



The COMMISSION

FOREIGN MISSIONS JOURNAL, SBC/APRIL '75

The COMMISSION

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ARTICLES

Circuit to La Paz	Leland Webb	1
Declaration of Cooperation James L. Powell, Jr.		6
Lord, Bless the Missionaries Betty Merritt		8
A Jewel Received	Doris Stocks	14
From Missionary Miss to Mrs.		16
In My Little Spot	Rita Roberts	17
A Teacher, after All	Ginny Cannata	20
The Desire for English	Glenn Ingouf	21
Fourth of July: Moscow	Ruth Fowler	22
Romance at the Gardens Susi Lockard		26
That Hill Cleaveland! Johnny J. Baker		30

PHOTO ESSAY

Orientation Farewell		27
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PERSPECTIVE

From the Editor		36
Thinking Together Baker J. Cauthen Cover III		

EVENTS

Missions Update		2
Advisers in Spanish Laverne Gregory		10
Just a Title	Ruth Fowler	18

MISSIONARY PERSONNEL

Needed Now		33
New Missionary Personnel		35

DEPARTMENTS

Letters	Cover II	
Epistles		31
Missionary Family Album		34

COVER: Photo of chapel of Callaway Gardens, near Pine Mountain, Ga. Stories about missionary orientation held at Callaway begin on page 26. Photo by Sydney Odum.

CREDITS: Photos—Leland Webb, 1, 4-5. Bob Harper, 10-13, 22-25, 27-29. Cheryl Ray, 14. Ruth Fowler, 18-19. Sydney Odum, 26. Johnny J. Baker, 30. Kenneth R. Lawson, Cover III. Art—Terry Snyder, 8-9. Burriel W. Perry, Cover IV.

NEXT MONTH: Women on the fields, a focus on the status of women today in various parts of the world.



Each article to which this symbol is attached is recommended for use in the Foreign Mission Graded Series study of the year indicated. Scheduled topics: 1975—Directions in Healing and Helping (Southern Baptists' Medical and Benevolent Ministries), 1976—Schools and Student Work, 1977—Publications: Tool for Church Development and Evangelism, 1978—Sharing Christ's Mission Overseas: Evangelism in Brazil and the Philippines.

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LETTERS

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

About the Cities

Thank you for the February 1975 issue of THE COMMISSION. The series of articles on "Reaching the World's Cities" speaks to all concerned Christians in the States and around the world.

I have just finished reading THE COMMISSION from cover to cover and feel that it has deepened my concern for Richmond in my awareness of the parallels throughout the cities of the globe. It has really given me a sense of renewal in meeting the challenge through our own city missions ministries.

Luther Copeland stated it well when he said, "The cities must be humanized, and a viable future in the urban world must be bequeathed to our children." Hopefully, more Baptists (clergy and laity) will become involved in the decision-making processes that affect the development and growth of our urban culture. As "the salt of the earth and the light of the world," greater doses must be heaped upon our cities with competence and commitment than ever before.

Again, thank you for the clarity of the challenge presented through THE COMMISSION.

Gene Williams
(association executive secretary)
Richmond, Va.

More on Women Issue

It just came this week—I can't resist! I simply must tell you how much I appreciate the issue of THE COMMISSION on women in missions. *Wow!* I didn't think you would dare to print some of it. I wonder how much and what parts the constituency will choose to believe. Whatever—I want you to know it is the best medicine I've come across for the "useless, it's not worth it" feeling. I know you didn't have its therapeutic effect on missionary women in mind when it went to press. But here's one missionary wife who says "thanks."

Lou Ann (Mrs. Hal B., Jr.) Lee
(missionary) Paris, France

Enlisting Readers

The check . . . is for subscriptions for your magazine. I am hoping to use them in our church to increase interest in missions. After all, what else do you think could do it better? I am also hoping people will want to order the magazine for themselves after this "indoctrination."

Please send them to me—I'll get them to the people.

Mrs. Waldo E. Wood
Gainesville, Fla.

Panama Omission

Except for one gross error, the December issue was a favorite. We have been involved and interested in the work we do in Panama for 25 years. We have lived there, have served as laymen there, have dear friends

(Continued on page 34)

CIRCUIT TO LA PAZ

By Leland Webb

They started south from Mina Clavero. At each town they—the pastor and the missionary—stopped at the post office. There they asked how many people lived in town and if there were any Evangelicals among them.

That's how the circuit was begun, and how the men stumbled onto the nest of believers in La Paz, Argentina.

Missionary Donald E. Mines, who until beginning his current furlough served Córdoba, Argentina, and surrounding area, suggested to Pastor Cesar Vallerotto that he survey towns close enough for the pastor to reach by bus. The director of the Argentine Baptist Mission Board had asked Mines, when he could, to help the pastor set up a *circuito*, a "pastoral circuit." But without an automobile, the pastor must travel by bus.

He's accustomed to bus riding. Pastor Vallerotto, now 62, for eight years lived in Córdoba and rode the bus over the Los Gigantes Mountains on a rustic road to minister in Mina Clavero. In those days Vallerotto held worship services every Saturday and Sunday and rode the midnight bus back home to Córdoba, arriving about six o'clock in the morning—just in time to go to work.

For a while the Mina Clavero congregation met under the shade of a large tree. Now it worships in a rented building that also houses quarters for the pastor and wife.

When talk of a *circuito* arose, the men felt they could discover prospects. For instance, Vallerotto recalled that some years earlier he had met a woman in Salsacate (to the north) who was interested in the gospel. He located her again and found she still remembered the conversation.



After worship service at La Paz, Pastor Cesar Vallerotto (center) chats with Missionary Donald E. Mines and Mrs. René Ruiz, a leader in the La Paz mission.

Surveying for the *circuito*, Mines and Vallerotto at one town, barely more than a wide place in the road, came upon a home where about 30 persons met occasionally for Bible study. The group was a remnant of work begun by Pentecostals some years earlier. They talked to a woman near the Catholic chapel. "How often does the priest come?" they asked.

"Only when there is an emergency."

"Could we hold a service here?" asked the Baptists.

"Sure, you can meet here," she said, offering the patio area of her home-store building.

The usual opening strategy was to locate a building where a religious motion picture could be projected, followed by a preaching service. Among those who showed interest

(Continued on page 4)

Missions Update . . .

JESSE C. FLETCHER, director of the Foreign Mission Board's Mission Support Division, has accepted the call to become pastor of the 3,500-member First Baptist Church, KNOXVILLE, TENN. He is to begin as pastor in May. He joined the FMB staff in 1960 as associate secretary for the missionary personnel department and became department head in 1963. He became division director in 1968, when the divisional organization was instituted. As director, he has coordinated the work of the departments of missionary personnel, missionary education, and promotion and furlough ministries. He has also given general supervision to public relations and press office personnel and served as chief of the Richmond bureau of Baptist Press.

JAMES D. BELOTE, Foreign Mission Board secretary for EAST ASIA, died Mar. 4 in RICHMOND, VA., after suffering an apparent heart attack while playing tennis. He was 61. He became area secretary in 1968 for the area that now includes HONG KONG, MACAO, TAIWAN, OKINAWA, JAPAN, KOREA, and mainland CHINA, if and when it should reopen to missionaries. As area secretary he served as liaison between missionaries and the FMB. He was appointed as a missionary in 1940 and served in HAWAII while awaiting opportunity to enter China. He moved to Hong Kong from China in 1950 and became president of Hong Kong Baptist Theological Seminary in 1952. In 1960 he also became head of the new international Asia Baptist Graduate Theological Seminary. He served on the faculty of New Orleans (La.) Baptist Theological Seminary 1964-67, while on leave of absence from the mission field. He held the Th.D. degree from New Orleans Seminary. Survivors include Mrs. Belote and five grown children (two sons, three daughters).



A special project seeking a cure for Leucoderma is being carried on at the BANGALORE Baptist Hospital in INDIA. The disease, the loss of pigmentation in the skin, is not contagious, but the people of India fear it and avoid those who have it. THOMAS FITZPATRICK, physician from the Harvard University School of Medicine, and his staff began the project at the hospital in November; 260 persons have agreed to take part. The program is to be evaluated this spring and again at its conclusion, months later.

GUNTER REINTHALER, 23, became the first Austrian to serve as director of the Baptist youth center in SALZBURG, AUSTRIA, Mar. 1. Previous directors have been Southern Baptist missionaries or missionary journeymen. In another innovation, salary for the new director of the center, a project of Salzburg Baptist Church, will be paid by the church and the young people.

A series of 25 evangelistic messages delivered by Filipino pastors was recorded in a makeshift studio in a cornfield in the PHILIPPINES under direction of J. O. TERRY, JR., Southern Baptist radio-TV representative for ASIA. He said this method was followed because of the cost that would be involved in transporting the pastors to the recording studio. The 25 messages, ranging up to 21 minutes long, will be broadcast in areas of NORTH MINDANAO. In that region local pastors and church members have set a target of establishing 200 churches in the next five years. Supplementing broadcasts will be tract offers and invitations to begin Bible correspondence study.

Baptists were included in a 30-minute program presenting non-Catholic religious groups on national television in SPAIN. Also presented were the Episcopal Reform Church, Mormons, Muslims, Spanish and Gypsy Pentecostals. Representative parts of a worship service for each group were shown.

A pilot project of extension courses in theological education is being conducted by the Spanish Baptist Theological Seminary in MADRID, SPAIN, where classes meet in First Baptist Church. Missionary GERALD A. McNEELY, seminary director, said the seminary will sponsor further extension courses and correspondence courses in Baptist churches in other parts of the country.

Steps to strengthen the Foreign Mission Board's structure for administering world relief were taken by the Board in February. (1) The Board named EUGENE GRUBBS, FMB consultant on laymen overseas, as disaster response coordinator. In addition to his regular responsibilities, he will head a disaster response committee made up of selected members of the Board's home office staff. (2) Each Baptist Mission overseas will be asked to name a disaster response coordinator and a relief committee. The committees on the fields will evaluate relief needs and supervise relief ministries. (3) A Board five-person subcommittee was named as a special committee on world hunger and relief. It will help evaluate relief needs and recommend ways to respond. . . .

FMB Executive Secretary BAKER J. CAUTHEN read to the Board a resolution signed by 22 Baptist state executive secretaries that reaffirmed the Board's role as a channel for overseas relief. The resolution encouraged the Board in its efforts to administer relief to the world's needy people. . . .

A disaster response plan proposed by the FMB staff outlines specific procedure, Grubbs reports. In case of sudden disasters Grubbs will go immediately to the field, observe damage, and counsel with missionaries. The field representative, informed of the trip, will be available to interpret the situation; the field representative will contact the disaster coordinator of the Mission involved. Medicine and medical supplies will be among top priorities. Grubbs and FRANKLIN T. FOWLER, FMB medical consultant, will consider how many doctors are needed; Fowler will have a list of available doctors from which to enlist volunteers. After surveying needs, Grubbs will request from the FMB a specific amount of money to be made available to missionaries. . . .

Fresh from a visit to famine-ravaged BANGLADESH, Grubbs declared, "Our missionaries in Bangladesh can skillfully utilize" all the financial resources "that Southern Baptists will place in their hands, if they are permitted to choose projects consistent with their primary purpose for being there and which are based on their own, intimate, firsthand knowledge, insights obtained from other relief groups, and counsel from Bangladesh government officials." Before leaving for Bangladesh, Grubbs visited the U.S. State Department for briefing on U.S. relief efforts; there he discussed suggestions and procedure for future Baptist efforts. In Bangladesh he talked to every missionary and several government officials.

The U.S. State Department has given a tribute of appreciation to DAVID HARMS, Southern Baptist missionary doctor in HONDURAS, in recognition of his "organization, direction, and distribution of medical aid" to victims of Hurricane Fifi. PHILLIP V. SANCHEZ, U.S. Ambassador to Honduras, presented the certificate. "Without your voluntary participation in the planning and execution of medically oriented disaster relief operations," said Sanchez, "the effectiveness of the overall United States effort would have been seriously diminished."

To help ease hardship conditions of South Vietnamese war refugees, the VIETNAM Baptist Mission has organized the Baptist Social Services Ministry. Missionary GENE V. TUNNELL, a professionally trained social worker, directs BSSM, strengthening the cooperation and coordinating united efforts of Baptist churches and missionaries in Vietnam. During 1974 BSSM opened a halfway house, began a temporary residence for children in crisis situations, and opened a day care center in SAIGON for 100 children.

A dynamite charge planted on a window sill damaged a Baptist church building in BAALBECK, LEBANON, in the wee hours of a Sunday morning. No one was injured, though windows were broken in nearby buildings. The pastor and EMMETT A. BARNES, missionary, said they felt the incident was not directed at the church. Barnes said it might relate to some family feud. Townspeople reassured the pastor after the blast.

A congress for Baptists of PORTUGAL, sponsored jointly by the Portuguese Baptist Convention and the Association of Portuguese Baptist Churches, is set for LISBON in May, the Convention's publication reported. Several joint committee meetings have been held.



CIRCUIT TO LA PAZ

(Continued from page 1)

the nucleus for a continuing ministry might be found.

In another town Vallerotto went first to the city hall to request permission to hold a service. He was referred to the police. After he explained to a policeman about the meeting and movies, the officer told him that permission must be secured from the priest.

"You're mistaken!" declared Vallerotto indignantly. "I depend on Christ, not on the priest." He added that he would like permission, but even without it, "I'll have meetings anyway. I find it strange that a police official is not aware our national constitution provides for religious freedom."

"Just who are you?" challenged the aroused officer. "Let me see your documents."

The pastor laid on the table his driver's license and his identification cards—one from the federal government, one from the Baptist Convention. "If you want to put me in jail, here I am," he stated.

"Oh, go on and have your meeting," shrugged the officer, giving in.

Vallerotto, by the way, is not a native-born Argentine. He moved to Argentina from his native Italy in 1948, but he did not accept Christ as Savior until seven years later.

The religious films shown in the communities do attract an interested audience. In one town where Mines had announced the showing of a movie at a restaurant, the projector would not work. Complained one man, "I came 20 kilometers from my *finca* ('farm') to see the picture."

As they edged further south, Mines and Vallerotto came to La Paz. They stopped first at the little cafe that also served as the bus station cafeteria. While they ate, they asked the owner if he knew of any Evangelicals. He mentioned one family.

Back out on the street Mines stopped a boy passing by and asked if he knew the man the cafeteria owner had mentioned.

"That's my daddy," replied the boy in amazement.

The surprises were not over. Going to the home in question, Mines and Vallerotto talked with the boy's mother and sister. The visitors were referred

further to the home of René Ruiz and her two daughters.

Entering Mrs. Ruiz's home, one of the first things they saw was a well-worn copy of *Good News for Modern Man*. Religious mottoes adorned the walls. The two men introduced themselves and explained their reason for coming.

"Thanks be to God!" exclaimed Mrs. Ruiz, her face radiant. She began asking all sorts of questions about what Baptists believe.

"That's the way I believe," she responded.

Then she explained that she and an older woman had been praying together at least once or twice each week for more than a year that someone would come to take an interest in the little group of Evangelical believers. Only a few days earlier her friend had announced, "I know someone is coming. I feel someone will come soon."

Mrs. Ruiz's own spiritual pilgrimage had begun about four years before. She had been handed a religious tract while in a beauty shop one day. She laid it aside at home and then came across it again one day while cleaning. The tract was the Gospel according



Participants
in mission
at La Paz.

to Matthew. She opened it at random. The verse she saw first was 7:7—"Seek, and ye shall find."

Sometime later she became ill. Doctors told her that for her health she must move to the mountains, but she did not have the necessary funds. She recalled the verse in Matthew, and, although not knowing how to seek, she petitioned God in her own way. Her health began to improve; today doctors are still at a loss to explain her recovery.

She wanted her own copy of the whole Bible, but knew it was too expensive for her, since her only income was as a seamstress. When a relative brought some sewing for Mrs. Ruiz, it was agreed that payment would be in the form of a Bible. After the relative's next trip to the city, she showed up at Mrs. Ruiz's home with two Bibles instead of one. Mrs. Ruiz was dismayed, for she knew she could not afford both.

But the relative explained, "They were free—so I'm giving them to you." She also paid cash for the sewing Mrs. Ruiz had done.

A form of Evangelical work was begun then in La Paz. Mrs. Ruiz helped as best she could, and various groups visited the town from time to time to assist. But with such a mixture of groups, some problems with sects did arise. While Mrs. Ruiz made her home in Buenos Aires for a year, the small congregation evaporated.

Upon returning to La Paz, she helped to restore the work. Now she leads a Bible study each week, and Pastor

Vallerotto holds services regularly.

To open work in La Paz, Pastor Vallerotto showed a film. (The projector broke down again, but this time after the showing.) The restaurant used for the meeting was filled to overflowing by a crowd of some 120 persons. After a brief gospel message, Vallerotto gave out tracts. Still no one wanted to leave; instead they wanted to talk further.

La Paz has now become a part of the pastor's *circuito*, although to reach the community from Mina Clavero, Vallerotto must ride the bus, including one change and a two-hour wait. Mr. and Mrs. Vallerotto travel to La Paz two or three times a month. Due to the infrequency of buses they must ride down one night and return the next day.

In giving out tracts, Vallerotto has heard of yet another community where some 80 persons are interested in having someone come to preach to them. But traveling by bus to that distant location is out of the question.

There have been several baptisms at La Paz. Among recent converts was the owner of the restaurant where the first service was held. Vallerotto conducted an evangelistic campaign there last June in which 36 persons made professions of faith in Christ, many of them from homes far back in the hills around the town. Still, the size of the congregation remains at about the same level, for many converts are among those who move to Córdoba or Buenos Aires to find jobs.

But when the pastor comes to La

Paz, the faithful are waiting at the home where a back room becomes a chapel. They crowd into the small area, and from behind a modest pulpit—a speaker's stand set on a table neatly covered with a white cloth—Vallerotto vigorously leads singing and then preaches.

After the service the worshipers linger in the backyard among the chickens and the clothes hung out to dry for a time of fellowship with the pastor and each other. Among them is George, a recent convert. He's confined to a wheelchair, but his ambition is to walk—and to walk over the entire region preaching.

Also there is the elderly woman, another recent convert, who, they say, was unable to walk until believers gathered to pray for her and anoint her with oil. Now she walks and comes to services.

And of course Mrs. Ruiz is there. As she gratefully told the pastor, "Many people have come and preached and gone—and left nothing behind, until you came." **TC**

Declaration of Cooperation

*BECAUSE WE AS SOUTHERN
BAPTISTS RECOGNIZE*

THAT Christ established the church
to carry out his divine purpose in
the world, and

THAT the genius of our life as
autonomous New Testament
churches is our freedom to
cooperate in order to make
evident our unity in Christ and to
give substance to our common
purpose to proclaim the gospel, and

THAT our life as a denomination
emerged historically in 1845 in an
effort to elicit, combine, and direct
those resources over which God has
placed us as stewards, and

THAT in 1925 our forebears
committed themselves to a new
level of interdependence in a
relationship of stewardship called the
Cooperative Program, and

THAT as a result of that commitment
our denominational life has by the
grace of God prospered in terms of
unity, missions, and ministry,

WE HEREBY DECLARE this
program of cooperation to be
self-evident of our denominational
unity and a manifestation of our
vision for the future under the
Lordship of Christ, and

WE THEREFORE recommit
ourselves in prayer to that trust,
sacrifice, and resolve necessary for
the responsible expression of our life
together in Christ through our
Cooperative Program.

ON THE OCCASION OF THE 50TH ANNIVERSARY OF THE COOPERATIVE PROGRAM

DECLARATION OF COOPERATION

By James L. Powell, Jr.

Fifty years ago, on May 13, 1925, Southern Baptists adopted the Cooperative Program. The Cooperative Program was never meant to be an end in itself. Instead, it was intended to be a channel through which Southern Baptists would provide financial resources in response to the Great Commission—when Jesus commanded every one of us to take the good news of his coming to the entire world. Where we are unable as individuals to witness personally in the world, we are still under divine obligation to support the sending of others.

It is through the financial resources of the Cooperative Program that our Southern Baptist foreign missionaries can be sent all over the world. But the Cooperative Program is not a plan of the Foreign Mission Board. Rather, it is one way all Southern Baptists can work together in our churches to do our work and God's work.

The Cooperative Program has become the most effective means we have as Southern Baptists to meet worldwide needs in a practical way to strive toward our objective of bringing men to God through Jesus Christ. The Cooperative Program then becomes a plan of cooperation between the churches, the state Baptist conven-

tions, and the Southern Baptist Convention.

During 1975 Southern Baptists are celebrating the 50th anniversary of the Cooperative Program. The Cooperative Program theme for the year is "Operation One—A Declaration of Cooperation." This emphasis is designed to lead the members of every Southern Baptist church to become more aware of the mission needs of the world and to respond to them in a positive way. It stands as a challenge to churches and church members to reflect their responses through greater involvement in mission giving, especially through the Cooperative Program.

In keeping with the 50th anniversary celebration, a Convention-wide goal of \$150 million has been set for Cooperative Program giving. This will mean approximately \$100 million for use by state conventions and \$50 million for SBC causes (or approximately \$25 million for use by the Foreign Mission Board). Churches are being asked to commit themselves to this amount in 1975 in order for the monies to be received in the states and put to work in 1976.

During this anniversary year we as Southern Baptists will celebrate the blessings of God through the past 50 years. But we must also seek to solidify confidence in the Cooperative Program as the most effective way for Southern Baptist

churches together to reach out with the gospel to people all over the world. At the same time, we must solicit renewed commitment to a future united effort in the support of foreign missions through the Cooperative Program.

A major feature of the 50th anniversary celebration of the Cooperative Program will relate to individual commitment. Every member of every Southern Baptist church is being challenged to demonstrate his commitment to the Cooperative Program by signing a "Declaration of Commitment" (see facing page). In placing his signature the member will say, "Yes, after seeing what is being accomplished through 50 years of united effort, I choose the Cooperative Program as my main channel of world mission support."

Copies of this declaration are available from stewardship offices of state Baptist conventions. A Convention-wide goal of three million signatures has been set for this observance. TC

The author is assistant director for Cooperative Program promotion at the Southern Baptist Convention Stewardship Commission, Nashville, Tenn.



We say it so often, we almost do it by rote: “. . . and, Lord, bless the missionaries.” Yet to the missionary in some remote corner of the world, it may be the difference between life or death, between discouragement or joy, between victory or failure. I believe God hears these impersonal prayers, as well as the personal ones. I, for one, am grateful for every prayer offered for a missionary, since my name is listed among their ranks.

I remember the night in Richmond, Va., 19 years ago when Dewey and I stood with a group of eager, new appointees. In his charge to us, Executive Secretary Baker J. Cauthen said, among other things, “Young people,” for we were young then, “remember as you go that you do not go alone. He has promised to go with you, and you go with the prayer support of eight million Southern Baptists.”

Now, I was not naive enough to take this literally, for we all know that not everyone whose name is on the roll of a Southern Baptist church prays for the missionaries. Yet Dr.

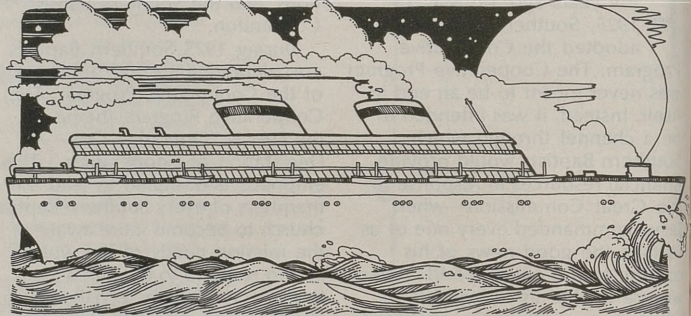
by Betty Merritt

Lord, Bless the Missionaries!

Cauthen spoke truly when he reminded us of a great army of prayer supporters who would be faithful in prayer as we went to Nigeria, our designated country. Many times since then, my mind has gone back to his words with gratitude, and my heart has been lifted by the awareness of them.

I first felt those prayers before I even reached Nigeria. Dewey and I, together with a fellow missionary, Lolete Dotson, stood on the deck of the HMS *Tabor*, the passenger-freighter taking us to Africa, and watched the New York skyline recede into a distant haze. This was to be our last look at our beloved America for three, long years—we thought! The next morning we woke up in Portland, Me.

When the ship raised anchor this time, we really did say goodbye to the States and headed for open sea. The first day and night were enjoyable. But by noon the second day I succumbed to the rock of the boat on a calm ocean. I was deathly seasick. If you've ever been seasick, you know the feeling of hopelessness. You can't



stop the boat and get off. You must just lie there preparing to meet your Maker, knowing that if you feel any worse, you cannot survive. “What a sad story this will be at home,” I thought in my misery. “I can see the state Baptist paper now: ‘Missionary Dies Enroute to Nigeria.’”

Then suddenly, on a Sunday afternoon, I felt better—so much better that for the first time in nearly a week I dressed and went on deck. I decided I might live to see Nigeria after all. As Dewey and I talked, we counted the hours to determine what time it was at home. We realized that I had begun to feel better at almost the same time friends at home were gathering for opening assembly in Sunday School. I was grateful for

**All the way my Savior
leads me,
What have I to ask
beside?
Can I doubt His tender
mercy
who through life has
been my guide?**

those who had said, “We will especially remember you as you travel.” They had. And their prayers made a difference in my life that day.

I have felt those prayers in times of sorrow.

Dewey and I became overjoyed with the expected arrival of our first child after six years of marriage. It was during our first term in Nigeria, and medical facilities were not plentiful. I had seen five doctors in as many months for prenatal examinations and

was seven months along when I finally flew down country to see the missionary doctor who would deliver our baby.

I still remember the agony in Bill Williams' face when he said, “Betty, something is wrong. I can't find a fetal heartbeat.”

Dewey was at home in Minna 400 miles away. By the time I got a phone call through to him, the ferry across the Kaduna River that separated us would close. He wouldn't be there to share my grief until the next day.

My missionary family could not have been more sympathetic and loving. But the hour grew late, and I knew I could no longer put off going to my room to face the night alone. Before I blew out the lamp, I desperately reached for my Bible, knowing that I



faced a long and sleepless night. I had read but a few verses when there in big, black letters were these words: "Behold, I am with thee and will keep thee in all places whither thou goest" (Gen. 28:15). No, the verse wasn't really printed in bold type, but it seemed that way to me. I felt his peace and went right to sleep.

The next morning I dressed for church, feeling a bit embarrassed in my maternity clothes and very heavily hearted. The Nigerian song leader announced the opening hymn in Sunday School: "All the way my Savior leads me; what have I to ask beside? Can I doubt his tender mercy, who through life has been my guide? Heav'nly peace, divinest comfort, here by faith in him to dwell! For I know whate'er befall me, Jesus doeth all things well." A coincidence? I don't think so. Somewhere that day someone was praying, "And, Lord, bless the missionaries." And he answered that prayer just for me.

I have felt those prayers in witnessing.

Dewey and I drove more than 200 hot, dusty miles to be present at a special service in Katcha, a large village on the Niger River in northern Nigeria. The Baptist Yoruba Christians had gotten permission to hold an open-air service in this strongly Muslim village.

Arriving at Katcha, we found a dejected group of people. The chief had changed his mind; the service had been cancelled. We gathered in the Baptist church building to discuss what we should do. We prayed. Then Dewey and the men went to talk with the chief. The rest of us remained at the church and prayed. After almost an hour we heard shouting outside. God had reopened the door, and we could have the service just outside the chief's compound.

We walked through the village singing hymns and collecting a congregation as we went. We numbered more than 300 by the time we reached the place of worship. God answered

prayer, and many people heard of Christ that day, some for the first time, some in saving faith.

God answered our prayers. But I am certain he was also answering the prayers of many in the churches back home who prayed that day, "And, Lord, bless the missionaries."

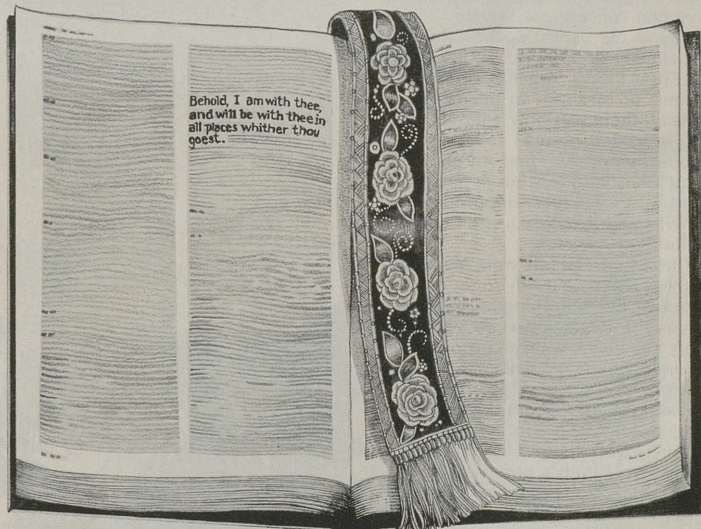
I have felt those prayers in times of personal crisis.

During her Christmas holidays from boarding school in December 1973 our oldest daughter, Elizabeth, woke us at two o'clock one morning crying with a stomachache. Instinct made us realize she needed more than milk of magnesia, so we took her across town to the local Catholic hospital. An Egyptian doctor confirmed our suspicions; it was appendicitis, and Elizabeth needed an operation.

out the entire, tense experience.

Last furlough I heard James F. McKinley, Jr., relate his family's experiences in Bangladesh, as they huddled under a mattress in their home while enemy planes bombed and strafed outside. I heard Missionary Ed Nicholas tell of the guerrilla ambush in which he was wounded and Mavis Pate was slain. In hearing these accounts I was made more aware than ever before of my own need to pray for my fellow missionaries the world over.

My daily paper has taken on a new significance. When the headlines tell of a fresh outbreak of war in the Middle East, of a military coup in Latin America, of political unrest in Africa, I wonder how the personal lives of my colleagues in those places are being affected. And I offer a



Sitting outside the operating theater later that morning I couldn't help but think of my "prayer army" back home and thank God for the many who would say that day, "And, Lord, bless the missionaries," not realizing how much we Merritts would need those prayers. God heard again. Elizabeth got along beautifully. We all felt wrapped up in prayer through-

special prayer for them, even though it isn't their birthday!

Somewhere in the world a missionary may desperately need your prayers today. Everywhere in the world missionaries depend on your prayers every day. Don't sin against us by failing at least to pray every day, "And, Lord, bless the missionaries." TC

The author, Mrs. Dewey E. Merritt, has been a missionary to Nigeria since 1956. The Merritts are stationed in Kaduna.

PHOTOS BY BOB HARPER



In front of Baptist Spanish Publishing House, El Paso, Tex., Jorge E. Diaz of Guatemala talks to Missionary C. Grady Nowell of Honduras and Foreign Mission Board Area Secretary Charles W. Bryan.

Advisers in Spanish

BY LAVERNE GREGORY

A widely known hymn proclaims, "In Christ there is no east or west, in him no south or north." When a group of people with a common concern got together recently at the Baptist Spanish Publishing House, El Paso, Tex., there were no Costa Ricans, Argentines, Hondurans, or Mexicans in interest. Instead, there was only a group of Baptist leaders from 13 countries with a joint purpose in mind: to produce good Christian literature in Spanish and to use such literature properly for evangelistic outreach and Christian maturity.

These Christian folk were members of the International Advisory Committee of the publishing house. The committee, which meets only once every five years, is made up of three representatives (two nationals and one missionary) from each Spanish-speaking country where the Foreign Mission Board sponsors work, and five members from the publishing house.

The select body's purpose is twofold; (1) to counsel the publishing house in the production of its materials; (2) to represent the publishing house on the field for the adequate distribution and utilization of the literature provided.

The Baptist Spanish Publishing House is the largest Evangelical Spanish publisher in the world. The El Paso institution during 1973 produced more

The author, appointed a missionary to Costa Rica in 1958, was transferred to Mexico last July.



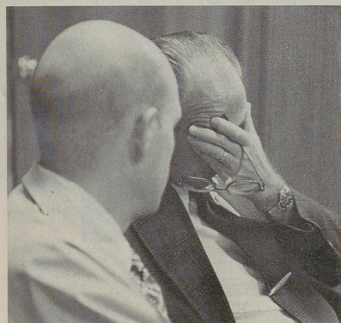


Facing page (bottom) and above: Publishing house advisory committee members consider specific topics during discussions within small groups.

A major concern centered on the urgent need for increased use of literature. Members wholeheartedly approved a manuscript for a "Literature Distribution Guidebook." The subject of the largely untapped secular market received much discussion. Some pilot projects are being arranged for this new type of outreach.

"We are about to begin a program in Argentina that could show us the way in penetrating the secular market," said Hill. "We hope to market 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 secular bookstores are opening their eyes to religious materials," noted another missionary. "To them



Author Gregory rubs tired eyes during one of advisory committee's sessions.

than one million books and almost nine million other pieces of literature. The material is used by Baptists in 17 countries where Spanish is the official language and in another 23 where Spanish is spoken by a large minority.

A principal consideration at the sessions was long-range planning, using the concept of the Program Base Design. W. L. Howse, a programming specialist, was on hand to give counsel when needed. Missionary Thomas W. Hill, publishing house director, and his co-workers directed the presentation of the planning concepts.



Committee members hear expert words on the cost of paper.





Manuel E. Solorzano of Panama reports to committee on work in his country.

it is a business, but to us it is a ministry."

Lengthy discussions focused on the desires for curriculum materials to meet individual needs of each nation. Renewed emphasis was put on the need for additional full-time workers, both national and missionary, for the retail literature ministry. Stress also was put on fuller utilization of book deposits.

The committee's meeting brought forth more than 100 recommendations. Hill said that each would be evaluated by the publishing house staff and that many will be implemented.

"The most important thing that happens is not what took place this week, but what members will do as they go back to their countries better oriented and prepared to promote the

sale and usage of our literature," Hill said.

As president of the group, I presided over the sessions, assisted by Aldo Broda, vice-president, the administrator of the Argentine Baptist Publishing House, Buenos Aires. Missionary Daniel M. Carroll, Jr., of the publishing house, as committee secretary-treasurer, headed the local arrangements.

Broda was elected new president, and Guido Picado of Costa Rica was named vice-president.

Taking part in discussions was Frank W. Patterson, director of the El Paso publishing house 1939-70, and Mrs. Patterson. A special moment came when Ed Davis, son of the founders of the publishing house, was presented.

Major conference leaders included

Foy Valentine, executive secretary of the Southern Baptist Christian Life Commission; Oscar Romo, director of the Southern Baptist Home Mission Board's language missions department; Missionary Pat H. Carter of Mexico; and Broda. Missionary James D. Crane of Mexico brought daily meditations.

Charles W. Bryan, Foreign Mission Board secretary for Middle America and the Caribbean, underscored the Board's concern in the use of the printed word. He brought the meeting to a close with a rousing challenge for members to return to their countries and use the printed page as never before.

As one member put it, "Even recognizing all the good we have been doing, there is still much to be done." TC



Publishing House Director Thomas W. Hill shows group of committee members some of plant's new equipment.



In a unique venture, members of the advisory committee accompanied members of five Spanish-language churches in El Paso to do house-to-house visitation and distribute Christian tracts on Sunday afternoon during committee's schedule.

A Jewel Received

By Doris Stocks



James Musa:
former houseboy,
now a pastor.

A missionary is a collector of rare jewels. The jewels are never bought or sold. They come as beautiful gifts, wrapped in the simplest of covers. Yet when opened, their pricelessness lies there to be admired and cherished.

The jewels are few, and this enhances their value. Recently, one such jewel became mine.

In 1965 the five of us arrived in Zambia. How little we knew of the life opening before us! Some things had the sameness of home, and this amazed us. Other things had the flavor of European countries strange to us, and this bewildered us. Still other things had the uniqueness of African life, and this frustrated us. Everywhere, though, lay the challenge of the gospel, and this delighted us.

One of the new things of Zambia which especially pleased a slapdash housekeeper was the fact that house help was available at a price one could afford. So James Musa came into our home as a houseboy, and into our hearts and lives. This, then, is the story of a man very dear to us.

Ba (term of respect) James came to our house to work when he was 29. He was a fine Christian and a member of one of our Baptist churches. Although Ba James had never been to school, he had been taught to read and write by his father. Along the way he had gotten a good grasp of English.

On coming to work, he told us he had a wife and two children in a nearby town. However, they would not be moving to our house for awhile because, "My wife doesn't feel well." Being new to Africa, this meant very little to us, other than the occasional interest, "Is your wife feeling better yet?" The answer was always, "No, not yet."

One weekend we were away and returned late on a Sunday night and went to bed without seeing Ba James. About 4:00 A.M. we were awakened by someone knocking on our window. It was Ba James. He came in and began talking to us. It seemed he wanted to go to the hospital.

I asked, "Ba James, what is wrong? Are you sick?"

"No, madam, I am not sick. My wife is sick."

"Oh, your wife is in the hospital?"

"No, madam."

"Ba James, I don't understand. If

your wife is sick, and is not in the hospital, why do you want to go there?"

He stood, staring at the floor, the picture of utter misery. Finally, he stammered out, "Well, you see, she won't go to bed with me."

Here it was four o'clock in the morning, and we were being dragged into the marital difficulties of the houseboy. It was too much. I exploded! "Well, why won't she go to bed with you?"

And his answer, "Because she hurts." The light finally dawned, and some remembrance of my reading of African customs came back. She was pregnant and now must be in labor.

I went out to his house, and sure enough, his wife was in labor. I checked her and returned to the house and told my husband, "Look, if you don't want to help me deliver that baby, please hurry and take her to the hospital."

He did, and they arrived just in time. A little girl was born, and that afternoon the mother arrived home from the hospital, walking, carrying the child on her back, in time to prepare the evening meal. Since then three more daughters have arrived, a little less dramatically, thank goodness.

After our first year in Zambia, which was spent in language study, we were to move to Luanshya and begin churches there. We asked Ba James if he wished to move with us, with the stipulation that if he continued working with us he would enroll in night school and begin his education. He agreed. So when he was 30 years old, Ba James entered the first grade.

The years have passed. Ba James did well in school. Some years he was promoted two grades because of his good work. In 1972 he found another job which could pay him a good deal more. So he left us.

He had become pastor of a little church on the Farm for the Blind and Handicapped where he worked for three years, riding his bicycle the ten-mile round trip each Sunday to preach. He loved those people and served the Lord well. But there is a newer church in one of the townships, and it was decided that Ba James should become the pastor there. He moved next door to the church and became a fine pastor for the people there.

However, the one dark spot in his life was an illiterate wife. During the years they lived with us, I tried to

help her, but she never allowed me to. I always felt so frustrated that in my own backyard was a woman who needed so much, and I couldn't help. Finally, I gave up.

I told Ba James, "I'm finished trying to help Agnes. If she ever decides she wants to learn, tell me, and I'll be glad to help. Otherwise, I'll not bother her again."

Seven years passed, and Ba James was finished with seventh grade. Then one day he came with his face shining and happy to tell me, "Oh, madam, Agnes has decided she wants to learn. She begins first grade next week."

How happy we were to present them the school fees! After seven years our prayers and hopes were answered.

As he told us the story of her beginning school, we all laughed and thanked God together. Agnes had not told Ba James of her decision at first but had gone every day for a week and stood at the school trying to get a place. She failed. At the end of the week he came home to find her in tears.

When she told him she wanted to go to school and could not get a place, they returned to the school. As he tells it, they entered the headmaster's office, and he pointed to his wife and said, "You see this woman? She is my wife, but she doesn't know anything. If you don't teach her, I'll have to get rid of her, because myself, I've been to school for many years, and I need a smart wife." The headmaster was so impressed he gave her a place, and she began school.

A few days later, Ba James came by to say, "Ba Agnes is too happy. She can write 1, 2, 3."

The years have given us many experiences with Ba James and his family. We have learned much about them, and they have learned much about us.

And it was Ba James who gave me my jewel.

We had taken him home in the car after he and another pastor had eaten supper with us. As he left the car, he shook my hand in the usual way and said, "Thank you, Mama. Good night."

The European term of respect, "madam," was gone, and I was, suddenly, Mama.

That is my jewel. It was the gift of eight years. It will always be my shining treasure. TC

The author, Mrs. R. L. Stocks, Jr., and her husband were appointed missionaries to Zambia in 1965. Currently on furlough, they were transferred to Mozambique last December.

From Missionary Miss to Mrs.

The approaching sound of wedding bells always brings a note of excitement. This is doubly so when the bride-to-be is an "old maid" missionary from a foreign land and the one claiming her hand is a bachelor who serves as pastor's associate at a large, downtown church.

During the hectic days between Jean Carlisle's arrival from Mexico and the wedding day, several amusing incidents developed. A friend of years gone by appeared at Jean's door with a wedding gift and an equal amount of curiosity, popping out in statements such as, "When did you know Marvin, and how did the two of you get together with you gone off to the mission field?"

Excitement had Jean completely captivated, so that her innocent reply was, "Didn't you know? We were roommates in college."

In shock, the straight-laced woman murmured, "Oh, I would never have thought it of you." (Jean was sure she had said "classmates.")

A letter, a New Year's resolution, an unfortunate accident, and a surprise trip to Tennessee had culminated in the question, "Jean, will you marry me?" and the immediate response, "Yes, I will."

Almost as quickly, she rushed back to Guadalajara, assuring Marvin Fitts, her fiancé, that she would resign as director of the girls' student home and as a missionary of the Foreign Mission Board, and be back in Memphis the next month for the wedding. They had nearly become engaged ten years earlier as classmates at Union University and saw no need for further delay.

However, untying responsibilities in Guadalajara was not as easy as she had thought. What was to have been "next month" turned out to be nine months later.

Finally, on May 3, 1959, the missionary "Miss" became "Mrs." By then, Marvin was well into the appointment procedure with the Foreign Mission Board, so that in December of that year they stood together in Richmond, Va., to receive appointment as husband and wife to serve in Peru.

Three weeks later they were in Costa Rica, where Marvin was to learn to speak Spanish while Jean learned some of the motherly chores of caring

for their expected child. As Marvin had some difficulties with Spanish, Jean had some uncertainties about the forthcoming birth of Andrew. They were busy reassuring each other.

Marvin kept telling Jean that he knew all about how to take care of babies, since he was the oldest child in a family of five. To his chagrin, at Andrew's first whimper, he leaned over the cradle to perform his first fatherly act and said, "Come, little fellow, let Uncle Marvin take care of you."

By the time they arrived in Peru, Jean's memories of life as a single missionary were pushed further to the back of her mind, as she set herself to getting her family settled in their first home. Two other children, Philip and Janean, were born during the couple's first term. Leaving for furlough, Jean laughingly said they would have to return for another term to show the people they could do something besides have babies.

But Jean had already shown some of her capabilities as a missionary Mrs., even while busy with three children. When several missionaries had boarded their ship to welcome them to Peru, one had said, "Marvin, you have just been elected treasurer of the Mission." Any doubts Marvin had about this "new opportunity" were quickly erased; he and Jean both had majored in math in college, and she had taught bookkeeping in high school. At odd hours during the day or night Jean did the bookkeeping while he handled office work, taught at the theological institute, led the choir at First Baptist Church in Lima, and pastored the new Callao Mission.

Most missionaries try to avoid the laborious task of being Mission secretary, but Jean has held this post several different years. Once, when another woman was resisting recruitment for this "honor," someone used Jean as an example. The woman replied, "Jean is capable of being president of the Mission, but that doesn't mean I am." President she's not, but press representative she is.

One of Jean's outstanding traits as a missionary, be it as Miss or Mrs., is the rapport she has with the national people. She speaks Spanish well and seems to feel the heartbeat of local life.

Baptist women of Peru have looked to her several times to lead them in their work. While she was president of the Women's Department of the Baptist Convention, she promoted a savings plan for all the Baptists of Peru, so that in one year the offering for home missions tripled. One of the Peruvian women who worked with Jean that year said, "The warm, friendly, relaxed spirit of 'sister Jean' radiated in every meeting we had. We all wanted to work harder and do more for our Lord than ever before. We like her way of working with us."

At Frayser High School, Memphis, Tenn., Miss Carlisle was once a popular and highly respected teacher; she was to be the sponsor of the first graduating class. But at this point in her life God spoke to her, saying, "Jean, there are many other people and things I want you to teach in other places." And teaching she has done.

In Mexico, she was study hall teacher for the 25 Mexican girls who lived with her, tutored some nearby American students, and did volunteer teaching of math at a local high school.

As Jean explains, she has taught only when she could meet a real need; she maintains that her primary missionary role is as wife and mother. Even so, she has taught every student who has graduated from the Peruvian Baptist Theological Seminary, including such subjects as psychology, ethics, and education.

For this missionary family, a significant experience came in 1973. "The Lord began to work in our lives for us to fill the Mission's long-standing personnel request for someone to open Southern Baptist work in the jungle area of Peru," he relates.

This would mean leaving the modern, comfortable, living conditions on the coast to go to a pioneer town without paved streets, running water, sewage, or adequate electricity. It would mean leaving the two-story, brick mission home to look for any kind of house they could find. It would mean leaving the fellowship of Christian friends, both missionaries and nationals, and going out to make new friends and trying to win them to Christ. "Yet, knowing all this, our

children responded with the same enthusiasm which Jean and I felt about making the move," Marvin reports.

Their life-style changed, as they moved into a small "cabin in the woods," five miles from the town of Pucallpa. For the first eight months their only transportation was a small Honda motorcycle. The two boys had a great time giving Jean her first lessons on "How to Drive a Motorcycle at 45" (that's years, not miles). With her usual determination, she accomplished the task and made frequent trips into Pucallpa to buy groceries, to teach English to a group of professional women, and to take the children to school. She continues to do the same, but now in the Land Rover the Mission has provided.

"Family living has become sweeter and richer as together we have learned to live in the new circumstances," Marvin says. There has been more time for the family to work puzzles, read books, play games, chase butterflies, and read the Bible together. Jungle pets have provided better entertainment for the children than Stateside television. Janean has a parakeet, Andrew a monkey, and Philip a boa constrictor.

"I believe the five of us Fitts would in one voice say, 'We're happy as a family; we're happy to be missionaries; and we're happy to serve in the jungle of Peru,'" declares Marvin.

When occasionally asked if he is sorry he waited so long to get married, Marvin replies with a Peruvian saying, "*Despacio se va lejos*," which, freely translated, means "slowness goes a long way."

"I can truly say," he asserts, "that I am glad I had the privilege of marrying a missionary 'Miss' who has made a wonderful missionary 'Mrs.' " 

IN MY LITTLE SPOT

By Rita Roberts

Last week a desperately poor mother arrived at our door crying, "My boy died." After talking and praying with her, I took her to the hospital. Then I drove to the funeral home, where I was given a casket, government-provided. After securing the body of the ten-year-old boy, we went to the family's tiny house. There I prepared the body for burial. That afternoon we had a service at the good will center, then went to the cemetery.

It was a sad day, but on the following Sunday the mother and father were in church with me—the first time the father had ever been in an Evangelical service.

Yesterday I went to an interior town to help a young couple. The husband has tuberculosis and is unable to work for a year. His wife does not read or write, so she cannot find work. They have three children, who run the risk of contracting tuberculosis if they are not cared for properly. The wife's father, in another city, said they could live with him for a few months, but the family did not have bus fare. I drove the 250 kilometers to get them settled. We pray that the tracts given along the way and the message left in the home will help them accept the Lord.

Today I visited an isolated community where some 200 persons live—but only two children go to school, and there is no church of any kind. At the center I talked to a 15-year-old girl who will soon give birth. I helped a nurse dress a child's arm and leg, burned when the mosquito netting over her bed caught fire and fell on her.

I listened to the laughter of children jumping rope and playing football after Bible classes. I thanked God for good health and for the opportunity of serving in this little spot. Pray for us each day—for the Bible classes, for the clinic at the center, for the mobile clinic, for the staff and volunteer workers, and for me as director. 

The author was appointed a missionary to Brazil in 1971.



A delighted squeal, a long embrace, and a lot of gleeful jumping around. "We haven't seen each other for three whole weeks," explained one of the two girls as they sat down.

It was apparent that these missionary "kids" (MKs) have something pretty special among them, above and beyond the close friendships that all high school classmates develop.

These two girls were among 150 children of missionaries in Richmond, Va., for the annual Thanksgiving retreat sponsored by the Foreign Mission Board. Most of the MKs were born overseas and have spent a total of only four or five years in the United States during their lives. In an informal survey nine out of ten said they considered the field their home. The other one in ten said either that he had no home or that home is where he is.

In almost every respect these young people shared a certain kinship, a family feeling. There were serious moments when they talked with friends and happy moments when they exchanged messages from home. Sometimes they would see an old friend and run to meet that one, leaving this writer with pen in hand in the middle of a sentence.

The one thing the MKs felt in common seemed to be release—from tension, emotions, and problems that had built up.

One problem facing most of the MKs is adjustment to Stateside culture. This weekend afforded them opportunity to blast out about their problems. Conferences and sharing sessions were set up so that the young people—representing 62 college or university campuses in 20 states—could help each other work out problems. This was one form of release.

Release also came with MKs talking again to that one person from their home country who always seemed to understand. Pal Tidenburg (from Kenya) said she sometimes feels trapped between her home in Africa and having to come to the States for college. "I miss someone who understands me," she added.

Her friend, Char Martin (parents now assigned to Madagascar), said she sees God working more in her life now. "I have to turn to him everyday," she said. "On the field I didn't rely on him so much. The field is my home, but I feel like I've got to make the change."

Stephen Harrell (Kenya) served as one of 24 resource persons for the retreat. As an upperclassman his job was to help guide the younger MKs who

are new to the States. "I feel at home," he said, "but Kenya is also my home. Home is where I am. Sometimes it can tear you apart. The hardest thing is to know that I can't just pick up a phone and call them (his family)."

Children of missionaries learn to adapt. Some move as often as every three years. Another resource person, Chuck Tope (Kenya), said, "After four years I feel at ease in the States. I'm satisfied, but I long for the time when I can go back. We learn to adapt."

The hardest Stateside factor for MKs to adjust to is prejudice. It hurts for them to see people they love being discriminated against. The amount and quality of things thrown away by people in the States is also a source of concern. These young people have seen hunger firsthand and find wastefulness hard to accept.

A third problem is the speed and pressures of American life. Mark Allison (France) sees the pressure here as much greater. "You get pressured even from the TV commercials—people telling you every minute to do this and do that," he complained. "In Kenya [where his parents were formerly stationed] you don't feel any pressure."

Being an MK carries subtle problems. The label "MK" even presents a

problem to several, including Jim Parker (Brazil). "You can't be yourself," he pointed out. "You're an MK first and a person second."

Several others mentioned that although they really are not so different from others, they are made to feel different. Both in the States and on the mission fields a standard of living has been expected of them. They could not do anything to hurt their parents' work while on the field; in the States they are expected to be "super Christian."

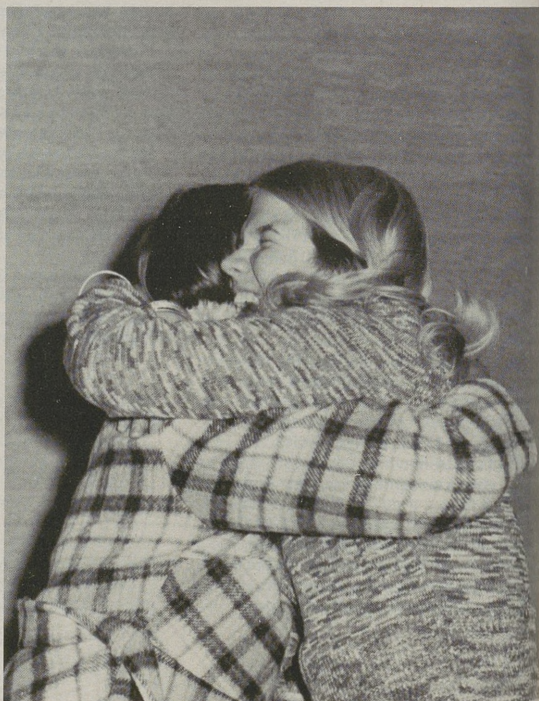
One might think this would be enough to make MKs bitter. They do admit that it is sometimes easier to be negative than positive. Yet without exception, they would not trade their backgrounds for that of anyone else.

High on their list of advantages for MKs is seeing mission work firsthand, with active participation. Vic May (Dominican Republic) prefers the label KM, "kid missionary."

The bilingual, bicultural background afforded these children of missionaries naturally offers advantages, as does the travel. Broad exposure to different people is another plus.

Kim Carpenter (Liberia) said she felt being an MK had helped her to mature more quickly. "We're just like everybody else," she added. "We just have a title." **TC**

Vigorous hug marks reunion for two MKs.



The author is a staff writer in the press office at the Foreign Mission Board.

Just a Title

Photos and Text by Ruth Fowler



Top, left: Truman S. Smith, missionary family consultant (striped shirt), talks with an MK at registration desk. Above: Plenty of chatter at break. Left: Jerry Jones (left), former missionary journeyman, hears MK music.

BY GINNY CANNATA

Because I was sure I would never teach school, I refused all offered education courses in college and instead majored in Bible and minored in speech and English. This left me "qualified" to do very few things after graduation. My mother was sure I had ruined my life, and when six weeks before graduation came and I still had no job, I was about to think she was right.

However, a year and a half later I found myself on the foreign mission field doing a lot of things I had been trained to do. (I must say that I did need teacher training, too, and I am sorry I refused.) My first term on the field I taught Bible in the local school. That involved English. Missionaries are always called upon to make speeches, and how thankful I was for that background in my training. As my children grew, I taught all three of them in their first few years of school. By this time, I have had lots of teaching experience. I grew up in the country and learned to drive on muddy, gravel roads. Never did I imagine that one day I'd be driving over much worse roads as we pioneered in Ethiopia.

I spend many hours sitting by our Missionary Aviation Fellowship (MAF) radio listening for news of my husband while he is flying from one clinic to another and then home. When he gets near home, I dash off to the airstrip to be sure that no one has thrown any rocks on the strip since the plane was there earlier and to warn people off the airstrip, so they won't be hurt.

One day as I listened to the radio, the pilot checked in with his wife who also stands by at her home, and I could hardly believe my ears. "We are airborne," he reported, "but we are missing a landing gear, a wing tip, and a tail wheel."

I asked, "Did I hear correctly?" He assured me I had and then asked that I call Addis Ababa and have them put foam on the runway for a crash landing. Tremblingly I asked who was in the airplane with him. Sure enough, my husband was aboard. I radioed Addis and then heard no more from the

The author, Mrs. S. R. J. Cannata, Jr., and her husband were appointed missionaries in 1957. They have served in Rhodesia and, since 1968, in Ethiopia.

A TEACHER, AFTER ALL

airplane. (I learned later their radio had quit.) That was probably the longest hour and a half in my life, as I waited by the radio to learn if they made it to Addis and if the crash landing was "successful."

I had just finished reading a book called *Power in Praise*, which had blessed me, and I asked, "God, do you want praise even now?" The answer was yes, so I praised him for what Sam and I were going through, for the future and what it held, and for being my Father and God. It was a wonderful time for me. Then the pilot's wife called and said all was fine and no one was hurt, but the plane was wrecked. Once again, Sam and I both knew God still had a purpose for us, as a team, in Ethiopia.

On one occasion some fellow missionaries were on their way to their home in Menz when the wife began to suffer with asthma. When they arrived at our home, she was badly in need of oxygen, but we had none. We called MAF by telephone, but somehow the message was garbled. The pilot came without oxygen, and since we didn't have the patient at the airstrip, he took off without her.

Sam had started to the airstrip with the patient and her husband, and I was home alone with nine children when, about dark, the radio blared, "Menz, if you can read us, the military helicopter is coming with oxygen. You must do three things: build a bonfire on the hill behind your home so the helicopter can see where you are; find a clear area 100 yards square; and turn

your car lights into the prevailing wind so the pilot can see where and how to land."

My heart sank. How could I build a bonfire without wood? How big is 100 square yards? What is a prevailing wind? I felt panic.

I hurried to town and enlisted Ethiopian friends to find material and start a fire. I was dashing madly about trying to decide upon a landing area, when I saw Sam returning. I gave him the information and returned to the kitchen to continue supper preparations in a state of near collapse. The helicopter landed with the oxygen, and all was well with the patient. However, since it was dark, the helicopter crew had to spend the night. I had expected two guests. Instead I prepared supper and beds—wall-to-wall—for 18. But we managed—as we always do.

As Sam and I were nearing the end of our language school training, our teacher stopped in the midst of a lesson one day: "When you get to Menz, one of the most important things you will do is to present a Christian home to the community," he said. Christian homes are few and far between in Ethiopia, he added. We had come to this new area knowing we had been called here by God, but not aware of how we would be used in our community. We soon discovered that everyone was curious about our home and us. White people had never lived here before, so we welcomed visitors.

We held open house and invited

everyone we could think of. They all came. We invited people to tea. When people came to see Sam about some illness, we invited them in to see our home. Slowly but surely, people began to accept us into their community.

Today, we have two Bible studies on Sunday and a prayer meeting on Thursday evenings for interested people. More than 100 people pass through our home weekly for these meetings. A day never passes without my serving tea to someone—sometimes many times a day. We find it easy to tell someone about the Lord over a cup of tea, and we have had many opportunities to witness in our home. Friends worry about our home being empty now that our children are all in boarding school, but someone is always coming to visit. Our daily prayer is that they may find spiritual food and rest in our home, as we have yielded it to Christ. It is not our home—it is his.

When we moved to Menz, my burden was for the women of our town, Mehal Meda. I wanted to teach them the Bible and what it means truly to be a Christian. I soon found that because I was the first white woman ever to live near them, they were all afraid of me. I spent our first term in Ethiopia visiting from house to house and getting to know women.

We went on furlough after our first term without my having taught this Bible class. I was a bit disappointed, but I also knew that God's timing is best, and I wanted to wait on that.

Soon after our return some of my friends asked if I would teach them the Bible. But not one of them could speak English, so the teaching had to be done in Amharic. Because many of these women are wives of government workers, their time in class may be short before their husbands are transferred. I must teach them the Lord's message each week.

In answer to another prayer, a lady invited us to hold the classes in her home. I felt the women would be more at ease in a friend's home. But today, years after I had refused those education courses, the class I had prayed for met in our home. My prayer to teach has been answered. Now my prayer is that they will accept Jesus. **TC**

How could I become excited about an English class? After all, I came to Indonesia to learn and use the Indonesian language; I didn't want to waste my time teaching English. Now the Lord has shown me that English can be a tool for him.

It began with a conversation my missionary friend Barbara Beevers had with Mrs. Rampen at the swimming pool. The Indonesian Christian expressed a great desire for an English Bible class in her home as a means of witness to her neighbors. Barbara and I agreed to share the weekly responsibility, if Mrs. Rampen would be willing to show her neighbors exactly what we would use as our text: *Good News for Modern Man*, the Today's English Version of the New Testament.

the carols. Some said they could hardly sing them without weeping.

We're now studying the miracles of Jesus. To explain meanings for the class, I must use Indonesian. My own understanding of a word like "Lord" or "faith" is often difficult to put clearly for them, but what an opportunity is there!

The group usually has about eight women in attendance. As I came to know them better, I found there were women from the islands of Minado, Sumatra, East Java, Central Java, and West Java, and one was Chinese.

We had been studying only a few weeks when one class member asked if I knew anyone near her house who would be willing to teach these same lessons. Her house was on the opposite

THE DESIRE FOR ENGLISH

BY GLENN INGOUF

As Mrs. Rampen went to her Muslim neighbors and explained about the course, she found them enthusiastic. One ran to her bedroom and returned with a book. "Look," she said, "my husband brought this back from his trip to America. Someone there gave it to him." She held up a copy of *Good News for Modern Man*.

We began with the parables Jesus told. At Christmastime we took the story of Jesus' birth. Reading the story through slowly to the class, I felt the Lord's presence. For most of the class it was the first time to hear the story. Since three were expectant mothers, their interest in Mary's hard journey was real. They asked to learn some of

side of town, and it took her about 45 minutes to reach the class by public transportation and on foot. Another of our missionaries lives on that same street, so they began their own group.

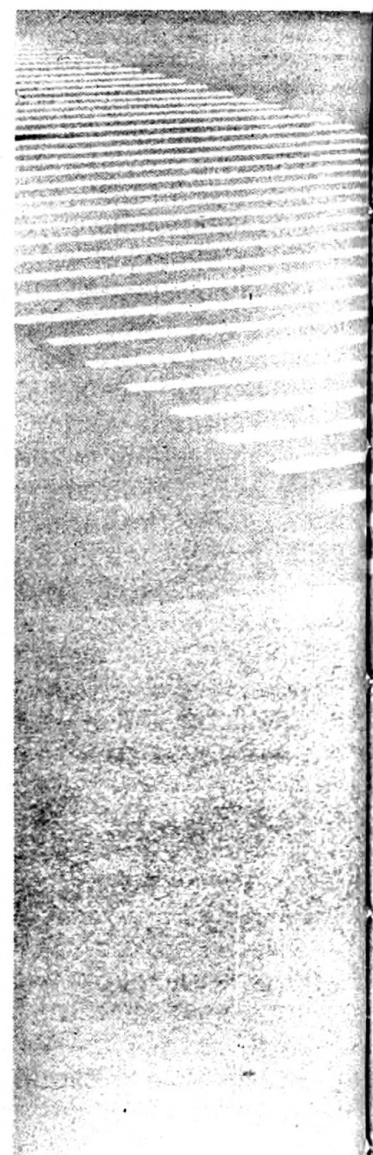
Another missionary friend asked, "Don't you have someone in my neighborhood?" Sure enough, we did. So again we subtracted to add.

After class one day Mrs. Mashudi inquired if I would be willing to teach these same lessons at her husband's office. I doubted that teaching materials from the Bible would be allowed, but she assured me it would be. Her husband is second in charge of his department, which has engineers who need to know English. Since the class would be men, I asked Missionary Hal Jacks to teach. Every Saturday morning he teaches about 12 men. **TC**

The author, Mrs. John E. Ingouf, and her husband were appointed missionaries in 1960. They are stationed in Indonesia.

FOURTH OF JULY: **MOSCOW**

Moscow was one stop Bob Harper, *The Commission* art editor, made before returning from Europe on his vacation last summer. (In a program sponsored by the U.S. Department of the Army, Harper had lectured at various U.S. Army posts in Germany for two weeks, displaying his art and speaking on the subject of individual creativity.) Harper's photos on these pages offer a visual sampling of scenes in Moscow. During his stay in the U.S.S.R. capital, Harper talked with Soviet artists who soon were to make headlines. The accompanying article by Ruth Fowler, Foreign Mission Board press staff writer, tells of this encounter.



By Ruth Fowler



How free are you?" Bob Harper's question to the informal gathering of Soviet artists in Moscow touched off a conversation on freedom of expression.

The artists replied that the Soviet government did not approve of any art that was not realistic and favorable to Soviet life. They painted in abstracts and ideas. Thus, they were labeled "outlaw artists."

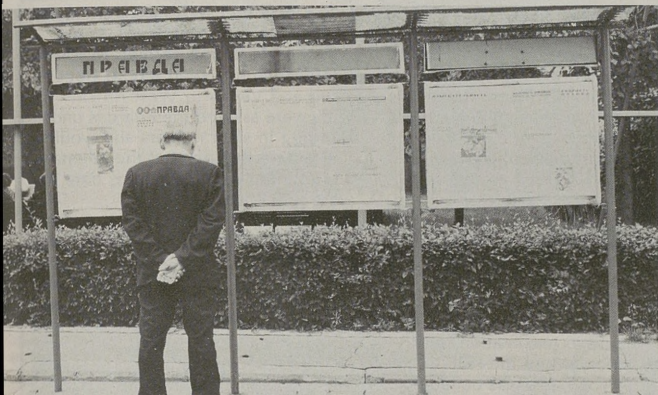
Harper, art editor for *The Commission*, listened to them tell of their desires to display their work. He encouraged them to do so.

Why should writers and ballet dancers be the only Soviet artists to fight for their rights? Harper thought of Aleksandr Solzhenitsyn and his fight for freedom of expression.

"They all showed me their work," Harper reports, "most of it of an abstract nature, not sanctioned by the Soviet government. They have to paint in secret."

"They asked me many questions about the freedom of the arts in America, questions I had never asked





myself. I had never thought of what it was like to paint something and share it with others without suppression."

They talked about their desires to show to their countrymen what they were doing and about having a showing outside the apartment complex. Harper commented several times that Solzhenitsyn did not have a corner on protest.

Before he left, Harper prayed with them that someday all men would be free to express themselves, that someday all men would have freedom of religion.

The conversation may or may not have been the beginning of the series of events that followed, but it at least played a part.

After Harper returned to the United States, he continued to think about the artists. He realized the value of the freedom he enjoys. In mid-September a newspaper article caught his eye. Thirteen Soviet artists had attempted to stage an outdoor show of their abstract art, only to have it wrecked by fire hoses and bulldozers.

Among the artists were those with whom Harper had talked and prayed. The field where they had held their disrupted art show was next to the apartment complex where Harper had visited.

With understandable interest he followed the events as they unfolded, and he wondered if he was responsible. An article in *Time* described the scattering of the crowds by bulldozers rolling massive sewer pipes toward the people. A corps of "volunteers" harassed newsmen, the artists, and foreign officials.

The world stepped forward to side with the artists in their first effort in a fight for freedom of expression. Five artists were arrested but later released. In the midst of the unfavorable publicity, the break-up of the art show turned into an embarrassing political incident. Leaders granted permission for a second, undisturbed show. A battle had been won.

The artists are not official Soviet artists, and many people think they are crazy. Although their work has a discreet private market, they seek

to make the market legal and public. Are they dissidents? Their reply is, "No, we are artists"—artists who dare to paint ideas.

Not all of the official Soviet artists are silent. Four of them participated in the second art show, along with the "outlaw artists," showing abstract work they had done in secret.

A young scientist friend of the artists called it an example of the influence of détente. "This (the second show) never would have taken place without the pressure of the West, and hard pressure at that," he said.

(A later exhibit of nonconformist art opened in Moscow Feb. 19 with official sanction. The week-long display of about 60 works was held indoors, although in an obscure site.)

Did part of the Western influence come via Harper? We can only guess the effects of his meeting. We do know that it has had an effect on Harper. He appreciates his freedom more. Looking back at the incident, he finds the day was important for him in more ways than one.

The same day he talked to the artists, he celebrated the birth of the free nation in which he lives. Freedom began for us on July 4. Possibly that's when it began also for Russian artists. TC



Ray Hite places ring on Vivian's hand as Bill Beckham officiates.

ROMANCE AT THE GARDENS

BY SUSI LOCKARD

The 14-week missionary orientation period at Callaway Gardens in Georgia means different things to different people. To some it is a time of transition from fast-moving American life to a less-automated life-style. To others it means a "get-acquainted" time with their children and mate. One single woman called it a "discovery" period in her life—discovering talents. To everyone it is a time of preparation for their new fields of service.

To Ray Hite and Vivian Hargrove, orientation became a place of courtship. Here they met and made plans for a life together.

Upon arrival at Callaway Gardens in September, the new missionaries were given a schedule of each week's lectures, worship periods, and "share times," daily periods when two missionaries give their testimonies to the group. Usually the sharing is done in alphabetical order. But for some reason Orientation Director David Lockard asked Vivian Hargrove, an ex-missionary journeyman to Ghana who had been appointed for missionary service in Togo, to share with Ray Hite, headed for Hong Kong to teach business in college and serve as Mission business manager. They were scheduled with the A's, not the H's.

As a result, their friendship began in early days of orientation, as they planned together their chapel hour. Ray says it was then that he became aware of how much the two had in common, how similar are their interests and personalities.

Vivian recalls that in those early days she not only was attracted to Ray but looked upon him as a challenge. How had this handsome man come this far in life alone?

Ray's commitment to missions came

The author is the wife of W. David Lockard, Foreign Mission Board director of missionary orientation. The Lockards served as missionaries in Rhodesia 1952-66.

as he simply made himself available to the Lord. He told the Foreign Mission Board that if his talents and training could be used overseas, he was ready to go. His first preference was Africa, and he was guided toward West Africa. Then before he was ready for appointment, the position was filled. Hong Kong was next on the list, and he was excited about the assignment.

Vivian left her heart in Africa after two years as a journeyman. Back in the States, she entered Southwestern Baptist Theological Seminary, Ft. Worth, Tex., to get her master of divinity degree in preparation for return to Africa. When the FMB asked her to go to Togo, she was delighted. She would teach in the Bible training school for young ministers. She could return to Ghana on vacation and renew old friendships.

Vivian and Ray walked the holly trails and greenhouses of Callaway Gardens, and they were occasionally seen at a table for two in the dining hall. They enjoyed each other's company to spend much time talking about being single and going as single missionaries. They talked a lot about Africa, a subject Ray could not get away from—and Vivian was happy to contribute to it.

All the while, the missionary community while as the friendship blossomed into love. Vivian laughs as she recalls how often someone asked her if she and Ray were getting serious. "They were not nosy," she says. "They were like loving and interested family. They simply didn't want to be left out if something exciting was happening in the lives of two of their own."

By early November, the tenth week of orientation, the couple were sure of their love and were making wedding plans. They had to keep them secret until they had told their own families.

When they met with the orientation director, their concern was, "What will this do to the Foreign Mission Board's plans to send Ray to Hong Kong and Vivian to West Africa?" They were assured the Board is understanding in such matters and would find a field that needed the talents and training of both. By this time they were sure it was Africa.

Ray says he became convinced as he watched Vivian greet African visitors who came to orientation from Ft. Benning, Ga., to share in a weekend of fellowship. "She came alive when they stepped off the bus," he said. "It convinced me that her journeyman years had tied her to a place of service much greater than any ties I had. Her hopes and dreams for three years had been to return to this land she loved."

When Ray announced wedding plans just two weeks before orientation ended, many tried desperately to change travel plans in order to stay for the wedding—the same day orientation ended. Women of the staff and wedding party gave Vivian a shower at the home of the H. L. Hardys (he is associate director).

Orientation ended at noon on December 12. The wedding was at 7:00 P.M. Bill Beckham, newly appointed missionary to Thailand, performed the ceremony. The reception was at the Lockard home.

During the ceremony, when Ray promised to share his worldly goods with Vivian, there were faint smiles among the missionary friends. They knew that at that moment all his earthly possessions sat in Hong Kong harbor awaiting his arrival—one that would never come.

After a short honeymoon and a change of passports and visas, Ray and Vivian Hite headed to Ghana, where they will work with the Bible Way Correspondence Course. **TC**

ORIENTATION FAREWELL

A Photographic Essay by Bob Harper



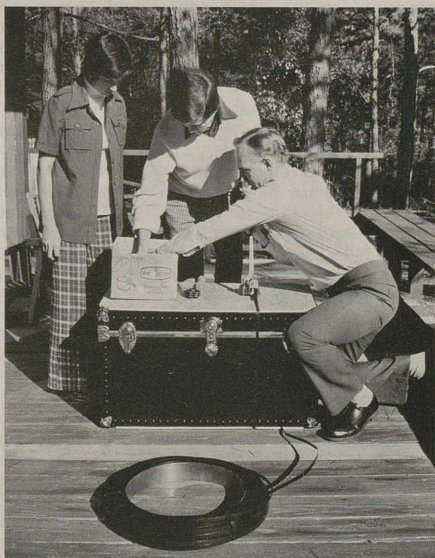
Brett Hayes (headed for Lebanon) and Kristi Cook (going to Taiwan) say farewell at missionary orientation.

ORIENTATION FAREWELL (cont.)

A family feeling among the new missionaries is a normal development during missionary orientation. So when departure time comes after 14 weeks, it's natural that they feel a degree of sadness at terminating newly formed friendships. Scattering around the globe, they are aware that it will likely be years, if ever, before they renew face-to-face contact. Hugs and a few tears become a part of the final days—along with packing and other preparation. Art Editor Bob Harper visited missionary orientation at Callaway Gardens in Georgia last December during the closing of the fall orientation session. In these photos he has captured some of the bitter-sweet mood as new friends part company to begin missionary service.

TC





THAT BILL CLEAVELAND!

By Johnny J. Baker



Bill Cleaveland offers instruction on automobile maintenance at missionary orientation.

If you want a sure-fire way to quiet your car's noisy rear end, take a couple of bananas, quarter them, and stick them in the differential housing's fill-hole."

I sat speechless. I was sure this fellow needed help.

He went on, "If the radiator leaks, pour in a little black pepper. It will seal the hole." He added, "When the gas tank develops a crack, just rub it with a bar of soap and drive on."

Those were some of the first remarks I heard Bill Cleaveland make. He stood before us as instructor in basic auto mechanics—one of the optional courses on the agenda at missionary orientation.

It was the first class period, and I was eager to learn practical aspects of car care and repair. But when Bill stepped before our group, my enthusiasm sagged. He was the most unlikely looking teacher I had seen. Casually dressed and with a smoldering pipe hanging loosely in his mouth, he leaned on the podium and rocked from side to side. After a few comments about his lack of prejudice toward Baptists (he's a Methodist), he began lecturing on his subject.

As a recently appointed missionary, I sat wondering what kind of mechanic this man could be. After seven years as a pastor I considered myself an expert in evaluation of people. You might say, though, that I had "over-learned" people. I had fallen into the trap of consigning everyone to

some social or religious stereotype. What I had gleaned from life was not enough to eradicate my ignorance about uniqueness of personality. Within minutes after meeting someone the first time, I had him pigeonholed. My quick appraisal then affected my relationship with that person. My experience with Bill taught me a lesson.

I listened while Bill periodically interrupted his instruction to pass on some rather untheological and homespun thoughts about God, man, and life. Just before I tuned him out completely, he paused, then followed with a few words that arrested my attention.

"Some of you may think I'm crazy from the comments that I make," he said. "But I want you to know how deeply I care for you. You are my missionaries, and I really want to help you as much as possible to stay out there on your mission fields. If your car wears out or breaks down while you are 50 or 100 miles into the bush, I want you to be able to know a few simple and practical things you can do to help yourself get home. I am interested first in your welfare, because I love you."

I felt low enough to crawl under a chair. He had loved me before I had even entertained a motion to love him. I had misjudged him badly. This man was genuine, loving, and concerned about me.

My opinion of Bill continued to grow higher, but I still had no idea how much he would teach me about Christian virtue in the days ahead.

Bill is an expert mechanic. From

memory he often recalled the position of parts on various makes and models of cars. He was never without an exact answer to a question. He taught us beyond our expectations of the course and whetted our appetite to learn.

Bill sacrificed for the benefit of our missionary group. He had just come from a hospital bed a few days before, but met our classes in his shop on Tuesday and Thursday nights. Because he lived several miles from town, he skipped supper on those nights in order to be with us.

He held a drawing to give away to one of us a set of screwdrivers, a wrench, or a test light. With enduring patience he explained maintenance procedures, frequently rolling under a car on a creeper or repeating the same instructions over and over.

Outside of class he often helped a member of the group tune up, rebuild, or improve his personal car. The only payment he asked was a promise to remember him in prayer. He financed other gifts to all his missionary students. Once his benevolence included a spark plug gap gauge and a roll of tape. Another time he gave jumper cables and a list of trouble-shooting tips to each of us.

One Sunday afternoon as I left the Baptist church I attended I saw Bill and his wife sitting in their car on the parking lot. They invited all of the missionaries who had worshipped with us to be their dinner guests. The Cleavelands had come from morning services at the Methodist church down the highway and drove us to a nearby motel for a buffet.

Our gang listened as Bill and Barbara Cleaveland shared their personal experiences with the Lord. We soon knew that one of their ambitions was to be used by God in helping others. This formed the basis for their involvement with our group and allowed them to share their abilities and personalities and love with others. They obviously loved our missionary group and held high appreciation for the task for which we were preparing.

My life is better because of my acquaintance with Bill Cleaveland. He taught me that a sermon seen is often more persuasive than one heard. More important is the truth that cannot be muffled: "And now abideth faith, hope, love, these three; but the greatest of these is love." TC

The author was appointed a missionary to Equatorial Brazil in 1974 and is now in language study in Brazil.

Where Is Hope?

Today I stood by the family of a man who long ago had abandoned his wife and five children—but had returned home to die.

The family certainly couldn't afford this last visit. Their finances have long been at rock bottom. Of the three sons, only one has a job. The younger sister studies and helps at home as she can. The older daughter is married and has a three-year-old child; her husband had been without work more than four months; she works as an elementary teacher by day and studies at night in an accelerated high-school



program; she hopes to complete her basic education and eventually secure a teacher's certificate. Her precarious economic and work situation is taking its toll on her talented, young life.

But what of tomorrow? Today this family went into debt to buy a casket and pay for other funeral expenses. It's a debt that will be their breath and life for years to come. When one has only a hand-to-mouth existence, what hope is there for tomorrow?

The hope is employment, responsibility, food, education—hope itself, the living hope.

Can desperation be exchanged for hope? I believe so, but only as one feels the support and love of his fellowmen and the assurance that God cares. In this act of love and support we become co-laborers with God, neighbor to our needy brother, and a part of life-sustaining hope.

It isn't easy to live in the third world, seeing the stark realities of hunger, illness, abandonment, unemployment, perpetual debts, and death looming over, above, under, and beside men, women, and children. This situation is their unsought birthright. They can't afford to live, and they certainly can't afford to die.

What do you do when you are one of the "haves" amid a sea of "have-nots"? What can you say to your sister in Christ who has just signed away her future to buy a casket for the man who had abandoned her and her family?

You fumble at your pocketbook and take out what you can give. You hold a shaking shoulder and kiss a tear-stained cheek, but inwardly cry out in blind fury at the plight of these unfortunate ones. You pray, "Oh, Father, sustain them with thy love and care; make this a world where a man can afford to live and can afford to die. And, God, use me, and help me not to become insensitive to these needs."

Joyce Cope (Mrs. Roy B., Jr.) Wyatt
Cali, Colombia

EPISTLES

Meeting Some of the Needs

Disaster-stricken Bangladesh contains a mass of humanity with needs incomprehensible to most people. Let me tell you of a few.

A veiled woman with a small child came into the clinic and sought retreat in a back room, away from peering male eyes. Obviously she was very concerned for her child. Finishing the cholera injection I was giving, I followed her. Her nine-month-old daughter whimpered in pain. Thirteen days earlier the girl had fallen. Now the left side of her head and face was badly swollen, and the child was running a high fever. The parents had taken her to a local doctor the day before. He had drilled a pin-size hole in her head behind the ear and sent them home.



I gave the child an injection of penicillin and enough oral penicillin for seven days and asked them to bring her back then.

The day they returned was vastly different. The mother, her veil thrown back, put the child into my arms, smiled, and repeated, "Kub bahlo, kub bahlo (So good, so good)." The child who would have been dead without the penicillin was laughing and cooing. Then the mother pushed forward a friend she had brought along, so that I could help with the friend's problem, too.

Several days later the pastor of the church in Dacca asked me to go with him to visit a woman in a family he had been dealing with. About 40 years of age, the woman was in her eighth pregnancy. Of the seven children she had borne, all normal births, none were now living. Each child had died of a different disease, the last one of cholera.

The woman was quite concerned, for she was having a bit of discomfort with this pregnancy, and she and her husband desperately wanted a child. I assured her of help, supplied her with iron and vitamins, and checked on her regularly to give her confidence. I promised she would have adequate care at delivery. The relief that showed on her face was a welcome sight.

One day in Tongi, a village 20 miles from Dacca, a man brought to us two of his four children, girl and boy twins who were three years old but only as large as normal 18-month-old children. They had been taken from breast milk at 20 months and since then had received rice or rice milk. The girl could not even stand; the boy could stand but could not walk.

I want nothing more than to take these children and to feed and nourish them back to health. But then I must return them to their family who again will have no means to feed them.

So they come—those I can help and send to a loving family well and happy; those I can love and cheer by my presence; and those I must stand by and watch die needlessly.

175

Dolores (Mrs. Daniel R.) Hill, Dacca, Bangladesh

Persecutor Changes Sides

From the time the gospel was first shared among the Kekchí Indians at Pocolá, Guatemala, Ignacio persecuted the believers. He even went into their homes and poured out their hard-earned food. He drank heavily, was mean, and hated believers.



One November day while drunk he entered the home of a believer and with a heavy stick of wood badly damaged part of the loudspeaker system. Just a year earlier the Pocolá Mission had given sacrificially in order to buy the amplifier so that people outside the chapel building could hear the gospel.

The believers were saddened at the destruction, but they did not want to have Ignacio jailed. They did want him to replace the amplifier, and at last he agreed to sell his cow to pay the cost.

More than anything else, the believers wanted Ignacio to know that God loves him and gave Christ to die for his sins. Imagine the rejoicing a week later when Ignacio accepted Christ as his Savior!

Wendall C. Parker, Cobán, Guatemala

Nurses Respond

Invited to hold a three-day revival in Sekondi, I found that on my schedule was a talk to the nurses at the government hospital. As I entered the room where they were gathered, I could feel the presence of the Holy Spirit. I spoke of their responsibilities as creatures of God to nurse the soul as well as the body. I told them God would hold them responsible for failure to help sick souls as well as sick bodies.

When I gave the invitation, I asked those interested in responding to remain in their seats while everyone else quietly moved outside. No one left. I explained the invitation again, afraid they had not understood my English. The pastor with me repeated the appeal in Ga. Still everyone stayed. Finally only three nurses left. Thirty-nine nurses accepted the Lord as Savior; 20 rededicated their lives to God to heal souls as well as to treat bodies.

Dono W. Moore
Kumasi, Ghana

A Doctor Believes

José Maria do Nascimento, a physician and head of the psychiatry department at the Ceará University of Medicine, became a believer in Christ a few months ago. He testified, "The Apostle John took hold of me in my living room while I was sitting in pajamas and house-slippers, and I couldn't say anything but yes to the gospel."

He has given his testimony unceasingly at all levels of society. The Thursday-afternoon clinic at the Baptist Hospital (where persons are treated regardless of their ability to pay) has been blessed by his devoted service.

He had been baptized only two months when he stood and emphatically declared to the Ceará State Baptist Convention that evangelism is our reason for being. His testimony sparked a blaze that moved the convention members to a renewed determination to seek the lost.

Before being even six months old in Christ, he won his father and many friends to the Lord. He has founded a chapel at the University Medical Center and led in distributing 2,500 Gideon Bibles to professors and students.

Jerold E. Golston
Fortaleza, Ceará, Brazil

Big Day at Kiawaithanji

Will preached last Sunday in one of the newest churches, at Kiawaithanji village near Nyeri. Since Pastor John Muraya became a Christian in 1963, he has been used of God to start strong churches in four neighboring villages, but always held a burden for Kiawaithanji, his home village. Many times he has held Bible studies in the yards of some of his neighbors. Most of the people in the community were not Christians.

When Will (my husband) was last on furlough he preached at First Church, Gruver, Tex., and members gave \$1,000 to help put up a church building at Nyeri. Will sent the money to Nyeri Baptist Association for use where the need was the greatest. We learned God had been working at both ends of the line.

There had been great response in belief at Kiawaithanji. A witch doctor had been converted. The Christians marched together to the man's house. There he brought out all his *uchawi*—things used in witchcraft—and burned them in front of the people as a symbol of the complete change Christ had made in his life. (He is now church treasurer.) A user of *bangi* (a type of marijuana) had also been saved that day and threw his drugs into the bonfire.

Because of such response, the association gave the \$1,000 to the village congregation for help in constructing a permanent, stone building. Local believers also gave a large sum of money, along with goats, chickens, and foodstuffs, and did all the construction work.

On Sunday the service was long. The rainy, cold weather made the congregation late in arriving. Women who live nearby went home and brought all their stools and chairs for seating. Ushers kept trying to make benches out of boards and stones. The building was filled; many stood outside the open wooden shutters and doors.

Will preached on the meaning of baptism, for 15 persons awaited baptism. The pastor planned a brief invitation, but God would not let the invitation close. A young woman came to profess faith in Christ, then a young boy. Next came a widely known sinner of the village, saying, "Kwa Heri kwa camp ya Shetani (Goodbye to the camp of Satan)," and thus joined the army of God.

Just as the invitation was about to close, someone in the congregation would begin another song or stanza, and people continued to come to Christ. At last 12 persons said that as of that moment they were trusting in Christ as Savior. Others rededicated their lives.

The baptismal service that was finally held became a crown to a marvelous day and a strong reminder as to why we came back to Kenya.

Marie (Mrs. Will J.) Roberts, Nairobi, Kenya

WIN Program Reaches Miguel

Walking down the dusty road to Miguel's house, we formed, I'm sure, a rather unlikely evangelistic visitation team—a 65-year-old woman, two teenage girls, and me, a new missionary. We were to visit and witness to Miguel, a 55-year-old man who had been visited many times by *hermanos* ("brothers") from the church.

Inside Miguel's home, while my visiting companions sat silently, I used the Spanish version of the WIN (Witness Involvement Now) pamphlet, "How to Have a Full and Meaningful Life," to tell of the abundant life in Christ. I literally had to shout, since Miguel has a hearing difficulty. Once my companions had to assist me with the use of Spanish.

Despite the problems, Miguel listened with excited interest. When I asked if he would like to receive this abundant life by seeking forgiveness of sin and by committing his life to Christ, he replied, "Sí, señor."

Our visitation team walked joyfully back to the church building, where I was to preach for evening worship. We arrived ten minutes late, and the service had already begun. Five minutes later, Miguel walked in.

At the end of the service Miguel made a public profession of faith in Christ. In all there were 14 professions of faith in connection with the WIN school (Instituto TEA) at this little church with fewer than 50 members. Similar stories about WIN schools could be told from one end of Chile to the other.

Shannon Long, Santiago, Chile

Needed Now

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

TAIWAN: *Urban evangelism specialist* to locate either in Kaohsiung (population 800,000) or Taipei (1,600,000) to launch a pilot program in urban evangelism; would lead in designing metropolitan mission program. Individual should have considerable experience in developing metropolitan mission work. Responsibilities would also include providing in-service training for missionaries and training a national co-worker for leadership in this work. Emphasis is on experience, rather than formal training. Language: Taiwanese if located in Kaohsiung; Mandarin if in Taipei.

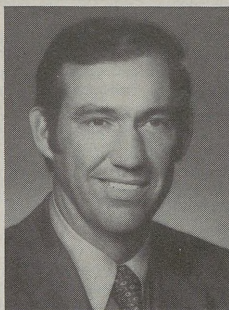
ECUADOR: *Rural evangelist* to serve small villages and rural area in eastern portion of Guayas province; possible residence in Milagro. Would serve in densely populated farming region with numerous small towns and villages where currently are located six small Baptist churches and seven mission points, with numerous possibilities for opening new work. Many opportunities open for developing church leadership, including theological education by extension. Should have basic theological degree and experience in pastoral ministries and evangelism. Language: Spanish.

INDONESIA: *General evangelist* to locate in a small town or city and reach out into the area, including neighborhoods, villages, and rural sections. Present Mission policy is to concentrate efforts in the more responsive areas of the country; 70 percent of Indonesia's population lives in rural areas, and these areas are now the most open to the gospel. Challenge of evangelistic work in this Muslim, but responsive, field is unlimited. Language: Indonesian; would also seek conversational ability in area language where located.

GUATEMALA: *Church planter* to work in eastern Guatemala in area where there is but one organized Baptist church. Pastor and congregation have expressed desire for missionary family to assist in work. Training is needed for lay leaders and church members. Would locate in Jutiapa, population 50,000, a growing community that is responsive to the gospel. Should have basic seminary degree and pastoral experience. Language: Spanish.

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

APRIL 1975



Jesse C. Fletcher

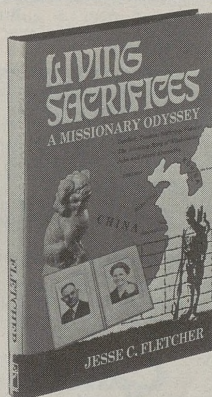
Chronicler of Christ's Work

The popular author of missionary biographies is back with another gripping story.

Living Sacrifices — A Missionary Odyssey \$4.95

John and Jewell Abernathy spent four decades serving the Lord in the Orient—in China, Korea, and the Philippines. The events of history which they experienced, both wonderful and sad, come alive in the panoramic vision of this book.

Fletcher chronicles the victories, suffering, and adventures of these pioneering missionaries. Their service is an inspiration for us all.



Other Books to Enjoy by Jesse C. Fletcher

Bill Wallace of China

The vivid, moving story of a martyred medical missionary in China during seventeen years of Communist tyranny. **\$2.95** paperback, **\$1.25**

Journeyman Missionary

Here is the story of the journeyman program of the Southern Baptist Foreign Mission Board. **paperback, 95¢**

The Search for Blonnye Foreman

This is the story of the search by James Musgrave for Blonnye Foreman, an educational missionary who disappeared on a flight into the interior of Brazil in 1955. **\$3.25**

Wimpy Harper of Africa

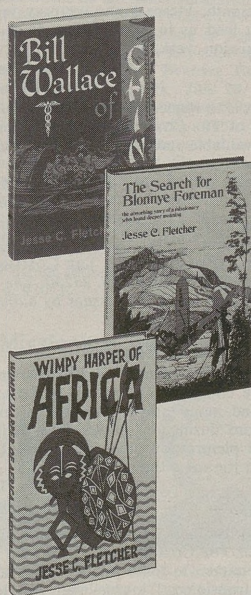
The action-packed story of a rugged, yet dedicated missionary who drowned off the coast of East Africa. An excellent gift book for young people. **\$3.25**

The Wimpy Harper Story

The inspirational story of how this young missionary tirelessly proclaimed the gospel to lepers and the people of the brush in East Africa until his tragic death. **75¢**

Available at your Baptist Book Store

BROADMAN



LETTERS

(Continued from Cover II)

there. We appreciated the articles and are excited about Panama and San Blas coming under your Board. But, dear friends, the labor, love, and self-giving of William Beeby, pastor of the Balboa Heights Baptist Church, is largely responsible for all the mission work. His role—nor his name—was not even mentioned. We think Mr. Webb owes him an apology. Maybe we all do!

We know for a fact that he is a real missionary and a true witness, and should have been included in the work of Panama coverage.

Mary (Mrs. James F.) Sawyer
Benton, Ark.

Resource Material

Please send me a two-year subscription for THE COMMISSION magazine. It is a great piece of resource material.

Mrs. C. F. Patterson
Broken Arrow, Okla.

I want to tell you how much I enjoy my THE COMMISSION each month.

Marilyn Burns
Ft. Worth, Tex.

Deeds with Words

Enclosed is my personal check . . . which I wish to be used for food for those poor,

starving people in Africa. When I see on TV and read of them in THE COMMISSION, my heart simply melts, even for the helpless animals. . . .

What good are our prayers and words without practical help?

Bessie K. Patten
Ardmore, Okla.

The Foreign Mission Board serves as a channel for relief funds to overseas locations where Southern Baptist missionaries serve. Gifts specifically intended for relief may be given as designated offerings through local Southern Baptist churches.

'The King's Business'

Just a note to tell you how much I enjoyed one of last year's issues. Since I have not been taking THE COMMISSION for awhile, I know I've missed many exciting reports. I did get to read the Feb. '74 issue and enjoyed it so very much. It had some excellent articles on archaeology. That has been a topic of keen interest to me.

I had the opportunity of working in Panama under the Home Mission Board several years ago, then again under the Christian Service Corps plan, working in Vacation Bible Schools in 1971-72. I'd love to go again. The eager children there have a big place in my heart. I hope the work in Panama will take on new life under the FMB.

I like the general appearance of THE COMMISSION. It doesn't look cheap! It reports the King's business—that's not cheap!

Velma Pigg
Springfield, Mo.

'Please Send Index'

Please send me one free copy of the index to THE COMMISSION for 1974, Vol. 37. We appreciate very much receiving this magazine and the information that it has for us each month. Please know we pray for you as you lead us in informing us in the foreign mission work.

Jack T. Riley (pastor)
Russellville, Ark.

This is to request a copy of index to 1974 copies of THE COMMISSION. . . . It's wonderfully valuable indeed for locating program materials.

Kestie V. Hammond
Arlington, Va.

Copies of the index to Vol. 37 of THE COMMISSION (1974) are available free on request. Address: Editor, THE COMMISSION, Box 6597, Richmond, Va. 23230. The index lists all articles in 1974 issues by author, by country, and by topic.

Finding Prayer Requests

Here is my renewal for my subscription for the coming year. I thrill at the articles and find many prayer requests to carry to the Lord during my prayer time. It is nice to see pictures of those for whom I have prayed for some time.

Eloise W. Thomas
El Monte, California

I really look forward to each month's copy of THE COMMISSION. It provides a link and reminder to some pretty wonderful days as a [missionary] journeyman and lots of friendships which resulted.

Mrs. Ib Thomsen
Dakar, Senegal

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

COMPTON, Alan W./Jane (radio-TV rep., *Latin America*), c/o J. A. Luther, 1224 Mordcaid Rd., Raleigh, N.C. 27604.
GRAVES, William W. (*Christine*) (field rep., Caribbean), 4223 Atlanta Rd., S.E., Smyrna, Ga. 30080.
HENSLEY, Robert L./Carolyn (*S. Brazil*), c/o First Baptist Church, Barger, Tex. 79007.
KELLUM, James L., Jr./Paulette (*Vietnam*), 334 North Circle, Clarksdale, Miss. 38614.
MELN, David/Lou (*N. Brazil*), c/o David A. Graves, 334 S. Birchwood St., Louisville, Ky. 40206.
SNELL, Oleta E. (*Chile*), 1929 Wichita, Vernon, Tex. 76384.
TUMMIRE, Faye V. (*Philippines*), Rt. 4, Granite Falls, N.C. 28630.

Departures to the Field

BEATY, Robert E./Thelma, *Rhodesia*.
CASTLE, Susan E./Sharon, *Philippines*.
HILL, Ronald E./Sharon, *Liberia*.
LOVELACE, Beryl C./Elouise (assoc.), *Japan*.
MEACHAM, Harold E./Lavonne, *Malawi*.
ODLE, Raymond L./Mildred (assoc.), *Yemen*.
RIDENOUR, Crea, *Colombia*.
TAYLOR, E. Fay, *Hong Kong*.
VAUGHN, M. Edith, *N. Brazil*.

Resignations

NORMAN, William R./Lois (*Ghana*), Feb. 28.
REEVES, Samuel D./Elizabeth (*Argentina*), Jan. 31.
VERNON, Vance O./Sue (*S. Brazil*), Jan. 31.

Births and Adoptions

BRENT, Becki Lynn, daughter of Roy W./Dena Brent (*Kenya*), Jan. 17.
CURP, Rebekah Leanne, daughter of William D./Beverly Curp (*Ethiopia*), Feb. 4.
ELMORE, Laura Jane, daughter of Lanny M./Brenda Elmore (*Uganda*), Jan. 15.
HARTER, Beth Ellen, daughter of Harry J./Donna Harper (*Colombia*), Jan. 8.
HILL, James Ronald, son of Ronald E./Sharon Hill (*Liberia*), Dec. 26.

Deaths

CHAMBERLAIN, Frederick E., father of Nancy Chamberlain (journ., *Argentina*), Jan. 25.
HAYS, Vernon E., father of Ida Mae Hays (*N. Brazil*), Jan. 14.
KEESE, Ivor E., father of Gordon B. Reese (*Ecuador*), Feb. 5.
TROTTER, William A., father of George R. Trotter (*Indonesia*), Jan. 17.
WITHERSPOON, Shirley E., father of John A. Witherspoon (*Argentina*), Jan. 31.
WOOD, Mrs. N. J., mother of Norman W. Wood (*Zambia*), Feb. 6, Paris, Tex.

Marriages

GILLILAND, Peter Hall, son of Martha (Mrs. William M.) Gilliland (*Nigeria*), to Patricia Elaine Johnson, Dec. 28, Winston-Salem, N.C.
KIRKENDALL, James Finch II, son of James F./Elizabeth Kirkendall (field rep., *Iran, India, Bangladesh*), to Donna Medlin, Jan. 18, Plainview, Tex.
LEYERS, Susan Kay, daughter of Fred L./Mary Lou Levretts (*Nigeria*), to Bobby Wayne Walker, Dec. 31, Abilene, Tex.
SHOEMAKE, Carol Ann, daughter of Howard L./Dorothy Shoemaker (*Dominican Rep.*), to Victor Tortens, Jan. 14, Santo Domingo, Dominican Republic.
YOUNG, Kay Ellen, daughter of James M./June Young (*Yemen*), to Oscar K. Bozeman III, son of Oscar K., Jr./Marie Bozeman (*Korea*), Jan. 11, New Orleans, La.

Degrees Conferred

COWHERD, Charles P. (*Hong Kong*), received the doctor of ministry degree from Southern Baptist Theological Seminary, Louisville, Ky., in absentia, Dec. 22.

**Cancer
hasn't stopped
1,500,000
people
from living.**

They did it by not letting fear kill them. They did it by going to the doctor in time. They did it with the help of the effective methods of treatment today: surgery... radiation... chemotherapy.

They did it because of the advances made through research.

More than 1,500,000 Americans are living proof cancer can be cured. The American Cancer Society needs millions to save millions more.

Please, give more today. We want to wipe out cancer in your lifetime.

**American
Cancer Society**

This space contributed by the publisher.

NEW

MISSIONARY PERSONNEL

These new missionary personnel (except for those reappointed) are now at missionary orientation and until April 11 may be addressed at Missionary Orientation Center, Pine Mountain, Ga. 31822.

Missionaries Appointed

January 1975



PERU: Woodrow E. (Woody) Fletcher; born: Fayetteville, Ark., June 27, 1948. Graduate: Portland State University; SWBTS (M.Div.). He has worked as a salesman and was a Baptist Student Union summer missionary in Washington and Oregon in 1968 and a Home Mission Board summer missionary in those states in 1969. He has been a church music director, was pastor of Wirt Church, Healdton, Okla., 1973-74, and was state Royal Ambassador worker for Northwest Baptist Convention 1969-71. Expected type of service: general evangelism. **Sylvia Howard Fletcher;** born: Oklahoma City, Okla., Dec. 12, 1946. Graduate: Oklahoma Baptist University; attended SWBTS. She was a counselor at Baptist Camp Nuny-Cha-ha in Oklahoma the summer of 1965, was a Home Mission Board summer missionary in Ohio in 1967 and a Sunday School Board summer missionary in the Northwest in 1968. She has worked as a secretary and has been a public school music consultant and music teacher. Marriage: Aug. 11, 1972. Child: Emily Elizabeth, July 2, 1973.

MEXICO: Yvonne E. Helton; born: Kansas City, Kan., Dec. 28, 1947. Graduate: California Baptist College; SWBTS (M.R.E.). She was a Foreign Mission Board missionary journeyman to the Dominican Republic and Guatemala 1969-71. She was a Home Mission Board summer missionary in Idaho in 1972. She has been a library worker and served as minister of youth at Memorial Church, Tulsa, 1973-74.

Missionaries Reappointed

February 1975



PANAMA (effective May 1): James H. Green; born: Monroe, La., Jan. 1, 1930.

Graduate: Baylor University; SWBTS (B.D.). He served in the U.S. Navy 1948-52, was an electronics technician in Texas, and was pastor of churches in Louisiana and Texas before he and Mrs. Green were appointed for Mexico by the Foreign Mission Board in 1964. After language study in Costa Rica, they were stationed in Mexico, first at Mérida and then at Cuernavaca. They resigned Aug. 31, 1971, and he has been serving as pastor of Highland Park Church, Edmond, Okla. Expected type of service: superintendent of missions for Canal Zone Baptist Association. **Barbara Hanscom Green;** born: Chicago, Ill., June 12, 1930. Graduate: California Baptist Theological Seminary. She has worked as a secretary. Marriage: Mar. 23, 1956. Children: Melissa Ruth, May 17, 1957; Michael Scott, Jan. 31, 1960; Christopher Paul, Aug. 19, 1962; Suzanne Elizabeth, May 22, 1964; Nancy Ann, Nov. 18, 1967. Current address: 501 N. Blackwelder, Edmond, Okla. 73034.



EQUATORIAL BRAZIL (effective April 1): Richard E. Walker; born: Texas City, Tex., Mar. 10, 1932. Graduate: Ouachita Baptist College (now Univ.); SWBTS (B.D.). He served in the U.S. Army 1951-53 and was pastor of churches in Arkansas, Texas, Oklahoma, and Georgia before he and Mrs. Walker were appointed for Brazil by the Foreign Mission Board in 1964. After language study they were stationed in Manaus, where he did field evangelism along the Amazon River. They resigned Aug. 31, 1972, and he has been serving as pastor of First Church, Murray, Ky. Expected type of service: field evangelism. **Beatrice Rodgers Walker;** born: Bauxite, Ark., July 29, 1933. Graduate: St. Vincent's Infirmary School of Nursing, Little Rock, Ark., 1954; R.N. standing achieved 1954. She served as nurse at hospitals in Texas and Georgia and at infirmaries at Ouachita Baptist College, Arkadelphia, Ark., and Southwestern Baptist Theological Seminary, Ft. Worth, Tex. Marriage: July 1, 1955. Children: Otis Winston, Aug. 27, 1956; William Boyd, Oct. 18, 1959. Current address: 1710 Audubon, Murray, Ky. 42071.

Missionary Associates

Employed January 1975



PANAMA: Daniel D. I. Gruver; born: Kansas City, Mo., May 1, 1933. Graduate: University of Corpus Christi; University of Texas (M.D.); attended GGBTS. He served as pastor of Mexican missions in Texas

1953-56 and of a Mexican church in Texas the summer of 1957. He was a private duty nurse in Dallas, Tex., in 1959, and was an intern and then resident at Gorgas Hospital, Balboa, Canal Zone, 1961-65. Since 1965 he has been serving at Marvel Iglesias Hospital on Aligandi in the San Blas Islands, Republic of Panama. Expected type of service: medical. **Jane Miller Gruver;** born: Arkadelphia, Ark., Feb. 11, 1933. Graduate: Mary Hardin-Baylor College; University of Arkansas (M.A.). She taught school in Texas 1956-59 and has taught English, speech, and drama in the Canal Zone school systems, Balboa, Canal Zone, since 1961. Marriage: Aug. 21, 1954. Children: Rachel Melite, Sept. 11, 1959; Daniel Marcus, Oct. 22, 1960; Juanita Maria, Dec. 1, 1963; Joseph Michael, Mar. 22, 1964 (adoptions allow for date proximity); John Matthew, Aug. 1, 1970; Jennifer Marion, Dec. 14, 1973.

MOVING?

Give us advance notice (at least five weeks, if possible) of the address change so we can keep your copy of **The Commission** coming to you every month. Attach old mailing label, or copy FULL label information below, and new address information, and mail to: Editor, **The Commission**, Box 6597, Richmond, Va. 23230.

Name _____		
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MUSIC LOVERS

ONE-HALF-PRICE SALE! Pre-publication orders now being taken on the Mary Jo Moore Piano Course. A complete course for piano based on the old hymn tunes. Play hymns from the very first lesson. Develop your talents for the glory of the Lord. Now revised and graded. No longer in manuscript form, but beautifully engraved by one of America's leading music engravers and now including the words in all the volumes. Over one hundred hymns, plus numerous songs and exercises. Preparatory book for the beginner with no previous musical instruction, plus grades one through four. Complete set only \$9.50 for the five books (regularly \$19). Music teachers, this is your opportunity to stock up at tremendous savings! Orders must be postmarked before May 1, 1975. This offer will never be repeated after that date! Shipping date on all orders will be June 1, 1975. You must add 50 cents for packaging and postage at this price. Complete satisfaction or your money back. Order from Mary Jo Moore, 286 Poland Ave., Struthers, Ohio 44471.

What's a PERA?

A couple from your church has just been appointed missionaries to Yemen. Their salary is paid through the Cooperative Program. Contribute 500 PERAs and go ahead two squares."

That's how you can begin playing a new, entertaining game as a family, or with a group of friends. You will be playing *Cooperation: The Cooperative Program Game*, having fun and at the same time discovering how much the Cooperative Program means to your church, to the funding of your state Baptist convention causes, and to the ministries and witness of the Southern Baptist Convention through all its agencies, especially through foreign and home missions.

Cooperation: The Cooperative Program Game sells for only \$3.00 at Baptist Book Stores or at Woman's Missionary Union. We hope all Southern Baptist families get to playing this game soon. By the way, a "PERA" is the unit of value used in the game and is taken from inside the word coopERATION.

Two June Highlights

NAC2 is on its way. It's an event calculated to spotlight the significance of missionary education in the churches. Already apparent is the effectiveness WMU has developed in communicating with girls of Acteen age. Advance registration has soared far beyond the original attendance goal for the June 25-29 gathering at Memphis, Tenn. More than 8,000 girls from all parts of the U.S. are planning to converge for sharing the meeting's "In Touch" theme.

Oh, yes! NAC2 means National Acteens Conference, Number Two. We pray that this celebration of the organization's fifth anniversary will be used by the Holy Spirit to capture the full commitment of all attending girls to our Lord's claim on their lives for missions and Christian witness.

* * * * *

AS YOU LOOK ahead to convention days at Miami Beach, Fla., keep in mind the main event at the Civic Center, Sunday night, June 8. At that session of the WMU Convention a number of missionaries will be "commissioned," and will share insights related to their discovery of, and commitment to, God's calling. The convention theme is "One World, One Witness."

As Plans Take Shape

AS WE APPROACH our nation's 200th anniversary, our prayer objectives should include Freedom '76, a conference for students and young adults. The meet is set for December 28-31, 1975, San Antonio, Tex. All SBC agencies share in sponsoring the event through the Convention's Inter-Agency Council.

It is our hope that Freedom '76 will be, for all attendants, the occasion for total commitment to our Lord's missionary purpose for them and the churches of which they are part.

Charles Roselle, director of SBC's National Student Ministries and general chairman for Freedom '76, has stated to the planning group: "We want Freedom '76 to put feet to the mission strategy for the remainder of this century by challenging students and young adults, who will be the leaders

in the year 2,000, to face God's call to Christian vocations."

Let us help make Freedom '76 a specific, continuing prayer object, at least in this way supporting those who plan. May what they do bear fruit in an impact for Christ's kingdom that surpasses all we can imagine or hope.

Realities for Mailers

IN VIEW of the recent mounting concern about world hunger and disaster, a note of clarification about overseas packages to missionaries seems timely. Some person may be thinking of sending relief foodstuffs or clothing to a missionary he knows personally, assuming that this is best because it is the most direct way. Such an assumption usually turns out to be a mistake and extremely costly for the missionary. In fact, no packages, whatever the contents or intent, should be sent without first learning from that particular missionary in that particular country just what official limitations and charges must be met. Import and customs laws are different country by country, so what is true for one must not be considered applicable elsewhere.

A similar kind of caution has been suggested by numbers of missionaries. Many letters are reaching them two or three months later than the senders intend, simply because of insufficient postage. Airmail for overseas addresses costs more than what is required within the United States; also the rates vary from country to country. It appears that many persons are still unaware that the least costly device for overseas letters is the single-priced (18¢) airform, or aerogramme, available only through the U.S. Postal Service. It is honored and deliverable anywhere in the world. Such information is valuable, especially for the correspondent who is expecting a reply in a short time.

On Target—As You Pray

Peru (Lima)—"My basic responsibility has been student work. The conditions here have made that work very difficult . . . [but I] have been encouraged by the growth of national leaders in this field . . . and have seen definite steps taken toward total national leadership in this area. Pray especially that God will give us wisdom in the transfer of leadership roles from missionaries to nationals."

—Missionary Don Reed

Kenya (Mbeya)—"As far as I know, we have the only surgeon in the radius of 220 miles. Even with our financial problems, the crucial one is personnel to replace the surgeon and both nurses we lose this summer. We are beyond the time when we can expect people through the regular appointment channels. We are praying for a miracle. Please pray with us that we will have God's peace in what we do."

—Missionary Jean (Mrs. Frank) Baugh

Ghana—National Baptist leaders and the Ghana Mission are working together as one planning body in preparation for a nationwide series of evangelistic crusades for the later months of this year and during much of 1976. They ask us to join them through prayer as they prepare spiritually and as they seek God's wisdom for every detail of their planning.

Mozambique—Also in this country Baptists are beginning to plan for an intensive evangelistic effort, possibly a united crusade with fellow Baptists in Kenya and Tanzania.



THINKING TOGETHER

By Baker J. Cauthen

In planning for the future, many important conferences are being conducted. The objective is to gain all possible insight and a deep sense of God's leadership as plans are being laid for the future.

First of all, the Foreign Mission Board held a two-day seminar in order to explore carefully all aspects of its work. This was followed by a request to the Missions (organizations of Southern Baptist missionaries) in 83 countries to involve themselves in a fresh study of the needs in the countries they serve and of the strategies and plans that can most effectively reach and cultivate people for Christ.

A highly significant meeting involving presidents, deans, and professors of missions of the six Southern Baptist seminaries brought together a group of people who for two days carefully explored this important matter. Fruitful dialogue was then experienced with the staff of the Brotherhood Commission, followed by a highly stimulating period with the Executive Board of

Woman's Missionary Union.

A remarkable meeting was held in Richmond, Va., involving the staff of the Education Commission of the Southern Baptist Convention, and a representative group of Baptist college presidents brought deep insight into many aspects of the task.

Other conferences involving state executive secretaries, editors of Baptist papers, the Radio and Television Commission, and others will then be climaxed by a consultation involving approximately 300 people from a wide range of Baptist life in June, shortly before the meeting of the Southern Baptist Convention.

At the Foreign Missions Conferences at Ridgecrest and Glorieta there will be further opportunity for dialogue concerning the missionary task. At the same time, the Missions Challenge Committee of 21 persons—seven appointed by the Convention president and seven from each of the two mission boards—has already held a number of meetings. The committee is doing excellent work in measuring the potential of

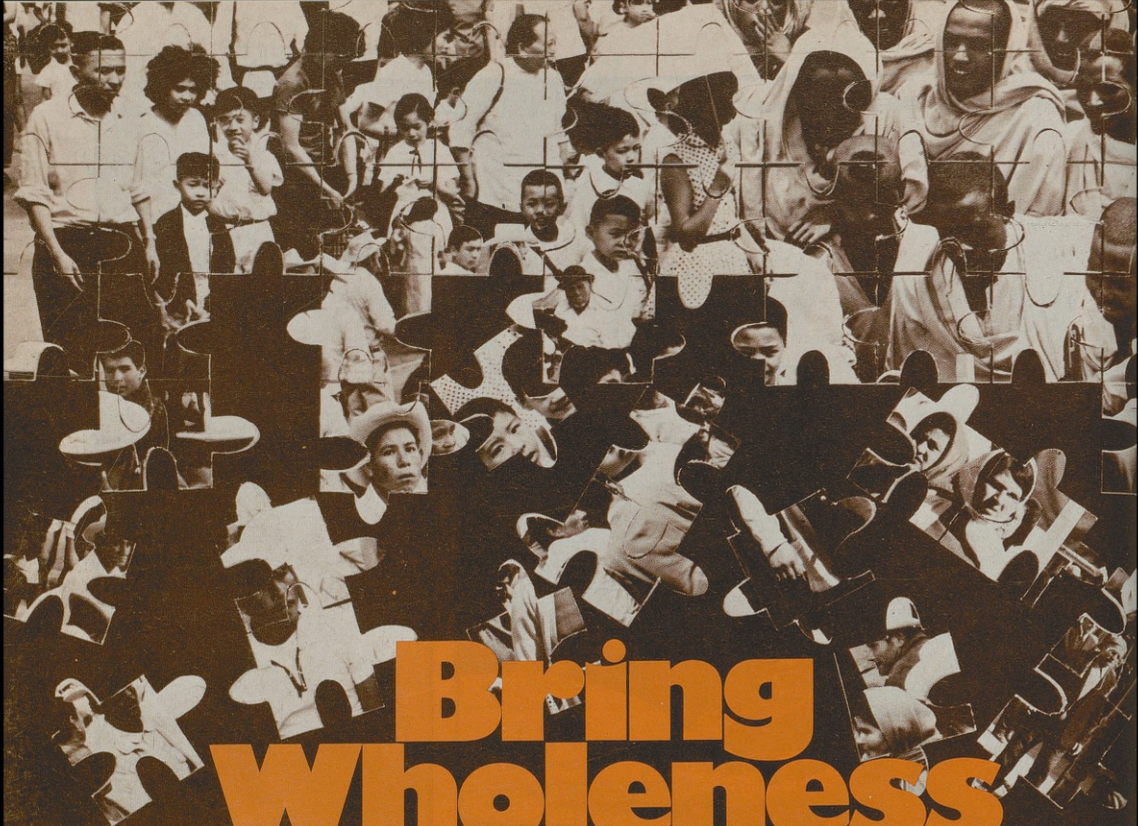
Southern Baptists in preparation for formulating a challenge to the task that lies ahead.

All of this will come into an intensive period of summarizing and shaping up in the fall of this year, as the recommendations from the mission fields throughout the world will be received at the Foreign Mission Board following the meetings of the mission organizations during the summer.

God often brings insights to his people as they pray and think together. Waiting on God is essential to finding his way.

There is no escaping the fact that the needs in the world are rapidly escalating in view of population increase and growing world hunger. Our responsibilities for larger and more effective mission outreach to our fellowman are clearly evident.

May God grant that Southern Baptists may move ahead during the next 25 years into a greater world mission enterprise in keeping with the will of our Lord.



Bring Wholeness To A Fragmented World

**THE 1975 FOREIGN MISSIONS CONFERENCE
RIDGECREST, N.C., JUNE 28-JULY 4,**

is your opportunity to explore this Christian imperative. The conference theme, "CHRIST'S FREEDOM—FOR THE WHOLE MAN AND THE WHOLE WORLD", speaks of our responsibility to witness to Christ's power for meeting man's physical and spiritual needs throughout the world.

You will be able to meet over 100 missionaries from around the world and experience their dialogue and testimonies. There will be inspirational mission messages, conferences, youth choirs, and an International Lawn Party. In addition we will celebrate the world dimensions of the Cooperative Program. **Make your reservations now to bring the entire family this summer to this special missions event.**

**Write: Reservations Clerk
Ridgecrest Baptist Conference Center
Ridgecrest, North Carolina 28770**