

MISSION

FOREIGN MISSIONS JOURNAL, SBC/JAN. '74

*Laymen
Overseas*



W. Eugene Grubbs, Foreign Mission Board consultant on laymen overseas.

PARTICIPATION of Southern Baptist lay people in missions by their presence overseas is a steadily growing dimension of foreign missions. In 1958 the Southern Baptist Convention authorized the Foreign Mission Board to accept responsibility for assisting with the ministry of English-language Baptist churches in countries where English is not the primary language. The Board saw in the responsibility opportunities with two dimensions. First, the churches could minister to the needs of Southern Baptists and other Christian families living abroad. Second, the churches could provide a base from which Baptist presence would be felt in international communities abroad and would provide an avenue through which laymen overseas could become participants in foreign missions.

In the mid-1960s it became evident to administrative leadership at the Foreign Mission Board that the trend of laymen living abroad would not only continue, but that the number of laymen working in secular overseas assignments would increase substantially. The Board was convinced that more should be done to assist these laymen to become involved in missions.

At the same time, Board leadership was sensitive to, and appreciative of, the growing concern of Southern Baptist laymen for opportunities to participate in their foreign mission program through volunteer service and in special service projects. It was felt that a channel at the Board was needed through which these legitimate concerns for lay involvement could be expressed.

In April 1969 the Foreign Mission Board approved the staff position of consultant on laymen overseas, as a part of the Overseas Division. In October 1970 the Board elected to this position W. Eugene Grubbs, then executive secretary-treasurer of Northwest Baptist Convention; he assumed the new responsibilities January 1, 1971. Prior to his work with the Northwest Convention, Grubbs was secretary of evangelism for the Southern Baptist General Convention of California. His former official relationship with the Foreign Mission Board began in December 1958, when he and his wife, Anne, were appointed missionaries to Indonesia. After visa problems prevented their entering Indonesia, they accepted an assignment in the Philippines. Their tenure was brief, due to family health problems; they resigned in 1963.

As consultant on laymen overseas, Grubbs assists Southern Baptists who live and travel abroad to become involved in missions. He coordinates participation of laymen in short-term, special service projects overseas. He also provides information about overseas vocational openings on a non-missionary basis.

Dimensions of lay involvement have continued to increase. This issue of *The Commission* is devoted to accounts related to the developing programs through which lay people are finding opportunities to serve in Southern Baptist foreign mission fields.

SINCE THOSE FIRST LAYMEN

CONTINUING THEIR HISTORIC ROLE

PARTICIPATION of laymen in foreign missions is not a new development and is greater than most people realize. In the following interview W. Eugene Grubbs, the Foreign Mission Board consultant on laymen overseas, notes some of the history and present involvement of laymen in foreign missions.

Dr. Grubbs, the role of laymen in the spread of the gospel is not a new phenomenon, is it?

Laymen have occupied strategic roles in world missions since the beginning of Christianity. When persecution came on the Jerusalem church at the death of Stephen, it was laymen, not the apostles, who were scattered abroad. According to Acts, everywhere they went, these laymen were preaching the Word. The immediate result was that seeds of Christianity were planted throughout Judea, in Samaria, and in more distant areas, such as Damascus, Antioch, Caesarea, and Cyprus.

A layman, a physician, accompanied Paul on part of his missionary journeys. Churches were established in laymen's homes across the world of the New Testament.

Haven't laymen also been a part of missions in the modern era?

William Carey, who has been called "the father of modern missions," began his career as a layman, a shoe cobbler. Debates with a fellow cobbler apprentice were influential in his conversion experience. Carey later became a lay preacher, then an ordained pastor. However, he continued to support his family through teaching school and making shoes.

The Baptist mission society that was organized largely as the result of Carey's efforts sent two men as its first missionaries. They were the first Englishmen sent as missionaries to non-Christian India. One was Carey. The other was a layman.

Has this kind of lay participation also been true among Southern Baptists?

Since the organization of the Foreign Mission Board, lay people have participated in the world mission outreach of Southern Baptists. As early as 1846, a layman, a physician, was appointed to China. Across the years, single women have served as nurses, in

school systems, and in a myriad of other ways. The Board's second corresponding secretary, H. A. Tupper, was the son of an eminently successful businessman. The father provided his son the best education available and instilled into him astute business acumen, one of the personal characteristics that equipped Tupper for the responsibility.

Today, according to Southern Baptist Convention policy, at least one-third of the members of the Foreign Mission Board are lay people. The late L. Howard Jenkins, an outstanding businessman and churchman from Richmond, Va., was president of the Board for 30 years. His dedicated service stretched from the depression days of overwhelming debt to the marvelous advance years of the 1940s, '50s, and into the '60s.

Laymen are among the Board's elected administrative staff members. For example, Everett L. Deane, treasurer, began his relationship with the Board in 1934. E. L. Wright has been business manager 20 years. Sidney C. Reber, who is now director of the Management Services Division, was in U.S. government service for more than 20 years before, as a missionary associate, he became business manager for the Malaysia-Singapore Mission. William K. Dawson came from years of government service to head the Information Processing Department. When a layman's skills are needed in the operation of Board affairs, laymen are sought.

But isn't it true that the role most lay people play in foreign missions is in the way of support?

It is true that lay involvement in foreign missions has been and still is primarily through prayer and financial support. Note that it is also true that the foreign missions involvement of most pastors is through prayer and financial support and in leading church members to give such support to missionaries and mission programs.

But the importance and effect of participation in missions through



prayer and financial support cannot be overemphasized. The task of missions becomes increasingly complex with each passing year. Millions of people all over the world—in underdeveloped as well as in the more highly developed countries—are moving to the larger cities. Urbanization calls for changes in mission approaches. Changes demand creativity and flexibility on the part of missionaries, whose frustrations grow along with their increasingly complex tasks. Earnest intercessory prayer is needed on their behalf.

Galloping inflation in most areas of the world, coupled with the dollar devaluation, makes annual increases in dollars necessary simply to maintain programs already in effect. Therefore, participation in missions through prayer and financial support is tremendously important.

Do you see this kind of support as being impersonal when compared to on-the-spot participation?

On the contrary, involvement in missions through prayer and giving is both direct and personal. Nothing is more personal than earnest intercessory prayer, through which a person becomes spiritually and emotionally involved with that for which he prays. If one prays for missionaries, he becomes involved spiritually in their tasks. If one prays for mission efforts, he becomes spiritually a part of the effort.

Giving to the support of missionaries and mission programs also means personal participation in missions. For many persons, work constitutes an extension of personality, of self. Work consumes a major portion of a person's time; time makes up a part of his life; work represents an investment of self.

A worker's compensation for labor, then, represents investment of self, of time, and thus represents an extension of himself. When he places his tithe and offering

in the offering plate, he places there a part of himself, at least part of his time. When the money given travels to other countries to make possible the presence and work of a missionary, then a part of the extension of that person's personality—at least part of his time—also travels to that country. In a real sense, the giver himself is there.

God in his wisdom has ordained a division of labor in the economy of his work. Division of labor is always necessary when groups move toward accomplishing goals. God calls some to be missionaries in other lands. If God calls a person to go, no amount of prayer or giving will substitute for obedience to that call.

If God does not cause a person to go, but does call him to involvement in missions through giving and prayer support—and God does call each of his children to this kind of mission involvement—and the individual is faithful in praying



Volunteers from Texas and Oklahoma gather for a meal during rebuilding project for Baptist churches in Managua, Nicaragua. The laymen put in 549 man-hours of labor after earthquake in late 1972. Missionary Leslie G. Keyes, who supervised the project, is at right.

for missions and in financial support of missions, that person's participation in missions is also direct. And his participation is personal—he is a personal participant in what God does throughout the world.

Isn't it also true that more and more laymen are finding themselves in a position to be involved on the scene in missions in a foreign setting?

Yes, on the contemporary scene, laymen are abroad in missions in increasing numbers. Some are overseas under appointment by the Foreign Mission Board as career missionaries, while others are employed under the Board's Missionary Associate Program. Among them are physicians, dentists, and other medical personnel. Laymen function as administrators and teachers in colleges, secondary and elementary schools, and in schools for missionary children. They serve as houseparents for

missionary children who attend school away from home.

Laymen work as business managers for missions (organizations of missionaries on the fields) and mission institutions, hospital administrators, agricultural missionaries, construction foremen, book store managers, social workers, and encampment directors, to list some of their types of assignment.

It should be carefully noted that on mission fields distinctions are not made between lay persons and ordained personnel. All are missionaries. They all see themselves as members of a team whose purpose is to proclaim Christ and invite men to respond to him.

The Missionary Journeyman Program provides opportunities to Baptist young adults who are college graduates under 26 years of age. Journeymen are laymen with competence in performing a task and a Christian commitment to apply their training and talents to mission needs overseas for two years.

For many years, college students have participated in overseas summer mission projects. The projects are conducted in cooperation with the Foreign Mission Board but are sponsored and financed by Baptist student ministries organizations.

Aren't there many other laymen not employed by the Board who are serving overseas in some way?

Growing numbers of laymen have gone to other countries in recent years to participate on a volunteer basis in short-term, special service projects. In these projects, laymen pay their own travel expenses and provide their own maintenance while abroad.

For several years, Franklin T. Fowler, the Board's medical consultant, has coordinated the Medical/Dental Volunteer Program. Through the program more than 200 physicians and dentists have taken time away from private

practice and paid their own expenses to assist in the ministries of hospitals and clinics around the world. Some have made as many as a half dozen trips.

Laymen have traveled to other countries to direct lay evangelism schools, engage in lay preaching, and participate in personal evangelism. Thousands of individuals have made professions of faith as the result of these lay endeavors. National laymen and pastors alike have been encouraged and strengthened in their witnessing.

Some laymen are finding an outlet for their mission interest by assisting in construction projects of various kinds. For instance, they have helped in erection of church and school buildings and assisted in repair and renovation of existing buildings. One man tuned pianos for a mission. An engineer is helping a hospital with plans for major remodeling and renovation.

Retired laymen in limited numbers are discovering places where they can utilize background, experience, and training to assist missionaries.

But the greatest potential lay force in foreign missions is made up of Southern Baptists who live abroad for varying periods of time. There are 2,250,000 Americans living overseas in business, industry, education, government foreign service, military service, or in retirement. An estimate of how many of these are Southern Baptists could possibly reach 100,000, not counting tourists.

Many of these Southern Baptists become active participants in missions and are effective ambassadors for Christ. Unfortunately, those who do so constitute only a small percentage of the total number, but there are ways for increasing the number of those who do become actively engaged in missions. **TC**

What some Southern Baptist lay persons have done and are doing in foreign missions relationships will be found in the series of stories on the following pages. Along with these accounts will be suggestions for gaining the greatest benefit for missions from the available time and talents of laymen.

WHAT ARE SOUTHERN BAPTIST LAYMEN DOING OVERSEAS?

By W. Eugene Grubbs

MR. Finley was here on a secular job? Unbelievable! His Christian activities presented him more as a missionary than an engineer."

A Nigerian university student made that comment about William Finley, an engineer with World Health Organization. Finley, with his family, lived and worked in Nigeria for four and a half years.

"I saw him as my Sunday School teacher, as a man of God interested not in the class he taught, but in the individuals that made up his class," wrote the student. "Anytime I am called on to write an epithet on William Finley, I will write these words boldly: 'The man with the contagious faith.'"

Another student described Finley as "a beloved brother and a dear friend during the time I was faced with family persecution in the matter of my faith in Jesus Christ. The Lord used his faith and deep concern to encourage me."

While in Ibadan, Nigeria, Finley was deacon in the Orita Mefa Baptist Church and taught the university Sunday School class. According to Missionary Mary Frank Kirkpatrick, the Finley home was a place of welcome for all—Christian or non-Christian, Russian, Pakistani, Ceylonese, American, or Nigerian.

The Finleys are among the increasing number of Americans who move to foreign countries to live and work for varying periods of time. Their number now exceeds two million. This includes persons with government, business, industry, and the armed forces, as well as professors and students. The figure does not include tourists—5,500,000 a year.

Aside from persons in military service, government employees, and their dependents, the number of Americans living away from the United States had reached 950,000 by the end of 1970. This represented an increase of 750,000 over a ten-year period.

About 3,200 U.S. corporations now operate 15,000 businesses overseas. Employees of major U.S. corporations abroad have been increasing at the rate of about 15 percent a year. Thus, the number of Americans who live abroad for varying periods of time will probably keep on increasing. Their locations will change with shifting political, economic, and social scenes, but their numbers will not decrease.

The number of Southern Baptists among the Americans abroad can only be estimated. It may be as high as 100,000. These Southern Baptists who take up residence

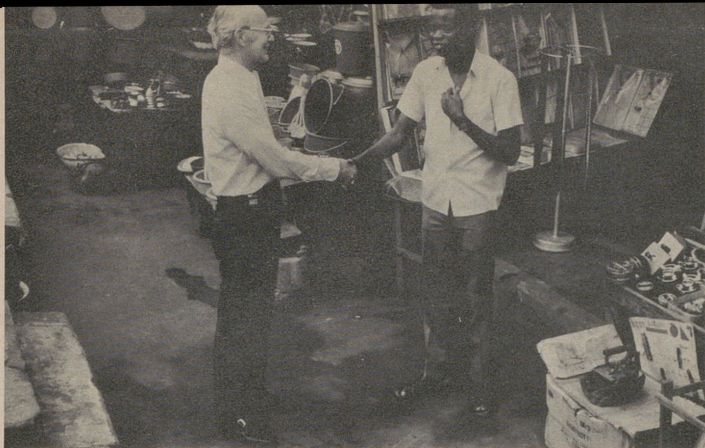
abroad for varying periods of time constitute the greatest potential lay force in missions.

A modern missions writer has suggested that the contemporary scattering of Christians around the world can be as important in modern missions as the scattering of early Christians that resulted from persecution in the first century. This can be true if twentieth-century Christians will "pitch a tent" where they live and work and give unashamed, unapologetic witness to the gospel.

The Finleys represent a growing number of lay persons who follow such a course. Like the Finleys, many other Southern Baptists move abroad with a sense of mission. They are aware that Christ's commission, "While you are going into all the world, make disciples," applies to them. They accept seriously the Master's assignment, "You will be witness for me to the ends of the earth."

These committed laymen seek to discover and involve themselves in missions. They are ambassadors for Christ in the areas where they live and in their business and social circles. They are excellent representatives of the Christian faith in general and of Baptists in particular.

These concerned laymen bear



During evangelistic effort in Nigeria, Bill Mitchiner, Oxford, N.C., greets shopkeeper; the two Baptist laymen went witnessing together in the Agbor area. Below: Residing abroad because of vocational assignments, three American laymen serve on church building committee in Ibadan, Nigeria.



positive testimony to the gospel where they live and work. They actively seek to bring men to God through Christ. They take part in fulfilling the mission of Christ by their involvement in various aspects of mission work.

Some of these lay persons discover their "mission field" in the international or American community in a city or area; their witness and service may be largely in the context of an English-language Baptist church. Others assist missionaries with special projects and regular programs of mission activity. Still others find they can handle language barriers and thus involve themselves in Baptist churches of the host country.

There are more than 100 English-language Baptist churches in coun-

tries where English is not the first language of nationals. The story of the development of these churches is one of extraordinary lay involvement under dedicated, sacrificial pastoral leadership. Their annals are filled with accounts of Southern Baptists who feel that an assignment abroad calls for Christian fellowship, worship, service, and witness. The churches arose out of needs felt by persons scattered abroad who soon recognized the desirability of pastoral leadership in discovering the fullest answer to those needs.

Although the membership of these churches is predominantly Southern Baptist, the ministry is truly international, for in many of them individuals of several nationalities and races will be seen on any Sunday.

ENGLISH-language churches have many-sided ministries. They provide undergirding strength of Christian fellowship and worship for American families facing difficult adjustments to life abroad. One young family man in Brussels, Belgium, credited the ministry of the International Baptist Church as being the enabling factor for his family to adjust to life overseas.

The same type of fellowship is provided to English-speaking families of other nations. The commercial counselor for the New Zealand Embassy in Paris, France, attended Emmanuel Baptist Church, along with his family. Of the church he said, "It has been like an oasis for us in this great city." Even though they had visited beautiful Parisian sites, they declared, "None has had quite the meaning for us as Emmanuel and what we have received in the Lord's house."

The churches also provide a basis for evangelism in the international or American community. Most Americans move abroad without a sense of the presence of God in their lives. Some are busy but bored—lonely even while surrounded by people. Husbands are frustrated in work relationships; wives find it almost impossible to cope with all the adjustments to strange living conditions. For some, such experiences make them aware of their hunger for the presence of God in their lives. The Holy Spirit may use adjustments to life abroad to bring openness and responsiveness to the gospel.

A woman in California some years ago made an unusual request of the evangelism secretary of the state Baptist convention. "My son was recently killed in a motorcycle accident," she explained. "I believe I heard him say something about being associated with a Baptist group in Spain while stationed there. Can you find any information about this for me?"

The evangelism secretary wrote to a missionary in Spain, who referred the letter to Immanuel Baptist Church in Madrid. Several months later a letter came from a sergeant in the U.S. Air Force. "You can tell [her] that her son is

BEFORE GOING ABROAD

IN MANY cases, families have only a brief time, usually two weeks to two months, between receiving information about their overseas assignment and their departure. This makes it difficult for them to accomplish much in the area of spiritual foundations, if they are not already prepared. But the Foreign Mission Board can offer suggestions for effective Christian witness overseas. The Board has extensive information to share about Baptist missions and opportunities for worship, witness, and work.

The Board's consultant for laymen overseas recommends this procedure to a church for ministering to those assigned to go overseas:

- Immediately upon learning that a family has received an assignment abroad, the pastor or someone designated by him should send information to: Consultant for Laymen Overseas, Box 6597, Richmond, Va. 23230. In-

cluded should be destination, length of stay, employer (company, institution, or government agency, and branch of service, if in armed forces). A list is needed of all family members and ages of children who will be going. If available, some information about the family's spiritual condition, particularly of parents, will be helpful.

- A packet of material will be prepared specifically for each family unit. It will contain:

- Name, address, and information on English-language church, if any, at destination.

- Name, address, and phone number of pastor or missionary to contact before departure or upon arrival overseas.

- Information about Baptist missions in the country.

- Suggestions for Christian witness and service.

- A planned dedication service for those going abroad.

- It is recommended that the information packet be sent to the church in the States and that the pastor (or someone he designates) deliver the packet personally, in order to discuss responsibility for mission involvement and to pray with the family concerning the overseas assignment.

- Shortly before the family departs, the church may have a dedication service in which the church will pledge itself to prayer support for the family.

- The church should maintain contact with those who go overseas and should take seriously its pledge for prayer support.

The suggested procedures can be varied, of course. Often those going abroad write directly to the consultant; their request for information receives direct response. In other cases, a friend may ask that information be sent the family; the Foreign Mission Board complies with such requests.

with Christ," he wrote. "I stood with him in the barracks the afternoon he invited Christ to take possession of his life."

Trinity Baptist Church, an English-language congregation in Glyfada, a suburb of Athens, Greece, has been growing dramatically in recent months, despite a building inadequate for the number attending. Becoming aware that the large majority of those being reached were of Baptist background, members realized they were enjoying fellowship and worship experiences, but were not really reaching those who arrived in Greece without a sense of the presence of God in their lives.

During a recent lay school of evangelism, one young couple determined to do something fresh. They agreed to begin witness to unsaved friends by inviting them for meals and letting them observe a Christian home. After paying the price of cultivation, the couple then would be able to bear positive witness to their neighbors.

Professions of faith have resulted from various kinds of service ministries involving laymen. In one English-language church persons from India, Ceylon, Pakistan, Yugoslavia, and Austria have made

decisions for Christ.

English-language Baptist churches usually do not isolate themselves. They cooperate with national groups, share in mission projects, and, in many instances, become full members of the local Baptist convention or union.

ENGLISH-language churches throughout Europe have formed a convention of their own with about 40 churches. Some also affiliate with the Baptist Union in the country where they are located. The 1974 budget of the European Baptist Convention (English-language) includes \$10,000 for home missions to be distributed among national conventions. In addition, \$4,000 will be channeled through the Cooperative Program of the Southern Baptist Convention; another \$3,000 will go to European Baptist churches.

Dr. Ronald Goulding, Baptist World Alliance staff member in London, has voiced appreciation for such significant contribution to European Baptist work. To English-language church members he said, "You're looked on not as distant cousins, but as an integral part of Baptist life in Europe."

Through membership in English-

language churches laymen often find opportunities to meet and become involved with nationals in their work.

Pat and Kitty Parsley were located in the Philippines before Clark Field Baptist Church was organized. They were assisting a missionary with his work among nationals and continued doing so while also becoming part of the nucleus who organized the Clark Field Church.

Recently the Parsleys returned to the Philippines for a second tour of duty. Again they became actively involved in the mission outreach of Clark Field Church and in Filipino Baptist life. Parsley works primarily with Filipino pastors, visiting them to counsel, encourage, and pray with them individually. He gathers them together regularly for group discussions of problems and challenges. He also tries to help churches understand their responsibility in pastoral support.

In Thailand, volunteer lay people assist in the ministry of the Baptist Student Center in Bangkok by teaching English as a second language to students. In Vietnam, many local people have been won to Christ through English-language classes taught

by lay persons in Trinity Baptist Church, Saigon.

Some lay people, hurdling language barriers and undaunted by culture shock, become members of churches made up of nationals. Such a man is the special assistant to the U.S. ambassador in Thailand, a career man in diplomatic service. Previous assignments have taken him and his family to countries of Latin America. While there, he and his wife were members of Spanish-speaking churches, where they assisted greatly.

When the family received an unexpected assignment in Thailand, they wanted to join a Thai church

who can share his faith in his unique way. He and his wife could take refuge from religious responsibility because of heavy professional and social obligations. Instead, they see opportunities to bear witness for Christ.

Some families move to areas where there are no English-language churches. Rather than becoming discouraged, some look for a missionary with whom to work. Others on their own plunge into local Baptist life and trust God to let his love work through them. Others gather English-speaking people together for Bible study. Sometimes another English-language church is born.

and have developed personal, daily, devotional practices of Bible study and prayer, along with attempts to share their faith, will find themselves in good spiritual condition for life abroad. Those who have not developed these practices can begin them immediately and determine to continue them while overseas.

(2) The family that receives an overseas assignment should learn as much as possible about the target country or area—its history, culture, customs, and traditions; its contemporary political, social, and economic conditions. Research can become a family adventure.

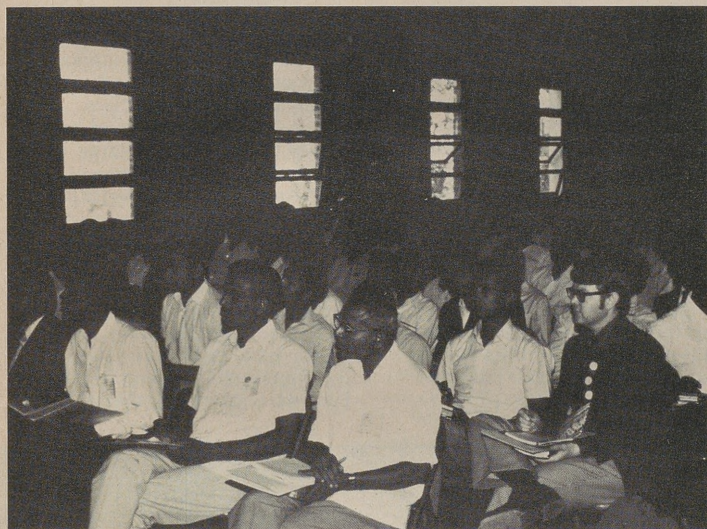
(3) Family members can obtain information about missions, missionaries, and churches where they are bound. Are there Baptist missionaries? If so, where? Is there an English-language Baptist church (or any other kind) in the area? What kind of ministries will be open?

(4) Immediately upon arrival overseas, the newcomers should locate a church to join, where they can find opportunities for worship and service. If there is no English-language church, they should ask the missionary about service possibilities.

(5) They ought to begin a personal acquaintance with the country, venturing out of the international community, getting acquainted with national neighbors. Language barriers can be overcome. Then family members can seek opportunities to tell others what Christ means to them.

Christians who seek divine purpose in their overseas assignments and who seriously search for ways to minister and look for avenues to witness will discover deep satisfactions in living abroad, even though sometimes surrounded by irritations, inconveniences, and frustrations. Life in a foreign country provides enriching experiences for emotional and spiritual growth.

Laymen overseas can make significant and meaningful contributions to mission efforts. Their lives leave deep impressions on nationals. They can indeed be obedient to the Great Commission: "While you are going into all the world, make disciples." **T**



Bob Saul (dark jacket), layman from Waco, Tex., takes part in WIN (Witness Involve-ment Now) leadership training school in Delhi, India.

but found the language too difficult. So they joined English-language Calvary Baptist Church, where both husband and wife teach in Sunday School.

He immediately began studying the Thai language and plunged into learning about the country, its history, culture, customs, and traditions. With a desire to become involved in the life of the people, he also has set about to get acquainted personally with individual Thais.

According to a missionary, the ambassador's assistant is an effective personal witness, one with a natural, winsome manner

UNFORTUNATELY, all Southern Baptists who take up residence overseas do not become involved in missions. In fact, only a small percentage of those involved make any determined effort at Christian witness and service.

Veterans of living abroad who are making the reality of Christ felt through their presence have several suggestions for those assigned overseas:

(1) They should lay spiritual foundations. The family whose members have actively participated in their local church at home

SOME AMERICANS ABROAD

By Wilburn C. Hoglen

In the popular Venezuelan novel, *Doña Bárbara*, Venezuelan Author Romulo Gallegos pictures the North American character, "Mr. Danger," as having a totally negative influence on Venezuelan society. Certainly, Venezuela has seen its share of "ugly Americans." But there are also North Americans of a vastly different type living there, and Baptist missionaries have worked with many of them.

In this account, Missionary Wilburn C. Hoglen, pastor of Bethel Baptist Church, English-language congregation serving Caracas, writes about one family in his church.

UPON entering Bethel Baptist Church in Caracas, Venezuela, you may be greeted at the door by a man from Colombia. An American petroleum company executive may lead your Sunday School class. You may sit beside a couple from Wales, and a Hungarian refugee may take part in the service.

On almost any Sunday persons of seven or eight nationalities will attend services there. From all over the world people have come to settle in the country that Simón Bolívar liberated from Spain, among them some to fulfill assignments with business firms, others to flee from communism.

International Baptist Church in Caracas, otherwise known as Bethel, is a home for Baptists and

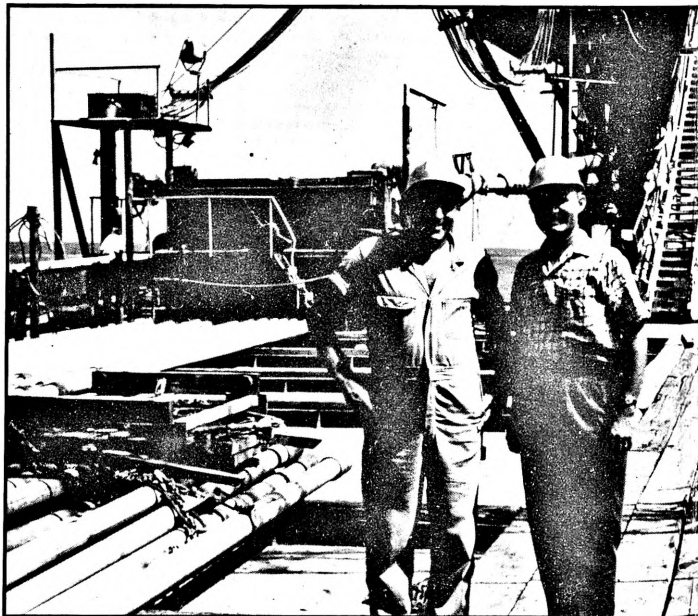
other evangelicals from farflung places. One current family among the members is that of Mr. and Mrs. Walter Edwards. During a decade in Venezuela, they have sampled more than one English-language congregation.

Edwards, his wife, and two sons arrived in Venezuela in 1962 to begin a new way of life in the town of Anacao, deep in the interior. They found the setting quite different from the familiar scenes of Corpus Christi, Tex., their former home. Trying to adapt to the new language and culture brought frustrations at times. For the *Norteamericanos* there was much to learn. Even buying a loaf of bread became less than routine.

A substance that in recent months has become of increasingly vital concern to the U.S.—oil—was the reason for their move to Anaco. Early in this century Venezuela took on new importance among the nations due to the discovery of oil there. North American petroleum companies began investing large sums to develop this new source of fuel. Anaco, located near rich oil fields, became one focal point of the boom. As a result, the Edwards family found many other North Americans in the community.

Since many of the workers had come from Texas and other southern states, it was natural that among them would be some Baptists. Recognizing the potential

At oil rig on Lake Maracaibo, Missionary George S. Lozuk (r) visits Jack Mills, one of many North Americans who have worked in Venezuela. Mills' "testimony of a life lived for the Lord caused Venezuelans who worked alongside him to ask, 'What makes him different?'" said Mrs. Lozuk. Far right: After morning worship at English-language Bethel Church, Caracas.



for a Baptist witness in the town, a group of them, with help from Southern Baptist missionaries stationed in Caracas and elsewhere, had begun worship services in English.

Soon they formed a church and secured a regular meeting place. Not content simply to witness to those who spoke their own tongue, members reached out to Spanish-speaking neighbors. The church began a mission that has developed into an active Venezuelan Baptist church in Anaco; its members still draw encouragement from their English-speaking fellow Baptists.

Upon arrival in the community, the Edwards family, who had been active in church affairs in Texas,

made it a point to find a home in First Baptist Church of Anaco, then meeting in the local English school building. Edwards assisted the church by filling various offices during his year there. But the church also bolstered the family by providing a place where they could worship with others who spoke English, sing hymns that had been familiar at home, and find strength through fellowship.

Today Walter and Jere Edwards testify that the church was a stabilizing factor for their family life while they faced numerous adjustments and occasional tension. At times the political situation became unsettled, followed by changes in government administration. Through it all, the church helped put matters in perspective for the displaced Americans.

During the year, the couple's third son, Eric, was born. As the year ended, Edwards received a promotion that meant a move to the city of Maracaibo—home for the next six years.

FOR some time Maracaibo had been the bustling center of activity for the oil industry in Venezuela. In the early 1920s fabulous quantities of oil were discovered around Lake Maracaibo, and many major oil companies moved in quickly.

When the Edwards family arrived, they learned that some years earlier—in 1956—a group of Baptists had been concerned

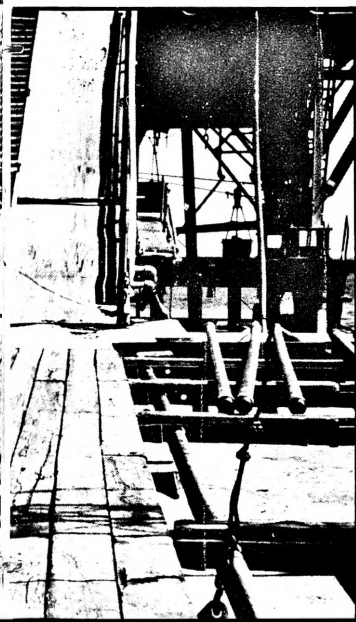
enough to organize Faith Baptist Church. A minister from Texas had accepted the call as pastor.

The Edwards family took their place among busy Baptists. He served as usher, teller, and Sunday School teacher; she was church clerk and worked in Vacation Bible School during the summers.

Faith Church now has an air-conditioned auditorium that serves both the English-language congregation and a Spanish mission the church began. Not only has the church been active in supporting local missions with the Spanish Baptist churches in Venezuela, but it also has contributed thousands of dollars to Baptist work in the country.

Going beyond donations, members of Faith Church have been personally involved in mission outreach. They have assisted in Vacation Bible Schools. They supplied books and uniforms to enable children of some Baptist families to attend school. At one time they took on the responsibility of feeding a family of seven for nine months and assisted with medical expenses while the mother suffered through a terminal illness. The active GA group exchanged visits with its sister organization in one of the Venezuelan churches.

Near the city, but on the other side of Lake Maracaibo, lies another rich oil field, where several petroleum companies have operations under way. For Americans who lived across the lake



the distance to Maracaibo was too great to drive to church each Sunday. Consequently, a group of Baptists in the Tia Juana and Ciudad Ojeda areas organized Lakeside Baptist Church in Ciudad Ojeda.

Maracaibo's Faith Church made a loan to the new church for construction of an auditorium. Lakeside has been served by a pastor from the States and, more recently, by Southern Baptist missionaries in the area. In turn, the church has made notable contributions to the work of Venezuelan Baptists.

A local Venezuelan pastor sensed the need for establishing a home for underprivileged children on the eastern lake shore. With the help of sympathetic Baptists among the oil companies' employees and the support of Lakeside Church and its pastor, Missionary Donald R. Smith, the Bethesda Children's Home was launched. Through support of laymen and concerned businessmen of the area, the home acquired a large farm that someday will support the home.

WHEN Edwards was made general manager for his firm's operations in Venezuela, it meant another move for the family—this time to the capital, Caracas. In this metropolis of two million people, finding a house was difficult. But locating a church home was not hard at all.

Once again, a group of Baptist laymen who had recognized the need for a Baptist witness had formed Bethel Baptist Church in 1957, aided by missionaries and Faith Church in Maracaibo. At first the congregation met in schools, homes, or rented houses. At one time it rented a house and called a pastor from the States. Later, the English-speaking population declined so much that the church moved in with a Venezuelan Baptist church, itself a mission product of Bethel. Today Bethel still shares facilities with the Spanish-language church, Emanuel.

William and Jere Edwards found their talents in demand at Bethel also. She became church clerk; he has served as teacher, usher, and Sunday School superintendent.



Missions like this one that became *Lirio de los Valles* Church, Maracaibo, have received both financial aid and personal involvement from North Americans in Venezuela.

Jere has also found time to assist civic organizations and to work with Bible-study groups for English-speaking women.

Mrs. Edwards and other women at Bethel have provided clothes and bedsheets for the Bethesda Children's Home. They also have donated gifts for children in the *barrios* where Baptists work. Baptists with Jere Edwards' dedication can always find outlets for service, if they wish. Often they labor side by side with missionaries, who come to feel deep appreciation for these dedicated lay persons.

Mr. and Mrs. Edwards have lived outside the U.S. for more than ten years and may be in foreign service several more years. They find much reassurance in the knowledge that Southern Baptists have not forgotten families like theirs. Although uprooted from home, such displaced persons still can bring up their children in a church with beliefs matching theirs. Later, when the family returns home, it will be relatively easy to rejoin local church life.

On the other side, the denominational benefits, for it does not lose the usefulness of these families just because they are assigned overseas. Instead they

find their vision enlarged. They come to understand the problems of living and working in another culture. Although supported by a secular company, they become involved in field mission work. They will be able to lend inspiration to churches at home about foreign missions. Having shared in some of the frustrations and worked toward some of the goals of the missionaries, they know how to pray more meaningfully for their co-laborers on the fields.

Southern Baptists owe a great deal to such laymen working overseas. Many have given liberally of their means and their energy to tell others of Jesus. They have responded positively to the conditions of the people in their new communities.

One Baptist nurse recognized the need for a nursery-kindergarten day center for underprivileged children. With the help of other North Americans, she launched a ministry that continued even after she moved away.

Literally thousands of dollars in service rendered have been made available to Southern Baptist mission work by such dedicated lay persons who, finding themselves at work overseas, make themselves available for the cause of Christ where they live. **TC**

PARTICIPATION by laymen in special overseas evangelism efforts is a growing dimension of Southern Baptist foreign missions. Coordination of lay involvement in these efforts is done through the Foreign Mission Board's consultant for laymen overseas.

Responsibility for assisting missions and national bodies of Baptists in planning for special evangelistic emphasis rests with Joseph B. Underwood, consultant on evangelism and church development. At Underwood's request, Grubbs enlists laymen to assist in crusades where local Baptist bodies have asked for their help.

An example of the type of cooperation in coordination is found in the evangelistic crusades currently being conducted across Nigeria. These crusades constitute the major part of Nigeria's participation in the World Mission of Reconciliation through Jesus Christ being promoted by the Baptist World Alliance under the leadership of Underwood. The crusades are being led by the evangelism secretary of the Nigerian Baptist Convention and local pastors.

Nigerian Baptist leadership asked Underwood to provide assistance from the U.S. in terms of preachers, leadership for lay evangelism schools, and lay assistance in personal evangelism, as well as lay assistance in preaching. The consultant on laymen overseas was called on to enlist laymen requested by the Nigerian associations and churches.

Ed Wheeler of Richmond was among the first enlisted (see p. 12). He, along with Fred Roan of Mobile, Ala., and Bill Mitchiner of Oxford, N.C., responded to the request to assist on less than two month's notice. The team was rounded out by two ministers and a minister of music.

The three laymen made unique contributions by their presence in the country. At first, the Nigerians had difficulty in understanding the presence of the American businessmen. They thought there must surely be an ulterior motive—perhaps for establishing business or seeking trade arrangements. When it became evident that the

sole purpose of their presence was to share Christ, the response was overwhelming.

The laymen from the States contributed much to the success of the effort by participation with Nigerian laymen and pastors in personal evangelism. The visiting men also engaged extensively in daytime street preaching, and during the second week they preached in local churches in simultaneous revivals.

sumed responsibility as consultant, Moore contacted him to indicate that the church wanted to continue to be involved in overseas personal evangelism and wanted to continue working through the Foreign Mission Board in making plans.

First it was determined that the coming of visitors would not interfere with previous plans for special evangelistic efforts in Malaysia-Singapore. Next, the pos-

Witnessing Laymen

ANOTHER type of lay involvement in overseas evangelism is demonstrated by First Baptist Church, Amarillo, Tex. Pastor Winfred Moore has led lay groups from the church on several personal evangelism crusades overseas.

"It is his desire that church members experience missions on a firsthand basis," relates Consultant Grubbs. "It is also his deep concern that their overseas evangelism projects make a genuine contribution to the work of missionaries. Even deeper is his intense desire that people be won to faith in Christ. He leads his people to practice at home what they go abroad to do."

In 1971 a group from First Church, Amarillo, "had an extremely rewarding and satisfying experience in Korea," Grubbs continues. Moore had worked through James D. Belote, Board area secretary for East Asia, and with missionaries in Korea to set up the trip.

Immediately after Grubbs as-

sibilities were explored by the Malaysia-Singapore Baptist Mission (organization of missionaries on the field). Through the mission Lloyd de Run, pastor of First Baptist Church, Petaling Jaya, was contacted about joint evangelism outreach involving the two churches.

Due to circumstances, major adjustments in plans had to be made after the 55-member team from Amarillo arrived in Malaysia. These adjustments are described in an accompanying article (see p. 14). The effectiveness of the effort is illustrated by the fact that 246 professions of faith were made while the group was in Malaysia and Singapore. Members of the Amarillo church are anticipating another overseas project within two years.

The approach the Amarillo church takes to involve its laymen in personal evangelism overseas illustrates the procedure Grubbs recommends.

When laymen in a church develop an interest in personal

RICHMOND TO AGBOR

evangelism overseas, the church's first step should be to initiate contact with the consultant on laymen overseas. He will outline principles for a cooperative effort and tested procedures for involvement.

"It should be noted that one to two years—preferably two years—is needed from the time of initiation of contact to the completion of an effort," advises Grubbs. "Contact has to be established with a Baptist Mission and through a mission with local associations and churches overseas, which need prayerfully to consider the proposal." Meanwhile, the stateside church needs time to prepare adequately.

THESE suggestions are based on several factors. "Primarily, the Foreign Mission Board wants to be sensitive and responsive to the moving of the Holy Spirit among and in the churches of the Southern Baptist Convention," explains Grubbs. "Due to the number of churches in the Convention, it will be almost impossible for the Board staff to be aware of the promptings of the Holy Spirit in a particular church, unless the church initiates contact."

On the other hand, the suggestion that churches should work through the Board to arrange for a project is made because the Board has information concerning conditions in various mission fields. Prevailing conditions become vital factors in a satisfactory experience for the group going abroad and for a healthy experience for missionaries and local Baptist bodies overseas.

Political conditions, for example, will influence timeliness and effectiveness of a project. They may indicate that, at a particular time, a low American profile would be most helpful.

Aggressive, widely publicized, special evangelism efforts could create problems for local Baptist groups that are quietly but effectively creating contacts, cultivating relationships, developing acceptance, and, at the same time, consistently winning people to Christ.

Local laws may prohibit witness to one religious group in a country, while permitting unhindered witness to other groups. Again, an overwhelming American presence in a particular area could leave the impression that Christianity is a foreign (to the particular country) religion. In such a situation, opposing religious leaders could use a strong nationalism to strengthen a negative attitude toward the gospel.

"These matters are not intended to discourage churches from undertaking such major evangelistic efforts," Grubbs stresses.

"Indeed, the Foreign Mission Board is grateful for the interest demonstrated by churches and lay persons. The wisdom of working through the Board is that the church might be helped to discover the place in which an evangelism outreach can best be projected.

"The Board desires that a church have the best and most rewarding experience possible in its overseas outreach and that it take place when the best contribution will be made to the entire mission effort in a particular country." **TC**

AS explained in the preceding article, laymen to participate in evangelistic projects overseas are enlisted by the Foreign Mission Board's consultant on laymen overseas at the request of the Board's consultant on evangelism and church development, who helps coordinate evangelistic crusades on mission fields when asked to do so by Baptists there. One laymen enlisted was Edwin J. (Ed) Wheeler, Jr., a member of Bon Air Baptist Church, Richmond, Va., an executive with a retail firm. He has been active in personal witnessing and in areawide evangelistic efforts.

Wheeler was sitting in his office one day early in January last year when Consultant on Laymen Overseas W. Eugene Grubbs called to say, "Ed, I have been in touch with some people who know you, and I want to tell you about an evangelistic effort to be made in Nigeria." Wheeler agreed to be one of three laymen from the States assisting in the crusade in and around Agbor, Nigeria, last February 10-24. Like other such volunteers, he paid his own fare and his living expenses while overseas.

Several weeks ago, Wheeler answered questions put to him by the staff of *The Commission* concerning his experience in Nigeria. The following is a condensation of that interview.

The Commission: How did you prepare for speaking overseas?

Wheeler: I had borrowed sermons and had made notes, but out of the 15 or 20 sermons I had prepared, I probably didn't use the first one; I may have used some excerpts. Many



Layman Ed Wheeler tells of experiences during evangelistic crusade in Nigeria.

of the examples you would normally use here are not applicable there. The basic gospel—God's love, taking illustrations out of God's Word—proved most successful. I don't think any person can share outside himself anything better than what has happened to him personally—what God has done in his life, and, of course, God's Word.

TC: Did you try to change your approach to fit the situation?

Wheeler: I think every person has to be what he basically is from the standpoint of love and follow God's leading. If you are genuinely concerned about people—most of all, about their souls and their relationship to Christ—this shows through. All we needed to do was to bear witness to the truth and let God do in the lives of the people what he was already trying to do.

Missionary Polly Van Lear put it beautifully. "Ed," she said, "civilization is a veneer, and wherever you go that veneer will be either thicker or thinner." Her point was that human beings are basically the same—the same emotions, the same drives, the same calling from God. We are all made in the image of God.

TC: Did you have an orientation period upon arrival?

Wheeler: Yes, but it was basically what we had been told in the States before we left. I had talked to Eugene Grubbs a number of times. I also had had the opportunity to talk to Nigerian students whom I had met here in the States.

TC: Were you surprised at the fervency and ability of the nationals with whom you worked?

Wheeler: Definitely. I had many misconceptions about what I would find. What I did find was that when God's Spirit works with his people, this makes up for all the differences we might not understand. Those of us from the States went with local laymen as teams. Every night of the second week—the first week the crusade was centered in Agbor—we went into different villages, spoke, and gave testimonies. As each team was let out at a village, laymen there were expecting us.

I believe I've never been with a group of people who so consistently wanted to share their faith with others. These laymen were well versed in the Bible, accustomed to witnessing to other people, and all of them have marvelous personal testimonies. The Nigerian laymen did the necessary interpreting in the villages and did most of the counseling with persons who came forward during the services.

TC: Would you describe for us a usual day's schedule?

Wheeler: We were up at about six o'clock. We had Bible reading and prayer at the breakfast table. By 8:30 or 9:00 in the morning we were speaking at schools. This was one of the most rewarding things—the opportunity to speak to teachers as well as students. We usually went in pairs to different schools every morning.

After that we usually had some free time. We began using this period to

go into the town and conduct a street ministry or to form teams with the Nigerian laymen and talk to individuals. I personally was involved with the street ministry, which I enjoyed very much.

After lunch we were ready to go to the outlying villages where the evening preaching services would be, anywhere from 40 to 60 miles away. We always wanted to get there early so we could talk to the people—visit in the village proper. We might go to the same place two evenings in a row and then on to some other place.

TC: What part did you and the other laymen take in the services?

Wheeler: We helped set up the area, and we talked with people as they arrived. Generally we were asked to give our personal testimonies, and we took part in the counseling. Dr. Grubbs did the preaching during the Agbor crusade, and each of us spoke at the evening services in the outlying areas we were responsible for during the second week.

TC: Wasn't the crusade in Agbor part of a series of meetings?

Wheeler: Yes, it was the first of 17 planned throughout Nigeria, as I understand it. While we were there, the Lord led more than 2,400 persons to make decisions, including more than 1,600 professions of faith. This did not include results from the street preaching and the personal witnessing.

TC: We've heard there was a night when others in your group started home without you after the service. What happened?

Wheeler: It was my second night in helping with the crusade at Agbor. I had become involved with a particular group in the counseling area, and when I looked around I didn't see any other team members. The generator lights were being extinguished, and it became very dark. The sounds of the dialects being spoken seemed to merge, and I felt a bit uneasy, since I had not been there long enough to become personally acquainted with the church members. As I waited, I began talking to one man, anticipating waiting at least a half hour for others in the team to realize I was missing and return.

While we were talking, a young man walked up and said to me, "I have heard about Jesus tonight, and I would like to know how to be saved." The young man and I had a conversation together, and the Lord saved him. When others in the team drove up, we were on our knees in the road leading toward the church, and he was express-

ing his trust in the Lord. From that moment on, I had a better understanding of the way God works.

TC: Would you relate for us one of the opportunities for witnessing you experienced?

Wheeler: One afternoon most of the group went to visit a man who has been doing a marvelous Christian work near the Niger River. For some reason, I decided not to go, and instead went into town with Polly Van Lear, because she wanted me to talk to the manager of the bus company. He was busy when we arrived, and Miss Van Lear left me there in an office area while she went to attend to some business.

I struck up a conversation with some of the workers. Of course, the first question asked me was, "You are an American—what are you doing here?" One thing led to another, and I had opportunity to speak of the good news; many of those men and women came to know the Lord right there. Then I got to talk to the manager of the bus company, and he also accepted Christ. I had the feeling that God's Spirit had been working with these people, so I talked with the manager of the work complex about speaking to other employees, but he preferred that I wait until their quitting time.

Feeling the doors had been shut and wondering what the Lord would do next (he has never ceased to amaze me), I saw perhaps 40 or 50 men waiting to renew licenses or transact some other sort of business. I began talking to one or two, and the next thing I knew I was talking to all of them. The Lord used the occasion to bring a number of them to him.

Miss Van Lear and I had to leave, for we were to meet others of the team at a village about 30 minutes away. While we waited for them, Polly asked that I talk with the postmaster. As we engaged in conversation beside the car, Nigerian soldiers who had been on duty began passing by. The next thing I knew, there was a crowd of people again—perhaps 40 or so—standing around. Again, God's Spirit touched them, and a number accepted Christ there at the roadside.

As I look back on the time spent in Nigeria, it seems that the Lord led us to people in every situation we encountered. **TC**

Amarillo to Malaysia

By Winfred Moore

EACH time a group has gone from First Baptist Church, Amarillo, Tex., on an evangelistic mission to Japan, Korea, Africa, Mexico, or wherever, they have been undergirded by the prayers and encouragement of those remaining at home.

As a group sharing our testimonies, and as individuals, we have engaged in intense prayer, serious Bible study, extensive research, and even the acquisition (in varying degrees) of a knowledge of the language of the country to which we go. Each time, we have gone with at least a broad knowledge of the country and people—their customs, government, and religion.

As 55 people boarded the plane last July 30 for Malaysia, it was no different. From what we had heard, read, or seen in pictures, we knew we were going to a beautiful land of lush, tropical vegetation, mountains, and seashores, thriving industries, teeming cities, and near-isolated villages.

We knew that Malaysia is comprised of many races of people, but that in the main they speak, or at least understand, English. We knew they are an aggressive people, struggling to be free from tensions and problems identical to those faced by the whole world.

We knew there are many missions, mission churches, hospitals, and schools in Malaysia, but we knew that most of the people worship strange gods or no god.

Many things we knew, but we did not know in what marvelous ways the Lord would work when we got there. We did not know, we could not imagine, what blessings were in store as 55 people—college students, young married couples, parents, grandparents, career people, housewives,

business and professional men, along with the pastor—boarded the plane.

The Christian fellowship and excitement of our mission and the sharing of the Word on the plane prompted a little Japanese stewardess to kneel in the aisle beside our pastor's wife and ask, "Who are Baptists?" Such witnessing opportunities were repeated over and over from here to there—and back again.

For each journey the Foreign Mission Board, in contact with the situation, puts us in touch with a national pastor, but we go by invitation of the national pastor and church and work as guests according to their plans.

Although each person pays for his own fare, meals, and hotel, our church appropriates from the budget an amount sufficient to pay the expenses of the evangelistic effort on the field.

The host church, planning and promoting the evangelistic outreach, uses press, radio, and television and distributes handbills, posters, placards, and various invitations and announcements. The national church makes available for us appropriate tracts and plenty of Bibles. Usually we work in teams of three—an Amarillo church member, a national church member, and an interpreter (not necessary most of the time in Malaysia and Singapore).

We arrived in Kuala Lumpur on August 1 in a downpour of rain to be met by a large group from First Baptist Church, Petaling Jaya, our host church, led by their pastor, Lloyd B. de Run. The next day at the pastor's home we had our first on-the-spot orientation and our first taste of Malaysian home hospitality. Fifty-five people, packed into the house in the sweltering, tropical heat, heard plans for appearances at schools,

The author is pastor of First Baptist Church, Amarillo, Tex.



First Baptist Church, Amarillo, Tex., commissions its members bound for evangelistic effort in Malaysia at service the night before their departure for overseas.

At Klang Chapel in Malaysia, Amarilloans make friends and witness before service.



civic clubs, YMCAs, hospitals, churches, and missions. We learned that it is illegal to witness to, or to introduce in any way, Christianity to Malays (Sons of the Soil), who are Muslims by law. We were free to speak to Chinese, a large segment of the Malaysian population, and to Indians, another large group, but not to Malays. This was a handicap, but not an insurmountable one.

As we sat in coffee shops and hotel lobbies marking our Bibles, invariably two, three, or more persons would gather to see a Bible, to hold it in their hands, and to accept it as a gift. They

were eager for the Bible, sometimes to the point of tears. During our stay in Malaysia and Singapore we gave away all the Bibles we had taken with us, all that we could purchase there, and a case of Bibles which the Gideons at Ipoh let us have.

We soon discovered that politely asking a person if he is a Malay Muslim would not offend him. Nonetheless, a national visitation partner is important, and since the Malaysian church members had not been able to clear their work schedules so as to accompany each one of us, we divided into three groups. One group went to

Singapore (after only five days in Kuala Lumpur), and a second group to Ipoh and Penang.

The third group (12 persons) stayed in Kuala Lumpur and worked in the kindergarten of Petaling Jaya Church. These were the people most often invited into homes, especially those of the kindergarten children's parents. The visitors had great success in telling these parents about Jesus. Many accepted him as Savior. In one home, a mother accepted the Lord after only ten minutes. The following Sunday, all her children were in Sunday School!

By appointment, some of the 12 visited in the home of a Burmese family when the father, a Massachusetts Institute of Technology graduate, was at home. These parents accepted the Lord when the plan of salvation was presented from the Bible. Similar experiences took place in many homes, and in every instance the new converts were people of considerable financial and social standing in the city.

PASTOR de Run informed us that a musical concert would be an entrée in many places. Although they were not a singing group per se, but having committed themselves to witness in Malaysia, the young people and one young mother became our "concert" tour group. The Lord blessed them in their musical programs and provided many opportunities for personal witnessing.

At a rest stop en route to Ipoh the bus was delayed an hour or more while one of our young men led a young Buddhist to know Jesus as Savior. It was only natural, then, that the bus should become a choir loft for many miles, as the group sang "Jesus Christ is alive today, I know, I know it's true."

Our Malaysian companions often made the introductions and entered into the witnessing experience. One young man who was saved during a concert at the YMCA in Kuala Lumpur said, "My sister was the head waitress you invited to this meeting. She had to work, so she sent me in her place—and I found the Lord."

On a Saturday evening the group went to the Baptist chapel in the

'God gave a harvest of souls in every place. . . . We even saw the Lord turn a service complaint in a hotel into a witness.'

seaport town of Klang, where our young people led the service; every person present received a personal witness. Twelve of them made professions of faith in Christ the next morning at the Sunday worship service, led by Amarillo laymen. (Missionary C. Ray Frye, pastor, and the clerk of the Klang chapel have written to report that with these 12 and others who have been saved and added to the church, the chapel has almost doubled in membership).

Each Sunday we spent in Malaysia and Singapore Amarillo laymen conducted services, gave testimonies, and provided special music in various churches. God gave a harvest of souls in every place.

We took part in two weekend revivals, one at Malacca and one at Georgetown, Penang. Many persons accepted Christ, and Amarilloans and Malaysians felt spiritually blessed as they worked side by side in evangelistic outreach.

At Penang, where the Malaysia Baptist Theological Seminary is located, the Georgetown Church had prepared for a weekend revival. Our group worked under the direction of Pastor Victor Tan and the revival committee and

alongside the seminary president and other faculty members, prayed with them before each service, visited in homes with them, witnessed by their side, and worshiped the Lord together.

BECAUSE of their gracious hospitality and cooperative effort, our Southern Baptist missionaries endeared themselves to us. They put forth every effort to secure materials for us, as well as to alert us to ways and means of propagating the gospel.

With freedom to do so, those of our number who went to Singapore witnessed extensively in parks, in the botanical garden, on Queen Elizabeth Walk, in restaurants, and in stores. Wherever we found people who would listen—and most of them would—we shared our testimony with Bible in hand.

One shop owner pleaded, "I am 56 years old, and I will die soon. Can you tell me, is that the end of everything? What is beyond death? I have had a good life, some ups and downs, but it is not worth the effort if death is the end." This shop owner, along with 21 others, made a public profession of faith at a service at Leng Quang Baptist Church. (Each

person to whom we witnessed was informed by word of mouth or by brochure of the location of Baptist churches and missions. This was also true at stopovers in Hong Kong, Tokyo, and Honolulu.)

To be sure, we had not known "what great things the Lord had in store." Only the Spirit of the Lord could move in the hearts of 19 young men at the boys school in Ipoh and bring them to trust Jesus Christ. Only the Spirit could prompt a Hindu schoolteacher in another place to volunteer to assemble the whole school to hear foreigners sing and testify to the saving grace of Jesus.

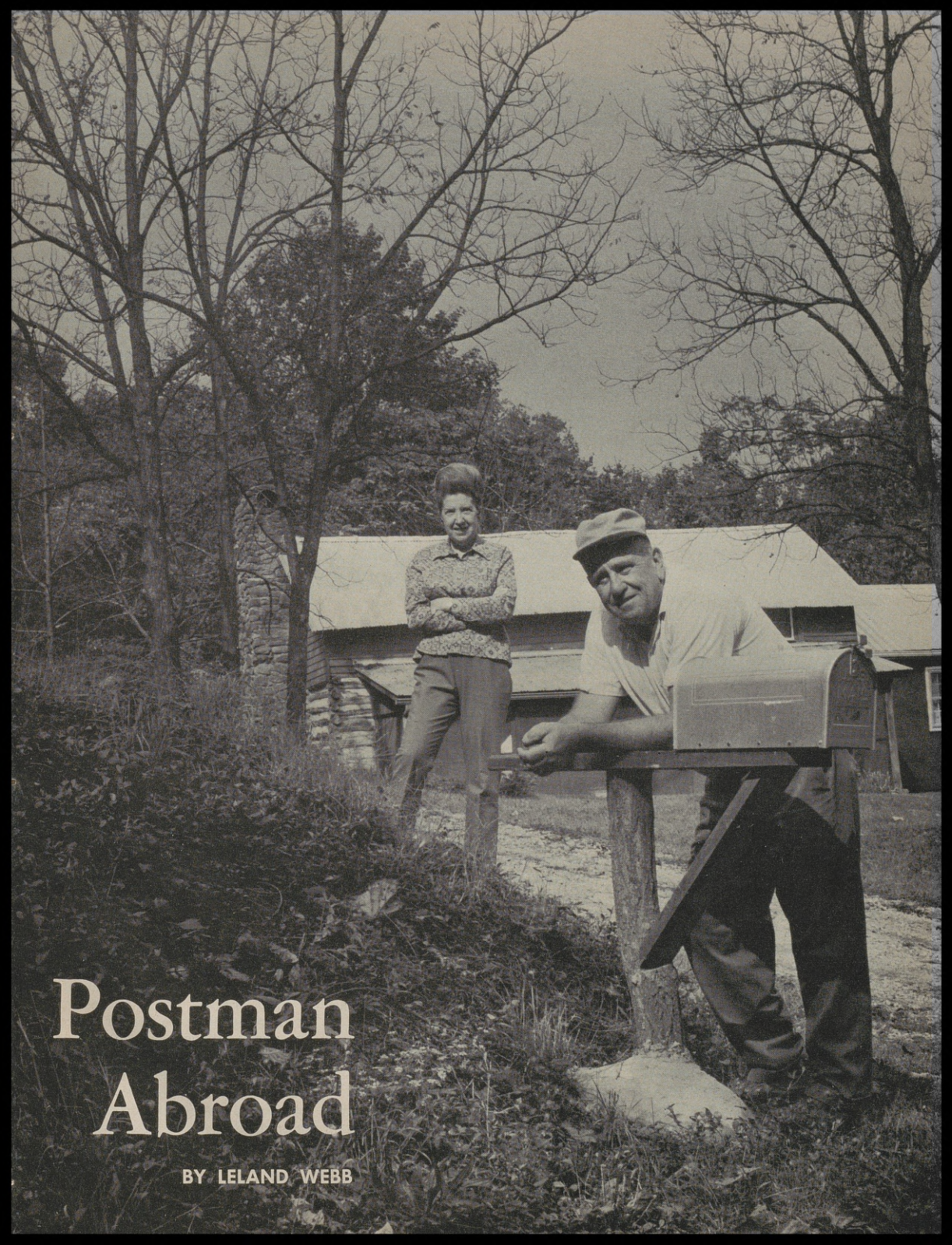
We even saw the Lord turn a service complaint in a hotel into a witness; the bell captain of the hotel was saved and announced the fact publicly at church that night. The Spirit moved so that 19 persons publicly acknowledged Jesus as Savior on Sunday morning at the Petaling Jaya church. One of them, a university student, told the pastor, "I came here this morning to disturb—but I got disturbed."

On the bus to the airport a brilliant Sikh travel agent choked as he tried to tell us goodbye and thank us for coming. "What you have is what we need," he said. "I knew nothing about Christianity until I began reading your Living Word. I do not know yet, but I'm coming closer."

We knew then that Malaysia would live in our hearts as we continue to pray for this wonderful man, to thank God for the 246 souls who were saved, and for the Christian fellowship we had enjoyed with devoted Christians there.

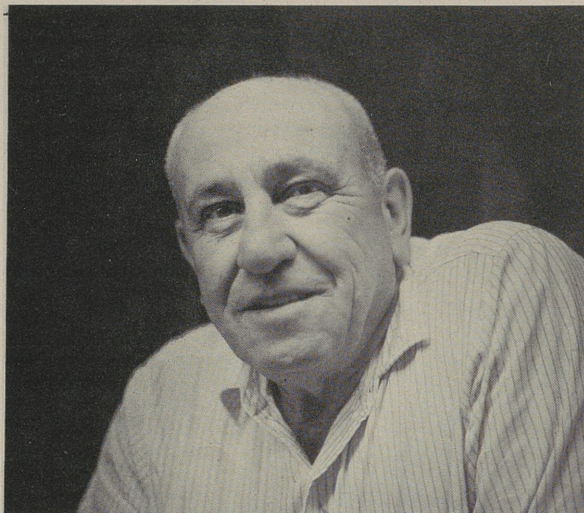
Follow-up goes on. As we communicate with each other, we thank God for these devoted Christian friends who are helping those so recently born into God's kingdom into the fellowship of the church and a program of spiritual growth.

A strong bond of love has developed. Concern continues to be communicated between visitation partners, between soul winners and new converts, and between evangelist and prospects. We look forward to having these friends come someday and share their witness with us in Amarillo. **TC**



Postman Abroad

BY LELAND WEBB



Preceding page: Russell and Mary Craig relax in front of their Virginia home. Above: Craig tells of his project in Peru. Right: He walks up the wooded path from his home to his woodworking shop.



DURING all those years as a rural mail carrier, at the end of most working days Russell Craig carried home no real feeling of creative accomplishment. But what driving a mail truck didn't produce, his hobby—woodworking—did. There is something very satisfying about standing back and admiring a piece of furniture fashioned by hand.

In retirement his hobby has enabled him to realize that sense of accomplishment in a foreign setting also. He and Mrs. Craig (Mary) traveled to Peru in February 1973 for a month to help set up a woodworking shop for students at the Peruvian Baptist Theological Seminary in Trujillo.

Why install shop tools at a seminary? It's one illustration of a recent trend in theological education on foreign mission fields. A student overseas may complete his seminary study only to find that the church he will serve as pastor cannot provide adequate financial support for him and his family. On more than one field

efforts are being made to help each student learn a skill or trade while studying theology. After graduation he will then have some practical way of supplementing his income until the church grows to the point it can provide greater support.

Another practical reason for Peruvian ministers-in-training to learn fundamental carpentry is so that they can construct some of the furniture a church needs and help with building maintenance.

Craig retired from the postal service in mid-1972, and he and Mary moved to their present home near the Blue Ridge Parkway on a gravel road in Nelson County, Va. Craig, with help from friends, over the years had modernized what was once a rustic structure into a cozy residence.

Up the hill from the house is his shop building, filled with lumber, tools, sawdust, and furniture products in process—such as an extensive set of kitchen cabinets, being made precisely to fit into a customer's new home. Craig's

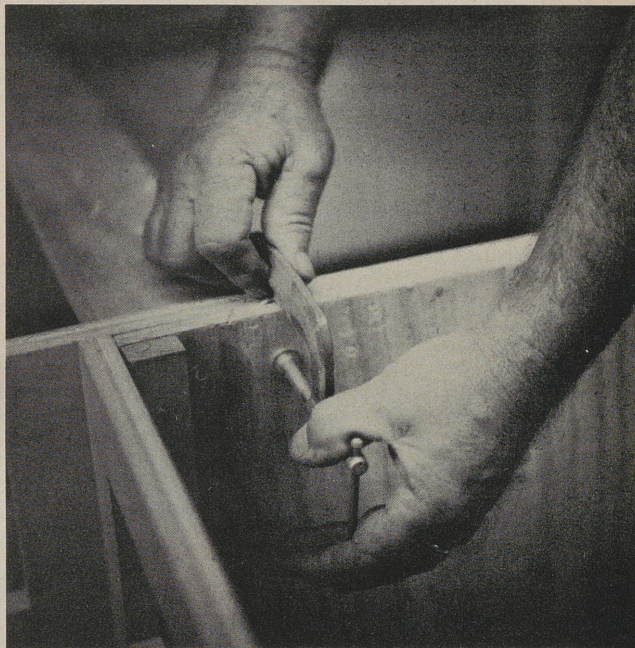
hobby does provide extra income—"I have as much extra work as I want to do"—but he prefers creating small pieces of furniture.

Water for the home comes from two springs so abundant that not even a pump is necessary. Further up the hill from the shop is a large vegetable garden.

But even in such an idyllic spot, the Craigs want to be free to lock up the house and travel whenever they choose. Their journey to Peru grew out of a specific need.



Photography by Bob Harper



The contact man was William H. (Bill) Williams, a member of Westhill Baptist Church in Mechanicsville, Va., where the Craigs were members before moving to the country. Williams heard W. Eugene Grubbs, Foreign Mission Board consultant on laymen overseas, mention the request for someone to set up a shop in Peru. "I know just the man," declared Williams, and Craig and Grubbs were put in touch with each other.

As with other participants in the Board's volunteer program, the Craigs paid their own travel costs and living expenses while on the field. When members at Westhill Church became aware of the opportunity, the church offered to provide part of the funds for travel.

In Trujillo the Craigs stayed in a seminary dormitory, since it was between school years. Working with Missionary Keith D. Shelton, Craig helped modify the building set aside for the shop and installed the several power tools Shelton had secured. Craig also made a desk for Shelton's ham radio and instructed the

missionary in some woodworking techniques.

Although Craig could not speak Spanish, he was a hit with the children of the Peruvians living on the seminary grounds. A simple wooden toy that he made to be pushed or pulled delighted them. But his most ambitious recreational project was stilts. He first completed a boy-sized pair, only to realize that the Peruvian boy for whom they were intended did not know what to do with them, since he was seeing stilts for the first time.

How can the function of stilts be explained without speaking the language? Craig saw only one way—example. He built a pair of man-sized stilts and demonstrated them. The boy was so enthralled by the sight of the North American moving about on stilts that he brought a group of his friends and insisted on a repeat performance.

Since the Craigs' departure from Trujillo, a Peruvian, Nicolas Garcia, has been instructing students on the use of the tools and on proper carpentry. "He taught them how to make simple furniture, and so far each student has made a small bookcase for his own use and also helped to make a small table," reports Shelton. "The table is 'loose-limbed' right now, so that the boys can see the pieces before putting it together. We hope they will be able to follow the basic design and make other, more decorative tables."

According to a report the Craigs received from a missionary journeyman in Trujillo, it is hard to keep students from working in the shop all the time, so enthusiastic are they about learning.

Back in Nelson County, Russell and Mary Craig feel the satisfaction that comes from having assisted with a special need and hearing of results. **TC**

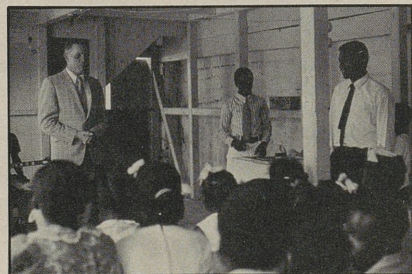
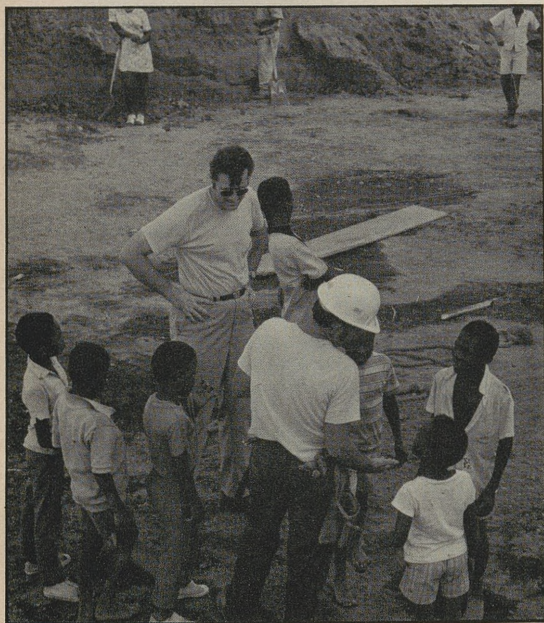
Right: Part of Illinois work group arrives in St. Kitts by leased plane. Below: Pastor Kelvin Jones introduces John Whitman, project coordinator, to Ivan Walters, who plays electric guitar for church services.



Laymen



Right: Whitman shovels concrete. Below: Laverne Hill and Bob Dake, two Illinois volunteers, talk with children.



Illinois Pastor Carl Johnson speaks at worship services in Cayon, a village preaching point sponsored by Mt. Carmel Church on St. Kitts.

OUR Dominican folks simply do not believe that 'Yankee gringos' will come and get their hands dirty,"

Missionary Ray M. Douglas warned at the beginning. He explained that Dominicans are accustomed to medical, dental, and other benevolent projects, but they cannot envision American men working with their hands.

At least some Dominicans can envision it now. Numbers watched

business before entering the ministry.

Harrington began by contacting W. Eugene Grubbs, Foreign Mission Board consultant on laymen overseas, to inquire about where some Baptist group might need assistance with construction. Such projects are coordinated through the consultant's office.

The Santiago Christian School had issued an urgent call for help in construction of a six-room,

Douglas characterizes the project as one of the greatest witnesses to Christ and for Southern Baptist work in the area. According to the missionary, through the men's efforts the community watched missions in action in a down-to-earth way and saw the love of Christ in action.

It only seems natural that a new Bible-study group has been formed in the community.

From Tallahassee, Harrington reported that the endeavor provided First Church a new vision of mission outreach. A review of contribution patterns revealed that all financing for the program was given over and above regular tithes and offerings.

In addition, the testimonies of the men after their return offered a challenge not only to the home congregation but to many other churches. Harrington noted that each of the men is eager to take part in a similar endeavor. Because of their enthusiasm, a large number of other men have offered their services.

THE Tallahassee-to-Santiago effort is but one example of work projects that have been carried out on mission fields by lay groups from the U.S. The key always is to fit the skills of volunteers to the specific needs on the fields as requested by missions. Coordinating the projects is one of Grubbs' assignments in his role as consultant.

The history of a similar endeavor traces some of the many steps involved in handling the necessary planning and logistics.

Soon after Charles Chaney became director of the Illinois Baptist State Association's church extension division, which includes the Brotherhood department, he made inquiry of Grubbs concerning ways to involve more Illinois laymen in overseas mission projects. In the spring of 1972 James H. Smith, executive secretary-treasurer of the Illinois Association, met with Chaney and Grubbs for discussion. As a result, Grubbs was asked to suggest a specific project.

During Foreign Mission Week at Glorieta (N.M.) Baptist Conference Center that summer,

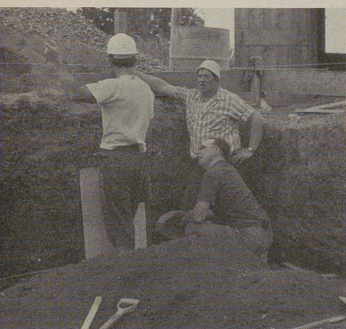
for the Project

concrete-block building where children of evangelical missionaries would be taught. Missionary Douglas, chairman of the special project committee for the Baptist Mission in Dominican Republic, relayed the call to Grubbs. The consultant passed the word to First Church in Tallahassee.

A number of men in the church responded at once. The 12 volunteers embraced a wide range of professions: a Florida Supreme Court judge, the former public services commissioner of Florida, a bridge engineer, a computer programmer, two college students, an airline pilot, two construction management personnel, an electric supply wholesaler, a heavy equipment operator, and Harrington.

In addition, several men in the hardware and building materials supply business offered tools and materials. When the judge had to return home due to added court cases, he hired three masons and a twin-engine plane to rush them in to work on corner walls.

"Time for the Floridians to visit with Dominicans of the community was quite limited," reports Grubbs, "but many impressions were left with the local citizens—the Floridians' enthusiasm for their work; their harmony in spite of long, gruelling hours; their respect for the Dominicans as individuals, which made it easy for the missionaries to interpret the purpose of the men having come to the country."



Looking over St. Kitts building plans are Dake (left), Don McMillan, and Mack Hines (kneeling).

in amazement last May as a dozen men from First Baptist Church, Tallahassee, Florida, labored to help build a Christian school in Santiago, Dominican Republic.

The Tallahassee crew showed they were not afraid of getting their hands dirty. Unaccustomed to pitching 45-pound blocks around, they worked 12- and 13-hour days for a week. A relentless tropical sun scorched men used to air conditioning. Missionary wives shuttled food and refreshments, while missionaries kept materials and supplies at hand. The walls of the building went up with a speed the Dominicans could hardly believe.

Leading the work project was Roger L. Harrington, than minister of evangelism for the Tallahassee church. He had owned and operated his own construction

Grubbs outlined the need for assistance in constructing a building on the island of St. Kitts in the Caribbean.

St. Kitts (short for St. Christopher) and the islands of Nevis and Anguilla make up an independent state that is part of the British Commonwealth. Of the 40,000 population on St. Kitts, about 400 are Baptist church members.

Antioch Church in Basseterre, the capital, sponsors Mt. Carmel Church, a mission in the village

of Lodge. Mt. Carmel itself sponsors several preaching stations and Sunday School points. The request was for men to help put up a building for the mission.

The Illinois Brotherhood accepted the challenge. Chaney enlisted John Whitman, associate editor of the state Baptist paper, the *Illinois Baptist*, as coordinator. A call for volunteers was made public through the state paper for men who could do concrete work and for those skilled in other

phases of construction. Each man was to be responsible for his own expenses, including transportation, food, lodging, and incidental costs. Eighteen inquiries were received.

Eight men were finally enlisted to accompany Whitman. They met with Grubbs and Chaney at Baptist Association offices in Springfield, Ill., late in March for a briefing. Each man agreed to take to St. Kitts tools needed for the project.

Laverne Hill, a commercial pilot who is a Baptist layman in McHenry, Ill., and a member of a flying club, leased a six-passenger, twin-engine plane to transport part of the group to St. Kitts. After a stop in Ft. Lauderdale, Fla., where First Baptist Church provided overnight accommodations, the leased plane touched down in St. Kitts on Sunday morning. The other three volunteers flew by commercial airline, arriving at the island on Saturday morning.

The Illinois crew, besides Whitman and Hill, included four other laymen—an industrial arts teacher, a maintenance engineer, a lumberyard worker, and a carpenter—and three pastors, one a concrete finisher, another a plumber.

St. Kitts Baptists had made extensive preparations. Missionary Associate William L. (Bill) Womack greeted the men. Customs officials had been alerted and gave VIP service. The mission congregation at Lodge had arranged transportation to the village and had rented a house for the group. The volunteers bought their own food and hired cooks from among church members.

The Lodge church was meeting in a two-story dwelling inadequate for their growing needs. The congregation assembled downstairs; the pastor lived on the top floor. But the church had obtained a building site overlooking cane fields and the Atlantic Ocean.

Church members had worked hard at the site but were not as far along in preparation as they had hoped. Using only hand shovels, buckets, and wheelbarrows, men, women, and children had worked day and night to dig a 45-by-80-foot basement. Lack of time and materials had kept them from having footings already poured.

The church had bought a small

Attorney Ed Mason, former public services commissioner of Florida, works on construction of school building in Santiago, Dominican Republic.





Project Leader Roger L. Harrington (r) and Robert Snyder, a computer programmer, from Tallahassee, Fla., assist with school project in Dominican Republic.

machine for making concrete blocks and had made hundreds of blocks for sale to secure funds for obtaining other materials.

The Illinois volunteers had expected to be able to see the roof go on the new structure during their two-week stay, but the size of the project and lack of resources made it clear they would not reach their goal. Enthusiasm undampened, they dived into the work. Men, women, and children from the church labored alongside the visitors from early morning until late at night.

Footings were poured the first week. By the time the men left at the end of the second week, most of the walls were complete.

After the group's departure, the church finished pouring the floor and prepared to put on the roof. The roof of the first unit will serve as floor of the second level, to be added after members finish paying for the first unit and raise money for new materials. The Illinois nine have said they hope to return to help with the second unit, perhaps enlisting others.

Besides the construction work, the men spoke at various missions while on St. Kitts and conducted one outdoor worship service. They had hoped to hold other

preaching services, but they often worked on the building until as late as 10:00 P.M.

THE numerous benefits of projects like these in the Dominican Republic and on St. Kitts are both tangible and intangible. Obvious consequences include the progress on the building projects and perhaps some visible results from the sharing of Christian testimonies by the visitors.

The intangible results, although less obvious, are no less real. The workers from the States gain a sense of satisfaction in the project, a deeper insight into realities of missions, and a more pressing concern for missions in general. The volunteers' contagious enthusiasm for missions often spreads to other members of the churches they attend.

What about the intangible results on the fields? Missionary Womack of the Windward Islands Mission has listed several:

- The national pastor is made aware of the potential in his church membership, as he comes in contact with the trained and capably functioning members from another church.
- The struggling church, and

often a frustrated pastor, realize that someone far away has heard of their plight and is actually reaching out personally to convey tangible help.

- The pastor and church leadership are exposed to new methods and programs for serving the Lord and sharing their faith.

- The national pastor comes to understand that receiving money is not necessarily the most important way or the only way to be helped in promoting and expanding the church program.

- Leaders in the developing country can appreciate the ethical, social, and spiritual values of the diversified practical projects of the Baptist witness.

- The unsaved segment of the community begins to lift its opinion of the local Baptist church, as they feel love and concern and observe the absence of prejudice.

- New skills often are gained by the national workmen in working shoulder to shoulder with skilled craftsmen from the States.

- The missionary enjoys the fringe benefit of the fellowship with someone from home—a rare and welcome privilege.

Indeed, there is much more to Baptist construction projects than mortar and concrete blocks. **TC**

Retired, but Volunteers

RETIREMENT in their early 50s became a reality for Marvin and Willa Belle Givler, when they were able to sell the profitable business they had built together over a 12-year period. In Albuquerque, N.M., they had held a distributorship for a housewares sales organization.

But to these "dedicated, spiritually mature Christians with reserves of energy," retirement means finding places of service where they can invest themselves, drawing on their rich background of business experience, states W. Eugene Grubbs, Foreign Mission Board consultant for laymen overseas.

"They first began exploring possibilities in the Missionary Associate Program," Grubbs relates. "When it became evident that all positions for business managers were filled, contact was made with me. I had in hand a request for a volunteer to fill in for a year as business manager for the Baptist Mission in Rhodesia during a missionary's furlough."

Grubbs asked the Givlers to consider the need prayerfully. After so doing, the couple accepted. Now they are in Rhodesia, where Givler is acting business manager for the mission. Mrs. Givler assists with office responsibilities and also manages the mission's guest house in Salisbury.

In accepting, the Givlers had just one request for Grubbs: "Let us serve in another place after we have completed this assignment."

For a number of such retired persons with specific skills and experience, through a newly developed Foreign Mission Board program the way has opened both to keep those skills from rusting through disuse and to become a part of the overseas mission force.

As Mr. and Mrs. Harry Elver approached early retirement in 1971, they wanted to give a year to Christian work—in an overseas setting, if possible. Friends who learned of their feelings contacted the Foreign Mission Board about openings.

In the summer of 1971 the Philippine Baptist Theological Seminary sent out an urgent request for a businessman to serve as seminary manager; his wife was to fill in as dean of women.

The backgrounds of the Elvers seemed to fit the specifications. He had for years been a supervisor for a shipbuilding and dry dock company in Newport News, Va. She had taught school.

The couple began retirement with a lengthy vacation, but when informed of the seminary's needs, they cut their travel short in order to leave for the Philippines.

They served at the seminary in Baguio through the school year.

Faculty was short-handed, and the president, Missionary Grover F. Tyner, Jr., carried a heavy load. Easing the burden, Elver drew from years of experience to fill the role of business manager. He ran the business office, purchased supplies, supervised repairs and maintenance for building and grounds, and applied himself to a variety of other tasks.

Mrs. Elver (Elizabeth), as acting dean of women, counseled the single women among the students and guided their study habits. In addition, she taught Bible in public school, was active in a local church, and visited extensively in homes.

Even after returning home, the couple's personal interest in the Filipino people continued. Following the devastating floods in central Luzon in 1972, the Elvers sent a generous contribution for relief work.

When the Elvers' tour ended, another retired couple, Mr. and Mrs. Carey Moore, of Portland, Ore., followed them into the assignment. The floods in the Philippines occurred shortly after the Moores arrived, so in addition to duties at the seminary, they became active in flood-relief projects.

The Moores have long been in-



In Baguio, Philippines, Mrs. Harry Elver (l) jokes with some of the children to whom she taught Bible. She served as acting dean of women for the Baptist seminary in Baguio for one year.



Harry Elver (r) and two workmen at the Philippine Baptist Theological Seminary and Bible School inspect newly installed pump. For his first year after retirement Elver filled in as business manager for the seminary.



Foreign settings are no novelty to Ivan Miles, of Mississippi, a retired agronomist now in his second one-year assignment as a food-production specialist in India. During his career in agriculture, this active Baptist was in numerous countries.

involved in Baptist work. They played a substantial role in the formation of the Northwest Baptist Convention (formerly Baptist General Convention of Oregon-Washington). He was instrumental in the organization of the Northwest Baptist Foundation and for years was board chairman. He served two terms on the Southern Baptist Convention's Executive Committee. Mrs. Moore was the first president of the Woman's Missionary Union in the northwest area.

For this couple the chance to serve overseas came as culmination of a long career of lay service to their denomination.

OPPORTUNITIES like these are open on a limited basis to retired persons who wish to meet short-term needs, best characterized as special service projects, on a volunteer basis," explains Grubbs about the program.

Specific time limits usually border the projects for retired persons. For instance, a need might exist for a volunteer to cover the field responsibility of a furloughing missionary. Or perhaps a teacher for missionary children is called for, while the mother in a missionary

family completes language study. Or a volunteer's services might be sought for the duration of a construction project.

The period of service is generally for one year; in some cases the tour's length would be shorter.

When the volunteer is going overseas to meet the request of a Baptist Mission on a given field, "the Foreign Mission Board pays transportation expenses for the retired man and his wife, if the couple stays for a year," points out Grubbs. "Furnished housing is also provided, as well as local transportation necessary for the assignment.

"No salary is paid, and no living allowances are provided," he makes clear. "The service is strictly volunteer."

Types of work for which missions have requested volunteer help include business management (mission or seminary), hospital administration, architecture, secretarial and other office work, hospital maintenance, well-digging and irrigation, direction in nutrition and dietetics, farm management, teaching, library work, and contracting.

"Most difficult to find are persons with agricultural backgrounds

who can relieve agricultural missionaries," says Grubbs.

Qualifications necessary for volunteers will vary with the particular assignment, but some general ones prevail. They include spiritual maturity, the ability to work with others on a team, good health, adaptability in adjusting to life in a new culture, and sufficient income to live on the local economy.

The Edwin Lytles, of Akron, Ohio, had "inside information" on an overseas position. They are parents of Missionary Norman F. Lytle, who serves in Israel. Through their son they learned that when Mr. and Mrs. Marcus C. Reed, missionaries, came to the U.S. on furlough last summer, no one would be available to cover their field assignment. The Reeds served as houseparents at a dormitory for high-school-age children of missionaries in Israel and Gaza who attend the American school in Tel Aviv, Israel.

The timing was perfect. The elder Lytle was to retire about the middle of 1973 from a corporation where he was personnel manager. The Lytles offered their services. The mission, informed of their interest, asked the Foreign Mission

Board to extend an invitation. Now the Lytles are serving as interim dormitory parents in Israel. They supervise meal preparation, encourage study by the students, purchase supplies, and care for the many other details of managing a "household."

Mrs. Anna Adams, of Leakey, Tex., learned about the Foreign Mission Board's volunteer program for retired people in a different way. While serving on the staff at Glorieta (N.M.) Baptist Conference Center, she heard about the possibilities through friends. During Foreign Mission Week she approached Consultant Grubbs to ask that she be considered for overseas assignment.

The Baptist Mission in Vietnam had dispatched an urgent request for an office assistant in Saigon. Required was an adaptable, self-sufficient, independent person who would not be scared by the prospect of living in Vietnam, one who could type, keep books, and do general office work.

Mrs. Adams has had 37 years of secretarial experience, including nine years as office manager. She is a lifetime member of National Secretaries' Association, and has been honored as "secretary of the year." She has been active both in church and denominational work and in extracurricular activities related to her profession.

"She matched the specifications for the need in Vietnam exactly," Grubbs relates. "Now she derives a great deal of satisfaction from helping in a mission, where the demand for her assistance grows by the day. Missionaries appreciate and highly respect her."

Saigon may not sound like a desirable place to live after retirement. The weather's hot, the smog bad. Traffic is frightening, and food costs are high. But that's where Mrs. Adams has chosen to live for at least one year.

Yemen is another location that might not lead any lists for preferred places to live in retirement. The weather is hot. Baptist work there—the hospital at Jibla—is off the beaten path. Because of the entrenched Muslim culture, Christian witness is slow.

Still, Aubrey Ort is investing a year there as the hospital's main-

tenance director (meaning he does the maintenance work). During the 23 years before he retired, Ort was electrical director for the city of Clearwater, Fla.

"Aubrey receives no salary," points out Grubbs. "He does the work because he loves the Lord and wants to participate in foreign missions through his personal

presence and service in another country."

Ort had a peculiar problem about volunteering. Residing in a mobile home, he had nowhere to leave his trailer for a year. Grubbs suggested that while a place on the mission field was being located for Ort and a solution was being sought for trailer parking, the



Mr. and Mrs. Carey Moore relax for a moment on Baptist seminary campus in the Philippines. Having recently retired, they followed the Elvers in volunteer service at the seminary.



volunteer could be of service in the Pacific Northwest. Ort went directly to Washington and there assisted with construction of three church buildings during the summer of 1973.

Now his experience is benefitting Baptist work in Yemen. A missionary there wrote of Ort, "His coming is a real answer to prayer."

LIMITATIONS on the number of retired persons who can find places of service overseas must be made plain. "The types of jobs and number of jobs calling for specific skills are limited," cautions Grubbs.

"Language barriers in many areas make it almost impossible for one who does not know the language to work effectively. Available housing is scarce in some areas. In certain places the climate makes adjustment very difficult for an older person.

"Finances present another limitation," he continues. "In every mission there are current financial needs. Thus, the question must always be asked, 'Can the funds used for transportation of a retired couple for an assignment better be used in some other manner?'"

This financial reality leads to another possibility for some retired persons. Due to budget limitations that missions face, needs exist which retired persons (or non-retired, for that matter) might fill for periods of time ranging from a few weeks to a year, but for which the mission makes no request because of financial priorities.

According to Grubbs, some retired persons are now saying, in effect, "God has blessed me financially, so that I can travel and live in other places. But I want my travel to be with a purpose; I want it to be meaningful to missions. Therefore, I will pay my travel costs and care for my living expenses, if the Board will direct me toward a place where I am needed."

Under these conditions, persons with the proper qualifications might carry out tasks such as teaching English as a second language to students, helping to teach children of missionaries in isolated places, mailing Bible-study materials, or assisting with radio or television programs. Or they might help in starting English-language fellowships, assist missionaries by greeting and guiding tourists who visit the fields, or serve through any one of a number of artisan skills—auto mechanics, plumbing, painting, carpentry, electrical work.

One special category qualified retired persons might fill would be as interim pastors of English-language Baptist churches overseas.

"Although interim pastors are not considered laymen, in a technical sense they are lay missionaries," notes Grubbs. "Many retired ministers have served and are serving English-language congregations overseas on a volunteer basis.

"There is a constant need for retired ministers to serve in this way on a short-term basis," he advises. "Anticipated needs are created by missionary furloughs. Unanticipated needs are created by missionary illnesses, missionary resignations, and missionary transfers, as well as by the unexpected formation of a congregation in a new area."

In a growing number of ways, skills acquired by individuals during a career that has closed in retirement are being kept polished and sharp in practical assistance on foreign mission fields.

Years ago, during the financially lean years for foreign missions due to the depression of the 1930s, T. S. Boehm, a minister, and his wife explored the possibility of missionary appointment. No money was available to send them, however. In his Stateside ministry as pastor, Boehm became a two-fold tither.

The pastor died about two years ago, but his wife, Mamie, is seeing a childhood dream come true—service in foreign missions.

Last July she contacted the Foreign Mission Board about the chances of teaching on a mission field. She learned that a new missionary physician and family would be going to Yemen early in 1974 and, as a result, help was needed for teaching the children in the family. This would allow both husband and wife to engage in language study.

In addition, someone was needed to continue teaching a group of Yemeni girls who had been attending classes at Baptist Hospital—their only opportunity for education.

Without hesitating, Mrs. Boehm responded. Last September the Board approved her service in Yemen for one year.

She is perhaps but one of many whose lifetime hope or late-blooming dream of foreign mission service is being realized—even in the retirement years. **TC**

HOW THEY SPENT THEIR SUMMER VACATIONS

WHEN THEY write their theme on "How I Spent My Summer Vacation,"

Mrs. Allie Josephine Schroeder and two of her teenage children, Anna and Alan, will have something different to tell. They collected exotic seashells in the Gulf of California, crossed a remote desert area, and traveled through the rugged Sierra Madre Mountains.

But their sightseeing was coordinated with mission activities. During two months in Mexico Mrs. Schroeder helped lead a Vacation Bible School clinic for Baptist church workers in one section of Mexico, and she and her children assisted in Vacation Bible Schools in churches.

The Schroeders are unique representatives of a number of concerned Southern Baptists who, after proper inquiry and with careful preparation, have been able to combine vacations and assistance in volunteer projects on foreign mission fields.

For example, a pastor of a small church in Louisiana tuned pianos in Guatemala. A veterinarian opened the way for Christian witness to owners of animals by applying his skills and training.

A college professor spent four weeks on a foreign mission field teaching office procedures. A businessman assisted in constructing a rural church building.



The Russell D. Fox family poses on the day they left their home in Arkansas for the vacation trip last summer that took them to South America. Fox, an engineer, surveyed renovation needs at Baptist Hospital, Barranquilla, Colombia. His wife, a nurse, assisted in some of the hospital's outpatient clinics held in church buildings.

An engineer used his vacation to survey repair and renovation needs at a hospital, while his wife, a nurse, worked in outpatient clinics held in church buildings. The engineer is now preparing structural drawings for the hospital.

"In each case," points out W. Eugene Grubbs, Foreign Mission Board consultant on laymen overseas, "those participating paid all expenses involved in their particular projects. This included travel, lodging, food, and local expenses."

Grubbs adds some words of caution. "Participation must be planned long in advance," he advises. "At least a year's notice and usually longer should be given concerning interest in such a project. Careful planning for travel must be made, and there must be adequate preparation for giving assistance.

"Care must be taken that one does not presume on missionaries'

time, which must be reserved for the work Southern Baptists have sent them to do."

The experience of the Bill Schroeder family, from Charles City, Iowa, is out of the ordinary because of the unusual prerequisites they possessed.

"The family members speak Spanish," relates Grubbs. "They carefully plan all their activities. They are self-sufficient, calling on missionaries for no assistance except that of showing them a place to work."

By circumstance, the Schroeders' planning for their vacation-mission trip in Mexico began years ago, when the family—Schroeder is a college professor—lived in Venezuela for five years. During their stay, they learned to speak Spanish and worked in a Venezuelan Baptist church at Maracay. Mrs. Schroeder played piano for the church for three years and directed Vacation Bible School two years.



Anna Schroeder, with her mother and brother, helped in Vacation Bible Schools in Mexico during their vacation last summer.

Specific planning for the Mexican travel began more than a year ahead of time. A vacation was the recreational purpose of the trip, but the Schroeders also wanted to assist with mission work. They wrote to the Foreign Mission Board to ask about a location where they might combine vacation and mission assistance.

Their self-reliance became evident: They would make their own travel plans. They would not need missionaries to guide them. They would need no interpreter, since they spoke Spanish.

In response to their inquiry, they were directed to Mazatlan, where they could work with Vacation Bible Schools.

More intensive preparation followed: research about Mexico, its history, customs, culture, and traditions; careful study of a travel guide; and detailed planning for travel. The family intended to camp in a tent where possible, and made careful plans concerning available living accommodations and campsites.

They ordered books for Vacation Bible School use from the Baptist Spanish Publishing House at El Paso, Tex., and studied them carefully. They also ordered songbooks from the publishing house, and Mrs. Schroeder spent months learning the songs and music by heart. She took an electric piano with her on the trip. When ready to return to the States, she left the piano with Missionary James T. Owens, music professor at the Mexican Baptist Theological Seminary in Torreón, for use in the school's music program.

The Schroeders' first mission stop in Mexico was at Monterrey, where Missionary David G. Wyman showed them the Baptist Student Center.

Next they visited the seminary in Torreón. There Mrs. Schroeder sought advice from Owens concerning music ministry with Mexican children. Owens also provided a tour of the seminary.

Leaving Torreón, the family traveled across desert, through the mountain city of Durango, over the rugged Sierra Madres, and camped overnight at the coastal city of Mazatlan. In Navolato they got acquainted with Pastor José Pacheco and family while awaiting the arrival of Missionary Wyatt W. Lee.

MOVING on to Culiacan, Mrs. Schroeder assisted Lee in conducting a three-day Vacation Bible School clinic for pastors and other church workers in the state of Sinaloa.

"We held the conference at First Baptist Church in Culiacan," recalls Mrs. Schroeder, "and the pastors and teachers learned the songs and went through the program as they would with the children. This was new to most, although the Bible school literature has been used elsewhere for years.

"A poster that my daughter had made before leaving home was used in the program and the parades that were to follow in the villages."

With a tape recorder Mrs. Schroeder had brought along, a seminary student recorded the music as played by Mrs. Schroeder for use in several Vacation Bible Schools.

"My daughter and son felt very much at home with their Mexican Christian brothers," says Mrs. Schroeder.

Following the conference, the Schroeders rested a few days at a beach hut and took a boat trip with the Navolato pastor and several members of his family. Stopping where the bay meets the Pacific, they gathered tubfuls of seashells.

"We held Vacation Bible Schools in two places during the next two weeks and had over 100

children at each place," recounts Mrs. Schroeder. "First we went to a mission church sponsored by the Navolato church. My daughter had made several posters announcing VBS, and these were used over and over again.

"The children formed a parade and marched up and down the village street of Balbuena, singing VBS songs and carrying poster, Mexican flag, and Christian flag. I set up the electric piano under a palm shelter and, with two dogs at my feet (often on them), played and sang.

"The children chimed in until they had learned many new songs for the first time in their lives. Each day we had a parade, and the little children joined in and headed down the dusty road to the small home mission of palms and poles."

At one time, with a Bible group from the Navolato church led by the pastor, the Schroeders visited the state penitentiary. There was opportunity to sing and to talk with some of the prisoners.

"We returned from Balbuena to teach a ten-day VBS at Navolato," continues Mrs. Schroeder. "There was a sad lack of teachers and helpers, but many children. In fact, we had to stop the parades, since we had too many children to handle."

For the closing program of the school, more than 150 children and their parents attended.

Vacation for the Schroeders was more than vacation. Because of their deep Christian concern and their unusual preparation, mother and children made positive contributions to missions outreach and to the church programs of fellow Baptists in Mexico. **TC**

'LOVE LETTERS' from the Churches

IT WAS a valuable week beyond my greatest hopes, both from the response of the people there and what it meant to our group," declares Minister of Music Norman White of Raleigh Baptist Church, Memphis, Tenn.

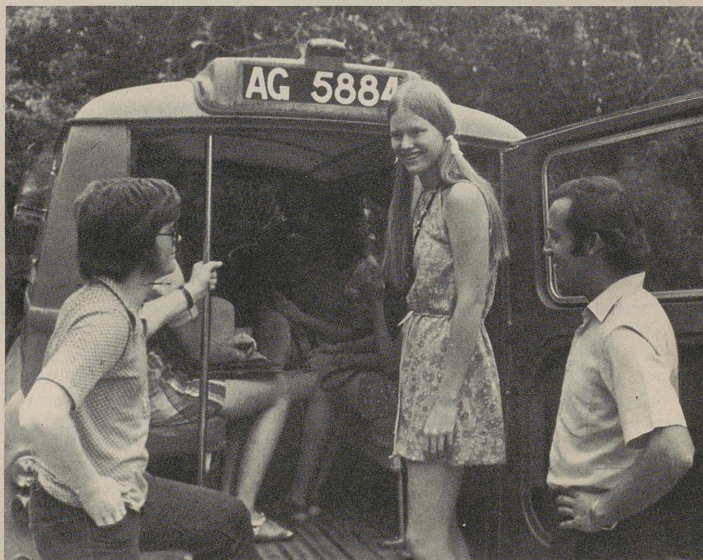
"We could have stopped just short of making the trip, and the preparation and the changes that it brought in all our lives would have been well worth the effort," he adds. "The experiences we had as a group leading up to the trip were a real opportunity for growth."

"The most rewarding experience of the week," comments Donald Palmer, minister of music at Byne Memorial Baptist Church, Albany, Ga., "was to see 35 young people going from house to house or meeting people on the street, opening their Bibles, and telling about Jesus."

"The choir took home lovely memories," summarizes Robert E. LaFavre about a group from First Baptist Church, Marietta, Ga. "But most of all they carried back with them experiences that changed their lives and would shape their destinies."

"We had two Vacation Bible Schools, two revivals, and did work on the church building," relates Pastor John L. Pelham of First Baptist Church, Palatka, Fla. "We contributed 500 man-hours of work to the church building at Mt. Carmel."

What all these people are talking about are special trips to mission fields last summer by youth choirs and work groups from churches in the States.



Some youth choir members from Marietta, Ga., board a minibus in Antigua.

The amount of travel to mission fields abroad by such groups has boomed over the past few years. Many of the projects make positive contributions to the cause of missions, according to evaluation not only by the participants, but also by local Baptists and missionaries where they visit. The occasional trips that do not leave altogether pleasant memories usually result from incomplete, or perhaps even inconsiderate, planning.

The group from Raleigh Church, Memphis, traveled to Mexico, where it sang in churches and missions, mainly in and near Torreón. The choir gave a 15-minute

concert on television and received front-page newspaper recognition.

From Byne Church, Albany, 35 members of the Senior High Choir, accompanied by 11 adults, traveled to St. Kitts in the Caribbean. There they worked closely under supervision of Missionary Associate William L. Womack.

"They divided into three groups and held three Vacation Bible Schools on the island," reports Mrs. Womack. "More than 1,000 young people heard Bible stories and played games. One school was held in a community center where we have no church. Young people sat under trees and heard about Jesus and did their hand-

work. From babes in arms to young mothers, they came to hear about Jesus—and many accepted him as personal Savior.

"One of the most important things the visiting young people did was to love these kids. You could see it in their actions with the young people from St. Kitts."

So it was that William W. Graves, Foreign Mission Board field representative, could refer to the young people as "love letters" from their church to the boys and girls on St. Kitts.

In the Vacation Bible Schools there were about 25 professions of faith; perhaps another 25 resulted from other evangelistic ministries the group carried out.

To dispel any disappointment by visitors concerning numbers of responses, Shelby A. Smith, missionary to Antigua, points out that all visiting groups "need to realize that it takes a missionary some time to establish identification and communication in other cultures, in order to achieve the best long-term results, as far as visible decisions are concerned."

On the other hand, he adds, "No group should measure its success just by visible decisions. What was done on radio and television [by the group from Marietta, Ga.] was great for our outreach image and it helped to establish stronger Baptist witness."

The choir to which Smith refers included 21 young persons, ages 15 to 17, from the Marietta church. In Antigua they led church services and street meetings, produced radio shows, appeared twice on television, witnessed for the gospel from home to home, visited in a colony for persons with leprosy, in a home for the aged, and at a home for boys.

The troupe from Palatka, Fla., made up of 16 college students, and accompanied by a deacon and the pastor, traveled to Tortola in the Caribbean. In the group were "four ministerial students (who preached at least two times each while there), two medical students, one nurse, two mission volunteers, two planning for church music ministry, and other committed Christians who plan to enter business and teaching," notes Pastor Pelham.



Youth choir from Washington gathers for Sunday-morning Bible study in Mexico.

ALTHOUGH there is a disagreement among missionaries concerning the effectiveness of choirs and youth groups in special service projects, it is evident that they can make a positive contribution to missions through their overseas projects in some areas," comments W. Eugene Grubbs, Foreign Mission Board consultant on laymen overseas.

"The Foreign Mission Board wants two major things to happen when a choir or youth group goes overseas to engage in a project in cooperation with missionaries," he continues.

"First, that the group make a genuine, positive contribution to missions and avoid incidents that may embarrass a mission or leave problems of major proportions to missionaries."

Results may be immediate, in terms of response during the tour. Long-range results on the field might involve paving the way for later witness or establishing Baptist identity more firmly in the minds of the residents.

Even longer range contributions may be seen in eliciting greater mission support from the home church and in participants' opening their lives to God's will and responding to the call to invest their lives in missions.

"Second," adds Grubbs, "the Board wants groups who go abroad to have pleasant, wholesome experiences, in terms of the

worthwhileness of the project and in the impression of missions.

"For these things to occur, adequate planning and preparation is necessary. Most groups, particularly choirs, make adequate preparation for performance, but getting ready involves much more than simply being prepared to sing."

Adequate planning involves clearing the proposed project with the Foreign Mission Board and through the Foreign Mission Board with missionaries. "Missionaries are not supposed to respond directly to groups making proposals for special projects," points out Grubbs, "nor are they supposed to initiate direct invitations to groups."

Two pressing matters involved in adequate planning include locating the area where a project is needed or can be accepted and the timing of the trip.

"Some areas are overwhelmed with choir and youth groups," explains Grubbs. "National churches tire of getting groups of their people together to listen to the foreigners do their thing."

For example, in recent years Europe has been overwhelmed with touring choirs. Mexico, since it is so near the U.S., has been deluged with groups. Churches in the Bahamas receive many more requests than they can accept. "Those wishing to work with or through missionaries in Mexico should expect to wait for two

years after making application," Grubbs advises.

At the same time, in some countries singing groups are welcomed and provide real aid for missions. Through contact with the consultant on laymen overseas, choirs intent on travel can better be matched with the most promising locations.

Timing also should be checked. "Groups who go abroad should go at the convenience of the missionaries and nationals, rather than at the convenience of the group," states Grubbs.

Timing also involves whether other U.S. choirs may already have made plans to be in the target country. Even a mission field where choirs may be helpful can absorb only so many groups within a given period.

CAREFUL planning also allows for (1) proper preparation and (2) sufficient financing. "Most choirs make adequate preparation to perform in English, but adequate preparation includes much more," Grubbs emphasizes. "Choirs going to Spanish-language countries should learn some of their numbers (in Mexico, at least one-half) in Spanish."

Missionaries' counsel concerning musical selections should be sought. For instance, folk musicals popular in the States may not be understood elsewhere because the musicals are culturally oriented. Members of traveling groups should know something of the history, traditions, culture, and customs of the place they visit, in order to appreciate the people and the work of the missionaries.

"If not properly briefed, members of a group may make grievous errors in relating to people—errors with potentially serious consequences," warns Grubbs. "The group should follow an orientation program that includes such matters."

Individual preparation by members of the "Lower Columbia Singers," sponsored by First Baptist Church, Longview, Wash., that came his way in Mexico last summer draws praise from Missionary Clyde N. Roberts.

"They were well prepared and

able to do almost all of their music in Spanish," he relates. "Even with the language barrier, they made attempts to witness to people after each concert. Many persons, especially young ones, stayed to ask questions."

The performance schedule of that choir gives some idea of the planning necessary by churches and mission workers on the field.

Monday: Zamora, Michoacan; evening concert in a pastorless church. Audience overflowed the building.

Tuesday: Zacapu; concert, central plaza; good crowd despite rain. Later a concert in a church building drew capacity crowd.

Wednesday: Tacambaro; concert, central plaza. A second concert at a Catholic college, with attendance of 700 to 800.

Thursday: Patzcuraro; radio program with interview; pointed questions allowed group leader, Ted A. Campbell, good opportunity to witness. Concert, public library; attendance, 400 to 500.

Friday: Uruapan; concert, central plaza; more than 1,000 present. Local tourist bureau showed much interest. Concert in church building afterwards, with a number of professions of faith.

Sunday: Morelia; concert at church. Afternoon concert in local park with some 2,000 persons present. Evening concert at another church; capacity crowd.

One observation by Roberts speaks to future projects. "This tour showed that choirs are much better received in the outlying areas and smaller towns," he says. "In the past almost all choir tours have been limited to the larger cities, such as Guadalajara and Mexico City. Because of this, choirs have almost worn out their welcome in these cities."

For the benefit of the small Baptist minority in the towns, he adds, the visiting choir helped represent Baptists to the community. The youths "stirred up a great deal of interest among Baptist young people in the local churches."

Financing must be sufficient. "Trips are expensive," Consultant Grubbs points out. "A church should be careful that it does not use mission money going through regular mission channels for these projects."

Baptist Missions on the fields,

already operating on careful budgets, do not have money to assist with projects by visitors. The touring group should have enough money in hand before leaving home.

Travel planning is vital, too. In most cases, Grubbs notes, working through "a reputable, experienced travel agent who knows the overseas scene" is best for arranging air travel, lodging, and local transportation. The Foreign Mission Board and its missionaries can advise about any exceptions to this general rule.

Expressing gratitude to Grubbs for assistance in planning, Minister of Music White from Memphis says, "In looking back at the week, anything we were able to accomplish in relating to the people and in the results of our concerts was determined very much by how closely we were able to follow your directions in preparing."

Any group thinking about an overseas project should weigh all factors. "If, after prayerful consideration, the group feels it desires to undertake a project, contact should be made immediately with the Foreign Mission Board—not individual missionaries—to explore the possibilities," Grubbs underlines.

"The staff of the Board will be happy to work with the group to discover the best place where investment of time, energy, and finances can be made and where a good experience can be provided.

"Those who wish to participate in an overseas project should indicate that the pastor or church is aware that possibilities are being explored and that the group is responsible for all related expenses, willing to follow an orientation program designed by the mission, and willing to work under direction of missionaries in the area." TC

NEW

MISSIONARY PERSONNEL

Except where an address is given at the end of the biographical sketch, these new missionary personnel can be addressed from Jan. 7 to April 12 at Missionary Orientation Center, Pine Mountain, Ga. 31822.

Missionaries Appointed

November 1973



EAST AFRICA: Donald L. Bliss; born: Beloit, Kan., Aug. 1, 1938. Graduate: Kansas State Teachers College (B.S., M.A.); attended SWBTS. He taught school at Kanopolis, Kan., 1961-66, and he and Mrs. Bliss both were graduate assistants at Kansas State Teachers College, Emporia, 1966-67. From 1967 to 1972 he taught school in Kansas City, Kan. Expected type of service: secondary education. **Judith Doenges Bliss;** born: Oklahoma City, Okla., Sept. 24, 1940. Graduate: Central State College (now Univ.); Kansas State Teachers College (M.M.); attended SWBTS. She taught piano privately 1959-73 and taught in public school in Kansas 1962-66 and 1967-68. Marriage: Dec. 27, 1963. Children: Stephen Lee, June 12, 1968; Timothy Frank, Jan. 17, 1970.



PHILIPPINES: Glen L. Grosdidier; born: New London, Tex., Nov. 3, 1934. Graduate: Sam Houston State University; West Texas State University (M.Ed.); attended SWBTS. He taught mathematics in schools in Texas from 1957 to 1973, including White Oak 1967-73. Expected type of service: school for missionary's children. **Ruth Trahan Grosdidier;** born: Beaumont, Tex., Nov. 26, 1936. Graduate: Stephen F. Austin State University (B.S., M.Ed.); attended SWBTS. She has been a clerical worker, interim church secretary, and a schoolteacher. Marriage: May 30, 1957. Children: Matt Winfield, Jan. 23, 1959; Aaron Jess, Sept. 7, 1961; Glenna Ruth, Jan. 19, 1964; Rhonda Sue, Sept. 5, 1966.

SOUTH BRAZIL: Donald B. Highfill; born: Heavener, Okla., Jan. 21, 1944. Graduate: Oklahoma Baptist University; SWBTS (M.Div.). He was a summer missionary in 1963 for Frisco Baptist Association in Oklahoma and in 1964 in Ghana for the Baptist Student Union, and in 1968 he and



Mrs. Highfill were summer missionaries in the Northwest under the Home Mission Board. He has been an assistant pastor, a schoolteacher, and a pastor, including from 1969 to 1973 at Crestview Church, Boring, Ore. Expected type of service: general evangelism. **Erma Hawkins Highfill;** born: St. Joseph, Mo., July 7, 1944. Graduate: Oklahoma Baptist University. Besides summer missionary service, she was a staffer at Glorieta (N.M.) Baptist Assembly (now Conf. Center) the summer of 1962. She has taught school in Oklahoma, Texas, and Oregon. Marriage: May 29, 1965. Children: Robert William, Sept. 14, 1969; Rebecca Ann, Feb. 5, 1971.

NORTH BRAZIL: Peggie Harmon; born: Elkin, N.C., April 18, 1936. Graduate: Gardner-Webb Junior College; Wake Forest College; SBTS (M.R.E. and further study); attended North Carolina Baptist Hospital School of Pastoral Care. She has been employed as a secretary and was a summer missionary in 1956 for North Carolina State Convention of Baptists and in 1957 in Louisville, Ky., under the Home Mission Board. She was a staff member at Bethel Baptist Chapel, Louisville, 1958-64, director of missions for First Church, Newport, Ky., 1964-70, and director of weekday ministries for the Baptist Friendship Center, Albuquerque, N.M., 1971-73 under the Home Mission Board. Expected type of service: social work.



was a staff member at Bethel Baptist Chapel, Louisville, 1958-64, director of missions for First Church, Newport, Ky., 1964-70, and director of weekday ministries for the Baptist Friendship Center, Albuquerque, N.M., 1971-73 under the Home Mission Board. Expected type of service: social work.



BANGLADESH: Daniel R. (Danny) Hill; born: Atlanta, Ga., April 2, 1942. Graduate: University of Georgia; SWBTS (M.Div.). He has been a salesman and was a contract assistant with a U.S. Army command in St. Louis, Mo., 1965-69. He and Mrs. Hill were summer missionaries to the Bahama Islands in 1971, sponsored by Southwestern Baptist Theological Seminary, Ft. Worth, Tex. He served as pastor in Missouri and from 1972 to 1973 at New Baden, Tex. Expected type of service: general evangelism. **Delores Wilson Hill;** born: Amarillo, Tex., Dec. 10, 1944. Besides summer missionary service, she was a staffer at Glorieta (N.M.) Baptist Assembly (now Conf. Center) the summer of 1963. She has worked as a dental assistant and as a nurse at hospitals in Georgia and Texas and for physicians. Marriage: Sept. 5, 1964. Children: Deangela

Susan, Dec. 1, 1965; Daniel Stephen, April 18, 1968.



COLOMBIA: Otis M. Hill; born: Sumter, S.C., June 16, 1935. Graduate: University of South Carolina; Medical University of South Carolina (M.D.). He served in the U.S. Air Force as an F-86 pilot 1955-57. He was extern at Manning (S.C.) Hospital in 1962 and intern at Spartanburg (S.C.) General Hospital 1963-64. He was general practitioner at Laurens, S.C., 1964-71. At the Medical University of South Carolina, Charleston, he was pediatric resident 1971-73 and a fellow in pediatric infectious disease in 1973. He made volunteer mission trips to Honduras in 1967, 1968, and 1969. Expected type of service: medical evangelism. **Marjorie (Marge) Blackwell Hill;** born: Sumter, S.C., Oct. 23, 1937. Graduate: University of South Carolina. She taught school in South Carolina 1959-63 and 1969-73. Marriage: Aug. 20, 1960. Children: Mary Wynn, Sept. 20, 1962; Judith Louise, Oct. 26, 1963; Monnie Jo, Oct. 29, 1965; David Monroe, Mar. 11, 1967. Present address: c/o New Orleans Baptist Theological Seminary, 3939 Gentilly Blvd., New Orleans, La. 70126.



TAIWAN: Jerry W. Squires; born: LeCompte, La., April 15, 1944. Graduate: Louisiana Polytechnic University (now La. Tech. Univ.); SWBTS (M.Div.). He was a Home Mission Board summer missionary in Indiana in 1964, and he and Mrs. Squires were summer missionaries in the Bahamas in 1968, sponsored by Southwestern Baptist Theological Seminary, Ft. Worth, Tex. From 1966 to 1968 he was a missionary journeyman in Taiwan under the Foreign Mission Board. He has been church music director and music and youth director, and was minister of education and youth at Emmanuel Church, Ruston, La., 1971-73. Expected type of service: student work. **Fran Stephenson Squires;** born: Ruston, La., Dec. 8, 1946. Graduate: Louisiana Polytechnic Institute (now La. Tech Univ.) (B.A.). She was a Home Mission Board summer missionary in New York in 1967. She has taught school in Louisiana and Texas. Marriage: July 13, 1968. Children: Alicia Joy, Feb. 6, 1971; Carrie Allyson, Aug. 29, 1973.

Missionary Associates Employed November 1973

GHANA: Dean E. Richardson; born: Sour Lake, Tex., July 12, 1916. Graduate: (Continued on page 35)



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MARCH OF DIMES

THIS SPACE CONTRIBUTED BY THE PUBLISHER

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

ALLEN, Olive (Vietnam), Rt. 1, Elizabethton, Tenn. 37643.
ARRINGTON, Charles A./Ottie (assoc., Greece), Rt. 3, Hathaway Cr., Greenville, S.C. 29609.
COURTNEY, Donnell N./Jane (Guatemala), Rt. 1, Box 31, Jasper, Tex. 75951.
DAY, H. Jackson/Doris (N. Brazil), c/o W. W. Herron, 242 Tenn. Dr., Lewisville, Tex. 75067.
GRAHAM, Thomas W./Dot (Japan), 2156 Stella St., Ft. Myers, Fla. 33201.
HARDY, Cora Ney (Nigeria), Box 37, Shepherdsville, Ky. 40165.
HORTON, Frances (Japan), 43 Gloucester Ave., Pensacola, Fla. 32505.
LARAMORE, John E./Nancy (Guatemala), 581 Manford Rd., Atlanta, Ga. 30310.
LOTT, Dorothy D. (S. Brazil), 606 Graymont Ave., Hattiesburg, Miss. 39401.
MCENTIRE, Dennis P./Jean (Paraguay), Box 4, Cumberland, Va. 23040.
MAGEE, Bobby G./Dolores (Chile), Rt. 5, Tylertown, Miss. 39667.
PATTERSON, Frank W./Polly (emer., Bap. Spanish Pub. House), Box 421, Cloudford, N.M. 88317.
PIPPIN, Ernest C./Martha (Argentina), 1228 Donelson Ave., Old Hickory, Tenn. 37138.
RANDALL, Mary Jo (Japan), Box 296, Natasulga, Ala. 36866.
REESE, Gordon B./Donna (Chile), 307 S. Mitchell, Warrsburg, Mo. 64093.
ROBERTS, Frances P. (Argentina), 824 Wildwood Ave., Columbia, S.C. 29203.
VANDERBURG, Ruth J. (Indonesia), 3908 W. Capitol Ave., Little Rock, Ark. 72205.
WESTBROOK, Charley E./Darlene (Argentina), 921 NW. 89th, Oklahoma City, Okla. 73114.

Departures to the Field

CAMPBELL, Rod L. (journ., assigned to Malawi), Kenya.
CLEMENTS, Margaret (journ.), Mexico.
DUYKA, Donna (journ., assigned to Rhodesia), Kenya.
GRAY, Elton P./Dottie (assoc.), Okinawa.
MULLICAN, Ken R./Lenore, Gaza.
TAYLOR, Sara F., Argentina.
WILSON, Gene O./Angelle, S. Brazil.
WILSON, Sarah G., Argentina.

Transfers

CLEMENTS, Margaret (journ.), Peru to Mexico, Nov. 15.
DRIGGERS, Marcus L./Ruth Anna, appointed for Colombia to Chile, Jan. 1.
GWYNN, Orman W./Elizabeth, Eq. Brazil to N. Brazil, Jan. 1.
HASTEY, Ervin E./Ruth, Mexico to Panama, Jan. 1.
HOBSON, Charles M./Wanda, Paraguay to Argentina, Jan. 1.
LINDWALL, Hubert N./Sue, Guatemala to Panama, Jan. 1.

Resignations

MAY, William P./Marilyn (Ecuador), Nov. 30.
WALKER, James C./Charlotte (Rhodesia), Nov. 1.

Births and Adoptions

ANTHONY, Allison Jill, daughter of John F./Connie Anthony (appointed for Israel), Oct. 25.
NEW, Pamela Gayle, daughter of B. Lynn/Patsy New (Taiwan), Oct. 10.
PARKER, Katherine Jean, daughter of Robert R., Jr./Pamela Parker (Rhodesia), Oct. 19.

Deaths

DAVIS, R. A., father of H. Victor Davis (field rep., Brazil), Oct. 31, College Park, Ga.
GOFF, Olin Paul, father of William E. Goff (Venezuela), Oct. 7, Tulsa, Okla.
GRAYSON, Alda (emer., China-Hawaii), Nov. 10, Rutherfordton, N.C.
KNIGHT, Robert W., father of Suzanne (Mrs. Robert H.) Stuckey (Indonesia), Nov. 5, St. Louis, Mo.
RUTHERFORD, H. C., father of Jo Ellen (Mrs. Lewis E.) Lee (Bap. Spanish Pub. House), Oct. 18, Anna, Tex.

Marriages

HAYES, Timothy Wren, son of Herman P./Dottie Hayes (Vietnam), to Martha McKenzie, Oct. 20, Bossier City, La.

In Memoriam

ALDA GRAYSON

Born Rutherfordton, N.C., July 7, 1893
Died Rutherfordton, N.C.,
Nov. 10, 1973

Miss Alda Grayson, emeritus missionary who served in China and Hawaii for 39 years, died in her hometown Nov. 10 at the age of 80.

She was appointed a missionary to China in June 1921. After a year of language study in Peking, she joined medical missionaries in Laichow, where she served as superintendent of nurses, operating-room nurse, and instructor of nursing students. Early in the 1930s she began making extended trips into the country, giving up hospital work for rural evangelism. In 1936 she transferred to Laiyang, where she was responsible for all the mission work, including directing a school.

She spent World War II in the U.S., and then returned to China to work nearly two years in Tsingtao before leaving a few months ahead of the Communist takeover. She joined the staff of Kahului Baptist Church on Maui in Hawaii early in 1950 and concentrated her energy on Pukalani Mission. She saw the mission organized as a church before she retired in 1960.



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New Missionary Personnel

(Continued from page 33)



Lamar College (now Univ.); Rice University. He was an officer in the U.S. Navy (from ensign to lieutenant commander) 1941-45, including service in the Pacific Theatre. He was a Home Mission Board summer missionary in Utah in 1969 and in New Mexico in 1970 as part of the Christian Service Corps. From 1946 to 1973 he was production engineer and research and development group leader for a corporation in Texas City, Tex. Expected type of service: MK dormitory parent. **Joyce Wade Richardson**; born: Houston, Tex., Aug. 27, 1921. Graduate: Rice University. She served with her husband in Christian Service Corps work in 1969 and 1970. Marriage: June 12, 1942. Children: Velma Christine (now Mrs. Jim Burnett), Aug. 29, 1946, Merrell Burton, Sept. 7, 1948; Sue Ellen, Jan. 28, 1950; Robyn Ruth, Mar. 29, 1951.

Wedding Held in Board Chapel

Frank K. Means, Foreign Mission Board secretary for South America, and Miss Joella Ferguson, a secretary at Board offices in Richmond, Va., were married November 17 in a ceremony in the Baker J. Cauthen chapel at Board headquarters. Means has been a member of the Board's administrative staff since 1947 and an area secretary since 1954. His late wife, Elwyn, died in May 1972 following an extended illness.

Miss Ferguson has been employed as secretary to Charles W. Bryan, Board secretary for Middle America and the Caribbean, who officiated at the wedding ceremony.

INDEX '73—FREE!

Annual index of *The Commission* for 1973 (Vol. 36).

The index is published separately rather than as part of any one issue. In it every item that has appeared in *The Commission* during the year is listed by month and page number, according to author, country, and topic. The index becomes a valuable reference guide for foreign mission materials.

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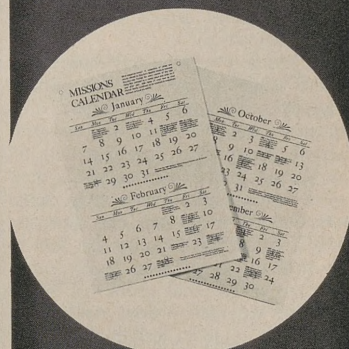
using missions mediapak

THE MISSIONARY OVERSEAS

The missions calendar in the MediaPak is unlike any calendar you've ever seen. You may be surprised how useful it will prove to be—at home, in the church. The days of the week are correct for the calendar year 1973, or any other year in which New Year's Day falls on a Monday. But that's not to say you can't use this calendar in 1974, or some other year. Its important function is to remind you of anniversary events (and some birthdays) in the history of modern missions—events related to Southern Baptist work overseas, events suggested by the 1973 books in the Foreign Mission Graded Series.

Why not search out dates related to missions overseas that are important in your church family and add them to the 'calendar'? Or add birthdays for the missionaries from your state now serving overseas? Or arrange a missionary calendar for the breakfast room at home, or in the RA chapter room?

Consider a treasure hunt for dates during a group time for children at church. Write each event you want to use from the missions calendar on a separate card and hide the cards ahead of time. At the end of the hunt let the children tell what they remember about their events.



You will find this calendar in the Print package of *Missions MediaPak: THE MISSIONARY OVERSEAS*.

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RETIREMENTS AND REINFORCEMENTS

By Baker J. Cauthen

AT a recent meeting of the Foreign Mission Board, nine missionaries were honored upon their reaching retirement age. There are approximately 200 emeritus missionaries, most of whom are still very actively engaged in telling the story of missions, while others are limited by advancing infirmities. Some are over 90 years of age.

Since 1948 missionaries have been sent forth in larger numbers than ever before experienced in our history. The time is now approaching when many of these will be facing retirement. Within the next ten years 197 missionaries will be scheduled to retire. During the following decade there will be 674 due for retirement. In the third decade—ending in the year 2004—another 1,144 will be scheduled for retirement. These figures call attention to an essential aspect in sustaining missionary advance.

In addition to those missionary personnel scheduled for retirement, others complete their service earlier. Missionary journeymen go for a two-year period. Every year, approximately 65 missionary journeymen complete their work and return to this country. Some missionary careers are cut short by death. Other missionaries are lost to the field through illness, family emergencies, or personal problems. While such an emergency does not always result in permanent termination of the missionary career, it often means that the missionary involved remains in this country for a number of years.

When a missionary family must resign, the loss of two missionaries is always experienced. The emergency that brings the missionary home may occur either with the missionary parents or children. Sometimes emer-

gencies concerning loved ones at home can require the missionary to return.

Missionary losses are inevitable. They can be reduced through various measures that minister to the different situations, but the fact remains that losses do occur.

The annual net gain in the number of missionaries slows down noticeably as the enterprise grows larger. This is due to the fact that, with a larger missionary staff, there is an increasing number of emergencies, deaths, and other reasons for losses.

All of this indicates that there must be a constant reinforcement of the missionary enterprise by new people who are prepared to dedicate their lives to telling of the love of Jesus. Our Lord reminded us to pray the Lord of the harvest to thrust out laborers into his harvest.

The call for missionaries is greater now than ever before. As 1974 begins, there are requests for more than 900 new missionaries waiting to be filled. These represent places of need and responsibility on mission fields for which official recommendations have been made. Among those needed are preachers, teachers, doctors, nurses, agriculturists, and a great host of others too numerous to list.

No one should conclude that simply because missionaries are more numerous than in early years, more volunteers are not needed. We should never assume that since it is possible for persons to make brief visits to mission fields and assist through special projects in evangelism and church development or other emphases, this will replace the need for missionaries committed to long-range service on their fields. Years are required to master languages, understand cultures,

win the confidence of people, and nurture a developing work. Visitors are welcome and render valuable assistance, but they can never replace what the missionary must do through long-range, committed service.

In the long run, missionary reinforcements are made possible by careful study of the missionary imperative as found in the Scriptures and by listening to the call of our Lord as he speaks in our hearts through his Holy Spirit. Circumstances throughout the world can highlight and emphasize the need of our fellowman, but the motivation to go, stay, and be fruitful comes in a deep heart response to the call of our sovereign Lord, who commissions us to bear the message of life in his name.

At the beginning of 1974, let us commit ourselves afresh to creating an atmosphere in which people may become aware of the call of God. This awareness will come by means of preaching and teaching, flavored at all times with the world dimensions of Christian responsibility and intercessory prayer for laborers for the Lord's harvest, and by encouraging those who respond to God's calling to move forward in every possible development.

We can look forward not only to seeing new volunteers step into the ranks as missionaries retire or are stricken by illness, but also to the constant strengthening of the missionary forces. As a result, pressing forward into new countries and reinforcing fields where we are already at work will be steadily experienced.

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The COMMISSION

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Each article to which this symbol is attached is recommended for use in the Foreign Mission Graded Series study of the year indicated. Scheduled topics: 1974—Strategy in Foreign Missions, 1975—Directions in Healing and Helping (Southern Baptists' Medical and Benevolent Ministries), 1976—Schools and Student Work, 1977—Publications: Tool for Church Development and Evangelism.

A Year-Long Gift

Exchanging Christmas gifts at some of our parties gave me the idea to give a really great gift—not so showy when opened only to find a slip of paper, but a gift to be read all year long and a gift to bring new dimensions and knowledge of our foreign mission work. There are few families in our small church who take THE COMMISSION, but this is a fine beginning. I have been called several times when a new copy arrived and thanked for the year-long Christmas gift.

Mrs. Ohlen R. Wilson
Alma, Georgia

I would like . . . a three-year subscription. Enclosed is a check. . . My [college] roommate receives THE COMMISSION, and I've really enjoyed it and have learned a lot from it.

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Essential for Programs

Please enter my subscription to THE COMMISSION for three years. . . Besides being fascinating reading, it is essential in preparing programs for church training and WMU organizations.

Mrs. Kate Stephenson
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Enclosed is a check . . . for a three-year subscription. I really enjoy the magazine and think it is the best missions magazine there is. Since I have become a new GA leader, I cannot do without a copy of my own.

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THE COMMISSION is the greatest! I'm so grateful it comes into our home each month.

Margaret Pickle
Coral Gables, Florida

I have been a subscriber to THE COMMISSION ever since the first issue, and couldn't get along without it.

Mrs. R. B. Cormany
Rome, Georgia

We get a real blessing from the magazine and the great insight it gives us into the work and lives of our missionaries.

Carole Rodgers
Olympia, Washington

A Missionary's Perspective

We enjoy reading THE COMMISSION so much. We read it from cover to cover every issue, and many times go back and read it over again. Many times we think of THE COMMISSION as a tool to teach the "folks back home" about the mission field, but I find that I, too, glean very much, and it means a great deal viewing it from my perspective as a missionary. All this is just to say thank you for a very fine magazine.

Mrs. James C. Harless
Barranquilla, Colombia

Missions Update . . .

"The evangelistic climate has never been better in KOREA," according to Missionary OSCAR K. BOZEMAN, JR., chairman of the Korea Baptist Mission. "Our people have never been more united and have never had greater vision than right now," he said. "The possibilities of great outreach and ingathering are almost staggering." The attendance of 4,648,000 Koreans at Evangelist BILLY GRAHAM's crusade last summer is seen as but one indication of increasing interest in Christianity among Koreans. "Every area of Korean life is responsive to the gospel, with servicemen and student groups showing the most responsiveness," said Bozeman.

Bill Wallace Memorial Hospital, Baptist institution in PUSAN, KOREA, recently opened a new outpatient clinic building, as it observed its 18th anniversary. The new facility, connected to the main building of the 155-bed hospital, will increase daily outpatient visits from the present average of 270 to an average of 400.

"Images of Love," an art exhibit prepared by MRS. MANGET HERRIN, missionary, was displayed during the recent evangelism conference of the Baptist Cooperative Convention of GUYANA, held at GEORGETOWN. The paintings are meant as "expressions of love and appreciation for the elegant simplicity of Guyanese life and culture." Several direct opportunities to witness resulted when the general public came to see the display.

The Centurymen, a 42-voice male choir composed of music directors of Southern Baptist churches from 22 states, drew a large crowd for a recent concert at the University of MADRID in SPAIN. Joint sponsors: Baptist churches of Madrid and the Association of Music Lovers at the university. . . . The creation of a Baptist Young People's Fellowship in the BAHAMAS will provide a new opportunity for Baptist young people there to have active church youth programs. Nineteen churches are taking part.

In a move to transfer theological leadership from missionaries to Guatemalans, the GUATEMALA Baptist Convention has elected ENRIQUE DIAS to direct the Baptist Theological Institute in GUATEMALA CITY and ATAULFO HINESTROZA to lead the Paul Bell Theological Institute (at Lake Atitlan), emphasizing lay training. . . . Evangelistic services in IBADAN, NIGERIA, resulted in more than 3,000 decisions to follow Christ. Hundreds of other commitments were made in army camps, schools, and prisons during the three-week crusade. The campaign was one of 17 in major cities across Nigeria in a year-long effort by Nigerian Baptists. . . . At the Baptist Medical Centre at NALERIGU, GHANA, EDWARD MAHAMA has become the first Ghanaian Baptist doctor to practice there. As a youth, he was a part-time interpreter for Missionary Dr. GEORGE M. FAILE, JR., medical centre founder. As a result of Faile's witness, Mahama became a Christian and set goals to become a Christian doctor.

Eleven men and women, the largest graduating class in the school's 20-year history, received diplomas in recent graduation exercises of the MALAY-SIA-SINGAPORE Baptist Theological Seminary, PENANG, Malaysia. . . . A new training program for pastors in the Baptist Union of TRINIDAD AND TOBAGO, featuring home study, opened with 65 students. . . . The Baptist Pastor's School in LOME, TOGO, was designated as an international center for advanced training of pastors and church leaders at the sixth annual meeting (held in IVORY COAST) of the Francophone Conference, made up of Southern Baptist missionaries to six West African countries where French is the dominant tongue.

For the first time in the history of Baptists in LIBERIA, a church there has licensed a woman to preach: MRS. GENEVIEVE GARNETT, who is enrolled in a four-year ministerial training program. . . . Since an estimated 200 Southern Baptists reside in the STAVANGER, NORWAY, area as a result of oil operations related to the North Sea oil discovery, the Norwegian Baptist Church of Stavanger has begun sponsoring an English-language mission.