her mother. Combined, these articles are presented here as part of this issue's emphasis on career missionaries. The accounts illustrate something of the special nature of bearing grief at long distance, a part of the commitment missionaries often must make.

THE SHARP RING of the telephone crackled over the muffled sound of a gentle rain in the pre-dawn darkness. More concerned about not waking the children than by the potential message, I picked up the receiver hastily to hear the operator say clearly, "I have a call for Mr. Charles Love from the United States of America." It was our first such call in five years. As I waited for Charlie to come to the phone, my first thoughts were of our daughter Debbie, in the States attending high school.

"Hello . . . hello—Don?" Charlie began. "What? Dad's dead?" ("Dad's dead," he whispered to me.) "No, going home is out of the question. I can't even consider going home."

In his huskily determined voice that left no room for doubt, Charlie stated what we had decided when we first became missionaries—when the moments of bereavement came, we would stay in Guyana, if God so led.

The call was brief, with Charlie's only living brother (there are no sisters) filling in details. We were left in shocked silence. Charlie's father had never been

sick. He was only 65.

Thus began one of the strangest days of our marriage—our first experience with immediate bereavement. Expressed grief came slowly. We discussed it with the children at breakfast. There were silent moments followed by too-loud bursts of laughter by the children, uncomfortable in the sudden sorrow. As Charlie and the children left for school and I shut the door behind them, sobs rose in my throat. My disorganized mind jumped from one task to another without properly finishing anything until words arising in my mind seemed to cry out to be put on paper. Through tears, I wrote down words about his father [see p. 24]. Release came with the writing, and I had finished my housework by 10:00 A.M., when Charlie returned from teaching his class at the theological institute, where the national pastors had expressed sincere sympathy.

My prayer was that God might use me to help Charlie, who is not an emotional person, to express his grief. Over a cup of coffee we talked about "Pap"—leisurely, quietly. During a lull, I handed him my "poem" and went to the kitchen, giving him time to be alone. When I returned, tears were in his eyes, and I cradled his head in my arms as we wept together.

Later we decided on a brief memorial service with the four children, in order to share our grief together. Their school is out for the day at 12:45 P.M., so after lunch we gathered in the living room. Charlie began to talk about his dad, bits and pieces and memories. When I could clear my throat from the choking emotion I felt, I read Psalm 90 and 91, and we found strength in the words of assurance. Then I read my poem through tears, for I felt the words deeply. I played and sang a hymn, and Charlie joined in for a

second hymn. We felt a calmness steal over our hearts as tears rolled down our cheeks. Finally Charlie led in prayer. It was a precious experience together. As Kathy explained later, she had felt like crying at school, but could not because of all the kids around—so she just "sort of hurt" all morning.

A missionary family came to extend sympathy, to offer money for a flight home, and to suggest a mission memorial service. Shortly afterward, ironically, Charlie left to conduct the funeral of a stranger he had never seen alive. He had another class to teach and a conference with a pastor later. As her part in easing her father's load, Kathy served us a late meal—by candlelight.

While putting the younger children to bed, I was asked endless questions about how granddaddy died (we think it was a heart attack), what causes a heart attack, etc. Kenny's first question that morning concerned whether his granddaddy was a Christian; if he had made a recent decision, we were not aware of it, and this hurt most of all.

The next morning the missionaries gathered for the weekly prayer meeting and shared sympathy and prayer for strength for us and our family. That afternoon Charlie worked on the obituary and seven-year-old Donna looked for pictures of her granddaddy. We dressed for the service as though attending the funeral. Our thoughts were with those in the States who had the responsibility for the arrangements—Charlie's step-mother and brother.

Charlie sat on our cane chair and his heart ached to be with those in Kentucky. He wondered out loud if he shouldn't have gone home, and then he answered his own question. We agreed that what he had done for "Pap" had



Charles and Mary Love and their children: David, Debbie, Kathy, Donna, and Kenny.

been done, and that we could respect his memory here as well as there.

The other missionary families gathered, including one family from a distant town (they had taken their children out of school in order to come) and a Southern Baptist couple from the States visiting one family. The mission family had provided lovely flowers that rested behind an open Bible. The service was brief, but healing. There were mutual tears, and handclaps and hugs were exchanged. Pictures of Charlie's dad were shared. Our sadness was lifted.

Three of our children went home with friends, but seven-year-old Donna stayed with her mom and dad, and we three went for a walk on the seawall, played hopscotch together, and ate hamburgers and French fries at a hotel.

Looking back, the hardest thing to cope with was lack of details and communication from home. Ten hours were spent trying unsuccessfully to place calls. At

last, three days after his father's death, Charlie was able to talk with his stepmother.

Also hard to meet were Charlie's guilt feelings about "letting his family down" by not going home; these hurt, as did his concern that they might not understand his decision. He worked through these conflicts to some degree with long letters to his stepmother and his brother.

During a walk together a day or two later, the words of a song used at our wedding came to mind: "Days may not be fair, always. . . ." The words mean more now than when romantically heard then. And they are true. Together we make a team—we two and God.

WE FOUND the cable in our post office box on Monday evening: "Mother had cerebral hemorrhage. Dr. says no hope. Dad."

A call to Abilene, Texas, and a talk with my oldest brother at home confirmed the message. My

mother had been stricken during the night. Her heart and breathing had stopped and were being continued by artificial means. We asked to be notified of her death.

How can I describe the next day? In my heart I was already accepting her death. I wept with missionary wives and as I worked. But I found myself at times feeling overjoyed and saying, "Thank you, Lord." Thanking him for a miracle or for death, I wasn't sure. I was just sure that whatever happened, it was his will. I did find myself praying for her to die, because she would not have wanted to be a burden to daddy. Then, feeling perhaps that was a selfish prayer, I asked for his will.

Peace and joy were there. You see, my mother was going to be with God. I had never felt such wonder before, such joy of the eternal life of a Christian. Yes, there was pain of parting, but also happiness.

That evening a call came: mother had passed on. The message came as Charlie and I were praying

either for a recovery for mother or for her death, as God willed. We were also praying for my father and for brothers and other relatives, and for our daughter Debbie, in a Baptist boarding school in Louisiana. My brother had promised to call Debbie, and we knew she would be traveling home.

The phone rang, and the clear, loving voice of my best friend came over thousands of miles with the answers to both prayer requests: mother had died; our daughter was arriving at midnight via bus.

My heart was bursting, yet rejoicing. We thanked the Lord and prayed again for our loved ones. Again my heart sang, "Thank you, Lord." Later, I arose and wrote my dad a letter expressing my thoughts. How I wanted to comfort him!

I had all of the next morning in which to plan the memorial service we had asked the mission to allow, knowing they would graciously consent, since there had been one only 11 days earlier for Charlie's father. When word had come about my husband's dad, we reconfirmed our feeling that at the times of bereavement we would stay on the field.

At the helpful memorial service I learned what I needed most in such a service: completeness, for if it were too short, I found, I did not have time enough in my own mind to feel comforted; music, both special music and congregational singing; attendance by our national brethren; organ music; flowers; a message. The service was held simultaneously with the time of the funeral at home.

An extra comfort was the presence of William W. Graves, the new field representative for the Caribbean, and Mrs. Graves, who had arrived the night before on their first trip to Guyana. He brought the memorial message.

The service was one of the happiest experiences of my life. I've never felt the love and power of God any stronger. How people at home must have been praying for me during those moments, as they, too, gathered to praise God, rather than mourn.

YOUR DAD

He gave the world you,
my darling,
to carry on his name.
No, he didn't make a big splash
on the world
or move toward fortune
or fame.
But he diligently did his part
each day,
and in doing so, he raised two sons
to become men
and buried one son-child and
two wives
along the way.
He owned not a home nor valuable
land;
he had no treasures laid up:
his sons were his treasures,
and through them he shall continue
to live.
Because of him, you are here.
(Yes, God called you here, but your
Dad did his part, unknowingly.)
He turned you loose to live your
own life,
said "no big deal" when you came
overseas,
and showed you love in his own
kind way.
His biggest mistake was not accepting
Christ as his Savior;
yet he made no fuss
when you accepted Christ
and followed his call
into the ministry
and to foreign shores.
It may have puzzled him a bit,
but he accepted it—
and you (and us) in his warm,
kind way.
So, God used him to give Guyana
you—
and he lives on through you
and David and Kenny,
your sons,
and Debbie, Kathy, and Donna,
your daughters.
His life was full of hard work
and sadness; yet he was steadfast:
you are like him in that.
Things were in their proper place
each night
before he went to bed,
his household duties done before
he went to work.
How like him you are!
And so we say "farewell" in
our mind's eye—
And in our hearts we will
attend the funeral.
And though he is dead,
yet shall he live,
through you—
and Dave—
and Kenny.
And I love him for that.

—Mary Love

A missionary quartet opened the service. We ended by singing "In Christ There Is No East or West," a missionary song appropriate for my mother, who had a missionary heart and whose direct influence led me to missions, and to Guyana. What a healing fellowship of love I felt with the missionaries and nationals as we clasped hands and wept together!

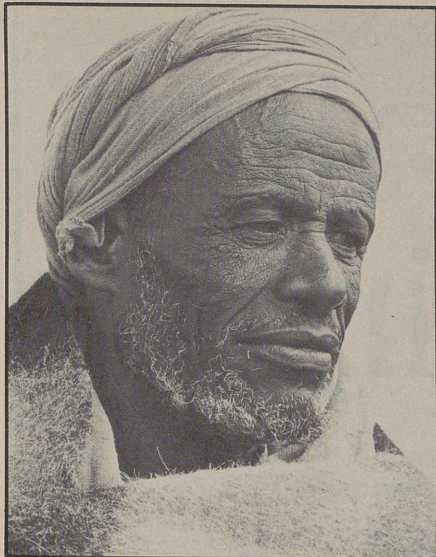
That evening as the children went to bed, our thoughts centered around grandmother and heaven. It was a time to rededicate ourselves to live each day to the fullest for Christ. We shared a Bible passage, the last written message mother had left, sent in her letter a week before, Romans 8:28 (RSV): "We know that in everything God works for good with those who love him, who are called according to his purpose."

The next day our duties became so pressing that I shelved my private feelings to some degree. But three helpful things happened during the next several days. First, a letter came from Debbie, describing the funeral. I was pleased that she, our oldest child, had been able to attend her grandmother's funeral and to feel the deep love of friends and relatives.

A few days later a package came. I had to open the package at the customs office, and I could hardly believe the markings on the cassette: "Mrs. Leech's funeral." Clark Scanlon, who had been field representative for our region (now representative for Middle America), had heard of mother's death and was able to attend the service and recorded it for me. I waited until our family was alone to play it, for I wanted to feel free to express my grief.

Then a letter came from my father, giving details of mother's passing and sharing some of his thoughts. He sent me a book of mother's poems she had assembled, a collection since her childhood. They were like a gift—her last gift—to me.

Letters, cards, even cables, came from friends thousands of miles away. I didn't know they could care so much. In all of the experience, I thank God for the great fellowship of Christian love. **T**



To Learn A Language

BY GINNY CANNATA

Farmer in
Menz area
of Ethiopia.

MOST all my life I have hated studying languages. During high school I studied Latin. (My mother was a Latin teacher.) In college I studied Spanish. (I needed two years' credit to graduate.) After those two years I promised I'd *never* study another foreign language. I meant it.

So, when God began gently to call me to foreign missions, I said, "Oh no, Lord! Surely not me! You know I could never learn to speak a foreign language. You know how I hate them." And I turned my back and tried to forget.

After my graduation from college, God led me to Louisiana, where I was to organize Baptist Student Union groups in nursing schools or work in those already organized. I knew that many nurses were needed on mission fields, and I encouraged all those I contacted to seriously consider foreign missions. I showed Foreign Mission Board motion pictures to them often.

Finally, one night, I had to stop running. During one of the films, Baker J. Cauthen, the Foreign Mission Board executive secretary, flashed on the screen for a friendly chat with the audience. He looked into my eyes and said,

The author, Mrs. S. R. J. Cannata, Jr., and her husband were appointed missionaries in 1957. They served in Rhodesia before transferring to Ethiopia in 1968.

"God may be calling you." I knew he was. I hastened home and fell on my knees and finally surrendered my life to God to go anywhere he wanted.

Things happened quickly. Within two weeks I met Sam Cannata. (God had just been waiting on me.) In seven months we were married. In a year we were appointed missionaries. In 15 months I was enrolled in language school in Rhodesia. I entered that school knowing I would never learn Shona—and I didn't learn much. My first term was spent in starting a family and teaching Bible in English at our mission school.

During our first furlough I had an encounter with God that changed my life. For the first time I realized I did not have to learn a foreign language, but that God would give me the ability to learn it. I came to understand that "love casts out all fear." So I returned to Rhodesia believing I would behold a miracle as God spoke through me (in Shona) to his people about his love. It was a wonderful experience. I vowed that since I had learned a little Shona, I would stay in Rhodesia until I died.

But God wasn't through with me! During our second furlough God definitely called us to serve in

Ethiopia. Throughout that furlough I said, "No, Lord! Not Ethiopia! Don't you know they speak one of the world's hardest languages there?"

When I had struggled as long as I could, I said at last, "Lord, if you send me to Ethiopia, you will have to supply the knowledge to learn that language. I am not qualified in my own strength." Soon we left for the new field.

The third day after arrival I found myself in another language school. This time the study was different. I rested in the Lord. Very early every morning I arose and confessed all the sins I knew about and gave that day—and language study for the day—to the Lord. It was almost as though I stood aside and watched a miracle being performed in my life. I learned to speak and to hear Amharic.

After our third furlough I asked the Baptist Mission in Ethiopia if I could return to language school for six more months of study. For the first time in my life, language study was fun. I have found that in my own strength I cannot progress, but in the Lord's strength, anything is possible.

I have also learned something else. I will never again declare that I won't study another language. I keep very quiet about that. **TC**

Third Birth

By
James V.
Hudson, Jr.

Girls in Taejon, Korea, playing jacks.

THE FACES were friendly, but so different—and the bewildering noises that rushed through the thin lips . . . ! The new missionary was experiencing his first Sunday-morning worship service in Asia. While listening to the young Korean minister preach, the missionary realized with a start, "I've got to learn to speak this stuff!" A new life was beginning.

To be most effective, a foreign missionary must be born three times. The first birth is physical; the second is spiritual; the third is a rebirth to another country with its countless new ways of living. When the chosen nation also has a language different from the missionary's native tongue, learning to speak it becomes the most difficult part of the third birth.

Some languages are easier to learn than others, and some missionaries have more aptitude in language learning than do others. But for most, language study is an unglamorous ordeal of grit and grace. It involves thousands of hours of hearing and repeating, trying to brand bizarre noises into a confused mind that has used different sounds and thought patterns for about 30 years and is reluctant to change.

Language learning necessitates studying until the brain throbs and persevering with study until it aches still more. Language study is the agony of being a grown person and speaking like a child. It means making 10,000 mistakes—then starting on another 10,000.

Baptist missionaries to Korea spend two years studying at the Korean Language Institute of Yonsei University in Seoul. A few

The author was appointed a missionary to Korea in 1967. He is stationed in Taejon.



have attended Myondo Institute, also in Seoul. These schools primarily serve missionaries seeking to learn Korean. At both institutes the course is divided into six levels, each level lasting ten weeks. Following six hours of daily sessions at school, some students choose to study further with a private tutor in the afternoon. Often it is necessary for the new missionary to study even more at night, alone.

The schools provide much daily practice in reading, listening, and speaking. Tapes and records are being used on a more frequent basis, but generally the Korean teachers present the basic sentence patterns. Vocabulary grows as students substitute different words into the fundamental forms.

The frustrating, practical experiences of putting the language into practice also occur daily. For instance, explaining to a helper on the mission compound that a leaky faucet needs repair may consume an hour. Even then, the missionary may finally do the job himself. Cashing a check or paying a bill may turn into unbelievably confusing issues. Thus, language students often spend days performing routine tasks that could be completed in a few hours at home in the States. (I once spent three entire afternoons purchasing a single bag of garden fertilizer.)

While struggling with the language, the missionary also may face personal setbacks—a theft of treasured possessions; a duplex fire that destroys everything two families have; the receipt of word that a parent has died, bringing to the missionary a feeling of helplessness.

And since he is a rookie, the

new missionary probably lives in a home that needs repairs—and he has neither the time nor the language to see to these tasks. The car he drives may be in similar condition. And if a crafty workman takes advantage of the novice, the new missionary must take the financial loss—and keep on loving!

Next, probably in only a few months, comes one of those letters from a well-meaning friend: "I know you've mastered the language by now and are winning many souls to the Lord." In fact, the missionary doesn't yet know 100 words in the new tongue. He wants so much to preach and teach—but he can't, at least not in Korean.

The Koreans have had thousands of years to complicate their language and seem to have worked diligently at it. In English a person talks much the same to everyone. Korean is different: There are high levels, friendly levels, and low levels of speech. To use the wrong form often produces embarrassment or insult.

University degrees mean little in the struggle to capture the language. A high-school graduate may in time speak almost flawlessly, while the man with the Ph.D. flounders helplessly. Women generally seem to learn better than men; this may be a blow to hubby's pride.

DAYS, weeks, months pass. All at once, one day the new patterns and phrases suddenly flow freely from the missionary's tongue. What excitement! At last—real progress! But the next day something seems to have gone wrong overnight. Words stick in the throat. Frustration and bitter disappointment surge to the surface.

And always, always there are people—people everywhere, without Christ and without hope. Unless the missionary learns to speak the language, he'll never be able to preach, to teach, to reach.

More months pass. An invitation comes for the missionary to preach in the new language. He begins work on a sermon, realizing the message must be delivered in short, simple sentences. He spends weeks in preparation. At times he awakes at night mumbling the words to be spoken.

On the big day, he finds himself in a bleak, concrete-walled room, a church building not much larger than the average American's garage. At least 100 persons huddle together on the icy, wooden floor and wait with curiosity.

The message, a nondescript paradox, is begun. One sentence is perfect, the next pathetic. When the missionary's tongue becomes tangled, he can only stop, gasp for air, and start again. The frigid temperature wraps each word in a layer of frosty mist and floats it around the room. Yet the speaker is oblivious to the stinging cold, as beads of perspiration ring his neck.

The ordeal completed, he moves to the back of the building to meet the members. An old woman approaches, a genuine smile radiating behind the wrinkles on her face as she declares, "I understood almost everything you said."

The first-time speaker wouldn't trade those words for gold. Paul's boast takes on new meaning: "I can do all things through Christ which strengtheneth me." Encouraged, he will tackle with renewed zeal the hardest part of the third birth. **TC**

possible ways of committing the task to faithful men? What are some of the evolving relationships and changes occurring in the role of the foreign missionary today? How can he maintain his perspective and emphasis on the growth and development of a strong indigenous church (the body of believers, not just buildings), as well as his personal relationship to God and men?

Paul observed, "We are partners working together for God (1 Cor. 3:9 TEV), and Jesus gave added insight to understanding this when he said, "Others have labored, and ye are entered into their labor" (John 4:38 ASV). Such vision and insight keep the missionary person-centered rather than program-centered.

The relationships among missionaries, among Brazilians, and between missionaries and Brazilians take on varied shapes as circumstances change. Among the in-

tertwining levels of relationships:

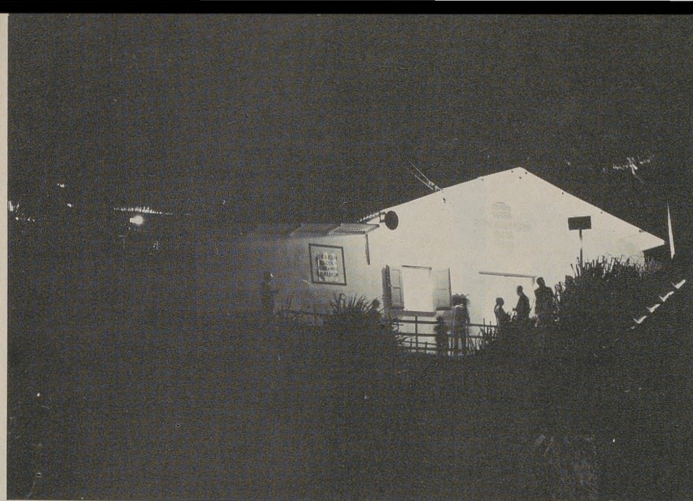
- The missionary providing individual skill in a particular task.
- The missionary leading, yet at the same time developing leaders by sharing skills.
- Institutions or programs started by missionaries, now directed by Brazilians.
- Programs begun at Brazilian initiative but benefitting by the cooperation of the Baptist Mission and missionary personnel.
- Missionaries and Brazilians working together in a fraternal relationship.
- Missionaries working under Brazilian direction, but serving alongside Brazilians in providing special skills.
- Brazilians working with Brazilians in programs initiated, sustained, and expanded by Brazilians.
- The local church taking initiative, with missionary cooperation.

- Missionaries participating in committees and programs, not because they are missionaries but as members of local churches.
- Missionary working with missionary.
- Veteran missionaries and new missionaries learning to minister together.
- Missionaries and MKs ("missionary kids") providing mutual help.
- Missionary journeymen assisting missionaries and MKs.
- Counsel to missionaries and Brazilians coming from stateside visitors.

In new or underdeveloped areas the field missionary is still the pioneer, the trail blazer, the pace setter. His responsibility cannot be underestimated for getting the work started in a direction and on a basis that it can continue to grow and become self-supporting, as well as to discover and develop mature Christian leader-

Missionary Journeyman (1971-73) Barbara Jones (seated, left) leads group of MKs in rehearsing program for mission meeting.





Vasco da Gama Baptist church on night it was organized. Located in a low-income neighborhood, the church grew out of concern by Zion Baptist Church, which provided most of the funds for building, with help from Southern Baptists.

ship. Such an awesome thought must have occupied Paul's attention when he asked, "Who is able for such a ministry?" and answered, "Our power and ability and sufficiency are from God" (2 Cor. 2:16; 3:5 *The Amplified New Testament*).

Leadership training is not always at the church level. The church on the farm and in the marketplace are but two sides of the same coin. Missionaries work alongside and train laymen who are daily taking more of the leadership responsibility.

While the Executive Committee of the Brazilian Baptist Convention is composed principally of Brazilians, the director of the stewardship department is a missionary—at Brazilians' request. In this instance, a missionary brings his special skills and places them at the disposal of national direction.

Many key positions in the Brazilian Baptist Convention are held by competent, consecrated national leaders. A good example is João Falcão Sobrinho, executive secretary of the convention's Executive Committee.

Nilson do Amaral Fanini, pastor of First Baptist Church, Niterói, and president of the Brazilian Baptist Convention, welcomed new missionaries to Brazil in these terms: "I do not want you to like Brazil. I want you to love Brazil and Brazilians as Jesus loved: in spirit (evangelism), in mind (religious education), and in body

(social services). . . . No Christian can be content with too much when there are so many with too little. . . . *Be yourself!* Do the will of God for your life."

Such is the spiritual perception of our Brazilian colleagues.

Missionary journeymen have introduced a new dimension into the work. By freeing career missionaries for tasks that require long-range work and language use, the journeymen make their contribution to the mission and missionary family, the life of the children of missionaries, and to their circle of friends. And the journeymen return to the States better qualified to understand and participate in the world mission enterprise.

Laymen have played an important part in Brazilian Baptist life from the very start. For example, Adlai Pacheco, a lieutenant (retired) of the Brazilian Army, is a deacon and secretary of the Dois de Julho Church, president of the adult Training Union, and manager of the church Bible deposit. Located on a busy street in the capital city, this deposit is open every afternoon for the sale of Bibles and other Christian literature.

As another example, Miss Maria Assis, a curriculum coordinator in the city schools of Salvador, the capital of Bahia, is also secretary of the Graça Church, works actively with the citywide Intermediate Training Union organization as counselor, and is secretary

of the association of Baptist churches in Salvador.

Across the years the WMU has produced capable and dedicated leaders. One of them is Dona Hilda Batista Carneiro, member of the Dois de Julho Church and president of the associational WMU. Missionary women still participate and help as needed, but their role is more supportive and counselor-helper than front-center stage.

A strong, indigenous church has a clearly defined objective in mission and missionary work. "The obligation of the church is to preach the gospel in all its implications: social, economic, political, spiritual," a seminary missions professor in the U.S. said to me a few years ago. "Membership in the family of God brings responsibility."

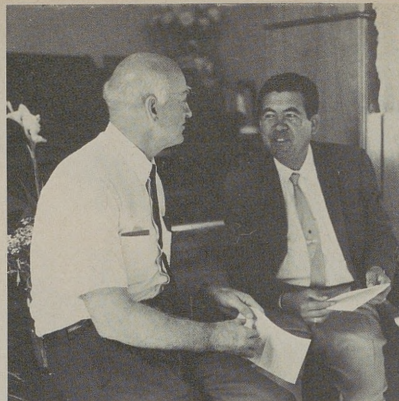
An example is the Vasco da Gama Church, located in a low-income neighborhood. It is the fruit of the interest and concern of the Zion Baptist Church. Gifts from Southern Baptists assisted with the purchase of the land and building construction, but the major part of the funding came from the sponsoring church. The Bahia Baptist Convention's state mission program will help with the pastor's salary for a maximum of five years. If the people come to support the work alone before that time, it will be less.

A nearby building houses an outpatient clinic conducted two afternoons a week with volunteer help from the sponsoring church, and serves as meeting place for literacy classes five nights a week.

These are but a few of the many facets of the rapidly changing role of the foreign missionary in Brazil today. Most missionaries are aware of this change. Also, they are working to make the transition as smooth, complete, and constructive as possible.

It is as though they have heard and are responding to the voice of their colleague and fellow-laborer, Paul, saying across the centuries: "You heard my teaching in the presence of many witnesses; put that teaching into the charge of men you can trust, such men as will be competent to teach others" (2 Tim. 2:2 NEB). TC

Missionary Orvil W. Reid chats with a Baptist pastor in Guadalajara, Mexico.



Keeping Fit

HOW WOULD you recommend celebrating a 65th birthday? Chances are it won't match the method of Orvil W. Reid, a Baptist representative in Mexico.

At 6:00 A.M. on his 65th birthday, Reid joined 23 other athletes to begin a 14-mile race up 2,349-foot Sumidero Mountain, in a contest sponsored by the youth club of First Baptist Church in Tuxtla Gutiérrez, Chiapas, Mexico. The winner was—no, not Reid, but a widely known marathon champion in Mexico. Even though Reid broke no records, he was not the last to finish the course.

That evening the missionary presented his athletic-clean-living program, the demonstration that has caused more than one viewer to say, "I saw it, but I still do not believe it." One person expressed it: "Esto ya no es ser gente" ("That's more than being human")!

The mayor had made available the city's open-air theater for the program. Sixty-five-year-old Reid, who weighs 160, withstood the following tests of strength:

(1) Two men tried to bend one of his wrists. (2) Four men attempted to make him lose his grip on an iron rod, two pulling on the rod and two tugging on Reid. (3) Five men at each end of a rope placed around the missionary's

neck tried to choke him as he sang. (4) Two men hit Reid in the stomach with their fists. (5) A 200-pound man jumped on Reid's stomach with both feet. (6) Using a 16-pound sledgehammer, a man broke a 100-pound rock on the missionary's stomach—while Reid sang! (7) Finally, a car was driven over his stomach.

He was to have had a tug of war with two horses by having a rope tied from one arm to one saddle horn and another rope from the other arm to the second saddle. The horses lost by default; they did not show up.

Reid then spoke on the dangers of drinking and smoking. The athletic program was followed by special music by a Chihuahua layman and Mrs. Martha Meith, from Texas, and by a message by Alfonso Víctor Muñoz, from Mexico City, an ex-drug addict now an evangelist. Fifty persons made decisions for Christ. Among them was the marathon champion who had won the morning's race.

The same program was presented the next two days in the largest auditoriums in two other cities. During the five-day tour, including services in churches on Sunday and Wednesday, 200 persons made Christian decisions. Besides the thousands who heard the messages in the services, 1,500 public

school teachers and students in two schools in one city watched the missionary in amazement and then heard his message.

"One of the most tragic things I have observed in my relationship with hundreds of missionaries and thousands of other Christian workers is the sin of neglect and abuse of their bodies," Reid declares.

"A large percent of my high school, college, and seminary companions have either died or are physically impaired. In the vast majority of cases the cause was the neglect of a physical fitness program and overeating. Fifteen or twenty minutes of planned exercise a day and a limited waistline would not only have given them more years of life, but would have given them a lot more life in their years. A well-planned exercise and eating program is a wonderful missionary program."

Reid has been presenting such programs for many years, both in Mexico, where he has served as a missionary since 1938, and in the United States while on furlough. As his years increase, the demonstrations seem even more remarkable.

"Several missionaries and other Christian workers have told me they have been inspired to begin a physical fitness program by the



In one of Reid's most spectacular demonstrations, an ambulance from the Baptist hospital in Guadalajara drives across the missionary's stomach while onlookers stare in varying degrees of amazement.



The towel is looped around Reid's neck. If his arms give way, the pull of ten students would choke him. But Reid holds on.



Two students try to bend Reid's wrist. They fail.

things they have seen me do at my age," reports Reid.

When he retires at 68, he looks forward to spending two or three years in visiting other mission fields. He hopes to inspire both missionaries and local citizens "to keep fit and stay put," as Reid puts it, "as well as to win the lost, using the doors that athletics can open." **TC**

The Orricks Return

NO DOUBT about it—they had stolen their hearts, and they were happy about it. Who did it? How long did it take?

The B. W. Orricks returned to Uruguay last February and March for the third time since retirement as Southern Baptist missionaries in 1957. Both now in their 80s, they had saved diligently for several years to finance this trip. The specific purpose was to take part in the 50th anniversary celebration of the church they founded in

about a year ago she suffered a heart attack, causing her to be confined to bed for a long period.

But those who know the faith and determination of Doña Vera also know it would take more than a broken hip and a heart attack to change her mind about attending the 50th anniversary celebration in Uruguay.

The matter of stealing hearts has been a lifelong practice for the Orricks. On several occasions the Uruguayans were heard to say,



During their visit to Uruguay the B. W. Orricks stand in front of the building of Radio Norte Baptist Church, which they founded in 1923. The anniversary sign reads "Bodas de Oro ('Golden Anniversary') 1923-73."

1923, just two years after their first arrival in Uruguay.

The couple's hope for returning this time had appeared to be shattered on at least two occasions. As a result of a car accident, Doña Vera, as Uruguayans lovingly refer to her, suffered a broken hip. Although she is able to walk with a cane, her suffering has increased in recent years. Then

as they practically smothered the Orricks with embraces and kisses, "Truly they have stolen the hearts of the Uruguayans."

These expressions of affection, spontaneous and sincere, did not develop in a day or a year. Rather, the Orricks had filled 37 years of missionary service with a self-giving ministry of love in the name of Christ. Even those Uruguayans

who tend to question the motives of North Americans—even of missionaries who live and serve in Uruguay—were among those who became effusive in their expressions of appreciation for the Orricks.

Don Guillermo, as the Uruguayans affectionately call Orrick, established a tradition with the 1927 model-A Ford he drove until 1954. With this faithful means of travel he visited many towns and villages across Uruguay, often holding evangelistic campaigns in the open air or in a large tent. In those days the tent was a great attraction, and because of it, hundreds came to hear the gospel preached for the first time.

The Ford served to run countless errands for friends or church members who had no transportation and who could not pay for a taxi. At all hours, day and night, Don Guillermo was "on call" for those who needed him or his car. One day it might be a trip to carry a sick neighbor or church member to the hospital. The next day it might be to help a family move from one house to another. Almost without exception, Don Guillermo's response to the many requests for help was "*con mucho gusto*" ("with much pleasure") and a big smile.

Don Guillermo and Doña Vera worked as a team in their ministry of love. He rarely ventured out in the car without her faithful guidance. Some questioned whether he would even be able to find his way downtown and back without her. And he would say, only half jokingly, "When I don't follow her instructions, we usually get lost."

The Orricks served as missionaries during the difficult days of the economic depression in the 1930s. Although missionaries in general found it hard to make ends meet on the salaries they received, the Orricks were able to put aside small savings each month. They invested a considerable portion

of these savings in providing a number of Uruguayan young people with educational opportunities they could never have afforded otherwise. In several cases the Orricks invited young people to live in their home while studying. Those acts of love have not been forgotten.

According to Doña Vera's careful records, the Orricks made 101 visits to as many different Uruguayan homes during their six-week stay in Uruguay. The main purpose was to make a final appeal to their unsaved friends to trust in Christ. These personal visits took place amid numerous other activities, such as 30 speaking engagements, a pastors' retreat, a mission retreat, and countless visits from friends. The Orricks also spent considerable time trying to encourage wayward believers to return to faithful Christian service.

When Don Guillermo preached during the anniversary celebrations, the church building could not contain the crowds. Many marvelled at his ability to speak with so much enthusiasm. His sharp mind and accurate recall of the Spanish language, in spite of 16 years in the U.S. and his 85 years of age, challenged and inspired all those who attended.

Leaders from other denominations came to pay tribute to the self-giving service of the Orricks. A woman missionary of another denomination took me aside on one occasion to explain how, when her family first arrived in Uruguay, the Orricks had taken them into their home. As if that were not sufficient hospitality, the Orricks insisted on helping the newcomers secure proper documents and settle in the country.

The presence of the Orricks was an occasion that brought together a host of people who, though they had been friends in the past and live in the Montevideo area, had not seen each other for years. This fact in itself proved one of the unexpected benefits of the visit.

From the moment the Orricks

arrived at the airport in Montevideo until they left, six weeks later, they were surrounded by people, perhaps desiring to renew some past experience or to thank them again for being the instrument God had used to bring them to faith in Christ. Some just introduced their children to the veteran missionaries of whom they had so often spoken, but whom their children had never met in person.

As the end of the visit neared, the Orricks were overwhelmed with gifts from friends who felt they would never see the couple again in this life. Even when the couple's suitcases had been filled to overflowing and the word was passed that they simply could not accept more gifts, the remembrances kept coming.

Perhaps one of the most touching scenes took place at the airport as the Orricks were departing. They had said that, due to several reasons, one of them financial, they would likely not be returning for another visit. With tears in her eyes, a child came forward to offer her savings—equivalent to about two dollars—to start a fund to help buy a ticket for the Orricks to return to Uruguay.

As the couple walked slowly toward the waiting plane, stopping every few steps to wave at the crowd assembled to bid them farewell, someone began singing "Onward Christian Soldiers." Others joined in the public, spontaneous reaffirmation of faith in Christ and in the ultimate triumph of his kingdom. Many of these "soldiers" of Jesus Christ had been enlisted by the Orricks.

After the plane had disappeared and we turned to leave, a glance at the faces in the crowd showed evidence of tears and deep emotion. Again it was evident that the Orricks truly had stolen the hearts of the Uruguayan people. Who could have imagined such a thing possible in a country where the tides of nationalism and anti-American sentiment run high? **TC**

The author was appointed a missionary to Uruguay in 1952. He is stationed in Montevideo.

AT GOOD SHEPHERD

ONE OF THE first concerns of a couple after missionary appointment is about the education and welfare of their children in the country where they will serve. Some questions arise: Will the next few years bring experiences to our children that will enrich and strengthen their faith? Will their education be equal to that received by their counterparts in the U.S.? Will they be able to cope with the problems encountered while in boarding school away from home? Will the years on the mission field bring a well-balanced life experience?

In Ethiopia missionary parents' minds are quickly set at ease when they see the excellent educational facilities at the Good Shepherd School in Addis Abeba, the capital. Established in order to provide a boarding-school facility for children whose missionary parents live in remote sections, the school offers a well-rounded curriculum, grades one to twelve. There are opportunities for musical development in orchestra and chorus; even guitar lessons are available.

School activities provide a variety of outlets through sports, music, drama, and clubs, as well as in mission opportunities. Last year, the wife of a doctor serving at a hospital where leprosy patients are treated spoke in chapel. She appealed for involvement in buying shoes for the patients. A student-council-sponsored mission project

was launched. Through cake sales, refreshment stands, car washing, and various odd jobs the students raised \$750 (U.S.) to help purchase shoes for patients.

Sometime later the students heard about people in a nearby village who were near starvation. Again the missionary children earned money and donated it for purchase of food. In yet another mission project they collected and distributed clothing.

One group of teenage MKs ("missionary kids") performed a religious folk musical in Addis Abeba. As a result, a young male nurse from England who works at the leprosy hospital came to accept Christ as Savior. The students' Christian testimony is also evident

on campus, where they share their faith with students enrolled from 22 countries. Some of the students at Good Shepherd are children of diplomats, so the Christians' outreach has a long arm, since some of their classmates bear witness to Christ after returning to their own countries. There are also students from Ethiopia, as well as Americans whose parents work in various government and civilian capacities.

Other MKs go to school by means of home correspondence courses. Judson Threlkeld and Cathy Cannata are two who study in Menz, Ethiopia, both in the third grade. They have their own mission project in counting out and bagging pills for use in one of the clinics conducted by Missionary Dr. Sam (S. R. J., Jr.) Cannata.

Baptist missionary children in

Below: In Ethiopia, MKs Judson Threlkeld, Mike Cannata, Mark Threlkeld, and Stanley Cannata roast a fowl.



The first author, Mrs. Garland M. Threlkeld, and her husband were employed as missionary associates in 1968. The second author, Edna Hughes, served as a missionary journeyman in Ethiopia 1971-73.

Ethiopia are growing up in a world different from the environment of children in the States, yet they are making a significant contribution where they live. The 27 MKs of Baptist missionaries serving in Ethiopia have experienced the happiness in the mission family when a new MK is born. They have witnessed the beauty of a wedding between two MKs. They have also been touched by sorrow at the death of an infant MK.

Such experiences, plus many others, have added up to a total view of life.

—Sally Threlkeld

THEY FACED me on my first day as teacher—Ethiopian, South African, Ghanaian, Swedish, English, Korean, Norwegian, American. As a missionary journeyman facing these students for the first time in my assignment, I was nervous. But it didn't take long to learn what made these students tick and what brought them together from differing cultures and religious denominations as close friends in a boarding school.

In substituting for dorm parents in a girls' dormitory one night I discovered that the high-school girls were ordinary girls—enthusiastic, restless, sometimes loud. Study time was noisy at times.

Social time was fun, snack time popular. Devotions brought a pause for reading, singing with a guitar, or talking together. Sometimes the talk would be about problems, what the Bible really says, life at "Good Shep," or Jesus.

The Good Shepherd school in Addis Abeba, Ethiopia, began in 1960; its main purpose: to provide education for children of missionaries. The four original sponsoring groups—American Lutheran, Baptist General Conference, Eastern Mennonite Board of Missions and Charities, and United Presbyterian—were joined in 1969 by Southern Baptists and the Christian Missionary Fellowship in governing the school.

Enrollment has grown from 41 in 1960 to 330 currently in the 12 grades. Besides children of missionaries, there are students from families serving in the Peace Corps, with embassies, with the Ethiopian government, for the United Nations, and in private businesses.

Sports play an important part in the lives of students at Good Shepherd. Music involves most of them—there are spring and Christmas concerts, several ensembles, and special programs, including community musicals. Any free weekends are likely to be dates for school dramas in the *hulugabete* (all-purpose building).

Long weekends are always welcome. Dorm parents usually plan an out-of-town trip to a lake for the high schoolers. Elementary boarders often are on long hikes up nearby mountains or in town for a swim, if they can't go home. Many students go home only twice a year—during Christmas and Easter vacations.

Teaching in a boarding school provides many opportunities for getting to know students. Inviting four or five for popcorn is a treat that does not go unappreciated. Profuse thanks come from students when they are invited home for a meal.

On Monday nights staff members gather in homes for prayer, sharing concerns in the Good Shepherd "family." At the same time a group of students meets together in the dorm social room, school *tukul*, or around a fire in the field for Bible study and prayer.

Each day brings new adventures—a nicely wrapped box containing a live frog, a smeared masterpiece just completed in art class, a quick glimpse of a hyena in the road, army ants invading the house, or a smile from a student. The smile may be on the same face of one I saw my first day, but there is a difference now—those strangers have become "my students." **TC**

—Edna Hughes

An MK wedding in Ethiopia (1971)—Mark Young, son of the James M. Youngs, Jr., missionaries to Yemen, and his bride, Chloe Swart, daughter of Presbyterian missionaries in Ethiopia. Attendants (MKs, Yemen): Jo, Kay, and Bruce Young and Philip Dorr.



STRENGTHENING THE LIFELINE

BY BAKER J. CAUTHEN

SOUTHERN Baptists have greatly increased support of foreign missions through the Cooperative Program since the advance in foreign missions was launched in 1948, when the Convention met at Memphis, Tennessee.

During 1948 the Foreign Mission Board received through the Cooperative Program the sum of \$2,107,984. In 1974, by action of the Southern Baptist Convention at its meeting in Portland, Oregon, the Foreign Mission Board is scheduled to receive through the Cooperative Program the sum of \$17,387,284.

It is appropriate that the Cooperative Program be described as the lifeline of all mission work. It provides the basic resources for all that we do in the individual states, the agencies of the Southern Baptist Convention at home, and the outreach into 77 countries abroad. This main line of support is reinforced by the Lottie Moon Christmas Offering, which enables a vast amount to be done that otherwise would remain unserved.

During 15 years of the advance in foreign missions, the regular Cooperative Program appropriation for the Foreign Mission Board was annually supplemented by amounts received in excess of the Southern Baptist Convention operating budget. The largest amount in a single year from the advance section of the Cooperative Program came at the close of 1957,

when a total of \$2,445,226 was received.

During the 15 years when advance funds were made available, a grand total of \$21,495,731 came to the Foreign Mission Board through this source.

The reinforcement of foreign mission work by these funds was outstanding. It made possible meeting needs in many lands and taking steps toward extension of work which otherwise could not have come about.

The last year in which advance funds were made available was 1967. During that year the sum of \$646,536 came to the Foreign Mission Board as advance funds.

By action of the Convention in Portland, plans for 1974 call for leaving the way open for advance funds again to be made available. The Convention adopted the recommendation of its Executive Committee, which stated, "We recommend an adoption of a \$35,000,000 goal for Southern Baptist Convention causes in 1973-74 fiscal year, with the understanding that any overage of the \$35,000,000 current operating and capital budget be allocated on percentage basis of operating Cooperative Program 1973-74 budget."

An incentive is hereby given to strengthen the Cooperative Program so as to reach not only the \$35,000,000 goal, but to go beyond it and thereby give added reinforcement for all the

agencies of the Convention. In view of worldwide conditions, dollar devaluation, inflation, and needs which have long been waiting, the added resources which may be brought through the advance section of the Cooperative Program will be very helpful and will be greatly appreciated.

The time is at hand when many churches are adopting their budgets for 1974. An earnest effort on the part of each church to increase the percentage of its gifts through the Cooperative Program would provide much encouragement in strengthening all mission work both at home and throughout the world. If this is joined by an earnest effort in all state conventions to increase the percentage of funds released to the Southern Baptist Convention through the Cooperative Program, the effects of this strengthening will be far-reaching.

The Cooperative Program is the lifeline of world mission effort. Let us do everything we can to strengthen it for the glory of our Lord and the extension of his work in all parts of the world.

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

August 1973



CHILE: **Marcus L. (Mark) Driggers**; born: Sweetwater, Tex., Oct. 6, 1941. Graduate: Hardin-Simmons University; attended SWBTS. He worked for a meat-packing firm in Abilene, Tex., and from 1966 to 1973 was a division manager in Temple, Tex., for a retail chain and mail-order firm. Expected type of service: book store management. **Ruth Anna Christ Driggers**; born: Chandler, Okla., Aug. 1, 1944. She has worked as a manager and salesclerk for a music company and as a secretary. Marriage: Oct. 26, 1962. Children: Sherma Cae, July 22, 1966; Charla Renae, Dec. 8, 1968; Marci Ann, Aug. 29, 1972.

COLOMBIA: **Diana L. Hall**; born: Montgomery, Ala., July 19, 1949. Graduate: Judson College; attended SWBTS. She was a summer missionary for Alabama Baptists in 1969, working with migrants. She has been a college library assistant and was a summer employee in a public library. She also has worked as a secretary and typist. Expected type of service: library work.

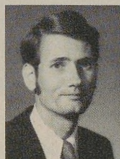


TAIWAN: **Gary D. Linebarger**; born: Monett, Mo., Dec. 3, 1945. Graduate: Southwest Missouri State College; SWBTS (M.Div.). He has worked as a salesman, and he and Mrs. Linebarger were summer missionaries for Keystone Baptist Association in Pennsylvania in 1968. He was a church education-music director in Missouri and music-youth director in Texas. He has been pastor in Missouri and from 1971-73 was pastor of North End Church, Flint, Mich. Expected type of service: general evangelism. **Inez Erwin Linebarger**; born: Portales, N.M., Nov. 25, 1946. Graduate:

Southwest Missouri State College (now Univ.). Besides serving as a summer missionary in Pennsylvania, she has been a secretary, stenographer, and bookkeeper, and taught typing and bookkeeping in Ft. Worth, Tex., public schools. Marriage: June 10, 1966. Children: Douglas Alan, Mar. 24, 1970; Christopher Jason, Oct. 6, 1972.



EAST ASIA: **Robert T. (Bob) McEachern, Jr.**; born: Mesa, Ariz., Sept. 20, 1943. Graduate: East Texas Baptist College; SWBTS (M.Div.). He was mission coordinator of Wings for Christ 1969-71 (part-time). He has been pastor in Texas and Oklahoma and, since 1971, at Hillcrest Church, Riverton, Wyo. Expected type of service: general evangelism. **Judy Iglehart McEachern**; born: Kilgore, Tex., Mar. 4, 1944. She has been employed as secretary in Port Arthur, Marshall, and Ft. Worth, Tex. Marriage: Aug. 2, 1963. Children: Andrea Gwyn, Aug. 29, 1966; Karen Jo, Dec. 1, 1970. Present address: 916 W. Fremont, Riverton, Wyo. 82501.



COLOMBIA: **Winston W. McNeil**; born: Jacksonville, Fla., Sept. 13, 1944. Graduate: St. Johns River Jr. College; Carson-Newman College; NOBTS (Th.M.). He has been a schoolteacher and taught in night school 1970-71 at Union Baptist Theological Seminary, New Orleans, La. Since 1971 he has been pastor of Philadelphia Church, Tunnel Springs, Ala. Expected type of service: general evangelism. **Patricia Naish McNeil**; born: Siluria, Ala., Aug. 13, 1944. Graduate: Samford University; NOBTS (M.R.E.). She has been employed as a typist and library worker, was a summer faculty member at the Children's Building, Ridgecrest (N.C.) Baptist Assembly (now Conf. Center), and taught school in Alabama. Marriage: Dec. 27, 1969. Children: Jacob Bartlett, Jan. 11, 1971; Andrew William, Sept. 30, 1972. Present address: Rt. 1, Box 56, Peterman, Ala. 36471.



MIDDLE EAST: **James E. McPherson**; born: Livingston, Tex., Mar. 19, 1937. Graduate: New Mexico State University; Colorado School of Banking, University of Colo-

rado (dip.); SWBTS (M.Div.). He served in the U.S. Air Force 1955-59, stationed in the U.S. and Greenland. He was assistant vice-president of a bank in Las Cruces, N.M., 1960-69, and interim business administrator of a church in Ft. Worth, Tex., for a year. He and Mrs. McPherson were summer missionaries to the Bahama Islands in 1970 for Southwestern Baptist Theological Seminary, Ft. Worth. He was pastor of Elliott Church, near Hearne, Tex., 1971-73. Expected type of service: general evangelism. **Sharon Hanson McPherson**; born: Bentonville, Ark., June 15, 1940. Besides serving as a summer missionary in the Bahamas, she has worked as a secretary and has taught school. Marriage: Nov. 12, 1960. Children: James David, Nov. 24, 1961; Karla Kay, Sept. 6, 1964.



ZAMBIA: **David H. Roberts**; born: St. Petersburg, Fla., June 4, 1944. Graduate: Lander College; graduate study in linguistics at University of South Carolina; attended SEBTS. He served in the U.S. Army in 1964, was textile mill production planner in South Carolina, and office coordinator 1965-66 for the Billy Graham Crusade, Greenville, S.C. He has taught school, was graduate assistant at the University of South Carolina, and was a programmer/analyst at Hopewell, Va., 1972-73. Expected type of service: linguistics. **Madona Richards Roberts**; born: Wolf Lake, Ind., Aug. 24, 1946. Graduate: Georgia Baptist Hospital School of Nursing (dip.); achieved R.N. standing in South Carolina in 1967. She has been a medicare advisor for an insurance firm, worked as a psychiatric nurse, and has been a staff nurse for hospitals in South Carolina. Marriage: Sept. 16, 1967. Child: Michael Anthony, Feb. 16, 1972. Present address: 331 W. Pine, Wake Forest, N.C. 27587.



MEXICO: **Roy N. Tucker**; born: La Grange, Ga., Aug. 12, 1941. Graduate: Mercer University; SEBTS (M.Div.). He has worked as a salesman, has taught school in Georgia and North Carolina, and has been a graduate assistant at Baylor University, where he has been doing graduate study. He has been a pastor in Georgia, North Carolina, and Texas, since August 1972 at Prairie Dell (Tex.) Church. Expected type of service: theological education. **Carol Barnett Tucker**; born: Calhoun, Ga., Sept. 11, 1942. Graduate: Tift College. She has worked as a secretary and taught elementary school 1965-72 in Georgia, North Carolina, and Texas. Marriage: June 3, 1962.

(Continued on cover III)

MUSICAL TEAM TO INTERPRET MISSIONS

THE MESSAGE of missions is being communicated this fall in an innovative and effective manner by a traveling group of missions-oriented young adults. Sponsored by the Foreign Mission Board, the musical team made its debut during student weeks at Glorieta and Ridgecrest Baptist Conference Centers in August. Earlier they performed during Foreign Missions Week at Glorieta.

The five-member group, calling themselves "Grain," is traveling to college and seminary campuses, interpreting missions through dialogue, music, and personal sharing.

Each member of the group has an active interest in missions and a history of missions involvement. Two members are sons of missionaries (MKs). Two have been overseas as missionary journeymen. The fifth member has a brother and sister-in-law who are missionaries.

Stanley A. Nelson, associate secretary of the Department of Missionary Personnel for the Foreign Mission Board, feels that "students need direct contact with people who have had overseas involvement" to get a realistic concept of missions and life overseas.

"I would hope that through 'Grain' missions can be humanized," Nelson says. "We will present young people who are wholesome, yet vivacious, who will show that concern for mankind is where it's at today."

The idea of a touring group originated in 1970 during journeyman training when Nelson met with William R. (Bill) O'Brien of Indonesia, missionary-in-residence for the 1970 program. After O'Brien told Nelson about the effectiveness of touring Christian musical groups in Indonesia, they decided that such a group in the States could possibly help break down stereotypes about missions.

The idea became reality this spring when Jerry D. Jones, a group member and staff assistant to Nelson, met several young people who had suitable backgrounds for the group.

"We want to tell what the overseas opportunities are for missionary service," Nelson states. "The group will present the basic information and facts that God can use to call some to mission involvement."

Although most performances will be in concert, "Grain" will have opportunities to "rap" with students and share their personal overseas experiences.

"There will be an emphasis on naturalness in performance," says Jones. Stage equipment will be limited to essentials, with hurricane lamps, rather than spotlights, lighting the stage.

The performance will feature contemporary music, both religious and secular, interspersed with audience dialogue.

Members of the group were chosen on the basis of their personal interest and involvement in missions, plus their musical ability.

Steve Cheyne lived in Rhodesia for 13 years and in Addis Abeba, Ethiopia, where his parents, the John R. Cheynes, are missionaries. His brother, David, is currently a journeyman in Kenya. Cheyne attended Ouachita Baptist University, Arkadelphia, Arkansas, two years.

Scott Walker of Atlanta, Georgia, has lived in the Philippines, where his parents were missionaries. His father, the late E. H. Walker, was president of the Philippine Baptist Theological Seminary at the time of his death in 1965. Walker is a graduate of Mercer University, Macon, Georgia, and attended Furman University, Greenville, South Carolina. He served as a summer missionary in Liberia in 1972 and spent a summer in Honduras with a medical missions team.

Mary Kay Johnson of Richmond, Virginia, served as a journeyman in Dalat, South Vietnam. She is a native of Groom, Texas, and a graduate of West Texas

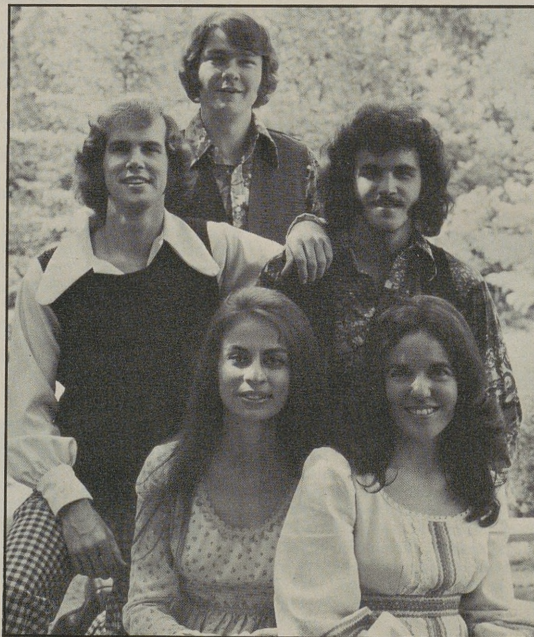
State University in Canyon, Texas. She taught school in the Richmond area and worked as an editorial assistant at the Foreign Mission Board after returning to the States from Vietnam. She spent the summer of 1971 as Richmond's "community ambassador" to Uganda.

Jerry Jones was a journeyman to Salzburg, Austria, 1970-1972. A native of Dora, New Mexico, he is a graduate of Eastern New Mexico State University, Portales, where he was Baptist Student Union president and listed in *Who's Who among Students in American Colleges and Universities*. He is currently staff assistant in the personnel department of the Board.

Nancy Crider of Tarrant, Alabama, is a graduate of Samford University, Birmingham, Alabama, and has done graduate study in music therapy at Florida State University, Tallahassee. She was listed in *Who's Who* and served as youth director for two years at First Baptist Church, Orlando, Florida.

"Grain" also performs in churches when their campus-oriented schedule permits. Requests for performances should be sent to: Foreign Mission Board, SBC, Box 6597, Richmond, Virginia 23230.

GRAIN: Traveling for missions.



LETTERS

Bangladesh Coverage

I'm more informed on Bangladesh since reading Marjorie Bennett's article in the Feb. '73 edition, as well as the other fields of missionary involvement. I pray God's blessings upon the Southern Baptist mission work.

Mrs. Verle Klein
Chase City, Virginia

Missions and Art

As a former "professional" artist and as a country preacher who still earns a good portion of my income as a working sculptor, I appreciate the design quality of *THE COMMISSION*, and I've noted with interest the witness made through the arts in some foreign mission areas—a gallery in Israel, craft classes in Ethiopia.

It occurs to me that it might be profitable to seek some kind of more-or-less organized fellowship of Christian artist-craftsmen here at home to explore ways of witnessing and ministering within the context of the artist-craftsman's vocation.

Henry Mitchell
Kinards, South Carolina

Emphasis: Ethiopia

The special emphasis on Ethiopia in the July issue so captured my attention that I read all the feature articles at one sitting before laying aside the journal for future use! Let me commend you and the editorial staff for the July emphasis.

More especially, I want to commend the Foreign Mission Board and the mission staff in Ethiopia for adopting the strategy of work in that ancient empire, described by Sam Cannata as "work within the framework of the Ethiopian Orthodox Church and the social culture." Such an approach may be objected to by "traditionalists" among us in terms of philosophy and strategy of mission. It has its risks, in my judgment, for a long-term missionary presence.

Nonetheless, the approach is a sound and commendable one. I appreciate the perspective which the words of Cannata, again, convey to me: "We will preach and teach the gospel as we know it. We seek to relate people to the Lord in all his fullness, and we will trust in his wisdom to make all changes necessary in their individual lives and in their church."

Hargus Taylor
Murfreesboro, North Carolina

I want to express my appreciation to you and your staff for *THE COMMISSION*. I found the July '73 issue particularly interesting and inspiring. I like the idea of devoting the entire issue to one area of work, as this one was to Ethiopia, and hope you will have more of this type of "geographic concentration" in the future. I became absorbed in reading of the work in the Menz area and read the magazine from cover to cover almost without stopping.

Mrs. Frank Oliver
Centralia, Washington

Your July *THE COMMISSION* was outstanding. I am sending a check . . . for 15 copies to distribute to some of the people

in the church who are not familiar with this wonderful magazine. I even discovered some of the people in the missionary society who didn't know anything about it. . . .

I think Ethiopia is most interesting, and the new approach to missions is thrilling.

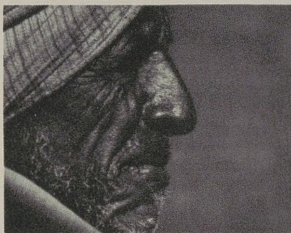
Mrs. R. M. Goggans
Montgomery, Alabama

I especially enjoy the recent issues which are centered around one theme. I thought the recent issue featuring Ethiopia was one of the best. I really felt I knew something about the country and the work by the time I finished. The occasional repetition because of different people writing on the same subject was just enough to clinch the idea and make some phrases stand out clearly.

Fern Harrington
Missionary to Taiwan

PLEASE . . . the cover picture for July [Ethiopian man's profile] is not art, nor does it stir compassion. It is the most repulsive cover I have seen on *THE COMMISSION*.

W. M. Shamburger
Tyler, Texas



The July cover was a cropped portion of a portrait of an Ethiopian man made by Gerald S. Harvey, a missionary to Rhodesia, while on photographic assignment in Ethiopia. Now on furlough, Harvey submitted the portrait for the 82nd International Exposition of Professional Photographers, sponsored by the Professional Photographers of America, held at Denver, Colorado, in August. Professional photographers submitted 4,000 photos, of which only 200 were chosen to be hung at the exposition. This photo by Harvey was one of the 200 selected.

Negative on the Cover

[In the August issue] the articles are splendid and most interesting about our work, but I came so near tossing it into the wastebasket thinking it was another 'ad.' The contents deserve a more prominent name; I suggest large type and a photograph of some of the people who represent us and places where they are located.

There are too many places for an attractive cover to send out any more like the August number.

Mrs. Sidney Guard
Watkinsville, Georgia

For Every Home

I have been subscribing for *THE COMMISSION* for a few years. . . . I do so truly appreciate your splendid magazine! I feel that every Southern Baptist home should have it—and read it, too.

Mrs. R. C. Monk
Nacogdoches, Texas

using missions mediapak

THE MISSIONARY OVERSEAS

"Hymns Around the World" is a flexible record with two big plus marks: (1) The record hangs together because of the perceptive commentary written and narrated by T. W. Hunt, a professor in the School of Church Music at Southwestern Baptist Theological Seminary, Ft. Worth, Texas. Hunt's warm feeling for music and for the gospel comes through. (2) Along with the record there is a song sheet, the likes of which you may never have seen before.

With the song sheet in hand you can "read" a hymn in another language besides English. For example, "All Hail the Power of Jesus' Name" in Chinese. Or "Come Thou Almighty King" in Arabic. Or the Christmas carol "Silent Night" in Vietnamese. The song sheet includes (1) the words in the language of the hymn, (2) an English translation, (3) phonetics you can read as easily as your own language.

Every hymn on the song sheet is included on the record. So while you are looking at the Chinese or Vietnamese or Tagalog or Arabic, you can also hear the same hymn. With this much help any group can sing in another language. (For best results, when you play the flexible record, place it on top of a hard record or on a cardboard circle with a middle hole punched out.)



You will find the record and song sheet in the Sound package of *Missions MediaPak THE MISSIONARY OVERSEAS*.

Available now at your Baptist Book Store. And through Broadman Films' CAVE PLAN. Sale price: \$14.95.

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

ALBRIGHT, Rev. & Mrs. LeRoy (Zambia), Box 6, Georgetown, Ky. 40324.
ANAYA, Rev. & Mrs. J. A. (Tony) (Spain), 903 Sunset, Pasadena, Tex. 77506.
BECK, Mr. & Mrs. G. Fred (Indonesia), 1405 Ford Ave., Redondo Beach, Calif. 90278.
BELLENGER, Dr. & Mrs. Charles L. (assoc., Botsswana), 4801 12th Ave., N., Birmingham, Ala. 35212.
BILLINGS, Rev. & Mrs. Herbert D. (Guatemala), 701 E. 31st, Bryan, Tex. 77801.
CRAIGMYLE, Rev. & Mrs. James P. (Yemen), c/o J. A. Bilyen, 1908 Milburn Dr., Anchorage, Ky. 40223.
CRIDER, Rev. & Mrs. Robert F. (Spain), 727 California St., Tallahassee, Fla. 32304.
DILLARD, Mr. & Mrs. Jim C. (Kenya), 1521 Maple Ave., Owensboro, Ky. 42301.
DOYLE, Rev. & Mrs. Lonnie A. (Eq. Brazil), 1425 Avenue I, Anson, Tex. 75901.
DOZIER, Mrs. Edwin Burke (Japan), c/o R. H. Wiley, 11625 Jefferson Davis Hwy., Chester, Va. 23831.
DRESSSEN, Mr. & Mrs. Richard S. (Kenya), 116 S. Ash, Guthrie, Okla. 73044.
ELLIS, Rev. & Mrs. R. Perry (S. Brazil), 18 Barbara Dr., Little Rock, Ark. 72204.
FALWELL, Dr. & Mrs. Ruben H., Jr. (Hong Kong), Union Ave. Bap. Church, 2181 Union Ave., Memphis, Tenn. 38104.
GARNER, Rev. & Mrs. Darrell E. (Malawi), Rt. 4, Box 528, Springdale, Ark. 72764.

Seminary Honors Mrs. Rowden

Mrs. Marjorie C. Rowden, a former missionary to Israel, received the Faculty Outstanding Alumnus Award for 1973 from New Orleans (La.) Baptist Theological Seminary. She is director of public relations and assistant professor of religion and philosophy at William Carey College, Hattiesburg, Mississippi. She and her late husband, Paul D. Rowden, were missionaries to Israel 1951-59.

Missionary Named 'Citizen'

A certificate naming her a "Citizen of Aracaju" was presented Miss Maye Bell Taylor in North Brazil before she returned to the U.S. for retirement. The municipal government presented the award in recognition of her contribution to the betterment of the people of Aracaju over the past 17 years. Miss Taylor's retirement became effective May 31.

Attention Piano Students and Teachers

Now a course you have dreamed about for piano based on the old hymn tunes. Play hymns from the very first lesson; develop your talents for the glory of the Lord. Books One through Four available. Only \$3 per book plus 25 cents shipping charge. Complete satisfaction or your money back. Order from: Mary Jo Moore, 286 Poland Avenue, Struthers, Ohio 44471.

GAYLE, Mr. & Mrs. John H. (Indonesia), 3512 E. 14th St., Vancouver, Wash. 98664.
GHEBAM, Rev. & Mrs. H. Clifford (assoc., Guyana), 107 N. 12th St., Oakdale, La. 71463.
HARBIN, Dr. & Mrs. L. Byron (S. Brazil), Rt. 4, Box 113, Pensacola, Fla. 32503.
HARDWICK, Mr. & Mrs. Ellis B. (Nigeria), c/o Mrs. M. H. Riley, 2938 S. 19th St., Homewood, Ala. 35209.
HARTFIELD, Rev. & Mrs. Jimmy I. (Mexico), 2334 Coronet Pl., Jackson, Miss. 39204.
HOGLEN, Rev. & Mrs. Wilbur C. (Venezuela), Campbellsville Col., Campbellsville, Ky. 42718.
HOSHIZAKI, Rev. & Mrs. Reiji (Japan), c/o Mrs. J. Barrett, 2817 McKenzie, Waco, Tex. 76708.
HORNARD, Rev. Stanley P., Jr. (Japan), c/o 3505 Greenwood Dr., Waco, Tex. 76708.
HURST, Rev. & Mrs. Harold E. (Honduras), 429 Wilson St., Liberty, Mo. 64068.
INGRAM, Mr. & Mrs. Lawrence D. (Hong Kong), 1421 SE. 23rd Ave., Gainesville, Fla. 32601.
JAMES, Rev. & Mrs. I. Grundy, Jr. (Chile), 4212 S. Church Way, Louisville, Ky. 40207.
KING, Dr. & Mrs. David W. (Lebanon), 1621 Plymouth, Irving, Tex. 75061.
MCCELLAN, Rev. & Mrs. Charles W. (assoc., Rhodesia), 1230 E. Myrtle St., Lakeland, Fla. 33801.
MCDOWELL, Dr. & Mrs. Donald E. (Paraguay), Alderson-Bradford Co., Philippi, W. Va. 26416.
MILAM, Mr. & Mrs. Kenneth B. (Indonesia), 2751 N. Olney St., Indianapolis, Ind. 46218.
MILLER, Rev. & Mrs. Lewis A. (assoc., Taiwan), 236 Kennard Rd., Orlando, Fla. 32803.
MOORE, Dr. & Mrs. R. Cecil (emer., Chile), 10102 Willowgrove Dr., Houston, Tex. 77035.
MYERS, Rev. & Mrs. Robert V. (assoc., Bahamas), 3713 N. Washington Blvd., Arlington, Va. 22201.
NEELY, Dr. & Mrs. Alar P. (Colombia), 5520 Southampton Dr., Springfield, Va. 22151.
NELSON, Mr. & Mrs. G. Barry (Indonesia), 220 Monterey Dr., St. Joseph, Mo. 64507.
NICHOLS, Rev. & Mrs. Lee H. (Korea), c/o T. J. Hiets, Rt. 2, Box 189-A, Walterboro, S.C. 29488.
PEACH, Mr. & Mrs. Jarrell D. (Gaza), 3604 S. Pleasant, Independence, Mo. 64055.
REED, Rev. & Mrs. Marcus C. (Israel), 1811 Melrose Ave., Knoxville, Tenn. 37916.
RICKETSON, Bettie (Mrs. Robert F.) (emer., China-Philippines), 224 W. Lamar, Hollis, Okla. 73550.
RIDENOUR, Creca (Colombia), Box 574, 2825 Lexington Rd., Louisville, Ky. 40206.
SIMPSON, Dr. & Mrs. Samuel L. (Ecuador), c/o Ernest Kelley, Rt. 4, Box 201, Tupelo, Miss. 38801.
SORELLS, Rev. & Mrs. Wayne E. (N. Brazil), 408 Avery St., Waynesville, N.C. 28786.
SPENCER, Rev. & Mrs. Alvin E., Jr. (Okinawa), 3028 Walnut Ave., Winston-Salem, N.C. 29106.
SWAFORD, Rev. & Mrs. Gary K. (Malawi), Rt. 4, Box 237, Madison, Ala. 35758.
TAYLOR, Rev. & Mrs. Delbert L. (Colombia), Rt. 3, Box 139, Mangum, Okla. 73554.
TAYLOR, Sara F. (Argentina), 2407 Sumter, Columbia, S.C. 29201.
THORPE, Rev. & Mrs. Edgar J. (Hong Kong), 66 Overbrook Rd., Birmingham, Ala. 35213.
WILLIAMS, Sue (journal, Rhodesia), terminated June 30, c/o F. E. Williams, 7328 Huntington, St. Louis, Mo. 63121.
WILKINSON, Dr. & Mrs. Guy S. (Mexico), 925 Skyline Dr., Morristown, Tenn. 37814.
WYATT, Dr. & Mrs. Roy B. (Colombia), Box 548, Buies Creek, N.C. 27506.

Departures to the Field

ACREE, Dr. & Mrs. Irvin H. (Uruguay).
ADKINS, Mr. & Mrs. Thomas S. (Gaza).
ALLEN, Rev. & Mrs. Walter E. (Kenya).
ALLISON, Rev. & Mrs. Clarence A. (Kenya).
ANDERSON, Ronald R. (journal), Liberia.
ATKINSON, Elena (journal), Taiwan.
BANDY, Rachel (journal), Ghana.
BEARD, H. Chris (journal), S. Brazil.
BENEDICT, Mr. & Mrs. Paul W., Jr. (assoc.), Japan.
BIVINS, Mr. & Mrs. R. Lee, Israel.
BOYD, Shirley (journal), Hong Kong.
BRANUM, Irene T. (Korea).
BRASWELL, Rev. & Mrs. George W., Jr. (Iran).
BUNN, Terry E. (journal), Macao.
BURCH, Betty Jo (journal), Gaza.
BURGES, Linda (journal), Lebanon.
CAMPBELL, Roderick L. (journal), Malawi.
CANZONERI, Antonina, Bahamas.
CARRIER, Suzanne, Japan.
CARTER, Joan, Kenya.
CARTER, Winslow L. (journal), Kenya.
CERDA, Gloria (journal), Malawi.
CHAMBERLAIN, Nancy (journal), Argentina.
CHEYNE, David L. (journal), Kenya.
CHRISTY, John R. (journal), Kenya.
CLARK, Patricia (journal), Hong Kong.
CLARK, Phyllis (Mrs. E. H.), Kenya.
CLAXON, Rev. & Mrs. W. Neville, Upper Volta.
CONNER, Marie, Taiwan.
COOKE, Janet (journal), Taiwan.
CORLEY, Rev. & Mrs. Marion L., Colombia.
DAFFERN, Elaine (journal), Japan.
DAUGHERTY, Shirley (journal), Kenya.
DICKENS, Michael C. (journal), Kenya.
DUYVA, Donna (journal), Malawi.
Dwyer, Anne, Yemen.
ELMORE, Mr. & Mrs. Michael G. (journal), Israel.
EVES, Vickie (journal), Hong Kong.
EVERHART, Mr. & Mrs. Jack D., India.

FAST, Genita (journal), Gaza.
FRICKE, Rev. & Mrs. Robert C., Mexico.
FRYER, Rev. & Mrs. Ross B., Jr., Indonesia.
GIERHART, Robert D. (journal), Japan.
GILLILAND, Karen (journal), Colombia.
GOODWIN, S. Dennis (journal), Korea.
GRANBERY, Diana (journal), Venezuela.
GRIFFIN, Stephen D. (journal), Zambia.
GROSSER, Rev. & Mrs. Glendon D., Eq. Brazil.
GROBMAN, Rev. & Mrs. Paul H., Senegal.
GUEST, Sharon (journal), S. Brazil.
HAMPTON, Roberta E., S. Brazil.
HART, Lois, Chile.
HEARON, Thomas E. (journal), Argentina.
HENDERSON, Susan (journal), Colombia.
HICKS, Mr. & Mrs. Raymond C. (journal), Israel.
HILL, Georgia (journal), S. Brazil.
HILL, Mr. & Mrs. James M. (assoc.), Kenya.
HOLLIFIELD, Rev. & Mrs. Robert A., Italy.
HOUSTON, Susan (journal), Argentina.
HUESING, Gretchen (journal), Colombia.
JONES, Brenda (journal), Kenya.
JOSLIN, Babbette (journal), Kenya.
KECK, Leue (journal), Japan.
KELLER, Harriet (journal), Lebanon.
KELLY, D. Neal (journal), Ecuador.
KEYES, Donna (journal), N. Brazil.
KIRKSEY, Marilou, S. Brazil.
KLUCK, Sharon (journal), S. Brazil.
LAMBERT, Richard D., Korea.
LANIER, Rev. & Mrs. W. Chandler, Israel.
LINDSEY, Dr. & Mrs. Robert L. (Israel), Switzerland.
LUIS, Rev. & Mrs. Richard L., Hong Kong.
MCCOY, Phyllis (journal), Liberia.
MADDOX, Rev. & Mrs. Wayne R. (assoc.), Okinawa.
MATHEIS, J. Franklin (journal), Ethiopia.
MILLS, Rev. & Mrs. Dutton L., Jamaica.
MORRIS, Rev. & Mrs. Raymond E., Taiwan.
PALMER, Rev. & Mrs. H. Jerold, Niger Rep.
PATTERSON, Margaret (journal), N. Brazil.
PEGAM, Norman Jean (journal), Taiwan.
PETTY, Benny L. (journal), Hong Kong.
PHILLIPS, Mr. & Mrs. Russell G. (journal), Zambia.
PRICE, Thera (journal), Senegal.
RAY, John W. (journal), Taiwan.
RICHARDS, Judith (journal), Taiwan.
ROPER, Dr. & Mrs. John A., S. Brazil.
SCHMIDT, Rebecca (journal), Tanzania.
SHELTON, Rexann (journal), Japan.
SHIRLEY, Rev. & Mrs. Charles W., Argentina.
SHORT, Jackie, Hong Kong.
SMITH, Rev. & Mrs. Hugh G., Malaysia.
SNELL, Mr. & Mrs. Roy E., Indonesia.
SUTLEY, Teresa (journal), Rhodesia.
SWIGOOD, Rev. & Mrs. Glen M., N. Brazil.
TABOR, Dr. & Mrs. Charles G., Korea.
TEEL, Rev. & Mrs. James O., Jr., Argentina.
TERRELL, Stephen M. (journal), Ethiopia.
TOUCHTON, Anne (journal), Peru.
VYNER, Dr. & Mrs. Grover F., Jr., Philippines.
WARREN, Jack D. (journal), S. Brazil.
WELBORN, Barbara (journal), Korea.
WHEAT, Ruby L., Korea.
WHITTEN, Rev. & Mrs. Charles W., Spain.
WOODS, Mr. & Mrs. Tony R. (journal), Zambia.

Transfers

BLUNDELL, Rev. & Mrs. C. Ray, Jr., Uganda to East Africa, Sept. 1.
BROCK, Rev. & Mrs. Roger W., Uganda to East Africa, Sept. 1.
CLAXON, Rev. & Mrs. W. Neville, Dahomey to Upper Volta, Sept. 1.
CORBIN, Mr. & Mrs. James E. (assoc.), Liberia to Kenya, Aug. 15.
CRUCE, Rev. & Mrs. Billy P., Uganda to East Africa, Sept. 1.
FOSTER, Rev. & Mrs. James E., Ghana to Spain, Sept. 1.
HENSLEY, Rev. & Mrs. Robert C., Bahamas to Panama, Aug. 15.
MYERS, Rev. & Mrs. Robert V. (assoc.), Bahamas to Panama, Aug. 15.

Resignations

DRESSSEN, Mr. & Mrs. Richard S. (Kenya), Aug. 31.
HARNAGE, Elizabeth (journal, Mexico), Aug. 31.
HOPKINS, Rev. & Mrs. C. Turner (Nigeria), Aug. 1.
RATCLIFF, Rev. & Mrs. Thomas E. (Dominican Rep.), Oct. 31.

Marriages

BALYEAT, Michael Kent, son of Mr. & Mrs. Kent W. Balyeat (Argentina), to Laura Faith Derr, June 30, Ottawa, Canada.
BELL, Philip Carey, son of Dr. & Mrs. Lester C. Bell (Portugal), to Emma Leticia Ramirez, July 14, Dallas, Tex.
BLAIR, Norma Lynn, daughter of Rev. & Mrs. W. Judson Blair (Bap. Spanish Pap. House), to Ty Morris, Jr., July 21, Ft. Worth, Tex.
BONNELL, Dutton Craig, son of Rev. & Mrs. Dutton A. Bonnell (Dahomey), to Rita England, July 21, Helena, Mont.
CARLISLE, Jason Douglas, son of Rev. & Mrs. Robert L. Carlisle (emer., Uruguay), to Susan Langston, Aug. 4, Jackson, Miss.
CONLEY, Elizabeth Lynn, daughter of Rev. & Mrs. Jack G. Conley (Kenya), to Steven Lynn Chisler, July 6, Kilgore, Tex.

(Continued on page 44)

Missions Update . . .

UGANDA's recent government ban on a number of Protestant groups did not include the Baptist Mission or associated churches, DAVIS L. SAUNDERS, Foreign Mission Board area secretary for Eastern and Southern Africa, has told the Board. He added, however, that a number of rural Baptist congregations were mistakenly included by local officials and were refused permission to worship. Two missionary couples, the G. WEBSTER CARROLLS and the JIMMY D. HOOTENS, who began Southern Baptist mission work in Uganda, are to continue serving in the country. Four younger couples, who had been living in outlying areas of Uganda, are being reassigned elsewhere in Africa.

Foreign Missions Hotline III, the 1973 version of the Foreign Mission Board telephone information service, will be in operation Nov. 1-Dec. 31. By dialing (804) 355-6581 anytime 24 hours a day, callers may hear a three-minute recorded message featuring missionary news and prayer requests. An additional telephone line this year will increase accessibility of the service. The message will be changed every Tuesday.

The chapel-classroom building on the new campus of the Mexican Baptist Theological Seminary on a two-acre site in metropolitan MEXICO CITY was to be completed in September, according to Missionary PAT H. CARTER, seminary president. Construction has begun on a combination dormitory-dining hall and library-administration building. The seminary will probably move from TORREON to the new campus in September 1974.

Just less than two years after Baptists in VENEZUELA sent their first home mission-ary to COJEDES state, 36 baptized believers were organized recently into Zion Baptist Church. The church is to sponsor three missions elsewhere in the state.

Baptist pastors in MATO GROSSO state in BRAZIL have adopted the term cooperadores ("cooperators") to replace "laymen" for non-ordained church members. They acted after hearing a Brazilian educator who is a Baptist deacon explain the history and meaning of "layman" as one not of the clergy, untrained, and by implication unfit for leadership or responsibility. The 27 pastors decided the term unworthy of the capable persons who lead the majority of the 62 Baptist churches in the state. They resolved to use cooperadores and to encourage other Brazilian Baptists to do so.

The earthquake that struck south-central MEXICO in late August and the flood in IRAPUATO in central Mexico a week earlier caused damage to several Baptist church buildings and homes of many church members. After a medical mission trip to the quake-stricken area, CARLOS MEDELLIN, pastor in PUEBLA, said the tragedy had opened the way to witness of God's love.

Marking the 25th anniversary of Baptist Royal Ambassadors (mission organization for boys) in BRAZIL, more than 1,000 RAs met in NITEROI for their second national RA congress. The 800 RA chapters include about 12,000 members.

La Bonne Nouvelle ("Good News"), a one-room store building converted to a Baptist reading room and weekend coffeehouse, is a new attraction in ABIDJAN, IVORY COAST, in a section a local newspaper called the city's "Sunset Strip."

With a goal of establishing 3,000 churches by 1982, Baptist laymen in the PHILIPPINES are taking part in Witness Involvement Now (WIN) schools and a program in which they teach five-month home Bible study programs to non-Christians. Missionaries plan for more than 1,000 study groups to be formed during 1976.

A growth of 3,176,954 in the world population of members of Baptist churches between 1968 and 1973 is shown by a statistical review made by the Baptist World Alliance. Growth rate for the period was 10.7 percent--from 29,627,444 in 1968 to 32,804,398 at the first of this year.