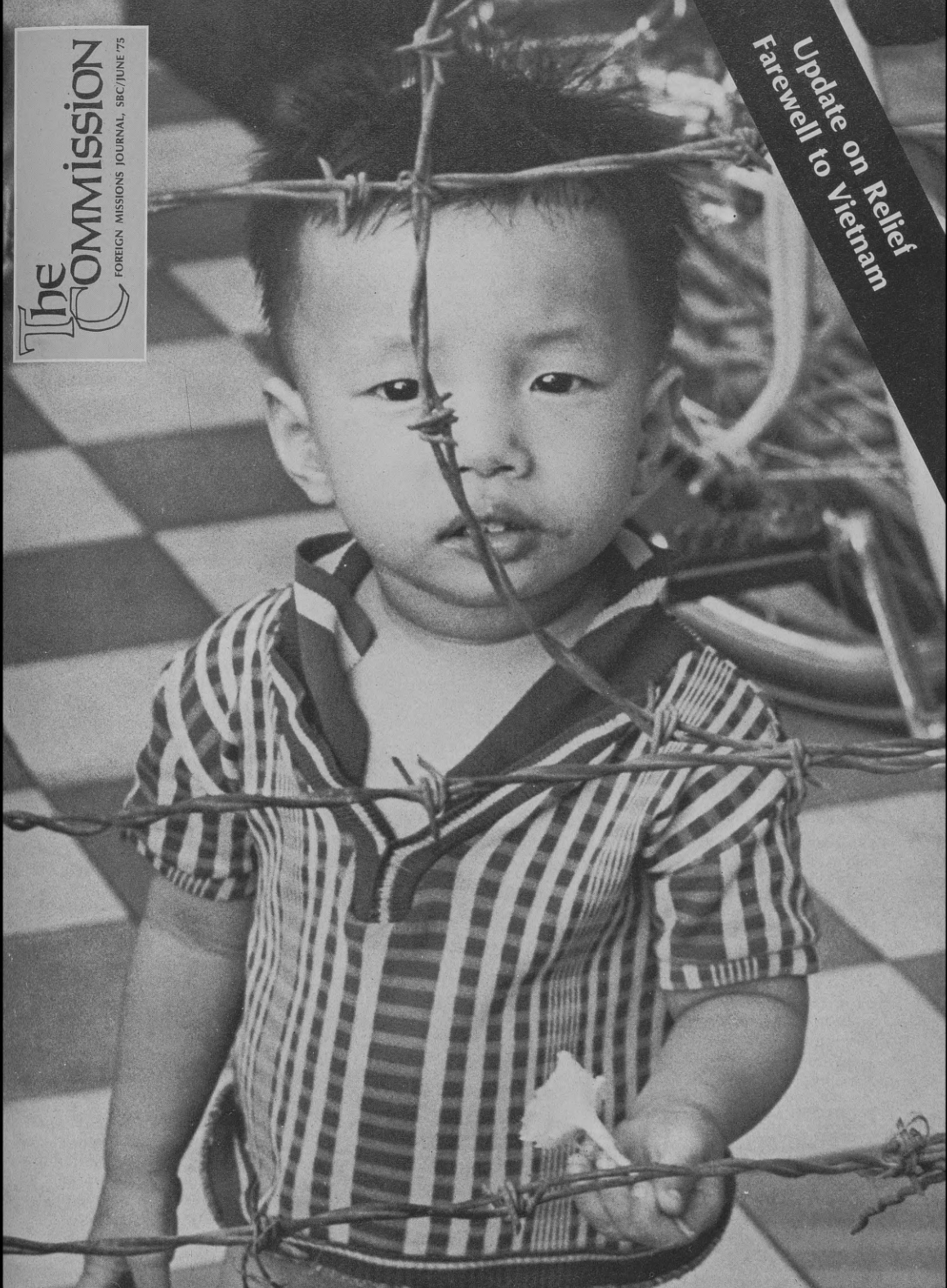






# The COMMISSION

June 1975  
Vol. 38, No. 6

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**COVER:** This South Vietnamese child, peering plaintively through barbed wire and gently holding a flower, introduces emphasis on world relief and photos from Vietnam. Photo by Bob Harper.

**CREDITS:** Photos—Bob Harper, 1-5, 14-22, 24-25, 27, 30. Rachel Bandy, 6 (top). John E. Mills, 6 (bottom), 7. James T. McKinley, Jr., 8, 9 (bottom). Steve Wall, 8 (1), 10 (2), 11. Joseph B. Underwood, 9 (top). A. Clark Scanlon, 10 (1). Art—Terry Snyder, 12.



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 Healing (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.

The Commission's basic purpose and ministry is to serve as a channel for the sharing of information regarding policies, practices, and philosophies of the Foreign Mission Board, SBC, and to convey knowledge of world needs and of missionary opportunities to the members of Southern Baptist churches, and to encourage those members in their God-given responsibility for providing spiritual, financial, and personnel support to meet those needs.

FLOYD H. NORTH, Editor

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BOB HARPER, Art Editor

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

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

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

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## Crisis Coverage

The quick disintegration of South Vietnam that erupted almost with the coming of spring has captured world attention. One part of that sad panorama—one that Southern Baptists should be most interested in—concerns the welfare and ministry of missionaries and Vietnamese Baptists.

In turn, the tidal wave of refugees in South Vietnam—perhaps unparalleled for volume and suddenness—is but a part of the worldwide scene of crisis. The human cry for relief, brought on by hunger and by natural and manufactured disasters, echoes around the world.

In an effort to report to Southern Baptists on the current channel for relief available through the Foreign Mission Board and to portray valiant missionary activity in Vietnam, this issue was redesigned just ahead of production deadlines. Eight pages were added. The long-scheduled emphasis on a department of the Board was moved further back in the issue. A substitute cover was designed. And updating on the current picture for sending relief into crisis settings, plus specific, last-day coverage in Vietnam, was inserted up front.

The exclusive photos of missionaries in Vietnam were made by Bob Harper, art director for *The Commission*. Already bound for East Asia for a series of Christian art shows sponsored by Baptist Missions, Harper altered his travel schedule to join Eugene Grubbs, Foreign Mission Board disaster relief coordinator and missionaries in Vietnam March 28-30. Harper moved on to Hong Kong for the first in the series of art shows, then doubled back to Saigon the next weekend for further coverage. The photos on pages 1-4 represent the photographic record he dispatched from the scene.

All this is part of the Foreign Mission Board's efforts to report to Southern Baptists on special needs in the areas of human suffering and to relate some of the specific steps missionaries have taken to minister to those needs.





**Right and above:** "It was a different kind of worship," is the way one missionary phrased it. On Easter Sunday a group of missionaries took about 2,200 pounds of rice to Long Hai, a fishing village two hours or so southeast of Saigon, Vietnam. For some 2,700 refugees there, having come from northern provinces by fishing boats, it was their first rice in three days. At right, townspeople distribute the rice from the back of a pickup truck. Missionaries bought the rice with relief funds made available by Southern Baptists through the Foreign Mission Board.



# FAREWELL TO VIETNAM

*Photos by Bob Harper*

**N**obody—friend, foe, or neutral—has yet claimed that he foresaw the cataclysmic, complete collapse of South Vietnam in late March and April. The chain of almost unbelievable events has been thoroughly reported and analyzed. The televised scenes of panic in sometimes hysterical efforts at self-preservation are seared into memories.

In the midst of the Communist avalanche, Southern Baptist missionaries courageously tried to extend aid to people in need. Part of this concern was directed toward fellow Baptists in northern provinces of South Vietnam. (The numerical strength of Vietnamese Baptists has been largely in the Saigon-to-Danang belt and northward to Hue.)

But the mountainous, uncontrolled wave of calamity swept aside many plans. Attempts to resettle large numbers of Baptists from northern to southern provinces were largely thwarted by the astounding speed with which Danang and other cities fell to the North Vietnamese.





**Above:** During medical clinic in Saigon just before Easter, Missionary Kenneth L. Goad talks with Vietnamese woman. **Right:** Missionaries and Eugene Grubbs, Foreign Mission Board disaster response coordinator, talk with ship personnel on vessel chartered by the Mission in an effort to provide escape from Danang area for Baptists trapped there when Communists cut off the city. The rapid fall of Danang prevented the ship from carrying out the mission as planned.

The last contact missionaries in Saigon had with Christians in Danang was on March 30. A few believers there were able to obtain air passage to Saigon. One leader of Hope Baptist Church saw his family off to Saigon but decided to stay with his congregation to help them evacuate. "He assisted some of the group in getting passage by ship, but he, along with most of the congregation, was caught behind Communist lines," reported Missionary William T. Roberson April 8.

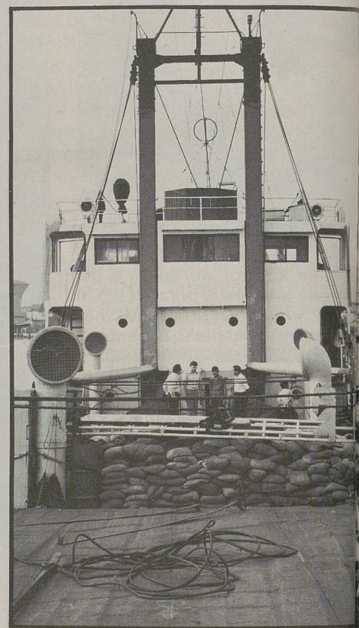
"A few of the Christians from the Danang and Hue area, mostly the young and strong, have trickled into Saigon after many days of hazardous travel through jungle and over sea," Roberson added.

Two missionaries, Robert C. Davis, Jr., and Gene V. Tunnell, barely escaped capture by Communist forces in Danang. The two were seeking ways to help evacuate refugees, when they themselves were almost trapped. They were evacuated, along with 6,500 other persons, on an American freighter only a few hours before Danang was reported to have fallen.

Missionaries had to make decisions day by day, hour by hour, as events trampled on the heels of events. The missionaries quickly but carefully devised plans to provide an entity by which Vietnamese Baptists might continue to operate Baptist institutions and utilize Baptist property. Mission personnel sought to make proper provision for Vietnamese employed by the Mission.

Agonizing actions were demanded within days: Should missionaries evacuate? How? When? (The Mission force had already withdrawn to Saigon from threatened cities to the north.) Missionaries were forced to abandon everything but

**Facing page, top:** At Long Hai village, curious faces surround Missionary Samuel M. James as he talks about a passage from a Gospel portion. **Center:** When Missionaries Goad and James opened a carton of tracts and Gospel portions on the hood of the pickup truck, the resulting surge of eager, outstretched hands eventually tore the box apart. **Far right:** Group of refugees cluster under makeshift shelter and eat meal of rice. **Bottom:** Two children in Long Hai share rice in the refugee camp.



a suitcase of personal belongings—the rest perhaps lost forever. All the women and children and some entire families of the Mission had left Vietnam by the weekend of April 4. They went to Thailand, Singapore, the Philippines, and Taiwan to await developments and the possibility of return to their field of service. Most of the men of the Mission left the following week. The last missionary withdrew from Saigon on April 14. Southern Baptist missionaries began working in South Vietnam in 1959. Most recent figures show a total of 18 churches with 1,617 members and four national pastors. There were 32 career missionaries and four missionary journeymen assigned there at the time of evacuation.

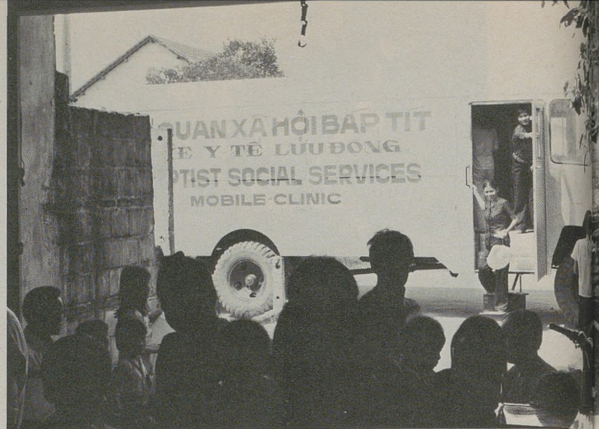
Besides clinging to the possibility of imminent return, each missionary embraced the hope and the prayer that their Vietnamese friends would be protected, and that the witness to the saving power of Jesus Christ would be carried on even in adversity.

Missionaries tentatively planned to return to Saigon in pairs for ten to twelve days at a time, as long as the situation









allowed. This would enable them to assist and encourage the Vietnamese Baptists. Vietnam's surrender eliminated this.

Despite all the tensions of making provisions for at least a temporary withdrawal, the missionaries sought ways to minister to human need. Large amounts of money were made available through the Foreign Mission Board, due to the love and generosity of Southern Baptists. Practical problems plagued the missionaries—logistics, communication, cash flow in a city where despair threatened. But in the face of such obstacles the missionaries still accomplished much in the days just prior to evacuation. Among them:

- They helped Vietnamese Baptists set up a plan for assisting refugees moving toward Saigon. Church facilities were designated as staging areas where refugees could be received, registered, and provided shelter and food for a time to enable them to relocate quickly.

Vietnamese Baptists, while recognizing the need for financial underwriting by the Mission, responded to the challenge. They said, "We will take offerings in our churches to help."

- The Mission assisted Vietnamese Baptists in organizing Capital Baptist Association, through which Baptist work could be carried on.

- The Mission saw to the securing of refugee kits for about 3,000 persons. Kits included foodstuffs, bucket, sleeping mats, and cooking utensils.

- The Mission chartered a ship in an effort to move Baptists from the northern area toward Saigon. (The sudden



fall of the north necessitated altering the ship's course to Camranh. However, local authorities at Nhatrang commandeered the vessel and forced it to take aboard refugees there; this left Baptists at Camranh without exit.)

- Missionaries personally distributed a ton of rice on Easter Sunday to refugees newly arrived in a coastal town.

- The Mission helped to relocate children from an orphanage, Baptist-related but independently sponsored, at Camranh.

The photos on these pages portray some of the events of those tenuous days before evacuation in April. For evaluation of prospects by Foreign Mission Board Executive Secretary Baker J. Cauthen, see inside back cover. **TC**

—Leland Webb

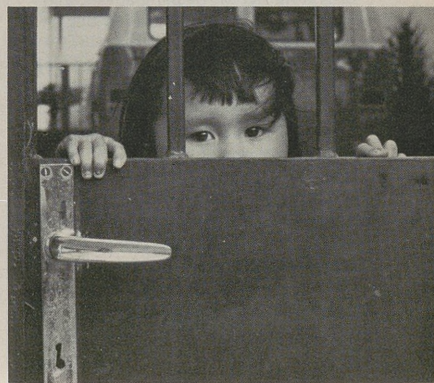
THE COMMISSION





Missionaries Bengs and Goad load suitcases as wives and children prepare to leave Saigon.

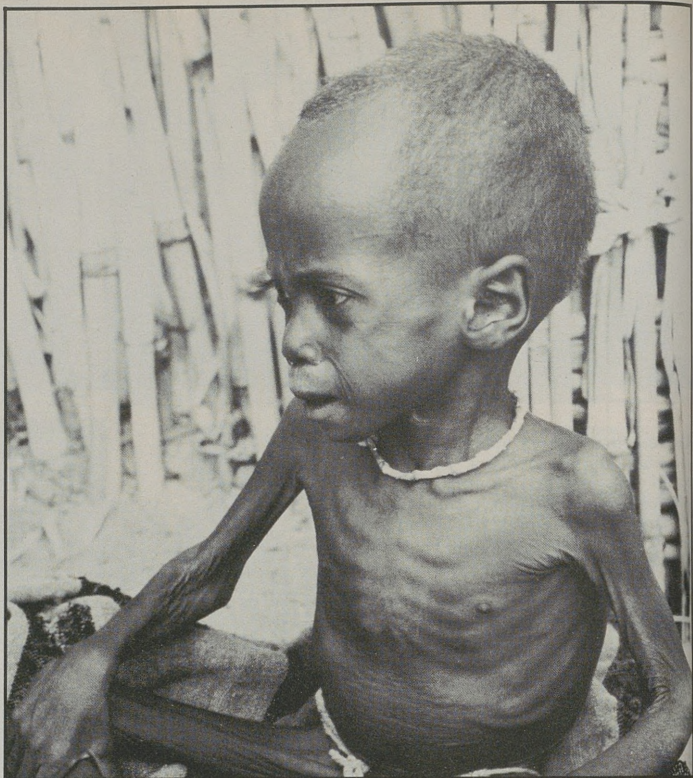
**Above:** Three young Vietnamese in pole-and-mat refugee shelter at Long Hai respond with a smile to Missionary Goad. **Far left:** Vietnamese woman, a child balanced on her hip, holds Gospel tract given her by missionary. **Left, top:** The mobile clinic of Baptist Social Services receives patients during Easter week. The clinic, which began operation in February, includes its own power source. Personnel with the unit would set up in a churchyard and provide medical care, while church members offered a Christian witness to persons waiting their turn. **Left, bottom:** Vietnamese Christian speaks of the gospel to a mother waiting at clinic. **Below:** Missionary H. Earl Bengs, Jr., chairman, presides over meeting of Baptist Mission in Vietnam considering deteriorating situation and steps to be taken. **Right and far right:** Departure for missionary wives and children and some families from Saigon.



Vietnamese child peering over closed gate near Baptist building in Saigon symbolically suggests what may be a door closed for now to missionary service.



# Update on Relief



**D**esert sands move across West Africa, and thousands die in the midst of a drought-created famine.

A flood engulfs two-thirds of the struggling nation of Bangladesh, and millions turn to the streets to beg for food.

The worst hurricane of the century rips through Honduras, leaving disease, hunger, and destruction in its wake.

Each of these disasters reached crisis proportions during 1974.

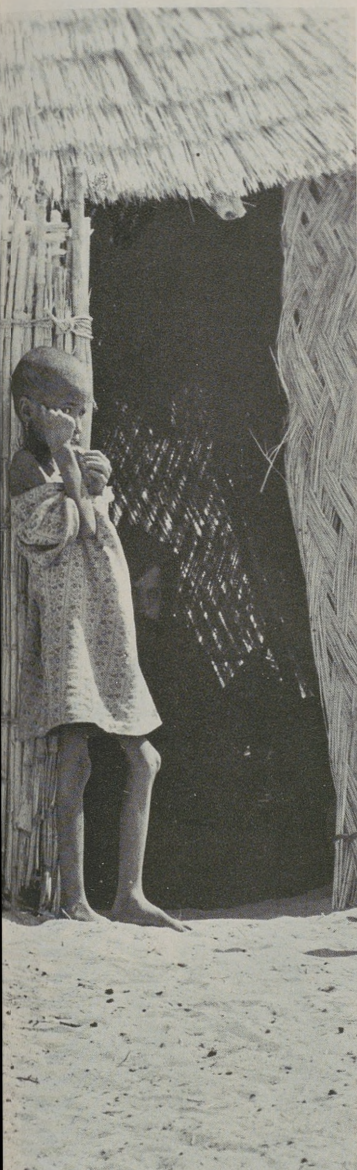
Already in 1975 has come the agonizing story of the sudden flight of perhaps two million refugees in South Vietnam, as Communist troops swept over the country.

No one can guess what future disasters may leave victims in their wakes



**Top:** In refugee camp in Niger Republic during drought, child's gaunt frame speaks of malnutrition. **Above:** In Niger refugee camp Missionary Dr. Walter M. Moore examines man's eye.





Undernourished child stands beside doorway of cornstalk home in refugee camp during drought last year in Niger Republic.

in the remaining months of 1975.

And hovering above all these attention-compelling tragedies is the ever-larger spectre of hunger—a crisis of almost incomprehensible proportions.

In the past few years hunger and famine have ravaged hundreds of millions of the poorest citizens in at least 40 nations. Nearly half a billion people are suffering from some kind of hunger. Ten thousand die of malnutrition and related diseases each week in Africa, Asia, and Latin America. Ten million will probably die this year, most of them children under five years of age. Millions of other children, unless they receive an adequate diet now, will be mentally retarded for life because of protein deficiency.

As these crises arise, where are Southern Baptists? What are they doing?

News of the many dark valleys of human suffering has pricked the consciences and aroused the concern of many Southern Baptists. This report is offered as a brief summary of relief efforts in recent months and of steps taken to administer relief in the years ahead.

### FMB: Channel for Relief

"Southern Baptists through Convention actions and program statements have asked the Foreign Mission Board to be their channel in answering the physical needs of the world, in Christ's name," says a new pamphlet, *Your Channel for World Hunger and Disaster Relief: the Foreign Mission Board, SBC*. \* "In program statements adopted by the SBC in 1966, the Foreign Mission Board was asked to 'maintain and publish clearly defined procedures for administering relief in foreign countries in crises created by wars, storms, earthquakes, famines and other calamities' and 'to coordinate direct assistance in facing benevolent ministries and relief by groups or individuals in the United States.'

"Across the years, missionaries have ministered to human need in the form of poverty, malnutrition, illness, illiteracy. This work has fruited in major efforts in direct relief, rehabilitation, prevention programs, and other expressions of compassion," the pamphlet continues.

"When times of special need occur, the Foreign Mission Board seeks to in-

\* As supplies last, copies in limited number of the pamphlet, *Your Channel for World Hunger and Disaster Relief: The Foreign Mission Board, SBC*, may be secured by writing Literature Distribution Department, Foreign Mission Board, Box 6597, Richmond, Va. 23230.

form Southern Baptists of how desperately their help is needed. Now is one of those times.

"The continuing work of evangelizing, educating, and other witness and ministry must advance. But, crisis situations must be met with immediate responses. To do less would be to disregard clear scriptural instructions."

### Drought Strikes Africa

Look again at those catastrophies of 1974.

The drought in West Africa had been growing over several years and reached mass starvation level in early 1974. Missionaries had been in Niger Republic for only a few months when they began to try to help the thousands of refugees. For two missionary couples in Niger, their day-to-day routine changed almost overnight from helping plan and develop a Christian trade school to famine relief.

In early March 1974 a missionary doctor to Ghana and a missionary journeyman nurse were transferred temporarily to Niger to help meet emergency medical needs. Throughout the summer missionaries worked, sometimes 20 hours a day, relieving as much pain and hunger as they could. They did not neglect their original purpose for being there and continued to have worship services and to witness.

"People come from all areas and ask us to come help their children," said one missionary. "A large majority need medical help now or will need it in a few days. It's hard to know which ones can wait another day."

Responding to the urgent requests of missionaries, the Foreign Mission Board in February 1974 sent \$5,000 for relief work in Niger Republic. In March an additional \$6,900 was appropriated from relief funds. By spring the famine had spread to include parts of several other countries where Southern Baptist missionaries serve. The Board in May appropriated \$9,000 for relief in Ghana, \$5,000 for Kenya, \$5,000 through the Baptist World Alliance, and \$11,969 for West Africa. In September the Board voted \$10,500 for Upper Volta for a well-digging and food-distribution project to help that country recover.

The West African situation called for immediate relief action on the part of the missionaries and involved not only their efforts but their cooperation with the efforts of the government of Niger and with several relief agencies. This was short-term emergency relief. Long-range rehabilitation would have to wait.





Guam photos by Bob Harper

Vietnamese refugees crowded onto Guam after Vietnam's fall; military units provided food and shelter. Nine Baptist missionaries evacuated from Vietnam joined Parkes Marler and other missionaries on Guam to assist as interpreters and counselors. They sought any Baptists among refugees, enlisted help of bilingual Vietnamese, and distributed printed gospel materials. **Top, left:** Beside line to a mess tent confer (l to r): Missionary Gene V. Tunnell; Navy Captain William Dodson, member of Marianas Baptist Church on Guam, chief of staff for U.S. Naval forces in the Marianas; Marler; R. Keith Parks, FMB secretary for Southeast Asia. **Above:** Awaiting processing, refugees seek shade. **Left:** At tent city Missionaries Herman P. Hayes (facing camera) and Samuel M. James talk with refugee boys from Baptist families. Some FMB-provided relief funds for Vietnam were being used for spiritual ministries among refugees. In early May Parks also authorized use of \$10,000 of the funds to help feed some 6,000 Vietnamese aboard ships anchored at Singapore.



**Above:** At one of Baptist-sponsored house-construction projects in Bangladesh, Missionary R. T. Buckley (center) talks with worker.

**Right:** Installation of tube wells to provide potable water has been one of Southern Baptists' aid projects in Bangladesh. Here Missionary James F. McKinley, Jr., checks a pump, while curious and grateful children crowd around.







**Above:** At Baptist Day Care Center in Dacca, Bangladesh, nurse cuddles baby. At the center children receive vitamin shots, baths, and food. **Below:** Missionary Buckley distributes blankets to people in storm-affected Bangladesh.



Later a well-digging program was begun in Upper Volta. Missionaries continue to seek ways to provide permanent help.

It is important that Southern Baptists recognize the efficiency involved in channeling relief money through the Foreign Mission Board.

**"No other agency or avenue of relief provides Southern Baptists as direct a channel to needy people overseas,"** reminds a Board spokesman. **"The Foreign Mission Board is able to translate relief funds—dollar for dollar—into alleviating need without overhead or administrative costs."**

**"The Foreign Mission Board is the most efficient channel Southern Baptists have. The Cooperative Program enables administrative costs to remain zero. The missionaries are already there."**

## Flood Comes to Bangladesh

As rains finally broke the drought in Africa, rains hit Bangladesh. The rivers of the tragedy-ridden nation flooded and levees crumbled, sweeping away people, homes, and whole villages. Parts of the country stood under 30 feet of water.

The disaster carried the potential of claiming millions of lives. At least 30 million people have been affected, and 15 million have lost their homes. As the waters receded, cholera and starvation became grim realities as millions were without food, land, or pure drinking water.

Missionaries have engaged in a program to provide seed, plants, and other supplies that will help farmers produce a good winter crop. In a single day one missionary distributed 2,400 pounds of seed wheat to Gazna Union so farmers could replant.

Missionaries also have been building new houses and adding tube wells for safe water. Fast-growing fish were provided to farmers to supplement the food supply.

"We are trying to strengthen those who still have some hope, since we are not in a position to operate feeding camps, nor do we have medical personnel," reported a missionary at one point. "It seems there is no way to prevent many others from dying."

The Foreign Mission Board responded in September with \$33,664 to help Bangladesh recover. Most of these funds went for the distribution of seed and the sinking of tube wells for uncontaminated water. Another \$10,000 was appropriated in December.

In March 1975 the Board appropriated another \$225,194 for relief and rehabili-

tation in Bangladesh. It was the largest single relief appropriation made by the Board since the special post-World War II relief offering in 1946.

"This large sum is made possible by the greatly increased gifts for world hunger and relief made by churches throughout the Southern Baptist Convention," said Board Executive Secretary Baker J. Cauthen.

"The amount appropriated is one-third of what the Bangladesh Mission has recommended," he added. "As other funds become available, further steps will be taken in Bangladesh and in other lands where suffering is also severe."

Of the \$225,194 appropriated, \$73,194 is being used for food distribution and \$62,000 for food-production projects. These include digging of irrigation wells and providing of fertilizer, seed, and insecticides and food in exchange for work on farm plots. One specific project called for cultivation of 50 acres in order to help 300 families of 1,500 to 1,800 people. In addition, \$80,000 is to help rebuild and develop villages destroyed in war or floods, and \$10,000 is to provide medical assistance.

## Fifi Ravages Honduras

In mid-September Hurricane Fifi ripped across the Caribbean, striking Honduras, British Honduras, and Guatemala. Honduras was hardest hit.

The Board responded within the week, releasing \$5,000 in funds for medical supplies. In October another \$10,000 was sent, in November \$25,000, and in December \$15,000. In January 1975 the Board voted \$15,000 for land and building materials to construct church buildings in two communities and \$10,000 for relief needs in the San Pedro Sula area of Honduras.

The immediate and personal involvement of missionaries in Honduras has been reported earlier in these pages. The only Baptist missionary doctor and the two missionary nurses in Honduras played key roles, assisted by many other missionaries.

Six additional Baptist doctors came to Honduras from the U.S. and from other mission fields (see p. 43). Baptist laymen from several states lent their skills in rebuilding efforts, many going at personal expense as doctors, contractors, builders. Some state Baptist conventions sent supplies and equipment, as well as specialized personnel.

Long-range plans were made for Baptists, in cooperation with the Honduran government and other Evangelical



## THE CURRENT PICTURE IN WORLD HUNGER AND DISASTER RELIEF

• The compassion of Southern Baptists has been aroused. In state after state, money is being forwarded to the Foreign Mission Board for disaster relief. And dollars continue to be the most rapid and efficient item for relief. Money received by the FMB for relief is quickly placed at the disposal of missionaries in devastated areas for approved relief projects.

• Recently 22 Baptist state executive secretaries passed a resolution encouraging the Foreign Mission Board in its efforts to administer relief to the world's needy people.

• The Executive Committee of the Southern Baptist Convention in its February 1975 meeting reaffirmed the role of the FMB, the world's largest missionary-sending agency (approximately 2,600 missionaries in 83 countries), as a channel for overseas relief.

• The Foreign Mission Board has appointed a special disaster relief committee and has named Eugene Grubbs disaster response coordinator, along with his function as consultant to laymen overseas.

### RELIEF FUNDS

Jan. 1, 1974—Mar. 31, 1975

|                                                                     |                |
|---------------------------------------------------------------------|----------------|
| Receipts for world relief                                           | ...\$544,171   |
| Voted by Foreign Mission Board from current funds for relief        | .....58,422    |
| Appropriated by Foreign Mission Board from Challenge Funds*         | <u>100,000</u> |
| Total made available through Foreign Mission Board for world relief | .....\$702,593 |

*Money appropriated by Foreign Mission Board for world relief, and receipts designated for relief in a specific Mission*  
Jan. 1, 1974—Mar. 31, 1975

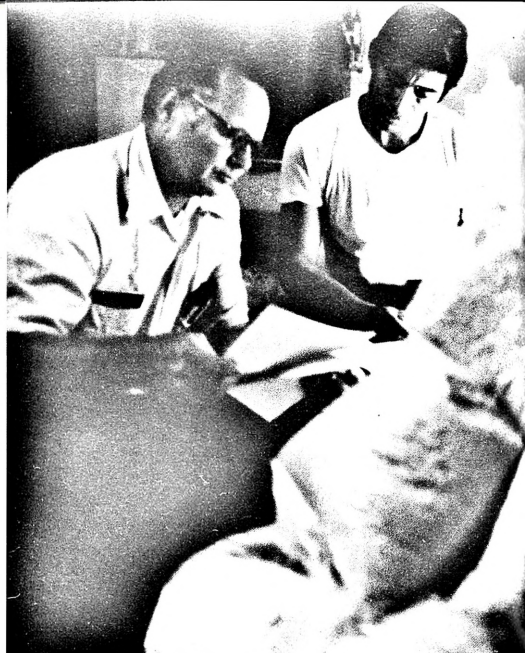
|                              |                |
|------------------------------|----------------|
| Europe and Middle East       | ....\$313,719  |
| Southeast Asia†              | .....10,540    |
| Middle America and Caribbean | 82,328         |
| South America                | .....8,045     |
| West Africa                  | .....213,651   |
| Eastern and Southern Africa  | ...28,357      |
| East Asia                    | .....35        |
| Baptist World Alliance       | .....5,000     |
| TOTAL                        | .....\$661,677 |

\* Challenge Funds: money received by the FMB from 1974 "beyond-the-goal" SBC Cooperative Program receipts.

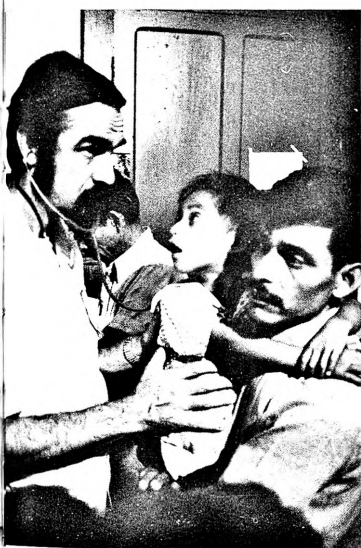
† Since this 15-month total ends with March 31, it does not include the \$165,000 appropriated by the FMB in April 1975 for South Vietnam.

**Right:** During storm-relief work in Honduras, Missionary Leslie G. Keyes and Honduran check on distribution of food repacked in small bags from bulk purchases.

**Below:** Missionary Nurse Frances Crawford puts medical supplies in proper order.







**Above:** Checking a young patient suffering after-effects of Honduras hurricane is Missionary Dr. W. David Harms. He was later officially commended by U.S. State Department for his assistance.

**Left:** Texas Baptists sent their disaster relief unit, including large portable kitchen, to help in Honduras. Here Robert E. Dixon, executive secretary of Texas Baptist Men, is greeted by a Honduran.

groups, to focus their attention on a single area. Baptists have been active in rebuilding homes and church buildings.

### Fund for World Relief

In view of these grave needs and the growing hunger of people all over the world, the Foreign Mission Board last October appropriated \$100,000 from the 1974 Cooperative Program challenge funds to serve as a standing fund for world relief. This will enable more prompt answering of distress calls. (Challenge funds are those received through the Cooperative Program after amounts budgeted in the Cooperative Program for the fiscal year have been met.)

A relief project began in December involving refugees from the African country of Mozambique. A total of \$23,253 was designated for two different needs. One portion of the money was to be administered by missionaries in Tanzania in cooperation with the Tanzanian Baptist Convention. The project concerns the resettling of about 4,000 Christian refugees from Tanzania back to their homeland of Mozambique.

The second project, involving \$10,000, is to purchase six truckloads of seed for about 40,000 refugees just across the Mozambique border in Zambia. The Zambia Baptist Mission was to administer the funds, using local national church members to distribute seeds to those who have cleared their land. Baptists will maintain contact with the refugees for future evangelism and church development.

### Response System Set Up

To strengthen its structure for administering relief, the Board in February 1975 took special actions:

(1) Eugene Grubbs, Board consultant on laymen overseas, was named disaster response coordinator.

(2) Each overseas Mission organization was asked to designate a disaster response coordinator and a relief committee. These field committees will evaluate relief needs and supervise relief ministries.

(3) A Board sub-committee of five was appointed as a special committee on world hunger and relief. It will help evaluate relief needs and recommend ways to respond.

A disaster-response plan has been proposed by the Board staff, outlining specific procedures for disaster response. In event of a sudden disaster, Grubbs is to go immediately to the field, observe the damage, and counsel with

missionaries. He will, by cable, advise the field representative of his trip so that the representative will be on hand to interpret the situation. The field representative will contact the disaster coordinator for the Mission.

"Missionaries could easily be in shock," explained Grubbs, "if you talk about a hurricane or an earthquake, and they're in the middle of it. Somebody from the outside needs to help them crystallize their thinking about immediate responses."

Medicine and medical supplies will be among top priorities. Grubbs, in consultation with Board Medical Consultant Franklin T. Fowler, will decide how many doctors are needed and for how long. Fowler will have a list of available doctors already compiled from which he will enlist volunteers to go to the area. Grubbs will also assess supply needs and contact MAP (Medical Assistance Program) to deliver them.

Among Grubbs' first actions will be a request for a specific amount of money to be made available to the missionaries by the Board. After the first crisis period, Grubbs may return to the U.S. and later travel back to the field, if needed, to help direct rehabilitation work.

### First-hand Knowledge

Speaking of missionaries in Bangladesh after a trip there, Grubbs said missionaries must be allowed to choose relief projects consistent with their primary purpose of being in the country and based on a first-hand knowledge of the situation. The same could be said of any other location where missionaries are on hand.

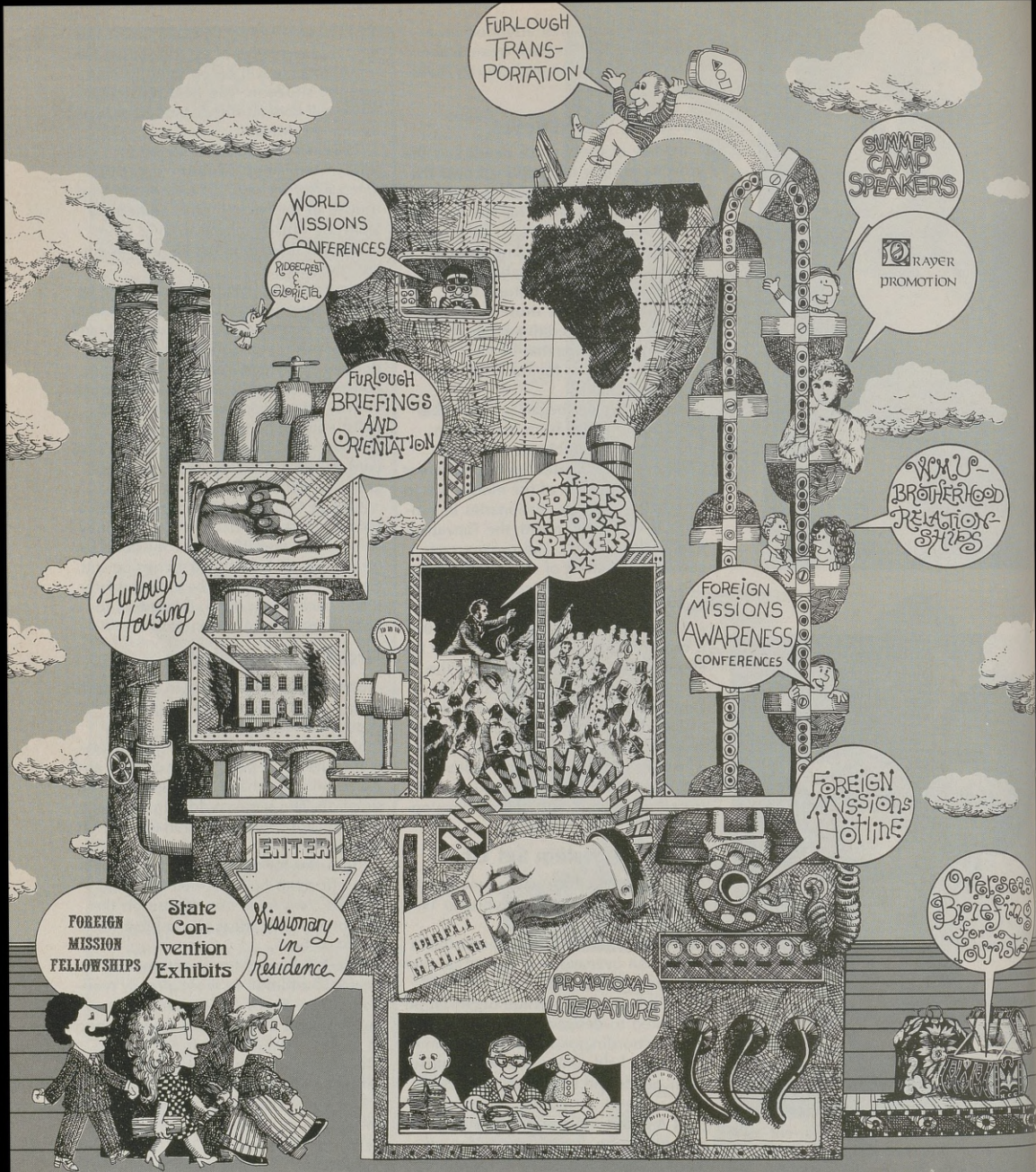
"In order for the relief and rehabilitation efforts to be most helpful," said Grubbs, "we must not impose on the missionaries our ideas about what relief ought to be."

Needs for relief funds continue to be heard. In addition to those already mentioned, the Board in February this year appropriated \$9,000 to aid flood victims in south Thailand, and in April voted \$165,000 for use, as possible, in assisting refugees of South Vietnam.

This much is sure. Disasters will bring their agonies upon more millions this year in various parts of the world. And the threat of hunger will continue to grow.

Christians must respond to help alleviate suffering where they can. The Foreign Mission Board now stands more ready than ever before to serve as an efficient channel for relief funds from Southern Baptists to the hands of the needy. TC





# DEPARTMENT of PROMOTION & FURLOUGH MINISTRIES



By Jesse C. Fletcher

# FOR SHARING THE VISION

In its early days the Foreign Mission Board gathered financial support from Southern Baptists through individuals called agents. The agents, located in each state of the Convention, visited the churches, preached on missions, and took up offerings. Each kept a small stipend for his expenses and support, and forwarded the balance to the Foreign Mission Board in Richmond. The same agents also recruited new missionaries and urged prayer for the overseas mission endeavor. But the agency system disintegrated during the Civil War, and it never was fully implemented again.

Slowly, the burden of mission support switched to others, especially to foreign missionaries back in the States, on furlough or for health reasons. The effectiveness of this approach is a growing base for dramatic advance in Southern Baptist foreign missions today.

When Paul and Barnabas returned from their first missionary journey, they shared with the sending churches the critically important and exciting word about Gentile response to the gospel. Their reports crystallized a missionary

vision in the early churches. That missionary vision for Southern Baptists is dependent on the same kind of reporting from today's versions of Paul and Barnabas.

The enabling staff for mobilizing and deploying overseas missionaries in stateside assignments is housed in the Department of Promotion and Furlough Ministries. For years these responsibilities resided in the Department of Missionary Education and Promotion. Continuing and accelerated growth of our overseas missionary force required a comparable expansion of the staff task at home. Thus developed the occasion in 1972 when the Foreign Mission Board formed the present departmental organization, headed by Secretary Samuel A. DeBord, formerly a missionary to Africa.

Promotion and furlough ministries schedules furloughing missionaries in World Missions Conferences, special deputation assignments, and maintains vital liaison with churches, associations, and conventions. For instance, the department provides liaison services for more than 150 churches and associations which sponsor furloughing missionary housing.

In addition, this department relates to the agencies and commissions in Southern Baptist life that are so vital to the ongoing missionary task. For example, this group maintains strong ties with Woman's Missionary Union and the Brotherhood Commission, both of which carry basic responsibilities for missionary education in the local churches.

Southern Baptists and their Foreign Mission Board have come a long way from "agents" to the Department of Promotion and Furlough Ministries. Take time to get to know better the dimensions of the task in this issue of *The Commission*.



Luther Rice, a Baptist pioneer in rallying Baptists to become involved in mission support, led an exciting life. In the biography *Luther Rice: Believer in Tomorrow*, Evelyn Wingo Thompson notes that the years 1814-1817 were the busiest and perhaps the happiest Rice ever experienced. Undeniably Rice felt excitement as he travelled up and down the eastern seaboard, across the mountains into the Mississippi Valley, and on to his native New England, telling Baptists of his missionary experiences in India and raising desperately needed funds.

On a warm June night in 1815, following a meeting of the Warwick, N.Y., Association, John Mason Peck, the

26-year-old pastor of the Armenia Church, entertained Rice in his home overnight. The next day, after Peck's conversation with Rice far into the night, it was reported that his "heart burned with love, and his purpose was fired with determination as Rice pictured India's need to him. Rice—the flaming evangel—helped turn Peck's enthusiasm into mission channels."

Today, 160 years later, the staff of the Foreign Mission Board's Department of Promotion and Furlough Ministries continues the promotion of foreign missions with the same kind of enthusiasm experienced by Rice. As the department's staff and furloughing missionaries interpret their foreign missions experiences, Southern Baptists

from the Carolinas to California and from Florida to Canada respond in foreign missions involvement and support.

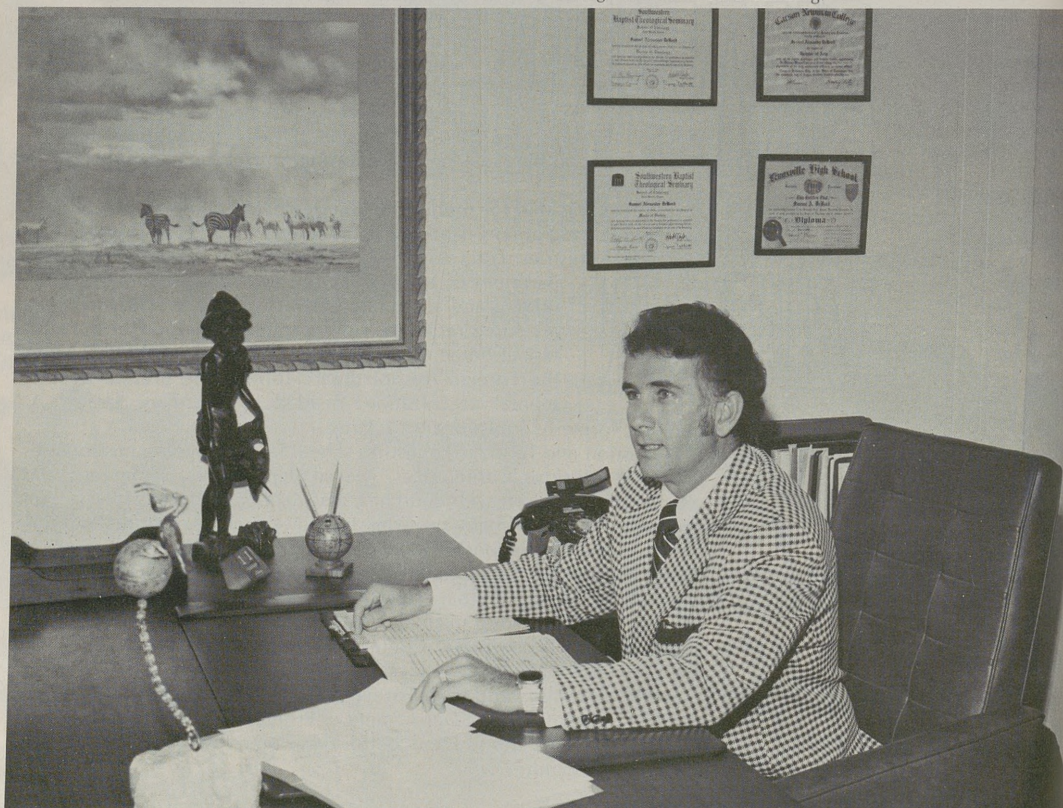
This department joins with the entire Mission Support Division of the Foreign Mission Board, Woman's Missionary Union, SBC, and Brotherhood Commission, SBC, to inform Southern Baptists of their "best-kept secret"—foreign missions. Communication of the foreign missions story requires a variety of exciting means and methods.

The enthusiasm of Department Associate Secretary Sam Pittman as he edits a monthly *Foreign Missions Today* bulletin for pastors and denominational leaders is contagious. However, he is most animated when coordinating

# RALLYING BAPTISTS TO SUPPORT

BY SAMUEL A. DEBORD

*Samuel A. DeBord in his office at Foreign Mission Board building.*







At Dallas airport DeBord and Area Secretary Davis L. Saunders confer before a furlough briefing.

opportunities to encourage Southern Baptists to a deeper prayer support of world missions. Pittman, a former associational superintendent of missions, delights in directing the department's relationship with over 800 of the Convention's directors of associational missions.

The matter of money is an ever-present challenge. Continuing critical needs around the world and increasing inflation require a constant commitment to financial support. In cooperation with the Stewardship Commission of the Southern Baptist Convention and state stewardship offices, the department seeks ways to challenge Southern Baptists to participate faithfully in the Cooperative Program and Lottie Moon Christmas Offering.

When Edna Frances Dawkins plans a meeting of former foreign missionaries, there is an air of anticipation not unlike the excitement of a "family reunion." These resigned missionaries, returned journeymen, and emeritus missionaries come together to experience a time of remembrance and updating. Miss Dawkins, who has served Southern Baptists as a Foreign Mission Board staff member for over 25 years, also leads in the assignment of furloughing missionaries to represent the Foreign Mission Board at annual state convention meetings. (See page 20.)

Another department task, the coordination of furloughing missionaries for deputation assignments, requires administrative skills and flexibility.

*The author served as a Southern Baptist missionary in Tanzania from 1956 to 1965, when he became an associate secretary for missionary personnel. In 1969 he became associate secretary for promotion and was made secretary of the Department of Promotion and Furlough Ministries when that department was formed in 1972.*

During the last seven and a half years Mrs. Fred T. Bridges, Jr., has been effectively enabling furloughing missionaries to speak to Southern Baptists through World Missions Conferences and camps. An unbelievable number of variables—dates, places, changes in furlough schedules, necessity of a worldwide representation, last-minute cancellations—have been deftly pieced together to form an effective deputation program. In addition, Mrs. Bridges responds to daily requests from Southern Baptists across the Convention for missionary speakers. In this work her personal touch and interest reflect her sense of excitement for her work. (See page 18.)

Furlough has to be experienced in order to understand its many dimensions. Eunice Smith, a former missionary to Nigeria, can personally identify with the needs of furloughing missionary families. Her responsibility of bringing together the furloughing family with churches and/or associations who desire to provide a furlough residence is demanding, but rewarding. (See page 26.) Her missionary experience also qualifies her to provide personal missionary information to Baptist tourists who desire to visit mission work while overseas.

The staff of the Department of Promotion and Furlough Ministries accept the word "enablers" as the best term to adequately describe their work. We think of ourselves as working together to enable missionaries on furlough to experience a meaningful and productive furlough time in the United States. In this sense, one of the department's best enabling activities is

### *Assigned Tasks Department of Promotion and Furlough Ministries*

World Missions Conferences  
Camps  
Requests for missionary speakers  
Audiovisual resources for churches and missionaries  
Furlough housing  
Furlough briefing  
Foreign Missions Hotline  
Promotional mailings  
Foreign Mission Fellowships for former missionaries  
Foreign missionary representation at state conventions  
Promotion of prayer and financial support  
Ridgecrest and Glorieta Foreign Missions Conferences  
Missions Awareness Seminars  
Missionaries-in-residence  
*Foreign Missions Today* bulletin  
Furlough transportation assistance  
Baptist tourist orientation

the briefing conference for missionaries coming to the States for furlough. The agenda usually includes a time of interpretation of trends and emphases among Southern Baptists for the furloughing family. Time is given also for encouragement toward spiritual growth and effective communication during furlough. This briefing seeks to enable each furloughing missionary to communicate more effectively with his fellow Baptists.

Two former missionaries direct the department's regional offices. Ralph West, a former missionary to Nigeria, works with furloughing missionaries and the churches east of the Mississippi River out of an office in Atlanta, Ga. Missionaries and churches west of the Mississippi relate to Roger Duck, a former missionary to Colombia, whose office is located in Arlington, Tex. Both of these field offices generate excitement and interest among Southern Baptists in their respective areas by means of their closer proximity to the people.

Each day's work in the department brings new excitement. Missionaries arrive almost daily on furlough to tell stories of God's work in their lives. Thousands of Southern Baptists hear their reports and respond through personal involvement in mission support. As "believers in tomorrow," the staff of the Department of Promotion and Furlough Ministries continues to labor with the same kind of fervor and excitement that characterized the labors of Luther Rice. **TC**





# Briefing for Furlough

PHOTOGRAPHY  
BY BOB HARPER



**Top:** Ralph L. West, associate secretary stationed in Atlanta, Ga., and missionary talk at Texas briefing session.  
**Left:** Roger G. Duck, associate stationed in Arlington, Tex., chats with Missionary Doyleene (Mrs. John M.) Wilkes at briefing.





Conversation is a key part of furlough briefing, whether between individuals, in small groups for sharing time, in informal conversation, or for the full group to listen to a speaker.

**W**hen foreign missionaries return to the U.S. for regular furloughs, they normally share a common assignment during their months at home: Inform Southern Baptist church members about the overseas work those churches support.

To help the missionaries communicate most effectively, the Foreign Mission Board's Department of Promotion and Furlough Ministries conducts furlough briefings. Since the first conference in January 1973, the department has held about nine such meetings. The usual schedule each year calls for a briefing conference just ahead of Foreign Missions Conferences at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist Conference Centers, plus one each east and west of the Mississippi River.

These conferences allow time for updating of missionaries on events in the States and on foreign mission fields other than where they serve. One central goal is to provide time for sharing among missionaries as to how best to carry the foreign missions story to Southern Baptists.

Photos on these pages show some of the events at such a conference, this one held last October in Euless, Tex.

TC





# Speakers on Schedule

Sometimes on Friday afternoons, when last-minute office chores claim priority, the phone rings, announcing a cancellation. In World Missions Conference terminology, a cancellation means: "Stop whatever I'm doing and start searching for a substitute." One of the missionaries assigned to a World Missions Conference may have become ill. That rules out his attendance at the conference, and the first meeting usually starts on a Saturday afternoon or Sunday night prior to the five- or eight-day conference.

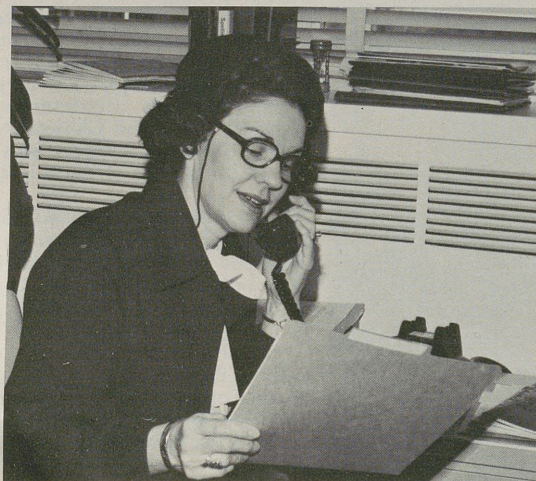
Sometimes these calls come from pay telephones just outside a hospital emergency room, where a doctor is making plans for an emergency operation for a family member. On one occasion a missionary, to his chagrin, found that his wife had accepted another invitation for him for the same date.

Another time, the voice calling said, "Mrs. Bridges, I am assigned by the same name to two conferences on the same date in two different states. I am not a twin; what do I do?" This particular announcement came to me as I lay recuperating in the hospital the day after extensive orthodontic surgery. Since the doctor had decreed, "No talking," I found this my most difficult cancellation! My loyal secretary solved the problem I had caused.

Although I would like to run in the opposite direction when a cancellation comes, I call on that marvelous invention, the long distance telephone, along with a team of efficient switchboard operators. After many tries we locate a missionary. At such a time, I always stop and salute our corps of emeritus missionaries. They have braved snowstorms and long bus rides when they received a request too late to reserve a seat on the next plane. They know how much I need and depend on their help. I refer to the emeritus missionaries as the "World Missions Conference Rescue Squad," because they step right in and share their wonderful experiences when the supply of furloughing missionaries is depleted or when cancellations occur.

The author, Mrs. Fred T. Bridges, Jr., has been a staff assistant in what is now the promotion and furlough ministries department since 1968, assigned the scheduling of missionary speakers.

Mrs. Bridges at her desk.



Furlough time for missionaries includes participation in World Missions Conferences and summer camps. The conferences, initiated by local associations across the Southern Baptist Convention, represent jointly sponsored meetings, featuring foreign, home, and state missionaries. They are scheduled through the Brotherhood Commission, with the home, foreign, and state mission boards assuming responsibility for assigning missionary speakers. The number of speakers assigned to a conference is determined by the number of participating churches in the association.

Scheduling for these conferences commences approximately 18 months before the missionary begins furlough. Missionaries are assigned to a different church for each service. There they attempt to inform members about the ministry of world missions as supported by the local church through the Cooperative Program and special offerings. They seek to inspire mission commitment through prayer, increased giving, and personal involvement in sharing Christ with all the world. In accomplishing this goal, the missionary paints a verbal picture of his work on his particular field; in doing so, he shares his disappointments as well as his joys.

The many variables involved in making approximately 900 speaking assignments every year for about 170 World Missions Conferences and 150 camps combine to require a tremendous scheduling operation. Added to this are the many furlough date changes, special requests, address changes, hundreds of letters exchanged all around the world, and the pressure of cancellations.

But overshadowing these logistics is joy I feel, for example, when three couples in a recent Foreign Mission Board appointment service mentioned that they came to a full commitment to missions during World Missions Conferences. Or when in a February church bulletin, I read, "It's over, but they are still talking about it! Great, wonderful . . . 47 churches heard these wonderful missionaries . . . many decisions." Add to these:

"A five-passenger van sent to a mission field as a result of the conference."

"These were the first missionaries to speak in our association in ten years."

"Ground broken for increased mission giving."

"The missionaries were an inspiration and challenge to us."

"Number of volunteers for mission service—22."

"Despite two heavy snowfalls, a very successful conference."

"Greater interest in missions and evidence of greater support."



## By Elise Bridges

Missionary assignments to summer camps are just as exciting. The missionaries indeed are long-suffering, for not even one has ever bemoaned the hikes, bunk beds, mosquitos, or hot dogs consumed during camp experiences. Campers have opportunities for personal encounters with the missionaries in mountaintop experiences or seaside adventures. Unforgettable memories often prove to be keystone factors, as young people make decisions to follow Christ in their lifetime commitments. Opportunities for fellowship and sharing in camp settings are unsurpassed.

Approximately 150 foreign missionaries are assigned to state Woman's Missionary Union- and Brotherhood-sponsored camps each summer. The responsibility for making these camp assignments is highly rewarding. This is especially true when comments like the following are received:

"Please send us (Missionary X) each time he is on furlough. He truly made Christ real for the young people."

"Many, many decisions for Christ."

"The young people were great. Thank you for assigning me and giving me this wonderful opportunity."

"The campers received real inspiration from the missionary's children."

"Why haven't we asked for missionary speakers before?"

"The campers cried when the missionaries had to leave."

"The campers have all signed up to come again next year. The missionaries were wonderful."

Letters, letters, and more letters pour in, beginning: "Will you help us secure a missionary speaker? We don't have much money, but we hope you can find someone." I look forward to these letters, for they represent the interest of pastors, WMU officers, leaders of men and boys, and associational representatives in providing Southern Baptists with the latest mission information.

Sometimes the plan is for a missions fair. A number of missionaries are invited to come, to wear samples of national

dress, to bring mementos, and to set up a booth or exhibit decorated with pictures and representing the country where each serves. Sometimes a missionary plays music indigenous to his particular field. One such fair recently featured foreign foods, films made by the missionaries in which national Christians appeared, and choir groups singing well-known hymns in different languages.

Requests for missionary speakers are so numerous, however, that the help given must be limited to supplying names and addresses of missionaries. Letters requesting speakers are often expressed in interesting ways:

"Would you see if every missionary on furlough would come by our church to speak?"

"We want a living missionary to speak!"

"Is it asking too much to send us Lottie Moon?"

"Don't send us the name of a missionary who has ever been to a movie."

"If the missionary brings his children, be sure they behave."

"We don't allow women to speak in our church!"

"A real live missionary is what our church needs."

"Don't send us the names of missionaries who aren't good speakers."



Missionaries do not enjoy sitting in motels all day waiting for the nightly speaking engagement. They want to use every opportunity to inform others concerning the needs in their countries of service. Waste of time is the primary complaint received after a missionary has filled deputation assignments. When colleges or other groups in the area would also enjoy hearing the missionary message, wise planning can utilize the missionary's time to great advantage.

Occasionally churches or associations overlook reimbursement to the missionary for his travel. This presents a problem, since the Foreign Mission Board does not provide such funds. Fortunately, not many situations like this occur.

It is regrettable that many churches and associations are not aware that help in securing speakers and information for planning programs is available just by writing a letter.

In the last seven years 1,122 associations have conducted World Missions Conferences involving 5,485 foreign mission speakers. Only once did a cancellation present an impossible solution—on July 4! **TC**



# JOINING IN FELLOWSHIP

BY EDNA FRANCES DAWKINS

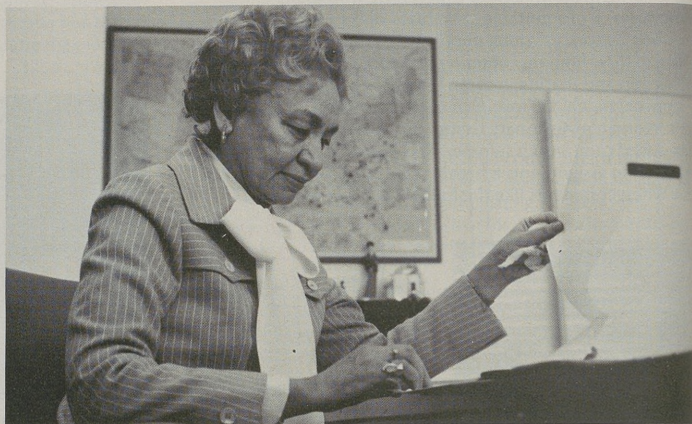
**N**o one would dare give a party for ages 25-87, but the Foreign Mission Board did just that," wrote Pat Lemonds Sullivan of a recent Foreign Mission Fellowship meeting held at a motel near Ft. Worth, Tex. This meeting brought together members of the Foreign Mission Fellowship in an area of Texas—emeritus missionaries, missionaries who had resigned, and returned missionary journeymen—for a weekend of sharing of information, inspiration, and fellowship.

When a missionary resigns or retires, or when a journeyman completes two years of service, each is invited to become a member of the Foreign Mission Fellowship. Periodically, all such persons in a state or area are invited to be guests of the Foreign Mission Board for a 24-hour meeting at a motel, or at times just for a few hours and a meal.

The idea of the Foreign Mission Fellowship was conceived by Samuel A. DeBord, Board secretary for promotion and furlough ministries. Having served previously as a missionary, he was aware of some of the feelings the resigned missionary has. Often one is asked, "Why are you no longer serving as a foreign missionary?" This is not an easy question to answer, because usually a combination of factors causes a missionary to reach the decision that for the present, at least, his place of service should be in the United States. One cannot always share personal reasons, such as family problems, the need to care for aged parents, or even the change in the sense of direction in God's leadership for one's life.

Nevertheless, usually a person who has served as a missionary overseas continues to be vitally interested in the foreign missions program and wants to

*The author has been a member of the Foreign Mission Board staff since 1947, first as assistant secretary for missionary personnel (1947-58), then as associate secretary in that department (1958-72), and since 1972 as associate secretary for promotion and furlough ministries.*



*Miss Dawkins looks over papers in her Richmond office.*

communicate the exciting story of how God is at work in the world through missionaries and national Christians. In order to do this, he must receive up-to-date information from time to time.

Also, the Foreign Mission Board considers such persons valuable resources for creative ideas of ways to tell the mission story more effectively in the churches. A meeting of the Foreign Mission Fellowship provides an opportunity for small group sessions in which ideas can be exchanged and the information can be communicated.

I was delighted when given the responsibility for the Foreign Mission Fellowship. This meant I would have the privilege of working with persons, many of whom had gone through the procedure toward appointment while I was a member of the Board's missionary personnel department. I was not prepared, however, for the enthusiastic response at each fellowship meeting. Seeing emeritus missionaries who had served in the same country greet each other with joy and excitement was not completely a surprise to me. But when I listened to an 80-year old emeritus missionary who had served in China

share her spiritual pilgrimage with a 27-year old returned journeyman and saw them form a fast friendship in a matter of a few hours, I realized that the Foreign Mission Fellowship had much more to offer than I had dreamed of.

I have observed this over and over as former missionaries or emeritus missionaries and returned journeymen have come together in these meetings. Missionary service overseas has given them much in common. Their commitment to Jesus Christ, together with the common experiences they have had on the mission field, brings a spark of response from one to the other.

For a fellowship meeting in North Carolina I assigned as roommates two older men who had returned from their mission fields many years ago. In greeting they threw their arms around each other, and I learned that they had been college roommates and had participated in each other's weddings. What a reunion they had!

A young pastor, a returned journeyman, who was my partner in a small group confided that he had hoped to meet at the fellowship some young woman who shared his purpose to serve



Christ. I lost no time in introducing him to a former special project nurse. They needed no further help from me, but were kind enough to invite me to their wedding seven months later!

In a fellowship meeting in another state, many of the group shed tears as a couple requested prayer. The couple could not return to their beloved Brazil because of the serious illness of their two sons. The empathy of the whole group was felt as they asked for prayer that the two might be led to a challenging place of service in this country. I am sure that there was rejoicing among the group when they read later that this couple had moved to a pastorate in another state.

The fellowship meeting provides more than spiritual fellowship, however. Members of the Foreign Mission Board staff and missionaries on furlough in the area provide up-to-date information on new developments at the Board and among Southern Baptist missionaries and nationals around the world. This is important, because many of these former missionaries continue to have

opportunities to speak in churches and to civic and professional groups.

Perhaps an even more valuable aspect of the meetings is the feedback to the Board by former missionaries. There are many creative persons among this group. Several former missionaries serve as college presidents, and others are college or seminary professors. One heads a strategic government agency and has several former missionaries on his staff. Among the group of former missionaries will be found a WMU executive secretary, several persons involved in work with the American Bible Society, state executive secretaries, superintendents of missions, and staff members of the Foreign and Home Mission Boards and other agencies. Still others practice their chosen vocations of medicine, teaching, agriculture, or some other work and use this means to share their faith.

Many of these former missionaries are involved with language groups in their Christian witness. A physician and his wife who served as missionaries to Korea

started a fellowship of Korean Christians who are temporarily in their city. A number of these are leaders in their own country. From this has come a church with about 150 members, led by a Korean pastor, while these former missionaries teach English, Bible study, and generally assist in various ways these persons who understand little English. Former missionaries have seen nationals become Christians in this country and then return to their own country to lead their people.

A former missionary to blacks in the Caribbean area serves with a black co-pastor in an integrated church in a racially changing neighborhood. Still another is a social worker with a state department of welfare, while his wife serves as a nursing instructor. This couple, like many others, remained in this country for a few years in order that their children might grow up here. They are preparing to go to still another mission field where their talents will be used.

Some former journeymen already have been appointed as missionaries, although most of these who have given two years of service have returned to the U.S. to become involved in carrying out their Christian commitment in life and work here.

When members of the Foreign Mission Fellowship get together in meetings, many ideas come out of "putting their heads together." It is only fair to say that some of those who have resigned have a negative response or a sense of hurt in connection with disassociation with the Foreign Mission Board. But some of these are willing to suggest new and interesting ways in which Southern Baptists may be made aware of foreign missions.

Out of these meetings have come new ideas and excellent suggestions for the work of the Department of Promotion and Furlough Ministries. This department is charged with helping to develop foreign missions awareness, prayer support, financial support, and personnel support.

Marjorie Rowden, former missionary, who had served with her late husband in Israel, was part of a group in a fellowship meeting which gave birth to the idea of a "Missions Awareness Seminar." As director of public relations for William Carey College in Hattiesburg, Miss., she worked with the promotion and furlough ministries department in carrying through on this idea. Last October William Carey College held what was called "Great Day with Foreign

*Miss Dawkins pauses for chat at missionary fellowship meeting in Texas.*







*Roger G. Duck, a department associate secretary stationed in Arlington, Tex., enjoys talk at a fellowship session.*

Missions." How exciting it was to see 90 pastors and church staff members and their wives from the surrounding area meet with missionaries and Foreign Mission Board staff!

Valuable suggestions came from these people who met in small groups with a missionary or staff member. One pastor expressed the feeling of several in the group when he admitted he had not really thought the Foreign Mission Board meant it when the invitation said his ideas were needed. Another stated, "I did not realize that the Foreign Mission Board needed missionary preachers so urgently."

One hundred members of the college choir in international dress paraded through the audience that evening, as more than 1,100 young adults and lay leaders gathered to hear missionary testimonies and music by the students.

Another Missions Awareness Seminar was held in Atlanta, Ga., for pastors and lay leaders. Participants revealed that they had not realized the great need for pastors to serve as missionaries. These two seminars are leading to the planning of such seminars in other urban centers.

Out of another fellowship meeting came the suggestion that caused a pastor of a church in North Carolina to invite the Department of Promotion and

Furlough Ministries to work with him on a "Weekend of Foreign Missions." Five missionaries and two staff members spent a busy but interesting weekend, beginning on Friday night and continuing through Saturday, with ball games, meals with various age groups, meetings with men of the church, and ending with a meeting between missionaries and young adults.

Fellowship grew as church members got to know missionaries on a one-to-one basis. On Sunday each missionary staff member spoke twice in Sunday School departments and twice in Training Union departments. After a missionary preached on Sunday morning and again on Sunday night, those of us who participated in the weekend felt as if we knew personally many members of the church. We were told this feeling was mutual.

We still receive enthusiastic reports about this weekend and others like it, when the missionary is not primarily a program personality, but is recognized by members to be a warm human being with needs, problems, and joys.

Other former missionaries have sponsored similar weekends and mission meetings in churches.

More ideas have emerged from meetings that mean much to the

promotion and furlough ministries department. In each instance have come the suggestions for "personalizing missions" and getting "individuals in the church involved." "Let us help" is the plea from emeritus missionaries, former journeymen, and resigned missionaries.

In addition to the fellowships, we keep in touch with former missionaries through a Foreign Mission Fellowship Newsletter. A recent issue brought such responses as this:

"Rather than our being able to remain in a Spanish-speaking country to serve our Christ, it seems now that God has simply brought a Spanish-speaking culture to us. How delighted we are to once again reaffirm that God's call is not geographical, but always to a people where God needs a specific man. It is with such confidence that we respond to this opportunity (a Spanish-speaking pastorate in Florida).

"Only God knows the future, but we continually feel that he has a special place for us, and with gratitude to him and to each of you who have helped prepare us for this new assignment, we express great indebtedness. . . . We covet your prayers and we want you to know that here in Florida is one missionary family that feels we are still as missionary as ever." TC



Tell it like it is!" admonished Surgery Professor Tim Pennell\* as he met with a group of missionary physicians and nurses in preparation for a Medical Missions Conference some years ago.

These Medical Missions Conferences were begun in 1954 by the Foreign Mission Board's missionary personnel department after a medical student expressed the need for meeting with others who wished to serve as medical missionaries overseas. These gatherings were continued under sponsorship of the Department of Promotion and Furlough Ministries after the department was formed. The Medical Missions Conferences are held each year in Richmond, Va., in Texas, and periodically in other strategic medical centers.

"Take My Hands" was theme of the two most recent Medical Missions Conferences, held in Houston, Tex., February 21-22 and in Richmond April 11-12. Approximately 150 persons came together for the Houston conference. Included were physicians and their wives (one physician and one dentist attended from Alabama). A number of participants were graduate nurses. Most, however, were students in medicine, nursing, dentistry, and related fields, or premedical and prenursing students in college. The program alternated between meetings of small groups by profession and the whole group meeting together to hear life-and-work reports by missionaries.

One physician attending a Medical Missions Conference for the first time said he had thought medical missions took only a humanitarian approach. But at the conference he was deeply impressed by the testimony of every

\* This physician has worked closely with nursing students and medical students at Bowman Gray School of Medicine and North Carolina Baptist Hospital, Winston-Salem. For the past ten years he has been deeply involved in Southern Baptists' program of medical missions around the world. He has served as visiting lecturer in mission hospitals overseas and has assisted in Medical Missions Conferences in the U.S.

## First-hand Word On Medical Missions

By  
Edna Frances Dawkins

missionary speaker that his primary purpose was to share his faith in Jesus Christ. The medical missionary usually feels that he has special opportunities to follow the example set by Jesus in healing, but each medical missionary seeks to share his faith in his own way.

Missionary Dr. and Mrs. Merrill Moore, Jr., serving in Gaza, explained to the group that they do not see large numbers of persons accepting Christ as Savior, but they do feel that, as they have cared for the people medically, the message of Christ's love has been transmitted. Miss Ava Nell McWhorter, who serves as an administrator and teacher in the nursing school in Gaza, noted the value of offering a training opportunity to young persons, such as those who come out of the refugee camps of Gaza.

The missionaries not only shared information about their work, but also told of family life on the field.

A Medical Missions Conference is designed to reach not only those who are already interested in seeking appointment as medical missionaries, but also to inform professionals and students who will not be going overseas but who will be providing financial and prayer support.

Medical missionaries do indeed "tell it like it is," as they share some of the satisfactions and joys they have found in seeing people healed in the name of Jesus Christ. Most express sincere appreciation for the opportunity Southern Baptists have given them to pursue their professions where they are greatly needed and where they can share their faith. Those attending the conferences find satisfaction in getting to know other Christians in their chosen professions.

One student expressed it in this way: "I found all of the planned sessions to be very informative and helpful. I particularly liked the fact that things were presented realistically, including even the unpleasant aspects of missions. . . . My interest in missionary nursing began back when I was in junior high school and continued to grow throughout high school. However, during the past year or two (my last couple of years of college) I began to face some real conflicts between my personal philosophy and what I perceived as the role of the medical missionary. In fact, I had about decided that I could in no way fit into the medical missions framework.

"However, I was delighted this past weekend at the Medical Missions Conference when I discovered that the conflicts that I perceived were primarily the result of my archaic concept of medical missions. . . . I continue to have questions, but I feel like questions are a natural part of thinking, and that the Lord will help me to answer these questions as time goes by." TC





*Participants register at a missionary fellowship meeting in Euless, Tex.*

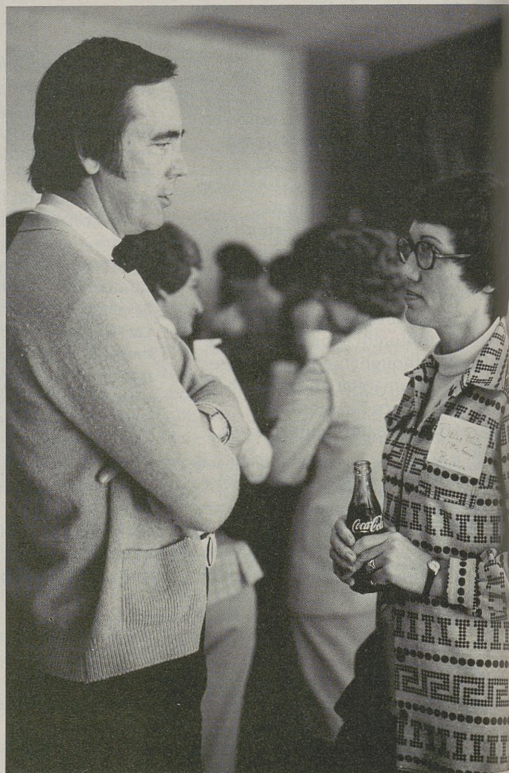
# Fellowship for Missions

**W**hen a person has ended mission responsibility on a foreign field—completion of a two-year missionary journeyman term, retirement, resignation to return to service in the U.S., completion of a short-term assignment—that individual's deep concern for the foreign missions enterprise usually continues.

In an effort to assist these persons to continue as an active part of the foreign missions family and to help channel their potential influence for missions, Foreign Missions Fellowships were begun. More than 20 such meetings have been held in the past few years under auspices of the Foreign Mission Board's promotion and furlough ministries department. Each year a weekend-type fellowship meeting is conducted in three or four states. Another five or six times a year a dinner-meeting fellowship gathering is held in strategically located cities.

Photos on these pages capture some of the activities at a fellowship meeting conducted in Texas a few months ago. Miss Edna Frances Dawkins describes the purpose and content of these gatherings in the article beginning on page 20.

*Renewing  
mission  
acquaintances  
is a part  
of fellowship  
meetings.*







*Department Secretary Samuel A. DeBord confers with James Humphries, former missionary associate, during a fellowship meeting.*



*Dividing into small groups, participants share insights and ideas about missions.*



*PHOTOS BY BOB HARPER*



# A Home Back Home

By Eunice Smith

A missionary family bound for the mission field goes with the idea of making their adopted country "home." After the initial adjustments, experiencing some cultural shock and learning to understand the culture, family members feel accepted and wanted and soon come to love the people with whom they live. (Children often make these adjustments more quickly than parents!)

Before many months go by, the family feels a part of the community. Family life is happy; parents and children are involved and busy in the sharing of their talents and skills. Each year on the mission field brings a greater sense of belonging and fulfillment in the joy of being where God has led them.

But as time for the first furlough approaches, excitement and anticipation mount at the possibility of seeing friends and family in America. This period also brings a sense of frustration and decisions to be made. Everything must be packed and arrangements made as to where the family will live in the States. This can be a time of uncertainty and stress, compounded by the difficulty of making arrangements by correspondence.

Often family members and friends are helpful in finding suitable housing in a location where good schools are available and in offering to make arrangements ahead of time for the furlough. Missionary families say these decisions are some of the most difficult. Plans often have to be changed and are not always satisfactory.

Churches or associations that have strong ties with missionaries, that share

prayer concerns, and that are interested in the welfare of missionaries have become aware of the needs of missionary families, not only on the field but also during their months of furlough. Approximately 150 churches and associations have responded to these needs by providing furnished homes for missionary families on furlough.

Having been a missionary to Nigeria for ten years, I know how important it is to find the right location for the family. I have experienced the difference it makes to be able to come to the States to an attractive home already set up.

We had two furloughs during my missionary experience. The first year of furlough we had to find an available home after arriving in the States and then gather enough furnishings to make the house comfortable. This took much time and energy at a time when the family was having to adjust to life in the States and wanting to be with loved ones.

For the second furlough we chose to live in Richmond, Va. Fortunately we were offered the lovely, furnished home of a Foreign Mission Board staff member who was to live for one year on a mission field. What a difference to be able to walk in, unpack bags, and immediately have that feeling of being "at home" for a year!

One of my present responsibilities at the Foreign Mission Board is to coordinate housing for missionaries on furlough. Many churches and associations have bought and furnished comfortable homes and are seeking to secure missionaries to spend their furlough with them. Many missionaries are planning furloughs and want to know where homes are available, so they can make reservations.

My role as a staff assistant in the Department of Promotion and Furlough Ministries in this project is to correspond with churches considering the

possibility of setting up a home and to provide information to missionaries about available homes.

I offer a list of guidelines to churches and associations giving suggestions on setting up and maintaining a missionary residence and on how to go about securing missionary families to occupy these homes. One of the most important considerations discussed is the location. A church should not be encouraged to go to the expense and energy of setting up a home if there likely will not be enough missionary families wanting to spend furloughs in that particular state or area. I try to help the church look at this factor realistically and to provide a listing of missionaries who have indicated they want to spend furloughs in a particular state.

It is difficult to discourage a church that is enthusiastic about this ministry to missionaries, and yet in certain situations this must be done. It would disappoint a church for its comfortable, well-furnished home to remain unoccupied. It has happened!

We try to let missionaries know which homes have vacancies at particular periods through a monthly FMB publication, *Missionary Intercom*, going to all missionaries on the field and in the States. Emergencies often bring a missionary family home unexpectedly for medical or family reasons. They are grateful to be able to locate a furnished home ready for them.

Two associate secretaries in the department help tremendously in coordinating missionary housing. Ralph L. West, with an office in Atlanta, Ga., is in close touch with pastors and contact persons in churches providing homes in states east of the Mississippi River. Often he can suggest a missionary family looking for housing. Roger G. Duck, located in Arlington, Tex., has visited most of the missionary homes in states

The author and her husband, the late L. Connell Smith, a physician, were appointed missionaries to Nigeria in 1958. After his death in 1968 she and her family returned to the States. She has worked at Foreign Mission Board offices since 1969, moving to her present position as staff assistant in what is now the promotion and furlough ministries department in 1972.





Mrs. Smith.

west of the Mississippi. For missionaries coming on furlough and needing housing, he and West are in strategic positions for putting them in touch with those persons responsible for available missionary homes.

This job of coordinating housing can be both frustrating and exciting. The goal is to find a suitable home for every missionary family needing one. Often we are able to suggest to a church that they begin by renting a house or an apartment for a certain period of time for a specific missionary family. This often is wise, because it gives that church opportunity to see how many requests it gets from missionary families.

Missionaries now have several furlough options and may be in the States only four, six, eight, or ten months. Many homes have definite reservations for four or five years in advance. Others have vacancies from time to time.

Missionaries continually express appreciation for the provision of furnished homes. They are most grateful for the financial assistance. Most missionary residences are rent-free, with the missionary family paying for the utilities.

The missionary arrives back in the States weary, frustrated by all the changes in his own country, and often out of touch with current trends in Southern Baptist churches and life in America. The greatest blessing that comes from the missionary-church relationship is the feeling of being wanted and accepted (as he is) in a warm church fellowship. The missionary family needs worship experiences, fellowship with Christian friends, and opportunities to share all that they have

experienced, both joys and sorrows. The home with the little things added to make life more comfortable expresses to the family the love, concern, and understanding of those who support them.

Missionaries express appreciation also for the hospitality extended to them by churches and associations that have provided a church home as well as a residence:

- "We have enjoyed innumerable blessings through being associated with Union Avenue Church and other churches in the area."

- "We badly needed the undergirding, refilling, and encouragement, as well as the challenge of this kind of fellowship at First Church, Springfield."

- "Upon arrival in the States, we found we had forgotten some things, and many things had changed, but we settled in pretty quickly, thanks to this wonderful group of friends in Forest Park Church. They furnished us with a lovely home with all the comforts, and even had a cold Pepsi in the refrigerator when we arrived in 90° temperature."

- "After leaving Brazil we spent almost a month on the road, visiting relatives and attending Ridgecrest. We finally unpacked our suitcases here in the missionary home of Lyndon Church. It is nicely furnished and adequate for all our needs."

- "Members of First Church, Clinton, have opened their hearts and made us a part of their lovely fellowship. The church has many activities, and we have enjoyed participating."

- "Immanuel Church has provided us with a lovely home and one of the

warmest fellowships we have ever experienced."

- "During these months we have enjoyed the hospitality of Mountain Creek Church, which provides a fully furnished home for furloughing missionaries. This mission-minded congregation has certainly been a blessing to the missionary families who have occupied their house."

- "The house is very adequate and well-furnished. The church people are very friendly and helpful, and it has been a great relationship."

- "The church has an active committee responsible for maintaining and furnishing the home. Obviously this committee takes its work very seriously. Several members have come personally offering any assistance they could give. They have furnished the home so that all we had to do was walk in and start living. Even many 'little things,' like a sewing kit and a tool chest, are furnished. We just hope we never have to go back to the old way of house hunting. Our family commented that we seemed less 'up-tight' upon arrival than in previous furloughs. Probably the reason is that having a 'ready-made' living situation awaiting us reduced tension."

- "Thanks to you and a fine group of people for one of the best furloughs we have had in all our 24-plus years of missionary experience. Only missionaries and ex-missionaries know how much this kind of ministry can mean to a missionary family. My prayer is that many other churches will follow the example of your church in providing housing for furloughing missionaries. We are grateful to each member of the church that has been so thoughtful in providing for our every need, even to the highchair for the grandson! Thanks to the pastor who has fed our souls with spiritual manna when we could attend. You have had your antenna turned in our direction to catch the wave length of our every need. You have all been wonderful to us!"

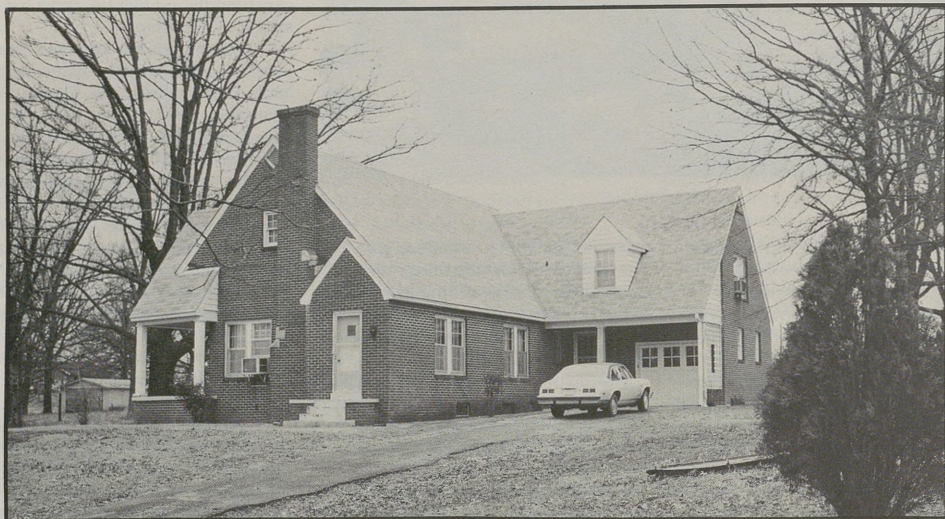
The relationship between missionary families on furlough and churches is a two-sided love affair. As missionaries move into homes provided for them, they also move into hearts and minds of the members. Awareness of the needs of other countries is increased and the churches' love for the world becomes more real. **TC**

*For an account of the experience of one church that has provided a home for furloughing missionaries, see "The Cost Is Lost in Love," page 28.*



# THE COST IS LOST IN LOVE

By Richard L. Wakefield



*First Baptist Church's residence for furloughing missionaries in Henderson, Tenn.*

**T**he question most frequently asked me concerning our church's residence for furloughing missionaries is, "How much does it cost?"

Trying to answer that question is like trying to answer, "How much do children cost?" I can give an answer to the price our church originally paid for the house and property, just as I can give the hospital expense and doctor's fees when my children were born. I can tell how much our church spent this past fall in paint, and in cleaning bills, and for new curtains, linens, and floor covering, as we prepared for a new missionary family, just as I can share how much my wife and I spent for clothing, shoes, and supplies to prepare our children for school.

But "how much does it cost?" is an unanswerable question, for the dollar-and-cent cost is lost in love.

Since the summer of 1972, when Cordell and Marty (Martha) Akin and their two children became our first

resident missionaries, the financial costs have come to be immaterial. There seems to be no way to stack up blessings received by dollars spent and make a comparison. That is the same way I feel about my children—simply no way to compare.

It probably does not make sense to an accountant, but soon after that first family moved in we discovered that we, the members of First Baptist Church in Henderson, Tenn., were the ones who were on the receiving end of this situation. That which we received in the way of blessings from having these missionaries with us far outweighed the costs of furnishings, upkeep, and utilities—all the money we spent on the home.

How can one measure the value of spiritual kindredship? How can one measure the value of love? How can one measure the value of coming to know a brother and sister in Christ who, like yourself in the king's service, has joy as well as sorrow, who knows victory as well

as defeat, who has agonized in prayer over a city, with a family, for a soul?

How much does it cost? The cost can only be measured in the giving. We gave to create a home for missionaries on furlough. Since the missionaries began coming, everything is measured in receiving. We no longer count the costs; we just praise the Lord for what he is giving us—blessings beyond measure.

The missionary families who have occupied our home have not been outsiders who have moved in to stay for a season and then have passed from the scene, but rather have been like homefolks returning from a trip. With the instant they have moved in they have been a part of the church fellowship. They have never been a burden to bear but rather have joined themselves with us to help bear the burden.

They have sought and found places of service in our church program. Our missionaries have taught in Sunday School, led in church training groups, supplied the pulpit, preached revivals,

*The author is pastor of First Baptist Church, Henderson, Tenn.*





Henderson Pastor Richard L. Wakefield.

worked with young people, sung in choirs, and even on occasion served as usher. I suspect that what we have seen the missionaries do in our church is relatively close to what they do on their field—serve the Lord.

A lasting relationship has been established with our missionary families. Two families have resided in our home and have now returned to their mission fields. Not a week goes by but what they are remembered. Without fail, someone will request prayer for them in the Wednesday evening service. Hardly a week goes by but what someone will call me to share a letter received from one of our missionary families. We are in constant contact with these co-workers in Christ.

We have discovered through their living with us for a year that we have a relationship that goes beyond the realm of earthly understanding. And the wonderful thing about this relationship is that it continues, even though the missionaries are 10,000 miles away. We are bound together in a bond stronger than any earthly tie. It is the Holy Spirit who binds us together even more than letters and tape recordings. It is a relationship which we call "kindred spirits."

The missionaries who have occupied our home are in our hearts, our minds, our thoughts, our prayers, even though they are on the other side of the world. Our constant contact is one of the Holy Spirit. We thank him for it.

About two weeks after our second missionary family, the James E. Gibsons (Tanzania), had returned to the field, I took the key to the missionary home and went to check on some things we needed to do before arrival of our third family, the Paul Roatens (Uruguay). My journey turned into a visit with memories. I stood for a few minutes in the den where our evangelism committee, the missionaries, and I had

met to plan and pray for a revival.

I found myself in the master bedroom, where I had sat one day, visited, and prayed with Missionary Jim Gibson, who was having great difficulty recovering from a serious illness.

I walked through the dining room, which one evening had been the scene of a most memorable surprise birthday party. I sat for a while in the kitchen, where on many occasions I had shared experiences in ministry over a cup of coffee, or a makeshift luncheon of bologna and some dish from Africa (I didn't dare ask what was in it!).

Many other memories surfaced as I strolled through that silent, empty house. But then I came to the garage. It was there that I spent several moments basking in memories. I felt a tear on my cheek—that empty garage reminded me of how much those missionaries had meant to me, personally. It had been in that garage when, in the case of both our missionary families, I had realized that the day all of us dreaded was about to come to pass—our missionaries were going home, back to the mission field. Those missionaries and I had spent several hours in that garage, building and packing crates, crates that contained the various items they would need when

once again they would set foot on foreign soil—foreign to me, familiar to them.

After a few days a truck came, and the crates were gone. And then a few days after that I said goodbye, and our missionaries were gone. I was lonely. I missed the fellowship, the comradeship, the kindness. But then I realized that if the relationship we had was of God, then he would keep it pure. Besides that, we would have new missionaries coming in a short while. That meant new friends, new co-workers, new fellowships, new relationships.

Upon returning to my office, I spent some time in thought and then called my secretary in. "Do you know," I asked, "what the worst possible thing that could happen to the missionary home is?"

"What?" she responded.

"The worst possible thing that could happen to our missionary home is for it to be vacant!"

She agreed. She loves our missionaries, too. **TC**

*For an overview of the ministry of providing homes for furloughing missionaries, see "A Home Back Home," page 26.*

Mrs. C. H. Bolton (right), chairman of the missionary home committee at First Church, Henderson, presents keys to the home to missionaries Cordell and Marty Akin (Tanzania) on dedication day for the home in October 1972.





# Small World

By Sam Pittman

**S**outhern Baptists must confront today's explosive world with adequate personnel and resources to make Christ known to the millions who know him not. To understand where Southern Baptists are in this cooperative task, visualize a scale model of the world, a microcosm, one one-thousandth of the actual size. Reducing the earth, its population makeup, and its resources to a miniature-size world assists in grasping reality in terms of experience.

Using round figures and latest available data, a compact world reduced to one one-thousandth of actual size would consist of a land area of 57,000 square miles, approximately the size of the state of Georgia. Reducing the population of the world proportionately, this land area would contain 3,800,000 people, slightly more than the population of Louisiana.

What would the United States, and Southern Baptists in particular, look like in this state-size world? How effective would be Southern Baptists' "world" outreach?

If the land area of all nations is reduced proportionately to one one-thousandth and placed side by side, the small world would measure approximately 240 by 240 miles. Visualize the United States as located in the center of this state-size world and occupying

*The author became associate secretary for promotion and furlough ministries in 1972. Prior to that he had been a pastor in Tennessee and South Carolina and an associational superintendent of missions in South Carolina.*

slightly more than 6 percent of its land area. In this mini-nation encircled by the other nations of the world would live 208,000 Americans. From the U.S. it would be only slightly more than 100 miles to the most distant nation.

Of the 208,000 Americans, 12,000 would be Southern Baptists. These 12,000 members would maintain 35 churches valued at \$5.6 million. These Southern Baptists would have an annual personal income of \$61.6 million and would give \$1.3 million of that amount to their 35 churches.

Of the \$1.3 million in church gifts, the churches would give \$219,000 for all mission causes, using the other \$1.1 million in the 35 churches. The total mission gifts of \$219,000 would be divided \$175,000 for local, associational, state, and home mission causes among the 208,000 Americans, and the remaining \$44,000 for "foreign mission" work outside the American community among the remaining 3,600,000 in the state-size world.

The 35 Southern Baptist churches would use the \$44,000 in foreign mission funds to send three foreign missionaries (actual ratio would be 2.6 missionaries) out among the 3,600,000 people to evangelize the unevangelized, establish churches, build church buildings, teach and train the membership, build hospitals, develop schools, publish literature, and render countless other ministries in the name of Christ.

The three missionaries would find themselves facing the frustrating task of deciding where to place priorities—among the 2,200,000 Asians, or the 300,000 Latin Americans, or the 364,000 Africans, or the 469,000 Europeans, or the other scattered peoples in their mini-world. The majority of these 3,600,000 peoples would be either Roman Catholic, Muslim, Buddhist, or Hindu, and yet more than 1,000,000 would be animists or claim no religion.

Of course, other Evangelical Christians are engaged in the task of bringing the world to Christ, but three-fifths of all the Protestant and Evangelical preachers in the world serve in the United States.

Realistic outreach to the world awaits Southern Baptists' renewed commitment to personal and corporate stewardship of both life and resources. A few decades after William Carey went to India, the Baptists of England had one missionary on the foreign field for every 1,000 members at home. Today Southern Baptists have one missionary overseas for every 4,802 members at home.

The most frequent and urgent call for overseas personnel is for field evangelists—persons who will work in evangelism, pastoral ministries, and church development. There are thousands of qualified pastors for whom the Lord of the harvest might possibly have another assignment waiting.

The potential tithe of Southern Baptists, if given through the churches, would release five times the present funds for sharing the gospel of Christ with the world. Personnel, plus resources to send and sustain, will be a continuing need if we are to meet the challenge of bold advance in the last quarter of the twentieth century.

Perhaps the greatest overall need is for Southern Baptists to seriously undergird their missionary undertaking with prevailing intercessory prayer. Baker J. Cauthen, Foreign Mission Board executive secretary, has said that the prayers of Southern Baptists, blended with the prayers of emerging Baptist groups throughout the world, are our "major resource for a powerful Christian advance in this century's closing decades."

Southern Baptists have a remarkable record in twentieth century missions, but the last quarter of this century presents our greatest challenge! **TC**

Sam Pittman.





## 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.

**ARGENTINA:** *Preacher and associational worker;* should have basic theological degree and some pastoral experience. Would probably locate in Posada-Oberá, in Misiones province, and travel throughout the province to work with Baptist churches; included are nine German, nine Slavic, and four Spanish churches, along with various mission and preaching points. Language: Spanish (one year of study in Costa Rica).

**RHODESIA:** *Area evangelist;* should have basic theological degree and some pastoral experience. Needed to carry on a rural preaching ministry in eastern part of Gokwe tribal area, where are located seven young Baptist churches and a number of preaching points. The work now is led largely by untrained lay preachers in the absence of any resident pastor or missionary. A large percentage of the tribal people are unevangelized. Challenges are to evangelize and train young converts.

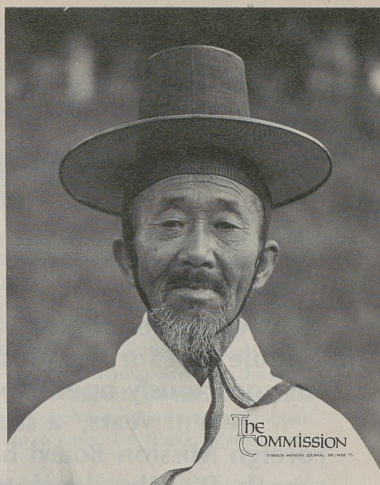
**VENEZUELA:** *General evangelist;* needs basic theological degree and some pastoral experience; also useful would be experience in starting new mission work. Would locate in eastern Venezuela in the "twin cities" of Barcelona, capital of Anzoategui state, and Puerto La Cruz, a petroleum seaport city. In addition to work needed in these cities, a new mission has developed about two hours away as a result of the Baptist radio ministry, but has no regular minister. Numerous small towns along the coast and in the mountains need Baptist work. Language: Spanish.

**JAPAN:** *General evangelist and church planter;* should have seminary training and experience in pastoral ministry. Could locate in Nagasaki prefecture at Omura City, the projected transportation hub for southwestern Japan. Missionaries in this assignment would work with the three churches that are jointly projecting mission work in Omura. Missionary would have limitless opportunities for personal witness and service through home and community contacts. Language: Japanese (generally two years of basic study, with chance for continued training on interim basis during first term).

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.

## Postscript to a Cover

By LaVeta Sergeant



**T**hose of us in Taejon, Korea, squealed with delight when we saw the cover of the March issue of *The Commission*. Some of us began hugging one another.

We had just heard a thought-provoking, Spirit-led devotion about the gifts God has so freely given. In charge of the period were two missionary journeymen, Debbie Wall and Peggy Smith. We had experienced a meaningful time in conversational prayer. During this, I silently had thanked God for Missionary Terry (Mrs. Bill R.) Peacock and for her compassion and unselfish use of her gifts as a nurse. I especially gave thanks for the way God had used her in caring for the grandfather pictured on the March cover.

"Grandfather," as we all call him, has been the Sunday gatekeeper on the Baptist Mission compound in Taejon for many years. His daughter works for our family four days a week and for the two journeymen two days a week.

One day his daughter reported that her father was quite ill. We missionaries provided some money for medical care and food. But Grandfather's condition became worse.

I inquired of the daughter if Grandfather were a Christian, feeling certain he must be. She answered tearfully that he was not. He had heard Christian witnessing, but he maintained that he could not see God, so he could not believe.

I felt ashamed that Grandfather had opened the gate for us missionaries all

*The author, Mrs. William L. Sergeant, and her husband were appointed missionaries to Korea in 1970.*

these years as we left to attend our various churches each Sunday, and yet he had been sitting on our compound unable to "see" God. We began to pray earnestly for his salvation. Some went to witness to him, but it seemed too late, by all human logic. He apparently was near death. He could not think lucidly or talk clearly. His mind seemed almost gone.

But we did not give up. We asked God for a miracle. We prayed earnestly that God would restore Grandfather's mental capacities and physical health so that he could have another chance to accept Christ as Savior.

After much prayer and some additional medical treatment, Grandfather had a good night's rest on a Saturday. The next day—Sunday—he recognized everyone around him and had regained his senses. On that day his daughter led him to trust in Christ.

By evening he again seemed near death's door. But due to God's healing power as a result of prayer and with the nursing care of Mrs. Peacock, he is slowly regaining health and strength.

Knowing Grandfather personally and being aware of the victory so recently gained in his life, when we saw his picture on the cover, we felt overwhelming joy.

We had asked for a miracle and had received it. So often we have not because we ask not. In awareness of God's greatness, may we pray more God-sized prayers—believing and trusting. For, "Thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth" (Psalm 86:15). **TC**



**Guidelines for strategy 'were not visible and for the most part not consciously operable until recent years,' a study of Foreign Mission Board history reveals. 'Yet the development of a strategy began in the first meetings of the Southern Baptist Convention and its Foreign Mission Board.'**

*This is a period of intensive strategy study at the Southern Baptist Convention's Foreign Mission Board. It is now almost at midpoint in a two-year effort authorized by the Convention to develop "bold new plans" for the final quarter of this century. The planning process will be highlighted by a foreign missions consultation at Miami Beach, Fla., in June and will culminate with a report to the Convention in 1976.*

*In this article, prepared last year, the history of Southern Baptist foreign mission strategy is summarized. This provides a foundation from history on which future strategy is being shaped. Author of this report was director of the Foreign Mission Board's Mission Support Division until becoming pastor of First Baptist Church, Knoxville, Tenn., in late April.*

*This article appeared originally in Baptist History and Heritage, quarterly publication of the Southern Baptist Convention's Historical Commission, in Vol. 9, No. 4, last October, and is copyrighted by the Historical Commission. For its use here, the article has been slightly altered for style and updating.*

**S**trategy is defined as generalship—the art of directing larger military movements and operations of a campaign. In terms now operable at the Foreign Mission Board, it is the managing of resources for their greatest effectiveness—the relating of one part of the work to the objectives of the whole.

The components of strategy are many. And one of the problems of isolating strategic statements through the years is a tendency on the part of some to confine strategy to mission principles or methods or objectives or philosophy.\* For the purpose of this article mission strategy components include objectives, fields of labor, types of work, management approach, personnel policies, support procedures, and goals.

\* The philosophy of missions and the theology of missions are different subjects. Though their impact is presupposition to any strategy, the limited scope of this study precludes their consideration.

## FOREIGN MISSION STRATEGY

# Shaped by History



Thus, actions related to any of these seven items are understood as strategic; the aggregate of such statements constitutes strategy at any given time, whether consciously recognized as such or not.

**Objectives** are obviously broad constraining statements. In a speech delivered to his administrative staff in 1968, Baker J. Cauthen, Foreign Mission Board executive secretary, identified the constraining objective:

"It is communicating the message of life as commanded by our Lord, fruiting in dedicated discipleship in New Testament churches, planted and developed with conviction of the truth of God's revelation, and with vital expression of life in Christ as experienced by people in their various locations."

**Fields of labor** deals with the scope of the work, geographically and nationally. **Types of work** encompasses methods, such as proclamation, education, medicine, the use of mass media, etc. **Management approach** involves centralization, decentralization, administrative formats, and delegation. **Personnel policies** involves matters related to recruiting, qualifying, and deploying missionary personnel. **Support procedures** involves the relationship of the Board to the supporting constituency, both in terms of eliciting and combining. **Goals** are specific dimensions of a component that may be either confined to a given time or left open-ended.

Communicating with missionaries in the spring of 1974, the Board's Overseas Division Director, Winston Crawley, wrote, "What is needed for an adequate strategy is a unified plan with focus and thrust, and involving proper relationships and proportions."

In the same communication Crawley suggested an approach to developing a strategy in which he recommended: (1) establish desired results; (2) identify things to major on to achieve those results; (3) evaluate resources; (4) develop a plan of action; (5) set up priorities and establish proportions; (6) allocate resources.

Though Crawley's methods for developing strategy are currently being utilized by Missions around the world in projecting new directions, a perusal of Foreign Mission Board history related to strategic developments makes it obvious that such guidelines were not visible and for the most part not consciously operable until recent years.

Yet the development of a strategy began in the first meetings of the Southern Baptist Convention and its Foreign Mission Board. By identifying statements related to the above components, the shaping of such strategy can be traced and understood as an historical process. And according to Crawley that is what strategy ought to be—a process.

This article's purpose is to trace this process as conscious policy of the Foreign Mission Board. No effort will be made to trace the development of individual strategies that dominated the projection of work in any given country. Though it has undoubtedly constituted the grass roots of Board strategy, this latter development has been very uneven. Only overview strategy will be considered here, since this is the question of strategy now before the Convention and the Board.

The selection of time frames for this tracing is based on natural divisions. During the period 1845 to 1885 the basic shaping of Foreign Mission Board strategy took place.

In 1885 there was a major challenge to several components of strategy which helped elicit from the Board a definitive statement.

The years 1885 to 1964 make up a period in which the strategy shaped prior to 1885 was refined under the

press of circumstance and challenge. This period of time lends itself to topical analysis without sacrificing chronological development.

The period from 1964 until now includes the forward look currently being carried out.

## The Shaping of Strategy 1845-1885

**S**outhern Baptists began their missionary labor with certain strategic notions already developed by the Triennial Convention from which they separated. The separation itself was precipitated by frustration on the part of Baptists of the South over missionary limitations being imposed by the increasing abolitionist bias of the Triennial Convention. But Baptists of the South had no quarrel with the existing strategy of sending and supporting missionaries to proclaim the gospel. They did choose to set up an associational form of convention to support it, as over against a society form.

The Board of Managers of the newly created Foreign Mission Board immediately communicated with the Triennial Convention, seeking the transfer of missionaries and mission fields to the new Board. The Triennial Convention, not surprisingly, declined to transfer either fields of work or property to the new Board, but did agree to allow any of its missionaries to transfer.

Two missionaries, J. L. Shuck and I. J. Roberts, transferred to the new Board. Since they were at work in China, this became Southern Baptists' first field of labor.

A year later the Southern Baptist Convention adopted a report which declared that China was the field "where our forces ought chiefly to be concentrated." The report suggested that the Convention "confine its attention to a very few fields, and not divide and thus weaken" its efforts.

The same Convention included a recommendation from the Foreign Mission Board proposing Africa as a field of work: "We feel a solid obligation rests not only upon this Convention, but upon all Christians, to furnish them with the gospel and a suitable Christian ministry."

The Convention also called for the appointment of as many qualified candidates as possible. Following the 1845 session, the Foreign Mission Board through publications and letters had sought qualified candidates. Prior to the 1846 meeting it appointed Samuel C. Clopton and George Pearcy to join Shuck and Roberts.

Other actions in 1846 commended proclamation, the employment of native evangelists, the building of a chapel, the distribution of the Bible, theological instruction and the appointment of missionaries for such, and consideration of the appointment of a Christian physician.

In addition to work in China and Africa (Liberia at this point, but later including Nigeria or what was then called Central Africa), the Convention recommended consideration of work in "Mexico, South America, and Palestine."

Regarding support, the Convention approved a method pursued by the Board through voluntary and employed agents in the states who solicited funds from the churches. It urged giving through regular church offerings and commended the launching of a monthly publication entitled *Southern Baptist Missionary Journal* as a channel of communication. A report from the Board deplored the lack of concern among churches for foreign missions, but indicated there was no discouragement.



*'Objectives in 1846 were to proclaim the gospel in as many areas as resources would allow, and appoint as many missionaries as could be found and for which resources were available.'*

A strategy emerged. Objectives were to proclaim the gospel in as many areas as resources would allow, and appoint as many missionaries as could be found and for which resources were available. Fields of labor included China and Africa, but consideration was to be given to other fields as soon as practical. Types of work included preaching, training of a ministry, and the consideration of medical work. Support procedures involved agents for the collection of funds in the various states and a publication for missionary information and promotion. Personnel procedures involved the use of publications and letters to seek missionary recruits.

The management style was very direct. In fact, it was not the Foreign Mission Board but rather the Convention that provided the major direction in the early years through its special committees on China, Africa, expansion (Committee on New Fields of Labor), and agencies.

Another strategic consideration was a resolution in 1846 that the Convention look with favor on the "establishment of several missionary stations of pious and intelligent merchants and mechanics, who, while they might pursue their respective occupations on their own responsibility, would, by their presence, example, and counsel, afford essential encouragement to the missionaries."

Essentially a colonization idea, this question appeared from time to time in the early years before being denounced as counter productive in 1880. In that year the *Southern Baptist Missionary Journal* reported, "So dangerous is the effect of business-relations in heathen lands of the missionary spirit, that it is a positive rule that in the Southern Baptist Convention no foreign missionary under its patronage shall engage, on pain of excision, in any secular business."

In 1848 a specific goal was set when the Convention called for the doubling of the number of missionaries in China and Africa.

The next year, I. J. Roberts, Southern Baptist missionary in Canton, China, suggested additional goals for the Board. These were tacitly adopted. Said the Board's report in 1849, "If we can see the afflicted healed, the ignorant taught, the female elevated in the scale of social and moral excellence, and the poor have the gospel preached to them, this will look something like primitive times."

At this point management philosophy began to change. The impetus began coming from the field, and the Board responded to recommendations developed by its missionaries on site. This was increasingly true in the years that followed and was aided both by circumstance and inclination. In the next 30 years adjustments and refinements were made to this basic strategy. For instance, the establishing of indigenous or native churches became increasingly dominant in the objective, and the establishment of institutions—most educational—also became an accepted type of work.

In addition, the Board continued to decentralize its management, endorsing the idea that missionaries should be related to a station and should work together in projecting their efforts. To reflect this management style, the administration of the Board in 1857 was organized into four departments: (1) Correspondence with Missionaries, Supervision of Missionary Personnel, and Their Support; (2) Home Correspondence Relative to the Selection of Missionaries and Raising Funds; (3) Editing the *Journal* and *The Commission*; and (4) Attending State Conventions and Other Denominational Meetings.



But the Foreign Mission Board's primary concerns in these years and in subsequent years seemed to be questions related to support and recruitment.

Goals again became open-ended when the 1872 Convention endorsed the policy of the Board in "enlarging its operations and multiplying its missionaries." It cautioned the Board not to expand beyond its ability to make prompt payment.

Recruitment was carried on by Board secretaries and members of the Board, speaking and writing in efforts to secure qualified missionaries. The term "qualified" has been stressed from earliest days.

The agency plan dominated the support picture until 1875, when the Board asked the Convention to appoint a committee to formulate a plan for the collection of adequate funds for the support of foreign missionaries. The Convention adopted a "plan for future support of foreign missionaries," which provided "for the Board (1) to submit an estimate of its expenditures, (2) for these to be divided among the States, (3) for an executive committee in each state appointed by the Board to promote this, (4) an annual effort be made to secure contribution from every Baptist in the South, (5) that pastors be urged to keep foreign missions before their people, (6) that the Board pay their missionaries quarterly in advance and to use credit when necessary."

By 1885 the shape of strategy after 40 years of labor was identifiable and in process. This process can be called the refining of strategy.

## The Refining of Strategy 1885-1968

**T**he refining of strategy shaped in the early years of Foreign Mission Board history came by way of direct and circumstantial challenge in the years that followed. One of the first challenges came from veteran T. P. Crawford in China. Crawford, one of the missionaries set aside in 1851 in the first appointment service held during a Southern Baptist Convention meeting, had increasingly moved in directions of indigenization, which urged full identification with the native environment.

In 1885 he returned to speak to the Foreign Mission Board. He urged them to withdraw support from native workers, and he urged that money go directly to each missionary, rather than appropriating funds to the Mission. Crawford wanted churches to appoint their own missionaries. In response, the Board took several actions which crystallized its directions.

- (1) The Board affirmed the principle of self-support, but urged it be considered the result of growth and development.
- (2) It urged the missionaries to have self-support as an objective to be obtained and to train converts and churches toward that objective.
- (3) It affirmed that "the oral communication of the gospel, the formation of churches, the training and ordination of a native ministry, the translation and circulation of the scriptures, and the extension of missionary work by the aid of native laborers supported, as far as practical by the natives themselves, should be regarded as the chief business of our missionaries."

The Board further instructed its missionaries to encourage native Christians in self-support, including education, payment of preachers, involvement of church expenses, and in aiding the poor: "This self-support of native churches

is an end which our missionaries should never lose sight of and for the establishment of which they must constantly labor."

Speaking to the question of the administration, the Board went on to say, "The Board shall have the right to constitute the missionaries of a station or a district into a Mission to act as their agent within the limits assigned, or to hold each missionary directly responsible to the Board, or, in a given district, to constitute several independent missions with a missionary, conveniently located, to act as a treasurer for them all."

In 1887 a Convention committee was appointed to study the work of the mission boards. It reported back in 1888 with no recommendations about the operation of the Board but with several suggestions in the area of support. It instructed the Board to enlarge their efforts to spread information on missions and to call on the churches to adopt a "scriptural plan of Christian giving, gathering, and distributing funds."

The delegation of direction to the field continued. In 1891 the Shantung Mission of North China sent the Foreign Mission Board eight articles of agreement adopted by the Mission to "harmonize the views and unify the work of the several stations of this mission."

The Foreign Mission Board passed it back to the Mission, saying to the missionaries there, "Godspeed on all efforts to promote the efficiency of their work . . . which may be wise and scriptural, and which are not contrary to any of the amended rules or any recorded action of the Board."

By 1893 the Board had 147 missionaries deployed in Brazil, China, Japan, Mexico, and Nigeria. The Mission in Liberia had been disbanded.

Thus, through challenges from the field, the Foreign Mission Board was forced to articulate more clearly its objectives, further develop its methodology, and state its management philosophy.

## Challenges: The Constituency

**F**oreign Mission Board strategy was further refined through challenges from its supporting constituency. During the Crawford controversy this challenge came in the form of churches who supported missionaries and wanted to appoint them and direct them, rather than work through the Foreign Mission Board.

In some ways this effort was an extension of the Landmark Movement that flourished under the leadership of J. R. Graves in the late 1850s.

In 1893 the Convention considered a recommendation that local churches or groups of churches elect, appoint, and support their own missionaries, though these churches should be invited to channel their mission funds through the Foreign Mission Board.

The Convention's action allowed the Board to relate to churches on that basis if desired, but for the Board to continue to follow what they had done before, saying, "the policy heretofore pursued shall obtain hereafter."

The year before the centennial of foreign missions (William Carey went to India in 1792), the Foreign Mission Board and the Convention adopted a centennial goal of 100 appointments. This was the first goal for a specific number of missionaries, though an earlier one called for the Board to double its force.



*Rankin: 'Indigenous Baptist churches . . . cannot be extensions of our Southern Baptist Convention. They must be rooted in the soil and life of the nations in which they live.'*

By 1904 the number of churches providing the salary of a missionary had increased. The Board acknowledged this fact and said it would continue to channel such monies, but reiterated that it was best for funds to be given without connecting them with a specific individual.

Though not a confrontation, a major challenge to the Board surfaced with new efforts to promote the cause of foreign missions. The formation of a layman's movement, later known as the Baptist Brotherhood, in 1907 was seen as a means to promote the cause of missions. Mission study classes, the forerunner of Schools of Missions (now called World Missions Conferences), were also widely promoted and attended by Southern Baptists.

In 1912 the Judson Centennial Committee set a goal of \$1 million as an educational fund to equip and enlarge educational institutions on foreign fields. The suggestion was for these funds to be over and above regular gifts to current operations. It also urged the Foreign Mission Board to put additional field secretaries at work as soon as possible. By "field secretaries" the Convention meant persons to work in the states to promote the cause of missions and to recruit new missionaries.

As these instances reflect, major refinements in this period related to support.

## Challenges: Ecumenism

It is awkward to discuss ecumenism or the ideal of the unity of Christians as a challenge to Foreign Mission Board strategy. And yet, following the turn of the century, the international missionary scene developed a strong impetus toward cooperative efforts among sending bodies and among mission groups overseas.

A 1911 resolution by the Southern Baptist Convention called on Baptist bodies of the world to consider dividing among themselves the territory of the world unoccupied by Baptists so that the whole world might be systematically evangelized. This was reaffirmed in 1914 with another resolution urging a Baptist World Alliance committee to get on with this work.

The same year, however, the Foreign Mission Board declared that it would "not enter any scheme, cooperative or otherwise, which in any way will compromise the principles of our denomination or will tend to impair denominational integrity."

Speaking again to the matter in 1916, the Convention further developed certain theories about methods of work involving education: "By devoting our energies and resources with singleness of heart to fostering and multiplying denominational schools and other agencies at home and abroad in full denominational control and in full harmony with the spirit and doctrine of the churches contributing to our Boards. . . ."

The same Convention saw the Board deny all comity agreements: "This Board has not and will not enter into nor be committed in compact by which arbitrary territorial boundaries or divisions are fixed for its missionary operations."

By way of underscoring its decision, and yet facing some of the problems involved, the Board declined to go into a joint school venture for missionary children in Shanghai but made it possible through additional funds for children of Southern Baptist missionaries to attend, if the parents decided it would be best.

In subsequent years the Foreign Mission Board participated



more directly in inter-missionary movements. With the advent of the World Council of Churches, however, the Board, in accordance with stands taken previously, declined to enter into any union relationships, or anything that would lead to them.

M. Theron Rankin, who became executive secretary in 1945, articulated the Board's position in an article he wrote in 1947:

"Our Board has consistently declined to commit itself to conducting its missionary work in Japan, or any other country, through any kind of united or joint committee that would serve in the place of our Board in its relationship to the constituencies with which we work in foreign fields. It is our plan to continue to make our program in direct relationship to the churches with which we are immediately related. While we are happy to maintain consultative relationships with committees for overall planning, we are not prepared to commit to such committees the administration of our missionary undertaking."

Rankin added, "We must steadfastly pursue the objective of promoting indigenous Baptist churches which are directly responsible to God and which can admit no authority between themselves and him. We believe that God moves in and through such local groups of believers to work out his will among men. They are his agencies of salvation among the people of their own lands.

"It follows then, that such churches cannot be extensions of our Southern Baptist Convention. They must be rooted in the soil and life of the nations in which they live; they must be Brazilian Baptist, Nigerian Baptist, Chinese Baptist churches. We must promote their independence by helping to train their leaders who will be directly responsible to their own churches and agencies.

"It follows, also, that we cannot lend ourselves to any movement that would absorb these churches in an organic church or ecclesiastical world council."

## Challenges: Debt

The Foreign Mission Board was often in debt prior to 1900, but with Convention authorization to borrow money when needed, it was just a matter of time until it would get into debt again. The Seventy-five Million Campaign, which delivered up far less money than promised, is often blamed for the debt problems the Board encountered in the 1920s. Debt, however, had already been incurred, and the Seventy-five Million Campaign was intended to free the boards of debt and provide for new advance. But the result was a new strategy in support.

The creation of the Cooperative Program in 1925 created a sound basis upon which the Foreign Mission Board could begin to repay its debt. The growing Lottie Moon Christmas Offering gave additional help.

In 1929 a new financial plan was recommended by the Convention's Executive Committee. It restricted borrowing by agencies, including the Foreign Mission Board.

During this period of debt the Convention received a recommendation calling for a special committee to study the methods, motives, attitudes, etc., relative to the foreign-mission program. It was referred to the Executive Committee and the next year (1931) reported the Board themselves would work on such matters.

Despite this new support strategy, debt continued to increase and was a staggering \$1 million-plus when Charles A. Maddy of North Carolina was elected executive secretary of

the Foreign Mission Board in 1932.

Maddy labored dramatically with the debt, and the debt further shaped strategy. Maddy called for area secretaries for the first time in the Board's administration—men who could be stationed overseas and who would share more direct supervision of the mission fields. This was a major modification of the delegation of strategy to Missions that developed in the early days of the Board. The development of area secretaries freed Maddy to make a big push to become debt-free.

Maddy doggedly refused to let the Board do anything it did not have money to do and somehow kept its morale up despite the loss of missionaries due to the hard times that came upon the United States.

In 1935 the Board voted to continue its policy of operating on a strict cash basis and denied all requests for increase and enlargement on all fields until the debt was paid or greatly reduced.

Eight years later, in 1943, the Foreign Mission Board was out of debt, and management was committed to a pay-as-you-go basis.

## Challenges: War

It remained for the challenge of war to mobilize Southern Baptist foreign-mission efforts to new levels of involvement. The financial recovery of the period brought new affluence among Southern Baptists. There was also a new world awareness, brought on by international involvement and opening of new doors.

There was also new leadership. Maddy, his difficult task accomplished, stepped down, and the secretary for the Orient, M. Theron Rankin, was elected executive secretary in 1945. He nurtured a fresh approach to missions that was aggressive and forward-looking.

He set up the following goals: (1) To reenter mission fields vacated by the Board's missionaries due to World War II. (2) To rehabilitate the Baptist work and institutions and buildings. (3) To provide relief to millions of hungry homes and sick people in all the devastated lands.

To be sure, it was a strategy of recovery, but it was the first major overview strategy statement developed and articulated by an executive of the Board. In 1945 Rankin recommended to the Board, and the Board adopted, a five-point program: (1) the appointment of 200 missionaries, bringing the total number of missionaries from 550 to 750; (2) an annual budget of \$3 million; (3) an emergency reserve fund of \$2 million to protect the work; (4) a rehabilitation fund of \$2 million; (5) a postwar forward movement fund of \$2 million.

The forward movement concept assumed dominance in strategy planning under Rankin, when in 1948 he developed and set before the Board, and subsequently the Southern Baptist Convention, a "Program of Advance." He called for a force of 1,750 missionaries and an annual budget of \$10 million—an undreamed-of escalation of missionary effort.

He outlined his goals: (1) To strengthen 119 centers in 19 countries where Southern Baptist missionaries are stationed and in such other countries where national Baptists are related to the Board. (2) To open additional centers in strategic areas. (3) To support centers and projects undertaken by "native Baptist conventions." (4) To increase personnel and finances to the aforementioned 1,750 and \$10 million levels.

Two strategic dimensions were involved in the goals which reflected change: (1) work in countries where missionaries



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were not assigned; (2) providing support for work which missionaries did not begin or supervise.

After Rankin's untimely death in late 1953, the Foreign Mission Board turned to its secretary for the Orient, Baker J. Cauthen.

Cauthen in June 1954 undergirded the Program of Advance developed by Rankin with the ringing statement, "Our destiny lies in advance." He built this advance on a twofold strategy: (1) to press an urgent call among young men and women throughout Southern Baptist life to lay their lives on the altar of foreign missions; (2) for Southern Baptists to give financially as they had never given before. His strategic dimensions were essentially to move forward on all fronts through added personnel and additional financial undergirding. (In 1943 Charles Maddry had led the Foreign Mission Board to establish a Department of Missionary Personnel to recruit and appoint new missionaries. This was a major strategy change in personnel policy.)

In addition, Cauthen moved ahead by coordinating foreign-mission management through a growing staff in Richmond. He increased the number of area secretaries from three to eight, and added types of work consultants. These personnel were grouped together in an Overseas Division. Under Cauthen's leadership the Board further developed its strategy of support and personnel with the formation of a Mission Support Division. It consolidated the Board's business and fiscal operations into a Management Services Division.

Thus organized, the Foreign Mission Board was in a position to direct a worldwide strategy.

In 1958 the Board was asked by the Southern Baptist Convention to develop program statements in light of overall Convention efforts to pinpoint agency responsibilities through programs of work. Secretary for South America Frank K. Means compiled a perspective from monographs by Foreign Mission Board staff members which summarized Foreign Mission Board history and delineated the principles and objectives of its work. Though the word "strategy" was not used, strategic dimensions were set forth: "The ultimate purpose of foreign missions is to do all possible to bring every man in every land around the world to a saving knowledge of Jesus Christ as rapidly as possible, and to involve them in Christian service."

"The greatest effectiveness will be realized in terms of the developing of Christian life and the cultivating of church resources in mission lands themselves," wrote Means in *Foreign Missions/A Southern Baptist Perspective*. "Therefore, the central objective in each land is the planting, multiplying, and strengthening of churches."

Perspective added, "The methods and approaches most appropriate to accomplishing the purpose in that particular cultural setting are then brought into play to the extent of resources available."

Perspective further developed these objectives in nine points: (1) To present the gospel to all the people of the world. (2) To establish New Testament churches. (3) To minister to human need in Christian love through schools, hospitals, clinics, good will centers, publishing houses, and any other service agency necessary. (4) To encourage the churches to unite cooperatively in denominational organizations. (5) To train and prepare men and women for Christian service. (6) To utilize proven methods and principles for evangelism and church development. (7) To create a Christian outlook on life based on ethical and moral principles of the New Testament. (8) To appoint and send and maintain an increasing number of missionaries. (9) To do



home cultivation in order to deepen convictions of the biblical basis and authority of missions, stimulate a more vital awareness of world need, create a keener sense of personal involvement in the work of the Foreign Mission Board as an agent for this purpose, evoke a greater commitment of self and substance to world redemption, and encourage every church and Christian to pray.

While these are essentially paraphrased, they constituted the strategic structure of Southern Baptists' foreign missions program as refined over the years since 1885.

## A Strategy for the Future 1964-1976

The goals of the initial Program of Advance reached, Cauthen and his staff began to push forward for a new strategic vision. They took the first step in 1964 in a New Program of Advance, which set forth a goal of 5,000 missionaries and new emphasis on mass media and geographical expansion.

A year later (June 1965) a foreign missions consultation was held in Miami Beach. This resulted in findings under three categories:

- (1) Items of general agreement, 30 in number, basically underegarded existing agencies.
- (2) Items for early consideration looked to relationships and involved a slight change in personnel strategy in recommendations related to utilization of short-term personnel on an increasing scale.† Previously the Foreign Mission Board had been committed almost solely to career personnel. In types of work, methods of evangelism and stewardship received major attention, along with emphasis on the use of mass media.
- (3) The third category included items for long-range consideration.

In these findings for the first time the Foreign Mission Board officially spoke to the word "strategy"—not in an overall sense but in relationship to medical missions: "recommend a study of medical missions to determine its proper role in our overall strategy of missions."

Similar terminology was used in two other recommendations. This undergirds the thesis that an existing strategy of missions was clearly understood.

Yet the fast-moving events in the late '60s caused the Board to probe for still new strategic dimensions. The approach of the '70s was the first of two major catalysts. In the speech to his staff in 1968 previously cited, Cauthen identified population and food, demand for education, space exploration, manipulation of mass thinking, and fear of nuclear war as major world factors. He affirmed accepted strategies but called for flexibility and more innovation in methods.

In 1969 Winston Crawley developed a staff paper with the Overseas Division entitled "A Strategy for the '70s." He pointed out that strategy grows out of a philosophy of missions, involves the adapting of general principles of specific situations, and yet in light of both has an essential design. Calling for a definition of strategy that looked toward the managing of resources for greatest effectiveness and the

relating of every part of the work to the objectives as a whole, he underscored several areas: indigenization; the "generative role" of the Mission; career missionaries; the preaching ministry; reaching the masses; ministries to human need; creativity in the use of resources.

For these emphases he then developed "implications," which focused on consolidation as being primary in relationship to geographic advance, continued expansion in relationship to personnel and to finances, and variety, flexibility, and experimentation in relationship to methods. He called for larger lay involvement, international exchange, and a larger administrative group to carry out the strategic design.

A second catalyst for a strategy for the future emerged early in 1974, when a subcommittee of the Southern Baptist Convention's Executive Committee, studying the programs of the Boards and agencies, recommended that the Convention appoint a committee to develop bold new strategy for home and foreign missions. The Executive Committee rejected the recommendation and requested instead that the Home and Foreign Mission Boards and their staffs develop bold new plans for the '70s and that a Convention "Committee of 21" be formed to challenge and involve Southern Baptists in new levels of commitment. (This is the third time in its history that the Convention has affirmed its commitment to entrust basic directions and strategies to the mission boards.)

In light of this, the Foreign Mission Board, under Cauthen's leadership, began in the summer of 1974 to redefine its strategy for the last quarter of this century. After conferences with all phases of Southern Baptist life, a major consultation in June, and strategy conferences in all parts of the world where Southern Baptist missionaries work, a new strategy statement will be developed and presented to the Southern Baptist Convention in 1976.

Such a strategy will, it is hoped, on a scale not heretofore realized, galvanize the vast resources and the sometimes hazy commitment of Southern Baptists to the task which brought them into being in the first place. TC

*'The Foreign Mission Board . . . began in the summer of 1974 to redefine its strategy for the last quarter of this century.'*

† In fact, the Board had already begun a short-term program for young adults, called the Missionary Journeyman Program, and one for older adults, called the Missionary Associate Program. They were both a part of the New Program of Advance, announced a year earlier and which included a call for the consultation.



# 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

BIBLE, Mattie Lou (S. Brazil), 303 W. Sixth St., Smackover, Ark. 71762.  
BRINCEFIELD, Clara M. (Chile), Rt. 9, Box 437, Statesville, N.C. 28677.  
DUDLEY, Dwight N./Anne (Japan), 3840 Tulsa Way, Ft. Worth, Tex. 76101.  
GAVENTA, William C./Alice (Nigeria), 3914 Elmwood Ave., Louisville, Ky. 40207.  
KING, Julian F./Janice (S. Brazil), 108 S. Walnut Ave., Manteca, Calif. 95336.  
KIRKPATRICK, Mary F. (Nigeria), Box 94, Noxapater, Miss. 39346.  
MUSTERS, Helen (Nigeria), 1429 NW. 34th St., Miami, Fla. 33142.  
OLIVER, De Vellyn (Philippines), c/o Mrs. W. E. Oliver, Hampton, Ark. 71744.  
PHIPPS, Russell/Lee Ann (journ., Zambia), 3726 Tacoma, Oklahoma City, Okla. 73112.  
REED, Don W./Wanda (Peru), 4718 NW. 25th, Oklahoma City, Okla. 73127.  
REED, Orvil W./Alma (Mexico), Capitol View Bap. Church, 1332 Steward Ave., SW., Atlanta, Ga. 30310.  
SCAGGS, Josephine (Nigeria), Maple Manor, Apt. 113, 3101 Wedington Dr., Fayetteville, Ark. 72701.  
WALDMAN, Katharine (Mexico), Box 613, Roswell, N.M. 88201.  
YOUNG, James E./Guinevere (Bangladesh), 125 Cannonade St., Kosciusko, Miss. 39090.

## Departures from the Field

BAUGH, Robert F./Blanchie (assoc.), Zambia.  
BOLEN, Olin D./Marilyn, Eq. Brazil.  
BUKE, Donald E./Janice (appointed for Paraguay), Costa Rica.  
BRYAN, JoVon, Kenya.  
CAGLE, Mildred (Mrs. G. W.) (assoc.), Kenya.  
COPELAND, Edward L./Linda (appointed for Colombia), Costa Rica.  
CHONTON, Everett H./Berenice (assoc.), France.  
DAVIS, Burton de Wolfe/Blanche (Eq. Brazil), Rt. 1, Box 245, Null Rd., New Cumberland, Pa. 17070.  
DAVIS, Donald L./Mary Anne (appointed for Uruguay), Costa Rica.  
DIETRICH, Vernon L./Dorothy, Thailand.  
ELLER, Eugene, Jr./Jane, Jordan.  
ENNIS, Rollie/Eva, Kenya.  
ERFELT, Milton E./Charlotte, Malawi.  
FLETCHER, Woodrow E./Sylvia (appointed for Peru), Costa Rica.  
GARRITT, Doris O., Nigeria.  
GRUBER, Daniel D./Jane (assoc.), Panama.  
HALL, Joy, Nigeria.  
HALL, Ruth Ann, Nigeria.  
HAYSLER, James D./Jean (appointed for Paraguay), Costa Rica.  
HAYES, R. William/Judith, Mexico.  
HELTON, Yvonne E. (appointed for Guatemala), Costa Rica.  
HOPPER, Karen Lynn, Philippines.  
KIST, William T./Judith (appointed for Panama), Costa Rica.  
LEE, Wyatt W./Elizabeth, Mexico.  
LEACHES, Fred L./Mary Lou, Nigeria.  
MEADOR, Clyde D., Jr./Elaine, Indonesia.  
MOORE, V. Dale, Nigeria.  
OLIVE, Howard D./Marjorie, Philippines.  
OSHORNE, Darrell F./Dorothy (assoc.), Nigeria.  
OVERTON, Philip R./Sue (assoc.), Panama.  
PARISH, Pauline (appointed for Chile), Costa Rica.  
PHILLIPS, Gene A./Jacqueline, Rhodesia.  
ROUCK, Thomas D./Elizabeth, S. Brazil.  
RUPP, Daniel H./Linda (appointed for Colombia), Costa Rica.  
SIMMONS, O. Errol/Mary, Spain.  
SMITH, William W., Jr./Susan, Thailand.  
WALLACE, Jolyne (assoc., employed for Gaza), Jordan.  
WILLIAMS, I. Earl/Jane, Liberia.  
WILLIAMS, Vad W. III/Sarah, India.  
YARNELL, Carl F., Jr./Mary, Malaysia.  
YATES, Jo, Paraguay.

## Transfers

DAVIDSON, Roy G./Patsy, Malawi to Botswana, May 1.  
KENNEDY, Thomas J./Willie Mae, Nigeria to Uganda, April 9.  
SIMMONS, Donald M./Barbara, Guatemala to Mexico, June 1.

## Retirements

BANKS, J. Allison/Sue (assoc., Yemen), April 1.

## Resignations

CANNON, Mary D. (Japan), May 31.  
COCKBURN, S. Herbert/Violet (Spain), Mar. 31.  
MC CALL, Louis E./Julia (Guam), April 30.  
PHIPPS, Russell/Lee Ann (journ., Zambia), Mar. 31.

## Birth and Adoptions

HASENMYER, Kimberly Ann, daughter of Wayne L./Linda Hasenmyer (Japan), Mar. 21.  
NICHOLSON, Anne Michelle, daughter of W. Ward/Lou Ann Nicholson (Nigeria), Feb. 17.  
PETERSON, Christopher Danton, son of Arnold A./Barbara Peterson (Korea), Mar. 25.

## Deaths

BARBER, C. U., father of Mariruth (Mrs. Fred L.) Hawkins, Jr. (S. Brazil), March, Columbia, Tenn.  
BEDFORD, Mrs. Ben, mother of Benjamin Bedford (Argentina), Feb. 21.  
DELOACH, J. T., father of Margie (Mrs. Donald E.) Mines (Argentina), April 1.  
MCKOY, Mrs. M. T., mother of Doris (Mrs. W. Hugo) Parkman (Philippines), Feb. 7.  
MARLOWE, Arthur H., father of Tommy H. Marlowe (Togo), Mar. 8.  
PENDLEY, Mrs. Maude R., mother of Georgia (Mrs. Tom K.) Goodman (Nigeria), Mar. 16, Mansfield, Tex.  
SPINKLE, S. D., Sr., father of S. Dan Sprinkle, Jr. (Costa Rica), April 7.  
TYLER, Henry Miller, Sr., father of Sarah (Mrs. Leon S.) White (Argentina), Mar. 3.  
WHITE, Paul M., father of Marilyn (Mrs. James C., Jr.) Oliver (Colombia), Jan. 9.

## Marriages

LAING, Nedra Jan, daughter of Donald K./Barbara Laing (S. Brazil), to Terry Harris, Jr., Jan. 3.  
OLIVER, Anne Johnston, daughter of Edward L./Susan Oliver (Japan), to Edwin Shoaf, Mar. 15, Winston-Salem, N.C.  
PARKER, Patsy Nell, daughter of F. Calvin/Harriett Parker (Japan), to Lester Wolf, Mar. 15, Honolulu, Hawaii.

## Lowndes Award Announced

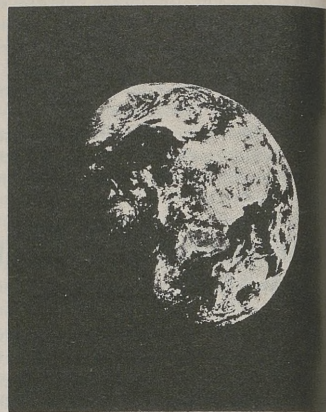
The 1974 Elizabeth Lowndes Award has been presented to Mrs. Trudy Robinson Nigh, daughter of Mr. and Mrs. Arthur C. Robinson, missionary associates to Taiwan. The \$200 cash award is made annually by the Woman's Missionary Union, SBC, to an outstanding college graduate whose parents are Southern Baptist missionaries.

Mrs. Nigh was graduated in June 1974 from California Baptist College, Riverside, magna cum laude.

## Harmon Account Published

Miss Ethel Harmon, emeritus missionary, has published *Go Ye—to Nigeria*, a book giving a candid account of her 34 years of service in the U.S. and throughout Nigeria. Miss Harmon retired in 1972 and now makes her home in Corbin, Ky.

The time is always right to send a gift subscription to THE COMMISSION, the monthly Southern Baptist journal of foreign missions. One year: \$1.50. Three years: \$3.50. Now that you know about THE COMMISSION, why not introduce it to a friend?



## MULTIPLE SCLEROSIS IS OF VITAL CONCERN TO EVERYONE WHO LIVES HERE.

In our world today, an estimated one and a half million young adults are victims of multiple sclerosis. A mysterious, debilitatingcrippler for which there is no known cause or cure that seemingly comes from nowhere to strike at young people in their prime years.

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National Multiple Sclerosis Society  
257 Park Avenue South  
New York, New York 10010



# NEW

## MISSIONARY PERSONNEL

### Missionaries Appointed March 1975



**ETHIOPIA:** Ronald D. (Ron) Bodenhamer; born: Harrisonville, Mo., Mar. 26, 1941. Graduate: Southwest Missouri State University; attended MWBTS. He has been employed in Missouri as a truck driver, as a groundskeeper and farm worker 1963-70, as greenhouse stock grower at a nursery 1971-72, and at a boys' club. He also served as bus coordinator at Red Bridge Church, Kansas City, Mo., 1974-75. Expected type of service: agricultural evangelism. Judy Bailey Bodenhamer; born: Harrisonville, Mo., Sept. 12, 1944. Graduate: Southwest Missouri State University; attended MWBTS. She has worked as a hairdresser and since last September has been an ASCP-registered medical technologist at North Kansas City Memorial Hospital, Kansas City. Marriage: Aug. 7, 1960. Children: Jeffrey Dee, Sept. 24, 1964; Keith Wesley, Sept. 23, 1968. Present address: 5127 N. Oak Trafficway, Kansas City, Mo. 64118.



**TAIWAN:** Fred T. Debenport; born: Tyler, Tex., Nov. 23, 1939. Graduate: U.S. Navy Radio School, San Diego, Calif.; Tyler Junior College; University of Houston; attended SWBTS. He served in the U.S. Navy 1960-62, and in 1964 and 1965 was an instructor at the U.S. Naval Reserve Training Center, Corpus Christi, Tex. He has been a YMCA youth worker, technician for a television service shop, and technician and engineer for firms in Texas. Since 1969 he has taught at Tyler (Tex.) Junior College. Expected type of service: radio-TV technology. Janie Neese Debenport; born: Linden, Tex., May 25, 1944. Graduate: Texas Eastern School of Nursing, Tyler; attended SWBTS. She has served as a nurse at Medical Center Hospital, Tyler, as office nurse for a physician in Houston, Tex., and as a clinical instructor at Texas Eastern

School of Nursing. Since 1974 she has been nursery supervisor at Mother Frances Hospital, Tyler. Marriage: Aug. 24, 1968. Children: Tony Alan, May 18, 1970; Stephen Fred, Sept. 6, 1972. Present address: 4037 Sandage, Ft. Worth, Tex. 76110.

**NIGERIA:** Shirley Gunn; born: Reidsville, N.C., Sept. 22, 1943. Graduate: Longwood College; Indiana University (M.L.S.); she attended SWBTS. She was a staff member at Richmond (Va.) Baptist Association's Camp Alkulana the summers of 1965 and 1966. She taught school for three years, and was school media specialist (librarian) in Rockville, Md., 1969-75. Expected type of work: library service. Present address: Box 22172, Ft. Worth, Tex. 76122.



**SOUTH BRAZIL:** Craig A. Steele; born: Kannapolis, N.C., Feb. 11, 1939. Graduate: Belmont College; SWBTS (M.R.E.). He has been employed as a bookkeeper and has taught school. He has served as church youth director in Texas and was director of youth education and church recreation at Calvary Church, Jackson, Miss., 1968-70. He has been minister of education for churches in Tennessee, including First Church, Cookeville, since

1970. Expected type of service: religious education promotion. Ellen Barlow Steele; born: Lenoir, N.C., Sept. 24, 1935. Graduate: Carson-Newman College. She was a Home Mission Board student summer missionary in New Mexico in 1956 and in California in 1957. She has served as secretary or secretary-bookkeeper (including secretarial positions at state Baptist convention offices in Tennessee and Mississippi), and since 1973 has been secretary for Cookeville (Tenn.) General Hospital. Marriage: Mar. 26, 1960. Children: Craig Luckey and Leslie Smith, Oct. 11, 1965 (twins); Lane Edward, June 3, 1969. Present address: 837 Pickard Ave., Cookeville, Tenn. 38501.



**ETHIOPIA:** B. Herbert Stephens; born: Matador, Tex., June 25, 1941. Graduate: West Texas State University; attended SWBTS. He was coach for schools in Texas 1964-67, was manager of a cattle company one year, and a farmer 1968-70. He was owner of a convenience food store in Plainview, Tex., 1971-74. Expected type of service: agricultural evangelism. Donna Kirk Stephens; born: Amherst, Tex., Aug. 5, 1942. Graduate: West Texas State University; attended SWBTS. She has taught school in Texas 1965-68 and 1971-73. Marriage: June 19, 1965. Children: Clifton Kirk, Dec. 14, 1968; Joel David, Oct. 5, 1973.

(Continued on next page)

## "Five Brothers in Four Countries"

A saga of Christian faith and hope—the odyssey of a Russian Baptist family from Siberia to the United States, via China and Germany.

By Lila Watson

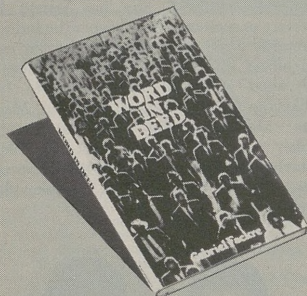
In collaboration with Robert Tate Allan.

Miss Watson, now of Dillon, S.C., was a Southern Baptist missionary in China. Mr. Allan is editor-publisher of the *Washington Religious News* and former religion editor of the *Washington Post*.

Copies, at \$3.95, available at Baptist Book Stores or from the Vantage Press, 516 W. 34th Street, New York, N.Y. 10001.



# EVANGELISM for the 70's

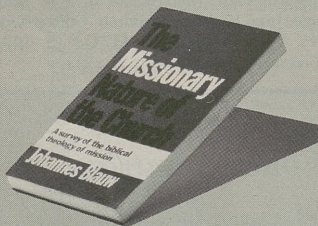


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## New Missionary Personnel

(Continued from page 41)

Present address: 416 Gambrell, Ft. Worth, Tex. 76115.

## Missionaries Reappointed

March 1975



**CHILE:** Hubert L. Hardy, Jr.; born: Fulton, Ky., Oct. 16, 1920. Graduate: Murray State Teachers College; SWBTS (B.D., M.R.E.); NOBTS (Ed.D.). He served in the U.S. Army Air Corps 1943-46 and was pastor of churches in Texas before he and Mrs. Hardy were appointed missionaries in 1950. After language study in Costa Rica, they began service in Chile in 1952, including residence in Concepción and Temuco. They resigned July 31, 1973, and he has been serving as associate director of the Missionary Orientation Center in Georgia. Expected type of service: general evangelism. **Nell Brown Hardy;** born: Madisonville, Ky., Jan. 14, 1923. Graduate: Murray State Teachers College; attended SWBTS. She taught music in public school, worked as a church secretary, and was student secretary at Tennessee Polytechnic Institute before missionary appointment. Marriage: Feb. 8, 1947. Children: David Woodfin, Dec. 9, 1949; Cynthia White, July 13, 1953; Lillian Herron, born Mar. 24, 1964, died Feb. 8, 1968. The Hardys expected to go to Chile in May.

## MUSIC LOVERS

Wouldn't you love to learn to play the piano? Imagine yourself playing the beloved old hymns of the faith! Here is the course you have waited for. Play hymns from the very first lesson. Develop your talents for the glory of the Lord. The newly revised and graded Mary Jo Moore Piano Course is now available in five volumes. There are over one hundred hymns (words included), plus numerous songs and exercises in the complete set. Many beautiful arrangements are excellent for offertories and special numbers at church. Preparatory book for the beginner with no previous musical training is \$3.00. Grades One through Four are \$4.00 each. Buy the complete set of five volumes for \$16.00 at a savings of \$3.00 per set. Please include 50 cents per order for packaging and postage. **COMPLETE SATISFACTION OR YOUR MONEY BACK.** Order from: Mary Jo Moore, 286 Poland Ave., Struthers, Ohio 44471.

# EPiSTLES

## English Attracts

At Christmas one of my Bible class members was baptized. In his testimony—all candidates have to write out an account of their conversion experience—he wrote:

"The first time I attended church I didn't know that Miss Coleman was just beginning an English Bible class that night. She asked me to attend. Since this was the first time a foreigner ever spoke to me, I was very nervous and excited. I couldn't understand what she said, but I began to want to learn English very much."

"I wasn't interested in the sermon, but I came back in order to learn English. Gradually I became interested in the Bible and in the worship services."

This is just one of many examples of how English is used to reach people.

Anita Coleman  
Fukuoka, Japan

## French Witness

The International Baptist Church at Jurbise, Belgium, has taken another step forward in its French witness. The church has asked Michael Petitjohn, a Belgian, to be director of its French witness. Petitjohn has taken over a small work that the English-language congregation and I were able to begin.

The present French witness now includes Sunday School and a preaching service. Both English-speaking and French-speaking persons meet together for the first part of the worship service. During this period the Bible reading, prayer, and, when possible, hymns are heard in both languages.

Following a meditation period the French-speaking group retires to another part of the building for a preaching service conducted in French. This pattern of worship is being used as a way of developing one church with two forms of linguistic expression.

The Jurbise Church plans another French-and-English Bible School this summer. The congregation also hopes to carry out a variety of French-outreach programs. Missionary Associate Ray Reynolds is pastor at Jurbise.

Larry C. Yoder  
Waterloo, Belgium

THE COMMISSION



## Reflections after Fifi

Upon arriving in San Pedro Sula, Honduras, by plane after Hurricane Fifi and resulting floods, it was plain that the crops and banana plantations were damaged irreparably. The entire harvest would be lost at least for a year; this meant that many poor laborers who survived would possibly be without work for a long time.

I saw an area practically barren, except for blocks and blocks of tents—called "Tent City"—where Cholera had stood and where thousands lost their lives. We saw one man standing in mud staring first in one direction and then another. All that remained of his house were two posts broken off near the ground. He was still in shock, as he told us this was where he had left his wife and children before a business trip took him from home. Upon his return he found nothing. Nearby were shallow graves of bodies, unrecognizable, found after the waters subsided and animals had done their damage.



Missionary Frances Crawford, R.N., was in charge of the medical clinics for the Baptist Mission in and around San Pedro Sula. Going quietly about her work, she did a superb job. We knew at the start of each day that equipment would be on hand.

At Las Brisas, another badly damaged town, I repeatedly heard people describe their inability to sleep, palpitation, and desperation when recalling that terrible night and the resulting tragedies. "What can a physician do for these people?" I asked myself. A voice within said, "I am sufficient for all your needs." So while a long line of patients waited I tried to explain that tranquilizers would help, but would not cure their ills. Only God through the love of Christ could give them inner peace. Several volunteer workers from the Baptist church in that part of town were there and explained when and where people could attend worship services. The following Sunday night I saw many of those faces again, this time in the crowded chapel; 20 of them received the peace that passes understanding as they put their faith in the Son of God who calmed the storm and the sea.

On top of all the misery following the hurricane, we were confronted with chronically ill poor people. Children's bellies were bloated like that of their pale, pregnant mothers because of mass infestation from intestinal parasites and malnutrition. Dysentery was rampant.

We had to take a break from the busy clinic about mid-afternoon to eat a hamburger and drink a Coke. How good it tasted, until two big brown eyes looked up at me, and I was reminded that this little child probably did not even have warmed-over frijoles (black beans) and tortillas (fried bread) from the previous day. After spraying insecticide all around the nine-month-old baby lying on a cot beside my table, the child was still so covered with flies that her skin looked like a case of chicken pox.

Thank God for the medicines, milk, and food Southern Baptists provided for some of these desperate people to bridge the gap and say, "God loves you, and his people care."

Several days while in Honduras it was my privilege to fly with Missionary Dr. David Harms to La Ceiba, a port city that had been heavily damaged. The streets had been pretty well cleaned up by then, but there were still entire houses that had not been built on solid foundations and consequently had been washed several blocks from their original locations; some now stood in the middle of streets.

Arriving at Nazarene Baptist Church, we were told the pastor had left for San Pedro Sula in his car, even though the highway was washed out in many places and still under water. We were unable to let him know of our arrival because all telephones were out of order, even in the larger cities. Nevertheless, when we asked for volunteers to assist

us at the clinic, it took less than half an hour for a deacon and his daughter and several other young people to help us get started. Meanwhile, the church auditorium began to be filled with sick people. We held daily devotionals, followed by all-day clinics.

With little interrogation it became obvious that most of those looking for medical help had built their spiritual houses on shifting sand. Thank God for the solid rock he provides in Jesus Christ that produces such laymen, who not only dedicated time but also shared their personal witness to those in need. Small wonder that their church and others like it in Honduras are growing by leaps and bounds.

\* \* \* \* \*

While in San Pedro Sula, I was amazed at the number of sick even weeks after the initial disaster. Members of families living in mud up to their knees had their skin grossly infected. Nearly all had influenza.

The silent, long line of patients in the hot sun never seemed to dwindle outside the one-room, low-tin-roof house we used for a clinic. Most of the nearby houses had walls of cardboard; some even had plastic table covers for roofs.

My attention was distracted from the flow of patients to four men carrying a young woman in a blanket through the door that provided the only source of light for that section

*While in La Ceiba, Honduras, following Hurricane Fifi, a resident told me some details of that black night. Warnings had been sent out by radio to evacuate the city. Policemen went through the city to be sure everyone was able to leave. Even in the middle of the storm, while water from the sea clashed with floods from the mountain range, the coast guard still struggled through the city in boats, trying to evacuate all occupants.*

*Despite all the pleas and demands, 75 people still refused to leave their homes and possessions. The officials were forced to flee to protect their own lives. When the water finally subsided and the census was taken, these 75 were the only people lost in that community.*

*As I heard the story, it flashed through my mind how this is repeated in the spiritual lives of millions every day. They hear the warning and even see some danger, but are not willing to leave earthly possessions or personal desires to submit their lives to Christ.*

of the room. We laid her on a cot for examination. She had a high fever and paralysis on one side. Her medicine for epilepsy had been washed away with the rest of the family's belongings, and no money was available for more sodium dilantin, so she was also convulsing.

Later a young man was rushed in, carried in a dirty bedspread; he may have had meningitis. These were referred to the government hospital, but later we learned they were sent home for lack of beds. What a frustrating feeling to be unable to help these people as we had been trained to do! Missionary Joe W. Bruce purchased medicines at a pharmacy to be taken to these patients with a prayer that the Great Physician would heal them.

Bruce held devotional services to begin the clinic, then with his wife, Shirley, and Mrs. Sue Wilson (missionary) dispensed the medicines as prescribed, while Miss Kay Weldon, missionary nurse from Mexico, assisted. One day we saw 250 patients. Each of the missionaries worked long hours and into the night packaging medicines, even though they themselves were sick with flu. But they were strengthened and are now seeing the spiritual rewards of their efforts, as men and women receive the complete healing of mind and soul, in addition to healing for their physical ailments.

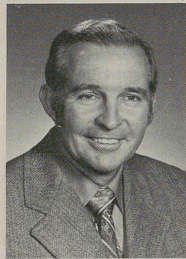
*William ("Bill") Skinner, Asunción, Paraguay*



## Brasington Elected

**E**lected by the Foreign Mission Board at its April meeting, J. Bryan Brasington officially assumed his administrative duties June 1 as secretary for Western South America. The post was created last October when the Board divided South America, previously one administrative area.

Brasington, a missionary to South America since 1955 and field representative for the northern Spanish-speaking part of the continent since 1970, will oversee the work of Southern Baptist missions in Venezuela, Colombia, Ecuador, Peru, and Chile. All of these countries, except Chile, were his assignment as field representative.



J. Bryan Brasington

Prior to the Board's October 1974 meeting, all of South America, except Surinam, Guyana, and French Guiana, was a single area administered by Frank K. Means. Now Means' assignment is identified as Eastern South America, comprised of Brazil, Paraguay, Uruguay, and Argentina.

In preparation for his responsibilities as area secretary, Brasington has had extensive experience as a missionary in Peru. Following language study in Costa Rica, he was in general evangelism in Lima and Arequipa, part of the time directing a Baptist radio witness. When the Baptist Theological Institute of Peru was opened, he and his wife, Victoria, served on the faculty. They also worked with university students, while he supervised the Baptist Book Store and served as pastor for an English-speaking congregation. She was editor of the Peruvian Baptist newspaper for a while during their earlier years in the country.

Prior to missionary appointment, Brasington was pastor of churches in Florida and Indiana. She held church staff positions in Florida.

A native of Heath Springs, S.C., he attended Clemson (S.C.) College (now University) and was graduated from Stetson University, De Land, Fla., with the bachelor of arts degree. He is also a graduate of Southern Baptist Theological Seminary, Louisville, Ky., with the bachelor of divinity degree.

Mrs. Brasington is the former Victoria Young of Gainesville, Fla. After graduation from Stetson University with the bachelor of arts degree, she studied at Woman's Missionary Union Training School (now merged with Southern Baptist Theological Seminary).

The Brasingtons have a grown son, Kim, and a grown daughter, Lindy.

## Resource Guide

INSTEAD of being too early, June is the time for missionary education planners in all churches to shape up plans for this year's graded study of foreign missions. The theme, "Directions in Healing and Helping," indicates well what the study books will present—the medical and benevolent witness that Southern Baptists project and support all over the world through foreign missionaries.

A listing of teaching and learning materials has been published, in folder format, by the Foreign Mission Board. It is a free guide to study books, teaching guides, visuals, and some basic, timeless missionary education resources.

Send your request to 1975 Graded Study Listing, Box 6597, Richmond, Va. 23230.

## Prayer for a People

THE APRIL withdrawal of all missionaries from South Vietnam is a bitter fact. Surely it will be viewed as a compelling signal for urgent prayer on the behalf of heart-heavy missionaries and for the Vietnamese believers and co-laborers they had to leave behind.

What better thing can a church do than to set aside a special time to pray specifically for our beleaguered fellow Baptists in that country? Their plight is grim, but we must lift them up before the Lord who can strengthen them for what may well be a harsh and prolonged, if not deadly, ordeal.

Although cut off from them in all other ways, we do have God's gift of prayer. May we not fail them in neglecting to use that gift on their behalf.

## Affirmed

THE PURPOSE of this publication has been under review and study for several months by the Foreign Mission Board's standing Committee on Missionary Education. The statement that follows was formally adopted by the committee on April 8, 1975:

*THE COMMISSION's basic purpose and ministry is to serve as a channel for the sharing of information regarding policies, practices, and philosophies of the Foreign Mission Board, SBC, and to convey knowledge of world needs and of missionary opportunities to the members of Southern Baptist Convention churches, and to encourage those members in their God-given responsibility for providing spiritual, financial, and personnel support to meet those needs.*

## Youth Can

LEADERS of RAs and Acteens are often heard saying that they are looking for group projects. Here's one that has a double benefit. The group that adopts it will be helping extend missions awareness while they help their church library get a valuable missionary autobiography for everyone to read.

Three three-year subscriptions to THE COMMISSION does the trick. Send the names and addresses of the three subscribers, including \$10.50, to THE COMMISSION, Box 6597, Richmond, Va. 23230. Be sure to state that your church library is due a copy of *Repaid a Hundredfold*, by the late Charles A. Leonard, Sr. It is an action-packed story of his life spent as a missionary in the Orient. Chapter after chapter proves that true experiences are often far more amazing than the inventions of fiction.



# VIETNAM

By Baker J. Cauthen

**B**efore these words are read, developments in South Vietnam may have reached a climax. At this point the Communist armies are pressing toward Saigon, and the outlook for that country's survival is very doubtful. The tragic events during the rapid collapse of recent weeks are well known to the whole world. It is understandable that great fear fills the hearts of thousands of people there as they see the possibility of their coming under Communist control.

Seventeen years ago Southern Baptists began mission work in South Vietnam. Mr. and Mrs. Herman P. Hayes left a pastorate in Louisiana to go there in response to deep impressions of their hearts as the needs in that country were described in *The Commission* magazine.

God blessed the efforts they made, and soon there were other volunteers ready for service in that land.

As the years progressed, work was established in many cities. The names of Dalat, Nha Trang, Danang, Cam Ranh, and Can Tho became familiar to Southern Baptists, as well as the name Saigon, the major center.

The fruitage of the mission work was excellent. Churches were established, many people were led to Christ, and thousands were privileged to hear the gospel of Christ, both by word and deed. Ministries of relief were extended to those in need, and kindness and love were made evident to people in a land filled with uncertainty and distress.

As the war raged back and forth across the years, many crises developed. It was necessary at times for the missionaries to come away, but they always were able to return to their places of ministry. Throughout the entire war period they exhibited a very remarkable spirit of optimism and courage. The area secretary and other persons from the Foreign Mission Board who visited them were always impressed by how deeply involved the missionaries were in their ministries and that they spent only minimum amounts

of time in anxious discussions about what might happen in the days ahead.

The Vietnam Mission has written a high record of devotion, courage, sacrifice, and zeal. It will be remembered in the annals of Southern Baptist missionary history with joy and gratitude to God.

Throughout these years, our Lord has wonderfully granted his blessing to those missionaries. Although they have faced many dangers, not one has lost his life. There have been very serious emergencies in which only the grace of God gave protection; otherwise there would have been tragedy and deep sorrow.

**D**uring this period of collapse, missionaries have sought to minister as effectively as possible to those in distress. The Foreign Mission Board in April appropriated \$165,000 for relief in Vietnam as a part of the sum of \$250,000 desired for that purpose. With rapid deterioration of the situation, it is not clear at this moment what further steps may be possible.

As the situation grew more critical, it became evident that the time had arrived for the missionaries to come away. The wives and children first left for nearby cities of Bangkok, Singapore, Manila, and Taipei. Later the men came away also, recognizing that efforts to remain to the last minute could only add to the chaos and confusion in the final hours of mass evacuation.

If the situation stabilizes, it is hoped that missionaries may return to Saigon. Some men may go back on a shuttle basis from the cities where now they are temporarily located. If the situation improves, the missionaries will want to return just as early as it is practical.

If, on the other hand, South Vietnam succumbs to the tragic developments that now are escalating so rapidly, it may be impossible for anybody to go back into the country.

Experience in China and other lands

engulfed by the Communist movement have given adequate indication that missionaries ordinarily find no opportunity to work under a Communist government. Even if they are there temporarily, they find that conditions develop to the point that their presence creates difficulties for the very people they wish to serve.

What can be done to help relieve the suffering people remains to be seen. When communism took over in China, it became impossible for missionaries to remain there or for funds to be sent for aid to the people.

Although the Communist government may make it impossible for missionaries to remain and for funds to be sent, earnest Christian people will continue to serve the Lord Jesus there and to cherish the faith planted deeply in their hearts. Whether their churches can continue to meet openly for worship is yet to be seen. But even with the possibility that buildings may be closed and meetings have to be very quietly held, we can be confident that the Lord Jesus will make himself felt to those who have put their faith in him. In a crucible of suffering God's people learn the deep realities of divine truth, as God continues to answer prayer and grant his mercies.

**L**et us raise our hearts in praise and thanksgiving for the privilege of having served in South Vietnam for 17 years. Nothing has been wasted. There is no waste in telling the eternal truth of God to people in need of knowing his love and grace. We shall see many Vietnamese Christians in the presence of our Savior who will rejoice that they came to know him as the living Lord because missionaries sent by Southern Baptists so lovingly came.

Let us all pray that circumstances may yet make possible continuation of work or that developments may occur in God's own time that will enable work to be resumed again in that land.



# Missions Update . . .

Representing all churches of the Angolan Baptist Convention, 77 messengers met at First Church, NOVA LISBOA, ANGOLA. Evangelistic thrust in the CARMONA area, as well as in all Angola through participation in the World Mission of Reconciliation through Jesus Christ, resulted in a 459 percent growth--from 1,820 members at the close of 1973 to 10,181 at the end of 1974. There were 5,329 baptisms during the period. . . . Ten men were ordained to the ministry recently by First Church, Carmona, organized last July with 5,665 charter members. The new ministers already will have places of service among the ten new churches formed from the mother church since organization. The 11 churches now have 8,136 members and sponsor 69 preaching points. Before the ordination there were only 15 ordained Baptist pastors serving all Angola.

Four dentists and three assistants saw almost 4,000 patients at the seventh annual dental project in GEORGETOWN, GUYANA. Participants came from the U.S. at their own expense and stayed 13 days. Over 5,000 extractions were performed. JACK FUSON, of KNOXVILLE, TENN., initiated the project. . . . Seinan Gakuin University, FUKUOKA, JAPAN, conferred the honorary doctor of law degree on BAKER J. CAUTHEN, Foreign Mission Board executive secretary. The Seinan Gakuin complex, with combined enrolment of 10,000, is the largest Baptist school in the world; on the faculty: 15 missionaries, 225 others.

To reach the primarily rural population, the month-long, nationwide, evangelistic crusade in KENYA became mobile. The crusade team, headed by E. J. DANIELS of FLORIDA, preached in the stadiums of Kenya's five or six main urban areas, as well as at the foot of MT. KILIMANJARO (15,000 attendance; 1,500 definite decisions for Christ) and at a sugar plantation (8,000 attendance; 600 to 700 decisions). Included in the team were nine pastors from the U.S. who preached in churches of each area just before the rally meetings. More than 15,000 decision cards were completed in the stadium meetings and church services. Follow-up by Baptist churches began immediately.

Miss ALMA HUNT, who recently retired after 26 years as executive secretary of Woman's Missionary Union, auxiliary to the SBC, will begin a one-year term overseas as special consultant on woman's work for the Foreign Mission Board Aug. 15.

For MIDDLE AMERICA and the CARIBBEAN the last 12 months represent "the greatest period of expansion" since Southern Baptists entered Central America and the Caribbean, CHARLES W. BRYAN, area secretary, reported to the Foreign Mission Board. He told of the addition of ST. LUCIA, GRENADA, PANAMA, DOMINICA, and EL SALVADOR, the vote to enter NICARAGUA and ST. VINCENT as soon as personnel are available, and a request for missionaries from the Baptist Convention of HAITI.

Training as missionary journeymen was approved for 86 young adults by Foreign Mission Board in April. Their seven-week training period begins in June at Meredith College, RALEIGH, N.C. After commissioning in RICHMOND, VA., July 25, the new journeymen will join Southern Baptist missionaries in 34 countries. . . . Preparing to go as summer missionaries to 23 countries, 50 college students met recently in RICHMOND to be briefed on what to expect. They will be jointly sponsored by the state Baptist Student Unions and the Foreign Mission Board. They represent 45 colleges and professional schools in 17 states.

JAMES G. HARRIS, FT. WORTH, TEX., pastor, was elected president of the Foreign Mission Board at its April meeting, held in COLUMBIA, S.C. Other officers elected: J. ROY CLIFFORD, RICHMOND pastor, first-vice-president; IRA Q. CRAFT, Columbia layman, second vice-president; MRS. LINDSEY (GENET) BARRON, president of the GEORGIA Woman's Missionary Union, recording secretary. Miss ELIZABETH MINSHEW, of the Board's Richmond staff, was reelected assistant recording secretary. . . . The PHILIPPINE Baptist Theological Seminary, BAGUIO, recently graduated its 150th student in its 23rd year.