

The
COMMISSION
FOREIGN MISSIONS JOURNAL, SBC/AUG. '75

VIETNAM:
'The Final Crisis'

LAOS:
'While There
Was Time'

The COMMISSION

August 1975
Vol. 38, No. 8

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COVER: Boy listens attentively to lesson in Sunday School class at Baptist mission in Carmello, Uruguay. Story begins on page 14. Photo by Leland Webb.

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

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

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

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LETTERS

June Update

Congratulations on the June issue of THE COMMISSION. You did an excellent job on quickly bringing us an update on Vietnam and the relief situation. We appreciate THE COMMISSION.

Bobbie Sorrell
Birmingham, Ala.

I have had more good reports concerning the [June] edition of THE COMMISSION than any time since I've been in Atlanta. All of the departmental heads here at the Georgia Baptist Convention have complimented us on this news update and the article dealing with promotion and furlough ministries. The whole section was well done.

Thank you very much for getting together such an informative and interesting edition. Everyone is interested at the moment in our refugees and the problems faced by our missionaries overseas in these areas. I am deeply grateful to you and your staff and to all who have helped produce this edition.

Ralph L. West
Atlanta, Ga.

More about Women

I particularly enjoyed the November and May issues on "Women in Missions." The role of women in Baptist missions is so important because of the influence of women in the home and community of every nation, even in societies we generally consider male-dominated. The gospel is liberation, not submission, as Ms. Rosser so capably stated in her "Rebuttal" in the May issue.

I heartily endorse her suggestions and feel that the Foreign Mission Board, with its history of appointing women as missionaries, of providing equal salaries for women on the field (how about women in administrative positions?), and of proclaiming the gospel to both women and men of other nations, could be a pacesetter in our denomination in practicing the liberation promised in the Bible.

Mary Lynn Anderson
Nashville, Tenn.

Thank you for printing Anne Rosser's article, "Rebuttal on 'Submission'" [May]. While expressing so clearly many of the things I've been thinking and feeling, she has pointed out the key to enjoying the "abundant life" and being able to share it with others—for women and men.

Laurabelle (Mrs. Larry C.) Yoder
(missionary) Waterloo, Belgium

Field Encounter

I want to . . . tell of the wonderful experience of working with Missionaries Leslie and Naomi Keyes and Frances Crawford in Honduras. We were with them during the days of February 1-15, at which time we built a beautiful church in Salama. . .

I must bear testimony to the hand of God
(Continued on page 35)

By Roberta Kells Dorr

The young British wife visiting the Baptist Hospital in Jibla wanted to see the children's ward. She was young and pretty and very new in Yemen.

"I haven't been around hospitals very much," she said. "In fact I have only visited them once or twice when a friend of mine had an appendectomy. Of course, the hospitals I visited were in England, but something about my visit made me want to be a nurse. It may have been the uniforms or the idea of helping people. Anyway, I got married instead, and here I am."

"Are you especially interested in children?" I asked her as we rounded the walk, passed the huge, blossoming bougainvillea, and went the last few steps into the front door of the hospital.

"Oh yes, I love children. If I had been a nurse I would have liked to work with the children I think. Do you have many really sick children here?"

Her shoes of expensive, British leather, done in the latest style, clicked along on the rubber tile. Her matching handbag was slung carelessly over her shoulder as though she hadn't a care in the world.

"Children in Yemen don't come here," I said, "unless there is something really very wrong. Come, I will introduce you to them. They love to have company."

I took her first to the bed of little Hassan. He lay smiling and patient under a tent propped up to keep the sheet from touching his little body. Third-degree burns covered him from the neck down.

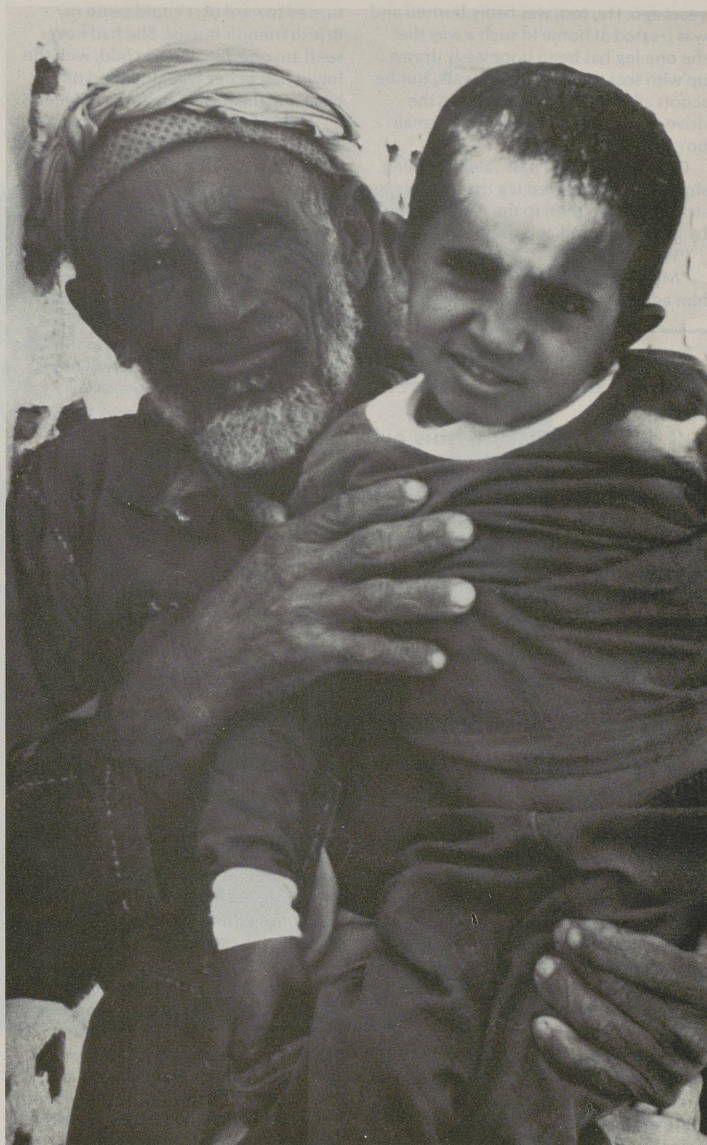
"This is Hassan," I said. "When he came, we didn't really expect him to live, but he is doing fine now."

Hassan smiled at her with big brown eyes, not noticing how quickly she drew back. It was the shock from one peep under the sheet tent. She clapped a hand over her mouth to stifle an exclamation of horror.

"His whole body is raw and bleeding," she muttered. "How awful!"

Quickly I took her to see little Saleh, who always won everyone with his shy smile.

"Saleh has been here for months. His



Young Saleh is held by his father just before leaving the Baptist hospital.

LOVE IS DO —AND GIVE

father lives somewhere far back in the mountains. He left Saleh here over two years ago. He, too, was badly burned and was treated at home in such a way that the one leg has been hopelessly drawn up with scar tissue. He can't walk, but he scoots all over the ward, even up the drive to play with Dr. Pirtle's two small boys."

Our guest looked past Saleh's smiling, shy face at the scarred leg that wouldn't straighten out, then to the calouses worn by getting around as best he could.

"Will he ever walk?" she whispered.

"My husband is going to operate on him again in a few days. We're all

'Where is your God of love in this?' she gasped between sobs.

'I don't understand how evil and sickness and hate came into the world, but God is love,' I said. 'He is right here, loving these children in the midst of their pain and sickness.'

hopeful that his leg may be straightened enough to let him get around without having to scoot along the floor. If that operation isn't successful, nothing more can be done. He will have to return home the next time his father comes."

As we went past Saleh's bed, he quickly scrambled out and down its side, monkey fashion, to follow us. He didn't want to miss anything. In the next bed was Abu Ghalib, a fat, smiling little boy about two years old. He also had been badly burned and could not stand, but this did not keep him from getting just about any place he wanted to go. On his head he wore a frilled bonnet that could have made one think he was a girl at first glance.

"Oh, the poor, poor, little boy!" exclaimed the visitor. "He is burned, too, and one toe is missing. Can he walk? Is there any hope for him?"

She turned to me in tears, while Abu Ghalib got up on his good leg and managed to join Saleh, his friend, on the floor.

As we went to the next section, Saleh and Abu Ghalib scooting along beside us on the floor and enjoying the activity, Mohammed, an older boy with one eye missing, also joined us.

Our next patient was Fouzeeyah. From

one side she had a quaint appearance, like a little, old-fashioned girl. But as she turned toward us, I could sense my British friend's horror. She had never seen anyone, let alone a child, with the lower half of her face sloughed off, exposing the lower jawbone and teeth.

"This is a disease we don't know much about," I said. "It starts with a black spot, usually somewhere near the mouth, and then grows until it is a huge circle of dead skin that is sloughed off, leaving this big opening. It is called noma. Plastic surgery is the only solution."

I turned to go on through the ward, but saw my friend clinging to the bars at the end of Fouzeeyah's bed. Her face was turned away. She looked as though she were about to become violently ill. Yet she seemed unable to move.

Just at this moment Ily came in with his quiet, pleading eyes. He had a hole in the middle of his face where his nose should have been. We had all become accustomed to seeing him with the too-small bandage covering the hole. I reached for my friend, realizing that she could not take any more sights; but it was too late. She had seen him.

She clung to the iron rail of the bed, swaying as though she would faint. Then she turned and fled from the ward, past the nurses' office, out the front door, and down the walk. She stopped to lean, exhausted and sick, against the storeroom door at the back of the hospital.

"I can't stand it," she cried, weeping shamelessly. "Where is God in all this? How could he possibly let things like this happen to little children?"

She fumbled in her bag for a tissue. "How can you ever forgive God for letting something like this happen to innocent little children?" she gasped between sobs. "Where is your God of love in this?"

I let her cry for awhile, and then I said, "I don't understand how evil and sickness and hate came into the world, but God is love. He is right here, loving these children in the midst of their pain and sickness. The lovely thing is that he uses us to communicate his love to them."

Her face stayed partially buried in the tissue, but I sensed she was listening, for she asked intently, "What do you mean? I don't understand?"

"Look," I said, "every evening Happy Bohm, the schoolteacher for our MKs, comes down to the ward with a surprise for each one. She can't speak Arabic, and they can't speak English, but they feel her love for them. Then there is Pinky Pendley, our nurse in the OR. She takes

the children to her little apartment and gives them a proper bath, works to get the lice out of their hair, and then serves them a special treat she has baked, with some deliciously flavored milk. She knows that they need a change. A warm bath and a bit of nutrition, served party style, add up to what they need most—acceptance and love."

"I don't see how anyone can see those little maimed children day after day and keep their faith in anything, let alone do all these things for them," she retorted, and began to cry again, this time softly. "How do these doctors and nurses love these little children when they are so ugly and repulsive?"

"That's where God enters into the situation. Normally, most of us love the beautiful and the attractive, and it is only God, who loves these little children, that puts the love in one's heart for them."

I wasn't sure she understood, but she had stopped crying.

After a long silence she said, "I can understand doing something you don't want to do for money, but no amount of money would ever be enough to get me to stay here one day. And love? I can't understand how anyone would ever be able to look at that little boy without a nose, let alone love him." She began to cry again.

"I understand exactly," I said. "I have felt the same way, and yet I have seen it happen over and over again that God has reached out to these children in love through those who work here. Really, it is a miracle as great as physical healing."

A few hours later my British friend got into her car and left, still shaken from the experience. I was left to ponder again the miracle of God's love at work, binding up the wounds of the world, using doctors and nurses and anyone who is willing to let his love flow through them.

A few weeks later Saleh had his operation. It was amazingly successful, but it became evident that Saleh would have to have a great deal of personal attention and time in physical therapy if he would ever be able to strengthen those muscles that had become almost useless. He would probably never walk at all, because no one had the time to spend urging him to stand and then step out on the weak little leg.

Up to this point two people had been noticing Saleh and had been won by his friendly smile. They decided to do all they could to see Saleh able to walk. These two people, who could speak no Arabic, were Sue and Allison Banks. The

The author, Mrs. David C. Dorr, and her husband were appointed missionaries in 1958. They served in Gaza 1959-68 and have served in Yemen since 1969.



Before saying good-bye, Sue Banks once again demonstrates new socks and shoes for Saleh, while the boy's father looks on.

had come to Yemen as missionary associates to fill the critical need for a Mission treasurer, business manager, pharmacist, and maintenance man. Both were greatly overloaded, yet they noticed Saleh and wanted to help.

They were already acquainted with him. Several times Sue had taken him into the storeroom and set him on a big box so he could watch her organize the medicine. He sat there almost motionless, watching her and smiling shyly when she looked to see if he was getting tired. Allison had carried him to

the workers' Christmas party dressed in a little pair of bright red pants with striped top that Sue had found for him. Later Allison discovered his sweater was infested with fleas, but that didn't stop him from loving and paying attention to Saleh.

They went to my husband to see how they could help Saleh. They found it was as simple as encouraging him to get up on the weak leg and walk, but as hard as spending every minute they could spare making him practice.

It soon became a game. Saleh would

be sitting watching for them as they came out of the hospital office. Sometimes they would see his little head peeping around the bougainvillea but disappearing when he saw them actually coming. Or he would be sitting out in the sun under the palm tree, where they couldn't possibly turn toward their house or the hospital without seeing him. He didn't like to step on the scarred leg, but when he saw how much it pleased them, he would struggle to take first one step and then another. One day he actually walked from Sue to Allison.

**'With enough love,
nothing is
really hopeless.
Love is not just
something you do.
It is also
something
you give away.'**

Of course, he was always rewarded with a bit of candy from Sue's pocket, but the bigger reward was their obvious pleasure in his progress.

"I couldn't stand it if our little Saleh grew up to be one of those beggars we see on the street," Sue said. "If he can't walk, that is all that is left for him to do here in Yemen. I wonder if there isn't something more we can think of that will help him to walk."

Allison put down his cup of coffee and thought about it. Sue continued, "Maybe if we bought him a pair of shoes and let him practice walking in them, it would help him stand on that weak leg."

"It's a good idea, but I'm afraid the hospital visitors would steal his shoes right away; that would really break his heart."

"We could keep the shoes in the hospital office and put them on him only when we were ready to help him walk," she suggested.

"All we have taught him to say in English is 'hello' and 'goodbye.' How would we ever explain to him why he couldn't keep the shoes?"

"That would be hard at first, but after he discovered we were keeping the shoes for him, I think he would understand. Actually I have seen just the shoes. I will draw an outline of Saleh's feet. Then the next time we go to Taiz, we can get the shoes."

Everything worked out as they had planned. When they went into Taiz, they bought a pair of tan, suede shoes and bright red, plaid socks.

Saleh's face when he saw the shoes and tried them on was a full reward for them. Now he was twice as eager to try to walk, so he could wear the wonderful shoes. His expression showed he was crushed the first time the shoes had to be taken off and returned to their plastic bag. Allison carried him into the office and showed him that he was going to keep the shoes in safety atop the filing cabinet—but they belonged to Saleh.

Days and weeks passed, and Sue and Allison worked faithfully with Saleh. He walked further and further by himself, until he was as pleased as they were with his accomplishment. Though he sometimes scooted on the floor to keep Abu Ghalib company, often he would stand and walk from one bed to the other by himself. He now thought of himself as someone who could walk if he wanted to—and more and more he wanted to, especially when wearing the beautiful new shoes.

Then came the day another lesson was learned about the real meaning of love.

Suddenly, in mid-morning, Saleh's father arrived. He lived so far back in the mountains that there had been no means of contacting him to tell him of Saleh's fourth operation and subsequent progress. He had brought Saleh to the hospital more than two years before, and he had been able to return only one other time. No one at the hospital could remember having seen him. Sue had threatened, "If he isn't good and kind, we won't let him take little Saleh." Now, without warning, he had arrived and was ready to take Saleh home.

Saleh was brought out to him in a clean, new, little suit. Sue and Allison noticed that though the father was dressed in rags with no proper shoes, he did have a kind face and seemed glad to see his son. Allison went to the office and came back with the little shoes in the plastic bag. He handed them to Saleh, and asked a nurse to explain to the father that Saleh must practice walking. Allison then told Saleh the shoes were his to take home, but he must continue to practice walking in them until he could walk as well as anyone else.

With a final salute and grateful smile, the father turned to go. He held Saleh in one arm, the little shoes slung over his back. Saleh put his arm around his father's neck, and the two went out the gate. Allison and Sue were left beneath the bougainvillea, tears burning their eyes, as they watched the little boy to whom they had given so much time passing out of their lives forever.

"I'm glad he didn't look back," Allison said when he could speak. "That means he will be happy."

I didn't see Saleh leave. I only heard that Allison and Sue had taken pictures of Saleh and his father to keep as a remembrance of all that had happened.

I wished I could have seen my British friend again to tell her about Saleh. I think it would have helped her to know that, with enough love, nothing is really hopeless. Love is not just something you do. It is also something you give away with no strings attached.

TC





THE FINAL CRISIS

By Gene V. Tunnell

South Vietnamese population is concentrated mainly in Saigon and the Mekong Delta. But over the past several years the greatest numerical response to Baptist work in Vietnam was in some of the northern provinces—especially Quang Ngai and Binh Dinh. Significant growth and development also was seen in Hue, Danang, Nhatrang, Camranh, and Dalat.

When all these areas disappeared behind Communist lines, Baptist missionaries to Vietnam felt a deep sense of loss. For the first time they faced the inescapable reality that the door to further service in Vietnam might soon close.

Now that Communist forces have conquered South Vietnam, perhaps it will be helpful to share some of what the missionaries experienced during March and April. This will indicate why and upon what basis we made decisions.

Early March—The crisis comes at a time when much progress is being made.

The author was appointed a missionary to Vietnam in 1971.

Mass Communications is building a new facility. Trinity Baptist Church, Saigon, is in a building program. Theological Education by Extension is being implemented. Several new missionary residences are planned. Training of kindergarten teachers is in full swing. Baptist Social Services is beginning an emphasis on preventive medicine and public education.

All departments of the Mission's work are setting up national advisory boards. The Mission is at work on a 25-year plan of ministry that probably would include a major reorganization of the Mission's administrative structure.

Our most difficult problem undoubtedly is to sort out reality from fiction, fact from rumor. Questions press in: "How much longer will the present Saigon government endure?" "If there is a Communist or coalition government,

what will be the opportunity for ministry?" "Given the unstable situation and the drastic limitation of ministry in the face of the Communist onslaught, what role should we take?"

Many of the Baptists north of Saigon had fled from the Communists at least once before the March offensive, some two or more times. The flight of the people, especially in Quang Ngai and Binh Dinh provinces, was made worse by the fact that the majority are farmers, and the land is poor—both in security and fertility.

In other areas—Hue, Danang, Nhatrang, Camranh—the people's plight had been complicated by withdrawal of U.S. forces that led to massive unemployment. Most of these cities also were already crowded with unskilled farmers who had sought refuge from previous Communist offensives. In response, the Vietnam Baptist Mission felt a strong commitment to minister to the total man.

For many of these people the only real hope seemed to be God in their lives and

**Photography
by Bob Harper**

a return to secure and productive land. The Baptist Mission in 1973, therefore, requested \$25,000 to assist some of these Christians to relocate. Generous giving by Southern Baptists provided these funds, and a committee of Vietnamese Christians was set up to lead the project. More than 900 families related to Baptist work in Hue, Danang, Quang Ngai, Qui Nhon, Nhatrang, and Camranh were signed up for resettlement.

Most were from Quang Ngai, where a deep movement of the Holy Spirit produced over 30 home churches with but minimal missionary input. The plan was to use Baptist funds to provide supplementary assistance to Baptist families taking part in a government project. But after one year of negotiating with government leaders and sorting through red tape, not one Baptist family had been resettled.

Baptist World Alliance made additional funds available, and a local resettlement of 43 Baptist families was carried out under direction of Missionaries Robert and Priscilla Compher in Qui Nhon. By early 1975 no meaningful progress had been made in resettling the remainder of over 800 families.

March 17—The Mission's social ministries committee requests funds to implement resettlement without government assistance. The 1975 Communist offensive is under way, so substantial funds for general relief are also requested. By this time Banmethuot is lost, including a group of Christian and Missionary Alliance missionaries.

March 18—I go to Danang to meet with Hope Church and Holt Children's Services to resolve some problems in a family assistance program. At 5:30 P.M. the Bob Davis family from Hue, Missionary Journeyman John Parsons, and about 25 Vietnamese Baptists arrive in the Davis' Ford van—over 30 people. The panicked evacuation of Hue has begun. All Baptist and other missionaries are ordered out of Dalat.

March 19—Davis and Parsons return to Hue by car to bring out more Christians. The return trip, normally three hours at most, requires about 12 hours because of congestion on the road. Trucks to move people and goods between Hue and Danang, normally renting at \$40, are available only for six times that. Even though this may be Davis' last trip into Hue, he brings out more Christians rather than personal effects. I return to

Saigon with word the situation is getting worse in Hue and Quang Tri.

March 22—The Mission cables Area Secretary Keith Parks to request additional relief and resettlement funds. Mr. Ha., assistant director of Baptist Social Services and director of the Camranh City Christian Orphanage, goes to Camranh amid reports there has been some shelling in the area and security is breaking down.

It is decided that I will return to Danang to assist in relief work for Baptists in the northern provinces and to check on the Davises—no word for several days. Reports indicate Qui Nhon and Quang Ngai may soon fall. Airline tickets are few because so many people are traveling to check on relatives and Air America is not authorizing travel north. But the Lord works it out, and Ha and I have tickets in a matter of hours.

March 23—In Danang, tenseness but no panic. Schools, churches, and public buildings have been turned into refugee reception centers. Most Baptist refugees—about 30 families from Hue and Quang Tri—are staying with relatives. The last ten families who had been staying at Hope Church move across the river to Love Church.



In the afternoon the chairman of our resettlement program arrives from Quang Ngai. He reports the people are scared, but there is no fighting yet. A plan is worked out for hiring trucks to transport the people to Danang. Committees are working on temporary shelter and sea transportation south. Christians are hard at work to help their brothers and sisters in the Lord. After a year of waiting it appears resettlement may come at last.

March 24—Return to Saigon. Tam Ky is reported fallen. This means the road between Danang and Quang Ngai is cut. The resettlement chairman was to return by that road. Later news says communication with the city is lost, and there is fear it has been overrun. What can we do now for over 500 Baptist families in Quang Ngai?

Sam and Rachel James and Peyton Moore meet the Deputy Prime Minister who is in charge of social welfare and refugee work. He says we can move our people into one of the three provinces south of Camranh where the government plans to resettle refugees from the northern provinces. It seems a bit late, after a year of trying to implement resettlement! And move them to what? The government has not prepared adequately to receive them. Security in neighboring provinces is questionable. And since the road from Saigon is cut, we can't get there to work.

As chairman of the Council of Voluntary Agencies, I am contacted by the Ministry of Social Welfare to organize the voluntary agencies to work at these resettlement sites. However, USAID won't provide Air America travel because of the lack of security and advises us to sit tight and evaluate developments. The geographical opportunities for ministry are rapidly diminishing. Our frustration is increasing.

March 25—Situation in the northern provinces worsens. American personnel are being pulled out. The number of refugees continues to swell. Decision is made for me to return to Danang to try to organize evacuation of Baptists. Cable from Parks indicates FMB guarantees relief funds. We will try to rent boats to move Baptists. Situation is deteriorating so fast we fear that to wait may well mean we will lose all contact with the people. The Earl Bengs family, who had been visiting children in Taiwan, return to Saigon to the prospect they may never again see their home and friends in Dalat, which was lost while they were away.

March 26—We meet with officials of a

ship company in Saigon. They will rent to us their ship bound for Danang on the 28th, unless the government puts all ships under direct control. I return to Danang for the third time in a week, this time with \$10,000 to rent a ship there if needed and to provide for Baptist refugees. Banks up country have closed their doors; the only way to have funds with which to work is to hand-carry them.

Ida and Ruth Davis and Journeymen John Parsons and Steve Brown leave Danang for Saigon with many other foreigners. The Danang airport was shelled late yesterday. The Compher and Joe Turman families are to arrive in Saigon today, leaving only the Herman Hayes family in Can Tho and us in Danang.

The resettlement chairman did not reach Quang Ngai; he has no word on Baptists there. Rumor has it that many people have fled the city at the sight of tanks, which later proved old clunkers without fighting capability. This is typical of events in nearly every province "lost"—no fighting, just panic and flight, and then the local VC take over. Rumor says many Quang Ngai people have reached Chi Lai.

We contact Saigon by radio call to inquire about the ship; none is available in Danang, for the panic has begun. People are trying to leave by

every possible means. Saigon's reply: they will advise us tomorrow.

March 27—The resettlement chairman sets out for Chu Lai by small boat with sufficient funds to hire small boats to bring the people to Danang if possible. He advises against my going.

At 8:00 A.M. a Baptist man from Quang Ngai, near collapse,

'Barges and small boats loaded with refugees and their belongings begin flocking to our ship. When the gangway is lowered, total chaos breaks out on the large barge made fast to our ship. Each person fears he will not get on board. Each determines he will be first.'

arrives after walking three days. His only shoes are gauze bandages wrapped around his feet.

At nine o'clock Davis goes to file papers for the Quang Tri and Hue Baptists to be evacuated from Danang—always papers! I am going through the Lewis Myers family's personal effects to determine what to load on a ship if possible, since they are on furlough. I am also busy writing letters of introduction for our Baptist leaders in Danang in hopes of giving them access to the radio communications station and for transportation if the government begins to evacuate Danang residents. Several young people come by to express appreciation for what we are trying to do. They indicate the people feel we are their only hope. They have lost all confidence in the government—militarily and in terms of evacuation.

At 11:30 Davis calls from the Consulate. He has not been permitted to leave there. I am to come at once. Davis' belongings and a few things of Myers and Brown are hastily gathered, but none of the national leaders are at the church for last-minute instructions. Then a leader from one Baptist church, arrives, and the situation is explained. Funds are left to be used as needed for relief and transportation. I encourage him to lead the others to have a spiritual ministry to the people, helping them not to panic or give up hope, and to assure we will continue to do all humanly possible. He prays for the country, the people, and especially for us, that we can find a way to help before it is too late.

Thirty minutes after noon he leaves me at the Consulate, where doors and gates are locked, and a crowd of





Vietnamese is demanding entry to learn about travel plans. Across the street, all along the river front, people search for boats. Davis still does not know what is happening. We are told to wait. He is able to talk with the church leader at the gate and later to give an Air America ticket to a friend from Hue.

Davis tells me that when he went to submit papers to the officials from Quang Tri and Hue, they had already fled the city. We are given Air America tickets to Saigon for Friday. It is past midafternoon, and we still do not know exactly what is happening, but we feel it is all literally in the Lord's hands. At 6:00 P.M. we share some C rations with a few Consulate staff and prepare to wait longer.

At 6:45 we are advised to reduce luggage to a minimum—what we can hold on our laps in a car. We are to be moved to another compound. The Consulate Marine guards in civilian clothes, armed with M-16s, line the driveway. The crowd is still at the gate, and we must cross the street to the car. During the afternoon we have heard

reports of people being shot and robbed as others tried to find means of escape. We reach the car and the new location without incident.

At the radio communications center a large group of Vietnamese staff, Americans, English, Germans, French, and others has been assembled, perhaps about 300. Nobody seems to know for sure what is taking place. Some say we will be evacuated by chopper to ships off the coast, others that we will go to barges on the river. By midnight there is still no definite word. Having been keyed up for so long, many begin to feel fatigue; some doze.

March 28—At 3:00 A.M. we are advised to reduce luggage to one small grip each and be ready to move out on five minutes' notice. We still have no definite word of how or where we will go. Davis and I had left a suitcase and journeyman's guitar behind at the Consulate, so we have little left to sort out. Many complain of the limitation and have difficulty deciding what to take—some choose liquor over clothing. After the sorting and repacking process, the

yard looks like the aftermath of a hurricane. One group—president of University of Hue, a Catholic student worker from Holland, and two Baptist missionaries—help an American doctor remove his family photos from six albums to reduce the bulk.

At 5:15 A.M. we are told to assemble for immediate departure by truck to barges on the river. At 6:15 the trucks finally arrive, and all the Vietnamese are loaded. At 6:45 there is still no word of how or when we will go. We suspect that if it is not before daybreak, we will have a much longer wait.

At 7:15 A.M. the first group of foreigners begins the three-block walk to the compound of the International Commission of Control and Supervision on the river, where three small power boats wait to take us to a ship. I am in the first boat, but Davis is nowhere to be seen. Going down the river and out the channel, we see boats of all sizes and descriptions everywhere; the docks are teeming with people seeking escape. Enroute, the motor of the second boat dies, and we have to give a tow. We learn that nobody in either boat knows the name or location of our ship! Fortunately our skipper has a radio, raises the shore, and learns we are going on the *Pioneer Contender*. Heavy artillery can be heard in the background. Navy patrol boats fire warning shots to stop boats they suspect are leaving illegally.

At 8:15 we reach the ship—thank the Lord! The majority of foreigners have boarded by 11:00. One of the small boats was overloaded and filled with water, but it was still in a shallow area, and occupants were able to bail it out.

Soon barges and small boats loaded with refugees and their belongings begin flocking to our ship like bees to flowers. Originally it is planned to load about 4,000 from one large barge. In the end there are close to 6,000 on board.

As the large barge makes fast to the ship, we are overwhelmed by the mass of humanity assembled on it. The deck literally is hidden by the press of people. When the ship's gangway is lowered, total chaos breaks out on the barge. Each person fears he will not get on board. Each determines he will be first.

Several times the gangway is raised in an attempt to restore order. But each time it is lowered, chaos erupts. Finally the gangway is lowered to within four feet of the deck. A man from the Consulate boards the barge in an effort to maintain control. Two Marines raise people, one at a time, from the barge to the gangway.

Countless smaller boats pull

alongside the barge to unload new passengers. This intensifies the problem. After several hours of boarding passengers, one cannot tell from looking at the barge that any progress has been made.

Many refugees have not eaten well for days, and it is terribly hot in the midday sun and press of bodies. This complicates the situation further. Finally an American contractor boards the barge with an M-16 to ward off the smaller boats. We fear for the lives of the two Americans on the barge, but without doubt the heroic efforts of these men and the handful of Marines make possible the evacuation of the number of refugees able to board. Several times the ship's fire hoses are turned on the people in an attempt to bring order.

At 1:15 P.M. the ship sets sail with the

barge alongside; obviously order cannot be maintained while the ship is stationary. Even though there is ample room on the freighter for all those on the barge, their fear of being left is unbelievably strong. Dozens of small boats continue to follow the ship, but once it is under way, the loading proceeds more rapidly.

A new problem arises. Because the vessel is a freighter, the only way all the people can be boarded is for large numbers to occupy the holds. Because many passengers are soldiers, all refugees are permitted to bring on board only what they can carry at one time, so that bags can be checked for weapons.

Since we speak the language, Davis and I are assigned to move the people into the holds to make more room for boarders. But in fear that they will not

get their belongings, people line the rails and lower ropes to haul up their baggage. To prevent material from coming over the sides, M-16-armed guards are assigned to the rails. In some cases family members have become separated during boarding and are hesitant to move into the holds without their relatives. Finally the process becomes more orderly.

At about 6:00 P.M. ground swells are causing the lines securing the barge to

'I hand the hose to the men and try to make my way to midships to turn off the water before the refugees begin killing each other. People are trying to disconnect the hose at its couplings to get water. Others are trying to cut the hose. Some are even biting at it.'

break. Only one line remains by 7:00, but all refugees are on board. We have nearly lost our voices, and we are exhausted. Then someone says there is an old man and woman under covers on the barge who cannot board on their own strength.

A UPI reporter and I go down for the old man, accompanied by his son, while two others go to aid the old woman. Because of the swells, the gangway has been raised to about four feet above the barge deck. The old man is weak and frail, but we manage to lift him to the gangway on a mat.

At the moment we are balancing him, waiting for a swell to pass, his son decides he must accompany his father at that moment. Leaping up, he grabs the gangway and tries to pull himself up. Instead, he pulls on the mat. His son on top, the old man falls to the deck and sustains a broken leg. We finally get him on board but wonder if he will survive the night.

There is no hope of saving the barge with its belongings—Hondas, bicycles, television sets, animals, even a portable organ—and it is cut loose. Accepting reality, the refugees begin to settle in for night.

At this point they begin asking for food, and we hear distressing news—the ship's crew thought they were coming to Danang to load equipment; no preparations were made for refugees. We fear further disorder, but it does not come.

The crew is gracious. Many double up so some can have beds. The kitchen staff works double shifts, sharing their food. Davis and I and other foreigners spend a



quiet, but cool, night sleeping on the open deck. We just thank the Lord we are alive and well. It was, indeed, a Good Friday.

We also learn that all afternoon, while we thought we were heading down the coast, we were circling in the bay off Danang. And everyone must disembark at Camranh at noon Saturday. We wonder how the refugees will react when they learn their destination is not Saigon.

March 29: I meet early with other voluntary agency personnel to determine how much cash is on hand, should no preparations have been made

'In Saigon we are reunited with our families. It seems a nightmare is over. In the days ahead we will realize that, to the contrary, our experience has been but a small part of an ever-increasing pattern of panic and loss.'

in Camranh for refugees. We decide to wait until reaching port to assess the situation. At nine o'clock we meet with ship's officers and selected civilians to plan unloading procedures. The rest of the morning is spent taking babies to see the doctors and nurses (voluntary agency personnel, who do an exemplary job) and helping mothers locate children.

At noon we reach Camranh harbor. There is difficulty in docking, and the ship is not berthed until 2:00 P.M. There had been no water the latter part of the morning, and noonday is extremely hot, now that the ship is still. The first mate informs me water is available, and I push through the mass of humanity on deck to find the end of the water hose. When the water begins to flow, chaos returns. My plan had been to fill the water barrels in the hold first, where it is hottest. But those on deck are determined to have their containers filled first.

In minutes I am forced to the rail by incessant pushing. I know the danger of people's being injured in the crunch and know precious water is being wasted. No amount of pleading can restore order. I am too far from midships to signal anyone to turn off the water. I finally edge to one of the holds and begin filling the barrel. Soon people press around me and pull on the hose, making it impossible to aim water into the barrel below. Once again there is uncontrolled shoving.

In desperation I hand the hose to the men and try to make my way to midships to turn off the water before the refugees begin killing each other. Along the way I

see people trying to disconnect the hose at its couplings to get water. Others are trying to cut the hose. Some are even biting at it, trying to puncture it with their teeth for water.

All the while, those below are not receiving water. Davis is having better results, handing small containers of water to mothers with babies. Soon we are docked. It is great relief to see that preparations have been made—drums of water line the pier; military trucks are ready to transport the refugees to reception centers. Disembarkation is much more orderly than was boarding. Military men and Boy Scouts work side by side to implement unloading. For the first time in days we see order and discipline.

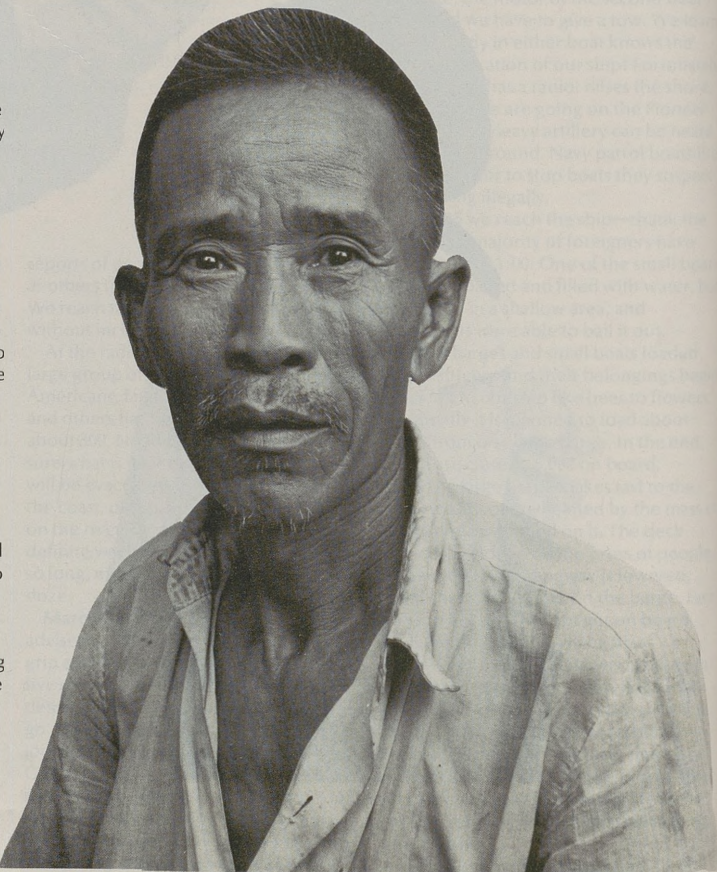
The old man who fell is doing well. At least one birth has been recorded during

the voyage. Some persons had fallen from the barge and drowned. Some had been crushed between the barge and the dock, but in the midst of so much panic, it is a miracle there was so little death and injury.

I go to the purser's locker to get the bag with \$7,000 I had stowed for safekeeping. The locker is empty!

We leave the ship at 4:00 P.M. It had been our home for 32 hours. An hour and a half later we board a special Air America flight. In Saigon we are reunited with our families by 7:30. In this moment we thank God for his goodness. It seems a nightmare is over. In the days ahead we will realize that, to the contrary, our experience has been but a small part of an ever-increasing pattern of panic and loss.

In our absence missionaries hired a





ship to go to Danang. But when the enemy began to shell rescue ships in the harbor, the vessel would not continue. We then instructed it to evacuate Christians at Nhatrang who had come from Qui Nhon, Dalat, and Camranh. This was amended to send the ship to Camranh to pick up the orphans and refugees from Nhatrang. Then comes word the ship has been commandeered and has unloaded 900 refugees at the southern port of Vung Tau—none of them Baptists!

Sunday afternoon a call from the Embassy informs me the \$7,000 is safe in the Embassy vault.

During this week Qui Nhon, Nhatrang, and Camranh are lost. By midweek four missionary families have left. By week's

'Pastors and department leaders stand to testify. Each has the same theme: "We have the Lord and so need not fear what men can do, and we have the Lord's work to do. If he wants us to leave, he will open the way—if not, we will stay."'

end all missionary wives and children are out of Vietnam. Numerous groups, including CMA, Wycliffe, and SIL, are planning evacuation.

By midweek all children and staff from the Camranh City Christian Orphanage are safely in Saigon. They rented small boats on their own and escaped. [This same group, aided by Southern Baptist relief money, later left Vietnam in a small fishing boat, then were picked up by a larger ship that took them to Singapore. The 82 children and 15 adults reached the U.S. in mid-May. In June the group moved to Buckner Baptist Benevolences in Dallas, Tex. It was planned for the children to remain together there for a year while becoming adjusted to U.S. culture.]

By the weekend only a handful of Baptist refugees—about 30 families—have reached Saigon. Temporary shelter is provided at the theological seminary and in local churches; the families receive rice and cash relief. Trinity Church votes to let refugees resettle temporarily on the site for its new building, if needed. [Trinity Church officially disbanded April 6.]

Over the weekend, in cooperation with World Vision, we move thousands of refugee kits—cooking utensils, canned foods—to the airport for transport to Phu Quoc Island, where the government has decided to resettle 50,000 refugees.

By Monday another crisis—no money!

For days mobs have sought to withdraw their cash from banks. We had been waiting several days for a conversion transaction to be completed. Without funds there is little we can do. During these days a number of missionaries have worked with pastors and national staff in a newly formed Baptist association, designed to carry on the work when missionaries are gone. Most of these men urge us not to wait too long to leave. They realize that dead or as captives we could help no one and that our presence might further endanger them.

By April 9 or so, prospects for future ministry are dim. Military activity is increasing in the delta. On Wednesday afternoon we finally get our funds from the bank. The last two days are spent in meetings with national leaders and staff, ministering to families concerned about loved ones, and in personal preparations to leave.

We have an encouraging final meeting with the national committee on Thursday morning before leaving for the airport. We are confident they can do what needs to be done.

We leave with heavy hearts. There are so many things we don't know—what about the many leaders and Christians across the country we have not heard from or seen? What about Christians who did not flee and who are in areas where we have heard there have been mass executions? What about those who fled, but are yet unaccounted for? Finally, will we yet be able to have a ministry in Vietnam?

As we leave, we do not know the answers. This we do know—God has been all-sufficient in our time of need, providing protection, strength, comfort, guidance. We know he will do the same for our Vietnamese brothers and sisters who are his and rely on him.

All members of the Vietnam Baptist Mission are out of the country by mid-April, going to Thailand, Taiwan, the Philippines, and Singapore. Tense days follow. We pray for news of a political settlement that will allow us to return to Vietnam.

By the time Parks arrives April 22, we are reasonably sure that if no one goes back to Saigon before the 27th—when Missionaries Bill Roberson and Herman Hayes are slated to go from Bangkok—we may not have another chance. An urgent wire comes from national Baptist leaders in Saigon; they ask that someone return to help them resolve some difficult matters.

It is decided that Bengs, as Mission chairman, and I, as director of Baptist Social Services, will return to Saigon.

April 24—Upon arrival at Ton Son Nhut Air Base, Saigon, we are surprised to find quiet—silence instead of the scream of jet fighters roaring off to battle. Immigration officials react to us as though we bear the plague. Departure from the airport is unusually slow. At the gate we see why—heavily armed troops, armored personnel carriers, and fire trucks have been deployed to control the mobs seeking entry to the base in hope of evacuation.

At the Mission office building we find all doors locked. Where is everyone? Bengs uses his key to admit me so I can call other voluntary agencies to learn about recent developments, while he seeks the staff. I soon learn that many agencies have already turned their operations over to national staffs and have left Vietnam. The first agency director I contact expresses disbelief at our return. He tells me it is all over and urges us to leave with him this afternoon on an aircraft they have chartered. Have we made a mistake and misread the Lord's leading?

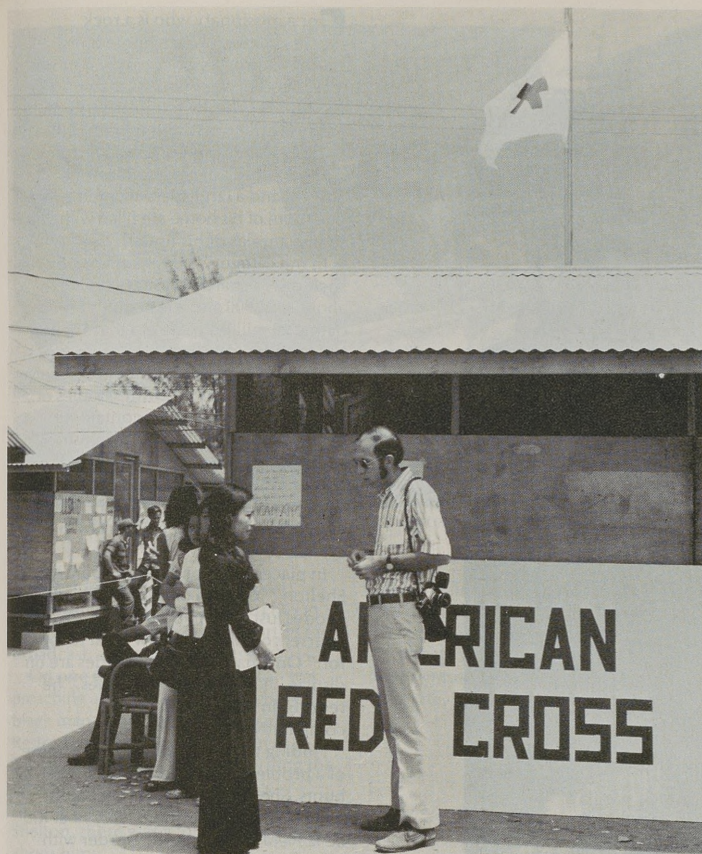
I am told that Bengs is in the conference room. Indeed he is—along with all the pastors and Mission employees. They were having a prayer meeting and discussion when Bengs walked in. From the expressions on their faces it is clear that few of them thought any of the missionaries would return.

One after another the pastors and department leaders stand to testify to the group. Each has the same theme: "We have the Lord and so need not fear what men can do, and we have the Lord's work to do. If he wants us to leave, he will open the way—if not, we will stay."

In these moments we receive the first of a series of confirmations that we have made no mistake about coming back.

Thursday afternoon we go to USAID to get an update on the relief and refugee situations. Until today the Embassy and USAID had been working on evacuation of their Vietnamese staffs and refugees. Just this afternoon the OK has come to prepare to evacuate the staffs of foreign volunteer agencies, which includes Baptist Mission employees and families. In late afternoon we explain the requirements of evacuation to the national leadership so they can contact as many employees as possible before 8:00 P.M. curfew.

We set noon Friday as deadline for completing all paper work. The people will need all the time possible to pray through difficult decisions prompted by



On Guam Missionary Gene V. Tunnell, author of this account, converses with Vietnamese refugee outside Red Cross building in refugee area.

evacuation stipulations—would parents leave a son over 17 or a daughter over 21? Would an employee leave a brother or sister who was married or over the age limit? What of employees' families now behind Communist lines? How do you advise people facing such choices? By 3:00 A.M. Friday we have finished drafting all the forms and letters so the Mission's printing department can get to work on them first thing.

April 25—I issue letters of identification to employees. All day there is an unending stream of church members and total strangers who have heard of the employee evacuation and have come to see how we can help. We have to say we can help only employees, not church members in general. Some plead, "Say I am an employee," but we know to do that would jeopardize the project—but that makes it no easier for the one asking or the one telling.

Bengs returns from the U.S. Embassy with word there is no sponsorship program. We also hear that our flight to Bangkok has been cancelled, that many airlines are closing offices, that the Embassy will close Monday. In late afternoon we submit the roster for employee evacuation.

This evening we contact Walter Routh, independent Baptist missionary, who has been able to secure a number of places on evacuation aircraft for a group he is helping to leave. With more places than he has people, he offers us one dozen seats.

Curfew is from 8:00 P.M. to 7:00 A.M. How can we make contact in time for the 9:00 A.M. departure to the airport? How does one decide what dozen from among hundreds should go?

Bengs tries to contact a single Christian girl from Dalat who has promise of a college scholarship in the States. She is

not home. As curfew ends Saturday morning, he finds her waiting for him on the street near her home; she had gotten the message.

April 26: By eight o'clock we have enough people, including two pastors and a former employee and their families, to complete the list. We get some good news, too—our flight to Bangkok is confirmed after all.

Bengs escorts the small group to the assembly point. People again stream in, seeking help, with even more urgency than yesterday. At the assembly point crowds mill in front of the base, trying to get on Embassy buses to take them to the flight line. Bengs and I stand in the press of people for 30 minutes and make no progress. With our flight time approaching, we finally get permission to take our vehicles onto the base.

In Bangkok we meet with Parks, Hayes, and Roberson. We convey that, at least for now, our opportunity for ministry is over in Vietnam. It is decided some of us will go to Guam to assist with refugees.

The events of April 28 and 29 in Saigon make us wonder if any of our people got out before the airport closed. Upon arrival in Guam we learn those we took to the airport Saturday have made it! Of the others we know nothing.

And so Baptist missionary efforts in Vietnam come to a halt, at least temporarily. But we minister as we have opportunity among refugees on Guam and in the Philippines. Now churches in the States must assist.

The refugees come from a hot country. Many are simple farmers. All have experienced emotional trauma. This will be compounded by culture shock. Perhaps as the refugees are relocated, Baptists can provide a ministry of compassion at a time when the Vietnamese are dependent. This has the potential of seeing more Vietnamese come to know the Lord in the States that we have seen won in Vietnam.

Is Baptist ministry to the Vietnamese really over?

TC



At his home in Carmelo, Uruguay, Missionary Ray E. Shelton displays one of the geodes containing amethyst he has found.

‘ONE OF MY JEWELS’

By Leland Webb

For a missionary who is a rock hound to draw assignment in southwestern Uruguay is one of those true blendings of interests that must be filed under the heading of serendipity.

Ray E. Shelton, who has been stationed since 1968 in Carmelo, Uruguay, has availed himself of his good fortune. Shelves and a large glass-fronted case in one room of his home are filled with the best examples of his finds.

In the category of archaeology, on one shelf rests a shard of pottery dating to about A.D. 900 and a lestadon's bone dating 20 million years old that Shelton has found.

Under the geological category, shelves of the case are loaded with samples of crystals and with geodes containing amethyst. A geode is a hollow stone with crystals or other mineral matter in its center. To an untrained eye, a geode might appear to be an ordinary rock. Only when it is broken open are the crystals revealed.

In places in his part of the country, says Shelton, "You can pick up plenty of geodes just lying in open fields. Of course, you have to know what to look for." Only part of his discoveries are on display. "I have boxes of geodes," he reports, in testimony to their comparative abundance.

Finding time for rock hunting is more of a problem than finding rocks when he hunts. Shelton is pastor of the Baptist congregation in Carmelo, very near Rio de la Plata that forms the border with Argentina. The group is a mission of the church at nearby Conchillas, but even as a mission they sponsor two *anexos* ("anexes," mission points).

Shelton, in his mid-fifties, is a man of enthusiasm. He is enthusiastic about the mission's outreach. One reason the *anexos* are needed, he explains, is that "The young people are bubbling over. They need a place to preach."

One such young man, teen-aged Jorge Manito, has been in charge of the *anexo* at Radial de Conchillas. This mission of a mission meets in two different homes, usually with 15 to 18 persons attending. Their offerings meet the cost of Manito's travel to the mission point.

"This is the coming thing in Uruguay," predicts Shelton, "putting laymen—I mean raw laymen—in charge of new work. It is one aspect of our Baptist work that is new."

Shelton is also enthusiastic about the mission-sponsored weekly radio broadcast, "Words of Life," that requires one-third of the congregation's monthly offerings to buy air time. The 15-minute program is tape-recorded in



Among other Shelton finds are this ancient pottery shard and Iestadon's bone.

Montevideo, the capital, but local identification with Baptist churches in the Carmello area is given as part of the broadcast, along with addresses.

On one occasion when Shelton was preaching at Conchillas, a white-haired black man joined the worship service. Retired now, the man had been a gaucho, his wrinkled skin recording the effects of years outdoors and his shoulders rounded by age. Still, recalls Shelton, there was a look of happiness about him.

"Are you a believer?" Shelton asked him after the service.

"I'm a Baptist," declared the stranger.

Since Shelton had never seen the man before, he asked, "How is it you are a Baptist?"

"I listen to your radio program, and I like and believe what you preach, and I'm converted," explained the man. "I'm a Baptist," he repeated.

On another Sunday Shelton found lying on the pulpit a letter from a listener to the broadcasts affirming his faith in Jesus and expressing gratitude for printed materials sent him. "May my part be in this life to live for Christ, to show him, and to teach others about him," the letter concluded.

"This man was converted through the radio program," states Shelton. "The program was his first contact."

Shelton is also enthusiastic about the people among whom he serves. Describing one of them in particular, Shelton likened her experience to the opening of a geode.

"I think of her as one of my jewels," says Shelton of Doña Adele Jiminez.

"When I find an amethyst, it is rugged on the outside. But when I break it open, the crystals are inside.

"I think of Doña Jiminez as a jewel of God himself. The outside is rough. She is illiterate, humble. But she knows that she

loves the Lord and that the Lord died for her."

The discovery of her worth is like the search of a man for the right geode, he continued. "Here comes a messenger of the Lord, looking for his jewels. Sin—although she is not a bad woman—covered her beauty. Through the preaching of the Lord, this outside shell broke. When her shell was broken on the cross, there appeared this beautiful jewel.

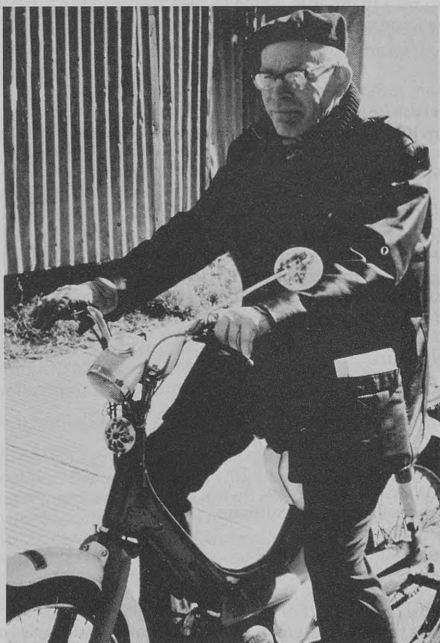
"She doesn't know theology. All she knows is that the Lord loves her and died for her. If you asked her about theology, she'd give you the wrong answer, except if you asked her if the Lord died for her." She knows that answer.

Doña Jiminez, in her mid-sixties, did not stop with belief. "This whole barrio knows she is a Christian," says Shelton. "She witnesses to everybody. Some people hide when they see her coming, because they know she will talk to them about the gospel.

"Her fervor in witnessing is a challenge to me."

The jewels, both in rocks and in people, are there in southwestern Uruguay. It just takes the right kind of man to discover them. TC

Bible in his pocket and beret on his head, Shelton prepares to ride home by motorbike after services on Sunday morning.



The Surinam Letters

Correspondence is the hub of action in a Baptist Mission, the library for Mission information, and often the source of Mission discussion in determining priorities. It may also be a manner in which to plead a cause for a drastic shortage in personnel. The following letters illustrate:

Mr. Leo Waldrop, Chairman
Southern Baptist Mission-Surinam
Postbus 1907
Paramaribo, Zuid, Surinam

Dear Mr. Waldrop:

Please forgive me for not having had all of the necessary treasurer's data required for the last Executive Committee meeting. Due to my lack of training and experience in this responsibility, I was not able to determine all of the factors needed in our discussions.

Sincerely yours,

Leo Waldrop

Leo Waldrop, Treasurer
Southern Baptist Mission-Surinam

Mr. Leo Waldrop, Chairman
Southern Baptist Mission-Surinam
Postbus 1907
Paramaribo, Zuid, Surinam

Dear Mr. Waldrop:

I regret that a full report of the Dhoekieweg Bible study groups was not completed on time, since both missionaries of the Mission, Leo and Margaret Waldrop, were scheduled to teach teachers, teach a Bible class themselves, and be responsible for Bible Clubs at the Christian Life Development Center and encourage other Christians in home Bible study

visits the same week as the proposed quarterly Executive Committee meeting.

Thus, the meeting was held in the Mission bus somewhere between the Bible groups, the missionary's home, and the baby sitter, and the one responsible for these reports could not give full attention, since his hands and, it is hoped, his attention were on the steering wheel. I will try to be more selective in my time of reporting for the next meeting. Perhaps we could meet at 2:00 A.M., since we are not so busy at that hour.

Sincerely yours,

Leo Waldrop

Leo Waldrop, Missionary assigned
to Dhoekieweg Bible Study Groups

Mr. Leo Waldrop, Evangelism Coordinator
Southern Baptist Mission-Surinam
Postbus 1907
Paramaribo, Zuid, Surinam

Dear Mr. Waldrop:

It has come to my attention that the proposed evangelism projects for this year have received little attention in the past few months. Is this due to a lack of funds, enthusiasm, or time?

We would like to give this responsibility to someone else in the Mission, but at the moment we feel that you must continue to give guidance to the plans of the Mission, since your wife is the only other Mission personnel available, and she is unable to accept this responsibility. But just remember that we will stick by you in the thick and the thin of this task.

Sincerely yours,

Leo Waldrop

Leo Waldrop, Chairman
Southern Baptist Mission-Surinam

Mrs. Margaret Waldrop, Director, Bible Clubs
Christian Life Development Center
259-260 Pader Weidmannstraat-Rainville
Paramaribo, Surinam

Dear Mrs. Waldrop:

Congratulations! I just do not know how you do it. You keep your family well fed, entertain a stream of Surinamers, as well as teach innovative lessons for teachers, pupils, and your own children. I understand that your Bible clubs are doing quite well and that you are seeing results. These are commendable actions.

But to answer your previous request to spend every Thursday night in Rainville, I must be negative. The baby sitter finds it difficult to stay all night, and the Mission treasury does not cover such an expense. Please be assured of my continued prayer support as you continue your good work in this position.

Sincerely yours,

Leo Waldrop

Leo Waldrop, Chairman
Southern Baptist Mission-Surinam

Mrs. Leo Waldrop, Secretary
Southern Baptist Mission-Surinam
Postbus 1907
Paramaribo, Zuid, Surinam

Dear Mrs. Waldrop:

Thank you for the prompt preparation of the minutes of the last Executive Committee meeting. I know it was difficult to have to type them between the three services on Sunday. Your dedication goes beyond the call of duty. Your services are greatly appreciated by all who must receive the minutes.

Sincerely yours,

Leo Waldrop

Leo Waldrop, Chairman
Southern Baptist Mission-Surinam

P.S. We appreciate your fine efforts as press relations representative. The people must know what is happening.

Mr. Leo Waldrop, Mass Communications Consultant
Southern Baptist Mission-Surinam
Postbus 1907
Paramaribo, Zuid, Surinam

Dear Mr. Waldrop:

Please do not be discouraged over not being able to get the proposed mass communications project under way. Though we are losing a great opportunity in reaching people with the gospel approach, while missing promotion opportunities for our established centers of work and witness, this project will just have to be scuttled this year. It is doubly difficult, for the developing political information does not offer the hope found in the good news of Jesus Christ.

Sincerely yours,

Leo Waldrop

Leo Waldrop, Chairman
Southern Baptist Mission-Surinam

AUGUST 1975

All Mission Personnel
Southern Baptist Mission-Surinam

Dear Mr. and Mrs. Waldrop:

It has come to our attention that the missionary children (MKs) have begun to protest having a different baby sitter every evening except the fourth Saturday of some months and the fifth Saturday of other months. The monthly agreements (though it is supposed to be weekly) call for a free afternoon—preferably once a week. Please excuse yourselves from all official responsibilities at least once a week in order to have time for your children.

Sincerely yours,

Leo Waldrop

Leo Waldrop, Chairman
Southern Baptist Mission-Surinam
and father of complainants

These letters themselves are fictitious, obviously, but the names and responsibilities have not been changed to protect the innocent or the fatigued.

The Southern Baptist Mission-Surinam was formed in May 1972 with Mr. and Mrs. Harold Lewis and Mr. and Mrs. Leo Waldrop. In looking to the future, especially in light of the first furlough, scheduled in May 1975, the Mission has requested career personnel every year since 1972. If additional personnel do not come, the Lewises must return next year after furlough to carry the load indicated in these letters. Two years without growth opportunities could be disastrous.

The Mission has opportunities for expansion now. The need for training converts in Christian living and leadership is necessary now. Music training is a vital opportunity. But at present we do not even have furlough replacements.

The Mission needs one couple to work in the Javanese language, another couple to work with Chinese-speaking Surinamers, and yet another couple to learn the Hindustani language and to work with those who speak it. We ask prayer for a couple for furlough replacement in the Dutch language.

Mr. Leo Waldrop, Chairman, Personnel Committee
Southern Baptist Mission-Surinam
Postbus 1907
Paramaribo, Zuid, Surinam

Dear Mr. Waldrop:

Thank you again for sharing our latest appeal for help with Southern Baptists. Keep up your courage in this time of stress and remember that our strength comes from the Lord who owns the cattle on a thousand hills. And we share with you the concern that the Lord knows thousands of people are living in his hills, his valleys, and his plains, longing to hear his wonderful message of salvation. Maybe next year—maybe next year, someone will come to help share this message.

Sincerely yours,

Leo Waldrop

Leo Waldrop, Chairman
Southern Baptist Mission-Surinam

directions in HEALING AND HELPING

THE LISTING OF MATERIALS FOR 1975 FOREIGN MISSION GRADED STUDY

Medical and Benevolent Ministries

Doctor, nurse, prosthetist, dentist, social worker, pharmacist, veterinarian, agriculturist—all these are engaged in a modern approach to the healing and helping ministries which have been a part of Christian missions since Jesus himself walked the dusty roads of Judea and Galilee. Whatever need there was—spiritual, mental, physical—Jesus was concerned about meeting it. In this pattern Southern

Baptist missionaries recognize the need for ministry to the whole person.

During recent months drought and famine, hurricane and flood, war and unrest, and growing world hunger have created in Southern Baptists an increased awareness of human suffering and need across the globe. At such a time, it is appropriate that the 1975 Foreign Mission Graded Study focuses on medical and benevolent ministries.

STUDY BOOKS, TEACHING GUIDES, AND OTHER RESOURCES

TEACHER'S RESOURCE BOOKLET

Free upon request from the Foreign Mission Board.
(Contents can be adapted for use with all four age groups.)

The following helps are included:

- a poster for promoting the Graded Series study
- a background article introducing the theme, "Directions in Healing and Helping"
- information on emergency relief work
- a centerfold, detachable world map showing location of hospitals and benevolent institutions on the mission fields
- pictures (some in color)—suitable for display—illustrating various aspects of Southern Baptists' healing and helping ministries overseas
- a list of audiovisual and other media resources for the study, available from Baptist Book Stores
- a back-issue table of pertinent articles recently appearing in THE COMMISSION and other Southern Baptist missions magazines
- brief quotes from missionary letters chosen to provide teachers with illustrations relating to healing and helping ministries

STUDY BOOKS AND TEACHING GUIDES

FOR ADULTS (ages 18 and up)

SICK AND YE VISITED ME \$1.25
by Franklin T. Fowler, M.D.

Beginning with the biblical authority and Christian motivation for "the health care ministry," the medical consultant of the Foreign Mission Board makes a comprehensive statement regarding Southern Baptist medical missions. He includes a brief history, survey of current work, and insights into future development of the healing and helping ministries.

ADULT TEACHING GUIDE 504
by Pat Newton

FOR YOUTH (ages 12-17)

CLIMB ANY MOUNTAIN 754
by John R. Cheyne

In the Menz-Gishe area of Ethiopia a team of imaginative missionaries is working in the midst of a proud, isolated people with ancient traditions. Mobile medical work, a rug-weaving program, a handcraft school, and agricultural and veterinary work are among the unique ministries included in the total community development program of the Southern Baptist Mission in Ethiopia.

FOR OLDER CHILDREN (ages 8-11)

ALL-STAR PITCHER 754
by Rosalie Hunt

Lin Jong Shin is an all-star Little League pitcher from Taiwan who faces a difficult decision. Meet Jong Shin, his sister May Hway, and their friends at the home for polio-crippled children, a project of Kaohsiung Baptist Church. Learn how Jong Shin wins some important victories—not all of them on the baseball diamond.

OLDER CHILDREN TEACHING GUIDE 504
by Frank Lawton

FOR YOUNGER CHILDREN (ages 6-7)

WALK, EDDIE! 754
by Pauline Patterson

Eddie is seven years old, but has never walked because his legs were crippled by polio. But his life is changed by Christian love expressed through missionaries to his native Mexico. He receives a red wagon, takes a long trip to the Baptist hospital, and walks for the first time.

YOUNGER CHILDREN TEACHING GUIDE 504
by Jane Zurflieth

Study books and Teaching Guides available in Baptist Book Stores

OTHER RESOURCES

TWO NEW FILMSTRIPS

Filmstrips are available from Baptist Book Stores and through the Broadman Films CAVE Plan. Filmstrips are sale items only: 40 frames, color, manual, recording.

CHRISTIAN PARTNERS IN PARAGUAY

\$8.50

A look at the team approach to health care delivery. More specifically, a look at the ministry of love and healing which Southern Baptist missionaries, and national Baptists, have shared with a wide cross section of Paraguayan life. The filmstrip documents a story of skills dedicated to healing the sick, a story of Christian witness by men and women committed to sharing God's love with the people of their country. The accompanying cassette includes the filmstrip narration and testimonies by five medical missionaries, each one serving in a different part of the world. This filmstrip will provide an excellent case study for adults using the book, *SICK AND YE VISITED ME*, by Dr. Franklin T. Fowler. The additional missionary statements on the cassette will also enrich the study of this book.

MISSIONARY TEAM IN ETHIOPIA

\$8.50

This filmstrip illustrates the work of a community development team of missionaries: a doctor, an agriculturalist, a veterinarian, a handcraft teacher, and others involved in such a program in the Menz-Gishe area of Ethiopia. This is the account of a unique missionary undertaking designed to improve the people's life and to strengthen spiritual understanding by the local people. The accompanying cassette includes additional statements by the missionaries involved in this work and sounds of everyday life in this part of Ethiopia. Young people studying the book, *CLIMB ANY MOUNTAIN*, by Dr. John R. Cheyne will like this filmstrip. Both the filmstrip and the added sound on the cassette will "bring alive" the team approach to missionary work which Dr. Cheyne describes.

MOTION PICTURE

Book motion pictures (16mm, color, sound) for rental from Baptist Film Centers or through the CAVE Plan.

PRAYER FOR SIGHT

8-1/2 minutes, \$5.00 use fee

Written and narrated by Dr. Franklin Fowler, author of the adult book in the 1975 Foreign Missions Graded Series and the Foreign Mission Board's medical consultant, this film builds the contrast between beautiful scenery and human suffering. Against this background, then, the narrator talks about openness to God and relationship to people, with the inevitable question: where do I fit in? Then, in conclusion, the film points to personal involvement in human need through both personal service and financial support.

MISSIONS MEDIAPAK: THE MISSIONARY OVERSEAS

Check at your church library to see if this missionary education resource kit is available. Use your imagination as you plan to use the materials to enrich your study. Suggested for possible use are "The Storyboard" from *STIMULOG*; the postal cards, "A Question of Survival" and "Missionary on the Job" from *SIGHT*; and posters from *SIGHT* and *ET CETERA*. If your church does not have MediaPak, it may be purchased from your Baptist Book Store or through the CAVE Plan; \$14.75 each MediaPak.

PERIODICAL LITERATURE

Begin now to clip related pictures and articles from *THE COMMISSION* and from *WMU* and *Brotherhood* publications. News magazines and your daily paper will also yield valuable material on human need which can place your study in the *NOW*.

HOW TO ORDER:

FROM BAPTIST BOOK STORES:

- Study books and *Teaching Guides
- Filmstrips
- Missions MediaPak

* Teaching Guides also available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203

FROM BAPTIST FILM CENTERS:

- Motion Pictures

FROM FOREIGN MISSION BOARD:

- Free Resource Booklet

The telegram arrived Monday: "Oemi died Saturday Ditsworth." After the message from Mary Ditsworth (missionary in Indonesia), it took a while to pray through the matter again. Then I wrote a letter to Oemi's family in Bandung. But memories keep flooding in. Perhaps putting a few of them in writing will relieve some of the tension.

This has assumed that you know Oemi Abdurrachman was the first Muslim convert of Baptist mission work in Indonesia. She was the granddaughter of the Sultan of Cherribourne and was third person in the Office of Information for West Java. At that time government officials had to find extra income in order to live, so Oemi became teacher of Indonesian language for Marian [the author's first wife, who died in 1967]. Oemi went as guide for some of us to Bali. She began attending church services occasionally.

One day she said, "I see something in you Christians that I have not found elsewhere. I don't know what it is, but I know I want it." Later she said, "Maybe an Indonesian Christian could help me. Is there one I could talk to and find out how he became a Christian?"

A believer, Mr. Sukirman, reported back to me, "She is a believing, practicing Muslim. I never was, for as a child I went to a Salvation Army school and believed in Jesus and was a secret believer until you taught me to confess Jesus and follow him. As a Muslim, it will be very hard for her ever to become a Christian."

Two days later, on Good Friday in 1954, when I returned home, Oemi and Marian were smiling as I walked in. "You two seem very happy," I remarked. "What are you smiling about?"

"Nothing special," replied Marian. "We have been reading the Gospel of John about Jesus' being the Son of God. Oemi does not believe it, because she does not accept the Bible as the Word of God. She wants to be a Christian, but she can't say she believes when she does not."

"Oemi, this is the important part,"

The author was appointed a missionary in 1946. He served in China, Indonesia, Taiwan, and Hong Kong. As this issue was in final stages of preparation, word came that Cowherd had died in Hong Kong on June 26, after a heart attack earlier in the week. He was 62. Miss Oemi Abdurrachman, who died in April 1974 at age 45, was one of Indonesia's better-known Baptists. She had a part in founding the school of journalism at Pajajaran University in Bandung, where she was a professor until her death and was dean 1965-70. She had taught journalism at several Indonesian military schools and for this service was awarded one of the country's highest medals. She was one of but a few Baptists among the dominant Sundanese tribe of West Java. She made it clear during her illness that she wanted the funeral services to be a Christian witness. Large crowds, including many non-Christians, attended.



Oemi Abdurrachman

Oemi Remembered

By
Charles P. Cowherd

I said to her. "If you really want to believe, God will help you. Do you want to believe enough to pray to Allah that if Jesus is his Son, to send Jesus into your heart?"

"Oh, I hadn't thought of that," said Oemi. "Yes, I will try this. I will pray God to send Jesus into my heart."

"Do you mind if Marian and I also pray about this?" I asked.

"Oh, no. I want you to pray for me in this."

"Well, if you are going to pray, and if we are going to pray for you, could we pray together?"

"Oh, yes," she answered. "There is nothing in my religion that would keep us from praying together. I would like to do so."

I suggested we kneel and told her why. She showed us the Muslim ceremony of kneeling. I began the prayer, asking God to send Jesus into her heart. At the close there was no "Amen," for I expected Marian to follow in the prayer. Instead, she said, "Oemi, now you lead us in praying."

There was a long silence. Again Marian said, "Oemi, you pray and use any language you wish, for God knows and understands them all."

Oemi spoke seven languages fluently and could have left us completely out of her prayer by using one we didn't know. She started off in Indonesian by saying, "Thank you, God (Allah), for sending Jesus into my heart."

This was so startling to me that I wondered if I heard wrong, thinking perhaps I had lost the line of thought in her prayer, which was soon finished. Then Marian began praying for God to send Jesus into Oemi's heart. I couldn't pray with her, for I thought I had heard Oemi say he had done so.

As the prayer closed, I looked at Oemi. Tears were streaming down her face, and the glory of the Lord was written on her countenance. "Oemi," I said, "we are so thrilled that God has already heard our prayers."

"It was so easy to become a Christian that I almost missed it," she said. There were hugs of Christian fellowship and welcome into the kingdom of God; we all wept for joy.

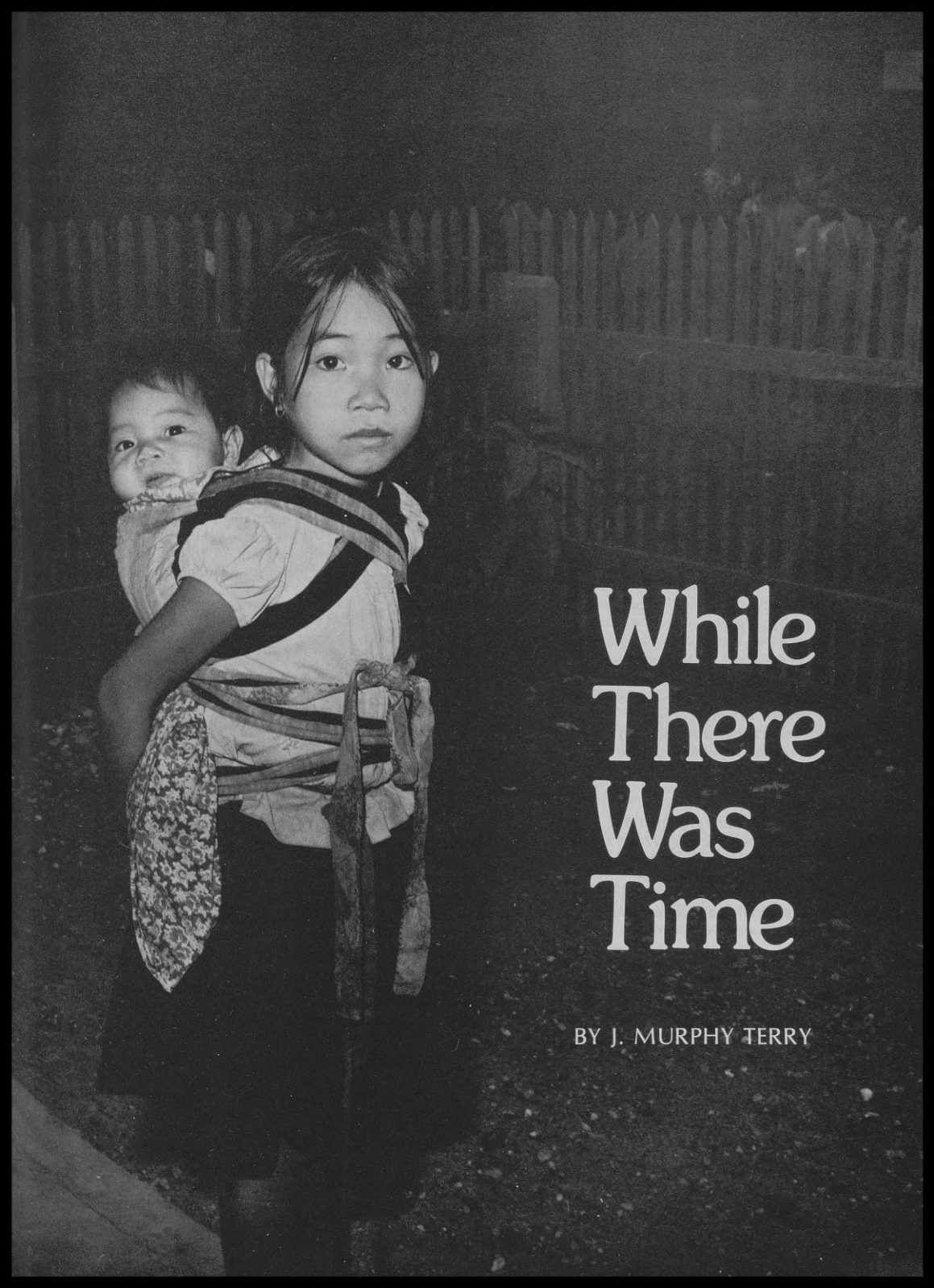
The last bus had run, so I took Oemi home, while Marian prepared our meal and took care of the children.

When we drove up to her house, Oemi said, "I am so happy that I am a Christian. But please do not expect me to confess Jesus publicly and join the church. This would kill my old mother. I will have to wait until she dies; then I will follow Jesus all the way."

I thought of Matthew 8:22, when Jesus answered the man who first wanted to bury his father. "Oemi, we love you and will love you, regardless of what you do," I said. "We want you to do what Jesus tells you in your heart. You do that, and you will be right. But could your mother believe in Jesus if you deny him? If Jesus is your Savior, don't you want your mother to be saved also? Pray about this, and do what the Holy Spirit leads."

On Sunday morning Oemi was in the choir at the church. Before I finished giving the invitation, she was standing in front of me to confess Jesus. A misunderstanding kept the baptistry from being prepared that morning, so we had to come back that evening for the baptismal service. Oemi was ready and wanted to go ahead. She didn't always go ahead, but, praise God, these last few years she had been faithful to the Lord and to his church.

I cannot understand why Marian had to be taken with cancer back in 1967. I cannot understand why Oemi had to suffer so horribly with the same disease. It seemed so obvious that a miracle of healing would have brought much glory and praise to the Lord. But since he is perfect love, surely he has done what is best for them, for us, and for the bringing in of his kingdom. Oemi has gone ahead now, and heaven is a little nearer and more real because she is there. TC



While There Was Time

BY J. MURPHY TERRY



Above: In this 1972 photo Area Secretary R. Keith Parks and Missionary J. Murphy Terry examine map of Laos in Baptist Mission office in Vientiane. **Facing page:** Girl carrying brother stops to observe English class at chapel in Vientiane.

Laos has made the headlines in recent weeks, as the chain reaction of Communist victories in Southeast Asia has been felt there. Communists have come to strength in Laos, after a coalition government had maintained a balance for many months. In light of potential danger to Americans in Laos, Southern Baptist missionaries withdrew from the country in May.

Missionaries in Laos earlier had reported on a project of Scripture distribution in that country during 1974. As this article was being prepared for publication, events in Laos brought about a hiatus in missionary service there. In that light, this report takes on even more significance, and some of the lines in the article are given an ironic impact.

Shortly before withdrawal, missionaries had almost 50,000 more copies of *The Man You Cannot Ignore* ready for distribution along the road to the royal capital, Luan Prabang. The day before they were to begin the project, word came that Communist forces had cut the road.

Regardless of what the future holds, Scriptures have been placed in the hands of thousands of Lao people.

It was a thrilling thing to know," said Missionary Douglas Ringer of the special project, "that we put in their hands a book in their own language that they can read and, we hope, understand.

"And we know that the Lord will use it, even if we never get to go back. The book is there, and we know God's Holy Spirit can work in their lives as they read."

The cease-fire in South Vietnam and Laos in February 1973 surprised most of us missionaries working in the area. The years of war were in the second decade. A person simply lived with and worked around the tension. Openings and areas of work were seasonal. They came and went with the monsoon rains and dry seasons and with the military offensives and counter-offensives.

News of a cease-fire produced a rare moment of hope. Distinct lines of control would remove some areas entirely. But they would also result in more open travel on roads in free areas.

Neutralization of certain cities would open them to a peacetime cultural and economic leap that would produce a void in all areas of life. That change would intensify the spiritual void already evident among the people.

This was the backdrop for Mission planning, both immediate and far-reaching. Not everything that can be done with immediacy also carries a long-term effect. And often programs with long-term effects cannot be done at

once. Yet something was needed that was both immediate and long-term.

The following month was publication date for the New Lao New Testament by the Thailand-Laos Bible Society. This brought to reality the fruit of years of translation work by G. Edward Roffe, 45-year veteran of the Christian and Missionary Alliance (CMA) mission in Laos.

The new version was the first in 70 years. Its accuracy of translation, correct use of the Lao language, attractive layout, and the use of modern script currently seen in all Lao textbooks combined to produce early acceptance.

Subsidized price per copy in this first printing was \$1.25—expensive to the Lao people and out of reach for wide distribution by church and mission groups. Yet conviction was strong that we should distribute the Scriptures widely. This would bring about both immediate and long-term results.

From the first, it was clear that no one group alone could carry out the program. It was generally agreed that the time was right. A desire to cooperate was evident.

Early planning by missionaries and national Christians seemed to favor house-to-house distribution. This approach would consider the family as the unit of evangelism, rather than a selected group, such as military, refugee, or the like. A census then in progress in the major cities showed that at least 100,000 copies would be needed initially. Eventually 250,000 would be called for. Naturally the cost must be kept at a minimum.

The Bible Society soon agreed to grant a 50 percent subsidy to the printing of the book of our choice. Involvement by other mission groups was limited because of lack of funds. The Southern Baptist Foreign Mission Board quickly approved a request from the Laos Baptist Mission for \$5,000 for the project.

Baptist missionaries were currently using, and seeing unusual interest in, a 120-page book of selections from the Gospels, *The Man You Cannot Ignore*, printed by United Bible Societies in Singapore. The English version included an attractive cover, challenging introduction, eye-catching layout, addition of color to the 35 pictures, and a reasonable price. (This same material had been published in newspaper format in the U.S. as *The Life and Teachings of Christ*.) By July 1973 all those involved agreed this was the book to be used, printed in Lao.

The author was appointed a missionary to Laos in 1970.

Cost of paper was soaring. Original plans for using a good grade of white paper fell victim to the increase. Proof paper would be substituted, but would cost as much as the better grade of stock originally intended. Still, few books in Laos had been printed on anything other than proof paper, and only one book used color pictures, so the disappointment was not too great.

Target date for publication was September 1973. Delays came in printing and transportation, but the first shipment was available for the That Luang Festival, largest annual Buddhist festival in Laos. It was arranged for Roffe to present leather-bound gift copies of the Lao New Testament to the Lao King, the Crown Prince, and the Prime Minister, when they appeared at the festival. These celebrities graciously accepted the gifts and personally thanked the Roffes for their long service in Laos and their contribution to the spiritual life of the people.

Planning sessions on house-to-house distribution began to reveal some opposition by Lao Christians. They agreed the house-to-house method was

acceptable in villages, after approval by provincial governor and village chief. But they felt it would be impolite to disturb the privacy of the home by this method in the cities. One alternate suggestion called for the book to be given to the literate member of the family; this would afford greater chance of its being read.

The final decision was to use a variety of methods. Each mission and church group would decide which approach they could use effectively. In southern Laos, the Overseas Missionary Fellowship (OMF), Swiss, and the Lao church went house to house and to secondary schools, festivals, and student centers. In the north the CMA and Lao church used the books in festivals and house-to-house visitation. The Baptists and their handful of Christians visited primary, secondary, and advanced schools, along with festivals, where they showed religious movies.

First Baptist distribution was combined with handing out other items to refugee schools. We made up small packets, each containing toothbrush, toothpaste, hand soap, pencil, notebook, and a copy of *The Man You Cannot Ignore*. The small group of Lao Baptists practiced a Christmas play. One Saturday we visited four villages, presenting the play in three and distributing the gift packets to all the teachers and children present.

The gifts went to 1,000 persons that one day. Excitement by the recipients confirmed hopes that schools would be receptive.

Meanwhile, the Baptist Mission requested Thailand-Laos Bible Society to print 10,000 Lao New Testaments in paperback, using the economical proof paper. The Bible Society again granted a 50 percent subsidy and took care of all publishing details. This provided Baptists a suitable paperback edition of the New Testament at a cost of 32 cents a copy—one-fourth the price of the hardback edition.

The title chosen: *Pope Khwam Suke*, literally translated, "To find happiness." Early in January 1974 the first shipment arrived.

The usual complaints against both books arose when enthusiasm was at its highest. Even some of those initially in favor, or at least cordial, to the distribution, began to cool off. This produced a few moments of personal frustration, but it soon appeared the complaints were only surface in nature. Objections were alleviated as individuals became involved in distribution.

When copies were sent to the appropriate government agencies for approval, those who checked the books asked for and received personal copies. Members of the Movie Censure Board, who came from nine government agencies to review the recently produced Thai films before their showing in Laos, received copies of both books. One member, representing the National Library under the Textbook Division of Education, Sports, and Youth, took multiple copies of both books for the National Library.

For actual distribution of the books it was decided that each group and area would try to complete the project by November 1974. The southern sector received 20,000 copies, World Vision 20,000 copies (they had the same material prepared in a tribal dialect for the Meo mountain people), and the CMA 6,000 copies. None of the other groups wanted to use the paperback New Testament.

The Baptist Mission allowed me to head distribution of the remaining 54,000 copies of *The Man You Cannot Ignore*. Everyone in the Mission helped whenever and wherever possible.

The first effort was a three-day trip to Paksan, 160 kilometers east of Vientiane, the capital. Two national Baptists and Missionaries Doug Ringer, Jack Kinnison, and I left Vientiane early on Friday with 2,500 books and 40 New



Above: Rug vendor at work in morning market in Vientiane, Laos. **Below:** Missionaries Jack W., Jr., and Lynette Kinnison check at airport health station.



Testaments. We stopped at villages along the all-weather, gravel road, visiting with residents and handing out books in the schools.

"We had no trouble at any place of going into the schools, obtaining permission of the director, and entering each classroom and giving every student a copy of *The Man You Cannot Ignore*," reported Kinnison, "as well as giving the teachers and the director the entire New Testament."

In the hometown of one of the Baptists we visited his relatives. After a delicious Lao dinner he had opportunity to share his Christian faith with several members of his family. The next day we visited the mayor, surveyed the city for possible future work, and became acquainted with some of the people. We returned to Vientiane convinced the time was right to visit the villages of Laos with the good news.

Distribution was balanced each week by spending two days in the villages and one in Vientiane, all the while keeping up with other responsibilities. In Vientiane we could visit six to eight schools a day. Three or four of us would go to the "mother school" and ask permission for distribution. The principal then would take us to the small schools under his supervision. None of the 150 to 200 schools we visited refused permission.

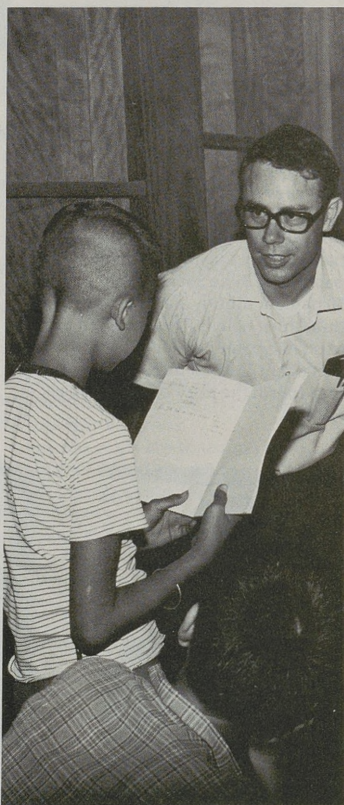
"For many of the children, it was their first time to receive a book, perhaps the first book they had ever owned," said Ringer. "We have evidences of a lot of people reading the material."

"We felt that by passing out the books in schools, each child would take his home, and there it would become a treasured possession. It might belong just to that boy, but in a Lao family whatever belongs to one belongs to all, and all of them will read it, not just the child."

We also carried a supply of soccer balls or volley balls. Often the children would



Above: During 1972 visit to Laos Parks talks with young man near suburban Baptist chapel in Vientiane. **Below:** Missionary J. Murphy Terry (author) works with youngster during English class that was conducted at the chapel. **Facing page:** Boy in village near Vientiane where refugees from the Plain of Jars gathered.



come to the schoolyard to tell us goodbye. Then we would present one or the other of the balls, or sometimes both at larger schools. In most cases this was the only sports equipment the school had ever received.

It seemed important to cover as much territory as we could in a short time. Mid-June brings the end of the school year and the seasonal rains that make travel to some places impossible. Still, we were able to revisit some areas, such as one pleasant regional center 50 kilometers north of Vientiane. It has several schools. On our second visit teachers, children, and townspeople all welcomed us warmly.

The librarian at the teacher-training school requested multiple copies of both books and copies of all our other literature for their library. She told us that she read stories from *The Man You Cannot Ignore* to her children every night.

But, she added, "We need someone to come teach the adults, so they can teach their children."

Similar results were seen in other places. We felt the need for workers in seven such regional centers to follow up on distribution.

"In three places the people asked, 'When are you coming back and teach us?'" related Ringer. "One woman especially, who seemed very sincere, wanted to know, 'When are you going



to come back and teach us about this Christian book?"

At the request of Buddhist monks, we often showed religious movies at Buddhist temple festivals, which are intended to raise money for the temple. Motion pictures draw large crowds, and the new Christian movies produced in Thailand soon became the most sought-after productions in Laos.

Wat Ong Thu is one of the largest and most important temples in Vientiane, mainly because it is the location for the Buddhist Institute. At the request of the abbot, also headmaster of the institute, we took our movies and books there. For each of the three nights of showings, the abbot announced the event over the public address system.

"Come see the movies shown by the kindness of the Christians," he invited. "All religions are good, but Christianity is one of the best."

After the first showing we distributed 1,000 books in only a few minutes. On the second night the abbot asked for 200 copies of *The Man You Cannot Ignore* to use in the institute. We complied and also presented him a leather-bound copy of the New Testament.

Showing one of these films usually means four hours of work long after the normal day ends, and this for several nights in a row. In addition, it means involvement in large crowds; on occasions there have been shootings or grenade blasts in large gatherings, though never where we were. A showing may mean travel over questionable roads into the countryside. The Lord's hand of protection has been on us at all times.

By July 1974 our supply of 54,000 books was reduced to 4,000 and our 10,000 New Testaments to 5,000. Other groups reported a similar result; they made plans to extend distribution into other areas. A second printing of 50,000 *The Man You Cannot Ignore* was planned. What we need now is time and workers.

"These books are being read," declared Kinnison, "and we are bound to see the results of having spread the Word of God throughout this area."

At the restaurant in the American Community Association one day, Missionary Jerald W. Perrill noticed the cashier reading *The Man You Cannot Ignore*, Kinnison related. Asked where he got the book, the cashier explained, "My brother brought it from school this

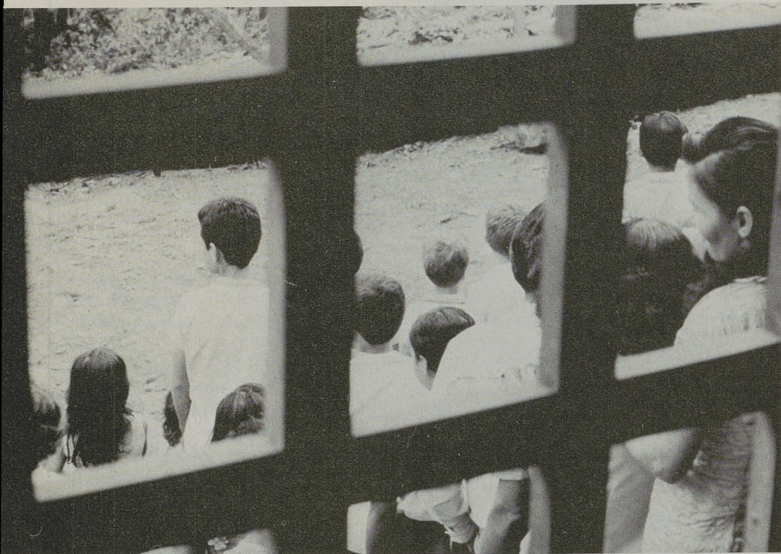
afternoon. Someone distributed these books to students."

Noted Kinnison, "It just happened that his brother was a student at the school where we had distributed the books a few days before."

Early in July (1974) a French Roman Catholic priest came to us with a request for 1,080 paperback Lao New Testaments. I asked why he would want that many.

"Our work will soon end in Kiang Khuong province due to pressures of the new government," he explained. Then he added, "But long after we are gone, the Word of God will continue to draw men to faith in Christ."

TC



Best in the Jungle

Text and Photos
By Leland Webb

Out of place? Maybe in one sense. The building certainly outclasses every other structure for miles.

Yet it is out of place only in the same way the richly appointed tabernacle the Children of Israel carried with them did not fit among their nomadic tents. The people have made God's house the finest in the neighborhood.

The stranger comes upon the place of worship in surprise. He's just hiked some five kilometers from the nearest road. The trail threads through the lush greenery of the equatorial rain forest of western Ecuador. Dense grass grows head high. Dark crimson cacao bean pods cling close to their tree trunks. Broad-leaved plantain trees flourish, producing their banana-like fruit. Occasional bird of paradise blossoms, their exotic blooms resembling long beaks, lend their color. Slender palm trees stretch loftily, almost arrogantly, above the thick underbrush, as though seeking to catch any breeze.

The trail bends close by the remains of the small, pole-and-brush building that was the first house of worship for the local Baptist congregation. Except for the roof, only the front panels remain on the frame. A lattice work of poles is intact above the still-legible sign: "Templo Bautista." Jungle undergrowth is reclaiming the clearing.

Some distance further, unheralded, the new church building comes into view at the brow of an incline.

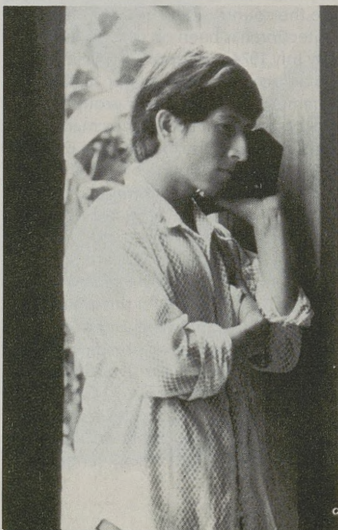
Walls and floor are of solid wooden planking, its soft brown hues appropriate in the setting. The roof is of corrugated metal. A multi-paneled window graces the front. Lattice work along the sides just below the roof provides ventilation. Over the wide door hangs a sign with the

legend: "Iglesia Bautista Olivares, Rio Armadillo." This is the new building, perhaps 27 by 42 feet, for Olivares Baptist Church in the Rio Armadillo settlement. Inside wait sturdy, comfortable pews.

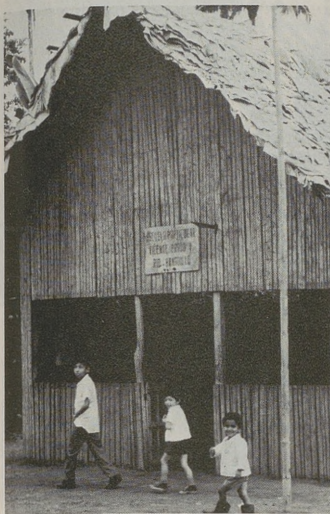
The schoolteacher's home next door is primitive by comparison. So are all other houses in the vicinity. The school building, earlier pride of the community, also pales when weighed against the church structure.

Members apparently wanted their building to be the best. It is. Perhaps it was meant in part to give a feeling of permanence to the young community. It does.

This is homestead country. The families living here by their sweat and calouses are turning this part of the jungle into farm and cattle land. Each family upon arrival brought only what they could carry. The road, still five kilometers distant, has not been even that convenient for very long. But the highway has crept ever closer, as the jungle yields to civilization. [The new dir



Top: Through window of new building of Olivares Baptist Church in western jungle of Ecuador, congregation can be seen posing for picture on dedication day. **Left:** At the door young man listens to service, but with one ear tuned to radio broadcast of a soccer match.



road was opened to traffic in the spring of 1975. The James C. Muses, Jr., became the first missionaries to drive right up to the new church building. Later, rains washed out the road.]

To an Ecuadorian, status comes with land-owning. Yet to large numbers of citizens that goal is hardly a dream. Property in the cities is costly. But here, in virgin jungle, the government has offered land free—123 acres to each family—just for making it their home.

After living and working on a site for five years, a homesteader could sell his interest in the plot and move on. But if he works the land ten years, it becomes his—with clear title. Due to such an appeal, the jungles of Ecuador are opening, both in areas west of the Andes

Mountains, like Rio Armadillo, and in the even wilder eastern jungle, the Oriente, where discovery of oil adds to the boom.

The mode of living is rustic. A typical house stands on poles so that the floor may be several feet above ground. The space below offers shelter for whatever tools and livestock the homesteader may boast. The houses and many utensils are hand-hewn, such as the mortar and pestle for removing hulls from rice in the work area of a house near the church building. The mortar has been rough-cut from a tree trunk, the pestle hand-lathed from a branch.

In the Oriente, "You may see a family with six or eight children getting off a truck with all their worldly goods in packs and boxes," says Missionary James Gilbert, who is pioneering Baptist outreach there.

"The first thing the man must do is to begin to put up some sort of shelter with a machete."

The land has been opened by hardy pioneers—men and women like Manuel Uziña and his wife in Rio Armadillo. Eight years ago the couple left the city of Guayaquil and Manuel's job in a factory and started over in the jungle.

It was Manuel who sought out Missionary Richard D. Clement in Quito and told him about the fledgling group of Baptists in the jungle. Of the 84 families then in the new settlement, at first only the Uziñas and his brother and wife and a few others were believers. For months Manuel had been inviting neighbors to his home for Bible teaching; as many as 25 persons were taking part.

"I've got to have some help," Manuel



said to Richard. "I have only a third-grade education. I've taught them everything I know."

"Why don't they go to church?" asked Richard.

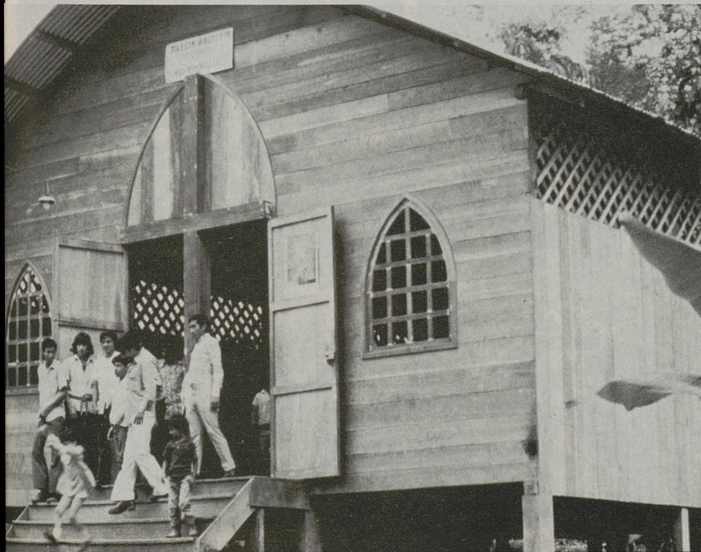
"There isn't any church," explained Manuel.

When Richard first went to Rio Armadillo, also in the traveling group were William P. (Bill) May, then a missionary in Ecuador, and Gilbert. Some 60 persons met them for worship. For about two years some missionary went to assist the congregation every other month. Then Richard began making the trip monthly.

"I would drive as far as I could," he remembers, "and some men from the church would be there to meet me with a horse or a mule for me to ride."

The dedication service for the new building becomes a time for reminiscing by Lay Pastor Emiliano Rendón and others. On their first trip to visit the struggling congregation, missionaries

Top, left: School building for Rio Armadillo community. **Above:** Along the jungle trail to Rio Armadillo. **Left:** Sturdy new building for Olivares Church.





Above: Missionary Stanley D. Stamps uses log bridge for speaker's platform at riverside. **Top, right:** Chicken is main dish for "dinner on the grounds" at building dedication. **Right:** Hand-hewn mortar and pestle for preparing rice illustrate rugged nature of homesteaders' life. **Below:** While congregation looks on from bank and bridge, Missionary Richard D. Clement (left) prepares to baptize youths.



had ridden mules for six hours along a trail so muddy the mules sometimes slipped down.

"The missionaries were big men, and the mules were small," Manuel Uzina recalls for the dedication-day congregation, "and they almost didn't make it.

"When they got here, the missionaries looked more like mud than people," he adds with a smile. Members and missionaries alike laugh together at the mental image, some imagining, others remembering. Of those "big men," Clement, on hand for the dedication, was probably the biggest. He stands six feet, two inches tall.

Dedication day is a gala event. There is dinner on the grounds, members



bringing chickens with them as they come for worship service. The fowls will be plucked, cleaned, and boiled (the only way chicken is cooked locally) under the protective covering of a grove of plantain trees nearby.

After the service Richard counsels with the seven candidates for baptism. They are all teen-agers, though some appear younger. Since the chicken dinner is not yet ready, the congregation sets out on what someone says is a five-minute walk to the river for baptismal service. The procession along the trail takes closer to 30 minutes, but time is not crucial here.

The river affords less water than a river should boast. Picking up a tree limb, and looking a bit like Moses with his staff, Richard wades into the murky stream. With the branch he probes here and there for a spot deep enough for immersion. "If it's knee-deep on me," he had said, "that will be enough." The spot decided upon barely meets that minimum requirement.

The congregation assembles on the near bank and listens to Missionary Stanley D. Stamps, up from Guayaquil for the day.* Perching more or less precariously on a log bridge over the river, he speaks on the meaning of baptism.

Richard leads the baptismal candidates to the selected place. An ensemble from among the members sings. Then the missionary immerses each of the young persons lined up beside him. The service is both solemn and joyous, the candidates and the members relishing the fellowship and the visitors.

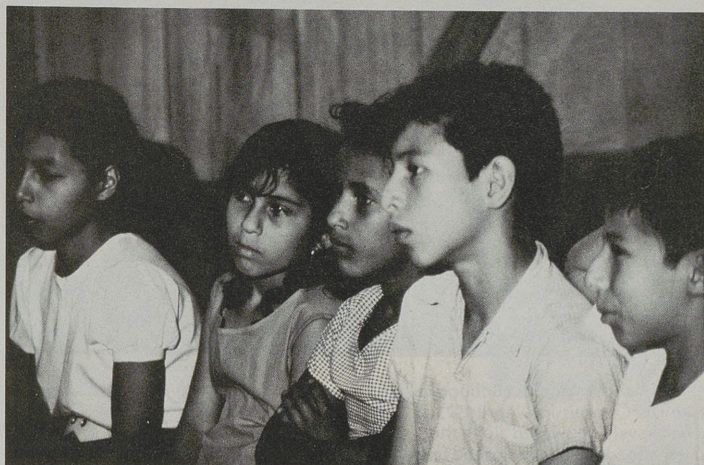
"I almost baptized one boy twice," Richard admits later, "but when I took hold of him, I realized he was already wet. Then I started checking first to see which had already been baptized."

Residents of Rio Armadillo appreciate what the missionaries have contributed over the years. The Mission has at times offered practical assistance, such as helping homesteaders to secure a better quality of hogs to replace the scrawny animals they began with.

Still, the church members have done much on their own. "The most indigenous church in Ecuador," is the way one missionary described Olivares Church. The only Mission investment has been in the hours and days devoted there by the missionaries.

Even while shaping a new way of life for themselves by their own labor, the homesteaders of Rio Armadillo have shared that labor for worship.

* As second vice-president and coordinator of the Ecuadorian Baptist Convention, Stamps came to extend an invitation to the church to enter the Baptist Convention. Responding, the church became an affiliate of the Convention last November



At Olivares Church, Rio Armadillo, teen-age candidates for baptism listen carefully as Missionary Clement examines them about their understanding of beliefs.

Far-reaching Influence

By Stanley D. Stamps

A view of the Baptist congregation of Rio Armadillo at an earlier stage of development has been shared by Missionary Stanley D. Stamps after a special trip there in 1971. This is the account of that jungle adventure as seen through a missionary's eyes.

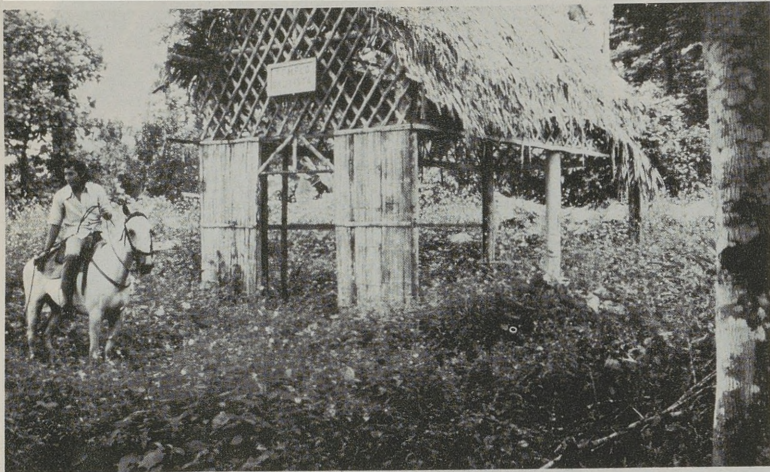
Manuel Uziña sat beside me as I guided the Land Rover in its bouncing journey along a primitive road penetrating the rain forests of western Ecuador. Uziña, the small but rugged homesteader from the Rio Armadillo community, had met us at El Carmen in Manabí province, as prearranged. The ride from El Carmen to the end of the road gave me a chance to know better this man I had met only briefly twice before.

In the back seat rode my sons, Keith and Mark, and their friend, Roger Brock

from Oklahoma. We were on our way to Olivares Baptist Church, deep in the jungle.

At the age of ten Uziña had left the mountains and his home Indian village, San José de Cocóto, near Quito, the nation's capital. Making his way to Guayaquil, he worked there in various jobs and eventually married and started a family. In 1955 he was led to belief in Christ largely through the witness of Missionary Howard L. Shoemaker (now in Dominican Republic), who pioneered Baptist work in Guayaquil. Uziña's family and that of his brother, José, soon became baptized church members.

Uziña's newfound faith led him to offer a parcel of land he had inherited at San José de Cocóto to the Baptist Mission for a church site. Negotiations were held, and legal titles were cleared up over a period of time. Now a small



Left: Jungle undergrowth reclaims clearing where the remains of earlier Baptist chapel stands. **Facing page:** At baptism service Clement immerses youth in river. **Below:** Woman stands at door of typist's home in pioneer community.

of a mile further was the schoolhouse, merely an open-sided rectangle roofed with palm thatch.

Bill led the way to the house where we would spend the night. "It's the finest house in the area," he promised. He was right. The split-cane home stood on a small knoll overlooking the reclaimed jungle. The surrounding cacao and plátano groves lent a sense of permanency.

Mrs. Polo Bravo, our weekend hostess, welcomed us. Night was close on our heels, so we slouched down on the floor to rest, leaning on our bed rolls and ignoring the newly built benches lining the wall. Soon our hostess, pleased at the arrival of five "gringo" visitors, called us to supper. She escorted us into a small dining room, all but filled by a long table and two benches. We would be the first to use this newly built furniture.

A dish of boiled rice was set before each of us with a side plate of greasy, lean meat. We dived in hungrily. I sampled the unfamiliar-looking meat. "It tastes a little like pig," I remarked to Bill.

"Yeah," he agreed, and ate on. The boys ate with silent relish.

Mrs. Bravo saw that her guests apparently were enjoying the repast.



chapel stands near his childhood village. (See *The Commission*, April 1972, p. 23.)

As the vehicle swayed along the uneven road, kerosene sloshed from the tin the slight passenger held in one hand. Ignoring it, he told of the spiritual counsel of Missionary Shoemake, whom he remembers fondly. Uzina particularly recalled that Shoemake had taught him the importance of tithing and of being faithful to the Lord.

When the Ecuadorian government opened vast stretches of undeveloped jungle land for homesteading in the early 1960s, the two Uzina brothers joined a cooperative that would develop the rich lands in northern Manabí province. In those first days it took three days to penetrate the jungle from the nearest point of entry. (Now the trip can be made in one day from Quito or Guayaquil.)

Much like pioneers of other days in other places, the settlers carved out of the jungle small plots on which to plant corn, coffee, cacao, bananas, and rice. Life at its best was at subsistence level. Only the hardiest stayed. At first their only source of income was from palm nuts gathered from the royal palms native to the zone.

Among the colonists were several Christian families. True to their faith they sought ways to express themselves in worship. They erected a small chapel and began services. Without a permanent pastor, growth was uncertain.

Ramón Espinoza, who had been the Uzinas' pastor at Calvary Church, Guayaquil, moved to El Carmen and made frequent visits to Rio Armadillo to preach. The congregation soon came to the attention of missionaries, who began to visit there occasionally. For a while the

group was recognized as a mission of First Church, Santo Domingo de los Colorados, 30 miles from El Carmen.

In November 1970 the isolated congregation was constituted into a church. They called Missionary Richard D. Clement as quarter-time pastor. A multiple marriage ceremony of couples who had previously lived together in common-law arrangements was celebrated before they and other candidates were baptized. The new church had 27 charter members.

When the Clements left for furlough in 1971, the church called Missionary Marvin R. Ford as pastor. My purpose on this day later in 1971 was to be supply pastor and to preach on stewardship.

Along the road it was evident the forests were yielding to farm and pastureland in man's colonizing efforts. At a small cane hut on a ridge the road came to sudden end. We parked, and Uzina loaded our supplies—sleeping bags and a small generator—onto the waiting pack horse. About this time another Land Rover pulled up. In it were Missionary William F. (Bill) Martin, Jr., Pedro Guamote, a schoolteacher, and Emiliano Rendón, a lay leader of the congregation. Martin, then director of the Baptist Primary School in Quito, was visiting to assist the community's one-room school.

Soon we were walking ahead of the pack horse along a trail tunneling through undergrowth. Toucans and other tropical birds heralded our passing. Signs of civilization were notably absent.

Bone-weary and dead tired, we came at last to a clearing where a chapel had been built of palm-wood slats and covered with plantain leaves. A quarter



Beaming, she informed us, "*Es guanta. El perro lo mato esta mañana. (It's guanta meat. The dog killed it this morning.)*"

The bite I had just swallowed lodged in my throat. I gulped at it, and it went down. By this time the boys had tuned an ear to the conversation.

"What's that?" Roger wanted to know. "Oh, it's just monkey meat," said Bill in jest.

"No," I observed, "I think it's a kind of large rodent."

We continued eating, but with less enthusiasm. Later we learned that the *guanta* is a rather large rodent, about the size of a big pig, that lives in Ecuadorian jungles.

After supper we were led through the darkness to the chapel where about 75 people were waiting. Word had spread that we would have some pictures. I had brought projector, some filmstrips, and the portable generator. Since the chapel

was overcrowded, we projected the pictures in the open air. Then I stood in the doorway, half the congregation inside and the rest outside, and preached.

Back at our quarters our hosts assembled three newly built bed frames with wooden platforms. We unrolled our bedrolls and retired, still clothed, under the curious watchfulness of the family. Satisfied that we were bedded down, they retired to another part of the house.

Attendance at Sunday-morning service was slightly below that of the night before. At the close a young couple raised their hands in response to the invitation. Juan Acero and his wife, a cousin of the schoolteacher, professed their faith in Christ. I learned later that they only recently had moved to Rio Armadillo from San José de Cocóto, also the home of Pedro Guamote and the childhood home of the Uziña brothers.

Thus another silver thread in the delicate web of Christian influence was woven into the tapestry that is reaching over Ecuador, as Christians move about and carry the good news with them.

Later that day, as we traveled the narrow trail burrowing through the heavy undergrowth, the toucans called back and forth to each other, "*Dios te ve. Dios te ve. (God sees you. God sees you.)*" (The bird in Ecuador is commonly named by the words in Spanish that sound much like his call, "*Dios te ve.*") It was as if they were prophets commissioned to remind this remote neighborhood of God's watchful eye.

Shortly we passed again by the small chapel. I thought to myself that God has another voice in the wilderness to remind the homesteaders not only of God's watchful care, but also of his profound and everlasting love for them.

TC

The World Mission of Reconciliation through Jesus Christ (WMRJC) ended officially as a worldwide campaign with the Baptist World Congress in Stockholm, Sweden, in July. But the mission was not just a campaign. It is a way of life for every Christian.

"God's way of life," says Joseph B. Underwood, Foreign Mission Board consultant on evangelism and church development and chairman of the WMRJC committee on planning and promotion.

Over? "We hope it's just beginning," he adds.

The idea behind the mission was reconciliation, both of man with God and man with man.

"We believe there must be reconciliation between man and God and that reconciliation between men is the fruit of reconciliation with God," states Underwood. "We believe that we must seek to proclaim the good news of God's redemptive love in Christ. But we must also practice positive ministries of reconciliation, by which we seek to bring people together in understanding and brotherhood, good will and love—Christian love—one for the other."

The mission included both proclamation and doing. It involved 85 countries and 98 Baptist conventions. It touched the lives of hundreds of thousands.

Every Christian can continue to be involved in reconciliation in his day-to-day life and ministry. One man can make a difference. The mission began with one man, Rubens Lopes, of Brazil.

Lopes was leader of a nationwide evangelistic campaign in Brazil and of a similar campaign in this hemisphere. At a Baptist World Alliance executive committee meeting in 1969 he suggested a world evangelistic campaign. The recommendation became a resolution at the 12th Baptist World Congress in 1970. Underwood assumed his duties with the BWA at that time.

The primary emphasis was planned from 1973 to 1975, but work had to begin immediately. Underwood's committee presented ideas to the various countries of the world, shared testimonies, information, and experiences, and sought to involve every Baptist body in the world.

Planning began with the election of regional chairmen by the BWA executive committee. These chairmen then contacted leaders of Baptist unions in their areas.

The scope of the mission was so big

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

MORE THAN A CAMPAIGN

By Ruth Fowler

that it seemed inoperable. So Underwood broke it down for one country, Nigeria, and told what happened with the mission there.

Nigerian Baptists made tentative plans, and Underwood offered suggestions. A nationwide evangelistic campaign lasting two years was decided upon. Before the campaign could begin, Witness Involvement Now (WIN) schools were held.

Ervin E. Hastey, Southern Baptist missionary to Panama who served as Underwood's associate for two years, conducted WIN schools in various places in Nigeria. He offered teaching and preparation for a period of months, then held the schools to train in personal evangelism.

For the actual campaigns, laymen and ministers from the United States—over 100 of them—traveled to Nigeria. Underwood's job involved contacting them all. Some had served before; some were laymen contacted by W. Eugene Grubbs, FMB consultant for laymen overseas; some were recommended by executive secretaries of state Baptist Brotherhood organizations and state Baptist music secretaries.

After a WIN school came a week-long

crusade in a central city of each region, followed by simultaneous, week-long meetings in individual churches of the area. In one section of Nigeria the second group of meetings involved 206 churches.

The united effort resulted in more than 20,000 recorded decisions, including 13,000 first-time professions of faith in Christ.

Nigeria was only one of the 85 countries involved.

In the U.S. a woman in Tucson, Ariz., began Agape fellowships between persons of various races in her home. Her aim: reconciliation.

In the USSR Michael Zhidkov, pastor of Moscow Baptist Church, told of 90 persons received into the church. Many of them had come seeking an answer after they failed to find satisfaction in atheism. "They are asking about Christianity," he said. "It is an open door."

A pastor for 46 years admitted that he had never learned to witness until he attended a WIN school. His home is in India.

Courses in lay training for personal evangelism were held in Bangladesh, and a spiritual emphasis program was

During two-week visit to Baptist churches in Soviet Union in 1973 Joseph B. Underwood shared reports of what other Baptists were doing in WMRJC. Here Underwood (left) speaks in Moscow Baptist church.



conducted in the Baptist middle school in Hong Kong.

South African Baptists tried to minister to people in poor housing areas. They have provided hens to families for eggs and have planted citrus trees.

In Brazil more than preaching was involved. There was literacy work, vocational training, classes in sewing, cooking, diet, and hygiene. Clinics were held, and a building committee was formed in one church, not to construct better church buildings, but to help poor families put up better homes. A committee for employment was set up to help jobless people find work. Lawyers and psychiatrists gave counseling free.

The statistics could go on and on. The one statistic no one has available is a grand total of decisions and involvement. Perhaps a grand total isn't needed. It is the individual lives that count.

A Baptist layman from the U.S. through serving has become aware of a God who loves everyone, white or black, equally.

Tossing aside his charms, a witch doctor has led the way for others in his African village. He has the new power of Jesus Christ.

In Hong Kong a woman learned to witness and then won a university student and a young woman to Christ.

"I think this is one of the outstanding contributions of the WMRJC—the new emphasis on the training of church members for personal witnessing," Underwood says.

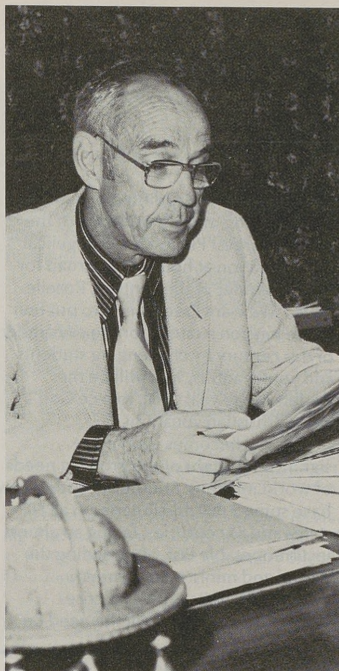
"One woman said she would go out but she wouldn't talk," he relates. "Then the person they were visiting began to tell her about the problems in the home, and the shy woman began to cry and say that she had the same problem. Later they won that woman to Christ."

One pastor in Rhodesia declared, "The most important cry of my soul is for these many people to be at the right place where they can see Jesus' face each day and night during their lifetime on earth before Jesus comes back, but I believe that the coming of our Lord is near."

Not all of the meetings were in churches; not all of the people were in churches.

In Rhodesia one missionary went to a spot where people were gathered to drink. He asked them to come and hear a sermon, and several made professions of faith. Fourteen boys also accepted Christ when the missionary and preacher went to the place the boys were dancing and asked if they would turn off the record player and give them just ten minutes to preach.

Meetings were also held in schools,



Above: Underwood at desk in Richmond office. **Below:** Steering committee of missionaries and Rhodesian pastors meet for planning of simultaneous evangelistic crusade in Rhodesia in 1974. This was but one of numerous such campaigns held in many countries during WMRJC.

army barracks, hospitals, and anywhere else an invitation could be secured.

Underwood reports he had the "unofficial" cooperation of most governments. He would visit officials and explain what he was doing and why. Only in one Communist country was he not even allowed to bring greetings. He preached in many nations as a part of the mission for reconciliation.



In one of his reports he told of visiting five continents in five months. That journey took him to North and South America, Asia, Europe, and Africa.

"We were received with extreme friendliness, kindness, and generosity," he reported after his trip to Russia. "We saw the desire of the Russian people for reconciliation, for friendship and peace. We were blessed by profound worship experiences."

One church in England that had not seen baptisms in several years had six just during the WIN schools.

Baptists in America have perhaps done less in an official way than anywhere else. Underwood calls this "lamentable."

"In many ways we (Baptists in the U.S.) have done a great deal in this, though not officially," Underwood says. "But I think we could have done more in working with people of other races and other economic groups in bringing about increased harmony and real, scriptural, redemptive reconciliation."

The official mission is over. The next theme is "New Persons in Jesus Christ." Underwood sees reconciliation as a permanent mission and the new theme a continuation of the old one.

"In Ephesians Paul talks about its being the purpose of God to make all men one in Jesus Christ," he points out. "This also emphasized the permanency of this mission of reconciliation, not only with man and God but also with man and man. As a project it's ended. The establishment by the BWA of a Division of Evangelism and Christian Teaching will be a continuation of the sharing of ideas and expertise, the coordination and discovery of resource people, so we can help Baptists in other countries in evangelistic projects, in training for personal witnessing, Christian teaching, developing Sunday Schools, using resources in a greater way than ever before." TC

Challenge for Commitment

By Robert O'Brien

News Editor, Baptist Press

Five years ago Southern Baptist Convention agencies introduced the student generation to the decade of the '70s with a creative, mind-bending event—Mission 70.

Even now, as Southern Baptists prepare an innovative launching pad into the final 25 years of the twentieth century—Freedom 76—planners of Mission 70 are still hearing of results in the lives of participants who rededicated themselves to Christ or made decisions to follow him. Many answered God's call to missions.

"Freedom 76," says Ed Seabough, a planner in both events, "will not be another Mission 70, but will be for this generation to challenge individuals to an unflinching commitment to Christian citizenship, integrity, discipleship, and vocation and to sensitize them to the mission of the church through world missions."

In short, planners of Freedom 76, a bicentennial event Dec. 28-31 in San Antonio, Tex., envision it as a modern-day flintstone that will strike the spark of spiritual renewal in a generation of future leaders.

Students and single and married young adults, the emerging force that will make or break Southern Baptists' success as the nation begins its third 100 years, face a society full of mind-dizzying choices.

Sponsored by the Southern Baptist Convention's Inter-agency Council, Freedom 76 will be the Convention's first national meeting encompassing college students, single and married adults, and young military personnel. Young Baptists from all over the world will be invited to attend.

Its planners recognize that Christian vocation—what a person will do with his or her career—can be life's most difficult decision.

"We are what we are today because of what we dream about being tomorrow," says Charles Roselle, Freedom 76 general chairman and director of the SBC's National Student Ministries program.

"Lines must be drawn, and young people must be asked what stand they will take for Christ," Roselle says. "Freedom 76 will speak to student and young adult involvement at the beginning of the 200th anniversary of our nation."

Citing an SBC-appointed committee now studying mission outreach of the nation's largest Protestant-Evangelical denomination at home and abroad for the remainder of the century, Roselle adds, "We want Freedom 76 to put feet to the mission strategy for the remainder of this century by challenging students and young adults, who will be the leaders in the year 2000, to face God's call to Christian vocations."

That call becomes even more significant in light of the growing needs of world missions. Southern Baptists now have some 5,000 missionaries in all 50 states and 83 countries, facing an almost insurmountable task of spreading the gospel and ministering to need.

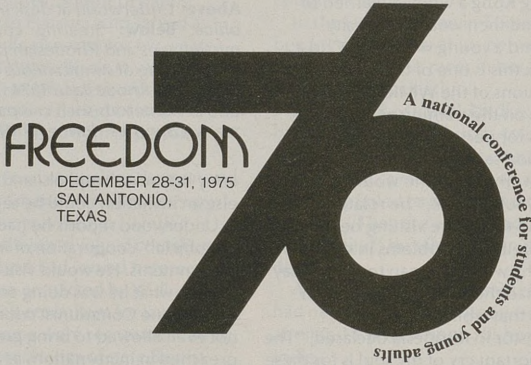
As populations grow and crises proliferate, nowhere will the need be

simulation games, speakers, panels, seminars, and training sessions. The events will be rooted in the truth that, as Baptists seek to motivate participants to apply Christian options to the changing world, they must do so from the foundation of the truth of Christ's teachings. They must show concern for a person's spiritual condition by presenting God's plan of salvation and concern for a person's physical needs by ministering in Christ's name.

Besides a wide range of programming designed to recharge spiritual generators, participants will get specific opportunities to put concepts into action through mission involvement projects.

One feature of the program will urge participants, in recognition of world hunger, to forego one or more meals during the conference and send the money they would have spent on those meals to the Foreign Mission Board for use in hunger projects under the supervision of missionaries.

The meeting, which will run past midnight on December 31 into the nation's 200th year, will feature morning, afternoon, and evening sessions built



FREEDOM
DECEMBER 28-31, 1975
SAN ANTONIO,
TEXAS

A national conference for students and young adults

Be a part of a better tomorrow...the third American century

greater than on the world's farflung mission fields, where Southern Baptists plan a growing—not a shrinking—commitment to missions and its evangelistic and social implications.

A dynamic of the Christian faith is that it grows amidst crisis and remains eternally valid in the vortex of rapid change. That's a challenge that the denomination's missions effort at home and abroad can't sidestep—and it needs committed young Christians to meet that challenge.

Freedom 76 program events will employ musical drama, multimedia, Bible study, involvement experiences,

around themes not only of Christian vocation, but also of heritage, citizenship, Christian discipleship, and the Christian home.

Students and young adults who want to tie the sinews of national and Christian heritage to the flexing muscles of their upcoming generation of twenty-first-century leaders will have a stake in Freedom 76.

Nell Magee, of National Student Ministries, 127 Ninth Avenue, North, Nashville, Tenn. 37234, will provide information about Freedom 76 to persons who wish to attend or help someone else attend. **TC**

LETTERS

(Continued from Cover II)

at work in that place. We had revival services every night, and I was privileged to preach on Wednesday evening, February 12, with Innocente Maldonado Jimenez as my interpreter. Innocente and I have been friends since 1963, when I met him at the seminary in Cali, Colombia. I preached in his church there. He is now pastor of Central Baptist Church, Tegucigalpa.

Leslie, Naomi, and Frances are some of our finest. They are using their talents and the mission money wisely and carefully.

We got to see the Wayne Wheelers and the Joe Bruces also at Tegucigalpa and San Pedro Sula. They are all doing a great work in Honduras.

We shall be able to pray more intelligently for our missionaries in Central America and elsewhere because of our experiences.

D. J. Abernathy (pastor)
Orlando, Fla.

For Resource Aid

I enjoy each issue of THE COMMISSION and look forward to receiving each issue, reading it, and keeping it on file for resource material.

Linda (Mrs. Worth) Freeman
Fairmont, N.C.

Enclosed [is a] check for a year's subscription. I am mission support chairman of our group of WMU and feel it will help me to do a better job.

Mrs. Cora Adkison
Gallatin, Mo.

Anticipating Service

Thank you so much for letting the Lord guide you as you work on each issue of THE COMMISSION. We are just beginning our work on the necessary forms that future missionaries must fill out. In all the questions and answers, I find THE COMMISSION a strong source of help and calm. I wanted to thank you for all the work you do.

Linda (Mrs. Gerald) Palmer
Bolivar, Mo.

I have been reading my pastor's copy of your magazine for two months and have found it absolutely great! You have given encouragement and made me realize that dreams are unrealized without action. Perhaps one day I will be one of those so far away who will be writing their letters back home. At any rate, I've enclosed payment for a year's subscription.

Nina Brown
El Paso, Tex.

Discovering the Magazine

Enclosed . . . find check for \$1.50 for a single subscription. I just read some articles from THE COMMISSION for the first time and was very impressed with your

journal. So many times we Christians here at home take for granted the missionaries in the field. We only see them as names and not as real people. Thank you for your work in publishing THE COMMISSION.

Mrs. A. R. Powell
Richmond, Va.

What good, informative, attractive issues of THE COMMISSION! Well done. *Sannu da aiki*—"I salute you for working," as we say in Hausa.

Carol Leigh Humphries
(missionary) Kaduna, Nigeria

Kind Words

Please note a change of address. . . . THE COMMISSION is such a blessing to my wife and me, we are most anxious to receive it again.

Paul H. Leber
Reisterstown, Md.

Let me say how very much I enjoy receiving THE COMMISSION every month. We feel as though we make new missionary friends each month.

Mrs. R. D. Evans
Bakersfield, Calif.

I enjoy THE COMMISSION very much, and to my knowledge it is the best periodical of its nature published by any organization.

Wesley Roberts
New Orleans, La.

Thanks for your work of love for Christ. THE COMMISSION is an excellent religious publication.

Ray B. Rhyne
Cape Girardeau, Mo.

Sharing the Publication

The women of the WMU at Jonesboro Baptist Church have collected enough money and would like to subscribe to THE COMMISSION magazine for every member of our church for one year. Enclosed you will find a list of the names and addresses of all of our church members, even those who are not active, for we feel this will be a good way to witness to them.

The Jonesboro WMU
Jonesboro, Tex.

THE COMMISSION has blessed me in so many ways, I would like to subscribe for two years for a friend.

Marilyn Nievares
Lanigan, Sask., Canada

Please place the name of my granddaughter on your mailing list for the next two years. . . . I consider THE COMMISSION our finest publication and am anxious that this beloved Christian have access to its message.

Mrs. Roy C. Matthews, Sr.
Atlanta, Ga.

Nine Area Booklets Replace Pamphlets

Nine booklets providing information on all Southern Baptist foreign mission fields are now available from the Foreign Mission Board. These have replaced the series of 60 or so separate pamphlets on individual countries.

The final four booklets published include:

Southeast Asia, with information on the Philippines, Thailand, Singapore, Malaysia, Indonesia, South Vietnam, Guam, and Laos. *Middle East*, containing facts on Israel, Lebanon, Jordan, Gaza, Bangladesh, India, Yemen, Libya, Turkey, Morocco, and Iran. *Europe*, covering Italy, Spain, Switzerland, Portugal, France, Germany, Austria, Belgium, and Greece. *South America*, with information on Argentina, Brazil, Paraguay,



and Uruguay in Eastern South America and on Chile, Colombia, Ecuador, Peru, and Venezuela in Western South America.

Earlier booklets released in the series include *West Africa*, *Eastern and Southern Africa*, *The Caribbean*, *Middle America*, and *East Asia*.

The booklets are liberally illustrated and contain information about each country and its people and about Baptist work there. As booklets are reprinted to replenish supplies, updating is made in content as needed.

These booklets are available on individual request, for small group study, for reference and research, and for other limited distribution. Booklets may be requested from Foreign Mission Board Literature, Box 6597, Richmond, Va. 23230.

By **BELA UDVARNOKI**

As official guests of the Hungarian Baptist Convention, Mrs. Udvarnoki and I visited Hungary in May and June 1974. "Official guests" means that the invitation was approved by the Office of Church Affairs. It also meant that we were free to visit as many places as we wanted and were allowed to preach in any church we desired. In 33 days we visited 17 Baptist churches in many different parts of Hungary, and I had opportunity to preach 23 times. Our days were fully occupied.

Since I am a Hungarian, I had no need of interpreters. I had direct contact with the people in and out of the pulpit. I tried to imagine myself in their place, to see their way of life and problems from their point of view. This attitude does not mean that I simply echo their thinking or expressions. Looking at them with an American point of view would make it impossible to understand their problems and their approach to the questions arising from their situation. Understanding their language and talking to many individuals gave me a direct way to observe the existing situation.

My general impression: The spiritual life in the Baptist churches is praiseworthy and for the future encouraging.

(1) Are the Baptist churches in Hungary really Baptist? By what criteria do we define Baptist churches? If the criteria are "autonomy" and "independence," then it could be said there are no "Baptist" churches in the so-called "Socialist" lands, with the exception of the illegal Evangelical Baptist churches in Russia. But if the standard of judgment is adherence to the teaching of the Scripture (including immersion), faithfulness to the church, prayer life, and consciousness of

The author, who resides in North Carolina, is honorary president of the Hungarian Baptist Convention of America. Missionaries of the Foreign Mission Board were assigned to Hungary beginning in 1935 but were unable to return there after World War II.



Cello quartet provides music at Baptist Church, Bekes, Hungary.

BAPTISTS IN HUNGARY

Christian discipleship, then those churches are Baptist at their best.

Baptist churches are under strict, although invisible and unpalpable, control. A church has no absolute right to determine who will be its pastor. There is no "Sunday School;" there are no "revival" or "evangelistic" meetings. The president of the Baptist convention is silently and previously approved by the government authorities and openly voted for by the convention. He observes the instructions he receives from the secular authorities. Preachers and churches know they have to follow the president's decisions.

By no means can this system be conceived of as free. But it is the only way the work may be maintained in Hungary. It suffices for the time being. Churches are free under this dispensation to meet for worship any time, and they meet regularly three times a week.

(2) The prayer life of the churches is exemplary. Before the Sunday-morning worship service there is a half-hour prayer meeting in every church. At one church I visited, about 200 people were present at the beginning of the prayer

meeting. That church has 350 members. By the time of the worship service 400 persons filled the auditorium.

I listened to the fervent prayers of those Baptists. My feeling was: "These people have direct, personal contact with the Lord! No earthly power can suppress them."

A beautiful prayer-scene in one church occurred at the "dedication" of two infants by two young couples. The parents stood at the pulpit facing the congregation and they—not the pastor—prayed audibly for their children! One of the young mothers was so overwhelmed by emotion she broke into sobs. The pastor finished the prayer, and members of the congregation dried their tears. Those Baptists believe in intercessory prayer, but they don't believe in *substitutionary* prayer!

(3) We may mistakenly feel sorry or concerned for Baptists in Hungary for not being able to organize Sunday Schools and arrange "revival meetings." They do not need our sympathy. The teaching of the Bible is still going on effectively in Bible hours and in homes.

How effective is the "religious education" in a Socialist land, such as

THE COMMISSION

Hungary? The composition of the congregations demonstrates. I observed that half of the people are young! (I classified the dark-haired and blond persons as young, the gray-haired as middle aged and elderly.) The number of young people (teen-agers) present in church choirs was conspicuous. And their constant attendance in church meetings is perhaps the best proof of the good result of the Bible teaching they receive.

Similar warning must be sounded to those who lament the lack of evangelistic meetings. First, the worship services are evangelistic in nature. Then, instead of open revival meetings, these Baptists practice the New Testament method, *personal evangelism*. Personal evangelism is a double-channeled powerhouse. Anyone who is witnessing is revived first! The result is visible.

(4) One proof of healthy spiritual life in Hungarian Baptist churches is the singing. Young people enthusiastically participate in choral work. There are no large churches in Hungary, but every church with over 50 or 60 members has a choir of 20 or 30 singers. Larger churches (150 to 200 members) have choirs up to 50 or 60. These choirs are well trained. The Central Baptist Choir of Budapest

Hungarian Baptist churches. In every church the average attendance is higher than the number of enlisted members; the presence of children, visitors, and non-members makes up the difference. There is no classified membership, such as "inactive" or "non-resident." It is not prestigious in Hungary to be on the church roll. The alienated and the unconcerned see to it quickly that their names are taken off the registry. Without the burden of inactive, never-present members, the churches feel unhindered to turn their attention to spiritual matters.

(5) There are a few curious, unexpected by-products of the Marxist anti-religious attitude. Its antagonistic pressure (there is no open persecution) helps create more determined believers. Baptists are very conscious of their dependence on the Lord. They attend church in spite of the disfavoring attitude of those on whom their bread-earning depends. They must have deep, abiding convictions about the superiority of the object of their faith. Their faith demands boldness.

Another unexpected fact in Hungary is that the state, committed to an anti-religious philosophy, actually supports



Cutting ribbon for dedication of new church building in Miskolc, Hungary, is John Allen Moore, Foreign Mission Board field representative for Europe.

bitter pill for state-financed churches to accept, but for them the choice is between existence and non-existence. I feel that Baptists are respected for their consistent stand on non-participation in government aid.

The pseudo-atheists are another product. There are many "secret disciples" in Hungary. Openly they deny every kind of religion—even deny God—but secretly they confess they, too, are believers! Which is a more unpleasant phenomenon: pseudo-Christianity in Western democracies or pseudo-atheism in Eastern Socialist countries? It is a question to ponder.

I returned from Hungary with renewed hope and inspiration. The work of the Lord and the Christians have survived there through the centuries and every possible obstacle—persecution, trial, suffering, even freedom and permissiveness. The believers continue victoriously, even today, strengthened and purified by adversity.

There is a warning to us who live in a free, permissive society: Beware, lest we become victims of our own freedom!

TC



In Pecs, Hungary, church choir sings for Baptist congregation.

attended the European Baptist Congress in Zurich, Switzerland, in 1973 and was invited to sing at the Baptist World Congress this July in Stockholm, Sweden. (Members of this group are selected from 18 church choirs.) Their performances must be judged only by professional standards. None of these impressive choirs could exist without the cultural and spiritual hunger of the young people who take part.

Church attendance and discipline are other signs of the healthy state of

the old, state churches—Roman Catholics, Calvinists, and Lutherans—by giving them small monthly amounts (\$30 or \$40) to supplement ministers' salaries. Baptists have never asked financial aid from the government, but those denominations which expected and accepted it for hundreds of years found themselves woefully weak when the time came to walk without the crutches supplied by the state. Those churches would have collapsed, but the atheistic state came to their rescue. This dole is a

BOOKS

The Gift of Belonging
Johnni Johnson
Broadman Press, 1975

Virginia Cobb was one of the most capable and creative missionaries who has served in the Middle East. Her biography tells a part of an exciting life story and in so doing gives valuable insight into Christian missions—past, present, and future—among Muslims.

Appointed a missionary in 1952, Virginia spent most of the next 18 years building bridges of understanding between Christians and Muslims, witnessing to Arabs about Christ, and facilitating the Christian witness of others. She did this through teaching, writing, directing a Baptist publications center for the Arab world, demonstrating interest in underprivileged persons, and many other ways.

Johnni Johnson characterizes her as "patient to a fault, but capable of the sharp word; so gracious that no one, no matter of what opinion or station in life, ever felt belittled in her company; an idealist as concerns the gospel, but practical enough to move against national or missionary opinion where she was convinced principle was involved." As Virginia's area secretary, I was impressed with her understanding of the Arabs and her love for them, her sense of mission, her keen mind, her energy, and her cheerfulness and optimism.

She knew, and helped others to realize, that Christian missions in the Middle East must focus on Muslims, who are the overwhelming majority of the population, more than on members of the small Greek Orthodox and Roman Catholic communities of the area. Her thoughts and actions throw quite a bit of light on the missionary message to Muslims and missionary methods.

The last thing in the book is "An Approach to Witness," written by Virginia for a strategy conference on Christian missions to Muslims in 1969. The summary at the end sets forth some principles which she was able to write about convincingly because she lived by them consistently.

"We must have an attitude of love and acceptance and strong faith in the power of truth.

"We must get into the midst of people, identify with them, and love them in deed, not word, in some concrete ways.

"We must emphasize Christ as a living person, and leave all else in a secondary position.

"We must talk openly, freely, and respectfully of religious matters, whether in regard to our religion or theirs, and emphasize the responsibility of the individual to God, to act according to his own best light.

"We must do these things patiently for many years, regardless of the immediate results."

—John D. Hughey

EPISTLES

Adventure Via Green Sub

Once upon a time last Sunday, I took a trip from Sanyati to Kasirisiri in a green submarine. A relatively new church has been established at Kasirisiri, a suburb of Sanyati. The route we had to take was mostly underwater, because it had been raining for the previous five days and nights. We knew that the only vehicle that would surely take us there and back was Caroyln Roberson's green sub (disguised as a Ford camper truck).

After leaving our famous Sanyati superhighway (the improved sand-mud-road to the nearest city), we traveled over ruts, rocks, ponds and puddles, mud and yuck to Kasirisiri. Often we were going in several directions at the same time—occasionally forward. Archie Dunaway manned the periscope, having battened down the hatches, while I watched for sharks, crocodiles, and cows. Many times we were totally underwater, as it splashed over our heads when we charged through a pond.

We docked at Kasirisiri just in time for the church service. A small schoolroom, about 15 by 30 feet, served as church building. Over 100 people were present, so the fellowship was close in more ways than one! Our enthusiastic congregational singing was accompanied by tambourine, drum, shakers, and a Kudu horn (from a type of deer).

The best part of the service was sharing the Lord's Supper for the first time inside the church. It was a solemn occasion, followed by warm, Christian fellowship. I was thrilled to feel the Lord's presence and to share his love with people to whom I could only say "good morning" and "how are you" in Shona! God's love doesn't always need words to be expressed and shared!

What an exciting day for a "new" journeyman! We arrived home safely from the three-hour service—periscope down, hatches unbattened, and hearts warmed. And this is only the beginning!

Melanie Cooke (missionary journeyman), Gatooma, Rhodesia

Identifying Kenyan Scenes

Mothers with sick babies squat around a doorway. They wait in hope that their children can be healed. A Baptist clinic? No, the home of a witch doctor where root, herbs, leaves, dung, and charms await those who enter. But Christian love and healing now are possible in five Baptist clinics held in Machakos district each month.

People, together, under a tree, singing, drumming, clapping. A revival meeting? No, unchurched, unsaved pagans praying for rain, many of them with life and brain already severely damaged from the home brew consumed on these many occasions. But revivals in two areas of our district were a time of village-to-village witnessing and market preaching; many were added to the churches. Villages without a Christian witness were the objects of prayer and planning.

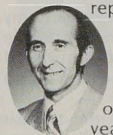
Prayers heard in five languages. An international fellowship? No, just an average meeting of the women on Wilson Farm, where Christians of five tribes usually choose to pray in their own tribal languages. The worship services are conducted in Swahili. Recently two young Samburu men, a Turkana woman, and a Kikuyu woman were baptized in one of Mr. Wilson's ponds by the Maragoli pastor (all tribal names)!

Bells ringing, all-night prayer meetings, scriptures read without ceasing. Devoted Christians? No, Sikhs and Hindus worshipping at the temple in the place where Harold (my husband) stayed during recent revivals. But this gave him an opportunity to witness to Indians again; many young people came to talk. Days were spent in the villages and at the churches. One woman who was saved during the revivals encountered an angry, unsaved husband at home. He went to the church building, chopped down the church sign, took it home, and burned it in their cooking fire.

Betty (Mrs. Harold T.) Cummins, Ulu, Kenya

Giving Her Child Away

Life for many of the Bengalis continues to be most difficult. Though the daily death figures for Dacca city are no longer reported [April], there is no reason to believe they are any less than in December 1974, when the monthly figure of those reported was almost 1,000.



Recently a woman came to me asking if I would arrange for someone to take her youngest child. Her husband had died, along with two of the children. She had no way to provide for the two remaining children. She felt that if someone would take her four-year-old daughter, she could beg enough to feed herself and her six-year-old son.

Even though I do not understand how she could bring herself to such a decision, I thought she was doing the right thing to be willing to give up her youngest child. I called the Salvation Army to ask if they wanted the little girl. In ten minutes their car arrived for the child. The mother sobbed in anguish as she lifted the little one into the vehicle. However, she was helped a little when I told her she could go with the driver to the adoption center.

This is the story of but one of many families.

James F. McKinley, Jr., Dacca, Bangladesh

Three Pennies

What do three pennies mean to you? To me they mean love—not love of money, but love for the little girl who gave them and love for the gift's purpose.

One Sunday morning while we were on furlough, Carol, a member of Mission Friends at Riverside Church, Plymouth, N.C., drew a picture for me. It showed a woman standing under a tree



—the woman almost as tall as the tree, a big smile on her face—and the sun, with smiling face shining brightly. I thanked her, and I treasure this "art work."

At the evening service she handed me a piece of paper, with torn, jagged edges, bearing in the printing of a first grader this message: "I love you." Above the words were three pennies. She had expressed her love in words, but for emphasis she had taped, as only a little girl can, the pennies on the paper. She had given her all.

In her way she was doing her best to spread the gospel by helping my husband and me return to the Philippines so that we could tell others about Jesus. A seed had been sown for the love of missions!

Whenever I look at these three pennies, I am reminded of the little girl, of her love for me, and of her growing love for missions. Then I am reminded of One whose love is greater, the One who said, "I am come that ye might have life and have it more abundantly."

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

Uninvited Guest

While Scripture was read, Missionary R. T. Buckley, standing in the pond at Comilla, Bangladesh, waiting for the baptismal service, gently swayed one leg.

He had good reason. He had spotted a snake a few feet away!

Finally someone else saw the snake and managed to scare it away with a few well-placed clods of dirt.

Satan does fight to the end to keep a Muslim from testifying by baptism of his newfound faith in Jesus. Anwar was the Muslim among the five persons baptized on Easter Sunday.

Guinevere (Mrs. James E.) Young
Feni, Bangladesh

Waiting for Witnesses

Revival meetings were held during one month in the churches of Rungwe and Kyela Association. As part of the preparation two teams went into all 11 areas of the association to present an adaptation of the Witness Involvement Now (WIN) program. In the week's WIN schools we experienced the ministry of the Holy Spirit in some wonderful ways.



Some church members who could not read the Swahili Gospel of John shared their conversion experiences and Scriptures from memory. People in the villages responded to this simple presentation of the gospel.

A national pastor and Arville (my husband) walked into a valley to a nearby house to share their witness. They had been praying that the Holy Spirit would prepare the way for them. As they approached the home, they saw a woman working under the trees. Before they could open their mouths, she said, "I saw you coming down the hill. I know who you are and why you have come. I want to accept Jesus as my Savior."

At the end of the week the two teams conducting WIN schools had seen 281 persons trust in Jesus.

Pauline (Mrs. Arville E.) Senter, Tukuyu, Tanzania

A Skid into a Ditch

Many times we marvel at how few accidents happen among so many missionaries driving so many vehicles over the length of Chile. Driving long hours under below-standard conditions with cars not exactly in top shape and on roads that are unsafe makes for more accidents.

While driving, I try to remind myself to be very careful, especially when I have my Carryall full of young people on a mission trip or Vacation Bible School tour. On the Sunday before Easter I felt quite confident as I left town early in the morning with eight laymen and a pastor on a trip to attend some of our rural churches and preaching points. Three of the men were mechanics, so I was relaxed around noon when they changed our first flat tire and took it to be fixed.

After a lovely day, four sermons and church services later, we headed home, facing a two-hour drive over gravel roads. It was late; we were all tired but were trying to be alert for possible accidents and stray animals on the road. Suddenly the straight gravel road turned into a sharp curve. Our speed was too much. Braking with that load would have meant tragedy, so I slowed the car as best I could, trying to keep it under control, struggling to negotiate the curve as calmly as possible. But the bend was too sharp, and we went bumping down the embankment and landed in the ditch.

After an hour of work in pitch dark, the men, working together, had the car back on the road. We continued our journey, tired, but grateful to God not only for the day's opportunity of preaching and teaching, but also for his protection over us.

Clara Brincefield, missionary to Chile

Beyond Communication

Some months ago the Arusha Baptist Association sent one of its three national evangelists to the little town of Babati, about 100 miles from Arusha. The evangelist went in response to a request by a Baptist family that had moved there from Arusha.

When I made my first visit to Babati to visit the evangelist and his family, to my delight I found a small Baptist church already meeting regularly, and 14 people awaiting baptism. These new Christians had all come from pagan backgrounds. It



became my privilege the following afternoon to baptize the little group of believers in Lake Babati.

After I arrived, the evangelist told me he wanted me to visit homes with him. He especially wanted me to visit an elderly woman, reported to be 120. We found her small hut barren. She sat on the ground, her feet wrapped in rags. Neighbors and family members came almost immediately when we arrived.

We extended the normal greetings and were introduced to the old woman. She was unable to acknowledge our greetings except by holding and rubbing our hands. When asked if she was a Christian, a family spokesman said no. He explained that he had talked with the evangelist about "making her a Christian," because it was obvious she would not live long. Our sadness was increased when we discovered she could not hear, talk, or see.

My heart was gripped with a feeling of helplessness. Here was a person for whom Christ died, yet I could fathom no way of communicating the good news to her. Sadly we left her humble home, realizing that we had come with a message and were unable to share it.

James E. Hampton, Arusha, Tanzania

Appraising Her Role

As I look out my window each day and see ten or more children of different nationalities who come to play with my four children, I think that I must be an international mother or baby sitter. Sometimes as they run through my house I notice there are Liberians, Swedes, Thai-Americans, Britishers, Danes, Germans, and Spaniards (as well as my Americans).

Some days I think, "Where is my missionary work? I am only looking after children!" Other times, when I have eight or ten children in the car to go to church, I ponder, "Maybe it is worth it after all."

Sometimes I think I am a motel operator, as I see the many sheets piled up to be washed from the guest house across the road. I recall many meals prepared for guests, summer workers, journeymen, and other missionaries, and ask myself, "When am I going to get my 'missionary work' done?"

On the other hand, I realize that the fellowship we are permitted to experience with these missionaries (of our own and of other groups) is rewarding. The children also look forward to the visits of different families at the guest house. One night during family devotions our three-year-old daughter prayed, "Bless the people in the guest house." Truly, this is one way I can be of service to others—helping them to rest from their work.

Sometimes I think I am just a typist, as I assist my husband with the voluminous correspondence faced as Mission chairman. Also I type Sunday School, GA, Vacation Bible School, and other materials for our church. I say to myself, "I must hurry and get all this typing completed so I can get to the real work for which I was called." Yet, deep inside, I am thankful that I can type and help my husband in his work. Also, the typing of these materials assists us as we try to teach the people and aid the teachers in their work.

Many afternoons I find myself assisting our children with their homework for several hours. Sometimes the thought passes through my mind that I am wasting my time, when I need to be doing other things. But I know that shaping the minds of our children is as important as anything I have to do.

Yet there is still time for me to teach a literacy class to three or four tribal village pastors. There is time for GAs, even time to spend a few days at camp. There is time for playing the piano for choir and teaching Sunday School. There is the enjoyable time of Bible School in our church and in some villages, when we have a summer worker or someone else to assist. Visiting in homes and in the hospital is an ever-rewarding opportunity.

And when I see my friends and acquaintances become Christians, I can truly say, "It is worth it all!"

Jane (Mrs. I. Earl) Williams, missionary in Liberia

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.

URUGUAY: *General evangelist*, basic seminary degree and pastoral experience, to promote general evangelism and church work. Would live in interior of the country where Baptist work is weak or does not exist. Would begin new work or direct existing work; might serve as a sociational missionary. Language: Spanish (one year of study in Costa Rica).

SURINAM: *General evangelist* with skills in church planting and development. Would initiate Baptist work among Javanese-speaking people. An intensive survey of the Javanese in Surinam in 1977 showed only three Javanese churches among the approximately 58,000 Javanese in the country. Language: Javanese, although working knowledge of Dutch would also be necessary.

ECUADOR: *General evangelist* with basic theological degree and pastoral experience. Experience in urban missions and/or associational missions would be helpful. Would locate in Quito, the national capital, with 650,000 population, and work with existing associational and Convención structure through local churches and organizations. There are ten Baptist churches in the city, one mission, a Quechua-language church, and three missions in the neighboring valley. Numerous areas of the city lack an Evangelical witness. Associational program, theological center, student ministries, and Christian social ministries could be developed. Leadership development is greatly needed. Language: Spanish.

OKINAWA: *General evangelist*. Would have island-wide responsibility, with concentrated effort in southern and central Okinawa (part of the Ryukyu Island chain now under Japanese control). A comprehensive working with church development and general evangelism would share in the ministry of 20 self-supporting churches. There are also three strong English-language churches, and the missionary effort involves liaison between the English-language and Japanese-language congregations. Language: Japanese.

For additional information concerning these and numerous other opportunities for career missionary service abroad, contact: Department of Missionary Personnel, Foreign Mission Board, SBC, Box 650, Richmond, Va. 23230.

THE COMMISSION

NEW

MISSIONARY PERSONNEL

Missionaries Appointed

May 1975



EAST AFRICA: Wayne E. Brown; born: Pearisburg, Va., Feb. 28, 1946. Graduate: Medical College of Virginia; attended SBTS. He served part-time as youth director and for children's church at a church in Louisville, Ky. He has been assistant manager of a drug store and has worked as a pharmacist in Virginia and Kentucky, including at Southern Baptist Theological Seminary clinic and at a pharmacy in Louisville since 1974. Expected type of service: pharmacy. Carroll Bryant Brown; born: Lynchburg, Va., Mar. 20, 1948. Graduate: Medical College of Virginia; SBTS (M.R.E. expected July 1975). She has worked as chief physical therapist at a hospital in Bedford, Va., and in Louisville as director of physical therapy at Hazelwood Hospital and since 1974 as staff physical therapist at Sts. Mary and Elizabeth Hospital. Marriage: Dec. 28, 1968. Children: Bryan Wayne, Nov. 21, 1970; Bethany Carroll, Jan. 18, 1973. Present address: Apt. D-10, Seminary Village, Louisville, Ky. 40207.



ARGENTINA: W. Ronnie Reynolds; born: Huntington, W. Va., Sept. 23, 1939. Graduate: Marshall University; SEBTS (M.Div.). He served in the U.S. Army in Kentucky 1960-63 and was a meat cutter and assistant manager at a food market in Huntington 1963-72. He has been pastor in West Virginia and since 1972 at Lea Bethel Church, Prospect Hill, N.C. Expected type of service: general evangelism. Glenda Arton Reynolds; born: Winston-Salem, N.C., Jan. 25, 1942. Graduate: SEBTS (certif. in theology). She has worked as clerk and cashier. Marriage: July 10, 1961. Children: Woodrow Ronnie, Jr., Sept. 16, 1962; Nona Carol, Sept. 18, 1963; Lollis David, Feb. 8, 1969. Present address: Rt. 1, Box 15, Prospect Hill, N.C. 27314.

GHANA: Calvin Y. Sarver; born: Bakersfield, Calif., Nov. 25, 1939. Graduate:



California Baptist College; Southern Oregon College (M.Ed.); attended GGBTS. He taught school for several years in California and has been interim pastor and pastor for churches in California. He was pastor of Hulse Memorial Church, White City, Ore., 1973-74. Expected type of service: secondary education. Claudia Herndon Sarver; born: Long Beach, Calif., Sept. 23, 1943. She taught school under the Head Start Program at Thermal, Calif., 1970-73. Marriage: Aug. 19, 1962. Children: Calvin Mark, Aug. 23, 1967; James Edward, July 26, 1969; Timothy Andrew, Mar. 11, 1975. Present address: Apt. 10C, Judson Lane, Mill Valley, Calif. 94941.



PHILIPPINES: William R. (Bill) Swan; born: Ft. Smith, Ark., Nov. 27, 1943. Graduate: University of Oklahoma School of Medicine (M.D.); NAMI Flight Surgeon's School, Pensacola, Fla. (certif.). He served as orderly and nurse at a research foundation in Oklahoma. He was in the U.S. Navy 1969-73, as intern at Naval Air Station, Oceana, Va., in flight surgeon's school in Pensacola, and as flight surgeon at the U.S. Naval Hospital, Portsmouth, Va. He was resident at Tulsa, Okla., Medical Education Foundation 1973-74, and has been in private medical practice in Pryor, Okla., since August 1974. Expected type of service: medical. Janet Morgan Swan; born: Vinita, Okla., Oct. 26, 1945. Graduate: University of Kansas. She was a Home Mission Board summer missionary in Kentucky in 1965, served as university counselor for freshman girls, and was Foreign Mission Board missionary journeyman in Hong Kong 1967-69. Marriage: Sept. 19, 1969. Child: Morgan Russell, Dec. 24, 1974. Present address: 404 SE. Fifth, Pryor, Okla. 74105.



INDONESIA: Thomas C. (Tom) Townsend; born: Memphis, Tenn., Feb. 2, 1948. Graduate: Okaloosa-Walton Jr. College; University of West Florida; SBTS (M.Div. expected July 1975). He was an electronics technician in the U.S. Army 1968-71 in

Georgia and Texas. He has been a church minister to youth in Florida and since 1973 has been pastor of Pond Run Church, Echols, Ky. Expected type of service: general evangelism. Nancy Winters Townsend; born: Sausalito, Calif., Mar. 27, 1948. Graduate: University of Texas. She has taught public school in Florida and was teacher at Southern Baptist Theological Seminary day care center, Louisville, Ky. Marriage: July 5, 1969. Child: Troy Andrew, May 19, 1974. Present address: 3706 Klondike Lane, Apt. 28, Louisville, Ky. 40218.

Missionaries Reappointed

March 1975



BANGLADESH: Louis O'Conner, Jr.; born: Birmingham, Ala., May 24, 1928. Graduate: Howard College (now Samford Univ.); SWBTS (B.D.); University of Tennessee (M.S.S.W.). He taught school and served as pastor in Oklahoma and Virginia before he and Mrs. O'Conner were appointed by the Foreign Mission Board in October 1956 for service in Korea. After language study he did evangelistic work in Wonju. They resigned as missionaries July 1, 1964, and he served as executive director of the Holt Adoption Program in Korea 1964-67. The couple was reappointed May 11, 1967 for Hong Kong, where he was engaged in social work. They resigned again, effective Jan. 31, 1969. O'Conner has been serving as director of the welfare programs division in the Department of Social Services for North Carolina, residing in Raleigh. Expected type of service: social work. Barbara Crumbley O'Conner; born: Akron, Ohio, May 16, 1927. Graduate: Howard College (now Samford Univ.); Harris College of Nursing, Ft. Worth, Tex; received R.N. in 1954; Texas Christian University (B.S. in nursing). She served as a nurse in Virginia and nurse-instructor in Tennessee before missionary appointment. She was medical director of the Holt Orphanage in Korea 1964-67. Recently she has been serving as a public health nurse and as coordinator of training for the Extended Role of Nurses in North Carolina. Marriage: Sept. 20, 1949. Children: Debra Len, May 12, 1953; Louis III, Dec. 5, 1955; Barbara Ann, Mar. 9, 1960; William Larkin, Jan. 13, 1961; Arthur Randall, Nov. 26, 1961; Melissa Rene, May 28, 1963. Present address: 5009 N. Hills Dr., Raleigh, N.C. 27612.

TRINIDAD: Billy Bob Moore; born: El Dorado, Ark., June 25, 1932. Graduate: Baylor University; SWBTS (B.D., M.Div.). He served as pastor in Texas and Oregon, including Rosedale Church, Beaumont,

(Continued on page 43)



Funeral on Taiwan

Leading the funeral cortege in Taiwan for President Chiang Kai-shek of the Republic of China in April is Chow Lien-hwa, longtime pastor of the President's chapel. Chow is pastor of Grace Baptist Church, Taipei, Taiwan, and a member of the faculty of Taiwan Baptist Theological Seminary. White flowers cover the hearse; the six men on either side are the President's personal bodyguards, who served as active pall-

bearers. The young women are military school cadets. Chow, who holds a doctoral degree from Southern Baptist Theological Seminary, Louisville, Ky., was in the U.S. as part of a task force at work on a new translation of the Bible into Chinese at the time of President Chiang's death. Chow was asked to return to Taiwan to conduct the memorial services. Chow's sermon was carried in the China Post.

MISSIONARY FAMILY ALBUM

NOTE: Current addresses of Foreign Mission Board missionary personnel, including emeritus missionaries, are available in the *Missionary Directory*, published every four months by the Board's Department of Missionary Education. The *Directory* is available free on request from the department, Box 6597, Richmond, Va. 23230.

Arrivals from the Field

- APPLEWHITE, C. Winfield/LaVerne (Indonesia), 715 E. Northside Dr., Jackson, Miss. 39206.
- ANDERSON, Ron R. (journ., Liberia, terminated June 30), 845 Tip Top Ave., Kingsport, Tenn. 37665.
- ATKINSON, Elena (journ., Taiwan, terminated June 30), 134 Vaughan, c/o E. E. Atkinson, San Antonio, Tex. 78201.
- BANDY, Rachel (journ., Niger Rep., terminated June 30), 107 Bandy Ln., Richlands, Va. 24641.
- BEARD, H. Chris (journ., S. Brazil, terminated June 30), 2320 Artillery Dr., Chalmette, La. 70043.
- BELLINGTON, R. Paul/Doris (Eq. Brazil), 3895 Gaspar Dr., Dallas, Tex. 75220.
- BOBO, James J./Linda (Vietnam), 4728 Norma, 223, Ft. Worth, Tex. 76103.
- BOYD, Shirley (journ., Hong Kong, terminated June 30), c/o R. R. Boyd, Rt. 1, Box 53, Northport, Ala. 32546.
- BRADLEY, Rolla M./Genevieve (Korea), c/o Bill Canaway, 909 N. Willis, Abilene, Tex. 79605.
- BRIZENDINE, J. Wesley/Genevieve (Guam), 7908 Westridge, Raytown, Mo. 64138.
- BUNN, Terry E. (journ., Hong Kong, terminated June 30), c/o W. C. Bunn, 419 Morrissey Blvd., Clinton, N.C. 28528.
- BURCH, Betty Jo (journ., Gaza, terminated June 30), 3223 Ave. E, Birmingham, Ala. 35200.
- BURGESS, Linda (journ., Lebanon, terminated June 30), 909 14th St., Ballinger, Tex. 76821.
- BURNETT, Johnny N./Barbara (Eq. Brazil), 4804 Stanley, Ft. Worth, Tex. 76115.
- CAMPBELL, Roderick L. (journ., Zambia, terminated June 30), 4553 Glenwood Dr., Macon, Ga. 31204.
- CANNATA, Sam R. Jr./Ginny (Ethiopia), Box 235, Hollandale, Miss. 38748.
- CARRIER, Suzanne (journ., Japan, terminated June 30), c/o C. L. Carrier, 997 G St., San Bernardino, Calif. 92410.
- CHEYNE, Marie (Mrs. John R.) (field rep., Eastern Africa), Rt. 1, Box 192, Ft. Deposit, Ala. 31022.
- CLARK, Patricia (journ., Hong Kong, terminated June 30), c/o C. R. Clark, 2931 Ellendale Ave., St. Louis, Mo. 63143.
- COOKE, Janet (journ., Taiwan, terminated June 30), c/o Mrs. Fat Adams, Box 16035, Sacramento, Calif. 95816.
- CRAGHEAD, Albert B./Rhoda (Italy), c/o Rev. W. E. Craighead, 426 E. Northrup Dr., Midwest City, Okla. 73110.
- CRANE, James D./Edith (Mexico), 925 Skyline Dr., Morristown, Tenn. 37814.
- DAFFERN, Elaine (journ., Japan, terminated June 30), c/o R. H. Daffern, Box 121, Plainview, Tex. 79072.
- DAVIS, Robert C. Jr./Ida (Vietnam), 503 Colonial Dr., Athens, Tex. 75751.
- DORRHYE, Glenda (journ., Guam, terminated May 31), Box 36, Geneva, Ala. 36340.
- ELMORE, Michael G./Cheryl (journ., Israel, terminated June 30), Rt. 1, Cameron, Mo. 64429.
- ESTES, Vickie (journ., Hong Kong, terminated June 30), c/o G. W. Estes, 4424 Maple Ave., Burlington, N.C. 27215.
- EVRANS, N. Brannon/Barbara (Nigeria), 3805 E. Camellia Dr., Mobile, Ala. 36609.
- FAY, Genita (journ., Gaza, terminated June 30), 1549 Beverly Rd., Idaho Falls, Id. 83401.
- FULLER, J. Wayne/Frances (Lebanon), c/o Bruce Fuller, Box 53, Georgetown, Calif. 95634.
- GILLIAND, Karen (journ., Colombia, terminated June 30), 134 Ocla, Borger, Tex. 79007.
- GOODWIN, S. Dennis (journ., Korea, terminated June 30), Box 297, c/o Nolen Goodwin, York, Ala. 36925.
- GRIESHAM, L. Wayne/Betty (Philippines), 309 Oakland St., Decatur, Ga. 30030.
- GUST, Sharon (journ., S. Brazil, terminated June 30), 3576 Cloverdale Rd., Montgomery, Ala. 36111.
- HARRIS, Robert L./Mary (Bermuda), c/o Mrs. Sarah Conner, 1028 Oxford Rd., NE, Atlanta, Ga. 30306.
- HAYES, R. Everley (Indonesia), 400 Park Ave., Salisbury, Md. 21801.
- HEARON, Thomas E. (journ., Argentina, terminated June 30), 3618 Acacia Rd., Memphis, Tenn. 38116.
- HELLINGER, Richard H./Frances (assoc., India), c/o Frank Hellinger, 1849 Wycliff Dr., Orlando, Fla. 32803.
- HENDERSON, Susan K. (journ., Colombia, terminated June 30), 5001 Brooktree Dr., Charlotte, N.C. 28208.
- HICKS, Raymond C./Beverly (journ., Israel, terminated June 30), 8705 Kenwood Rd., Cincinnati, Ohio 45242.
- HILL, Georgia (journ., S. Brazil, terminated June 30), Star Rt., Box 472, Dunsmyth, Calif. 96025.
- HILL, John B./Louise (Nigeria), Box 67, Hamlet, N.C. 28345.
- HOLSTON, Susan (journ., Argentina, terminated June 30), Rt. 2, Box 54, Camden, Mo. 65020.
- HUMPHREY, Raymond D./Betty (assoc., Zambia), Tallwood Baptist Church, 555 Tallwood Dr., Houston, Tex. 77024.
- JAMES, Samuel M./Rachel (Vietnam), 1207 N. Guthrie Ave., Durham, N.C. 27703.
- KELLER, Harriet (journ., Lebanon, terminated June 30), 251 Winn St., Mt. Sterling, Ky. 40353.
- KEYES, Leslie G./Naomi (Honduras), 132 Ransome St., Lafayette, La. 70501.
- KLUCK, Sharon (journ., S. Brazil, terminated June 30), 1214 Center, Arkadelphia, Ark. 71923.
- KNAPE, Douglas M./Evelyn (Tanzania), Lamplighter Comm., 11409 Annette Ave., Tampa, Fla. 33617.
- LANGEFORD, C. Donald/Mary (Hong Kong), c/o J. W. Langford, 417 N. 17th Ave., Humboldt, Tenn. 38343.
- LAHMER, Betty R. (assoc., Nigeria), 4120 Alonzo Dr., Winston-Salem, N.C. 27104.
- LONGBOTTOM, Samuel F., Jr./Marian (Vietnam), 40 Wayne Dr., Waco, Tex. 76710.
- LYNCH, B. Layton/Margie (Taiwan), Box 527, Shafter, Calif. 93263.
- McDANIEL, Phyllis (journ., Liberia, terminated June 30), 1015 Perkins St., Leesburg, Fla. 32748.
- McMINN, Don J./Virginia (Korea), c/o T. A. Turner, 1864 Tutwiler Ave., Memphis, Tenn. 38107.
- McNEALL, Donald W./Wanda (Eq. Brazil), First Baptist Church, Second & Jefferson, Clinton, Mo. 64735.
- MAHAFFEY, Jack E./Oneida (Thailand), Mt. Creek Baptist Church, Rt. 5, Greenville, S.C. 29609.
- MARTIN, Henry D./Margaret (Nigeria), 883 Sunmershade Ln., Memphis, Tenn. 38116.
- MASON, J. Donald/Sandra (Zambia), 2421 Ben Hill Rd., East Point, Ga. 30344.
- MILLER, Charles L./Roberta (Philippines), 3322 E. Riverside Dr., Ft. Myers, Fla. 33901.
- MORRIS, Barry N./Ann (journ., Thailand, terminated June 30), Box 86, Collins, Miss. 39428.
- NEW, B. Lynn/Patsy (Taiwan), 105 Center St., Baytown, Tex. 77520.
- NIXON, Helen (Argentina), 403 30th St., Snyder, Tex. 79549.
- PATTERSON, Margaret (journ., N. Brazil, terminated May 31), 135 S. Patterson, Maxton, N.C. 28364.
- PIERCE, Norma Jean (journ., Taiwan, terminated June 30), c/o C. C. Pegram, 2700 Clayton Rd., Joppa, Md. 21014.
- PERBILL, Jerald W./Elaine (Laos), 106 South St., Brookhaven, Miss. 39601.
- PETTY, Benny L. (journ., Hong Kong, terminated June 30), c/o G. O. Petty, Rt. 2, Box 167, Ramer, Tenn. 38367.
- PHILGAR, Donald V./Barbara Anne (Thailand), 1601 Easy St., Yreka, Calif. 95794.
- PICHE, Thera (journ., Senegal, terminated June 30), Rt. 1, Box 163 N., Joplin, Mo. 64801.
- RANKIN, Jerry A./Bobbie (Indonesia), 208 E. Main, Clinton, Miss. 39056.
- RAY, John W. (journ., Taiwan, terminated June 30), c/o B. G. Ray, Box 625, N. Water St., Tusculum, Ala. 35674.
- REECE, Z. Don/Gwendolyn (Nigeria), Rt. 4, Boaz, Ala. 35957.
- RICHARDS, Judith (journ., Taiwan, terminated June 30), Rt. 1, Brushton, N.Y. 12916.
- RICKETSON, Bettie (Mrs. Robert F.) (emer., China, Philippines), c/o A. W. Bounds, 176 N. College, Tulsa, Okla. 74110.
- RUSH, Marilyn (journ., Thailand, terminated June 30), Rt. 1, Box 169, Outlook, Wash. 98938.
- SCHOOL, Mack L./Linda (Lebanon), 7488 Monterey St., Gilroy, Calif. 95020.
- SCHOOLAU, John E./Clara (South West Africa), 106 W. Madison, Clinton, Miss. 39056.
- SCHWENSBURG, Henry W./Dorothy (Spain), 1701 Lynn, Tyler, Tex. 75701.
- SMITH, Donald E./Betty Ann (Nigeria), 1808 Morven St., Louisville, Mo. 63114.
- STAMPEY, Mary Dann (Ghana), 220 Edgewood Ter., Apt. 13, Jackson, Miss. 39206.

STANLEY, James I./Rosaly (Philippines), 4811 Cicada Houston, Tex. 77039.
 TOUGHTON, Anne (journ., Peru, terminated June 30), 503 S Fifth St., Dade City, Fla. 33525.
 TRULY, Elizabeth (Nigeria), 2633 Salerno Dr., Dallas, Tex. 75224.
 TUNNELL, Gene V./Priscilla (Vietnam), Woodcrest #66, 5200 S. U St., Ft. Smith, Ark. 72301.
 WALDRON, Samuel M./Mary (Philippines), 707 Piedmont Ave., Macon, Ga. 31206.
 WATTS, John D. W./Winifred (India), c/o J. R. Williams, 3701 Parkview Ln., Irvine, Calif. 92664.
 WELBORN, Barbara (journ., Korea, terminated June 30), c/o R. E. Welborn, Rt. 4, Pickens, S.C. 29671.
 WISDOM, Charles J./Lilly Fay (Mexico), 164 N. First, Diboll, Tex. 75840.
 YAG, Dickson K./Ellen (Japan), c/o Ed Henmi, 5525 E. Madison Ave., Fresno, Calif. 93727.

Departures to the Field

BAILEY, Doyle L./Barbara, Argentina.
 BUCK, Charles D./Dorothy, Philippines.
 BRYAN, Jesse D./Beverly, Spain.
 BUNIPUS, Claud R./Frances, S. Brazil.
 BUTLER, Trent C./Mary, Switzerland.
 CHILTON, Charles A./Fay, Philippines.
 COMPTON, Alan W./Jane (radio-TV rep., Latin America), Mexico.
 CRAWFORD, Linda L., N. Brazil.
 FLOURNOY, H. Marshall/La Verne, S. Brazil.
 FREDERICK, L. Wayne/Florence, Guadeloupe.
 GREENWOOD, Richard R./Lahoma, Guatemala.
 GREGORY, L. Laverne/Betty, Mexico.
 HAMILTON, Todd C./Doris (assoc.), Philippines.
 HADLEY, Robert D./Mavis, Japan.
 HAWKINS, Dorrine, S. Brazil.
 HITE, Raymond H./Vivian, Ghana.
 HOPPER, John D./Jo Ann, Austria.
 JACKSON, Thomas T./Barbara, Korea.
 JACOBS, John I./Jean (assoc.), Dominica.
 KENNEDY, Thomas J./Willie Mae, Uganda.
 LEECH, J. Marvin/Linda, Indonesia.
 LOVE, Max H./Flora, Japan.
 LOZIK, George S./Veda Rae, Venezuela.
 MCKINLEY, L. G., Jr./Elizabeth, Tanzania.
 McELRATH, William N./Elizabeth, Indonesia.
 MCKINLEY, L. G., Jr./Elizabeth, Hong Kong.
 MAXESS, Wayne E./Jeanne, Philippines.
 MEDLING, William R./Mary Louise, Okinawa.
 MINES, Donald E./Margie, Argentina.
 PEARSON, F. Faye, Taiwan.
 PHELPS, Marian, Nigeria.
 REDDING, James C./Marley, Peru.
 RICHARDS, Jimmie L./Pamela, Dominican Rep.
 ROBERTS, Clyde N./Elizabeth, Mexico.
 SANDERS, Edward O./Jaletta, Indonesia.
 SANDS, Charles D. III/Elizabeth, Korea.
 SLACK, James B./Mary, Philippines.
 TURNER, Donald E./Donna, N. Brazil.
 VEATCH, Carol A., Sr./Helen, Bahamas.

WAGNER, Lucy E., Korea.
 WALKER, Graham B./Jeanne (assoc.), Singapore.
 WEEKS, Wilma J., Indonesia.
 WELLER, Jac S./Jane (assoc.), Singapore.
 WEST, James R./Robbie, Venezuela.
 WILLIAMS, James A., Jr./Faye (assoc.), Mexico.
 WITHERSPON, John A./Linda, Argentina.
 WOLF, James M./Patricia, Taiwan.
 WOOLTON, James L./Mary Lou (assoc.), Korea.
 WORKMAN, Gerald M./Barbara, Malawi.

Transfers

BROWN, Andrea (journ.), Laos to Hong Kong, June 1.
 BROWN, Steven F. (journ.), Vietnam to Indonesia, May 13.
 GOAD, Kenneth L./Elizabeth, Vietnam to Philippines, June 15.
 ROBERTSON, William T./Audrey, Vietnam to Philippines, July 1.

Births and Adoptions

GADDIS, Joel William, son of William R., Jr./Linda Gaddis (Indonesia), May 5.
 NEWTON, Joanna Kay, daughter of T. Michael/Wanda Newton (Korea), May 26.

Deaths

ANDERTON, Fred H. Anderton, father of Frederick H. Anderton (Italy), May 1.
 CRAWFORD, T. M. father of Maxie (Mrs. James P.) Kirk (S. Brazil), June 15.
 DIVERS, John Hobart, father of John D. Divers (Argentina), May 22, Roanoke, Va.
 GIBSON, D. W., father of Vana Ann (Mrs. M. Giles, Jr.) Fort (Rhodesia), May 20.
 HENDRICKS, Mrs. Paul M., Sr., mother of Betty (Mrs. William N.) McElrath (Indonesia), May 19.
 JONES, James C., father of Archie V. Jones (Ecuador), May 30, Mocksville, N.C.
 MURPHY, Mrs. Ethel Adair, mother of Milton Murphy (Israel), June 6.
 PARTIN, Robert I., father of Duane B. Partin (Eq. Brazil), May 29.
 SMITH, W. Ray, father of Martha (Mrs. Ernest C.) Pippin (Argentina), Apr. 20.
 WILLIAMS, Emmett J., father of William J. Williams (Nigeria), May 12, Birmingham, Ala.

Marriages

JONES, Gary Clair, son of Samuel L./Ona Jones (Rhodesia), to Jackie Berylene Watson, June 6, Dallas, Tex.
 RICHARDS, Michael Lee, son of Donald J./Shari Richards (S. Brazil), to Judy Kay Brown, May 23, Irving, Tex.
 SANDERFORD, Lee Bell, daughter of Matthew A./Dora Sanderford (Bap. Spanish Pub. House), to William Wayne Massey, May 24, El Paso, Tex.
 SHORT, James Mabry III, son of James M., Jr./Sarah Beth Short (Mexico), to Heather Jean Mills, May 24, Houston, Tex.
 WAIR, Ruth Anne, daughter of James C./Susan Ware (Colombia), to Alvin Rosenow, May 16, Monroe, La.

Degrees Conferred

BITNER, James H. (Chile), received the doctor of theology degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex., in absentia, May 16.

New Missionary Personnel

(Continued from page 41)

Tex., 1964-67, before he and Mrs. Moore were appointed by the Foreign Mission Board in 1966. They served 1967-68 in



Uganda, at Kampala and Mbale, before moving to Kenya, where they were stationed at Limuru and at Nairobi. They resigned Jan. 1, 1971. He served as pastor in Gatesville, Tex., 1971-72 and at Rosedale

Church, Beaumont 1972-75. Expected type of service: general evangelism. Aletha Lane Moore; born: Glen Rose, Tex., Aug. 18, 1934. Graduate: Baylor University. She was a summer worker at Ridgecrest (N.C.) Baptist Assembly (now Conf. Center) in 1953 and a Home Mission Board summer missionary in Arizona in 1954. She has been an oil corporation clerk and a seminary library employee. Marriage: Dec. 27, 1954. Children: Charles Stephen, Sept. 26, 1956; Michael Philip, Feb. 20, 1959; Faith, June 13, 1963.

Missionary Associates

Employed May 1975



RHODESIA: Roger M. Bostick, Jr.; born: Memphis, Tenn., June 3, 1930. Graduate: Georgia Institute of Technology (B.I.E.); attended MWBS. He served in the U.S. Air Force 1951-53 and was a buyer and tool engineer for a firm in North Carolina 1953-58. From 1958 to 1974 he was vice-president of Bostick Brothers, Inc., a Benoit, Miss., firm dealing in fuel and lubricants and operating a farm and cattle business, as well as an agricultural flying service. He holds a commercial pilot's license with instrument rating. Expected type of service: maintenance. Rita Poe Bostick; born: Atlanta, Ga., Aug. 28, 1932. Graduate: Delta State University; attended MWBS. She has worked as a typist and taught school in Mississippi for five years. Marriage: Mar. 21, 1951. Children: Terri Eileen, Oct. 15, 1952; Leigh Nan, June 30, 1955. Present address: 5129 N. Oak Street Trafficway, Kansas City, Mo. 64118.



LIBERIA: Harold V. Cole; born: Ryan, Okla., July 12, 1930. Attended East Texas State University. He served in the U.S. Air Force 1950-70 as a personnel manager. He has served as salesman, customer relations manager, and as general manager for automobile sales firms in Commerce, Tex. Expected type of service: business management. Clarice Ritchie Cole; born: Belcher-ville, Tex., July 27, 1931. She has worked as a sales manager and salesclerk in cosmetics. Marriage: April 1, 1951. Children: James Lee, Jan. 15, 1954; Vicki Lorraine, Jan. 21, 1955; Shirley Janice, Sept. 22, 1964. Present address: 2609 Sterling Hart, Commerce, Tex. 75428.

MUSIC LOVERS

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For Wider Support

We believe in what we are doing. It is the most compelling assignment ever given—our Lord's parting imperative: "... Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The range of the task and the lateness of the hour goad us to keep calling for maximum response by Southern Baptists. So recently have we been stunned by the sudden slamming-shut of doors to South Vietnam and Laos that the sense of urgency hits with new force regarding other mission fields in state of crisis.

Never has there been a greater need for Southern Baptists to strengthen their witness across the world. On the good base of missions awareness already built we must keep trying to attract the attention of our fellow church members who, by the thousands, are little more than mildly interested, if at all. Among them lies an almost unimaginable potential for involvement and enlistment in mission support.

But for that potential to be developed, there must be awakening to awareness based on knowledge. Therefore, we see that significant inroads must be made into the ranks of those church members who at present almost never read about or give prayer support to missions and missionaries.

During his first few months with a church in the Midwest a pastor discovered that he could count on his fingers the number of his members who were even slightly informed about the Southern Baptist witness through foreign missions.

He personally ordered a multiple-copy subscription to THE COMMISSION. He enlisted volunteers who helped him clip out and distribute the magazine's articles each month. These went to deacons and most of the other officers of the church. He asked that the clippings be returned to his office for further distribution within the membership.

As months passed the names of missionaries and mission fields began to be heard in Sunday School lessons, department assembly programs, in group devotions, and just in conversation. In an early fall business meeting the church approved for the following year an enlarged budget that included a substantial percentage increase for support of missions through the Cooperative Program. A few weeks later a Lottie Moon Christmas Offering goal was adopted for a figure more than triple the largest total on their record. At year's end they had substantially surpassed the offering goal.

To claim that those record-breaking results were completely the result of the pastor's special clipping-circulation project is to assume much more than can be proved. Yet it is a fact that a fair number of church members who voted for greater mission involvement had been, through their pastor's special effort, growing in the knowledge of missions for almost a year.

You're right! When time came for the pastor to renew his multiple-copy subscription, a number of the "exposed"

members did their own subscribing. After all, that was one of his objectives.

We continue believing that some of our readers join their efforts with ours to expand awareness of world missions in their churches. We will furnish sample copies and subscription envelopes for a specific request. However, subscriptions can be sent in any kind of envelope.

Gift subscriptions are always timely, for one, two, or three years. For rates see the middle column inside this issue's front cover.

Repeated Caution

RECENT emphasis on disaster relief has brought an increase in the volume of parcels being sent overseas. Many well-intended packages of relief supplies cause problems for the missionaries to whom they are addressed. Import duty in some countries is a costly penalty, often much more than the value of the contents to be claimed by the addressee. If you intend to send any kind of a package to a missionary or friend overseas, take the time to learn from the intended recipient just how to handle the matter.

On Target—As You Pray

"PASTOR Ishak, leader of the Indonesian Baptist Convention, suffers from high blood pressure and diabetes. He bears a tremendous responsibility for this infant organization. His wife recently recovered from severe meningitis, which left her face partially paralyzed. Please pray for them both.

"A sweet, quiet spirit radiates from the face of Pastor Sudiono. If you could meet him, you would love him as we do. His only child, a son three years old, has muscular dystrophy. . . . There is no known cure. Doctors say he will live only ten years. We are asking God to heal him. Please join us."

—Missionaries Barry and Judy Nelson,
Semarang, Indonesia

"*Their Future Is Now* means more to our WMU Young People's work than just a book title. Our day camping program for Primary Sunbeams has really caught fire. Every church that attempts it says, 'We want it every year.' Last year in 166 camps reported, 8,265 children attended. Imagine this many being reached for Bible study, mission study, as well as inspirational and fun time together!

"But there is a sad note. Too many of our leaders and teachers are not our best trained. Every educated Nigerian woman I know has at least one paying job outside the home—no time left for church activities. Not even time to be with her children. They are left to nursemaids and illiterate grandmothers. These women will not leave good paying jobs to do WMU work. 'Except God calls them,' says one retiring worker.

"What if God calls and they do not answer his call? Pray fervently that they will."

—Missionary Novella (Mrs. William D.)
Bender, Ibadan, Nigeria

Studies Continue

Following up on the recent Consultation on Foreign Missions conducted at Miami Beach, Fla., in June and many dialogue sessions held during recent months with leadership groups in Baptist life, the Foreign Mission Board is now going into an intensive period of study. Not only will the materials from the consultation and dialogues be given attention, but also involved in the study will be the recommendations growing out of Mission meetings being conducted this summer in more than 80 countries.

The Board is setting itself up into 13 work groups of five members each, appointed by the president of the Board. Each group will be joined by three appropriate staff members. To each group will be assigned a topic for study which will engage their primary attention, although each group, as it may be inclined, will feel free to move in other directions for study.

The primary topics for study by the work groups are as follows:

- (1) Program for larger lay involvement overseas.
- (2) Program of disaster relief, including approach to hunger problem. This includes a study of agricultural missions, animal husbandry, wells and water supply, fertilizers, farm implements, and the like.
- (3) Ways to strengthen missionary education and promotion.

(4) Program of evangelism overseas, including urban evangelism and ongoing program of evangelism in the churches. This also includes student evangelization, as well as penetration of government and private universities with faculty members, student workers, visitation, teams of young people, teachers, and featured personalities.

(5) Missionary personnel for the future, including appointment standards, goals, and related matters. This will involve all categories of missionary service, including career, associate, and journeyman, as well as special project.

(6) Missionary orientation, furlough renewal, missionary morale, and in-service training. This group will also study Mission structures and procedures, with attention to management techniques and communications within Missions, between Missions, between Missions and the Board, and between national Conventions and the Board.

(7) Larger utilization of mass media overseas, including radio, television, and newspapers.

(8) Medical missions, including hospitals, community health, relationship to government hospitals and medical schools.

(9) Church development on mission fields, including stewardship, membership training, music, laymen, youth work, women's work, and evangelism.

(10) Publication work overseas, with attention to additional types of materials needed, wider distribution of materials produced, and ways of drawing upon U.S. resources.

(11) Benevolent and social ministries, including social work, child care ministries, home and family, good will centers, specialized groups.

(12) Study of theological education and leadership training overseas, including seminaries, theological education by extension, correspondence work, and school work.

(13) Administration of the Foreign Mission Board, including possible need for building expansion, staff, research and information facilities, organization, Board meetings and functions.

These studies will involve the attention of the Board in its full session at Glorieta (N.M.) Conference Center in August and will be continued in the monthly meeting in September.

The Board will extend its full session in October two days so as to give additional time for these studies to be made in depth and report to be given to the Board.

All of this is a part of the planning procedure for the years that lie ahead. The next 25 years will call for larger and more effective efforts in missionary service than we have ever known. We earnestly request friends everywhere to undergird these studies with prayer.

By Baker J. Cauthen

Missions Update . . .

During the violence of civil war within LEBANON, missionaries in BEIRUT found themselves mostly confined to their homes. Explosions blew out windows of Beirut's Baptist school and three missionary apartments, and a missionary's auto was bombed while parked. The only injury: cuts sustained by a missionary journeyman seeking cover. . . . Missionaries in ANGOLA also experienced limited movement due to military action between the country's three political parties that nearly isolated LUANDA, the capital.

Four Southern Baptist seminary students are spending at least eight weeks abroad working alongside career missionaries this summer under the Foreign Mission Board's seminarian program in its first year of operation. The qualified seminary students participating receive travel expenses, plus room and board, but no salary.

The FMB in June appropriated \$122,000 in relief funds: \$86,000 for housing and medical needs in BANGLADESH, \$30,000 for refugee relief in ANGOLA, \$5,000 to assist Vietnamese refugees in THAILAND, and \$1,000 for families affected by a bus accident in DOMINICA. . . . Of Bangladesh, FMB Area Secretary J. D. HUGHEY said, "The need is enormous," after a visit there to assess relief work. He also reported evangelistic success in the country. . . . The Board reallocated \$156,000 set aside for SOUTH VIETNAM to programs in the PHILIPPINES.

The first ARGENTINE Baptist foreign missionary was announced at the annual meeting of the Argentine Baptist Convention in BUENOS AIRES. A young woman who has been missionary to Indians in the Argentine Chaco 11 years is to go to PERU. The Argentine Bible Society secretary reported he had just brought to the country negatives for use in publishing the Bible. Government import restrictions have made Bibles scarce recently. The Convention also voted to streamline its structure, reducing the number of boards. The action corresponds with a movement toward self-support.

Named by the Foreign Mission Board to fill the newly created post of associate consultant on laymen overseas and associate disaster response coordinator, effective Aug. 1, was W. L. (WIMPY) SMITH. He has been an associate secretary for missionary personnel at the FMB since 1969 and formerly was executive secretary of Texas Baptist Men. He will assist W. EUGENE GRUBBS. . . . SAMUEL A. DEBORD, secretary of the Board's promotion and furlough ministries department, resigned effective July 15. He had led that work since 1969. He formerly was a missionary in East Africa.

Now scattered throughout Southeast Asia and the U.S. are the 16 Southern Baptist missionary couples and four missionary journeymen stationed in VIETNAM before evacuation in April. As of late June six couples and one journeyman had been reassigned to other fields. Nine other couples are in the U.S. on furlough and awaiting reassignment. Several are working on military bases where Vietnamese refugees are located. . . . More than 100 Vietnamese refugees were baptized in a swimming pool at FT. CHAFFEE, ARK., one Sunday night in June by Missionary JIM GAYLE and a refugee Christian and Missionary Alliance pastor. Gayle credited between 300 and 400 professions of faith in Christ by refugees to efforts of visitation teams of Vietnamese Christians. . . . Commander of the First Medical Group on GUAM has written a letter of commendation for work of Southern Baptist missionaries among Vietnamese refugees there. . . . The FMB in June voted to provide financial assistance of up to \$10,000 per family to missionaries who lost personal goods when evacuating VIETNAM and LAOS. . . . The 20 to 25 Lao Baptists left behind when Southern Baptist missionaries left LAOS will likely merge with other denominations, said Missionary JERALD W. PERRILL, back in the U.S. after four years in Laos. He believes the Baptists will draw Christian strength from other groups. . . . Financial difficulties face Baptist hospitals in GAZA and JORDAN, Area Secretary Hughey reports, even though they receive the highest subsidies of all Baptist-supported mission hospitals.