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ELAINE
HERNIN

For years the paints and brushes Manget Herrin gave his wife, Elaine, rested in their original box, gathering dust. The materials made a worthy Christmas gift, Herrin thought, since his wife had a lasting interest in drawing. But the implements remained unused, even after traveling to Guyana in 1970, as the Herrins began service as missionary associates.

Elaine Herrin's talent did not remain completely dormant. When Baptists in Guyana began producing their own religious literature, she prepared the line drawings for Sunday School children to color and take home. She lettered posters and painted banners for

of contact for Baptists with the community.

For the Herrins the experience brought an "awareness of art as a means of Christian proclamation," relates Elaine. "As my husband coordinated the exhibition, our eyes were opened to the tremendous potential."

During Harper's visit Elaine brought out the few paintings she had been bold enough to prepare. The art editor's "encouragement prompted me to add to my collection and prayerfully consider using them to supplement our missionary presentation while on furlough," she acknowledges. "Manget entered enthusiastically into the idea,

Doorway to Dialogue



Elaine Herrin.

various conferences. When Manget (pronounced Mar-shay) devised Bible correspondence course materials, Elaine assisted with the art work.

Then two things happened. First, during rainy season, while Manget was away assisting in pioneer work, Elaine hesitantly broke out the art materials. "I was afraid to put the brush on canvas," she recalls. "And then I did—and it was most satisfying."

The second event was the visit in Guyana of Bob Harper, art editor for *The Commission*, as part of a series of stops upon invitation from Baptist Missions to present exhibits of his paintings as a point

so much so, in fact, that he framed all the paintings."

As a result, appearances in churches by the Herrins during their current furlough that began in December have frequently taken on an unusual form: a missions art show. With some two dozen paintings by Mrs. Herrin—most of them depicting life in Guyana, some on biblical themes—the display of the art becomes an auxiliary attraction when Herrin speaks.

Besides taking the art to more than ten churches from January through May, in April the Herrins went to Knoxville, Tenn., at the invitation of First Baptist Church, so Elaine's paintings might represent the church in the annual Dogwood Festival. The Herrins exhibited the paintings at Southeastern Baptist Theological Seminary, at Wake Forest, N.C. (where they reside during furlough), for two weeks and during the student missions conference. And they have been booked to exhibit the works at Ridgecrest (N.C.) Baptist Conference Center during Foreign Missions Conference June 29-July 5.

When at a church, the paintings usually are on display during Sunday afternoon. "Manget and I have been amazed at the response



Charles W. Bryan, Foreign Mission Board secretary for Middle America and the Caribbean, discusses with Manget and Elaine Herrin one of Elaine's paintings, "Indranie," which appears on this month's cover.

to our 'missionary art exhibit,' " admits Elaine. "We have found that we can share person-to-person with more people in an afternoon art show than we would ever be able to do under usual circumstances. In many instances people have come, viewed the exhibit, and left, only to return shortly, bringing others to share in the occasion."

"People who would not come to see slides or a missionary will come to see art," Manget points out.

"One facet of the exhibit that excites me is that many people who drop by are non-Christians," adds Elaine. "Foreseeing this, I have included some biblical interpretations in the collection. These have afforded many opportunities for sharing the Christian faith, in addition to stimulating concern for world missions."

During the showing at Central Baptist Church, Gainesville, Ga., a young man with no church connection came in response to a newspaper advertisement. One particular painting, "Redemption," caught his eye, and he wanted to know its meaning.

"Through the painting we were able to tell him about Christ," reports Manget. "He didn't make a commitment to Christ, but at least it was an avenue; he received a witness."

"We advertised [the exhibit] on behalf of the church and received significant, free advertisement

because of its cultural and social interest," Pastor Harold F. Green reports from Central Church. "The people who came did so in numbers that exceeded our wildest imagination."

"Following the exhibit, the Herrin family appeared in our evening worship service, in which Manget preached. It was an altogether wonderful experience that had fulfillment in informing our people about the cultural and missionary thrust in Guyana; it also

filled a certain artistic and cultural vacuum. Most of all, it gave an incredible opportunity of Christian witness. Frankly, I stood amazed at the deep spiritual impact it had."

Manget refers to the exhibits as a "doorway to dialogue." As people view the paintings, the Herrins mingle with visitors, ready to talk about the stories behind the paintings, stories that often lead to more conversation about missions or the gospel.

"People want to talk about what they see," Manget notes.

"Redemption," for example, is Elaine Herrin's portrayal of the crucifixion. On a deep red background are pictured two nails, one on top of the other, forming a kind of cross.

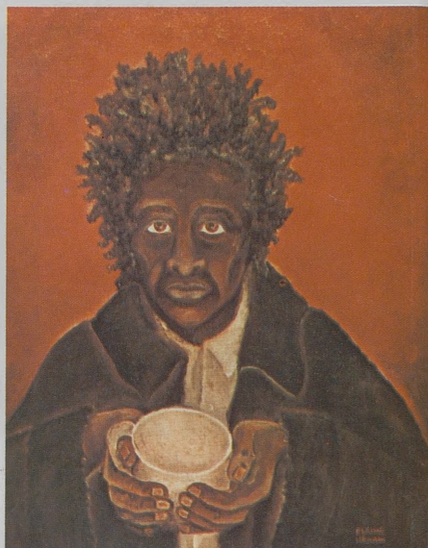
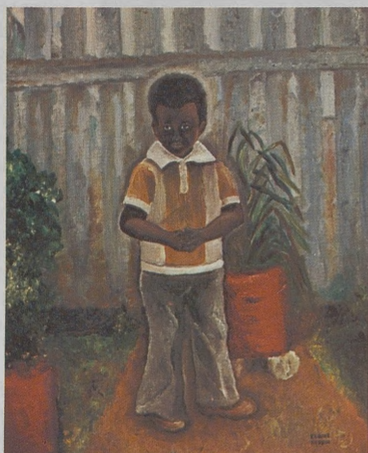
The painting is "perhaps one of the most popular in the collection," says Elaine. "I think people identify with it cross-culturally, interracially, because you don't see the white man, Jesus, on the cross. And you don't see a period of history. Yet, there is the cross, and the red background signifies the blood. Every stroke in the background is with circles—to portray the world and the eternal love of God."

In Guyana after one man said of the painting, "Tell me about this," he heard an explanation of

During exhibit at Hatcher Memorial Baptist Church, Richmond, Elaine meets viewers.



Right: "Christopher," the painting that helped a mother recognize her son's worth. Far right: "Beggar Man" captures expression as man requests a cup of water.



redemption, and the cross was pointed out. Another said, "I've looked at all these; I want to buy 'Redemption.'" Replied Elaine: "It's not for sale. It's like the real thing—you can't buy it."

Probably most poignant of the stories behind the paintings is that of "Christopher," portraying a Guyanese boy (above). The Herrins first met Christopher's mother at the Baptist camp for young adults; she came from a small Baptist mission. During a rap session on the Christian family, she spoke up. "I have a friend who has a little boy," she began, then stopped. "What I want to know is, suppose a girl gets in trouble. . . ." She paused again. "What I'm really trying to say is, I have a little boy, and I'm not married. Is there any hope that I could ever have a Christian home?"

In a continuing contact and chance to counsel after the camp, Elaine tried to lead the mother to acknowledge God's forgiveness and to understand that her son, Christopher, needed her love. But the mother, who was 16 when the child was born, continued to feel ashamed of her son; she never took him anywhere.

One day, she showed a photograph to Mrs. Herrin. "This is Christopher," she announced.

"He's precious, adorable," Elaine responded. After a moment she added, "I want to paint him." The mother was astonished, but Elaine followed through. Her painting, based on the photo and showing Christopher in front of a fence, became part of the public showing of Mrs. Herrin's art in Guyana.

After the mother visited the exhibit and saw the painting of her son, "she brought Christopher, she brought everybody she knew," reports Elaine. "It revolutionized her outlook on life and her appreciation for her child. I'd really like to title the painting, 'Christopher Isn't Lonely Anymore.'"

The Herrins held but one exhibit of the paintings in Guyana, in conjunction with the annual evangelism conference of the Baptist Cooperative Convention of Guyana, held in Georgetown, the capital, last October. Called "Images of Love," the exhibit included 25 paintings. The title is appropriate, for Mrs. Herrin began painting because she was "possessed with the color" and "overwhelmed with the beauty of Guyana," and because she was seeking in her own way "to express love and appreciation for the people."

Advice and friendly cooperation

came from officials of the National History and Arts Council in Guyana. Basil Hines, chairman of the council's arts division, gave much time and added enthusiastic encouragement.

"With fear and trembling I awaited Guyanese response to my artistic expressions of their life and culture," Elaine admits. "The response was tremendously exciting." Said one written comment: "We always knew Guyana was beautiful, but it is even more so in the eyes of the artist."

In addition, "several promising artists in Baptist church life who had 'buried' their artistic talent upon conversion saw that God can use this talent, like all others, for his glory," she says.

Hines was especially pleased with "Joyful Noise," depicting the steel pan, a musical instrument indigenous to the Caribbean area. The Herrins enjoyed hearing the steel bands. One Baptist congregation, Golden Grove Church, even organized its own steel pan orchestra and began to play hymns.

In exhibiting paintings, Elaine summarizes, "I try to do two things: first, to open doors for dialogue; second, to encourage others who have this talent to use it."

"In conversation with other missionaries who have a similar



Guests study Mrs. Herrin's works during exhibit in Guyana.

flair for art, I find that they feel the same way I did—I always enjoyed drawing and sketching, and painting was just a hobby. Prior to participating in Bob Harper's exhibition, I never considered the fact that painting could serve as a means of effective Christian witness.

"Yet in a day when society places an ever-increasing emphasis upon the arts, and at a time when the church has accepted and even promoted other cultural media, such as music and drama, it is exciting to have a small part in sharing the missionary message of Christ through this dynamic dimension.

"I've never had an art lesson," she confesses. "It's just something I do." And she finds time to paint despite pressing obligations of mission work and homemaking (the Herrins have three sons, ages 16, 12, and 8).

One missionary confided to her recently, "Painting is my hobby, but I just never even thought of trying to paint the life-style of another culture."

At a church showing, one woman remarked, "You know, I used to paint some." "Why did you quit?" she was asked. "I don't know," she admitted. The next day, as Manget shopped for art supplies, he met the woman again—buying artists' brushes and paints.

"I see paintings—and my art exhibits—as a means to an end: winning a hearing," declares Elaine. "Doors have been opened for newspaper, radio, and television interviews, on non-religious programs and with the secular press, and thus countless hours of dialogue have resulted from this approach to proclamation.

"Like music, art speaks a universal language, transcends racial and cultural barriers, and thus transmits a message often more dynamic than the spoken word."

The Herrins have been re-assigned to the Windward Islands Mission, and after an extended furlough—Manget is doing additional academic study—they will leave for the field. Art supplies will go along. Elaine looks forward

to the attempt to express a new culture on canvas.

"Baptists are seeing—perhaps through the vision of the Foreign Mission Board—the awakening of another proverbial 'sleeping giant,' as art, a means of effective communication in the early centuries of the Christian church, is once more being used as one method of projecting our faith and practice," states Elaine.

"I have come to know more complete fulfillment in my personal Christian experience as new doors are opened through my exhibition of paintings, designed for dialogue. Is it any wonder that the Creator God, who splashed myriads of colors across his cosmic canvas, might sometimes use a brush to play upon the chords of hearts that stand in emptiness?" **TC**

CAMP MIKI

AND ITS OFFSPRING

By William N. McElrath



As "Squawker Walker," Missionary Catherine Walker gets into the spirit of an Indian campfire. The "Big Chief" is Missionary John H. Gayle.

Just five days after his ninth birthday, my older son got a letter addressed to "Hunter Tim McElrath."

"Why does it say 'Hunter,' Daddy?" he asked.

"Open it and see."

As Tim tore open the envelope, a very special letter fell out. "It's from Aunt Catherine!" he cried.

He read a few lines further, then glanced up at me with shining eyes: "I'm a Hunter in my Indian tribe, 'cause this'll be my first year at Camp Miki!"

"Aunt Catherine" and "Camp Miki" have long been closely related ideas for Baptist missionary families in Indonesia.

Catherine B. Walker, professor at the Indonesian Baptist Theological Seminary, doubles as camp

director. The tall, graying brunette's sparkly eyes seem to reach out through bifocals to attract any youngster within range.

Here's Catherine Walker's own story of how Camp Miki got started:

"When Jimmy Belote [James D. Belote, now Foreign Mission Board area secretary for East Asia] was preaching at the 1962 mission meeting at Kopeng, he met with the MKs one afternoon. At supper I heard the children re-telling Dr. Belote's stories of how God took care of Mr. Galloway of Macao when he was captured by pirates—how he prayed and how he was delivered.

"I realized these children seldom heard missionary stories. They never heard young people's testimonies of experiences with God, never attended youth revivals. The average deacon's child in the

States heard and experienced more of this than any missionary's child.

"I realized all I had gotten from Christian camps and conferences. I was also aware that there in that dining room at Kopeng were dozens of people who had thrilling experiences to share with our MKs—if they were given an opportunity."

Acting upon her impressions, Catherine Walker spearheaded the forming of a camp committee. Not surprisingly, she herself was appointed chairman.

From the first two letters of "missionary" and "kid," she coined the name "Camp Miki." That sounded right for an Indian theme, used the first year and most years since then.

Missionary kids nine years old and up were invited to Kaliurang,

The author, appointed a missionary to Indonesia in 1964, is stationed in Bandung.



MKs do grow up. Notice two of the original group at Camp Miki, 1963: the girl at front center and the last boy on the left in the back row. They appear again in the photo below as two grinning counselors with the youngest "Indians" at Camp Miki, 1970. Camp Founder Catherine Walker appears (middle left) in the 1963 photo above. Author McElrath is the tallest counselor in the 1970 snapshot below.

high in the mountains of Central Java. Rented cottages became tribal lodges for ten days. Adult missionaries—not parents of campers—signed up as counselors. And thus Camp Miki's history began in 1963.

Nine-year-old Tim McElrath didn't know that historical background as he glanced over his first invitation to Camp Miki.

He did remember, though, that Daddy had left home with bigger kids in July or August every year. Tim had heard of hikes on twisting trails, campfires under a tropical moon, horseplay in the swimming pool, hilarity on stunt night, hard-fought games and contests.

Now it was his turn. This time I would stay home, after having been deeply involved in Camp Miki every year since Tim was four years old (except for furlough year).

Another quote from Catherine Walker explains why Tim started going to camp in 1971, and I was left behind:

"Developing independence and self-reliance has been one of our goals. The staff has been made up of missionaries whose children (if any) are not yet campers. This means campers never have their parents present."

Remembering meaningful experiences as a Camp Miki counselor,

I regretfully agree with the continuation of this policy. The freedom it gives MKs—"free to be *ME*, not my parents' child"—adds depth to camp relationships. Personal problems can sometimes be shared more openly with mother and dad safely out of earshot.

This would probably apply to any children anywhere. For Indonesian missionary families it has a special poignancy: All too soon, our sons and daughters will be leaving home—for high school in another city or country, then for college in America. Camp provides a brief preview of family separation.

Catherine Walker states:

"Another goal has been to give

group experiences that would make adjustment to the States easier. Camp Miki has been as American as we could make it. Instruction in American sports, crafts and skills, cookouts, stunts, banquets, talent time—all are related to this goal."

A balanced program has been one of Camp Miki's strengths from the beginning. "The idea is," the camp director continues, "to give as much Christian challenge as is suitable to the age of the child, and in as attractive a way as possible."

I had never heard of camps for MKs before coming to Indonesia in 1965. Camping, I had thought, was now only a happy memory, to be revived on furlough years.

What a delightful surprise Camp Miki has been! Its very existence was more than I had expected; its excellence was overwhelming. Having worked in camps of several types since 1948, including two summers as a full-time counselor, I can honestly rate Camp Miki one of the best all-around camping programs I know about.

Bible study, group and private worship times, testimonies of counselors, unpressured decision services—every positive spiritual influence you would hope to find at a Christian camp is there. But that's not all.

Catherine Walker and her co-workers have wisely recognized that boys and girls are not mere "souls to be saved." They are lives to be guided toward wholeness that comes through the Lord Jesus Christ.

Starting a fire to cook your own





Missionary Dr. Oliver H. Harper and Missionary Journeyman Sharon Garner (center) were two of Catherine Walker's camp counselors in 1972.

breakfast, helping a buddy make up his bunk, trying your hardest to win a race, finishing a hike in spite of your sore ankle, learning that God's people can have more good clean fun than anybody, discovering new meaning in a familiar Scripture passage, singing "For the Beauty of the Earth" as sunlight peeps over wooded slopes—all these offer opportunities for guidance.

Camp Miki counselors do lots of "wayside teaching." Their own example and witness become significant elements in the total camp program.

Since that first Camp Miki in 1963, MK camps in Asia have become big business. The original number of Indonesian campers was 14. It has since increased to 50-plus, with prospect of many more before the end of the 1970s. In 1973, for the first time, high-schoolers had the option of either serving as counselors-in-training or attending an entirely separate youth retreat.

Catherine Walker was still weary from camp when she got back to Kopeng for mission meeting, 1963. "That year," she relates, "the visiting preacher and his wife, the Howard Olives of the Philippines, heard reports and enthusiastic tales of Camp Miki. Months later, a cablegram asked that I come to the Philippines in June to start their camp for missionary children.

"In correspondence with the Philippine camp committee, I asked if they would like to call

their camp Camp Miki or Camp Fimiki (from Filipino Missionary Klds). They liked Fimiki."

Camp Fimiki, since its founding in June 1964, has been larger than its "parent," Camp Miki. Baptist missionaries in the Philippines have thus far averaged a little older than those in Indonesia, and so have had more boys and girls of camp age.

Unlike Camp Miki, Camp Fimiki has always been held during the annual meeting of the Philippine Baptist Mission. This means that the camp staff has largely been recruited from missionaries of other groups, Christians from military bases, missionary journeymen, student summer workers, and out-of-country guests.

One traditional feature of Camp Fimiki has been annual games between parents and children. Missionary dads take on their older sons in basketball, while wives and daughters lead the cheers. Then it's the ladies' turn for a generation-gap volleyball contest.

Besides Catherine Walker's help as "founding mother" in 1964, Camp Fimiki has also called on other Camp Miki veterans. Ed Sanders, who served on the original Camp Miki staff in 1963, helped in the Philippines in 1968, along with his wife, Jaletta. Others have gone on loan from the Indonesian Baptist Mission almost every year.

In 1969 Catherine Walker herself was invited back to Camp Fimiki. As she tells it, "The little ones had become sophisticated teen-

agers—some going forward in Christian development, some in the struggle of deciding which way their lives were to go, some in the throes of rebellion.

"Older campers were separated into a youth retreat led by journeymen. Camp Fimiki spirit was present with the younger ones. Camp is such a part of the Philippine Mission meeting program that the missionaries can hardly imagine what they used to do with the children, or what they would do now, if there were no Camp Fimiki!"

The Camp Miki idea keeps on spreading. In 1968 Indonesia Missionaries Von and Marge Worten helped counsel MKs in Malaysia. That same year Bob Stuckey took a similar assignment in Thailand. Jerry and Bobby Rankin met with Vietnam MKs in 1972.

In April 1969 I got into the act with another one of those fringe benefits of being a foreign missionary. I was invited to help direct Hong Kong MKs' first genuine camp program.

During the coldest Easter weekend in Hong Kong since about 1900, we launched Camp Mikihoko. (Get it? Why we named it that?)

Youngsters from a cosmopolitan city slightly resented "giving up" their school holidays. But the values of a balanced Miki-type approach soon softened their resistance.

We hiked along barbed-wire entanglements near the border of Mainland China. We cooked beef and vegetables in foil. We staged miniature Olympics, treasure hunts, and impromptu biblical dramas. We sang, griped, teased, testified, argued, agreed, and experienced the character-growing pains that come with a good camp program.

Lives were changed that long weekend at Camp Mikihoko. Young lives have been touched and turned toward God each year that MK camps have been held in Asia.

Then came 1971. And Tim McElrath turned nine years old.

I'm glad he's the one going to Camp Miki now, with "Aunt Catherine" Walker and all the others. But somehow I can't help wishing I could still go, too. TC

A PRAYER FOR MISSIONARIES

BY LUTHER JOE THOMPSON

While with missionaries in Nigeria last fall, Luther Joe Thompson, pastor of First Baptist Church, Richmond, Va., led in a special prayer for missionaries. Missionary James A. Yarbrough has shared a copy of that prayer, in order that it might have a wider audience.

Thou hast said in thy Word, O God, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" We thank thee for these who have heard thy call and obeyed thy voice. Grant them reassurance, courage, faith, and strength for the tasks before them. Bless them as they bear witness to the truth.

Thou hast said, "This is the day the Lord hath made, let us rejoice and be glad in it." We pray for their days!

Lonely days. Remember them in their days of aloneness, when all sounds, smells, faces, and ways seem alien and strange, when they cannot understand or be understood, when they long for home and dear ones and the familiar place. Keep them true and give them patience. Sustain them in their separation, uprootedness, loss. Let thy presence be their home.

Overwhelming days, when the dimensions of the task, the price of discipleship, the demands of the calling seem too great for them. Help them remember Jesus' words: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find

rest unto your souls. For my yoke is easy, and my burden is light." Give them the burden that has wings.

Fruitless days, when no one seems to care or hear, when love is spurned or abused, when there is no fruit for their labor, when the seed fall on stony ground, when discipleship proves spurious. Remind "that one planteth, another cultivateth, and thou dost bring the harvest."

Weary days, when the burdens press, the muscles ache, and the heart is faint, when the hours seem interminable and the tasks endless; help them remember that those who labor for thee labor not in vain. Bless them even in the days the locust hath eaten with the knowledge that thou canst restore.

We thank thee and praise thy name for days of joy and triumph, when heaven's window seems to open, and blessings pour out beyond their ability to receive, when faith is confirmed, and there is fruit for their labor. In such days, make thy joy their strength, and let them bring before thee a sacrifice of thanksgiving and an offering of joy.

We do not forget days of frustration and doubt, days when they wonder if they heard the call correctly, days of uncertainty, failure, depression. Help them know that they who wait upon the Lord shall renew their strength, and that thou art more willing to hear us than we are to speak.

We pray for special needs. Par-

ents who must weigh the needs of their children against the demands of their calling. Be, O God, to them in such hours a father indeed. Remind them thou didst love their children before thou didst give them to them.

We pray for separated families: children thousands of miles away in university, aged and infirm parents and loved ones who need care and comfort. Give us faith to commit our loved ones both near and far to thy safekeeping, since we cannot safeguard them ourselves.

We pray especially for the single adult who has neither husband nor wife nor child to sustain and nourish. Give them a full measure of thy grace. Show them special ministries of love.

And we pray for cleansing, forgiveness, community. Deliver us from presuming upon thy grace and each other, imagining we are special because thou hast called us, expecting others to do for us, and we not do for them. Give us forbearance of others' faults, remembering our own. Deliver us from the temptation of letting proximity make trivia monumental! Help us keep our perspective.

Show us how to love one another despite differences, past mistakes, animosities, fears, hostilities. Show us that whatever may divide us is trivial in light of that which unites us. Make us thy family!

Grant us cleansing, renewal, recommitment, and the peace that passes all understanding this day, O God. TC

Reaching the 'Gray Man'

By
Mary
Ann
Anderson



A Christian rock group from a Buenos Aires Baptist church features an original composition, "*Hombre Gris*" ("Gray Man"). Before beginning a performance, the musicians explain that Buenos Aires is noted for its gray smog, gray sky, gray buildings, and gray mood. The shade of the city's atmosphere is neither black nor white, they maintain, but a melancholy gray that fomented an opaque life-style predominate among the masses.

For these reasons they call their anonymous prototype of the vast metropolis the "Gray Man." His emptiness, without hope and peace, can only be filled by Jesus Christ, who cares for him.

Among the 3,500,000 souls who compose the Argentine Federal Capital, some 20 organized Baptist churches are proclaiming Christ to the "gray men." At the moment four of these churches are pastorless; the oldest recently celebrated its 70th anniversary.

For years these churches have projected their mission outreach beyond the boundaries of the capital. Due to better response and cheaper property in the suburbs, churches resulting from the outreach have sprung up in Greater Buenos Aires, not in the capital proper.

In recent years Baptist leaders have become painfully aware of the enormous mission field at their

doorstep. More than five years ago they began to pray and work specifically for the capital. These churches, together with the recently revamped Capital Association, the Argentine Baptist Convention, and the Argentine Baptist Mission, launched a plan of missionary extension for the capital.

Repentant for not having opened a new work (as new congregations, or missions, are called) in the capital for 25 years, mission, convention, and association together mobilized personnel and funds for the endeavor. The Baptist Mission designated funds for purchase of strategic properties. A joint committee plotted strategy.

More than five years have passed. Six new works are now functioning. Each has developed in a different way, illustrating the variety of circumstances.

First came Liniers, where a godly family willed a small property to a church for a new work. The association, working with New Chicago Church, renovated the property, found some dedicated seminary students to do personal witnessing, and set up a program of activities. Today the mission has some 25 women in the Woman's Missionary Union, an enthusiastic youth group, and a congregation that soon will organize into an independent church.

Seminary Mission had quite a different origin. The beautiful

chapel of International Baptist Theological Seminary was unused on Sunday because all the students go to churches to work. Several missionaries, plus a large group of wives of students who were unable to accompany their husbands to far-away preaching points due to travel costs and caring for children, began a new work in the chapel.

The mission has been self-supporting from the start, because of participants' tithes. A capable Argentine pastor, who also works at the seminary, has led the group in neighborhood visitation. On Sunday the chapel has become the gathering place for an active group of people who plan soon to be constituted as a church. They even have their own mission station in an apartment complex in Greater Buenos Aires.

Another joint mission endeavor of the association and the New Chicago Church is Villa Lugano. The church, led by its mission-minded pastor, started a small children's group on Saturdays in a monoblock new section of the capital. A team of seminary students directed the program, aided by church personnel. The extension committee provided funds to buy property. A seminary student was secured as pastor. Today a thriving group of young people comprise the nucleus for a future church.

Still another mission, Villa Urquiza, grew out of yet another

The author, Mrs. Justice C. Anderson, was appointed a missionary in 1957.

strategy. Upon careful study of the area map, it became evident that a wide area of the capital, called Villa Urquiza, had no Baptist witness. It was fortuitously located within reasonable distance of one of the capital's most vigorous Baptist churches, Villa Pueyrredon.

The pastor, a member of the extension committee, took up the challenge. He presented the matter to the church. Young people from all the churches and members of Villa Pueyrredon Church banded together to conduct a door-to-door survey to determine interest among community residents.

Mass media were used with the aid of the convention's evangelism board and the Baptist Mission's mass-media coordinator. Visitors distributed tracts about the home. A building was bought, and the mission committee of Pueyrredon Church is carrying out a program for the new work. Although results of the mass media campaign were a bit disappointing, a small group is working with a rather wild band of Juniors and young teenagers. Through them, workers hope to reach the parents. Early this year a two-week Vacation Bible School at the church had an average attendance of 45 children daily.

The work in Nuñez began in the apartment of a dedicated Christian woman, a member of Belgrano Church. When she heard of the extension plan, she and

her pastor, also a member of the extension committee, asked for help in starting a mission in the area. With the aid of a missionary, they found property, an ancient building immediately in front of a plaza.

For refurbishing the site, young people from four different churches came on five consecutive Saturdays to paint and do carpentry. One Saturday a group of MKs ("missionary kids") dedicated a day for labor after their baseball game. All this favorably impressed people living in the area.

Another member of Belgrano Church, who works as a school custodian, has played the role of "Pied Piper" to bring in a number of children as an initial group. The two involved members of Belgrano Church have given over and above their tithes to support the outreach.

A young man now has been called as pastor. He and his bride (they were married in February) have moved into living quarters at the church. They plan to reside there while he completes his seminary study. His wife has finished her studies and hopes for employment in the neighborhood.

The sixth new work is Barrio Norte, the fifth property purchased by the association with funds from Southern Baptists.

When a man moves to Barrio Norte, he moves up the social ladder, for it is located in the traditionally aristocratic neighborhood of the capital. The other five new works are in areas where residents are in the lower middle class.

Before the property was bought, Once Baptist Church agreed to supervise the work. About 20 church members living in the area assist in the mission. Finding a church willing to release its members for such work was one miracle. A second was the securing of the property.

The committee, aided by influential members of Once Church, searched for weeks in the high-priced area. When a suitable piece of property finally appeared, the price lamentably was a bit too high. Baptists decided to make an offer, even though we were almost positive it would be refused.

On Sunday evening the pastor of Central Baptist Church, Arnoldo Canclini, requested prayer for the committee seeking the property. He did not realize that in the congregation was a woman who was a co-owner of the site with her brothers. The next morning she and two brothers—another was in Europe—met with the committee. To her surprise she learned that the property for which Pastor Canclini had prayed was hers!

The Baptist offer was made—\$5,000 below the set price. Due to the woman's influence, her

brothers, including the one in Europe, accepted the figure. The day the papers were signed, while her brothers counted the money, she asked to have a prayer of thanksgiving to God. She was grateful that he had provided her this way to serve.

The mission now has begun Bible studies on Thursday nights in the new location.

People living in the areas of these new works greet the Baptist invitations with the varied responses that might be anticipated anywhere. At the same time, their needs are similar to those of residents in any metropolis. One experience of a missionary housewife illustrates.

She went one day to visit neighborhood residents on a list of those reported to be interested in the mission. Some seminary students who had assisted in the area during the school year had given her the list.

"It was my birthday," she related, "and actually I hesitated at the thought of spending the morning visiting, thinking perhaps there was another way I would rather spend the day. But because I just *had* to go, I went. I prayed all the way, 'Lord, there will be a lot of people praying for me today. Use these visits in some special way.'"

"First I visited the lady who had been holding a Bible study in her home. I left some tracts for a friend of hers who had left

word she could not receive me in her home that morning. Next I went to a couple of homes where I was told at the door, 'Yes, I plan to send the kids up there sometime.' Another 'lead' was a foreign couple who emphatically stated they had told the students they were not at all interested.

The last name on the list led me to climb two dark flights of stairs. When I reached the apartment, I clapped at the door. After a short wait, a middle-aged woman opened the door a crack. I told her who I was and that I had come to talk about the new church at the plaza. She replied, 'Yes, I know about that. But I'm sorry, I can't see you—my husband just died.'"

When the missionary realized the woman was alone, she offered to stay with her. The woman consented.

"I'll have to confess I was a bit afraid," continued the missionary, "since the custom here is that the body is prepared at home for burial by the wife before the undertaker arrives. However, the woman soon explained that she was awaiting arrival of her son, who was finishing the legal work in order to bring the body from the hospital.

"We had about 15 minutes together before her son returned.

I offered to read the Bible to her, and we prayed. It seemed to help her a great deal." The woman expressed gratitude that the students had visited her husband in the hospital before his death. She said she believed in Christ and had faith.

"Before I left, she mentioned again and again how odd it was that I had come just at the time she needed me," added the missionary. "I immediately called the students to advise them of the death. That evening they attended the brief funeral service. When they arrived, the widow began to tell them how unusual it had been that I had arrived at that critical time. The students assured her it was not accidental, but that God works that way."

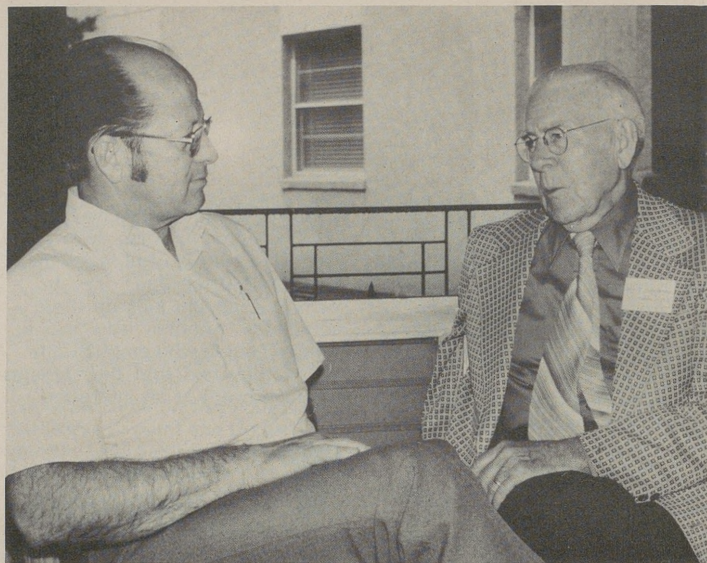
City missions are difficult. They demand new methods and fresh thinking. But the gospel is still the basic need of the "Gray Man." It can bring color and life to his emptiness.

The city is full of cement structures among which our Baptist associational and convention structures are at work. But structures of all types are empty without compassionate human resources that spring from a vital relationship with the living Christ.

The "Gray Man" is God's man, too. His personal encounter with Christ can convert empty grayness into a multicolored experience full of meaning. TC



Fellowship Find



Author Duck (left) visits with William E. Davidson, former missionary to Chile.

BY
ROGER
G.
DUCK

Forgotten! Few words in the English language convey more negative emotion. The Foreign Mission Board does not want this word to characterize the status of emeritus and former missionaries. The Board's officers and staff, along with furloughing missionaries, have given personal attention to see that Southern Baptists' retired and

former missionaries are not forgotten. Many alert members in Baptist churches have remembered that these people have an inspiring foreign mission story to share.

To further insure meaningful fellowship with emeritus and former missionaries, the Board's Department of Promotion and Furlough Ministries plans regional meetings across the country. Associate Secretary Edna Frances Dawkins leads in the planning. In areas where few people are involved, the meetings are usually scheduled in connection with other opportunities of service, in order to save time and travel costs.

Such was the case in March 1973. We held a furloughing missionary fellowship dinner at Grand Canyon Baptist College, Phoenix, Ariz. William Hintze, former missionary to Ecuador, the academic dean—he is now president—of the college, graciously arranged for the dinner and fellowship at the college.

When Bill and Barbara Hintze picked me up at my motel, they told me Earl Davidson had come all the way from Shonto, Ariz. He had even walked from the bus station to the college

(several miles). I wouldn't have been surprised upon hearing that a former missionary journeyman had walked that far, but I was truly impressed when I learned that Davidson is 81!

In fact, many things amaze me about this man. For years he has been writing letters to newly appointed missionaries for Latin America. He continues to correspond with those who respond. I was also amazed that he knew the names of every member of my family and the ages of our children. (Last January it became possible for Davidson to visit Chile, for the first time in 47 years, and to see Baptist work there first-hand.)

While talking with him I discovered that he had at his fingertips more current information about the Southern Baptist foreign mission enterprise than anyone is likely to imagine. With deep feeling he expressed appreciation for being "remembered" and for being included in the fellowship's meeting. I could not keep from thinking, "What a friend to foreign missions! How worthy he is of much more than the little bit of attention we are giving him."

A former missionary to Colombia, the author served as a regional personnel representative for the Foreign Mission Board's Department of Missionary Personnel from 1965 until 1972, when he became an associate secretary in the Board's Department of Promotion and Furlough Ministries.

So that you may know Earl Davidson better, I share a brief autobiography he graciously wrote at my request.

●
William E. Davidson. Born on Missouri farm, Sept. 6, 1891. Education: William Jewell College, B.A., 1913; University of Missouri, M.A., 1940; Southern Baptist Theological Seminary, Th.M., 1917; Th.D., 1928. Home missionary pastor, South Dakota new homesteaders, 1913-1914. Missionary to Chile, 1917-26. Bible Chair, Hannibal-LaGrange Baptist Junior College, 1928-41. Factory engineer's assistant, 1943-66. Royal Ambassador work in home church and association, 1940-60.

Mary Skidmore and I graduated in May 1917, she from the University of Missouri, I from Southern Baptist Theological Seminary, Louisville, Ky. In June we were married. We were appointed to Chile in July, sailed in August, and arrived in September. With little experience, no orientation, and no language school, we newlyweds were "babes in the woods," as the American colony called us.

William D. T. MacDonald, a Scotch immigrant farmer, school-teacher, and preacher, had established a circle of Baptist churches in the frontier south and had organized them into the Baptist Convention of Chile. He gave me a big welcome, a helping hand, and lent me some helpers to start the work 300 miles north, in Santiago.

When a few promising young men had been won to Christ, I made coaching my first priority as they worked on the job. I found that if I gave them ideas for a sermon they could reach the people with it far better than I. My forte is teaching, not preaching; so I kept them to the fore and backed them up myself. Before I left Chile after nine years, we had three churches going in the capital with these "students" as pastors. These churches have become strong.

Some of the student-pastors trained on the job have been lifelong Baptist leaders. Salomon

Mussiatt, a converted peddler, became an able pastor and much-loved evangelist. His ten children are all fine Christians, some outstanding: one daughter is a radio gospel singer; one son is a university music professor and promoter of music in Baptist churches; one son is an outstanding pastor like his father; another son is a deacon; a daughter is a leading citizen in a pioneer colony.

Honorio Espinoza, a student in law, when converted and baptized was cut off by his father. We took him into our home, kept him in school, and backed him in his work among the youths of our church and among his fellow students and professors in the university. He came to be pastor of First Church, Santiago, with students, professors, labor leaders, and congressmen attending.

After a few maturing years Norfleet Gardner, my seminary mate and my backer through the years, sponsored Espinoza as a student in the seminary at Louisville. Here he was a favorite of professors and students and became president of his graduating class. Returning to Chile, he was recurrently elected president of the Chilean Baptist Convention, served as president of the Chilean Baptist Theological Seminary until his death, and was a vice-president of the Baptist World Alliance.

Because of health problems of my family and myself, we came back to the U.S. on two medical furloughs; on the second, we resigned. My wife never regained health sufficient to return, and it was five years after our last return before I was free of my tuberculosis. Since then I have been in the best of health and still am.

After our return, my best years were those with students in Hannibal-LaGrange. It warms my heart to see former students become achievers and Christian leaders.

As a missionary returnee my number-one priority has been my adopted missionaries. For some years I kept in touch with the missionaries of Chile. Then in the late 1950s I read in *The Commission* of Anne Dwyer's saying,

"Today was a bad day for me in the Gaza hospital. Everything went wrong. It must be that nobody was praying for me today."

I wrote her, "You need never say that again. There will be at least one praying for you every day."

About that time I began writing to appointees in language school in San José, Costa Rica, and in Campinas, Brazil. I would write a joint letter to them all—about four during their year of language study. A few would answer, and this began a correspondence that still lasts. To these I write on their birthdays with assurance that I pray daily for them. I send them all a printed Christmas newsletter with a personal note added to each.

Often when I learn of a missionary with a sorrow or a joy I write him, and he becomes one of my missionary correspondents. This is the same with missionaries I meet in the churches, in meetings, and in conferences and conventions.

Lately I have been attending Home and Foreign Mission Weeks at Glorieta, where for the first time I see and have a happy meeting with long-time missionary friends from fields all about the world.

My adopted missionaries have at last become so numerous that I can hardly keep up with my writing calendar. I have had to declare a cutoff and not write the groups at language school, for that always adds a number of new ones.

I always read *The Commission* and the monthly "Foreign Mission News Digest" to learn what is happening to these partners of mine. Following daily my missionary prayer trail around the world, I have the happiness of a fleeting daily visit with each of them.

Retired, I am a tag-along with my daughter, Virginia Fischer, an MK from Chile—and so a "Mapuche"—and the school nurse in the Navajo Boarding School (with 1,000 Navajo children) in Shonto, Ariz. As somebody said, "I wake up in the morning with nothing to do, and when night comes I don't have it half done." TC

Life-Support System

By Roy B. Wyatt

The Apollo missions to outer space commanded deep interest among the people of South America. Whole pages in the newspapers were given to explanations of the missions, the nature of the vehicles used, and biographies of the crew members.

While some friends and I in Cali, Colombia, watched the splashdown of one of the missions, we discussed all that was involved in sending men to the dry, airless surface of the moon and in making it possible for them to live there and to return safely to earth. The life-support system for the astronauts is in itself a remarkable achievement of science.

In a real sense the Cooperative Program of Southern Baptists is the "life-support system" of our work. It is a well-planned and carried-out method to do the work that no church or group of churches could do alone. How

thankful I am for it, as I see close friends who are missionaries of other groups living moments of real anxiety because of the uncertainty of their financial support!

To me the Cooperative Program does not mean simply dollars and cents. It means that the light will go on every week in the International Baptist Theological Seminary in Cali, Colombia. It means that excellent Christian literature can be offered week after week to the knowledge-hungry people of South America.

It means that I will be able to buy gasoline (when it is available) to visit a new mission point down near the border with Ecuador. It means that food trays in the Baptist hospital in Barranquilla, Colombia, will be sent up from the kitchen to the patients every day, not just every now and then.

Most of all, it means that the missionary in South America and every other place in the world can make his plans and carry out his work without anxiety or concern that he may have to pull out after a few more months because his financial support from the States has "dried up."

Not only is this important for those of us who serve overseas, but, indeed, I am grateful that my friends who work with the Home Mission Board and the seminaries of our convention can also rely on this life-support system as they make their long-range plans. The Cooperative Program has its faults, but it is a better plan by far than anything I have seen in more than 20 years of working in countries where missionaries of other denominations also serve.

Thus, I am naturally concerned when, upon visiting churches all across the States on this year of leave from South America, I see a few of them reducing the amount

they have been sending through the Cooperative Program. I am as aware of the problems of inflation and the need for additional staff members as almost any man could be, for we have long had both of these problems on the mission field.

This is not a time to be alarmed, but it is time to check our planning procedure when the average of the total gifts that some churches send through the Cooperative Program has dropped as much as 5 percent in the past three years. Some churches

The author, appointed a missionary in 1953, served in Spain and Chile before transfer to Colombia in 1966, where he serves at International Baptist Theological Seminary in Cali.





Scenes at International Baptist Theological Seminary in Cali, Colombia.
Left: Author Roy B. Wyatt, Jr., teaching at the seminary. Facing
page: Student reads beside window with seminary seal. Below: Seminary entrance.
Below, right: Missionary Crea Ridenour conducts class. Bottom: Students discuss notes.

have maintained the percentage, and others have increased it, but all across the country the total average of gifts to the Cooperative Program has fallen from 10.3 percent in 1967 to 8.54 percent in 1972. And the average continues to fall.

It is a proven fact that when a church family has a warm and genuine concern for all the world on its mind and heart, God will pour out blessings and joy upon that fellowship. There is no question as to what is most important—the local church program or the program of the denomination. Both are equally important. Both are our responsibility, according to the specific commands of our Lord, and the success or failure of one directly affects the work of the other.

This is a time for each individual Christian and the finance committee of every church to examine carefully what we are doing. The Cooperative Program is the "life-support system" of Southern Baptist work in this country and around the world. If it is curtailed in any way, "emergency procedures" will have to be put into effect, similar to those we watched anxiously on the Apollo mission that had to be cut short. We must never allow this to happen!

In this time of spiritual awakening and renewal in America let us all do everything we can to upgrade the work of our denomination with increased giving through the Cooperative Program. The results will be seen around the world and for all time. TC



THE FORGOTTEN MAN

BY KENNETH RAY YOUNG

History is fickle and often cruel in remembrance of great men. A leader of nations, a philosopher, or a religious pioneer, once acclaimed, often is forgotten or ignored by later historians. One such forgotten man is Adoniram Judson, America's first missionary to Asia.

The number of Americans honored by more than 25 biographies and innumerable biographical sketches is not large, yet Judson is among this select group. Still, somehow, he has

The author is associate professor of history and social science at Western Connecticut State College, Danbury. A member of the faculty for more than eight years, he specializes in American-Asian relations.

remained relatively obscure to most Americans. This is unfortunate for, according to one admirer, "The narrative of his career forms . . . the rise and progress of American missions" in foreign lands.¹

A religious revival, a "Second Great Awakening," was felt in the United States in the late 1790s and early 1800s. This religious reawakening stimulated missionary activity, at first directed toward the American frontier. But several factors kindled an interest in establishing missions in foreign lands. Publication of books by world travelers aroused an adventurous spirit among the American religious community. Popular

was Michael Symes's *An Account of an Embassy to the Kingdom of Ava* (Burma) in 1800, as well as a sermon, "The Star in the East" (1808), by Claudius Buchanan of the British East India Company.

Perhaps more significant was the publicity received by William Carey, an English Baptist missionary. Carey traveled to India in 1792 as a missionary. When the London Missionary Society was formed in 1795, he became its representative in India. His mission, established at Serampore, India, was praised in American religious journals. English missionaries on their way to posts in India or elsewhere in Asia were enthusi-

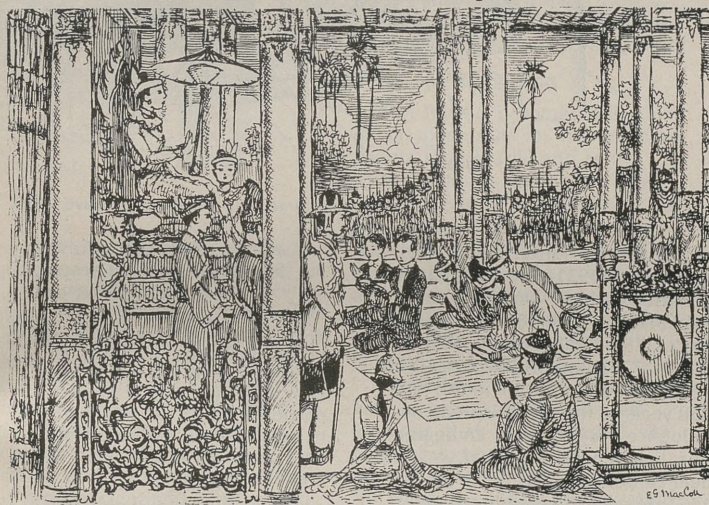
The Judsons arrive in Rangoon July 13, 1813. This and other illustrations with this article appeared on the Judson Sesquicentennial Calendar published in Rangoon in 1963.





Judsons begin teaching in Zayat, 1819.

Judson asks toleration for Christian religion, 1820.



astically cheered as they passed through the U.S. So intense was American interest in the activities of the London Missionary Society that Americans contributed sizable funds to the society.

Organizing for Missions

The widespread interest in foreign missionary endeavors inspired the Massachusetts Congregationalists to form the American Board of Commissioners for Foreign Missions in June 1810. Several students at the Andover Theological Seminary, including Adoniram Judson, volunteered to become America's first missionaries

to foreign lands. The American Board accepted their applications and in 1811 sent Judson to London to confer with the London Missionary Society. There he attempted to arrange a joint venture between the British and the newly formed American Board. The London Society was not interested unless the cooperative venture was to be bilaterally financed; this was not the intention of the Americans, however. The society was willing to sponsor Judson and his Andover colleagues, even though they were Congregationalists, provided they agreed to the exclusive jurisdiction of London.

When Judson returned to the U.S., he threatened to accept an assignment by the London Missionary Society unless the American Board acted immediately. Upon hearing Judson's report, the board declared sufficient funds could be raised to send the Andover students to Asia.

On February 6, 1812, four of the Andover group (Judson, Samuel Nott, Samuel Newell, Gordon Hall) and Luther Rice were ordained in Salem, Mass., with the declared intention of serving as missionaries in Asia. The event was reported in New England papers as distant as Hartford, Conn.

India-Bound

Shortly after the ordination and Judson's marriage to Ann Hasseltine, the five missionaries and their wives, if married, sailed for India. They reached Calcutta June 17, 1812. On arrival, the group contacted the English Baptist Mission at Serampore under the direction of Carey. The mission gave them shelter, while the East India Company, which disapproved of missionaries, debated their future.

During this period Judson suffered a traumatic experience—he became a Baptist. He made his formal declaration of conversion, as did his wife, and both were baptized. He immediately informed the American Board by letter. In a short time Rice also switched his faith.

Obviously, with the conversion of the three to the Baptist denomination, the Congregational Board could not be expected to continue to support them. It was decided that Rice, a bachelor, should return to the States to solicit financial support from the American Baptist community. Adoniram and Ann Judson would remain in Asia and search for a location for a mission.

Rice would be successful. American Baptists had long displayed an interest in foreign missions by contributing funds to the English Baptist Mission at Serampore. After the leaders of the American Baptist community learned of the conversion of the Judsons and Rice, \$1,000 was

collected for their support. When Rice arrived from India in September 1813, the movement among the Baptists to sponsor foreign missions gained impetus. Early in 1814 a Baptist Missionary Society was formed in a number of New England cities.

Decision for Burma

While Rice was in the States aiding in the creation of the Baptist Society of Foreign Missions, the Judsons, after a series of incidents with the East India Company, finally decided to depart for Burma; they arrived there in July 1813. Their decision was predicated on two factors: Burma was beyond the control of the East India Company, which constantly harassed the missionaries, particularly following the outbreak of war between the U.S. and Britain in 1812. Equally influential, the English Baptists had established a mission in Rangoon in 1807 under the direction of Felix Carey, son of William Carey. That mission was in dire need of reinforcements if it expected to continue. The facts that a mission was already installed and English support could be temporarily relied on must have contributed to the Judsons' decision.

Thus, a year and a half after sailing from Salem, the Judsons—Adoniram, 25, and Ann, 24—entered their lives' work. Shortly after the Judsons' arrival in Rangoon, Felix Carey retired from active mission duties; the Burma Mission eventually came under the control of the American Baptist Society.

The American Baptist Mission in Rangoon initially did not prosper. The English Baptists, in Rangoon for six years prior to the arrival of the Judsons, had not converted a single Burman to Christianity. And six more years would pass before the Judsons would have any success.

When the Judsons arrived in 1813, Burma was one of the strongest states on the mainland of Southeast Asia. It could boast a long history of political independence and aggressive nationalism. Burma was first unified as a state in AD. 849 by the Pagan Dynasty. It suffered a period of fragmentation following a conquest

by the Mongols in 1287, but was reunited in 1531. Several great and illustrious kings—among them, Bayinnaung (1550-1581), Alaungpaya (1752-1760), Hsinbyushin (1763-1776), and Bodawpaya (1782-1819)—ruled in Burma in the next 250 years as the nation spread its influence. Hsinbyushin, an aggressive leader whose capital was Ava near present-day Mandalay, in 1767 defeated the Burmese major rival for power in the area, the Ayuthia Kingdom of what is now Thailand.

It was natural for Burmese kings to view their power, Burmese culture, and the Buddhist religion as superior to all others, particularly that of the Western "barbarians." The Burmese kings, residing at Ava, were tolerant of foreign religions, but only in the sense that foreigners had the right to religious freedom—not the right to attempt to convert Burmese. In the words of Bertie Pearn:

Ardent Buddhists though the Burmans were, they had no desire to impede others in the observance

of their own religious practices. . . . But this tolerance did not necessarily extend to the abandonment of Buddhism [by Burmans]. . . . In the popular view, a Burman could be no other than Buddhist; Burmese nationality and the Buddhist faith were two aspects of one phenomenon; to be a Burman was to be a Buddhist and to cease to be a Buddhist was to cease to be a Burman.²

Christianity held little appeal for the average Burmese, as Buddhists, when the Judsons arrived in the summer of 1813.

At first Adoniram and Ann displayed a typical superior, stereotyped, missionary attitude toward the Burmese and the Buddhist religion. A later historian of the Baptist movement in Burma expressed this attitude when he declared that the Judsons encountered "a fierce and cruel viceroy [in Rangoon], who maintained there the dark despotism of his imperial master, and governed the wretched natives with a stern and arbitrary rule that crushed, with its iron hand, all



Disciples urge missionaries not to leave, 1820.



freedom of action and opinion." The same author described the Burmese as "affectionate and faithful; yet their character is marked by distrust, deception, and low cunning—vices which a bad government and a false religion invariably engender in the minds of a people. . . . A Burman's word is never to be relied upon. . . ." The Buddhist religion was "one of the most ancient and wide-spread superstitions . . . which . . . holds beneath its gloomy sway the minds of nearly half the human race."³

Attitude Alteration

It was obvious to Judson that success depended on obtaining fluency in the extremely difficult Burman language, in order to preach to the Burmese and to translate the Bible. As his knowledge of the language and culture increased, Judson's attitude toward the people altered to one of empathy. He declared that attacks on the Burmese culture and religion were not the path to

conversion; instead, what was called for was an adequate description of Christianity.

After three years—though it would be another three before he converted a single Burman—Judson was able to begin limited translations in Burmese and was joined by a number of new missionaries from the U.S. George Hough, a printer, was first. He began the initial publication of Judson's translations and was the founder of the Baptist press in Rangoon. In the next half century the press would print more than 5,000,000 pages in Burmese. From 1816 to 1823 four other missionary couples joined the Rangoon Mission, including Jonathan Price, who arrived in 1821. The cost of a few Burman converts—less than 20 by 1822—was high. Several of the missionaries died; others became seriously ill, leaving the staff at approximately seven in 1822.

Ann—a 'Sensation'

Ann Judson became so ill that it was necessary for her to leave Burma temporarily and return to the States to recuperate. She left Rangoon in August 1821. Her trip abroad was a milestone for the Burma Mission. She traveled first to England, where she caused a small sensation among religious groups by speaking on her experiences in the exotic, unknown land of the East.

A publisher, Joseph Butterworth, was so impressed with her adventures that he persuaded her to publish an account of her missionary activities. Appearing in the summer of 1823, this *Account of the American Baptist Mission to the Burman Empire* bruited the Burma Mission to a wide audience and made Adoniram and Ann famous in the U.S. as well as in England.

After several months in England, Ann departed for the States, arriving home in September 1822. The religious community in New England was enthusiastic, and Mrs. Judson was in demand as a speaker in various cities. Her accounts aroused additional interest in the missionary endeavors of the Baptists in Burma.

After ten months, her health somewhat restored, she left for

Burma, reaching Rangoon in December 1823 after a two-year absence. Shortly after, Brown University awarded her husband an honorary doctor of divinity degree, recognizing his services to "God." (Judson had graduated from Providence College, later Brown University, in 1807 as the valedictorian of his class.)

Approaching the King

While Mrs. Judson was in England and the U.S., mission activities continued in Burma with only limited success. Judson was convinced the reason few Burmans had been converted to Christianity was the anti-Christian attitude of the Burmese government. He decided to attempt to obtain the approval of the king for Christian work and with Price went to the capital, Ava, for an audience with the king.

During the audience the king displayed disrespect for the foreign religion, although he greeted Price with interest and indicated a desire to utilize his medical expertise at the court. Price's influence and prestige rose at once. This provided Judson with an opportunity to make some personal contacts with Burmese court officials, plus becoming acquainted with the few Europeans residing at Ava, particularly the young English merchant Henry Gouger.

Judson realized that the king had no intention of sponsoring Christianity, but he still believed the mission would have a better chance of success if a post were established at Ava. He was determined to make the attempt. When Mrs. Judson arrived in Rangoon in December 1823, Judson proceeded immediately with her to Ava, along with Price. This left George Hough and wife, as well as Jonathan Wade and wife, in charge in Rangoon. This move was a mistake.

Next month: Part II—imprisonment during war years, the final years of service, and an appraisal of lasting results.

¹ William Hague, *The Life and Character of Adoniram Judson, Late Missionary to Burma*, a commemorative address delivered to the American Baptist Missionary Union, Boston, May 15, 1851 (Boston: Gould and Lincoln, 1851), p. 4.

² Bertie R. Pearn, *Judson of Burma* (London: Edinburgh House Press, 1962), p. 20.

³ William Gammell, *A History of American Baptist Missions* (Boston: Gould, Kendall, and Lincoln, 1849), pp. 12-13, 28, 29.



TOKYO ANNIVERSARY

By Helen M. Hays

From the *U.S.S. General Meigs* on Dec. 28, 1948, to the American Club in Tokyo, Japan, on Dec. 28, 1973, is a long way—in time and events. The missionaries who met for the 25th anniversary of their arrival in Japan recalled many experiences along the way.

The *General Meigs*, an American troop ship, sailed out of San Francisco Dec. 14, 1948, after a four-month delay because of a shipping strike. On board were approximately 60 missionaries, representing many mission boards. They were responding to the call from General Douglas MacArthur for 1,000 missionaries in Japan.

The ship offered no staterooms, only barrack-style bunks, 18 to a room. Women and children lodged at one end of the ship, the men at the other. Among the missionaries were nine Southern Baptist recruits: Marion and Thelma Moorhead with their two sons, Mike and Douglas; Robert C. and Helen Sherer and their son, Robert H.; Raymond and Inez Spence; Lois Linnenkohl (now Mrs. Charles L. Whaley); and George and Helen Hays.

William R. Medling (now serving in Okinawa) and Coleman D. Clarke (now at Kobe), who with their families had arrived earlier, met the new group at Yokohama. The new arrivals were driven through the desolate streets of Yokohama-Tokyo in one of the few cars in all of Japan.

At the anniversary dinner these missionaries looked out from the windows of the American Club onto the super-express highway that circles the city and saw cars moving at a snail's pace because of heavy traffic. The contrast symbolized the dramatic development they had witnessed in Japan—from the bleak days of 1948

Above: Gathered to mark the 25th anniversary of arrival in Japan: left to right, front row, Mrs. John Schwab, Mrs. Marion Moorhead, Mrs. George Hays, Mrs. Robert C. Sherer, and Mrs. Jacob De Shazar; second row, Lloyd Neve, Schwab, Moorhead, Hays, Robert C. Sherer, Robert H. Sherer, Father O'Dwyer, and De Shazar.

to the bustling economic power of 1974, just three days away.

The missionaries recalled cold temperatures, food shortage, and the people's depressed mood of years past. They rejoiced at evidences of plenty and at the vigor and enthusiasm of the Japanese people. They also noted that material prosperity has seemed to dull the spiritual senses; large numbers no longer crowd the churches for special meetings. Still, they rejoiced in the steady growth and maturity of the Japanese Christians and in the evidences of a strong national Christian leadership.

Nine Southern Baptist missionaries arrived that day in 1948. Ten celebrated the 25th anniversary. Ten? Yes, in spite of the resignations of the Spences for medical reasons, the number has actually increased. In 1949 Charles L. Whaley arrived in Japan and married Lois Linnenkohl. (George Hays officiated, and Helen Sherer and Helen Hays provided the music.) In 1971 Robert Hollis Sherer, three years old when he first arrived in Japan with his parents, was appointed for Japan with his wife, Claudia. Claudia's parents, Mr. and Mrs. Art Kruer of St. Louis, Mo., are serving as volunteer missionaries for one year in Kyoto, and they, too, were present for the dinner.

Each of these veteran missionaries represents a vital link in the work of the Japan Baptist Mission. Moorhead, evangelistic missionary in Tokyo, is mission chairman. Robert C. Sherer,

evangelistic missionary in Kobe, serves as chairman of the personnel committee. Whaley is mission treasurer and lives in Tokyo. Hays for 25 years was professor in the seminary department of Seinan University and now is field representative for East Asia (Japan, Korea, Hong Kong-Macao, Taiwan, Okinawa); the Hayses reside in Fukuoka, Japan.

The wives of these men are essentially homemakers, but they also work in local churches and schools and in women's work. Helen Sherer is chairman of the Division of Family Ministries under the new program of the Japan Mission.

The Robert H. Sherers are in their second year of language study and are to move to Matsuyama for evangelistic work this summer.

Missionaries of other boards who attended the dinner included Mr. and Mrs. John Schwab of the Evangelical and Missionary Alliance, Mr. and Mrs. Lloyd Neve of Tokyo Lutheran Seminary, Father O'Dwyer of Yokohama, and Mr. and Mrs. Jacob De Shazar of the Free Methodist Church. De Shazar flew in the Doolittle raid on Japan early in World War II. After his plane went down, he was put in a Japanese prison camp. During internment, he read the Bible and became a Christian; he then resolved to return to Japan as a missionary to tell the Japanese people of God's redemptive love.

The missionaries agreed to meet again in five years to celebrate their 30th anniversary. Robert H. and Claudia Sherer are the only ones expected to be in Japan in 1998. They were challenged to be faithful in the task and to remember each of us when they have dinner at the American Club Dec. 28, 1998, in celebration of the 50th anniversary of the arrival of the *U.S.S. General Meigs*. **TC**

The author, Mrs. George H. Hays, was appointed a missionary to Japan in 1948.

THE MK SIDE

By Melinda Henderson

In the October 1973 issue of *The Commission*, "Separated," an article by Henry E. White, Jr., told about the trauma missionaries experience when separated from their families or children. After reading the article, as a child of missionary parents I felt a need to give first hand the feelings involved when an MK ("missionary kid") leaves home for college. Author White gave his impression after meeting some missionaries and talking with them, yet nothing personal was said about how the MKs feel. This is what I've tried to express here.

I feel close to my parents, yet not in the extreme of being a "mama's girl." Thus, cutting the apron strings the first time was not too bad. There were tears, of course, but inside I felt a deep excitement, a feeling of great anticipation for all of the new experiences that lay ahead of me in my first year of college. I believe that my departure left my parents with a sense of emptiness for a while, yet I was so busy and happily adjusting, at first I found little time to be homesick.

As the year progressed, at times I felt a sense of longing to see my parents, yet I knew it was impossible. At such time I could only pray for strength to go on without them and get busy again with college life.

Letters were much help that year and were always pulled eagerly from my mailbox. Naturally it is easy for some written word to be misunderstood and temporarily to cause worry, but that risk is well worth the many letters loving parents write.

One of the best times that first year was at Thanksgiving. The Foreign Mission Board invited all of the freshmen MKs for a retreat-type of get-together in Richmond. This was not only a time to see old friends and make new ones, but also a time when

a deep bond was felt, because we were all on the same plane—we were all MKs. We were able to compare and contrast our problems with others at the gathering and to grow because of this.

Perhaps the hardest time to be away from family is the first Christmas. I was with some wonderful friends at that time of year, but still, thinking about my own family on Christmas Eve brought tears to my eyes. It made me recall past Christmases and wish I had not taken my family so much for granted.

I was determined, therefore, to try to make my family see how much they meant to me. On May 18, 1973, almost nine months after I had left home, I flew into Manila International Airport more excited than I can ever remember being. Outwardly I was calm, but inside I could hardly contain my joy! I was rushed through customs, and there was my family. With all of us crying, laughing, and hugging each other, we joined in a beautiful reunion.

The summer passed far too quickly. Almost before I knew it, it was time to return to college. But this time I did not feel ready to go. I thought I had let my parents down in my determination to make them see how important they were to me. Yet there seemed nothing more I could do, except pray, and cry a little more with them before I left—this time for a period of two years without seeing them.

Back at school, so often when friends tell me they are going home for the weekend, I just smile and say, "Have a nice time," to cover up my own desire. Yes, Mr. White, it is not an easy time for missionaries or MKs—but it is a time for growing. Just as Jesus promised to send the Comforter after he left earth, so in my own life I have found the comfort of the Holy Spirit. It is only through him that trials can be borne with joy. TC

The author's parents, the W. Guy Hendersons, were appointed missionaries in 1958 and served in Korea until transfer to the Philippines in 1971.

By Gary K. Swafford

THE PHIRI FAMILY GOES NORTH



When MacFarland N. Phiri, a policeman, accepted Christ as Savior in 1964, he left his vocation and his way of life to become a servant of Jesus Christ. He felt that he must prepare to preach.

In getting ready for this ministry he attended the Baptist Theological Seminary at Gwelo, Rhodesia. He and his wife completed their study in three years and returned to Malawi, where he became pastor in Blantyre. Later he moved to Lilongwe Baptist Church. There the congregation more than doubled in the first year.

His wife became no less a leader than her husband. Wherever the couple has served, she has filled well her supportive role. Besides strengthening her husband's ministry, Mrs. Phiri has begun and successfully promoted women's work. In their home visitors are welcome, the Bible is open, and witness is given. Probably not a week goes by without the couple's entertaining from one to ten guests.

When the Baptist Convention in Malawi was formed in June 1971 by more than 200 Baptists from throughout the country, Pastor Phiri was elected chairman. His current term runs until August of this year.

Almost immediately the convention began its mission outlook. There was no Baptist witness in the northern third of the country. "Someone must go," they declared. The Phiris were chosen.

The Phiris and their three children moved to Mzuzu headquarters for the northern region. In the first two years of Baptist work there, eight churches were established. Phiri baptized 330 persons into those churches.

But the challenge is still overwhelming. There are some 500,000 people spread over 10,000 square miles with practically no evangelical witness. In this setting the former policeman and his wife are sharing the gospel. **TC**

The author was appointed a missionary to Malawi in 1968.



Above: MacFarland N. Phiri receives the laying on of hands at his ordination to the ministry during annual meeting of Baptist Convention of Malawi.
Facing page: At Baptist headquarters Mrs. Phiri hands tract to the first woman to become a Baptist in the northern region of Malawi.

On the basement floor, among the foundation beams of the new building, the church's two congregations—one German, the other predominantly American—gathered for a special worship service. Pastor Herman Cassens of the German congregation and Pastor Kenneth Glenn of the English-language congregation together placed a sealed tin box into the cornerstone.

That event in Wiesbaden, Germany, in June 1973 was a further sign of unusual cooperation between the two language groups. Most members of the American congregation, Immanuel Baptist Church, are assigned to various U.S. military units in the Wiesbaden area. The two congregations began sharing one building (the German group holds worship services at the same time the Americans have Sunday School), while jointly constructing a new building.

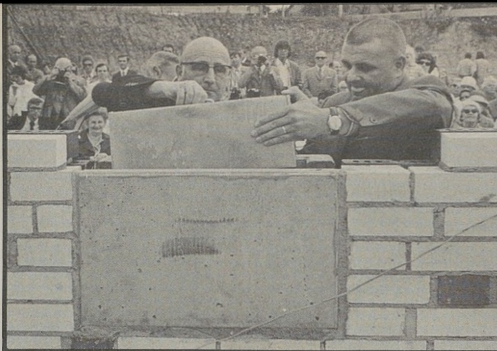
"In our land much is spoken of about the unity of the Christians relative to an organizational working together," comments Deacon Ulrich Praclik of the German church. "We are practicing this oneness through the building without a lot of words, but indeed across lands, races, and opinion barriers.

"We German Baptists hold closely to our traditions, sometimes, indeed, too close. Our American brothers and sisters hold much to pragmatism. I think that we can learn from one another."

"German and American corporate worship has been a blessing to me," declares Deacon Roger Sapp of Immanuel Church. "The combined effort of these two congregations to build a church together reflects international faith, brotherhood, and fellowship."

The history of Immanuel Church reaches back to 1945, when Herman Stout, a young airman, was stationed in Wiesbaden. He had a dream of an English-language witness for Christ in the area. Some 12 years later that dream began to take root when Stout returned to Wiesbaden and established Immanuel Church.

The author, appointed in 1970, became the first missionary pastor of the English-language congregation in Wiesbaden, Germany.



The two pastors of the German and American congregations in Wiesbaden, Germany, Herman Cassens (left), German pastor, and Missionary Kenneth Glenn, American pastor, place box containing various contemporary items into cornerstone of the new building to serve both groups.

Joint Venture

By Kenneth Glenn



Kurt Peisker, member of the German congregation, solders shut the tin box that will be sealed into the building's cornerstone.

The church has the distinction of being the first English-speaking (Southern Baptist) church established anywhere outside the United States with a full-time pastor and a full program of activities from its beginning.

The start was unspectacular—18 charter members in April 1957. Soon the membership began to grow, and there has been a steady increase, despite rotations of military personnel who make up most of the membership.

Many persons, surprised to learn of a strong English-language church in Wiesbaden, have asked,

"What makes this possible?" The only answer is that the Spirit of God makes it possible. Being a member gives one the sense of belonging to a dynamic Christian fellowship, closely akin to the primitive church in Acts. A feeling of renewal and freshness surrounds the total church program.

For example, when the 50 or so families of the church adopted a budget of more than \$25,000 a year (about \$500 per family), they almost met the goal on the first day of pledging. Over the years the church has been mother or grandmother of at least 14



Members of both congregations gather to see the laying of the cornerstone.

churches and missions, including Bethel Church in Bad Kreuznach, Trinity Church in Baumholder, and Rhein Valley Church in Morfelden.

From the start members hoped to build a structure in which to worship and reach people for Christ in the area. They managed to purchase two lots in 1965 and another in 1966; the lots were separated, but members hoped to trade portions of the property to the city in exchange for adjoining lots. Efforts to reach agreement on this failed.

In April 1966 Immanuel Church formally invited the German-language Wiesbaden Baptist Church to join in efforts to build a complete new facility. The German group agreed, since their building, built in 1906, was to be removed in an urban renewal program. The project has always been considered a joint one, not on a 50-50 basis, but with each congregation doing its best.

At first, "I personally had serious doubts about the wisdom of such an undertaking," admits Sam Meador, treasurer and deacon of Immanuel Church. "However, the more I considered the possibilities and the more I became involved in the actual planning, arrangements, committee meetings, and praying for the Lord's guidance, the more I became convinced that this was in the best interest of both congregations.

"Jointly we could erect a building that would allow both churches to expand and reach more people for Christ. Separately neither would be able to build. Jointly the right kind of German-American relationships could be developed and would be maintained. Going our separate ways would probably mean that very few meaningful relationships would be established by either group."

Negotiations with the City of Wiesbaden finally led to trading three lots owned by Immanuel Church for a new site on Friedrich-Naumann Strasse in December 1970. The congregation paid an additional sum, since the new lot was larger than the previous three combined.

Immanuel Church needed more space than the other congregation, since the German group did not have an educational program like that of the Americans. On the other hand, the German congregation needed an apartment for a caretaker, a new approach for the English-speaking group. Final agreement on plans was reached in June 1972 for a unit to seat 412 persons and provide 32 classrooms, as well as several assembly rooms.

Total cost was set in the neighborhood of two million marks. Savings and money from property from both congregations, a personal gift from a woman in

Georgia, and funds from the Foreign Mission Board combined to provide more than one-half the necessary funds. Groundbreaking was held in May 1973, the cornerstone laying in June.

Frieda Homburg, custodian for the German church, has lamented the language barrier that prevents easy conversation between members of the two groups. "We have, however, with the passing of time, learned to love," she adds, "and I believe that is best of all."

"We meet one another in the yard in front of the church, and we are always happy to greet one another," adds Annafrieda Barkowsky, another member of the German congregation.

"Invitations in our homes are very seldom, but we do enjoy visiting," reports George Klein, German church treasurer. "On both sides, however, there is nothing other to understand than *bitte*, *danke*, and *guten Tag*. Only with the handshaking one notices that one is liked. That we have wanted to communicate to the Americans. So we have become German/American Baptists."

What is the church's future? With the grace of God, the leadership of the Holy Spirit, and the efforts of the members, it will become a dynamic force for the cause of Christ in Wiesbaden and around the world, as the military members rotate to other bases.

"Here in Wiesbaden, with a large number of American citizens, our churches have a mission responsibility which we can solve together," says Praclik. "Nothing strengthens the fellowship as much as ministering together." TC

PASTOR MATHUKU

A 'Magnet' for God

By Alice N. Hyatt

A happy Christian is attractive in any language. As Daniel Mathuku was preaching in Swahili, I was receiving mostly his nonverbal communication, but I was blessed. It was not just the flashing white teeth in the smiling black face. The impact of his whole personality told me, "This Christian life is the greatest!"

Mathuku is pastor of Shauri Moyo Baptist Church in Nairobi, Kenya. Nearby stood the congregation's nearly completed building, but on this day members were worshipping in the Baptist Center. "Shauri Moyo" is Swahili for "affair of the heart." While this is a fitting name for the church, it is also a place, a section of Nairobi.

This was a special day. Since choirs from surrounding churches were expected for an afternoon music festival, music was being emphasized in the morning service. Missionaries Jack and Ruth Partain and their three school-age sons were visiting from the Baptist Theological Seminary of East Africa at Arusha, Tanzania. They had brought with them the W. A. Carletons, visiting professor and wife, and this writer, a Baptist from California. Carleton is dean emeritus of Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

Pastor Mathuku led his congregation with obvious love and joy. He welcomed the visitors and seemed to notice their thrill at being able to sing with the congregation. (Swahili is phonetic, and

the tunes were familiar.) He introduced those who presented youth choirs or Sunday School groups to sing. He took part as a choir member in two adult choirs. His singing contributed to the African distinctiveness of the harmonic, full-bodied, uniquely patterned music, in contrast to the congregational singing.

He preached an ever-recurring theme that Missionary Joe Snyder interpreted to me as, "Peace, God's peace, peace between man and man." At the invitation, two young adults responded. Brother Mathuku invited them each to make a statement. The young woman read hers in a timid voice, and I never found out what she said. The young man, Snyder told me, said he had come to the area to work, had found a warm spirit in this church, and wanted to transfer membership from his home church.

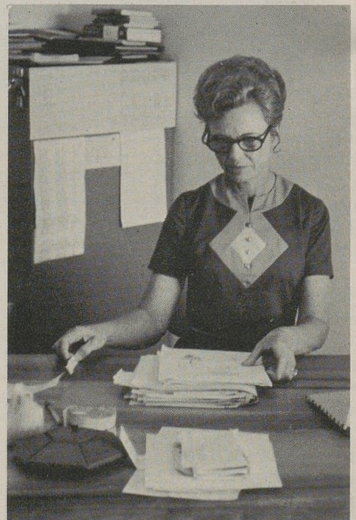
Pastor Mathuku is one of the few full-time African pastors. Carleton informed me about the statistics of Baptists in Kenya, in neighboring Tanzania, and in Uganda. Each country has more African preachers than churches, and I wondered where else foreign missions had done so well.

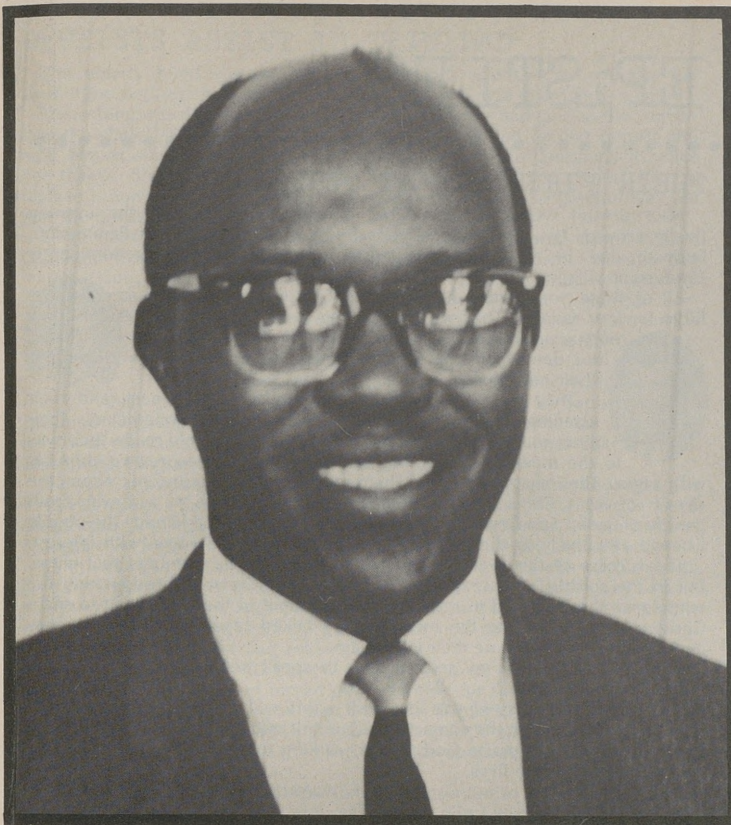
Self-support may not seem hard for the bush church that erects a simple building and does not pay its pastor. Still, it is heartening to see Africans being self-reliant, not dependent on gifts of brethren overseas. Pastor Mathuku's church voluntarily stopped accepting sup-

port from the Baptist Mission before the scheduled date for ending such financial help.

Mathuku represents an outstanding example of a seminary-trained African Baptist pastor. "Daniel Mathuku is doing some of the best work of any student we have trained," said Missionary Tom McMillan, president of the seminary at Arusha. "He was not the best student academically, although he did good work. But he seems a most effective pastor, and his church has grown remarkably."

"He is also a good manager and





Left: Pastor Mathuku.
Below: During service at
Shauri Moyo Church.
Facing page: Missionary Dot
Emmons in her office at
Baptist seminary in Tanzania.



skillful with his hands," added Partain. "He fixed an old refrigerator so that his family could have one. He repaired an old motorcycle to use, and now he has a car."

Mathuku has worked as a farmer, a butcher, and as a licensed hunter. Other missionaries contributed bits of information about his early life. Some had first known him when he was houseboy for a missionary of the Gospel Furthering Fellowship. He was won to Christ through this group. By 1959 he had become a Baptist. As an elder brother, he helped his younger brothers attend school.

With his attractive wife, Loisi, and their children, Mathuku attended the seminary. The school has a rule that wives must accompany their husbands. Missionary Dorothy (Dot) Emmons and several missionary wives teach the African pastors' wives literacy, Bible, child care, health, and other courses.

The African wives learn cooking, gardening, driving, and typing. The women follow a planned course for four years with the goal, explained Emmons, of becoming better wives, homemakers, and church workers in Sunday School, Woman's Missionary Union, and GAs.

Wives attend chapel at the seminary, and, on special occasions, the children go also. Student preachers conduct the chapel services. On one particular occasion, one student was quite graphic in telling the wives how they were "killing" their children by lack of attention to their sanitary needs. Someone suggested the student be asked not to be so explicit in a worship service. Others thought he had a good point and should be commended for getting it across. No wonder all the students attend chapel—it belongs to them.

Children go to nursery or kinder-

garten while their parents are in class. Student housing on the campus is attractive but inexpensive. To supplement food supply, each family works its own garden, a year-round enterprise. Students pay fees, often assisted by churches or associations.

Daniel and Loisi Mathuku and their children, Monica, Stephen, Grace, Agnes, and Muikali, completed the course and moved on to the pastorate.

"He is the only African who was really a pastor to me," says Miss Emmons, who worked at the Baptist Center and in the church with Mathuku before moving to a position at the seminary. "We could share problems brought to us. He could send me to help a woman, and I could ask him to speak to a man."

After the service Mathuku welcomed me personally, and we enjoyed a few moments of Christian fellowship. He told me a little about his family. As I watched his people greet him, I felt that they, too, think a happy Christian is like a magnet—drawing people to his Lord. **TC**

A HAWKER'S VISIT

It was one of those stiflingly hot days when the heat seemed to bear down like a weight. There had been no rain for about a week. I had just fed the children and gotten them settled for naps (still a necessity for them, in fact, for most of us in this climate), when I heard a shrill, sing-song shout at the gate. My first thought was to shush the caller, for the house is open, and any noise might awaken the children.

The caller was a hawker, one of the usual, daily procession of people who go about the streets shouting about something they have to sell. Everything from fresh meat, ice cream, and vegetables, to toothpaste and bathroom tissue may be purchased from hawkers. Once I even met a hoarse-voiced woman at my door who was selling mothballs. And would you believe a 16-year-old, Chinese, male "Avon Lady?"

This time the hawker was a teenaged girl carrying a basketful of bleach bottles. About three weeks earlier I had bought one of her bottles of bleach, manufactured at home by her older brothers and packaged in used Clorox bottles. The girl was evidently the sole saleslady for the tiny industry. I had used the bleach, and it was not bad. But I had not used nearly all of it. Now at my door stood the girl, perspiration streaming down her face as if from some spring hidden beneath the thatch of thick, black hair.

When I explained that I had bleach left, she seemed resigned to making no sale. I bemoaned the fact that she had no umbrella and retreated into the kitchen, while she stood for a few moments in the steamy shade of the porch. She seemed about to leave, when she turned and, looking through the screen, said in a low tone, "Sister, could I have a drink of water?"

As I jumped to get a glass and some ice, my heart sank that I could have neglected to offer even a "cup of cold water" in the Lord's name. In confused haste I prepared a peanut butter sandwich, which she ate eagerly in the relative comfort of the kitchen. We talked a little, and I discovered that she had made contact with a Baptist pastor, who had been talking to her about Jesus.

As she left, I thanked God for the girl's courage in asking me for something I should have offered. It is so easy to neglect the small opportunities.

Janice (Mrs. Roger) Capps
Penang, Malaysia

EPiSTLES

THEIR FIRST TRY AT OUTREACH

After several weeks of discussion, praying, and planning, the evening finally arrived. Five of seven converts in an outlying village of Paramaribo, Surinam, led in their first evangelistic outreach in their predominantly Hindustani village.

All of these young men had received Christ and had been studying the Bible for four months. They were beginning to feel the joy and responsibility of sharing their spiritual treasures with others. Thus, a gently shared idea developed into their own planned approach in witnessing to their new faith.



They were nervous, not knowing what to expect, and their opening procedures were a bit unsteady. Nonetheless, their spirits soared, and excitement arose as 140 people made their way to the meeting. The young Christians sang the expressive choruses with vigor. They shared some of their recently learned concepts about the person of Jesus Christ through their written descriptions of a movie about the life of Sadhu Sundar Singh, a most influential, converted Hindu. The people listened attentively to these young men and viewed the movie with interest.

The success of the evening was not so much in the numbers that came, but in the spiritual encouragement for these new Christian brothers and the confidence they attained in realizing their freedom in the Holy Spirit to share Christ with others. After the meeting they talked together concerning how and when they could share their faith again.

Said one, "It is only my second time to speak before a group, but they listened to me. I like it."

The ultimate success of this outreach effort will come in the person-to-person witnessing with the contacts made in this effort. We cannot yet measure that success, but we praise God for his working to have a beginning witness for him through these lives.

Leo E. Waldrop, Paramaribo, Zuid, Surinam

THE SEARCH FOR STRENGTH

Many people believe that the most difficult part of missionary life is the learning of a new language, bad roads, isolation, or being away from family. But these are small matters. As missionaries, we have found that when we accept God's call to the mission field, God gives the ability to leave behind country and loved ones and the ability to endure things, without notice, that we had considered impossible to endure. With all these problems taken care of, what hardship is left?

The greatest hardship a missionary faces is always having to give his spiritual strength to those around him, without anyone from whom to receive strength.

In the States there are pastor's fellowships, conventions, and evangelistic conferences that can feed a minister's soul. But on the field there is little of this.



What does a missionary do? Where does he go?

He must turn to God's Word and to the Lord. The missionary is stripped of everything except God, with demands placed on him that he never dreamed of. This kind of "faith life" requires a discipline he perhaps has never known before.

His daily Bible study and prayer life must feed his soul, not just be daily routine. He must grow spiritually without a visible example to follow. He is alone with God. He must become a truly spiritual man in order to give spiritual things to those who look to him for help and for a visible example.

But then I ask, "Is the life of a missionary any different from that of any other Christian?"

The most difficult part of the Christian life is the spiritual. When a Christian learns to trust only in Christ, he tastes of victory every day that he lives. But if he never learns to look beyond his retreats, his pastor, and the hero of his spiritual life for the strength he needs, he spends much of his life in spiritual defeat.

Calvin L. Fox, Cabanatuan City, Philippines

DENTISTS ASSIST IN TRINIDAD

The elderly blind woman clapped her hands and shouted, "Praise the Lord!" She had just had seven teeth extracted, and was expressing gratitude.

The setting was a dental clinic in Trinidad. A relative had guided the woman into the clinic. After the extractions the patient grabbed for the dentist and held him as she shouted, "Praise the Lord!" Outside she continued to voice her thanks. She even lost the gauze from her mouth; the dentist had to replace it and insist that she keep her mouth closed. But so grateful was she that she refused to keep silent.

Three Kentucky dentists took part in the Baptist-sponsored dental clinics: Carl Kuhl from Louisville, accompanied by his wife; William Snowden and son, Mark, from Winchester; and David Parker from Georgetown.



They spent two weeks in Trinidad working in three clinics in different parts of the country. The steady work load of extractions was fatiguing. In eight and a half working days the three dentists saw 2,139 patients and extracted 3,082 teeth.

The government required that the work be done in clinics rather than in church buildings, as was the preference of Baptist missionaries and nationals. This lessened possible evangelistic efforts, but devotional time was conducted each morning. Also, missionaries witnessed personally concerning the gospel to waiting patients.

Snowden previously had made dental trips into several other countries. His observations in Trinidad were the same as elsewhere: "The people need dental care, and they need Jesus." He worked in a rural area, where patients brought him fresh fruit, eggs, and crocheted items to say thank you.

Kuhl, who also had made similar trips, had his efficiency extended through his wife's assistance. A tenor soloist, Kuhl sang in the churches and offered his Christian testimony. Each of the men spoke in the churches. The people were impressed by Christian lay people who had paid their own expenses to come to share Christ and relieve suffering.

The trip was the first for Parker, who grew up as a child of missionaries in China. Now he wants to recruit other dentists for future trips.

The project helped to raise the image of Baptists, a minority group in Trinidad. Contacts were made for future evangelistic outreach. Many people were relieved of severe pain. And the way was opened with the government that could lead to future projects.

At a luncheon at which the dentists were presented to government officials and local Baptist leaders, a staff member from the Ministry of Health urged that next year the dentists visit Tobago, the twin island of the nation. The minister of health jokingly offered two complaints: "You didn't bring enough dentists, and you're not staying long enough." To that statement, we in Trinidad add a hearty, Baptist "Amen!"

75

Sara Hines (Mrs. David L.) Martin, Port-of-Spain, Trinidad

SOME SIGNS OF PROGRESS

Counting the blessings of recent months brings many things to mind. We can only mention a few:

—The women's group in Alberdi Baptist Church who once a week hold an evangelistic service in a community where there is no Baptist witness.

—The two women in the little town of La Paz who for more than a year faithfully prayed together that the Lord would send someone to preach to the handful of believers in their neighborhood. Now more than a dozen people have requested baptism, and a church may be formed.



—The judge and the mayor of Salsacate, both Catholics, who one day said to the Baptist pastor in Mina Clavero, "Come, we need you to preach to us."

—The neighbor woman who came to use our phone. We thought she was a Christian, but in conversation with Margie (my wife) she said she had never trusted Jesus but wanted to do so. That day she accepted the Lord.

—The more than 4,000 personal contacts made in the city of Marcos Juarez, a city of 18,000 persons where there is no evangelical work.

God is at work in Córdoba. We rejoice as we see lives being changed and churches growing in spite of conflicts and unrest of all kinds. Continue to pray with us that our witness for Jesus will be effective.

Donald E. Mines, Córdoba, Argentina

FOUR TO WELCOME

At 1:15 A.M. on St. Valentine's Day, we were awakened by the ringing of our telephone and were greeted by a familiar voice: "Hello, Grandpa and Grandma!" It was the voice of our son-in-law, Robert H. Sherer. He was calling from Tokyo, Japan, to inform us that at 10:17 P.M., February 13, a pre-Valentine gift had arrived—Laura Beth Sherer, 6 pounds, 13 ounces.

Laura Beth is not only an MK—she is also the daughter of an MK. Her grandparents, the Robert C. Sherers, are Southern Baptist missionaries in Kobe, Japan, about 350 miles from where Laura Beth was born.

The father of this newborn child had lived in Kobe, Japan, for 15 years before returning to the United States for his college and seminary training—and for his bride! They were appointed missionaries in April 1971, and arrived in Tokyo in January 1972. Missionaries are delighted when they can welcome the offspring of one of their couples as a fellow missionary.

That 1:15 A.M. call did not come to us at our home in St. Louis, Mo., but in Kyoto, Japan, just 300 miles from where Laura Beth was born. This is what makes the story unusual, for it is out of the ordinary for all four grandparents to be on a mission field to welcome their new grandchild.

Not that we had planned it to be that way! When our intention to visit the Sherers in Japan was made known, since no missionary journeyman was available to teach in the Kyoto International School (for the children of missionaries and other foreigners serving in Kyoto), Mrs. Krueer was offered the position of mathematics teacher.

Immediately afterward came an invitation to us to be a part of the ministry at the Baptist Friendship House in Kyoto, where we have been assisting in teaching English and counseling. Several young Japanese have also studied Greek New Testament with me. And on Sunday evenings I have been conducting a service in English particularly for missionaries and their children and for others who desire to attend.

However, none of the four prospective grandparents had any knowledge of the coming blessed event until the couple had all of us in their apartment in Tokyo last August. What a wonderful privilege God has given the four of us to be so nearby and to share in welcoming this new MK!

Arthur C. Krueer, Kyoto, Japan

I'd like some information about missions," the visitor told the receptionist at Foreign Mission Board headquarters in Richmond, Va. "I know nothing about mission work."

Before David H. Roberts left the building that December day in 1972, he had talked with an associate secretary in the missionary personnel department and received a handful of reading material. In a matter of weeks he and his wife, Madonna, had begun the procedure leading to their appointment in August 1973 for service in Zambia.

Roberts, then 29, became the first person appointed as a linguist. Other missionaries have, by necessity, worked in the area of linguistics, but Roberts is the first to be appointed for such an assignment.

In Zambia he expects to be vitally concerned with language study, eventually becoming responsible for the language-study program for new missionaries. In addition, he likely will be deeply involved in such areas as refining the translation techniques related to Baptist literature printed by Zambia Baptist Press at Lusaka. And as missionaries move into other areas of the country, use of additional languages—there are dozens of languages and dialects in Zambia—will become necessary.

Before visiting FMB offices, Roberts admits, "My conception of missions was nebulous. I thought of missionaries as physicians, nurses, a few businessmen, teachers—and mostly preachers."

In talking with W. L. (Wimpy) Smith, personnel associate, the day of his visit, Roberts spoke of the possibility of overseas service as an English teacher. Smith, however, pointed out that for that type of work Roberts needed additional experience.

Then Roberts mentioned his graduate training in linguistics. Immediately Smith reached for the list of specific requests for missionary personnel and turned to one received just a few months earlier. From Zambia, the request was for a linguist.

The tentative job description, written in Zambia without knowledge of Roberts' interest, came



During missionary orientation, David H. Roberts assists in language lab.

FIRST LINGUIST

By Leland Webb

from the field the following month. It listed 11 points; in all but one Roberts already had experience or training. "Everything I've been doing since high school has been leading to this," he says.

Born in Florida, Roberts has been a Baptist since he was eight. After graduation from high school in Norwich, N.Y., he moved to South Carolina. In the fall of 1965 he took a nine-month leave of absence from his job as a production planner for a textile mill to be office coordinator for the Billy Graham Southern Piedmont Crusade in Greenville, S.C.

He resumed college study in 1968 and received the B.A. degree from Lander College, Greenwood, S.C., in 1970. After teaching English in a private school for a year, he entered the graduate program in English at the University of South Carolina, Columbia.

His focus was not on literature, however, but on the more technical aspects of language, an interest first aroused by a professor at Lander.

After the couple's son, Michael, was born in February 1972, the family moved to Richmond, and Roberts became a computer programmer and systems analyst in nearby Hopewell. A time of decision for David and Madonna was at hand.

"After reevaluating our reasons for living in Richmond, David and I surrendered ourselves completely to God's will," relates Madonna. "David felt the call to foreign missions. I have always felt a continuing call to foreign missions."

As a teenager, Madonna had dedicated her life to full-time Christian service and to foreign missions. She is an R.N., a graduate of Georgia Baptist Hospital School of Nursing, Atlanta. It was during her first Christmas vacation from nursing school (1964) that she met David—at a student night program at church. They were married shortly after her graduation in 1967.

During last summer and fall Roberts attended Southeastern Baptist Theological Seminary, Wake Forest, N.C., and also completed requirements for the master of arts in linguistics, receiving the degree from the University of South Carolina last December. In addition, for two weeks he assisted with instruction in the language lab during the fall 1973 and winter 1974 sessions at Baptist Missionary Orientation Center in Georgia.

The couple attended the January-April orientation session this year. Before heading for Zambia, Roberts enrolled for further training this summer at the Toronto (Canada) Institute of Linguistics.

Reflecting on their path to overseas service, Roberts says that Madonna "is not only willing to follow God's leadership, but for many years had been led in the direction of foreign missions, patiently awaiting God's revelation concerning the proper time."

That time came when Roberts walked into the FMB building to ask about foreign missions. **TC**

OPEN SESAME

By
*Dorothy
Wofford*

When I was a child, I was entranced by the story of Ali Babba and the Forty Thieves. The magic words, "Open Sesame," never failed to open the door to their cave of hidden treasures of silver, gold, and precious jewels. As a child, however, I never imagined that one day "Open Sesame" would become words with very special meaning to me in my Christian life. Time after time through the years my "Sesame" has opened a door to another kind of treasure, a treasure more precious than silver and gold.

It began about 17 years ago, when Joe and Hazel Snyder had a room near ours in the couples' wing at Southwestern Baptist Theological Seminary, Ft. Worth, Tex. Our friendship grew as the four of us shared many wonderful evening hours together.

About the time their first child arrived, they moved into a nearby home. One evening they invited Gene (my husband) and me to their home for dinner. Hazel, already an excellent cook, served a delicious pie with a most unusual sesame seed crust. Being a recipe collector, I was happy that she shared her recipe with me. Then she suggested that I take her jar of sesame seed home with me to use in the pie I would bake.

Somehow, those sesame seed were never returned to Hazel, but have been moved with us from Ft. Worth to Palestine, Houston,

Nederland, and Dallas, Tex., as we moved from pastorate to pastorate. Joe and Hazel have spent most of those years as Southern Baptist missionaries in Kenya.

A jar of sesame seed a precious treasure? Indeed! Each time my spice cabinet doors have been opened, there before my eyes has been my "Open Sesame" call to intercessory prayer for beloved missionary friends.

Even while Hazel, Joe, and their three children were at home in Texas on furlough, their hearts were still in Africa. Yet their family will never be quite the same again, for while three children came home with them, only Rhea, their 14-year-old daughter, returned to Africa. Their son Joel, 17, and their daughter, Lydia, 16, remained in the States for college.

In the years ahead I can only imagine the loving, the longing, the caring that will fill the hearts of these missionary parents for their children, while they work to spread the gospel of Jesus Christ to the multitudes in Africa.

I have promised to continue to pray for Hazel and Joe, and if I should tend to forget, I'm glad that I still have my "Open Sesame" to the treasure of prayer in my kitchen cabinet. For Hazel's sesame seed are still with me. I recently offered to return them to her, but she steadfastly refused them. She understands that there is much more in the jar than a few sesame seed. **TC**

using missions mediapak

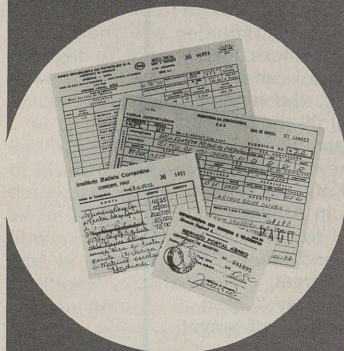
THE MISSIONARY OVERSEAS

The youngsters in your church called Mission Friends—the “birth-to-six” children—are on their way to world awareness. With their natural curiosity about letters and numbers, these boys and girls can store up many positive impressions about the work of missionaries overseas.

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Not so many years from now the Missions Friends in your congregation will bear full responsibility for your church's involvement in the Great Commission overseas.



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NEW

MISSIONARY PERSONNEL

Missionaries Reappointed

May 1974



ECUADOR: **Richard D. Clement;** born: Morton Gap, Ky., Jan. 7, 1931. Graduate: Georgetown College; SBTS (B.D.). He taught school in Kentucky and Indiana and was pastor of churches in Kentucky, Florida, and Indiana before he and Mrs. Clement were appointed by the Foreign Mission Board in 1965. After language study in Costa Rica they served in Ecuador, at Quito 1967-69 and at Chone, beginning in 1969. They resigned May 31, 1972. Clement has been serving as a pastor in Kentucky. **Barbara Hargrave Clement;** born: Honolulu, Hawaii, Sept. 18, 1932. She worked as a clerk and as a substitute schoolteacher before missionary appointment. Marriage: June 9, 1953. Children: Richard David, April 10, 1955; Brenda Ann, Jan. 9, 1958; William Arthur, July 17, 1959. They expect to move to the field in July or August.

MISSIONARY

FAMILY ALBUM

Current addresses of Foreign Mission Board missionary personnel, including emeritus missionaries, are available in the Missionary Directory, published quarterly by the Board's Department of Missionary Education. The Directory is available free on request from the department, Box 6597, Richmond, Va. 23230.

Arrivals from the Field

ALLEN, Bobby E./Barbara (Indonesia), 3606 Matarador Dr., Garland, Tex. 75401.
ANDERSON, Justice C./Mary Ann (Argentina), #106 Casa Mia, 1721 S. Ninth St., Waco, Tex. 76706.
BECKETT, Charles A./Jeanne (Bangladesh), 1422 Avondale Ave., Richmond, Va. 23227.
CLARK, Dwight C./Ann (Bahamas), Box 161, Drexel, Mo. 64742.
COCKBURN, S. Herbert/Violet (Spain), 3027 Waddington, Richmond, Va. 23224.
CONDON, Wilfred H./Esther (Nigeria), 16539 NE. Halsey, Portland, Ore. 97230.
EVANS, Orlyn/Evelyn (Liberia), c/o Carroll Medford, 101 Bicknell St., Columbia, Mo. 65201.
FLOYD, John D./Helen (Philippines), 20 Barbara Dr., Little Rock, Ark. 72204.
FRANK, Victor L./Irma (Hong Kong), Bunker Hill, Ill. 62014.
FREDERICK, L. Wayne/Florence (Lecward Islands), Box 354, Edwards, Miss. 39066.
GARROTT, W. Maxfield/Dorothy (Japan), Box 182, N. Greenville College, Tigerville, S.C. 29688.
GIVENS, Sittie V. (S. Brazil), 324 N. Pennsylvania, Mangum, Okla. 73554.
HARBUCK, George C., Jr./Patricia (Paraguay), 908 Centerville Pk., Chesapeake, Va. 23320.
HARDY, Lawrence P./Alice (assoc., Liberia), 515 E. 56th St., Savannah, Ga. 31405.
HATTON, William A./Catherine (S. Brazil), Rt. 1, Box 297, Warren, Ark. 71671.
HOGG, Gayle A./Sylvia (Trinidad), 1701 Leo Lynn Dr., Tyler, Tex. 75701.
HOPKINS, Patricia (Journ., Philippines, terminated May 31), 429 E. Fourth St., Newport, Ky. 41071.
HUNT, Margaret (Journ., India, terminated May 30), 540 Fitzhugh, Paris, Tex. 75460.

Missionaries Given Puppets

When Tommy and Charlotte Marlowe, missionary appointees for Togo, were in missionary orientation in Georgia before going overseas, they spoke at Gentian Baptist Church, Columbus, Ga., during the Week of Prayer for Foreign Missions. As a result, they became acquainted with the puppet ministry of Gentian, and Mrs. Marlowe investigated the possibilities of using puppets in work overseas. Members at Gentian Church purchased a set of puppets and presented them to the Marlowes during a Wednesday-evening prayer service. Posing with the puppets are, left to right, Pastor Bill Saunders; the Marlowes and their children, Sheila, Tommy, Sharon, and Tamara; Mrs. R. H. Barron, Woman's Missionary Union president; and Mrs. Ben Sheppard, director of Baptist Women. The Marlowes, now studying the French language in Switzerland before going to Togo in West Africa, expect the puppets to be a definite part of their field ministry.



JACOBS, John I. (Guyana), c/o J. W. Holley, 326 Miller Cir., Booneville, Miss. 38829.
 MAYBERRY, Floyd L./Lela (assoc., Japan), c/o Nova Cantrell, Rt. 3, Box 111-A, Mountain View, Mo. 65548.
 MEREDITH, Sue A. (Journ., Peru, terminated June 30), 611 E. Ellis St., Jefferson City, Tenn. 37760.
 MORTON, Kathy (Journ., Peru, terminated June 30), 103 G St., SW., Apt. B-611, Washington, D.C. 20024.
 PLUNK, Mell R./Susie (Argentina), Box 242, Meredith Col., Raleigh, N.C. 27611.
 RAY, Daniel B./Frances (Korea), c/o Foreign Mission Board, Box 6597, Richmond, Va. 23230.
 RICHARDS, Jimmie L./Pamela (Dominican Rep.), c/o Grand Canyon Col., Box 11097, Phoenix, Ariz. 85017.
 RITTER, Robin (Journ., India, terminated May 30), 902 Hazelhurst, El Dorado, Ark. 71730.
 SEARS, Stockwell B./Darlyne (Singapore), 7908 Westridge Rd., Raytown, Mo. 64138.
 STICKNEY, Allen N./Alice (Kenya), 509 Ponce de Leon Pl., Decatur, Ga. 30030.
 TERRELL, Stephen M. (Journ., Ethiopia, terminated April 30), 8523 W. 131st Pl., Cedar Lake, Ind. 46303.
 VEATCH, Carol A., Sr./Helen (Bahamas), 130 Delane Ter., Centerville, Ga. 31093.
 WALKER, Freddie/Betty (Kenya), Rt. 4, Carrollton, Ga. 30017.
 WEST, James R./Bobbie (Venezuela), 542 Redbud Ln., Dallas, Tex. 75211.
 WILLIAMS, Mary Ruth (Journ., Philippines, terminated May 31), 359 Langford, San Antonio, Tex. 78221.
 WINGO, Virginia (Italy), 108 Hudson St., Pineville, La. 71360.
 WORTEN, H. Von/Marjorie (Indonesia), 125 W. 15th, Pawhuska, Okla. 74056.

Departures to the Field

ABLES, R. Edgar/Linda, Ecuador.
 ANAYA, J. A./Antonio, Spain.
 ANTHONY, John F./Constance, Israel.
 BERRY, Willie M./Gloria.
 BILBARY, C. Don/Carolyn (assoc.), Antigua.
 CAMPBELL, Charles G., Rhodesia.
 COURTNEY, Donnell N./Jane, Guatemala.
 DICKMAN, Jean, Gaza.
 EATON, Paul D./Kay, Kenya.
 GARVIN, Harry B./Doris (assigned to Uganda), Kenya.
 GIBSON, James E./Harriett, Tanzania.
 GILBERT, James P./Dorothy, Ecuador.
 HALL, Annette, Jordan.
 HARPER, Harry J., Jr./Donna, Colombia.
 HILL, Daniel R./Delores, Bangladesh.
 HOBSON, Charles M./Wanda, Argentina.
 HOGLEN, Wilburn C./Betty, Venezuela.
 HUCKABY, S. Eugene/Janice, Chile.
 JOHNSON, Paul B./Vera, Philippines.
 LEAVELL, Cornelia F., Hong Kong.
 LOVE, Charles P., Guyana.
 MCEachern, Robert T., Jr./Judy, Korea.
 MILAM, Kenneth B./Judy, Indonesia.
 MORRIS, Charles H./Erica, Malaysia.
 NASH, Robert N./Janet, Philippines.
 NAYLOR, Rebekah A., India.
 NICHOLS, Lee H./Norma, Korea.
 NORWOOD, Charles G./Lillian, Philippines.
 PEACH, Jarrell D./Shirley, Gaza.
 PENDLEY, Frances (N. Lary) (assoc.), Yemen.
 PIRTLE, Ron C./Susan, Yemen.
 POPE, Violet, Jordan.
 SCALES, Louie T./Jo, Kenya.
 SMITH, Donald L./Ruth Ann, Tanzania.
 SMITH, Shelby A./Frances Ann, Antigua.
 TATUM, Wilson R./Cheryl, Lebanon.
 TERRY, James O., Jr./Mabelee (radio-TV rep., E. and SE Asia), Philippines.
 THOMASON, Ann E., Tunisia.
 THURMAN, Thomas E./Gloria, Bangladesh.
 VANDERBURG, Ruth J., Indonesia.
 VAUGHT, Betty M. (assoc.), Hong Kong.
 WATSON, Harold R./Joyce, Philippines.

Transfers

BANKS, J. Allison, India to Yemen, June 15.
 BOOTH, Hal B./Patricia, Uganda to Kenya, July 1.
 CORBIL, James E./Johnnie (assoc.), Kenya to Uganda, June 1.
 EATON, Paul D./Kay, Uganda to Kenya, May 1.
 GARNER, Alex F./Charleta, Argentina to Panama, July 31.
 HEALAN, Manget/Elaine, Guyana to Windward Islands, May 14.
 LEWIS, T. Leighton/Dorothy, Eq. Brazil to N. Brazil, July 1.
 MARTIN, Earl R./Jane, Tanzania to Malagasy Rep., Aug. 1.
 MASON, William C./Mona, Kenya to India, May 1.
 REECE, Gordon B./Gonzalo, Chile to Ecuador, July 1.
 WILLIAMS, Joyce H./Sylvia, Jordan to Rhodesia, Aug. 1.

Retirements

MOORE, Alice (Mrs. W. Dewey) (Italy), July 1.
 PARHAM, Robert M., Jr. (Nigeria), June 30.
 PIERSON, Abel P./Lee (Mexico), May 31.



Art Editor in Guatemala

Bob Harper, art editor of **The Commission**, signs autographs for students during an exhibition of his paintings at Universidad Popular in Guatemala City, Guatemala. During March Harper presented this exhibition and similar ones in Costa Rica, Honduras, and Mexico at the request of missionaries. The showings became a point of contact for Baptists with students and others in the communities. Last year Harper presented similar one-man shows at the request of Baptist Missions in five fields—Guyana, Trinidad, Dominican Republic, Venezuela, and Antigua.

Resignations

ADAMS, Heyward L./Dorothy (Nigeria), May 14.
 BURGIN, Robert D./Sylvia (Korea), April 30.
 HERNON, Glenn E./Patricia (Colombia), May 31.
 HODGES, Ruford B., Jr./Jo (Korea), June 30.
 JONES, J. Randall/Lawanna (Paraguay), May 31.
 KING, Ernest L., Jr./Dorothea (Indonesia), June 30.
 LEE, Lewis E./Jo Ellen (Bap. Spanish Pub. House), June 30.
 MCCLILAN, Carolyn (India), June 30.
 O'BRIEN, William R./Dellanna (Indonesia), May 31.
 PARHAM, Jo Ann (Mrs. Robert M., Jr.) (Nigeria), June 30.
 WEBB, Inez (Mrs. William J.) (emer., Venezuela), May 31.
 WOMACK, Jack/Nancy (Uruguay), May 1.

Births and Adoptions

CRANE, Michael David, son of Donald A./Elaine Crane (Malaysia), April 17.
 LANGLEY, Jonathan Philip, son of E. Philip/Judy Langley (Rhodesia), Mar. 19.

Deaths

ALLEN, James R., Jr., son of James R., Sr./Margie Allen (emer. Brazil), April 26.
 BEEVERS, R. G., father of Ernest B. Beever (Indonesia), early March.
 BELL, Harry W., father of Jean (Mrs. I. Grundy, Jr.) James (Chile), May 6.
 BOSWELL, Leonard, father of Ronald N. Boswell (S. Brazil), April 13, Walnut Creek, Calif.
 COCHRAN, Guy V., father of Ann (Mrs. Raymond L.) Kolb (N. Brazil), May 7.
 FRANCIS, S. H. Cowden, father of Sue (Mrs. Hubert N.) Lindwall (Panama), May 15.
 HAYDEN, W. C., father of Ruby (Mrs. John A.) Parker (Chile), April 18, Picketon, Tex.
 HULET, Mrs. Arthur H., mother of Clayton K. Hulet (N. Brazil), mid-April.
 MILLER, GEORGE W., father of Betty (Mrs. Wilburn C.) Hoglen (Venezuela), May 3.
 TINKLE, Andrew, father of Amanda Tinkle (emer., Nigeria), May 4.
 WALTON, Samuel Rix, father of Jo Ann (Mrs. Robert M., Jr.) Parham (Nigeria), May 10, Gainesville, Fla.
 WHITE, Mrs. Nadine, mother of Herbert C. Edmister (Rhodesia), May 9, Houston, Tex.
 WOOTTON, James E., father of James L. Wootton (assoc., Korea), May 3, Harrisburg, Ill.

Marriages

DUNAWAY, John Archie, son of Archie G./Margaret Dunaway (Rhodesia), to Rebecca Lee Hughes, May 18, Joelton, Tenn.
 JOWERS, Bryan Anderson, son of Alice May (Mrs. S. Clyde) Jowers (Philippines), to Cathie McCullough, May 4, Natchez, Miss.

Degrees Conferred

HEISS, Donald R. (Japan), received the doctor of ministry degree from Southeastern Baptist Theological Seminary, Wake Forest, N.C., May 11.

Ethiopia Emphasis Honored

First place for "Best Special Section or Supplement" in the Evangelical Press Association's annual "Higher Goals" competition among member publications went to **THE COMMISSION** for its emphasis on Ethiopia in the July 1973 issue.

The publication also received two third-place awards: in the category of "Best Humorous Article" for "In Search of a License," by Missionary Samuel D. Reeves of Chile in the November 1973 issue; in the category of "Best Single Photo" for "Woman in Mexico," by Art Editor Bob Harper in the March 1973 issue.

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The final quarter of the twentieth century holds awesome possibilities for good or evil.

On one hand, there is a hunger for peace throughout the world. On the other hand, there is bitter hatred that explodes into shocking deeds of violence. It is evident that mankind has not abandoned the concept that war is a means for solving national and international problems. With the fearful weapons now available, the horror of widespread outbreak of war is beyond description.

The phenomenon of a runaway population increase, along with the escalating realities of hunger, now brings the tragedies of famine very near. International organizations are sounding warnings that in the coming years millions of children will die of starvation or of diseases brought on by malnutrition. No one can look upon this situation with complacency.

To a degree that brings uneasiness to the hearts of thoughtful people, there is evidence that decay of confidence in governments and institutions is producing instability. Erosion of morals and the weakening of the home, linked with economic uncertainty, send up warning signals that none can ignore.

Still, there are many factors that bring a sense of confidence for the days ahead.

For example, strong bases of Christian witness have been established all over the world. Christian witness and service on the part of many organizations have extended the knowledge of Christ widely.

There is an openness for evangelism to a degree

never known before. For many years special projects in evangelism and church development have been conducted throughout the world through the Foreign Mission Board. In 1974 there have been many outstanding efforts with notable results. Those who have participated in special efforts in Africa, as well as in Asia, have testified of the remarkable fruitfulness being seen. Even in lands where relatively few missionaries are in residence, it is possible to assist churches in their special efforts to make Christ known.

There is a new sense of independence and national consciousness. It has resulted in replacing the flags of colonial powers with the banners of independent countries and has brought about many changed circumstances. There have been problems in some countries with regard to entrance and permanent residence. Yet many new opportunities have opened from fresh initiatives and a sense of responsibility on the part of national Christians in all lines of endeavor. Many missionaries have discovered, amid circumstances of greater national initiative and leadership, that new doors of opportunity have been opened for missionary reinforcement and service.

Rising levels of literacy on a worldwide scale have produced vast opportunities for publication ministries. Any plans for the future must include large designs for radio, television, newspapers, and correspondence courses. Every effort must be made to get behind the closed doors and to capture the attention of people who may not enter churches or chapels but who can listen to radios and read newspapers.

FOCUS:

Our Next 25 Years

One of the most encouraging factors for the future is the emerging of strong Christian leaders in many lands. These people have a sense of God's calling, have obtained excellent training, and demonstrate capacity for service and leadership of the finest quality. There is recognition of the large potential among Christian people throughout the world which, by a proper sense of stewardship, may be dedicated to Christ and his service.

Plans must include the possibility that China, with its vast population, may become accessible for Christian witness and service in the years ahead. While no dates can be suggested when missionary service can be resumed in that country, it must be acknowledged that doors may open much earlier than circumstances indicate.

Of major importance is a new spirit of readiness among Christian people to become involved in direct ministry. Laymen and preachers delight in responding to opportunities for service overseas. Many have gone at their own expense to serve for a period of several weeks in some place of need. Many young people annually are involved in overseas service.

In planning for the future, attention must be given to basic essentials. More missionaries are needed for permanent, long-range service on mission fields. Calls for reinforcements vastly exceed the numbers who can be sent.

In addition, plans must include auxiliary efforts that can reinforce the permanent corps of committed missionaries. Every possibility for wise

utilization of auxiliary means must be given attention.

In studying plans for 25 years, obviously an overview must be sought for the entire period, but specific plans must be laid for a shorter range. Broken into a series of five-year programs, constructive steps can be taken to build solidly and wisely for the future.

We Southern Baptists must aim at coming to the close of this century with our maximum outreach toward the whole world in the name of Christ. We must give tangible expression to our hearts' deepest convictions concerning the need of our fellowman, the adequacy of Christ as Savior, and the proof of the gospel of redemption. It must be a clear expression of Christian love toward our fellowman, with a spirit of faith in our sovereign Lord and in obedience to his clear instructions.

All plans must be laid with full reliance upon the promise of Christ that he will be with his servants to the end of the age. The Holy Spirit gives leadership and power. He enlightens the mind and enables the servant of God to go far beyond what human resources would make possible.

All planning must be on the basis of unshakable confidence in our Lord's purposes and his glorious victory. God's servants are not to regard winds and clouds, but are to keep their eyes on the triumphant Savior, before whom every knee will bow and every tongue confess that he is Lord.

We greet the future with joy and confidence and commit ourselves to the task Christ commanded.

It's Big: Prayer Support

In recent issues of THE COMMISSION prayer support for missions has been the dominant subject for this page.

In view of the continuing pleas from all our missionaries for this kind of spiritual backing, we continue comments and suggestions. It is done on the assumption that repeated reminders may help stimulate deeper, intensified prayer involvement with world missions, both for churches and for their individual members.

All of this is said with full awareness that a person's concern for world missions must take its place as one among many prayer concerns. But it should be considered perfectly natural that missionaries and those of us who work so closely with them shall try in various ways to keep Southern Baptists mindful of the ceaseless need for missions prayer support and to alert them when crisis needs occur.

With more than 2,500 foreign missionaries in almost 80 countries we wonder how many persons find it possible to pray daily for each specific missionary, or even for each missionary family. Such speculation may appear to be an out-of-balance concern. But the question keeps coming up. Some of the comments sent our way indicate at least a mild degree of frustration because of the large number of missionaries and the time-limit pressures most of us experience. But only foreign missionaries have been mentioned. Also in need of prayer support is an almost equal number of home missionaries.

We can only suggest that each person should prayerfully find the way he or she can fulfill this opportunity. There is a great difference between what various persons can do at this point. Devotional and prayer time must be guarded jealously by the one who is gainfully employed and must balance working hours, family involvement, church activities, and community obligations, both in the daily and weekly schedules of living. It can be quite different for the person who does not face such time pressures and for the one who is retired. (See "Fellowship Find," page 12 of this issue.)

The size of Southern Baptists' overseas task force is a measure of their willingness to help implement and materially sustain a witness extension across the world through missionaries. But getting numbers of God-called persons to mission fields is but part of the involvement we must all share. The Great Commission is our Lord's assignment to a task that includes both logistics and spiritual impact. We are part of God's grand scheme for calling, placing, and sustaining a formidable spiritual force of witnesses in all possible parts of the world. It's an assignment for praying people—they who go and they who stay behind. The missionaries already know what prayer can mean. It has been basic in each one's pilgrimage, all the way from a sense of call to arrival on the assigned field. It is urgent that you and I help forge a prayer front with them that the Holy Spirit can use to batter down every barrier Satan has erected to oppose their presentation of Christ and his gospel.

There are times on the mission field when extreme strains are placed on the missionary's stamina. Fatigue, disappointment, or illness can drain off the very best reserves a person has. But God has made it possible for you and me to lift up in prayer anyone in such circumstances, no matter how far away or how complex the situation.

Many prayer requests from missionaries are on behalf of their national colleagues and the developing congregations on their fields. Thus we find opportunity to become deeply concerned, not only with the missionaries themselves but also with other fellow believers. They must be helped toward maturity for evangelizing their own people. This, too, is part of our prayer support for missions.

There would be an urgent call to prayer for even 100 missionaries, even for 10. What an opportunity! Through prayer you and I can join a company of over 5,000 missionaries, home and foreign! We can be part of God's witness through them worldwide!

As you pray, remember the needs that follow:

Trinidad: The Monte Grande Baptist Church at Tuna Puna has searched seven years for a building site. Pray for God's perfect answer to this need.—Missionary Gayle Hogg.

Korea: Many Korean pastors have begun using programs of training for church members. This is a significant step of progress, so pray for its success.—Missionary Billy Peacock.

Brazil: In the state of Bahia 22 churches were recently reported as being without pastors. Twenty others have only once-a-month pastoral ministry.—Missionary Eugene Troop.

Hong Kong: More than 50,000 refugees poured into this colony from mainland China in 1973. Many are illiterate, unskilled, middle-aged or extremely aged, and without relatives or friends.—Missionary Jerry Moye.

Jamaica: The education building of Bethel Baptist Church at Half-Way Tree was gutted a year ago by a fire set by arsonists. The church had taken a stand against a national lottery. The rebuilding task is costly, and inflation is making it more so with each delay. Please intercede for this congregation.—Missionary Dottson Mills.

Malawi: We are having great advances, but Satan is working overtime. Through a few people he is trying to undo everything. He will fail, and your prayers will help to hinder him. This year is one of real possibilities, but also trials for our leaders and church members. Pray that Jesus' work will triumph and his name be glorified.—Missionary Gerald Workman.

Photo with 'The Potter'

Photography credits in the May issue of THE COMMISSION did not include Don Smith, whose picture accompanied the article "The Potter" by Barbara Epperson, page 11. Our apologies to Don and to the reader.

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

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COVER: "Indranie," by Elaine Herrin (see story, Cover II), a composite portrait to capture the beauty of the "typical, young, East Indian girl" in Guyana. The expression is that of a young Christian, who, as housekeeper to a school headmaster and family, was instrumental in starting her employers on the path toward accepting Christ. (Photo by James E. Legg.)

CREDITS: Photos—Sandra G. (Sandy) King, Cover II, 1 (top), Warren Johnson, 1 (bottom), James E. Legg, 2, Elaine Herrin, 3, Charles E. Buckner, 4, 5 (bottom), William L. Misner, 5 (top), 6, Siegfried Enge, 8, W. Robert Hart, 14-15 (4), Gerald S. Harvey, 15 (top), 22-23, Robert C. Shearer, 20, USAF photos by Dave Lenz, 24, Alice N. Hyatt, 26-27, Bob Harper, 28, A. Clark Scanlon, 33. Art—E. G. MacColl, 16-19.



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

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.

PHILIPPINES: *Student worker* to direct student-center activities in Manila in a district where thousands attend classes. Would face numerous opportunities for personal witnessing and counseling. Would serve with several Philippine Baptist workers, including one couple in full-time student work. Should have a seminary degree and some pastoral experience. Also needs experience in teaching home Bible studies and in working with college students. Language: Tagalog necessary, although English is widely spoken.

KOREA: *Medical doctor* to serve in Baptist hospital in Pusan. Must fit into a program where interns and residents receive training in medicine, surgery, pediatrics, obstetrics-gynecology, anesthesia, and x-ray. Present urgent need is for a surgeon, obstetrician-gynecologist, pediatrician, or general practitioner, in that order. Should have M.D. degree, one year of internship, and one year's residence. Specialty boards helpful in adding ability and prestige to the training program. Many opportunities for personal Christian witness. Language: Korean.

FRANCE: *Radio-TV technician* to work within the framework of the French Baptist Federation's Division of Communication. Would record, prepare program tapes, and act as technical consultant for broadcasts. Projections include launching cassette ministries and development of disc recording. Eventual video possibilities are to be considered. Would also offer instruction-education courses and on-the-job training for potential local personnel. Should have basic degree or certification in electronics, with years of experience on a professional level in sound studio and live recording. Language: French.

DAHOMY: *General evangelist* to carry out preaching ministry, associational advisory work, Bible teaching, student ministry, and church and social ministries in rural area around Abomey/Bohicon; student ministry possible in strong educational center. Three of the eight existing Baptist churches are near Abomey; no other evangelical denomination works in the area to any noticeable degree. Should have basic theological degree and pastoral experience; some musical ability helpful. Special opportunities for wife to work among young women. One year of language study (French) in France would precede service.

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 . . .

If Baptist churches overseas related to Foreign Mission Board work continue a current five-year trend of baptizing over 50,000 people a year, by 1977 they will have one million members. Should the growth rate continue through the century's end, membership would total two million by the year 2000. More than 62,000 overseas baptisms were reported during 1973 alone. During each of the past two decades, overseas church membership has almost doubled. If this momentum persisted, there could be two million members by 1987 and four million by 2000. . . . Nationals are doing most of the work, according to RONALD C. HILL, missionary to THAILAND, who compiled the figures. There are 5,884 national pastors, 6,907 national churches. But pointing up "the vital role of the missionary," notes Hill, is the fact that the "two decades of growth parallel a doubling of the missionary force between 1953 and 1963 and a further 40 percent increase in missionary staff between 1963 and 1973."

Transfer of a missionary couple, MR. and MRS. EARL R. MARTIN, from TANZANIA to the MALAGASY REPUBLIC to begin Southern Baptist mission work has been approved by the Foreign Mission Board, to take effect Aug. 1. The Martins will not begin their new assignment until after furlough and a period of language study in FRANCE.

Responding to needs created by spreading famine conditions in AFRICA, the Foreign Mission Board in May appropriated \$9,000 for famine relief in GHANA, \$5,000 for relief work in KENYA, \$5,000 for relief through the Baptist World Alliance, and \$11,969 for famine relief in WEST AFRICA. The funds came from among \$81,969 received from liquidation of Fairfield Baptist Church, NEW ORLEANS, LA. (Remainder received from liquidation was designated for several causes, including \$50,000 for upgrading PANAMA's Baptist Hospital.) . . . The money for relief was in addition to special gifts from churches and individuals channeled through the Board in recent months. "Almost every day brings checks and letters indicating concern and prayer support," reported H. CORNELL GOERNER, FMB secretary for West Africa. He cited a total of \$22,818 in special gifts received during April designated for relief work in the NIGER REPUBLIC; that same month another \$5,000 was sent to UPPER VOLTA, and \$2,000 to SENEGAL.

Two field representatives were named by the Foreign Mission Board in May: RAYMOND L. KOLB for BRAZIL, effective July 1, and JOHN R. CHEYNE for EASTERN AFRICA, beginning Aug. 1. Kolb, missionary to Brazil for 30 years (a seminary professor in RECIFE since 1966), will work with about 280 missionaries in that country. Cheyne, a missionary to Africa for 20 years (in Ethiopia the last seven), will assist about 280 missionaries in ETHIOPIA, KENYA, MALAWI, TANZANIA, UGANDA, and ZAMBIA.

Sixteen Baptists from ten Latin American countries completed a five-week course in television production in MEXICO CITY in June, part of a continuing program by the International Baptist Communications Center, CALI, COLOMBIA. Televisa, S.A., which operates Mexico's major networks, provided studios and technicians free for classes. . . . Sixty-five priests and deacons of the Orthodox Church in the area around MEHAL MEDA, ETHIOPIA, attended a five-day Bible conference led by Southern Baptist missionaries.

The Christian and Missionary Alliance, founded as a missionary society in 1887, has voted to become a Protestant denomination. The CMA now has 1,000 missionaries on foreign fields, about one for every 100 members. The 100,000 members and 70,000 "adherents" will donate an estimated \$9 million to finance foreign work this year. . . . Messengers to the ARGENTINE Baptist Convention issued a proclamation to the nation, emphasizing support of justice without violence or oppression and proclaiming reconciliation between God and man and between men as the key to making the country great. A committee was named to bring to next year's convention a recommendation that would allow the convention to give up accepting fraternal aid for its boards within five years.