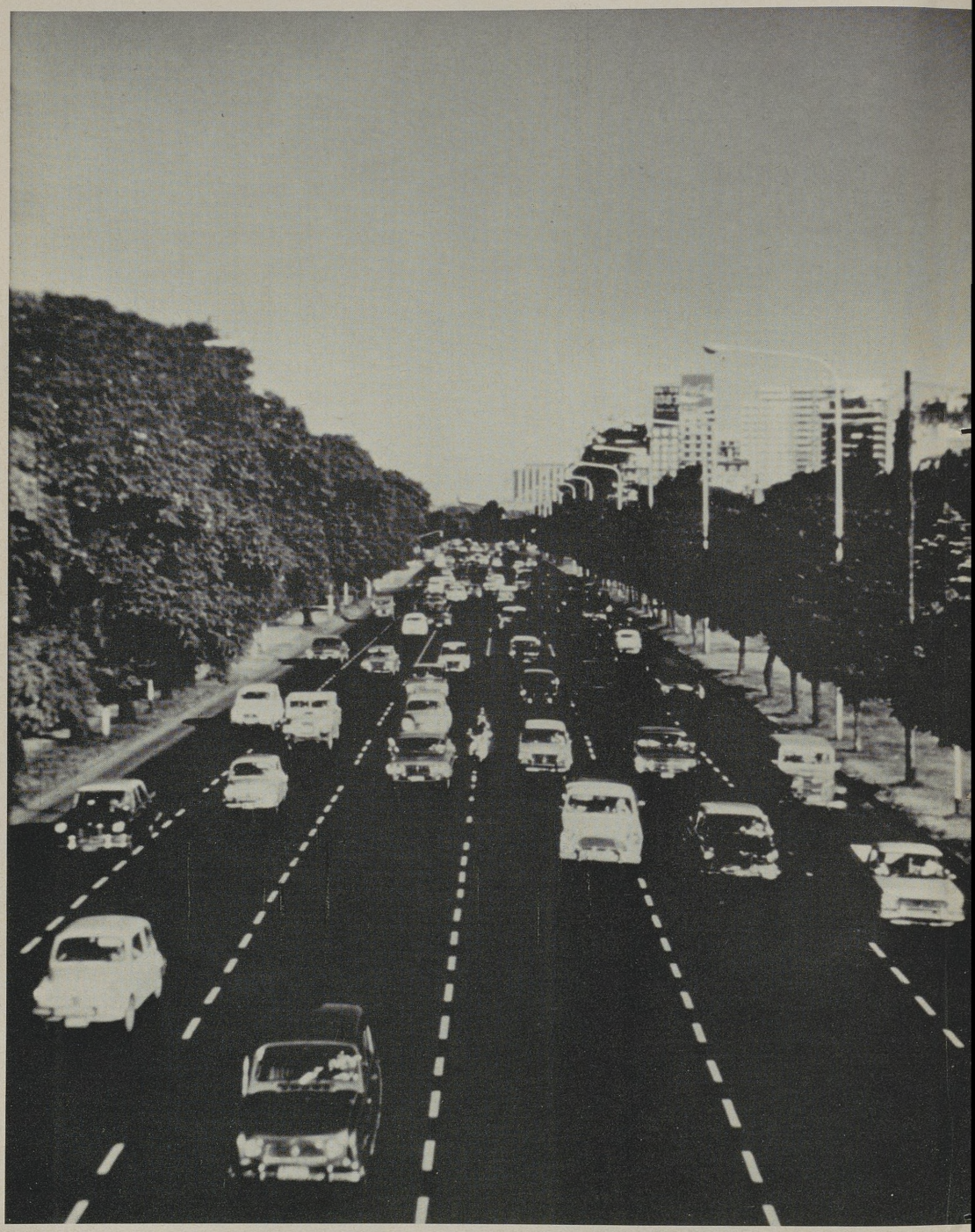
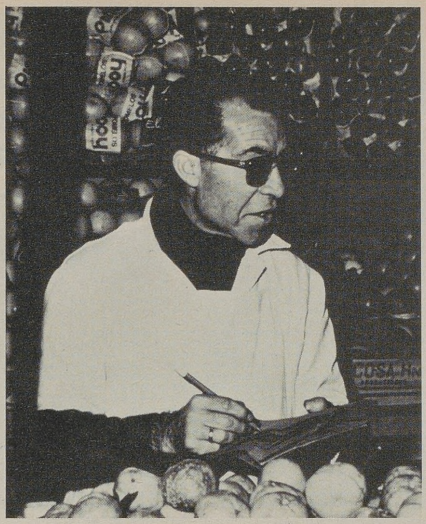
TC
THE COMMISSION

Southern Baptist Foreign Missions Journal

November 1973

One of the marks of a metropolis:
heavy traffic on a multilane thoroughfare.
This is *Avenida del Libertador* in Buenos Aires.





Buenos Aires

ARGENTINE METROPOLIS

Top, left: Fruit-market dealer. Above: Man rests beside a fountain along Buenos Aires' *Avenida Nueve de Julio*, said to be the world's widest avenue. Below: Oases such as *Plaza San Martin* provide restful retreats.

THE portrait of the gaucho, the cowboy of the South American pampas, on the cover represents but one aspect of Argentina, a land of wide variety in climate and topography. The first half of this month's issue features some facets of Baptist work in Argentina, the world's eighth largest country in area, where major events regularly make global headlines. In Latin America Argentina is second only to Brazil in both area and population.

A Swiss Baptist pastor opened Baptist presence in Argentina in 1881. When the first Southern Baptist missionary arrived in 1903 (it was the eighth country to be entered by the Foreign Mission Board), there were already three churches established.

The Argentine Baptist Convention, formed in 1908, now has 265 affiliated

IN THE peaceful valley where the Limay River meandered, the bustling town of El Chocón —population 5,000—sprang up practically overnight. Some 1,600 workmen and technicians and their families flocked to El Chocón from other parts of Argentina and from three other countries. They came to construct a hydroelectric dam that would more than double the power-generating capacity in Argentina.

The location chosen for stretching a massive dam across the Limay River is about 800 miles southwest of Buenos Aires. The Limay, from its source high in the Andes Mountains near the Argentine-Chilean border, rushes down the slopes and flows through the valley until it joins the Neuquén River at the city of Neuquén to form the Negro River that eventually empties into the Atlantic.

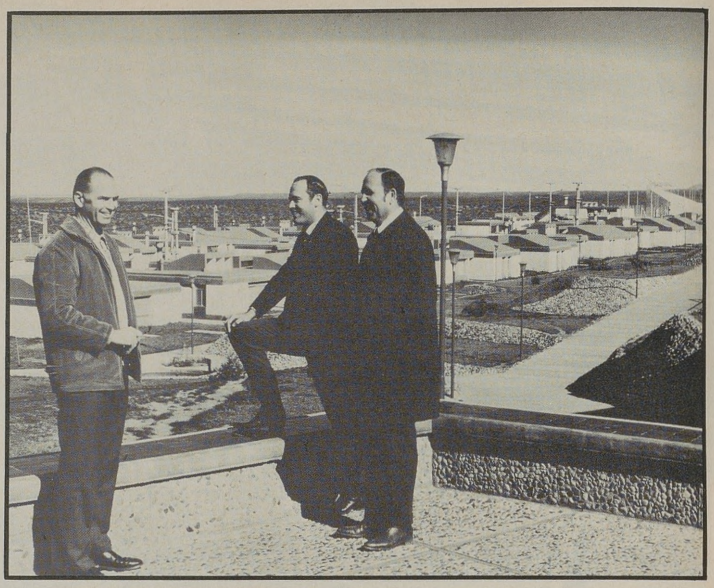
Out of First Baptist Church in Neuquén, about 50 miles from El Chocón, arose concern for the thousands of new residents living in a brand new town without any religious services.

During May 1969 Pastor Lorenzo Klink from Neuquén and Missionary Marion T. Lineberger, Sr., made several trips to the temporary town. The Baptists gained entrance to the restricted area through the help of an official Lineberger knew.

The two ministers held their first meeting in El Chocón in June 1969. The company mayor granted permission for them to use the main dining hall after the evening meal and even passed word along to those who ate in the three other dining halls.

The mayor introduced Klink and Lineberger as pastors of the "evangelical Baptist church" who had come with movies and an exposition of their beliefs. As the visitors set up equipment to show religious motion pictures, one workman approached them. "How marvelous!" he exclaimed. "You are the first to arrive with the gospel, and how it is needed here!"

The author was appointed a missionary to Argentina in 1968.



Missionaries Marion T. Lineberger, Sr., Bruce A. Romoser, and A. Benjamin Bedford enjoy a pleasant moment at the permanent village near the new dam.

More than 200 of the 1,600 workers attended that first meeting. Most heard the gospel for the first time. Two weeks later the pastor and missionary returned to find an even larger attendance. This trip they sold copies of the New Testament to some of the men.

After I was assigned as missionary in the area to work with the Río Negro-Neuquén Association of Baptist Churches, Pastor Klink shared with me some of the concerns he and his church felt for El Chocón. The pastor and members prayed daily about specific matters. They asked the Lord for the practical benefit of a paved road, since flying rocks on the gravel road broke out many windshields. They petitioned the Lord for a pastor-worker to lead the budding Baptist work in the temporary town. A little later they began praying for land and materials for a chapel building.

Spray rises from spillway of the dam at El Chocón.

Argentine Valley

By Bruce A. Romoser

Author Romoser.

Water power is evident with only one-fourth of spillway doors open.

Answers became visible to all three requests. Out of necessity, the Neuquén province (state) paved the road to El Chocón.

Pastor Daniel Casellas, a graduate of the International Baptist Theological Seminary, Buenos Aires, and a former pastor in Río Negro, was secured to minister in the construction area. He worked full-time on the dam and became pastor of a congregation that has continued to grow. When the temporary village is dismantled after the dam is completed, the church members will scatter to many new locations, carrying the gospel with them.

The matter of the chapel was answered through Geoffrey Brice, a civil engineer who came to work on the project and to live in the permanent village erected for engineers near the dam. An Anglican with evangelical fervor, Brice helped provide the materials for a chapel building and secured permission for the use of a plot in the temporary town. He personally donated most of the funds needed for the building.

From its beginning in 1970, the small group of worshippers had been meeting in the public school building in El Chocón. This was usually satisfactory, except for those occasions when the school was used for a Saturday-night fiesta; then beer cans and other fiesta-related rubbish cluttered the building on Sunday morning.

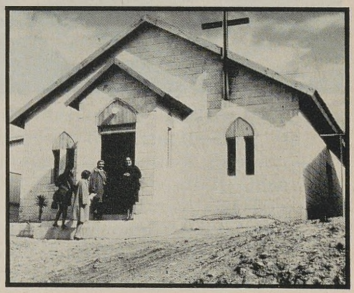
The new structure for the Baptist Evangelical Temple was dedicated in November 1971. Services on Sundays and Wednesdays and RA and GA meetings have been held ever since. Sunday by Sunday, as Pastor Casellas has preached, individuals have accepted Christ. The dream of First Church, Neuquén, was realized.

The life of the chapel building will not end with the dismantling of the temporary town. The building will be taken down and reassembled elsewhere for another group of worshipers.

The dam is ready to produce electric power—power that will even help light the distant city of Buenos Aires. Most of the 1,600 workers have already returned to their homes or moved on to other construction jobs. The chapel will soon stand on a new foundation in yet another area to provide a base for proclaiming the gospel.

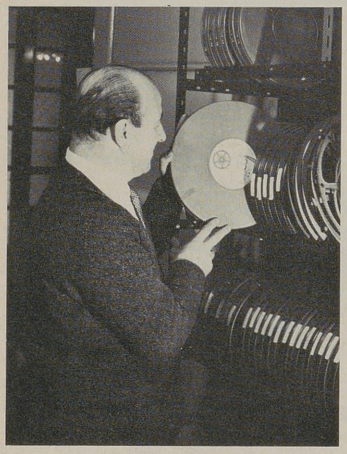
An Argentine pastor and church members had a vision. A foreign layman-engineer contributed his means and influence, even as he struggled with the Spanish language. Two missionaries encouraged their fellow Baptists and assisted in the outreach. The result: men and women who came to live and work in an isolated town heard the gospel. Many of them accepted its message and will carry the work with them as they disperse. TC

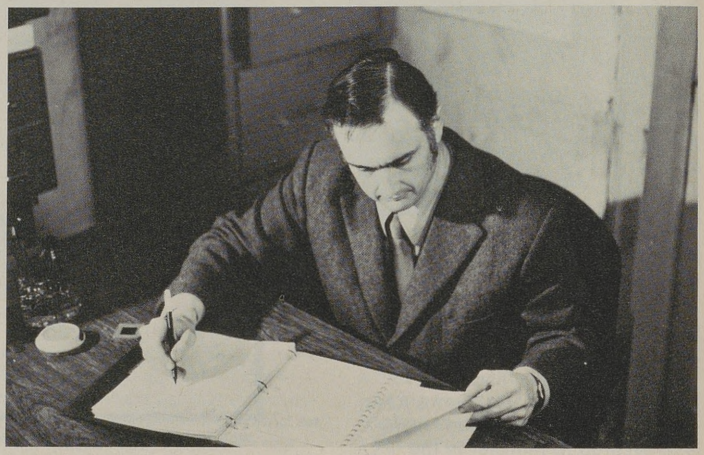
Chapel that served temporary village in El Chocón will be moved to new location.

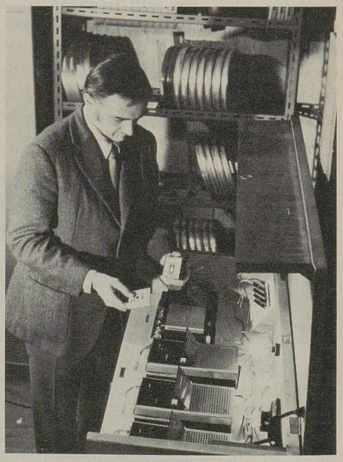


FIRST, YOU MUST GET HIS ATTENTION

By Samuel D. Reeves







Top, left: Author Reeves makes copies of cassette recordings for audio-visual programs. Right: Reeves checks film reservations. Bottom, left: Seminary student loads filmstrip frames into mounts for slide projection. Right: Juan Cruz Díaz, **Cineteca Bautista** administrator, takes film from stock.

IT'S mind pollution: billboards, neon signs, TV commercials, magazine covers—things we didn't want to see. People-noise overpowered by loudspeakers bringing us messages we didn't want to hear. Impressions waiting to be recognized so they can teach, motivate, or "opinionate," depending on their aim.

The cave man and the city man each learned how to live in his own environment. The cave man found an outside shelter and moved in. The city man found an inside shelter by turning down the volume from within. This way, very little commands his attention.

For Christians trying to win the city man, this withdrawal is the most formidable barrier. In order to win a man to Christ, we must first gain his attention.

As specialists, attracting attention is our task. Our tools are projectors, screens, films, tape recorders, microphones, slide projectors, and television programs. At *Cineteca Bautista* we appeal to both the eye and the ear in the struggle for the notice of our fellow Argentines. *Cineteca* is a Spanish term that translates roughly into "Film Library." The name doesn't cover much ground, but we do.

Cineteca exists because of the wisdom of the Argentine Baptist Mission. First came the purchase of motion picture films and projectors as part of missionary equipment. At each mission meeting projectors were reassigned and films traded. Soon problems arose. Someone always forgot to bring his films. Others felt that requesting a projector resulted in too many invitations just to show movies.

In that early stage churches had access to the materials only through the missionaries. Perhaps it was this inconvenience that prompted someone to suggest during a mission meeting: "Why don't we bring all this equipment together and organize some kind of film center?"

Someone also responded, "We could charge a small fee to use a film, and this would help pay expenses." A third voice added, "Besides, these materials are expensive, and in a center we could properly clean and repair the films and maintain the projectors."

The newborn idea received the name *Cineteca Bautista*.

The project has come a long way since that mission meeting. The operation now earns one-half of its annual budget of $8,000; the goal is 100 percent self-support. Over the past year *Cineteca* provided more than 1,300 films to the churches. It also processed films for almost 800 television programs for the Baptist evangelism board. The library contains 400 copies of films in 140 titles, all in Spanish. To help speed the availability of films in Spanish, we have dubbed one film and are working on a second.

SINCE filmstrip projectors are largely unknown in Argentina, we designed and built our own version. We cut filmstrips apart and put the frames in individual slide mounts. The slides then were loaded into a magazine that fit a "made-in-Argentina" slide projector. We added a cassette player, a four-watt, solid-state amplifier for more volume, and packaged the equipment in a wooden case. We have produced 32 such units. There are 44 slide programs available with sound track recorded on cassette, and we have only begun.

Little equipment stays long in the *Cineteca* office, because it is kept moving. In Rosario, for example, two young people became excited at the discovery that they could call attention to Christ through films. They began a seven-month program of projections with the goal of arousing the interest of other young people in Rosario.

In Bariloche, Argentina's little Switzerland, we held a mass-media conference in the local Baptist church not long ago. In the meeting a laymen caught a vision of what could be done with filmstrips. He personally paid out a month's wages to purchase a projection unit. At last report he was maintaining five home fellowship meetings a week and was eliciting considerable attention for the gospel.

In the sleepy, little port city of Puerto Madryn [see p. 18], some 1,500 kilometers south of Buenos Aires, we set up projection equipment in the dirt street in front of the little Baptist chapel, making a lot of noise and thereby announcing our presence. The message of Christ projected on the screen that night drew the undivided attention of more than 400 people. They were not inside the chapel, but they were standing in the street out front—closer than most of them had ever been to a Baptist church building.

In Buenos Aires, Villa Pueyrredon Baptist Church recently held a loyalty dinner in preparation for pledge day. As part of the program, members viewed *Cineteca's* new stewardship filmstrip. The similarity was unintentional, but the pastor in the filmstrip is represented by a figure that is fat, bald headed, and wears glasses— as is the beloved pastor of the church. The members' laughter drowned out the four-watt amplifier—proof that we had caught their interest.

We have projected films on beaches and in parks, in theaters and in schools, on street corners and in churches. From the television screen to the street meeting, the struggle is to attract attention—but the effort is worth it. Once the attention of men and women has been gained, we can share with them the most important message they will ever hear. TC

Appointed a missionary in 1967, the author is stationed in Buenos Aires.

GOING ON A HYMN HUNT

By John N. McGuckin

TOWARD THE END of the sixteenth century Manuel de Nóbrega, a Jesuit missionary in what is now Misiones province of Argentina and the adjoining country of Brazil, told his colleagues, "Give me a choir of good musicians and I will make Christians of all the Indians who exist in this country."

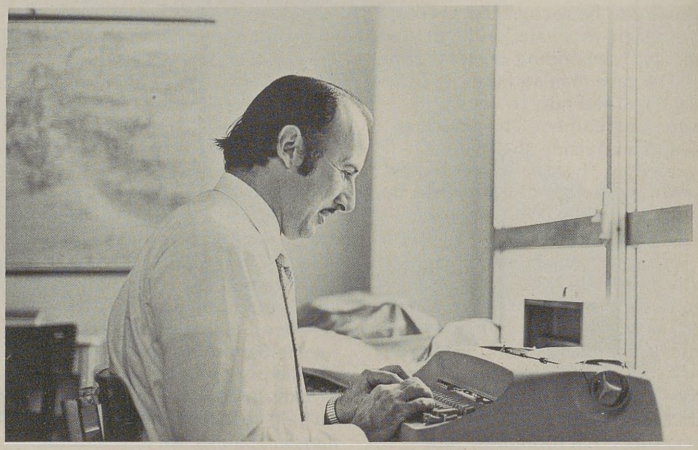
He had the right idea. The Indians were very responsive to music. But like so many missionaries, not only of the colonial era but also in what is called the modern mission movement, he made a mistake: he imposed his European culture and the traditional music of the Catholic Church on people of the New World.

Choirs were trained to sing the mass; schools of music were organized; workshops were set up for fashioning the European instruments of that time. Thousands of Indians gathered around the *reducciones* ("mission communities"). There was a great dither of religious activity.

But when the Jesuits were forced to leave the country in 1767, Francisco Javier Miranda, looking back over the accomplishments of the missionaries during their stay, was forced to admit: "We have not been able to propagate (to make stick) our enthusiasm for music, either instrumental or vocal, with the people."

Without the guiding presence and control of the missionaries, the Indians soon deserted the *reducciones* and again used their own cultural standbys.

According to Guillermo Furlong, a present-day historian, "It was the foreigners, the missionaries, who were the musicians in the churches of the New World, with very few of the natives who excelled in this art."*



Author McGuckin at typewriter.

Are things any different today? In some Latin churches it is still the foreigners—the missionaries—who play the instruments, direct the choirs, and in general dictate the type of music used. It is not that there are no Latin musicians; on the contrary, we missionaries continue to make the same mistakes of those early missionaries and impose our musical tastes and traditions.

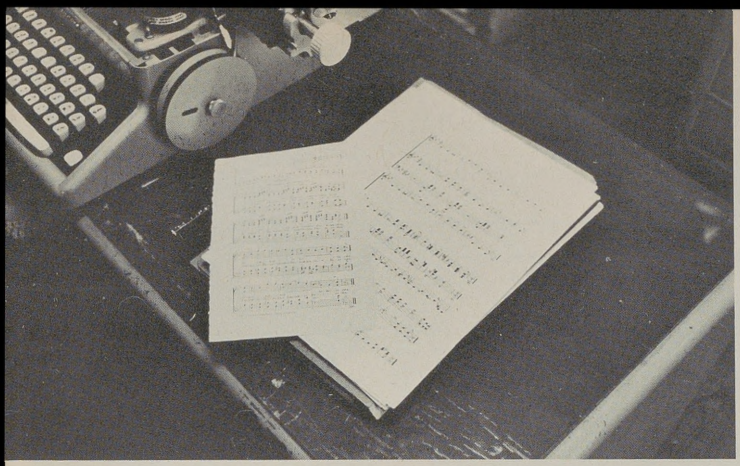
We feel at home with the hymns of Wesley, Watts, Crosby, McKinney, and others. We are accustomed to beautiful organ or piano music and expect the new Latin Christians to feel the same, often forgetting that organs and pianos are beyond the financial means of the average church and that usually there is no one to play, other than the missionary.

By such actions, many times we have discouraged the use of traditional, local instruments in the church. As recently as three years ago a motion was introduced on the floor of the Argentine Baptist Convention condemning the use of guitars in worship services. But rapid change is being experienced. In this year's convention guitars were used by groups presenting special music and also to accompany part of the congregational singing.

The word *indigenous* is defined as something "native, born, growing, or produced naturally in certain locations, regions, or climates." As this applies to religious musical expression, I suggest this definition: *Indigenous music is that which may be created, repeated, enjoyed, and performed by the local people.*

The author was appointed a missionary to Argentina in 1968.

* G. Furlong, S.J., **Musicos Argentinos Durante la Dominación Hispanica** (S.A.: Huarpes, 1944), p. 170.



Music in preparation for publication rests beside music writer.

All that we do as missionaries should be practical, capable of imitation and repetition by the national believers. If this can be adopted as our working creed, rapid advance will be seen in the number of people touched with the message of salvation.

MUSIC expresses its power not so much by the text, the teaching agent, but by its melodic pattern, tone color, and harmonic structure. These patterns, colors, and structures differ greatly from society to society, from area to area, and even from town to town. Thus, to use the real power of music, we must use the melodies, colors, and structures of the area where we work.

Those Indians who listened to the music of Norbrega probably later gathered around their campfires and with drums, flutes, and other indigenous instruments enjoyed their own form of musical expression. The same thing happens today. Church members gather before and after the "formal church services" to sing their own choruses and songs to the accompaniment of guitar, drums, accordion, *charanga* (a small, guitar-like stringed instrument using the shell of an armadillo for a sounding board), and other instruments. They employ their own folklore rhythms and melodies with modern texts to express religious experience. Only recently has this indigenous form of religious expression entered the worship services—most of the time like a breath of fresh air.

Of course, many western hymns have come to speak meaningfully to many of the church members and will continue to do so. Their use is valid. Argentine Baptists have had a hymnbook of translated hymns, *Himnos Selectos Evangelicos,* for more than 50 years, the work of James and Lemuel Quarles, early Southern Baptist missionaries. But the general consensus is that this hymnal now has become obsolete.

Most of the churches have made word editions, usually mimeographed, of new choruses, hymns, and gospel songs, many of the songs written by local members. This practice is especially prevalent among the churches' youth organizations, which usually have their own youth services on Saturday night.

One of the pressing needs in Argentine Baptist churches is a new hymnbook. The project is being studied; perhaps soon there will be new Baptist hymnals in Latin America.

But what music should be included? Is there a body of current hymnody that expresses the ideas and experiences of this particular time in history and, more important, this time in Latin America? Are these new Christians seeking to express their newfound faith, doctrines, dedication, the sharing of the gospel, prayers, and aspirations through the composition of new gospel songs and hymns? Can local melodic patterns, tone colors, and harmonic structures that immediately produce sympathetic vibrations prompt their souls to listen?

For those of us in the Christian education department of the Argentine Baptist Convention, the answer is yes. So we have set out to find the hymns. In the convention there are nearly 450 churches and preaching points, averaging 75 members. Trained musicians are few and far between. Only one church has a full-time minister of music—and this only since last April.

IN 1971 the *Junta de Publicaciones* ("Publications Board") promoted a hymn-writing contest, seeking copies of new compositions. Only a few were received. And it was discovered that most of the writers

McGuckin and Aldo N. Broda, director of the publications board and president of the Argentine Baptist Convention, examine new edition of songbook.

Roberto J. Casino, a music graduate of the International Baptist Theological Seminary, Buenos Aires, and first full-time minister of music in the Argentine Baptist Convention, and McGuckin look over Casino's folklore composition of the Lord's Prayer, ready for publication in a new collection of choir music.

of these songs had composed the music by ear on the guitar and could not write it down. One music director has composed three cantatas and taught them to the 50-voice church choir by rote—with not a single note written down! The cantatas are typical folklore music, and the choir is much in demand.

Next, we asked the composers to record their songs and send in the tapes or cassettes. In 1972 more than 100 new songs and choruses were received. The best of them were published in *Corazón y Voz* ("Heart and Voice").

One page of the new songbook was devoted to promoting another hymn contest during 1973, again asking for either written music or recordings. Several new numbers were received early, and several choirs, ensembles, and soloists were known to be recording their compositions to submit before the deadline.

Such contests are planned on an annual basis. When the music is printed, not only is the name of the author included, but also the name of his church or country. This fosters competition among the churches to have "their" songs published in the new collections. New songs would be welcomed from all Spanish-speaking countries.

Signs of revival are becoming evident in churches using the new hymnody—a new spirit, a revitalizing of worship services. More and more pastors and leaders are recognizing music as a method of proclaiming the gospel, which is the New Testament concept of the role of music, instead of just expressing adoration.

"All creative and extensive periods of church growth have been characterized by an appropriate indigenous hymnody . . . ," Eugene Nida has written. "It has been said that more people are sung into the kingdom than are preached in; and though this may not be entirely true, there is nevertheless enough truth in the assertion to make it certain that an indigenous hymnody can be an integral and important part of any significant program of church growth."**

This is what we are looking for in Argentina.

Recently a minister greeted me, *"Buenos dias,* preacher with music!" I like that! I am a preacher proclaiming the good news of salvation through music. TC

** Eugene Nida, **Church Growth and Christian Mission,** Donald A. McGavern, editor (New York: Harper and Row, 1965), p. 182.

IN SEARCH OF A LICENSE

By Samuel D. Reeves

DAY I

IT'S A beautiful spring day, and we are settled at last in our new house in Ramos Mejia, a suburb of Buenos Aires, Argentina. On my way to the mission office, as I pass a police station something occurs to me—I need a Buenos Aires driver's license. I will stop and ask where they are issued.

Good morning, officer. I need some information, please. Could you tell me where I can apply for a driver's license? Do I have a license? Yes, but from the province of Tucumán. Where do I live? I live at 3 of February 860. Oh, I see. That means I have to apply in Caseros. Where is Caseros? About a 40-minute drive from here, and you just *happen* to have an off-duty policeman who lives there. If I will take him along, he will show me where to go. Fine.

(*Forty minutes later.*) We are stopped at a traffic light in Caseros. The policeman tells me the street I am looking for is at the next traffic light. The car door slams, and he is gone. That's funny.

Good morning, sir. Is this where I apply for my driver's license? I live at 3 of February 860. I am in the wrong place? Oh, I see—I live on the *street* 3 of February, but this office serves the *community* 3 of February, and my street is not in this community. You don't know where I need to apply? Thanks anyway. Back to my friendly police station. Do you suppose the policeman I brought over here knew I was going to the wrong place? He did have a free ride.

Hi, it's me again. I went to the wrong place. I see—we live in the municipality of Morón. Where is Morón? It sounds easy to find. Where is the driver's license office? You don't know? I'll ask someone there.

At last, a little luck! I drove straight to Morón, and there is the municipal building. Wow—parking is a problem! Between one-way streets and no-parking signs I lost 25 minutes. I should be close to the right place. Funny that no one on the first floor seemed to know where to apply for a driver's license; the last one I asked sent me to this dingy little office. Surely this can't be the place.

I found it! Not the driver's license bureau but the office of someone who can tell me where it is. Oh—I am too late; they close at noon, and it's now 12:30. O.K., I'll come back tomorrow.

DAY II

HERE I am, waiting in line to apply for my driver's license. (*One hour later.*) It's finally my turn, and the clerk wants to see my Certificate of Residence. What's a Certificate of Residence? Oh, I see. A document issued by my local police station; I will need this document before you can give me an application form. Back to my friendly police station. Only it's not really mine; they send me to another police station about a mile away and about a half block from our house. How was I to know? We are foreigners.

At last, the right police station! They say they will be happy to provide me with a Certificate of Residence. The inevitable form appears on the officer's desk, and he explains—I have to fill out this form, and from the information given they will fill out a smaller form. Then one day soon a policeman will visit my home. If I give the right address on the form, he will find my house and will give me the smaller form, which says that he found me. Then I can prove to the driver's license department that I live in my house!

Do I have my police identification card? Yes. Do I have five small photographs? Yes. Are they two and a half by two and a half centimeters? Yes. Do I have two stamps? Postage stamps? No, two one-peso stamps from the municipal bank in Morón—the fee for processing the Certificate of Residence. Where is the bank? You don't know, but it should be easy to find. I'm off to buy the stamps.

(*Twenty minutes later.*) I am back in Morón; this must be my lucky day—I drove straight to the bank! After waiting in line at the teller's cage, I am told the stamps I need are sold in the basement—down the stairway to the right. Ah—the actual window where the stamps are sold; it even has a sign announcing the fact! Sir, I would like to buy two one-peso stamps. You don't sell stamps anymore! Oh—you have a new machine that prints the stamp on the form. No, I didn't bring a form. You don't have one either? Back to my police station for a blank form.

My friend, the police officer, is not so sure about giving me a blank form—maybe it's against the rules. I am finally able to convince him that it is the only way I can obtain the required stamps. I am on my way back to the bank. I am not so lucky—I made a wrong turn and got lost. Finally, the car is parked and the bank is just across the street. It sure looks deserted for 10:30 in the morning. Oh, the bank closes from 10:30 until 12:00 noon each day. Everyone knows that; would I like to wait? No thanks, I will return tomorrow.

DAY III

TODAY I made an early start. I have already been to the bank and my form has two one-peso stamps printed across the top (worth approximately 20 cents). I still don't understand why I had to pay the 20 cents in the bank instead of in the police station. Maybe they don't trust the policemen.

The police officer seemed glad to see me, and I believe I know why. I didn't return yesterday, so I think he was afraid I had stolen his form. At last, I can present all the required items, including the two stamps! They also took two sets of fingerprints. However, I have been fingerprinted about 17 times since coming to Argentina, so I am getting pretty good at it. At this point my friendly neighborhood police officer advises me that the Certificate of Residence will be delivered to my house "*mañana.*"

DAY IV

(*ONE Saturday evening, three weeks later.*) The door bell rings just as we are sitting down to supper. It's the police officer with my Certificate of Residence! Hurray! Now I have the document needed to request the documents needed to apply for my driver's license.

Will Sam Reeves lose the form before securing his license? Will he be tricked into donating another crosstown ride? Mercifully, the curtain closes before these and other answers are given. Chances are that Reeves, like most other missionaries unraveling procedural red tape in a foreign culture, will manage to work out details. It just takes time. TC

AT THE BEACH

IN THE NORTHERN part of Patagonia, the designation for the southern area of Argentina, the port and resort town of Puerto Madryn lies nestled on the Atlantic coast nearly 1,000 miles from Buenos Aires, the capital. Baptist work in Puerto Madryn began in 1972 with the help of a group of young people, the assignment of a Southern Baptist missionary, and the work of a home missionary of the Argentine Baptist Convention. In the first article below, Sharon Davenport, missionary journeyman to Argentina 1970-72, describes the young people's visit to Puerto Madryn. Following that account, excerpts from newsletters by Missionaries John and Linda Witherspoon describe later developments.

WE TRAVELED 900 miles one way with New Testaments in our hands and leather "Jesus medallions" hanging from our necks to "do violence" in the small southern town of Puerto Madryn. We were 15 young Argentine Baptists, two career missionaries, and me.

One of the highlights of my two-year assignment as a missionary journeyman was a two-week beach ministry with the young people of *Del Centro* ("The Center") Baptist Church, located in the center of Buenos Aires. Inspired by attendance at the 20th annual Argentine Baptist Youth Congress, held in Córdoba, the young people adopted a statement acknowledging the need for revolution, but condemning the violence practiced by their non-Christian counterparts.

The statement reads in part: "We are tired of stereotyped formulas and the lack of vision of those who have not understood, or do not care to understand, that justice and love are inseparable. We choose to practice the violence of a love that transforms without destroying."

We called ourselves *Jesus Vive* ("Jesus Lives"). In Puerto Madryn during the first part of each day we held brief prayer meetings. Then we went to the beach to meet and talk with people. In the afternoons we witnessed from house to house. At night we showed evangelistic motion pictures. Always the leather medallions—including in its burned-on design the name of Jesus—served to identify members of the group and opened the way for conversations.

I could hardly believe the warm reception shown to us by the people of Puerto Madryn—so unlike Buenos Aires, where so many people are too busy or just not interested in hearing about Jesus. In contrast, the residents of Puerto Madryn were curious to know why 18 young people had suddenly descended upon their peaceful town.

The local radio station even provided free time for us to let the people know who we were and why we had come. The announcer seemed amazed that this many young persons had given of their vacation time and had spent their own money to travel such a distance to talk about Jesus.

Accommodations were simple. The boys slept in a tent, and the girls slept on the floor of the small Baptist church building. They formed work groups to cook the meals and to keep the quarters clean.

The visitors personally contacted 1,200 persons—20 percent of the town's population. During an open-air film showing one night, Missionary John Witherspoon was introduced to the audience of 400 as the new pastor in the town. We had timed the expedition, early in 1972, to coincide with the opening of Baptist work in Puerto Madryn. By the time we departed for home, we were able to give the missionary a long list of prospects.

After returning to Buenos Aires, the participants agreed there should be more of this kind of "violence."

—*Sharon Davenport*

Young Baptists from Buenos Aires enjoy some beach time during two weeks of Christian witnessing in Puerto Madryn.

APRIL 1972: We live in the beautiful city of Puerto Madryn in the province of Chubut. Southern Argentina is large, dry, and cool, with rolling, sagebrush-covered hills. Puerto Madryn is a quiet, Atlantic-coast city nestled at the innermost point of a nearly closed circular bay of deep, clear, blue water. The beaches extend for several miles to either side of the resort center.

The city's image is changing from a resort center with a few synthetic-fiber textile mills to the aluminum capital of Argentina. A new plant is under construction just north of the city to process the raw material to be found in the range of hills to the north and also to be brought in by ship by way of a new deep-water port facility under construction.

Our church work will consist of forming a central group of believers and building a church almost from the beginning. This past summer (November through March) there were no regular church services in the Baptist mission building. The one family that had been instrumental in forming the original group was transferred to another area. Others seemingly disappeared. Now there are only ten to fifteen children who stop by to see what is going on.

During the summer a group of students from *Del Centro* Baptist Church in Buenos Aires came to Puerto Madryn for their vacation and spent part of each day on the beach telling others of the faith they have found because "Jesus Lives"—their motto and the name of their group. They showed motion pictures of Christian impact and were well received by the community. This took place the month before we came to live in Puerto Madryn. We were able to visit the area during these days and were deeply impressed with the testimony of these young people as to what Christ had done in their lives.

●

August 1972: Just two weeks ago we finished a Bible school with a large number of the children from the area around the church attending regularly. Average attendance was in the 40s, with enrolment in the 50s. Several of these young people made decisions for Christ.

With the help of Señorita Milda Schmunk, of the Argentine mission board, who is now serving with us in Puerto Madryn, and Marta Jaimón, a young teacher from Buenos Aires, the week of activities opened several new doors in the community.

In these days Sunday School attendance has expanded from 20 or 25 to around 40. The first attempts to have an evening service brought from 25 to 40 persons. We are filling the small salon, built a year or so ago, and are already projecting a three-room addition. This will provide a room for Señorita Schmunk and provide large rooms for Sunday School classes and auditorium overflow. Three weeks ago 63 persons gathered in the salon for a Sunday-night film showing.

●

May 1973: We held our first camp—day-camp for children ages nine to sixteen—in the newly completed addition to church facilities. It was a new, exciting adventure for the children, and several began the even-more exciting adventure of following Jesus.

A new program of activities has begun at the church. It includes three English classes, sewing class taught by a woman who recently became a Christian, pre-school weekday class, clubs for children in four different groupings, and an adolescent group, as well as prayer meeting, Bible study, Sunday School, worship services, and women's meetings twice a month. Already there are new families to follow up and integrate into the strictly religious services in order to introduce them to Christ. TC

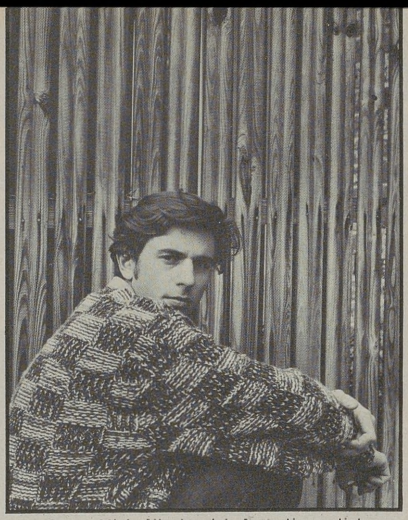
—*John and Linda Witherspoon*

A YOUNG Baptist from Argentina recently traveled throughout the U.S. by bus over a period of several months, painting the scenes he found. In each state he visited he sought to lodge in the most typical section, in order to capture the essence of the locale on canvas.

The artist, Georg Miciu-Nicolaevici, in his middle 20s, was born in eastern Europe but has lived in Argentina since he was three years old. He has had a number of exhibits of his paintings in Argentina, including seven showings at the Baptist campsite at Thea, where the Argentine Baptist Mission holds its annual meetings. His paintings also have been exhibited at the English-language Baptist church in Buenos Aires.

Georg's artistic training began at the age of ten under the tutelage of his father, also an artist. One reason for Georg's visit to the States was to establish contacts through which he could market his works, similar to the procedure his father follows.

Among his friends in Argentina Georg counts several Baptist missionaries. One of the young artist's stops, in Richmond, Virginia, last January, included a visit to Foreign Mission Board offices. Bob Harper, art editor for *The Commission,* photographed Georg with some of his works and talked with him about his feelings in the field of art. Some of Georg's expressions are shared below. This report has been delayed until this issue in order to coincide with the use of Georg's painting of an Argentine gaucho on the cover.



Georg Miciu-Nicolaevici, Argentine artist.

Georg Paints the U.S.

"MY PURPOSE in painting is to show beauty through God's creation. When I am in nature, I feel this is my home. I want to be closer to creation. I think that creation is the perfection of beauty. From my childhood I was admiring nature, which I always saw as God's creation.

"My school was first with my father, but he didn't obligate me to do special work. He said, 'Go to nature and learn from nature.' This is what I did.

"Many times I went into the forest in south Argentina and spent there two or three months in a tent, camping, working out of my back pack. When I was there I felt this nature was for me, not just like my home, but the perfect place to worship God. Nature is the perfect temple to be closer to him.

"All the time during the day and at night I am meditating. Through nature's laws I can understand better God's will. All the time I thank God for the happiness he gives me through this beauty. When I am there, I don't need anything more. For me that is all.

"Art for me is not the goal. The first thing I look for is to do God's will. Art is just a medium, and a medium that brings me much joy." TC

—*Georg Miciu-Nicolaevici*

Above: At Virginia state capitol in Richmond Georg interprets another bit of America on canvas. Left: The artist sits surrounded by his paintings made across the U.S.

THE LOVE BRIGADE

By Bruce A. Romoser

THEY WORKED without pay—without monetary gain, that is. Rewards came in a kind of spiritual currency—dividends from helping people in practical ways, the realization of a deposit of good will for the gospel, and the kind of profit that results from seeing men and women put their faith in Christ.

In an unusual way their mission combined benefit to local government and to evangelicals, a mixture reflected in their name, a blend of military and religious terminology: *Brigada de Amor* ("The Love Brigade").

They are Baptist young people from throughout Argentina. For four consecutive years members of the Love Brigade have donated a part of their summers to travel to Neuquén province (state) to share in activities both social and religious. The brigade works under the auspices of the Argentine Baptist Home Mission Board and the Youth Convention of Argentina. Pastor David Gillis organized and directs the efforts.

In 1970 the first group of 38 young persons went to Neuquén in January, the middle of summer in Argentina. Led by Pastor Lorenzo Klink, First Baptist Church in Neuquén, capital city of the province, had begun laying the necessary groundwork with government officials months earlier. Housing and work assignments were arranged.

A major assignment given the first brigade was to take a census of the entire rural area around Plottier, a community about 12 miles west of Neuquén city. Brigade members solicited facts about the people's way of life, income, sanitary customs, and other information.

Each morning the census takers climbed aboard a small truck in Neuquén to ride to their various assigned locations. In the afternoon they were transported back to the school where they were housed. In exchange for gathering the information, a service the young persons rendered without pay, the government provided food, lodging, and transportation.

Pastor Klink marveled that the youths had covered more area in a few days than he had been able to touch in three years. The information obtained was of considerable value to the municipality of Plottier.

But while the young people gathered facts they were also sharing their Christian testimony. They took along evangelistic magazines to share. Where they found real interest in the gospel, they returned later to the home to talk further.

Because she showed interest, one woman who was paralyzed was taken to the school for one of the young people's night meetings, including religious motion pictures. At the service the woman accepted Christ and was given her first New Testament. When some brigade members visited the home a short time later, they learned that the woman already had read half of the New Testament, and her oldest daughter was reading it to the whole family.

In the Neuquén valley the main crop is apples, and some members of the brigade offered their help in the *chacras* ("orchards"). Two brigade girls one day went to work for a Chilean couple in charge of a sizable *chacra*. Invited to eat with the couple, the girls followed their custom of reading a short portion of Scripture and praying before the meal. The man and his wife gladly made available their New Testament for this reading. After prayer the girls

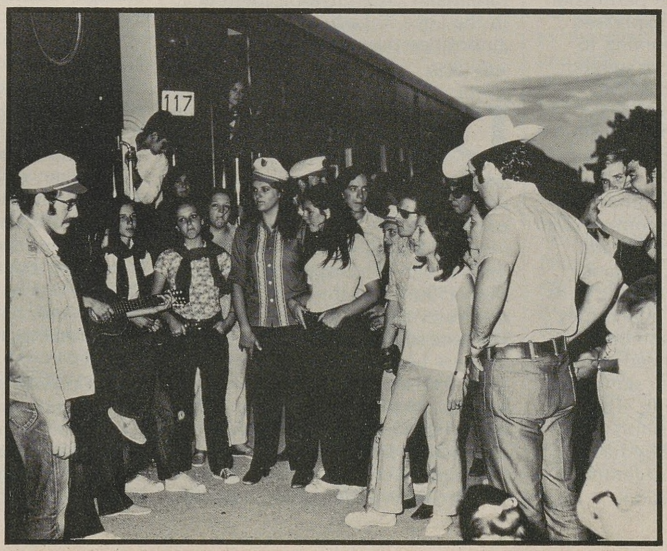
realized that the woman was in tears. During the mealtime together, the visitors led both husband and wife to accept Christ.

Besides conducting services at the school, the brigade also held a meeting in the plaza, almost in front of the Baptist mission building, which had been launched several months earlier. The youths left a favorable impression; townspeople knew who they were and why they had come.

Several young men in the brigade labored in a nearby emergency village, set up by the government for people without homes, including some who had come from Chile. The young men completed seven sanitary latrines in the village and showed the men how to build more for future needs. Many village residents attended the evening meetings at the school, and a number made spiritual decisions.

MEANWHILE, a group of the brigade girls worked at a local school in a summer vacation program for about 60 children of families employed in the fruit harvest. By the third day the young people were teaching the children gospel choruses. In late afternoon, after the school program closed for the day, the girls led a Vacation Bible School. Between 20 and 30 of the children involved began attending Sunday

Facing page: Children in community gather for snack served by Love Brigade workers. Below: Young men in Love Brigade labor alongside neighborhood men in building homes. Bottom: Ready to board train for return to Buenos Aires, Love Brigade members share gospel message in song.



Children enjoy snack time with jellied bread and a type of milk drink.

School at the Baptist mission.

Pastors Gillis and Klink and a half-dozen of the young people were able to pay a personal visit to Province Governor Sapag. During the half hour or so spent in his office the youths asked permission to present songs that expressed their motivation for coming to Neuquén. The governor agreed and was visibly moved as they sang "We're Going To Change This Land" and "Do You Really Care?" from the Christian musical, *Good News*.

From the governor's office, the group went to visit the commandant for the Sixth Mounted Brigade, stationed at Neuquén, to thank him personally for furnishing beds for the young people. Again they sang their songs of testimony. As they left, they realized that other officers had been standing in the hallway, listening. The officers thanked the visitors and spoke of the lesson they had learned from seeing Argentine youths of such dedication.

A few days later a lieutenant and a captain told Klink of their positive reactions to the young Baptists. The captain asked whether the youths might carry out similar tasks among people in the Andes Mountains. The growing interest in the Love Brigade among the authorities promised future opportunities.

DURING that first summer the Love Brigade also traveled to El Chocón [see p. 4], where a massive dam was under construction. With permission not easily secured, the youths showed "Lucia," the Billy Graham motion picture filmed in Argentina, to more than 450 men in the local theater. As the evangelist began to preach the second time in the film, some viewers began to jeer. Gillis gathered several of the young people behind the curtain to pray, and when Graham spoke a third time in the film, the crowd was much more orderly.

After seeing the movie, a number of persons made decisions for the gospel, decisions that played a part in the beginning of Baptist work in El Chocón.

The brigade had a special effect upon young people in Neuquén churches. With the impetus of the brigade, it was felt that youths from churches in the valley could carry on a modified version of the brigade program the year around.

During the second Love Brigade, in January and February 1971, work was concentrated in the *barrio* ("neighborhood") called Triangle, about eight miles east of Plottier. Members of the group assisted in the construction of homes, completing the foundations of 16 of the 22 houses then planned by the local government. The young men worked side by side with the men who would live in the houses, being built with materials provided by the government.

In the meantime, some of the young women from the brigade assisted women and children in the neighborhood. Two other brigade girls went back to El Chocón to serve there in a summer program with children.

The third brigade, in 1972, returned to Triangle, this time completing a number of homes, primarily adding the concrete roofs. Before the youths went home to Buenos Aires, the mayor, a Catholic, promised that land in Barrio Triangle would be provided for a chapel.

Last January and February, the Love Brigade returned to Triangle. They helped complete additional housing among the 500 persons residing there. The land promised for a chapel was made available for a token payment. Laboring alongside brigade members were a number of young people of Ebenezer Baptist Church in Neuquén, together with Pastor Eduardo Recio. The local young people have been actively involved in continuing the program of the brigade.

The Love Brigade has touched the lives of thousands in Neuquén. As a result, in parts of the valley the name Baptist is likely to be equated with practical, Christian love. TC

Stimulating Prayer and Gifts

ENTHUSIASM and ingenuity are precious commodities in church life. Their refreshing presence seems at its best among Southern Baptists, generally, as they emphasize special prayer for foreign missions and the Lottie Moon Christmas Offering.

Year after year, from church WMU leaders, pastors, and others we receive reports describing the ways their churches plan, pray, and handle the details of the prayer emphasis and the offering. From such reports we are presenting here a few chosen to show variations and because they represent many similar efforts across the Southern Baptist Convention.

Lest it be construed that we are espousing mere gimmickry or high-pressure schemes for swelling offering totals, it is to be noted that almost all of the reports from which we made these selections were prefaced by comments on the thoughtful, prayerful approaches that led to adoption of the chosen formats. Those leaders in each church who realized the need for greater missions awareness and support approached the seasonal emphasis with intensified prayer and planning. Thus was generated a renewed effort to stimulate prayerful concern and commitment to the sharing of the gospel throughout the world. One objective, always, was to get the attention of persons mildly interested and disinterested and lead them into involvement and participation.

It would be a mistake to evaluate the effectiveness of these efforts merely from the reported offering totals. Every church and church member should experience a deeper and broader commitment to our Lord's Great Commission. The entire emphasis should become a learning experience with long-lasting effect upon Christian discipleship.

●

The leaders of one church devised a plan for using pictures of missionaries, either photographs or printed portraits from THE COMMISSION or *Missionary Album*. These were systematically distributed to members, family by family. Thus, individual missionaries and their families became specific objects of prayer. In addition, those praying were to gather as much information as they could about the particular mission field served by the person whose picture was at hand. This was done on a scale sufficient to involve a large percentage of the families in the church. It was suggested that this kind of prayer approach should be made a part of personal and family devotions, as well as prayer sessions at the church.

The offering that followed those days of personalized prayer reached a level never before realized in this particular church. Several persons testified to feelings of oneness with the missionaries whose pictures they had received. Whole families discovered a new dimension of involvement.

●

A lot of hard work went into the development of the foreign missions emphasis in another church. A group of members with exceptional writing skills pooled their efforts in the creation and production of a drama depicting the life of Lottie Moon. With the use of tape recordings, slide projection, and a choir, the large membership was reawakened to the cause of foreign missions.

Much prayer went into the preparation and presentation of the drama that succeeded in helping others see and hear of God's way and power in the life of one woman in China. No doubt the inspiration of that experience was largely accountable for the abundant response to the Christmas offering named for the person whose life they had seen portrayed.

●

Then there was the church that had a missions fair. It involved almost every family in the membership and utilized the skills and interest of most age levels. Class and assembly rooms were converted into "booths" for the display of information and artifacts related to cultures and countries where Southern Baptist missionaries serve. Good use was made of free printed materials furnished by the Foreign Mission Board. Also, several furloughing and emeritus missionaries were present. The Lottie Moon Christmas Offering was record breaking. Awareness, concern, and commitment to the support of world missions seemed the highest ever.

●

Use of electronic media brought one church a totally new kind of experience. From among members who were telephone company employees, one suggested how the entire congregation could listen to live conversations of missionaries direct from the fields. A plan for the experiment was adopted.

Then began a vast amount of correspondence to line up four missionaries, each of whom would speak to the congregation at its 11:00 A.M. service on a given Sunday in December. This called for transoceanic communication, but the needed experts were at hand. Because of location and timing, one missionary had to speak to the congregation at an extremely late hour, and another had to be ready at a very early morning hour on Monday, even though it was still Sunday for the congregation.

A special telephone connection was made with the church public address system. The timing was almost perfect for at least three of the Sunday-morning experiences. (Some interference and delay brought a slight disruption to the fourth effort.) Listening to the missionary from his location describe needs for prayer and financial support provided impact with a new dimension. The cost of the adventure was negligible when compared to the effect. The Lottie Moon Christmas Offering there was far beyond what anyone thought possible.

—Floyd H. North

Surveying the Journeymen

TAKE YOUNG adults in their 20s not long out of college and place them in direct involvement with missions in a foreign culture for two years. By the time they come back to the U.S., what will have changed in their outlook, their theology, their view of missions?

The young men and women who have served under the Missionary Journeyman Program of the Foreign Mission Board have carried out such missions assignments. They have felt the sometimes shuddering impact of new cultures. They have valiantly tried to clear the hurdle of language differences. They have worked closely with missionaries, not in a glamorous, momentary encounter, but over a period of many months.

For those who oversee the Missionary Journeyman Program, finding out how returned journeymen evaluate their experiences becomes important in shaping the future of the program. In an effort to measure the perspective of returned journeymen with accuracy, a survey questionnaire has been devised and distributed and the results tabulated.

The official philosophy statement on missionary journeymen lists three major purposes for the program: "first, to enhance the work of the mission in Christian outreach; second, to deepen and mature the individual's Christian commitment; and third, to aid the local church in gaining world concern following his return from overseas service."

The survey was intended "to reassess the journeyman philosophy, particularly part three," explains Stanley A. Nelson, associate secretary in the FMB missionary personnel department, who directs the journeyman program.

To measure how effectively the purposes are being met, Nelson adds, for part one of the philosophy there are evaluations from the fields. For part two there is the assumption that the overseas experiences naturally contribute to a maturing process for participants. But concerning the third goal—providing missions interpretation in home churches—there was no solid evidence.

A total of 263 missionary journeymen sent out during the first five years of the program (1965-69) completed their two-year assignments overseas. All of these received invitations to a journeyman reunion held at Ridgecrest (N.C.) Baptist Conference Center during Foreign Missions Week in June 1972. About 70, more than one-fourth of the total, attended.

Returned journeymen who did not attend the Ridgecrest reunion received copies of the questionnaire by mail. Of the 263, a total of 171 responded to the survey—an encouraging 65 percent.

All journeymen take part in a debriefing session at Glorieta (N.M.) Baptist Conference Center in August each year immediately upon completion of their terms of service. But the questionnaire went only to those who had been back in the States at least one year—from the first contingent of journeymen, who had returned in 1967, to the fifth group, who returned in 1971.

"At the reunion, every year was equally represented," reports Nelson with some surprise. No matter how long they had been back home, "their proportion of interest remained significantly the same."

The Ridgecrest gathering was indeed a reunion. Many warm renewals of friendship were witnessed between individuals who had not seen each other since debriefing.

In group sessions the returned journeymen heard updating on missions and, from the retrospect of readjustment, frankly provided feedback to Board staff members.

Some of the young adults were struggling with their fresh appraisal of America's materialistic life-style after they had tasted other cultures. Some talked of sensing superficiality in churches at home. Others spoke of the emotional impact in turning loose of missions relationships overseas after having been deeply involved.

There was discussion of the trauma of reentry into Stateside life. Some mentioned the difficulties of picking up the threads of their lives after the period of absence from home.

The returned journeymen also examined and commented on FMB-produced materials for journeyman promotion and training.

And they filled out the 35-question survey, with built-in-segments calling for them to record criticisms and suggestions.

Professional assistance in formulating the questionnaire and tabulating results was secured in College Professor Richard L. Gorsuch. For Gorsuch and an associate to gather, count, and analyze the results consumed many months; the statistical analysis became available only this past summer.

The researchers took pains to determine whether there was identifiable bias varying in relation to the ways responses were received.

At Ridgecrest reunion returned missionary journeymen and FMB staff members exchange information.

By Leland Webb

They divided responses according to those collected at the reunion, those returned early through the mail survey, and late returns by mail. The findings suggest that those who did not return the survey form probably do not vary greatly in viewpoint from those who did return it.

Among the conclusions drawn by the researchers:

● 1. "The returned journeymen generally have a deeper commitment to their personal religion. Half . . . report religion as being more meaningful to them now than it was before their experience."

In addition, "over half of them have seriously considered regular missionary appointments since their return."

Nelson personally views this as one of the most striking sections of the report. The journeyman program has never been intended as a direct recruiting tool for career missions, but supervisors of the program have always felt it reasonable to expect at least some journeymen, after exposure to the mission field, seriously to consider permament missions service.

In fact, a total of 19 former journeymen have already been appointed as career missionaries. But the survey report is the first tangible indication of just how many returned journeymen have considered such a step.

● 2. "The returned journeymen are quite supportive of the journeyman program but do see some areas for improvement. They feel strongly about their training, with 91 percent of them saying their training made a contribution to overseas adjustment."

The results concerning the high regard journeymen hold for their training period before going overseas "are far more supportive than we had any right to expect," says Nelson. He is obviously pleased and perhaps even astonished at the overwhelming positive reaction toward journeyman training—a period that by its nature pushes the trainees toward honest self-evaluation.

● 3. "The returned journeymen are involved as Southern Baptists." Of the total responding, 92 percent are still affiliated with churches within the denomination. The same percentage also still maintain contact with their missionary friends. Four out of five indicate an interest in missions by reporting that they read *The Commission* on a regular basis.

Some of the survey questions were open-ended, seeking suggestions from respondents regarding the journeyman program, the Foreign Mission Board, and other matters.

"They appear quite supportive of missionary endeavors," points out the analysis, "with almost three-fourths feeling that more information should be shared with the general public on missionary problems, and they invariably had many suggestions for the FMB.

"Criticalness of a group such as the mission board is, from a psychological perspective, an excellent indicator of the degree to which the person is committed to the goals of that group and feels knowledgeable about the situation."

● 4. A primary purpose of the survey was to discover whether journeymen indeed "aid the local church in gaining world concern." Clearly the answer is affirmative.

"The returned journeymen generally want to communicate their experiences with others," states the analysis. "Over half desire regular speaking opportunities in order to discuss their experiences, and four out of five have already addressed churches and other groups."

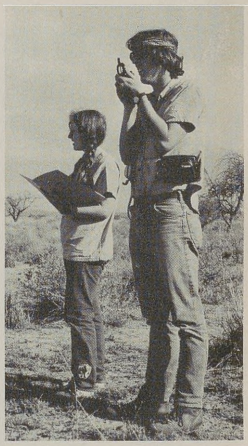
At one point the survey asked, "What is the major misinterpretation lay people have of mission work?" Of the responding journeymen, 96 percent indicated they had encountered at least some misinterpretation.

● 5. The survey offers some explanations for the concern heard at the reunion about reentry problems. "Returned journeymen do occasionally have some problems because of their experiences," the analysis indicates. A small number (6 percent) report a lingering health problem. A larger group (30 percent) "feel that their economic status is not comparable with friends who were not journeymen." In contrast, however, 60 percent of the respondents think their economic status matches that of their non-journeyman friends.

With a scientifically conducted survey, the Board has probed for statistical evidence of the continuing effects of the Missionary Journeyman Program. The results are encouraging concerning the program to this point and promising for the future. TC

KILIMANJARO ENCOUNTER

By Earl R. Martin



Top: On their way to take census, missionary journeymen and missionary kids ride across East African plains. Above: Journeymen on the game-census trail. Harriett Watts keeps tally on fauna, while Jimmy L. Stephenson checks compass bearing. Below: Missionary Earl R. Martin gives final instructions for animal-counting project.

THE CARAVAN of vehicles plunged down the bush track, dodging the scars of erosion. The vehicles, spaced so that four separate plumes of dust wafted upward, wound through the arid, East African, thorn-bush country just west of the great mountain. The light of dawn spilled out over the landscape from behind the glacial dome of Kilimanjaro, crowned with snow. The mountain's regal silhouette loomed on the eastern horizon in anticipation of the ritual rising of the new day's sun.

Passengers in the caravan turned their unanimous gaze toward the mountain's profile. The chilly morning air flowing through the open windows added to the exhilaration of the singular sight.

Meanwhile, the tortuous track forced the drivers to resist the mountain's distraction. To me, one of the drivers and leader of the caravan, the distraction was mental. "This should be a good day for the project," I mused. My eyes searched for familiar landmarks as we aproached the trackless plains. It was imperative that we reach our rendezvous promptly without any wrong turns. Pat Hemingway had stressed the importance of starting the project by 7:00 A.M. The thought of "Bwana Pat," as he is affectionately known by his black friends,

The author was appointed a missionary to East Africa in 1956. He is now stationed in Arusha, Tanzania.

triggered the recollection of the briefing he had given several weeks earlier in setting up this operation. It was really his project, even though he couldn't conduct it personally.

We had rendezvoused on the plains—"Bwana Pat," John McCullough (missionary journeyman teacher at the Baptist Theological Seminary of East Africa), and me. The idea of a game census had been Hemingway's response to a request by East African missionary journeymen for him to lecture on African wildlife at their annual retreat. The exciting prospect of meeting with the son of Ernest Hemingway, the notable author, was too tempting to resist. Pat had become an interesting personage in his own right, formerly as a celebrated professional hunter and currently as a game-management scientist. He represents something of the adventure and romance that is Africa.

"Bwana Pat" apologetically declined the lecture invitation, indicating that by previous plans he would be out of the country during the retreat dates. However, as a substitute he made the creative proposal that the journeymen might enjoy participating in a game-counting exercise in the field. He suggested that I direct the project, and he would assist in setting it up. Therefore, we had met "on location" for his briefing.

The lingering images of our meeting yield the impressions of the Hemingway bearing. I recalled the stocky build, the round face punctuated with smiling eyes and accentuated by a thick, brush moustache. His ebullient personality was evident in the conversation and occasionally exploded into booming laughter.

He spread before us on the hood of the car a topographical map with which he defined the boundaries of the census area. The section began at a point located near one end of the Seven Sisters, that train of hills known as such by the hunters and settlers of the region and part of the Hemingway lore. He carefully delineated for us the plan for the game census.

"Be sure," he urged, "that your people know how to distinguish between a Thompson's gazelle ram and a Grant's gazelle doe." I nodded agreement. He pulled out his personal copy of a game identification manual and offered to let me borrow it to aid in instructing the journeymen. Presently he handed over the map, along with the other paraphernalia essential for the operation. The business end of the briefing completed, we shared in the camaraderie of jovial banter before parting.

The car I was driving took a sharp jolt as we hit a pothole, jarring my mind out of its reverie. The caravan was now moving out of the thorn wood into the open plains. Numerous cone-shaped hills punctuated the panorama. The familiar sight of the Seven Sisters gave us a clear bearing, and the dust train veered toward the rendezvous that would be the starting point of the operation.

The shift stirred a swirl of activity among the herds of gazelle, zebra, and wildebeest grazing on the savannah. Running parallel to the cars and across their path both in front and behind, the animals became our spontaneous escort. Our excitement mounted.

WE ARRIVED at our starting coordinate, a small, pimply hill that trails just at the end of the "seven" but is not high enough to be counted in their train. The vehicles strained in low gear as they ascended to the crest. From this vantage point we could look to the horizon in three directions—the still looming mountain obliterated the eastern horizon. Twenty-five census takers, mostly journeymen, interspersed with a few teenaged missionary kids, gathered around for final instructions. Again I pointed out the census area on the map.

The area represented a square with ten kilometers on a side. The group divided into ten teams of pairs or trios. The first team took a bearing southwestward with a military-type field compass and started out on foot from the hilltop. The caravan then moved in a direction perpendicular to that bearing and dropped off teams at one-kilometer intervals. Thus, the ten teams would be walking in ten parallel lines spaced a kilometer apart. Each team would proceed for ten kilometers to a finish line, conveniently arranged to be an existing track. On the way, they would record the fauna observed, according to species, quantity, and estimated distance at which first observed. One member of each team would frequently take a compass bearing in order to maintain an accurate line.

Three hours from the time the first team started, the cars patrolled the finish line to meet the footweary observers. After the last team was picked up, the caravan moved to a game scout's post, where a shady grove of thorn trees provided a favorable picnic rendezvous.

In the convivial atmosphere of the midday refreshment the group compared notes and blisters. The totals for the game count were impressive. Fourteen different species had been sighted, including gazelle (both varieties), wildebeest, giraffe, oryx, ostrich, kudu, and zebra, along with several of the lesser fauna. A total of 695 individual animals were observed in 115 different sightings.

The tabulation cards submitted at the end of the exercise contained some typical journeyman humor. Noted one observation record: "Species—field mouse; quantity—one; distance—it attacked me." Or again, "One small, green snake was sighted under Elaine!" (Elaine Lindholm works in Baptist communications in Nairobi, Kenya.)

The realization that the project was a success gave us a sense of achievement. The data obtained would be run through technical equations that would yield a comparison with previous census figures. This would enable the game-management scientists to determine migratory patterns. This, in turn, would effect future policies.

But more than this, the success of the operation was a simple tribute to the characteristic willingness and solid performance of missionary journeymen in East Africa. Their encounter in the shadow of Kilimanjaro was a fitting intimation of their larger contribution to the variegated ministry of Baptists in East Africa. TC

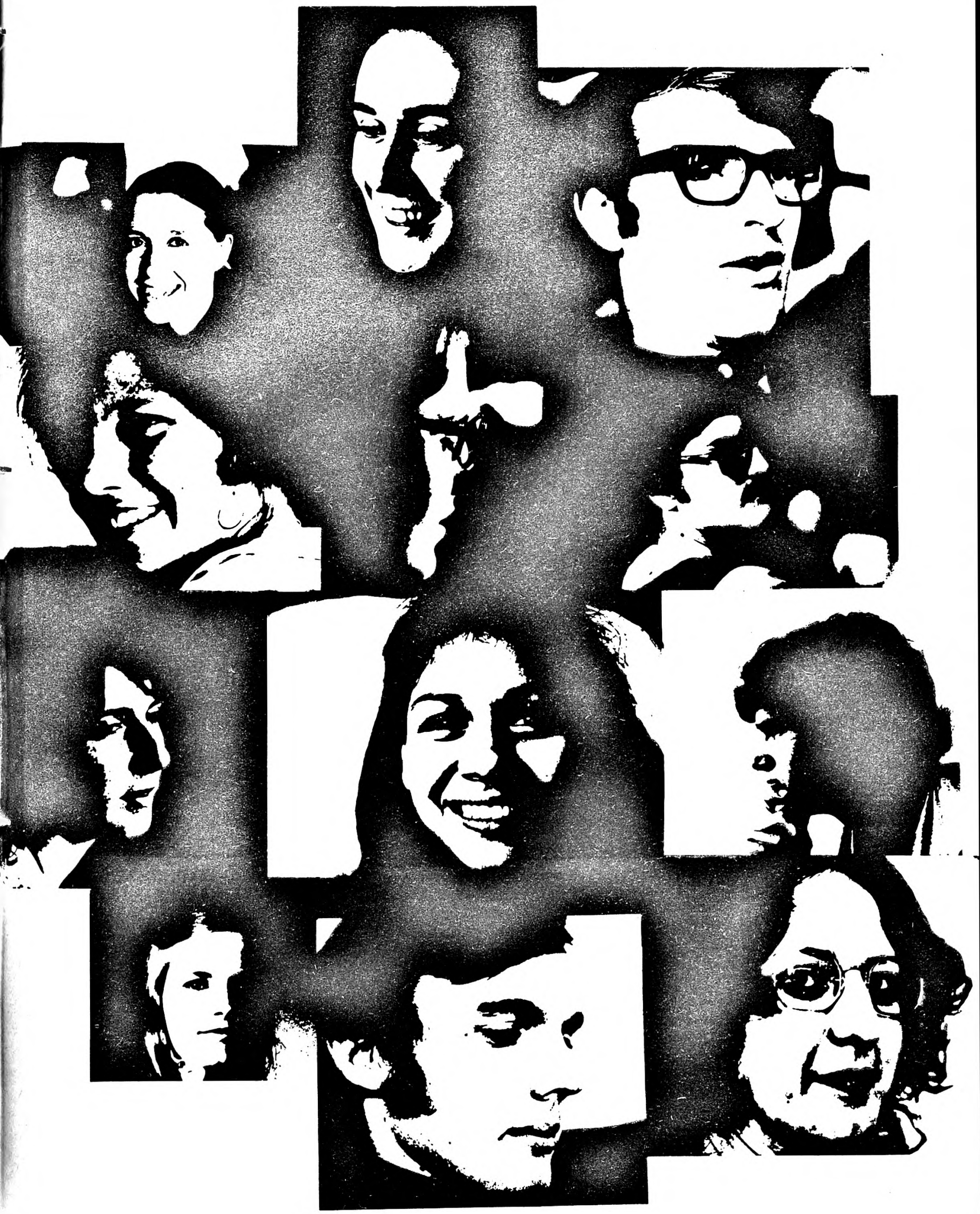
Assisting in this year's missionary journeyman training program were Bob and Diane Shoemake; he was resident director. Both served as journeymen in Japan 1967-69 (she was then Diane Hickman). In August Shoemake became office manager for the missionary personnel department at Foreign Mission Board headquarters, Richmond.

J'MEN '73

AT A service in July, 75 young men and women became the ninth—and largest—contingent to be commissioned under the Missionary Journeyman Program of the Foreign Mission Board. The new group brought to 551 the total number of journeymen sent by the Board.

Missionary journeymen are college graduates no older than 26 who work for two years alongside career missionaries in specific job assignments abroad. Job classifications for the 1973 journeymen include teaching, preaching, communications, nursing, youth and student work, agricultural work, business administration, bookkeeping, and secretarial work (see listing, p. 26).

Prior to their commissioning, the journeymen completed seven weeks of special training at Meredith College, Raleigh, North Carolina. During the training period some of the moods and expressions of these newest journeymen were caught on film. TC



NEW MISSIONARY JOURNEYMEN

Commissioned to serve 1973-75
Native state *Field*
Work assignment

Ronald R. Anderson
Tennessee *Liberia*
Bible teacher

Elena Atkinson
Texas *Taiwan*
Pianist, secretary

Rachel Bandy
Virginia *Ghana*
Nurse

H. Chris Beard
Louisiana *S. Brazil*
Teacher

Rosalie (Zee) Beck
Texas *Vietnam*
Student evangelism worker

Shirley Boyd
Alabama *Hong Kong*
English teacher

Terry E. Bunn
N. Carolina *Macao*
Student and youth worker

Betty Jo Burch
Alabama *Gaza*
Nurse

Linda Burgess
Minnesota *Lebanon*
English teacher

Roderick L. Campbell
Alabama *Malawi*
Youth worker

Suzanne Carrier
California *Japan*
Student worker

Winslow L. Carter
N. Carolina *Kenya*
High school teacher

Gloria Cerda
Texas *Malawi*
Teacher, secretary

Nancy Chamberlain
Mississippi *Argentina*
Teacher for MKs

David L. Cheyne
Texas *Kenya*
Student worker

John R. Christy
California *Kenya*
High school teacher

Patricia Clark
Missouri *Hong Kong*
Kindergarten worker

Janet Cooke
California *Taiwan*
Elementary teacher

Elaine Daffern
Texas *Japan*
Friendship House worker

Shirley Daugherty
Oklahoma *Kenya*
Corres. course worker

Michael C. (Mike) Dickens
N. Carolina *Kenya*
Student worker

Glenda Dorriety
Alabama *Guam*
Church music-ed. worker

Donna Duyka
Texas *Malawi*
Publications worker

Richard G. (Rick) Elmon
Illinois *Philippines*
Youth and music worker

Michael G. (Mike) Elmore
Missouri *Israel*
Student worker

Cheryl (Mrs. M. G.) Elmore
Missouri *Israel*
Student worker

Vickie Estes
N. Carolina *Hong Kong*
Secretary, teacher

Genita Fast
Oklahoma *Gaza*
Physical therapist

Linda Gates
S. Carolina *Guadeloupe*
Elementary teacher

M. David Gates
Louisiana *Philippines*
College music worker

Robert D. (Bob) Gierhart
Colorado *Japan*
Church youth worker

Karen Gilliland
Oklahoma *Colombia*
Secretary to field rep.

Dennis Goodwin
Alabama *Korea*
Church youth worker

Diana Granberry
Texas *Venezuela*
Secondary teacher

Stephen D. (Steve) Griffin
Florida *Zambia*
Student worker

Sharon Guest
Alabama *S. Brazil*
Secondary teacher

Thomas E. (Tom) Hearon
Louisiana *Argentina*
Church music-youth worker

Susan Henderson
Virginia *Colombia*
Music-recreation teacher

Raymond C. Hicks
Michigan *Israel*
Youth worker

Beverly (Mrs. R. C.) Hicks
Kentucky *Israel*
Elementary teacher

Georgia Hill
California *S. Brazil*
Teacher

Gregory B. Holden
N. Carolina *Vietnam*
Church youth-rec. worker

Susan Houston
Missouri *Argentina*
Music worker

Gretchen Huesing
Texas *Colombia*
Nurse

Brenda Jones
Alabama *Kenya*
Teacher

Babbette (Babs) Joslin
Missouri *Kenya*
High school teacher

Dianne Lee Keck
N. Carolina *Japan*
English teacher

Harriet Keller
Kentucky *Lebanon*
English teacher

D. Neal Kelley
Texas *Ecuador*
English teacher

Donna Keyes
Mississippi *N. Brazil*
Teacher

Sharon Kluck
Texas *S. Brazil*
Teacher

Phyllis McDaniel
Georgia *Liberia*
Music teacher

J. Franklin Mathis
New Mexico *Ethiopia*
Secondary teacher

Barry N. Morris
Florida *Thailand*
Church youth director

Ann (Mrs. B. N.) Morris
Tennessee *Thailand*
Church youth director

Margaret Patterson
N. Carolina *N. Brazil*
Teacher for MKs

Norma Jean Pegram
W. Virginia *Taiwan*
Youth worker

Benny L. Petty
Tennessee *Hong Kong*
English teacher

Russell C. Phipps
Oklahoma *Zambia*
Asst. bus. mgr.-treasurer

Lee Ann (Mrs. R. C.) Phipps
Oklahoma *Zambia*
Mission secretary, teacher

Thera Price
Missouri *Senegal*
Office and children's worker

John W. Ray
Mississippi *Taiwan*
Student worker

Judith (Judy) Richards
New York *Taiwan*
Secondary teacher

Janice Roumillat
S. Carolina *Guatemala*
Elementary teacher

Marilyn Rush
Oklahoma *Thailand*
Student worker

Rebecca (Becky) Schmidt
Florida *Tanzania*
Nurse

Rexann Shelton
Texas *Japan*
Music and youth worker

Teresa (Terri) Sutley
Oklahoma *Rhodesia*
Laboratory technologist

Stephen M. (Steve) Terrell
Indiana *Ethiopia*
Secondary teacher

Anne Touchton
Florida *Peru*
Elementary teacher

Jack D. Warren
Texas *S. Brazil*
Special education teacher

Barbara Welborn
S. Carolina *Korea*
Medical technologist

Edy Louise Wilkens
Texas *Guatemala*
Secondary teacher

Tony R. Woods
Texas *Zambia*
Youth worker

Marsha (Mrs. T. R.) Woods
Colorado *Zambia*
Youth worker

MISSIONARIES IN CRISIS

By Baker J. Cauthen

SHARING the gospel of Christ with a world in need has always involved God's servants in critical situations. When the Apostle Paul enumerated the dangers he encountered in cities, country places, travels, on the sea, and in prison, he represented the kinds of risks which God's servants are called upon to run to make the gospel known.

All through the years, missionaries have labored in critical situations. They have confronted concentration camps, war emergencies, bombings, invasions, evacuations of people, and all other kinds of emergencies.

These emergencies are not restricted to earlier times, but have been frequent during this century. The twentieth century has been an era of violence. When we consider World War I, followed by World War II, with all of the intervening smaller wars, such as the Spanish Civil War and the Sino-Japanese conflict, plus the Korean War and the Vietnamese War, compounded by wars in the Middle East and in Bangladesh, we must conclude that we have lived through a very turbulent period of history.

God's servants have gone right on with their responsibility, looking upon a missionary calling as a pathway that might lead through uncertainties, dangers, and difficulties. When they have found themselves caught up in these events, they have looked to the Lord for guidance and have found his strength and wisdom available.

Long experience has indicated that people in a disturbed area can often measure the situation more accurately than can others at a distance. The Foreign Mission Board always assures missionaries in troubled areas of the full backing of the Board as they make emergency decisions.

Sometimes evacuations are necessary. On the other hand, missionaries do not run at the first alarm. It is often best to send out women with children, but there is a remarkable stability experienced in the midst of turbulence and danger. Often it has been seen that the God-given courage which enables missionaries to stay has preserved opportunities that would have been lost had the missionaries left. Missionaries are always confident that they will find backing and support in meeting emergencies as they arise.

In addition, many personal crises involve missionaries. When health breaks and it is necessary to come away for urgent medical attention, the Foreign Mission Board gives backing to these steps.

Missionaries individually meet other personal crises. Often there are family crises among loved ones at home. In earlier years, when travel was slow and the time factor great, missionaries could seldom come back to the U.S. for family crises. Since World War II, it has frequently been possible for missionaries to return to the States for personal emergencies. The Foreign Mission Board does not undertake to finance their coming, because the requirement would be overwhelming in its magnitude. The Board stands ready, however, to grant permission for missionaries to leave the field for emergency trips home when the missionaries consider the situation of sufficient urgency to come at their own expense.

We are grateful that it has been possible to strengthen missionary support, so that resources are available to a greater degree than in earlier years. Making better provision for support of missionaries is one of the great delights of the Foreign Mission Board, and it is expressive of the deep desire of Southern Baptists to do worthily for these servants of God. We owe a great debt to the Cooperative Program and the Lottie Moon Christmas Offering for making possible steadily increasing reinforcement of missionaries.

Crises will continue, but God's servants will keep on meeting them with faith, dedication, courage, and confidence. There has been no finer hour in the missionary enterprise than now. God's blessing abides upon his people who respond with joyful commitment in implementing his Great Commission through all the world.

IF YOU AND I were screening candidates for evangelists, Richard Musiyiwa might not rate so well. We would expect at least an average education (which he certainly lacks) and, I dare say, would prefer a bit more "polish." But Richard's simplicity did not prevent God from calling him, and, in fact, is proving a distinct asset. His unadorned presentation of the gospel, the deep sincerity of his own personal testimony, and his unusual humility make him unique.

But pages of description could never impart to you my impression of Richard. It is not something you understand with your mind, but something you feel in the very depth of your being—in Richard's presence. God has his hand on Richard Musiyiwa.

Almost 19, Richard has attended the African Baptist Theological Seminary, Gwelo, Rhodesia, two years. He spends school vacations as chaplain's assistant at Baptist Hospital, Sanyati. Professions of faith increase noticeably when Richard is around, so effective is his witness.

Although the particulars are unknown to Richard, both of his parents died soon after his birth. All his relatives rejected him. They believed him possessed of evil spirits which had caused the death of his parents. He was left alone to die; no one dared rescue him.

Strangely enough, a woman completely unrelated to him, herself a pagan, had mercy on the helpless, little outcast and took him to her home.

He was ten years old when, attending a Baptist "preaching point," he heard the gospel and became a Christian. At 11 years of age he felt God's call to preach, and, being who he is, Richard began to do just that. At this time he was discovered by a Baptist teacher, a layman, who arranged for Richard to enter school, for Richard was then living with an uncle who had no real interest in him.

Between his poor educational opportunities and unsatisfactory home circumstances, it is amazing that Richard managed to complete grade seven. He is fluent in Shona and Sindebele. His deficiency in English, however, makes his seminary study formidable. (Three countries and four different African languages are represented among the students, hence the necessity to teach in English.) With tutelage both by the faculty and other students, it is expected that Richard can complete the three-year course in only four years.

Please pray for Richard as he continues preparation to serve God wherever he leads.

Frances Greenway
Sanyati, Rhodesia

EPiSTLES

WHEN the Harold W. Lewises, the first Southern Baptist missionaries in Surinam, obtained a workable knowledge of the Dutch language, they searched many months for a place where a church could be developed. Many rental houses were empty, but none were available to a church group. Potential meeting places were inaccessible or inadequate. Later, out of the blue, in God's unique way, and in answer to the prayer of many people, the elusive "pot of gold" was found—not at the end of a rainbow, but in Rainville, a community in the northeastern sector of the city of Paramaribo.

The Baptist Mission in Surinam had not seriously considered the Rainville community as the location for a church. But the Christian owners of a two-story house and a large workshop who were about to leave Surinam wanted the buildings used as a church. The property is situated in a developing neighborhood with many residents who wish to have a church in their locality.

Just how many persons in the community and the surrounding housing projects will receive the gospel message cannot yet be known. But there is the assurance that the One who led the mission to this area of witness will also give the increase.

Leo E. Waldrop, Paramaribo Zuid, Surinam

ON THE SECOND Sunday we were back in the Ivory Coast after furlough, a new church member—he had been baptized only a week earlier—brought his fetishes to the worship service. His formerly revered items, wrapped in a chamois cloth, included such things as an empty cigarette carton and twisted strips of leather.

He brought the objects to signify the victory won in Christ. The man had been released from serving the god of things and had been set free through faith in Jesus.

Thoughts of our recent furlough ran through our minds, as we recalled how generously people had shared with us their food, money, and other things so that our day-to-day living might be as nearly normal as possible. We thought, too, of how Baptists give of themselves and their possessions, so that their things might express their faith rather than enslave them.

We are grateful to be partners in service to the living God, who sets men free from the lordship of material possessions and makes them master over things.

Jerri (Mrs. James H.) Darnell, Abidjan, Ivory Coast

WHEN WE LEFT Alva, Oklahoma, two years ago to become missionaries in Peru, we anticipated doing student work and perhaps some church development. Instead, we became "professional waiters."

That probably sounds like a strange category of missionary assignment, but let me explain. First there were three months of "waiting"—and preparation, in missionary orientation. Then came a year's waiting—and language study, in Costa Rica. As we were concluding that year, illness forced us to return to the States for nearly four more months of waiting. Finally, last March, we arrived in Peru. Immediately we began waiting—this time five long months for our personal effects to clear customs. At last we have moved into the home Southern Baptists are providing us, just one week short of two years of waiting.

Our pattern is not the normal one for missionaries, but most missionaries spend hours, days, or even months in some kind of waiting. The lesson comes slowly and with much pain, but the words of Psalm 27:14 take on new meaning—"Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

73

Don W. Reed, Lima, Peru

SAMMY, our helper, invited us recently to watch a devil dance. Since Jim (my husband) is pastor at Ricks Institute and the people knew me from my presence at the clinic, we were given ringside seats. Two "devils," attired in outfits that hung to the ground, depicted a play of sorts. All the action was to the beat of a village drum, while the villagers chanted.

Little by little we are learning more of the story behind the dance. While at the village, we asked if we might come again to bring the story of salvation. The villagers assured us we would be welcome.

A little later I was able to share also in a village's sorrow. At our urging, the parents decided to take to the hospital their three-year old daughter, who had been growing progressively weaker. But on the way, Kema died, a victim of malnutrition.

I went to the village as soon as I heard that the parents had returned with Kema's body. The wailing audible as I approached the community confirmed the report of the death. I found Kema's mother at the base of a banana tree. On my way to the village I had wondered how I could tell her I shared her sorrow. Yet as I took her hand in mine and our eyes met, there was no need for words. It did not matter that her language was different from mine.

Helping the women prepare Kema for burial, I became aware of a feeling of closeness. The people were accepting me in a way I had not expected for a long time. Since then, Kema's mother has been to the clinic, and I have talked with her. I count her my friend.

And I have shared a birth—the dash to the hospital, staying with the mother during delivery, taking the weary father home. On the way home from the hospital, the mother and father with their new baby stopped to say thank you.

Not long ago, Sammy, our helper, said to Jim, "I wish that in Africa husband and wife could have the same relationship you have. You are one." Here decisions and quarrels are part of the total family. Everyone discusses issues and has a hand in trying to settle them with much palaver. We know they are watching us closely as we interact as a family.

When you share in the laughter and sorrow of people, you cannot help but grow closer to them.

Jane (Mrs. James A.) Park
Monrovia, Liberia

'73

TO HELP START Baptist churches throughout Ghana is one of the main purposes of the Baptist Communications Center. Last January two Baptist ministers, a layman, and I witnessed the birth of Botoku Baptist Church, the first Ghanaian Baptist church in the Volta region of the country. This is how that church began.

Walter Annan, who became the congregational leader, came to believe that if he would initiate a Baptist church on faith, God would send people to help him. Using only the Bible as his guidebook, he started preaching from the Bible and formed a Baptist congregation. Soon he and his group heard "The Baptist Hour," which is broadcast every Sunday morning on Radio Ghana. They also read the newspaper article on Baptist beliefs in the *Graphic Daily*.

They wrote to the communications center to ask for Christian literature and more information about what Baptists believe. They liked what they read. Members of the group declared their repentance of sins and their acceptance of Jesus Christ as their personal Savior and Lord.

Next they requested Christian literature to study in preparation for baptism and invited us to come help them start a proper Baptist church and to conduct the baptismal service and lead the Lord's Supper observance.

When our group arrived at the community several weeks later, we found the people ready for us. They had informed residents of towns and villages within a six-mile radius of our visit. They had arranged for an evangelistic street service. More than 1,000 people attended, including the chief of the area, who thanked us for coming. A motion picture on the life of Christ was shown, and then the love of God was preached. Seventy persons made decisions for Christ. After the service the 70, plus those already preparing for baptism, went for counseling to the little Baptist church. The meeting house was the home of a man who had earned the reputation of "town drunkard," but who was now in the church's inquirer's class.

Most of the group were present for a 7:00 A.M. prayer service the next day. The people used drums, bells, clickers, and other instruments in the service and sang with spirit. After we offered further instruction and answered questions, the group, singing all the way there and back, traveled four miles to the river, where 16 were baptized. Returning to the church meeting place, we led the new members in their first observance of the Lord's Supper.

Annan, the leader, returned with us to Accra to attend the Baptist Layman's Institute. Members of the new church have committed themselves to the evangelization of the Volta region and the beginning of Baptist churches in towns and villages throughout the section.

'74

James B. Annis, Accra, Ghana

INCOMING mail in response to Baptist radio and television programs by midyear had reached the 100-a-day mark. During the first four months of this year, an average of more than 1,000 new students a month enrolled in the Bible correspondence courses.

In student work in Manila (a responsibility assigned to Marjorie, my wife, in August 1972), with the help of seven full-time staff members, volunteer students, and missionaries, during the school year a total of 3,000 students were told of the saving power of Jesus during personal interviews. More than four out of every five of the students interviewed accepted Christ as Savior.

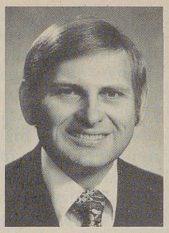
If our bodies become weary or our pace slackens, we are recharged by:

- A staff member who returned home to the mountains to win her family to the Lord.
- Three sisters of a wealthy family who accepted Christ and pleaded with us to return for Bible study.
- Discovering a Bible correspondence student running a dormitory and using the Bible studies to tell students about Christ.
- A chauffeur who went home to a province many islands away and returned with scores of new enrollees.
- Pastors using lists of Bible study enrollees for home visitation.
- A young law student who has brought dozens of classmates to the student center "so they can find the Lord, too."

Howard D. Olive, Manila, Philippines

New Members of Foreign Mission Board

Presented here are new members of the Foreign Mission Board elected by the Southern Baptist Convention last June. Given with each name is the state convention the member represents (or designation as a local member) and the year his present term expires. Other members of the Board have been presented in earlier issues.



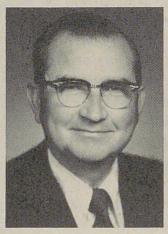
John G. Alley
Louisiana 1977

Morris Cobb
Texas 1977

Mrs. J. E. Collette
North Carolina 1977

Mrs. James T. Cravens
Virginia 1977

William O. Crews, Jr.
Northwest 1977

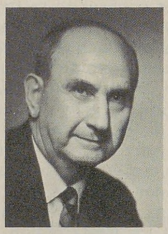


Andrew M. Hall
Florida 1977

Jerry Leslie Harris
California 1975

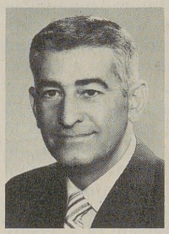
Neal T. Jones
Virginia (local) 1977

Mrs. Ray Mullendore
Kentucky 1977



Bruce H. Price
Virginia (local) 1977

Lonnie E. Quillen, Jr.
Virginia 1975



M. Hunter Riggins, Jr.
Virginia (local) 1977

William L. Self
Georgia 1977

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Missions Update . . .

A record budget of $42,425,284 for 1974 was approved by the Foreign Mission Board at its October meeting. The new budget exceeds the 1973 figure by $3,533,287. "This budget," explained FMB Executive Secretary BAKER J. CAUTHEN, "is made necessary by the realities of projecting mission work in 77 countries with a staff of more than 2,500 missionaries amid escalating inflation and dollar devaluation." The Board honored Cauthen in recognition of his 20th anniversary as executive secretary and voted to name the chapel at the FMB headquarters building the Baker James Cauthen Chapel.

The Board reelected W. DOUGLAS HUDGINS president. New officers include: ELDRED M. TAYLOR, first vice-president; ROBERT B. BASS, second vice-president; MRS. THOMAS C. WOMBLE, JR., recording secretary. The Board named ZEBEDEE V. MOSS, missionary to ZAMBIA, as new radio-TV representative for AFRICA. The Board also added 23 new missionary personnel.

Receipts for the Southern Baptist Convention's unified Cooperative Program budget for the 1972-73 fiscal year totaled $33,832,932, highest in Convention history and an 8.48 percent increase over last year. The total was $745,050 above budgeted operating and capital needs and made possible the first "advance funds" (receipts above budgeted amounts) since 1967. The Foreign Mission Board received $382,062 in advance funds.

Optimism about the future of CHILE and mission work there in the wake of the recent military takeover of the government was voiced by Missionary JOHN McTYRE in an interview in RICHMOND, VA., two days after his departure from SANTIAGO, Chile's capital. He noted that although there was no direct interference with churches during the regime of the late President ALLENDE, subtle economic pressures were brought to bear. "Last July, due to recommendation from Chilean Baptist churches and based on what we knew about the situation, we felt led to tell missionaries on the way to Chile to look for other fields," said McTyre. "Now we urge and plead with missionaries to come."

Calls from missions for about 900 additions to the Foreign Mission Board's overseas missionary force faced the Board's administrative staff in its annual review of new missionary requests. Several fields are in critical need of reinforcements, according to LOUIS R. COBBS, secretary for missionary personnel. "We are convinced God is calling men and women to join hard-pressed missionaries in these areas," said Cobbs. "If we can communicate the needs, perhaps this call can become clear." As usual, general evangelism headed the "type of work" request list. The next largest number of requests was in the category of ministries for university students.

A major need exists for missionary replacements, as well as for capitalizing on unprecedented opportunities to begin new work and to continue advance in established work, pointed out WINSTON CRAWLEY, director of the Board's Overseas Division. More than 150 missionary personnel must be replaced each year, due to rotation of short-term personnel, resignations, deaths, and retirements.

Foreign Mission Board Member J. CARROLL CHADWICK, 58, died in SHREVEPORT, LA., of a heart attack Oct. 8. He was pastor of First Church, CENTER, TEX. Survivors include his wife, a son, and two daughters. . . . Drowned while scuba diving near HIGH SPRINGS, FLA., Sept. 23, was WILLIAM ALAN HICKMAN, 21, son of MR. and MRS. WILLIAM A. HICKMAN, JR., missionaries to PARAGUAY. Survivors include his parents, a brother, and a sister.

Mindanao Baptist Convention, including churches on MINDANAO, the PHILIPPINES' second-largest island, and on the central and southern Philippine islands, adopted a record budget of 10,000 pesos ($1,500) at its annual meeting. The convention voted to employ one or more full-time workers for rural areas and to fully support its convention evangelist. . . . Hundreds of Nigerians attended an eight-day evangelistic campaign in KANO, NIGERIA. As one of the 18 Nigerian citywide campaigns, the Kano meeting included a lay witnessing school, attended by more than 600 persons.

SHARE THE WORD NOW

BY JESSE C. FLETCHER

THE IMPACT of Share the Word Now, the 1973-74 denominational emphasis, promises to reach a lot further than now. Specifically, Share the Word Now with its three projects—People to People Now, Extend Now, and Witness Now—has the potential to strengthen significantly the base of support for Southern Baptists' foreign mission efforts.

Three of the more obvious pluses are the strengthening of the home base that supports the foreign mission outreach, the deepening of convictions that perpetuate the missionary endeavor unto the ends of the world, and an increasing awareness among individuals of God's place and plan in their lives and the power available for service.

Share the World Now includes three basic goals: (1) to reach more people for exciting and helpful Bible study; (2) to establish more Bible study fellowships, missions, and churches; (3) to train and send forth more Christians to share regularly and effectively their faith in Christ.

If each of these goals is reached, the foreign mission enterprise will be undergirded immeasurably. Bible study yields a deepening missions conviction. Fellowships blossoming into missions and missions maturing into churches broaden the base of support. Christians growing under the discipline of training are more nearly open to God's leadership in their lives.

The People to People Now project is characterized in the words of a song being sung in connection with its development—"People who know go to people who need to know Jesus." This is people to people. Who can fail to see the potential for foreign missions if such a spirit exists among Southern Baptists?

The five basic actions recommended in the People to People Now program are missionary in themselves: make commitment to reach people, find people, prepare for people, witness to people, involve new people.

The Extend Now project is planned to accelerate the process of starting new churches. Southern Baptists support the largest missionary program of its kind in the world. (Approximately 2,500 overseas missionaries are supported from a base of 35,000 churches.) A broadened base, born of a missionary zeal, would inevitably expand Southern Baptists' involvement throughout the world.

The goal of this project is for every Southern Baptist church to extend its outreach to reach people who do not attend worship and study services and to start new churches if they are needed.

The third project, Witness Now, is a plan for assisting members of Southern Baptist churches, no matter what their age, in developing the skill of sharing naturally and effectively a witness to the saving grace of Christ. A balanced emphasis on Bible study, growth in Christian graces, witnessing skills, and practical experience undergird this project.

Foreign missions has already profited from much of the emphasis undergirding Witness Now through the utilization of materials related to campus evangelism, youth evangelism, and renewal evangelism. In other ways the Witness Now program is the beneficiary of techniques developed overseas in Southern Baptist foreign mission efforts.

There is no doubt about it. Share the Word Now is a desperately needed response among Southern Baptists to God's grace in their lives. The whole program can be a shot of adrenaline for all Southern Baptist work, including that which reaches out to the ends of the earth. TC

The author is director of the Mission Support Division of the Foreign Mission Board.

using missions mediapak

THE MISSIONARY OVERSEAS

A foreign missions journal has been published in the Southern Baptist Convention almost continuously since 1846. Beginning with the January issue in 1938, the journal has been called **The Commission.**

The Commission sampler in the MediaPak covers 30 years. Articles were selected to represent the who-where-what-why-when of Southern Baptist missions overseas. They also provide both background and perspective for Foreign Mission Graded Series themes in 1973 ("Career Missions as a Vocation") and 1974 ("Strategy in Foreign Missions").

Perhaps a group in your church would find it interesting to poll missionary opinions in your congregation and then compare them with the missionary insights in the sampler. Or you might find it stimulating to lay your own opinions alongside the views of some who have studied missions carefully over a long period of time.

Another idea: Discuss your church's prayer concern for the world in the light of W. O. Carver's call to prayer (p. 16). Or describe the world's basic needs today and then consider the statement by M. Theron Rankin (p. 4) or the article, "An Approach to Witness," by the late Virginia Cobb.

You will find **The Commission** sampler in the Print 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

ADAMS, John T./Martha *(Kenya)*, 2810 Sentinel Dr., Midland, Tex. 79701.
COLEMAN, David M./Linda *(Rhodesia)*, 2116 Belmont Dr., Clarksville, Tenn. 37040.
DOYLE, Gerald W./Mauriece *(Ecuador)*, Rt. 1, Vernon, Tex. 76384.
DURHAM, J. B./Ina *(Upper Volta)*, 600 Redmond Rd., Apt. 7-B, Rome, Ga. 30161.
FREDENBURG, Mary Evelyn *(Nigeria)*, 10 Marberry Dr., Metropolis, Ill. 62960.
JOHNSTON, Juanita *(Thailand)*, 2000 S. Gimon Ct., Mobile, Ala. 36605.
NICHOLS, Buford L./Mary (emer., *China-Indonesia*), 1801 S. Ninth St., Waco., Tex. 76706.
OLIPHINT, Keith L./Peggy *(Tanzania)*, 1213 Pembrook, Waco, Tex. 76703.
SATTERWHITE, James P./Altha *(Japan)*, Box 311, Sebring, Fla. 33870.
SIMON, Jerry/Carol *(Uganda)*, 715 E. Northside Dr., Jackson, Miss. 39206.
STARNES, H. Cloyes/Mary Jo *(Korea)*, 216 Morning Dr., Waynesville, N.C. 28786.
TAYLOR, E. Fay *(Hong Kong)*, 5335 NE. Third Ave., Miami, Fla. 33137.
YOUNG, Hugh H./Norma *(Japan)*, c/o W. H. Young, 525 W. Yale Ave., Orlando, Fla. 32804.

Departures to the Field

BOATWRIGHT, C. S./Betty, *Japan.*
BRAUGHTON, C. T./Kathleen, *Malaysia.*
BROWN, Ernest E., Sr./Marian, *Bahamas.*
CRABB, Stanley, Jr./Patricia, *Italy.*
CRAWFORD, Linda L., *N. Brazil.*
FITE, Horace W., Jr./Salle, *S. Brazil.*
GRIFFIN, Bennie T./Alice, *Nigeria.*
HAIRSTON, Martha E., *N. Brazil.*
HARRINGTON, Fern, *Taiwan.*
JONES, Marjorie I., *Eq. Brazil.*
LAWTON, Ben R./Mary, *Italy.*
LUNSFORD, James A./Lena, *S. Brazil.*
MARTIN, Pauline, *Nigeria.*
MOORE, Walter M./Charlean, *Ghana.*
OWEN, Evelyn W., *Japan.*
PATTON, Glenn/Georgia, *Lebanon.*
POSEY, Mamie Lou (Mrs. J. Earl, Jr.), *Philippines.*
PRUIT, Morris G./Carol, *Togo.*
SHOEMAKE, Howard L./Dorothy Dell, *Dominican Rep.*
STENNETT, William W./Elizabeth, *Guatemala.*
TURNAGE, Loren C./Cherry, *Iran.*
WATTS, James D. /Charlotte, *Italy.*

Transfers

LAUGHRIDGE, Edward H./Frances, *Trinidad* to *Windward Islands*, Sept. 11.
MARONEY, Jimmy K./Kay, *Ghana* to *Ethiopia*, Sept. 11.
TURNAGE, Loren C./Cherry, *Colombia* to *Iran*, Sept. 1.

Resignations

BOOTHE, Dwain H./Sylvia *(Thailand)*, Aug. 31.
CRAIGMYLE, James P./Doris *(Yemen)*, Aug. 31.
FLORENCE, Frank T., Jr./Elizabeth (assoc., *Colombia*), Sept. 30.
FOREHAND, Mary Anne *(Spain)*, Nov. 1.
HALBROOKS, Fred E., Jr./Hazel *(Eq. Brazil)*, Sept. 30.
MORGAN, Mary Neal *(Japan)*, Sept. 30.
PANJIC, Lucile (journ., *Hong Kong*), Sept. 30.
ROGERS, H. Arlene *(Colombia)*, Oct. 30.
SIMPSON, Samuel L./Sue *(Ecuador)*, Sept. 30.
WIGGER, L. David/Barbara *(Vietnam)*, Sept. 30.

Births and Adoptions

HARLESS, Amy Dolores, daughter of James C./Kay Harless *(Colombia)*, June 7.
MCENTIRE, David Glenn, son of Dennis P./Jean McEntire *(Paraguay)*, Aug. 6.
OLIPHINT, Sonya Lynn, daughter of Keith L./Peggy Oliphint *(Tanzania)*, Aug. 11. (See Deaths).
PAGE, Bethany Dorothea, daughter of Robert J./Judith Page *(Philippines)*, Aug. 25.

Deaths

BRIZZI, Mrs. F. H., mother of Evelyn (Mrs. Douglas M.) Knapp *(Tanzania)*, Aug. 2, New Port Richey, Fla.

(Continued on page 35)

ATTENTION: TEACHERS

It happens every year, but some people still haven't heard about it. "It" refers to the Foreign Mission Board's annual publication of a special resource piece for mission study teachers. Since 1966, this item has been in booklet form. (Oldtimers will remember it as a "packet.")

Intended primarily for teachers of the Foreign Mission Graded Series study, the booklet—which is free—provides extra materials to broaden the teacher's background and to enrich class activity. The study theme for 1973 is "Career Missions as a Vocation." (See the August issue of THE COMMISSION, page 23, for descriptions of the four age-graded books and teaching guides.)

Contents of the resource booklet, entitled "Career Missions Overseas," include:

- a set of eight color prints showing some ways of missionary witness,
- a poster to advertise the study,
- a chart noting the steps to appointment by the Foreign Mission Board,
- a list of places and positions for which missionaries are currently needed,
- an introduction to the study by Winston Crawley, director of the Board's Overseas Division.

If you expect to work with mission study this fall and haven't requested your free copy of this valuable publication, you'll want to do so right away. Address Foreign Mission Board Literature, Box 6597, Richmond, Va. 23230. Ask for the booklet, "Career Missions Overseas."

The Right Question

Week of Prayer for Foreign Missions 1973—this week and the accompanying Lottie Moon Christmas Offering for Foreign Missions just naturally belong near Christmas.

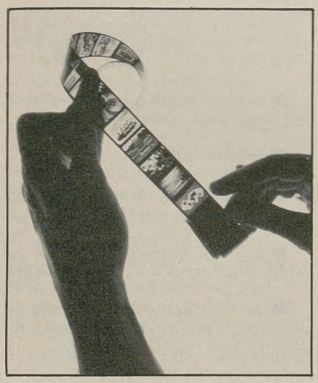
Miss Lottie Moon, a missionary in North China a hundred years ago, asked the right question:

> "Is not the festive season . . .
> the most appropriate time . . .
> to send forth the good tidings of
> great joy into all the earth?"

The reply is a ringing yes, verified emphatically by Miss Moon's life, with far-reaching impact on her fellow Christians—by her repeated calls for more missionaries; by her pleas for the funds to support the missionary work.

Given a choice, Miss Moon would have rejected summarily the idea that her name become a household word among Southern Baptists. However, she would have been the first to rejoice that now, a century later, Southern Baptists continue to pray and give for gospel witness overseas.

The filmstrip, **In the Spirit of Christmas,** recalls briefly Miss Moon's missionary experiences and highlights the continuing missionary effort of Southern Baptists, which now extends into 77 countries.



In the Spirit of Christmas
a Broadman filmstrip with the Foreign Mission Board. Sale price: $6.00 with manual and flexible record. Also available through the CAVE Plan.

LETTERS

Praise for Wingo

The recent article in the September issue of THE COMMISSION, entitled "A Layman Looks at the Cooperative Program," is exactly what I have been looking for. I appreciate your awareness of the need for more concrete data on this program. I also like the way Hal Wingo presents the material. . . .

Thank you for every THE COMMISSION.

J. Thomas Raisor
Madison, Indiana

"A Layman Looks at the Cooperative Program" by Hal Wingo is one of the clearest descriptions of the Cooperative Program which I have ever read.

Dick Senter
Allen, Texas

You really hit the nail on the head this time when you asked Hal Wingo to write the excellent article. . . .

It was to the point, beautifully written, exciting, informative, and I hope challenging. It is good to see someone who is a professional writer get over into this field, and I am glad that you did it. Keep up the good work.

G. Allen West, Jr.
Louisville, Kentucky

Just a note to thank you for the outstanding article by Hal Wingo. . . . I hope it will be read by great numbers of our Southern Baptists. Perhaps it will stimulate more of them to do some creative thinking on their own.

Michael L. Speer
Nashville, Tennessee

Congratulations on the September 1973 issue and the superb Wingo article.

Boyd Hunt
Ft. Worth, Texas

I received my September THE COMMISSION today and just couldn't put it aside until I had read it cover to cover.

I am enclosing my check. . . . Please send me 20 copies of the September issue so the families of our church can see what the Cooperative Program is all about. It would be so wonderful to have the article by Mr. Wingo printed in pamphlet form. We find that church members who are not familiar with SBC work have a hard time understanding the Cooperative Program.

I have an accumulation of several years of both THE COMMISSION and *Home Missions* and use them all the time in GA work and WMU work. They are indispensable to me. Keep up the good work.

Mrs. Murray O. Wheeler
Vernon, Connecticut

I have just read your splendid article "A Layman Looks at the Cooperative Program" by Hal Wingo. . . . Congratulations on providing such an explanation of the Cooperative Program. It certainly reveals the professional touch in writing, yet has the sympathetic understanding of Southern Baptists, which is needed in telling our story. I am glad that you have joined with *Home Missions* in offering it to the people.

However, since the large majority of our 113,000 subscribers do not take either *Home Missions* or THE COMMISSION, I wonder if we might have permission to republish the story in the *Baptist Record* in our Cooperative Program issue which will appear in October. . . .

You are making the magazine very attractive and readable, and I enjoy every issue.

Joe T. Odle
Jackson, Mississippi

I have just read with great interest the article, "A Layman Looks at the Cooperative Program." . . . The information in this article needs to be shared on as broad a scale as possible. For this reason, I request permission to reproduce this article and distribute it among the church leaders in the association where I serve.

Holmes H. Carlisle
Forest, Mississippi

Various procedures are being considered as to how to make the article available in reprint form. Meanwhile, since contents of THE COMMISSION *are not copyrighted unless specifically noted, articles are available for reproduction in local situations whenever the material can be useful.*

Attention Piano Students and Teachers

Now a course you have dreamed about. A complete course 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.**

Page 1

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(Act of August 12, 1970: Section 3685, Title 39, United States Code)

SEE INSTRUCTIONS ON PAGE 2 (REVERSE)

1. TITLE OF PUBLICATION: THE COMMISSION
2. DATE OF FILING: September 13, 1973
3. FREQUENCY OF ISSUE: Monthly
4. LOCATION OF KNOWN OFFICE OF PUBLICATION (Street, city, county, state, ZIP code) (Not printers): 3806 Monument Avenue, Richmond, Virginia 23230
5. LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS (Not printers): 3806 Monument Avenue, Richmond, Virginia 23230
6. NAMES AND ADDRESSES OF PUBLISHER, EDITOR, AND MANAGING EDITOR
PUBLISHER (Name and address): Foreign Mission Board of the Southern Baptist Convention, 3806 Monument Ave.,Richmond, Va. 23230
EDITOR (Name and address): Floyd E. North, 8215 Shannon Hill Road, Richmond, Virginia 23229
MANAGING EDITOR (Name and address): Leland F. Webb, 2209 Lochury Lane, Richmond, Virginia 23228
7. OWNER (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given.)

NAME	ADDRESS
Foreign Mission Board	3806 Monument Avenue, Richmond, Virginia 23230

8. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES (If there are none, so state)

NAME	ADDRESS
None	

9. FOR OPTIONAL COMPLETION BY PUBLISHERS MAILING AT THE REGULAR RATES (Section 132.121, Postal Service Manual)
39 U. S. C. 3626 provides in pertinent part: "No person who would have been entitled to mail matter under former section 4359 of this title shall mail such matter at the rates provided under this subsection unless he files annually with the Postal Service a written request for permission to mail matter at such rates."
In accordance with the provisions of this statute, I hereby request permission to mail the publication named in Item 1 at the reduced postage rates presently authorized by 39 U. S. C. 3626.
Signature and title of editor, publisher, business manager, or owner:

10. FOR COMPLETION BY NONPROFIT ORGANIZATIONS AUTHORIZED TO MAIL AT SPECIAL RATES (Section 132.122, Postal Manual) (Check one)
The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes: (a) Have not changed during preceding 12 months; (b) Have changed during preceding 12 months; (c) Have changed during preceding 12 months
(If changed, publisher must submit explanation of change with this statement.)

11. EXTENT AND NATURE OF CIRCULATION	AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS	ACTUAL NUMBER OF COPIES OF SINGLE ISSUE PUBLISHED NEAREST TO FILING DATE
A. TOTAL NO. COPIES PRINTED (Net Press Run)	78,866	79,239
B. PAID CIRCULATION: 1. SALES THROUGH DEALERS AND CARRIERS, STREET VENDORS AND COUNTER SALES	None	None
2. MAIL SUBSCRIPTIONS	73,331	72,489
C. TOTAL PAID CIRCULATION	73,331	72,489
D. FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS: 1. SAMPLES, COMPLIMENTARY, AND OTHER FREE COPIES	5,135	6,350
2. COPIES DISTRIBUTED TO NEWS AGENTS, BUT NOT SOLD	None	None
E. TOTAL DISTRIBUTION (Sum of C and D)	78,466	78,839
F. OFFICE USE, LEFT-OVER, UNACCOUNTED, SPOILED AFTER PRINTING	400	400
G. TOTAL (Sum of E & F—should equal net press run shown in A)	78,866	79,239

I certify that the statements made by me above are correct and complete.
Signature of editor, publisher, business manager, or owner: Floyd E. North, Editor

PS Form 3526 July 1971

Undignified TC

[Would] whoever is responsible for the cover . . . dignify an excellent missionary magazine by putting its name on the front, not the "TC" they are using now? I almost threw the first copy away because I thought it was just some cheap, catalog-type publication that was sent along with the usual amount of "junk" mail.

I think a missionary journal deserves the dignity of its "biblical" name. I do not like to see my Savior and Lord referred to as "JC," nor do I like to see a Southern Baptist missionary magazine referred to as "TC."

Mary Etheridge
Tucson, Arizona

THE COMMISSION is a dignified, appropriate name. TC here stands for Teen Challenge. . . .

Jewel Westerman
Floresville, Texas

As one who has read the publication of the Foreign Board since it was a small, unattractive publication and the beloved Dr. Willingham was secretary, I, too, very much dislike the name TC.

I look all over our library's magazine shelves before I finally realize TC is THE COMMISSION.

M. R. H.
Louisville, Kentucky

Reading about Ethiopia

I always read my THE COMMISSION magazines, but July '73 is just throbbing with new thoughts of how we need to be willing to be led by the Spirit into new ways of witnessing daily. Reading of Ethiopia's responses made me want to be young enough to be a missionary journeyman. But I know this issue will lift other younger hearts to do it, so that still other teams back up what these have begun.

Robert W. Moreland
LaVale, Maryland

None Better

My father always said, "God could have made a better fruit than a peach—but he didn't."

I say, "Perhaps Southern Baptists could make a better magazine than THE COMMISSION, but so far I have not seen it."

But I do have one thought—the colored sheets are not very good for older eyes.

Mrs. Glenn C. James
Atlanta, Georgia

This [check] is for the renewal for my THE COMMISSION magazine. It is a wonderful magazine, and I enjoy every page of it.

Gracie DeVaughn
Mobile, Alabama

Before I realized it in the rush of life, I've failed to renew my subscription to THE COMMISSION. . . . Enclosed is a check. . . . The magazine is great, and I've missed it the past few months.

Mrs. E. O. Beck
San Diego, California

Warning on Appeals

Unfortunately, there are many evangelists in India who are making great efforts to get funds from Southern Baptist people in America. The amount of Southern Baptist money coming to these independent evangelists far exceeds the annual budget of our Indian Baptist Mission. This causes us heartache, because we are aware that much, if not most, of this money is improperly and selfishly used. . . . I only wish more Southern Baptists knew [of this problem].

John H. Wikman (missionary)
Bangalore, India

MISSIONARY FAMILY ALBUM

(Continued from page 33)

DUKE, Guyle, father of Rita (Mrs. Pratt J.) Dean *(Japan)*, Sept. 5, Gadsden, Ala.
LOVELACE, Weaver E., father of Beryle C. Lovelace *(Japan)*, July 30, Abilene, Tex.
OLIPHINT, Sonya Lynn, daughter of Keith L./Peggy Oliphint *(Tanzania)*, Aug. 22, Houston, Tex.
PHILLIPS, Frank L., father of Doris (Mrs. Obie D.) Dyches *(Chile)*, Aug. 2, Clinton, S.C.
STOREY, Mrs. Ben, mother of Gerald E. Schleiff *(Rhodesia)*, Sept. 11, Charleston, Ark.
SUTTON, John I., Sr., father of H. Thomas Sutton *(Colombia)*, Aug. 7, Mobile, Ala.
THOMPSON, Charles, father of J. Ross Thompson *(Colombia)*, Aug. 25, Atlanta, Mo.
WARD, William Micah, father of Ardis (Mrs. Eugene M.) Cross *(Philippines)*, Aug. 27, San Antonio, Tex.
WHEELOCK, Chase E., father of Juanita (Mrs. Don C.) Jones *(Korea)*, Aug. 24, Ft. Worth, Tex.

Marriages

KING, Rebecca Christine, daughter of Ernest L., Jr./Dorothea King *(Indonesia)*, to Robert Lee Yeckley, Aug. 25, Buena Vista, Va.
McDOWELL, Clyde Benjamin, son of Donald E./May McDowell *(Paraguay)*, to Lucinda Lee Shockley, Sept. 1, Snow Hill, Md.
McDOWELL, Duncan Edward, son of Donald E./May McDowell *(Paraguay)*, to Patricia Young, Mar. 17, Austin, Tex.
SMALL, Mary Esther, daughter of Tom G./Mary Small *(Zambia)*, to Joe Mula, Aug. 18, Hudson, N.C.
SMYTH, Thomas Jot, son of Jerry P./Frances Smyth *(N. Brazil)*, to Janella Kaye Nebhut, Aug. 24, Lubbock, Tex.
WATSON, Elisabeth Linda, daughter of Leslie/Hazel Watson *(Japan)*, to Charles Ray Ward, Aug. 4, Ft. Worth, Tex.

Degrees Conferred

DYSON, Albert H., Jr. *(Nigeria)*, received the doctor of education degree in adult education from University of Georgia, Athens, Ga., Aug. 15.
MOORE, Walter M. *(Ghana)*, received the doctor of public health degree from University of Oklahoma, Oklahoma City, Okla., July 27.

in the Spirit of Christmas

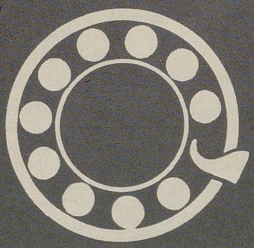
LOTTIE MOON IN CHINA

1873

a commemorative booklet for the one-hundredth anniversary of the arrival in China of Miss Lottie Moon, a missionary who, in a particular way, kindled the spirit of missionary compassion in the hearts of Southern Baptists

one dollar from Baptist Book Stores or Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203

also a note card package (twelve "Old China" photos) one dollar from Baptist Book Stores or WMU

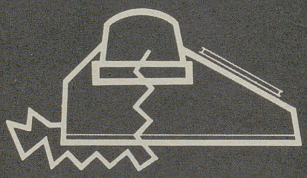


Dial
(804) 355-6581

FOREIGN MISSIONS HOTLINE III

24-hour service
Nov. 1—Dec. 31

Missions Hotline III will be in operation from November 1 to December 31 on a 24-hour-a-day basis. Every Tuesday the recorded message will be changed to include news, personal information about missionaries, and urgent prayer requests. Two telephone lines will increase the accessibility of the message for station-to-station callers from anywhere in the United States.



Make your plans now to dial (804) 355-6581 for the latest foreign missions news after November 1.

FROM THE EDITOR

An Enhanced Christmas Spirit

IN ANTICIPATION of this year's Season of Prayer for Foreign Missions and the Lottie Moon Christmas Offering we remind ourselves of the challenge Miss Lottie Moon gave to Southern Baptist women in 1887. Her letter to them, published in that year's December issue of *Foreign Mission Journal,* was a plea for the women of the churches to organize for the spiritual and financial support of foreign missions.

The season for an annual special emphasis was drawn into focus by a question she asked and immediately answered: "Need it be said why Christmas is chosen? Is not the festive season, when families and friends exchange gifts in memory of THE GIFT laid on the altar of the world for the redemption of the human race, the most appropriate time to consecrate a portion from abounding riches and scant poverty to send forth the good tidings of great joy to all the earth?" History seems to indicate that God's Spirit used those words to generate a new concern and commitment on the part of any who read the message. Her charge to them became a vision of possibilities that are still being realized. The first Lottie Moon Christmas Offering was gathered during the next Christmas season.

The 1973 season of prayer and giving becomes the 86th chapter of response to what Miss Moon shared of her vision. How it is written depends, as always, on the conviction Southern Baptists have about their responsibility and opportunity to share the truth and grace of our Lord Jesus Christ with the nations of the world. While some of the greatest missionary denominations are in the throes of retrenchment, the Lottie Moon Christmas Offering, year by year, has been a convincing testimony of a people happy to be marshaled by their Lord under his Great Commission. The response in spirit and money is regarded by many outside our ranks as a phenomenon.

If this be true, the stance of Southern Baptists should be one of humble praise and thanksgiving to God. Another feature of that stance should be a deep commitment to a biblical basis for understanding the mission of every person and every church. This implies both a solemn intent and a joyous anticipation of greater adventures in prayer, giving, and the sending of missionaries. These are experiences already known in the churches as they plan, pray, and give toward their own chosen goals. Thus, we witness a compounding of the traditional joys of the Christmas season, for the real substance of God's missionary purpose gives us balance for the festive season. What an exciting time of the year, knowing that our supportive gifts assure a continuing witness of our Lord through the ensuing year!

Join the Winners

THE subscription achievement of Charles and Erica Morris was a topic for this page in the June issue this year. On furlough from their Malaysia mission field, the Morrises had at that time expanded the circulation of THE COMMISSION by 739 subscriptions. They were then working toward a goal of 1,000. They have reached it and then some. In fact, the total is 1,240 at the time these words are being written. We have no knowledge of a comparable record from all the years past. What a tremendous boost to missionary education if every missionary on furlough and if readers of this publication were to accomplish even a small fraction of this remarkable record!

In discussing the Morris subscription technique with him, we discovered no magic formula. Nor did we detect that he casts a mystical spell over the persons who hear him and respond. He refers to this part of his furlough activity as a part of his work. Anyone who knows Chuck Morris also knows that he works hard at any project he undertakes. That seems to be explanation enough for what we call an award-winning performance. (With his latest list of subscriptions, bringing the total to 1,240, Morris wrote, "Sorry I couldn't do better.")

Every year at this time we make special mention of gift subscriptions. There are many Southern Baptists who do not even know that there is such a publication as THE COMMISSION. Among them are at least some who want to support foreign missions in a more knowledgeable way, but need to know about this information source. Your gift subscription can be the answer to that need. Please turn to page 30 for detailed information. We invite all readers to get on the team with Chuck and Erica Morris.

By the way, remember Chuck and Erica as you pray. Long overdue are their requested visas for return to the field as your missionaries.

FLOYD H. NORTH, *Editor*
LELAND F. WEBB, *Managing Editor*
BOB HARPER, *Art Editor*

The Commission, Southern Baptist Foreign Missions Journal, published 1849-51, 1856-61, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, U.S.A.

Published monthly by the Department of Missionary Education, Foreign Mission Board of the Southern Baptist Convention. **The Commission** is published at 3806 Monument Avenue, Richmond, Va. 23230. Second-class postage paid at Richmond, Va.

SUBSCRIPTIONS—**Single subscriptions:** $1.50 a year; $2.75 for two years; $3.50 for three years. Addresses in foreign countries $2.10 a year. **All-Families Church Budget Plan:** Eight cents a copy, applicable only when church includes in its order a complete list of families in active membership. **Club Plan:** Write for information. **Student rate:** $1.00 a year; $2.00 for three years. **Single copies:** 15 cents, prepaid. Make checks and money orders payable to **The Commission.** Address all correspondence: **The Commission,** Box 6597, Richmond, Va. 23230.

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COVER: Portrait of an Argentine gaucho by Georg Miciu-Nicolaevici (see "This Month in TC" at right) introduces this month's emphasis on Argentina.

CREDITS: Photos—Steve Glaze, Cover II-2, 3 (top). Sharon Davenport, 3 (bottom). Bruce A. Romoser, 4 (bottom), 5 (2), 16-18. Bob Harper, 5 (1), 14-15, 24-25. Siegfried G. Enge, 8-10. Samuel D. Reeves, 12-13. Kenneth R. Lawson, 21. John E. McCullough, 22. James E. Legg, 26, Cover IV.

SAVE FOR MISSION STUDY 1973

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

This Month in TC

When Georg Miciu-Nicolaevici (p. 14), young artist from Argentina, visited in Richmond last January, he continued his practice of painting local scenes. But he also painted an Argentine subject—by memory and on request.

While Georg was showing Art Editor Bob Harper the numerous paintings Georg had already rendered on his trip across the U.S., Harper asked a favor. Would Georg do a painting for **The Commission?** The Argentine gaucho on the cover is the result. In a way, our emphasis on Argentina this month was initiated by a painting.

Material by five missionaries and a returned missionary journeyman tells about part of what missionaries and Argentine Baptists are doing in Latin America's second-largest country. We offer photos of metropolitan Buenos Aires (Cover II), a report on evangelism in a temporary town (p. 4), and a story on developments in audiovisual work (p. 6). There's news about indigenous church music (p. 8), a day-by-day revelation of a typical frustration (p. 11), the record of opening Baptist presence in a coastal town (p. 12), and the account of a highly motivated group of young Baptists (p. 16).

Admittedly the emphasis doesn't include all we'd like. Some new programs in evangelism and training of lay workers are only in early stages. But the missionaries involved have responded to our requests by indicating they'll report on these developments later.

Argentina frequently makes headlines in the States. The currently developing story centers on politics, particularly the arrival in the country of Former President Juan Perón and the election returning him to national leadership. Southern Baptist missionaries are non-political, but they do become a part of the culture where they serve. Naturally, then, local events have a bearing on their lives and ministries (see p. 27). Thus even the evening news can provide prayer reminders for Southern Baptists who are aware that they support missionaries in 77 countries.

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Results of opinion polls seem to attract a lot of attention. This month we offer findings of a kind of poll among a select group—a survey of young men and women who have served as missionary journeymen. The conclusions (p. 20) provide some insights into the lasting effects of journeyman service.

We can't carry reports on all the interesting things journeymen have a part in while overseas, but this month a missionary tells about one of the more unusual activities (p. 22). It involves the son of the late Ernest Hemmingway and a peculiar kind of census taking.

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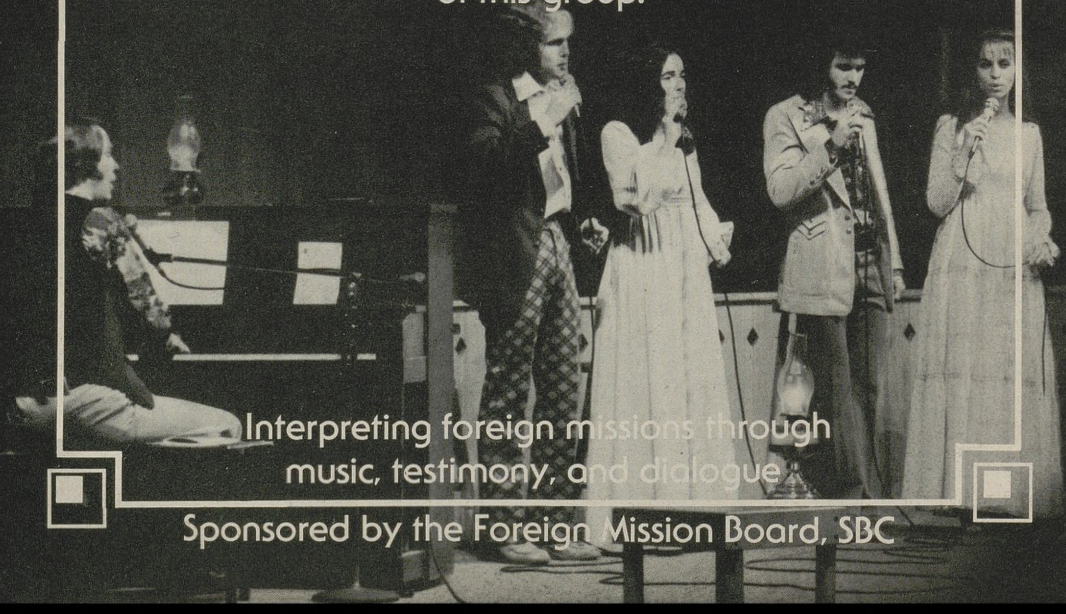
Next Month: Emphasis—medical missions. We'll have articles dealing with the basis, the scope, and the future of medical missions.

Grain

"This versatile group is
authentic in expression
and convincing
in communication."

"The music they use has
the freshness of appeal
both to the young
and to the old."

"I predict that
some very significant things
will happen
through the witness
of this group."



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music, testimony, and dialogue

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