

The COMMISSION

FOREIGN MISSIONS JOURNAL, SBC/JULY '75



ONE OF THE 'COMBINERS'

Bread-making
pastor in Ecuador

The COMMISSION

July 1975
Vol. 38, No. 7

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COVER: In Guayaquil, Ecuador, Baptist pastor who supports his family by selling bread mixes up a nightly batch of dough, assisted by son-in-law. Series of sketches of laymen and pastors who combine secular work with church responsibilities begins on page 10. Posterization of photo by Leland Webb.

CREDITS: Photos—NASA, 4. Wally Poor, 7-9. Leland Webb, 10-20. William W. Graves, 26-27. Bob Harper, 28-29. Art—Elaine Herrin, 1, 3.

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Vietnam: "The Final Crisis"—recollections of the last days of missionary contact.
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Each article to which this symbol is attached is recommended for use in the Foreign Mission Graded Series study of the year indicated. Scheduled topics: 1975—Directions in Healing and Helping (Southern Baptists' Medical and Benevolent Ministries). 1976—Schools and Student Work. 1977—Publications: Tool for Church Development and Evangelism. 1978—Sharing Christ 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.

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LETTERS

Korea Emphasis

The March issue of your magazine has come to my attention, and I want to compliment you on it. It caught my eye because I have served as a missionary in Korea under the Southern Presbyterian Church for the past 18 years, and I know personally most of the authors of the articles in the March issue. This is the first time I have come across your magazine, and I think it is a quality piece of material.

Mariam Dunson
Atlanta, Ga.

Response about Women

I am so glad that the May issue is a follow-up on women from the November issue. It's great!

Paula Jean Settle
Campbellsville, Ky.

I read Mrs. Rosser's article ("Rebuttal on 'Submission'") with interest. She is a gifted writer. The article was written in defense of a position she must hold dear.

Most women who feel deeply about the flip-side of the issue probably won't feel much of a need to defend their position.

Submission is never bondage, but rather a place of freedom, serenity, and protection.

We would do well to consider all biblical guidance, such as 1 Peter 3. The Amplified Version of Ephesians 5:33 is delightful as a response to her article.

Mrs. Jesse C. Fletcher
Richmond, Va.

I have just read Mrs. Rosser's article . . . and I really appreciate the worth of the article. Her insight as well as her scholarship is high level, and perhaps best of all is the fact that she specifically applied her biblical insights to some current needs for awareness within the Foreign Mission Board procedures themselves.

I know it is pretty hard to be understood clearly in the early stages of people's awareness of an issue, but I think she has come across clearly and with strength.

Clint Hopkins
Richmond, Va.

Thank you for the excellent May issue that emphasized "Status of Women." We need more issues like this one.

You were kind to Mrs. Anne Plunkett Rosser. . . . She started with a premise that the Bible does not teach the submission of women to men in marriage and stayed with that premise despite what the Scripture teach. I don't know how she could have pretended to be objective in her treatment of Ephesians 5:21-23 and neglected to even mention Colossians 3:18; and, of course, Colossians 3:18 does have the Greek word for submit. Her free translation or paraphrase of Ephesians 5:22 . . . [ignores] the context and the tie-together of submission in verse

(Continued on page 34)

Postscript to Poetry

BY ELAINE HERRIN

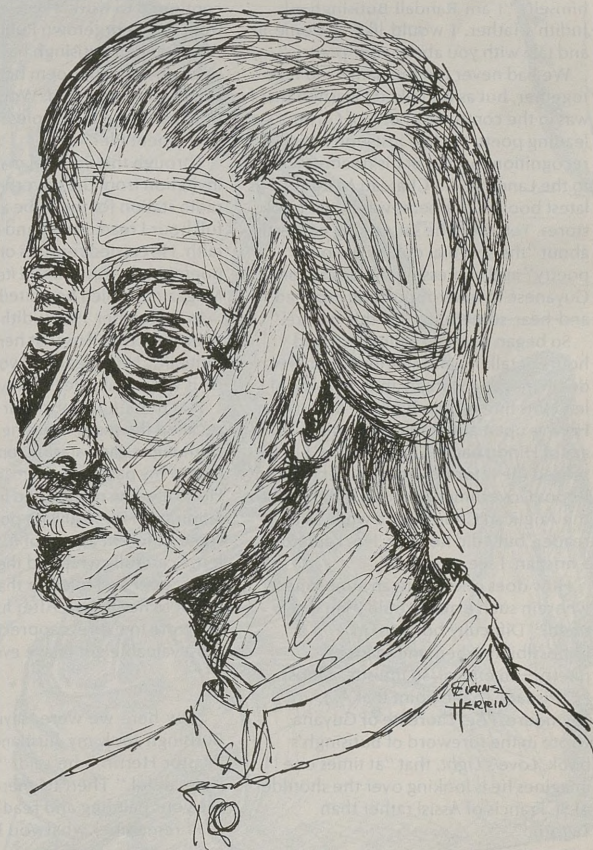
We were to depart the next day. Like all missionaries leaving for furlough, there was the inevitable self-evaluation of four years' work. Guyana had proven to be God's place for us in our beginning missionary service. Though we recognized many areas of satisfaction, there were realms of apparent failure, too.

We were sitting poolside at the hotel watching our children enjoy their last swim on that warm December afternoon, typically tropical, the hot sun punctuated now and then by sudden showers. As my husband and I talked quietly, I saw the man coming through the bar area. I did not need a second glance to recognize Mr. Butisingh. There was no mistaking the tall, East Indian gentleman with gray hair, sharp eyes, and black leather portfolio tucked under one arm. He came toward us.

"I went by your house and found that you had already gone," he began. "I was hoping to find you here." Then he presented the gifts he had carefully prepared: packets of his popular greeting cards, two copies of his most recent poem books, and a lovely book he had thoughtfully purchased for us.

As we sat and talked, my mind went back to our first meeting, and to the amazing series of events that followed. They had made this Hindu educator, poet, and artist an intricate part of our lives in Guyana.

I knew nothing about Judith Butisingh when she began attending our mission in Annandale. A lovely young woman in her early twenties, she was, I felt, exceptionally intelligent and sensitive,



and I enjoyed her friendship. Our line of conversation at our home one day brought me to a poem I had written, so I shared it with her. She asked if she might take the writing home for further contemplation. I consented.

A few days later Judith was back. "Do you have any more poems?" she asked. "My father likes poetry, and he asked me to inquire if you might let him read others." Always delighted to find someone who shares my interests, I gathered a few copies of other poems, and Judith left with them.

* * * *

A stranger at the gate is certainly not uncommon in most parts of the world. But there was definitely something most uncommon about the particular one we greeted a few days later. He was a quiet-spoken gentleman with a sophisticated but warm courtesy that commanded attention in the everyday life of carefree Guyanese society. He introduced himself: "I am Randall Butisingh—Judith's father. I would like to come in and talk with you about your poetry."

We had never put the name and face together, but as we talked I learned that I was in the company of one of Guyana's leading poets. He had just won national recognition for one of his poems, "Ode to the Landmark at Chateau Margot." His latest booklet of poems was in the book stores. Yet, there he sat, talking earnestly about "the spiritual quality of your poetry" and expressing the desire for all Guyanese to have opportunity to read and hear something "of this nature."

So began a series of meetings and hours of talking and sharing which—way down inside—Manget and I felt would lead this fine man to become a Christian. He was open and frank about his faith: "I am of Hindu background. Before I retired (he is former headmaster of Mon Repos Government School), I did go into the Anglican Church for a while as a reader, but I did not stay. No, I am not a Christian. I see no need."

How does one create an atmosphere wherein such a man would "see the need?" Difficulty borders on impossibility when one reads his poetry—so ethical, so theistic, almost "Christian" to the point that A. J. Seymoure, Poet Laureate of Guyana, wrote in the foreword of Butisingh's book, *Love's Light*, that "at times one imagines he is looking over the shoulder of St. Francis of Assisi rather than Tagore."

The author, Mrs. Manget Herrin, and her husband were employed as missionary associates in 1969. They have served in Guyana and are now assigned to Granada.

And how do self-centered Christians confront a poet who, living on a retirement fund supplemented by greeting-card designs, designated that "all proceeds from the sale of this book will go to the Society for the Blind?"

But God planned to use even this man for his honor. In days ahead Butisingh received a small printing press from a brother in England. He came back to see Manget.

"I am a man of little means," said the poet. "I want Guyanese to have your wife's poetry. If you will buy the paper, I will set the type and print them in booklets."

In October 1972 Butisingh printed about 250 copies of a booklet of my poetry. There he sat, using the little hand-operated press and with a knife carefully cutting each page and assembling every sheaf. Then he asked permission to put them in some book shops (all proceeds went to our Baptist Camp Fund). Behind the scenes he continued to work. I received a letter from the Georgetown Public Library: "Mr. Randall Butisingh has shared with us a copy of your poem booklet, *Of Flesh and Blood—and God*. Would you allow us to purchase two copies for our permanent file?"

Through this unusual man came an invitation from the government-owned radio station for me to be a guest—for a full hour I read poetry and shared my faith. He carried reprints of some of my poems in the *East Coast Literary Magazine*, which he edited.

In December 1972 Judith came one afternoon to tell us that her father was quite ill. "He is nearly 70 you know, and he is very weak. Please pray for him."

I sat thinking of our dear friend. I recalled the many times he would sit drinking tea and staring long and hard at one of my paintings—a market scene. How often he mentioned his personal admiration for it, always pointing out some different aspect of it. Before Judith left, I carefully wrapped the canvas in newspaper and told her that she must give it to her father. After his recovery, he wrote to express appreciation for "the most valuable gift I have ever received."

* * * *

Now here we were, saying farewell. Butisingh took my husband's hand. "Pastor Herrin," he said, "I shall always be grateful." Then to me: "Everytime I see your painting and read your poetry, I shall remember what you have done for me."

"What you have done" made me ponder. Then I remembered that day. I

had returned from the airport after having had houseguests for two weeks. Pushing the accelerator, I had tasted the delicious prospect of freedom and a few days alone. But waiting in my living room—eyes staring in wild madness, hair dishevelled, her hands in hard fists—sat Judith Butisingh. I cried her fingers open to remove the note she held.

"Dear Sister Herrin: Judith is very sick," it began. "I think she is on the verge of a nervous breakdown. I fear I must commit her. Please, please let her stay with you a few days. I believe you can help her. Sincerely, Randall Butisingh."

Judith stayed—five days. I did not find the isolation I had longed for, but instead enjoyed the presence of One who did restore Judith to health. And Butisingh did not forget it.

* * * *

So we said goodbye. The poet walked slowly away, his portfolio under his arm, his steps much slower than when we had first met four years earlier. And I expressed aloud: "I suppose that one of my greatest disappointments lies in that man. I really did believe that he would find Christ—and it breaks my heart to see him go."

* * * *

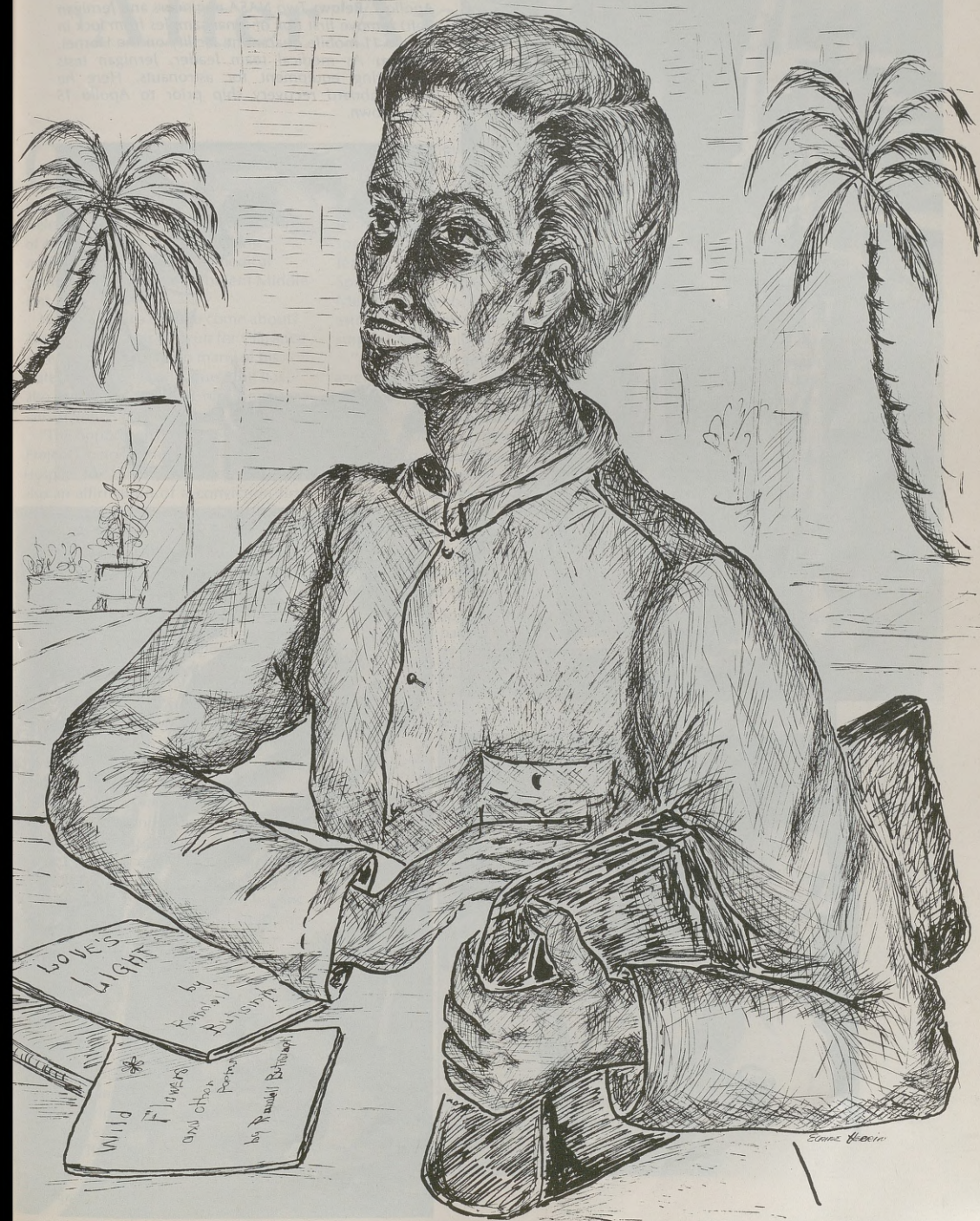
How encouraging to realize that, just as the Holy Spirit does not follow but rather precedes the missionary into a place of service, in like manner he does not leave when we do! Our correspondence continued with Randall Butisingh. In July we received a letter from Missionary Otis Brady. "You will be interested to know," he wrote "that your friend, Mr. Butisingh, has expressed an interest in attending services at Lusignan Mission."

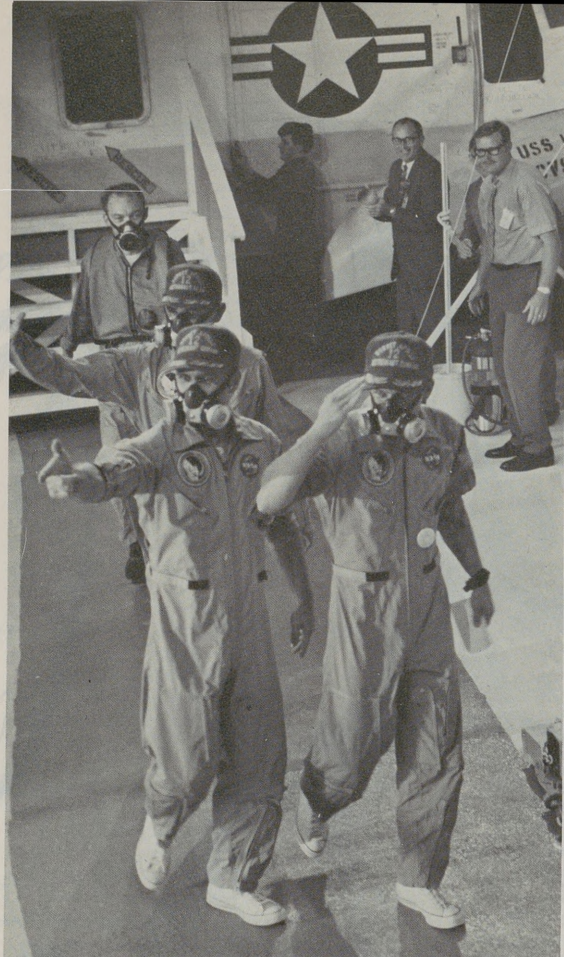
Last November the pastor of the Lusignan Mission wrote: "I wanted you to know that Mr. Butisingh has been coming to our services. On last Sunday night he came forward during the invitation; he wept bitterly, and openly acknowledged Jesus Christ as Savior."

In December came a personal word from Randall Butisingh, telling us of his conversion. He added that he is finding avenues of witness among his people, reading "at Yisu Kattias (story of Jesus Christ in Hindu verse chanted and explained). I am also in a Bible study and discussion group which meets once a month. I am at present working on 'The Woman of Samaria' (a poem). I shall let you see it when I am finished."

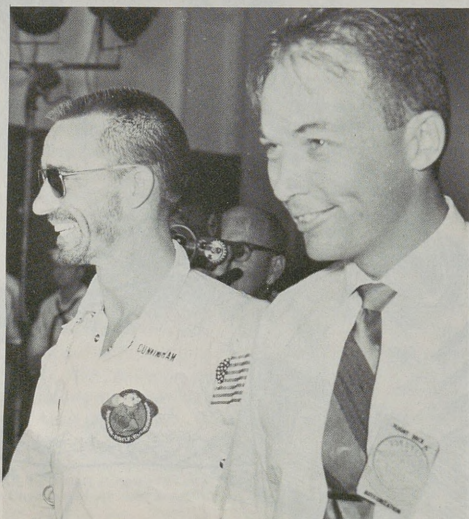
The closing of this last letter says it all: "Sincerely in Christ, Randall Butisingh."

TC





Left: Aboard U.S.S. Hornet Clarence Jernigan (masked, hatless) trails Apollo 12 crew after splashdown on return from the moon. **Left, below:** Jernigan escorts bearded Walt Cunningham to medical area aboard U.S.S. Essex following return of Apollo 7. **Below:** Two NASA engineers and Jernigan (left) remove first box of lunar samples from lock in Apollo 11 mobile quarantine facility on the Hornet. **Bottom:** As medical team leader, Jernigan tests monitoring equipment for astronauts. Here he pedals aboard recovery ship prior to Apollo 15 splashdown.



After Apollo, Gaza

Once he was a specialist in space medicine, overseer of the health of astronauts, involved witness of space flights, and physician who welcomed back from the moon the crew of Apollo 12. Now he is practicing medicine in a 100-year-old medical ministry in Gaza in the turbulent Middle East.

How did such a change come about? That has been a bit difficult for Clarence A. Jernigan to explain to many of his Stateside medical colleagues. But it is also a situation providing him "immense satisfaction."

"The opportunity to serve as a Special Project Doctor to the Gaza Baptist Hospital for 18 months," he adds, "is also an affirmation of a conviction first held at age 16 that medical missions somehow fit into the Lord's life purpose for me."

His career in 1964 took what appeared to be a radical turn away from the road to the mission field. At that time the doors to mission service with the Foreign Mission Board appeared closed to him. But at the same time opportunity arose, made possible by his previous experience as a U.S. Air Force flight surgeon, to begin work for the National Aeronautics and Space Administration (NASA) at the Manned Spacecraft Center in Houston, Tex.

The next eight years offered him fascinating and unique experiences, but rather far afield from the type of medicine practiced by most missionary doctors. "In retrospect, though," says Jernigan, "there were important lessons in adaptability, versatility, and diplomacy learned during those years."

Initially Jernigan was one of three physicians taking care of the astronauts and their families. The team of physicians also was responsible for the medical monitoring of various phases of astronaut training. These duties ranged from the routine monitoring of all altitude-chamber training to accompanying the astronauts on survival training exercises.

For the first three manned Gemini missions, Jernigan also served as a flight

surgeon at various of the tracking stations. "The travel opportunities were fabulous," he reflects.

After two years of NASA-sponsored training, leading to his certification as a specialist in aerospace medicine, Jernigan returned to the Manned Spacecraft Center as chief of the Flight Medicine Branch. Again he cared for the astronauts and their families as flight surgeon and family physician.

"A cold during a space flight could be a very expensive, if not catastrophic situation," he recalls. "It was necessary to develop a very elaborate program for the protection of crews from simple infectious diseases prior to a flight. It was my unpleasant duty, at times, to tell an astronaut's sneezing wife or child that they could visit Dad only through a glass window at Cape Kennedy. Or I might have to tell an engineer who had worked for years on a piece of moon-bound equipment that we would have to find

someone less contagious to demonstrate it to the crew."

There were also multiple additional duties. Answering the many questions raised concerning man's adaptability to space flight required a large team of medical personnel. Throughout most of the Apollo program, Jernigan shared with two other physicians the responsibility for leading the pre-flight and post-flight medical examining team.

The team leader was crew flight surgeon, chief scheduler, baggage clerk, and principal test subject for checking out each procedure prior to a data-collection session with the astronauts. He had to shepherd his team and all their gear from Houston to Cape Kennedy at least twice before each mission, and then to Pearl Harbor, Hawaii, to sail with the recovery ship.

Upon boarding the recovery ship, the team leader's duties multiplied. He not only had to coordinate his medical

Special Project Dr. Jernigan gets acquainted with patient in children's ward at Baptist Hospital, Gaza.





In courtyard of Gaza hospital and church Jernigan, Missionary Dr. Jean F. Dickman, Pastor Hanna Ibrahim of Baptist congregation, and Missionary Ed Nicholas talk.

team's recovery preparation with those of the rest of the NASA shipboard team, but also had to integrate them into the Navy's drills.

"One such drill involved jumping from a helicopter with the Navy frogmen to demonstrate the capability of providing emergency medical care to astronauts in a seaborne spacecraft," relates Jernigan.

Serious as were the problems a cold from earth might cause in space, they were not as dangerous as would have been the importation of harmful microbes from the moon. Safeguards against such a possibility called for another elaborate and expensive program involving the quarantine of lunar samples and of the first crews returning from the moon. Jernigan served as crew physician and spent the quarantine period with Charles Conrad, Jr., Richard F. Gordon, and Alan L. Bean, the Apollo 12 team that was the second crew to set foot on the moon.

"As with each major event of history," says Jernigan in voicing some lasting impressions about the space program, "each of us has his own personal recollections and impressions of the moment. Nothing, of course, can match the drama of Neil Armstrong's first step on the moon.

"For me, though, one of the more memorable moments was standing upon the deck of the recovery ship watching the rocket exhaust of Apollo 8, as Borman, Anders, and Lovel blasted out of earth orbit headed for the moon. It was mind-boggling to stand there in the dark of the night on a gently rolling ship and realize that I was

watching as man, for the first time since he was created, was leaving the environs of earth.

"Later in that mission, as the crew read, on Christmas Eve, the Genesis account of creation, many of us experienced what many other astronauts have reported—a renewed understanding of man's finite nature in the immensity of the universe and the wonder of God's concern and loving care for him."

Jernigan spent eight years with NASA and declares, "There are few things I would trade for those years." But after that period he felt a stirring of spirit that led him to move into Galveston County (Tex.) Health District. There for two and a half years he practiced medicine, taught family medicine, and directed the health care delivery activities of the district.

"This was an excellent opportunity to put into practice many of the aspects of medical administration learned in NASA, while at the same time brushing up and becoming reacquainted with the practical aspects of medical practice," states Jernigan. "It was valuable preparation for service in a place like Gaza."

Baptists entered Gaza in 1954 by assuming operation of a hospital work started in 1875 by the Church Missionary Society of Great Britain. Baptist ministry was originally to the refugee and centered on provision of surgical, special obstetrical, and premature infant care.

Among Baptists' valuable contributions to the area's medical capability today are (1) the only physiotherapy department and

physiotherapy training program in Gaza, headed by Missionary Jarrell D. Peach; (2) the only school of nursing, headed by Missionary Nurse Bertha Jane Marshall; (3) the only school of medical technology, headed by Missionary Ken R. Mullican.

Many Baptist physicians have served in Gaza since 1954. Missionary Dr. Jean F. Dickman, serving her 18th year, was sharing call with only one other physician, Sylvia Tarazi, a native of Gaza, when Jernigan, his wife, Elaine, and their three children arrived in Gaza late last January. (Missionary Dr. Merrill D. Moore, Jr., chief of staff, was on furlough at the time.)

The shortage of doctors is but one problem facing the Baptist Hospital in Gaza. Local and worldwide inflation have caused severe budget problems, and the medical needs of the community are changing. Adjustments to meet current conditions are under consideration.

Gaza, principal city of what has been known as the Gaza Strip, offers a stiff challenge to Evangelicals. "From the time of Samson's dalliance with the Philistine lady at Gaza to the present, the area has known only a few brief years of self-determination—and many, many foreign rulers," relates Jernigan. "There are presently over 300,000 Palestinian refugees in the Gaza Strip.

"The inhabitants are 99 percent Muslim. The word 'Christian' evokes for them memories of invading Crusaders, or the picture of cold, stone edifices at various holy sites, more visited by tourists than by worshipers. But more startling still is the millet system, adopted by each recent government of the area in keeping with tradition, which places each individual under the laws and customs of the religion of his birth and makes no provision for any change of faith."

By March Jernigan was brushing up on surgical and obstetrical skills, gradually building the hospital's first family practice, seeing approximately 100 patients a week in clinic, operating two days a week, and taking emergency calls two nights a week and every third Sunday. Mrs. Jernigan, an R.N., was teaching two nursing courses.

As Jernigan completes the shift from serving astronauts to serving refugees, he is seeking to contribute to the hospital's plan of action for the future.

"I haven't received any requests for consultation on space medicine problems," he acknowledges, "but that NASA-learned adaptability is proving very useful."

TC

Uruguay's Radio Man

By Wally Poor

In control room of recording studio at Baptist Center in Montevideo, Uruguay, José Varela cues a tape recorder in assembling another Baptist radio program.

The Uruguayan teenager had patience. That's good. Otherwise, Baptist work in Uruguay would have been deprived of a talented writer-producer of radio programs and audio-visual presentations.

The year was 1960, and 15-year-old José Maria Varela had made friends with the J. D. McMurray missionary family, who had invited him to a church service.

It was raining. Varela arrived at the place he thought the service was to be. The building looked a bit strange, but that didn't stir any doubt in his mind.

"I thought Evangelicals a strange lot and thought their buildings would probably look that way, too," recalls Varela. His family was of Catholic background, and he was the first to have



any connection with Evangelicals. As South American countries go, Uruguay is not a strongly Catholic land, but some prejudice does exist.

Varela waited half an hour in front of the building he thought was the Baptist *anexo* ("annex," mission point). Finally he decided he'd walk two blocks farther and, if he didn't find the meeting place, go home. Exactly at the end of two blocks he found the place he sought. His life would never be the same.

He found much more than a building being used as a preaching point. He discovered a vital faith in Jesus Christ and God's purpose for his life.

Recalling the incident recently on a return visit to Uruguay, Mrs. McMurray, now assigned to the Baptist Spanish Publishing House, El Paso, Tex., said, "We had been having a good group of young people, so I invited José. That night it was raining cats and dogs. Nobody showed up except José. I thought that might discourage him, but after that he never missed."

Varela had been attracted to the McMurray family because he could practice his English on them. In addition to his native Spanish, he is fluent in English and French and knows some Italian.

After making his profession of faith and being baptized, Varela became a member of the mission, which today is Pocitos Baptist Church.

His future wife, Nidia, was also a member there. After they married they joined Radio Norte Church, where they are still members. He has served as a Sunday School teacher and currently is Sunday School organist. A talented musician, he also plays piano and marimba.

Baptist work with radio in Uruguay had begun in the late 1950s. Missionary Matthew Sanderford hung some blankets in the corner of a house being used as a book store and recorded introductions for a "live" program used on a station in the interior (i.e., outside Montevideo).

From there radio work migrated to the basement of the missionary house occupied by the James Bartley family. Bartley, just returning from furlough, brought with him equipment to be used in a studio being built as part of the Baptist Center, national headquarters of Baptist work.

Varela had no formal training in radio production but had learned much in reading. He haunted the Bartley

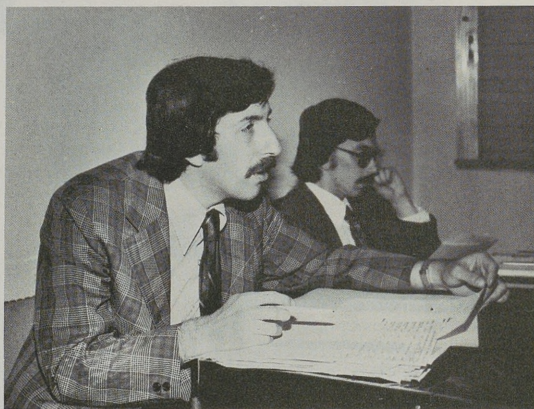
household until the equipment cleared customs (a months-long process in Uruguay). When it did clear, Bartley put the young Uruguayan to work copying Spanish versions of "The Baptist Hour" produced in the U.S. This was in 1966.

As time went on, lack of response to the traditional format of the existing program prompted Bartley and Varela to experiment with various modifications. Finally they decided to produce a totally different program aimed squarely at the person with no religious interest.

The idea was to "hook" the listener with such an interesting beginning that he would not change stations when, several minutes later, he discovered he was tuned to a religious program.

The result was "*Manantiales en el Desierto*" ("Streams in the Desert"). It went on the air in January 1967 and is still going strong.

In November 1967 the Baptist Center was inaugurated, and the radio work moved into its present headquarters. This consists of a control room about as



Varela makes a point during meeting of Baptist Board of Communications. Seated behind him is Albert Gomez, a board member.

roomy as a space capsule—cramped with four recorders, records, tapes, console, and speakers) and a studio that was basically built as an office room but somewhat acoustically treated with sound-deadening material.

Unfortunately, the room was a "compromise" in that it retained some aspects of an office, notably windows. These have since been removed, when it became apparent that unwanted noises could not be kept out. Barks of the caretaker's dog can be distracting in the middle of a program.

Work on a new studio is slated. A total of \$25,000 has been appropriated for this project.

Another office is utilized for follow-up work. Response in 1974 averaged 155 letters and telephone calls per month. Persons responding to offers made on the programs are invited to enroll in a Bible correspondence course begun in 1970; about one in five enroll, 70 percent non-Evangelicals. Cumulative enrollment passed the 1,000 mark in 1974.

Long-range plans call for enrolling 2,000 persons per year, or 50,000 by the year 2000, with the goal of relating at least 10 percent (5,000) to Baptist churches. (Current membership in the churches after 60 years of Baptist work is about 2,000.)

Varela writes the script for each program, records the component parts, and then fashions them into final form with music and sound effects.

Program topics range over anything of interest—a recent happening, some appropriate thought for a national holiday, or simply an intriguing idea, fact, or place. Subjects can range from

Leonardo da Vinci to James Bond to football (known in the U.S. as soccer).

Interspersed with commentaries about the subject are music—from light classic to jazz. The 11-minute program has no hurried feeling. Someplace in each program comes the offer of a Christian magazine with an article that can be made into a mail-pulling, telephone-ringing announcement.

A recent article was "*¿Tiene La Culpa el Diablo?*" ("Is the Devil to Blame?"), a sermon by Billy Graham printed in the Spanish-language version of *Decision* magazine. This was offered at the same time the film *The Exorcist* was playing in Montevideo.

The author, appointed a missionary to Uruguay in 1968, is stationed in Montevideo.

Newest entry in the programs produced by CBC (*Centro Bautista de Comunicaciones*) is "Vuelta al Mundo en 33 RPM" ("Around the World in 33 RPM"). This has a travel motif, with the listener transported in his imagination to anywhere from Las Vegas to the Great China Wall. Music from the region (or at least something that sounds as if it might be from the region) is sandwiched between commentaries and a message of spiritual content. For example, the one on Las Vegas dealt with problems of materialism and placing one's trust in money instead of God.

As with "Streams in the Desert," the messages on "Vuelta" are short but hard-hitting. Experience has shown that a strong gospel message with no punches pulled does not cause a listener to dial away once he's "hooked" on the program. And most people who listen once keep listening each week.

Varela has hopes of converting "Vuelta" into a television show using slides. In 1974 he attended both a training session in television conducted in Mexico City for Baptist communications workers and the International Congress on World Evangelism in Lausanne, Switzerland. He used these journeys to gather material for "Vuelta" and slides for possible use if a TV program is produced.

Every program has the polished effect that results from one of Varela's characteristics: perfectionism that leads to painstaking attention to details. Unwanted sounds on a tape unnoticed by an untrained ear disturb him until he locates and corrects the difficulty. Omnivorous in his reading, he can troubleshoot any but major overhauls in the studio's equipment.

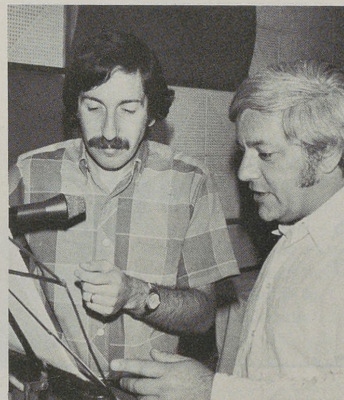
This highly professional approach on Varela's part has paid big dividends in industry respect. CBC-produced programs are known for their quality in Montevideo's toughly competitive radio industry. (Some 30 stations struggle to survive in the million-population capital.) Some free time has been received—previously unheard-of for programs sponsored by religious groups.

Varela's artistry extends to photography and the creating of audio-visuals that are garnering this young Uruguayan international recognition.

When Missionary Alan Compton, Baptist radio-TV coordinator for Latin America, needed to turn over the production of a presentation for the Conference on Urban Evangelism in Belo Horizonte, Brazil, to someone, of the communications workers in Mexico City at the time he picked Varela. The

participants at Belo were duly impressed.

"He is a master at putting together audio-visual presentations," said an official of the Photo Club of Uruguay before a presentation at one of the club's meetings. Prolonged applause followed the showing, dealing with cultural and historical aspects of Florence, Venice, and Rome. But the presentation, while an artistic triumph, also left the totally secular audience with the message that though Rome is called the Eternal City, it



In studio Varela goes over a script point with José Bruné, a professional announcer and a Baptist; he announces for some of the Baptist broadcasts.

is Jesus Christ, his words, and the life found in him that are truly eternal.

The presentation of the mass-media work by means of Varela-produced audio-visuals has played a major part in solidifying Uruguayan Baptist Convention support for communications ministry. Some who once begrudged the money put into this work are now solid supporters. (Although 98 percent of the funds for communications work comes from Southern Baptists in the U.S. through the Uruguayan Baptist Mission, the national Convention, under the cooperative plan of work between Mission and Convention, must approve the budget.)

The fact that Varela clearly had the capacity to become the first Uruguayan director of a Baptist institution has also helped win support for communications work.

He assumed this post when I began furlough in December 1972. Unlike the disheartening experience of some missionaries who return to find that the work they were doing had taken a nose dive in their absence, the number of

programs on the air and total response had "taken off" while I was gone. The work was obviously in good hands. This has let me concentrate on the conservation part of the mass-media outreach. In this phase those with spiritual interest, discovered among the masses by a radio or television program, must lovingly be guided along toward faith and fellowship.

For his labors as director of the Baptist Communications Center, Varela receives about half as much pay as he could in a less-demanding secular position in a radio station or advertising agency. Depending on currency-exchange fluctuations, his salary is about \$130 (U.S.) a month.

But producing radio programs that reach into modern high-rise apartment buildings in Montevideo and to some lonely gaucho (cowboy) riding herd on a distant plain with a transistor radio dangling from the saddle horn is not just a job for Varela. It is, in his opinion, what God has placed him on earth to do.

"I often wonder what my life would have been if I had not gotten to that church service," Varela mused recently, "maybe a frustrated guy in some office adding up rows of figures."

But José Varela did find God's salvation and his purpose. As a result, persons have accepted Christ and been baptized. There are homes where Bible studies are held because someone listened and believed. There are unknown thousands who have never written or called the Baptist Center but who each week receive a gospel message as they listen to a program put together by a man who 14 years ago patiently looked for the place where somebody called "Baptists" met.

TC

Combining Their Tasks

Text and Photos
by Leland Webb



In many countries where missionaries serve, laymen make up a vital part of the Baptist work force. Laymen can be found leading mission congregations, teaching Bible, conducting worship services, and preaching—with or without the title, “lay pastor.”

One characteristic of most of these laymen is that they make time for church work in addition to secular employment that provides part, if not all, of their income. Even when some become ordained ministers, conditions often require them to continue a schedule that combines employment and church responsibilities.

When the managing editor of The Commission touched several countries in South America in 1974 (he was there to cover the Conference on Urban Evangelism), he asked several missionaries: “Please introduce me to laymen you know who devote time to their churches in addition to their work.” The following sketches are the result.

On these pages you will meet a variety of men involved in a wide range of business. Individually and collectively they form part of the strength of Baptist outreach in their homelands.

Sticking with It

Credit must be granted Boris Vrh and the congregation of Betania Baptist Church, Montevideo, Uruguay. They have perseverance.

When the church’s pastor died in 1964, ten years after the church was formed, members called on Vrh, then 30, to become lay pastor. Vrh, a metal worker, had accepted Christ at age 19 and had grown up in the faith at Betania Church. His parents were members there, and Vrh had just married a graduate of Uruguayan Baptist Theological Institute, whom he met while she was a student worker at the church.

Still, Vrh pondered the call for three months before feeling sure it was God’s will. While serving as lay pastor, he has continued his business as a metal worker—he has been one for 25 years. With a partner providing financing and Vrh the expertise, in 1965 Vrh opened a metal-work shop that produces metal desks, cabinets, and similar equipment. In fact, all the furniture of that type at the Baptist Center in Montevideo were manufactured by Vrh’s firm.

But the credit for perseverance due him is not just for combining church responsibilities with operation of a full-time business. The label for tenacity grows out of the story of the nomadic life of Betania Church since 1967. That year the church’s lease on its quarters expired, and the congregation found itself homeless.

The church moved into homes of members for a while, each service in a different home. When it could, the church rented meeting places, and for more than seven years met in seven widely scattered locations in Montevideo, staying at each site only a few months.

Yet in each place persons made professions of faith in Christ. When the church had to move again, the new converts often shifted attendance to the nearest church, since they faced problems in arranging transportation to follow Betania to some distant new home.

For one 18-month period the congregation could not find space for Sunday School classes. Vrh continued to conduct worship services for Betania and taught Sunday School at Cerrito Church.

“If he had not been working with the

church all these years, there is no doubt it would have ended," declares Missionary Murray C. Smith.

By last August the church had 20 members, with six persons awaiting baptism, and a weekly attendance of about 25, as it continued to meet in homes; Sunday School classes convened in nearby homes. And members anxiously awaited entry to their own new building, nearing completion near a housing complex; growth prospects seem promising.

"It looks as though now the church is rejuvenated," adds Smith, "after all these years of wandering in the desert."

Why has Vrh stayed with the peripatetic church?

"It was one way of proving the faith of the group and of my own faith," he answers. "There were older members who were strong in the faith, and I needed to keep that group together. I felt the Lord had a purpose for the church, and I wanted to stay with it to find that purpose."

Even with the moving about and the inconvenience for new members to

follow, church membership has held steady, though the faces have changed. And some members have stayed with the congregation throughout its wanderings. Anticipating the new building, Vrh declared, "That will be the promised land!"

Vrh, now 41, is busy outside the church and his business. He has been a member of the Financial Council of the Baptist Cooperative Plan, made up of five Uruguayans and five missionaries. He is also active in the International League of Evangelism of Children, an interdenominational group. He has preached in several revival services. And despite all his activities, he has, in ten years, missed being at Betania Church perhaps only as many as 20 times.

"I am encouraged about the spirit of the church in recent months," says Vrh. "We can see the beginning of growth."

He knows the situation of combining tasks is not the best way. "The ideal would be for the church to support a pastor full-time," he agrees. Then he adds, "But in many circumstances in Uruguay, lay preachers can do much."



Guillermo Faraci, Córdoba abogado.

Christian Lawyer

Who's your lawyer?" the judge asked the woman who had come to him with a problem.

"My lawyer is Faraci," she replied.

"So you're a Protestant?" surmised the jurist. His reasoning: "I know Faraci is a Protestant, so if you've asked him to be your lawyer, you must be a Protestant."

The judge was jumping to a conclusion, but his reaction does point to the significant reputation Guillermo Faraci, *abogado* ("attorney"), carries in Córdoba, capital of Córdoba province in north-central Argentina.

"Córdoba has been the cradle of Catholicism" in Argentina, says one local pastor. He adds, "In recent times Córdoba is most likely the most important city in the country—politically, economically."

In such a setting Faraci bears a clear, though perhaps low-key, testimony as a Baptist layman in a key city frequently in the news because of its political ferment.

It is, as the judge supposed, not unlikely that Evangelical clients seeking an *abogado* often do turn to Faraci, since probably no more than three or four attorneys in Córdoba are Evangelicals.

In his professional capacity, Faraci



Left: At machine in his metal-work plant in Montevideo, Boris Vrh (right) discusses project with plant worker.

Facing page: Vrh flashes warm smile outside plant.



finds "many opportunities to deal about spiritual matters with clients." For example, "Many times in treating family cases, where separation might be considered, there is opportunity to talk about peace of mind and spirit that come from knowing Christ."

Faraci is not a preacher—in fact, he prefers teaching to preaching—but as an active Baptist layman he has been called on for a considerable amount of preaching. This has been especially true during those periods when the Baptist missionary stationed in the city was on furlough.

A native of Córdoba, Faraci accepted Christ when he was seven. He has been a Baptist deacon for eight years; he has taught an adult Sunday School class for more than ten years. A member of the church's publicity committee, he is also treasurer of the Baptist association and thus a member of the executive board. He assisted with publicity for Evangelist Billy Graham's campaign there in 1962.

He is a versatile, well-educated man, keenly interested in history as well as the law. Besides his legal work and church-related activities, he also is an educator. He directs the high-school section of *Colegio Evangelico William Morris*, a private school. His sister-in-law directs the elementary section. The school enrolls 340, and when Faraci is on campus, students greet him warmly.

He is also a carpenter—he constructed most of the interior of his home. And he is an artist, leaning toward pen-and-ink sketches.

Faraci's second-floor office is at the center of the city, catercornered from the impressive facilities of the provincial Supreme Court. Among fellow professionals he meets "all kinds" of responses to the gospel.

"There are people who do feel a spiritual need," he reports. "Others are so involved in current ideologies, they laugh at the idea that man would need God.

"Many times people, knowing I am a believer, stop and ask me what's happening with the Evangelical churches, especially people who have come in contact with sects. They ask me about the gospel. There are many professional people who recognize their spiritual needs."

Left: Columns flank Faraci, as lawyer walks across main lobby of the Supreme Court building for Córdoba province.

A Witness Inside

José Vásquez makes his living by working at a factory for manufacturing appliances in Santiago, Chile. It is also one place where he shares a witness for the gospel.

He fills a kind of liaison position between supervisors and laborers. "To have this position," he explains, "you have to be accepted by both the workers and the bosses." This puts a spotlight on the kind of man Vásquez is. "Three days after I began work, they knew that I was a Christian," he recalls, because fellow workers had asked about his way of life. "After that I began to invite people to the church."

It is not uncommon for discussions about what Vásquez believes to arise at lunchtime in the factory. In that natural setting he can offer an interpretation of his faith.

Making Scriptures available also became a part of his witness. "I offered one Bible to a specific person," he relates. "Another man who heard about it asked that I sell him one also. The day afterward, I needed five Bibles to sell." He eventually made Bibles available for purchase to 33 factory employees.

"There are three types of people who buy Bibles," he suggests. "First are those who have interest to learn something new. Another type is those who want to know why you say what you're saying; some of these would buy Bibles in order to argue with you later on. The third group would be those who really have a desire to know more about God."

Vásquez also has been able to give away several Bibles, and interest in the gospel continues at the plant. At least one member of Vásquez's department has accepted Christ as a result of reading the Bible he purchased.

In the neighborhood where Vásquez lives, the atmosphere for Evangelical witness is not always easy, for most of the children attend school at the nearby Catholic church. Still, some neighbors have professed their faith in Christ.

In Santiago the neighborhood near a factory may be quite stable, for it is customary for owners of a plant to buy land in the immediate area for homes of workers. Thus, a man may work in the same factory, and consequently be part of the same neighborhood, all his life. This sometimes means that persons attending a neighborhood mission may all be from similar social and economic



José Vásquez pauses alongside fence in front of his home in Santiago, Chile.

background, and this can help create a bond of unity.

At his church Vásquez is a deacon, a teacher of young people, and music director. He also serves as a lay preacher, and is said to be good at it. "He has a pastor's heart," maintains Missionary Frank Coy.

The church has a pastor now, but before he was called, one member spoke of how this layman filled that need. Said she, "We have José. When we needed him most, he came and helped us with problems."

A Change in Plans

Elías Astete was quite young when he felt called to preach. He hoped to attend the Chilean Baptist Theological Seminary, but circumstances combined to prevent it. Instead, as a layman, he began serving the Baptist mission in Quillota, near Viña del Mar, Chile. There he preached and lent a hand however he could.

Later he was ordained a deacon, and he helped open a local ("local," meaning a mission point) in Quilpué. At first the group met in a home. When the congregation outgrew the space, a lot was purchased, and the sponsoring church, First Church, Viña del Mar, put up the first small building. Later the mission secured a loan and built a larger structure.

By 1965 Sunday School attendance was averaging 110. The mission became a church in 1968, and two years later it borrowed again and added educational facilities. After paying back the money, the congregation took yet another loan to complete the facilities. This loan has been repaid, and they are taking yet another. (The only direct investment by the Baptist Mission in Chile has been about \$800—part of the cost of the lot.)

Through all of this, Astete, having put aside plans for seminary study, has served as lay pastor. And he has supported himself and his wife and seven children through his professional services as a photographer and by employment in a textile mill.

The important role such men play in Chile can be seen statistically. Baptist churches in Chile total 143, but there are only 74 pastors.

Astete's secular work provides yet another location for witness.

"People at work know that I am an Evangelical," he says. "It is not a matter of giving testimony in a formal way, but there is plenty of opportunity for conversation to share the faith. And living with the same people, a good many of them, when they have had problems, have opened opportunity to talk and pray with them and to share Scripture. Many are slow in their response, but the opportunity is open."

He reserves door-to-door visitation for the area around the church, about five miles from his home. Around his home, part of the corner building of a row of

look-alike houses that stretch up a gentle hill in one section of Viña del Mar, "People know where I stand, and so the witness grows out of a normal relationship," he notes.

Prospects for the church are bright. The building is filled regularly, and young people have become active in inviting visitors to services. "People are more responsive right now than they have been at any time," he said a few months ago. And new housing areas are being developed not far from the church property.

Ordination to the ministry may yet come, for the church has requested it. Meanwhile, he remains active in labor for the church, even while holding down two other jobs.

The Man at Thea

He was 31 and on the way up in a promising career—sales supervisor for Santa Fe province for a laboratory producing veterinary products. His salary was generous.

But even though serving as Sunday School director for a Baptist church in Rosario, Argentina, Rubén Simari began to feel concern about becoming more active in Christian work. Yet he did not feel called to the ministry.

An idea took root in Simari's mind when he went with a group from Rosario

In Viña del Mar, Chile, Missionary James H. Bitner (left) visits with Elías Astete outside the lay pastor's home.





to *Villa Bautista*, Argentine Baptists' national conference center. The campground, with comfortable facilities on a large tract of land, is located near a town known both as *Villa Giardino* and *Thea*, in north-central Argentina. When Argentine Baptists talk of going to *Thea*, they usually mean the camp.

While there, Simari heard that the administrator was planning to leave. In conversation with a close friend, Simari mentioned casually how enticing it seemed to work in such a place. Back in Rosario he prayed about the possibility and shared his thoughts with the church's pastor, a missionary.

"You just may be the man," the missionary told him.

Simari continued his sales duties. Then one day on the road he was praying in his hotel room when, he relates, "The Lord showed me how I must leave my work and dedicate myself more to church work."

Instead of returning home, he went directly to Buenos Aires to confer with the head of the firm, who is a member of a Baptist church in the capital. There Simari announced his decision. "The president couldn't believe that I'd do such a thing," Simari recalls.

He asked his wife, Sara, to join him in Buenos Aires. Upon her arrival he told her of his decision. She understood and agreed. Two days later he resigned his position. Until this day people at the company still fail to understand why he would turn his back on such a lucrative and promising career.

The missionary in Rosario arranged for Simari to meet with the Baptist Mission's camp committee. The layman shared his feelings with the group and was offered the post as administrator—but for a salary less than one-third of what he had been receiving. Simari faced a struggle, not about his decision, but in concern for providing adequately for his family. The sympathetic committee reconsidered and increased the proposed figure, though still less than half his income while a salesman.

Simari accepted. "At that moment," he says, "I felt the Lord was testing me. I realized that in the other career I was working at top speed without brakes in order to accumulate things. This was not what I wanted in life."

His first days at *Villa Bautista* in

Left: Enjoying sunshine on a chilly day in north-central Argentina is Baptist Camp Administrator Rubèn Simari.

late 1968 were not easy. The couple's son and daughter were ill, and the first camp was to open in 15 days. "I didn't know what to do," Simari confesses, smiling about it now. "Everyone pitched in and helped me pull through that first year."

He discovered surprising opportunities. About 15 persons were meeting for Sunday School at the camp. This was a considerable change from the 200-member church Simari had left behind, but when the group became leaderless a few weeks later, Simari agreed to become the *encargado* ("the man in charge"). "We realized that the Lord wanted to use us in this little work, even though this was not the reason we had come," he recalls.

To arouse interest among townspeople he showed religious movies in the theater at Villa Giardino-Thea to hundreds of the curious and distributed Bible portions. Bible studies were offered. By the end of the first year several persons had been baptized, and more than 80 were attending Sunday School.

A 25-member church was formed in mid-1971. Simari continued as lay pastor for another year, but by then the congregation had outgrown his capacity to continue in both jobs. Suitable property for a chapel was found in town; however, the owner wanted 400,000 pesos, and the entire church treasury contained only 50,000 pesos. Simari made the purchase and signed notes for the remainder. After the seller learned the land was for a church, she cut the price by one-fourth. Despite economic pressures on most of the members, they paid off the notes before they came due. Membership has now exceeded 45; monthly offerings average about 300,000 pesos.

Simari, a husky man with a broad face and an infectious smile, shares his experiences freely and speaks enthusiastically about the camp's future. His greatest concern is that the center offer the strongest spiritual impact possible. To this end he has planned to visit the Ridgecrest (N.C.) Baptist Conference Center to observe.

And he is also interested in Baptist work beyond the camp's boundaries. "In five years all of the work through this valley will be something fantastic," he predicts.

Simari still recalls that first hard winter. "One day all four of us were sick, and no one was here even to fix a cup of tea," he muses. "There was a time when I was ready to hop on the bus and go back to Rosario. Now, even if someone were to pay my way back, I wouldn't go."

Towering above Walter Carvajal at telecommunications building in Guayaquil, Ecuador, is signal relay apparatus.



He's Found a Friend

Now that I'm in the ministry, I can understand how indifferent man can be and how great God is." That statement by Walter Carvajal sums up his recognition of the past and his gratitude for the way his life has turned.

Today in Guayaquil, Ecuador, he is head of the archives section for the Ecuadorian Institute of Telecommunications, the government-operated organization that handles communications systems for Ecuador. He is also pastor of Sinaí Baptist Church, Guayaquil.

But his path to the ministry was a roundabout one.

Carvajal spent 16 years in the Ecuadorian Navy, receiving training as a gunner and attaining the rank of chief; for two years he was chief of the port at Esmeraldas, Ecuador. He was not a Christian in those days. In fact, he made fun of a Navy cook, Nestor Estacio, who tried to talk to him about the gospel and

once secretly threw overboard one of the cook's Bibles.

When Carvajal came to the U.S. for training at the Navy base in San Diego, Calif., he encountered a missionary (of another denomination) he had known in Esmeraldas. The missionary took him to churches in the area and introduced him to the local YMCA. At the YMCA Carvajal was given a Bible. On other visits he took more copies so he could pass them along to the cook.

"I gave Estacio three Bibles and admitted I had thrown one overboard," Carvajal relates. "My wife was already a believer, and she talked to me about the Lord. I can now understand the mercy of God, because many times I had problems—big problems—and I was able to get out of them through his mercy."

Upon retirement from the Navy, Carvajal and his wife set up a poultry farm in a rural area. After initial success, problems arose, including severe drought. Economic failure and disillusionment drove Carvajal to desperation. He takes up the story:

"I even thought about taking my own life," he admits. "I wandered aimlessly

around the farm. I walked down by the highway. There I found a page torn from a hymnal. The song was, 'I Have Found a Friend in Jesus.'

"This made quite an impact. I memorized the song. I sang it to my own music. Then I walked back into the woods, and there I asked the Lord to listen to me—and I began to cry. I was able to accept things of the Lord.

"When I returned from the brush, I asked my wife to join me in prayer. That was the first time I had prayed."

Carvajal soon headed for Guayaquil to seek work. "No one talked to me about God at this time," he says, "but I was fully conscious he was with me. Before I came to the city, my wife and I prayed."

At the corner of the telecommunications headquarters building in Guayaquil, Carvajal bumped into a former Navy officer who was then executive director of the telephone company (he now is commander of the Ecuadorian Navy). The two men greeted each other warmly, and the conversation opened the way for Carvajal to inquire about a job.

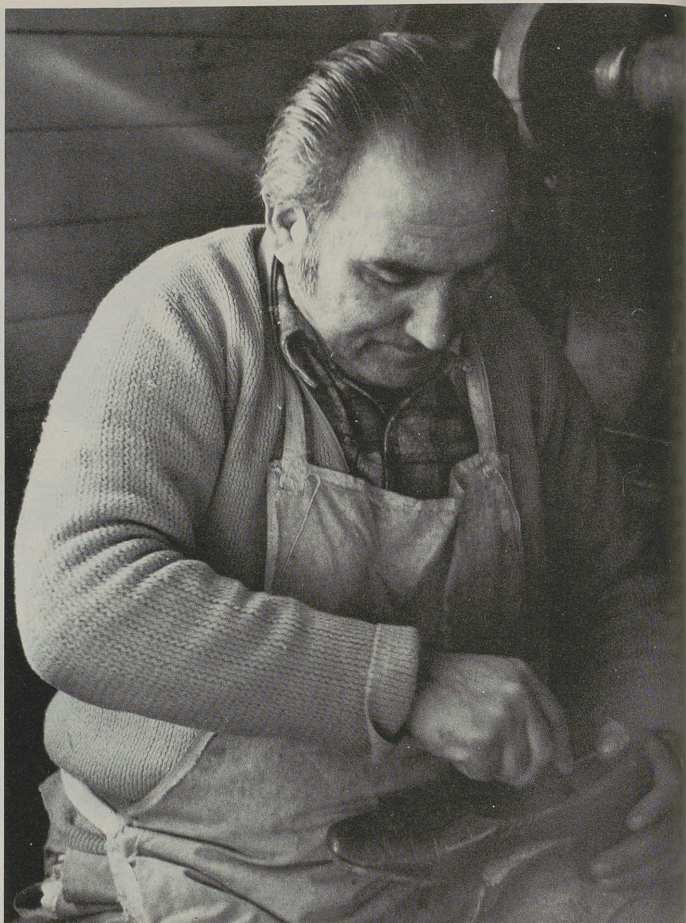
"The man put his arms around my shoulders and took me up to his office," Carvajal continues. There a position was offered. "I could appreciate the fact that God was with me," declares Carvajal.

That was in 1962. The Carvajals moved to Guayaquil and soon, through the influence of Pastor Miguel Veloz, they were attending Gethsemani Church. In October 1963 the couple were baptized. A year later the church made Carvajal a deacon. For six consecutive years he was president of the Baptist men's group of the local association.

He became lay pastor of Sinaí Mission of Gethsemani Church in 1969. Three years later he felt called into the ministry, the same month Sinaí was organized into a church with 24 members. The congregation now has grown to more than 50 members.

Carvajal has been president of Guayas Baptist Association, both as a layman and as pastor. He was active in the Campaign of the Americas, out of which the Sinaí Mission grew. For three years he attended courses in a laymen's night institute. More recently he has been enrolled in extension classes of the Baptist Theological Institute of Guayaquil.

As stewardship chairman for the association last year he carried out a program of stewardship studies in each church. As president of the associational Baptist men's group, Carvajal is encouraging the men and churches to contribute to a fund for "un templo



Gregorio Galasi, hard at work in his small shop in Chile.

más (one temple more)."

It took years and finally a torn page from a hymnal to Walter Carvajal to find purpose for his life. Now he combines a full-time position and an active pastorate with many extra activities in Baptist life.

Contributing Cobbler

His little shop perches carefully on a hillside in a suburb of Viña del Mar, Chile, just two steps from the narrow walkway leading to homes further down the slope. The outside of the cobbler's shop is painted a firm yellow-orange, and a single sign, shaded by the slanted, corrugated metal roof, bears the legend *Renovadora de Calzado* ("Renovator of Footwear") and the initials G. G., in red.

The building's interior is perhaps as large as nine feet square. Half is used for receiving customers. In the other portion Gregorio Galasi sits repairing shoes and boots. Through the window behind his cobbler's bench he can look out over the city and to the Pacific Ocean beyond.

In this cubicle Galasi makes his living. But in churches and missions of the area he has witnessed to the faith that has brought meaning to his life.

Nineteen years ago Galasi lay desperately ill in a tuberculosis sanitarium. Doctors considered his condition terminal. Galasi's years of heavy drinking perhaps were taking their toll.

In the sanitarium, members of First Baptist Church, Viña del Mar, came upon Galasi while they visited among patients. The visitors offered him gospel tracts and

a New Testament portion. While still hospitalized, Galasi professed his faith in Christ.

In the days that followed, relates Missionary James H. Bitner, "The Lord spared his life, and he began actively witnessing."

The cobbler helped begin a mission of First Church in a private home at Villa Alemana in 1959 and became lay leader there. Ten years later the congregation was organized into a church. (A pastor served there for a time, but the church is again layman-led.)

Galasi taught Bible classes, visited for the congregation, and sometimes preached. Over the years he completed 12 theological courses for laymen. He has willingly worked wherever he was needed.

Laymen have been an active part of outreach from First Church, Viña del Mar. While stationed there, Bitner carried on a program of lay training. A display board listed each preaching point, with space beneath for posting names of the laymen who were to preach and preside at the services each Sunday. Usually at least 35 men from Viña and Valparaíso took part every week, dispersed to the various mission points as needed.

Galasi is now active as a deacon in First Church. He is president of the congregation. He began a class in homiletics and Bible interpretation for six young men at the church, so that they would be available to preach.

His life has been extended beyond expectations, and he has used the extra years in Christian service.

More Than He Asked

I prayed for a mission, and the Lord gave me a church," declares Manuel Argüello of Guayaquil, Ecuador.

Argüello works with his hands. He is employed in a furniture factory owned by his brother. And it's a special pleasure when Argüello's work calls for him to make benches for a congregation, such as those he has fashioned for the rural Baptist mission at Isidro Ayora, 54 kilometers from Guayaquil.

But he also knows how to work in other ways among churches. He has been a Christian for more than 16 years, more than 15 of those in the same church. He was a leader in the church when an accident—he broke his foot—put Argüello in the hospital.

"While I was in a hospital bed, the

Lord tested my faith," Argüello says. "I felt he was calling me to preach."

A layman, he has become an effective lay evangelist, "one of the best personal soul-winners," according to Missionary Stanley D. Stamps.

While praying that he might be led to a mission, Argüello was shocked when Emmanuel Baptist Church asked him to become pastor. He sought out his pastor for advice.

The pastor's word was direct: "You asked the Lord for a mission, and now he's given you a church."

Since Argüello became pastor at Emmanuel the church has been growing. A year ago the church launched the mission at Isidro Ayora. Already ten new believers have been baptized from the mission. And now the church is hoping to begin another mission.

(Another lay preacher, Domingo Ladinez, an upholsterer, leads the mission at Isidro Ayora.)

Argüello, having received more than he requested, is faithfully trying to apply himself to the opportunities.

Bread-making Pastor

If Angel Robles ever wants to use an illustration about leaven in a sermon, he will have daily examples on which to draw.

As a deacon of Calvary Baptist Church in Guayaquil, Ecuador, he began a mission in his home more than ten years ago. He supported himself by making bread. That mission grew into Jordan Baptist Church, and Robles continued as leader. He attended the Baptist Theological Institute of Guayaquil for a

time, and is described by one missionary as "one of the more aggressive and productive pastors." He has helped to start missions in several locations, though not all have flourished.

Now he is an ordained pastor, and the church pays him a salary. But he still makes and sells bread to provide the rest of necessary support for himself and his family. Late every night he and his son and son-in-law mix another batch of dough for bread. And at about four o'clock in the morning Robles is up ready to bake and distribute the bread.

"Why bake at such an hour?" he is asked.

"Bread is for breakfast," he explains simply. Indeed, breakfast in Guayaquil is incomplete without a large piece of bread.

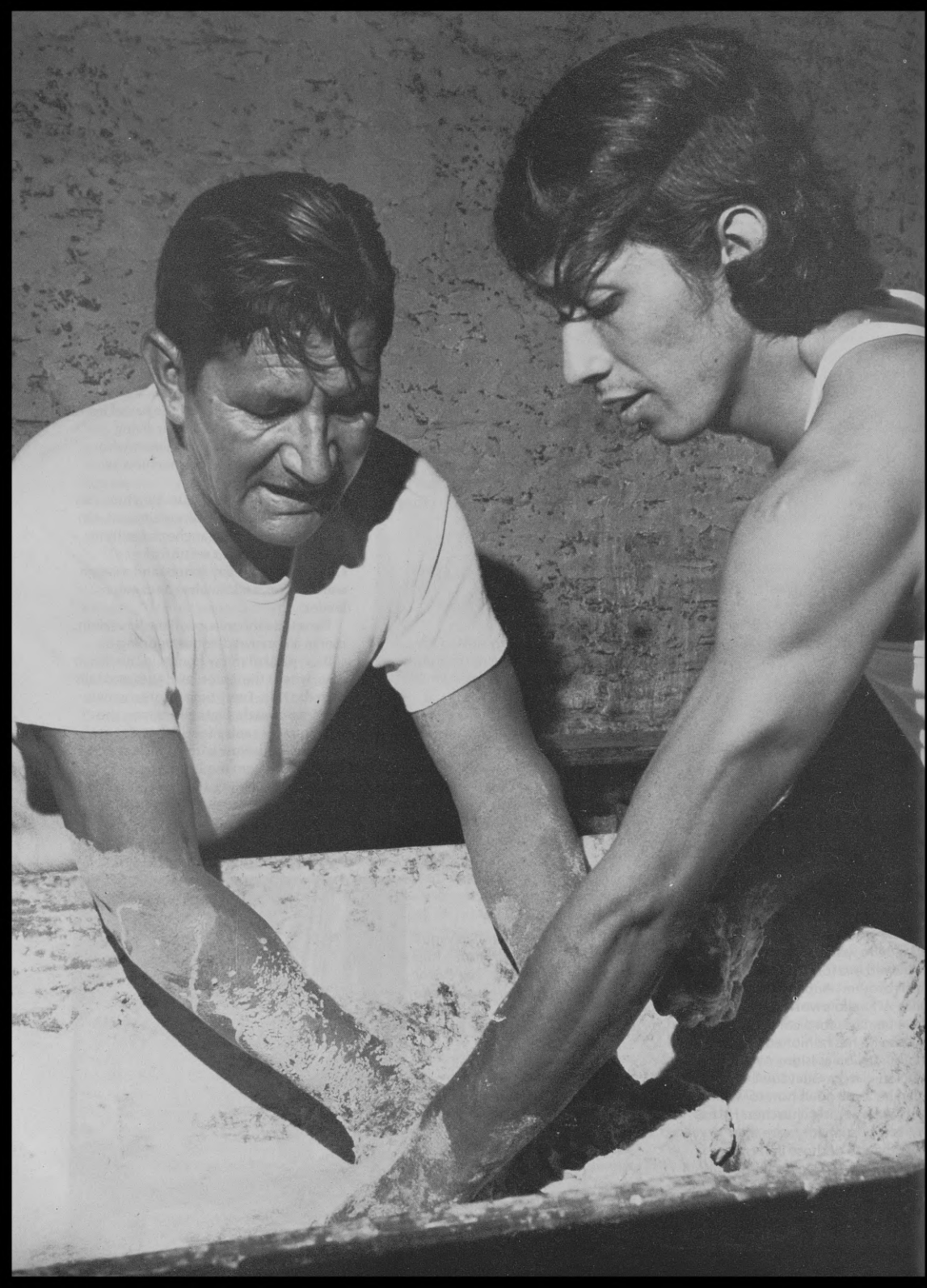
Robles and his wife sell the bread from a stand at the front of their living quarters and through salesmen who carry the freshly baked products to regular customers.

Robles' son-in-law, José Sánchez, has also been active in mission outreach. On property owned by Sánchez's family in the tidewater marsh section of Guayaquil, a Sunday School and mission were begun, and Sánchez became leader.

For a time the mission, New Jerusalem, met in a borrowed house standing on stilts, typical of many homes in the marsh area, where the water level rises and falls with the tide. Every time 80 or so active children crowded into the house, the stilt supports sank a few inches deeper into the mud. Now with a special gift and some funds from the Baptist Mission, a functional building has been provided. Supplies for construction had to be transported by boat to the marshy location. Today, however, in the city's

In Guayaquil furniture shop Lay Pastor Manuel Argüello labors on unit for church.





Facing page: Pastor Angel Robles and son-in-law knead another batch of bread at their home in Guayaquil.

continuing process of reclaiming the land by bringing fill dirt and rocks into the area, a street runs in front of the mission's location.

Sánchez, a music conservatory student, is also employed by a factory. But frequently when baking time rolls around, he is on hand to assist his bread-making father-in-law.

Given the Key

A fisherman at Manta, Ecuador, told his pastor, Cicerón Canseco, that believers lived in the community of Paján. So the pastor went to investigate. On the way he rode beside an elderly man. "Are there Evangelicals in Paján?" asked the pastor.

"There's one I know of," replied the man, "Enrique Torres."

As it happened, Mrs. Torres that same morning had prayed, "Lord, we don't have anyone to preach to us or teach us about your Son. Please send someone."

When Pastor Canseco made contact that day, the woman exclaimed, "Praise God! I only prayed that at 10:00, and it's not even 2:00, and he has answered my prayer."

An auspicious beginning, but progress at Paján was not all smooth. One mother ordered her son, who was interested in the Baptists, not to go to the meetings. The next time Baptists held a service in a home, he brought a chair and set it on the front porch where he could listen.

The day the pastor first visited that woman's home, she slammed the door in his face. On his second visit she invited him in. He accepted, warily, and then learned that his kindness to one of her sons had mellowed her.

The mother earlier had forbidden her son to read the Bible. Now she told the pastor, "We used to light a candle and pray to these dead gods"—her gesture called attention to two dozen images in the room—"but we don't do that anymore. I want you to tell me about the living God."

Later, she insisted, "I've got to have a Bible."

"I have some New Testaments," said the pastor.

"Is that anything like the Bible?"

"That's part of it," he explained.

"You know I can't read, don't you?" she asked, and the pastor nodded.

"That's God Word, and I've just got to

*Basilio Marcillo,
at keyboard,
receives piano
instruction from
Missionary
James E. Tye
in Guayaquil.*



have a copy for my own," she went on.

"I'll get somebody to read it to me." Sure enough, she found someone who would read to her, and they were both converted.

One of that woman's sons is Basilio Marcillo, and he has come to have a meaningful role for the Paján congregation. When Pastor Canseco first visited Paján, a community of fewer than 4,000, he found only a few Christians and sympathizers. The Manta congregation began a mission point there with services on Thursday night.

Marcillo began attending, and, he recalls, "Every time I went, I felt the message was just for me." At his second service he professed his faith in Christ.

After Marcillo's baptism a few months later, Pastor Canseco asked him to take charge of the key to the building. "Why are they giving me the key?" Marcillo asked himself. Then he came to understand that it was more than a matter of a key—responsibility was involved.

A tent revival in Paján attracted interest, but afterward, with no one to lead in Bible study, the group's number dwindled. Chosen leader of the services, Marcillo was disturbed to see converts drift away. He felt unprepared, but at last realized that he would have to assist if there was to be more than one service weekly. With his help and that of Missionary Ed Ables, services were increased to include prayer meeting on Tuesday, Thursday-night worship, and Sunday School and two worship services on Sunday.

When Missionary James E. Tye in Guayaquil, Ecuador, offered to teach him piano, Marcillo felt he should accept. He began making the six-hour roundtrip by bus to Guayaquil every Monday for a one-hour piano lesson, in order that he might further prepare himself.

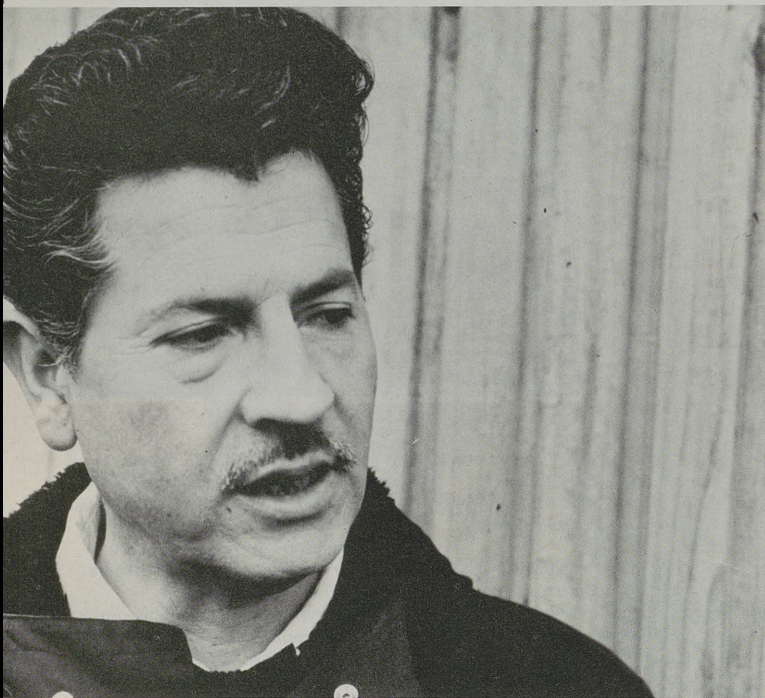
A baker, Marcillo is busy each morning about 4:00 preparing the day's bread in a brick oven in his backyard. He sells bread from his home and also at a regular place in the market.

He recognizes his lack of preparation and is concerned that personal family problems might interfere with his church work. But, having been given the key, and seeing that if he did not help, the mission would falter, he has taken hold to do what he can. A key sometimes means more than opening a lock.

Airman Lends a Hand

The local in Peñalolen, at the eastern edge of Santiago, Chile, lies practically at the foot of the Andes Mountains that form the eastern backdrop for the city. In the immediate area of the local (mission) reside at least 10,000 persons. Only one other non-Catholic church (Pentecostal) serves the area.

Stepping in to assist this mission in a time of need has been Gamaliel Sanzana Salz, a 32-year veteran of Chilean Air Force service as a supervisor of communications. When Sanzana first joined Nunoa Baptist Church, sponsor of



Gamaliel Sanzana outside Peñalolén mission building on outskirts of Santiago, Chile.

the Peñalolén *local*, he felt a bit of a stranger. Then a charming, elderly woman, Señora Rosa Portilla, introduced herself to him, and Sanzana began to feel at home.

"I began to realize that she was really doing something for the Lord," recalls Sanzana. "I decided I wanted to be that kind of person."

Part of what Señora Portilla was doing was to lead a Sunday School in the Peñalolén section. The Sunday School met for at least three years in the home of a man who was a butcher, relates Mrs. R. Cecil Moore, an emeritus missionary to Chile who resides in Santiago.

"When adults attended, they would be in the same class with children, since there was no one who would help Señora Portilla," Mrs. Moore remembers. "She would use the same Sunday School lesson three or four weeks, until the children knew it well enough to tell to their parents.

"We were in the homes before the parents knew it," says Mrs. Moore with a smile.

After Señora Portilla died in 1973, Mrs. Moore carried on the work in Peñalolén. Sanzana began transporting her to the mission site, saving her bus rides. "I learned a great lesson from her," he declares. "I thought, 'If she can do what she is doing, I can surely do more, because I'm stronger physically.'"

When the Moores left Chile for a time during the tension under President Allende, Sanzana tried to follow Mrs. Moore's example. He visited and prayed with those attending the *local*, and he tried to enlist workers from Ñuñoa Church. One woman did volunteer, and the church later named a seminary student to assist. Monica, Sanzana's teenage daughter, also began helping out.

A small building now has been constructed where services are held regularly for the mission. The property

has been leveled and Sunday School facilities improved. Sanzana himself made the benches for the Junior class. He is not a designated lay preacher, but he does preach on occasion. He also plays the guitar and sings.

Sanzana had heard the gospel since childhood, but he was not baptized until 1959 at Concepción. When Air Force assignment took him to Santiago, he joined La Roca Church, where Missionary John H. McTyre was pastor. There Sanzana assisted the pastor in starting a *local* at Lo Valledor. While McTyre was away on furlough, Sanzana served as "director" of the mission. Military assignment then took him from Santiago. When he returned, he decided to join Ñuñoa Church, unaware that he would renew a friendship, for McTyre had become pastor there.

Sanzana's Baptist ties are strong. "In my family were four pastors," he relates. "Father was one of the first two Baptist pastors in Chile. Three brothers-in-law have been pastors."

The airman likes to tell of his parents' conversions. When 14 years old, the young woman who would become his mother lived in southern Chile in a section where homes were widely scattered.

"Mother tells about the day two young people arrived at the home to visit at lunch," narrates Sanzana. "They asked permission to pray and sing before lunch. My mother and grandmother appreciated this. My mother liked the singing, and asked for a hymnal. She began going to church, riding several miles by horseback to the preaching point. After her conversion she met the one who was to become my father and influenced him, and he was converted.

"Neither knew how to read or write. They learned how to read by reading the Bible. Even though my father learned to read late in life, he began buying books on theology. The 13 members of the family were all saved. Then my father was called to the ministry."

Gamaliel Sanzana carries on the family's Baptist tradition, not as a minister, but in taking hold to assist Baptist outreach wherever he may be.

TC

The Strategy Makers

Strategy is the current big word in foreign missions. It was the topic for the foreign missions graded study last fall. It is currently under intensive study in preparation for projecting foreign missions goals for the final quarter of the twentieth century. It was the subject for consideration at a special consultation held in June at Miami Beach, Fla.

Who decides the what and when of foreign missions? Where do ideas originate? Where do they begin—these ideas, principles, and actions that eventually become an integral part of the missions task?

In preparing *Missionary Dictionary*, which appeared last September as a supplement to this magazine, Dictionary Editor Johnni Johnson walked through the pages of the *Encyclopedia of Southern Baptists* to assemble facts about missions innovators. There she looked for the record of people who dreamed dreams and generated ideas that, in retrospect, helped set forward the Southern Baptist Convention's cooperative efforts to bear witness to the gospel in the spirit of the Great Commission.

Assembled here, in chronological order, are thumbnail sketches of part of what she found.

Richard Furman (1755-1825). Promoted associational missions concept in South Carolina as early as 1802.

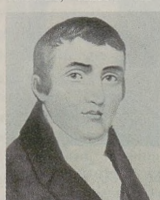


Pushed for plan to unite state's Baptist associations to promote missions and education as early as 1809. Helped create unique organizational concepts in Southern Baptist Convention. Urged Triennial Convention to provide for ministerial education. Held many denominational offices in South Carolina. First president of Triennial Convention.

Henry Holcombe (1762-1824). Savannah, Ga., pastor who established *The Analytical Repository* in 1802, said to have been the first Baptist missionary magazine in the U.S. and, although only six issues were pub-

lished, a milestone in Baptist missionary development.

Martin Ross (1762-1827). North Carolina pastor who, in 1803, presented query to association: "Is not the Kehukee Association, with all her numerous and respectable friends, called on in Providence in some



way to step forward in support of the missionary spirit which the great God is so wonderfully reviving amongst the different denominations of good men in various parts of the world?" With delegates from neighboring associations, he met to organize the Baptist Philanthropic Missionary Society (1804; first missionary organization among North Carolina Baptists). In Chowan Association (1809) he proposed formation of

North Carolina General Meeting of Correspondence (now the state convention), where, after a sermon by Luther Rice in 1816, the state's first contributions for missions were received—\$126.56, of which \$5.00 was "contributed by the Black People."

Robert Baylor Semple (1769-1831). Virginia Baptist pastor and historian, ordained September 1770. That same year he was called to Bruington Church, where he organized a general missionary society (1813). He was first president of the Baptist General Association of Virginia (1823), and also was president of the Triennial Convention (1820-1831).

Jesse Mercer (1769-1841). During his 28-year pastorate of Powelton (Ga.) Church (1796-1824), foundations were laid for missionary work of the Georgia Baptist Association. Mercer used a circular address and the



Mercer

constitution of the Baptist Foreign Mission Society, formed in Savannah, Ga. (1813), to stir the association (later the Georgia Baptist Convention) to organize itself for missionary activity. As itinerant volunteer missionary, Mercer was ardent supporter of missions, Sunday School, temperance, and ministerial education. His gift of \$2,000 supported William Melton Tryon, appointed in 1841 by the American Baptist Home Missionary Society as first missionary to Texas.



Johnson

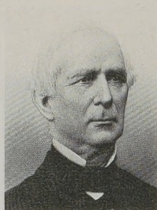
William Bullein Johnson (1792-1862). Proposed meeting of Baptists in U.S. to form a general convention, after Luther Rice enlisted his support for foreign missions. Only man to attend initial meetings of both the Triennial Convention (1814) and Southern Baptist Convention (1845). Also the only person to serve as president of both organizations. He was one of the organizers of the SBC, which he described as "a single Convention embodying the whole denomination together, with separate and distinct boards for each object of benevolent enterprise, located at different places, and all amenable to the Convention."

Luther Rice (1783-1836). Missionary to India and missions advocate in U.S. Following return from India to seek support for Missionaries Ann and Adoniram Judson, "he changed the scattered Baptist churches into a Baptist denomination."



William Sands (1793-1868). Virginia printer and publisher who became sole publisher and editor of the *Religious Herald* (1834). The publication played an important part in guiding Virginia Baptists through division in Triennial Convention and was used by the Virginia Baptist Foreign Mission

Society to call for Augusta, Ga., meeting in 1845, where SBC was organized.



Jeter

Jeremiah B. Jeter (1802-80). First president of the Southern Baptist Foreign Mission Board, who told the Board (July 1845) that the empire of China presented the widest and most important field for Christian missions in the world. He recommended that "in view of this consideration, relying on the sympathy and cooperation of the churches, and above all confiding in the God of missions, and earnestly praying for his guidance and blessing . . . with as little delay as possible, we proceed to establish missions in the free ports of China, or such of them as may be selected for the purpose."

James B. Taylor (1804-1871). Richmond, Va., pastor when the SBC was organized and the Foreign Mission Board established, he was asked to become its first corresponding secretary (later executive secretary). He declined but agreed to give two days a week to the post and to tour the South on behalf of foreign missions. He was convinced by meeting with furloughing Judson and his travels to give his life to the missionary enterprise; he served 1846-71.

Ashley Vaughn (1808?-39). Responsible for meeting (1836) to organize Baptists and submitted resolution, "That we deem it expedient to form a Convention of the Baptist Denomination in the State of Mississippi, for Missionary purposes, and other objects connected with the Redeemer's Kingdom on Earth—Particularly in the State of Mississippi."

Jehu Lewis Shuck (1814-63). First Baptist missionary to China, where, in 1843 at Hong Kong, he helped organize the first Baptist church in the country. He returned to the U.S. and later (1846-53) served in China under the Foreign Mission Board and still later served as missionary of the Domestic Board (now Home Mission Board), working among Chinese in California, where he organized the first Chinese Baptist church in the U.S.

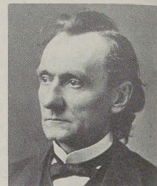
Henrietta Hall Shuck (1817-44). First American Evangelical woman missionary to



Taylor

China (1846). Second woman missionary to open school for Chinese children in Macao.

Henry Allen Tupper (1828-1902). Corresponding secretary for FMB 1872-93, during which tenure Southern Baptist mission fields were expanded to include Mexico (1880), Brazil (1881), and Japan (1889). He helped stimulate interest of women in missions and directed it into channels of practical work (e.g., foreign missions offering in December 1888). He charged the J. W. McCollums at their appointment to Japan (1889): "Remember, my brother, you are to lay foundations for an eternal work. Look a hundred years ahead."



H. H. Harris (1837-97). Taught first missions course in a Southern Baptist institution, an elective "special study" at Southern Baptist Theological Seminary, Louisville, Ky. 1895.

Charlotte Diggs (Lottie) Moon (1840-1912). From Pingtu, China, in 1887 her question from North China brought missions home to Southern Baptists (published in that December's *Foreign Mission Journal*): "Is not the festive season, when families and friends exchange gifts in memory of



the Gift laid on the altar of the world for the redemption of the human race, the most appropriate time to consecrate a portion from both abounding riches and scant poverty to send forth the good tidings of great joy into all the earth?"

Joshua Levering (1845-1935). Baltimore, Md., businessman who served 65 years on the Maryland state mission board and 48 years as Maryland representative on the Foreign Mission Board (1883-1931). He twice visited the Orient and helped found the Baptist Laymen's Missionary Movement (now the Brotherhood Commission).

Ezekias Z. Simmons (1846-1912). Missionary to China (1870-1912) who was one of the first to suggest establishment of Woman's Missionary Union Training School (now merged with Southern Baptist Theological Seminary, Louisville, Ky.). He also was one of the founders of Chinese Baptist Publishing Society.

Martha E. McIntosh Bell (1848-1922). Elected first president of Woman's Missionary Union at organizational meeting in 1888. She had worked in church missionary society and served as chairman of South Carolina central committee for women's

societies, first in the South and organized in her home church at Society Hill.

Edmonia Harris Moon (1851-1908). Led in organization of the Baptist Ladies Missionary Association (1872). That same year, inspired by the atmosphere of the Gwathmey Memorial Missionary Society of Richmond (Va.) Female Institute, she volunteered for foreign missionary service.



Charles Edwin Smith (1851?-2; retired 1909). Missionary appointed for Africa (1884). Served in Nigeria, at Lagos and then at Ogbomoso, where he founded a theological seminary (1901) as an outgrowth of adult Bible teaching. He kept the ideal of self-support before African churches and schools.



Willingham



Love

Robert J. Willingham (1854-1914). Left business and teaching career because of a deacon's question ("My young brother, has it ever occurred to you that God wants you in some other business?"). In 15 years he went from seminary student to missions executive by way of the pastorate. His FMB administration was marked by five-fold increase in giving for missions (from \$106,000 to \$587,000) and institutional developments in China, Japan, Nigeria, Brazil, and Italy (seminaries, publishing houses, hospitals).

James F. Love (1859-1928). Foreign Mission Board executive secretary (1915-28) who, during the critical days after World War I, urged Southern Baptists to maintain loyalty to Baptist principles and polity.

George Braxton Taylor (1860-1942). In first pastorate (Fairmount Church, Nelson Co., Va.) with Mrs. Anna Elsom organized a Sunbeam Missionary Society for children (1886), which became the Sunbeam Band and for which his materials, first published locally, soon appeared in *Foreign Mission Journal* (1887).

Fannie E. S. Heck (1862-1915). Three times president of Woman's Missionary Union (1892-94, 1895-99, 1906-15), she led adoption of definite courses of mission study for women and young people. She inaugurated the magazine, *Royal Service*, and began a department of personal service (later community missions).

W. O. Carver (1868-1954). Theological professor who in 1899 introduced the first missions course into the curriculum of a Southern Baptist seminary. The next year his institution, Southern Baptist Theological Seminary, officially established a department of comparative religion and missions.



John W. Lowe (1868-1948). Missionary to China (1898-1941), recalled to U.S. by the FMB in 1919 to help promote Seventy-five Million Campaign. His furloughs are remembered for his untiring efforts on college campuses and in Schools of Missions (now World Missions Conferences) to stimulate interest in foreign missions.



Ray

T. Bronson Ray (1868-1934). Elected to newly created post of FMB educational secretary (1906). He edited and compiled mission study books, reporting 84 such classes in 1906 and 517 in 1907. He led the Judson Centennial movement, which in four years from its beginning (1912) reached its goal: \$1,250,000 for foreign missions. He later served as FMB executive secretary (1929-32).



Maddry



Mallory

Charles E. Maddry (1876-1962). Led Foreign Mission Board through depression, when the Board was more than \$1 million in debt with no borrowing power, to 1944, when, for the first time since the FMB's beginning in 1845, the Board was able to report no indebtedness, and prepared way for postwar advance. During his administration, missionary pension plan was established (1933), publication of *THE COMMISSION* was begun (1938), and the Department of Missionary Personnel was begun (1943). Writing about a visit to Japan and China in 1935, he said, "I had already made up my mind to recommend to the Board on my return the election of a regional

secretary for the Orient. . . . As I visited the other mission fields in Europe, Africa, the Near East, and Latin America, I recommended the election of regional secretaries for these areas."

Kathleen Mallory (1879-1954). In 36 years in Woman's Missionary Union (corresponding secretary 1912-48; title changed to executive secretary in 1937), she saw the organization grow to be an important Southern Baptist Convention auxiliary and vital to denomination's missionary spirit.



Reeder



Rankin

Edgar Wiley Reeder (1881-1947). Pastor and missionary (city, associational) in Illinois, where he organized churches in East St. Louis and Carbondale. As state executive secretary (1922-46), he led the convention to adopt systematic financial plan, urging 25 percent for missions.

M. Theron Rankin (1894-1953). Foreign Mission Board executive secretary (1945-53) (served earlier as missionary to China) who, working with associates to plan country by country, presented Advance Program to the Board (April 1948), which was unanimously adopted by the SBC in Memphis, Tenn., May 1948. He reported to the last full Board meeting he attended: "These forces of advance have been stirring among Southern Baptists. . . . We have advanced only to the door, where we are seeing the world in a new way. We are becoming conscious of new dimensions."



McMurry

Mildred Franklin Dodson McMurry (1897-1965). Active in local, associational, and state Woman's Missionary Unions (Tenn., Miss., W.Va., Ky.), she worked to further missionary education across the Southern Baptist Convention as a member of WMU staff (1951-62), where she served as mission study director (1951-53), secretary of the Department of Missionary Fundamentals (1954-64), and as Promotion Division director (1957-62). TC

Mission Study Topic

Directions in Healing and Helping

(Southern Baptists' Medical and Benevolent Ministries)

By Louise McCullough

Chosen before recent events that have heightened Southern Baptists' awareness of human suffering to a record level, the 1975 Foreign Mission Graded Series emphasis could not be more appropriate. It would be a strain on Christian conscience not to examine where the compassion we find in Jesus would lead us if he walked upon the earth during these times.

This study is an encouraging reminder that men and women of the Southern Baptist Convention have engaged in healing and helping ministries almost from the Convention's beginnings in 1845. It is also an introduction to new opportunities and developments in medical and benevolent ministries, many of which will involve more lay people than ever before.

Sick and Ye Visited Me

By Franklin T. Fowler
Convention Press, \$1.25

The subtitle of this book, "The Healing Ministry of Love," exemplifies the approach to medical and benevolent ministries presented by Franklin T. Fowler in the adult foreign mission study book for 1975. Former missionary physician and present medical consultant for the Foreign Mission Board, the author brings knowledge, experience, conviction, and vision to his subject.

First he presents the rationale for medical missions and a brief history of medical missions in general and Southern Baptist medical missions in particular. He then introduces some Southern Baptist missionary personnel and their national colleagues and helpers. Combining the warmth of real people with a studied analysis of trends and developments in modern medical missions, the author makes information palatable and instructive.

From modern mission hospitals to makeshift clinics in remote areas, Fowler leads his readers. Everywhere they see the same pattern—missionaries using their skills to help people improve their personal and community health, at the same time conveying the message of a loving and caring God. The total man is the concern of this ever-expanding missionary health care team.

Indeed, an understanding of the author's use of the two terms "health care ministry" and "total man" will make Southern Baptists aware of numerous opportunities for participation in medical and benevolent ministries. Above all, through a brief glimpse of missionaries at work, readers will be reminded of the motivating force of God's love and of the need of people everywhere to have the healing faith that God is reconciling the world through Jesus Christ.

Teaching Guide, by Jim Newton, 50 cents.

Climb Any Mountain

By John R. Cheyne
Convention Press, 75 cents

Southern Baptist missionaries enjoy the privilege of being able to develop programs of outreach that match the needs and conditions of people and places they serve. An outstanding example of innovation and adaptation to unusual circumstances is the work of missionaries in Ethiopia.

John R. Cheyne, one of the first Southern Baptist missionaries to go to Ethiopia, tells the story of how a small group of missionaries, feeling their own helplessness and leaning entirely on the guidance of the Holy Spirit, experienced the removal of obstacle after obstacle that had seemed impossible to overcome. Working in a set of unique circumstances, they found themselves weaving rugs, teaching Bible classes for priests of the Ethiopian Orthodox Church, developing improved breeds of sheep and cattle, building bridges, holding medical clinics in isolated areas where only those willing to risk their lives in small aircraft could take equipment and supplies—the list could go on and on.

What these activities demonstrate is dedication to the principle that everyone should have an opportunity to hear the gospel, and willingness to adjust to whatever is necessary to take the message to the people of Ethiopia. One senses in the story of this Mission a strong sense of identification with the Ethiopian people on the part of the missionaries.

Now field representative for Eastern Africa, Cheyne has written a book with content and style that should appeal to youth. In addition, it has authenticity that could come only from "one who has been there."

Teaching Guide, by Lee Prince, 50 cents.

All-Star Pitcher

By Mrs. Bob W. Hunt
Convention Press, 75 cents

A book about a Little League baseball player may not seem to relate to mission study, but older children will enjoy such a story this fall. The location is Taiwan,

Mission study books and teacher's guides may be purchased at Baptist Book Stores. Teachers may order a resource booklet prepared by the Foreign Mission Board (contents adaptable for use with all four age groups). Make request to Foreign Mission Board, Literature Distribution, Box 6597, Richmond, Va. 23230.



and the plot is developed from a true life situation.

Some years ago, after a devastating polio epidemic, national Baptists and missionaries on Taiwan instituted a home for children suffering from the crippling effects of the disease. The members of a local church rallied around the project, which still exists. In this story, the daughter and son from a church family befriend a new arrival at the home. Through their friendship one sees how entire families in the church have participated in activities of care and recreation with the children living at the home—missionary families included.

Suspense in the story centers on a decision the son must make and how it will affect his chance to remain the all-star pitcher on the team that wins the right to represent Taiwan in the world championship games in the United States. Because no easy answers are given, the reader becomes involved in the moral struggle of the young athlete.

Rosalie Hunt, former missionary to Taiwan, weaves an interesting plot. The

details give young readers a view of Christians, children and adults, taking seriously their responsibilities to their fellow men, and making choices based on their Christian commitment to share their belief in Jesus as their personal Savior.

Teaching Guide, by Frank Lawton, 50 cents.

Walk, Eddie!

By Mrs. Frank Patterson
Convention Press, 75 cents

Eddie, a little Mexican boy, has never walked. His parents have long ago given up hope that his tiny, crooked legs can be straightened. The only possibility for correcting the crippling effects Eddie suffered from polio is through medical care far beyond their financial means. And even with the expensive treatment, there is no certainty that Eddie can walk.

But one day Eddie's big sister takes him to Sunday School. From then on, Eddie's life changes. This is the story of what happens when missionaries and other

concerned Christians discover the needs of one small boy.

Younger children will enjoy the trip through the Mexican villages and countryside with Eddie and his father when they go from their home to the hospital. They will experience the healing love Eddie receives from the dedicated hospital staff. They will feel Eddie's pain and share his happiness throughout the long period before the day comes when all will know whether or not Eddie will walk. They will endure the suspense of discovering what happens when Eddie's father says, "Walk, Eddie!"

Written by Pauline Patterson, retired missionary who served in Mexico and at the Baptist Spanish Publishing House, El Paso, Tex., this is a warm story of a brave little boy. Many of the details are from the life of a young Mexican man who is serving his Lord in his home community today.

Teaching Guide, by Jane Zurflied, 50 cents. TC

Reactions from the missionaries were strong and positive.

"Thanks for helping us to understand ourselves and our fellow missionaries better," said one.

It "gave me a chance to get my responsibilities into a new and fresh perspective [and] cut down on some frustration," added another.

These comments by missionaries in the Caribbean followed their participation in an unusual type of workshop held as part of a larger plan of helping missionaries develop new skills and of increasing missionary effectiveness.

From nine missions—Bermuda, Bahamas, Jamaica, Leeward Islands, Dominican Republic, Trinidad, Guyana, Surinam, and Windward Islands—came 50 missionaries (career, associate, journeyman, special project) and 48 children of missionaries. For four days last fall they were divided between two workshops for a period of "looking forward and looking inward." An isolated mountain hotel near Jarabacoa (Dominican Republic) and another near the beach on the island of Tobago provided just the right settings.

"Looking inward" was directed by Howard and Norma Stevens, Baptist representatives in Mexico and specialists in communication with the family, with missionaries, and with nationals. Missionaries attained an unusual level of sharing, as they looked together at the results of their

The author, appointed a missionary in 1953, served in Argentina 1954-71 before becoming Foreign Mission Board field representative for the Caribbean in 1972. His field residence is in Puerto Rico.

Charles W. Bryan
(right), Foreign
Mission Board
secretary for Middle
America and the
Caribbean, and
missionaries take
notes at workshop
in Tobago.



LOOKING INWARD AND FORWARD

By William W. Graves

personality profiles and experimented with communication in small groups. Projects were discussed in the area of shaping individual personality and in modifying the behavior of children.

"It is amazing how timely it has been for me personally to feel this blanket of love and confidence from my co-workers," commented one participant.

"It was very helpful to my life and

hopefully to the life of my family," remarked another.

Not all the looking was inward. Conferees spent much time in looking to the future and making plans for more effective work in witnessing, planting and developing churches, and undergirding emerging national bodies.

The time "helped me to better understand my role as field evangelist," declared one, "particularly in relationship with the national body."

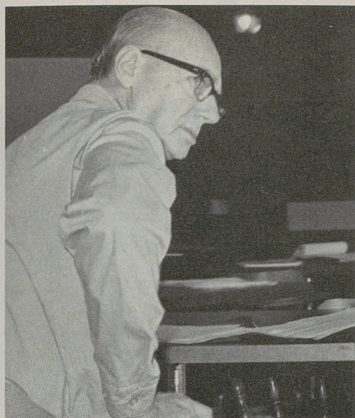
W. L. Howse, former director of the Education Division of the Sunday School Board and currently the Foreign Mission Board's long-range planning consultant for Middle America and the Caribbean, led in planning for both the immediate and the distant future. Preparation of detailed job descriptions and the setting of personal and work goals for 1975 for each missionary—later to be approved by the Missions—had a direct impact on events soon to come.

"I've never worked under a job description," stated one missionary. "I'm excited about it."

"This was helpful," said yet another, "in focusing attention upon the main work that I am responsible for."

Left: Missionaries are grouped informally for session in Dominican Republic.





Left: W. L. Howse, on hand to assist in planning.

Right and below: Norma and Howard Stevens, missionaries to Mexico, lead workshop participants in sessions on personal communication.



Another participant noted simply, "I want to improve."

Mission work and cooperation with national Baptist bodies over the next 25 years were discussed with Charles W. Bryan, Board area secretary for Middle America and the Caribbean, and with Howse. Plans and goals in this direction are related to requests from the Board received by each Mission as the Board cooperates with the Southern Baptist Convention in projecting world missions involvement for the rest of the century. "Looking forward" can be exciting.

Growing together through fellowship was a part of the workshops. This involved chats across tables at mealtime,

coffee and Coke interchanges during breaks, brief fun times with newly discovered "cousins," "aunts," and "uncles" within the missionary "family," and late-night, deep-level sharing of feelings and reflections prompted by daytime sessions. All of this helped to knit the group together in a close family relationship of Christian servants in foreign lands. Singing and praying together, along with trips into the Word, enriched this part of the workshops and sharpened the impact of activities directly related to workshop goals.

"I have been a frustrated wife, mother, and missionary," admitted one participant. "I needed guidance for a

feeling of fulfillment in my work."

Most such occasions included odd moments, and the Caribbean workshops were no exception. One such example: winding up a dark, country, mountain road on a late-night trek in a strange country in a bus that already had suffered one flat tire and was overloaded with missionaries and their children. Another was coming back down the mountain before dawn to catch an early plane in a distant airport. And there was an all-day wait in a sticky-hot airport for an ancient aircraft to reach a state of repair sufficient to carry the sweating "workshoppers" to another island.

But no such odd moments could reduce the individual and group impact of the workshops in the direction of helping each missionary achieve the maximum possible in the service of Christ daily in the Caribbean. Every participant recognized human limitations but claimed God's promises of the help of the Holy Spirit in magnifying and multiplying that which human servants place in his hands. Everyone present was made deeply conscious of the need for more missionary and national personnel for an expanding number of tasks to be done.

Perhaps one missionary best summed up the intent and possible result of the workshops. Said he, "This will revolutionize my work." **TC**

The surrender of South Vietnam did not end ministry to Vietnamese people carried on by Southern Baptist missionaries who had to leave Vietnam. Several have served among the tens of thousands of Vietnamese refugees on Guam.

The U.S. Navy Chief of Staff in Guam, William Dotson, a Baptist layman, asked for assistance of the Vietnamese-speaking missionaries. He has been "more than cooperative," reports R. Keith Parks, Foreign Mission Board secretary for Southeast Asia. Dotson provided the missionaries with passes to all military operations, arranged the use of two tents for religious activities (shared by all religious groups), and loaned Baptists a tent for their own use.

Missionaries have helped register and process refugees, provided religious activities, Christian literature, and personal counseling, and aided with medical needs. They also have served as interpreters and have assisted in other ways.

Gene V. Tunnell has coordinated the overall Baptist ministry in "tent city." H. Earl Bengs, Jr., has overseen evangelistic efforts. Robert C. Davis, Jr., Herman P. Hayes, Samuel F. Longbottom, Jr., and Peyton M. Moore have assisted in the camp's hospital tent, serving as interpreters and ministering to the sick and injured. Samuel M. James has worked in a major military hospital off base among the more severely ill or injured patients. Kenneth L. Goad and James H. Lassiter have served as interpreters at Red Cross headquarters, answering Vietnamese-language phone calls, aiding refugees trying to locate friends and relatives, and otherwise assisting.

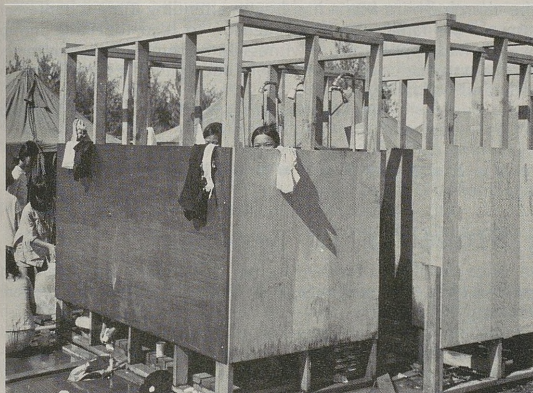
As each refugee bus has arrived, Baptists have boarded it to seek bilingual persons who might help as interpreters. The missionaries thus have been in position to watch for Vietnamese Baptists.

On their last trip to Saigon, Bengs and Tunnell brought out samples of Baptist literature in Vietnamese. This has been reproduced in quantity on Guam and distributed among refugees. A Christian film, also previously produced for Baptist work in Vietnam, has been shown on Guam.

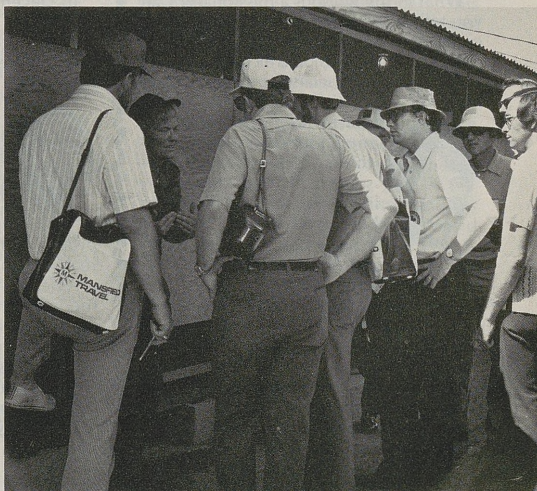
PHOTOGRAPHY
BY BOB HARPER



Among the Refugees



Facing page, top: At airport on Guam more refugees from Vietnam arrive at dusk. **Center:** U.S. Customs desk is first step in arrival routine. **Bottom:** Two young men seek relief from Guam sun; mother, child relax. **Above, left:** Dental care is one of many services U.S. military offers refugees. **Above, right:** Vietnamese pilot and family rest. **Left:** Open-air showers serve one part of tent city. **Right:** News time. **Below, left:** Parasol adds color. **Right:** U.S. Army major reviews refugee aid plans with Southern Baptist missionaries.



EPISTLES

Variety of Visits

Our church and its nine missions occupy most of our time. It is a pleasure to see the members maturing. We wish we could take all of you on a tour of visits:

—Down in the most depressing slums imaginable, where bright-eyed little girls giggle as they spill the strong, sweet coffee they serve.



—To a Bible study of classmates of our daughter, Anna, where other bright-eyed little girls arrive in a chauffeur-driven Mercedes-Benz.

—To a steep mountainside, wallpapered with an emerald carpet, where a white goat is suspended by his imagination and stately palms wave at the silvery clouds overhead. We are climbing a narrow trail on muleback, when we meet a man leading a vociferous, complaining pig. The noise spooks Anna's mule, but she grabs her hat and hangs on, and we jolt on up the trail for a beautiful day with the families on the coffee plantations.

The variety of our experiences is exceeded only by their richness. The Lord has blessed us beyond all we could hope or ask.

Ray M. Douglas
Santiago, Dominican Republic

What Is It?

What in the world is a missionary? Can you tell by the way it walks? Does it make certain sounds that identify it? Does it have a color code, or is it invisible?

At a church social the people were fairly friendly. One dear woman asked,



"Where are you from?" I simply mentioned my hometown and state in response. "Good; nice having you," she chattered as she moved away.

At services the next day I was introduced as a missionary. Afterward the woman approached me and said (paraphrased), "I didn't know you were a missionary, or I would have been nice to you."

How wonderful it is for Jesus to know us as we really are. How different from people who are nice to us because they consider our position to call for glory, rather than the Lord Jesus in us.

Marjorie (Mrs. Otis M.) Hill
Missionary to Colombia

Too Late for Maria

February and March are the warm vacation months in northern Peru. Thus, they are Vacation Bible Schools months. Seven-year-old Maria Delgado Zapata arrived at La Hermosa Church in the Urrunaga section of Chiclayo for the first day of Bible school. She was happy to have something to do away from the dreariness of the poverty and the poor living conditions that surrounded her daily in



Pueblo Joven ("young village," another name for *barrio*). She liked the processional into the church, the choruses, and the prayers. After the opening worship she went into the beginners class. There she received a pretty red workbook for the two weeks of work expected. In the book she read the Bible story concerning Moses. After working on the memory verse she colored the page in her book for that day.

When the children lined up next day for the processional, Maria was missing. During the night gunshots had been heard coming from her house, located just behind the church. From worry concerning his chronic health problem and the family's economic problems, Maria's father had shot and killed her and one of her brothers, then killed himself. He also had tried to kill her baby brother. The mother had left the house to buy liquor for her distraught husband.

The pastor of the church where Maria had begun attending Bible school went immediately to console the family. He was called on to read the Bible and to speak of God's love. He had opportunity to witness to the remaining family members. The church has a systematic weekly visitation, but somehow it had failed to reach Maria's daddy and her family.

Beryl (Mrs. James B.) Boswell, Chiclayo, Peru

Reaching Students in Bandung

In the five years since the Baptist Student Center of Bandung was opened in 1969, we have enrolled over 4,000 students. More than 50 percent of these are Muslims. Approximately 100 students daily visit the center. They study English and computer, use the library or the typewriter, play chess or ping-pong, read the newspaper, watch television, or just visit with friends. An average of 30 attend our weekly afternoon worship service. Among them are always some who are not yet Christians.

In December 1973 Herbert Mitchell, computer and space scientist and former director of the computer division for NASA, came for a lecture tour. Using analogies from science and space technology, he presented the message of Christ. We arranged for him to speak in five universities in Bandung. When he spoke at the student center, six students made public professions of faith.

We immediately set up classes for follow-up of those decisions. These classes, engaged in Bible study and discussion, quickly grew to 21 members. Several more students trusted Jesus as Savior after attending the classes. Some have followed in baptism and church membership in Bandung. Others have moved to other cities.

Several times in the past we had tried to take the initiative in setting up Bible study and discussion groups such as these. Mitchell's visit proved to be the spark needed to ignite student interest. But we had materials ready. Barbara (my wife) has been working steadily for the past two years editing a series of Bible study guides in the Indonesian language aimed particularly at the interests and intellectual levels of students. Six of the eight quarterlies in this series have already been published.

We offered Bibles for sale to the students during 1974. About 100 copies of *Good News for Modern Man* have been sold, as well as over 400 copies of the Gospels in the combined English and Indonesian languages (English on one page, the same passage in Indonesian on the opposite page).

University students in general are not an easy-to-reach group, but those who believe can have an immediate and great impact in the church and in Indonesian society.

Ernest R. (Ernie) Beevers, Bandung, Indonesia

An 'Outside Child' Transformed

In the late 1960s Missionary Journeyman Tom Brian, teaching in the Baptist high school then in Nassau, caught a student stealing. Brian knew the background of the culprit, Perry Stubbs, for he was an "outside" child. That is, Stubbs' father had a legitimate family and then had as a "sweetheart" Perry's mother. Her children took the father's name, and the father helped support them.

Perry lived on Kemp Road. If you lived in Nassau, that would immediately mean to you drug pushers, addicts, alcoholics, prostitutes, vandalism, and what-have-you. Tom led Perry to Christ, and the journeyman and Leslie Rolle, a Bahamian teacher, took Perry into their lives and spent a great deal of time with him. Perry at first was very legalistic in his beliefs, so much so that he "turned off" other students. This seems to happen often when one is converted from a life of open rebellion. Sometime within the past two or three years Perry discovered that he was not the important one—that it was Christ living in him; that Perry alone could not live the Christian life, but only Christ could live such life in and through him. This changed Perry's outlook and witness. As he told a group of Nassau young people, "I just shut my big mouth and let Christ speak through me, and people were converted."

In the States we speak of young people "in the streets." Around Nassau it used to be said they were "on the walls," because there are many walls here, and the young men sit on them. Now the term is "on the blocks," perhaps because most of the walls are of concrete blocks. At any rate, Perry went out "on the blocks" on Kemp Road. Young men there would listen because they knew him and were aware that he lived there; Perry's brother died after being cut with a broken bottle during a drug-and-alcohol-induced brawl almost on his own doorstep about three years ago.

Norman Brown, a young Canadian, worked with Perry during 1974. As a result of their witness, about 350 young persons, mostly young men, have been won to Christ. The converts were grouped for Bible study and prayer into small units that reported monthly to the whole group. They held weekend retreats at a youth camp, securing use of the camp for clearing out the underbrush and cleaning up the premises. Merchants from Kemp Road supplied food, saying that since the stealing had stopped, they could afford to donate food. And Perry and Norman have steered the young people back into their own churches, hoping to have some part in revitalizing many churches in the area.

Our Baptist young people were so stirred by Perry's report that plans were begun to set up evangelism teams in all parts of the city.

Antonina Canzoneri, Nassau, Bahamas



'Pigpen' Ministry

Opening a new area means much searching for responsive people. Let me share one instance and a person who needs your prayers.

Ibu Handoko is a recent addition to our Christian group in Medan. She came from a densely populated area of our city, one where we do not yet have a cell group, so I went to visit her home.

Winding my way through block upon block of tiny *kampung* ("village") homes, built wall to wall, I anticipated the harvest of souls possible if this Christian woman would be willing to begin a cell group in her home.

At the proper *lorong* ("lane") friendly children escorted me to her door. Cordially greeting me, she apologized, "I live in a pigpen; I hope you'll not get sick and be unable to eat when you get home."

She spoke the literal truth. She and her family live in one tiny room. They raise pigs and share the space with the animals. Twelve sows and numerous piglets were bedded around the outer walls of their tiny room and were tightly crammed against the neighboring home. Occasionally I heard squeals as the pigs stirred.

Their best was offered to me as a guest. Soon hot coffee appeared, and cakes and cookies were shared at the small table, where I sat on one of the two stools in the home.

Ibu Handoko confided, "I'm the only Christian among all these people. I long for some way to tell them about Jesus. I'm hampered by not knowing the Hokkien dialect well, and there is so little room here."

I was amazed. Truly God had preceded me. He was present in this pigpen-home, because he was present within this woman. I remember Jesus said not to cast your pearls before swine, but here was a pearl among swine longing to tell her neighbors about Jesus.

I am sharing ideas to help this believer use her home to gather friends and teach them of Jesus. Already one daughter has been saved, and a son has come to worship.

Pray for Ibu Handoko as she ministers in Christ's stead in a congested and needy area. God can use a pigpen if it is offered to him. He once used a stable.

Robert H. (Bob) Stuckey
Medan, Indonesia



Where Rebels Roam

Many of you have heard news reports of the trouble in the Philippines, with rebels invading areas on the island of Mindanao and residents fleeing for their lives. As my husband and I have traveled on Mindanao, many times we have seen groups of people coming from different areas, carrying their possessions in rice sacks and looking for a place where there is peace. Many evacuees have lived at Dadiangas Baptist Church, where we are members; we have tried to make their lot a little better by sharing rice with them.

Recently Mrs. Guartero, wife of the pastor of Koronadal Proper Baptist Church, visited with me. She had walked four kilometers from their farm. As we enjoyed a Coke and some cookies, I asked about the rebels in their area.

"I am so thankful they did not destroy our church or any of the properties," she reported. "They were only there from four o'clock in the morning to about ten o'clock and only asked for food." She declared that the Lord had protected the believers. Many people fled the area when they heard the rebels were nearby, but Mrs. Guartero and her husband decided to stay. Some church members said, "Because you are staying, we will stay also."

Mrs. Guartero added, "I have come to bring money to pay on our church loan." She handed me funds for the treasurer as payment to the loan fund. She continued, "Here is money for our literature for the past few months. Would you please send it to the literature department?"

I gladly accepted the money, gave her a receipt, and in my heart said, "Thank you, Lord, for the faithful Christians; at a time when money is hard to obtain, they have honored you with tithes and offerings."

Mary (Mrs. James) Lochridge
General Santos City, Southern Cotabato, Philippines



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.

HONG KONG: *General evangelist* to work in strengthening churches in evangelism and to advise pastors. Should have seminary degree in theology and experience in preaching, as pastor, and in urban evangelism. Would work in cooperation with Evangelism Board of Baptist Convention of Hong Kong under direction of executive secretary in assisting present chapels, surveying new areas, and developing plan for starting chapels that will grow into churches. Would also provide in-service training in church administration. Language: Cantonese.

THAILAND: *General evangelist* with basic theological degree and pastoral experience to locate in western section of Thonburi, city of about 800,000 population directly across river from Bangkok. Thonburi has little Baptist work, and the missionary in West Thonburi would be able to follow up some discovered leads. Predominant religion is Buddhism. Missionary would coordinate efforts to establish new mission points in unevangelized communities, organize cooperative efforts among area churches, and provide liaison between churches in this and other areas. Language: Thai.

EQUATORIAL BRAZIL: *General evangelist-pilot* with pastoral experience and license and experience in piloting small plane. Would locate in São Luis (population about 3,000,000), capital of Maranhão state. In this pioneer area for Baptist work are many cities and villages inaccessible or difficult to reach by car, but there are more than 60 landing strips within a 100-mile radius of the city. The 48 existing churches have a zeal for establishing new work, but are hampered by transportation difficulties. Language: Portuguese.

IVORY COAST: *Religious education promoter* to prepare materials/programs for use within churches in training members in stewardship, Sunday School teaching, and other areas of religious education. Would also train pastors and national leaders for this work. Should have theological and religious education degree and some experience in religious education. Language: French (one year of study in France).

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.

NEW

MISSIONARY PERSONNEL

Missionaries Appointed

April 1975



PARAGUAY: **Jimmy L. Barrentine;** born: MaGee, Miss., Oct. 4, 1946. Graduate: Mississippi College; SWBTS (M.Div.). He has been a pastor since 1965 in Mississippi and Texas, including Gibtown Church, Perrin, Tex., 1969-72, and Myrtle Springs Church, Hooks, Tex., since 1972. Expected type of service: general evangelism. **Joan Turnage Barrentine;** born: Crystal Springs, Miss., Feb. 25, 1949. Graduate: Hinds Junior College; achieved R.N. standing in Mississippi in 1969. She has worked as a secretary. She was nurse's aide, then graduate nurse at Hinds General Hospital, Jackson, Miss., and has been on the nursing staff at All Saints Episcopal Hospital, Ft. Worth, Tex., and since 1974 at St. Michael's Hospital, Texarkana, Ark. Marriage: Sept. 8, 1967. Child: Daniel Wayne, Oct. 11, 1971. Present address: Box 276, Hooks, Tex. 75561.



MALAWI: **Michael O. (Mike) Canady;** born: Many, La., Sept. 21, 1945. Graduate: McNeese State University; SWBTS (M.Div.). He has taught school in Texas, has been pastor in Texas, was associate pastor and Bible teacher in Louisiana, and since 1973 has been pastor of First Church, Vinton, La. Expected type of service: general evangelism. **Linda Patton Canady;** born: Ft. Smith, Ark., Jan. 1, 1944. Graduate: McNeese State University. She taught school in Texas and Louisiana 1965-70 and has been teaching in Lake Charles, La., since 1974. Marriage: June 5, 1966. Children: Michael Sean, Oct. 13, 1967; Matthew Stephen, Sept. 24, 1970; Christopher Scott, Sept. 27, 1972. Present address: 1307 Eddy St., Vinton, La. 70668.

PHILIPPINES: **J. Allen Hill;** born: Birmingham, Ala., July 10, 1946. Graduate: Samford University; SBTS (M.Div.). He has served as music director for churches in Alabama, as music and youth director in



Georgia, and as youth minister in Kentucky. He was a Foreign Mission Board missionary journeyman to the Philippines 1968-70, serving as minister of music and youth at Clark Field Church, Angeles City. He was FMB regional personnel representative 1972-73, stationed in Louisville, Ky., and since 1974 has been campus minister for Kentucky Baptists in Louisville. Expected type of service: student work. **Emily Gordon Hill;** born: Edenton, N.C., Jan. 14, 1952. Attended Mars Hill College. She has served as summer youth director for a church in Virginia. Her parents, the R. Edward Gordons, have been Southern Baptist missionaries to the Philippines since 1952, and she grew up on the field. Marriage: May 20, 1972. Child: Christopher Allen, Oct. 21, 1973. Present address: 412 Bermuda Ln., Louisville, Ky. 40213.



SPAIN: **Paul D. Lee, Jr.;** born: Starkville, Miss., Oct. 12, 1936. Graduate: Mississippi State College (now University); attended NOBTS. He worked as a radio repairman in Starkville 1955-59, and was electrical engineer for installations in Mississippi and Alabama 1961-66. From 1966 to 1974 he was owner and manager of an electronic sales and service firm in Starkville. Expected type of service: radio-TV technology. **Brenda Haggard Lee;** born: Louisville, Miss., Sept. 4, 1943. Graduate: Clarke Memorial College; Blue Mountain College. She was a summer camp counselor and pianist in Mississippi in 1961 and was a Home Mission Board summer missionary in Maryland in 1963. She has taught piano privately and has been a secretary. Marriage: June 20, 1964. Children: Terry Douglas, Sept. 18, 1966; Christy, May 17, 1969. Present address: 4459 Seminary Pl., Apt. B, New Orleans, La. 70126.



JAPAN: **Michael G. (Mike) Meadows;** born: Lufkin, Tex., April 7, 1947. Graduate: Dallas Baptist College; SWBTS (M.C.M.)

He was a Home Mission Board summer missionary in three states in 1969. He has been music and youth director, associate pastor and music director, and music director for churches in Texas, and since May 1974 has been minister of music and youth at Immanuel Church, Ft. Worth, Tex. Expected type of service: music promotion. Catherine Carpenter (Cathie) Meadows; born: McKinney, Tex., Jan. 5, 1949. Graduate: Texas Women's University (B.S., M.A.). She was a Baptist Student Union summer missionary in the Bahama Islands in 1970. She has been a youth director and pianist for churches in Texas. She has taught voice and piano privately and at Texas Woman's University, Denton, and since June 1973 has taught voice at Tarrant County Junior College, Ft. Worth. Marriage: May 21, 1971. Child: Laura Michelle, Dec. 30, 1974. Present address: 927 Roaming Rd., Allen, Tex. 75002.



GUATEMALA: H. Michael (Mike) Owen; born: Gadsden, Ala., June 10, 1943. Graduate: Samford University; NOBTS (Th.M.). He has worked as a salesman and has been youth director and associate pastor in charge of youth for churches in Alabama. He has been a pastor in Alabama and Louisiana since 1967, including Calvary Church, Bogalusa, La., since 1973. Expected type of service: general evangelism. Kathryn Strozier (Kay) Owen; born: Columbus, Ga., Oct. 15, 1940. Graduate: Judson College. She taught school for several years in Alabama and Louisiana. Marriage: Mar. 11, 1966. Children: Kathryn Elizabeth, Dec. 12, 1966; Herbert Michael, Sept. 12, 1968; John Mark, April 28, 1970; Kristina Louise, Feb. 22, 1972. Present address: 1716 Thomas Blvd., Bogalusa, La. 70427.



INDONESIA: J. Mark Terry; born: Siloam Springs, Ark., Aug. 11, 1949. Graduate: John Brown University; SWBTS (M.Div.). He has served as minister of music and youth for churches in Oklahoma and as associate pastor in Arkansas and Texas, including Calvary Church, Dallas, Tex., since 1973. Expected type of service: theological education. Barbara Whittle Terry; born: Dallas, Tex., Nov. 28, 1949. Graduate: John Brown University. She has taught school in Texas since 1972. Marriage:

June 5, 1971. Present address: 1105 Cockrell Hill Rd., Dallas, Tex. 75211.

Special Project Nurses Employed April 1975

TANZANIA: Martha McAlister; born: Pinehurst, N.C., April 10, 1943. Graduate: Rowan Memorial Hospital School of Nursing, Salisbury, N.C.; achieved R.N. standing in North Carolina in April 1966. She was a Foreign Mission Board missionary journeyman to Ghana 1967-69, serving as a nurse at the Baptist Medical Center, Nalerigu. She has been a staff nurse at hospitals in Asheboro and Winston-Salem, N.C., and a delivery room nurse at a Decatur, Ga., hospital. She was public health nurse in Dekalb County, Ga., 1973-74, and in Montgomery County, N.C., since August 1974. (Expected to go to field in June.)



GAZA: Naomi McLean; born: Columbia, S.C., Feb. 2, 1944. Graduate: South Carolina Baptist School of Practical Nursing, Columbia (L.P.N.); Baylor University Medical Center School for Post-Graduate Practical Nursing, Dallas, Tex. (P.G.P.N.); attended University of South Carolina; achieved R.N. standing in South Carolina in 1973. At South Carolina Baptist Hospital she has served on the staff as a nursing assistant 1972-73, as a licensed practical nurse 1966-73, and as a registered nurse since 1973. Present address: 806 Huntington Ave., Columbia, S.C. 29205.



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.

Lottie Moon Offering Total Tops \$23 Million Goal

Final total for the 1974 Lottie Moon Christmas Offering for Foreign Missions reached \$23,234,094, highest ever since the offering was begun in 1888.

The total exceeded the \$23 million goal and was more than \$1 million above the 1973 offering total of \$22,232,757.

The Woman's Missionary Union (WMU) has set the goal for the 1975 Lottie Moon Christmas Offering at \$24 million. The WMU sponsors the offering annually in connection with the Week of Prayer for Foreign Missions in 34,734 Southern Baptist churches across the nation. Monies received after April 30 are included in the following year's offering.

"Regardless of international and economic troubles, Southern Baptists will not let missions be dislodged from top priority," said WMU Executive Secretary Carolyn Weatherford. "Topping the \$23 million mark proves this. WMU believes \$24 million for next year is both a challenging goal and a realistic expectation of the support Baptists want to give foreign missions."

Roger Duck Leaving Staff

Roger G. Duck has resigned as associate secretary of the Foreign Mission Board's Department of Promotion and Furlough Ministries, effective July 15, to join the staff of the Union Baptist Association's Center for Counseling in Houston, Tex. He will be joined at the center by his wife, Lavonia, who has been serving as a counselor in the Arlington, Tex., Independent School District.

From his base in Arlington, Duck has assisted the departmental staff and secretary in interpreting foreign missions through promotional efforts and the ministries of furloughing missionaries. He has been associated with the Board for nearly 18 years. Before becoming associate secretary June 1, 1972, Duck served as a regional representative in the Board's Department of Missionary Personnel. He formerly was a missionary to Colombia.

MK Named Ambassador

William G. Bowdler, son of Emeritus Missionary Ruth (Mrs. George A.) Bowdler and the late Mr. Bowdler, has been named U.S. Ambassador to South Africa.

Bowdler was born in Argentina, where his parents were missionaries for 37 years. He began his career with the Department of State in 1950 and has held various positions in international and foreign relations.

Miss Nichols Commended

Miss Sophia Nichols, missionary to Brazil for 27 years, was honored at the recent annual Woman's Missionary Union of Brazil meeting for 20 years of service as executive secretary of the WMU.

LETTERS

(Continued from Cover II)

21 as it relates to verse 22. . . But she does have conviction and pizzazz; and I can't knock that.

I submit that women are to voluntarily submit themselves to their husbands and that no women would mind doing that if the husband would love her as Christ loves the church.

It's great to be a Christian, even when we disagree on Bible interpretations.

J. Charles Aiken
Hendersonville, Tenn.

Priorities 'Mixed Up'

After graduation from Southwestern Seminary, my husband pastored a church in Texas for two years, after which we were appointed missionaries to Mexico. After our first term of service, we resigned to return to the pastorate. After four years at Highland Park Baptist Church, Edmond, Okla., we have been reappointed as missionaries to Panama and will be leaving in June. I have five children, ranging in age from 7 to 18.

I don't agree with Mrs. Rosser at all in her interpretation of Scriptures, but I'm not a theologian . . . so I'm not going to argue about that.

I do feel that her priorities are certainly mixed up. Even if the Scriptures didn't teach me about my role as a woman, common sense would dictate my number one priority is my relationship to God—then my husband, then my children and home, and then everything else. I like being a woman! And I do not find it difficult to submit to a man who loves me. I am fulfilled and complete—and content in my role as a "completer" or "adapter" for my husband.

Regarding her suggestions . . . I hope you will not take seriously numbers two and three. What's wrong with women missionaries being engaged in "home and church" work only? If I am not a success as a wife and mother, nothing else is going to count much. There is not any job on the mission field—or in the church—that someone else cannot fill. But no one else can be a wife to my husband or a mother to my children!

I really believe that if number three were implemented, I would not feel free to be a missionary. One of the things that I have always appreciated about our Foreign Mission Board is that we women are given the freedom to do as much—or as little—outside the home as we choose. We have seen what a powerful witness a Christian home is on the mission field.

Barbara (Mrs. Jim) Green
Edmond, Okla.

Thank you for the provocative article "Rebuttal on 'Submission.'" Mrs. Rosser is to be congratulated on such an extremely well done, theologically sound article.

As a Southern Baptist foreign missionary, I am often confused as to the status of women at FMB. I was under the impression I was hired (appointed) by the FMB some 13 years ago, but I did not have a Social Security number until I applied recently. Are married women truly hired by the Board? If a woman possesses professional skills and desires to work, she should be given salary instead of halving one modest salary, as is the present procedure.

Perhaps there are other reasons the procedure is thus, and these reasons are connected with a "set of expectations" we seek to maintain about what a missionary should be, do, and have. If the Board does not wish to hire married women, then it should allow them to work overseas and receive pay. Cost of living is rising in Beirut, Lebanon, at a faster rate than Richmond, Va. A woman's need for self-actualization is just as acute in Beirut as in Richmond. An opportunity to share one's faith in the marketplace would be a challenge and responsibility rarely experienced in our era of churchly games.

For some women who are comfortable with gaining their identities through their husbands, this is not an issue. This is OK. On the other hand, some of us who do not identify with Woman's Lib or any such extreme movement, but do identify fully with the liberating gospel, consider that the middle wall of partition between male and female which Christ sought to remove still stands in many institutional settings.

I am grateful that some attention is being given to the area of women's rights with the FMB enterprise. Hopefully the intent is more than tokenism.

Single women have more an opportunity for professional identity than do married women. A rethinking, revaluing is needed—something more than tokenism.

Jeannine (Mrs. J. C.) Willmon
(missionary to Lebanon)
Tuscaloosa, Ala.

Ideas Reinforced

I have enjoyed both of THE COMMISSION issues on women. I would especially like to thank you for publishing the article in the May 1975 issue by Anne Rosser. I have been involved in quite a bit of study on the woman's role in the church and in the home. Her article expressed many of the ideas I had been working on, reinforced some others, and brought out some completely new points to me. It was great!

Becky Nichols
Arkadelphia, Ark.

Mrs. Rosser correctly observes that the printed Greek text does not have the word *submit* at Ephesians 5:22. Elliptical sentences and sentences without verbs are common in Greek. The reader usually supplies the correct word from the context without difficulty. The word *submit* appears in v. 21 and in v. 24. For that reason the ellipsis is naturally filled by the word *submit*. Furthermore, as E. K. Simpson points out in the *New International Commentary*, the

bulk of the ancient manuscripts actually contain that verb. In the UBS text some form of the verb *submit* is supported by 51 items, while the omission is supported by only seven.

James W. Fuller
Ft. Worth, Tex.

I must reply to Mrs. Rosser. . . Her ideas are based on half truths, and that is always more dangerous than open error. In God's kingdom there should be order, and that requires submission. God's order of the church is portrayed in the order of the home. We the church, as the bride of Christ, must be submissive to Christ, the bridegroom. We are heirs with Christ, but always in subjection to him. Ephesians 5:24—"Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." This example for the church is to be exemplified in the home. Where there are two minds, there must be one yielding to the other, and God's order is for the wife to submit.

Just now, as God is bringing new light to the church on the proper order of the home, let there be no confusion on this point. Just because our homes and churches are dominated by women does not mean that is the way it is supposed to be. That is precisely one of the causes of the lack of spiritual power and authority.

I am a married woman with a family, and I know that no clever play on words as Mrs. Rosser uses can negate the fact that when my husband has made a decision different from mine, I must follow his decision. It was not always like this for me. Until I learned the truth of God's teaching on this subject, my family was in turmoil, but following God's plan has brought peace and, yes, happiness for our entire family. Women are not second-rate citizens to the Father, but tenderly protected under God's order. Women can fall into error as leaders as Eve did, and that is why God says we are not to be in authority over a man in *anything*, and especially spiritual matters.

Isaiah 51:1-2 says that Sarah is an example for women, and she was so submissive that she obeyed Abraham right into Pharaoh's harem. God, honoring her trust in him, delivered her. It was when Sarah began to take the lead and, being impatient with God's dealings, encouraged Abraham to take her handmaiden as wife to bear the promised child, that she became his spiritual leader. . . .

Women have a role to play in God's plan. We can teach women and children (not men) the good things of God (Titus 2:4-5). There are other things in the Word for women, such as prayer and moving in the gifts of the Spirit, *under submission and in order*.

Mrs. Carl Ramsey
Plano, Tex.

If you intend to print more articles in line with "Rebuttal on 'Submission'" . . . would you please remove my name from

your mailing list. The rather obvious misuse and even rejection of scriptural authority in this article is enough to undermine our confidence in the approach and policy of the Foreign Mission Board, if this article is to be taken as a statement of Board policy.

L. C. Roots (pastor)
Berrien Springs, Mich.

The ideas and approaches presented in the many articles that appear, and have appeared across the years, in THE COMMISSION are not necessarily to be construed as expressing positions or policies of the Foreign Mission Board.

For Mission Study

Please send us the index for the '74 THE COMMISSION. Enjoy the issues very much, even the "objectionable"—quote, unquote—covers that you have used at times. They are always things that our missionaries see day after day. Why shouldn't we, as easy-living Americans, be exposed to the same things? Missions isn't all easy and pretty. There are also hard and ugly times.

Have used articles many times from the issues and always keep them for use at mission study time. Thanks for alerting us ahead of time by marking the related articles to the years they will be used.

Mrs. Gene Edson
Princeton, Mo.

Discovering the Magazine

Please send me a year's subscription to THE COMMISSION. I have enjoyed reading my mother's, and I would like very much to have my own copies of such a great publication.

Phyllis Mitchael
Arkadelphia, Ark.

The enclosed check of \$1.50 covers the annual subscription. I am a ministerial student at Southwest Baptist College, and when I stumbled onto this beautiful magazine at Picher (Okla.) First Baptist Church during my visit to the church in December last year, I became interested.

Isaiah Bamimodu
Bolivar, Mo.

Enclosed is a check for \$3.50. Please enter my subscription to THE COMMISSION for three years. I read the March 1975 (issue) that I borrowed from my pastor . . . and enjoyed it very much.

Samuel C. Cates
Bradford, Tenn.

Sharing the Publication

It is a pleasure for me to give my daughter . . . a subscription for three years as a birthday present. This was all she asked for several years ago, and she reads every word and helps promote foreign missions in her church area.

Mrs. A. L. Pate
Auburn, Ala.

Find enclosed a personal check . . . for a two year subscription (for) . . . little lady—of very meager income, a widow with a

stroke, and that makes her semi-invalid. However, that does not faze her. Last December out of her meager income she saved and gave to the Lottie Moon Offering \$50. I asked her if she was getting THE COMMISSION, and she did not even know about it. Hence my reason for paying for it myself.

J. C. Wells
New Orleans, La.

Words of Thanks

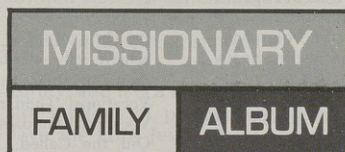
I've just read the April issue of THE COMMISSION with much weeping and rejoicing. I'm not sure why, but it was a real blessing from above. Thank you for doing such a good job on our magazine.

Grey Clement
Ft. Gaines, Ga.

Please send me one copy of the index to THE COMMISSION for 1974. It is really helpful in locating program materials.

I look forward to each month's new copy of THE COMMISSION. You do a great job of keeping us informed of all phases of our foreign mission work at home and abroad. I really enjoy the many pictures. They are so helpful for posters, and to see, as well as read about.

Mrs. O. H. Jones
Dora, N.M.



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

AUSTIN, Stella A. (Nigeria), Rt. 1, Box 404-D, Lenoir, N.C. 28645.
BECK, Rosalie (journal, Vietnam), 3437 Park West Ln., San Diego, Calif. 92117.
BRADY, Otis W./Martha (Guyana), Box 826, Landrum, S.C. 29356.
BROOKS, Emelle (Nigeria), 102 N. Library St., Greenville, N.C. 27834.
CHAMBERLAIN, Nancy (journal, Argentina, terminated May 31), Rt. 3, Grenada, Miss. 38901.
DAVIS, Burton de W./Sara Blanche (Eq. Brazil), 14 Fernwood Dr., Taylors, S.C. 29687.
DAVINS, John D./Mary Evelyn (Argentina), c/o First Bap. Church, Box 690, Waynesville, N.C. 28786.
GLENN, C. Kenneth/Beth (Germany), 375 Royal Oaks Ter., Stone Mountain, Ga. 30083.
HALL, Carl R./Geraldine (Kenya), 20 Barbara Dr., Little Rock, Ark. 72204.
HENDERSON, W. Guy/Lois (Philippines), 727 E. Northside Dr., Jackson, Miss. 39206.
HOLDEN, Gregory B. (journal, Vietnam), Box 147, Montezuma, N.C. 28653.
KIRKENDALL, James F./Elizabeth (field rep., India, Iran, & Bangladesh), 429 Wilson St., Liberty, Mo. 64068.
LASSITER, James H./Barbara (Vietnam), Rt. 9, Box 459, Albuquerque, N.M. 87105.
LENNON, S. Judson/Harriet (Thailand), 506 Hermitage Ct., Charlotte, N.C. 28207.
LEWIS, Harold W./Martha (Surinam), Box 328, Woodruff, S.C. 29388.
LOCKE, C. Kenneth/Lou Ann (assoc., Hong Kong), c/o M. C. Locke, 209 N. Main St., Del Rio, Tex. 78840.

McTYRE, John H./Maurine (Chile), 600 Redmond Rd., Apt. B-7, Rome, Ga. 30161.
MURPHY, F. Eugene/Beta (Rhodesia), 846 Parkway Dr., Louisville, Ky. 40217.
MOORE, Dono W./Betty Jo (assoc., Ghana), 1210 Foxworthy Ave., San Jose, Calif. 95118.
NICHOLS, Buford L./Mary (emer., China-Indonesia), 1801 S. Ninth St., Waco, Tex. 76706.
NICHOLS, Sophia (S. Brazil), 402 E. Richardson Cir., Hartsfield, S.C. 29350.
PARSONS, John A./Ruby (Chile), 1606 Wethersfield, Austin, Tex. 78703.
PARSONS, John L. (journal, Vietnam), 1525 Corning Ave., Memphis, Tenn. 38127.
RODGERS, Wilma (Ivory Coast), 1008 S. Main, Holden, Mo. 64040.
STUCKEY, Robert H./Suzanne (Indonesia), 2201 Moore St., Abilene, Tex. 79605.
TUCKMAN, Joe C./Gloria (Vietnam), Rt. 1, Brownsville, Tenn. 38012.
TYE, James E./Shirley (Ecuador), 6304 NW. 21 Dr., Bethany, Okla. 73008.
WIKMAN, John H./Barbara (India), 8013 Adam Dr., Ft. Smith, Ark. 72901.

Departures to the Field

BIBB, Tollie M., Jr./Linda, Ghana.
BRANAN, Jack S./Rosemary, Philippines.
BUCH, Gerald W./Brenda, Japan.
DOBBS, David M./Jean, Bangladesh.
EARLY, Paul D./Lena (assoc.), Bahamas.
FAULKNER, John H./Anne, Rhodesia.
GARDNER, Charles K./Betty, Taiwan.
HAGOOD, Martha, Nigeria.
HARDIE, Charles C., Taiwan.
HARRY, Hubert L./Ruby Nell, Chile.
HOGG, Gayle A./Sylvia (assoc.), Trinidad.
KOEHN, William E./Martha, Yemen.
LANIER, Minnie L., S. Brazil.
LAUGHRIDGE, Edward H./Frances (assoc.), Liberia.
LOVEGREEN, Mildred E., Hong Kong.
McEACHIN, Thomas M./Mary Blair, Taiwan.
MOORE, Bonnie M., Nigeria.
MYERS, Karl J., Jr., Nigeria.
RICE, James L./Linda, Uganda.
ROBERTSON, Judith Ann, Taiwan.
THOMPSON, Sue, Nigeria.
WHITE, Jean, Yemen.
WHITE, Jerry B./Glenda, Korea.
WORTEN, H. Von/Marjorie, Indonesia.

Transfers

POE, John A./Jean, S. Brazil to Mozambique, June 1.
TATUM, John H., Indonesia to Thailand, June 15.

Retirements

DAVIS, Burton de Wolfe/Blanche (Eq. Brazil), May 31.

Resignations

ANDERSON, Phillip M./Martha (Philippines), May 31.
BRASINGTON, J. Bryan/Victoria (field rep., Spanish S. America), May 31 (to become area secretary for Western S. America).
CALDWELL, Maurice L./Martha (Peru), May 31.
EDGEMOND, Leroy T., Jr./Anna Marie (Japan), May 1.
HARRUCK, George C., Jr./Patricia (Paraguay), May 31.
HARRIS, J. Gordon III/Joyce (Philippines), June 30.
TOPE, Charles A./Lavene (Kenya), April 30.
TUNMIRE, Faye V. (Philippines), July 31.

Births and Adoptions

CROSBY, Kimberly Dawn, daughter of P. Franklin/Gloria Crosby (Mexico), Mar. 24.
EATON, Kathleen Joanne, daughter of Paul D./Kay Eaton (Tanzania), May 2.

Deaths

CARDEN, Mrs. Frank J., mother of Edith (Mrs. James D.) Crane (Mexico), May 11.
COOKE, John David, father of Janet C. Cooke (journal, Taiwan), Mar. 10.
CURRIN, Mrs. Doyle, mother of Doyle (Mrs. John M.) Wilkes (France), March.
DAUGHERTY, Robert S., father of Robert J. Daugherty (Japan), Mar. 24, Nashville, Tenn.
DAVIS, Mrs. Katherine, mother of Robert C. Davis, Jr. (Vietnam), April 23.
HOFMANN, Henry, father of Erica (Mrs. Charles H.) Morris (Malaysia), May 2.
NEALE, R. B., stepfather of Dorothy Dell (Mrs. Howard L.) Shoemaker (Dominican Rep.), May.
O'WALGAN, Mrs. D. G., mother of Daniel W. O'Regan (Japan), April 6.
WALKER, Mrs. John G., mother of Elba (Mrs. William L.) Womack (Barbados), April 29, Fredericktown, Mo.

Look Back a Century

In recent months many Southern Baptist publications have presented flashbacks from our denominational history revealing conditions that led to adoption of the Cooperative Program. These have been helpful reminders as we observe and celebrate its fiftieth anniversary.

Truly there has been a great deliverance from the kind of circumstance that occasioned the article reproduced following this paragraph. The appeal appeared on page one of *Foreign Mission Journal*, June 1875. It was the Foreign Mission Board's official publication, that particular issue being the last (for several months) because the Southern Baptist Convention had ordered its discontinuance for financial reasons.

Drafts Coming On An Empty Treasury

The Southern Baptist Convention requires that our missionaries to heathen lands shall be promptly paid. This is right. It is a crime to send men to China and Africa, and not give them regular and reliable support. To bar against the possibility of such injustice, the missionaries are authorized to draw, in full, on the Board of Foreign Missions. As stated at the Convention in Charleston, heavy drafts are daily expected. Notice of them has been already received. When they come, they must be paid. But how shall they be paid if the people do not supply the funds? The churches cry out against debt; and yet will they force the Board to create a debt? Will not our pastors and brethren all face this matter squarely and honestly? As there are no funds given in advance, the missionary work can only be conducted by faith in God and reliance on the churches. If the churches fail, the only alternative is a miracle!

The children of this world are wiser in their generation than the children of light. They do not look for miracles to pay notes in bank or to prepare for forthcoming drafts. The churches must send the money. They must send at once. They owe it to their missionaries; they owe it to the heathen; they owe it to God. Let each pastor say earnestly to his church, and each lover of Jesus to himself, How much owest thou in this business? and there will be no debt to our missionaries. The Board is commended by the Convention; but in vain are commendations, and vain is all our labor, unless the people send the money to meet the drafts of our missionaries.

How grateful we are for the vision and concept that became convictions of a prayerful and creative group of Baptist leaders back in the early 1920s. The record makes it obvious that our Lord's will was unfolding as they forged a beautifully equitable design whereby every church, whatever its size, could share its resources in the support of missions along with all the other churches and on a scale otherwise unattainable.

God's Calling—An Aid

BEFORE this issue of the magazine goes to press, the Foreign Mission Board will have conducted a second Consultation on Foreign Missions. The first was held ten years ago and proved to be a worthy and creative experience out of which have come

numerous steps toward greater effectiveness for the overseas witness and ministries of Southern Baptists.

Vital to the future of foreign missions is the readiness of youth to heed God's calling into missionary vocations and to fields of service. The Sunday School Board's Church Administration Department has just announced the *Church Vocational Guidance Kit* and Book, for release July 1 through Baptist Book Stores.

A description of the product and an interpretation of its purpose came to the editor from Patsey P. Winfrey of the Church Administration Department. It seems timely as we contemplate the human resources God will be pointing toward mission fields during the final quarter of this century.

The 1975-76 Denominational Vocational Guidance Emphasis is "Discovery: God's Call." The new products have been prepared by the Sunday School Board's Church Administration Department to help pastors and other church leaders influence church members toward entering church vocations.

"*Church Vocational Guidance Kit* is a multimedia kit which contains a new book, *Vocational Guidance in a Church*, by Mrs. Alice Magill, Francis A. Martin, and Ernest E. Mosley. While a part of the kit, this book can be bought separately, at Baptist Book Stores for \$1.25.

"The purpose of this book is to help church leaders to help to achieve self-understanding, to choose a vocation, and to find fulfillment in their work. In seven chapters the authors discuss Vocational Guidance: Biblical Basis and Models; What Is Vocational Guidance; Who Needs Vocational Guidance; Calling Out the Called; Providing Nurture in Vocational Decisions; Church Vocations Inside; Church Vocations Outside.

"Another new item included in the kit is a cassette tape including interviews with people who have been called to serve as foreign missionary, youth coordinator, minister of recreation, and pastor. These six people tell about some of the rewarding experiences related to their work and a bit of the responsibility of their work.

"Discovery: God's Call, an action for implementing the theme of church vocations, is another new item in the kit. Written by Robert Meade, the *Guide* includes suggested projects to be used in the church and association; and state and Southern Baptist Convention support projects. The last section of the *Guide* is a teacher's guide for *Vocational Guidance in the Church*.

"The kit is available for \$8.50 at Baptist Book Stores."

On Target—As You Pray

"I HAVE the main responsibility for leading the work in Naruto City. Pray for me as I seek God's answer. . . . Pray for the people of Naruto that God will open their hearts to the gospel. Pray for the two high school sophomore girls who have been coming. . . . They are our best prospects at this time."

—Missionary Ed Smith, Japan

"To date we have no concrete news of a surgeon coming to help during the furlough year (1975-76) of Dr. Al Hood. Since his furlough is coming up in July, a surgeon continues to be priority of prayer concern. Several of the Christians here have the assurance that the Lord has dealt or is dealing with those individuals whom he would have to come. Pray for those with whom the Lord is dealing, that they will understand his leadership."

—Missionary Nurse Rosemary Spessard, Thailand

REFUGEES

By Baker J. Cauthen

The twentieth century can be described by many names. It could well be called "The Century of Refugees."

When one considers the human misery occasioned by World War I, followed by the unparalleled suffering on a worldwide scale brought on by World War II, indescribable scenes come to one's mind—thousands of people fleeing for their lives, masses of people huddled together in camps, and faces reflecting fear and anxiety and hunger. These scenes one cannot forget.

When these are followed by additional scenes from later tragedies, such as Korea, Bangladesh, and Vietnam, the picture becomes all the more painful.

Customarily the refugees have been in other lands. Military people have seen them, missionaries have been brought into close contact with them, and travelers often have reported what they have witnessed.

Now, however, refugees have come to our own country. It is a very different matter from most experiences in that they were brought to our land by a massive evacuation effort made by our own government.

It has been gratifying to see how Christian efforts have moved into operation immediately to try to minister to refugees. Missionaries who have served in Vietnam involve themselves in ministries to refugees both in Guam and in the receiving bases in California, Arkansas, and Florida. Representatives of the

Home Mission Board immediately began to get in touch with those relocation centers and set up plans to do everything possible to help people in their new adjustment.

It is fully anticipated that the experience of the refugee in the United States of America will be very different from that experienced in many other circumstances.

This is a country of great opportunity, and it is a land in which there are millions of people who deeply love the Lord Jesus Christ and wish to express their concern for their fellow man. There will undoubtedly be many doors opened to the refugees to find opportunity to make their own way as fully self-supporting people in this new land.

It is confidently anticipated that the refugees will find in our country new Christian interest and much love expressed toward them. Missionaries have gone from our country to their own to share the knowledge of Jesus Christ as Savior. They have felt the warmth of Oriental hospitality, and have brought many of the Vietnamese to a personal knowledge of Christ.

Some of these Christians are now included among the refugees, although most of the Christian people are in Vietnam today and must be remembered in our prayers as they face their radically changed situation.

Here is a time for Christians in our country to welcome a mission opportunity at their very doors. In many cities and towns throughout America now reside international

people from many countries. This gives the opportunity to invite these people to church, extend to them many Christian courtesies, and help them feel the warmth of genuine Christian interest.

Perhaps some have thought about how challenging it would be to become missionaries to people living in other lands. Now the opportunity has arrived for us to be missionaries to people from other lands in our very midst.

One never knows how far the service may go that he is privileged to render in this manner. Sometimes people are won to Christ in this land, and then go to other countries where their service for our Lord is highly significant. Others become Christians who reside here and make their contribution to the work of our Lord in a very notable way in our own churches.

Let us keep in mind that God is very much interested in the people in Vietnam. Many of them have come to know him through Jesus Christ our Lord. He stands ready to answer their prayer, and we must continue to uphold the people in prayer that they may follow the Lord and serve him faithfully.

Let us also pray for the broadcasting of the gospel to Vietnam by means of radio. The word of life becomes exceedingly precious in the troublous conditions under which great numbers of people must now live.

These are days of missionary challenge, near at hand and far away. May God make us faithful and fruitful for the glory of his name.

Missions Update . . .

LAOS in May became the second country in Southeast Asia in two months from which all Southern Baptist missionaries have been evacuated. The last two Baptist missionaries in Laos, JACK W. KINNISON, JR., and DOUGLAS G. RINGER, traveled by train to THAILAND May 21. "Due to public pressures and anti-American sentiment, it was impossible for the missionaries to function," explained R. KEITH PARKS, Foreign Mission Board secretary for the area. "The small contingency of Lao Baptists," he added, "did not feel the continued presence of American missionaries would be helpful at this time." Parks was bound for Laos at the time of withdrawal, but by the time he reached BANGKOK, the "deteriorating situation" in Laos made advisable immediate evacuation. "We had anticipated at least several more months of missionary service there," reported Parks.

Return of missionaries to Laos is not expected "in the foreseeable future for any work," Parks said, "although they may be able to visit there." Left behind in Laos were two Mission-owned cars and missionaries' personal belongings. Missionary housing and other facilities had been rented. Four missionary families and one missionary journeyman were assigned to Laos at the time of withdrawal.

With no direct word from VIETNAM, Parks can only guess at what pressure may be mounting on Vietnamese Baptists as "reeducation" by the Communist regime was expected to begin. The consensus of Parks and several missionaries is that dark days lie ahead for Baptists in Vietnam, including the possibility of the execution of some believers. Material loss for Baptists in Vietnam was considerable: 16 church buildings, five missionary residences, 22 cars, theological seminary and radio-TV facilities, and two other buildings. . . . In a reassuring word, Parks said he did not see as imminent the interruption of missionary service in any other country in Southeast Asia.

Appropriations totaling \$92,770 for world relief were voted by the Foreign Mission Board in May. In BANGLADESH \$28,000 is earmarked for food production and distribution. For drought relief in ETHIOPIA \$12,270 is to be used in community development projects of a dam, irrigation system, and well. Missionaries in BOTSWANA will spend \$7,500 for flood relief, providing supplies for rebuilding and for permanent flood relief equipment. In UGANDA \$5,000 is to be used in drought areas for purchase of vitamins, food supplements, fertilizers, and citrus trees. Needs in KOREA are to receive \$5,000, and another \$5,000 is to assist Cambodian refugees in THAILAND.

Also included in relief funds was \$30,000 for aid of refugees in ANGOLA. Missionaries have visited the refugee area and devised a plan for aid. "We found them hungry, nearly naked, with poor eyesight," reported MRS. HARRISON H. PIKE. "The children showed signs of malnutrition." The largest group of refugees, who left their villages to take shelter in forests during fighting between Portuguese soldiers and those now called liberation forces, have returned home after 14 years of exile. Another group of refugees may develop later: those left homeless in fighting between the nation's three political factions in LUANDA, the capital. . . . Baptists in Angola have continued to join in worship services even amid the fighting. Missionaries have reported they are safe and "unafraid", but they have been involved in some tense situations, including having a shot fired through the windshield of one vehicle.

GHANA Baptist Convention, during its recent meeting in ACCRA, sent a delegation of nine persons to call on Col. I. K. ACHEAMPONG, head of state and chairman of the National Redemption Council. The group was received and discussed matters of mutual interest. . . . The Supreme Court of the UKRAINE has rejected an appeal charging that the trial of GEORGI VINS, leader of a dissident Baptist group in RUSSIA, was illegal. . . . Missionary VESTAL BLAKELY, seriously injured in a May 14 motorcycle-car accident in DAR ES SALAAM, TANZANIA, was expected to be hospitalized at least ten days. He suffered four broken ribs, a collapsed lung, and internal bleeding.