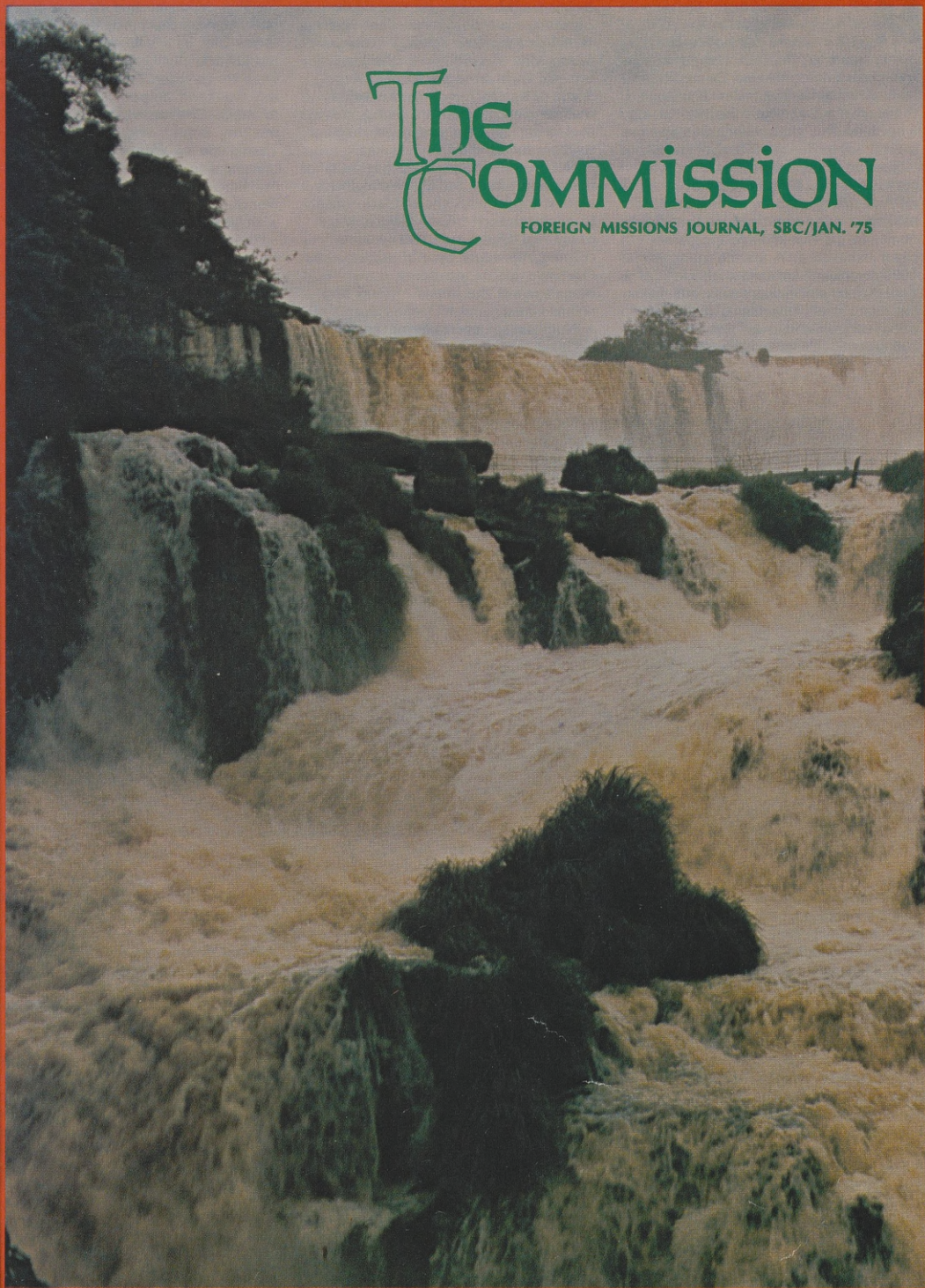


The COMMISSION

FOREIGN MISSIONS JOURNAL, SBC/JAN. '75



Mark Twain in *Life on the Mississippi* said that in the 176 years before he wrote the book, "cutoffs" had shortened the river's distance between Cairo, Ill., and New Orleans by 242 miles. It followed, then, that in 742 years the two towns would be less than two miles apart—logical, even if unbelievable.

Similar logic was used to prove conclusively 125 years ago that by 1973 all America would be sitting in darkness after sundown because the supply of whale oil would have long since been exhausted. A statement from 1890 "proved" beyond a shadow of a doubt that, since there was one horse for every four Americans, if the national population ever reached 200,000,000 people, Americans would

being taught in their homes, while others are attending excellent international or American schools overseas. Some MKs in colleges in the U.S. are not motivated for college work. Some MKs are rejecting the values of their parents and are living in ways that bring concern and even dismay to their loved ones.

Not all missionaries are happy in their family life, and there are those who struggle with their relationship to each other. Here we all are, the people of God, imperfect, yet becoming more his people all the time. Our own ideals are being drawn more toward the ideals of God himself in Christ.

Numbers of encouraging and even exciting experiences and events can be

"This semester had been a hard one—maybe the hardest of the times in my life. I have been so unsure of myself and my God so often. There were times when I was lower than low this weekend helped to start me out to make Christmas a special time for me, my family, and my friends. Thank you so very much for your closeness in prayer and thought during my hard times. Thanks, too, for a wonderful and refreshing weekend with you all."

"I just wanted to thank you for a very special weekend. It was the happiest time I've had since leaving home. I grew in so many ways: spiritually I renewed that special peace with God; mentally and emotionally well, I realized that all that happi-



By Truman S. Smith

either face starvation or be forced to travel by foot and carry their burdens once more on their backs. The reasoning: 50,000,000 horses could not be supported without requiring so much land for pasture and crops that no space would remain for human food production.

So with the missionary family, carefully chosen illustrations can paint a distorted or pessimistic picture. One missionary father said recently that his children were getting along well. Yet he had heard that MKs were having so many problems, he wondered if there was something specific he should be worrying about.

There are health problems that Foreign Mission Board Medical Consultant Franklin T. Fowler knows better than I. There are MKs who have difficulty academically. Some of those are

told related to missionary families. The Thanksgiving MK Retreat for college freshmen has been well received and appreciated by MKs and parents alike. Each group has shared suggestions for the next; many have asked to be invited again after their freshmen year. The number participating was 60 in 1970, 94 in 1971, 97 in 1972, and 96 in 1973. [The fifth retreat was held Nov. 28-Dec. 1, after preparation of this issue was completed.]

Here are some excerpts from letters following the MK Retreat:

"I encourage you to continue the MK Retreat. I came back to Baylor physically tired and fatigued, but spiritually alive and encouraged. Please express my deepest appreciation to all persons involved in making my Thanksgiving a most memorable one."

ness I had thought I had found a just superficial, that it wasn't really there."

"Thank you very much for your help, and let me express my thanks again for a truly fabulous MK Retreat. I appreciate so much what the Board is doing for us MKs, such as the Margaret Fund, and just having someone here in the States we can call on for help if necessary."

"I guess MKs never realize that they have so much in common with each other until they see each other outside their [adopted] countries. It's comforting to me and all the others to find out that other MKs have and understand my problems in adjusting."

The author became missionary family consultant for the Foreign Mission Board in 1971 after serving since 1964 as an associate secretary in the Department of Missionary Personnel.

to the States. It's so nice to be able to rap with other MKs and be able to identify so well with them. Like everyone else, I thought the only bad thing about the weekend was that it had to end!"

"It was great to see so many people whom I hadn't seen in such a long time and to meet new kids. It's good to know that at least 96 other people are in the same boat with me."

"I'm writing to express my appreciation to you and to the mission board for the fantastic MK weekend you made possible for us! It not only provided a place for us to come to during the Thanksgiving respite, but also gave us a chance to meet other MKs our age and to draw closer together as a world mission family.

A complimentary copy of *Encounter*, a daily devotional guide designed for ages 12-17, was also provided by the Sunday School Board.

For MKs looking toward college, a booklet, *Getting into College in the United States: A Guide for Americans Overseas*, will prove helpful. It contains many suggestions and reminders for young people who will not be finishing high school in the United States.

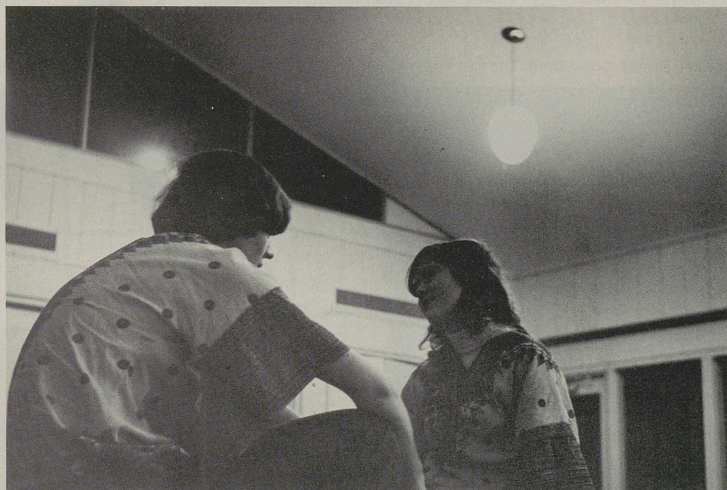
Early in 1974 David Eden made available copies of his book *Teen Sense* for each family with children ages 13-15.

As a family resource, *Church Family Life Conference Guidebook* has been mailed to the chairman of each Mission. In addition to suggestions

planned in some Missions during 1973. With the encouragement of Charles W. Bryan, Foreign Mission Board secretary for Middle America and the Caribbean, all but one of the Missions in the Caribbean have participated in a family-life program. Each lasted from one to six days. An informal format included sessions for the whole family, with additional separate times for parents and for MKs. Attention focused on relationships in the family, including husband-wife, parent-child, the family in the community, and the family and God.

Experiences in each Mission were varied. An observation drawn from one of the six Missions will illustrate.

The final session had been planned as a worship experience, including a



Two MKs talk during MK Retreat in Richmond in 1973.

Thank you for caring enough to put out so much money for us and so much time and thought in the preparation. I thought the spirit in general was great! I'll never forget it."

Rogers M. Smith (FMB administrative associate to the executive secretary) said I visit many MKs on their campuses each year. MKs are encouraged in maintaining an active relationship with the staff of the Foreign Mission Board, and there are opportunities for us to work with faculty and administrators in reaching the needs of MKs.

During 1973 two magazines and a booklet were mailed to teenage MKs. Often as a leisure reading magazine for youth, *event* "deals with needs and interests of youth from a Christian perspective." Miss Linda Lawson, director, was able to arrange for complimentary copies for MKs to review.

designed for a church emphasis on family life, the guidebook includes a resource section with an excellent bibliography listing works indicated for parents and children.

The next five years will see a significant increase in the number of college-age MKs. According to estimates based on expected year of graduation from high school, the totals will progress annually in this fashion: 540; 593; 657; 730; 785; 795; 808. Resignations could reduce the number of college-age MKs for these years, with new appointments having effect after that time. In addition to the financial considerations that these numbers forecast, programs need to be designed that will touch the lives of an increased number of teenage and young adult MKs in the next several years.

A Christian family emphasis was

time for sharing. The ten families of the Mission met together. Each had been asked to bring a gift of symbolic, rather than monetary, value. The gifts were varied and imaginative. One teenage MK sang a song she had composed, and dedicated it to her father because of the guidance, strength, and understanding he had given her. A father gave his daughter a blank piece of paper, symbolizing a life that was becoming and one in which he could participate less and less as she became an adult, writing out God's purposes in her life.

One by one the gifts were shared—MKs with parents, husbands and wives with each other. They included a flower, a leaf, a stone, a poetic description of three special flowers, a seed, and others. The gifts became symbols for love, commitment, forgive-

ness, renewal, and refreshing of relationships in reconciliation, and the shared presence of God. I have experienced few such sacred and tender moments.

Each Mission in its own way dealt with special needs within and among the families. Although the approach followed may not suit in every Mission, because of size or special need, options growing from these six family emphases will give guidance in future meetings with missionary families.

The Board's Department of Promotion and Furlough Ministries has sponsored briefing conferences for missionaries at Ridgecrest and Glorieta Baptist Conference Centers. I worked with Samuel A. DeBord, department secretary, in providing a tandem program for all school-age MKs attending with their parents. The goal was to hear and understand some of their

needs as they saw them, and to provide both opportunity and resources for stimulating spiritual growth.

Foreign Missions Weeks at Ridgecrest and Glorieta also have been the occasions for meetings with parents and missionaries. Instead of a formal program, there was opportunity for sharing experiences. Many of these parents of missionaries have visited their children on one or perhaps several occasions on the mission field. Their experiences have ranged from the humorous to the heart-rending. These parents of missionaries often discover immediate bonds of love, even though many have never seen each other before such a meeting. I believe there will continue to be genuine ministry to each other, extending beyond the brief meetings themselves.

Crises do occur in missionary families

and are often aggravated by distance and/or communication lags. Individual and family problems will continue to require a significant amount of time from all of us involved with the task of missions.

However, the majority of time, energy, and resources should be directed toward prevention of problems. Family ministry must move consistently to discover resources that encourage and enable the enrichment of family life. The ministry that one family extends to another in trouble can be a beautiful thing. It may come easily with a broken heart. It is harder—much harder—when a black eye is involved. I pray that we all may serve together to the end that the scrapes and bruises of relationship will never become open sores or maimed limbs.

TC

Missionary Family Consultant Truman S. Smith enjoys a meal with missionaries in Fukuoka, Japan.



MK Roots

By Stanley D. Stamps



he root system of a plant, though hidden from view, may be extensive. Large trees send out their roots over

wide areas, sometimes beyond the reach of the tree's shade and often deeper than the trunk is high. As a boy, I was impressed at the depth of the roots of fine tree stumps bulldozed off my family's farm.

Roots, part of a plant's feeding system, absorb from the earth nourishment and moisture. Roots bind plants intimately to the ground and thus are vital to the nature and identity of plant life. And roots provide stability; a deeply rooted tree may stand for decades, even centuries.

I was disappointed recently to see that a lovely tree I had frequently admired near Guayaquil had toppled. Its root system had been undermined by the river on whose bank it stood. I remember as a boy being enchanted by a lovely flowering shrub I found in the woods and pulling it up to take home to transplant for my mother. The transplant soon withered and died. Without realizing it, I had broken off the taproot, the plant's vital link with the earth.

Why philosophize about roots in a missionary magazine? Because roots have come to represent that part of human life that has to do with personhood, self-identity, and a sense of belonging. We talk about "grass roots," setting down to the level where people live; and about "pulling up roots," moving on to another place; and about "putting down roots," becoming established elsewhere. Roots feed our personhood; they provide us the intimacy necessary to our adjustments as social beings in a complex world. They offer a sense of security and of belonging.

How often can you uproot a growing plant and successfully transplant it? The same question looms in the mind of missionary families. What kind of roots will children develop as they grow up on the mission field? "The thing that bothers me is that our children will grow up without knowing

just what their family roots are," says Missionary Ed Ables in Ecuador.

Another legitimate concern: How well will they survive the necessary move from the U.S. to the country where the missionary family goes, or from one field of service to another, or from the field back to the States for furlough or for college?

This last question came home to me in 1972, when our family was due to return to the States for furlough. Keith, our oldest son, then 15, had lived more than half of his life in Ecuador.

He had attended a school where North American students and teachers were in the minority. We realized that reentry into the States could provide additional stress for him. Since the Ecuadorian school year would be ending in January, and he would face the prospect of having seven months of vacation until September, when school would begin in the city where we were to spend furlough, we decided to let him return to the States early. He would visit with "Granny" Stamps in Mississippi a few weeks and then proceed to Texas to be with his maternal grandparents and await the rest of us. Keith was enthusiastic. My sister met him in New Orleans and drove him to Granny's home at Prentiss, Miss. The trip went well, even though my hours of orientation proved almost to be words in the wind—times had changed; things as I knew them were no longer true.

During the six-week advance visit to the States our near 16-year-old began to discover himself—identity, family ties, and ancestral roots. One dividend was that Keith did not have to share with other family members the limelight. Invitation came to him to show slides and talk about Ecuador in a grade-school class taught by one of his father's former teachers. Thus, Keith had opportunity to share on his own and also to contact a teacher who had an integral part in shaping his father's education.

Participation in a youth revival—giving his testimony and playing the guitar—helped him to feel wanted and useful. Social opportunities and sporting events provided orientation in the thought patterns of his own age group. But these contained many sur-

The author was appointed a missionary to Ecuador in 1962; he is stationed in Guayaquil.



prises the average MK often is not prepared to face, such as dating customs and other social mores.

Some MKs feel ill at ease in the attention and curiosity shown the missionary family, especially when this must be shared with mother and father; others seem to enjoy it. Most MKs like being MKs and would not swap places with anyone, but they don't want to be "made over" as an oddity. They enjoy attention as persons, like most of their peers, and perhaps dread most of all being left out and ignored. Still, they are quite conscious that while on furlough they are "newcomers" and temporary. While in the States for furlough and for college, they frequently find themselves isolated and cut off from normal social and family activities, because the elements necessary for this are far away.

Early during furlough or college they may feel unsure of themselves and of how to respond. An invitation declined may result in shut doors in the future, and they are unprepared for reopening them. Loneliness sometimes sets in, because everyone else in the local church and school has a circle of friends, sphere of activities, and maybe even a car. The MK is forced into a strange social situation that calls for resourcefulness and the loving understanding of Christian friends to penetrate. Church leaders could help by receiving the MK with the same enthusiasm they would any other newcomer and channeling them into music and youth activities.

This sort of reception helped our children last furlough to identify with peer groups and discover their own value as group members. We arrived in Columbia, Miss., in time for Keith to practice with the church's youth choir, preparing for a mission tour to New Mexico. The two weeks on the road, working and singing with some 50 youths his own age and getting to know the chaperones, helped him find his place.

Opening of school brought new circumstances and called for new friendships and adjustment to a whole new system. He soon found that matters interesting to him were of little concern to his new circle of friends; their interests frequently conflicted with his own value and moral systems. His peers could hardly care less about life in South America, and he felt little attraction for the entertainment and distractions they so boisterously discussed at recess time. Homework, lawn-mowing jobs, church choir activities, and later a school musical production met many of his developmental needs.

Emotional reinforcement came when a new family moved nearby and a friendship was formed with a son in the same grade. Both were newcomers trying to find self-identity.

In spite of all the emotional and spiritual resources the MK may have, loneliness threatens. Keith stated this graphically in a poem he wrote early in our furlough year:

Sometimes I sit at home
and wonder, O Lord,
For what purpose am I here?
This question I sit and ponder
And wish the loneliness
would disappear.

It's hard to move to a
new town;
It's really quite hard, don't
you know?
But we, the Christ-like people,
Must go where he wants us
to go.

That furlough experience helped Keith discover his roots—Stateside heritage (including a visit to Philadelphia, Washington, Williamsburg, etc.), and family ties (relatives and friends of his parents). He had made friends and had come to know and understand a place he could consider "home" (no small matter, since he was born in California, and moved to Mississippi at the age of two; his five years of childhood in Mississippi were obscure). The formative years of later childhood and adolescence were spent in Ecuador, with the exception of one year in Texas for furlough.

The matter of identifying with a Stateside "home" is reflected in another poem he shared with me. (The place referred to is where we spent our furlough 1972-1973.)

People have been so nice to me.
I have entered into life here
without major problems.
At first it was like fitting
a square peg into a round hole;
But after a while—a long while—
My rough corners started
to round out.

Now I fit—it's a tight fit,
And I still don't fill in
some of the spaces,
But at least I can feel like
a part of something.

The temporary nature of furlough and the leaving behind of "home" and familiar things are compounded by the fact the family will live in a strange place among unfamiliar people and frequently under unsettled conditions. These factors gnaw at the MK's sense of security.

Even relatives are strangers. When one missionary family arrived to begin furlough, the grandparents were deeply hurt when their MK grandchildren ran first to embrace another furloughing missionary family who had gone to the airport to welcome the incoming family. Not only are grandparents displaced by the extended missionary family, but also uncles, aunts, and cousins are unknown. Though the MK is loved and welcomed, it is often hard to "fit" him into the total family circle. Love and attention may be showered upon him at first, but the involved life of other grandchildren who live closer by tends to command more attention. Once again the MK has to call upon his own peculiar resourcefulness to make his own place in grandpa's and grandma's world.

Being an MK sometimes carries its own handicaps. One family with three teenagers lived on a Baptist college campus in Kentucky while on furlough. On campus, at church, at school, and around town the teenagers were known as "the MKs." Later the family resigned from missionary service, and the father became pastor in another part of the state. There, known as PKs, the children shared a degree of acceptance accorded to children of pastors. The children observed that they enjoyed being PKs far more than being MKs. Are PKs more readily received as a normal part of the community and peer-group structure, while MKs are more like interlopers or transients to be tolerated a short while?

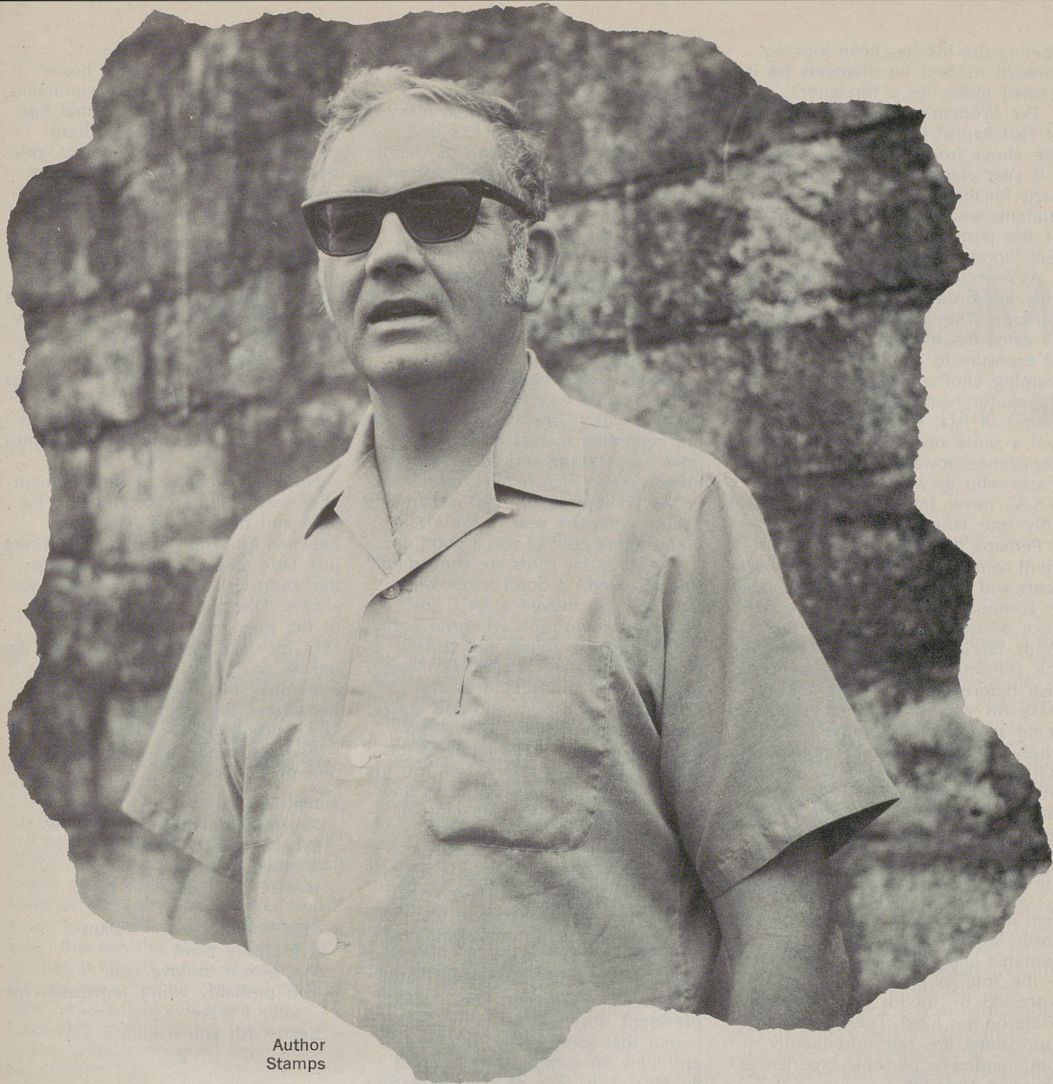
The developing MK's wits and sensitivity have already been sharpened by having lived in another culture, often hostile toward foreigners. Thus, the MK may see himself as a foreigner both overseas and "back home."

"Teenage years are really hard on our kids," a missionary friend said recently. "They're in one culture and out again into another. They really don't know where they belong."

Keith worked on the staff at Glorieta (N.M.) Baptist Conference Center before enrolling at Mississippi College. The question he dreaded answering most, he says, was, "Where are you from?"

"I didn't know how to answer," he explains. "I couldn't say I was from California. Neither could I say Mississippi, since I didn't live there. If I would say Guayaquil, Ecuador, the people would just say, 'uh huh,' and that's about all."

Most MKs identify with the country where their parents live and serve. "Home is where you grow up," states Mrs. Josie Hawkins Smith,



Author
Stamps

whose parents served many years in Argentina; she married an Argentine and lived there several years before moving to El Paso, where she and her husband work at the Baptist Spanish Publishing House.

During a brief visit with Keith at Mississippi College, I was able to interview a number of MKs enrolled there. I found them warm, open, and expressive. Among them was Margaret Whitten, a senior from Spain.

"I can say I never regretted that my parents are missionaries," she said. "I consider it fortunate to grow up in another country with another language. I wouldn't change for anything. I consider Spain my home, just like anybody else considers

'home town' his home—not that I'll ever go back there to live, but to visit, yes."

"I feel rather strange when people ask me where I am from," she added. "I answer 'Spain,' and they respond, 'Oh.'"

Johnnie Schooler, of Windhoek, South West Africa, stated, "I dread being asked that. It sets me apart."

On the other hand, Jeannie Smith said she doesn't mind it. All of her missionary life was lived in the same city in Brazil. "I prefer to be different. I plan to be different," she pointed out.

Someone has quipped that the unofficial MK motto is, "When in Rome, do as the Greeks do."

One reported that her roommate, learning she was from Spain, expected someone weird.

Although MKs don't want to be lost in the crowd of sameness, they also dislike being set apart. A kind of MK *esprit de corps* surfaces whenever a group of them gets together on campus, at conference centers, or at the FMB MK Thanksgiving weekend in Richmond.

Charles Martin, vice-president in charge of academic affairs at Mississippi College, told me the college once lumped MKs with foreign students until it was discovered that MKs did not particularly like this distinction. He recounted the MK feeling: "Here it is, a kind of home-

coming the MK has been looking forward to, and he discovers he is treated more like a foreigner."

The Woman's Missionary Society of First Baptist Church, Clinton, across the street from Mississippi College, this year planned a "welcome home" party for the MKs. Foreign exchange students were invited, but the nature of the party helped MKs not to feel "foreign."

As reflected by Miss Whitten, most MKs are proud of their unique heritage. They have the advantage of extensive travel with their family, of exposure to another culture, and learning another language. They are transcultural and bilingual. As a matter of fact, I detected that MKs feel a sense of pity, bordering on impatience, toward their college mates who grew up in county-seat U.S.A., never traveled far, and speak only one language.

Perhaps the MK's biggest adjustment comes when he goes to college. Fears and misgivings of all sorts begin to compound the bittersweet experience of leaving home. One fear Keith faced was a holdover from the previous furlough experience a year before—that of being able to make his way into a peer group and being accepted. His mother, Glenna, wisely counseled him to remember that at college he would be on equal footing with all other freshmen. Each would be moving into a new setting and making new friends.

Many MKs return to the States with negative impressions about the U.S. and its people. These impressions stem from the MK's observations of North Americans abroad, the unfavorable light the U.S. is often given in the foreign press, and attitudes expressed by friends in the country where he has lived. These negative impressions are not infrequently compounded by personal experiences while on furlough.

Mike Myers, of Vietnam, commented that his grandparents had been his main ties with the States. Their frequent correspondence, packages for special occasions, and their visits to Vietnam gave him a vital link for returning to the States. Another experience in Mike's pre-college days that prepared him for an easier adjustment was leaving Vietnam for high school in Taiwan. Still, he considers Vietnam home: "I grew up in that culture. I feel sympathetic with Vietnam."

Echoing Mike's experience, Ginny Applewhite, who has lived in Indonesia since she was two, said she had no particular fears about returning to the States. She was taught in early grades by her mother and went

to Singapore for high school. "I enjoy being a MK. I think we are privileged," she concluded.

Many MKs have lived in so many different places, first as PKs and later as MKs, that it is hard to identify with a "home." Miss Schooler lived a short while in Mississippi, grew up in Ohio, and later went with her family to the Orient and then to South West Africa. She feels closer to the Orient because, "It became a part of my life." She feels there really is no place she can consider "home." "Although it is sort of hard, I don't regret it," she added.

Melinda Henderson, a sophomore, felt that same way her first year in college, but, "This year is different. I'm beginning to feel at home." She grew up in Korea and considered it home. When her family transferred to the Philippines, she left her friends behind. Still, the year in the Philippines before college was a good one.

"As far as my roots are concerned," she observed, "I don't know where they are; we moved a lot. I just try to put down roots wherever I am."

The greatest adjustment usually comes during the first year of college—the newness, the loneliness, the knowledge that mom and dad aren't just a telephone call away. The prospect of a weekend alone in the college dormitory lays heavily on the freshman MK, especially if he does not have use of a car like most of his buddies. Weekend campus activities cannot take the place of going home. The situation demands all the resourcefulness and adaptability that most MKs seem to have.

Many times, adjustment problems and the sudden realization of being on their own become exaggerated, and rebellion surfaces. One college president observed to a missionary parent that some of the toughest problems on campus were caused by MKs. The dean of another Baptist college commented that, as a whole, MKs are well adjusted, "But occasionally we get one or two" that don't seem to adjust. One parent told of how his son withdrew completely during the freshman year, let his hair grow long, and went barefoot. But one day, like the prodigal son, realizing this was no way to behave, he made a complete turnaround, rededicated his life to the Lord, and today is active in Christian service.

Recognizing this identity and adjustment crisis, the Foreign Mission Board makes it possible for MKs to visit their parents once during their college career. This helps the MK to bridge the gap caused by separation, renew emotional ties with family and friends, and to visit the

country he considers home.

But even this trip "back home" sometimes brings its disillusionment. One MK sadly commented that her return visit to Brazil was a disappointment. She discovered that girl she used to play dolls with were now married and some even had children; others were studying or had jobs.

Other MKs return to find that friends they expected to see have also moved away. They also discover that things are not exactly as they were when they left a year or two before. Changes have taken place and, of course, the MK himself has changed. Not only is the return trip helpful both for MK and parents it also has value for the national Baptist brethren.

Normal problems of development after leaving home, accentuated by time and distance of separation between MK and parents, many times just fade away, especially during that short visit "back home." But not always. Like the tree on the banks of the river near Guayaquil, some MKs may not be able to survive the onrush of cultural change and the emotional jolts they are exposed to. Sometimes the changes are drastic. The taproot may be damaged.

As Keith expressed it in part of one of his poems:

It's hard to move.
It gets harder the more I grow.
What's lonely about this
move, though,
Is that I still don't fit here.

* * * * *

What's more, I don't want
to leave now.
I've grown to love you.
You probably won't remember me
after I leave.
But I wish you would.

TC

'HEY! SHE'S MY MOM!'

By Betty Kay Abell

Just what does your Mom do?" people frequently ask me. "As a missionary homemaker, isn't she just a tag-along to your Dad?"

Well, my Mom does a little bit of everything. She is a talented, versatile person who is definitely a missionary in her own right.

Not until my return visit to Nigeria the summer after my freshman year at Oklahoma Baptist University did I realize what a capable and competent leader she is. While in the States, Mom is rather shy and reserved and tends to avoid leadership positions. I guess this was the way I expected to see her at Eku. It surprised and pleased me to see her "come into her own" on the field and move into a leadership role. It makes me want to say, "Hey, everybody! Betty Abell is my Mom!"

There is no such thing as a nine-to-five job for a missionary. Mother gets up early and goes to bed late and still never seems to have enough time to get everything done. As a missionary homemaker she has a great variety of responsibilities beyond those each wife and mother has. But to me, it is not how much work she does that makes her exceptional. It is, instead, that she lets the Lord work and love through her every day.

People sometimes carry on about what a fine person Mother must be to be a missionary. She feels, though, that this is not any more outstanding or worthy of praise than for any lay

person following God's plan for his life in his own hometown. If God wants a person to do something, he will provide the way for the doing. This includes helping in the face of family separations and cultural barriers.

Mother uses the talents God gave her and some she didn't know he had given her. (She is often called upon to do things she did not realize she could do.) She is a good artist and not a bad writer. These talents she uses often to design program covers, give chalk talks, and write programs and devotionals. I wouldn't call her a "born leader," but over the years she has developed leadership abilities. When I went back home I was surprised to see just how often people turn to Mother to get jobs done.

Some of these jobs I don't think she enjoys much, but she knows they must be done. And sometimes a rewarding experience grows out of them. As Women's Missionary Union director for the Midwestern State, Mother has to travel a lot, frequently alone. She must attend planning meetings, committee meetings, conventions, and associational gatherings all over the state. She dreads the travel, but feels it worthwhile. I have heard her say, "I'm so glad I went. It gave me a chance to talk to Mrs. 'Whosit' and encourage her in her work." It seems to make a real difference that Mother is there.

Another job I think she doesn't particularly enjoy is teaching. But when the pastor's school or the Baptist School of Nursing at Eku needs teachers, Mother fills in where she can.

And when some of the women in the church asked her to teach them to read so they could read the Bible, she opened a literacy class. At first, only six or seven women came once or twice a week. The last time she mentioned the class in a letter she seemed pleased because it had grown to more than 30, and two other people were helping her teach.

I am proud of Mom's competence and all the work she does, but it is at home that I come into contact with her the most, of course. The patience she exercises and the love she shows the "everyday" people of her life are what I remember. When everything goes wrong, she stops and says, "This is the day the Lord hath made. Let us rejoice and be glad in it." She never stays unhappy for long. She can always find something that strikes her sense of humor. And even though she does so much, she is the most genuinely humble person I know.

To me she is not some "real live missionary." She is more than just a talented lady. She is my Mom. TC

The author, a junior at Oklahoma Baptist University, Shawnee, is the daughter of the John C. Abells, Jr., who serve as missionaries in Eku, Nigeria.

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As reflected by Miss Whitten, most MKs are proud of their unique heritage. They have the advantage of extensive travel with their family, of exposure to another culture, and learning another language. They are transcultural and bilingual. As a matter of fact, I detected that MKs feel a sense of pity, bordering on impatience, toward their college mates who grew up in county-seat U.S.A., never traveled far, and speak only one language.

Perhaps the MK's biggest adjustment comes when he goes to college. Fears and misgivings of all sorts begin to compound the bittersweet experience of leaving home. One fear Keith faced was a holdover from the previous furlough experience a year before—that of being able to make his way into a peer group and being accepted. His mother, Glenna, wisely counseled him to remember that at college he would be on equal footing with all other freshmen. Each would be moving into a new setting and making new friends.

Many MKs return to the States with negative impressions about the U.S. and its people. These impressions stem from the MK's observations of North Americans abroad, the unfavorable light the U.S. is often given in the foreign press, and attitudes expressed by friends in the country where he has lived. These negative impressions are not infrequently compounded by personal experiences while on furlough.

Mike Myers, of Vietnam, commented that his grandparents had been his main ties with the States. Their frequent correspondence, packages for special occasions, and their visits to Vietnam gave him a vital link for returning to the States. Another experience in Mike's pre-college days that prepared him for an easier adjustment was leaving Vietnam for high school in Taiwan. Still, he considers Vietnam home: "I grew up in that culture. I feel sympathetic with Vietnam."

Echoing Mike's experience, Ginny Applewhite, who has lived in Indonesia since she was two, said she had no particular fears about returning to the States. She was taught in early grades by her mother and went

to Singapore for high school. "I enjoy being a MK. I think we are privileged," she concluded.

Many MKs have lived in so many different places, first as PKs and later as MKs, that it is hard to identify with a "home." Miss Schooler lived a short while in Mississippi, grew up in Ohio, and later went with her family to the Orient and then to South West Africa. She feels closer to the Orient because, "It became a part of my life." She feels there really is no place she can consider "home." "Although it is sort of hard, I don't regret it," she added.

Melinda Henderson, a sophomore, felt that same way her first year in college, but, "This year is different. I'm beginning to feel at home." She grew up in Korea and considered it home. When her family transferred to the Philippines, she left her friends behind. Still, the year in the Philippines before college was a good one.

"As far as my roots are concerned," she observed, "I don't know where they are; we moved a lot. I just try to put down roots wherever I am."

The greatest adjustment usually comes during the first year of college—the newness, the loneliness, the knowledge that mom and dad aren't just a telephone call away. The prospect of a weekend alone in the college dormitory lays heavily on the freshman MK, especially if he does not have use of a car like most of his buddies. Weekend campus activities cannot take the place of going home. The situation demands all the resourcefulness and adaptability that most MKs seem to have.

Many times, adjustment problems and the sudden realization of being on their own become exaggerated, and rebellion surfaces. One college president observed to a missionary parent that some of the toughest problems on campus were caused by MKs. The dean of another Baptist college commented that, as a whole, MKs are well adjusted, "But occasionally we get one or two" that don't seem to adjust. One parent told of how his son withdrew completely during the freshman year, let his hair grow long, and went barefoot. But one day, like the prodigal son, realizing this was no way to behave, he made a complete turnaround, rededicated his life to the Lord, and today is active in Christian service.

Recognizing this identity and adjustment crisis, the Foreign Mission Board makes it possible for MKs to visit their parents once during their college career. This helps the MK to bridge the gap caused by separation, renew emotional ties with family and friends, and to visit the

country he considers home.

But even this trip "back home" sometimes brings its disillusionments. One MK sadly commented that her return visit to Brazil was a disappointment. She discovered that girls she used to play dolls with were now married and some even had children; others were studying or had jobs.

Other MKs return to find that friends they expected to see have also moved away. They also discover that things are not exactly as they were when they left a year or two before. Changes have taken place and, of course, the MK himself has changed. Not only is the return trip helpful both for MK and parents, it also has value for the national Baptist brethren.

Normal problems of development after leaving home, accentuated by time and distance of separation between MK and parents, many times just fade away, especially during that short visit "back home." But not always. Like the tree on the banks of the river near Guayaquil, some MKs may not be able to survive the onrush of cultural change and the emotional jolts they are exposed to. Sometimes the changes are drastic. The taproot may be damaged.

As Keith expressed it in part of one of his poems:

It's hard to move.
It gets harder the more I grow.
What's lonely about this
move, though,
Is that I still don't fit here.

* * * * *

What's more, I don't want
to leave now.
I've grown to love you.
You probably won't remember me
after I leave.
But I wish you would.

TC

'HEY! SHE'S MY MOM!'

By Betty Kay Abell

Just what does your Mom do?" people frequently ask me. "As a missionary homemaker, isn't she just a tag-along to your Dad?"

Well, my Mom does a little bit of everything. She is a talented, versatile person who is definitely a missionary in her own right.

Not until my return visit to Nigeria the summer after my freshman year at Oklahoma Baptist University did I realize what a capable and competent leader she is. While in the States, Mom is rather shy and reserved and tends to avoid leadership positions. I guess this was the way I expected to see her at Eku. It surprised and pleased me to see her "come into her own" on the field and move into a leadership role. It makes me want to say, "Hey, everybody! Betty Abell is my Mom!"

There is no such thing as a nine-to-five job for a missionary. Mother gets up early and goes to bed late and still never seems to have enough time to get everything done. As a missionary homemaker she has a great variety of responsibilities beyond those each wife and mother has. But to me, it is not how much work she does that makes her exceptional. It is, instead, that she lets the Lord work and love through her every day.

People sometimes carry on about what a fine person Mother must be to be a missionary. She feels, though, that this is not any more outstanding or worthy of praise than for any lay

person following God's plan for his life in his own hometown. If God wants a person to do something, he will provide the way for the doing. This includes helping in the face of family separations and cultural barriers.

Mother uses the talents God gave her and some she didn't know he had given her. (She is often called upon to do things she did not realize she could do.) She is a good artist and not a bad writer. These talents she uses often to design program covers, give chalk talks, and write programs and devotionals. I wouldn't call her a "born leader," but over the years she has developed leadership abilities. When I went back home I was surprised to see just how often people turn to Mother to get jobs done.

Some of these jobs I don't think she enjoys much, but she knows they must be done. And sometimes a rewarding experience grows out of them. As Women's Missionary Union director for the Midwestern State, Mother has to travel a lot, frequently alone. She must attend planning meetings, committee meetings, conventions, and associational gatherings all over the state. She dreads the travel, but feels it worthwhile. I have heard her say, "I'm so glad I went. It gave me a chance to talk to Mrs. 'Whosit' and encourage her in her work." It seems to make a real difference that Mother is there.

Another job I think she doesn't particularly enjoy is teaching. But when the pastor's school or the Baptist School of Nursing at Eku needs teachers, Mother fills in where she can.

And when some of the women in the church asked her to teach them to read so they could read the Bible, she opened a literacy class. At first, only six or seven women came once or twice a week. The last time she mentioned the class in a letter she seemed pleased because it had grown to more than 30, and two other people were helping her teach.

I am proud of Mom's competence and all the work she does, but it is at home that I come into contact with her the most, of course. The patience she exercises and the love she shows the "everyday" people of her life are what I remember. When everything goes wrong, she stops and says, "This is the day the Lord hath made. Let us rejoice and be glad in it." She never stays unhappy for long. She can always find something that strikes her sense of humor. And even though she does so much, she is the most genuinely humble person I know.

To me she is not some "real live missionary." She is more than just a talented lady. She is my Mom. **TC**

The author, a junior at Oklahoma Baptist University, Shawnee, is the daughter of the late C. Abells, Jr., who serve as missionaries in Eku, Nigeria.

TO THE LARGER FAMILY

By
David
Stewart

Dear Ones—especially those related to missionary families and to people who pray and love and give:

This is not for missionary consumption. Missionaries may stop reading now. These words are for those to whom the missionary family matters much.

"Missionarying," when it is done right, is a very tough job—one of the toughest. And a complicated part of the job is maintaining a healthy missionary family. Not just because the life is isolated; often it is not. Not because the family is socially deprived; frequently it is privileged. Not just because prolonged separations are a usual part of the missionary family's existence; most members can withstand this.

Instead, the hazards are of a subtle nature. The conflicts come from unexpected quarters.

Fifty years ago my father told my uncle, "Sometimes an upbringing in a Christian home is the greatest disadvantage a child has to overcome!" The dire circumstances that could wring such exasperation from my devout, traditional, Methodist-missionary father are not recorded. He continued to supply his own children with just such an upbringing, and I am grateful. But now I reluctantly agree with his statement—not always, but sometimes—and the reasons bear examination.

If Christianity represents love and forgiveness and hope, offering purpose, direction, and salvation, why is it not always good for the missionary family raised under its influence? No one could describe all the factors, and we will make no effort to be exhaustive here, but will include a few observations that may stir your

The author, a physician, has served as a missionary in Africa. A board-certified psychiatrist now residing in Louisville, Ky., he has assisted with the MK weekend program held annually in Richmond, Va.

thinking, as they do mine.

Any Christian is something of a filter for Christianity, but Christianity must come through each of us, and will not here detail the ways in which we may color, amplify, burnish, distort, or even mangle it. Yet the Word is powerful and, hence, does not come back void. Even filtered through us as parents, it may look acceptable to our heirs. Indeed, it usually does.

I have been privileged to be at the Thanksgiving meeting in Richmond for the MK Retreat, to which a wise Foreign Mission Board invites MKs in their first few weeks of their freshman year in college. They are invited to come and see, to ask, to have tears (if any) dried, to testify, to be refreshed, and at times to scorn. The MKs make up a fine, mixed bag of young humans. Many don't know where they are going (a tolerable luxury at 18), but they are on their way. To see such energy, both potential and kinetic, makes an older person exult. Let me, an outsider, be proud of them for you. They are far above average.

Yet we all know that the Christian family process does not always go just right—even with missionary parents. It may be, as with any family, a long struggle, wearing parental and adolescent souls to the bone, the contacts abrading as much as polishing, good material sometimes being ground away. Happily, both generations usually have some curative powers, so the process is not all melancholy.

It is rare, fortunately, to find parents, including missionary parents, who honestly feel they have been everything their child needed. Often we parents may feel bothered and inept, too weak or too stubborn, locked in battle with a headstrong child, both of us pained and somewhat estranged. *Feel* that way, note,

because usually the reality is not so destructive. Often in private with an outsider, or later to the parents, the child we felt we had mishandled becomes a real human being—even a stout defender of his parents. Most often he will even defend their faith and their gospel.

But return for a moment to missionary parents as “Christ-filters.” If Christ is good and we are his, why is he not more contagious to our progeny? The complexity of an answer results from the complexity of humans. Parental personalities may honestly clash with the child’s. Characters made similar or different by genes and by shared lives may still contend strongly. Parents, understandably, feel they know best about vitamins or study or Christ, but we may promote even good things poorly.

A pat answer is not feasible. The remarkable fact is that the truth, adequately presented (albeit by and to faulty humans), is so often transferred generation to generation. This fact is a testimonial primarily to the validity of the truth, not to the sagacity of the tellers or the perception of the receivers.

We enhance this transferral process in a variety of ways. All of us do. We each know some devices that work for us. But note one factor of importance. That factor is individuation, the process of becoming, especially in our own view, an identifiable human with personal characteristics of importance and value. This is fundamental to our idea of becoming a Christian. The whole concept of the importance of the individual is profoundly Christian. It is in the individual that guilt is felt, grace applied, and salvation experienced. Look back over those for whom these concepts offer special difficulty and note how often this occurs among those of inadequate development as people—those with a poor opinion

of themselves. Christ meets all mankind, but there are vast differences in our inclinations to meet him. Individuation is a factor in these inclinations. Parents influence it but they can seldom mold it entirely—nor should they try.

Remember, this is not intended as a catalog of all the ways to enhance this process in ourselves and our children. Instead, look at one major factor.

Strong families enhance strength in their members. A young human must be made to feel himself a firm, definable, irreplaceable member of a clan in which he takes pride, whose name he bears. I say simply that these feelings are a tightly woven, tough, flexible fabric, loomed by eye-to-eye and skin-to-skin contact; of shared triumphs and tragedies; of photographs, letters, books with marginal notes, old uniforms, furniture, and sick cousins; of wedding receptions with hilarity and funerals with common loss.

If identity, a feeling of personal worth, and the ability to make realistic self-evaluations are strong developmental advantages for a young human, and if Christianity flows most readily into and through such a secure person—then for these reasons and many others, the missionary parents wish to enhance such a process with all their might. At this point the missionary family has special problems. Ties of the clan may have to be extended across thousands of miles. Chances for reunion are scarce. Still, the personal identity of a child as part of a clan can be established. The clan may not be large, and that may make it harder. Cousins may be irreverent and profane. An Uncle Ray, however, can be loved, even though he may have a boozy quality about him which, it is fervently hoped, will not be emulated.

You who are missionary supporters are partly responsible for maintaining

the contacts that keep ties right and foundations firm. Letters, pictures, and tapes will all help. Enhancing furlough contacts with time and money is well spent in brief visits, so that experiences are shared and boundaries are noted by small and developing people. Sometimes there really may be no extended family with whom to relate, yet the premise is still valid. Parents—even just one parent—can instill within the child the healing, nourishing certainty of who he is and see that he bears the clan name with pride and honor. Relatives and friends at the home base have special opportunities and obligations in situations like this. These factors may never be enunciated, but may be very real indeed. The child who knows exactly who he is may range wide and drift far from the way, but there is strength in truth and traditions.

Only you, as missionary family supporters, know if, as members of the extended mission family, you are being what you need to be for that mission family related to you by blood, or by God’s direction, or both. Possibly you know a lonely MK somewhere whose parents are a world away. Perhaps there is one who needs advice, or a hug, or money, or a vacation with your family. Maybe you could send a missionary family a letter with pictures about hometown and family doings. In the process you may make the Christian family more consistent, may give the word Christ a special meaning to someone in need. In any case, pray and be patient, always loving and always kind. God may eventually own every member of your missionary family, despite the rigors of a Christian upbringing.

Yours, because he is ours,
David Stewart, M.D.

TC

The "Once upon a Time" Family

By Truman S. Smith

There is promise and assurance in the familiar words "once upon a time." For those who remember the stories of early childhood and some who have occasion to read them to attentive ears now, there is a warm, fuzzy glow surrounding them. Whether the main characters were Goldilocks, Snow White, or Robin Hood, it was certain they would "live happily ever after." The instant response to the last line would be, "Read it again, Daddy."

The families that are missionaries are ones whom we want to live happily ever after. Yet they experience the real world, as all must. A son is fatally injured when struck by an automobile. A husband and father has to have a leg amputated to save his life. A wife and mother has days heaped upon days of discomfort and pain because of chronic health problems. A parent dies suddenly, and a decision must be made about a trip back to the States for the funeral; the cost must be balanced against other very real family needs. Then there are the ever-changing living conditions because of inflation and disasters, both natural and man-made.

Recently a college singing group included in their program an arrangement of a song entitled "He Ain't Heavy, He's My Brother." These words set to music are what living happily ever after is all about in a real world. The load is there, but so is the relationship that bears it.

The families that are missionaries

inevitably model Christian behavior in the context of the family. Since they are human, they both carry loads and create loads. They both offer and receive forgiveness. The primary concern of a missionary family should not be to serve as a model for Christian family life so much as to meet their commitments and covenant obligations to each other. Just as happiness may elude one who is seeking it directly, so the joys and freedom experienced in the context of a Christian family may be fleeting and elusive if they are practiced to impress others.

There is something reassuring in meeting families who live as real people, who have real purposes and are not defeated. Such a family makes a good neighbor in anybody's hometown. Families who are missionaries have resources that enrich the background and culture they have taken with them to their overseas assignment. Children who grow up in these homes may seldom know grandmother's apple pie or chicken dumplings. Grandmother may even have opinions and ideas that will be questioned by these MKs. Their peers in the United States who have grown up with high-powered automobiles and drive-in movies may have missed the mellowing relationships where there is family togetherness with fewer distractions.

Families that are missionaries can give to and receive from families who do not live overseas. Visits that allow each to be friend and

neighbor to the other are all too infrequent. The disposition to make judgments in terms of the familiar, rather than accepting the value of each, is an obstacle to such casual yet enriching relationships.

Once upon a time there was a family called Missionaries. They learned to speak in a foreign language. They lived many hundreds of miles from their relatives. They learned new ways of meeting people and saying good-bye. They became good friends of persons whom they had thought they could never love. They saw beautiful sights and exotic places. There were names and faces of neighbors and acquaintances who suffered, and some died of malnutrition. Officials in high places of government were approached as friends.

The work was hard and tedious. Some people accepted their message of good news and started their Christian pilgrimage. Many more did not. At times the plumbing did not work. Electricity was uncertain, if available at all. The schools were not of poor quality—they didn't exist. Their doctor did not make house calls. He lived 75 miles away. The son lived in a dormitory; after all, he was in the eighth grade.

And they lived happily ever after. Or perhaps more to the point, he ain't heavy, he's my brother.

Every fifth year this family could be your neighbor. What about offering a model of real Christian family life for them?

TC

MY FATHER BY JACKSON M. GARROTT

This brief profile affords an insight into the way one who grew up on a mission field recalls his missionary father. W. Maxfield Garrott began missionary service in Japan in 1934. Except for the years of World War II, he served there until his death last June 25, at the age of 64. (He was stationed in Hawaii 1946-47). His missionary service was centered around education, including the theological seminary and the Seinan Gakuin school complex. His widow, Dorothy, still serves in Japan. His youngest child, Jackson, who wrote this article, now resides in Japan.

He was a handsome man. His stride was long, with an odd, little half-limp that made his gait uneven. His smile—a strange thing, that smile; sweet and calm, tender, loving; it picked you up, caressed you, and set you down again, gently.

His voice was not unusual, as voices go, but few have as much that is meaningful to say in a lifetime as he might say in a week. He had a funny little quirk of talking and singing out of the side of his mouth. When he sang—and he was very musical—his voice was a rich baritone, though untrained and a bit loud. He could play the piano beautifully, though he had never had a formal piano lesson in his life, and his flute playing was of professional caliber.

In scholarship few could match him. He could, and sometimes did, listen to a Japanese sermon, follow it in a Greek or Hebrew Bible, and take notes in English. I remember the day he came home with a Russian grammar book—he had decided to learn Russian, on top of his already very tight schedule. Where he got that book I have no idea, but it wasn't long before he could read, albeit slowly, a good part of the articles in the magazines at a Russian restaurant we occasionally patronized.

He was loved, respected, and feared. The reasons for the love and respect were obvious, and the fear was more awe than anything else—something akin to the "fear of the Lord" mentioned in the Old Testament. It can be difficult to feel "cozy" toward someone whose talents and accomplishments seem almost super-human.

His overriding concern in life was the will of God. He sought that will early, entering seminary at the age of 19 and arriving in Japan as a



The late W. M. Garrott cuddles Granddaughter Ruth, child of the Jackson Garrotts.

missionary when he was 24. He sought that will regularly, in daily periods of devotion. Sometimes before breakfast, sometimes after, but always before getting to the business of the day he would close the door to his study to spend time reading the Bible and praying, and, perhaps most important, going over the events of previous days and the anticipated events of that day and asking God's guidance, real and specific. Sometimes he had to get up early to have this time; sometimes, when he was going on a trip, he had to wait until he was on the train; but the times he missed were few indeed.

He sought God's will in everything. On his last day in Japan he spoke three times for Founder's Day ceremonies at Seinan Gakuin—once each for junior high, high school, and university divisions. Each time his emphasis was on the will of God. In his talk to the university group he said, "Seek God's will in your school. Seek his will in your business. Seek

his will in your marriage. Seek his will in each of your daily activities." He practiced what he preached.

In looking at his life, I see the picture of the man who was entrusted with five talents in Jesus' parable; he was a faithful steward, and the Lord kept adding to what he had. He never stopped growing, in his mind, in his heart, in his abilities.

I would not paint a perfect portrait. His faults were there, and quite human. Perhaps his greatest fault was that in his greatness he sometimes failed to recognize the limitations of others. This was a problem he was aware of, and he worked on it with growing success. The ability to use money came to him very late; he would wear the same clothes year after year until they fell off of him, if he wasn't forced by his family occasionally to buy something for himself.

This man, William Maxfield Garrott—missionary, scholar, educator, Christian—was my father. **TC**

The Greatest Sacrifice

By Roy F. Lewis

Suffering for Jesus," one missionary called it. He described the recreational opportunities available to his children and family in the country where he served, as well as the hunting and fishing he personally enjoyed. He mentioned some of the other advantages in living there. Then, a twinkle in his eye and tongue in cheek, he added, "That's how we missionaries are suffering for Jesus."

Most missionaries are reluctant to talk about any sacrifices they may make in being missionaries. They prefer instead to look upon their circumstances as opportunities for service. They rejoice in doing what God has called them to do, rather than worrying about any adjustments in their lifestyle.

Southern Baptist missionaries have adequate material benefits. While they may not be paid a salary commensurate with their experience, training, and ability, they do receive from the Foreign Mission Board an impressive array of so-called fringe benefits. It is not the purpose of the Board to "pay" the missionary for his services, but rather to provide the necessary care for him and his family while he fulfills God's calling.

There is, however, one point at which every missionary makes some sacrifice—perhaps his greatest sacrifice. It may crop up frequently in his conversation; it is also one of the major factors leading to resignations by foreign missionaries. The sacrifice: separation from family and loved ones, especially the missionary's own children.

Those who serve in secular professional work, as well as the church-related worker, have found the

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increasing mobility of our culture requiring more frequent residential changes. Accepting a promotion or following a call to another church may require a person to move some distance from family and friends. Therefore, the fact that the foreign missionary may be separated from loved ones by many miles is no longer unique to foreign mission service.

Still, there are several major differences between the circumstances of those in the United States and the foreign missionary in another land. Involved is not just the number of miles, but the accessibility and expense of travel and the problems of communication.

Jet air travel has brought much closer together the distant points of the globe, but the cost of such travel may still be prohibitive for the foreign missionary. True, there are certain circumstances under which the Foreign Mission Board will pay for emergency travel for the missionary to visit his family in the States; but there are other instances in which the missionary feels coming to the States is important to him or his family, but which lie outside the scope of the Board's policy. This can create for him quite an emotional conflict.

Intercontinental telephone, cable, and shortwave radio increase the frequency of communication between the missionary and his loved ones, but communication may still be far more limited than among those who live at widely separated points within the U.S. A person may feel a sense of security and well being in knowing that loved ones are just a few moments away by telephone, but when communications are uncertain, that sense of security is diminished or lost.

While traveling in East Africa, I tried to place a telephone call to my wife

in Little Rock, Ark. There was no emergency involved—just a desire to know how the family and children were faring during my extended absence. An attempt to telephone from Malawi failed. Rescheduling the call would be required, but at a time when neither I nor the family at home would be available at a telephone.

The call was attempted again from Rhodesia; again it was delayed. Finally the call was completed, but it served as a personal reminder that my family was more than just a few moments away by telephone.

It should also be noted that the completed call from Rhodesia cost \$23, which in itself would be prohibitive on a frequent basis.

Responsibility for aging parents or other similar family circumstances can create a serious dilemma for the missionary. Under the best of circumstances it is difficult to know how to care for aging parents without neglecting one's own family or other responsibilities, but to do so from halfway around the world is almost impossible. In some cases a parent becomes senile and, consequently, self-centered and unsympathetic to missionary service. This only adds to the missionary's frustration, as he tries to reconcile his spiritual and family responsibilities.

The problem of separation tends to become acute when it involves the missionary's children. In many countries children of missionaries must live away from home at a boarding school in order to receive an adequate education. This creates emotional problems for all members of the family.

The problem is intensified when the son or daughter reaches college age. In almost every case this necessitates the child's being away from his

AN MK'S PRAYER

On their 31st wedding anniversary (two years ago) Missionaries Lorne and Virginia Brown in Kisumu, Kenya, received a copy of this prayer from their daughter Becky, then 21. With the prayer was a note: "This prayer is a token of my love, a heartfelt thanks to God for giving me parents as you, and for allowing me to grow up an MK."

family and parents for long periods of time.

The missionary child has usually lived more years in another land than in the States. Consequently, he may experience a severe degree of culture shock when he enrolls in college, particularly during his freshman year. Because of this, many missionaries feel it imperative to be near their children during the initial adjustment period, and often arrange furlough time accordingly.

Such a furlough arrangement may not be possible in every case; in other cases a missionary may feel that his presence near the child may be imperative for a longer period than furlough policy will permit. His only alternatives, therefore, may be to delay the child's education, or to seek a leave of absence from the Foreign Mission Board without pay, or to resign his appointment. This accounts for many resignations.

Even when the child in college has made a satisfactory adjustment, a financial burden falls on the missionary if he sees his child very often. The FMB pays for the child to make one roundtrip back to the mission field during the four years of college. The missionary will also likely have one furlough period during the child's college education. Still, this leaves long periods when the missionary and his child are separated, unless he personally bears the expense for the child to visit the mission home during the summer or vacation periods. Most missionaries follow this practice.

A Southern Baptist missionary usually does not make the kind of material sacrifices many people think. But his greatest sacrifice in separation from family and loved ones stands as solid evidence of his commitment to Christ and to the cause of world missions. **TC**

Father, you have made life so interesting and beautiful for me, I want to say, "Thank you." As I look on my life and think of all the many places you've allowed me to visit and all of the wonderful and different people you've allowed me to meet, it gives me a good feeling—one that tells me you love me.

Lord, I feel I have been so much more privileged than so many people who have hardly been in more than one place in their lifetimes. I can hardly imagine what that would be like. Somehow I feel my life has been, and is, extra-special. That's why I want to thank you for so many privileges and opportunities.

Thank you for blessing me so richly—for giving me Christian parents who really love and care for me, but, most of all, parents who really love you. Thank you, God, for our home and family and for the strong ties of love we have for each other. Thank you for allowing me to grow up in a foreign country and for allowing me to live in an environment where I am among many Christian friends who know and love you.

Father, thank you for allowing me to be a part of your body, the church. Thank you that you can use even me in accomplishing your work on earth. It astounds me to know that, even though I'm so little and helpless, you can put your greatness in my heart. With your help, through your power and love, I can accomplish great things for you.

And, God, it's beautiful to know that I can even love people like you love them, because you are love, and you live in my heart. Thank you, Jesus. **TC**

By Becky Brown

WHAT MY MKs HAVE TAUGHT ME

God has many ways of communicating with his children—through his Word, in the beauty of nature, in the miracles of life. And one treasured way he has communicated with me has been in the lives of our two MKs, Elizabeth and Mary Ann.

Elizabeth was barely four years old when she first noticed Muslims bowing to the ground in prayer.

"Mommy, what is that?" she asked one day. She pointed a chubby finger to a group in prayer by the side of the road.

"Those are Muslims praying, Elizabeth."

"What are Muslims?"

As simply as I could, I explained that Muslims believe in God, but they do not believe that Jesus is God's Son who came to die on the cross because he loved us so much.

"We need to pray for them," I added. My answer seemed to satisfy her, for she abruptly changed the topic of conversation.

A few days later I heard such a commotion in the girls' room that I rushed down the hall to stop the fight over some toy or book. Instead, I found Elizabeth and her two-year-old sister, Mary Ann, standing at the window, shouting as loudly as they could to the Nigerians passing on the road by our house, "Jesus is God's Son! Jesus is God's Son!"

As I stood watching our two "missionaries," I thought, "Oh, if only I could witness with such abandon to the people who pass by me on the road of life!"

One night our family sat in our living room in Kaduna watching a televised BBC documentary on famine in India. As we watched little children fighting over grains of rice that dropped from the bags being off-loaded from relief ships, we heard the narrator predict even worse times, if India did not receive sufficient rain that year. Elizabeth and Mary Ann were tremendously impressed. For weeks afterward, their every prayer, whether at mealtime, bedtime, or at family worship, included, "And, dear Lord, please help it to rain in India."

The author, Mrs. Dewey E. Merritt, serves as a missionary in Kaduna, Nigeria.

Some months later the local newscaster reported floods in India in a sentence or two, then switched to a pictorial report of floods in Alaska. Six-year-old Elizabeth failed to make the transition from India to Alaska. As she saw houses, trees, and cars being swept away by the floodwaters in Alaska, her eyes grew bigger and bigger. Suddenly she jumped up, ran across the room, and buried her head in my lap as she sobbed, "I caused that!"

After I had soothed her conscience with the assurance that she was not viewing India, I prayed silently. "Father, help me pray with such faith!"

I came home from work at the Baptist Pastors School one afternoon to find Elizabeth and Mary Ann seated at the dining table. They were coaxing a little Nigerian girl of three or four years to eat the egg, bread, and fruit on the plate before her. Then I heard their story.

Their small friend was the daughter of one of our students whose wife had died recently. In playing with children at the school, Elizabeth and Mary Ann had discovered this unkempt, motherless, little girl, and their hearts were overwhelmed. They brought her home, bathed her in the guest bathroom, dried her with the best "company" towels, picked out a good, outgrown dress for her, and selected a toy from among their favorites to give her. Then they prepared a "meal" for her.

The visitor seemed bewildered by all the sudden love and attention; our girls looked ecstatic. My own heart was warmed by their response to a need. And in my heart God said, "Why can't you understand that I make no distinctions among people? Why not the best 'company' towels for one of my little ones? Why can't you respond as readily to the needs around you?"

The girls are older now. But God still uses them to speak to me, as they innocently, lovingly, and sometimes not so subtly point out hypocrisies in the lives of the adults in their world. When I laughingly point out some of theirs, we learn together how better to serve God. TC

Starting from Scratch



Missionary Kenneth H. Watkins leads service at Juan O'Leary, Paraguay.

*Photos and
text by
Leland
Webb*

When Ken Watkins moved to Puerto Presidente Stroessner, Paraguay, in October 1972, he knew of no Evangelical believers in the city of 10,000. He was to begin at ground zero.

Watkins chose to move to Stroessner. He wanted freedom to try a variety of methods. He felt that if organized work were nearby, he might feel pressure to show numerical results without time to adjust trial approaches and modify any misdirection. He did not want to abandon efforts without a chance for improving them first.

So Watkins, his wife, Linda, and their two sons, Timothy and Mark, moved to Stroessner at the beginning of their second missionary term and into the best housing they could find—below normal standards. In time he visited every home in Stroessner. Among other things, he found people “too busy to come to an evangelistic

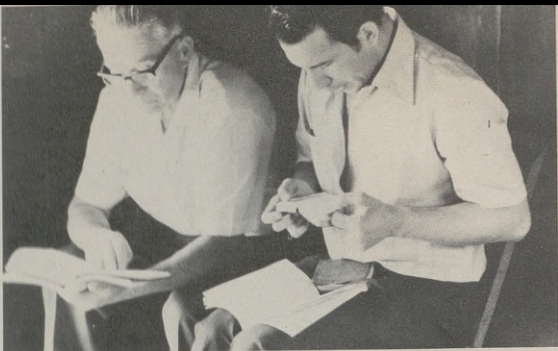
meeting,” even if motion pictures and other attractions were offered.

“In Stroessner, and perhaps in all Paraguay, I am convinced the only way to reach people is by door-to-door visitation,” Watkins declares. “Most people are cordial and will sit down to talk.” In Paraguay, since most visiting is done outside, rather than inside, a person’s home, winter months curtail visitation.

“Many churches in Paraguay, as in the U.S., allow themselves to be confined inside the walls of a building,” contends Watkins.

One pastor who accompanied the missionary to a few homes while on a visit in Stroessner got the message of the example shown. “I believe he has a good idea,” the pastor told fellow ministers. “We need to visit house to house.”

Stroessner is booming. It offers more jobs than there are workers—not



Man reads verses during Bible study at Hernandarias, Paraguay.

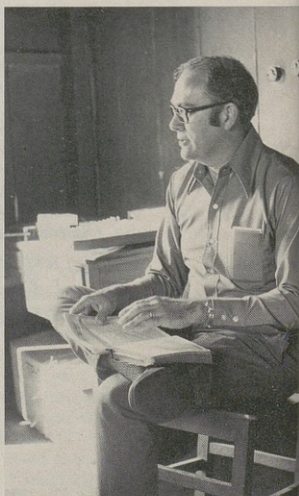


Above: One portion of Iguacu Falls in Brazil, not far from Puerto Presidente Stroessner, Paraguay. (See front cover.)

Right: Attentive listener during Sunday School at Hernandarias.



Watkins family helper at Bible study



Watkins teaches at Hernandarias

the usual situation in Paraguay. At the city's edge, Friendship Bridge leads across the Paraná River to Brazil. The tourist flow from Brazil often grows heavy. The first large building to go up in Stroessner was a hotel and casino. Only some 30 minutes away, on the Brazilian side, can be viewed spectacular Iguacu Falls, on the Brazil-Argentina border.

"People are moving to Stroessner," reports Watkins, "but apparently there are few Baptists among them. So far we have not been able to locate many of them."

New homes are appearing everywhere, even on the steep slope of the hillside above the river. Driving this North American visitor around the city on the last Sunday in July, Watkins noticed many new homes where he had not yet made contact.

"In two years, the main thing I've learned is what won't work in reaching people," Watkins says. But that is not the full story of progress.

At first he offered householders religious tracts and copies of the Baptist magazine, *Respuesta*. He invited them to attend Bible study, an invitation consistently ignored. He conducted evangelistic campaigns in the area. Next he proposed Bible study in private homes. He began by using what he thought were simple materials for Bible study. Later he realized that the lessons in Spanish were too hard for many adults. Among people in the country's interior, Guaraní, rather than Spanish, is, in a sense, the primary tongue. What Watkins first interpreted as disinterest was mainly inability to grasp the meaning of the materials. Now he uses simpler lessons, and participants are responding.

"In trying to find out how to do it, I made some mistakes," he says candidly. For example, when people seemed not to have time to prepare the study materials, Watkins told them he would return. Later he realized that he should have sat down with them at the time and helped them to study.

Currently he seeks to find five families in a community who will welcome Bible study in their homes. (He feels five is all one can handle at once.) He teaches a series of seven lessons. This allows family members ample opportunity to understand the gospel and to accept it. If there is no profession of faith in a home after seven lessons, Watkins awards a certificate for study completion and moves on to other homes. Early response has been encouraging in the pioneer location.

"Basically I use one idea," states Watkins. "If we are to reach people,

we must emphasize the Bible and their study of the Bible."

When residents invite Watkins for Bible study, "They open their homes for me to go and talk to them specifically about the Lord," he points out. "They know why I've come. They are ready to talk about what I've come to talk about. Later, they see the need of studying to continue to grow. They realize that becoming a Christian is not the end of it.

"I think I know now how to reach the people here, but I haven't had time to prove it."

During spring in Paraguay, he invited people in the community of Villa San Francisco to a series of seven Bible-study lessons in a central location once a week for seven weeks, following a four-day evangelistic campaign. Several young people and adults made professions of faith and are continuing to study.

Besides his Sunday schedule, Watkins tries to spend time each week visiting homes in each of several communities—Stroessner, Hernandarias, Juan O'Leary, and Villa San Francisco.

A typical Sunday for the Watkins family includes services in three locations. Their morning schedule takes them to Hernandarias. Watkins and Pastor Diosnel Amor, from Ciudad Nueva Church in Asunción, held a Vacation Bible School in Hernandarias in January 1973. Despite rain, 70 children attended. Now weekly services are held in the home-store of one of the congregation's members.

Many construction workers and

military personnel live in the area, for a giant hydroelectric dam is nearby, on the Acaray River. Power generated there supplies 90 percent of the electricity used in Paraguay. Additional current is produced for sale to Argentina and Brazil. Upriver on the Paraná, forming the border between Paraguay and Brazil, a monstrous new dam is in early stages of construction, a joint project of the two nations.

Wherever he travels, Watkins hands out the gospel in print. He gave a tract to the toll collector on the road to Hernandarias during our ride there in July. He presented another tract to a military policeman along the way and another to the MP who turned him back from a road reserved for military use. He leaves tracts with border guards when he crosses between Paraguay and Brazil.

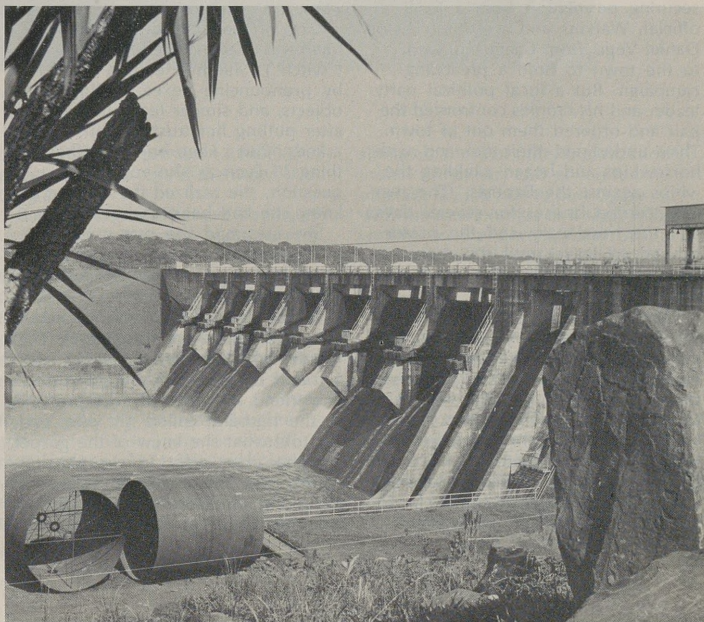
Sunday evening service is in the missionaries' home. A group made up mainly of young people gathers for Bible study and singing.

But the Sunday-afternoon service at Juan O'Leary, 80 kilometers west of Stroessner, affords a glimpse of a truly indigenous congregation.

Watkins made contact with a family of believers there in a roundabout fashion. A tract he distributed one day reached missionaries with New Tribes Mission. They were about to move to another location, so they sought out Watkins to ask if he could help the lone Evangelical couple, Mr. and Mrs. Pedro Torres, with whom they worked in Juan O'Leary.

Watkins' first evangelistic visit to

Acaray River dam in Stroessner area supplies 90 percent of Paraguay's electric power.





Suzanna Diartes, early convert at Juan O'Leary, follows Scripture reading.

the town earned him a beating. After securing permission from a local official, Watkins and a visiting pastor, Daniel Vega, from Caaguazu, went to the town to hold a preaching campaign. But a local political party leader and his cronies confronted the pair and ordered them out of town. They underlined their demand with horsewhips and began wielding the whips against the Baptists. (The two men carried bruises for several days.) Still the missionary and the pastor refused to leave until the men threatened to destroy the movie projector and amplifier.

Later Watkins complained to police, for the Paraguayan constitution guarantees religious freedom. On the next visit to Juan O'Leary, the missionary took with him the mobile medical unit from the Baptist Hospital in Asunción—and three policemen. Medical workers treated patients all day. The Baptists held a preaching service that night. (At the next election the party leader lost; the winner

avored letting Evangelical groups come into the community.)

One of the first converts in the town was Suzanna Diartes, a *bruja* ("witch"). She had earned money by pronouncing hexes, finding lost objects, and similar feats. Immediately after putting her trust in Christ, she asked, "Can I keep on doing these things?" Even as she voiced the question, she realized the answer; she knew she had been changed.

She informed the man who was living with her: "Marry me or leave." They were married. Later her husband accepted Christ as Savior.

To the limit of their ability, these new believers share the gospel. The former *bruja's* husband related to a friend his conversion experience. The friend did not fully comprehend, so the husband called his wife, and she told what she knew of the gospel. Together they went to see Mrs. Torres, and she explained further about the Christian faith. The friend accepted Christ as Savior.

The Juan O'Leary congregation meets in the Torres home. In July they convened for the first time in their new, and better, home. "Better" means adobe floor instead of dirt, a rafter roof in place of thatch, and more space for Bible classes. One reason the couple moved was so that the congregation might have a more suitable place to worship.

As in the morning service at Hernandarias, Watkins led choruses, displaying the words on a small flip-chart. Mrs. Watkins, as she had for the morning service, accompanied singing on the autoharp and later taught a Bible class. Roosters could be heard crowing throughout the service, one even on the same pitch as the hymn. (Time of day matters little; during morning service and afternoon service, roosters crowed.) After songs, the congregation divided into smaller groups by ages for Bible study. Then Watkins preached a short sermon.

On our return ride to Stroessner, Watkins revealed the secret of the Juan O'Leary congregation. "I have never told them I could get money to help them from the Baptist Mission," he admitted. "The literature they use is paid for out of the offerings they give. They have accumulated enough money for benches." (Watkins contributes part of his tithe as a member of the congregation.)

He has taken this direction to help lead the group to be independent of outside sources and to rely on their own stewardship.

"Too often churches depend almost entirely on the pastor," he went on. "I've told the people at Juan O'Leary that I will be here four years (one term). Then I will be going back to the States, and there is no assurance a pastor will come to help them.

"Therefore," I've told them, 'it is up to you to become well-trained enough to carry on the responsibilities.'"

The small corps of believers at Juan O'Leary affords an example of the indigenous, or "home grown," aspect of mission approach. The believers are learning to share the gospel, to study God's Word, and to practice stewardship. True, since a missionary family is there, the work is not fully indigenous. But the missionaries serve as enablers for the new believers, challenging them to grow and helping them in the process.

Watkins admits some of the methods he has tried have not opened the locks on the hearts of people in the Stroessner area. But he is finding workable combinations. And he has the freedom to be adaptable in his search. **TC**

A STRATEGY FOR INDIA

By J. D. Hughey



When William Carey went from England to India in 1793, a new epoch in missions began, not only for Baptists, but also for all Christians. India thus stands as Baptists' oldest mission field. A new chapter began in 1962, when the first Southern Baptist missionaries arrived in India.

Much has been accomplished by Christian missionaries in India. Suffering has been relieved. Life has been made better. The gospel of God's grace and power has been proclaimed. Until the time of Carey, Christianity was limited to an ancient church body in the south, to Europeans, and to very small Catholic and Protestant

communities. At present 13,000,000 people in India regard themselves as Christians.

Baptist missionaries have been sent to India by the Baptist Missionary Society of Great Britain, the American Baptist Foreign Mission Society, the Canadian Baptist Foreign Mission Board, and other organizations. Baptist church members number approximately 731,000—the largest Baptist membership outside the United States.

The Foreign Mission Board arranged for my wife, my youngest daughter, and me to live in India for several months during 1974. We had splendid opportunities for learning about India through personal observation and through conversation with our mis-

sionaries, those of other organizations, Indian Christians, and government officials. My job was to participate with the missionaries and their fellow workers in the development of Southern Baptist mission strategy for India.

Challenge

No mission field offers greater challenge than India. Its population of nearly 600,000,000 is almost double that of North America or Africa, triple that of South and Central America, and considerably more than that of western Europe. About one-sixth of the people of the world live in India.

How can Christians fail to respond to the physical needs of India's mil-

The author is Foreign Mission Board secretary for Europe and the Middle East.

lions? The ravages of diseases, such as smallpox, leprosy, typhoid, and intestinal parasites, are all too obvious.

Thousands are born on the street and spend their entire lives there. Millions work all day for the equivalent of a foreign airmail postage stamp, and millions more are paid even less. Famine is not something to read about, but to witness personally and to dread.

Millions among India's people belong to the group formerly known as outcastes or untouchables, but since the time of Gandhi called Harijans, or "people of God." They once had no right to own property, to draw water from a public well, or to do anything except the most menial and degrading work. In the view of caste people, they were nameless, regarded and treated only as things. Today, even with their changed legal status, the curse of centuries still rests on them. It is not strange that these and the tribal people, who are also outside Indian culture, have been the most responsive to the Christian message. It offers "good news to the poor." Over 90 percent of India's Christians are of outcaste or tribal origin. Through Christ they have become persons!

The impression of spiritual need in India is inescapable. There is no lack of religion, but there is a widespread ignorance of the redeeming, reconciling, saving gospel of Christ. The majority of the people are Hindus. Some of these profess belief in one God, but most believe in many gods. Nowhere are polytheism and idolatry more widespread than in India. About one tenth of the Indian people are Muslims, believing in one almighty God, but not knowing Jesus Christ as Savior and Lord. Other Indians are Sikhs, Jains, animists, Buddhists, or irreligious secularists. Christians form little more than 2 percent of India's population.

A part of India's missionary challenge is the religious seeking of the people and their readiness to hear the Christian gospel. Except for the educated secularists, most people take religion very seriously and have unusual sensitivity to the divine.

No wonder William Carey went to India—and stayed there. No wonder



Above: Ivan Miles, Baptist agronomist from Mississippi, greets residents in a village in India where he had gone on a Sunday afternoon to teach Bible, using plants as illustrations. Right: Village scene.

thousands of other missionaries have spent their lives in India. And no wonder Southern Baptists want to do what they can in India today.

Consideration

According to a recent official census, 2,900 foreign missionaries are at work in India. The *World Christian Handbook* of 1957 reported 5,656 foreign Christian workers in the country. The present number of missionaries is large, but it is decreasing and is likely to decrease further.

The Indian government is seeking to reduce the number of missionaries. The official policy, followed more or less consistently, is to admit missionaries only to do things for which Indians are not yet prepared. This is not an expression of opposition to Christianity, but rather of a desire to Indianize life in all aspects.

By law and in practice the Indian people enjoy religious liberty. They can worship where and how they please. They may legally change their religion and even evangelize others, provided they do so with proper respect and consideration. Indian Christians are free to do what missionaries have been doing, except that the trend toward socialization brings the government more and more into education, medicine, and almost everything else.

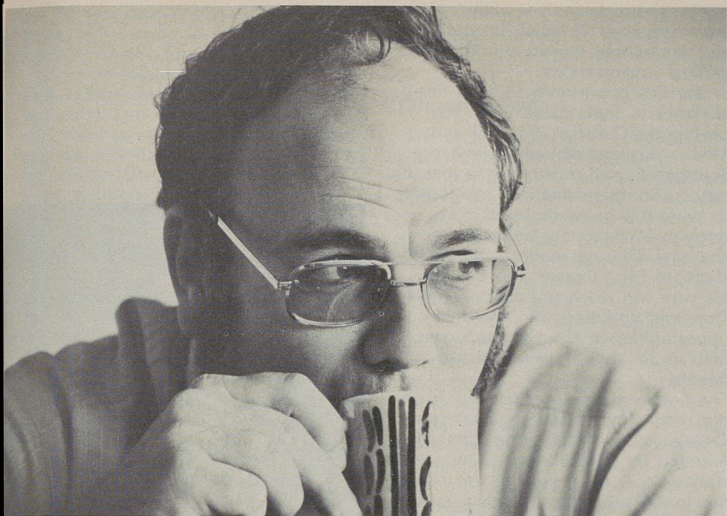
The government is likely to increase its control over property and finances. Most of the knowledgeable people



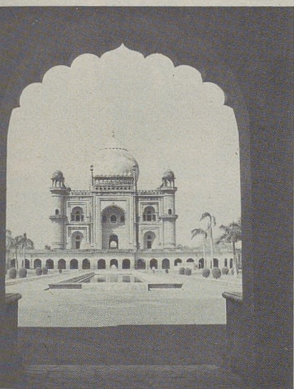
with whom I have talked expect a much smaller flow of foreign money into India for religious work.

Most Indian Christians, except some who receive funds from abroad, welcome the reduction of missionary staffs and the curtailment of funds. They think it is good for the churches to have to discover and use their own strength.

The older missionary organizations are withdrawing missionaries from India. The Baptist Missionary Society of Great Britain maintains just a skeleton



Above: Missionary Associate Richard H. Hellinger, a physician at Baptist Hospital, Bangalore, India, pauses for a cup of coffee. Left: Ancient tomb in New Delhi.



staff. The American Baptist Foreign Mission Society now has only about 40 there. The staff reductions are due partly to a lack of visas, partly to the belief that Indian Christians do not want missionaries or may do better without them to lean on, and partly to a shortage of funds. A spirit of defeatism concerning missionary work (but not concerning Christianity in India) characterizes many missionaries. They think the end of the missionary era is at hand.

Some organizations have reduced their missionary staffs very reluctantly, and some groups have managed to increase theirs. A prominent Christian leader told me that government officials are alarmed over the increase of "independent" missionaries.

In my opinion, the time has not come for missionary efforts in India to cease. In a small sector of the north-

east, Christians are a majority of the population, but in most areas they are small minorities. Some fraternal financial assistance is needed, but judiciously and tactfully given. Indian Christians and foreigners ought to work together in some places, separately in others. There is more than enough for all to do.

Government policy is uncertain. It seems unlikely that all missionaries will be excluded, at least for a decade or so. We cannot expect to send missionary evangelists to India, but we can hope for visas for unusually well-qualified medical and educational specialists whom the government regards as needed.

Fourteen Southern Baptist missionaries are now in India. Four more are due to arrive soon. Who would have dreamed, even two years ago, that such a missionary staff in India would be possible? It will grow—slowly but surely! More important is the fact that the number of Indian Baptists is growing.

Caution

One of my purposes while in India was to determine, with the help of our missionaries and other persons, what the Southern Baptist Foreign Mission Board should not do. Well-intended but inappropriate or unwise efforts could hinder, rather than help, the Christian cause. They could create problems difficult to deal with, even

committing Southern Baptists to responsibilities greater than their resources in personnel, funds, or opportunities.

A polite "no" was said to a suggestion that the FMB buy an important mission institution that had run into financial and labor problems. The possibility of assuming responsibility for an independent mission program was rejected, since radical reorganization would be required, and a Southern Baptist mission could not get a visa for that kind of position.

A proposed joint action between Southern Baptist missionaries and an independent mission organization was rejected, for such a relationship is not necessary to achieve the desired goals. Also, it would be confusing to Indian Christians and Southern Baptists. Alliance with separate mission groups supported by appeals to Stateside persons, often including Southern Baptists, would open possibilities for exploitation of the Foreign Mission Board's name in maverick fund-raising efforts. Such would contravene the Southern Baptist Convention's business and financial plan.

Another situation we must avoid in India is a buildup of permanent dependence on Southern Baptist money and missionaries. This is paternalism. Such dependence is not good for individuals, churches, or other institutions. The present tendency towards Indianization is an attempt to correct this.

The future presence of missionaries in India and even the importation of funds are uncertain. What we do must be done in such a way that it, or the resultant good, will live on after Southern Baptist missionaries have gone and the funds cease.

Indian employees of the Mission must be kept at a minimum. A veteran missionary in India said to me, "I hope you can avoid some of the mistakes we have made over the past 75 years." One he mentioned was having nationals, like satellites, revolve around missionaries.

One question often asked is, "If there are restrictions on sending missionaries to India, why not just send money?" Some funds should be sent. However, the danger exists that

money will go to those who are most skilled in asking, rather than to those who can use it best. Unwise gifts of money may corrupt individuals and retard the development toward church maturity and autonomy.

It would be easy—but disastrous—for the Southern Baptist Mission in India to attract to itself pastors and evangelists who are disgruntled or who are looking for better-paying positions. Churches which do not like having to assume self-support would welcome affiliation with a prosperous and generous Mission.

Another thing we must not do is to disparage other Baptist bodies and compete with them—or, indeed, with any Christian groups. We are the Johnny-come-latelies in India. It would be unbecoming—and detrimental to the cause of Christ—for us to build up Southern Baptist mission work at the expense of other churches or missions. Our task in India is not to carve out a Southern Baptist area of influence, but rather to contribute to the growth of God's kingdom. The next few years will determine whether our Mission is known as a cooperative and constructive force in India. We must avoid any suggestion of Southern Baptist superiority or imperialism.

Cooperation

What can be done in a country where government policy limits the admission of missionaries and where many Christian leaders also favor Indianization? We have had a remarkably encouraging beginning, and more can be undertaken. No sensational strategy for India has been devised. In fact, missionary work does not have to be sensational in order to be worthwhile. An important part

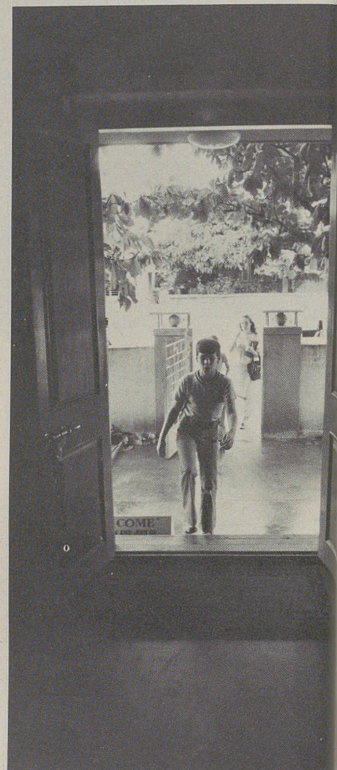
of the strategy involves cooperation with respected Christian institutions and established Baptist churches and general organizations.

Our first opportunity to send missionaries to India came when the prestigious Christian Hospital and Medical College of Vellore invited a Southern Baptist missionary to join the faculty. Southern Baptists' relationship to Vellore is being renewed now through a missionary professor of anatomy. Through medical and nursing students, his influence and that of his wife will reach out all over India. They will doubtless also find many opportunities in churches and concert halls to use their unusual musical talents.

A Southern Baptist missionary is on the theological faculty of Serampore College, near Calcutta, the school founded by William Carey. Our strategy calls for supplying two other missionary professors to Serampore and at least one professor to another theological school. Books on Baptist beliefs, practices, and history will be offered to various seminaries in India. In these ways Southern Baptists can assist in the preparation of future Christian leaders—Baptists and others.

A visiting Baptist agriculturist has served on the faculty of the University of Agricultural Sciences in Bangalore. It is hoped that he can be succeeded either by another guest professor or by a missionary appointee. Perhaps missionary teachers can be loaned to still other institutions.

Southern Baptists cannot establish a medical college, a seminary, or an agricultural university in India. But in existing institutions there are splendid opportunities to serve the Christian cause as Baptists. Not to be overlooked



Above: Time for Sunday School at Calvary Church in Bangalore. Right: Village children listen to Bible stories.



are these situations that allow "extra-curricular" service in evangelism and church development.

Southern Baptists can cooperate also with Baptist churches and conventions that come into being without assistance from us and that do not address appeals to Southern Baptist churches for support. We can provide help on invitation from an appropriate Indian Baptist body—one that has approval by the mission organization that is, or has been, active in the area. In every instance it must be clear that no churches or workers will be taken over by Southern Baptists.

Fraternal assistance may take the form of lay evangelism training, stewardship promotion, music, Sunday School development, or evangelistic campaigns. Literature may be supplied. There may be visiting teams of volunteer workers. In a very few instances, limited financial assistance may be given for church buildings. This has already been done in Hyderabad, where American Baptists and Southern Baptists contributed the same amounts toward purchase of property for a fast-growing, centrally located, new church.

Southern Baptist support is being given to renewal of the Baptist Union of India. Made up of the various Baptist conventions in different areas

of the country, it is the only India-wide Baptist organization. An all-India Baptist congress is planned for May 1975.

Concentration

The second main aspect of Southern Baptist strategy for India calls for concentration on the state of Karnataka (formerly known as Mysore). The state has 30,000,000 inhabitants but very few Baptist churches and no general organization of Baptists. A good base of operations has been established in Bangalore, the capital.

In Bangalore there is a splendidly equipped new Baptist Hospital. Assigned there are five missionary doctors (each a medical board fellow), a nurse with an M.S. degree, and a hospital administrator well on the way to a doctorate. Plans are being made for training interns, offering a residency program, and accepting graduate nurses for their compulsory year of supervised service. More missionary nurses with M.S. degrees are urgently needed.

The Baptist Hospital in Bangalore will continue to be our major financial investment in India. It has opened the door of the country for us as nothing else could have. Unusually well-qualified medical missionaries will probably be welcome in India longer

than any other categories of missionaries.

The hospital serves people of all social and economic classes. A fairly large amount of free, or nearly free, service must be given, for the desperately poor of the Bangalore area are those who most need the hospital. However, more prosperous people gladly pay for the kind of service available in the Bangalore Baptist Hospital, and their fees help to make possible medical care of the indigent. It is expected that all who enter the hospital will have an opportunity, if they are willing, to hear about Christ.

An outreach to students has high priority in the India mission strategy. A student center near the hospital and the University of Agricultural Sciences, with other educational institutions not far away, will open in 1975. It will include a small library and space for films, lectures, musical programs, Bible study, art exhibits, recreation, and snacks.

No "missionary evangelists" are assigned to Bangalore, but all of the missionaries, including two missionary journeyman teachers at the American School, are deeply involved in evangelism and church development. They work with a small group of Indian pastors and evangelists. In and near Bangalore are seven Baptist churches



Area Secretary
J. D. Hughey
(center) and
Hellinger join
Deputy Minister of
Health A. K. Kisku
(seated, left) at
dinner in Hughey's
honor given by
Daniel Souri (l),
a Methodist layman.



and ten mission points with between 400 and 500 members. Two churches about 50 miles away have associated themselves with the Baptist churches of Bangalore for fellowship.

Villages and shantytowns around Bangalore present an even greater challenge than does the main part of the city, where there are quite a few churches. Several Baptist churches have been established in the shantytowns. Medical clinics, Sunday Schools, and preaching services are already being held in several places; this work will be expanded. Plans are under way for ministries of agriculture, literacy, family planning, child care, nutrition, health education, curative medicine, evangelism, and religious education in the villages and shantytowns.

The Indian Baptist Mission has adopted a five-year project of evangelism and church development called Baptist Advance in Karnataka. Since missionary evangelists cannot obtain Indian visas, the field representative for Iran, India, and Bangladesh will spend from two to four weeks of each quarter in Karnataka. He will work with missionaries, Indian pastors, and evangelists, provide training in evangelism and church development, and visit churches and mission points.

A Bible correspondence course is expected to become the Mission's most effective means of arousing interest in Christianity and of locating persons who might become professing Christians. About 70,000 persons have

already taken at least one part of the course, and more than 500 have indicated interest in becoming Christians. The Indian Baptist Mission has decided to operate the correspondence course on a project basis for the next five years, with the understanding that it could be replaced then by a better project.

A trailer announcement about the correspondence course can be heard on each of the twice-weekly Baptist radio broadcasts from Sri Lanka. Exciting new possibilities of broadcasting seem likely to open up within the next two years.

Christian correspondence courses are numerous in India, with thousands enrolled. The main distinctive of the one presented by Baptists will be a follow-up of those who indicate interest in becoming Christians. A goal for the next 12 months is the holding of seekers' conferences in 12 centers of Karnataka outside Bangalore. Naturally such conferences and also many personal contacts will occur in the city. Especially in Karnataka, attempts will be made to relate interested persons to existing churches, Baptist or non-Baptist, and to establish Baptist mission points or churches where there are no Christian churches.

This is not an easy project. Relatively few Christians and almost no Baptists are among the Kannada people. They form the population majority of Karnataka. The few hundred Baptists are almost all Telugus from Andra

Pradesh. Only one Baptist pastor associated with our Mission speaks the Kannada language. Foreign Mission Board funds will be provided to help pastors and evangelists learn Kannada. Missionaries who go there will be expected also to master that language.

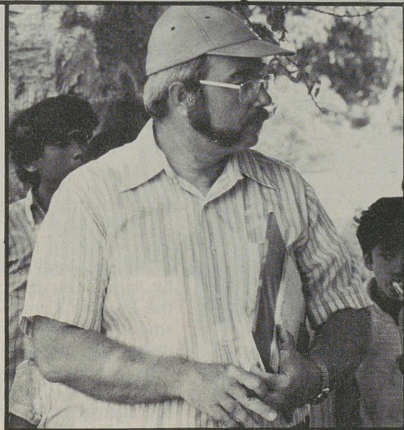
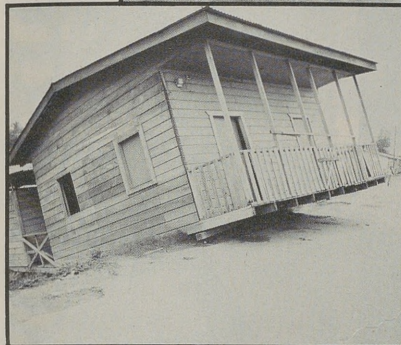
The Mission will employ a few evangelists on a project basis for five years. After that time they will be expected to become pastors of self-supporting churches, evangelists of an Indian Baptist organization, or self-supporting lay preachers. During their employment by the Mission they will be offered assistance in preparing for another vocation.

All churches are to be led toward self-support. We expect some to have full-time paid pastors; others, part-time paid pastors or volunteer lay preachers. The Mission will seek to develop Bible study courses, theological education by extension, and training in lay witnessing and stewardship.

Pastors' salaries from now on will be paid by churches rather than the Mission. Whatever subsidies are granted will go to churches to help them with their budgets. The subsidy will be on a declining scale, with a view to eliminating them in seven to ten years. As funds permit, the Foreign Mission Board will help churches to acquire suitable property—not larger or finer than they actually need. Grants from the Board will not normally exceed 90 percent of the cost of land, plus the cost of the church roof.

Encouragement and guidance will be given to the formation of a Baptist Convention of Karnataka. A committee composed of Americans and Indians has been formed to plan the organization. Much of the evangelistic thrust in Karnataka will be coordinated by the Convention and, therefore, can be continued whether or not missionaries are present. The Baptist Convention of Karnataka will be related to the other Baptists of India through the Baptists Union of India.

How long do we have for missionary work in India? We do not know. Planning five years at a time—and for an ongoing influence—seems appropriate. The acceptance of wonderful opportunities for Christian service and witness now is right, whether the number of years our missionaries stay in India is five or five hundred. **TC**



MERCY MISSION

BY A. CLARK SCANLON

A chopper is leaving on a rescue and survey mission. They need a doctor and have room for a photographer. Let's go!"

David Harms, missionary doctor, medical kit in hand, ran out of the palm-thatched hut at the edge of the San Pedro Sula airstrip as he spoke. The rotors already fanned the dust on the concrete, as Harms rushed past the Army tent that housed the medicine he had been receiving and dispensing since the winds and torrential rains struck the north coast of Honduras

The author is Foreign Mission Board field representative for Middle America.

September 17. The rains had continued for 48 hours, followed by winds on the 19th that left a death toll of some 10,000, destroyed the heart of the banana industry, and left thousands homeless and without employment. Experts were already calling the effects of Hurricane Fifi the worst to hit the Central American country in the twentieth century.

Harms and Missionary Nurse Frances Crawford were the first medical missionary personnel to reach Tocoa, where they treated the 300 refugees from other areas who were housed in the school. Later Miss Crawford had

flown to Empacador, a private banana operation, to help out, and Harms had returned to San Pedro Sula, the second largest city of Honduras. There Harms began receiving and dispensing medicines coming in from Medical Assistance Program and other Christian organizations. From the tent he dispensed the medicines to Christian missionary groups, the Honduran Army, and others aiding in disaster relief.

Ducking under the rotors, he jumped into the four-by-eight open doors and found a place on the helicopter floor. The pilots were ready to lift off when a small fork lift brought out plastic bags



Scenes in Honduras—in the wake of Hurricane Fifi.

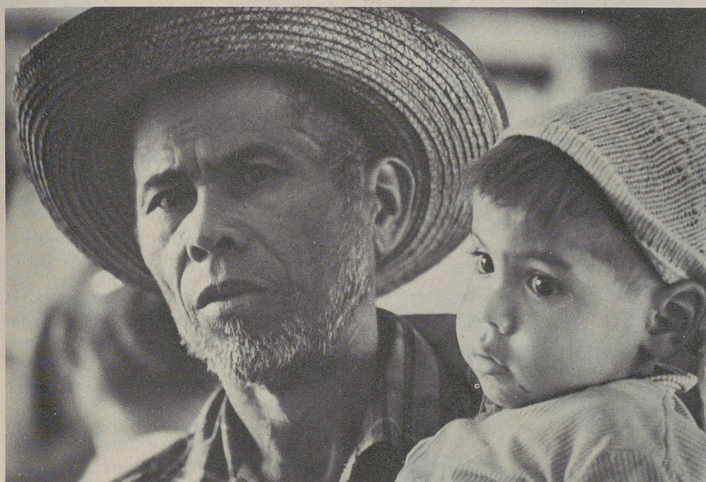


of food, and Harms and crew members piled out to help load the bags into the cargo section.

The U.S. Army helicopters, manned by special service personnel from the Panama Canal Zone, lifted smoothly off the runway. The world rushed by like a picture projected on a big screen in the gaping open space where doors should have been. On the airstrip below, Honduran soldiers and volunteer workers were moving supplies from all over the world into small warehouses.

Wearing headphones to follow the crew conversation on the intercom, Harms sat on a coil of nylon rope just behind the pilots' seats. Two young soldiers lounged casually in either door, like athletes resting on a wall. Out the door Harms could see the standing water and flooded banana plantations. Flooding became apparent at the edge of San Pedro itself. Conversation was all but impossible, except for those who communicated through lip microphones and earphones built into the helmets.

Near the coast town of Tela many hillsides bore ugly scars, revealing the



Field kitchen offers hot foods in storm-affected area.

ravages of the floods. The pine-forest hillsides taught a grim lesson on the cost of "slash-and-burn" land clearing that leaves behind loose soil, needing only heavy rains to become a river of mud. Streams pushed sullenly over fallen timber in their paths, tree roots protruding uselessly in the air.

Now and then, the pilots would steer right or left to avoid cloud covers and sheets of rain. As the winds swept through the open doors, Chief Warrant Officer Rosales and the special services soldier moved over on top of the plastic bags of food that were flapping in the gusts of wind. The cargo of corn, beans, rice, cocoa, spaghetti, juices, and soap would mean the difference between hunger and want for some of the villagers in the small town up ahead.

"This is one time someone really

packed food the people will need," Harms had said shortly before take-off.

Wayne Wheeler, a Southern Baptist missionary, commented later that with \$5,000 from the Foreign Mission Board, contributions from Baptist churches of Honduras, and \$2,000 from the Baptist World Alliance to the Honduran Baptist Convention, Honduran Baptists and missionaries had distributed nearly 9,000 pounds of grain. By September 30 the figure had risen to 13,000 pounds.

The chopper descended slightly as it moved from the hill country to the flat coastal lands, where banana plantations lay in various degrees of destruction. Some plants still stood upright, others leaned to one side, and others lay destroyed in lakes left by the storm.

"United Fruit Company lost 90

percent of its crops on the north coast and Standard Fruit 75 percent," Harms said later. Bananas represent some 50 percent of the nation's economy. Although Honduras is a relatively small country, it is the world's second largest exporter of bananas.

Watches showed only 5:15 P.M., but the cloud cover already darkened the sky.

"This is our village," Harms yelled into my ear. The chopper circled slowly over the village. The debris left by an angry river pushing beyond its banks was clearly visible. Most of the houses seemed undamaged, but the crops had taken a beating. A second yell: "We'll only have 15 minutes on the ground."

The blast of air from the descending helicopter lifted the farmers' hats into the air like Mary Poppins in a storm. Several hundred people rushed onto the town soccer field. Men, women, and children surged forward, hoping to receive something. Harms and the soldiers handed out bags of food to the residents of Mazapa, but there was not enough to go around. When the crowd saw there would not be enough for everyone, holiday spirit gave way to an earnest shoving for food.

An elderly man with the rugged, sunburned look of a peasant farmer pushed forward. "I am a member of the town emergency committee. Come and see our town," he urged.

He pointed to the ruined corn crop. "It was all lost," he announced. Corn is the main staple of the diet in rural Honduras, and only one who has lived on tortillas can fathom the full meaning of that plaintive description, "all lost." The Mazapa River had overflowed its banks and run wild at the edge of town, leaving a quagmire of mud in its wake.

A frail, middle-aged woman edged forward. "Where is the doctor?" she asked. "My daughter is sick."

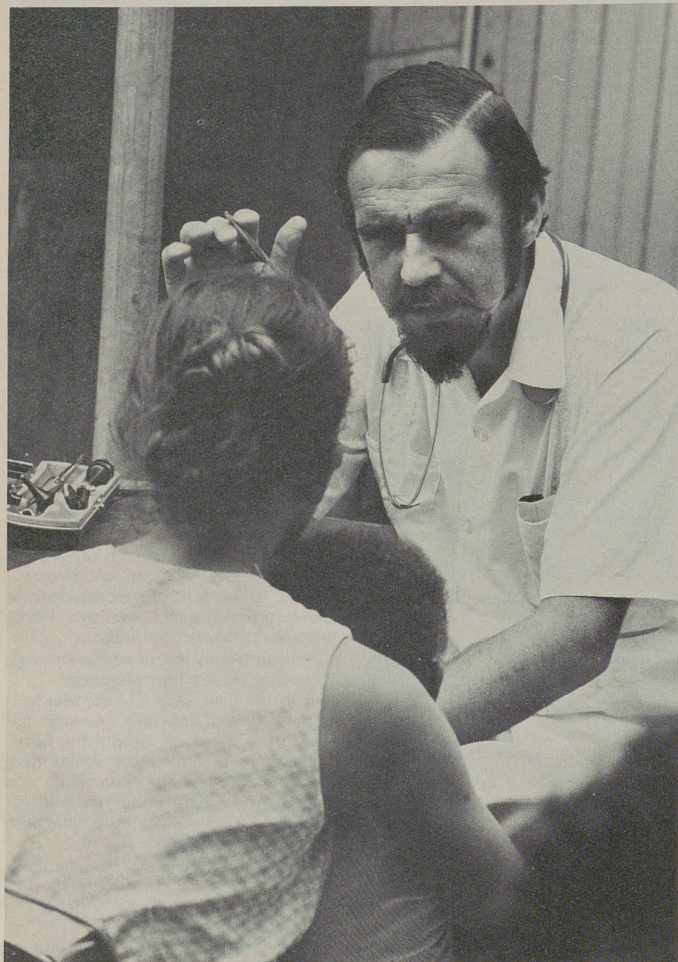
"He went into the town."

"But I don't see him." She continued to search the faces of the 500 people now crowding onto the field. Soldiers held them back from the helicopter's whirling blades.

A young man came up. "Will you come back?" he pleaded. "We need clothes and a doctor."

Darkness descended over the valley as Harms and the crew jumped on board, and the chopper began its journey through the gathering night back to San Pedro Sula.

Lights blinked at the airport and from San Pedro in the distance, as the helicopter nestled back on its pad. Harms hurried into the palm hut housing the U.S. military rescue and relief operation. To one side of the heli-



W. David Harms, missionary doctor, offers medical aid to hurricane's victims.

copter, another chopper returning from its mission was just setting down, its light blinking above it. Major Lagos, a doctor in the Honduran Army, joined stride with Harms as they walked briskly toward the hut. As though they stood in some hospital's hallway, they began comparing notes. Lagos had been stationed for a time in Ft. Benning, Ga.

"I found about 500 people, many of whom wanted medical help," he reported. "What did you find?"

"About the same," replied Harms.

"What do you think of securing four doctors and taking them to four separate villages for the day?"

"Great."

"If I can secure Army doctors, can you provide us with the medicine?"

"We will be glad to help you in any way we can."

A look of understanding and mutual appreciation passed between the two doctors as they reached the door of the hut. Inside, the light bulbs still burned brightly. Soldiers, wearied from the press of the day's activities, began to unwind with their Cokes and beers.

The doctors pushed on through a curtain that divided operations from the rest of the hut. Lt. Col. Basset, U.S. Air Attache in Tegucigalpa, the capital of Honduras, sat at a table in front of a huge operations map spread on the wall. Basset, a clean-cut man, looked up at doctors and crew as they came in.

"What did you find?" he began.

"What are needs, and what can we do to improve our operations?" He listened to each man in turn, making notes and asking questions.

Answers soon began to form a familiar pattern: "Diarrhea; crops ruined; need tools; no outbreak of typhoid yet." Both Harms and Lagos added to the information.

It was well after nine o'clock before people from the hut climbed into a van for the 30-minute ride into San Pedro Sula.

Harms walked by the small tent and wondered where he would house the 82 tons of medicine still on the way. He also asked himself, "Where can I help most—by going to one place or by making available medicine for an entire relief operation?"

What the long-term answer should be, God would reveal. In the meantime, Harms, like his colleagues had found a way to put his love of Christ into action for people. **TC**

'FUN' ON THE FIELD

Since rainy season sometimes makes the road impassable, Mike (my husband) was not sure he could reach the village of Fia Dopé on Sunday as planned. But he and three national Christians started out in the four-wheel-drive Land Cruiser. As he met the challenge of driving through the mud, he thought to himself, "This is fun." We praise God that his work is fun.

People were waiting when the group reached the village. They were grateful that someone had cared enough to come despite bad weather. One of the national Christians led in Bible study. When a question was asked that he could not answer, Mike was able to whisper the answer to him. The thought crossed Mike's mind, "This is what my job is—not doing, but guiding and encouraging."

As Mike preached, he was not afraid of making mistakes in French, for God made the language flow. At the invitation to follow Christ, a boy accepted. At the close of the meeting a national Christian testified that he had truly felt God's presence.

Meanwhile, I attended the church in Lomé. On this particular day I had a confession to make to the young people. The preceding Sunday we had begun a new department for them, and I had planned and presented the program. It flopped. During the week I wrestled with the problem and concluded that my job is to train the young people to present the program themselves. I apologized to them for taking away their responsibilities and explained that they were to prepare the program with only guidance from the missionary. Next I taught the young women's class and was pleased when one of the women prayed in public for the first time.

As Mike and I eagerly shared the events of the day, we praised God for our Christian marriage. Later, what had seemed a perfect day might have been ruined. The night watchman reported that the generator supplying electricity for the house was not working. But Mike solved the problem, and the generator was soon running again. As he came back to the house, he said, "Praise the Lord I was raised on a farm."

Then in a pensive moment he remarked, "Honey, the Lord gave me lots of things I enjoy doing, and then he wrapped all of it in a neat package and called it 'missionary.'"

We are grateful that God called us to serve him in Togo.

Marsha (Mrs. Mike H., Jr.) Key
Lomé, Togo

EPISTLES

THE EDUCATION OF JOEL

Soon after we moved to our new home in Central Java, our oldest child, Noel John, age seven, began making new friends. He enjoyed being able to run around the neighborhood unchaperoned. His popularity as the only white child for miles doesn't hurt any, either. I'm sure he has been in more of our neighbors' homes than I have.

From the beginning Noel has seemed to understand why we have come to Indonesia. As far as we can determine, he has not yet made a confession of his own need for a Savior, although he loves Jesus with all his young heart. Nonetheless, he is constantly witnessing.

One evening after dark he visited a family a few houses from us. He not only claims the little boy there as his friend, but the parents, brother, and sister as well. They readily welcome him into their home at any time.

That night Noel saw something quite strange in their home. Dressed in garb unfamiliar to Noel, the whole family was kneeling, chanting, and praying in their effort as Muslims to communicate with God. After they had finished, Noel excused himself. He came home and told what he had seen. When his father explained what the family was doing and what it meant, Noel broke into uncontrollable tears. His heart was broken by the realization that his dear friends were wanting God, but did not know they had to go through Jesus.

His father and I talked and prayed with him and left him alone to think and pray. Soon, smiling, he came out of his room to join the rest of the family. I sensed that our young son had grown up some that evening. He was realizing to some degree the urgency of our being here—to share God's good news and love through Jesus.

Diana (Mrs. John V.) Norwod, Gombong, Jateng, Indonesia

MEMBERS WANT TO TITHE

In a seven-month period I have held stewardship clinics (from one to three days each) in 21 of the 33 churches in this state (Paraíba). The clinics included the study of a book on stewardship, films, and distribution of material concerning the Cooperative Program and tithing. On the average, the number of tithers in each church doubled.

When pledge cards were presented in one congregation, all the new Christians enthusiastically wanted to pledge their tithes. Now this congregation is looking for a place to buy land to put up a church building—without asking the Mission to purchase the land. They will have a struggle, since they are located in a desert-like place with much rock and cactus and long periods without rain.

The man and wife who lead the congregation accepted Christ as Savior while residing in Rio de Janeiro. They became so burdened for their family and relatives living in Algodao that they returned to teach them about Christ. In comparison to life in Rio, they have few conveniences—no running water, electricity only two hours a night, few vegetables, little fresh meat. But the couple, with little education, has been willing to live in these conditions to do what they feel God wants them to do. Throughout the state many others have returned for the same reasons. Many of these laymen cannot read or write, but Christ is in their hearts.

Clara Lynn Williams, Campina Grande, Paraíba, Brazil

THE SEPARATION SYNDROME

The time approached. Mom didn't want to think about it. Yet she must, for there were plans to be formulated, decisions made, problems solved. Soon—too soon—the inevitable would come.

The eldest daughter was completing her school days in the family's adopted land. The time was at hand to return to the U.S. for another year of high school and then college.

But where? With whom would she stay? How would she adjust to the "strange" American culture? Had she been well prepared academically, emotionally, socially, spiritually? Could she cope? How would she get along without Mom? Or perhaps more fitting, how could Mom get along without her?

All these questions flooded the mind, along with many of a more mundane nature. What clothes should be discarded? Which ones packed for shipping? What about plane schedules?

Recognizing the leadership of the Lord in an invitation for Becky to live with a relative and in Becky's decision to accept, Mom set about accepting it herself. It wasn't easy, but others in the family and other missionary friends helped with encouraging words and many prayers.

Plans were finalized for the flight to the States. Mom went along to help Becky get settled, all the while feeling somehow that Becky would adjust well. But going along would surely make it easier for Mom.

Busy days followed—packing, leaving, arriving, arranging, settling. Then came the hardest day of all—the day for Mom to leave. Building emotions, the final good-bye, the flood of tears, a heavy heart were all part of the day's experiences. But so was the calm assurance that God was in it all.

The first letter from Becky arrived, and Mom found herself thinking, "I hadn't realized how mature she really is." Reports from Becky's aunt, such as, "She misses you, but be proud of her adjustment and resourcefulness," helped to make the separation easier. All the family, even while missing one, were grateful that love can bridge the miles and in some ways make loved ones closer than they have ever been before.

This syndrome is experienced, sooner or later, by almost every missionary homemaker. Symptoms may vary slightly from case to case, but they are easily recognizable. The best known treatment consists of generous portions of love and understanding, expressions of concern and encouragement, and an extra-large supply of prayer support.

Mary Ellen (Mrs. Reginal A.) Hill
San Fernando, Trinidad

WONDERS OF THE CITY

I had an unusual and exciting afternoon when I took 14 village preachers who were in Blantyre for a leadership training conference on a mini-tour of the city. For some this was their first trip to the city.

Names and places came alive for them as we drove through Blantyre-Limbe and pointed out the railroad, shopping districts, the President's house, markets, factories, and other places of interest that they have heard about on radio. They were full of "ohs" and "ahs," as their eyes saw what their ears had heard before.

We went to PTC—People's Trading Centre, a newly opened store, the most American in appearance of any store in Malawi. On the lower floor is a grocery and on the mezzanine a department store; the entire building is air-conditioned.

The escalator—Malawi's first—interested the men, but the meat counter fascinated them even more. All the meat was neatly wrapped in cellophane with prices stamped on tags. When one of the men rang the bell, the mirrored glass over the meat display was opened, and a butcher appeared, ready to assist. How different was this place from the local markets, where cows are butchered under the trees and meat is wrapped in banana leaves for sale!

The cold-storage room was felt by all, especially since some were barefooted. The sliding glass doors that open when someone steps on the mat were too risky for a few even to try. The black mannequins in the department store seemed so real that the pastors nearly stopped to greet them. Later the men compared the mannequins to lost people—having eyes, ears, and hands, but not really alive, since they do not know Jesus.

Mary Ann Chandler, Blantyre, Malawi

SEEKING GOD

During the song service at the English-language service held at International Baptist Theological Seminary, a woman with her two children peeped in at the door, apparently uncertain as to whether they should come in. When Ron Bundy, who was leading the song service, motioned to her to enter, she took a back seat. At that point in the service where visitors are introduced, Ron asked the woman to give her name.

"I do not speak English," she said in Spanish. "I speak Czech, Hebrew, and Spanish. I am a Jew. I am seeking God, and I want to be a Christian."

I do not know how this touched the hearts of the other people, but it had

an electrifying effect on me. I asked Ross Thompson (missionary) to show her the passage I would be using in my message, Philippians 2:1-13. When I spoke to the woman, Doña Hellyn,

at the close of the service, she began to tell me of her religious search. She asked if she would need another marriage ceremony and inquired about baptism. Her questions led to the subject of how to become a Christian.

After the congregation had left, I took a tract, "*Como Tener una Vida Abundante y Con Propósito*" ("How To Have an Abundant and Meaningful Life"), and the New Testament and began to talk with her and the children. I have never found hearts more open. She said she was married to a Catholic and asked about Mary and the saints. I told her that we do not pray to Mary or the saints, but that we have our Savior, Jesus Christ.

Then I told her of the abundant life and of what life without Christ is like. When I asked if she would like to give her heart to Jesus, confessing her sins and trusting him as her Savior, she said, "I would." Both her children, ages ten and twelve, also committed their lives to the Lord.

The next evening I visited in her home. Another daughter made a profession of faith, and they all filled out the first lesson in the "*Vida Abundante*" series. Later her husband also accepted Christ.

I give glory to the Lord for this, not only through the workings of his Holy Spirit could such a thing have come to pass.

Ben H. Welmal
Cali, Colombia

NEW

MISSIONARY PERSONNEL

Except for the missionary couple reappointed, these new missionary personnel can be addressed from January 6 to April 11 at Missionary Orientation Center, Pine Mountain, Ga. 31822.

Missionaries Appointed

October 1974



PARAGUAY: Donald E. Brake; born: Tryon, Okla., Sept. 22, 1940. Graduate: Central College; Kansas State Teachers College (B.S.Ed., M.S.); attended MWBTS. He taught school in Kansas 1962-65. He was principal of schools in Kansas and Colorado 1965-74. Expected type of service: MK education. **Janice Ray Brake;** born: Winchester, Kan., May 19, 1940. Graduate: Central College; attended MWBTS. She has worked for a college and has been employed as a stockbroker and as a secretary. Marriage: June 26, 1960. Children: Anita Gail, June 29, 1961; Ellen Su, Aug. 20, 1962; Michael Earl, July 29, 1967; Kenton Charles, July 28, 1970.

EAST AFRICA: Jo Von Bryan; born: Dallas, Tex., May 13, 1947. Graduate: Texas Tech University; SWBTS (M.R.E. expected Dec. 1974). Her parents, the E. K. Bryans, were missionaries to China 1943-52. She was a Baptist Student Union summer missionary to Mexico in 1968 and to Malawi, Central Africa, in 1969. She served under the Foreign Mission Board as a missionary journeyman in Nyeri, Kenya, 1970-72, teaching at the Baptist high school. She has taught school and has worked as a secretary. Expected type of service: secondary education.

HONG KONG: Gwen Crofts; born: Ft. Worth, Tex., June 19, 1946. Graduate: Grand Canyon College; University of Illinois (M.A.); attended SWBTS. She has worked as a secretary, has taught school, and has been a part-time college instructor. She served as educational secretary and then as educational director at Royal Palms Church, Phoenix, Ariz. Expected type of service: secondary education.

BANGLADESH: David M. Dorris; born: Springfield, Tenn., April 2, 1943. Graduate: Austin Peay State University; attended SEBTS. He was a radio repairman in the U.S. Air Force 1961-65, including service in



French Morocco. He has been a telephone company installer and a computer repairman. He was a special agent for the Internal Revenue Service, Nashville, Tenn., 1971-74. Expected type of service: business management. **Jean Moreland Dorris;** born: Mayfield, Ky., Oct. 8, 1946. Attended Austin Peay State University and SEBTS. She has taught piano privately and worked as a hospital clerk. Marriage: June 20, 1964. Children: D'Anne, Dec. 9, 1966; Della Ruth, Sept. 19, 1968.



JORDAN: O. Eugene Eller, Jr.; born: Glade Springs, Va., May 7, 1941. Graduate: King College; East Tennessee State University (M.A.); attended SEBTS. He taught school in Bristol, Va., 1963-70 and was a school principal there 1970-74. He was a YMCA summer camp worker, and Mrs. Eller was camp nurse in 1969. Expected type of service: elementary education. **Jane Galloway Eller;** born: Richmond, Va., April 12, 1942. Graduate: Johnson City (Tenn.) Vocational School (L.P.N.). She worked as a licensed practical nurse at Bristol (Tenn.) Memorial Hospital 1964-67. Marriage: Aug. 17, 1963. Child: Karen Ruth, April 2, 1967.



MALAWI: Milton E. H. Ertelt, Jr.; born: Grosse Pointe Farms, Mich., Mar. 20, 1940. Graduate: Arlington State College (now Univ. of Texas at Arlington); SWBTS (M.Div. expected Dec. 1974). He has been an electrical engineer and audio engineer. He was sales and design engineer for an electronics firm 1971-74 and pastor of Paluxy (Tex.) Church 1973-74. Expected type of service: general evangelism. **Charlotte Huff Ertelt;** born: Amarillo, Tex., Feb. 27, 1944. Attended SWBTS. She has been a typist and secretary and has taught piano privately. Marriage: April 13, 1963. Children: Annelle Jan, Aug. 14, 1966; David Wayne, Oct. 20, 1969.

TAIWAN: Charles C. Hardie; born: Gadsden, Ala., Oct. 26, 1938. Graduate: University of Georgia; Sam Houston State University (M.Ed.); attended SWBTS. He served in the U.S. Navy 1963-65. He has been a hospital medical social worker and has

taught school. Expected type of service: secondary education. **Phyllis Garner Hardie;** born: Elberton, Ga., July 4, 1942. Graduate: University of Georgia. She was a Home Mission Board summer missionary in Texas



in 1963. She has taught school in Georgia, South Carolina, and Texas. Marriage: Aug. 21, 1965. Children: Melanie Jean, July 23, 1967; Ruth Marie, Feb. 17, 1969; Anna Louise, Nov. 9, 1971.



PARAGUAY: James D. (Jim) Hausler; born: Alva, Okla., Sept. 2, 1937. Graduate: Texas Technological College (now Univ.); attended SWBTS. He served in the U.S. Air Force 1960-64. He has been a pipeline engineer, structural engineer, and project engineer. He was planning engineer with a gas-producing company in Corpus Christi, Tex., 1971-74. Expected type of service: hospital maintenance. **Jean Young Hausler;** born: Lubbock, Tex., Oct. 13, 1941. She has been employed as a telephone operator. Marriage: Jan. 28, 1961. Children: Shari Lea, Nov. 10, 1961; Jerry Don, Oct. 11, 1963.

PHILIPPINES: Karen Hopper; born Seattle, Wash., Feb. 15, 1943. Graduate: Troy State College (now Univ.); SWBTS (M.Div. expected Dec. 1974). She was an Alabama Baptist State Convention summer missionary in Ohio in 1963 and 1966. She has taught school, been an assistant director for a campus Baptist Student Union, and has worked as a typist and a secretary. She has been assistant resident director at a YWCA and assistant youth director at a church. Expected type of service: religious education promotion.



YEMEN: William E. (Bill) Koehn; born: Cimarron, Kan., Mar. 9, 1942. Graduate: Ft. Hays Kansas State College; attended MWBTS. He was employed by a supermarket chain 1966-74, as stocker, assistant manager, and manager. Expected type of service: business management. **Martha (Marty)**

(Continued on page 33)

Jesse C. Fletcher Writes Again!



Author of the highly popular **Bill Wallace of China**, Jesse C. Fletcher has invested years of his life in world missions. As director of the Mission Support Division of the Foreign Mission Board, he monitors the heartbeat of mission personalities around the globe. As a writer of rare talent, he is able to express on paper the stories of these men and women in dramatic terms. His pen has given us the exciting accounts of **The Wimpy Harper Story**, **Wimpy Harper of Africa**, **Journeyman Missionary**, and **The Search for Blonnye Foreman**.

Now comes his latest effort: **Living Sacrifices—A Missionary Odyssey**, the story of John and Jewell Abernathy. The Abernathys served as missionaries to China from 1920 to 1948. Then they served in the Philippines and in Korea. This book is their story—spanning four decades of adventurous service for Christ. But more than the personal account of two dedicated missionaries, this book will encourage every Christian to remain faithful to his Lord, regardless of his circumstances.



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BROADMAN

MISSIONARY FAMILY ALBUM

NOTE: 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 6597, Richmond, Va. 23230.

Arrivals from the Field

ANDERSON, Theresa K. (Philippines), c/o Betha Bap. Home, Darlington, S.C. 29532.
BALVEAT, Kent W./Lloydene (Argentina), 429 Wilson, Liberty, Mo. 64068.
EDGEMO, Leroy T., Jr./Anna Marie (Japan), 7217 Lakehurst, Dallas, Tex. 75230.
MARSHALL, Bertha Jane (Gaza), 2266 E. Franklin St., Evansville, Ind. 47711.
MINES, Donald E./Margie (Argentina), Box 141, Wildwood Station, Village Mills, Tex. 77663.
MISNER, Mariam L. (Indonesia), Box 161, Savannah, Mo. 64485.
PALMER, H. Jerold/Grace (Niger Republic), 3300 Chalmers Ct., Hampton, Va. 23366.
ROBERTS, Rita W. (N. Brazil), Rt. 4, Kershaw, S.C. 29607.
TATUM, John H. (Indonesia), 516 N. Waggoner, Electra, Tex. 76630.

Departures to the Field

DICKSON, Charles W./Juanita, N. Brazil.
LOTZ, Karen S. (journal), N. Brazil.
ROBERTS, Frances E. (Argentina).
RUSSELL, Judy E. (journal), N. Brazil.
SEARS, Stockwell B./Darlyne, Singapore.

Transfers

STOCKS, Rozier L., Jr./Doris, Zambia to Mozambique, Dec. 1.

Births and Adoptions

GARNER, Daniel Judson, son of Darrell E./Judy Garner (Malawi), Nov. 5.
LEECH, Keith Owen, son of J. Marvin/Linda Leech (Indonesia), Nov. 1.
MOYE, Richard Nathan, son of Jerry E. L./Ruth Moye (Hong Kong), Oct. 24.

Deaths

GRAEFF, E. W., father of Elizabeth (Mrs. William W.) Stennett (Guatemala), Nov. 4.

In Memoriam

IRENE JEFFERS

Born Roanoke, Ala., Sept. 21, 1892
Died Ft. Worth, Tex., Nov. 10, 1974

Miss Irene Jeffers, an emeritus missionary to the Orient, died in a nursing home in Ft. Worth, Tex., November 10, following an extended illness. She was 82.

Appointed in 1923, she served in China and Taiwan before retiring in 1959. After initial language study she



was assigned to Kiangtu (formerly Yangchow), China. There she taught in a Baptist girls' school, worked with city churches, and did evangelistic work in the area.

Interned by the Japanese in 1941, she was repatriated to the U.S. in 1942. Returning to China after World War II, she was stationed in Kiangtu, Chinkiang, and Shanghai. She was one of the last two Southern Baptist missionaries to leave Shanghai. She was assigned to Hsinchu, Taiwan, 1951-59.

She was a graduate of Florence (Ala.) College (now Florence State University) and Southwestern Baptist Theological Seminary, Ft. Worth, with the M.R.E. degree.

One of 15 children, she is survived by two brothers and five sisters.

HEAD, W. L. father of Saranell (Mrs. C. R.) Ben (Taiwan), Oct. 20.

JACKSON, Lehman E., father of Thomas T. Jacks (Korea), Oct. 16.

JEFFERS, Irene (emer., Taiwan), Nov. 10, Ft. Worth, Tex.

LEWIS, M. R., father of Bernice (Mrs. Ted E. Cromer) (Libia), Oct. 29, Stillwell, Okla.

VERNON, Mrs. H. E., mother of Vance O. Vernon (S. Brazil), Oct. 27, Alexander City, Ala.

Marriages

BROCK, Karen Ruth, daughter of Lonnie R., Jr. Barbara Brock (N. Brazil), to Fred Ramalho June 5, Recife, Brazil.

WHITTON, Virginia Larain, daughter of Charles D./Betty Whitson (South West Africa), to Marvin Cole, Oct. 19, Abilene, Tex.

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THIS SPACE CONTRIBUTED BY THE PUBLISHER

New Missionary Personnel

(Continued from page 31)

Walker Koehn; born: Kansas City, Kan., Oct. 16, 1944. Graduate: Fort Hays Kansas State College. She has worked as an encyclopedia salesperson, as school library clerk, and has taught school. Marriage: Sept. 15, 1963. Children: Janelda Ann, Aug. 10, 1964; Samantha Michelle, Mar. 18, 1971.



INDONESIA: Clyde D. Meador, Jr.; born: Arkadelphia, Ark., Nov. 30, 1944. Graduate: Grand Canyon College; MWBS (M.Div.). He has worked as a computer programmer, programming supervisor, computer operator, and systems engineer. He served as a pastor in Missouri 1971-74, including at First Church, Weston, 1972-74. Expected type of service: general evangelism. **Elaine Grisham Meador**; born: Lubbock, Tex., Dec. 22, 1946. She has worked as an operator and customer representative for a telephone company, and as secretary and accounting clerk. Marriage: Jan. 25, 1964. Children: Mary Elaine, Sept. 12, 1964; Tamara Elaine, June 26, 1966.

TAIWAN: Judith Ann (Judy) Robertson; born: Fayetteville, Ark., Jan. 3, 1939. Graduate: University of Arkansas; SWBS (M.R.E. expected Dec. 1974). She has been an assistant director for a recreation center and was partner-owner of a grocery business in Fayetteville 1961-69. She has served on church staffs in Arkansas and Texas. Expected type of service: student work.



THAILAND: William W. (Bill) Smith, Jr.; born: Richmond, Va., May 9, 1944. Graduate: Baylor University; SBTS (M.Div. expected Dec. 1974). He served in the U.S. Air Force 1966-72 as an intelligence officer, stationed in the U.S., Japan, and Vietnam. He was a campus minister in Maryland in 1971 and in Kentucky 1972-73. He was pastoral intern for a Louisville, Ky., church and in 1974 served as regional personnel representative in Louisville for the Foreign Mission Board. Expected type of service: student work. **Susan Allen Smith**; born: Beaumont, Tex., Jan. 25, 1944. Graduate: Baylor University School of Nursing (B.S.N.; R.N. standing achieved in Texas in 1966). She has been a nurse at hospitals in Texas and Kentucky, from 1972 to 1974 at Kentucky Baptist Hospital School of Nursing, Louisville. Marriage: June 7, 1966. Children:

Karen Marie, Aug. 14, 1968; Julie Michelle, Nov. 9, 1971.

YEMEN: Jean White; born: Newport News, Va., Feb. 10, 1948. Graduate: Prince George's College; Hampton Institute (B.S.N.); R.N. standing achieved in Maryland in 1971; attended SWBS. She has served as a staff nurse at hospitals in Maryland and Virginia. During part of the summer of 1974 she worked with a mobile medical unit with River Ministries, Inc. Expected type of service: nursing.



Missionaries Reappointed

Reappointed September 1974

Effective date: Jan. 1, 1975



SOUTH BRAZIL: Thurmon E. Bryant; born: Claud, Okla., May 25, 1930. Graduate: Baylor University; SWBS (B.D., Th.D.). He served as pastor of churches in Texas and was a teaching fellow at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., before he and Mrs. Bryant were appointed by the Foreign Mission Board for service in Brazil. After language study they were stationed at Bauru 1959-61, and he then became director of the theological school (*Faculdade Teologica Batista de São Paulo*) at São Paulo in 1961. The couple resigned July 31, 1972. Since then Bryant has been on the faculty of William Jewell College, Liberty, Mo. Expected type of service: theological education. **Doris Morris Bryant**; born: Sudan, Tex., Dec. 21, 1929. Graduate: Baylor University; SWBS (M.R.E.). Marriage: Aug. 8, 1948. Children: Larry Joe, Mar. 29, 1956; Danny Earl, Dec. 5, 1957 (deceased April 26, 1971); David Wayne, April 22, 1962; John Randall, Sept. 18, 1964.

Missionary Associates

Employed October 1974



ZAMBIA: Robert F. (Bob) Baugh; born: Charlotte, N.C., June 11, 1931. He served in the U.S. Navy 1951-55, stationed in Japan, Korea, and Hawaii. From 1957 to 1967 he was an engineering design specialist for a firm in South Carolina. He worked as a photographer and 1968-74 was state supervisor of audiovisual production for Media Support Center, Technical Education, Columbia, S.C. Expected type of service: MK dom parent. **Blanche Edge Baugh**; born:

Conway, S.C., Jan. 6, 1937. Graduate: South Carolina Baptist Hospital and College for Nurses (dip.); achieved R.N. standing in South Carolina in 1958). She has been a Girl Scout summer camp nurse (1970) and served on the nursing staffs of hospitals in Columbia, S.C. Marriage: April 5, 1958. Children: Sandra Ann (Sandy), Sept. 8, 1961; Joseph Whitfield, Aug. 5, 1964.



NIGERIA: Darrell F. Osborne; born: Winnipeg, Manitoba, Canada, Sept. 7, 1919. Graduate: University of Manitoba (M.D.); certification in obstetrics and gynecology obtained by examination from The Royal College of Physicians and Surgeons of Canada in 1953. He became a fellow of the American College of Surgeons, Canada, in 1960 and of The Royal College of Physicians and Surgeons of Canada in 1973. From 1949 to 1974 he served as a physician and partner in a clinic in Kamloops, Canada. Expected type of service: medical. **Dorothy Scott Osborne**; born: Winnipeg, Manitoba, Canada, Oct. 15, 1924. Graduate: United College (now Univ. of Manitoba); University of British Columbia (M.S.W.). She was a social worker for agencies in Canada 1945-47 and 1968-72. Marriage: April 19, 1947. Children: Marilyn Jane (Mrs. Joseph Sarkor), Feb. 26, 1948; Dorothy Laurel (Mrs. Don Miller), Dec. 8, 1949; Campbell Mark, July 20, 1951; James Darrell, June 23, 1953; Randall Sherman, Mar. 4, 1956.

INDEX '74

Free!

The annual index of **The Commission** for 1974 (Vol. 37) is published separately rather than as part of any one issue. In it items that appeared in **The Commission** during the year are listed by month and page number, according to author, country, and topic. The index becomes a valuable reference guide.

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AWARENESS

How supportive are Southern Baptists of their overseas missions program? What are their primary sources of missions information? How aware are they of various aspects of a missions program to which they contributed more than \$40 million last year?

Answers to these and other questions surfaced in a recent Convention-wide telephone survey among a random sampling of church members. The survey was conducted by an independent research firm, Marketing Information Service of Atlanta, Ga., employed by the Foreign Mission Board.

Strong support for foreign missions was indicated in the study, but a need for additional and more accurate information emerged, especially in the area of finances.

"We are encouraged by the results of this survey," said Jesse C. Fletcher, director of the Board's Mission Support Division. "However, the study also reveals areas of deficiency in missions education and information. We accept the challenge of this report along with the encouragement."

The survey relates to a mandate from the Convention for a missionary education study and will be shared with other agencies involved in the missionary education task, according to Fletcher.

A total of 1,022 interviews were conducted among members of 105 churches. The telephone survey, conducted in August and September, involved responses to 40 questions or statements about foreign missions. Of those interviewed, approximately two-thirds were women.

The purpose of the survey was to determine a level of awareness about foreign missions, to ascertain basic attitudes toward missions, and to identify important sources of information and influence relative to the overall foreign missions program of the Convention, according to Richard M. Styles, the Board's public relations consultant, who coordinated the study.

Objectivity was a primary goal in the study, said Styles. Churches were randomly selected on the basis of membership, geographic locations, and an urban-nonurban category. A list of resident church members was then provided by each of these churches, and random selection of ten to twelve interviewees was made from this list.

Almost all the church members interviewed (98 percent) were aware of the foreign missions activities of the Southern Baptist Convention. In addition, 90 percent believe that foreign

missions should be strongly supported by all Southern Baptists, and three-fourths believe more missionaries are needed in more countries. Only 5 percent feel that foreign missionaries are out of date in today's society.

A major need that surfaced in the survey is for more information about foreign missions funding. Many of those interviewed were uninformed or misinformed about the Board's finances, especially in the question of the amount spent stateside for administration and promotion, versus the amount spent overseas. According to survey findings, attitudes toward the Board's financial operation decidedly improved when those interviewed were told that less than 10 percent is spent stateside, while more than 90 percent is expended overseas.

"This says to us," Fletcher stated, "the more information we can give to Southern Baptists about Foreign Mission Board finances, the stronger will be their support of foreign missions."

Included in the survey were questions about *The Commission* magazine. Responses indicate that the publication is highly rated by those who receive it, with 84 percent rating it "very good" or "excellent." Readers like the current missionary news, personal information about missionaries, and photos of missionaries in action.

Only 42 persons who receive *The Commission* were interviewed. Although this small number is not statistically projectable to all recipients of the publication, the majority of the persons in this small sample are well pleased with *The Commission* in its present form.

About one-third of those interviewed believe they receive too little information about foreign missions. This percentage is higher in the Middle South (Arkansas, Kentucky, Tennessee) and Middle West (Illinois, Missouri, Ohio), areas where awareness and readership of publications dealing with foreign missions is lowest. Members in these areas also exhibit higher levels of uncertainty about foreign missions and, on certain questions, slightly less support for overseas missions. (Other geographic breakdowns were Southwest, Southeast, and Deep South).

Education is a prime factor influencing awareness and attitudes toward foreign missions. As educational level increases, awareness of foreign missions activities and a more favorable attitude toward foreign missions and the Foreign Mission Board result.

The pastor is the most frequently

mentioned source of information about foreign missions; he is the most important source for 15 percent of church members. In smaller churches members exhibit higher identification with the pastor as the most important source of information; members of large churches show a slightly greater dependence on church groups and missionary speakers.

Persons with college educational experience rely heavily on state Baptist papers as a source of mission information; those with grade-school education named speakers as a primary source.

The state Baptist papers enjoy higher awareness and readership levels than any other missions information publication; they are the third most frequently mentioned source of information on foreign missions, trailing the pastor and Woman's Missionary Union. The survey indicates that more readers in the younger age group (16-24) mention state papers as the primary missions information source than in the other two age categories, 25-49 and 50 or older.

What will be the Foreign Mission Board's response to the results of the survey? On the Convention level, results have been shared with all groups involved in missionary education. A news story has been filed through Baptist Press.

A report of the survey was made at the October meeting of the Board, partially as input for the consultation following that meeting. The report will be carefully considered as future plans are made by the Mission Support Division, the division charged with the responsibility of eliciting mission support from the churches. In addition to this article, a story has been carried in "Missionary Intercom." Thus, the survey report is being widely disseminated.

"Cause for optimism about present and future support of foreign missions is found in the report," noted Styles. "All who are involved in any phase of foreign missions can find a vote of confidence in the survey's results."

"However, the sobering fact is that the report reveals that many Southern Baptists still are more 'emotional' than 'informed' in their support of the Convention's missions programs," he added. "While this is not all bad, we are still convinced that the better informed a church member is of the foreign mission program, the greater will be the support of all phases of foreign missions."

Missions Update . . .

A stand sponsored by the Baptist Convention of ANGOLA was part of the sixth international fair of LUANDA, a dream of missionaries since 1968, according to MRS. HARRISON H. PIKE, missionary. Despite public uneasiness about attending, because of the chance of terrorism, the days were peaceful, and unexpected crowds were on hand. Thousands of copies of the gospel of John were distributed, along with tracts and other materials.

In the first such meeting, 22 theological educators from all six Southern Baptist seminaries and members of the Foreign Mission Board's administrative staff discussed together in RICHMOND their mutual responsibilities for the worldwide dissemination of the Christian gospel. "All doors are open," FMB Executive Secretary BAKER J. CAUTHEN told the group. "The closets are open. Let's probe together into this task and share our common insights." In attendance were all six seminary presidents, representative deans from each institution, and all the professors of missions. Discussions dominating the two-day event: the nature and manifestations of God's call to missionary service, the challenge of preparing potential missionaries through seminary education, strategic problems facing the FMB the next 25 years, and the continuing education of the missionary.

Now that the Mexican Baptist Theological Seminary has moved from TORREON, MEXICO, to a new \$550,000 campus in MEXICO CITY, students will have more opportunities for evangelism and missions. The new facilities include a 450-seat chapel, with classrooms and other facilities in the basement, and a multi-purpose building, including dormitory, library, cafeteria, offices, and some faculty quarters. The seminary's fall enrollment reached a record 86, offsetting expectations of a drop due to the move.

Viewing the Baptist display at the annual fair of ZAMBIA in LUSAKA, 5,654 persons signed up for the study, "Who Is Jesus?", part of the Bible Way Correspondence School. The display centered on the theme, "Building a Better Zambia through Bible Study, Changed Lives, Strong Churches." The fair was held during Zambian independence week.

Large student groups are being used more overseas by the Foreign Mission Board, according to W. EUGENE GRUBBS, FMB consultant for laymen overseas. One example: the 200 students from Baylor University, WACO, TEX., who plan to go to MALAYSIA and SINGAPORE during Easter break in March to work in evangelism and Christian growth. From such projects many results are expected, Grubbs says. Mission work is enhanced, and students experience mission opportunity first-hand. From those who go, God may call out full-time Christian workers. Others will become stronger prayer supporters, having seen the needs. And as the students continue their involvement in missions in local churches, they will be strong supporters of the Cooperative Program and the Lottie Moon Christmas Offering. The students will work through local Baptist churches in Malaysia and Singapore; missionaries are serving as liaison between the churches and Baylor BSU.

Two workshops dealing with communication, long-range planning, and other matters involved Southern Baptist missionaries in the Caribbean recently. Thirty career, associate, journeyman, and special project missionaries from BERMUDA, JAMAICA, LEEWARD ISLANDS, and DOMINICAN REPUBLIC met in the Dominican Republic. Twenty other associates and career missionaries from WINDWARD ISLANDS, GUYANA, SURINAM, and TRINIDAD met on the island of TOBAGO. The workshops were part of a larger plan of developing new skills and increasing missionary effectiveness, said WILLIAM W. GRAVES, Foreign Mission Board field representative in the Caribbean. Sessions dealt with job descriptions, setting personal work goals, personality modification, and long-range plans and goals.

As part of a plan by Southern Baptist representatives and national Baptists in MEXICO to coordinate their work more closely, GUY S. WILLIAMSON, a Southern Baptist representative, has been named administrator of programs for the National Baptist Convention of Mexico. He is to coordinate long-range planning for the rest of the decade.

(More "Missions Update" on back cover.)

Missions Update . . .

"Operation Transtotal"--when 20 "witnessing" teams of five people each endeavored to reach settlers along the Trans-Amazon Highway in BRAZIL--took place Dec. 15. The project involved house-to-house visitation, evangelistic meetings, and census taking. The east-west highway across Brazil's Amazon region is part of a government effort to move people into the country's interior. One member of each team is to stay in the fast-growing area after the initial impact to nurture the new growth.

Plans for touching the secular market with Christian publications from the Baptist Spanish Publishing House, EL PASO, TEX., were among possibilities considered at the meeting of the publishing house's international advisory committee, made up of both indigenous national Baptists and Southern Baptist missionaries. From the group, which meets every five years, came more than 100 recommendations. Major concerns were the need for flexibility in preparing, printing, and distributing literature and the desire for a curriculum design that would meet the individual needs of each nation.

"We are about to begin a program in ARGENTINA that could show us the way in penetrating the secular market," said Missionary THOMAS W. HILL, publishing house director. "We hope to publish two to four books there through a major secular distributor. If it is successful nationwide, that will be our signal to begin in other countries." The advisory committee also cited need for more national participation in the publishing house's local and international operation.

A young married couple, the first believers to be baptized through the ministry of Southern Baptist missionaries in SURINAM, were immersed by Missionary LEO E. WALDROP recently in a bauxite mine pond. Mr. and Mrs. Waldrop met the couple six months earlier through a Christian schoolteacher and began a home Bible study in the couple's apartment. Others in the study group are awaiting baptism but have been deterred by threats from their families. Nine others were to be baptized in mid-November.

A call for up to 150 laymen to give of their construction skills and time in HONDURAS in the wake of Hurricane Fifi has been issued by W. EUGENE GRUBBS, Foreign Missions Board consultant for laymen overseas, and GLENDON McCULLOUGH, executive director of the Brotherhood Commission. Grubbs said in November the men would be needed over the next four months to help construct an elementary school building, a Baptist church building for a mission congregation, and a large number of homes. He said the projects awaited the response of Southern Baptist concrete block masons, carpenters, and electricians who would donate their services and care for their transportation to and from Honduras. McCullough urged volunteers to get in touch with the Brotherhood department in their state Baptist convention for details about the projects, which should be completed by Mar. 1. Southern Baptists are concentrating relief work in the suburbs of SAN PEDRO SULA, a city about 40 miles inland from the country's north coast.

Over a new Christian hotline in TAIPEI, TAIWAN, anyone who dials the proper number will hear a recorded gospel message. Persons also may call back to talk to one of 17 volunteer counselors. During the first week 1,271 callers heard the recorded message. In the first five days 51 persons called back to talk with a counselor; 27 of them said it was the first time they had heard a Christian witness. Eight made a decision for Christ; seven of these were introduced to local churches through follow-up. The hotline is part of a Baptist-sponsored Tel-Evangelism program.

Using an African adaptation of WIN (Witness Involvement Now) in the RUNGWE-KYELA areas of TANZANIA, two teams covered the region in six days in a concentrated effort to teach church members how to witness effectively in preparing for coming revivals. More than 12,000 copies of the gospel of John in Nyakyusa were distributed. The week's decisions totaled 281.

(More "Missions Update" on p. 35.)