

The COMMISSION

FOREIGN MISSIONS JOURNAL, SBC/JUNE '74



RENDEZVOUS IN ILORIN

By Robert L. Smith

EVEN before the British airliner touched down at Lagos airport, impressions from that West African capital began registering rapidly. Every visitor to Nigeria immediately becomes aware of the exuberant spirit of this remarkable country. The people are open and friendly. Traffic is wild but benign. Nearly everyone speaks enough English to permit basic communication. Nigeria is an "emerging nation"—in the process of becoming a well-developed country—and everyone involved is proud and excited about it.

According to my ticket, I was to have a four-hour layover in Lagos before leaving for Ibadan. The young man who assisted me through customs (he introduced himself as "Number 22") informed me that my plane would leave in 20 minutes. He was right. But with all the checking of papers, inspecting of luggage, exchanging dollars for naira and kobo (recently changed from pounds, shillings, and pence), there was still time to exult in the privilege of being on African soil for the purpose of proclaiming "the unsearchable riches in Jesus Christ." More than a dream come true, my presence there was

the result of many prayers, much planning, and the generous help of many people.

Later I learned that I was one of more than 125 "overseas personnel" who would be involved in the nationwide evangelistic campaign. My destination was the northern city of Ilorin, a community of 700,000 people, 95 percent of whom are at least nominally of the Muslim faith.

The Baptist leaders of Ilorin had requested a chalk artist (yours truly) and a musician who played the guitar to come from outside Nigeria to assist in the central crusade. All such requests had been forwarded to Joseph B. Underwood, consultant on evangelism and church development, and W. Eugene Grubbs, consultant on laymen overseas, at the Foreign Mission Board; they were charged with recruiting all non-Nigerian personnel.

A previous invitation in 1969 to participate in a series of crusades in East Africa had to be declined due to a change of pastorates. When Underwood's letter arrived in May 1973 inviting me to participate in the Ilorin crusade, I quickly moved to gain permission of my church and accepted at once.

In a subsequent telephone conversation Underwood and I discussed some knotty details. A

chalk artist must have an easel. The board I was using once a month in "Sermons-in-Art" in my evening service weighs nearly 200 pounds! Later Grubbs told me, "You will have to carry that board everywhere—most of the time in a Jeep." The travel agent, horrified at the prospect, brought forth dire warnings, including an estimate of a three-dollars-per-pound charge for anything over 40 pounds of luggage.

No one knew to tell me that on several occasions I would be carrying all my luggage *and* the easel at the same time! How glad I was that with the expert help of a local metalsmith, we designed a collapsible rig from aluminum. It weighs only 40 pounds, including frame, board, lights, and control box. (After seeing the people's response to the drawings, I would have floated it over by raft!)

In Ibadan, headquarters for Baptist work in Nigeria, I met the Gordon E. Robinsons, missionaries, and began getting a firsthand briefing on all that lay ahead. Also there I met Bob Rosser, of Ozark, Ala.—the musician-who-played-the-guitar. Immediately we formed a strong friendship and a closely coordinated evangelistic team. We were the two non-Nigerians among the Baptists of Ilorin.

The entire concept of the Nigerian campaign began early in 1970 when Paul Ebhomielen, secretary of missions and evangelism for the Nigerian Baptist Convention, asked Robinson to serve as associate in the department. Although due to go on furlough that same year, Robinson accepted in May and agreed to begin work in the new office upon his return in June 1971.

While on furlough, Robinson studied current worldwide trends in evangelism, praying for God's leadership in formulating a plan for the churches of Nigeria. From among a myriad of impressions three major discoveries emerged: (1) Christians everywhere were

searching for a deeper spiritual life. (2) Improved methods of instruction and implantation in lay witnessing had proved effective in getting laymen involved. (3) Large crusades in evangelism were producing unprecedented results in conversions and other decisions.

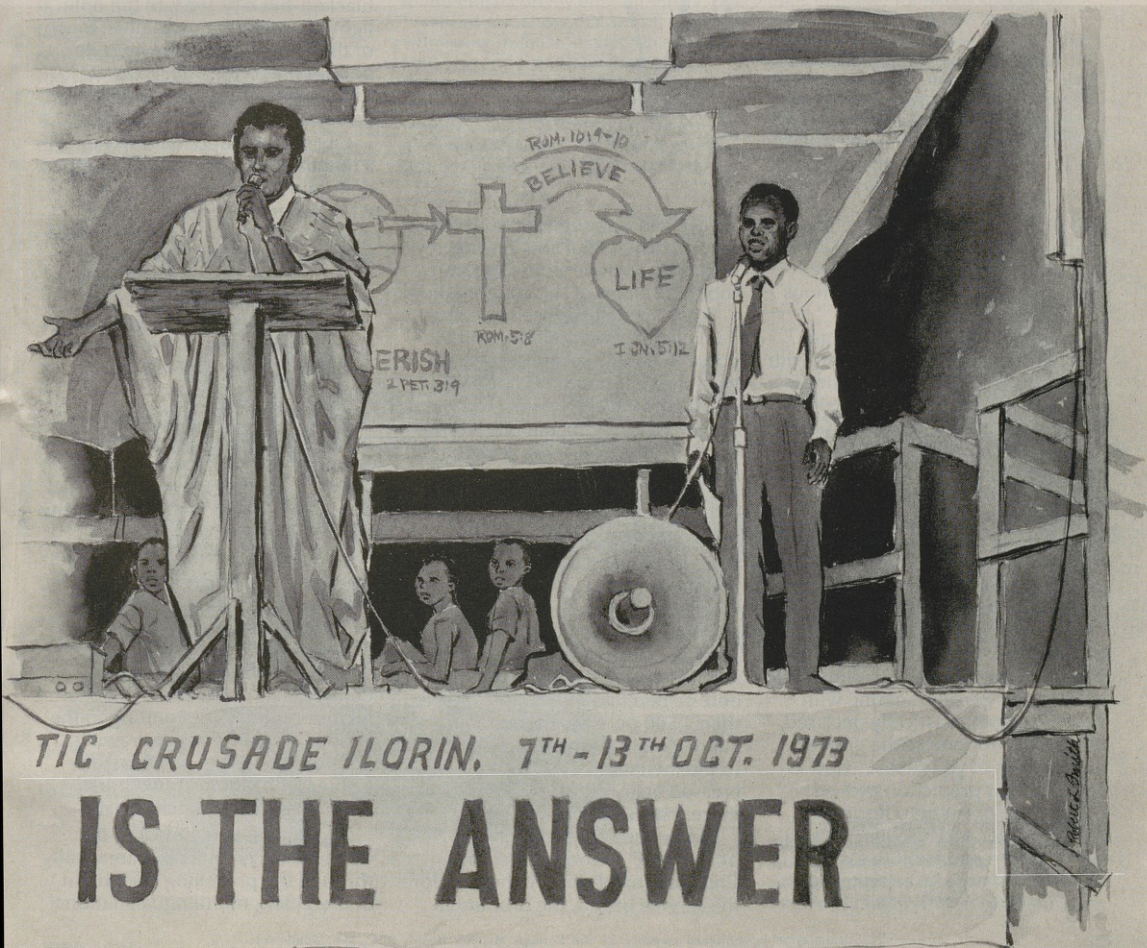
Upon his return to Nigeria, Robinson proposed a three-year program that would give maximum emphasis to one of these areas each year. During the first two years every means available was employed in spiritual preparation through deepening the spiritual lives of the people and then training them in personal witnessing.

As the third year approached, Robinson asked the Foreign Mission

Board for help in planning the several major citywide crusades. Ervin E. Hastey, missionary to Mexico (now transferred to Panama), arrived in June 1972 to assist. Through consultations with Baptist leaders on a national level, then on the state level, 18 cities were selected. Included were the national capital and most of the state capitals.

Robinson and Hastey traveled to each of the 18 centers to confer with local Baptist pastors and leaders. After each group heard the plan and possibilities laid out, they were asked if they were willing to pay the price in effort and money for the undertaking. Without exception, Baptist leaders in every

Reported Smith: "On the final night I preached in an agabada, a gift from the congregation of First Church, Ilorin. The people said I looked like a king. I felt all week that I had been treated royally."





"E. O. Oyelade, a recognized authority on the Muslim faith, preached in Yoruba, Hausa, Arabic, and English—and sometimes burst into song in the midst of his message," said Smith.

one of the 18 cities accepted the challenge. (One small church later withdrew after members realized they could not meet the enormous possibilities involved.)

The pattern in each campaign was the same. The effort began with a lay-witness school using Witness Involvement Now (WIN) materials. According to an incomplete report from Robinson earlier this year, a total of more than 2,460 persons had taken the instruction offered in these schools. The second week was given to the central crusade, followed by a week of simultaneous campaigns in the churches.

In Ilorin, Padgett Cope, of Little Rock, Ark., led the school that began October 1. When Rosser and I arrived in the city we had a Stanley-Livingstone type of meeting with Cope. He enthusiastically declared, "You are in for one of the greatest experiences of your lives!" How accurate that prediction proved!

We were brought to Ilorin by Paul H. Miller and his wife, Eveline. Miller held responsibility for the crusade, a charge he executed with resourcefulness and dispatch. We

always had a strange sense of added security when Paul and Eveline were able to drive from Ogbomoso to be a part of the congregation.

From the first day we saw abundant evidence of the Holy Spirit's power. On Sunday afternoon, as we made preparation for the evening, we were amazed to see a crowd starting to gather—three hours in advance of the service! The Millers, very gracious and thoughtful in helping us adjust to our new environment, had said, "We don't know at this point just what to expect." We knew the feeling. We were believing God for a great victory, but trying to be ready for anything.

By the close of the first crusade service any fears we might have entertained had evaporated. More than 2,500 persons attended on Sunday night. Hundreds responded to the invitation. The crowds increased every night; by Saturday more than 5,000 were present.

Never had we seen such "joy of the Lord" as those Nigerian Christians exhibited. An hour before the service began, the drummers

and singers would congregate to sing exuberantly while parading to the exotic rhythm of the drums. They filed out to march through city streets, returning just in time for the service. They brought with them scores of people who had joined the procession.

Most of those attending came on foot, mothers carrying babies in the characteristic "sling" on their backs. Others came on bicycles or motorbikes, and a select few in automobiles. One pastor brought his entire family—wife and two children—on a small motorbike.

Enthusiasm continued to mount despite rain one night and power failures throughout the city nearly every night. The local arrangements committee secured a Honda generator to supply our electrical needs. This foresight ultimately worked to extra advantage. In a blacked-out city, we had the only lighted program going! Since much of the impact of my drawings depends on lighting effects, I was especially grateful for the auxiliary power unit.

Our crusade became citywide in a literal sense. Churches from other denominations joined us as the work progressed. Some church groups came from as far as 30 miles away, bringing their choirs with them. Pastors traveled by various means from distances up to 200 miles. They slept each night on thin straw mats on the concrete floor of an "upper room" at First Baptist Church.

In retrospect, the characteristic of the crusade was the Spirit-led enthusiasm and responsiveness of the people. How they loved music! Bob Rosser became a local celebrity after a few days.

And how sharp they were about the artwork! As I drew Nigerians in the pictures, the crowd responded audibly. One night I used a diagram of the plan of salvation and as a surprise element suddenly began to show how it pictured John 3:16. Pointing to the various elements of the drawing, I quoted the verse. To my astonishment the whole crowd burst out in applause and hallelujahs.

The impact and appeal of the crusade was enhanced dramatically through the preaching each night of the gifted, multilingual, national

evangelist, E. O. Oyelade, a recognized authority on the Muslim faith. He spoke in Yoruba, Hausa, Arabic, and English—and preached Jesus. He quoted from the Koran—and preached Jesus. He burst into song in the midst of his sermons—and preached Jesus. From the rapt attention and response in general, it was evident the people loved him.

Even before the spiritual harvest had reached the final total of 470 conversions, the local crusade chairman, Pastor Ayo-Bello of the large First Baptist Church, had said: "In this Muslim city, this is a miracle." Evangelist Oyelade stated publicly one evening, "We have been a part of a real apostolic experience. This has been a twentieth-century Pentecost."

Reports from other crusades have indicated a similar response throughout Nigeria. Among the largest, according to incomplete reports: 1,605 in Agbor, 1,785 in Ibadan, at least 2,000 in Ogbomoso, 1,448 in Benin City, and more than 1,800 in Kaduna. Underwood estimates between 15,000 and 18,000 conversions in the first ten

regional crusades. These figures do not include one campaign in December and five held since the first of this year. The last of the crusades currently is scheduled for next November. The totals given include only persons who filled out decision cards and do not count hundreds of decisions made in schools, army camps, and in personal witnessing.

Nigeria is moving among the nations, and God is moving among the people of Nigeria. Each of us who had the privilege of serving for a few days in Nigeria has come home with a new and profound appreciation for those who have planted their lives on this and every foreign mission field in the world.

P.S. (Personal Statement)

The Ilorin crusade has had a profound impact on my entire ministry. I realized somehow that what I was witnessing in those services in Nigeria could be and should be the norm in the services in my church at home. I realized further that the outstanding results of the meeting could not be attributed to any of the usual forms of promotion or publicity, since those

pastors did not have the advantage of such aids as radio, newspaper, or television. The leaders emphasized again and again how their preparation had centered on prayer. Of course, workers had been through the WIN school, and people generally were excited about the possibilities of the crusade.

I came home with far more than the usual short-lived inspiration and enthusiasm that follows an experience of this kind. Soon after my return I shared my experiences and impressions with our church staff and lay leadership. A new emphasis was given to the place of prayer as the major preparation for all we are trying to do. Subsequently, there has come a new sense of the power and presence of God in our services. Every organization of the church is coming to life in a new and wonderful way.

We now have a brief time we call "Missionary Moments" each Sunday night—a personal letter is read from one of our missionaries, and the church joins in prayer for needs specifically mentioned in that letter. Naturally there is a growing awareness, interest, and concern for the work of Christ all over the world.

In addition to all this, my wife and I have a new long-range plan. When we retire from the pastorate, we intend to become missionary associates. **TC**



"A favorite mode of transportation in Nigeria, motorbikes are in evidence everywhere," commented Smith. "We were constantly impressed by the many contrasts, such as the one shown here."

THE TALK is of toning, outlining, and shading. All about the room labor new missionaries, their fingers multi-colored by chalk. Each stands before a personal rendition of a scene done in chalk. At the front of the room Robert L. Smith demonstrates under the lights of his portable easel how the sermonette in art should appear.

The setting is the Foreign Mission Board's Missionary Orientation Center in Georgia, where chalk drawing has become a part of the curriculum. Missionary Orientation Director W. David Lockard added the short course after one orientation period included a new missionary who had done chalk talks. She taught the fundamentals to others at the session.

Lockard saw the interest displayed in the technique as a means of communicating a message. He enlisted Smith, pastor of First Baptist Church, Pompano Beach, Fla., to offer instruction one week of each orientation period. This spring Smith returned for his third stint as instructor.

Bob Smith has been giving chalk talks for 20 years. He was a commercial artist in the interim between college graduation and his decision to enter the ministry. He began presenting the illustrated talks regularly after graduation from Southwestern Baptist Theological Seminary, Ft. Worth, Tex. A college administrator who watched Smith draw in chalk at a banquet one night encouraged the young minister to pursue the method. During the 1950s, while a pastor in Arkansas, Smith presented chalk talks on nearly every college campus in the state.

He's still preaching with chalk. At one evening service each month at the church in Pompano Beach he offers "Sermons-in-Art." Last October he took chalk and easel with him to Nigeria to participate in an evangelistic campaign (see Cover II). He is author of a new book, *Successful Chalk Talking—A Complete Guide*. He still does art work for the church where he is pastor, such as for brochures and letterheads.

Pastoral duties keep Smith busy. Among other programs, the church sponsors an extensive bus ministry, offers recreational facilities, and carries on an outreach program to high-rise apartments through Bible-study groups in apartments of church members. But he still finds time to transport his lightweight easel and a supply of colored chalk to Pine Mountain, Ga., now and then. There he shares with missionaries the techniques of presenting a chalk drawing, perhaps "Lighthouse" or "Road of Life." It is one more way to convey a Christian message. **TC**

—Leland Webb

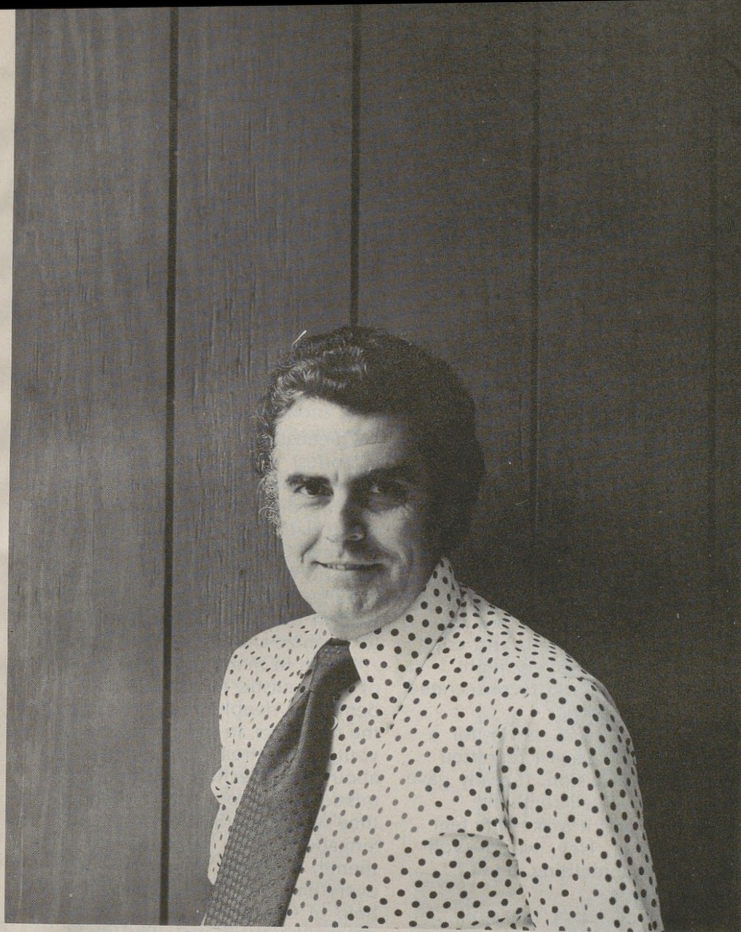
The Chalk Line



Chalk Artist Robert L. Smith demonstrates technique at missionary orientation. Smith used this aluminum easel equipped with lights during crusade in Nigeria.

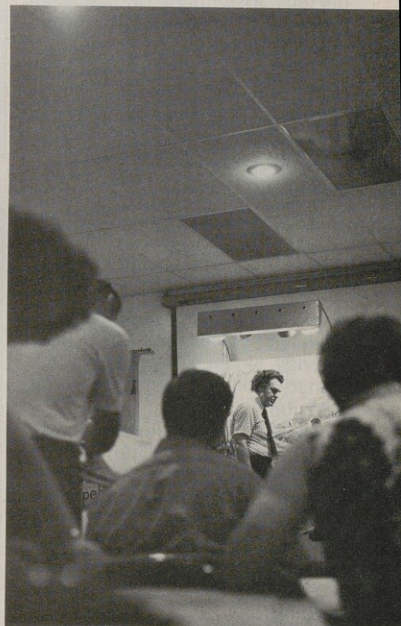
Missionary appointee tries his hand at drawing the same scene.





Artist must expect chalky fingers.

New missionaries try to imitate sketch.



Smith offers specific suggestions on scene.



Photography
by Bob Harper

'Hey, world—you're missing something!'

Queenstown Rally

By Jeanne Walker

STRUMMING his guitar, Gerald Mounce, student summer missionary from Texas, softly sang about commitment, composing the songs as he went. The hours passed—9:30 P.M., 11:00, midnight—but no one was conscious of the time. The Holy Spirit was working miracles in the hearts of the 45 persons assembled on a hillside just outside Singapore.

Most of the group were church members, or their friends, from Queenstown Baptist Church. They were on a retreat, expecting and praying that God would do something in their lives that night. And he did!

Testimonies were shared. Hearts were broken in penitence. Unsaved friends found Christ as Savior. Many lives were surrendered in total commitment for the first time. Each individual slipped from his or her place in the circle to tell Charles Sloan, summer missionary from Georgia, about the decision.

All wept unashamedly during those hours, as the Spirit worked in every heart. One 17-year-old student, a Christian for nine years, wept openly and begged God's forgiveness for never really trying to witness personally to others. She pledged herself to do the Spirit's bidding.

Two days later on the streets of Singapore she boldly confronted two policemen and told them of Christ. That same day she stopped two motorcycle riders and shared her testimony with them—truly a brave move for a timid

Chinese girl. That night one of the cyclists attended the Jesus Rally and accepted Christ as Savior.

"On the night of the torch-light service," the young woman, Low Sau Heng, wrote later, "during a time of self-examination I saw myself a selfish Christian—not sharing Jesus Christ with someone else. I realized this and cried and cried. On this very night I stepped forward and reconsecrated my life to the Lord.

"Ever since then, never for a single moment have I regretted making this decision. It really gave me a desire to tell someone about him, and it makes me feel like shouting, 'Hey, world—you are missing something in your life!'"

But I'm ahead of the story. Let's go back a little.

Queenstown Baptist Church is a pastorless congregation of about 100 members. It is situated within walking distance of housing estate flats (high-rise apartments) where 100,000 people live. Laymen do most of the preaching and leading, assisted by missionary help at the point of learning how to organize and lead.

But as in many churches, a lack of evangelistic fervor was evident. This deeply troubled some of the members. In planning for a youth-led retreat they prayed about the selection of student missionaries from the U.S.—that they would be right for Malaysia-Singapore. They pondered on a theme, choosing "For I can do everything God asks me to with the help of Christ who gives me the strength and power" (Phil. 4:13

Queenstown Church building in Singapore.



The author, Mrs. Graham B. Walker, and her husband were employed as missionary associates in 1969. They are stationed in Singapore.

TLB). They prayed concerning the choice of a Bible study, discussion topics, and motion pictures.

During the retreat several sessions were devoted to learning how to share personal testimony and the Christian faith. In workshop sessions the youthful church members, still without the boldness of the Holy Spirit, practiced how to share the good news.

Some were reluctant to volunteer as counselors for the Jesus Rally, planned for the day following the retreat. But after the Spirit finished his work on that hillside, each one was anxious to return home and lead someone to Christ.

The morning after the retreat the group met at the church building to begin distribution of tracts and leaflets publicizing the rally. The Spirit went before them, and hundreds of people received a personal invitation to the meeting. Many heard of the love of God by personal testimony for the first time in their lives.

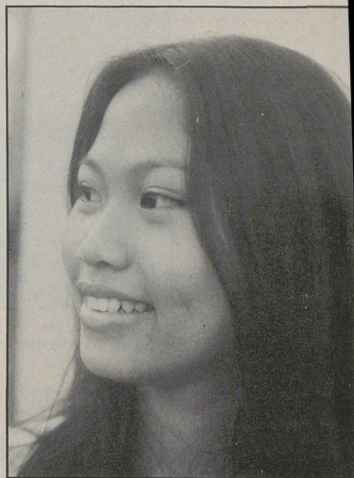
THE Jesus Rally (we found the name in an article in a Southern Baptist periodical) was a venture of faith for the church. Frankly, we did not know if the idea would be worthy of the expense involved. But God seemed to be saying, "Attempt great things in my name and see what I will do through a group of yielded lives."

Held outside the church building in the large yard, the Jesus Rally attracted many passersby on their way to the Friday "night market." The yard was colorfully lighted. A truck was hired and decorated as a stage. Amplified guitar music over the rented sound system invited many to come in and hear the gospel folk songs. Church members had cut the grass short so the anticipated crowds could sit on the ground after all the seats were filled.

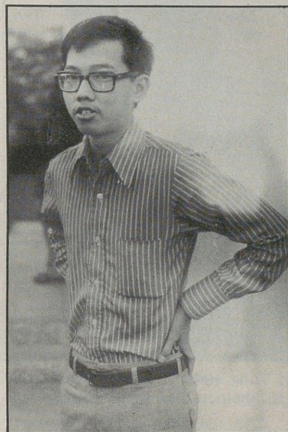
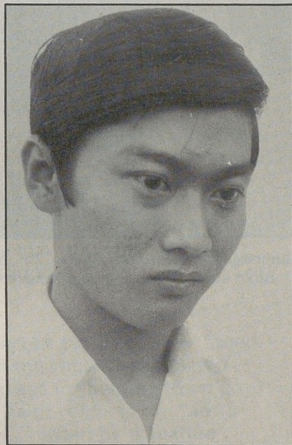
Songs were sung. Chinese young people and adults and the two summer students gave their testimonies. The Moody Science film, *Ultimate Adventure*, was shown.

When the invitation was given, the first group of counselors came and stood in front of the truck.

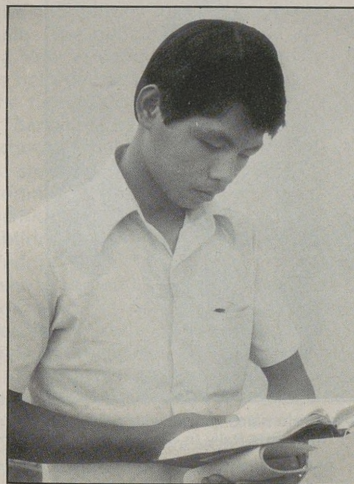
Teenage Low Sau Heng overcame timidity to witness for Christ.



Colin Chua, 21, president, Agape Fellowship, the youth Training Union sponsor of retreat, rally.



Daniel Soh, 19, began preaching in English, his second language.



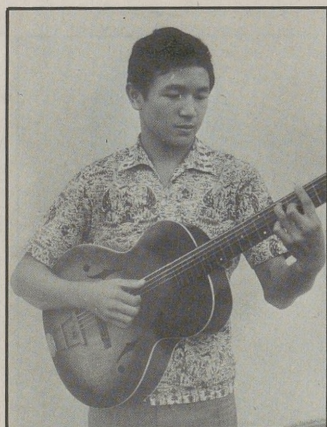
Like some others of the youth, Henry Ong first found witnessing frightening.



Lois Tong (left) and Lena Teo, both 20, helped plan youth retreat.



Schoolteacher Barbara Chew, 20, began Bible study for young new believers.



Gilbert Ho sang and played guitar at the Jesus Rally in Singapore.

They were soon joined by many inquirers and decision-makers seeking salvation. As these disappeared into the building for counseling, other counselors came forward. Yet some people who responded were seen leaving before a counselor could talk with them. God poured out his Spirit and power in ways we just could not believe.

Under the influence of the Spirit, a Chinese man, who understood very little of what was being said, began to weep. Then he disappeared into the crowd even as a counselor was sought who could speak his dialect. But there's a postscript: he returned to the church two Sundays later and publicly professed Christ as Savior.

Some who came were students, servicemen, working girls, older Chinese men—even a hawker, the first I've known to be converted since I've been in Singapore. At the rally 34 persons trusted Christ as Savior. Three asked to know more about him, one who earlier had accepted Christ requested baptism, and seven persons rededicated their lives. At the retreat the previous night three had accepted Christ, and thirty had made decisions of rededication or commitment to full-time Christian service.

BUT the Spirit did not stop there. The retreat was held June 11-14, 1973, the rally June 15. Between June and October there were about 120 other decisions, mostly professions of faith. Quite a few requested baptism after having accepted Christ earlier. (Asking for baptism is usually a separate step—a sort of all-out declaration to parents, as contrasted with a profession of faith, which does not mean immediate church membership.) Many others have committed their lives openly to following Christ in full-time service.

We have told ourselves, "Christianity grows slowly in this part of the world." Conversions of 20 or so a year would be a good number for a small church in Singapore. But maybe these are our statistics—not God's. We don't know what he has in store for this church.

Nineteen-year-old Daniel Soh was one who totally surrendered his life to Christ at the retreat. Chinese-educated, he is a dedicated young man who serves on church committees and is a leader among the youth. Since his hillside decision, Daniel has attempted to preach in English, his second language but definitely the tongue of 75 percent of Singapore residents. On a Sunday night in October I saw ten persons come forward at the invitation when he preached. This was a repeat of results the first time he addressed the Sunday-night congregation. The Spirit empowers him to preach in English (although Daniel thinks in Chinese) and moves people to respond.

The preceding week Daniel led the youths in an areawide program of distributing tracts and witnessing. They covered almost 1,000 flats near the church building on a Sunday afternoon.

Four of the shiest girls attending the retreat, 16 and 17 years of age, helped to counsel during the rally. Afterward, they continued bringing their unsaved schoolmates to church—about 30 in less than four months!

"God has blessed us and challenged us to have more vision for those in Queenstown who do not know Christ as Lord and Savior," declares Peter Huen, the church moderator. He says he has never seen the Lord work in such a way in our church before.

To be absolutely honest, we really never expected the Lord to bless us so. We've said many times that we are somewhat like the participants at the prayer meeting when Peter knocked at the door after being miraculously released from prison—we are stunned with joy!

Since the non-Christian families do all they can to discourage new believers, church members have become concerned for the maturing of the new Christians. One new Christian expressed this graphically to "Bud" (Graham, my husband) recently. "Mr. Walker," he said, "I am like a tender plant that cannot stand the heavy rains."

"Often new converts are left to grow by themselves," pointed out



Mrs. Walker poses with teenagers who conquered shyness to help at rally and invite friends to church.

an article in the church bulletin, "and therefore do not become involved in the church, or never grow beyond the 'new birth' age, because no one helps them find the spiritual 'food' they need to grow on. They may go many years in this condition."

Concern for these new "seedlings" the church has devised several plans for helping them grow in their faith. One is an "adoption plan," whereby a mature Christian becomes a special friend to a new convert, encouraging him and helping him grow spiritually. The bulletin describes it as "a New Testament follow-up plan to help the new Christian during the first 90 days of his new life."

Barbara Chew, a 20-year-old schoolteacher, was one of the first to step out during the retreat's commitment service. A Sunday School teacher of Junior-age children, she later volunteered to "adopt" almost all of the Juniors who accepted Christ in the months following the rally. She began leading a study of Christian beliefs for them during the week.

Because Barbara meets the children at a prearranged time on the way to or from school, the non-Christian parents are none the wiser. Usually we do not encourage a young Asian who is a new Christian to tell non-Christian parents right away about his decision. First we hope to help him mature in his faith and equip him to witness.

Home Bible classes have been

started in the apartments of church families. Here new Christians and inquirers come weekly for study. Within the housing estates that tower above Singapore, it is possible for 100,000 people to live within a few blocks of a friend's apartment.

Special Training Union classes for new Christians were begun, teaching doctrine and a deeper understanding of the church and its program. New classes have been formed to train more church members for sharing Christ. Graham began teaching an "Evangelism Now" class each week to train new converts in how to give their testimony, share the gospel, visit, and witness. The five-week course is designed for groups of ten to fifteen persons at a time. It includes the film, *Like a Mighty Army*, which we used at the retreat in training for witnessing at the rally.

I asked Barbara Chew what evidence she sees in the church that the Spirit is still at work. She told me, "The bubbling enthusiasm of the young people in serving the church and the continuous decisions made every Sunday show that God is continuing to work in an unusual way."

Even with all the special efforts, we know there is more to winning the multitudes in Singapore—"Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). In Singapore there is a group which will never forget the night when, on a hillside, they prayed and waited on God's Spirit to empower them. T



Jacket for choir's second record album.

YOUTHS ON RECORD

By Leland Webb

THE TERM "youth choir" was practically unknown in Brazil until recently, even among Baptist churches. But since 1971 the *Coral Jovem de São Paulo* ("Youth Choir of São Paulo") has made the term both familiar and applauded.

Following the success of the choir's first record album, a second album was released last summer by a secular recording company. The singers have performed on São Paulo television and for many audiences, nearly all of them in places other than church buildings. One street performance was given at Christmas for television, set amid the skyscrapers and bustling crowds in the city of 8,000,000.

The desire on the part of young people for music with which they could identify more closely led to development of the choir. Some practical realities also figured in. Brazil's population is young—50 percent are 25 years of age or younger. Independent Christian groups not directly church-related had begun presenting musical programs in a modern idiom, thereby attracting talented, dedicated youths from Baptist churches.

The *Coral Jovem* has continued "in order to keep our Baptist young people in Baptist churches," explains Roger W. Cole, director of the music department for the State Baptist Convention in São Paulo, "and to go to the secular world with the gospel to attract people with music."

About 150 young persons from 40 churches make up the full choir that gave its first performance of the "Christian folk-musical," *Good News*—in Portuguese *Boas Novas*—at *Colegio Batista*, the Baptist high school in São Paulo, in February 1971. Joan (Mrs. J. Boyd) Sutton, missionary on the faculty of the South Brazil Baptist Theological Seminary in Rio de Janeiro, translated the musical from the American version compiled by Bob Oldenburg. Assisting in translation was J. Fred Spann, another music missionary. Baptist music missionaries have worked together on the project, with Cole as coordinator.

The choir may have begun a trend, for *Igreja Batista de Vila Mariana*, the Baptist church in São

Paulo where Rubens Lopes is pastor, began a 50-voice youth choir. At least a half dozen other youth choirs have sprung up within the last two years.

Youth-oriented music has not met universal acceptance in the churches. "Some of the older, conservative people thought it had no place in churches," reports Cole, although they were tolerant of the music if presented elsewhere and specifically to appeal to young people. As a result, Cole made his own rule that the folk-rock type of music would not be sung in church buildings. Whenever a few might complain that the works were not "church music," Cole's answer was simple: "It isn't used in churches."

Even after the choir met favorable response and pastors began inviting the group to churches, Cole stuck by his promise. However, during Cole's recent furlough in the U.S., Almir Rosa, Brazilian assistant in the music department, moved the youth music into churches. Rosa is a graduate of the South Brazil Baptist Theological Seminary and one of the first full-time music directors in a São Paulo church. Last October he led the choir in singing a second folk-musical, *Vida (Life)*, at a Baptist church in Rio. This apparent removal of the church-performance barrier in Cole's absence perhaps opens the way for appearances in churches, but at the instigation of a Brazilian, not a missionary.

The youth choir and its music rode a wave of current interest. The Jesus Movement was becoming popular in São Paulo, along with its informal type of music, and the movement had been featured in some Brazilian magazines. In São Paulo a cast was being assembled for *Jesus Christ, Superstar*, which played in Portuguese for many weeks.

In this setting *Coral Jovem* found a secular audience for its modern sound of *Boas Novas*. The choir performed excerpts for television, carried on four different channels in São Paulo, presented outdoor programs, and sang in theaters and school auditoriums.

"Several recording companies expressed interest," relates Cole. At about the same time an official

at the educational and cultural TV station in São Paulo heard a tape of the choir. "They invited us to give the whole show, from beginning to end," reports Cole. "It was unusual for the television station to give a Baptist group so much attention."

"It points to what good music can do in communicating the gospel. We got in by the quality of our music. The first thing they considered was quality, second the content."

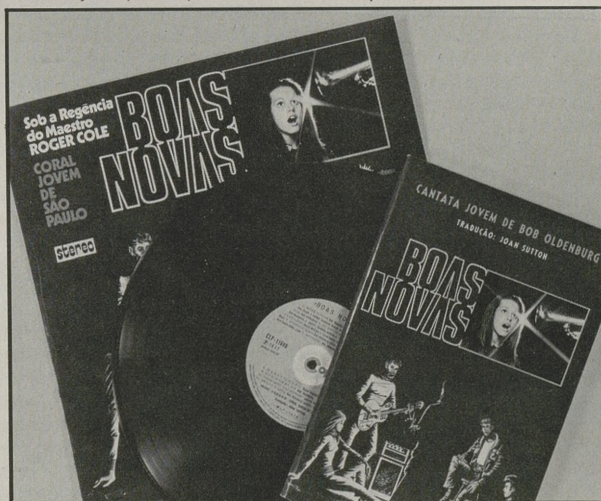
TRANSLATION from English into Portuguese had been done carefully to capture the message while avoiding expressions that might be offensive in the carry-over to another language. Material presented on television and records must pass the federal censor board, and the Baptists altered some phrases that might suggest a double meaning to a secular audience. And in the section called "I'm a Rebel," where characters represent "hippies," in the Portuguese version a narrator introduces the song to explain what is taking place—that the gospel is being shared with people outside a church.

For the record album, in stereo, a 16-piece orchestra of professional musicians provided accompaniment. Leo Perachhi, a widely known conductor in Brazil, charted the arrangement. For the first time in Brazilian Baptist music, drums were included. Although rhythm is highly appreciated in South America, its emphasis in churches is discouraged because of its association in Brazil with *Carnaval* (Mardi Gras).

Of several firms voicing interest, Copacabana Company put up the money for the recording. It hired the orchestra, paid production costs on a full-color jacket for the album, and provided the recording studio. Before the end of 1973 the firm had recovered its outlay and was showing a profit on the album.

Some Baptists questioned the wisdom of recording with a commercial firm instead of a religious one. But the goal, Cole explains, was to circulate the message to the secular world. That meant going through major record shops rather than just through religious record outlets. And recording in stereo was chosen in order to reach more listeners outside the churches, even though most evan-

Album jacket, record, and music for choir's presentation of *Good News*.



gelicals are from the poorer class and cannot afford stereo record players.

Coral Jovem is multiracial and multiethnic in makeup. It includes Chinese, Japanese, Negroes, an American (an MK—"missionary kid"), and individuals of Spanish, Russian, Hungarian, Italian, German, and Latvian heritage. For the recording choir Cole had to select 25 voices from the larger group. Most of those picked were in the 18-to-20 age bracket.

Even the record jacket bears special impact. The cover art depicts the figure of Christ from the back, as though he had just appeared to a group of today's young people worshipping him. Jacket notes dedicate the recording to "the Brazilian Christian young people of today that dedicate themselves to making Christ known to all. . . . To the Baptist Youth Choir of São Paulo that goes about presenting the musical message of good news."

Gioia Júnior, a member of the state legislature and a layman influential in the government, wrote the liner notes, in themselves a Christian message.

Sales have already totaled an estimated 3,000 copies. Baptists have secured album copies at artist's discount; profits from sales of these copies, along with some other funds, went into publishing 5,000 copies of the words and music. Methodists did the printing, and the music is distributed through Baptist Publishing House at Rio. An album autograph party was held at the Baptist Book Store.

Artist's royalties from album sales go to the Executive Committee of the state Baptist convention. The money is applied to purchase of small pump organs for new congregations. (Use of *Good News* was arranged with Broadman Press, the publisher, on a royalty basis.)

An official at Copacabana sent a copy of the album to each Baptist missionary unit in Portuguese-speaking countries. The office of the international copyright organization (SESAC) re-

quested 18 copies for radio stations in the U.S. and Canada that broadcast in Portuguese. Trans-World Radio in the Caribbean and at Monaco uses the recording in youth-oriented programs.

For the television production, station personnel went all out. One official even considered arranging for the performance to be given and videotaped during halftime at a *futebol* (soccer) game. This idea was later abandoned. Instead, the chosen location, beside a lake in a park near a freeway complex at the center of São Paulo, boasts the city's only acoustical shell. The city government agreed to the station's request to use the facility. "It would have been difficult for Baptists to get permission," says Cole.

The station devoted a day to the taping. It even provided a grand piano, complete with a tuner. The production was used as an Easter TV special. "It did not cost Baptists in Brazil nor in the U.S. one centavo," Cole points out.

FOLLOWING the success of the initial album, Copacabana invited *Coral Jovem* to prepare another. Mrs. Sutton and Cole studied some 20 American youth musicals to choose the most appropriate. This time they picked *Life*, by Otis Skillings, published by Lillenas in Kansas City, Mo. In Brazil, where the majority are Catholics, Christ is most often portrayed as dead. Thus, the musical offers a marked contrast to the people's usual concept of Christianity.

Mrs. Sutton prepared the translation, assisted by Rosa and a Baptist musician from São Paulo, Zelinda Consuelo O. Carnio. The musical was given a South American flavor. In fact, to avoid being influenced by the Stateside version, the musicians did not even import the U.S. "playback" recording. Cole encouraged them to make their own arrangement, because he is a pro-Brazil missionary—that is, everything good does not have to say "made in U.S.A."

Copacabana again put up the money, including fees for a

Brazilian orchestra. The entire recording project was indigenous, Cole emphasizes—no mission funds from the U.S. were required. The *Vida* album was released late last summer.

Cole, who returned to Brazil in January, is planning a color television production of *Vida* for nationwide distribution. Arranger Perachhi wants him to provide the text for a new youth musical of his own, so Perachhi can prepare original music—strictly Brazilian.

Meanwhile, *Coral Jovem de São Paulo* has continued to add to its repertoire. At the 1973 annual session of the Baptist convention in São Paulo state, the choir gave its first performance of *Raisao de Ser* (*Purpose*), by Philip Landgrave, translated into Portuguese by Mrs. Sutton. Assistant Director Rosa conducted the choir. The church auditorium was packed at the convention site in Nova Odessa.

Since some of the more conservative messengers to the state convention prefer hymns and the more classical style of music, a degree of objection was raised to the musical's modern rhythm. Still, the majority agreed that there are many musical styles through which the love of God can be communicated, and the music was received in a Christian spirit.

Mrs. Sutton, a classical musician, early in the project recognized the need for finding music to appeal to a wide range of tastes. Instead of translating only Bach, she suggested, "Let's do something they'll like more."

Besides touching listeners, the choir's music has also had an effect on performers. "Thanks to God, the youth choir has transformed my life, as well as the lives of many others, principally the nonbelievers," said a letter from a choir member Cole received while on furlough.

Added the writer, "I have let the Holy Spirit act through me, and his marvelous power enables me to communicate the gospel in many ways to people who need God." TC



Musicians present *Gloria* at 1973 institute.

SÃO PAULO'S TREND SETTER IN MUSIC

IF YOU want to know what's happening in church music among Baptists in São Paulo state in Brazil, the place to be is the Institute of Sacred Music, held once a year in the city of São Paulo. That's where trends emerge and where a premiere performance is likely to be heard.

Begun in 1968 as a project of the state Baptist convention's Department of Music, directed by Missionary Roger W. Cole, the *Instituto de Música Sacra de São Paulo* has become an annual event that attracts considerable attention.

At the fifth such institute, held last year, Brazilians packed the auditorium of First Baptist Church of São Paulo for a standing-room-only premiere of Vivaldi's *Gloria* in Portuguese. The classical work was translated for the first time in Portuguese from the original Latin by Luiz Roberto Borges, an attorney, who directed the performance. He is music director at First Church.

Accompanying the singers was a chamber orchestra, some members of which are from the city's Russian Baptist churches which cooperate with the São Paulo convention. Many churches in São Paulo have their own orchestras, not only to provide special music but also to accompany the hearty congregational singing.

Setting for the concert was the new auditorium of the church, a congregation that grew out of the work of pioneer missionaries around the turn of the century. The new structure was designed in the modern Brazilian style of architecture and includes a pipe organ, dedicated only recently. The *orgão de tubos* ("tube organ") is the first for any Baptist church in Brazil.

At the same institute the *Coral Jovem de São Paulo* ("Youth Choir of São Paulo") gave an informal presentation of the youth musical *Vida* (*Life*) before an audience of Brazilian young people who crowded into the fellowship hall at First Church. (Since 1971 adults and youths have been divided at the music institute to allow use of music with special appeal to young persons.)

The cantata had been translated from English into the everyday language of Brazilian young people. The singers followed mimeographed copies of music and words that first had been tediously written out by hand. Conducting the performance was Missionary Gene O. Wilson, who

teaches music at the Baptist Bible Institute of Curitiba, Paraná, Brazil.

Perhaps an even more significant premiere performance took place at the fourth Institute of Sacred Music in February 1972. There a presentation of the Christmas portion of Handel's *Messiah* celebrated the publication of that portion in Portuguese—the first edition of the oratorio ever prepared in Portuguese!

The first printing was of 3,000 copies for distribution throughout Brazil. Missionary Edgar F. Hallock, Jr., representing the Baptist Publishing House in Rio de Janeiro, which printed the work, gave a history of the oratorio preceding the performance and introduced the conductor, Professor Elza Lakschevitz X. Assunção, a woman of Latvian parentage. The choir, made up of singers from São Paulo churches, included individuals of many different national heritages. A full orchestra accompanied the presentation at a university auditorium.

A project of indigenous origin, the publication was paid for out of a fund begun after several church music directors and choirs got together for a performance of the Christmas section of the oratorio in 1969, using hand-copied music. The fund became a part of the state convention's music department, and the project drew the support of many churches, especially those of European background, for whom a classical approach in music carries particular appeal. It also attracted the interest of several churches in the U.S.

Work on the publication was done through the Religious Education Board of the Brazilian Baptist Convention, supervised by Missionary William H. (Bill) Ichter. Overseeing translation was Missionary Joan (Mrs. J. Boyd) Sutton, and the translators included many widely known Brazilian musicians.

Plans call for the translation and publication of the remainder of the *Messiah* at a later date. No one should be surprised if the first performance takes place at the Institute of Sacred Music in São Paulo.

Meanwhile, new music continues to be heard at the institute. At the sixth such institute, held earlier this year, a translation of the new witnessing cantata, *Reaching People*, by William J. Reynolds, was performed. **TC**



Raouf Zoumot, the pastor, baptizes a new believer.

GROWTH IN ZARKA

By Paul S. C. Smith

THE Baptist Mission in Zarka, Jordan's second-largest city, continues to be the fastest-growing Baptist work in Jordan. On a recent Sunday the mission baptized six new members into its fellowship.

The mission opened in 1968. In 1970 a church building was begun, with construction supervised by the pastor. The baptismal service was the second held in the new structure, even though

The author has served as a missionary in the Middle East since 1961. He is stationed in Amman, Jordan.

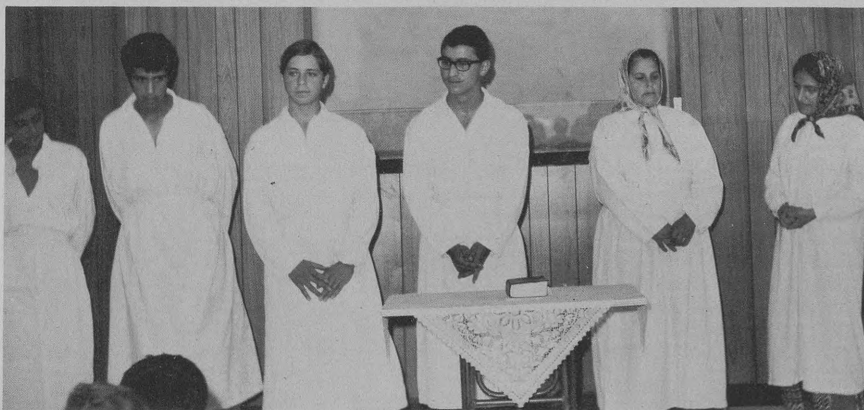
the building was not yet completed. One of the six candidates was from the Baptist fellowship at Amman.

One of the candidates to be baptized, Sammy Bitarsy, in giving his testimony told how his younger brother, George, had brought him to the Baptist service. Until Sammy had come to the meetings led by Pastor Raouf Zoumot, he had the idea that all church services were the same—meaningless and dead. But as he

attended these meetings, something happened to him, he declared, and he has not been the same since.

His life now has been dedicated to the Lord. He uses his musical ability in service to God, both with the *auud* (an Arabic guitar) and the accordion.

The account of the two brothers was enough to remind one of the New Testament story of Andrew, who brought his brother, Peter, to Christ. **TC**



In baptismal robes six await baptism at Baptist Mission in Zarka, Jordan.

CAN A MAN REALLY CHANGE?

By Calvin L. Fox



A leader in Dumagat community of Matawi with his family. The mountain tribe has accepted civilization only since the mid-1950s.

WHEN a person makes a public profession of faith in Christ, the Christian witness involved may well face a nagging question: Did he really accept Christ?

The worker must assume the decision is genuine and then wait for evidence to confirm the assumption. Sometimes the evidence is a long time in coming, and even then only a trained eye can see it. At other times the evidence provides glaring proof. Such was the case in Matawi, Quezon, Philippines. Matawi is a small village on the Pacific coast

some 65 miles from Manila.

On one side of the road in Matawi, the side closest to the sea, is a community of Dumagats. This tribe of mountain people has accepted civilization only since the mid-1950s. On the other side of the road, toward the mountains, is a village of Lowlanders. These settlers from the central plains north of Manila came to Matawi for the offer of free land.

There have been Christians among the Dumagats for several years. Only within the last two years have there been believers among the Lowlanders.

Recently I asked one of the

Dumagat Christians if the attitude of the Lowlanders toward the Dumagats had changed since several of the Lowlanders had accepted Christ. "It is very, very different now," was the reply.

The answer did not have to be spoken; anyone could recognize the difference. When I first visited Matawi, I could feel the contempt of the Lowlanders for what they considered ignorant natives. And I could sense the suspicion and fear of the Dumagats toward the Lowlanders. Now, obvious to all, there exists the genuine love and respect that one brother in Christ should have for another. **TC**

The author, a missionary to the Philippines since 1967, is stationed at Cabanatuan City.

YOUNG COURAGE

By Lou Coffey

I REMEMBER the day as clearly as if it were yesterday. It was the summer of 1966 in the Gaza Strip; it would be the next June (1967) before the Six Day War would erupt in the Middle East. I was evening nurse supervisor in the 100-bed Baptist Hospital for the many Palestinian refugees who were patients there.

It was a hot, dusty day, and I was tired. I had been on call for two days and nights, because at that time there were only two American nurses in the hospital, and the case load of patients was high. Babies were being born, adults requiring surgery were being cared for, and children were being fed and nourished. All of this required continuous medical and nursing supervision.

I had been in Gaza for more than a year under the Foreign Mission Board's Missionary Journeyman Program. Although I was a professional nurse practitioner with nursing experience in large teaching hospitals in the U.S., I found myself feeling inadequate when confronted by some of the nursing needs in Gaza. Our small medical staff and the fairly simple facilities sometimes left most of us on the mission compound frustrated because we

could not do more for our patients. On this particular day my mind was pondering some of the basic questions of life, suffering, and restoration of health, as well as my role in all of it.

A student nurse came running to me in the hospital ward to report breathlessly, "Miss Coffey, there's been a terrible accident. There's a young boy in the emergency room who needs care."

I ran to the emergency room about 50 yards from the hospital. I saw lying there on the emergency cart a young Palestinian boy—I guessed his age at about 12. He had been run over by a train. Only a few strands of tissue connected his left arm and leg to his body. He was bleeding severely and was obviously in shock. Someone summoned the mission doctor, and we began to give emergency treatment.

As we prepared for surgery—amputation of his left arm at the shoulder, his left leg above the knee—I felt great despair. I turned to the doctor to ask, "Why don't we leave him? He is bleeding profusely, and it seems he may die. But what if he lives? What will his chances really be for a good life?"

The doctor, who had been in Gaza for many years, replied quickly, yet softly, "We are not here to question life, but to try and save and preserve it." We pro-



Author Lou Coffey (center) teaches in nursing department, College of Santa Fe.

ceeded with the operation and all medical and nursing measures necessary to save the boy's life.

The young boy—let's call him Khalil—was in surgery for several hours. Although his chances for survival appeared slim, he lived, something all of us on the mission felt was truly a miracle, because there had been no blood to give him during the entire surgical procedure.

During surgery I went into the waiting room to talk with his father and other relatives who had gathered. The father was in great despair, not only for his son, but also because he had 12 other children to support; with his severely limited income he did not know how he could cope with a disfigured child.

Post-operative depression engulfed Khalil. Would he live? If so, what would he live for, and how? These questions were being posed not only by the patient and his family, but also, to ourselves, by the entire medical and nursing staff.

As Khalil wept in bed one day,

The author served as a nurse supervisor and teacher at Baptist Hospital in Gaza 1965-67 under the Missionary Journeyman Program. She is currently an assistant professor in the Department of Nursing at the College of Santa Fe in New Mexico.

I began to talk with him. He asked about the purpose of his suffering and pain. My response—it may not have been therapeutic according to the textbooks—was to relate a true story about a friend of mine who is a missionary doctor in Africa.

This doctor was busy in an outpatient clinic when, quite unexpectedly, a patient coughed in his face. An infection resulted, causing the doctor to become blind in one eye. He came to the U.S. on furlough and after consulting many specialists learned there was no hope of recovering vision in that eye. The doctor related how he had raised questions, felt anger, and faced a feeling of uselessness and bitterness for a long time. Then came the day he decided that perhaps God had let him lose one eye so that he could see more clearly out of the one remaining.

Khalil understood all that was implied in the story, but not just because of his amputated leg and arm—he also had been born blind in one eye. From that day Khalil became determined to live. The obstacles were great, but so was his courage. The doctors felt he would never be able to walk, because both his missing limbs were from the same side of his body; balancing a crutch thus seemed impossible. Day after day, however, Khalil begged for a crutch so he could try and walk.

Finally the hospital carpenters designed a special crutch for him. Khalil would practice walking with his crutch until he fell, then he would practice more and fall again, time after time. At each tumble I sensed a personal hurt, yet I waited for him to get up and try again, knowing that he must become independent. The process went on for days and weeks until one day Khalil no longer fell when he walked—or, more appropriately, hopped—with his

crutch. He was very pleased with himself, and I was pleased, too. Even though I had witnessed his determination, I still could not believe my eyes the day I looked out the hospital window and saw Khalil riding a three-wheeled bicycle, his crutch perched in the bike's basket.

UPON Khalil's discharge from the hospital, arrangements were made for him to return to school. Some of his teachers were hesitant, afraid other students would tease him, but with encouragement they decided to give him an opportunity. The problem of transportation between school and his home in the refugee camp at least a mile away apparently did not occur to anyone. When Khalil came to the hospital for a checkup one day, I asked about school. He said he was enjoying it, but after using his crutch to walk such a long distance to school, his one hand was so shaky he could not hold a pencil to write his lessons. My heart wept as I pictured him hobbling back and forth every day. After several meetings, arrangements to transport Khalil to and from classes finally were made with a man who had a small donkey cart.

As time passed, Khalil continued to progress in school. In addition to his regular studies he was learning to read English and beginning to write it with his remaining hand. The hospital staff saw him often, and everyone, including Khalil, seemed pleased with the remarkable recovery he had made and the courage he displayed in living and growing.

The following summer, just days prior to the Six Day War, my assignment completed, I bade sad farewell to all my Palestinian friends, and especially to Khalil, who had become the hospital favorite.

A few weeks after arriving home, I received a letter from Khalil, written in large strokes in English. "My dear sister, Miss Coffey, thank you for caring about me," he began. He continued with news, but those few words were enough for me. They conveyed to me the feeling that all had been worthwhile in Gaza simply because one person had felt cared for during my time there.

Years have passed. I am older and wiser. Khalil, who was 12 when I met him, is now 18. He graduated from high school last year and hopes to enter university to continue his studies. We have been thousands of miles apart these past six years, yet I feel just as close to him now as I did a long time ago; I am grateful to have been able to share in his life.

I am always delighted to receive a letter in Khalil's big, scrawling handwriting every five months or so. Each letter always starts, "My dear sister, Miss Coffey, thank you for caring about me." Perhaps it would be more appropriate for me to thank him, for through that experience I learned who I was and how great God's love is to all. TC

Miss Coffey.



FOR YEARS trucks have provided transportation for the Singing Seminarians of the Philippine Baptist Theological Seminary at Baguio. Many of the trucks have been old. Some have broken down during a trip. Many hours have been wasted just in trying to locate transportation to the place where the choir was to sing.

But now the singers have a new home away from home. Friends of the seminary have made possible the purchase of a minibus. It is not a tourist bus, but it is dependable transportation that does not stop running just before the choir's witnessing is to begin.

The choir, directed by Joyce (Mrs. J. Gordon) Harris, a member of the seminary faculty, provided more than 30 concerts during the 1973-74 school year. But the

The author, appointed a missionary in 1970, is stationed in Baguio City, Philippines.

more recent ones included the most comfortable travel, since the bus first went into use in February.

The bus has made possible many separate tours on Luzon, the large, northern island of the Philippines, for the Singing Seminarians and the ensemble groups within the choir—the Highlanders, a men's quartet; the Highladies, a woman's trio; the Swingers, a religious band. During February and March, for instance, the choir or one of its groups performed at several churches in Manila, at La Union in northern Luzon, and at Papanga in central Luzon, and the entire group took part in the "One Way '74" evangelistic campaign in Baguio and presented the folk-musical *Love at the Chinese Baptist Church* in Baguio City and at an all-Papanga rally at the Clark Field Baptist Church, near the U.S. Air Force base.

Whenever the choir performs, members sing and speak the

message of salvation. After each program the students go into the audience to witness to those who do not know Christ. Everyone is asked to complete a comment card, and this provides choir members opportunity to explain what it means to become a Christian. More than 200 persons had professed their faith in Christ due to the choir's witness in song and word even before the last two months of the recent school year.

After the school year ended, the singers toured Mindanao, the large southern island of the Philippines, during the first two weeks of April. They traveled to Mindanao by boat and did not take the new bus, however; they did not want dampness or bad roads to damage their red-and-white transportation. They are dreaming that many generations of seminary students will be riding that bus to places of witness. **TC**

SINGERS ON THE ROAD

By J. Gordon Harris



Red-and-white bus provides transportation for Singing Seminarians.



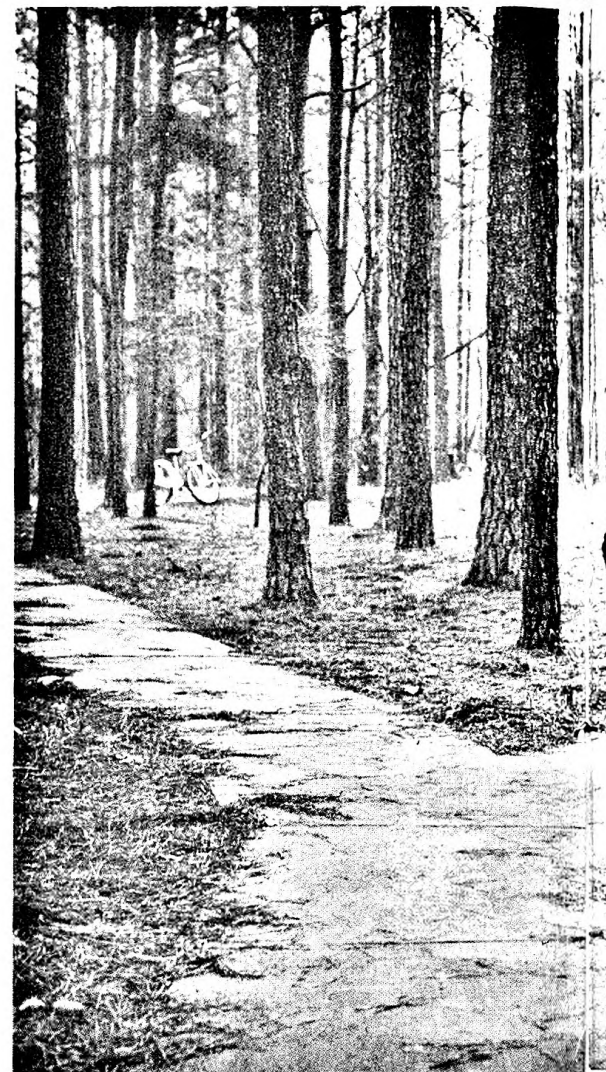
Top: Four young men and a guitar from the Highlanders.
Center: Missionary Joyce (Mrs. J. Gordon) Harris, directs
a vocal music clinic in Baguio, Philippines, area.
Bottom, left: The singers and Mrs. Harris. Right: Missionary
Gordon Harris joins Swingers, religious instrumental group.

A SUNDAY ON THE WAY

A Photo Essay by James E. Legg



At missionary orientation Daniel R. Hill, Danny, and Deangela begin Sunday breakfast.



WHILE attending orientation, newly appointed missionaries carry on relatively normal family routines. At Missionary Orientation Center (MOC), near Pine Mountain, Ga., each family unit occupies a separate cabin at Callaway Gardens. While parents attend orientation classes on weekdays, pre-school-age children enjoy day-care programs, and other children attend public schools. Monday through Friday the noon and evening meals are served community style.

Weekends are free of classes and allow more family time. On Saturday and Sunday meal preparation is left to each family. Sundays, of course, focus on church participation. During their 14-week stay at MOC the missionaries become a part of the various Baptist congregations in the vicinity.

Early in the orientation session that began in January, Photographer James E. Legg from the Foreign Mission Board spent a Sunday morning with Daniel and Delores Hill and their children, Deangela and Danny. (The Hills are assigned to Bangladesh.)

Even in the midst of preparations to serve abroad, families at MOC take part in local church life. The photo essay on these pages shows one such family during a Sunday on their way to foreign mission service.

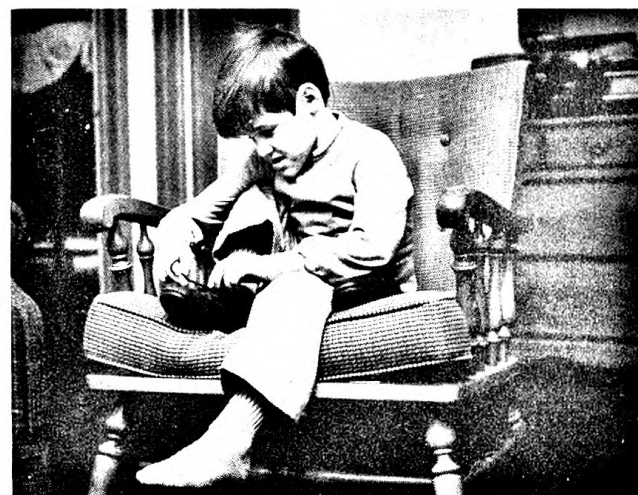
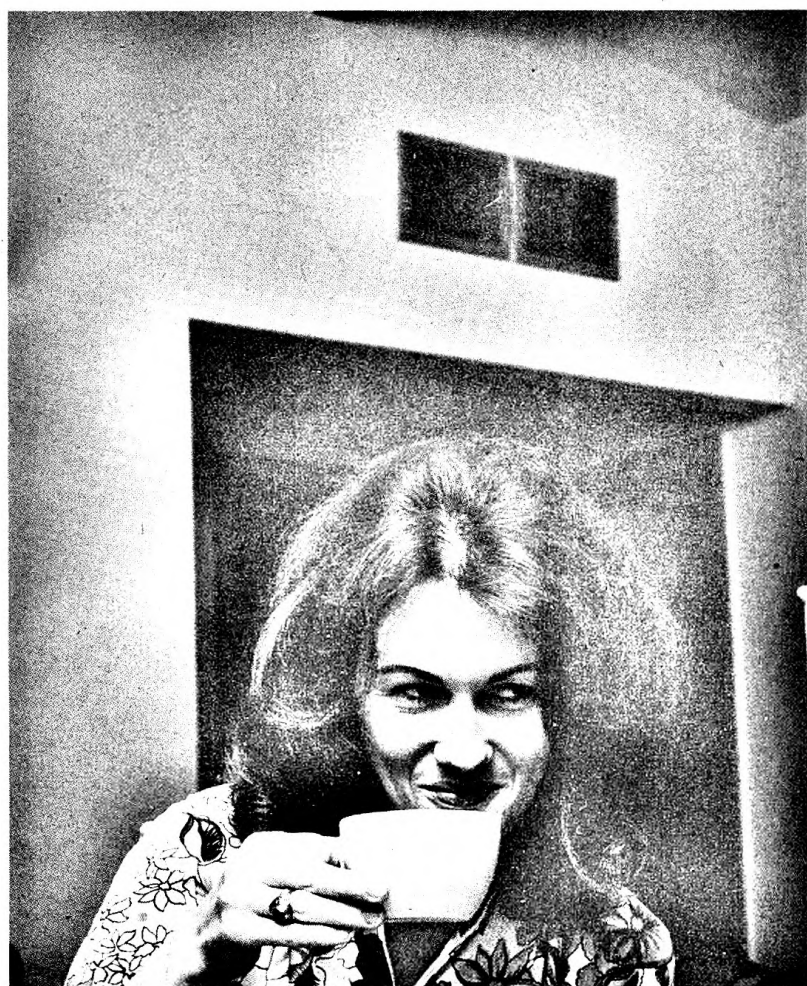


Mother and daughter—a familiar scene in many a home, including orientation.



On their way to church, the Hills leave their cottage among the pines at Missionary Orientation Center in Georgia.

Below: Hill gives his shoe a Sunday shine.



Above: With childlike intensity Danny tackles a knotty task.

Left: Delores Hill enjoys a breakfast cup of coffee.

Below: Pastor Max McCord leads service at Rosemont Baptist Church, La Grange, Ga., where the Hills moved their membership a week earlier.



Right: The Hills mark record in Sunday School.





Hill family joins
Rosemont congregation
in singing a hymn.



Above: Deangela blends
with other children
in Sunday School class.



Left: Back in their
cabin, the family
unites in giving
thanks at noon meal.
World missions map and
pines form the backdrop.

The Church at Jurbise

Phase Two

By A. G. Haworth, Jr.

NOW that it has a functional building on an easily accessible site, International Baptist Church in Jurbise, Belgium, has entered into a second phase of its ministry. It is now in a position to reach larger segments of the English-speaking community and to strengthen ties with the Belgian Baptist Union.

The turning point for the church came in May 1973, when its new building was completed and dedicated. Jurbise is situated about five miles from Mons, one of the oldest towns in Belgium. More importantly, the church building is located between the large headquarters of the Supreme Headquarters, Allied Powers in Europe (SHAPE) and the supporting Chievres Air Base.

In the immediate area reside more than 3,000 families associated with the European Command from the 14 NATO nations. International Baptist Church is the only English-language, evangelical church in southern Belgium. Since English is the primary language used in SHAPE, virtually all of the associated adults fall within its mission field.

The church's history dates to a resolution adopted by Emmanuel Baptist Church, Paris, France, in May 1967. Faced with upcoming plans to move NATO headquarters (SHAPE) from Paris to the southern area of Belgium, the church voted to continue its ministry to the families associated with NATO by sponsoring a mission in Mons. At that time there was no Southern Baptist work in Belgium.

Three church families soon moved from Paris to Mons. On June 14, 1967, they held a prayer meeting to mark the start of Emmanuel Baptist Mission. Laymen and visiting missionaries led the services until Missionary Rudolph M. Wood moved from Luxembourg in November and began serving as pastor.

The congregation marked July 4, 1968, by welcoming a new pastor, Robert C. Foster, formally organizing as International Baptist Church, and moving into a rented house, converted for church use, in Casteau. The new church joined fellowship with the European Baptist Convention, English-language, and continued the mission heritage by sponsoring a mission in Brussels. Upon return from furlough, Wood served the mission as pastor.

Missionary George W. Poulos [now resigned] succeeded Foster in 1969. Already it was recognized that church outreach, particularly to non-Americans and non-Baptists, was being hampered by inadequate facilities and an out-of-the-way location. A building committee was named, but faced a staggering task. Church membership was only 30. Although the Foreign Mission Board paid the

pastor, the church budget barely covered rent, utilities, and literature.

Appeal was made to the Foreign Mission Board in 1969 for help in purchasing a small plot of land, about 1,700 square meters. Despite its limited size, the land was on the primary road between SHAPE headquarters and the supporting air base. The road was heavily traveled daily by the Americans and Canadians on duty.

"The lot was of unusual shape and did not face the road squarely," points out John Allen Moore, Foreign Mission Board field representative for Europe. "This called for ingenuity in drawing up plans for a building."

Complications beset purchase plans, but in January 1970 it was completed with \$5,000 from Southern Baptists through the Foreign Mission Board and \$3,000 raised by the church.

Typically, military transfers and annual rotations brought repeated loss of membership and leadership as the church struggled to continue. W. Harold Hicks became pastor in September 1971. Membership held at about 30. Growth seemed stymied, while building costs began to escalate.

The FMB had promised another \$20,000 toward the building, but there were many problems. Local contractors and architects spoke only French. Building codes and styles were difficult to understand. Credit for foreigners, particularly an unknown church group, was unavailable. But the church could not afford to wait.

When an Air Force sergeant and his wife were converted and baptized in late 1971, a full-time church interpreter was secured,

On dedication day for building of International Baptist Church, Jurbise, Belgium, Pastor Ray Reynolds and congregation laugh together.



Congregation
assembles outside
new building
on dedication day
in May 1973.



for Mrs. Roodzant, the daughter of Belgian parents, had been reared in France. She was quickly pressed into translation service. Soon a local architect was retained to design a building within the congregation's capability. Bids were requested, and in October 1972, while Missionary Larry C. Yoder was interim pastor, contracts were signed. At that time the church had some \$3,000 in its building fund, \$25,000 promised by the Board, and \$2,000 from friends in Arkansas. Initial bids put the cost at about \$32,000, with other expenses to be added. There were then 36 resident members.

The church set a special-emphasis Sunday for the building fund in December 1972. Members contributed \$3,135. The effects of the sacrificial giving on members were startling. Growth and stewardship took on new life. Building fund gifts continued to be received and eventually exceeded building costs, which finally grew to only about \$34,000.

Missionary Associate William R. Reynolds arrived in January 1973 to become pastor. Church enthusiasm was at its zenith. By April the membership reached 65. Attendance at worship service grew to an average of about 100. Others who watched the building progress began to show interest.

When the congregation moved into its new building, the structure was already paid for (it had to be; no credit was available)—and already outgrown! The auditorium,

capacity 120, appeared adequate for the time being, but Sunday School rooms were already too few in number. Classrooms may be added later.

"Belgium requires such buildings to have parking lots," reports Moore. "To save space for building enlargement and other purposes, the Jurbise church put its parking lot on the extreme corners of the property.

"The baptistry is unusual and reveals maximum adaptability in the planning," continues Moore. "A gravity drain made a sunken pool impossible, and low ceiling limited the amount of construction possible above the floor," he

explains. "The result was a concrete pool, three by six feet and only two feet deep, resting on the floor. The candidate sits in the pool, and the minister kneels behind to administer the ordinance.

"The church is now equipped for effective ministry, and its outreach is steadily increasing," adds Moore, "because members saw the challenge in their community, gave generously to meet the need (not seeking first what could be secured from outside and limiting their effort largely to what this would provide), and planned realistically, reducing the blueprints to what could be paid for with funds available. Other small churches can do this, too!"

For the dedication service some 50 Belgian Baptists from six churches joined with about 140 church members and friends in a bilingual service. As Wood delivered the message, everyone seemed to sense the unity that fellow Christians have in Jesus Christ.

No one can know all the ways the Lord can use this young Baptist church to minister to Americans away from home, to reach other English-speaking people with the good news of Jesus Christ, and to encourage and support Baptist work within the Belgian community. The recent addition of several Belgian families to the congregation has meant a new Sunday School in French and prayer and Scripture readings in French. TC

New Home in Brussels

Some 200 persons—members of International Baptist Church in Brussels, Belgium, friends, and representatives of other churches of the Belgian Baptist Union—gathered early this year to dedicate a building recently purchased and completely remodeled as a worship center by International Church.

The service was held on Saturday, rather than Sunday, due to Sunday driving prohibitions still in force at that time. Presiding was the pastor, Missionary Charles P. Long.

The congregation had purchased the building, formerly a warehouse, and the house in front of it several months ago. The house section is used for church office space and Bible study classes. The auditorium will seat 175. Present membership is about 75, but attendance at services usually is around 150.

Singing for the Soldiers

By Martha Hairston

WHEN Missionary Charles W. Dickson began seeking new methods to be used in the annual simultaneous evangelistic campaign in Recife, Brazil, he recalled his days as a military chaplain. He visualized having the gospel preached to thousands of Brazilian men stationed in the military bases in the Recife area.

Brazil, of course, has a military government. Recife is headquarters for the Fourth Army, responsible for the vast area of northeastern Brazil with its problems that led the Communists to believe a few years ago that they could dominate this section. Some of the Baptist leaders were less than enthusiastic over the possibilities of our being accepted in the military bases. To them these bases were fortresses, with armed guards at every entrance.

Dickson, director of the state Baptist Convention's Department of Evangelism, asked if I would be responsible for the programs to be presented on the bases. He suggested that students from the Seminary for Christian Educators take part in the presentation. It was felt that the best way to attract the young men to the services would be to have an attractive group of vivacious young women arriving on the base. So it was that the choral groups from the seminary took the lead in the programs.

For the first year, 1970, four commanders agreed to receive the Baptist delegation, and 415 men attended the services. In the two following years the commanding generals issued circulars to all of

their commanders, asking that they make time in the busy Independence Day schedules for the Baptists to hold an hour-long service.

In 1972, while Brazil was commemorating the sesquicentennial of its political independence, Baptists proclaimed to 5,400 people in 31 military bases and in the city prison of Recife, "You shall know the truth and the truth shall make you free."

Baptist laymen who are military officers have been our enthusiastic co-workers in these projects. They contact commanders to determine schedules. They furnish transportation, check attendance, preside over services, and lead the responsive readings of Scripture. They help our choral groups learn the songs of the various branches of the military services. They remind their fellow officers to be present and to encourage their troops to be in the services also. In addition, they help us distribute Gospels at the close of the services and emphasize the invitation on the distributed printed program—an invitation for the military men and their families to visit Baptist churches.

Prior to and during the 1972 campaign, week after week in my church a man who is now a general made appeals to our people to pray constantly that God would richly bless the services being presented to his fellow officers and men, in order that they, too, might know the Christ he worshiped.

In each service a Brazilian pastor gives a 12- to 15-minute message based on one of the Scriptures appearing on the printed programs. The pastor also invites the military personnel to attend Baptist evangelistic services. Choral groups from the Seminary for Christian Educators present plainly in song and Scripture the plan of salvation. The troops assemble for the services in theaters, mess halls, athletic fields, maintenance garages, classrooms, or open courts. They join in singing the hymn of independence and literally boom forth to help the girls with the song of their particular unit.

The troops also participate in the responsive Scripture readings. And they ask for extra copies of the Gospels for men who must be on duty at the time of the service and for prisoners who may be held in their particular unit.

The response of the men and of their commanders has been warm. Typical is the reaction of one commander. We had closed the service at his base with Scripture, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in" (Rev. 3:20).

The commander, with evident emotion, then addressed his troops. "What these young women have presented to us this morning is the truth," he affirmed. "I myself am not a Baptist, but what we all need more than anything else in the world is to open the door to our hearts and let Christ come in."

But he added, "Christ does not force entrance into any man's heart. He is a gentleman. He stands on the outside of the door knocking, and it's up to each of us here this morning to open the door to his own heart and let Christ come in." TC

The author, a missionary to Brazil since 1951, has been director of the Seminary for Christian Educators, Recife, since 1953.

KALEIDOSCOPIC SUMMER

By Margaret Whitten



A group game enlivens a day in Bible school.

AS the plane wheels folded in and the rapid ascension began, the fields of grain around Sacramento seemed to rush before my eyes. For two months I had taken part in a small fraction of the Baptist work there. Yet in that short time I had become so deeply involved that my heart felt burdened to stay.

Tears began to well up as I remembered the many people I had come to know and love throughout the summer. When I arrived from Mississippi, fresh from my second year at Mississippi College, I was scared. Never before had I even given a second thought to summer missions. Yet somehow I found the nerve to apply, and the result led me to California.

Had I been arriving in Spain, where my parents are missionaries, I would have known what to anticipate. But arriving on my field in California, I had no idea what to expect during my ten-week stay. The people in the first mission Bible school proved to be open and willing to accept me for who I was. Those two weeks found me working in morning and night Vacation Bible Schools, encountering successes, struggling through disappointments, and obtaining a genuine love for all involved—children and adult workers alike. When the time came to move on to another church, and those who had worked close to me waved good-bye, I wished that somehow I could stay there just a little longer, for there was so much to be done.

Each week a different place.

Different Bible schools. Different children. Different leaders. Only one thing seemed to knit them together: the need for workers to accomplish the command of Jesus to reach out to all. Somehow I would get acquainted with everything just enough to feel as if I were being of some help, when my schedule forced me to move on.

Memories of the summer flooded my being. Many people opened their homes to me, making sure of my utmost comfort, yet allowing me to feel at home. In those numerous homes there were children whom I affectionately came to consider as my own brothers and sisters. Sometimes members of the family sacrificed their beds to give me a place to sleep. They also made certain that the menu included foods a Mississippian would enjoy and in many cases assumed the role of tour guides for me.

I remember countless hours spent in Bible School—teaching, playing, singing, and laughing. The hours of preparation seemed as nothing when we could see children come back day after day, eager to learn and in company of friends they had invited. Sometimes the pupils were hard to handle, but when they listened as we told them about Jesus, they always wanted to know more. At least some of the myths and false concepts about God were cleared away, and the gospel prevailed.

The faces of all these youngsters hung vividly in my mind. I asked myself, "What's to happen to many of them? Is Bible School all the religious training they will receive, or will there be anyone

who cares enough to tell them more?"

In those attentive, yet distracted and sometimes unconcerned faces, I read one word—lost! Inside me burned the desire to be able to help them to understand how much Jesus loves them. As I shared with them, their reactions were numerous. My prayer each week, as Bible School came to a close, was for God to use the seed planted in each heart and cause growth. Nevertheless, the question haunted me, "Who will water, so that it can grow?"

The last week of my term led me to an associational youth camp. I was assigned to a cabin with ten girls of junior high and high school age. At first I received the normal bad treatment afforded a cabin counselor—the girls must have felt it would be out of place to actually *like* their counselor. Yet as the days passed, they began to share themselves with me. I found the life of the majority filled with bitterness and unhappiness at home. Coming to camp was an escape.

God led in the activities connected with camp. Many decisions were made by the campers under the ministry of three young men who formed an evangelistic team. The Holy Spirit filled the service in such a way that many yielded their lives totally to Christ.

In all these experiences that splash across my memory, forming a beautiful kaleidoscope of blessing, I rejoice. Above all I found that as God's child, I could be used as an instrument for his service. If I only yielded myself, he would use what I offered to accomplish his purpose. TC

The author is the daughter of Charles and Nella Dean Whitten, missionaries to Spain.

'HE'S PRAYING FOR ME!'

Mosquitoes whined and swarmed in hypnotizing patterns above the head of the man sitting in front of me. The insects bit me maddeningly on my elbows and ankles. Ten people were sitting on the bench with me (where there was room for only five) near the back of the church auditorium.

I tried to turn my attention from the crowded, hot surroundings to the staccato Indonesian voice coming from somewhere in the front of the building. I was in my fourth week of language study, and I could understand a few words. I caught "if," "Bible," "and," "but," "Jesus," "pray," "already," "later." Not much spiritual nourishment there. Why bother picking out the few words I knew? The sermon was long, lasting more than an hour. Suddenly the others were rising. It must be time for the invitation hymn. For a moment I was stuck to the bench, cemented there by my own perspiration. A few people came forward, but I couldn't understand what was being said about the decisions. I just wanted to get out of the room, to move my cramped arms and legs, to get even a slight breath of fresh air, to get to my quiet, cool home, away from the crowds and curious faces eyeing my light skin and hair.

Someone was mumbling the closing prayer. I'd almost made it. Wait! I caught a few words of that prayer. That man said my name! He's praying for me! I don't know his name—he's somewhere across this crowded room. I probably will never meet him, but he knows me as one of the new missionaries. And he prays for me. Thank you, Lord; I needed that prayer.

Judy (Mrs. G. Barry) Nelson, Semarang, Indonesia

AT THE BUS COMPANY

The Lord has opened a door of opportunity to the Tae Kwang Church to witness to and minister to the employees of a bus company. The government is encouraging all factories and companies to provide training opportunities in "refinement and culture" for their employees on a regular basis. Our teaching of hymns and gospel choruses and speaking to these young women about Christ and spiritual truths is included.

Our pastor usually gives an opportunity to the bus employees to make public decisions for Christ. Each week a number indicate their desire to believe in Jesus. On a recent Sunday three of these girls were in our church services, both morning and evening. Please pray for this special ministry.

Lucy E. Wagner, Seoul, Korea

THE GENERAL'S WIDOW REMEMBERS

When working among people where Buddhism is strong as a religious force, Baptist missionaries often wonder about the effectiveness of their personal witness. Here is a case in point.

In 1969 opportunity came to Daniel W. Ray, a fellow missionary, and me to open a witness on the Air Force Technical Training Command base of the ROK. As a result we became acquainted with the commanding general, Kim Jin Hyung, who became interested in Christianity.

The Air Force chaplain on the base, a Methodist, was anxious for the Baptist missionaries to bear their witness to his commander. He hoped this would lead General Kim to make a decision for Christ. Many opportunities for fellowship developed between the general's family and the missionary families. The general's wife was a devout Buddhist, however. The closer the fellowship grew between her husband and the missionaries, the more often she journeyed to the Buddhist shrine. There, the missionaries were told later by the chaplain, she prayed that her husband would not become a Christian.

In 1970 General Kim died after a heart attack. He still had not confessed Christ as Savior. After his death, Mrs. Han (as the widow is called in Korea) became very despondent. As she later admitted, she found Buddhism "empty, with no comfort in the face of death."

News recently reached me that Mrs. Han in desperation sought out the former chaplain, now a Methodist pastor in Seoul. He led her to find peace in Jesus Christ. She is now a radiant, active Christian and a member of the Methodist church in Seoul. She told her pastor that during all of her trials the witness of the Baptist missionaries had remained with her.

Rolla M. Bradley, Taejon, Korea

EPISTLES

UNDERSTANDING ROSA

Our first contact with Rosa came through one of the national pastors, who is her cousin. During a visit to Rosa's home, we asked if we could begin a home Bible study there. Hesitantly, permission was given.

After holding a few study sessions, we had opportunity to talk to Rosa about her personal relationship with Jesus. We shared with her the Spanish version of the WIN tract, "How To Have a Full and Abundant Life." When we



came to the illustrations of the various kinds of life, Rosa pointed to the one showing Christ in the center. I was somewhat surprised, because I knew she had probably never attended

an evangelical church. "When did you allow Jesus to become the center of your life, Rosa?" I asked. She replied, "I did it the second time you came."

Becoming a Christian has changed Rosa's relationship with Christ, but she still has serious family problems. Only one of her sisters is in sympathy with evangelicals, so Rosa gets no spiritual support from her family. In fact, she does not yet attend our chapel, because she says she is afraid she might find herself locked out of her home. Since her family does not know Christ, they have several interpersonal problems, and Rosa is involved in many of them.

After a terrible family argument recently, Rosa came to visit us. She told us that one sister, who in particular is strongly opposed to Rosa's newfound faith in Christ, said, "I'm worried about Rosa. She doesn't even go to the church every day and pray like she used to."

Rosa responded, "But what I have now is so much better. Why should I spend what little money I have on bus fare and buying candles to burn as I recite some written prayer to a saint, when I can stay at home and pray directly to God?"

As she left, Rosa shook our hands and began to cry. "When I come here and talk to you, I always leave feeling better, because I know that you understand and care," she said.

We care and understand because Rosa is our sister in Christ.

Shirley (Mrs. Joe W.) Bruce Comayagua, D.D., Honduras

BUDDHIST TEMPLE, CHRISTIAN FUNERAL

When the husband of the treasurer of our church died, she requested a Christian ceremony for her husband's memorial service in the unfinished chapel building. But her brother-in-law strenuously objected. He insisted on using the funeral hall in the compound of the local Buddhist temple.

Mrs. Jae Bon Tai agreed, in order to avoid a family squabble. But she insisted on Christian services. We had never heard of having Christian services in a temple, but the abbot gave permission, since the brother-in-law had contributed heavily toward the building.

In consultation with a fortune-teller, the brother-in-law set the time for the first service at 1:00 P.M. on Tuesday. This was a service to close the coffin, as is the Chinese custom. Although the hour was inconvenient for working people, we Christians gathered at that time. We sang hymns, read the Bible, had a short sermon and eulogy, and performed the ceremony of closing the coffin. According to Thai and Chinese custom, three nights of memorial services followed, plus the actual burial service on Friday.

It is hard to describe the confusion and hubbub during the Christian services. For example, it is customary to serve food during the days of mourning while the body lies in state. People were eating at tables at the front of the funeral hall. Food was being prepared at the back of the hall, amid much noise and conversation. Waiters walked back and forth during the service. To one side was a platform where priests normally sit as a group to chant for the dead. Onlookers sat there, and even a noisy chess game was in progress.

I began to realize how much ridicule Mrs. Jae Bon Tai was bringing on herself in the eyes of her friends by departing from accustomed Chinese rites for funerals and following this strange Christian way instead. I admired her even more on Friday. After the Christian service the brother-in-law demanded a proper placating of the spirits by offerings of candles, food, and flowers. Representatives from the respected Chinese community in Rayong came to participate, as did all her grown children. But the widow stood to one side and took no part in the service.

Many people heard the Christian message who had never before encountered it. I confess to culture shock at these services—the behavior was far different from that to which I had been accustomed. Yet I praise God that his name can be glorified in all circumstances. Please remember the widow in your prayers.

Dorothy (Mrs. Vernon L.) Dietrich, Rayong, Thailand

THE BIG 'IF'

"This is the first time I have ever held a Bible in my hands," confessed the man seated on the rear pew at First Baptist Church in Zamora, Michoacan, Mexico. He had come to hear a youth choir, and the music and testimonies had intrigued him so much that he had remained after the service. In the course of conversation with him I explained that the Bible is the Word of God and gave him one. For a moment he held it in a spirit of awe and then spoke the words quoted above.

He is typical of thousands upon thousands of people brought up in a country, culture, and church where the Bible is not taught. They have no real knowledge of the Bible and, therefore, no sound knowledge of God and salvation through the blood of Christ. As a result, they live in religious darkness. They experience a hunger in their hearts for something alive, but they do not know where to find it.

Riding through the state of Michoacan, I pass dozens of towns without any kind of evangelical work. New work and missions could be started in many of these towns—if. That's a big "if."

Almost anything can be used to draw crowds: a choir, religious motion pictures, chalk drawings. And in these crowds almost always some will be interested in Bible study and spiritual guidance. I want to open Baptist work in many of these places, but when a new preaching point is started, it must be sustained. To keep it going there must be preachers who can return at regular intervals, weekly if possible, to teach and to preach.

This is where the big "if" bogs matters down. If there were preachers. If there were sufficient funds. If there were enough time. Pray with us that the Lord of the harvest will raise up the workers so desperately needed.

Clyde N. Roberts, Guadalajara, Jalisco, Mexico

RAIN BRINGS BONUS

It was interesting to see God at work in a tent revival we held recently. The second night it rained, seemingly a disaster. And during the service a large group of young people gathered outside the tent to mock and make noise. But the hard rain forced them under the tent, where they were confronted with the gospel.

After the service some talked with the evangelist. Others who simply stood around were witnessed to by the Guadeloupean Christians. Many of the young people showed up the following night, very orderly, and afterward enrolled in a Bible correspondence course. Pray with us that they will be open to the Lord.

*Judy (Mrs. Alvin L.) Gary
Pointe-a-Pitre, Guadeloupe, FWI*

DRIVE TO TURATURA

There were 20 minutes of tarmac road before the turnoff into the country, then another 20 minutes of dirt road straight to the church. The clouds hung low, but there was no rain, and for that I thanked God. I had never driven the Land Cruiser in mud and was hoping today would not be my first opportunity.

Set upon a hill, the church building overlooked homes and neat, green farms. The rains had been late, but what had come had turned the hills into lush green.

God knew my need and the need of the church women and answered both. He held off the rain, so that I could navigate the roads and attend the meeting. I arrived early, by their standards, but many were already there. The meeting was good. Many of the women came from miles away. They brought cabbage, corn, beans, potatoes, and rice. The food preparations were begun long before all the women had arrived.

Turatura is a growing example of God's work in Kenya and how he can use every person to show others of Jesus Christ. Not long ago this village was known for the intoxicating drink, pombe. Then God answered prayers, and a church grew up in the midst of all the evil. Now so many people attend the church that they cannot all get into the building on Sunday mornings. God continues to bless them, and they have started a preaching point.

*Bonnie (Mrs. Sammy G.) Turner
missionary to Thika, Kenya
(on furlough)*

NEW

MISSIONARY PERSONNEL

Missionaries Appointed

April 1974



MEXICO: **A. Lee Baggett**; born: Vernon, Tex., Dec. 14, 1940. Graduate: Wayland College; *Universidad Autonoma de Guadalajara*, Guadalajara, Mexico (M.D.). He served as pastor in Texas 1962-63 and as a Baptist Student Union summer missionary in Juarez, Mexico, in 1963. He was intern in social service at Hospital Civil, Monterrey, N.L., Mexico, 1969-71, and since 1972 has been at Memorial Hospital, Houston, Tex., as intern and now resident. Expected type of service: medical. **Ruth Smith Baggett**; born: El Paso, Tex., May 29, 1940. Graduate: Baylor University; University of Texas at El Paso (formerly Texas Western Col.) (M.A.). In El Paso she taught at a Baptist Good Will Center the summer of 1961, worked as English secretary at Baptist Spanish Publishing House 1962-63, and was assistant BSU director at the University of Texas at El Paso 1963-65. She served as a BSU summer missionary to Mexico in 1963. She has taught at American schools in Mexico, at Guadalajara 1965-69 and at Monterrey 1969-72. Marriage: June 6, 1964. Child: Dhana Ruth, Nov. 2, 1968. Present address: 1736 Fifth, Rosenberg, Tex. 77471.



EQUATORIAL BRAZIL: **Johnny J. Baker**; born: Minden, La., Dec. 3, 1945. Graduate: Louisiana College; SWBTS (M.Div.). He has taught school and has been a pastor in Louisiana, since 1972 at Fellowship Church, Haynesville. For two summers he and Mrs. Baker were directors for Junior Camp at Harris Baptist Assembly, Minden, La. Expected type of service: general evangelism. **Josephine Bains Baker**; born: Shreveport, La., May 6, 1946. Graduate: Louisiana College. She was a staffer at Glorieta (N.M.) Baptist Assembly (now Conf. Center) the summer of 1964 and a Baptist Student Union summer missionary in Jamaica in 1966. She has taught school in Louisiana and Texas. Marriage: June 3, 1967. Present address: 702 E. Sherman, Haynesville, La. 71038.



PHILIPPINES: **G. Dean Dickens**; born: Little Rock, Ark., Oct. 26, 1945. Graduate: Ouachita Baptist University; SWBTS (M.Div. and further study). He has served as co-pastor (with his twin brother), youth and music director, and associate pastor of churches in Arkansas. He has been pastor in Oklahoma, at International Baptist Church, Manila, Philippines (1970-71), and since 1972 at Martin Springs Church, Sulphur Springs, Tex. At Southwestern Baptist Theological Seminary, Ft. Worth, Tex., he was a teaching fellow 1972-73 and became an instructor in preaching in 1973. Expected type of service: English-language pastorate. **Karr La Voynne Miller Dickens**; born: Texarkana, Tex., Aug. 31, 1947. Graduate: Ouachita Baptist University (B.M.E.). She was a Home Mission Board summer missionary in Madison, Wisc., in 1967 and the next summer participated in USO shows in Greenland, Labrador, Iceland, and Newfoundland with a singing group from Ouachita Baptist University. She accompanied her husband to the Philippines in 1970-71 and has taught school. Marriage: July 25, 1969. Present address: Box 22003, SWBTS, Ft. Worth, Tex. 76122.



UPPER VOLTA: **Ray W. Eitelman**; born: Ft. Worth, Tex., Mar. 30, 1938. Graduate: Texas Technological College (now Texas Tech Univ.); SWBTS (B.D.). He has been an assistant county agricultural agent in Texas and a ranch manager. He was an associate pastor in Texas and has been pastor in Colorado and Illinois, since 1970 at First Church, Granite City, Ill. Expected type of service: general evangelism. **Patsy Walker Eitelman**; born: Canton, Tex., Oct. 3, 1943. Attended Southern Illinois University. She has worked as a bookkeeper and insurance rater. Marriage: Jan. 13, 1962. Children: Laura Lea, Nov. 19, 1962; Julie Ardelle, Nov. 6, 1963. Present address: 2624 Delmar, Granite City, Ill. 62040.



INDONESIA: **William R. (Bill) Gaddis**, Jr.; born: El Paso, Tex., July 13, 1947. Graduate: Hardin-Simmons University; GGBTS (M.Div.). He has been a music and youth

director, youth director, and summer missions director for churches in Texas. Since August 1972 he has been a Home Mission Board US-2 missionary, serving in Montpelier, Vt., as associate pastor of Baptist Chapel, a mission of South Burlington Church. Expected type of service: general evangelism. **Linda Nickell Gaddis**; born: Atoka, Okla., Aug. 9, 1946. Graduate: Southeastern State College; GGBTS (M.R.E.). She was a staffer at Glorieta (N.M.) Baptist Assembly (now Conf. Center) the summer of 1965, and a Home Mission Board summer missionary in Dayton, Ohio, in 1966. She has worked as a typist. As a missionary journeyman she was a teacher for MKs in Taejon, Korea, 1968-70. Since 1972 she has served with her husband in Vermont as a US-2 missionary. Marriage: Aug. 6, 1971. Present address: 144 Elm, Montpelier, Vt. 05602.



PHILIPPINES: **William Gopffarth**; born: Laredo, Tex., Nov. 27, 1941. Graduate: Southwest Texas State College; attended SWBTS (M.Div. expected in May). He has worked as a salesman, has taught school in Texas, and was elementary school principal in Lamesa, Tex., 1968-71. Since 1971 he and Mrs. Gopffarth have been apartment managers at Southwestern Baptist Theological Seminary, Ft. Worth, Tex. Expected type of service: theological education (extension). **Darlene Mitchell Gopffarth**; born: Lamesa, Tex., Oct. 23, 1944. Attended Tarrant County Junior College. She has worked as a bookkeeper and computer operator. Marriage: Aug. 30, 1963. Children: Robert William, Jan. 16, 1967; Gregory Paul, Mar. 25, 1969. Present address: 2405 Drew, Ft. Worth, Tex. 76110.

TOGO: **Vivian Gail Hargrove**; born: Kansas City, Mo., Mar. 6, 1948. Graduate: Grand Canyon College; attended SWBTS (M.Div. expected in May). She was a staffer at Windemere Baptist Assembly in Missouri the summers of 1964 and 1965. She served as a Home Mission Board summer missionary in Ohio in 1967 and 1972 and was secretary at HMB offices in Atlanta, Ga., the summer of 1968. As a missionary journeyman, she served at Baptist Goodwill Centre, Accra, Ghana, 1969-71. Since 1971 she has been secretary to a professor at Southwestern Baptist Theological Seminary, Ft. Worth, Tex. Expected type of service: theological education. Present address: c/o Billy Truett Hargrove, 2211 Buehrle Dr., Jefferson City, Mo. 65101.

LEBANON: **Tome R. Hayes**; born: Shreveport, La., Dec. 21, 1944. Graduate: Oklahoma Baptist University; Central State University (M.Ed.); further study at University of Oklahoma; attended SWBTS. He



has served as music and youth director at several churches in Oklahoma; since last September he has been youth director at Country Estates Church, Midwest City, Okla. He has taught school in Oklahoma and has been principal of two schools in Oklahoma City. Expected type of service: school administration. **Gayle Burton Hayes**; born: Oklahoma City, Okla., July 9, 1945. Graduate: Oklahoma Baptist University; Central State University (M.Ed.). She has worked as a secretary and has taught school. Marriage: Aug. 21, 1964. Children: Paul Chandler, Oct. 29, 1968; Brett Hancock, July 15, 1972. Present address: 1619 Mansfield, Oklahoma City, Okla. 73115.



LIBERIA: Ronald E. Hill; born: Leveland, Tex., July 24, 1946. Graduate: Texas Tech University; attended SWBTS. He was in the U.S. Navy 1967-69, including service aboard an aircraft carrier near Vietnam. He has been a store manager, accounting instructor, accounting manager, and controller. Expected type of service: business management. **Sharon Naylor Hill**; born: Ada, Okla., Jan. 31, 1946. Graduate: University of New Mexico. She has taught school in New Mexico and Texas and has been a church receptionist. Marriage: Aug. 21, 1965. Children: Jonnie Lynn, Jan. 30, 1967; Timothy Wayne, Dec. 31, 1968; Steven Matthew, Sept. 30, 1972. Present address: 2129 Wayside Court, Ft. Worth, Tex. 76115.



KOREA: Gary W. McCoy; born: St. Charles, Mo., June 27, 1948. Graduate: Central Missouri State College (now Univ.); SWBTS (M.C.M.). He was a summer missionary in Delaware in 1968 under the Baptist Student Union and in Alaska in 1970 under the Home Mission Board. He has worked as a clerk and cashier and served as church minister of music and youth. Since May 1972 he has been minister of music and education at Bellefontaine Church, St. Louis, Mo. Expected type of service: music promotion. **Mary Nell Swope McCoy**; born: St. Joseph, Mo., July 8, 1946. Graduate: Central Missouri State College (now Univ.); SWBTS (M.C.M.). She was a music director and counselor at GA

camp in Missouri the summer of 1965. She was a summer missionary in Alaska in 1966, 1968, and 1970 under the Baptist Student Union and Home Mission Board. She has taught school and has taught piano. Marriage: Nov. 28, 1968. Child: Amy Annelle, Feb. 12, 1973. Present address: Midwestern Bap. Theol. Seminary, N. Oak St. Trafficway, Kansas City, Mo. 64118.



MALAWI: H. Eugene Meacham; born: Linn Co., Kan., July 17, 1942. Graduate: Texas Tech University; SWBTS (M.Div.). He has worked as a salesman, television repairman, and as engineer, assembly inspector, and machine operator for manufacturing firms in Texas. He was a church youth director and since June 1971 has been pastor of Dawn (Tex.) Church. Expected type of service: general evangelism. **Lavonne Thompson Meacham**; born: Dimmitt, Tex., Dec. 3, 1943. Graduate: Baylor University School of Nursing (B.S.N.). At Baylor Medical Center, Dallas, Tex., she was a student nurse 1964-66 and nurse 1966-67. At All Saints Episcopal Hospital, Ft. Worth, Tex., she was instructor in the Vocational School of Nursing 1967-68 and a nurse 1970-71. Marriage: June 5, 1965. Children: Sharon Renae, May 9, 1968; Lori Suzanne, Sept. 1, 1970; Cheryl Dawn, Jan. 7, 1973. Present address: Box 41, Dawn, Tex. 79025.



INDIA: Van W. Williams III; born: Columbus, Miss., Jan. 12, 1943. Graduate: Mississippi College; University of Mississippi School of Medicine (M.D.). He took part in a vaccination program in Honduras with *Amigos de Honduras* the summer of 1965 and was assistant director for Cultural Enrichment and Remedial Education, Lift, Inc., Tupelo, Miss., the summer of 1966. He and Mrs. Williams were Baptist Student Union summer missionaries in San'yati, Rhodesia, in 1968. At University Hospital, Jackson, Miss., he was pediatric intern 1969-70 and pediatric resident 1970-72. Since July 1972 he has been a pediatrician in the U.S. Navy, stationed at Newport, R.I. Expected type of service: medical. **Sarah McGlamery Williams**; born: Houston, Tex., Nov. 7, 1945. Graduate: Mississippi College; University of Mississippi (M.M.). Her parents served as missionaries under the Foreign Mission Board in Colombia 1948-58 and have served in Gaza since 1969. She was a camp music director in Mississippi the summer of 1963, a coun-

(Continued on page 33)

using missions mediapak

THE MISSIONARY OVERSEAS

Do you ever get tired of planning "the same ole thing" when you need food for a church meeting?

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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

BOZEMAN, Betty (journ., Kenya, terminated April 30), 205 W. China St., Rolling Fork, Miss. 39159.
CABLE, Betty Lynn (Rhodesia), Box 398, Warner Robins, Ga. 31093.
COOPER, W. Lowrey/Katherine (Argentina), 204 Guittard, Waco, Tex. 76706.
JONES, Donald W./Helen (Taiwan), 508 Lester St., Woodbury, Tenn. 37190.
JONES, Marjorie I. (Eq. Brazil), c/o Brotherhood Commission, SBC, 1548 Poplar Ave., Memphis, Tenn. 38104.
KIRKLAND, Donald/Shirley (Ethiopia), c/o Mrs. William McQuinn, 1722 51st St., Columbus, Ga. 31904.
LOVEGREN, Mildred (Hong Kong), Rt. 1, Box 265, Gaston, Ore. 97119.
MCCELLAN, Carolyn (India), 1416 S. Pecos, Coleman, Tex. 76834.
MULLINS, Charles D./Sara (Hawaii), 27 Circlewood, Tuscaloosa, Ala. 35401.
TERRY, R. W./Dale (Germany), 1802 Highland Rd., Dallas, Tex. 75228.
THOMAS, John N./Evelyn (Colombia), 100 Jasmine Dr., Greenville, S.C. 29611.

Departures to the Field

ANDREWS, William P./Constance, Chile.
ARRINGTON, Charles A./Otie (assoc.), Greece.
BLISS, Donald L./Judith, Kenya.
BURNEY, Robert S./Edith, Nigeria.
BURNS, Horace/Elizabeth (assoc.), Rhodesia.
COLEMAN, W. Anita, Japan.
CROSBY, P. Franklin/Gloria, Mexico.
DUBARD, Rachel A. (assoc.), Liberia.

In Memoriam

J. C. POWELL

Born Warsaw, N.C., Jan. 22, 1890
Died Warsaw, N.C., Mar. 26, 1974

J. C. Powell, emeritus missionary to Nigeria, died Mar. 26 at his home in Warsaw, N.C. He was 84.

Before retiring in 1956, Powell and his wife served as missionaries to Nigeria for 37 years. He was a field missionary in Shaki and Oyo. Because their contribution to Nigerian life was considered outstanding, the Powells were invited to visit Nigeria as guests of the country's Western Region at celebrations marking the attainment of independence, Oct. 1, 1960.

Powell was a graduate of Wake Forest (N.C.) College (now in Winston-Salem, N.C.) and Southern Baptist Theological Seminary, Louisville, Ky. He served as pastor of churches in North Carolina and did mission work in Whitney Co., Ky., before appointment to overseas service in 1919.

Survivors include his wife, the former Rosa Hocutt; a daughter, Miss Mary Hester Powell, who served as a Southern Baptist missionary to Nigeria 1949-68; two sisters; and a brother.



DUNCAN, Ned L./Sandra (appointed for Uruguay), Costa Rica.
ELLIOTT, Dorothy M. (assoc.), Japan.
GRAHAM, Thomas W./Dot, Japan.
GROSDIER, Glen L./Ruth, Philippines.
HESTER, Jennifer A. (appointed for Colombia), Costa Rica.
HOLDER, George R./Rogene (appointed for Colombia), Costa Rica.
HOKTON, Frances, Japan.
HUBBARD, Jerry/Dorothy, Zambia.
HUNT, Ronald W./Anita, Liberia.
MCNIEL, Winston W./Patricia (appointed for Colombia), Costa Rica.
MOORE, R. Cecil/Mary (emer., Chile), Chile.
NICHOLSON, W. Ward/Lou Ann, Nigeria.
NUNNELLEY, Edith (Mrs. Newman F.) (assoc.), Nigeria.
PURTLE, Charles E./Jane (appointed for Dominican Rep.), Costa Rica.
RICHARDSON, Dean E./Joyce (assoc.), Ghana.
SOUYRES, Jerry W./Fran, Taiwan.
THOMAS, Bill Clark/Ruth, Malaysia.
WOLLERMAN, Anna M., S. Brazil.

Transfers

CAMPBELL, Charles G./Eleanore (assoc.), Thailand to Rhodesia, June 1.
HOOTEN, Jimmie D./Peggy, Uganda to Kenya, May 1.

Retirements

DOZIER, Mary Ellen (Mrs. Edwin B.) (Japan), April 1.

Assignments Terminated

KLEIN, Elizabeth (journ., Tanzania), Mar. 31.

Resignations

FREEMAN, John D./Nancy (Thailand), Mar. 31.
JONES, Marjorie I. (Eq. Brazil), April 15.
WHITE, Kathryn F. (Hong Kong), April 30.

Births and Adoptions

BUTLER, Kevin David, son of Trent C./Mary Butler (Switzerland), Mar. 8.
JOHNSON, Paula Raye, daughter of Glen L./Rayella Johnson (Argentina), Mar. 26.
RICE, Christopher Daniel, son of Lawrence E./Karen Rice (Venezuela), Mar. 11.

Deaths

BARKER, N. E., Sr., father of Pamela (Mrs. Jimmie L.) Richards (Dominican Rep.), Mar. 25, Boise, Id.
FOSTER, Mrs. Floyd Earl, Sr., mother of James A. Foster (Philippines), April 23.
HALL, Mrs. George Lee, mother of Robert J. Hall (Nigeria), Mar. 8, Porterville, Calif.
MCULLOUGH, Mrs. W. O., mother of Nita R. McCullough (Nigeria), April 10.
POWELL, J. C. (emer., Nigeria), Mar. 26, Warsaw, N.C.
STAMPS, Mrs. Lizzie, mother of Stanley D. Stamps (Ecuador), April 10.

Marriages

ANDREWS, Martha Elizabeth, daughter of William P./Constance Andrews (Chile), to Joseph Leonard Cobb, Jr., Mar. 30, Charlotte, N.C.
STEWART, Beverly Joan, daughter of Robert R./Maxine Stewart (Thailand), to Wyatt Kingston, Mar. 4, Anniston, Ala.
WHITE, Laurie Lee, daughter of Wayne/Winnie White (Mexico), to Rodney McClung, Dec. 21, Waco, Tex.

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New Missionary Personnel

(Continued from page 31)

selor at Camp Crestridge for Girls in North Carolina the summer of 1964, and served with her husband in Rhodesia in 1968. She has been a church pianist and has taught piano. Marriage: June 2, 1967. Children: Rebecca Lynn, Sept. 5, 1969; Lara Kristen, Mar. 19, 1972. Present Address: 52 Hunter Ave., Newport, R.I. 02840.

Missionary Associates

Reemployed March 1974



LIBERIA: T. Eugene Oody; born Loudon, Tenn., July 14, 1926. Graduate: Carson-Newman College; attended SBTS. He taught school in Loudon Co., Tenn., 1949-56 and in Arcata, Calif., 1957-63, before he and Mrs. Oody were employed as missionary associates in 1963. They served at Ricks Institute in Liberia 1963-71 (he became principal in 1969), resigning in August 1971 during their third term. While in the States, he has been teaching in high school at Cleveland, Tenn. Expected type of service: teaching. **Betty White Oody**; born: Loudon, Tenn., Jan. 9, 1930. Attended SBTS. She served as a nurse's aide at hospitals in California before going to Liberia. Recently she has been employed as a church secretary. Marriage: April 7, 1950. Children: Arvilla Jean, Mar. 22, 1951; Thomas Eugene, Jr., Dec. 13, 1954. They expect to leave for Liberia in June.

Employed April 1974



SINGAPORE: Ralph W. Neighbour, Jr.; born: Paw Paw, Mich., April 1, 1929. Graduate: Northwestern College; The Protestant Episcopal Theological Seminary in Virginia (cert.); NOBTS (B.D.). He was executive assistant with The Billy Graham Evangelistic Association, Minneapolis, Minn., 1950-55, and served as speech instructor and summer missions director at New Orleans (La.) Baptist Theological Seminary 1959-60 (part-time.) From 1960 to 1965 he served under the Home Mission Board, pioneering the development of 23 churches in Pennsylvania, New York, and New Jersey, and from 1965 to 1969 was associate director, Division of Evangelism, Baptist General Convention of Texas, Dallas; during this time he developed Personal Evangelism Institutes and wrote the Encounter Crusade manual. He has been pastor of churches in Maryland, Florida,

and Louisiana, and since August 1969 has been pastor of West Memorial Church, Houston, Tex. He is author of *Witness, Take the Stand!, The Seven Last Words of the Church, The Touch of the Spirit, and This Is My Gift* (to be released in July). He has spoken at Baptist Mission meetings on several mission fields and is to speak in several other countries this summer. Expected type of service: general evangelism. **Ruth Johnston Neighbour**; born: St. Paul, Minn., July 7, 1930. Graduate: Vocational Hospital (now Swedish Hosp.), Practical Nursing School, Minneapolis, Minn. (L.V.N.). She has worked as a nurse in Minnesota and Louisiana. Marriage: May 8, 1952. Children: Ralph Webster III, June 13, 1953; Rodney Charles, June 14, 1956; Randall Gray, Mar. 12, 1962. Present address: 900 N. Dairy Ashford Rd., Houston, Tex. 77024.



HONG KONG: Bobby E. Simmons; born: Leland, Miss., Jan. 28, 1927. Graduate: Mississippi College; NOBTS (B.D., Th.D.). He served in the U.S. Navy 1945-46. Since 1950 he has been pastor of churches in Mississippi and Louisiana, since 1963 at Fifteenth Avenue Church, Meridian, Miss. Expected type of service: English-language pastorate. **Mary Johnson Simmons**; born: Henleyfield, Miss., Oct. 23, 1930. Graduate: NOBTS (B.R.E.). She has done secretarial work, including work for churches in New Orleans, La., has taught music in high school, and taught piano privately 1958-72. Marriage: July 3, 1949. Children: John Douglas, Dec. 26, 1952; Martha Ann (now Mrs. Ronald Gardner), Sept. 1, 1954. Present address: 1125 S. Hillview Dr., Meridian, Miss. 39301.

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Needed Now

Requests for missionary personnel come to the Foreign Mission Board from Baptist Missions on the fields. Shared here are but a few among top-priority requests.

MALAWI: Field evangelist to carry on preaching ministry, including a teaching responsibility in training lay pastors, and to administrate a small mobile health clinic, staffed with Malawian personnel, begun in 1971 to help create receptive climate for gospel witness. Should have basic theological degree and some pastoral experience. Would be stationed at Salima, a rural, predominantly Muslim area; Baptist association includes eight churches and preaching points. Language: Chichewa.

VIETNAM: Music promoter to pioneer a new field in training Vietnamese and leading them in development of indigenous Christian music. Need exists for training musicians and performance groups. Leadership training could involve seminary teaching, music workshops, hymnody, clinics, personal performance, and church programming. Should have music degree from college and/or seminary and experience in teaching music, individually or in groups, and in the area of "church music." Language: Vietnamese; after language study in Dalat would likely be based in a major population center.

JAPAN: College teacher for literature department of Seinan Gakuin, a major educational institution in Fukuoka with total enrollment of 9,000, to teach English as a second language. Graduate degree and classroom teaching experience needed. Language: Japanese.

SOUTH BRAZIL: Social worker for North Paraná Association, working in relation to churches in urban area of Londrina. Experience helpful in counseling, social ministries, development of good will centers, arranging medical care, teaching hygiene, and nutrition. Would be expected to develop a concept of Christian social ministries in the churches. Might open skill-training centers for persons moving from rural areas. Language: Portuguese.

ETHIOPIA: Agricultural evangelist to work in rural, Amharic-language region of highlands. Should have basic B.S. and M.S. degrees in any phase of agriculture. Should be able to adapt to fairly simple types of farming methods. Evangelistic possibilities unlimited; individual free to use what he considers best approach. One year of basic study of Amharic in Addis Ababa (the capital) required.

For additional information concerning these and numerous other opportunities for career missionary service abroad, contact: Department of Missionary Personnel, Foreign Mission Board, SBC, Box 6597, Richmond, Va. 23230.

Missions Update . . .

Total for the 1973 Lottie Moon Christmas Offering for Foreign Missions reached \$22,232,757. This was an increase of \$2,567,785 over the total for the 1972 offering, a rise of more than 13 percent. (Monies received after April 30 are included in the following year's offering.) Goal for the 1973 offering, sponsored annually by the Woman's Missionary Union in connection with the Week of Prayer for Foreign Missions in Southern Baptist churches, was \$20 million. The offering has doubled in the last ten years; in 1963 about \$11 million was given. Southern Baptist foreign mission efforts are supported financially by two major channels of giving, the Cooperative Program unified budget plan and the Lottie Moon Offering.

Goal for the 1974 Lottie Moon Offering has been set at \$23 million, WMU Executive Secretary ALMA HUNT has announced. The WMU set the goal after the final tally for the 1973 offering was reported. The Week of Prayer will be observed Dec. 1-8.

MARION G. (BUD) FRAY, JR., missionary to RHODESIA for 17 years, was elected field representative for SOUTHERN AFRICA by the Foreign Mission Board in April. Fray will provide a personal link between the Board and about 85 missionaries in Rhodesia, BOTSWANA, ANGOLA, MOZAMBIQUE, and SOUTH WEST AFRICA. He will also serve missionaries who may be assigned later to MALAGASY REPUBLIC, where initial steps have been taken toward opening Southern Baptist mission work; SOUTH AFRICA, which has requested a missionary; and other southern African countries where SBC missionaries may open work.

Progress reports made to the BAHAMAS Baptist Missionary and Educational Convention meeting in NASSAU told of the formation of a conventionwide Baptist young people's fellowship, use of "The Baptist Hour" on national radio stations, Witness Involvement Now personal evangelism schools on seven islands, and 56 Vacation Bible Schools that enrolled 4,040 children, with 312 making professions of faith in Christ. This year for the first time Bahamians will conduct the schools without help from U.S. students.

A "first" in the history of Southern Baptist mission work in the Middle East took place on Easter eve: a missionary spoke publicly on the Christian faith to a crowd of 15,000 Muslims in the stadium of a Muslim Shiite school near TYRE, LEBANON. Featured at the gathering, part of a demonstration on behalf of Palestinians, were Imam MUSA SADR, Lebanon's highest Muslim leader, and Missionary J. CONRAD WILLMON.

For the eighth consecutive year a dental team from the U.S. has conducted clinics in GUYANA. The six participants, all project veterans, paid their own way or were assisted by home churches. Thousands of persons received treatment in clinics held over a ten-day period in Baptist churches and missions, government clinics and schools, and the home of a Hindu and a Muslim. The team distributed large quantities of Christian literature and witnessed to several persons who made decisions for Christ. Taking part: Dentists DAVID TATE, of IRVING, TEX., who began the project, JACK FUSON and CARTER DAVIS, of KNOXVILLE, TENN., and ROBERT BECKER, of CHICAGO, ILL., and Dental Technicians MR. and MRS. JAMES SPENCE, of Irving.

BRAZILIAN Baptists have exceeded their home missions offering goal for the first time in six years. The Brazilian Baptist Home Mission Board, now supporting 163 active missionaries, received \$345,380 as of April 2 for the offering; goal was \$343,750. The offering is taken in conjunction with Home Missions Day, coinciding with Brazil's Independence Day, Sept. 7. The offering represents 80 percent of the Brazilian Board's proposed budget for 1974.

In spite of recent political events, famine relief for starvation-stricken thousands at MARADI, NIGER, has continued peacefully. Southern Baptist missionaries have opened a second medical aid station in DAKORO, 70 miles north of Maradi. The change of government is expected to have no ill effects on mission work. Military action was confined to NIAMEY, the capital.

Two Streams

By Baker J. Caughen

GOD has wonderfully blessed Southern Baptists in the development of channels of missionary giving which bring strength and reinforcement for our Lord's work around the world.

First, there is the Cooperative Program. It is a much larger stream than most people realize. In 1973 the churches having fellowship in the Southern Baptist Convention gave more than \$100 million through the Cooperative Program.

This money provided for Baptist causes in each of the states. It made possible programs of state missions, Christian education, and many other aspects of work of great importance. Approximately one-third of this amount came to the Southern Baptist Convention to make possible the work of foreign missions, home missions, theological education, and other vital ministries. Approximately one-half of the amount that reached the Southern Baptist Convention came to the Foreign Mission Board to enable work to be done in 77 countries.

This great river of compassion is a phenomenon in Christian work, and for it Southern Baptists are profoundly grateful. The celebration of 50 years of cultivation of the Cooperative Program will be a time of blessing and joy. It is entirely appropriate that the Cooperative Program be referred to as the lifeline of world missions.

Another stream reinforces the main

channel of giving through the Cooperative Program. It is the Lottie Moon Christmas Offering, which, as these lines are being written, has reached the phenomenal total of \$21,822,-807.34. The final total is expected to be even larger.*

The importance of this offering cannot be overstated, because it enables twice as much work to be done on mission fields as would be possible without it. It stands always as supplementary to the Cooperative Program. It never replaces any reliance that the missionary enterprise has upon the Cooperative Program. It never displaces the Cooperative Program from any of its essential functions. It is auxiliary and supplementary, but it is of such great importance that its value could hardly be overstated.

This offering arises out of the heart concern of people in the churches. They read their Bibles and are deeply aware of our Lord's clear instruction concerning making disciples of all nations. These instructions are so plain and evident that every person knows in his heart that they mean exactly what they say.

When the needs of our fellowman throughout the world are considered, the spiritual darkness, hunger, and deep human need make our hearts

urgently aware that this task must always be a major effort and not a mere gesture. With prayer, love, and heart concern, joined with careful study of the labor of missions and with the first-hand testimonies of missionaries on furlough, people in the churches become deeply aware of the importance of sharing Christ with the whole world.

When one goes to the mission fields abroad, he sees how these two streams come together and produce a unified effort to strengthen the testimony being borne in the name of Jesus. One has but to look around him and he sees the evidence of both these streams joined into one vast missionary outreach.

But we must always be reminded that the outflow of money is secondary to the giving of life. That is why the going of missionaries to love, serve, and, if need be, to suffer and die, lies at the very heart of the missionary enterprise.

As we face the remaining quarter of this century, we are aware of the overwhelming task that lies before us and the fresh urgency for moving into far greater efforts than ever before and for seeking the wisest and most Spirit-led approaches, so that the witness borne and service rendered may be of the greatest power and effectiveness in reaching people for Jesus Christ.

* See report in "Missions Update" on facing page.

Just the Beginning

HOW will we Southern Baptists greet and memorialize the Cooperative Program's fiftieth anniversary?

Some of the things we say and do in wishing each other "Happy Birthday" seem to apply to the celebration being planned across the broad fellowship of churches called the Southern Baptist Convention. One wish usually expressed is that good health attend the celebrant. Actually we who are the members of all of these churches have it within our power to assure a healthy and growing financial plan for world missions and all the other Convention-created programs. It is a matter of commitment to biblical stewardship and our Lord's command to extend his message and ministry to every person on the planet earth.

Our customary greetings for birthdays and anniversaries also include a wish for long life. So applied to our observance of the Cooperative Program's first half century, surely we anticipate that the best is yet to be. The full potential is far beyond what we have yet realized. The Cooperative Program is young and will progress toward maturity in direct proportion to the growth of world missions stewardship in the churches. No matter how many individual members of a church please and glorify the Lord's name through liberal giving, it is what the church does that counts. If every Southern Baptist church were to direct from its total budget an additional 1 percent to the Cooperative Program, literally thousands of long-delayed opportunities on the foreign mission fields could be implemented. The same is true for the home mission fields and

for all other programs created and nurtured by the Southern Baptist Convention.

It is dangerous to assume that all Southern Baptists know how and for what reasons the Cooperative Program came to be. It is even too much to assume that all Southern Baptist pastors are so informed. Once they know the whole story and can envision the true potential of this main channel of support for world missions, the churches they lead will be awakened accordingly.

Both in its beginning and in its record, the Cooperative Program is a unique experiment. It has been conducted and blessed with God's leadership.

It is a program that becomes just as personal as the missionaries who are supported through it. Almost everything that appears in this publication is related, one way or another, to the Cooperative Program. Its meaning is revealed in every article about missionaries, their fields, their families, and the ways they witness and minister.

It is our hope that the leaders in every church will discover and utilize the kind of inspiration and information THE COMMISSION provides month after month. Used in sermons, departmental openings, Sunday School lessons, and prayer services, story after story can be used to show how deeply every Southern Baptist church is involved in foreign missions through the Cooperative Program. The more this is realized, the greater the future for Southern Baptist witness to the world.

As You Pray

IN THE CONTINUED call to prayer for our readers and their churches we have been confronted with some questions that make us wish we had an organizational plan that would serve as a "clearing house." Some churches and groups seem to prefer concentration on specific missionaries or specific mission fields.

We have been asked: "What if our church were to focus all its prayer energy for a given number of days or weeks on one or two missionary families? Are any churches doing this?"

Since we are not a reporting center for prayer support, we have received no information to indicate whether some churches are doing this or not. Such an information service could be helpful, provided there are churches or groups that are focusing their prayer attention on some particular mission field or missionaries and would like to know if any other church or group has singled out the same fields or persons. We welcome such information and will do our best to share it with anyone making an inquiry.

As you pray, please include the following requests.

Trinidad: Pray that we might find ways to reach at least a few of the thousands who live around our church and missions. Thousands are lost—living hopeless, confused lives and filled with loneliness, bitterness, hatred, and prejudice. Pray that we will have the opportunity to share the peace of Jesus Christ with them.—Missionaries Jim and Barbara Spaulding.

Rhodesia: Pray for the missionaries and nationals who are planning an evangelistic crusade to be conducted in all Rhodesian Baptist churches in August of this year.—Missionaries Carroll and Jackie Shaw.

Singapore: A few months ago, as a result of the general distribution of Scripture portions, some Buddhist monks asked to be taught the Scriptures in one of the wats (temples). When a missionary suggested meeting once a week for the study, a monk replied that this was not often enough. Not even two or three times a week was sufficient; they wanted to meet each day. Reason enough for prayer that the Holy Spirit will use these Scripture studies to reveal Jesus Christ to Buddhist learners.—Missionary Bill Wakefield.

Dacca, Bangladesh: Please pray that we will know how to effectively help the multitude of ragged people who come almost daily begging for food or medicine or a piece of cloth. Because our house is painted and has a tin roof and because I occasionally cash the equivalent of a \$10.00 check in the bazaar, we are considered rich.—Missionaries Tom and Beverly Kirkpatrick.

Republic of Niger: The streets are full of begging children—just the strong ones. The local hospital is small, and there is a real shortage of drugs, space, and personnel. We need more doctors and nurses, and we need people who know how to distribute food to a mob. In fact, we need Jesus. Do you remember how he sat the people down in groups on the grass and fed them? We have no grass, only sand. We need your prayers!—Missionaries Jerold and Grace Palmer.

Bukittinggi, Indonesia: Pray for the Baptist Hospital here that remains unopened due to Muslim opposition. Also, pray that God will call several families to serve in the area of theological education and evangelism in Indonesia.—Missionary Marvin Leech.

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

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

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

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The COMMISSION

June 1974
Vol. 37, No. 6

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COVER: "We were fascinated by the arrangement the women have for carrying their young," said Artist Robert L. Smith after taking part in an evangelistic emphasis in Nigeria (see story, Cover II).

"Shown here is the typical Sunday head-dress. The everyday version is not so fancy and allows for carrying loads on the head."

CREDITS: Photos—Bob Harper, 4-5. James E. Legg, 10-11. 20-23. Paul S. C. Smith, 14. Calvin L. Fox, 15. College of Santa Fe News Bureau, 16. Art—Robert L. Smith, 1-3.

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

the 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.

SAVE FOR GRADED SERIES 1974

LETTERS

Letters to the editor with comments, suggestions, or criticism about this magazine or its contents are welcome.

The 'Now Testament'

The March THE COMMISSION was indeed wonderful, especially "A Perpendicular World," by Jean Fitts, which I used in our morning worship service last Sunday. I had a reading from the Old Testament, one from the New Testament, and then I read about José Huancas of Suchcha. I called it the "Now Testament."

How encouraging it is to know that the Spirit of God and the Word of God are working in a mighty way in foreign missions.

George A. Hammon [pastor]
Crystal City, Missouri

It is a great magazine and a great aid for preaching to a mission-minded church.

Harold W. Kooser [pastor]
Baltimore, Maryland

Keep It Coming

Of course, no one knows how long she may live, but I am planning on living at least until I am 90—am now 88—so am enclosing check . . . to extend my subscription two years.

I really can't tell you how long I have been a subscriber to THE COMMISSION, for I took it when it was the *Home and Foreign Fields* magazine, so it has been a few years.

Mrs. C. W. Orrick
Waco, Texas

Please change my address in your files so that I won't miss a single issue. I look forward to receiving THE COMMISSION every month and especially enjoy articles about medical missions.

Margaret Overman
Harrisonburg, Virginia

I would like a one-year subscription. . . I have enclosed my check. . . I look forward to receiving THE COMMISSION, and know I shall receive a blessing as I read about our missionaries.

Marilyn A. Anderson
El Paso, Texas

After reading THE COMMISSION for many years, we enjoy reading it and appreciate sharing it [with] others. The magazine has been a blessing to our home these years.

Mrs. D. P. Brinker
Portales, New Mexico

'Fresh Ideas'

Enclosed find my personal check for one-year subscription of THE COMMISSION. I have seen two of them lately and thought I might get some fresh ideas.

Mrs. Lottie Satterwhite
Wichita Falls, Texas

Congratulations on being editor of THE COMMISSION again and not TC; that TC frightened me.

N. Hoyt Eudaly [missionary]
El Paso, Texas



i'm scared to death,
but i'm so excited about it!

Seize The Moment

a motion picture
new from Broadman Films, with the
foreign mission board, sbc
20 minutes, color, sound, rental: \$15.00
available at discount through
the CAVE Plan. Order from the nearest
Baptist Film Center.