

The COMMISSION

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'MISSIONARY DICTIONARY'

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MISSION FIELDS IN MICROCOSM

To understate the obvious, there is wide variety among the almost 80 countries or political entities where Southern Baptist foreign missionaries are assigned.

Some of these countries are enormous in either area or population or both, while others are modest in size and census. Some fields have received their first Southern Baptist missionaries within the past few years; others have had several generations of missionaries. Baptist missionaries in one nation may be counted by the score. In a neighboring land in the same area the mission force may consist of only two or three couples.

In the face of such variety, it is difficult to portray the characteristics of a "typical" field. But Winston Crawley, director of the Overseas Division of the Foreign Mission Board, has drawn such a composite by taking the average of all the fields. The microcosm on these pages draws with one set of statistics the profile of Southern Baptist foreign missions. (Figures given are as of the end of 1973.)

The Field

Population: 16,417,000

(India is not included in this computation, since its large population would distort the picture.)

For comparison, this population total is roughly equal to Virginia, North Carolina, South Carolina, and Georgia combined, or to Texas, Louisiana, and Arkansas combined.

Percentage of evangelical Christians: 2.6 percent
Unevangelized, age ten and above, approximately 12,000,000 persons

(Most of these have never heard the gospel at all.)

Local Baptists

Churches: 90

Mission points: 104

Membership: 10,485

Baptisms: 807

(1 for each 13 members)

National pastors: 76

Local contributions: \$213,900

(\$20 per member)

(Figures approximate)

Southern Baptist work

Years of Southern Baptist work: 23

Number of missionaries: 33

(About one Southern Baptist missionary for every 500,000 persons.)

Includes (approximate):

13 career missionary couples (eight in "field evangelism")

3 single career missionaries

1 missionary associate couple

2 missionary journeymen

Types of work:

Evangelism and church development ("field evangelism")

Leadership training (including a small seminary)

Publishing

Broadcasting

Student work

Religious education and music promotion

Perhaps also schools, medical work, social work, agriculture, other specializations, and relief ministries

Finances

Mission expenditure total (1973): \$523,200

Personnel: \$276,300

(Sending and supporting missionaries—\$8,370 each)

Work funds: \$112,900

Capital needs: \$84,000

(Land and buildings for missionary homes, churches, schools, hospitals, etc.)

Administrative and stateside communication costs (9.57 percent): \$50,000

(Figures rounded to nearest \$100.)

Of all the Protestant and Evangelical preachers in the entire world, three out of every five serve in the United States.

LINKING UP WITH PRESTER JOHN

By Ronald C. Hill

The report electrified the Christian world! The Emperor of Byzantium had purportedly received a letter from Prester John, king and high priest of India, offering help in the battle against the Saracens. It was the twelfth century, and Christian Europe was hard-pressed, as the Muslims threatened to take the Holy Land.

Before long a legend grew of a Christian king of great wealth and power somewhere to the east. He supposedly had descended from the Magi who followed the star to Bethlehem. European Christians were excited by the prospect of bypassing the Muslim-held Middle East and finding a way to link up with this Christian monarch. The purpose would be not only to outflank the Muslims militarily, but also to evangelize the rest of the earth.

For 500 years explorers sought the answer to who and where Prester John was. The quest for his realm became one of the great romantic enterprises of the Middle Ages. They sought for him just as they searched for the Holy Grail, the Fountain of Youth, or the Lost Continent of Atlantis.*

They never found him. He was not among the Mar Thoma Christians of India, or the Coptic Christians of Ethiopia, or the Nestorians of China. But, as Stephen Neill says, "Whatever the source of the stories, Prester John was for centuries a potent magnet drawing Western Christians on in the never-failing hope that somewhere, somehow, his kingdom would be found."***

It took centuries of exploration, even after the journeys of Marco Polo, Columbus, and Vasco de Gama, before the awful truth fully dawned on the Christian world: There were no Christian kingdoms out there. Francis Xavier and other Catholic missionaries began to do something about it, but

it was generations after the Reformation before the Protestant churches came to grips with their responsibility to evangelize those unreached lands.

Then came William Carey and, following his lead, the modern missionary movement. Though progress has often seemed painfully slow, 180 years of this movement have radically altered the situation in those lands where the church was once nonexistent.

Suddenly it dawns on us: Prester John is there! In all but a very few lands there is a well-established Christian movement, planted firmly in the native soil and growing healthily in its natural environment. David Barrett has made a study of these movements and discovered that the churches in the Third World are growing much faster than those in the West. He projects that at present rates of growth Christians in Africa, Asia, and Latin America will outnumber those in Europe and North America by the year 2000. Those churches have many gifted, concerned, insightful national leaders, and while they for the most part have little political power, as leaders of the church, at least, they are modern-day Prester Johns.

What implication does this fact have for foreign-missionary planners today?

For one thing, it need not lead us to the hasty conclusion of some that "the day of missions is over." In this day of McLuhan's "Global Village," when ease of travel and instant communications have made the world a neighborhood, how can Christians, of all people, withdraw into a spiritual isolationism? And what do we do with the fact that the Holy Spirit continues to burden and call men to cross boundaries with the gospel? The missionary mandate that moved Carey is still in the Bible.

However, it does mean that we must reckon

* Silverberg, Robert, *The Realm of Prester John* (Garden City, New York: Doubleday and Company, Inc., 1972).

** Neill, Stephen, *A History of Christian Missions* (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, c. 1964), p. 141.

The author has been a missionary to Thailand since 1952.



Ronald C. Hill

with Prester John in all we do. He is there, and he is the leader of the church in his area. He is our friend and ally. He shares the same experience of grace and acknowledges the same lordship of Christ. He shares the same mission of world evangelization. He has primary responsibility for evangelizing his own people, while we who are called from the outside to his country share his responsibility. He knows the culture and the situation from the inside, and in many ways he can do the job better than we can. To ignore Prester John would be the height of folly.

How, then, do we join hands with Prester John in carrying out the task of world evangelization in this generation?

First, we must respect him. We must love and honor him as a Christian brother standing shoulder to shoulder with us as equals in the task. We must respect his views and the wisdom God has given him. We must respect him enough to disagree with him when we honestly think he is wrong. We must believe in what God can do through him. We must have confidence that the Holy Spirit can lead him just as easily as he leads us. As one missionary has said, "It is not fair for missionaries to make all the mistakes!"

Then we must magnify Prester John. This does not mean to patronize him. There are light-years of difference between the two, and Prester John will recognize the difference. The missionary is an enabler, not the prime doer. He must decrease, and the national leadership must increase. The missionary may need to become a strong right arm, working under a capable, yet inexperienced, national leader for a time, and putting all he can into helping the national leader come to his highest and best in Christ. This includes helping him to get the best training possible.

Next, we must plan with Prester John. When there were no national leaders in a country, missionaries had to do all the planning for evangelistic outreach. When God begins to raise up leaders, however, they have definite ideas about the work. It is unthinkable that we missionaries should project our work, which we expect the local leader to take over, without consulting him. Not only on the local church level, but also on the country-wide level, he should be intimately involved. Structures should be found as soon as possible whereby Prester John can be included in a realistic way in planning.

On the other hand, our plans or work do not have to be limited to the extent of his vision, no more than he should be limited by the foreigners in his midst. Each can maintain freedom of action in the Lord.

Planning with Prester John includes projecting the kind of program he can carry out. His participation ensures the kind of realistic plans that make for immediate continuity between the missionary's work and his. "Working yourself out of a job" must be interpreted as next year or next term, rather than the next generation. Planning should be such that everything could go on, even if the missionary were out of the picture next week.

I can think of scores of Prester Johns just now. They have names like William R. Tolbert, Paul Ebhomielen, Boonkrong Pitakanon, Daniel Cheung, João Soren.

These leaders of Third World churches represent a new factor in the mission equation. They know and love Jesus Christ, and they are committed to sharing him with their own peoples. Some are leading their church groups in sending their own missionaries across cultural boundaries to other peoples. If the missionary agencies of the West can find a way to join forces with them, the history of the church can be different during the last quarter of the twentieth century. **TC**

Pastor Makhaya opened the letter with interest. It had come from Mr. Sato, a neighbor whose wife, son, and daughter had accepted Christ and had become members of Nkhota-Kota Baptist Church.

The tone of the letter was definitely unfriendly. The pastor's heart grew heavy as he read the words. Sato's note expressed his displeasure with the Baptist church. He did not want his family to attend.

In his reply Makhaya stated his regret for the misunderstanding. He explained that the Baptists were not leading Sato's family astray, but to the living Lord. After mailing the letter, the pastor called on some of the church members to pray for Sato, who apparently felt threatened by his family's new-found faith. Sato

to Maskizo about his sins and his need for the Savior. Later he invited others to pray with him concerning the Maskizo family.

Several months later Makhaya received another note from Sato. The pastor opened the letter timidly. But when he read the contents, he could hardly keep from shouting. Both Sato and Maskizo were inviting him to visit them at Sato's home the following Sunday afternoon. They wanted to know how to become Christians.

The pastor asked Mr. Masiyankhuni, a leader in the church, and this missionary to accompany him to the Sato home. After we had received a cordial greeting, I was asked to speak. I told the men about Jesus and his love for them, and how he died for them

Two Angry Men

By Rue Scott

had returned to Malawi from Rhodesia and had built a small grocery. Now he was prosperous, with a comfortable home and a profitable business; but he also had a problem with drink.

Sato was not the only neighbor who was angry with Pastor Makhaya and the church. Mr. Maskizo was also disturbed. One Sunday afternoon he stomped across the road to the house of his new neighbor, the pastor. There he made it clear that his children were not to attend services at the church.

"I do not want my children going to that Baptist church!" he shouted. "They are not to become Christians. You leave my children alone! They are Muslim, and they will remain Muslim!"

Having delivered his ultimatum, Maskizo turned and stalked home.

The pastor was hurt by the unusual encounter. People in Malawi seldom shout at one another, for it is against their culture. Pastor Makhaya fell to his knees and asked God to speak

on the cross in order to take away their sin and give them new life. One must be willing to leave his old life, if he wants Jesus to give him new life, I explained.

The men heard how they must depend solely upon Jesus for salvation, and not upon baptism, church membership, or their good works. They were urged to give themselves completely to Jesus.

Scripture was read—Revelation 3:20, stating that Jesus is knocking at the door of our lives. Then Sato and Maskizo were asked if they felt the risen Lord speaking to them. Both answered, "Yes."

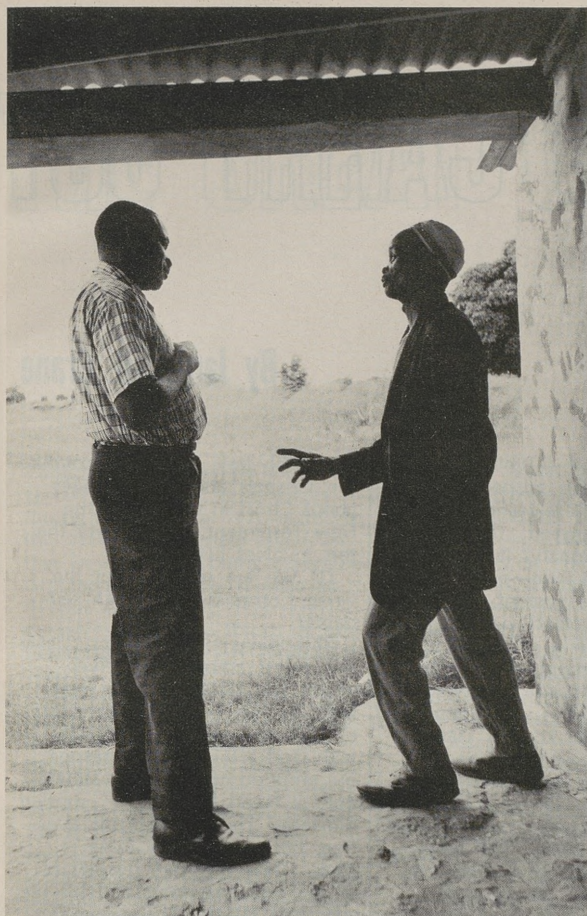
"Are you willing to leave your sins and trust Jesus to forgive you?" Again the eager reply was affirmative.

"Are you willing to let Jesus rule your lives day by day as you study his Word and pray to him?"

"Yes," each answered.

All of us went to our knees in prayer. Two men prayed for forgiveness of sins and gave their lives to Jesus. Three men offered praise and thanksgiving to the risen Lord, who answered prayer by saving two angry men. TC

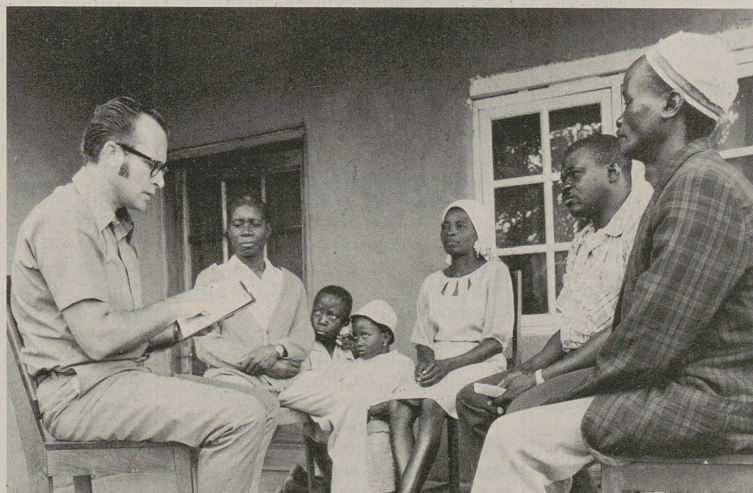
The author has been a missionary to Malawi since 1967.



Left: At Pastor Makhaya's residence Maskizo warns pastor not to take Maskizo's children to Baptist church again.

Below: B. Rue Scott, missionary, prays with Sato and Maskizo.

Bottom: Scott reads from Bible for Sato, Maskizo, and members of the family.



HOW TO CARRY OUT

By James D. Crane

In August 1945 my wife and I went to Mexico under appointment as missionaries of the Foreign Mission Board. A few months later I was invited to preach in a one-week evangelistic campaign in a city in the central part of Mexico. The Lord blessed the effort with 30 professions of faith and a moving reconciliation between members of a prominent family in the church, who had been at odds with each other for eight years.

What made the meeting particularly memorable, however, was what it taught me about being a missionary. The time was late 1945, at the close of World War II, during which many Mexican nationals had been allowed to enter the United States as migrant workers. As the pastor and I visited that week, I learned that the church's Sunday School superintendent had been converted in Michigan, the teacher of a Junior boys' class had been saved in Ohio, and a deacon in whose home a flourishing mission met had come to know Christ in Illinois.

Before the week was up the pastor confided to me that 12 years previously he had left Mexico for Colorado. His intent had been to make enough money so that, on his return to Mexico, he might purchase a pistol, kill a man who had insulted him, and be able to hire an influential lawyer to defend him. But in Colorado he had an encounter with God and had

gone home with a Bible and as a preacher of the gospel.

Pondering these testimonies, I began to ask myself: Just who is a Christian missionary? It seemed obvious to me then—and it seems so still—that a host of missionaries were involved in that campaign. I was one of them, to be sure. But I certainly wasn't the only one! The pastor, the deacon, the Sunday School superintendent, and the teacher of that class of Junior boys were just as truly missionaries as was I. They had all gone home to their friends and told them how much the Lord had done for them. And what should I say of those believers in Michigan, Ohio, Illinois, and Colorado who had taken note of the stranger in their midst and had seen to it that he was confronted with the claims of Christ? Surely they were Christian missionaries, too.

It is from this point of view that I speak to you—as a fellow missionary, as one who is caught up with all of you in the inescapable obligation and the unspeakable privilege of sharing Christ with all the world. And I come to seek with you the answer to one crucial question: *How are we to carry out the Great Commission?*

The answer is in John 20:21: "Jesus said to them again, 'Peace be with you. As the Father has sent me, even so I send you.'"¹

The plain meaning of these words is that you and I are to carry out the Great Commission in the same way that Christ fulfilled

his earthly task. And as we examine the Gospels and key passages about Christ in the rest of the New Testament, we discover that this involves five things:

(1) We are to carry out the Great Commission through *self-denial*.

Philippians 2:5-7a advises, "Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself. . . ." What does it mean that Christ "emptied himself"? This is a difficult question, but at least one thing is clear. Christ emptied himself of all self-will and submitted his life and work absolutely to the will of the Father. That was why he said, "My food is to do the will of him who sent me, and to accomplish his work" (John 4:34); "I seek not my own will but the will of him who sent me" (John 5:30b); "I have come down from heaven, not to do my own will, but the will of him who sent me" (John 6:38).

This denial of self-will and submission to the will of the Father was the point of departure for Christ in all that he did. And it must be our point of departure, too. "And he said to all, 'If any man would come after me, let him deny himself and take up his cross daily and follow me'" (Luke 9:23). This is how we are to carry out the Great Commission.

Christian self-denial has been too long misunderstood. It has nothing to do with the Roman

¹The author, appointed a missionary to Mexico in 1945, is stationed at Guadalajara.

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Catholic idea of doing without certain pleasurable experiences during Lent. Neither is it related to that brand of Protestant asceticism that would equate being miserable with being religious. It goes far deeper than merely depriving ourselves of certain things or experiences for the sake of deprivation.

The key to understanding the matter is found in Peter's sermon to the crowd gathered at the Beautiful Gate of the temple after the healing of the man who had been born lame. "But you denied the Holy and Righteous One, and asked for a murderer to be granted to you" (Acts 3:14). When had they done that? When Pilate brought Jesus before them and said, "Here is your King!", and they had replied, "Away with him! . . . We have no king but Caesar" (John 19:14-15). They denied Jesus at the point of kingship. That is precisely where we have to deny self! We deny self when we abdicate the throne of our life and submit ourselves unreservedly to the Lordship of Christ. Only as we so do, will we be able to carry out the Great Commission.

Our problem is that we don't really believe that God loves us. Down deep we have the sneaking suspicion that God is just looking for a way to get even with us for all our meanness, and that if we will give him half a chance, he will really make us miserable. The truth is that God's will is "good and acceptable and perfect" (Rom. 12:2). But we never dis-

cover how "good and acceptable and perfect" it really is until we have first denied ourselves—until we have first placed ourselves unreservedly at his disposal.

(2) We are to carry out the Great Commission through *identification*.

That is the way Jesus accomplished his mission on earth. "And the Word became flesh and dwelt among us" (John 1:14). The incarnation was no make-believe. Christ's humanity was authenticated in numerous ways. He was born, and as he grew, he hungered, thirsted, became weary, slept, rejoiced, sorrowed, was tempted, and was troubled. Then he died and was buried. "He had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God" (Heb. 2:17).

We, too, must learn to identify if we are to be successful missionaries. That is what Paul was talking about when he said, "To the Jews I became as a Jew, in order to win Jews; to those under the law I became as one under the law—though not being myself under the law—that I might win those under the law. To those outside the law I became as one outside the law—not being without law toward God but under the law of Christ—that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save

some" (1 Cor. 9:20-22).

To this, most of us would readily agree—at least in theory. The problem arises when we begin to realize that identification takes time. When Christ identified with us he made a career of it—it lasted over 30 years!

An opinion in circulation these days holds that the missionary of the future will be a specialist who will drop in briefly, share his expertise, and then move on to some other field. There is certainly a need for this kind of sharing. This is a valid type of ministry, and it can be rewardingly engaged in by those who are qualified. But the transient nature of such a ministry inevitably limits its potential to that of a subsidiary and supportive role. The main job will continue to be done by the plodder who is willing to "lay his bones" in the place to which God has called him.

Bill Wallace was certainly not just a plodder. He was an honored fellow of the International College of Surgeons. More than that, he was a missionary who knew how to identify. Jesse C. Fletcher writes that "Chinese had been accustomed to foreigners—even missionaries—having separate quarters and eating different food. Colonialism had given a cast to the white man's life in the Orient that made this the normal, even expected, thing. But Bill Wallace slept in their midst, accepted their common portion, turned aside food himself that they might have it. As one of them so aptly phrased it, 'He actually lived

'We shrink from the cross. We don't like the idea of getting hurt. This is the real reason we don't serve more than we do.'

before us the life of Christ.'"²

(3) We are also to carry out the Great Commission through *servanthood*.

Paul wrote that Christ "emptied himself, taking the form of a servant" (Phil. 2:7). This was in accord with his own estimate of himself. "For the Son of man also came not to be served but to serve" (Mark 10:45a). This was also the impression that he made on his immediate disciples. Peter told Cornelius "how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all that were oppressed by the devil" (Acts 10:38). Christ fulfilled his mission by serving those to whom he was sent.

This is an uncomfortable dimension for some of us, one that has given rise to much unnecessary polarization. It has led some to take the extreme position that social reform must precede the preaching of the gospel. It has driven others to the equally barren, opposite extreme of pretending to preach the gospel while repudiating the call to help people where they hurt. Jesus refused to go down either one of those blind alleys, and so should we!

To carry out the Great Commission through *servanthood* means to allow Christ to love and help people through us.

(4) The very nature of self-denial, identification, and *servanthood* makes it clear that we are further to carry out the Great Commission through *suffering*.

In *The Witness*, Urie A. Bender

contends that effective Christian testimony is given within a relationship built of ten components: contact, acquaintance, acceptance, dialogue, friendship, identification, involvement, *servanthood*, suffering, and death.

"There can be acquaintance," he says, "without acceptance; acceptance without dialogue; and dialogue without friendship. But there cannot be honest identification with men in their needs without involvement and *servanthood* and suffering."³

True service leads to suffering. That was our Lord's experience. We have noted the first part of Mark 10:45: "For the Son of man also came not to be served but to serve. . . ." But the statement does not end there. It continues, "and to give his life as a ransom for many." Christ's concern for people compelled him to serve them at the point of their greatest need—reconciliation with God. And that meant the cross!

But we shrink from the cross. We don't like the idea of getting hurt. This is the real reason we don't serve more than we do.

Not only did Christ accomplish his mission through suffering, but that was the pattern of the early church as well. In Acts it is recorded how the apostles "left the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name" (Acts 5:41). Paul later said, "Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking

in Christ's afflictions for the sake of his body, that is, the church" (Col. 1:24).

But such suffering was not meant to be limited to Christ and his apostles. It is for us as well. "For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake" (Phil. 1:29). That is why G. Campbell Morgan said:

We have done nothing to heal the groaning of creation when we have discovered the glory of the gospel. We have done nothing toward the final victory until in fellowship with our Lord we have put the actual forces of life so at the disposal of the debased and the degraded as to know the experience of suffering, and that weakening by the way, which is of the nature of death. It is when the Church begins to see the suffering of creation with eyes washed by tears, and when she puts herself into such close relation with the wounded world as to share its agony, and as to release her own life blood to heal it, that this commission will be obeyed.⁴

(5) We are to carry out the Great Commission through *witness to the truth*.

Aren't self-denial, identification, *servanthood*, and suffering all valid witnesses to the truth? Yes, not only valid, but indispensable witnesses. Yet no one of them, nor all of them together, constitutes a sufficient witness to the truth. There must be a spoken witness as well.

The witness of life can bring conviction of emptiness and need, but only the spoken witness can



identify the source of satisfaction and supply. The witness of life can raise questions, but only the spoken witness can provide answers. The witness of life can demonstrate that moral victory on this earth is possible, but only the spoken witness can explain how it is attained.

The Psalmist said, "Let the redeemed of the Lord say so, whom he has redeemed from trouble and gathered in from the lands, from the east and from the west, from the north and from the south" (Psalm 107:2-3). This clearly means that God expects his people to talk to others about redemption.

How can this be done? The New Testament reveals at least three ways.

First, we can simply invite people to go where redemption will be discussed. That is in essence what was done by Philip, the Samaritan woman, and Cornelius (see John 1:45-46; 4:28-29; Acts 10:24). This is obviously the best way to begin, because it is the easiest. Just invite people to go to church or any other place where the gospel message will be presented.

A second way is to share our personal experience of Christ with others. Three good examples of this are the Gadarene demoniac's witness in Decapolis (Mark 5:18-20) and Paul's discourses before the Jerusalem mob (Acts 22:1-21) and before King Agrippa (Acts 26:1-29).

Last, but certainly not least, we can do what Philip the evan-

gelist did when he encountered the Ethiopian eunuch—make a biblical presentation of the gospel (Acts 8:32-35).

In short, we need ever to remember what the angel said to Cornelius: "Send to Joppa for Simon also called Peter. He will speak words that will bring salvation to you and all your household" (Acts 11:14 NEB). "Words that will bring salvation"—by these also are we to carry out the Great Commission!

In John 13:17 Jesus said, "If you know these things, blessed are you if you do them." We have seen in Christ's example how we are to carry out the Great Commission. But it is not enough to know how. We must get on with the task.

One of the marvels of ancient Mexico was the Aztec calendar system. It was in reality a dual system that combined a 365-day secular calendar with a ritual one of 260 days. Only once every 52 years did these two calendars synchronize. Around that significant event the Aztecs built an elaborate ceremony.

It was their belief that at the end of any 52-year cycle the Aztec gods might feel that they had had enough and decide to bring the world to an end. Accordingly, the final five days of each 52-year cycle were filled with foreboding and fear. All fires were extinguished throughout the empire. Fasting and lamentation were the order of the day, while the people awaited catastrophe.

The sign to indicate the decision of the gods was whether the Pleiades (the "Seven Sisters") would reach the zenith of the heavens. If they did, another 52 years of life were guaranteed. If not, the end of the world had come.

On that final night the Aztec priests ascended the Hill of the Star. From a temple on its summit they anxiously scanned the sky. When the Pleiades had reached the meridian, a priest seized a wooden fire-drill and kindled a new fire in the open breast of a human victim, expressly slain for the purpose. Then runners lit their torches from the blaze and sped away like fireflies to the uttermost reaches of the vast empire to light again the flame in temples and homes and take the promise of new life to every person.

There are parallels we must see. Ours, too, is a darkened world. Humanism, materialism, atheism, and demonism have succeeded in putting out the light of hope over vast reaches of our globe. Uncertainty, fear, and meaninglessness are the order of the day. But God is calling his people to ascend the hill of Calvary and there to light the torches of our souls in the flame of love that blazes bright in the breast of the Lamb that was slain. Then we are to scatter over all the earth and take the light of life and hope eternal to all people everywhere. **TC**

¹ Unless otherwise indicated, all Scripture quotations are from the Revised Standard Version.

² Jesse C. Fletcher, *Bill Wallace of China* (Nashville: Broadman Press, 1963) pp. 88-89.

³ Urie A. Bender, *The Witness* (Scottsdale, Pa.: Herald Press, 1965), p. 100.

⁴ G. Campbell Morgan, *The Missionary Manifesto* (London: Hodder & Stoughton, 1909), p. 82.

By
Ronnie K.
Bostick



Missionary Ronnie Bostick presents Bible to Paramount Chief Mukanda.

Two large mango trees marked the spot where we were to meet again with Paramount Chief Mukanda. My language teacher, who is Pastor Clererson Banda, and I arrived ahead of time; we were up early on this Sunday to make the 40-mile drive into the bush. Some 30 village headmen were already on hand.

We were seated while we waited for the Chief to arrive. Tradition dictates that the important man be late. When the Chief came walking under the trees, my language helper and I stood up at once, and a few of the village headmen joined us.

The Chief's first action was to address himself to those who

primary concentration, Banda had accompanied me one day to see the Paramount Chief in an area where a new Baptist church is located. Permission to enter an area must be secured from the sole political party, but it is also wise to have the good wishes of the paramount chiefs.

On our first visit the Chief met us under the two mango trees. He had never heard of Baptists, but he still received us warmly. I presented him with a large, red Bible in Chinyanja and two letters of personal introduction: one came from the political party; the other I had written about Southern Baptists. We also offered him a small copy of *Who Is Jesus?* in Chinyanja.

Chief Mukanda listened carefully while a court official read the letters to him and interpreted them. The Chief accepted the gifts, and after we had prayer, he walked us to our car. He invited us to see him again at 10:00 A.M. the following Sunday.

We had come as invited on this Sunday morning. The Paramount Chief received us as though he were a king and we were royalty also. He removed his golden hat, resembling a small crown, and placed it on a homemade table. Then he called on Banda and me to stand and be introduced. He announced that we were with a church group now in the district and that we were called Baptists.

He moved with authority to the front of the small table. From where I sat, Chief Mukanda appeared

seven feet tall. In his left hand he held a book he had received from a religious sect.

"Another church group came and brought this book to me a few weeks ago," he said. Then with his other hand he held high the Bible we had given him. "Baptists came with this Bible," he shouted. "Which church do we want to welcome to our district?"

The 30 village headmen all clapped and agreed loudly, "Baptist!"

For well over an hour the headmen questioned us about Baptists. The discussion provided an opening for a positive witness to the good news about Jesus.

As the meeting ended, Chief Mukanda walked with me around the circle of village headmen to provide a personal introduction to each man. As the Chief requested, each man received us with both hands. The Chief indeed made us feel welcome to his area.

In the next four months three churches were established, more than 200 persons made decisions to accept the gospel, and over 100 were baptized. As a part of language study, we have gone to the markets daily to distribute tracts and to witness. There has been opportunity to preach in the local prison, where the prisoners welcomed us.

There are more than 500 villages in a 50-square-mile area around Chipata, the capital of the eastern province. Each could have a New Testament church. **TC**

Bible for the Chief

had not shown proper respect by standing when he joined the group. The offenders begged forgiveness, which the Chief granted. Then we were all asked to be seated.

Banda and I had first met Chief Mukanda in midweek. My wife and I are assigned to the eastern province of Zambia to carry out general evangelism in the bush area. Although our study of the Chinyanja language demands

The author, appointed a missionary in 1972, is stationed in Chipata, Zambia.

New Plea from Menz

By Jimmy K. Maroney

When word reached us in Addis Ababa that our fellow missionaries were leaving the Menz area, a subtle feeling of fear touched us. Could this be the prelude to all Southern Baptist missionaries having to leave Ethiopia?

For months, internal strife in the country has brought the nation virtually to a standstill. Strikes, demonstrations, kidnappings, and bizarre shootings have occurred. Rumors have circulated that foreigners would be asked to leave. Some mission hospitals and schools have had to close. For some of us work has hardly begun; having just said "hello," it appeared that "goodbye" might be next.

Southern Baptists have been the only missionaries allowed to enter the remote, conservative, mountain area of Menz. The missionaries have had an excellent working relationship with the people of Menz, who represent the heart of the Ethiopian Orthodox Church. Menz inhabitants are by nature suspicious of everyone, even their own. Until 1968 no outsider had ever gone there to work. Other mission groups have been skeptical of how much we would be allowed to do in the way of evangelism. Now it seemed their prophecies were becoming reality.

What caused our missionaries to leave? A revival—one that changed hundreds of lives. During a one-week period in which the Word of God was preached and taught ten hours a day, many people made public their conversions and commitment to Jesus. Priests stood and confessed sins. Public school teachers, overwhelmed by the convicting power of the Holy Spirit, confessed sins and went looking for people they had wronged. Students began to ask how they could know Jesus as Lord. Taking part in the conference were 250 persons.

The author served as a missionary journeyman 1967-69 in Ghana and was appointed a missionary to Ghana in 1970. He was transferred to Ethiopia in 1973.

Shortly afterward, a small group of high school girls came to a mission residence for their regular, weekly Bible study. Upon arrival, they felt burdened because of sins. Before they left the house that evening, three girls accepted Christ.

After seven years of sowing by a doctor, a veterinarian, an agriculturist, and a handicraft worker, harvest time had arrived. But no sooner had the conference closed than a small group of troublemakers stirred up a crowd, not representative of any one segment of society. A meeting was held, and a resolution was passed asking the missionaries to leave Menz.

Physical threats were made against the missionaries and those who had attended the conference. False accusations were circulated, such as the report that the missionaries had served donkey meat, taboo in the Orthodox Church; in fact, beef was blessed and served by a priest. Priests who had participated in the Bible conference were told they must be baptized again before resuming priestly duties.

A clear threat of physical danger faced the missionaries, so they decided the wisest course was to leave. Packing their vehicles with just necessities, they left their homes in Menz and made the seven-hour trip to Addis Ababa. They knew they might never see their personal possessions again.

They agreed they would return only when the people of Menz asked them. They would wait in Addis. Perhaps their time in Menz was over. Perhaps the Lord wanted the hundred or more believers to mature with only the Holy Spirit as their teacher.

After ten days word reached the Baptist Mission office that a delegation from Menz wanted to confer with all the Baptist missionaries. The purpose was not disclosed.

The excitement level rose among the missionaries as time for the meeting drew near. Did they want the missionaries to return? Or did they bring news of burned houses and severe

persecution of converts? Did they want the missionaries back but upon promise to assist the people only medically and economically, not spiritually?

The 18-member delegation included an influential lawyer who is presently helping to rewrite the national constitution, four members of Parliament, and other leaders of the Menz area. By 8:00 A.M. on the meeting day the group had arrived and were served tea or coffee and some bread.

They presented letters to the missionaries from a broad spectrum of Menz society. One from the President's Council asked us to return and continue work. A letter from landowners pleaded for us to forget what a few had done and come back to work in Menz. Still other letters, with the same message in general, came from representatives of the Parents and Young People Association. A cover letter from the Governor of Menz accompanied these letters requesting the missionaries to return.

Delegation members stood and told of how they at first had not trusted the Baptist missionaries and how they had wished we would find life too difficult in Menz and leave. But after a few years they all had benefited from the missionaries' presence. Many gave specific examples of lives being saved by the missionary doctor and of benefits from the handicraft school.

The members of Parliament asked that, when we returned, we might consider starting work in still other cities and villages. The entire delegation offered assurances of complete freedom and cooperation.

As we sat stunned by what we had heard, John Cheyne, Mission director, stood and accepted the apologies. He explained that we had come to minister to the total man, physically and spiritually.

Then, in true Ethiopian custom, bread was broken and served to the Menz delegation and to the missionaries. Broken bread is symbolic of a new understanding between two parties. **TC**

The first glimpse of the new church building took our breath away. In its own way the building was as awe-inspiring as a cathedral. Large by African standards, it stood at the crest of a hill in a wooded area. The roof had been neatly thatched with fresh, golden straw. The sides were open. The central columns came from tall, termite-resistant mapani trees. Supporting timbers on all sides had been carefully chosen for straightness.

Men of the church obviously had worked many weeks in construction. With crude hand tools they had fashioned low wooden benches from hardwood trees.

The building was not the only sight that surprised us. Foolishly we had expected only a small

man, Baba ("father") Gudu, and his wife were already spreading the gospel in the area. I still remember the joy evident on their faces.

The next encounter with Gudu was a month later, when Randall and I again traveled to Nembudzia for services. The leading deacon invited us to visit the church's newest preaching point—a place I had not even heard about.

We drove about ten miles beyond Nembudzia over rough roads, in places wending through elephant grass taller than our truck. After walking the last quarter mile, we reached the preaching point in an isolated section of mapani trees.

We found Baba and Amai ("mother") Gudu with a group of Christians gathered under a tree. They had just finished their worship service, but asked us to remain and pray with them. I spoke briefly on the different ways that a new Christian begins to grow in the Lord. Even then the new group of believers began sharing their plans to put up a building.

The date for the building dedication was a special day in the life of this missionary. It seemed to begin perfectly. The flamboyant tree that shades our back porch, where I shave every morning, was just beginning to burst out in brilliant red. A symphony of cicada locusts offered a serenade.

The Land Rover was soon loaded with extra fuel and water, a few tools, Bibles, song books, and Sunday School and WMU quarterlies. Randall and I, each accompanied by a daughter, were joined by two regular helpers from the Sanyati Secondary School, Onius Zhombe and Imbarwaro Mamvura.

Upon reaching Nembudzia, we saw several women in the traditional blue-and-purple WMU uniform, babies strapped on their backs, ready to visit Buno. A few miles beyond Nembudzia we lost the indistinct trail. Stopping at a village to ask directions, we encountered a young man who said he knew the location and wanted to come along, since he was becoming "hungry" to worship. He indicated that he had repented years ago after hearing Missionary Clyde J. Dotson (now

emeritus) preach, but never had attended classes for new believers or become interested in any church. Out of fellowship with God, he was seeking a "true" church, where he could begin growing in the Lord.

At a creek that recently had been flooded, we parked the Land Rover, rather than risk getting stuck in the mud, and began walking. The WMU members started to sing, "I am not ashamed to walk with Jesus," as we crossed the rolling hills. It was as we topped one rise that we spotted the impressive building.

As we climbed the hill and sang our songs of praise, the waiting group came to meet us to join in the singing. More than 100 persons had assembled. Several had come more than 15 miles. Baba and Amai Gudu do not own bicycles, so they had walked the ten-mile-plus stretch week after week to lead the group.

Soon we were enjoying sadza (a corn meal staple dish similar



A SPECIAL DAY

By Ed B. Moses, Jr.

group of people in this remote area of Gokwe tribal trust land. Instead, we saw people everywhere. They had come from miles around to worship and to congratulate the believers at Buno.

This visit to Buno was only my second. Several months earlier I received the first inkling of work there when Missionary Dr. Maurice L. Randall, his father-in-law visiting from Georgia, and I went to Nembudzia Baptist Church for a baptismal service and observance of the Lord's Supper.

I particularly noticed a tall, lanky young man and his wife who were baptized. I learned that the

The author, appointed a missionary in 1969, is now stationed in Gatooma, Rhodesia.



In traditional manner, with singing and dancing, Rhodesians celebrate the dedication of church building at Buno.

to grits) and goat meat that we picked by hand from several enameled bowls. Even in the drought year, the members had found unpolished rice, a luxury food, to offer us.

The crowd grew even after the worship service began. The new building now was full, the children crowded together on the ground at our feet. The WMU women formed a colorful cluster as they sat together at one side, clapping and swaying their purple head scarves in time to the music. Men occupied benches to the sides and rear.

When there was prayer, Gudu always asked the entire congregation to kneel on the dirt floor. Soon I was offering a few words of greeting and congratulation in the Shona language. When I began to preach, a schoolboy acted as interpreter. Gudu assisted with the invitation. Twelve persons made decisions, most of them for salvation; the majority were young people and adults. The young

man who had showed us the way came forward to ask for church membership; his hunger to find a proper church was satisfied.

Even after the service was dismissed, people lingered to pray and sing and to enjoy fellowship together as only Christians can. Some bought Bibles and books. The seven men who lead the group asked that we begin a small school at Buno. Children could be seen everywhere, but there was not one primary school in the area. I agreed to act as sponsor and seek approval from the chief, if they would locate and employ a Christian teacher and collect all the required school fees. They instantly agreed, so a small school in a remote sector of Rhodesia was born that day.

Each church leader was given a booklet to help him teach the new converts. Tracts were handed to all who attended. After some picture-taking and partaking of *maheu* (the usual fellowship drink, made from freshly pounded

corn and a little sugar), we said good-bye to these "babes in Christ"—each one a Christian for less than a year. We felt assurance that they would continue to grow in their faith as led by the Holy Spirit. We likely could not visit them again for four months—until after the rainy season.

As usual, the Land Rover became an ambulance on the return trip. A pregnant woman in danger of losing her child was given a ride to the hospital. As I drove, I recounted the events of how this congregation and this building had sprung up with no help from the missionary. How thrilling it is to sit back and observe what God has done through the Spirit at work in the lives of infant Christians! **TC**

A Tribute to MPs

'They Went Both . . . Together'

By Edgar H. Burks

One of the most deeply moving dramas in the Bible is God's call to Abraham to sacrifice Isaac. All parents can feel with Abraham as God speaks to the deep, human emotion of conflict between one's love for his own and his desire to do God's will.

Can you imagine Abraham's joy as he watches his little boy grow? God's promise has finally come true with the miraculous birth of a child in Abraham's old age, with the hope of God's covenant resting upon him. Then, in Isaac's adolescence, comes God's command to Abraham, "Take your only son, whom you love so much, and sacrifice him."

With unquestioning faith Abraham makes the necessary preparations. Accompanied by young Isaac and two servants, Abraham sets out. After making camp, father and son leave the servants and prepare for the ascent to the place of worship. Abraham ties the wood in a bundle and gives it to Isaac to carry. He takes the flint and tinder for the fire and the knife for the slaughter, and they go "both of them together" (Gen. 22:6).

At one point Isaac inquires, "Father, here is the fire and the wood, but where is the lamb for the offering?"

"My son, God will provide the lamb," softly replies Abraham, his heart bleeding, for he is only a human father. At this point the author repeats those piercing words, "so they went both of them together" (Gen. 22:8).

Isaac, a maturing young man, has enough insight to catch the pathos of Abraham's voice and the meaning of the absent lamb. As they draw near to the place of the altar, Isaac senses that he is meant for the sacrifice. They are bound in a common purpose to do the will of God, whatever the cost. Although Abraham fully expects God to come up with a miracle, both father and son are prepared to pay the final price.

Among this challenging story's relevant meanings to our day are some parallels to modern missions. Earnest Christians in their promotion of the missionary enterprise often point out sacrifices made by missionaries. But the author of Genesis places the emphasis on the parent, not the son. Though it was the son who stood to lose his life, it was a father's faith that was tested.

The parallel I want to make is by way of paying tribute to unsung missionary parents (MPs). True, the missionary makes some sacrifices, but modern medicine, better living conditions, and improved transportation and communication have removed many of the dangers to missionary life. Yet nothing has removed the ambivalent position of missionary parents—rejoicing on the one hand that God has called their children into missionary service, yet on the other hand silently acknowledging that it has cost them in terms of dearest human relations.

When my wife and I, with our ten-year-old daughter, first left our homes for Nigeria, my parents saw us off on the train. My parents-in-law chose to say good-bye at home. As newly appointed missionaries, we were saddened at the parting, but eagerly looked forward to all of the exciting experiences of travel and of getting settled in a new culture where we hoped to witness for Christ. My parents returned home alone. My wife and I never saw our fathers again; both went to be with the Lord during our first tour.

On five more occasions we have left from the local airport, each time to be taken and told good-bye by my mother. The missionary always looks forward to his field; the parent looks forward to the airmail letter, the tie with children. But we go, both of us together.

Both missionaries and parents look forward to furlough, a time of study, renewal of friendships and relationships, conferences, travel, and meetings. But unless the missionary is fortunate enough to tabernacle in his

hometown, which very few do, furloughs don't mean much to parents. The husband may hail from California, while his wife comes from Alabama. Between furlough requirements and the children's school needs, parents see little of their children and grandchildren during furlough.

Missionary parents would be the last in the world to want your sympathy. But they would like you to know that when their children made commitments to the mission field, many of them made similar commitments. Many have willingly accepted the role of "holding the ropes," while their children globe-trot for Christ.

For some years my mother-in-law has been in a nursing home several miles from our hometown. My wife and I were fortunate to grow up together in the same small town, and our parents have also been close friends. During the years the mother-in-law has been an invalid, my mother has kept in constant touch and has been the family for us all. On a recent furlough I overheard a friend say to my mother, "Mary, I don't see how you have been able to do your own work, keep up with your church work, and do such a good job of caring for Carrie." My mother did not know I heard her reply. She said, "I will do everything I possibly can to keep my children on the mission field, where God has called them." Many parents have a commitment that equals that of their missionary children.

When you remember to pray for the missionaries, breathe a prayer of thanks and a word of intercession for their parents. **TC**

The author, a missionary to Nigeria since 1955, now serves as executive secretary of the Nigerian Baptist Mission.

MISSIONARY DICTIONARY

a compilation of some of the
words associated with the
missionary undertaking,

with special reference to two Foreign Mission Graded
Series book titles: *How in this World* by Leland Webb
and *Mission for Tomorrow* by Mildred Sharp

ARNDT

ARGENSON



ZSCHOKKE, ZEA



a-dapt-abil-i-ty \a-dap-ta-bil-et-e\ *n* [fr. *L. adaptare*, fr. *ad+aptare* to fit, fr. *aptus* apt, fit]: capability to make changes suitable to the situation; in the case of the missionary (q.v.) the capacity to tailor one's work to circumstances without turning from one's calling

Adaptability for the missionary means remaining true to his basic character and purpose, while at the same time showing a capacity to be molded, like steel, into the shape necessary for the job. *How in This World**

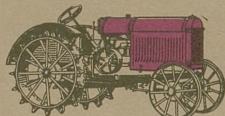
ad-min-is-tra-tion \ad-min-i'stra-shun\ *n* [ME *administren*, fr. MF *administrer*, fr. *L. administrare*, fr. *ad+ministrare* to serve, fr. *minister* servant]: the way a Mission (q.v.) or a mission board (q.v.) is run

Our administrative approach is intentionally decentralized. . . we do not administer mission work by pushing buttons in Richmond and having things happen on the [mission] fields. Winston Crawley in *How in This World*

a-gen-cy \a'jen-se\ *n* [ME fr. ML *agent-*, *agens*, fr. *L. prp of agere* to drive, lead, act, do; akin to ON *aka* to travel in a vehicle, Gk *agein* to drive, lead]: a person or thing through which power is exerted or an end achieved; an administrative division operating for another; in SBC (q.v.), agencies act on behalf of cooperating churches (q.v.) and in accordance with Convention guidelines—see Brotherhood Commission, Foreign Mission Board, Home Mission Board, and Woman's Missionary Union

ag-ri-cul-tural work \ag-ri-'kul-chur-al 'werk\ *n*: a farm-related way of missions outreach (q.v.)

I did not feel that agricultural mission work should be just technical agriculture, but an involvement with the people in helping them to meet and solve their problem of how to produce enough food to eat and enough to sell for a profit, and that this be done in a Christian way. Missionary Harold Watson, Philippines, in *How in This World*



a-re-a \a're-a\ *n* [L piece of level ground, threshing floor, fr. *arere* to be dry]: a particular extent of space or surface, or division of responsibility assigned to one serving a special function

To facilitate the work of missionaries overseas the FMB has divided the world into seven administrative areas. Winston Crawley, director, Overseas Division, FMB

a-re-a sec-re-tary \a're-a 'sek-re-ter-e\ *n*: in Southern Baptist foreign missions (q.v.) the person elected by the Foreign Mission Board (q.v.) to serve in an administrative capacity for the missionaries in a specified geographical area of the world

Area secretaries . . . visit their fields . . . each year. . . to keep the missions fully informed concerning developments at the Board and also to bring to the Board both information and recommendations growing out of first-hand knowledge of conditions on the fields and points of view of missionaries.

Baker J. Cauthen, executive secretary, FMB

*Webb, Leland, *How in This World*, Nashville, Broadman Press, 1974; the adult book in the 1974 Foreign Mission Graded Series



be-liev-er \be-'leev-er\ *n* [ME *beleven*, fr. OE *belēfan*, fr. *be+lyfan*, *lyfan* to allow, believe; akin to OHG *gilouben* to believe, OE *lēof* dear]: a person who confesses that Jesus Christ is Lord

Because almost everyone born in Italy is called a Christian, the person who really accepts Jesus as personal Savior calls himself *credente*, that is, a *believer*. Missionary Virginia Wingo, Italy

be-nev-o-lent min-is-tries \be-'nev-(e)-lent 'min-a-stres\ *n*: one of six programs of work (q.v.) assigned to FMB (q.v.) by SBC (q.v.); includes agricultural work (q.v.), good will and community centers (q.v.), social work ministries (q.v.), and direct relief work (q.v.)

board \bo(e)r-d\ *n*—see mission board

book stores \buk 'stors\ *n* [ME, fr. OE *boc*; akin to OHG *buoh*, book, OE *boc* beech, probably fr. early Germanic practice of carving runic characters on beechwood tablets]: places of business offering mostly books; one avenue of distribution for publication work (q.v.) ministries

The new book store for Guatemala was officially opened in June. Herb [Billings] has been occupied with the move from the old adobe building we had been renting for about ten years. The new building is beautiful colonial style with no termites. Thank you, Southern Baptists. Missionary Judy (Mrs. Herbert D.) Billings, Guatemala

Brotherhood Commission *n*: Southern Baptist agency (q.v.) charged with encouraging missionary education (q.v.) and involvement (q.v.) among men and boys; headquarters in Memphis, Tenn.



call \kall\ *n* [ME *callen*, prob. fr. ON *kalla*; akin to OE *hilde calla* battle herald, OHG *kallon* to talk loudly, OSlav *glasiti* voice]: strong inner impulse toward particular course of action, especially when accompanied by conviction of divine influence—see missionary calling

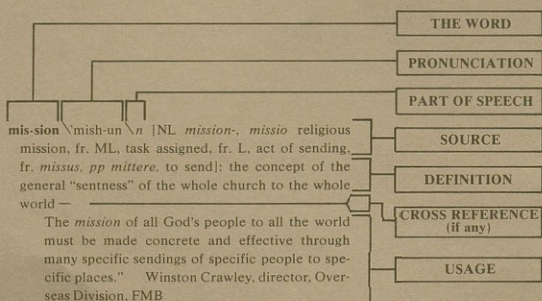
Career Appointment *n*: a category of missionary service—see missionary **chan-nel** \chan-el\ *n* [ME *chan-el* fr. OF fr. *L. canalis* channel]: a means of communication or expression—see Foreign Mission Board

The Foreign Mission Board is a Southern Baptist **channel** to achieve the most effective possible utilization of Baptists' God-given resources—ourselves and our tithes and offerings to share the good news with all people. Jesse C. Fletcher, director, Mission Support Division, FMB

church \cherch\ *n* [ME *chirche*, fr. OE *cirice*; akin to OHG *kirihha* church; both fr. prehistoric WGmc word derived from LGk *kyriakon*, from Gk neut. of *kyriakos* of the lord, fr. *kyrios* lord, master, fr. *kyros* power; akin to *L. cavus* hollow]: a congregation of

Punctuation marks used in the matter of the entries in MISSIONARY DICTIONARY

- a. \ \ reverse virgules indicate pronunciation
- b. ' high set mark in front of a syllable in a word indicates the major stress syllable in pronouncing the word
- c. | brackets indicate matter that traces the source of the word
- d. *italics* italic letters indicate (1) part of speech and (2) word in a language other than English
- e. : colon precedes the definition of the word
- f. - hyphen in pronunciation matter indicates syllables in a word
- g. () parenthetical material which, though an interruption to reading, adds information but does not change the text



Christian believers, organized for worship, instruction and mission (q.v.)

In my church this year . . . two young couples have become engaged (always a church ceremony here) and two more in the church family have begun Christian homes. Missionary Virginia Highfill, Japan

church de-vel-op-ment \cherch de-vel-up-ment\ *n*: combined with "evangelism," one of six programs of work (q.v.) assigned FMB (q.v.) by SBC (q.v.); involves plans and materials for assisting local congregations of believers (q.v.) in forming churches (q.v.) and for providing techniques and training to assist believers in growth and witness (q.v.)—see programs of work

com-mu-ni-ty cen-ters \ka-myū-net-e 'sen-ters\ *n*: a multi-purpose facility offering group work of various kinds (i.e. Bible study, domestic skills, business skills, clubs) to the local people, as well as an unapologetic spiritual ministry; a place for the carrying out of social work ministries (q.v.)

The goals of this community center (Friendship House, Rio de Janeiro) are to evangelize and to help the people help themselves in solving their problems of daily living. Missionary Marilois Kirksey, Brazil

con-ven-tion \kun-ven-chun\ *n* [ME, fr. MF or L; MF, fr. L *convention-*, *conventus*, pp of *convenire* to come together, be suitable, fr. *com-+venire* to come]; (1) grouping of churches in order to cooperate in striving to reach common goals (2) the meeting together, usually annually, of designated members of the cooperating churches

Enthusiastic support is being given to an emerging home mission outreach of the Venezuelan Baptist Convention. Missionary Eugene Kimler, Venezuela

co-op-er-a-tion \co-op-(e)-ra-shun\ *n* [LL *cooperatus*, pp of *cooperari*, fr. L *cooperari* to work]; a principle of church work in which all parties seek to harmonize their actions for the advancement of the gospel

[In Brasilia] the principle of cooperation extended to matters of finance. How in This World

co-op-er-a-tive mis-sions \co-op-(e)-ra-tiv 'mish-uns\ *n*: a way churches work together to send out missionaries; a way conventions of churches support missionaries; a way the leaders of churches and conventions work together in countries where missionaries work

Ours is a cooperative mission effort. . . . And we believe strongly in the strengths that there are in cooperative missions. Winston Crawley, director, Overseas Division, FMB

Cooperative Program *n*: the financial plan of the Southern Baptist Convention (q.v.) begun in 1925, which provides the main source of finances for all the Convention does in foreign missions (q.v.)

In Guanare, a student home for rural youth who desire to further their education is maintained through funds provided by the Cooperative Program. Missionary Dale C. Lindstrom, Venezuela

coun-try \kun-tre\ *n* [ME *contree*, fr. OF *contrée*, fr. ML *contrata*, fr. L *contra* against, on the opposite side]; the land of a person's birth, residence, citizenship; a political state, nation or entity

A retiring missionary friend remarked recently that during her 33 years of missionary service she always had lived in the same house—but in three different countries. Missionary Marjorie (Mrs. Troy C.) Bennett, Bangladesh

cre-a-tiv-i-ty \kre-a-tiv-ut-e\ *n*: a quality enabling the missionary to devise effective means of witness (q.v.), whatever circumstances of work are encountered

Changes demand creativity and flexibility on the part of missionaries, whose frustrations grow along with their increasingly complex tasks. Earnest intercessory prayer is needed on their behalf. W. Eugene Grubbs, consultant for laymen overseas, FMB

cul-ture \kul-chur\ *n* [ME, fr. MF, fr. L *cultura*, fr. *cultus*, pp. *colere* to cultivate]; the way people in a community think and speak; that which is reflected in habits, ambitions, traditions, customs, and attitudes

Culture is, by one definition, the learned, shared behavior patterns by which a society functions. Culture acts as a filter or screen that processes what we see and hear. Anthropologist Don Larson

cul-ture shock \kul-chur 'shok\ *n*: the impact of plunging into the unfamiliar

Culture shock is eating grasshoppers for the first time. Mary Elizabeth Wrenn, editor, missionary education literature, FMB



de-cen-tral-i-za-tion \de-sen-tra-la-'za-shun\ *n* [L *centralis* fr. *de+centrum*, center]; the reverse of centralization; the effort to avoid concentration of authority and decision making (q.v.)

The FMB administrative approach is intentionally decentralized, meaning that the working out of mission strategies and decisions about methods to be used and allocations of resources take place primarily on the mission fields. Winston Crawley, director, Overseas Division, FMB

de-ci-sion mak-ing \di-'sizh-un 'mak-ing\ *adj*: the process that sets the direction for actions

In the continuing tension between independence and interdependence, the missionary has full openness for the expression of his views where they count most—in the Mission decision-making process. Winston Crawley, director, Overseas Division, FMB

dis-par-i-ty \dis-'par-ut-e\ *n* [MF *desparité*, fr. LL *dispariat-*, *disparitas*, fr. L *dis-+LL pariat-, paritas*, parity]; the state of being distinctly different in quality or character; related to elements fundamentally different and often incongruous

Hong Kong, for example, is a concentrated place both in area and in population. But in Indonesia, Japan, and Pakistan, you begin to deal with populations of 100 million and more, and with even fewer preachers available than in Hong Kong. So the question of relative disparity of resources becomes a part of an area secretary's evaluation of the relative urgency of missionary reinforcements for one mission field as compared with another. Winston Crawley, director, Overseas Division, FMB

dol-lar de-val-u-a-tion \dol-lar de-'val-u-a-shun\ *n*: related to lowering the gold equivalency of U.S. currency in comparison to other world currencies

The dollar devaluation of early 1973 did create a crisis in many countries but, through the whole year, the Cooperative Program with its good results, and the increased Lottie Moon Christmas Offering at the end, left missionaries with a positive feeling about the financial outlook, as well as the personnel outlook. Winston Crawley, director, Overseas Division, FMB

ed-u-ca-tion \ej-a-'ka-shun\ *n* [ME *educaten* to rear, fr. L *educatus*, pp of *educare* to rear, educate]; formal study; in missions often associated with the instruction necessary for the development of national leaders—see schools

Christian education is an integral part of Christian missions. Frank K. Means, secretary for South America, FMB



ABBREVIATIONS

ABHMS American Baptist Home Mission Society
adj adjective
adv adverb
AF Anglo-French
D Dutch
E English
e.g. Latin, *example gratia*, meaning "for example"
F French
FMB Foreign Mission Board
fr. from
G German
Gk Greek
Heb Hebrew
HMB Home Mission Board
L Latin

L GK Late Greek
Lith Lithuanian
LL Late Latin
MD Middle Dutch
ME Middle English
MF Middle French
MHG Middle High German
ML Middle Latin
n noun
NL New Latin
obs. obsolete
OE Old English
OF Old French
OHG Old High German
OL Old Latin
ON Old Norse
ONF Old North French

OSlav Old Slavic
pp past participle
prp present participle
pron pronoun
q.v. Latin, *quod vide*, meaning "which see"
SBC Southern Baptist Convention
Scand Scandinavian
vb verb
VL Vulgar Latin
WGme West Germanic
WMU Woman's Missionary Union

English-language churches *n*: in the context of foreign missions (q.v.), English-speaking churches located in countries where the predominant language is not English; usually the members are expatriates from the U.S. or members of the international community in a large city, though sometimes the congregation includes nationals (q.v.) who prefer English, or for some other reason choose to belong to an English-speaking church

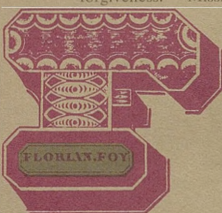
Since World War II increasing numbers of Americans have lived overseas. . . HMB through its chaplaincy division in middle fifties studied possibility of promoting servicemen's centers. The report from this study encouraged the development of English-language churches instead. A survey committee of SBC recommended and the Convention adopted (Houston 1958) a proposal "that the FMB should continue and expand its efforts to establish churches for English-speaking people in major cities in countries served by the FMB." *Encyclopedia of Southern Baptists*

e-van-gel-i-cal \e-van-jel-i-kul\ *adj*: [ME *evangile*, fr. MF, fr. LL *evangelium*, fr. GK *euangelion* good news, gospel, fr. *euangelos* bringing good news, fr. *eu-* + *angelos* messenger]; Christian in the sense of sharing a gospel of grace solely through faith, as contrasted to sacramental views of other church bodies

Simply stated, schools are needed in a mission program for reasons which include creating an atmosphere favorable to evangelical Christianity. Frank K. Means, secretary for South America, FMB

e-van-ge-lism \e-van-jel-iz-um\ *n*: proclamation of the gospel with the hope and prayer that as the Holy Spirit uses the witness that is made, the person or persons witnessed to will accept it

Evangelism involves sharing Christ—his love and grace—to bring wholeness and liberation and meaning. Meeting human needs in his name is a part of evangelism as well as preaching forgiveness. Missionary Dale Hooper in *How in This World*



field \feild\ *n*—see mission field

field e-van-gel-ist \feild e-van-jel-ist\ *n*: title used for missionary who works with a group of churches, in relationships sometimes—though not always—similar to those of an associational missionary in the U.S. Our Mission calls field evangelists "church planters." Charles (my husband) takes his title seriously and is always looking for suitable soil. Missionary Dottie (Mrs. Charles D.) Brock, Philippines

field rep-re-sen-ta-tive \feild rep-ri-zent-ut-iv\ *n*: in Southern Baptist foreign missions (q.v.) a missionary elected to serve as liaison between fellow missionaries in specified countries and/or political entities and the area secretary—see area secretary

flex-i-bil-i-ty \flek-se-bil-ut-e\ *n* [L *flexus*, pp of *flectere* to bend]: being capable of responding; missionary quality especially desirable in new and/or changing situations—see adaptability

Foreign Mission Board *n*: SBC agency (q.v.) through which cooperating churches send and support foreign missionaries; that is, missionaries who work in countries outside the U.S.; headquarters in Richmond, Va.

The Foreign Mission Board is a channel through which Southern Baptists do their work throughout the world. Baker J. Cauthen in *How in This World*

Foreign Mission Graded Series *n*: annual Southern Baptist foreign missions emphasis for which Woman's Missionary Union (q.v.), the Brotherhood Commission (q.v.), and FMB (q.v.) cooperate to prepare and promote the use of age-level books and other materials on a specific mission study theme

for-eign mis-sion ser-vice \for-un 'mish-un 'ser-vis\ *n*: context of work and support relationships of those who go overseas (q.v.) under missionary appointment (q.v.)

for-eign mis-sions \for-un 'mish-un\ *n*: the work a Christian group such as the Southern Baptist Convention (q.v.) does outside its own country to bring people to knowledge of Jesus Christ and to establish churches; for Southern Baptists (q.v.), that part of the world mission enterprise which is carried on outside the borders of the U.S.

fra-ter-nal rep-re-sen-ta-tive \fra-tern-l rep-ri-zent-ut-iv\ *n*: one who represents his sponsoring group to another organization with mutual purposes; frequently applied to missionary personnel (q.v.) in a country (q.v.) where national Baptist constituency is well established

Broadcasting is one way Southern Baptist fraternal representatives assist the [French] Baptist federation. Missionary John M. Wilkes, France

fur-lough \fer-lo\ *n* [D *verlof*; lit., permission, fr. MD, fr. *verfor* + *lof* permission; akin to OE *for-* and to MHG *loube* permission]; a leave of absence from duty granted esp. to a soldier; for missionaries serving overseas (q.v.) a period spent in their native country to reestablish ties with the home culture (q.v.), to share mission reports with those who support them, and to refresh themselves for further foreign mission service (q.v.)

From the earliest days of the Christian movement, missionaries have been returning to the sending churches to tell what God is doing among the nations. This primitive reason is still likely the most important reason why missionaries return on furlough to their homelands, but it is not the only one. Missionary W.L.C. (Bill) Richardson, South Brazil



gen-er-a-tive role \jen-a-rat-iv 'rol\ *n*: the missionary's work of encouraging and enabling others to do, in contrast to what is done personally

The generative role combines the elements of (1) starting something and (2) of providing strength for something already under way. This role is vital because no land can be evangelized by missionaries from abroad. Winston Crawley, director, Overseas Division, FMB

giv-ing \giv-ing\ *v* [ME *given*, of Scand origin; akin to OE *giefan*, *gifan* to give, L *habere*, to have, hold]; to put in possession of another for another's use; to entrust to another as a responsibility and usually for an expressed purpose

Giving to the support of missionaries and mission programs . . . means personal participation in missions. . . A worker's compensation for labor . . . represents investment of self, of time, and thus represents an extension of himself. When he places his title and offering in the offering plate, he places there a part of himself. . . When the money given travels to other countries to make possible the presence and work of a missionary, then a part of the extension of that person's personality . . . also travels to that country. In a real sense, the giver himself is there. W. Eugene Grubbs, consultant for laymen overseas, FMB

good will centers \gud 'wil 'sen-ter\ —see community centers

gos-pel \gos-pel\ *n* [ME, fr. OE *godspel*, fr. *gōd* good + *spell* tale]; the "good news" about salvation through Jesus Christ

Barriers have to be broken down before the gospel can penetrate. Missionary Marian Lineberger, Argentina

gra-ded se-ries mis-sion study \grad-ed 'se-rees 'mish-un 'stud-e\ *n*—see Foreign Mission Graded Series

Great Commission, the *n*: title usually given Matt. 28:19-20 in which Jesus commands his followers that by going into all the world, they are to make disciples, baptize them, and teach them the commands of Jesus

The Great Commission of Jesus does not assign us to go into the world and dialog but to make disciples. No person can carefully evaluate a call to Christian ministry without looking at the Great Commission. Baker J. Cauthen, executive secretary, FMB



Home Mission Board *n*: Southern Baptist agency (q.v.) charged with enabling churches, associations, and state conventions to implement mission actions not possible without outside assistance; headquarters in Atlanta, Ga.

hos-pi-tals \hos-pit-als\ *n* [ME, fr. OF, fr. ML *hospitale*, fr. LL *hospice*, fr. L, guest room, fr. neut. of *hospitalis* of a guest, fr. *hospit-*, *hospes*]; charitable institution where sick and injured are given medical and surgical care; in foreign missions a healing institution where the staff (missionary personnel and others) serve the sick, accepting both charity patients and others according to ability to pay for services—see medical care, and programs of work

It is late at night. The stars are brilliant. Orion has appeared. I have just returned from an emergency at the hospital. Missionary Martha (Mrs. W.M.) Gilliland, M.D., Nigeria

i-den-ti-fi-ca-tion \i-den-ta-fa-'ka-shun\ *n*: empathy; cultural assimilation At the Serampore College graduation convocation, tribute was paid to William Carey for "his absolute identification with and involvement in the life of the country of his adoption. . . ." J.D. Hughey, secretary for Europe and the Middle East, FMB

in-dig-e-ni-za-tion \in-di-jen-a-'za-shun\ *n* [L *indigenus*, fr. L *indigena*, *n.*, native, fr. OL *indus*, *endo*, in, within (akin to L *in* and to L *de* down) + L *gignere* to beget]: the process of becoming native; emphasizing the local approach

There is an immediate need for the training of nationals and the implementation of plans for *indigenization*. One of nine consensus statements from 1973 Middle East Missionary Strategy Conference

i-ni-ti-a-tive \in-ish-et-iv\ *n*: leaving local direction and action to national Christian leadership along with individual missionaries who must live with the results of their decision making (q.v.) and actions

We believe we ought to do all we can to see that the people of Brazil, for instance, have the gospel, recognizing that the basic responsibility and *initiative* need to rest with the Brazilian Baptists and that we are there as helpers, stimulators, encouragers.

Winston Crawley, director, Overseas Division, FMB

in-no-va-tion \in-na-'va-shun\ *n* [L *innovatus*, *pp* of *innovare*, fr. *in-* + *novus* new]: a new way of doing something old.

Innovation insists there are ways to spread the gospel other than to stand behind a pulpit to preach on Sunday morning at eleven o'clock. How in This World

in-volve-ment \in-'volv-ment\ *n* [ME *involveren* to roll up, wrap, fr. L *involvere*, fr. *in-* + *volvere* to roll]: genuine cooperation; partnership

There is a growing *involvement* of all the missionaries in the countries of Eastern and Southern Africa in leadership training. David R. Saunders, secretary for Eastern and Southern Africa, FMB



lan-guage study \lang-widj stud-e\ *n*: the work of studying a language other than one's native tongue

We are almost at the end of our year of *language study*. There have been many times when we have gone to town and tried to tell a clerk what we wanted, only to have that "blank look" appear on his face. Then Brent, our 12-year-old, and our top-notch interpreter, takes over. We feel mixed emotions of joy and jealousy with these experiences. Missionaries Clifford and Peggy Dane, Brazil

lay in-volve-ment \lay in-'volv-ment\ *n*: active participation by persons without advanced training or special skills; really nothing new for Christians, except in some of the specific job assignments of missionary service overseas

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

lay train-ing \lay train-ing\ *n*: act or process of training a person not an expert in the field under consideration; in Christian work, specifically those who are not ministers in a formal sense

The fruits of the *lay training* classes . . . can be seen when the students assume greater roles of leadership in their churches. Missionary Darleen (Mrs. Sidney P.) Schmidt, Singapore

Lottie Moon Christmas Offering, the *n*: offering for foreign missions related to the annual Week of Prayer for Foreign Missions, observed in most Southern Baptist churches in early December; dates from 1888, and since 1918 has carried the name of the missionary in North China who prodded her supporting constituency to do more to support the gospel vision overseas

love \luv\ *n* [ME, fr. OE *lufu*; akin to OHG *lupa* love, OE *leof* dear, L *lubere*, *libere* to please]; selfish concern for others; a quality of life Christians associate with the Gk *agape* to distinguish it from *eros* (sexual desire) and *phelos* (friendship)

In 1973, more than five thousand persons were baptized in Middle America and the Caribbean because missionaries and nationals were willing to share the *love* of Christ, and proclaim good news. Charles W. Bryan, secretary for Middle America and the Caribbean, FMB

mass com-mu-ni-ca-tion \mass ka-myua-na-'kay-shun\ *n*: printed materials, broadcast media; communication directed to masses of people; in foreign missions may include publication work (q.v.), radio and television [where available]; also cassette ministries

We had the newspapers at our disposal. We had the possibility of advertising on radio and television. The means of *mass communication* were available. We were limited only by finances. Pastor Antonio dos Santos, Portugal

Medical-Dental Volunteer Service *n*: an opportunity for short-term medical missions involvement overseas; brief work-visits by physicians and dentists who, at their own expense, give their service to relieve a staff shortage in one of a number of mission hospitals (q.v.) or to free career missionaries for other pressing duties or for needed rest



Medical Receptorship Program *n*: voluntary, no-salary opportunity

sponsored by FMB whereby a medical student can get a firsthand look at medical missions while filling an elected requirement in his/her studies; at the same time, provides short-term medical assistance at a hospital overseas, adds to the number of potential medical missions appointees, injects missions enthusiasm in medical schools, and brings to more local churches persons with a realistic view of missions

med-i-cal care \med-i-kul 'ka(e)r\ *n*: combined with hospitals (q.v.), one of six programs [q.v.] assigned FMB (q.v.) by SBC (q.v.); involves witnessing overseas through hospitals (q.v.), dental clinics, dispensaries and day clinics, nursing schools, and other health ministries

min-is-try \min-a-stre\ *n* [ME *ministre*, fr. OF, fr. L *minister*, servant; akin to L *minor*]; service, or services as, for example, educational ministries (a mission field [q.v.]; approach altered over the years but in numerous countries a way to meet needs through modest-to-large institutions ranging from kindergartens through secondary schools, colleges, and theological seminaries; also social work (q.v.), medical care (q.v.), publication work (q.v.), agricultural work (q.v.), and religious training approaches in and through churches

mis-sion \mish-un\ *n* [NL, ML, & L; NL *missio*, *missio* religious mission, fr. ML task assigned, fr. L act of sending, fr. *missus*, *pp* of *mittere*, to send]; the concept of the general "sentness" of the whole church to the whole world—see also Mission, the, and missions

The *mission* of all God's people to all the world must be made concrete and effective through many specific sendings of specific people to specific places. Winston Crawley, director, Overseas Division, FMB

Mis-sion, the *n*: an organizational arrangement for cooperative action on the part of all Southern Baptist missionaries resident in a given country or in a specific geographical or political entity

Within our Southern Baptist context [the *Mission*] correlates the work of the Southern Baptist missionaries in a particular mission field. Winston Crawley, director, Overseas Division

mis-sion board \mish-un 'bo(e)rd\ *n*—see Foreign Mission Board

mis-sion field \mish-un 'feeld\ *n*: in one professional sense of the word, "the field" is one's sphere of practical activity outside laboratory, office, or factory, as with a geologist working in the field; biblically speaking, "the field" is a metaphor Jesus used to talk about the world as the arena of his followers' witness; in this context the foreign missionary talks about "the mission field," or the home constituency talks about "the missionary on the field;" from this same context, the missionary (q.v.) overseas (q.v.) who works at the job of church planting is called a "field evangelist" or his work referred to as "field evangelism"

The programs of work assigned to the FMB by the Southern Baptist Convention are, on the *mission field*, welded together into a unified, strategic approach in which missionaries on the scene use every kind of method of Christian service and witness that may be appropriate. Winston Crawley, director, Overseas Division, FMB

mis-sion sup-port \mish-un sa-'port\ *n*: the cooperative efforts of the Southern Baptist Convention to provide the personnel, funds, and concern necessary to share the gospel

Mission support is the stewardship of all Southern Baptists in a cooperative effort to share the gospel to the ends of the earth. Jesse Fletcher, director, Mission Support Division, FMB

mis-sion-ary \mish-a-ner-e\ *n*: one whose spiritual gifts and personal sense of God's leadership are such that this one by personal initiative, and with the calling confirmed by fellow Christians, is sent by them to a place different from where he would normally live, there to practice a profession and bear a Christian witness

From the first day a *missionary* arrives on the field, he is a learner as well as a teacher, a receiver as well as a giver. Missionary Melvin Bradshaw, Japan, in *How in This World*

mis-sion-ary ap-point-ment \mish-a-ner-e a-'point-ment\ *n*: a process in the Southern Baptist Convention (q.v.) whereby all missionaries appointed by its boards "must, previous to their appointment, furnish evidence of piety, zeal for their Master's Kingdom, conviction of truth as held by Baptists, and talents for missionary service" SBC Constitution, Article IX

Missionary Associate Program *n*: FMB program by which a Southern Baptist who meets the same basic requirements as the career missionary, except for age, or who has exceptional training and/or experience for special ministries overseas, is employed by the FMB for a term of service as a member of a missionary team

mis-sion-ary call-ing 'mish-a-ner-e 'kaw-ling *n*: the inner urgency to see the challenges of the world, to become involved with people of other lands, and to feel that one's place of service is in a land other than one's own; an urgency exercised from among a fellowship of believers who welcome the calling and its acceptance, affirm its validity, and provide spiritual and material support and guidelines consistent with the aims of the church

Missionary calling is an inner sense of urgency, or "oughtness," accompanied by gifts of grace, and by the affirmation and support of the church. Louis R. Cobbs, secretary, Department of Missionary Personnel, FMB

mis-sion-ary ed-u-ca-tion 'mish-a-ner-e ej-a-'ka-shun *n*: the instructional, inspirational task to teach the biblical basis for missions (q.v.) and to inform with regard to contemporary missions; among Southern Baptists, in addition to the two main boards (FMB, HMB), two convention agencies, WMU and the Brotherhood Commission, share this task

A continuing emphasis on *missionary education* is vital to Christian witness on a world scale. At the Foreign Mission Board this educational process focuses Southern Baptists' attention on the oughtness of foreign missions as the Convention's channel through which they minister to humanity's hurt which at its greatest dimension is spiritual. Eugene L. Hill, secretary, Department of Missionary Education, FMB

Missionary Journeyman Program *n*: FMB program by which Baptist young adults 26 years old and under apply their training and talents to critical needs abroad; teachers, youth workers, nurses, technicians, secretaries—laymen with a journeyman's competence in performing a task and a Christian commitment to serve for two years overseas

Missionary Orientation *n*: the process of newly appointed missionaries being introduced to the work of Christian ministry in a culture new to them

Our classes in *Missionary Orientation*, from eight until three each day, have been of great benefit to us. The myriad of topics discussed ranged from linguistics, anthropology, and literacy techniques, to church recreation and puppet making, first aid, and doctrinal studies. Missionaries Bob and Nancy Perry, Mexico

missionary service, categories of *n*: see missionary. Missionary Associate Program, Missionary Journeyman Program, Medical-Dental Volunteer Service, Medical Reception Program; see also lay involvement, and programs of work

mis-sion-ary sup-port 'mish-a-ner-e sa-'port *n*: the provision of financial resources by the supporting constituency to enable the missionary (q.v.) to do the job to which the Lord has called him or her

Missionary support involves three essential elements: (1) determination of general level of support possible, (2) system of cash salary and protective benefits combined, (3) adjustment of support level appropriate to cost of living differences, country by country, and exchange value of the American dollar. Winston Crawley, director, Overseas Division, FMB

mis-sions 'mish-uns *n*: the particular "sendings" or "goings" that result from God's call and the Christian's response for active participation in witnessing at home and overseas (q.v.)

Increasingly our missionary service contribution is calling forth similar efforts on the part of Latin American Baptists. What began as an exotic transplant kept alive by the infusion of foreign life-support systems, is undergoing a transformation into a native plant which occupies a natural and increasingly important role in each of these countries. We are grateful to God for this most encouraging aspect of *missions* and to you for making our ministry possible. Missionaries Don and Meredith Kammerdiener, Argentina

missions, giving for—see giving

missions, prayer for—see prayer

missions, schools of—see world mission conferences

MK 'em 'kay *n*: "missionary kid;" well-established slang term for the child of parents who are missionaries; MKs often refer to missionaries other than their parents as "aunts" and "uncles" . . . my assignment involved teaching English-speaking children full-time in a school for MKs. Missionary Journeyman Laura Ann Dubuisson, Ethiopia

na-tion-al, na-tion-als 'nash-nel(s) *n* [ME *nacioun*, fr. MF *nation*, fr. L *natio*-, *natio*, birth, race, nation fr. *nati* pp of *nasci* to be born, akin to L *gignere* to beget]: those in a given country or political entity who owe allegiance to that government; in the missionary context, those who, in contradistinction to the foreign missionary, are living among their own people

na-tion-al-i-ty 'nash-(a)-nal-e-te *n*: usually a reference to the national origin of a person or persons

On almost any Sunday persons of seven or eight *nationalities* will attend services at Bethel Baptist Church in Caracas, Venezuela. Missionary Wilburn Hoglen, Venezuela

need 'need *n* [ME *need*, fr. OE *nēd*, *nēd*; akin to OHG *nōt* distress, need]; a lack of one, or some, necessities for human survival in dignity and reasonable comfort

In my value system the meeting of *need* (physical, psychic, spiritual) must take precedence over the transportation of the American way of life and the Baptist programs, or the construction of physical plants. True, the more humane *needs* are spiritual. But the [people] of the world must be given a chance to know this. Missionary Jeannine (Mrs. J. Conrad) Willmon, Lebanon, in *How in This World*



outreach 'out-reech *n*: the act of reaching out; also the extent, or limit, of one's reach

In their personal *outreach*, student nurses at Eku Baptist Hospital touch patients in physical and spiritual need as they share their faith in Jesus. Missionary Mary Evelyn Fredenburg, R.N., Nigeria

o-ver-seas 'o-ver-'sees *adj* or *adv*: beyond, or across the sea

The Portuguese Baptist Convention has an *overseas* missions outreach in cooperation with Baptist churches in the Portuguese states of Mozambique and Angola in Africa. Leland Webb, on assignment in Portugal



pa-per-work 'pa-per-werk *n* [ME *papir*, fr. MF *papier*, fr. L *papyrus* paper, fr. Gk *papyrus* papyrus]: routine clerical and/or record keeping often incident to a more important task

Max has put in long hours . . . on the *paperwork* that is necessary for the Peruvian government. The laws have changed so fast that more and more *paperwork* will have to be done to keep things in accordance with the laws. One day in the process of trying to speed up getting a new missionary's effects out of customs, Max had the pleasure of having coffee in the president's palace. It still took five months to get the goods through customs though! Missionary Joan (Mrs. Max T.) Furr, Peru

part-ner-ship 'part-ner-ship *n*: relationship between persons joined together, usually involving close cooperation between parties with specified and joint rights and responsibilities

Friday the thirteenth [July 1973] was not an unlucky day for the national convention but became one of the significant dates of the year. The convention voluntarily went off direct Mission financial subsidy and entered into a program of mature partnership with the Mission to win Costa Rica for Christ.

Missionaries Laverne and Betty Gregory, Costa Rica

pas-tor 'pas-ter *n* [ME *pastour*, fr. OF, fr. L *pastor*, herdsman, fr. *pastus*, pp of *pascere* to feed]: a Christian minister serving a local congregation

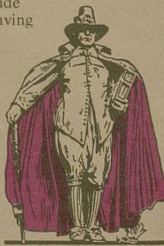
Driving three miles from Lau, I saw the *pastor*, five young persons, and a middle-aged woman from the Lau Baptist Church walking along the road. I learned they had just completed a worship service in one home and were going into the mountains to conduct home Bible study. Missionary Calvin L. Fox, Philippines

pa-ter-nal-ism 'pa-'turn-liz-um *n* [L *paternus*, fr. *pater* father]: encouragement to dependency; condescending attitude

po-li-ti-cal en-ti-ty 'po-'lit-i-kul 'en(t)-it-e *n*: having independent existence; a geographical unit that is not considered a country (q.v.) but does have an independent existence, as for example, Hong Kong

pray-er 'pra-er *n* [ME, fr. OF *preiere*, fr. ML *precaria*, fr. L fem. of *precarius* obtained by entreaty, fr. *prec*, *prex* request, prayer]: the act or practice of communication with God; being in touch with strength beyond oneself; a primary resource in mission and missions

"Did you have a birthday about a month ago?" the service station manager asked, staring as though he questioned my credit card. A bit surprised, I acknowledged that I had. "My brother in Christ," said the attendant, "I prayed for you and you must be the missionary."



I lifted my heart in prayer for Southern Baptists, thanking God for the concert of *prayer* that helps sustain his work around the world. Missionary C.S. Caldwell, Jr., Guatemala

pray-er sup-port \pra-er-sa-port\ *n*: ministry (q.v.) without which missions (q.v.) is not possible

God has promised to honor your part in our evangelistic work here in Indonesia; that is, your faithful ministry of *prayer support*. Missionaries Jerry and Bobby Rankin, Indonesia

preach-ing \preech-ing\ *n* [ME *prechen* fr. OF *prechier*, fr. LL *praedicare*, fr. L. to proclaim publicly fr. *pare*-*pre*-*dicare* to proclaim]; an act of Christian proclamation, often associated with oral presentation to a group of people

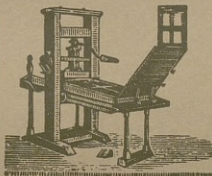
In the small "house church" the local leader is the central human figure. The missionary's public *preaching* in Indonesia will continue in larger gatherings, revivals, existing churches, rallies, and similar meetings. R. Keith Parks, secretary for Southeast Asia, FMB

pri-or-i-ties \pri-or-ut-es\ *n* [L. former, akin to L. *priscus* ancient, *prae* before]; in missions, the establishment of the relative importance of specific work projects to determine which are most urgently needed for strategy planning toward defined objectives

In the light of long-range hopes, current objectives appropriate to the generative role (q.v.) of the Mission (q.v.), and available resources (q.v.), a plan of action is developed. That plan should set up *priorities* and establish proportions for different aspects of missionary work suitable at the particular stage of development of Baptist work within the country. Winston Crawley, director, Overseas Division, FMB

pro-grams of work \pro-grams uv 'werk\ *n*: the denominational structure under which Southern Baptist foreign missionaries report to the home constituency about their witness (q.v.) and ministry (q.v.) in other lands; there are six programs of work: (1) missionary support (q.v.), (2) evangelism (q.v.) and church development, (3) schools (q.v.) and student work (q.v.), (4) publication work (q.v.), (5) hospitals (q.v.) and medical care (q.v.), and (6) benevolent ministries (q.v.)

pub-li-ca-tion work \pub-la-'ka-shun 'werk\ *n*: the preparation and use of printed materials (pamphlets, Scripture portions, correspondence courses, hymnals, tracts, religious education literature, theological tracts, etc.) in Christian outreach (q.v.), especially as a means of evangelism (q.v.) and church growth—see programs of work



ra-di-o and tel-e-vi-sion rep-re-sen-ta-tive \rad-e-o and 'tel-a-vizh-un 'rep-re-zent-ut-iv\ *n*: in Southern Baptist foreign missions (q.v.) a missionary (q.v.) elected to serve as liaison between fellow missionaries who work in broadcast media in specified countries and the appropriate area secretary (q.v.)

re-lief work \re-leef 'werk\ *n*: specific and/or emergency assistance in a hardship situation caused by natural disaster—see benevolent ministries

re-sources \re-'so(e)rs-es\ *n* [Fressource, fr. OF *ressource* relief, resource, fr. *ressoudre* to relieve, lit. to rise again, fr. L. *resurgere*]; people and money for the missionary task

The hope for millions of Argentines to find peace with the Lord depends on human *resources* (national and missionary) dedicated to God and empowered by his spirit. Missionary LaNell (Mrs. A. Ben) Bedford, Argentina

re-spon-sive-ness \re-'spon(t)s-iv-nes\ *n* [ME & L; ME *response*, fr. MF *respons*, fr. L. *respondum* reply, fr. neut. of *respondus*, pp. of *respondere* to promise in return, answer, fr. re-+*spondere* to promise]; acceptance; the openness of a person, or people, to hear and react

The thrilling element and the measure of challenge that continues to urge us on is the fact of a growing *responsiveness* in every country in Southeast Asia. R. Keith Parks, secretary for Southeast Asia, FMB



schools \skuls\ *n* pl [ME *scole*, fr. OE *scōl*, fr. L. *schola*, fr. Gk *scholē*, leisure, discussion, lecture; akin to Gk *echein* to hold]; institutions for teaching at age-levels from kindergarten through university and graduate work

By New Testament times [*scholē*] had come to mean a place where there was leisure for learning and other activities, espe-

cially schools. . . . A *scholē* society therefore is one in which people will have leisure for lifetime education. Missionary Calvin Parker, Japan

sem-i-nar-ies \sem-a-ner-es\ *n* [ME, seedbed, nursery, seminary, fr. L. *seminarium*, fr. *semin*, *semen* seed]; environments in which something originates and from which it is propagated; in missions (q.v.), institutions for the training of those called to the Christian ministry (q.v.)

Seminary is the involving of leaders in learning experiences in order to equip them to train God's people to minister.

Missionary Avery T. Willis, Indonesia



so-cial work min-is-tries \so-shul 'werk

'min-a-stres\ *n*: a cluster of professional services, activities, methods concerned with material as well as investigation and treatment, if needed, for poor and/or maladjusted people

Southern Baptists *n*: that particular group of Christians in the United States who choose to work together in definable patterns in specific associations, state conventions, and a national convention because of a shared conviction about the centrality of the church (q.v.) as God's chosen agency (q.v.) for the spread of the gospel (q.v.)

The mission boards of *Southern Baptists* [exist] as channels for cooperative efforts on the part of *Southern Baptists* to bear an effective witness in every part of the world open to them. Jesse C. Fletcher, director, Mission Support Division, FMB

Southern Baptist Convention *n*: U.S. denomination of Christian believers (q.v.) established in 1845 for the purpose of "... eliciting, combining and directing the energies of the denomination for the propagation of the gospel. . . ."

spe-cial-ist \spesh-ul-ist\ *n* [ME, fr. OF or L; OF *especial*, fr. L. *specialis* individual, particular, fr. *species* species]; in missions (q.v.), one who devotes full energy to a particular activity or skill as a part of the whole endeavor

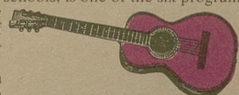
As [communications] *specialists*, attracting attention is our task. Our tools are projectors, screens, films, tape recorders, microphones, slide projectors, and television programs. Missionary Samuel D. Reeves, Argentina

spe-cial pro-ject per-son-nel \spesh-ul 'pro-ject pers-nel\ *n*: nurse who volunteers for two years' missionary service overseas; physician or dentist who may serve one year overseas to meet a critical need

strat-e-gy \strat-a-je\ *n* [Gk *strategia* generalship, fr. *strategos*]; planning, for immediate and distant goals; in missions (q.v.), the coordination of all the parts of a specific program with a goal of greatest possible effectiveness

A recent mission *strategy* meeting was interrupted by news of the drowning of a ten-year-old boy who played near a rain-swollen canal sixteen miles north of Dacca. . . . The very fact that we of Memorial Baptist Church in Dacca had met just two days before for worship with these new Christians led them, the mother especially, to express deepest emotions and questions: . . . does knowledge of God's love in Christ provide hope for those who have been hopeless? Yes! Upon this positive affirmation our entire *strategy* finds its base. Missionaries Charles and Jeanne Beckett, Bangladesh

student work \stud-nt 'werk\ *n*: with schools, is one of the six programs of work (q.v.); especially activity directed toward the interests of people in post high school education programs



In *student work* in Manila . . . during the school year a total of 3,000 students were told of the saving power of Jesus during personal interviews. More than four out of every five of the students interviewed accepted Christ as Savior. Missionary Howard D. Olive, Philippines

Student Summer Missions Program *n*: state Baptist Student Union program, sponsored jointly by FMB, in which college student volunteers serve up to ten weeks overseas

sub-si-dy \sub-sud-e\ *n* [ME, fr. L. *subsidiū* reserve troops, support, assistance, fr. *sub*-near+*sedere* to sit]; help; financial assistance to churches or their programs needing such aid; the term used for the action of a supporting constituency providing financial assistance aid to national Christians

The concept of *subsidiy* may be a hindrance in mission work, whereas cooperation for the spread of the gospel with resources coming from mission bodies and from national Christians is the more helpful concept. Winston Crawley, director, Overseas Division, FMB

tac-tics \tak-tiks\ *n* [NL *tactica*, pl. fr. Gk *taktika* fr. neut. pl. of *taktikos* of order, of tactics, fit for arranging, fr. *tassein* to arrange, place in battle formation; akin to Lith *patogus* comfortable]; actions designed to bring about the achievement of goals related to a planned strategy (q.v.)

Out of the long-range guidelines grow specific, day-by-day, place-by-place actions called *tactics*. How in This World

task force \task 'fo(e)rs\ n: participants in a special and defined assignment

In mission work we do not think of missionaries as simply going somewhere "to do mission work," but rather as fitting into the strategic plan for the particular country in which they serve; in other words, they become part of a *task force* for that country. Winston Crawley, director, Overseas Division, FMB

teach-ing \teech-ing\ n [ME *techen* to show, instruct, fr. OE *taecon*; akin to OE *tacn* sign]; the practice or profession of a teacher, the act of instructing—see theological education, schools, seminaries

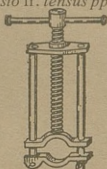
Our main work continues to be *teaching* in the Baptist Theological Institute. Missionaries Mack and Marie Jones, Uruguay

ten-sion \ten-chun\ n [MF or L; MF, fr. L *tension*—, *tensio* fr. *tensus* pp]; stress, as in the case of trying to cope with too much to do and too little to do with; the act of stretching, or the condition of being stretched, as in the case of dealing with one's personal racial tensions

The missionary was born and reared in the same kind of home and educated in the same kind of schools and churches as other Southern Baptists. And he has to deal with racial tensions in his own Christian life. Missionary Edgar H. Burks, Nigeria

theo-log-i-cal ed-u-ca-tion \the-o'loj-i-kul ej-a-'ka-shun\ n: the work of preparing men and women for Christian ministry (q.v.)—see seminaries

The main purpose of Ruschlikon is to provide top-flight *theological education* for students primarily from the Baptist unions in Europe. Missionary Associate Penrose St. Amant, Switzerland



vol-un-teen \vol-un'teer\ n [obs. F *voluntaire* (now *volontaire*), fr. *voluntaire*, adj., voluntary, fr. L *voluntarius*]; one who offers himself for a service of his own free will, as with one who voluntarily enlists in the military (in foreign missions [q.v.] one does not so much volunteer as respond to a specific call from God)

wit-ness \wit-nes\ n [ME *witnesse*, fr. OE *witnes* knowledge, testimony, witness]; one who gives testimony to an event or experience known firsthand

We stand amazed in the power of God's word when planted in the human heart and in the assurance that the mysterious ways of God's Holy Spirit will bring to fruition the seed that is sown in faithful witness. Missionaries Jerry and Bobbye Rankin, Indonesia

world \world\ n [ME fr. OE *world* human existence, this world, age; akin to OHG *weralt* age, world]; place and state of human existence

The validity of any work is not based on the number of residents in a particular area, but on the contribution that one makes to his part of the *world*. Missionary Grayson C. Tension, Portugal

world mission conferences n: an association-wide missions emphasis arranged locally with promotional assistance from the Brotherhood Commission, and, through them, program assistance from FMB, HMB, and the state convention (prior to 1968 the term was school of missions, with HMB carrying the major promotion responsibility)

"How much more can be guaranteed to...the Lottie Moon Christmas Offering because you went to that *World Missions Conference*?" a group of adults asked. "I cannot be sure it will increase at all," I reported; but we'll have some more missionaries, preachers, and Christian homes because of God's moving among the people." Missionary Helen Masters, R.N., Nigeria

Woman's Missionary Union n: an agency (q.v.) of SBC (q.v.) with a program assignment related to missions education in the local church for women, girls, and children under six; headquarters in Birmingham, Ala.



vo-ca-tion \vo-'ka-shun\ n [from Latin *vocation*-*vocatio* summons, fr. *vocatus*, pp of *vocare* to call]; a summons to a particular course of action; esp. a divine call to a religious task

Within the Christian community there have been two major concepts of *vocation*. There are those who feel that *vocation*, or calling, is only for those who are in the direct service of the church. . . . There are others who place the emphasis of *vocation* on a full life and obedience to God in all areas of life. Whatever contributes to human welfare is a sacred calling.

Encyclopedia of Southern Baptists



The text has been set in 8 point solid Times Roman on Alphatype (phototype); the instructions and footnotes in 6 point solid Times Roman. The cover headline has been set in a derivative type face, Trooper Roman on Photo Typositor. The spot illustrations are from the 19th century; the initial ornamental capitals from a 19th century alphabet called Lapidaire Montre. The paper is Standard Sulgrave Granite, laid finish, 70 lb. basis. This publication was edited by Johnni Johnson, designed by Burriel W. Perry, Jr., and printed by William Byrd Press, Richmond, Virginia.



Main gate, Central Penitentiary, San José, Costa Rica.

AN AFTERNOON INSIDE

Photos by
Bob Harper

While in Costa Rica earlier this year, Art Editor Bob Harper spent a little time in prison—as a visitor. He accompanied a group of Baptists to the Central Penitentiary in San José, the capital, as they witnessed to inmates. (Harper was in Costa Rica at the request of the Baptist Mission to present a one-man exhibit of paintings as a point of contact for Baptists.)

Prisons are not unfamiliar to Harper, for over the past few years he has become involved with several penal institutions in Virginia in an effort to encourage development of individual creativity by inmates. One goal has been to assist in establishing art clubs within prisons. The most successful of these projects is at the Virginia State Penitentiary, Richmond, where the "Academy Arts Club" has been operating since 1971.

The pictures on these pages represent Harper's effort to capture on film the mood of the prisoners and the work of the Baptists. Vólmar Espinosa, leader of the work among the inmates, has provided the following report of the ministry.

THE work began with a Bible correspondence course the "Christians Sharing Christ" group allowed me to direct. Then someone took Bible tracts to Central Penitentiary (*La Peni*), where Bible courses were being offered by mail. In a few weeks seven enthusiastic prisoners were participating. We felt a desire to share our experience with Christ not only by letter, but also in a personal, direct way.

We asked the proper authorities for permission, and last January my pastor, David Guevara of University Baptist Church, and I met with interested prisoners in the admissions office at the penitentiary. Since that day, we have been allowed the use of all facilities inside *La Peni*.

There has been continued teaching from the Holy Spirit; as in the beginning of the Christian church, we did not know how to confront several situations, but the Lord has taken charge.

Those who have worked with the organized "Bible School of the Central Penitentiary," besides my pastor and me, have included Daniel Az-

feifa and Walter Solano from the Baptist church in Desamparados, Carlos Herrera from the church in Heredia, Mike Black from the church of Christians Sharing Christ, David Soto from University Church, and Charles Purtle, a missionary attending language school. The group asked that University Church take over sponsorship.

Every day except Sunday we hold evangelistic activities and studies in *La Peni*. We work with the admissions section on Mondays and Thursdays, in the west section on Tuesdays and Fridays, and in the north section on Wednesdays and Saturdays, each day from 3:30 until 6:00 P.M.

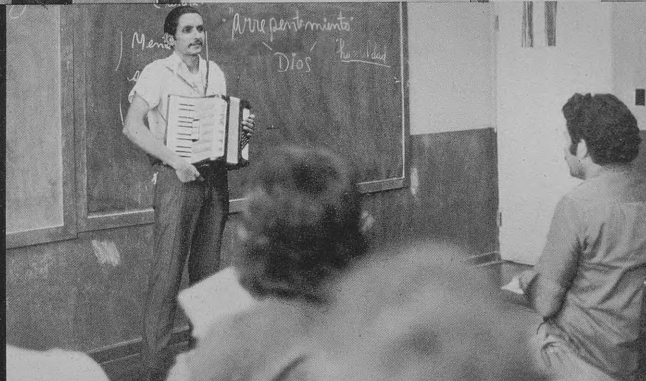
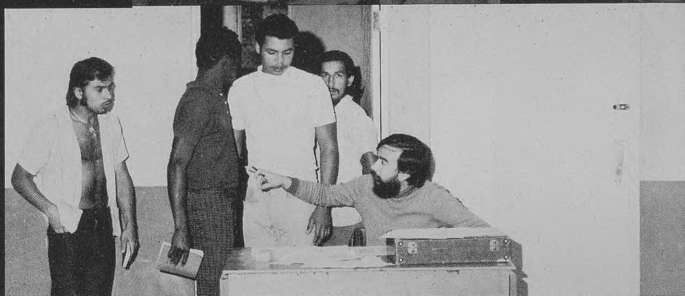
Enrolled are 128 students, a variable number because of fluctuation in the penal population—freedoms granted, prisoners moved to another penitentiary, and the like. We know of 56 persons who have publicly professed faith in Christ. Fourteen are candidates for baptism. Every day songs of praise can be heard turning the tragedy of imprisonment into happiness and joy for having known the True Liberator.

Directors of *La Peni* have felt the change taking place among prisoners and agree that problems have been solved due to the gospel. Help has been offered the prisoners in social, family, and material matters, in an effort to help them solve their personal problems, both inside the jail and out. Some inmates want to dedicate themselves to the ministry once they are free. They are already missionaries in prison.

Prisoners who once were respected for their fierceness and who imposed themselves on others by the law of the strongest have become fervent announcers and defenders of the gospel inside the jail. Those who in the past were afraid of these men now make fun of them, but still respect them, though in a different way.

A new climate can be noted in the manner of life and companionship between an appreciable number of inmates. It is the new life and communion in the love of our Lord Jesus Christ. We ask prayer that the climate of freedom in which we work will continue. TC

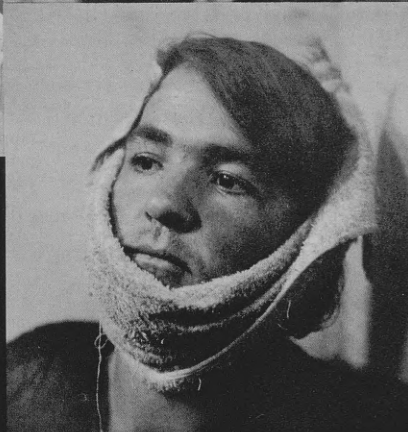
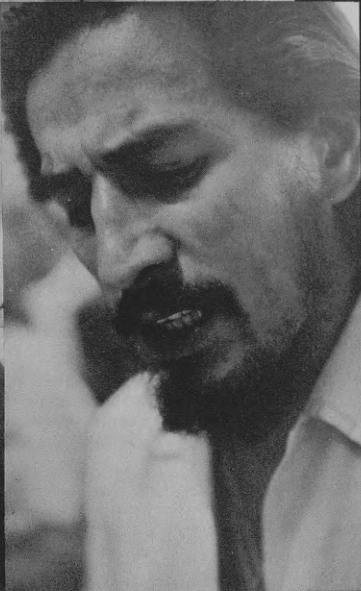
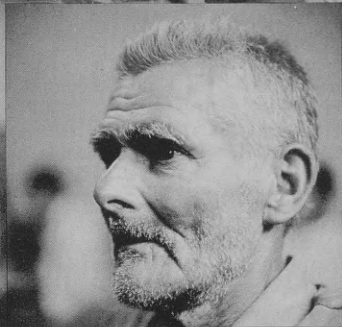
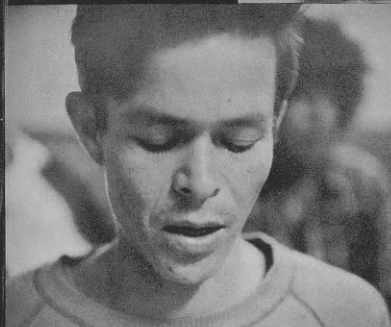
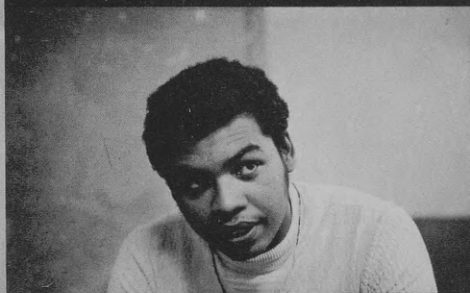
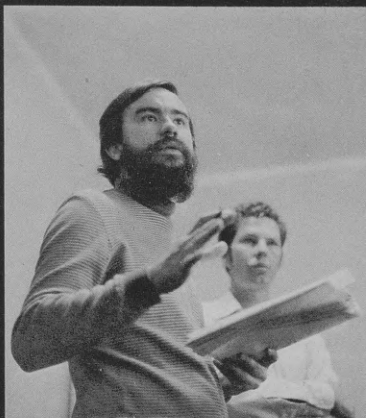
—Vólmar Espinosa Yácsirk



Top to bottom: Vólmar Espinosa and warden chat at *La Peni*. Espinosa registers men. David Guevara, pastor of University Baptist Church, provides accompaniment for singing. Group takes part in Bible study.



Espinosa talks with inmates as Mike Black, a Baptist layman who helps with prison ministry, looks on.



IN THE HOMES OF BARRIO TRES

By Marie Martin Jones

Leaning on his cane, the wrinkled, old man sat on the green stool and listened intently as the attractive Uruguayan girl taught the Sunday School lesson. For an 89-year-old man to be in Sunday School would not be unusual—except that in this case the class was for pre-school-age children.

Two years earlier Juan had not accepted Christ as Savior. Whenever pastors tried to witness to him, he showed only disdain. Then Missionary Mack P. Jones (my husband) and I approached our pastor at First Baptist Church, Montevideo, Uruguay, about the possibility of opening a new work (preaching point).

A fellow member, Doña Ramona Rubido, then 75, offered her residence. "Could we begin a mission work in my home on Thursday evenings?" she asked, her perpetual smile brightening her face. "Can I invite my neighbors to a Bible study?"

Mack volunteered to work with her, the only Christian the First Church congregation knew about in her neighborhood. Thus opened the mission of Barrio Tres in a section of Montevideo.

Doña Ramona invited her neighbors, and a group began assembling on Thursday evenings to learn choruses about God and Jesus and to hear Mack relate simple Bible truths. Doña Ramona's husband, Juan, for months had been seriously ill with pneumonia, a heart condition, and an ulcer; his life expectancy was numbered in days. Concerned that Juan might not have long in which to make a decision, Mack spoke to him of the gospel and this time found Juan a listener. In faith the man accepted Christ.

Soon he was able to leave his

bed and walk the ten feet to the living room to attend worship services. Humped over his cane, he always sat on a low stool, listening attentively. One night in the midst of the missionary's message about heaven, Juan, in a serious and pensive mood, interrupted. His question: "Y yo? Donde voy yo? (And I, where am I going?)." The speaker paused to direct his attention to Juan; in those moments the elderly man came to realize that, as a child of God, heaven would be his, even though his physical condition would not allow him to be baptized.

Eight others were baptized from the mission within a few months. Meanwhile, Herman Hartwich, a student at the Uruguayan Baptist Theological Institute, where my husband teaches, was elected by First Church to serve as pastor of the mission under Mack's leadership. A bright young man of German descent, Hartwich visited in homes on Saturday and began a Sunday School class for children on Sunday afternoons. On Thursday nights he played his accordion, taught hymns and choruses, and preached basic Bible messages to the little congregation in Barrio Tres.

Upon graduation, Hartwich was called to be pastor of two other churches, so our family decided to give up responsibilities at First Church to develop a Sunday ministry at Barrio Tres. Adults there had never attended Sunday School, and Hartwich had found it difficult to attract the children. Mack asked a man who lived nearby, although a member of a Baptist church in another city, if Sunday School for children could be held in his home. He gladly consented. A blind woman, a new

Christian, offered her home for an adult class.

Soon the need became evident for yet another class, this one for children who could not read. Ester Rosano from First Church was asked to assist. Unable to leave his home to go to Sunday School held elsewhere, Juan began attending the class for non-readers in his home.

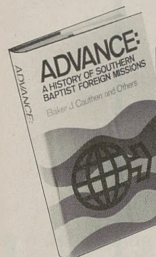
Thus, the mission in Barrio Tres began holding Sunday School in three different homes. Soon night services were added on Sundays in Juan and Ramona's home. Newly purchased Bibles and paperback hymnbooks were dedicated for use by the congregation. Juan, who a year earlier had seemed near death, became a faithful participant in all the services. A growing number accepted Christ and were baptized, among them the blind daughter of the blind woman.

An accordion became available for use in Barrio Tres, but no one was available to play. Although a graduate in music, a teacher of music at the Baptist Theological Institute, and able to play the piano and to some degree the electronic organ, I had always found the accordion something of a mystery. My husband and I made a pact: I would learn the accordion if he would take lessons from me on piano. In a short time the congregation in Barrio Tres had accordion music for their services. Attendance continued to grow in the living room. Perhaps the most radiant Christian present has been Juan.

Montevideo has dozens of barrios (neighborhoods) where the history of Barrio Tres could be repeated. But until there are more missionary families available, many barrios will remain without knowledge of Christ. **T**

The author, Mrs. Mack P. Jones, was appointed a missionary in 1963. She is stationed in Montevideo, Uruguay.

UNDERGIRD FOREIGN MISSION EMPHASIS WITH BOOKS



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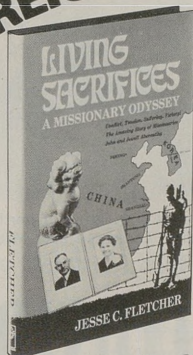
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October Release



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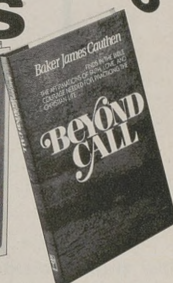
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First Baptist church building in northern region of Malawi is located near Mzuzu.

ROADSIDE ENCOUNTER

*By Gary K.
Swafford*

The man's immediate interest was apparent when we met him beside the road at Nkhata Bay in northern Malawi. Within the 30-minute discussion that followed, Mr. Tegha definitely accepted Christ.

Pastor MacFarland Phiri and I were passing out tracts and witnessing in advance preparation for a motion picture about Jesus we were to show that night. Others responded to the invitation after the movie, but none like Tegha.

As we left him near his village, he said, "I'll follow you, but not too close."

He had a problem: he had two wives. We explained to him that we accepted polygamists into the church, even baptized them, but

they could not hold church office.

Within a year after that first meeting, a church was formed in Tegha's village. The members constructed their own building. It required much hard work but only cost about \$5.00 to put up the mud-and-grass church building.

The 32 members next began talking of a more permanent building. They will mold their own bricks and cut their own timber. Perhaps the Baptist Mission can supply the metal roof, which will cost about \$100.

The second wife has gone back to her village. And Tegha is quietly but definitely working for his Savior. Besides leading in the church where he is a member, he preaches once a month in one of the other new churches. He is convinced that God will use him as a leader in spite of his past. **TC**

The author was appointed a missionary to Malawi in 1968.

Important Study

By Baker J. Cauthen

In its meeting in Dallas, Tex., the Southern Baptist Convention adopted an important recommendation relative to mission work at home and throughout the world.

The recommendation was in two parts. First, "that the two mission boards review thoroughly their present mission plans, and consider the implementation of bold new plans where needed, presenting their plans to the Executive Committee in February 1976 and to the Convention with such recommendations as they deem advisable in June 1976."

The second part recommended "that the Convention authorize a committee of twenty-one persons, seven pastors and lay persons appointed by the President in consultation with the Vice-Presidents, and seven appointed by each of the mission boards. The President shall select the chairman and serve as *ex officio* member of the committee.

"The committee shall do the following: (a) Study areas where the plans of the two mission boards might be interrelated. (b) Measure Southern Baptists' human and financial resources and potential for missions advance. (c) Involve all appropriate agencies, state conventions, and interested individuals in developing a challenge to Southern Baptists to help meet world needs in the final quarter of this century. (d) Call the Convention to sacrificial commitment and to dedicated prayer for guidance and power in this compelling task."

The committee shall present its report to the Executive Committee in February 1976 and to the Convention, with such recommenda-

tions as it deems advisable, in June 1976. The action further provided that the Convention operating budget and the two mission boards shall pay the expenses of their respective members.

Steps already are being taken to implement this important study. Members of the special Convention committee are being appointed, and a meeting is expected to occur in the near future.

The Foreign Mission Board is taking a number of steps immediately to implement this study. A coordinating committee composed of the Board's president and the chairmen of standing committees will give guidance to the study. The staff of the Foreign Mission Board will work through its divisional organization, and all Missions of the Board throughout the world are being requested to begin prayerful consideration of this study on their fields, starting immediately, with a view to submitting their studies and recommendations to the Board through their area secretaries at the close of their Mission meetings in the summer of 1975.

Discussion with appropriate agencies, state conventions, and leadership groups in Baptist life are being planned, and a number of study papers will be prepared by April 1, 1975.

A consultation on foreign missions, involving missionaries, nationals, Board and staff members, and people from many segments of Baptist life, is being planned just prior to the meeting of the Convention in Miami Beach, Fla., in 1975.

It is recognized that escalating needs throughout the world con-

front Christian mission efforts with new challenges. It is timely that a fresh study be made of all mission plans, and bold additional plans be devised and implemented as needed.

It is fully recognized that God has blessed Southern Baptists with a remarkable trusteeship for witness and service throughout the world. We cannot evade the heavy responsibility that is resting upon us, because unto whom more is committed, of him more is expected.

We welcome the opportunity of engaging in this study. This in no way suggests that time-tested approaches to mission work are about to be discarded. Any study will reflect the value of the labors that have brought forth such abundant fruit and have been tested over so many years. At the same time, a new study will result in finding fresh ways to approach a world in need with the gospel of Christ. We must do all we can to take the resources made available and apply them to the fullest extent in reaching our fellow man with a knowledge of the Savior.

All Southern Baptists are earnestly requested to join in prayer for God's leadership as this important study is undertaken.

WEEKEND AT MATAWI

Anticipation filled the hearts of the 15 people from Nueva Ecija as their bus neared the rough, three-hour climb over the Sierra Madre Mountains to the Pacific Coast. They represented the four churches in Nueva Ecija at the organization and first anniversary of Matawi Baptist Church, about 65 miles northeast of Manila, Philippines.

The activities began that night with testimonies, devotionals, and prayer service. The next day guests and 25 people from Matawi met on the beach for more testimonies and Bible study.

Saturday night was the culmination of many prayers and much hard work, as more than 60 people gathered in the community center for the formal recognition service. There was much singing, and the congregation listened to testimonies and preaching.

One of the highlights of the weekend came as Tom McCloud of the Wycliffe Bible Translators, in the process of translating the New Testament into Dumagat, told of his arrival in Matawi. He said that as he and his wife walked along the beach to the Dumagat village, they became burdened for the Lowland settlers. Because of the task of Bible translation and the limitations of language, he could only witness once in a while to the few Lowlanders who knew a little English, but he could pray for God to send someone to witness to the Lowlanders. He and Mrs. McCloud prayed for nine years before God sent Ruben Verde, who stayed only a few months; then Arturo Vatayola came. McCloud said this was an answer to 11 years of prayer.

After McCloud's testimony, one of the leaders in the Dumagat church gave his testimony and sang. Then messages were brought. When the invitation closed, four people had accepted Christ, and four had come forward seeking baptism.

Sunday morning the regular Sunday School was replaced by a special message. In the morning worship service three persons accepted Christ, one came forward for baptism, and 17 rededicated their lives to Christ and pledged their loyal service to the church.

On Sunday afternoon the church gathered on the beach to baptize seven people, bringing church membership to 19. That night church members and guests met at a member's house for Bible study and testimonies of the newly baptized.

Calvin L. Fox
now on furlough from the Philippines

ON THE OTHER SIDE OF SORROW

Sorrow is a way of life for many Korean people. A carpenter who works at the foreign school near us became an example of this. He and his wife opposed the wishes of their son, 20, to become a taxi driver. The son left the house in anger. A short time later he threw himself into the path of an oncoming train near their home.

Remorse filled the parents' hearts, for they felt responsible for the death of their only son. Shame and despair weighed so heavily on them that it was some time before the nearby missionaries were told of the tragedy. But Mr. Kang, a believer in Jesus, returned to work. It was not long before his laughter again could be heard across the school ground.



Because Kang is a good carpenter, he was requested to build the cross for the newly completed building of Tae Hung Baptist Church in Taejon. He spent much time and asked many questions so that the cross would be exactly as desired. Finally, the work completed, the cross was carefully wrapped to be carried to the church and hung in the baptistry. After several hours of work, the hand-stained, wooden cross was in place. Soft, inset lights illuminated it.

Kang walked to the first row of seats and turned toward the cross he had built. Instead of admiring his handiwork, he sat down and began to pray. When complimented on the beauty of his work, he replied, "The first glory goes to our Lord." Perhaps after losing his only son, he felt a new depth of gratitude to God for the gift of his only Son. Or perhaps people who have known so much sorrow can better identify with the sorrow our Savior knew.

Genevieve (Mrs. Rolla M.) Bradley, Taejon, Korea

RECALLING THOSE FIRST DAYS

During early days on the field (May 1973) this missionary shared some personal impressions during the initial period of adjustment.

So this is what it is like to be a real live missionary! For nine months after our appointment our family had enjoyed the glamour of being missionaries, even though we had not yet been anywhere. But after arriving on the field, we began to see it all more clearly.

Arriving in Bandung, we were welcomed into a warm family atmosphere as fellow missionaries of the Bandung station came to the airport to meet us with open arms. How we depended on our language-student neighbors to translate for us many times a day to smiling, patient helpers who could speak no English!



There were so many new sights and sounds which we were constantly taking in. The lumbering, gray water buffalo, always accompanied by a little boy; the half dozen or so beggars who greeted us at the church steps our first Sunday in our new country; the soldiers who drilled constantly up and down our street. And then there were the *tukangs* who bring the whole of Indonesia to your door: flowers, fruit, oil, antiques, brooms, rugs, and anything else you can dream of.

We definitely chose not to venture out of our yard alone that first month. The traffic horrified us—all on the "wrong" side of the road. Every kind of vehicle is used, from huge trucks to fragile *betjas*; and there seemed far too many people walking on the sides of the roads calmly expecting you to miss them. Besides, we couldn't make ourselves understood to anyone. But the day did come when we decided to risk all and go shopping alone. What a thrill to be understood, to be able to flow in that mad, unorganized traffic!

And then the glorious day arrived when the telephone message came that our crates of belongings were on their way from Jakarta—three truck loads. Two trucks arrived after supper. The third came rolling in at 2:30 A.M.

One cannot forget that this is a Muslim country. The *mesjids* call five times a day. Most men and boys wear their black *pecis*, and traffic is more congested on Fridays, because that is their day of worship.

How wonderful it will be finally to know the language! The people are warm and friendly and so open to the gospel. Our helpers asked us just the other day when we might begin having daily worship together. It hurt to have to tell them we cannot yet pray in their language. But we are asking the Lord to let that day come soon.

Diana (Mrs. John V.) Norwood, Gombong, Indonesia

NEW

MISSIONARY PERSONNEL

Except where an address is given at the end of the biographical sketch, these new missionary personnel can be addressed from Sept. 9 to Dec. 13 at Missionary Orientation Center, Pine Mountain, Ga. 31822.

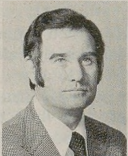
Missionaries Appointed

July 1974

(Officially the Board's June meeting)



LIBERIA: Carroll H. Adams; born: Trigg Co., Ky., April 18, 1943. Graduate: Western Kentucky State College (now Univ.); SBTS (M.R.E.). He served in the U.S. Army 1969-71, including assignment in Korea. He was a Home Mission Board summer missionary in Wyoming in 1964 and a Foreign Mission Board missionary journeyman in Guyana 1965-67. He has taught school and was co-director at a summer GA camp in Florida. He and Mrs. Adams joined the staff of Clifton Heights Baptist Day Care Center, Louisville, Ky., in 1973; he became director in August. Expected type of service: missionary children's dorm. **Faye Litsey Adams;** born: Daviess Co., Ky., Oct. 16, 1945. Graduate: Western Kentucky State College (now Univ.); SBTS (M.R.E.). She was a missionary journeyman in Liberia 1967-69 and has taught school. She was co-director at a summer GA camp in Florida in 1970 and 1971. Marriage: April 9, 1971.



THAILAND: William A. (Bill) Beckham; born: Pittsburg, Tex., Feb. 13, 1939. Graduate: Baylor University; SWBTS (B.D., M.Div.). He has worked as a bricklayer and has been pastor of churches in Texas, from 1969 to 1974 at First Church, Jefferson. Expected type of service: general evangelism. **Mary Harrison Beckham;** born: Dallas, Tex., Oct. 14, 1941. Graduate: Texas Christian University. She taught school 1970-71. Marriage: Aug. 3, 1963. Children: Joseph Porter and James Patrick (twins), June 26, 1964; Matthew William, Mar. 12, 1969; Juleigh, June 26, 1971.

SOUTH BRAZIL: Dennis L. Blackmon; born: Many, La., July 16, 1946. Graduate: Louisiana College; SWBTS (M.Div.). He was a recording technician, preparing materials for the blind, in Ft. Worth, Tex., 1969-70. He served as pastor of Berea Church, Jack-



sonville, Ark., 1970-74. Expected type of service: general evangelism. **Alita Maulden Blackmon;** born: Shreveport, La., Aug. 3, 1949. She has been employed as a stenographer. Marriage: Sept. 1, 1967. Children: Katherine Louine, Sept. 20, 1970; Carolyn Elizabeth, April 3, 1973.



TAIWAN: W. Burton Cook, Jr.; born: Winters, Tex., Oct. 14, 1945. Graduate: Howard Payne College; SWBTS (M.Div.). He has been pastor in Missouri and Texas and during 1970 was a field speaker for Texas Alcohol Narcotics Education, Inc. He was minister of education and associate pastor of Tabernacle Church, Ennis, Tex., 1970-74. Expected type of service: general evangelism. **Karen Powell Cook;** born: Monahan, Tex., May 6, 1945. Graduate: Howard Payne College. She has taught in a church kindergarten and in public school. Marriage: July 30, 1965. Children: Juel Ann, Nov. 21, 1967; Kristi Lynn, Oct. 22, 1972.



MEXICO: J. Murray Edwards; born: Cedartown, Ga., July 19, 1942. Graduate: Shorter College; NOBTS (Th.M.). He served as minister of music for churches in Georgia and has taught school. He and Mrs. Edwards were Home Mission Board summer missionaries in Missouri in 1967. He has been pastor in Georgia and Louisiana and at Calvary Church, Columbia, Miss., 1971-74. Expected type of service: general evangelism. **Ellen Askew Edwards;** born: Chipley (now Pine Mtn.), Ga., Dec. 15, 1943. Graduate: Shorter College. She has taught school in three states. Marriage: Aug. 14, 1965. Children: Laura Beth, Mar. 18, 1968; Jonathan Murray, July 15, 1972; Cherry Marguerite, Feb. 16, 1974.

OKINAWA: J. Palmer Fletcher, Jr.; born: Washington, D.C., May 27, 1937. Graduate: Carson-Newman College; SWBTS (M.C.M.). He has been organist for churches in Tennessee and Texas and was organist and choirmaster for a Virginia church. He served as instrumentalist with an evangelistic team in Georgia in the summers of 1960-62. He was church youth and music director in Oklahoma, and has been minister of music



for churches in Georgia, including First Church, Jonesboro, Ga., 1967-74. Expected type of service: youth and music work. **Donna McDonald Fletcher;** born: Ducktown, Tenn., Jan. 3, 1942. Graduate: Georgia Baptist Hospital School of Nursing, Atlanta (dip); achieved R.N. standing in 1963. She was staff and head nurse in pediatrics at Georgia Baptist Hospital 1963-64 and was nurse for a hearing clinic in Atlanta 1968-74. Marriage: June 27, 1964. Children: James David, May 2, 1965; Charles Clayton, April 14, 1971.



ZAMBIA: Ellis G. Fulbright; born: Burke Co., N.C., Feb. 24, 1938. Graduate: Mars Hill College; SEBTS (M.Div.). He served on active duty in the U.S. Army Reserve in 1965 and has worked as a carpenter. He has been pastor of three churches in North Carolina, including Rural Hall Church 1970-73, and was interim pastor in Indiana. Expected type of service: general evangelism. **Ruby Jones Fulbright;** born: Kinston, N.C., June 28, 1946. Attended SBTS. She has worked as a clerk-typist and secretary. Marriage: May 28, 1965. Children: Patricia Ann, Aug. 15, 1966; Ellis Grady, Jr., Feb. 10, 1970.

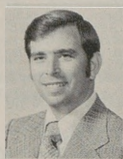


COSTA RICA: David J. Jacobson; born: Tracy, Minn., Dec. 24, 1939. Graduate: Ft. Wayne Bible College; SWBTS (M.R.E.). The son of missionaries to Colombia, he has been an associate pastor and was pastor of Christian and Missionary Alliance churches in Ohio and Texas. He was missions coordinator for First Baptist Church, Brownsville, Tex., 1968-69, has served as interim pastor, and was pastor of Grace Mission of First Church, Weslaco, Tex., 1971-74. Expected type of service: religious education promotion. **Janice Bloomer Jacobson;** born: Delta, Ohio, Nov. 1, 1939. Graduate: Ft. Wayne Bible College. She has been a secretary and receptionist and has taught school. Marriage: July 21, 1962. Children: Stephen John, June 20, 1963; Kevin Paul, Aug. 22, 1965; Phillip Lee, April 8, 1970.

PANAMA: W. Thomas (Tom) Kent; born: Bell City, La., Nov. 18, 1936. Graduate:



tary, and as PBX operator. Marriage: Dec. 26, 1960. Children: Michael Morrison, Nov. 22, 1961; Trina Gay, June 1, 1963.



TAIWAN: Michael R. (Mike) Norfleet; born: Monterey Park, Calif., Sept. 14, 1940. Graduate: Oklahoma Baptist University; SWBTS (M.Div.). He has been a music and youth director for churches in Oklahoma and has been pastor in Oklahoma, Arkansas, and California, including First Southern Church, Whittier, Calif., 1971-74. Expected type of service: general evangelism. **Kay Walker Norfleet;** born: Dallas, Tex., Nov. 14, 1944. She has been employed as a receptionist. Marriage: June 8, 1963. Children: Michael Rand, July 5, 1965; Shawna Kay, Jan. 6, 1968; Jeremy Walker, Dec. 18, 1973.



He was assistant to the training director for the San Antonio, Tex., public service board 1966-71 and a real estate salesman in Ft. Worth, Tex., 1971-74. Expected type of service: business management. **Patricia Bennett Thompson;** born: West Memphis, Ark., Jan. 25, 1941. Graduate: Baylor University. She taught music in public school 1963-74, was a field worker for the state Baptist convention's music department in Arkansas the summer of 1964, and was a church music secretary one summer. Marriage: Aug. 20, 1966.

Louisiana College; Louisiana State University School of Medicine (M.D.). He was a research assistant with the Heart Association, New Orleans, La., 1960-61, and medical officer and flight surgeon in the U.S. Air Force 1961-66, including service in Southeast Asia. In San Mateo, Calif., he was flight surgeon for a commercial airline 1966-71; during this time he helped set up a free clinic in a Spanish-language church. He was in private practice as a general practitioner in San Mateo 1971-74. Expected type of service: physician. **Judith (Judi) Preddy Kent;** born: Crowley, La., Dec. 29, 1938. Graduate: Louisiana College. She has been a stenographer and secretary, and was secretary and office manager for her husband 1966-74. Marriage: May 30, 1959. Children: Alan Eric, Feb. 6, 1963; Breena Arlene, June 13, 1964. Present address: c/o J. Phil Preddy, 425 Manasses Place, New Orleans, La. 70119.



EAST AFRICA: Sanford M. (Sandy) Kidd, Jr.; born: Richmond, Va., Sept. 16, 1946. Graduate: Augusta College; SWBTS (M.Div.). He has worked as an optical technician in Georgia and Texas. He was assistant minister at First Church, Augusta, Ga., the summer of 1970 and from 1971 to 1974. Expected type of service: general evangelism. **Sue Monk Kidd;** born: Albany, Ga., Aug. 12, 1948. Graduate: Texas Christian University (B.S. in nursing). She has been a staff nurse at hospitals in Augusta, Ga., and Ft. Worth, Tex. She was public health nurse in Augusta in 1971 and instructor at Medical College of Georgia School of Nursing 1971-72. Marriage: Aug. 4, 1968. Child: Robert Wade, Sept. 29, 1972.



HONG KONG: David M. McCormick; born: Canton, Ill., July 15, 1939. Graduate: Fullerton Junior College; California State College (formerly Long Beach State Col.); SWBTS (M.Div.; Th.D. expected July 1974). He has taught school and has been assistant pastor in Arizona and pastor in Texas, including First Church, Springtown, 1972-74. Expected type of service: theological education. **Deana Wear McCormick;** born: Fullerton, Calif., May 25, 1941. She has been employed as a school registrar, as a secre-



SOUTH BRAZIL: Thomas D. (Tom) Robuck; born: Odessa, Tex., July 9, 1947. Graduate: Tyler Junior College; Baylor University; SWBTS (M.Div.). He has served as pastor of churches in Texas since 1967, including First Church, Streetman, 1972-74. Expected type of service: general evangelism. **Elizabeth (Libby) Jones Robuck;** born: Tyler, Tex., Sept. 13, 1947. Graduate: North Texas State University. She was a staffer at Glorieta (N.M.) Baptist Assembly (now Conf. Center) the summer of 1966. She has taught school for two years. Marriage: Aug. 2, 1969.



DAHOMY: Fred H. Sanford; born: Baker, Fla., Aug. 23, 1943. Graduate: Florida State University (B.S.; M.S.); SBTs (M.Div.; diploma in clinical pastoral ed.). He served as a church youth director in Florida. In Louisville, Ky., he was minister of community and then associate pastor of Baptist Tabernacle, chaplain at a hospital, and orderly at a medical center. Expected type of service: general evangelism. **Gale Lark Sanford;** born: York, S.C., Nov. 26, 1949. Graduate: Winthrop College (B.S.; M.A.T.). She has taught school and was director of primary choir at Baptist Tabernacle, Louisville. Marriage: June 16, 1973.

MEXICO: T. Bradley Thompson; born: Corpus Christi, Tex., Jan. 4, 1942. Graduate: Baylor University; SWBTS (M.R.E.).

Missionary Associates

Employed July 1974

(Officially the Board's June meeting)



INDONESIA: David W. Haney; born: Greenville, Tex., May 30, 1938. Attended U.S. Department of Labor Bureau of Apprenticeship and Training, Tyler, Tex., in training as an electrician. He served in the U.S. Navy in 1955. He worked as electrician for firms in Tyler, Tex., for several years, taught vocational and industrial electronics at Tyler Junior College 1964-74 (part-time), and was manager for an electric service firm in Tyler 1972-74. Expected type of service: hospital maintenance. **Jenett Brown Haney;** born: Tyler, Tex., July 16, 1940. She has worked as a bookkeeper, cashier, and bank teller. Marriage: June 21, 1958. Children: David Paul, Oct. 28, 1965; Sandra Jill, June 20, 1970.



TAIWAN: J. Wendell Powers; born: Pruden, Ky., June 8, 1933. Graduate: Berea College; Eastern Michigan University (M.A.); SBTs (M.Div.). He has taught school for several years, has been minister of music and education and associate pastor for churches in Michigan, and has been pastor in Kentucky and Michigan, including Moravian Drive Church, Mt. Clemens, Mich., 1970-74 (part-time). Expected type of service: English-language pastorate. **Laquita Inmon Powers;** born: Bruce, Miss., Nov. 11, 1940. Graduate: Blue Mountain College. She was a Home Mission Board summer

(Continued on page 35)

MISSIONARY FAMILY ALBUM

Current addresses of Foreign Mission Board missionary personnel, including emeritus missionaries, are available in the Missionary Directory, published every four months by the Board's Department of Missionary Education. The Directory is available free on request from the department, Box 659, Richmond, Va. 23230.

Arrivals from the Field

BEATY, Robert E./Thelma (Rhodesia), 199 S. Cox, Memphis, Tenn. 38104.
BENDER, William D./Novella (Nigeria), 482 Sandalwood Dr., Lexington, Ky. 40505.
BRANAN, Jack S./Rosanne (Philippines), c/o Francis Oxford, Culloden, Ga. 30106.
BYRD, Harry E./Jean (Guatemala), Box 1417, Buie's Creek, N.C. 27506.
CLUGK, Terry W. (Journ., Kenya, terminated July 31), Rt. 1, Sentinel, Okla. 73664.
COOKE, Emma E. (assoc., Lebanon), 631 Elk Spur St., Elkin, N.C. 28621.
CURLER, Shirley (Journ., Guatemala, terminated June 30), 822 Sautler Rd., Birmingham, Ala. 35209.
DAVIDSON, Roy G./Patsy (Malawi), 800 Vernon St., Plainview, Tex. 79074.
EVANS, Bobby D./Dorothy (Malaysia), Campbellsville Bap. College, Campbellsville, Ky. 42718.
FAULKNER, John H./Anne (Rhodesia), 42 Durrett Grove, Tusculoo, Ala. 35041.
FORD, Marvin R./Anna (Ecuador), 306 Stonehurst Dr., Newport, Wilmington, Del. 19804.
GARNER, Alex F./Charleta (Argentina, transferring to Panama), 303 N. Fifth St., Arkadelphia, Ark. 71923.
GAULTNEY, Jerry B./Virginia (Nigeria), 7003 Carvel, Houston, Tex. 77036.
GAYLE, James M./Margaret (Vietnam), c/o A. W. C. McMahon, Box 202, North Zulch, Tex. 77732.
GILMORE, Helen (Kenya), 530 S. 12th, Clinton, Okla. 73601.
GRAVES, Charles D. (Journ., Italy, terminated July 31), 1708 28th St., Ensley, Ala. 35218.
GREENE, Robert P./Mary (Tanzania), 104 S. Goforth St., Kings Mountain, N.C. 28086.
GWATHMEY, Ellen (Journ., Japan, terminated July 31), c/o Rosemont, Warkleton, Va. 23177.
HALL, L. Joy (Nigeria), Rt. 1, Box 374A, Elizabethtown, Ky. 42701.
HANCOCK, Harold R./Helen (Korea), 145 Minor Rd., Gardendale, Ala. 35071.
HARPER, Leland J./Elizabeth (Paraguay), 426 N. Jackson, Joplin, Mo. 64801.
HOLLIS, James D./Corinne (Hong Kong), 3305 Kavanaugh Cr., Huntsville, Ala. 35810.
JONES, Archie V./Julia (Ecuador), 3911 Fritz St., Winston-Salem, N.C. 27104.
JONES, Mack P./Marie (Uruguay), 3902 Broadmoor Rd., NW, Huntsville, Ala. 35810.
JUERGENS, Jerry E./Mary (Hong Kong), c/o J. V. Lester, 2402 Columbus, Muskogee, Okla. 74401.
LANIER, Minnie L. (S. Brazil), 431 Johnston St., Savannah, Ga. 31405.
LITES, Milton A./Nannette (Taiwan), c/o A. N. Yeats, 356 Bedford Ct., E. Bedford, Tex. 76021.
LOVING, L. Aubrey/Alta Lee (Jordan), 216 Lakeview Dr., Cedarhurst, Ga. 30125.
LOVELACE, Beryl C./Elouise (assoc., Japan), 3312 Cornelia St., Greenville, Tex. 75401.
MALONE, William P., Jr./Janis (Argentina), 1302 N. Main St., Temple, Tex. 76701.
MARTIN, Earl R./Jane (Tanzania, transferring to Malagasy Republic), 1811 Melrose Ave., Knoxville, Tenn. 37916.
MERRILL, Ronald D., Sr./Betty (Vietnam), 3532 W. 41st St., Tulsa, Okla. 74107.
MILBY, Joanna (Journ., Eg. Brazil, terminated June 30), 846 Parkway Dr., Louisville, Ky. 40217.
MITCHELL, J. Frank/Margaret (Chile), Rt. 5, Greenville, S.C. 29609.
MOORE, Alice (Mrs. W. Dewey) (emer., Italy), 2910 McComas Ave., Kensington, Md. 20795.
MOORE, Marylua (Italy), c/o Freeland, Rt. 1, Box 150, Curtice, Ohio 43412.
MOORE, Merrill L., Jr./Patricia (Gaza), 6124 Jocelyn Hollow Rd., Nashville, Tenn. 37205.
MORRIS, Luther H./Mary Frances (assoc., Germany).
MOTZ, Darrel W. (Journ., Philippines, terminated July 31), c/o L. B. Mote, Sharon, Okla. 73857.
MURPHY, Milton/Martha Mae (Israel), 364 E. 323rd St., Willowick, Ohio 44094.
MYERS, Lewis L., Antoinette (Vietnam), Box 135, Boyle, Miss. 38730.
PHILLIPS, Marian (Nigeria), Arden Dr., Clemmons, N.C. 27012.
RICHARDS, Donald J./Shari (S. Brazil), 1621 Plymouth Dr., Irving, Tex. 75061.
RICHARDSON, W. D./Irma (Ghana), 62 Bridlespur Ln., Troy, Ill. 62294.
ROBERTS, Clyde N./Elizabeth (Mexico), Ortega Bap. Church, 2804 Irroquois Ave., Jacksonville, Fla. 32210.

SANDS, Charles D. III/Elizabeth (Korea), 6465 Fourth St. S., St. Petersburg, Fla. 33735.
SHARPLEY, Dan N./Doris (S. Brazil), 1522 Western Oaks Dr., Waco, Tex. 76710.
SHEPPARD, Rex G. (Journ., Kenya, terminated July 31), Rt. 7, Box 403, Ft. Worth, Tex. 76119.
SHERIFF, E. Paul/Lucy (Journ., Indonesia, terminated July 31), 1902 Adonis Ct., NE, Albuquerque, N.M. 87112.
SIMMS, Donald M./Barbara (Guatemala), 2518 Michif, Houston, Tex. 77040.
SPEAR, Bobby L./Jean (Thailand), 2709 Frank Buck Dr., Shawnee, Okla. 74801.
STOCKS, R. L./Doris (Zambia), 901 White St., Lubbock, N.C. 28355.
SWENKBERG, James R., Jr./Joyce (Korea), 306 Sunrise Blvd., Hueytown, Ala. 35020.
TESSENER, Susan (Journ., N. Brazil, terminated July 31), 18 Linden Hill Dr., Crescent Springs, Ky. 41011.
TIENBERG, James G./Parilee (Kenya), 402 E. Hill, Brownfield, Tex. 77936.
TROOP, J. Eugene/Leona (N. Brazil), 3604 S. Pleasant, Independence, Mo. 64052.
VARNER, George K./Patricia (Taiwan), 2 Berkeley Ave., Greenville, S.C. 29609.
VAUGHAN, M. Edith (N. Brazil), Big Island, Va. 24526.
WILKES, John M. Doylee (France), 1601 Ridgeview Dr., Arlington, Tex. 76012.
WILLIAMS, Brenda (Journ., N. Brazil, terminated July 31), 1805 7th St., Des Moines, Iowa 50322.
WILLMON, J. Conrad/Jeanne (Lebanon), 453 Woodland Hills, Tuscaloosa, Ala. 35401.
WILSON, Barbara (Tanzania), 12103 Lovemont, Norwalk, Calif. 90650.
WITHEAD, Ronnie G./Ina Mae (Taiwan), c/o A. G. Jones, Rt. 1, Puxico, Mo. 63960.
WOOP, Norman W./Jean (Zambia), c/o Weldon Marcum, Box 1030, Miami, Okla. 74354.
WORMER, James R./Lou (assoc., Korea), Box 65, Junction, Ill. 62954.
YANCEY, Mary Ellen (Nigeria), Box 173, Camp Hill, Ala. 36850.
YOARS, Ralph A./Betty (Hong Kong), 3024 Shenandoah Ave., Charlotte, N.C. 28205.

Departures to the Field

ADAMS, John T./Martha, Kenya.
BERRY, Edward G./Lois, S. Brazil.
CALCOTE, Ralph V./Gena, Japan.
CLARK, Gene A./Dorothy, Japan.
COLE, Charles W./Barbara, Indonesia.
COMPTON, Robert R./Triscia, Vietnam.
CULLEN, Robert L./Joy, Thailand.
DORR, David C./Roberta, Yemen.
EPPERSON, Barbara, Nigeria.
FAILE, George M., Jr./Alice, Ghana.
FOX, Calvin L./Margaret, Philippines.
FREDENBURG, M. Evelyn, Nigeria.
KING, David W./Maxine, Lebanon.
LOVAN, Nadine, Ghana.
MAGEE, Bobby G./Dorcas, Colombia.
MARSHALL, William W./Alice (field rep., Near East and North Africa), Lebanon.
MEUTH, M. Sue, Indonesia.
MOORE, Peyton M./Celia, Vietnam.
MOSLEY, Maxine, Ghana.
MOSS, Zeb V./Evelyn (radio-TV rep., Africa), Malawi.
PARKER, Wyatt M./Kosette, S. Brazil.
PERKINS, Maude, S. Brazil.
REED, Marcus C./Ruth, Israel.
ROBERTS, David H./Madonna, Zambia.
ROBERTS, Will J./Marie, Kenya.
SHELLEY, Jack M./Avah, Malaysia.
SMALL, Tom G./Mary, Zambia.
SWAFFORD, Gary K./Carolyn, Malawi.
WILLIS, Avery T., Jr./Shirley, Indonesia.
WOOD, Rudolph M./Helen, Belgium.

Transfers

BENNETT, Troy C./Marjorie, Bangladesh to Lebanon, Aug. 1.
GREGORY, L. Laverne, Costa Rica to Mexico, July 3.

Resignations

ANDERSON, Justice C./Mary Ann (Argentina), July 31.
BOLES, Orin D./Marilyn (Eg. Brazil), June 30.
BRASWELL, George W., Jr./Joan (Iran), July 31.
DONEY, Donald E./Esther (Ghana), June 30.
GAYLE, John H./Sharon (Indonesia), July 31.
HARDWICK, Ellis B./Marilee (Nigeria), June 30.
HARROD, J. D./Donice (Eg. Brazil), June 30.
KIRK, Sally (Yemen), July 3.
MUELLER, E. W./Agnes (Liberia), June 30.
NEIL, Lloyd/Ann (Liberia), June 30.
SMITH, Maurice/Evelyn (Ghana), June 30.

Deaths

BOWLIN, Mrs. Cornelia, mother of Ralph T. Bowlin (Rhodesia), July 29.
EITELMAN, Mrs. E. F., mother of Ray W. Eitelman (appointed for Upper Volta), July 7, Ft. Worth, Tex.
HARTFIELD, P. E., father of Jimmy J. Hartfield (Mexico), June 30.

In Memoriam

WILLIAM MAXFIELD GARROTT

Born Batesville, Ark., June 20, 1910
Died Winston-Salem, N.C.,
June 25, 1974

W. Maxfield Garrott, missionary to Japan who was chairman of the board of trustees and professor at Seinan Gakuin University, Fukuoka, Japan, died in Winston-Salem, N.C., June 25 following coronary bypass surgery. Garrott and his wife had returned to the U.S. in May for a four-month furlough and were living in Tigerville, S.C. The body was cremated, and burial was to be at the cemetery at Seinan Jo Gakuin upon Mrs. Garrott's return to Japan.

Garrott had been one of a team of three persons translating the New Testament for Japanese readers.

Appointed by the Foreign Mission Board in 1934, Garrott joined the Seinan Gakuin faculty after two years of language study. During World War II he and his wife worked among Japanese-Americans in the U.S. and served a church in Hawaii for 18 months. They returned to Japan in 1947. He was president of Seinan Gakuin 1948-52 and religious director 1952-62. He completed a ten-year term as president of Seinan Jo Gakuin in 1972.

He was a graduate of Hendrix College, Conway, Ark. (B.A.), and Southern Baptist Theological Seminary, Louisville, Ky. (Th.M., Ph.D.). He also studied at Union Theological Seminary, New York City.

Survivors include Mrs. Garrott; four grown children, Miss Elizabeth Garrott of Kitakyushu, Japan, William C. Garrott of Louisville, Miss Alice Garrott of Tigerville, S.C., and Jack M. Garrott, of Fukuoka, Japan; and a sister, Mrs. C. T. Bahner, Jefferson City, Tenn.

HUNTER, John B., father of Nancy (Mrs. William K.) Hearn (Lebanon), June 24.
JOSLIN, Mrs. Terry, mother of Linnie Jean (Mrs. Edgar H.) Burks (Nigeria), July 2, Grove, Mo.
MCKINNEY, Van Buren, father of Lilly Yae (Mrs. Charles J.) Wisdom (Mexico), June 24.
SCOTT, Claude C., father of Bobbie Rue Scott (Malawi), July 4, Houston, Tex.

Births and Adoptions

DICKENS, George Douglas, son of G. Dean/Karr La Dickens (appointed for Philippines), July 14.
HOLT, Benjamin William, son of Gerald H., Jr./Miehl Holt (Colombia), June 18.
SHEHANE, John David, son of Robert W./Carol Shehane (appointed for Leeward Islands), June 12.

Marriages

BRADFORD, Don Michael, son of L. Galen/Arlene Bradford (Malawi), to Yolanda Garcia, June 8, San Antonio, Tex.
KOLB, Martha Jane, daughter of Raymond L./Ann Kolb (field rep., Brazil), to James Huff Stringer, June 8, Dublin, Ga.
NICHOLAS, Mary Ann, daughter of R. Edward/Anne Nicholas (Gaza), to J. David Kreider, June 15, Gaza.
OLIVER, Arthur Benjamin, son of A. Bruce/Margaret Oliver (N. Brazil), to Nancy Gay Holmes, May 11, Houston, Tex.
SMITH, Stanley Barnette, son of J. Allen/Frances Smith (Philippines), to Dottie Piper, June 11, Charlotte, N.C.

LETTERS

Discovery

Like many Southern Baptists, I didn't know *THE COMMISSION* existed, until the pastor handed me a copy to put in the church library. I read it first and thoroughly enjoyed it. Please send a subscription to me and one to a friend who is a new Christian and Southern Baptist.

Mrs. Stanley Davenport
Lemay, Missouri

Recently read your magazine in a doctor's office and enjoyed it so much I wish to subscribe for it for one year.

John Wolf
Sharon, Pennsylvania

To Help Inform

Recently I started to teach and lead the church in an informative program of the overall mission efforts of the combined Baptists. I thought some current information may help them to be updated on a continual basis and thus create response from the members for the total outreach of the church, beginning in the local community and reaching to the uttermost part of the world. The following list is for one-year subscriptions. . . .

Our weekly worship includes intercessory prayer for the missionaries, the leadership, and the Foreign Mission Board, and the leadership of the Holy Spirit in the efforts to "seek and to save that which was lost."

Thanks for an outstanding publication with so much rich information.

Claude B. Williamson [pastor]
Beckville, Texas

Our church voted to give gift subscriptions to "special" mothers (oldest, youngest, etc.) instead of the usual corsages on Mother's Day.

Mrs. R. H. Stephens
Pueblo, Colorado

For All Homes

I am enclosing my check . . . for two one-year subscriptions—one for renewal for myself and one for my son and wife. I find *THE COMMISSION* magazine very interesting,

ATTENTION PIANO STUDENTS, TEACHERS

Now a course you have dreamed about. A complete course for piano based on the old hymn tunes. Play hymns from the very first lesson; develop your talents for the glory of the Lord. Books One through Four available. Also Hymns in the Concert Style, concert arrangements of thirteen beloved hymns, plus two original compositions on grades two to three level. Excellent solo numbers. Only \$3 per book, plus 25 cents shipping charge. Complete satisfaction or your money back. Order from: Mary Jo Moore, 286 Poland Ave., Struthers, Ohio 44471.

as it tells what is going on in missionary work and lets me share the experiences. It's a true picture of present-day missions of the Baptist denomination and should have a place in all Baptist homes. . . . It would inspire more interest in missions if people would read it. I like Baker J. Cauthen's articles and all the others. The back sheet ["Missions Update"] is most interesting.

Ann M. Hester
Winston-Salem, North Carolina

I'm . . . sending in payment for a one-year subscription. . . . I've taken this wonderful magazine since back in the 40s, and I'm missing it very much.

Mrs. W. A. Davidson
Vernon, Texas

Puzzled

Is this [cover IV, June] an illustration from *The Exorcist*? Please give us something beautiful to look at. . . . What is this? I've had my family guessing.

Fred E. Richardson [pastor]
Paducah, Kentucky

Keeping Current

I've intended to order or renew our subscription for a long time. It's a great way to keep current with our missionaries.

Mrs. Larry W. Hunt
Weatherford, Texas

Here's my renewal for TC. I always say, no, I won't renew again, but I just can't bear to be without the news of what's happening on the foreign fields. I feel very much a part of the Lord's work overseas. The ladies in Baptist Women wonder how I know so many missionaries. I tell them I read about them in *THE COMMISSION*.

Mrs. Charles H. Rider
APO, San Francisco

Aiding Awareness

THE COMMISSION has been very instrumental in helping us become aware of the need for missionaries on the foreign mission field. God bless you as you continue to report Southern Baptist witness overseas.

Wendell and Laquita Powers
Mt. Clemens, Michigan

This couple was employed as missionary associates for Taiwan at the June meeting of the Foreign Mission Board.

I take a wonderful trip each month through your magazine, and you'd be surprised how I'm able to discuss the true country and people in my everyday life. It's great!

Mrs. T. B. Hambrick
Albany, Georgia

THE COMMISSION is my favorite magazine. I sit right down and read it. I like to read the missionary letters, when and who are leaving and returning to the field after furlough. I have met a lot of them from my two missionary sons [Ernest E. Brown, Sr., in the Bahamas and Bradley D. Brown in Liberia].

Mrs. E. E. Brown
Marietta, Georgia

New Missionary Personnel

(Continued from page 33)

missionary in Michigan in 1962. She has taught school and was a social worker in Kentucky for a year. Marriage: June 29, 1963. Children: Angela Joy, Sept. 6, 1964; Monica Michelle, Feb. 8, 1967; Stephanie Leigh, Oct. 13, 1969; Melissa Dawn, Nov. 3, 1970.



Booklets Ready

Three more booklets have been published in the series being issued by the Foreign Mission Board to provide information on foreign mission fields.

The Caribbean contains material about Angola, Guadeloupe, and other Leeward Islands; the Bahamas; Barbados and the Windward Islands; Bermuda; Dominican Republic; Guyana; Jamaica; Surinam; and Trinidad and Tobago.

Middle America offers information on the Baptist Spanish Publishing House, Costa Rica, Guatemala, Honduras, and Mexico, plus a brief section on Panama.

East Asia provides material about Hong Kong and Macao, Japan, Korea,



Okinawa, and Taiwan, along with a brief statement on Mainland China.

West Africa and *Eastern and Southern Africa* were made available earlier this year. *Southeast Asia* is to be released in September. Three other booklets, *The Middle East*, *Europe*, and *South*

America, will be published in the coming months to complete the series.

For several years an individual pamphlet on each country where Southern Baptist mission work was well established has been made available for missionary education in the churches. The new series of nine booklets is replacing the 60 or so separate pamphlets.

Liberal illustrated, the booklets contain essentially the same material as the country pamphlets, but also allow room for information on newer fields for which full-length pamphlets might not yet have become feasible.

The booklets are provided free for use as program and resource material and are intended to be preserved for continuing use. The booklets already published are now available upon order from Foreign Mission Board Literature, Box 6597, Richmond, Va. 23230. Requests for quantities may have to be limited.

It's Rough—Believe It!

How easily most of us North Americans converse with one another! Except for regional and local variation in pronunciation we speak one language from coast to coast. Our vocabularies are more alike than different—just larger or smaller. Most of the bilingualists among us belong to minority groups.

Practically all the rest of us are monolingualists, even though we have multiplied millions of student hours to our credit in one or more of the modern languages. Rare is that majority-class American who actually accomplishes conversational mastery in any second language. We have done well to develop clear communication in our American version of English.

How many of us beyond age 25 would be willing to transfer our home base—family and household—to another country, then start learning the local language at the level of an infant? This is the case for almost every career, overseas missionary. Even without the adjustments that must be made for living in a strange culture, the language learning task is a formidable one. To get a taste of it, try a beginning course in Spanish, French, or Italian. Learning a second language is relatively easy for a child, but not so for the average American adult. And some of them have greater difficulty than others, possibly because of aptitude variations or the effects of circumstances.

What can you and I do to help the missionary husband and wife who are struggling to produce unfamiliar vowel sounds and to learn a totally new kind of word order for sentences? And what can we do while they agonizingly try to make sense out of the rapidly spoken local language they hear in the market place or in the Sunday morning preaching service?

In this setting perhaps the answer is obvious. We can become part of God's reinforcement for language learners through prayer. Approximately 400 Southern Baptist missionaries can be identified at this time with some phase of language study. This is an estimate; specific statistics are not compiled for the current group.

Space here is insufficient for a listing of all the missionaries so engaged, but this need not deter us from the purpose of prayer support. All their names have appeared in *The Commission*, each group presented as soon as possible following appointment by the Foreign Mission Board. Previous issues of this magazine, therefore, are the best general source for names and locations.

Most of those who have gone overseas since January 1972 are involved to some degree in language study. They who were appointed during the latter half of 1973 are just now at some of the roughest stages of the ordeal. They need to be on as many personal prayer calendars as possible. In a marvelous way God has provided a means whereby we become part of his power-flow across great distance and for any circumstance. Figuratively we can stand beside our colleagues overseas in a dynamic and supportive way, for which there is no substitute.

The application of prayer to the varied needs of mis-

sionaries now engaged in language study can be made on a personal basis, by groups within churches, and by whole congregations as they gather for prayer and praise.

Every day is time to pray for those who represent us in communicating the good news of Christ.

A Prober

SELDOM DOES a person argue with what he sees in a mirror. The revelations there seem to stimulate us to action that assures a less disturbing view for the next "mirror" experience.

Something like this could be the effect of "Prayer for Sight," a new motion picture. It's about missionary compassion and our deep motivations as we face a world desperately in need of the love we have found in Christ. For only a service charge copies are now available at Baptist Film Centers.

"Prayer for Sight" was first screened as the opening part of the Foreign Mission Board's report and presentation June 12 to the Southern Baptist Convention, Dallas, Texas. Order this film from a Baptist Film Center, not the Foreign Mission Board.

The Season Is Now

GOODBYES OF ALMOST any kind bring twinges that seem all-too-closely related to pain. But such a mild statement is far from adequate for the "goodbyes" that missionary mothers and dads have had to say during recent days to their sons and daughters heading for the United States to begin college careers.

Only those who have lived through this anguish and its aftermath can adequately assess the pain and what it drains from a person's rational and emotional tolerances. As literally scores of missionaries weather this brand of trauma, surely their supporting churches and friends are backing them with spiritual reinforcement that can come only through prayer.

We assure ourselves that there are hundreds of churches giving this prayer objective high priority just now and for the weeks ahead. Perhaps our comment here will serve as a cue for additional congregations to discover the enrichment that this kind of involvement can bring to their worship experiences.

A Correction

ON THE BACK cover (Missions Update) of our July issue we reported funds for Africa famine relief as coming from the liquidation of Fairfield Baptist Church, New Orleans, Louisiana.

Our source of information had so indicated, but we have since learned that the church was located in Baton Rouge, Louisiana. Our regrets and apologies for having reported an incorrect location.

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

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

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.

IVORY COAST: *Social worker* for urban area of Abidjan, the capital. Basic social work degree and some social work experience required. Among thousands moving to Abidjan annually many live in substandard, temporary housing; these families and others who live in permanent housing could be helped to adjust to living hygienically, socially, and profitably in their circumstances. Language: French; one year of study in France required.

BANGLADESH: *Business manager* to carry responsibility for Mission office in Dacca, bookkeeping, purchasing, and making travel and freight arrangements. Would need experience in office management and bookkeeping. Would free other missionary from managerial tasks for evangelistic work. Through official and routine contacts there would be many opportunities for witness. National language is Bengali, although most of management work could be done in English. (Could be filled by a missionary associate.)

DOMINICAN REPUBLIC: *WMU specialist* to be based in Santo Domingo. Basic training and experience in Woman's Missionary Union work required. Challenge would be to develop a national WMU program and train national leadership. Special emphasis is needed in developing youth organizations. Language: Spanish; one year of study in Costa Rica required.

SENEGAL: *Youth worker* in Dakar, the capital, to work with high school students. Basic college degree and experience in youth work required. High school students regularly visit Baptist Center. With planned opening of two additional centers, worker might specialize with this age group at all three centers. Language: French; one year of study in France required.

URUGUAY: *Music promotion worker* to help develop general music ministry in churches throughout the country. Would need bachelor's or master's degree in music or church music, plus singing and directing ability. Could sponsor music clinics, promote graded choir programs, sponsor choir festivals. Duties would not include regular teaching assignment at theological institute. Location: Montevideo. Language: Spanish; one year of study in Costa Rica required.

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

Missions Update . . .

Short-term overseas mission projects for 1975 are now shaping up for persons attending any of the six Southern Baptist seminaries. The new program was approved by the Foreign Mission Board early in July. Participants must be under 30, have at least 12 semester hours completed in one of the seminaries, and plan to resume studies at one of the specified seminaries immediately following the overseas project. No salary is provided, but the Board pays round trip. The Mission (organization of Southern Baptist missionaries) in the host country provides meals and lodging. The student pays for passport, visa, immunizations, also meals and lodging en route. The term of service is approximately eight weeks.

The number of Southern Baptist foreign missionaries increased more during the month of July than in any previous month of the Foreign Mission Board's 129-year history. The grand total for July was 148 new missionaries, the result of two appointment services, 34 and 33 appointees respectively, a commissioning service for 77 missionary journeymen, and four reappointments. The previous record of 114 was set during one month in 1973.

JOHN RAGLAND, 18-year-old son of the JAMES K. RAGLANDS, BEIRUT, LEBANON, won third prize and more than \$1,000 in an art contest sponsored by Trans Mediterranean Airlines. About 450 paintings were entered, some of them by professional artists.

Two new programs for untrained pastors and lay preachers initiated by African Baptist Theological Seminary, GWELO, RHODESIA, have been well received. Eight students signed up for a Shona-language course offering a ten-week intensive program. Another 45 enrolled for the first quarter of a theological education extension program.

Tape cassettes with Christian dramas in both Swahili, the national language, and Nyakyusa, the local tribal language, have been distributed to 24 pastors in the Rungwe district of TANZANIA to help preach to 350,000 Nyakyusa people, unreached until now. After six months the tapes will be passed on until all 142 pastors have had them.

Permission has been granted to the Baptist Union of ROMANIA to import 2,500 Bibles. Furnished by the United Bible Societies, the Bibles will be paid for by funds from the Baptist World Alliance. Romanian Baptists now number more than 200,000, and are now permitted to hold church services on other days than Sunday. Numbers of their churches that were closed in 1961 have been allowed to reopen. At least five new buildings are under construction.

Baptists in HUNGARY are enjoying a period of freedom to work on an equality with all other denominations. "Gone are the days when they were hounded as a sect and when to be a Baptist was hazardous," reports C. RONALD GOULDING, Secretary-Treasurer, European Baptist Federation.

Crowds ranging from 500 to over 4,000 recently attended a week-long evangelistic crusade on the lawn of the Baptist Hospital in MBEYA, TANZANIA. The crusade was sponsored jointly by all local Christian groups. HOWARD E. CONATSER, pastor of Beverly Hills Baptist Church, DALLAS, TEXAS, was the evangelist. Over 600 decisions were recorded.

Thirty Baptist leaders and Southern Baptist missionaries in ZAMBIA recently had audience with WILLIAM R. TOLBERT, JR., president of the REPUBLIC OF LIBERIA and former president of the Baptist World Alliance. During three days as guest of KENNETH KAUNDA, president of ZAMBIA, Tolbert opened an international trade fair at NDOLA and met with the Baptist group at the State House in LUSAKA, the capital.