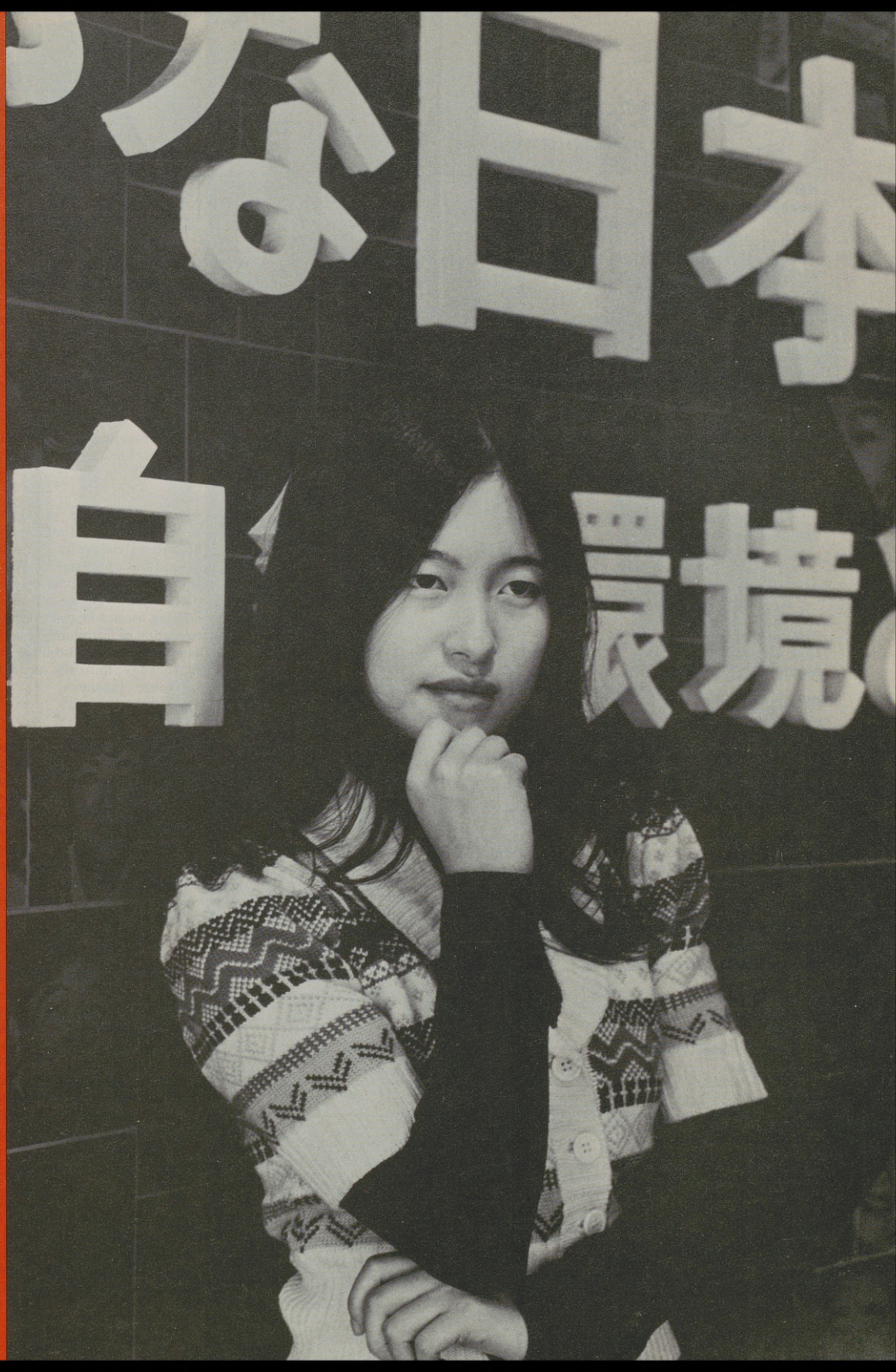




The COMMISSION

September 1975
Vol. 38, No. 9

ARTICLES

Decision at Noon

- W. Guy Henderson 1
Circling Shikoku Lois Whaley 3
Among the First Leland Webb 7
At Work in the Middle East

- David W. King 8
Learning To Live with Guns
 David W. King 11
A Matter of Patience

- Guinevere Young 13
People Make the Camps
 LaVora Sprinkle 14
Wiped Out Elaine Joy Lidholm 24
Seeing First-hand Michael L. Speer 27
Study on Location

- Ray G. Register, Jr. 30
Prepare for Proclamation
 William H. Gray, Jr. 32
Cooperative Venture

- J. M. Wood, David R. Grant, Carlos Cortez 34
A Hero's Welcome
 Charles A. Chilton 38

- PHOTO STORIES**
New Campus Now Home 21
Miami '75 FMB Booth Cover III

- EVENTS**
Cooperation in Mbeya
 C. Ray Blundell, Jr. 17
Consulting about Missions 18
TIME and a tempo Bobby Sorrell 25
Harper's Bizarre Travels 36
Missions Update Cover IV

- PERSPECTIVE**
From the Editor 44
George W. Sadler

- Baker J. Cauthen 26
MISSIONARY PERSONNEL
Needed Now Cover II
New Missionary Personnel 39

- DEPARTMENTS**
MK Miscellany 26
Epistles 40
Missionary Family Album 42
In Memoriam 42

- COVER:** Yumiko Nunomura, young Japanese Baptist, poses in front of an exhibit at "Expo Fukuoka" in that Japanese city. Story on one of Japan's islands starts on page 3. Photo by Bob Harper.

- CREDITS: Photos**—Charles L. Whaley, Jr., 3-6. Leland Webb, 7. Fon H. Scofield, Jr., 8, 10. David W. King, 9. Clive R. Buttmore, 14-16. C. Ray Blundell, Jr., 17. Bob Harper, 18 (top), 20 (2), 36. Cover III, Warren Johnson, 18 (bottom), 19, 20 (bottom), 21-23. Ray G. Register, Jr., 30-31. Britt E. Towery, Jr., 37. William Carey College, 43 Art—Terry Snyder, 1-2. Wayne Hundley, 11-12. Map—Burtiel W. Perry, 3. Correction: Credit for the full-page photo on p. 21 of the August issue was in error. The photo was by Fon H. Scofield, Jr.

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

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.

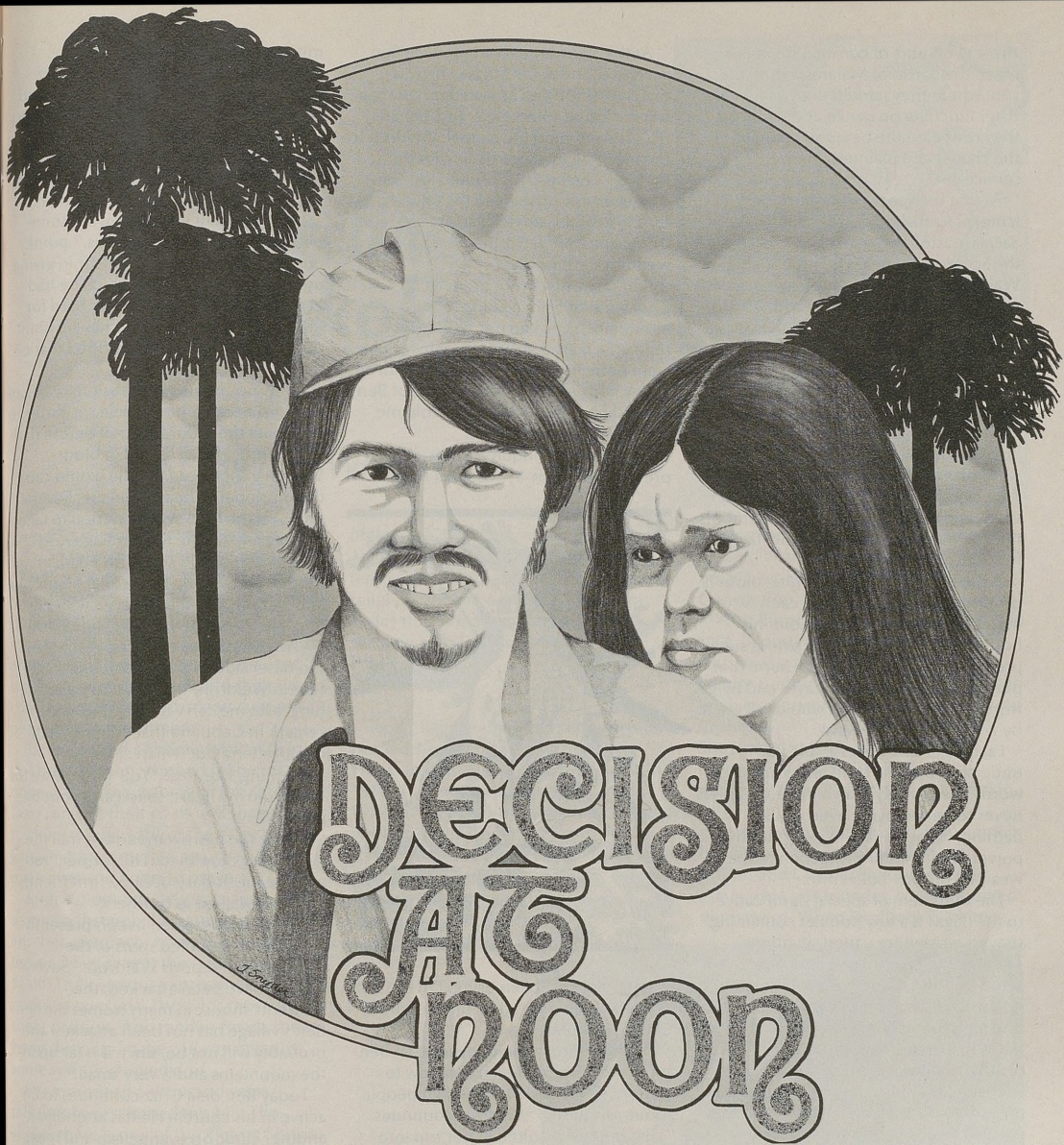
BELGIUM: *Church developer* to work in pioneer missions, "creating out of nothing a ministry in accord with the Belgian Mission's strategy of creating new churches where none now exist." Would serve in a Catholic and thoroughly secular environment, where social and economic conditions equal those of the U.S. Would likely work in and around one of Belgium's larger cities, although rural work is a possibility. High degree of adaptability needed to evaluate and alter methods of ministry in accord with response. Language: French.

JAPAN: *General evangelist* with experience in pastoral ministry; experience in urban and encounter (weekday) ministries helpful but not essential. Would work with Kure Baptist Church, where church and pastor desire to open missions in two large housing areas and also to meet challenge of relocation of Hiroshima University to a new campus between Hiroshima and Kure, with a weekday ministry near the campus. Language: Japanese.

COSTA RICA: *General evangelist* with successful pastoral experience with emphasis on personal evangelism and church development, preferably in a rural setting. Would work in grass-roots evangelism and church planting in Guanacaste province, where there is only one Baptist church, but where there are some small, scattered groups of Christians. Would reside in a small town that is the center of a large agricultural area. Language: Spanish.

UPPER VOLTA: *Church developer* to establish and develop churches and mission points. Opportunity exists to begin new missions in sections of an African city where dozens of new residents arrive almost daily. Also includes opportunity to follow up these contacts by reaching into villages and rural areas of Upper Volta. Challenge is for pioneer work among a friendly and receptive people, few of whom have Christian backgrounds. Language: French and a local dialect, Moré or Dioula.

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



By W. Guy Henderson

Frightened children grew silent as they watched the drama unfold. The Baptist congregation had gathered quickly for the encounter taking place in front of the nipa-thatched chapel. Tenseness hung in the air like the aroma of fresh-cut bamboo.

Near the chapel door stood Missionary Sam (Samuel M.) Waldron, the sun to his back. Some 12 feet away waited a 25-year-old Filipino, several small objects clutched in his hands. Despite the red,

billed cap shielding his eyes, his nervousness became apparent. Every eye was upon him.

The young man's jaw quivered as he glanced quickly toward his wife and then toward the missionary. At last, his steps faltering, he moved forward. With clammy hands he held out the objects to the missionary.

Instantly a wide smile creased the young man's lips. His wife squeezed his arm, and several of the church members

pounded him on the back. Ben dela Cruz*, with the help of the Savior, had just won a grueling victory. This is Ben's story.

Across the western expanse of Mindanao lie the Zamboanga Mountains. In late 1973 Waldron and several pastors traveled into these mountains for a Bible conference. It took

* Not his real name. For security reasons the names of Ben and his barrio have been changed in this story.

them two hours of constant hiking to reach the barrio of Malangas from the spot where they parked the Landcruiser. After lunching on pancit and bananas, they rested on the bamboo benches in the chapel and planned the evening service.

At that service two low-burning lanterns furnished dim light as Reuben Sacala, pastor at Pagadian City, played the accordion. Speaking in Cebuano, Waldron presented a simple message on salvation and then gave an invitation for decisions. Ben dela Cruz and the barrio captain, along with several others, professed their faith in Christ.

The missionary and the pastors did not know it then, but Ben was a sworn member of the Ilagas (roughly translated "rats"), a fanatical anti-Muslim group with the stated goal of killing Muslims. The Ilagas have an elaborate system of vows, and by using three special symbols they demand unreserved loyalty from followers.

A special oil, considered miraculous if properly applied, is used by each member of the Ilagas to anoint his body. The oil supposedly provides such protection that no bullet can harm that person. The oil contains leaves and twigs from a "holy tree." Extra vials of oil are to be worn around the waist.

Each Ilaga also wears a "blessed" undershirt bearing Latin and Visayan words and crudely drawn pictures. This is never to be removed, even while bathing. It, too, is said to carry curative powers and to offer protection to the wearer from any bolo knife.

The third item of special significance to the Ilagas is a tiny booklet containing prayers written for varied situations. These are to be read prior to battle or to settle disputes. Benefit is promised to the one who reads a prayer, as well as for the one mentioned in prayer. This practice helps to increase the spirit of brotherhood within the group.

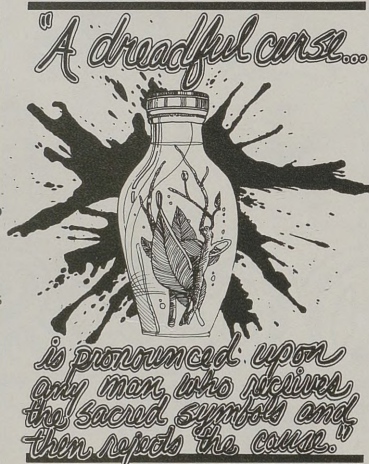
The oil, the shirt, the prayer book—all are said to possess mystical qualities that ensure the absolute loyalty of anyone taking the vows. A dreaded curse is pronounced upon any man who receives the sacred symbols and then rejects the cause. A member is always to wear the shirt and have the oil and prayer book in his possession. He guards them with his life. Ben dela Cruz had taken these vows, and he had engaged in several battles between Ilagas and radical Muslim groups.

Appointed a missionary in 1958, the author served first in Korea. He has been assigned to the Philippines since 1971. He has been stationed in Manila and is currently on furlough in the U.S.

At the Saturday evening service Ben accepted Christ. On Sunday he was married. Bride and groom donned their finest clothes. Streamers and banana fronds decorated the chapel. Waldron in the morning message dealt with the theme, "The husband should love his wife even as Christ loved the church." At the close of the service Pastor Paul Saluta from Diplohan performed the simple wedding ceremony.

Ben's parents "were nominal Christians, but since going to the mountains, they had not worshipped regularly, if at all, in any church, for there were none in the area," relates Waldron. "They had an old, ragged Bible, but Ben wanted his own. Pastor Salata told me, 'Ben says he needs a Bible.'

"After a little inquiry, I was able to present Ben with a Cebuano New



Testament I had been using. On the next trip I was able to give him a whole Cebuano Bible.

"Somewhere in our conversation Ben asked me if I could teach him how to 'pastor,' so he could tell his own people about salvation," Waldron continues. "That request resulted in our trip into those mountains for a few days to teach not only Ben, but also all the new Christians, some basic beliefs."

The training conference took place three months later, in March 1974, when Waldron returned to the barrio. During this meeting Ben announced that God was calling him to preach and he was accepting the call. He also admitted that he was an Ilaga. But he declared he was ready to renounce the vows and give up the sacred symbols.

Ben rushed to the place he had hidden the symbols, then returned to face the

missionary. There, at noonday, surrounded by Christian friends, the grim-faced Ilaga placed the now-hated symbols into the hands of the missionary and renounced his vows.

It was then that he smiled. He had found the power of Christ stronger than the mystical vows he had once taken.

"This incident illustrates what some people face in following Jesus," points out Waldron. "Ben faced a fear in giving up his 'charms' of oil, in which he had earlier trusted. This was a fear hard for me to comprehend, until I saw his chin shaking with fright as he handed that oil to me."

A few hours later the missionary began the trek back to his vehicle, in order to negotiate the mountain trail before dark. Ben stepped forward and in blunt Visayan announced that he would carry the missionary's heavy suitcase. Several times on the hike Waldron tried to take the bag and let the former Ilaga rest. Always Ben would shake his head, as though he were on a personal pilgrimage, and carrying the missionary's heavy luggage was something he had to do.

"After fording a river and resting on the other side in a small patch of shade," relates Waldron, "as I tried to persuade him to let me carry the bag, he made a remark in Cebuano that I did not fully comprehend but which came out something like this: 'You took away the load from my heart, so to carry your bag is very easy.'"

Along the narrow mountain trail the last barrier crumbled. The former "rat" and the missionary became firm friends and now walked as brothers.

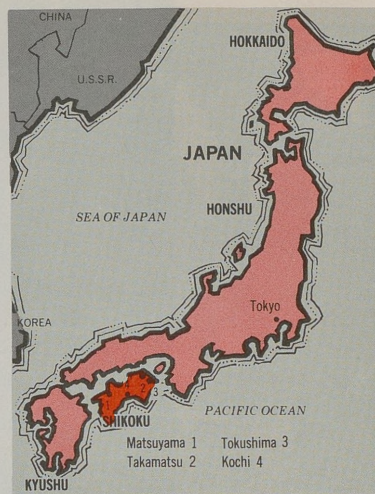
The area where Ben lives is presently "one of the troubled spots of the Philippines," reports Waldron. "Several villages have been attacked, the residents shot, and many homes burned. Ben's village has not been attacked and probably will not be, since it is far up in the mountains and is very small."

Today Ben dela Cruz continues to be active in his church. He has attended another clinic on evangelism and is eager to secure more education and seminary training. He wants to forget the past and to work as a pastor in the area.

Missionary Waldron recalls the whole story clearly, but the part he remembers most vividly is that scene in front of the chapel. There a frightened boy surrendered symbols from the past and became a man for Christ. TC

Circling Shikoku

By Lois Whaley



The sun bursts over the Ishizuchi Mountains to the east and scatters across the waters of the Inland Sea. It highlights the worn, stone steps leading up the hillside to a shrine. There the carefully swept sands of the garden glisten white. Breezes stir the leaves, and birds add their voices cheerfully. The placid scene suggests peace and contentment.

But the sound of human voices breaks in. Three women, clothed in the rustic dress of the area, approach the shrine. They remove their coats and shoes, stacking them neatly at the edge of the garden. Barefoot, they approach the open altar and kneel in prayer.

After a moment, they turn away, only to return through the gateway to make another approach, kneel for another prayer. They repeat the scene again and again. Their serious expressions speak of pain and concern. Their lips move in silent petition. And in their hearts they hope this pilgrimage will win favor for some suffering loved one.

For more than a thousand years pilgrims have climbed this hill. The shrine there is one of the Pilgrim Shrines on Shikoku, smallest of Japan's four main islands. Eighty-eight such shrines are scattered across the countryside, connected by a maze of paths, roads, and highways nearly 800 miles long. The journey is a weary one for the traditional pilgrim traveling on foot, requiring 50 days of hard walking. In fact, only the most dedicated and determined person can complete the course in so short a time.

Although Shinto is the original religion

of the area, Buddhist influence is strong. An effort was made in the ninth and tenth centuries to synchronize the two religions and encourage cooperation. Today they are merged so successfully that few people bother to distinguish between them.

Japan Baptists first entered Shikoku, nestled between the main island of Honshu and southernmost Kyushu, in 1951. That year Missionary Elizabeth Watkins accepted the challenge to begin work in the pioneer area and left Kyushu to settle in the city of Matsuyama, Ehime prefecture.

The work was hard. Traditional customs and beliefs exerted power.

Predominantly rural social patterns resisted change. But Elizabeth's faith did not waver. She pled for help, and the Convention sent a young pastor.

With the arrival of Saburo Nakamura in 1954, Baptists were able to organize a church. Elizabeth then moved on to another location. She started a mission in Imabari, a neighboring town, in 1955 and further south, in Yahatahama, in 1958. She retired in 1970, at the age of 70, leaving three churches in Ehime prefecture. One other was organized in 1974.

Today Pastor and Mrs. Yoshizu work in the original church of Matsuyama. Robert and Claudia Sherer, second-generation missionaries, recently joined them there. When Elizabeth Watkins

Pastor Yoshizu
in his study
at Matsuyama.



The author, Mrs. Charles L. Whaley, Jr., has been a missionary to Japan since 1948. The Whaleys reside in Tokyo.

Dewey Mercer, missionary, admires one of Japan's oldest Bibles, which Pastor Miyaji at Takamatsu includes in his collection.



Left: Leaving Megumi Mission building and pastor's home are Missionaries Ramona and Dewey Mercer. **Below:** Enjoying a meal they have prepared are Mrs. Mercer and members of her cooking class.



heard of their move, she rejoiced that God had been preparing an answer to her prayer years ago. She remembers entertaining Robert when, as a small boy, he accompanied his father to Matsuyama on a preaching mission. Perhaps that was part of the reason he felt called to work there. Elizabeth's prayer for a continued witness in the area is answered through the joint work of the Yoshizus and Sherers.

To the north, in the large city of Takamatsu, Christianity is well established. Missionaries Dewey and Ramona Mercer remember that work was begun there in 1952 by Bill and Susan Emanuel, just out of language school at the time. Later Pastors Watanabe, Takahashi, and Kawakatsu helped to evangelize the area.

When the Mercers arrived in 1957, the Takamatsu Church was already organized and active, so Dewey volunteered to pioneer in a new area. Through the Mercers' efforts, two new missions were opened—one at Marugami in 1957, the second at Megumi in 1961. Their church home at present is the Megumi Mission, where they minister with Pastor and Mrs. Miyaji.

For a time Ramona Mercer did double duty—teaching their two children at home and helping with evangelism on weekends. Now Darlene and Dale attend Morrison Academy, a boarding school for missionary children in Taiwan; they are home only at Christmas and for summer vacation.

Still Dewey and Ramona have little time to be lonely. Their home is a veritable mission center. Cooking classes on Friday, Sunday School for community children, monthly meetings for families in the area, encouragement for pastors, training for laymen, entertainment for other missionaries—these and other activities keep them busy.

The Mercers talk enthusiastically of plans for the future. They ask specifically for prayer for the churches and pastors in Takamatsu and for wisdom in planning outreach in their community and city.

Down the coast, on the eastern tip of the island, lies the city of Tokushima. A small but active Baptist church witnesses to a population of nearly 800,000 there. Bill Emanuel and Mr. Harada opened work there in 1953, while the Emanuels resided in Takamatsu. Under the leadership of Pastor Kurimoto the church was organized and a

permanent witness established. Today Pastor Mikami and Missionaries Ed and Sharon Smith lead the group in service and evangelism.

The Smiths moved to Tokushima some three years ago after language study in Tokyo. Their young family has adjusted smoothly to this rather isolated region. Already people of the church and community accept and love the family.

The Smiths' life-style might be termed "traditional missionary." Although Sharon is a busy mother of three, her main task is that of teacher. Monday through Friday she and six-year-old Andy hold school in a small storage room of the home. She teaches him English and math, but sends him to a local school in the afternoon for art, music, and recreation. Somehow she also finds time to work with women of the church and to help with the nursery on Sundays.

Ed leads a program of outreach into the community. He spends many hours teaching English to attract children and young people to the church. He also has a vital opportunity to witness through classes at Tokushima University of Art and Science, where he is professor of Bible. When the church recently opened a mission in a nearby industrial area, he was asked to assist, and he preaches there regularly in Japanese.

But perhaps his Christian love is best revealed through his work with blind students. The Smiths learned of the school for the blind when one of the students found his way to the church. Ed immediately offered to be of help, and started teaching English at the school. In order to prepare materials for the students, he studied Braille, and now uses a Braille typewriter with ease.

All his efforts were rewarded last June when Ise-san, a handsome young man of 25, became a Christian. Already Ise-san has won two other students to Christ, and he has announced his decision to study for the ministry.

Kochi, land of sunshine, faces the Pacific from Shikoku's southern coast. Although the largest prefecture on the island, it is the only one without an organized Baptist church. A mission established there as early as 1953 did not grow because it lacked stable, continuous leadership.

About three years ago Missionaries Takahiro and Lana Oue asked for assignment to Kochi. Everyone agreed they were ideal for this place. Takahiro was born in Kochi, but was reared and educated in America. He returned to Japan as a missionary in 1970, especially



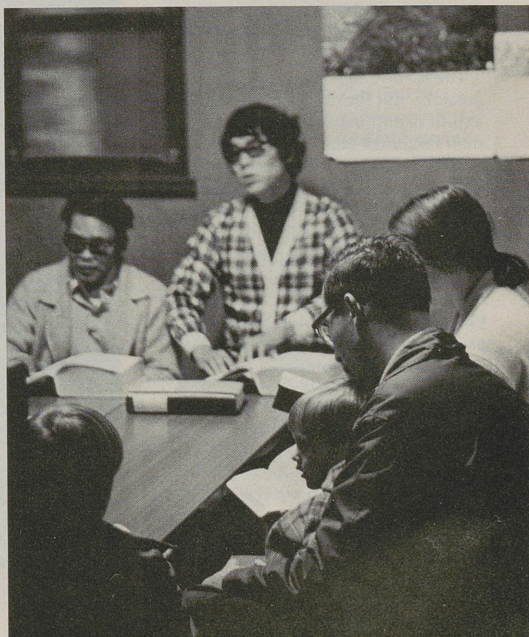
burdened for the people of this area. The couple has found a warm welcome in his birthplace; they have already become a part of community life.

Takahiro commands the language well and carries a heavy load of responsibilities. He serves as assistant pastor and director of Christian education for the mission. Several hours a week are spent teaching young people English. But he also has opportunities to preach in Japanese; he is called on to assist with prayer meetings, baptismal services, and observance of the Lord's Supper.

Lana, an efficient housewife and loving mother of two, is also an enthusiastic



Top: Members of Tokushima Church receive Lord's Supper from Pastor Mikami. **Above:** On train bound for committee meeting, Mrs. Ed Smith conducts a class for son Andy. **Right:** At a prayer service Smith family sits on cushions around a small table, while Ise-san, a blind student (in plaid jacket), reads aloud from Braille Bible.



missionary. When the Oues moved to Kochi, she looked for opportunities to meet people. Civic activities offered one avenue. Because of her lovely voice, she was asked to join the local music club. In this way came her glamorous introduction to the city as featured soloist for the annual concert.

A cooking class in her home has been popular and affords an ideal way to meet neighbors. This indirect method of evangelism has been effective—last year three members of the class made professions of faith in Christ and were baptized.

Perhaps Lana will rearrange her schedule this fall, for she will also become teacher to son Richard, now six. She hopes he can continue with his friends in the local school for classes in art, music, and recreation, but she plans to teach him basic English and math at home.

Joining the Oues in Kochi recently were Pastor and Mrs. Kitahara, a mature couple with experience in developing and organizing churches. They share the missionaries' vision for the area and already are talking of self-support and organization within two years.

The Japan Baptist Convention and the Baptist Mission adopted in 1950 a plan of cooperation for evangelism that calls for a missionary couple and national pastor in each area. This mission has

Right: In his study Pastor Kitahara at Kochi talks with Missionary Takahiro Oue.

Below: In her kitchen Lana Oue (at left) teaches a class of women how to cook Western dishes. **Bottom:** Oue family have morning devotions at home.



in every prefecture. This vision has never been completely realized, but last fall when Robert and Claudia Sherer joined the Yoshizus in Matsuyama, they completed the dream for the island of Shikoku. Now missionaries and pastors circle the island, serving through nine churches and missions in the four prefectures.

The island still is a pioneer field for missions. But the churches there radiate a spirit of enthusiastic dedication. Surely their faith shall bear much fruit.

Today a Christian pilgrim might visit Shikoku and find modest spires and steeples rising above the modern cities. Dedicated pastors and friendly missionaries would welcome him into warm fellowship. He would be inspired by the faith and service of the local Christians. And he would be moved to pray with them and for them in their mission to their people. TC



Among the First

By Leland Webb

Even with the gray shawl draped about her shoulders, she wisely chose a seat near the stove on the chill winter morning in Montevideo. At 81, she looks, logically enough, just the way someone's kindly grandmother should look. Her memory still seems clear, details coming readily to her mind.

She has been asked about the beginning of Baptist work in Uruguay. She can speak from a point of view that few living witnesses can today. She was there.

She is Señora Semptra Delma de Iglesias, and she first became acquainted with Baptists when pioneer missionaries rented the house next door to her family's home for a mission. The woman who is now Mrs. Iglesias was a young

woman then. Although her parents were Methodists, she and her sister began attending the Baptist services and soon asked about being baptized. Their mother pointed out that they were already church members, but the two sisters came to understand they should be immersed.

The first Baptist church in Uruguay was formed in 1911 in the home of Mr. and Mrs. J. C. Quarles, missionaries who had moved to Uruguay from Argentina. There were six members, none of them Uruguayans. Besides the J. C. Quarleses, members were J. C.'s brother, L. C. Quarles, and his wife, also missionaries, and an Argentine couple.

From 1911 to 1915, as J. C. Quarles recounted in a letter written after his

retirement, the missionaries labored in Uruguay—without even one conversion! The missionaries had about reached the decision to return to Argentina when they invited a missionary from Buenos Aires to lead an evangelistic meeting in Montevideo.

In that meeting 20 persons made professions of faith in Christ. At least 12 of them were baptized. Mrs. Iglesias and her sister, two years older, were two of the converts baptized.

As Quarles acknowledged in that letter, the results of the campaign kept the missionaries going, providing the inspiration for them to stay on in Uruguay.

After a time the Baptist congregation moved to a new location some distance away. Mr. and Mrs. Quarles would come by the house to walk with Mrs. Iglesias and her sister to services, for in those days it was not proper for a young woman to go out alone without a chaperone.

"J. C. was like a spiritual father to me," says Mrs. Iglesias now.

When Quarles was named editor of the *Biblical Expositor* in 1918, the missionary couple moved to Buenos Aires, Argentina, and Mrs. Iglesias visited them there frequently. When her mother became ill that same year, Quarles provided help for the family.

Across the years Mrs. Iglesias, now a widow, has remained a faithful Baptist. She has been a member of the church Quarles began for 60 years, as of July 14, the day she was baptized. Today the church has about 200 members, but many other churches have grown out of it, both in the capital and in the interior.

Mrs. Iglesias has been Sunday School superintendent and teacher, working especially with women. She also has been active in the national Woman's Missionary Union organization, serving at one time or another on every committee.

At one point she assisted another missionary couple, the B. W. Orricks, in a mission outreach at Pando.

She still attends all the services of the church and is particularly fond of prayer meeting.

"The Lord has always answered my prayers," she testifies, thinking back over the years. "He has given me strength."

Baptist beginnings were difficult in Uruguay. But Mrs. Iglesias and many others who have been reached for the gospel through Baptist witness since that July day in 1915 are grateful those early missionaries decided to make one more effort.

TC

Señora Iglesias at home.



AT WORK IN THE MIDDLE EAST

BY DAVID W. KING

The announcement that God is at work in the Middle East may catch you by surprise. That's understandable. News reports would lead you to believe that the Devil is busy in the Middle East. Few have heard about what God is doing.

Possibly you are aware that Baptists carry on work in Israel. But relatively few Baptists seem to understand that Baptists also reach out to Arab countries of the Middle East. There are, in fact, more believers and more Baptist churches in Arab countries than in Israel; even in Israel, more of the Christians are Arab than Jewish.

An up-to-date report on what God is doing in the Arab world needs to open with the story of the conversion of the Ethiopian eunuch (Acts 8). That man apparently shared his faith well. Churches were established all over eastern Africa, especially in what are today Ethiopia, the Sudan, and Egypt. Those churches now are known as Coptic Orthodox.

In predominantly Muslim Egypt about 3,000,000 people claim to be Coptic Christians. They represent a sizable minority among whom it is relatively easy to preach the gospel. Most of the converts to evangelical Christianity in Egypt have come from Coptic Orthodox background. Because of their presence in Egypt, Baptist work there is growing faster than in any other Arab country except Lebanon—and God was preparing for this in the first century.

In the early 1930s God called a young Egyptian of Coptic background to work in the YMCA at Jerusalem. After having accepted Christ, Seddik Girgis, aided by missionary friends, traveled to the U.S. He studied simultaneously at



In Cairo, Egypt, Pastor Seddik Girgis greets children at gate to the grounds of First Baptist Church.

Southwestern Baptist Theological Seminary and at Texas Christian University, Ft. Worth, Tex. He received master's degrees in both theology and English the same year. Then, although he could have lived comfortably in the States, he returned to Egypt to begin witnessing to his own people. His only support was the gifts of a few friends.

Girgis returned to the States in the 1950s with the report that many had been converted and that two churches had been established. He appealed to the Foreign Mission Board for help. Since no Southern Baptist missionaries can obtain permission to reside in Egypt, this seemed an open door. Missionaries from Lebanon investigated the work begun by Girgis and recommended that the Board provide some help and guidance for the ministry in Egypt.

The result: there are now nine cooperating Baptist churches in Egypt,

with about 350 members. You won't find Egypt shaded on a Foreign Mission Board map to indicate missionaries residing there, but you may rest assured that God is at work there through Girgis, his fellow pastors, and the church members.

In Lebanon, too, the Lord was forming Baptist churches long before Southern Baptist missionaries arrived. Surprised? It happened this way. A young Lebanese photographer visited the States in the late 1800s with his uncle to attend the Chicago Exposition. While there, in God's providence he came to trust in Christ. He became a member of Third Baptist Church, St. Louis, Mo.

He married an American, returned to Lebanon, and set up his own business as portrait photographer. But he did not forget his new relationship to Christ. He began immediately to witness to those who came to his shop. He invited them to his home for Bible study. Soon a

The author was appointed a missionary to Lebanon in 1959. He is stationed in Beirut.



Missionary William T. (Pete) Dunn goes over materials for recording with Hanna Shalin, his assistant.

number of Lebanese had professed their faith in Jesus.

Late in the 1890s Mr. Said wrote to his pastor in the U.S. words to this effect: "The number of those who have trusted Jesus as Savior has kept on increasing. Now they want to be baptized, and we want to form a Baptist church. What shall we do?"

The pastor replied, "How thankful we are for what the Lord has done through you. I am planning a trip to the Holy Land in the near future. I will visit you and examine those whom you say have trusted Jesus as Savior. If we find real evidence of salvation, I am authorized to baptize them. Then we will help you to form a church, and if the church wishes to call you as its pastor, we will ordain you to that high office."

Actual events followed that precise pattern. The first Baptist church in Lebanon was formed in 1898—25 years before Baptist missionaries visited Lebanon, 50 years before Baptist missionaries resided there!

Another young Lebanese visited the U.S. in 1910 and while in Illinois found Christ as Savior. He returned to his home village in south Lebanon, on the western side of Mt. Hermon. He began to witness to friends and relatives. Soon a church was established. When missionaries first came to Palestine in the early 1920s, they found two Baptist churches already in Lebanon. The Lord had established them without any investment of missionaries or money!

For 25 years, while missionaries concentrated their efforts in Palestine proper, they continued to visit and to encourage the two churches in Lebanon. Not until 1948 did Baptist missionaries first move to Lebanon to take up residence. Since then, the number of churches has grown to 11, with about 500 members. Before you disparage the scant numbers, remember that in an area where Islam is dominant and where the

only Christians of any large numbers are bound and fossilized in traditions, thanks and praise must be offered to God for everyone who accepts him.

What of today? What is God doing now through Southern Baptists in Arab lands of the Middle East?

First, he is establishing churches. The missionaries feel their primary responsibility is to help in starting churches. Baptist churches can be found not only in Lebanon and Egypt, but also in Jordan, Syria, Gaza, and in Israel (where members come from both Jewish and Arab backgrounds). Beginnings of Baptist churches can also be found in at least two other countries, better left unnamed because of possible repression.

God also works through Baptist hospitals, three of them in the Arab world: one each in Jordan, Gaza, and Yemen. Were it not for the hospitals, probably no Baptist witness would exist in these countries. In these places of

mercy a dedicated effort is made to minister to the spiritual needs of each patient, along with his physical needs.

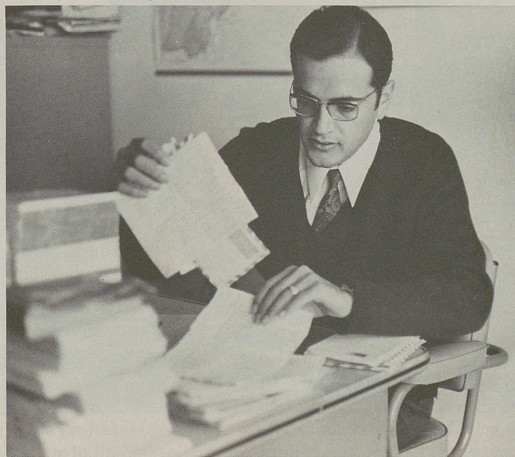
God works through schools. In Lebanon the Beirut Baptist School enrolls about 590 students each year from all over the city. They come from families of all social classes and from various religious backgrounds: Baptist, other Christian persuasions, Muslim, Druze. If their children attend, parents must grant permission for them to take Bible classes for credit. All students hear the gospel preached daily in chapel services and also during the annual evangelistic emphasis at the school. As a result, many who likely never would have entered a Baptist church have given their hearts and lives to the Lord.

Several Baptist churches in Lebanon also have schools in conjunction with the churches. In Ajloun, Jordan, is a school for girls, and a school for boys was opened in the capital, Amman, last fall. In each school, as well as in the boys' school operated by the Baptist church in Ajloun, the spiritual basis of life is taught along with academic subjects.

In addition, God works through three international institutions in Lebanon: Baptist Publications, the Baptist Center for Radio and Television, and the Arab Baptist Theological Seminary. These institutions reach out literally into every corner of the Arab world.

Baptist Publications provides literature in Arabic for Sunday Schools and other church-related organizations. It also publishes books and tracts proclaiming the gospel. In conjunction with this ministry a reading room and lending library have become effective avenues of

Ghassan Khalof, who answers letters from people who write in response to broadcasts and checks papers of those taking the Baptist correspondence course, looks over mail.



witness to young people in one area of Beirut. A Baptist book store serves not only as an outlet for Baptist Publications, but also for other Christian literature in Arabic.

Some years ago the publications center launched a correspondence course ministry. In it are now enrolled more than 13,000 persons from every Arab country. About 7,800 have completed half the course, 3,900 have finished the full first course, and 1,500 have also gone through the second course as well. About 800 new students are expected to enrol during a single year. Among the thousands studying the life of Jesus and basics of the Christian faith as Baptists interpret it, hundreds, it is hoped, will come to a personal trust in Christ.

The ministry of the Center for Radio and Television is relatively new (1968), but its potential is limited only by the lack of financial and human resources needed to claim available opportunities. Government restrictions on religious broadcasting prohibit local programs, but we can and do reach into all countries of the Arab world on medium wave (standard broadcast band, not short

wave). And transistor radio can pick up the programs transmitted through Trans World Radio facilities in Monte Carlo (on the southern coast of France). Programs go into all of North Africa, and through Cyprus Broadcasting Company they reach all countries of the Arab East.

As a result of follow-up ministries, by means of correspondence courses and personal visits by staff members, approximately 100 persons have made professions of faith, coming from non-Christian backgrounds. If the number seems small, consider that this results from just two 15-minute broadcasts a week! Think of the potential were we able to buy more air time.

Television possibilities so far have been limited, but, significantly, in both Lebanon and Jordan Baptists have been able to telecast films dealing with the birth of Jesus at Christmas and with the death and resurrection of Jesus at Easter.

God is at work also through the Arab Baptist Theological Seminary. True, it is small, averaging about 15 students each year in all classes. But students come from an average of six different Arab countries. Completing study, they return home as gospel preachers, evangelists to

their own people, shining lights in the midst of a crooked and perverse generation. (Considering that there are probably not more than 1,000 Baptists in all the Arab countries, 15 students seems an encouraging ratio. In the States the average is one seminary student per 1,000 church members.)

With inauguration of an extension program in the near future, even more church leaders will be trained to take the gospel to their people.

In addition God is at work in the Middle East through innovative programs, such as Reconart. This program has been developed to bring reconciliation between God and man and between men by means of the arts—primarily music at present, but with thought of using other arts in the future. The art gallery in Israel serves a similar purpose.

Individual missionaries (about 100 now serve in the Arab world and Israel) are projecting their understanding of the gospel in different ways, as the Lord leads in accordance with their gifts. Any way you choose to look at it, God is working in the Middle East. For that we give thanks to his name. TC

Building of First Church, Cairo, offers silent evidence of Baptist presence in Egypt.



Two o'clock in the morning, July 1, Beirut, Lebanon. Fires from numerous explosions cast an ominous glow over the city. The sound of gunfire makes sleep difficult. At the apartment of a Baptist missionary family the doorbell rings. Supposing the caller to be the building's concierge (a sort of watchman), the husband opens the door a crack.

Instead of the concierge, he faces a young man pointing a submachine gun. Instinctively, the missionary slams the door shut and jumps to one side, just as four bullets splinter the wood.

Elsewhere in Beirut, another missionary family huddles in the office of their home, while bullets shatter their kitchen windows. In the street in front, military armored cars are firing cannons and machine guns.

Learning to live with the sound of gunfire is one lesson missionaries have confronted in the Middle East.

Definitely, this year wasn't the first time residents of Lebanon have had to learn the lesson. For us, the experience started in December 1960. We had been in Lebanon just nine months, when there was an attempted coup d'état. Taking our friends to the airport next day, we drove right under the muzzle of the cannon on an armored car guarding the approach to the airport.

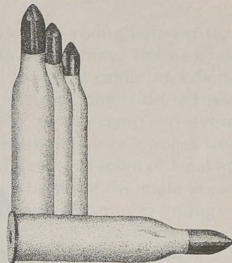
That night—New Year's Eve—we drove with the late Virginia Cobb to Tripoli, Lebanon, for a watchnight service. As we returned after midnight, armed soldiers stopped us. They ordered me out to be "frisked," then asked all sorts of questions about the movie projector in the backseat of the car. They thought it might be a shortwave radio. Virginia was able to speak to the soldiers in Arabic and explain what the projector was, where we had been, and why we were out so late.

For weeks after that, whenever we wanted to go somewhere, we had to wait in long lines while armed men checked everyone's identity papers. They were looking for members of the party that had tried to overthrow the government. I remember vividly the day Dr. and Mrs. J. Wash Watts stood with us in such a line. A man on the flat roof of a one-story building scowled down on us from behind a machine gun pointed right at the line of cars.

Watts surveyed the situation, then grunted and said, "He looks mean enough to use that thing, if he had a little excuse."

I recalled that scene one day in June 1975 as we drove past an armored car (similar to a light tank, but with large tires

Learning To Live with Guns



By David W. King

instead of linked treads). The turret's cannon pointed directly down the road at oncoming cars; the man whose head could be seen behind the gun solemnly watched every vehicle as it passed the checkpoint.

April through June of this year were rather hectic in Lebanon. No doubt many other people are experiencing similar events in various places around the world. The frequency of such incidents seems to be increasing. Still, this year's turmoil wasn't quite as personal as it was in 1973.

In May 1973 a battle erupted in Beirut between the Lebanese army and Palestinian commandos. The fighting lasted three weeks. During that time our family was effectively cut off from Beirut and had to buy supplies from mountain villages. Our electricity was out for three days; the frozen foods were ready to spoil, but we ate the softest and the rest froze when the power came back on. That part of the experience was not bad.

But there came the day our children and several others from the neighborhood were playing in our large yard. Without warning they came tearing around the house yelling, "*Al jaysh, al jaysh* (The army, the army)!" I was at the seminary trying to repair the telephone at the time, so my wife, Maxine, went to investigate. Reaching the backyard, she heard a noise in the bushes across the fence. She looked up to find herself

staring down the barrel of a soldier's rifle!

Tight-lipped, the soldier demanded to know if we were harboring any commandos. Maxine assured him we were not. As proof, she pointed to the children playing in the yard. "Would they be playing if there were commandos here?" she demanded.

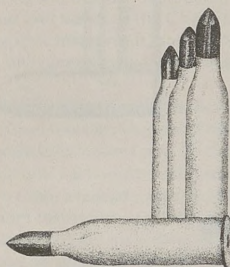
The soldier relaxed and flipped the rifle's safety catch to "on." Said Maxine later, "I never was so glad to hear a little, metallic click as I was to hear that one."

She moved warily to the front of the house and began to work in the garden. Suddenly she felt she was being watched. She turned cautiously to face another soldier, leveling his gun at her and demanding the same information.

Being challenged twice in less than 30 minutes was unnerving. Still, we were glad the soldiers were there, because as long as they were present, the commandos were not likely to bother us.

Following those disturbances, as before, throughout the city we had to pass many checkpoints manned by military personnel armed with rifles, machine guns, or tanks. Sometimes, when the men held their fingers on the triggers, I wanted to say, "Please point those things down a little."

For the most part, soldiers are on duty to protect civilians, so we are grateful. Occasionally commandos, armed men from the paramilitary organizations of



various political parties in Lebanon, decide to take matters into their own hands; they, too, set up roadblocks and check people's identification cards.

One evening last April, just after the Easter vacation, some Baptist theological seminary students who were returning from Jordan called Missionary Finlay M. Graham to ask if he could come pick them up in Beirut; taxi drivers did not want to travel at night past the refugee camp at the bottom of the hill on which we live. Finlay drove into the city to meet the students. On the way back, at the foot of the hill they were stopped at a roadblock manned by armed commandos. Everyone in the car was ordered out and was escorted into the camp. Some people taken there have never been seen again, but Finlay and the students witnessed to the commandos about Christ and preached so earnestly that in an hour or so they were released.

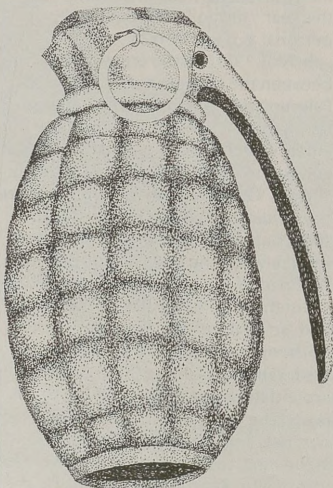
During the troubled period this year our electricity was shot out on the first day of violence; six days went by before it could be repaired. We ate well those days and shared also with our neighbors, utilizing food that otherwise would have spoiled.

Tension grew in May. Because of the location of the refugee camp, we were cut off from direct access to the city.

Commandos controlled the crossroads and allowed nobody to pass. We found a back road we could use to reach the main highway into Beirut from the north, but often the highway was not safe because of firing across it—from rifles, cannons, and rockets. At times it was difficult to judge when the road was secure, but by dependence on the Lord's guidance and the use of common sense, we were able to determine fairly reliably when to travel and when to stay home.

Travel into the city was vital because our children were still in school. Since the American Community School, a boarding school, is located in a quiet area of town, it could continue to hold classes most of the time. Our children missed only two and a half days—plus one week when conditions were so risky that even ACS had to close. This time our electricity was out for eight and a half days. (You shouldn't be surprised that we prayed for an electric generator, and the Lord wonderfully provided just what we needed.)

In June, the leftist character of the troubles became more apparent.



Fighting moved out of the camps and into the streets. Hundreds of stores were bombed with dynamite or rockets. Machine-gun fire echoed throughout the city at night and in some places in daylight, too. Snipers appeared on many rooftops.

The night of June 30-July 1 we will long remember for sheer terror. We were relatively safe on our hillside, about seven miles outside the city limits and overlooking the city, but we could hear the shooting and especially the explosions. Hundreds of blasts rocked Beirut. A soap factory blew up and burned fiercely, the orange glow from the flames tinting the smoke and heavy smog from many smaller fires. It was on this night the two missionary families in the city had their brush with disaster, mentioned earlier.

Explosions wrecked many shops, even in Ras Beirut, usually relatively free from such disturbances. In the morning it seemed wise for the two endangered missionary families in the city to leave their apartments for more secure areas. But they could not know whether travel was safe. Even the local riot police were afraid to respond to escort them out. Still, the Lord provided a lull and safe conduct for both families before noon.

How do you learn to live with guns?

First, you make sure you belong totally to Christ. If you are his, and if you are certain that he is directing your life, then when you use common sense and follow his directions, you can safely leave the rest with him.

And you go on with as much of your work as possible. At the seminary we were able to continue with classes, sometimes with the sound of machine guns and explosions punctuating sentences.

You pray a great deal—and not just for yourself. You pray for those who are fighting and ask yourself how you might possibly reach them with the word that God loves them and wants to fill them with his love. You pray for grace to let him live his life in you so that others will see Jesus in your attitudes, your decisions, your words and actions. **T**

a matter of patience

The missionaries set other goals for themselves in this conservative Muslim area of what was then East Pakistan and now is Bangladesh. Baptist Mission libraries were established at five points. In these centers Bibles, other Christian literature, newspapers, and other printed materials were made available to the male students and other men who dropped by.

A Bible correspondence course, now with 65 lessons, was incorporated into the library programs in 1966. Thousands of students have begun and have completed partial requirements of this course. More than 400 students (most of them men) have completed all the lessons.

McKinley, Beckett, and their Bengali co-workers conferred often with many of these students. Some students attended Bible study offered regularly in the libraries by these missionaries. But though the missionaries and their co-laborers worked for years, they saw no fruit. They continued to pray and to believe that there would be conversions.

When one national co-worker left Noakhali last year—he was on his way to work in the Baptist Mission office in Dacca—he spoke to the few Christians in Feni on his last Sunday there about his experiences in the library for seven years. He told of joys, trouble, and growth.

Struggling to keep his voice from wavering, and with tears welling up, he said, "My greatest disappointment is that I was not able to lead a single person to Christ—not a single one."

Then in December a two-and-a-half-day camp was planned for students of the Bible correspondence course. It was the first such camp. Students who had completed all 65 Bible lessons were invited. Fifty-five answered affirmatively to the invitations, and 35 men and three women attended. All of the men were from non-Christian families. The fact that the women were from Christian backgrounds made it possible for them to attend such an open meeting in this culture.

Planning and directing the camp were Joseph Elias, a converted Muslim, and

Ashish Adhikary, a young believer from the Christian community. The program included all the usual camp ingredients.

Comilla town of Comilla district was chosen as site for the camp for several reasons, even though it is 35 miles from Feni, the subdivisional town of Noakhali District; Feni, home of the main library, is where Missionary James E. Young directs the Noakhali library work. Adequate housing was available in Comilla, but in Feni facilities would have had to be rented. Students from Noakhali would probably be more willing to attend a Christian camp miles away, where they would be among strangers, but not so eager to attend one near their homes. In Comilla students would be able to observe Christians in action, for there is an established Christian community and church there; Feni has no established church.

Elias and Adhikary felt the campers would be interested in knowing about the Christian life. As the two main speakers, they made sure the students heard the Word in several meetings during the camp.

At one of the later gatherings, Elias challenged those present to invite Christ into their hearts. Ten of the men indicated their desire to do so.

An eleventh camper was won later by the Lord. The student came to my husband two weeks after the camp was over. "I have had no peace since that meeting," said the young man. "I have even dreamed of becoming a Christian. Today I want to do just that!"

These 11 new believers need faithful, daily, secret prayer partners for the next five to ten years. One man wrote in fear, saying, "Please do not send me any more mail at my home address." Another wrote, pleading, "Come to my area and set up a library."

A note of thanks to the McKinley and Beckett families and to former Noakhali library workers: Thank you for keeping on, when in your time in Noakhali you saw no one accept Christ. Those seeds you planted are being harvested now with joy to the Lord. As Paul said, "Some plant. Others water. God gives the increase." TC

The wait was a long one. But results finally have been seen in Noakhali District. They came during a camp.

Baptist missionaries moved to Noakhali District several years ago, the James F. McKinleys, Jr., in 1965, and the Charles Becketts in 1966. They came wanting to preach and to give medical attention to those in great need. During their years in Noakhali (seven for the McKinleys, four for the Becketts) neither of these goals was realized.

The author, Mrs. James E. Young, and her husband were appointed missionaries in 1969. After temporary service in Yemen they moved to East Pakistan, now Bangladesh.

Some of the camp-related telephone calls might produce a chuckle: "The train left me," wailed the young would-be camper. "Would you look up our boys and report if all of them arrived at camp?" requested one pastor. Inquired a parent, "My daughter forgot to pack her medicine; would a missionary take it to her?"

But there are gratifying calls, too. Telephoned one mother, "I am calling to thank you for the Baptist camp. This is the second year my daughters have attended. They have arrived from camp changed. They have a deeper faith in God, a new appreciation for the church, their home, and parents. Their vocabulary is cleaned up. These new attitudes they caught from Christian kids at camp."

Baptist Camp property in Costa Rica is quite suitable—12 and a half acres situated in the central valley. For many a Costa Rican upon arrival the soccer field is the main attraction. Gorgeous sunsets, a mountain view, bubbling river, pleasant daily sunshine—all these ingredients are on hand. Facilities include six cabins, a rustic tabernacle, swimming pool, a screened dining hall, a house for leaders, and, usually fully occupied, a few benches in the shade.

But the most flavorful ingredient of the Baptist camps is the people who gather there. The Costa Rica Baptist Convention's Young People's Association sponsors three camps yearly—a planning and leadership training session for Baptist young people, an intermediate camp, and "Friends," an evangelistic camp for youth.

Advanced university students—Christians, Baptists, talented, attractive—led the intermediate camp this year. Twin emphases of the January gathering were Bible study and sports competition. Bible study took place in small groups. The "mini-Olympics" was filled with enthusiasm and applause for the

The author, Mrs. S. Dan Sprinkle, Jr., and her husband were appointed missionaries in 1955. They have served in Argentina and began service in Costa Rica in 1964. They are stationed in San José



LaVora Sprinkle speaks to girls at camp.

winners. On the last night guitars sounded, and the girls were awakened (or were they waiting?) with a serenade by the boys.

Daniel Azoifeia, a capable, dynamic, and natural leader, was in charge. A physics major at the university in San José, he is a deacon and Sunday School teacher in his church and is vice-president of the Convention.

Baptist women of Costa Rica love the camp. They help support and promote it; they cook, clean, and pray for it. The national WMU sponsors the GA camp, the YWA camp, and a two-in-one camp for women and Sunbeams.

The 1975 GA camp was the biggest yet—126 campers. Missionary Nancy (Mrs. Clive R.) Buttemere was director. More than 40 campers were honored in recognition service for GA achievement on the last evening. Pastors' wives made up part of the counseling contingent. Two of the counselors were attractive young women who, in earlier years, had attended GA and YWA camps. Now they are giving of themselves in camp leadership. Over the years I have watched youths attend camp, "soak it in," and then become camp leaders.

Numbers of Baptist girls from the Atlantic coast to the Pacific in Costa Rica save money and plan all year for GA camp. The largest group usually comes from Limón, on the Atlantic coast, with Mrs. Clara Riley, pastor's wife, as sponsor.

The Convention sponsors RA camps, and plenty of action is the key to success. Evangelistic emphasis, sports, campfires,

PEOPLE MAKE THE CAMPS

By LaVora Sprinkle

and second helpings at every meal met the needs of 53 boys at this year's edition. Director was David Guevara, pastor of University Church in San José.

Missionary Journeyman Joe Mack Schmidt was on hand for every camp—as dining hall supervisor, lifeguard, sometime clerk at the snack shop window, judge for games, and cook's pet. For the lucky YWA campers, he directed Bible studies.

At which session do campers laugh the most, eat the longest, and retire the latest? At women's camp. Meditation, prayer, idea interchange, and planning time are features of this three-day retreat. Directing this year was Elizabeth Guevara, national WMU president. A camp leader was WMU Vice-president Leticia Mendoza, a pastor's wife.

While their mothers were in their own program, eight Baptist teenagers carried on a camp for Sunbeams. Cecilia Rivera, a pastor's wife, and I had prepared materials, but were free to take part in the women's retreat while the young people directed the children's program. The combined camp this year enrolled 80 persons.

The camps feature evangelistic messages with invitations for campers to accept Christ as Savior and for rededication to the Lord. Many decisions are made at the campgrounds.

Continuing as camp promoter for 1975-76, I look forward to goals: full-



Above: Girls from Alajuela rest in front of their cabin during GA week at Baptist Camp in Costa Rica. **Right, top:** Mrs. Cecilia Rivera, a pastor's wife, explains Sunbeam program. **Right:** Missionary Nancy Buttemere (lower left) shares time with girls from San Ramón Church at close of day. **Below:** Missionary Pat Doyle (in dark dress) enjoys break with pastors' wives during WMU meeting at Baptist camp.



**PHOTOGRAPHY BY
CLIVE R. BUTTEMERE**





capacity camps, expanded national leadership, participation in the camp program by every Baptist church, a more decentralized type of program, and more dialogue-type evangelism. And since it is people who make the camps worthwhile, the 1975-76 goals include more people. New camps to be promoted will be family camps sponsored by local churches.

People behind the scenes at the camp work harder than anyone else connected with the program. Missionary Daniel Sprinkle (my husband) serves as administrator, and teen-age Daniel Sprinkle ran the snack shop—and also simply ran and ran at varied jobs during the peak camp season in January and February. José María Ulate, Baptist layman and construction worker, put in hard labor on improvements and repairs. Betty Diaz, pastor's wife and chief cook at camp, feels this is God's job for her; she cooks with love.

The camp is utilized year-round, not just at peak months. Churches often go to the camp for one-day outings. A day at camp may include a baptismal celebration, since many churches do not have baptismal facilities in their buildings, and use the camp's swimming pool for this service. Local churches go to the camp for weekend retreats.

An English-language camp, assisted by Baptist teenagers from South Carolina, was held in July. Campers included children of missionaries and children attending the English-language church at the Baptist Center in San José.

Best and biggest camp day is May 1—Family Day. This year some 1,000 persons attended. Three churches chartered



Top: Pastor David Guevara of University Church, San José, conducts baptismal service in swimming pool at Baptist camp during May 1 Family Day at camp. **Above:** Campers gather for "morning watch" devotional time during GA camp.

buses to arrive at camp early in order to hold baptisms in the swimming pool before other activities began.

Since the church we attend, Desamparados, is presently without a pastor, Dan was asked to administer the baptisms—a satisfying assignment for the camp administrator. He baptized 12 that morning—the same ones he saw at the camp in January; the boys among them had made decisions for Christ while at RA camp.

No promotion is needed for Family Day. Tradition alone is enough to

prompt Costa Rican Baptists to head for their camp. Traditional, too, is the soccer game between pastors and laymen. Tamales, fruit, coffee, music, and a day of greeting and reunion with Christian brothers makes May 1 the day of the *Pueblo Bautista* at camp.

Many people, much prayer, financial help through Southern Baptists' Cooperative Program, Costa Rican Convention's growing assistance and interest, and the campers—most of all, the campers—work together to make the Costa Rican camps better every year. TC

Cooperation in Mbeya

BY C. RAY BLUNDELL, JR.

At a time when strife rules in some Christian communities—perhaps Catholics and Protestants fighting each other—I want to add a chapter that tells of cooperation.

At the Baptist Hospital in Mbeya, Tanzania, Missionary Barbara Wilson, lab technician, wanted her furlough pastor to come to Mbeya to preach. The suggestion was presented to the Baptist Mission, and eventually arrangements were made for him to come (in June 1974).

As far as the Mission was concerned, this was to be a regular preaching mission, like one stateside, for Pastor Howard Conatser of Beverly Hills Church, Dallas, Tex. It turned out that he did not want a "regular" meeting. He asked that all Christian groups in the city be included.

Two months before the meeting was scheduled I arrived for my new roles in Mbeya as station evangelist in the area and as director of evangelism at Baptist Hospital. In language school with my wife (Martha) and me were the J. Franklin (Frank) Baughs, Jr., and the Robert G. Laffoons, also headed for Mbeya. Our arrival about doubled the hospital staff that then consisted of Eugene A. (Gene) Moore, Frances Hammett, Becky Schmidt, and Miss Wilson. It also raised enthusiasm for the coming meeting.

Everyone hoped the entire Christian community in Mbeya would cooperate, but contact was yet to be made. In the following weeks we wrote, visited, and dined with leaders of various Christian groups. To our amazement they were at once enthusiastic to the overtures from these new faces with a new idea. Never in the Christian history of the city had there been any cooperative efforts between Protestants and Catholics.

Time, place, preacher, and finances had been taken care of. My assignment was to find and train counselors. Committed believers from Anglican, Catholic, Pentecostal, Moravian, Assembly of

The author, appointed a missionary in 1965, served in Uganda before moving to Tanzania in 1974.

God, and Seventh-Day bodies, as well as from Baptist churches, responded. It was satisfying to train these warm-hearted individuals in how to present the plan of salvation. The real thrill, however, was to see them take decision-makers aside, open their marked New Testaments, and witness and pray with them.

Concerned participation was shown by the hospital staff. The administrator built the platform. The doctor set up the public address system. The lab technician added her talents on the guitar to the choir. The missionary journeyman nurse and one missionary wife sang in the

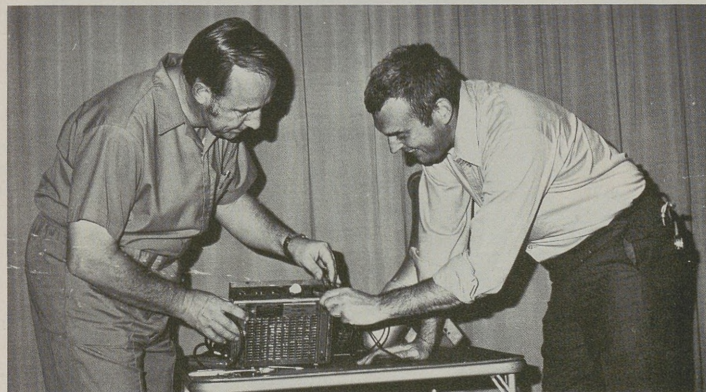
choir, and missionary wives and children worked long hours to prepare packets for converts.

Pastor Conatser radiated an attitude of love and devotion and preached simple Bible messages. Every afternoon from 500 to 4,000 persons gathered on the hospital grounds for a service. In the ten days of meetings 617 persons made decisions for Christ and went through the counseling program. At least half of the decisions were professions of faith.

Local Christian leaders acclaimed the meetings as an epic in Mbeya Christian history. **TC**



Above: Mrs. Hannah Laffoon (standing) and Miss Barbara Wilson (seated), missionaries, and Missionary Journeyman Becky Schmidt practice Swahili songs so they can join the African choir for the evangelistic campaign in Mbeya, Tanzania. **Below:** Missionaries J. Franklin (Frank) Baugh, Jr., hospital administrator, and Eugene A. (Gene) Moore, physician, labor over public address system.





Consulting about Missions

This is an admirable thing for the Foreign Mission Board to do," declared Mrs. Henry A. Parker. "It calls for honesty, soul-searching, and implementation of the findings of this composite group."

She was referring to the Consultation on Foreign Missions that brought together some 280 persons—pastors, lay persons, missionaries, national Baptists from several countries, Foreign Mission Board members and staff, staff members of other Southern Baptist Convention agencies, and state convention leaders—to talk about what is and what should be in foreign missions. The four-day, FMB-

sponsored conference met in early June at Miami, Fla.

"I have admired the courage of the Foreign Mission Board to open itself to this kind of evaluation and examination of what it is doing and what it ought to be doing," said another participant, T. T. Crabtree, pastor of First Church, Springfield, Mo. "This is a tribute to the compassion of Dr. Cauthen for the world and a willingness to be examined, criticized, corrected, instructed, and motivated."

Board Executive Secretary Baker J. Cauthen saw the consultation as "a major contribution to the important

studies now being made of our foreign missions efforts. It reflected the deep commitment to the missionary task that characterizes Southern Baptists."

Consultation structure included presentation of papers and panel discussions before the full group. But much of the explicit grappling with missions strategy took place in the ten discussion groups into which participants were divided.

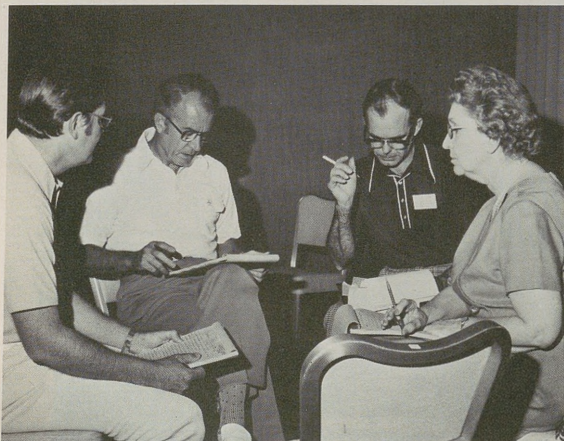
"In the various groups," said Crabtree during the consultation, "there has been a free and open discussion by a majority of the people. There has been no hesitancy I have been able to detect on the part of people to state opinions and express evaluations."

Work groups made varied suggestions, reported to the plenary sessions, and handed recommendations to the findings committee for consolidation.

"The process is excellent," declared James H. Landes, chairman of the findings committee. "Because of our democratic procedures as a Baptist group we must, from time to time, hear from the grass roots."

The findings committee "received something over 100 suggestions" reported Landes, executive director of the Executive Board of the Baptist General Convention of Texas. "To boil this down to ten or twelve practical suggestions is not easy in the limited time we have [at the consultation].

"There is no doubt that a heart-



Above: At Consultation on Foreign Missions, group seven tackles issues.

Left: From another group the convener, recorder, Foreign Mission Board and staff representatives talk over group report.

searching process is going on about mission and the process of missions," Landes continued. "This came out in the findings committee. More than any other thing, we had request for theology of mission and missions. We felt the proper course was to set in the report of the findings committee the biblical basis of mission and missions. Out of that will flow a theology and a philosophy and all the rest of the things necessary for our world."

Declared Landes, "We need a fresh, new, exciting statement of the biblical mandate."

Mrs. Parker, past president of the Florida Baptist Convention and the wife of an Orlando, Fla., minister, agreed. "There is," she said, "a reaffirmation of the meaning and place of missions in the world, the biblical foundation for missions, a reaffirmation of dependency upon God's call and the leading of his Spirit in all our work."

A preliminary report of the findings committee suggested that the biblical basis for foreign missions be reemphasized and that major stress on evangelism be continued and enlarged.

Among other suggestions reported by the committee:

- give high priority to greater involvement of lay persons;
- make more extensive use of technology and mass media;
- strengthen foreign mission administration as may be needed for an enlarging task;
- provide adequate facilities for research and development;
- restructure orientation for missionaries;
- seek close partnership between national bodies and missionary organizations;
- provide for greater response to physical needs;
- reassess medical missions;
- seek greater emphasis on missionary education in local churches;
- intensify efforts toward increased financial support through the Convention's Cooperative Program unified budget and the Lottie Moon Christmas Offering for Foreign Missions.

During the consultation's 11 sessions, hundreds of widely varying ideas were expressed. Even in consensus on goals, suggestions on methods varied.

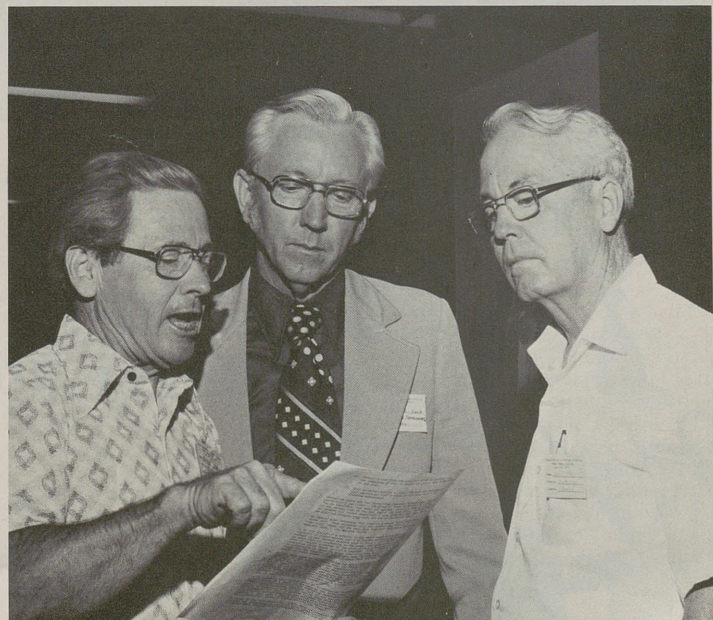
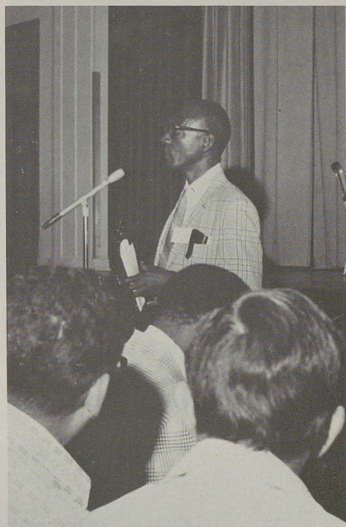
Crabtree reported hearing one viewpoint repeatedly expressed: "That we should be evangelizing, planting churches—that everything we do should point toward winning the greatest possible number of people to Christ." Then he added, "There have been

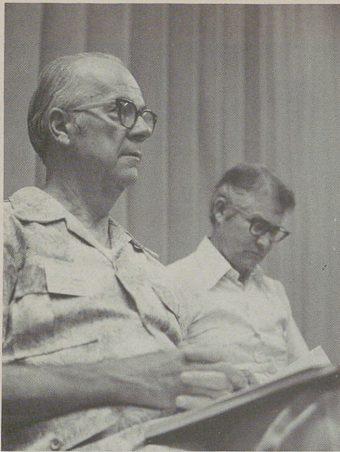
differences of opinion concerning how this is to be done."

One suggestion, for example, coming from Crabtree's group was that "the missionary should define his role primarily in terms of an enabler and equipper, with the thought that the national should be the actual winner of people to faith in Christ."

One of the national Baptist participants, Nilson Fanini, pastor of First Church, Niteroi, a suburb of Rio de Janeiro, Brazil, also pointed to the need for cooperation. "As we have seen the

Right: Speaking to plenary session at consultation is Steven Wanje, medical assistant in Kisumu, Kenya. **Below:** In group session C. Devasahayan, pastor and Serampore College staff member in India, makes a point. **Bottom:** Three missionaries to Brazil, (l to r) Boyd A. O'Neal, Raymond L. Kolb, and David Mein, look over report.





papers and listened to the speakers, we came to the conclusion that you cannot make mission by yourself," he commented. "Today's mission is to be done by everybody together."

Fanini spoke of being impressed at the consultation with "the fellowship of all the Christians. We have one Lord, one family. We can work together."

Even with all the input, the wish was voiced that at least one group might be better represented. "I would like to see more women involved in places of responsibility," Mrs. Parker responded to an interviewer. "In our group not many wives of missionaries were involved. They were present as non-participants. We need to call upon the talents and capabilities of dedicated

Christian women for their opinions and voices in many of these matters."

Reflecting on the consultation in general, Mrs. Parker said, "There is a sense of urgency to get on with the work, to implement these findings."

"I have been in consultations for 30 years," said Landes, "and I have never felt more urgency at any consultation than I felt here." He reported that he senses "a great desire" on the part of Baptists at every level of responsibility "to know what mission is all about and how they can be involved over and above the giving of their dollars."

Added Landes, "We need a far more dramatic flow of information to the grass roots about that which is being done and that which we have the possibility of doing."

The consultation, similar to one held in Miami in June 1965, is but one part of the process of study toward developing foreign mission strategy for the next 25 years.

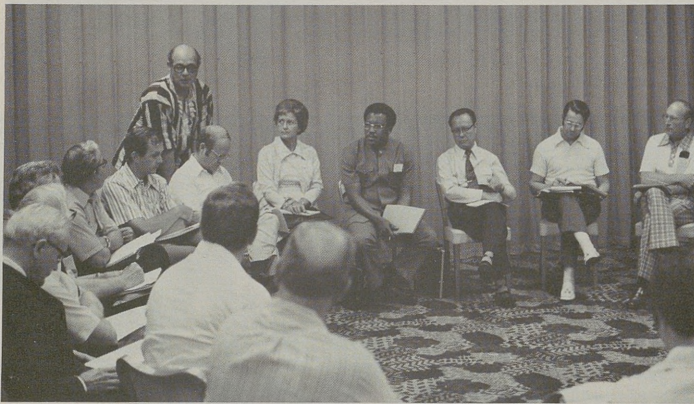
"This consultation is a part of a year-long study of all plans for foreign missions, with earnest seeking for God's directions for laying bold new plans for the future, as need may indicate," said Cauthen.

Input has come not only from the consultation, he pointed out, but also from many dialogue sessions held recently with leadership groups in Baptist life and recommendations from missionaries on the fields, growing out of Mission meetings conducted during the summer.

Next in the process, as the executive secretary has explained (see August issue, Cover III), is the setting up of 13 work groups, each with five Foreign Mission Board members, appointed by the Board president, joined by three Board staff members. Each work group will be assigned a specific topic for study, although groups may extend their study to other areas. The schedule calls for the Board to devote attention to this study at its meetings in August and September and at an extended session of the full Board in October.

As the final step, after plans are carefully honed, they will be presented to the Southern Baptist Convention meeting in Norfolk, Va., next June, answering the call of the Convention for mission planning for the remainder of this century. Beyond the response to the Convention, however, the ultimate goal of the study process is that gospel witness may be shared worldwide in the most effective ways possible during the next quarter-century.

TC



Top: Attentive during group session are Owen Cooper, Southern Baptist Convention past president, and Glen E. Braswell, FMB member from Colorado. **Above:** Davis L. Saunders, FMB secretary for Eastern and Southern Africa, offers comment to a group. **Left:** H. Cornell Goerner, secretary for West Africa, converses with Eric David, executive secretary of the Liberia Baptist Missionary and Educational Convention.





New Campus Now Home

PHOTOGRAPHY BY WARREN JOHNSON

Students at the Mexican Baptist Theological Seminary are beginning their second year of classes at the school's new site in the greater Mexico City area.

Seminary classes opened in Mexico City last fall after being located in Torreón for 28 years—since 1946. In earlier years since its founding in 1901, the school had moved several times due to changing circumstances.

Mexico City was picked as the new location for the seminary primarily in relation to the advantages offered by the urban setting—an environment more typically "Mexican," since more than half the population live in

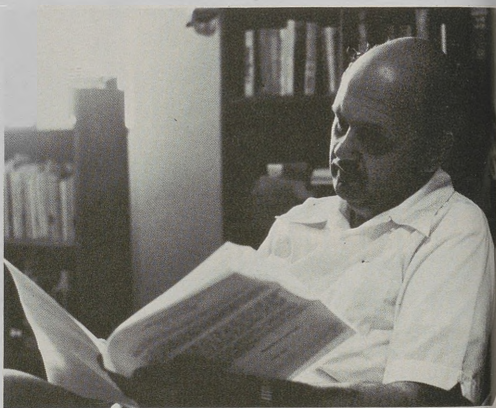
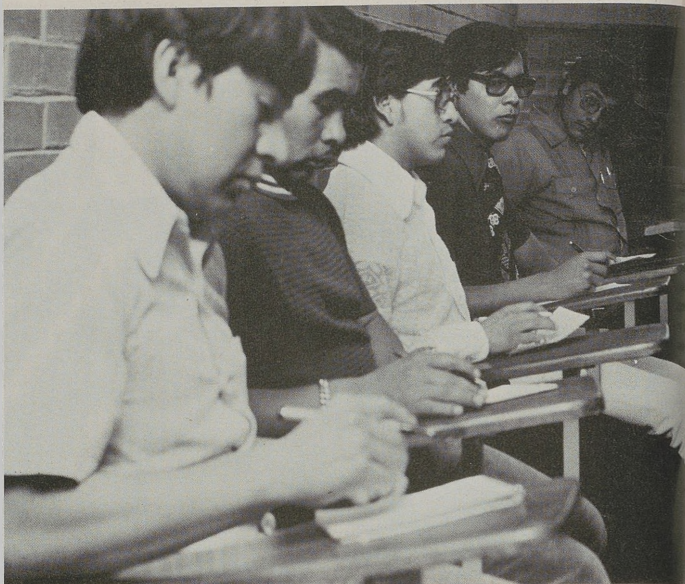
urban areas; a situation that affords work opportunities for students; a greater missionary challenge in the metropolitan area. In addition, the location is more nearly in the nation's center than the more northern city of Torreón.

Photos on these pages, made earlier this year, show the seminary's new setting and facilities and some of the people involved. TC

Preceding page: New building of *Satélite Baptist Church* in Mexico City provides seminary classrooms in basement. Mexican law stipulates teaching of religion must take place in a church building.



Left: Student reads in seminary library. **Above and below, left:** Students give attention to classroom lectures. **Right:** Baptist Representative (missionary) Henry S. Whitlow serves as librarian. **Below:** Steven P. Hicks, a Baptist representative, lectures in Old Testament class.





Right: In seminary cafeteria David P. Daniell, Baptist representative working in radio and television, samples fare. Mrs. Steven Hicks (right) serves as cafeteria dietician. **Below:** Professor Francisco Almanza pauses to discuss book with students. **Below, right:** Women students listen carefully in class. **Bottom:** Multipurpose building on the new seminary campus contains dormitory rooms, cafeteria, library, apartments for married students, and some faculty housing.



Wiped Out

When a young, single woman about to finish college announces to her parents that she is going to the mission field as a missionary journeyman, the initial protests are: "You're too young," or "It's so far away from home."

After they see that she is determined to go and cannot be easily persuaded otherwise, the tactics become more realistic. Then she hears, "Who's going to fix your tape player when it breaks down?" or "What happens when you overload the circuit and can't find the fuse box because you never thought to look for it in the daytime, just in case?" Assuring them that she's a perfectly capable, even intelligent, young lady who can, in spite of all appearances, take care of herself, she leaves for Africa or Indonesia or Brazil singing "I Have Confidence" and knowing she can overcome.

The mission field by its very nature provides solutions for many problems. When the tape player breaks, the journey-guy next door gladly fixes it, because he might lose his weekly invitation to dinner if he refuses. And when the fuses blow, she invites her missionary advisor and his family over for the evening. After a few minutes of playing nertz or 42 by candlelight, he will almost always offer to put in new fuses. But what does she do about the windshield wipers?

For those journeymen who walk or who live in sunny climates, this is hardly a relevant question. For me it became a major issue.

When I arrived in Nairobi to do communications work, I was ecstatic to find I had been assigned a car. That was during the dry season. Then came the rains.

My first rainy morning in Kenya I hopped in the car and left for work.

The author served as a missionary journeyman in communications work in Kenya 1972-74. She notes that this is "a true story that has been fictionalized."

By
Elaine Joy
Lidholm



About a half mile down the road, the right windshield wiper (the one on the driver's side, since these are right-hand-drive vehicles) began doing an interesting but highly erratic dance across the window. Then with a shout, as of exultation, it tore itself loose and whipped back into the path of the car behind. Since that driver looked less than pleased, I decided to proceed to communications without wipers and explain what I thought was an extraordinary situation.

"Dale," I ventured timidly to my advisor, "a funny thing happened on the way to work this morning. It's raining, see, so I had to use the windshield wipers; and about half way here, they—well, they sort of—"

"Fell off?" he supplied. "They would have done it before now, but it hasn't rained."

"You mean they've done this before?"

"All the time."

"All the time? You mean it's a habit?"

"Or a quirk. Depending upon how you look at it."

"But what am I supposed to do?"

"Hope the rainy season confines itself to nighttime activities."

"And if it doesn't?"

"Oh, it won't."

"Then how am I supposed to drive?"

"With the utmost care."

And that, apparently, was that.

Fortunately, that Cortina is blessed with other quirks, too, so I had to take it to the shop a few days later for its tri-annual clutch rehabilitation. The man at

the repair shop greeted me with, "Oh, it's KMR336 again. Clutch?"

"Yes, sir, and also. . . ."

"You new here?"

"Yes, sir. Why?"

"Who else would drive this thing?"

"I know what you mean. Look, can you also replace the windshield wipers?"

"What for?"

"They fell off."

"And you want me to put them back on?"

"Yes, sir."

"Why?"

"What do you mean, why?"

"Why bother? They'll only fall off again."

"Isn't there anything you can do?"

"You are new here, aren't you?"

"But it's not safe to drive without them."

"Okay, lady. We'll have another go at it. Give the boys a good laugh anyway."

They did try. That pair lasted through at least four minutes of rain. The next pair made it until the car was washed. The fourth had a beautiful dry run but went to pieces with the first driving rain.

At that point I was driven by desperation and went again to the mechanic. Storming into his office with the latest runaway blade in my hand, I let him know in no uncertain terms that I was not to be intimidated by a mere piece of rubber and steel. "We'll try it with every adjustment known to man, and we will make it work," I shouted at him. "I have a college education, and I refuse to come to Africa to have a



Determined, but defeated, Miss Lidholm holds an errant windshield wiper blade

windshield wiper get the better of me."

A few days later an exultant mechanic called me. "Miss Ellen," he shouted. (That's not my name, but at such a moment it was close enough.) "We've done it. We called in a man from the lab. He said the wiper was too heavy for the shaft, so he put on a Volkswagen blade. It works beautifully."

It looked a little strange, since one was a regular station-wagon blade and one was a VW blade, but for the first time in 14 months it quit falling off in the hands of filling station attendants or car-wash boys. For weeks I showed it off to my friends, who were properly impressed. It didn't embarrass me at one dry run.

Then it rained. A friend was to ride with me to Rosslyn Academy, where I had a drama class. When she came to get in the car she accused, "You're driving your own car."

"Of course," I answered in what must be the same tone as a mother showing off her baby's first tooth.

"But it's raining."

"So?"

"So. You're going to drive over all those hills and curves to Rosslyn in the rain without proper wipers?"

"Oh ye of little faith," I chided. "That's been solved. It's been months since I've had to replace a blade."

"It's been months since it's rained."

"Will you get in? Things are different now."

I was right. This time the rubber shredded before the thing fell off. **TC**

TIME and *a tempo*

By Bobbie Sorrill

Woman's Missionary Union in churches across the Southern Baptist Convention is getting ready to launch two major undertakings for 1975-76—both with the ultimate purpose of strengthening missionary education and thus giving major support to the overseas missions efforts of Southern Baptists. These two major undertakings, known in WMU language as emphases, are called *TIME* and *a tempo*.

TIME, standing for "Training in Missions Education," is an 18-month plan (it actually got under way in April) for quality training of WMU leaders and members. Though the major thrust of the emphasis is to help a person be a better leader or member, it has running underneath the threads of inspiration, motivation, a sense of commitment, what is behind being a leader or member in WMU.

Through *TIME* a woman or young person may consider questions and ideas such as: What is missions all about? Why am I involved in missions? How is the best way to get my church involved? Is the study of missions vital to the life of a Christian or a church? If so, what is the best way of doing it? Is local involvement in missions through mission action necessary? Why should I engage in mission support? Do I want to invest my life in the cause of missions, either in mission service or in missionary education? Can I do this effectively through Woman's Missionary Union?

New materials are available now to guide WMU leaders and members in

a year-long and ongoing training program. These new materials simply add support to the mainstays of WMU training—the leader manuals, member handbooks, and the seven magazines.

A second emphasis, *a tempo*, highlights young adult missionary education. Woman's Missionary Union provides missionary education for young women from the time of their high school graduation until age 30 through a missions organization called Baptist Young Women. In BYW the young woman learns about missions and gets actively involved through mission action, evangelism, and mission support.

Featured in *a tempo* is a series of major activities to enlist young women in missions and to strengthen already existing missions organizations. These activities include an International Designer Fashion Rally to highlight missions, a mission study retreat, a mission support banquet, and a mission action project.

A major goal of *a tempo* is to have at least one new Baptist Young Women organization in each Southern Baptist church. The church's WMU director and specially selected and trained young women, called key BYWs, will play a major role in this effort.

Consider seriously the future of overseas missions work and the future of mission support provided by missions organizations in the churches at home. Well-trained WMU leaders and members—because of *TIME*—and a score of missions-minded young women—due to *a tempo*—can have a great deal to do with this future. **TC**

The author is Education Division director for Woman's Missionary Union, SBC, Birmingham, Ala.

George W. Sadler

The death of George W. Sadler on July 18 in Richmond, Va., brought to a close the earthly career of a remarkable man whose missionary service began in 1914, when he went to Nigeria soon after closing his studies at Southern Baptist Theological Seminary, Louisville, Ky.

World War I involved him in military service 1918-19. This was followed by a period of teaching in Westhampton College, Richmond, 1919-20.

Upon returning to Nigeria, he served as principal of the Baptist college and theological seminary at Ogbomosho from 1921 to 1931.

Following a pastorate at First Baptist Church, Liberty, Mo., 1932-39, he was appointed in April 1939 by the Foreign Mission Board as secretary for Africa, Europe, and the Near East. He filled this post with distinction for 18 years until his retirement in 1957, after which time he served for two years as a special representative in Europe.

After retirement from the Foreign Mission Board's responsibilities, he served as interim pastor for numerous churches in Virginia, and until a few months before his death at age 87 he served as a member of the staff of Grace Baptist Church, Richmond.

Those who had the privilege of acquaintance with Dr. Sadler knew him to be a man with great love in his heart for Nigeria, as well as for all of Africa. His radiant spirit, optimism, good sense of humor, and appreciation of people made him a favorite among his associates.

Even to advanced years, he looked back with pleasure upon his experience as captain of the football team of Richmond College during his student days. His courage as a soldier earned for him the Distinguished Service Cross. His warmth of relationship with friends and associates caused his fellow club members in the Richmond Rotary Club to elect him as president. He maintained relationships with the Rotary Club as a senior active member throughout the remainder of his life.

He was greatly beloved both by missionaries and nationals. His colleagues at the Foreign Mission Board held him in high esteem and frequently find themselves referring to him and quoting some of his expressive statements, which bring sparkle and radiance to conversation.

The appreciation of him in Richmond was reflected by a gracious and warm editorial appearing in the leading newspaper of the city following his passing.

Southern Baptists will remember George Sadler with joy and delight and with gratitude for his many contributions to the cause of foreign missions.

By Baker J. Cauthen

MK Recollections

By Antonina Canzoneri

During 27 years as a missionary (Nigeria, Bahamas), I have collected some favorite MK stories. Here are a few.

When Marjorie Hill (daughter of Pat and Jane Hill, who served in Nigeria for a number of years) was a lively five-year-old, someone went to the Hills' home one day and found only Marjorie there.

"Where is your mother?" asked the visitor.

"She's gone out," Marjorie replied.

"And what are you doing?"

"Well," said Marjorie, "I was going to make a butterscotch pie—but we don't have any butter, and we're out of scotch."

When it was time for a missionary's child to be born, the mother usually went to the Frances Jones Nursing Home in Ogbomosho, Nigeria, for the delivery. Every time a baby was born there, the children on the missionary compound wanted it.

Elaine and Becky Neil (daughters of Ann and Lloyd Neil) must have been about four and eight years old when a little boy was born to another missionary family. Becky immediately wanted a little brother. Elaine, always the individualist, wanted a little sister.

"Elaine, don't you want any boys in the family?" asked Becky.

Answered Elaine, "We have plenty of boys—we have Daddy and God."

Once when Mel Wasson was away from home in Nigeria, Lil (Mrs. Wasson) said to son Kenny, then about eight, "You are the man of the house, so you say the blessing for supper."

Kenny tried to do just as his daddy would. In the course of the prayer he said, "We thank you for all the fellowships and all the other little ships."

"Curt" (John C., Jr.) and Betty Abell went home from Nigeria through England once when Ricky was a baby and David was just two years older. They went to see the changing of the guards at Buckingham Palace. While waiting, David queried, in a loud, deep little voice, "Why do they change the guards, Mama? Do they have accidents like Ricky?"

One of the (Jerry) Gaultneys' children (Nigeria), on viewing one of the ruins in Rome, exclaimed, "Oh, look—white ants (termites)!"

There was a considerable period during which Suzanne Spaulding, daughter of Jim and Barbara Spaulding (Trinidad) would say, everytime anyone said anything about Miami, "It's not *your* ami, it's Daddy's ami."

Seeing First-hand

By Michael L. Speer

A native of Missouri, the "show me" state, I have served Southern Baptists for the past nine years in the area of stewardship. For the last three years I have been director of Cooperative Program promotion for the Southern Baptist Convention's Stewardship Commission. All my life I have placed great value on our support of missions. I have taken pride in the fact that approximately 50 percent of the SBC's Cooperative Program budget goes to support foreign missions.

Missionary stories have been available for reading. I have met and talked with missionaries home on furlough. Through these and other experiences, I have formed ideas about our foreign missionaries and the ministries they perform. But I wanted to see first-hand where Cooperative Program dollars go. I wanted to look beside a missionary, sit where he sits, and touch those he touches. Reading about it and talking with others were all right, but something in me kept crying out, "Show me!"

On April 16, 1974, a group of 24 people, including state executive secretaries, stewardship secretaries, some wives, and a few SBC agency staff members, left New York City on a three-week mission tour. The Foreign Mission Board had arranged the itinerary, while I enlisted the group.

First stop—Lisbon. Grayson and Betty Tennon met us at the airport. They were host and hostess for our Portugal tour. We enjoyed Wednesday evening prayer service at Third Baptist Church, largest Baptist congregation in Portugal (about 260 members). The next day we visited the Baptist Book Store and saw its witness. However, our most exciting visit was to the Portuguese Baptist Theological Seminary in Kaloose, a Lisbon suburb. Their motto: "Go Forth and Proclaim the Gospel." This seminary, under direction of the Portuguese Baptist Convention, was organized in 1969 by Missionary Lester C. Bell. Of the first group of eight young men, four completed their courses in June 1972. We found 11 students enrolled; however, recent commitments to vocational Christian service by a large number of men and women forecast large enrollments in the future.

On the faculty are Missionaries Bell and Tennon, two Portuguese pastors, and a woman missionary supported by the Foreign Mission Board of the Brazilian Baptist Convention. Mrs. Bell serves as librarian.

That was our first taste of foreign mission work. We saw Cooperative Program dollars at work. We liked the flavor. We flew next to Nairobi, capital of Kenya and largest city in east and central Africa; population exceeds a half million. Franklin Owen, executive secretary of the Kentucky Baptist Convention, and his wife, Sue, were a part of the tour. Sue

later said the biggest thrill of the trip for her was in Nairobi.

"We were at the Intercontinental Hotel in Nairobi at a dinner for the missionaries of that area of Kenya," she related. "Our missionaries always gathered and gave us a warm welcome; 53 missionaries were there. A young couple from LaGrange, Ky., Jim and Jenny Musen, had sought us out for dinner partners; we represented home to them."

During dinner Mrs. Owen's "trip book"—black leather, four by six inches, with addresses and comments on people and places—lay by her plate. One of the young Kenyans serving the table asked her in "rather good English," "Is that your book?" "Yes," she said.

"Can I have it?" he requested. In surprise she thumbed through the book. "Oh, it is not a Bible," he said in disappointment.

"No, but if you want a Bible, we can take you to the man who can get you one," she offered, thinking of Ed Cunningham, American Bible Society representative, a member of the tour group. Two other boys joined the conversation.

"During this exchange," related Mrs. Owen, "a man was being introduced to the whole group—John Mgsaayi, graduate of Cambridge University, speaker of six languages,



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head of East Africa Bible Society, translating the New Testament into Swahili."

"Do you want a Swahili Bible?" Mrs. Owen asked the boys.

"English," they replied.

"By that time," Mrs. Owen continued, "Franklin was on his feet and took these three boys, who were hungering and thirsting after knowledge, and introduced them to the man who is giving his life to translating and distributing the Book of Life to his people. He made an appointment with the boys to get their Bibles.

"Can you imagine the thrill of being a small part of this happening?"

On April 21—Cooperative Program Sunday in Southern Baptist churches in the U.S.—our group met with a number of missionaries at the Baptist Assembly at Limuru. Each man on

the tour went with a missionary couple to speak in one of the nearby churches—except me, that is. Patrick Njogu, a 21-year-old Kikuyu who is business manager of the assembly, invited me to speak in his village. We drove about 20 miles to Ngarariga, a village with only about 800 people, no electricity, and the only communication in the form of a transistor radio owned by one resident.

Sunday School was already in session when we arrived. People sat on seven wooden benches in a building used for school during the week; it has a tin roof and dirt floor. One table and a chalkboard were at the front. Patrick was the only other person who spoke English, but we all communicated through handshakes and smiles. At the offering one woman placed an egg in the offering plate. Patrick explained later that the egg was all she had, but that she wanted to have a part in the ministry of her church.

Patrick sang a solo for the services. I could not understand the words, but the tune was familiar—"Must I Go and Empty Handed?" Then I spoke in English, and Patrick translated in Kikuyu. After the service I met Patrick's mother and two sisters. They beamed as they held up some pieces of literature—mission study materials, Patrick explained. Even in their poverty, the people were concerned with spreading the gospel of Christ to others.

We traveled next to Tanzania. Most of our transportation was in small Volkswagen buses. It seemed we always saw women walking along the road, working in the fields, or selling merchandise in the marketplaces. Probably the women in our group were most impressed with the lives of the women in Africa. Willa Ruth Garlow, wife of Lyle Garlow, associate executive secretary for Baptists in Oklahoma, wrote this verse to express her feelings:

It was early morning in Tanzania.

There she was. Obviously in a hurry.

Obviously with lots of work to do.

Obviously too busy to be aware of things around her.

Obviously resigned to hard labor.

Obviously sad and bone-tired weary.

There she was. Walking along beside the road.

She was not old, but her face looked old and haggard.

At one time she had been beautiful.

In her ears were huge, colorful earrings. A wide, multi-colored, beaded necklace was around her neck. Her finery ended there. She was dressed in a large, tattered piece of cloth which she had draped around her body.

She was pregnant. Her time was surely not far away.

She was carrying a baby. It was tugging at her breast.

A small child, maybe two years old, jogging along beside her, was hanging onto her hand.

Another small child was sleeping soundly, as she carried it tied on her back.

On her head she carried a load of wood with which she

would cook the family's meals, after she carried water for the family's needs.

There she was. In the hopelessness and futility of most women in Africa.

"Most African women die of hard work," the missionary told us.

There she was.

And here I am. With so many blessings from God. Surely God expects me to be a good steward of what he has given me.

Here I am. Through my stewardship and the Cooperative Program, I can help people like that hopeless little woman on the side of the road in Tanzania.

There she is. She needs Christ and hope.

Here I am. I have Christ. I can send his message and his hope around the world.

On the second Sunday of our tour we were in Salisbury, Rhodesia. Roy Lewis, stewardship secretary in Arkansas, has told of his worship experience.

"Any illusions we might have had about a primitive, backward church congregation were immediately shattered as our taxi stopped in front of the attractive, brick church building in suburban Salisbury," Lewis began. "The neat lettering on the building identified it, in English, as Calvary Baptist Church.

"After being greeted warmly, we were ushered into the pastor's study. Sunday School was in progress, and the pastor was teaching a new members' class. Attendance and class participation were both impressive."

At the worship service, without piano or organ, "the congregation joined in singing with a natural harmony that would have done justice to a professional choir," declared Lewis. "A youth choir, numbering about a dozen members, had planned special music. They radiated a genuine happiness and joy, both in their faces and in their voices. In addition to several numbers sung in their native tongue, they also sang 'Pass It On' in English, with accompaniment by a guitar."

Someone asked Lewis, "Wouldn't you like to take that group on a tour of the United States?" Later he learned that the group already had toured neighboring Malawi, witnessing and singing.

"The pastor proudly informed us that five young men had entered the ministry under the influence of the church, and the church in each case sought to help them financially," continued Lewis. "One of the ministerial students was present during the worship service."

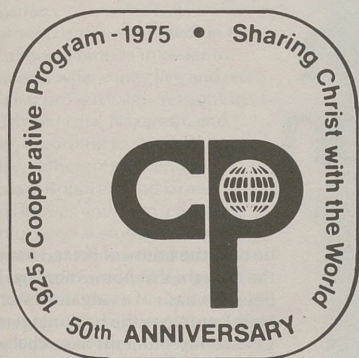
Pastor Isaac Chigede, who has served the church 17 years, interpreted while Lewis preached in English. "The response of the congregation was both warm and genuine," said Lewis. "At one point I gave a personal testimony about the serious illness of my son and the subsequent recovery. As soon as the pastor had interpreted the story, the congregation responded

spontaneously and enthusiastically with 'Amen, praise the Lord!' in English.

"When the invitation was given, it was immediately apparent that the Holy Spirit was at work. One could feel and sense his presence. It was then manifested visibly as two men made public decisions, one of them a profession of faith."

At the close of the service the five guests were called individually before the congregation and presented gifts.

"Worshipping in another country, on another continent, with people of another race, who live in another culture, speaking another language, living under a different kind of government, one might have anticipated an unusual worship



experience," commented Lewis. "But never have I felt more welcome and more loved among strangers than in Calvary Baptist Church of Salisbury."

Next stop was Blantyre, Malawi. "That day will always be vivid in my mind," declares Elva Stricker, wife of Jesse Stricker, Baptist stewardship chairman in Kentucky. "We had arrived in the beautiful city of Blantyre—the 'little Switzerland of Africa'—with its pretty pointed mountains and beautiful lake. We had met our missionaries and had visited the Baptist Building. We were told, 'We'll now visit one of the marketplaces, and each of you will have the experience of distributing tracts to the nationals.'"

"This market didn't resemble our fancy shopping centers—except in one respect: it was very busy and very crowded," described Mrs. Stricker. "It's difficult to draw a word picture of an African market, but it spread over a large area, at least a square city block, and there were small stands of all kinds set up. We took a large stack of tracts and began our stroll through the main passageway. We were to meet with a beautiful surprise."

"Instantly we were engulfed by smiling faces and outstretched arms," marvelled Mrs. Stricker. "We could hardly

move for the press! Everyone wanted what we had to share. Our tracts didn't last long, for eager hands took them as fast as we could hand them out."

"As we returned to our bus, we were followed by a great host of bright-eyed children, who stood around the door of the bus seeking more."

"Charles Middleton, one of our missionaries, said he had never seen a tract on the ground! God is working in Malawi. We felt his power there—in a marketplace!"

We had challenged: "Show us!" And the missionaries did. I have touched only a few of the highlights. I have not even tried to tell about our visit to the beautiful Baptist seminary in Rüşchlikon, Switzerland. We especially enjoyed the fellowship with some of the faculty and students.

Entering a "new world" in East Africa, only to find that it wasn't really different at all, was another highlight. Customs were not the same, people talked and dressed differently, but basically they had the same needs, the same pleasures, the same hopes as people everywhere. In worship at a "busy" church in Kenya, even though there was a language barrier, there was no barrier at all, because God's Spirit was evident.

Camping with our missionaries in bush country at the foot of Mt. Kilimanjaro and seeking God's presence in a beautiful rainbow in the early morning is an experience few people ever have. Fellowship with these missionaries made us aware of how God is using them to win many souls.

Our last visit was to Rio de Janeiro, Brazil. There we found the most advanced work of all. Brazil has 26 state conventions. They support 165 home missionaries and 27 foreign missionaries. Their leadership told us that their primary concern is to win Brazil for Christ.

One impression stands out above all the rest: the quality and commitment of each of the missionaries. Our entire group seemed to express this feeling. We were impressed again and again with ministries being performed. We were thrilled with the apparent relationship between the missionaries and the nationals. We learned of their efforts to train national Christians to bear the responsibilities of leadership. We sensed a love among our missionaries for each other and for those they minister to. Each was excited about his work. Each expressed appreciation for the prayer support of Southern Baptists and for financial support through the Cooperative Program.

We felt the loneliness of separation from children, often miles away in school, and from other loved ones thousands of miles away "at home." We saw missionaries' excitement at being engaged in useful service in answer to their Master's call. We felt a spiritual commitment and warmth that flooded their lives. Our lives were touched with the love that they shared.

My life shall never be the same. I renewed my own commitment to mission support through prayer, through giving financially, and through sharing the story of missions with others. TC



Study on Location

BY RAY G. REGISTER, JR.

Stretched out before us lay the "Horns of Hattin," the final setting of that fateful battle between the Crusaders and Saladin in 1187. The Crusaders had marched in heavy armor and camped overnight in the scorching heat at the foot of the mountain overlooking the Sea of Galilee.

As the temperature rose with the coming of day, Saladin ordered his men to set fire to the fields around the Crusaders' camp. The inferno intensified the thirst of the Crusaders until, in desperation, they broke ranks in a futile attempt to reach the sea. All of them were either cut down in flight or captured by the Muslim warriors.

"So was the fate of a Christianity which chose the way of Herod, rather than the way of Jesus, a Christianity that denied its Savior by the use of force rather than love," narrated Norman F. Lytle. "Both Herod and Jesus walked through this valley. Even so, we must choose which way we will follow."

Upon this challenge our group spontaneously broke into hymns and

prayers of commitment, calling upon God to fill us with the love of Christ in this area of the world so often torn by strife.

Narrating the scene at the top of Mt. Arbel, overlooking the Sea of Galilee in Israel, was Lytle, instructor in biblical archaeology of the Christian Service Training Center in Israel. Lytle, who has served as a Baptist representative (missionary) in Israel since 1964, has been active in directing Bible Land Seminars. This day in 1974 was the first of a two-day tour of New Testament sites around the Sea of Galilee. The students were Arab laymen and pastors from churches and village centers in the vicinity of Jerusalem and Nazareth.

The next day we descended to the shores of the Sea of Galilee, passing Magdala, the home of Mary Magdalene, and viewing the ruins of Chorazin before breakfasting on the Mount of Beatitudes. Later other gospel scenes were narrated as the group sat on the ancient seats in the restored fourth-century synagogue at Capernaum, probably built over the site where Jesus preached.

As we passed excavations reputed to

be over the house of Peter, I interjected the thought that home meetings have been the basis of evangelistic work in the Holy Land since the beginnings of Christianity. Students were challenged to continue this method of approach in spreading the gospel. [Register has served as a village evangelist among Christian and Muslim Arabs in the Galilee.]

Winding around the northern end of the Sea of Galilee, we went by the possible site of Bethsaida and crossed the Jordan River. The new road we were following suddenly appeared to detour toward the sea. Israeli road engineers had discovered the site of an ancient city in 1967 and deliberately detoured the road to preserve the ruins, reputedly the site of Al-Kursi, the possible location of the New Testament Gaddara. After looking over this unusual discovery, the group settled down for a picnic lunch on the shores of the sea. We rested near the traditional spot where Jesus cast the demons out of a man and into a herd of swine.

The idea for in-service training for laymen and church leaders was

The author was appointed a missionary to Israel in 1964.



Facing page: On Mt. Arbel a Christian Service Training Center student reads Bible and notes. **Right:** Missionary Norman F. Lytle points out site from Mt. Arbel to students. **Middle:** Student reads from Scripture at ruins of synagogue in Chorazin. **Bottom:** Group from training center peer from Mt. Arbel into the valley where Saladin defeated Crusaders.

conceived by Dwight L. Baker, veteran Baptist representative, who in 1964 established the Christian Service Training Center in Haifa. The center uses Baptist seminary extension curriculum, but the name "Christian Service Training Center" was chosen to encourage participation from members of other denominations.

The training center was based on the concept of being mobile in order to reach students where they live and work. That idea has proven valid. Sessions have been taught in Haifa, Nazareth, and Jerusalem, according to student availability. Adherents of Baptist, Episcopalian, Brethren, and Greek Orthodox groups and even a Muslim have participated as students. Teaching staff comes from among the Baptist representatives who commute to teach courses twice monthly.

Enrolment in 1974 reached 20 regular students, highest in the center's history, as a result of revivals in the Arab churches since 1967. Two graduates of the training center went on to complete certificate studies at Baptist Theological Seminary, R  shlikon, Switzerland, and a third has enrolled. Most of the 18 graduates and 11 auditing students of the center engage in "tentmaker" type of lay ministries in local churches, without salary from the Mission.

Occupations of students vary as much as the method of instruction. One works in an oil refinery, another in the income tax department. Several of the women are nurses; others are teachers. Some students are still in high school, while yet others are homemakers. One highly qualified lay leader makes his living as a house painter.

Whatever the occupation, each student is seeking to make Christ known in this country where the gospel was first preached. TC



A Word to Choirs

Prepare for Proclamation

By William H. Gray, Jr.

For a youth choir to make a witnessing venture in a mission-field location is not unusual. But not all such projects are equally successful.

William H. (Bill) Gray, Jr., like many other Southern Baptist representatives (missionaries) in Mexico, has been involved on the field with a number of touring choirs. In this article he summarizes factors needed for the most effective kind of tour.

Gray was directly involved with the choir from Broadmoor Baptist Church, Jackson, Miss., that visited Mexico the summer of 1974. Both he and W. Eugene Grubbs, Foreign Mission Board consultant for laymen overseas, point to this tour as a good example of how such a trip can be planned and carried out.

On the two pages following this story, three of the individuals directly participating with the group report on the preparation, execution, and results of the project.

Your "mission venture" as a choir to the field is before you. You want to make it a time of learning, as well as an unforgettable experience. You are assured of support by the Foreign Mission Board and the local Mission with which you will work. What can you do to realize all you desire of such a trip?

The purpose of any mission trip is twofold: (1) to teach missions to your choir members on a personal involvement basis; (2) to contribute constructively to the local Baptist witness. Successful achievement of this dual purpose is determined by your

preparation before departure. This preparation logically falls into three areas.

Spiritual Preparation: Of greatest importance is the spiritual readiness of the choir and its sponsors. This, more than any other aspect of your preparation, will determine the outcome of your mission venture. It begins with the pastor's unqualified support and example in missionary outlook. This will be the moving force throughout the project, reflected through the minister of music to the choir and sponsors.

The choir must be selected with care, taking into account the dedication of each person involved. Nearly everyone is enthusiastic about visiting another country. Backing up that desire with the necessary effort and involvement is something else. To be productive on the mission field, each choir member must be possessed of the reason for his presence and the investment he has made of himself to get there.

Providing a WIN (Witness Involvement Now) school for all those to make the trip would be wise. Since witness is the focus, each traveler should be able to do just that on a one-to-one basis, as well as through group singing. Each person needs to know how to give a testimony meaningfully and briefly. A WIN school provides such know-how.

From the time of the trip's inception the choir needs to be involved in a prayer effort for the people to whom they go. By all means they should know something of the history of Baptist work in the country to enable them to pray more intelligently. Sharing with each other individual dreams of what each hopes the trip will accomplish will

strengthen their interest and resolve in going.

Those making the trip need to be assured of the backing of the church. Many will remain at home; these can be organized into prayer-support groups for those who go. These support groups need to have copies of the itinerary, so that their prayers can carefully follow the travelers. On the Sunday night prior to the group's departure the entire service can be devoted to dedication of the singers, those remaining in prayer-support groups, and of the venture itself.

This personal involvement in spiritual activities looking toward the trip will make all efforts take on deeper meaning. The choir members are becoming "missionaries." Until the missionary spirit is caught, performances and efforts become little more than showmanship or learned routines. Young people performing on the mission field must be filled with a sense of purpose and concern, in order to cross the cultural and language barriers they face.

Technical Training: Spiritual preparation provides impetus for technical training. To be most effective on the mission field, the choir must be prepared to present concerts with a high quality of excellence. At no time must they think that because they sing to people of an underdeveloped nation they can get by with less than their best. To the contrary, for the sake of Christian witness the choir must be at the peak of its ability. It is through excellence of performance that many times the choir can be scheduled to sing in government dependencies.

The group will want to sing at least 50 percent of its repertoire in the country's

official language. This provides one of the most demanding areas of preparation. It requires help with the phonetics of the language involved, as well as the task of memorizing the language text. The effort made to learn to sing in another language will be more than repaid by the jubilant reception of those to whom you sing. You've cared enough to sing in their language!

The situations and circumstances under which you sing will be greatly varied. It may be on the concert stage, in the town square, at a shopping center, in a park, at universities, in large churches and small ones, in the open air, or in a television studio. The nature of locations and physical surroundings demand the

religious music might not be acceptable or permitted. This involves the whole question of the religious environment of the country.

Along with the singers, the choir should have technicians to handle lights and sound equipment. Absence of adequate facilities in many places where concerts are presented necessitates the use of equipment brought by the choir. To assure having a good instrument for accompaniment, bringing an electric piano when possible is wise. In most instances there are legal ways of importing instruments and equipment temporarily without risking their loss.

Apart from flexibility and professional excellence, part of the technical training

Love: Still a key element in overall preparation is love. Technical training becomes the channel of communicating the spiritual readiness of the choir only when this has resulted in an overflowing love for those to whom you go. All the devotion in the world cannot overcome a strange culture, poverty, filth, unpleasant odors, and proximity to all of these, unless one loves.

How do you teach a choir to love? To love, they must have understanding; understanding comes from knowledge. The choir needs to know as much as possible about the country and the people to which they go. Most encyclopedias afford ample information on history, geography, and culture. Suggestions as to other materials can be solicited from the missionaries of the country involved.

In Baker J. Cauthen's book, *Advance: A History of Southern Baptist Missions*, the first two chapters provide excellent background of the origins of our moving missionary spirit and its impetus in launching the Southern Baptist Convention. This book also will probably have a section on the country of your projected trip. The local Mission will be glad to provide information on their work.

All of this is to aid in instilling in your hearts a love of the people and the country before you arrive. It is to accustom you to differences, both cultural and physical. By your being thus prepared, such differences do not loom so large at first sight. This will help prepare you for the learning of many lessons. You will come to appreciate the country as it is, without comparing it to the U.S. You can learn that just because something is different, it is not necessarily inferior. You can learn to appreciate the fact that there is more than one way to do something.

All this is involved in love. Love is being willing to sacrifice your habits (smoking, for example) for the sake of your Christian witness. Love is patient understanding of new and different ways of doing things. Love is a joyous compliance with customs that may be strange. Love is acceptance—of a land, a people, a person.

You go as a brother in Christ to share mutual testimonies of his grace and love with your brothers in another land. You will love in his name the brother who rejoices in your coming and joins efforts with you to witness during your stay. Love is all of this, and only this kind of love will enable you to impart the love of Christ. This is the ultimate goal and purpose of your trip. **TC**



Amid luggage and equipment for performances in Mexico, some members of the Abundant Life Singers, youth choir from Broadmoor Baptist Church, Jackson, Miss., wait at bus at another stop on tour in Mexico.

utmost in flexibility for facing the unknown. The choir should be prepared to divide into "mini-choirs" at a moment's notice in order to avoid overwhelming small congregations or to adjust to reduced space facilities. The choir should always have an alternate plan for performance, for at times the planned program cannot be carried out. All this implies a high level of technical training and flexibility.

The repertoire should be varied. Included should be selections of popular, folk, and pop religious music, in addition to hymn tunes and more solemn religious music. For purposes of witness in locations that are secularly oriented, the program should include works of the masters. Music of Bach, Beethoven, Mozart, and other classical composers can be presented in public places without difficulty, when other

involves learning to be a trouper. It is even more important in a foreign land than in the U.S. that scheduled performances be given as announced. Often civil authorities will have made provisions for concerts in city parks or elsewhere, providing seating and public address facilities. Should the choir fail to appear—as has happened on occasion—the possibility of local Baptists' being able to secure such participation again is fairly well ruled out. Fatigue, hunger, or any number of other distressing factors may affect the choir, but these must be put aside in order to fulfill scheduled commitments.

Learning to sing in an unfamiliar tongue, achievement of musical excellence, and the wise choice of repertoire, plus a dedicated sense of responsibility, contribute to a positive witness in Christ's name.

Cooperative Venture

Musician's Report

BY J. M. WOOD

Minister of Music

Broadmoor Church, Jackson, Miss.

It would take, we knew, a special kind of person to make the trip to Mexico, so members of the Abundant Life Singers choir voted on requirements. They included: attend Sunday School, Church Training, morning worship, and evening worship eight of the 12 weeks prior to the tour; visit ten times for the bus ministry, churchwide visitation, or for special purpose; work 20 hours on money-raising projects or pay \$1.75 per hour; attend seven of ten regular choir rehearsals and seven of ten tour rehearsals. It was intended that these requirements would discourage someone going "just for the ride."

Before moving to Broadmoor Church early in 1973, I had corresponded with the Foreign Mission Board regarding a choir tour. In order for proper plans to be made, the date was set for 1974.

Tour rehearsals involved regular Sunday rehearsals plus a three-hour rehearsal in a home each week. These sessions were in three parts: a 50-minute period for Mrs. Cline, our Spanish-speaking sponsor, to drill half of the choir phonetically in *Verdad* (Good News in Spanish), while the

other half worked on other music; these groups switched during the second period; after a snack, the whole choir practiced together.

Planning was done in close coordination with Missionary Bill Gray in Mexico and with a Christian-oriented travel agency. Choir members washed cars, held a "slave" auction, and promoted a barbecue chicken dinner to raise funds. The pastor in a letter informed the total church membership of the project—the biggest single mission endeavor the church had undertaken—and enclosed an offering envelope. He preached about missions and specifically about Mexico. And he went with us, paying his expenses from Convention travel funds provided by the church.

Departure day found us loading into two buses and a car pulling a trailer to New Orleans. Upon arrival in Mérida, Yucatán, Mexico, we were met by Gray and several laymen from First Baptist Church. Mrs. Cline was very helpful in assisting with arrangements. She had heard about the proposed trip and volunteered her services even before I had a chance to contact her.

We sang at First Church on Sunday morning. That afternoon we rehearsed *Verdad*. I was still concerned about whether our pronunciation could be understood.

"Yes," said Mrs. Cline.

"Yes," agreed Gray.

I suggested, "Ask that ten-year-old boy if he understood." When the young man's face lit up, my heart did a flip.

We had been warned that Spanish people are reserved when it comes to making public decisions. My, how we were wrong! After the presentation of *Verdad* Sunday night, Gray preached, and 40 persons raised their hands indicating they wanted to trust in Christ. When asked to come forward, 25 responded.

Two concerts were on the Monday schedule, miles from Mérida. A public building could not be secured at the first site, so we set up equipment in the backyard of a home. A crowd attended, and more public professions of faith were made; some of those responding were elderly.

Word was sent to the second location—a church—that we would be later than the scheduled 8:30 P.M. concert time. The answer came back that they would wait all night if necessary. When we reached the church at nine o'clock, we found the building full and people standing outside. Again people responded to the invitation.

Our television appearance—the Abundant Life Singers performed, and Gray and I were interviewed—was aired on the evening news.

At another town some distance away on Tuesday night we found that the people, even with meager incomes, had advertised the choir's coming on radio and in the newspaper. They also fed us sandwiches and soft drinks, which obviously they could not easily afford. More persons made professions of faith.

Back at First Church, Mérida, on Wednesday night, there were more decisions made. In a touching gesture after the service, members had planned singing, guitar music, and skits

to entertain us. As a special treat, they served us tamales. Several of our young people became tearful when they realized that none of their Mexican hosts were eating because they could not afford to feed both the visitors and themselves. The missionary told me these particular treats are reserved for holidays and other special occasions.

On Thursday we were allotted five minutes to sing at the "Yucatán Serenade," a weekly tradition begun in 1865. A mariachi band and some Spanish dancers were also to perform. After the choir's first number the man in charge told Gray that we could take 40 minutes!

On the final night we were allowed to sing in Mérida's largest park, the "Park of the Americas." At the close of the concert, the mayor's assistant presented the choir a plaque bearing the city's coat of arms; he promised red-carpet treatment if we could come again.

Not only did First Church sponsor the choir's visit and arrange for places to sing, but also several members attended every concert. Aware that the church needed a piano, choir members suggested leaving there the new electric piano they had brought. Difficulties with government regulations were expected, but matters were worked out to let the piano stay.

After returning home, we learned from Mérida that before the choir's arrival church members at an all-night prayer meeting wanted to sing some hymns. The piano available was in such bad shape that the group prayed together that God would somehow provide a better one. Church members said nothing to the choir about their need for a piano for a revival to begin the week after our visit. Still, on their own, choir members wanted to leave the instrument as a gift.

Back in our home church, when the pastor told members about the choir's gift of the piano, members responded with so much money that a replacement instrument—even a better piano than before—was purchased.

Pastoral Support

BY DAVID R. GRANT

*Pastor, Broadmoor Church
Jackson, Miss.*

Support for the choir that performed in Mérida was attempted by this pastor in the areas of morale and finances. I'm not sure which is more important.

Since in a Baptist church it is extremely difficult to do anything at its best without support of the pastor, I gave positive support to the choir tour idea. I encouraged J. M. Wood, the minister of music, and I sought to offset any negative statements I encountered. I made arrangements for my son to go. Later, my daughter was asked to make the trip as an accompanist.

A tour of this nature requires a great deal of money; I would not recommend such an endeavor unless adequate

financial support is available. To rally support I wrote a letter to every church family, outlining the nature of the work and the need for financial assistance. I appealed for contributions, set a date for receiving the gifts, and enclosed an envelope. In a sermon preached in connection with the trip I tried to give information and inspiration to secure support. This seemed a good approach psychologically, economically, and spiritually.

Church members raised money by many different means. One project of the young people was a "slave auction," where they made themselves available for work at a price someone was willing to pay. I attended the entire auction and "bought" a slave for a day's work. Each time the young people held a car wash, my car was included and the payment was always above the minimum.

Again in the area of morale, I decided to make the trip myself. Since neither Wood nor anyone else dreamed I might consider going, I had to initiate the idea and thus did so with some apprehension.

Rather than leave with the choir on Saturday, I waited until Monday in order to fill Sunday preaching responsibilities. My task in Mexico was nothing more than standby. All I did publicly at performances was to lead in prayer at times. But when acute financial stress arose, I was on hand to assure everyone that matters would be taken care of. The only other contribution was in offering words of love, appreciation, and encouragement to the young people.

A Final Note

Some of the reactions from the Mérida church are revealed in these excerpts from a letter to those at Broadmoor Church.

Esteemed Brothers in Christ:

Upon your departure you left pleasant memories here in Mérida. The songs you interpreted are still being listened to on the cassette recorders of those who were able to record *Good News*. I believe the visit you made here gave us impetus for the revival [that followed].

Every night prior to beginning the service during the days of the revival the recordings of the songs from *Good News* could be heard. The young people of our church commented on the preciousness of these songs.

A few days ago I attended a dinner which our church sponsored for various businessmen of the city. On that occasion the city government of Mérida commissioned Luis Pérez Sabido to represent them. This gentleman praised highly the Mississippi choir.

At present I am teaching a baptismal class in which there is a young lady who accepted Christ as her personal Savior on Sunday night, August 11, when you sang in the Mérida church.

Carlos Cortez
Co-pastor, First Baptist Church

TC

An Inside Look

HARPER'S BIZARRE TRAVELS

Although the managing editor and the art editor have worked more or less together on this publication for more than 11 years, they still find it necessary to talk to one another upon occasion to try to learn what the other has been up to. This is especially true as the managing editor tries to keep tabs on the art editor.

During April, Art Editor Bob Harper, at the request of the Baptist Missions and the late area secretary for East Asia, James D. Belote, presented one or more art shows in Hong Kong, Taiwan, Okinawa, Korea, and Japan. These shows are designed as points of contact for the missionaries with individuals drawn by a cultural event. Along the way Harper finds time for photographic coverage.

Some of the unusual events of this recent trip surface during the following conversation between Managing Editor Leland Webb and Harper.

Managing Editor Webb: I understand you've been on another art tour.

Art Editor Harper: That's right. To East Asia.

Webb: That's probably why you were out of the office for a while.

Harper: You missed me?

Webb: No, but somebody told me you were gone. Anything different happen?

Harper: The FMB press office asked me to begin the tour early to cover our missionary involvement during the crisis in Vietnam. I flew directly from Richmond to Saigon without an overnight stop. I was bored, but broke up the trip by having an exhibition of paintings on the Pan Am 747. I worked it out with the crew as a passenger service; it provided an opportunity for me to talk to people about art and individual creativity. It was an experiment toward a full-scale in-flight exhibition someday. To hang the paintings, I've found a two-sided sticker that adheres to vinyl.

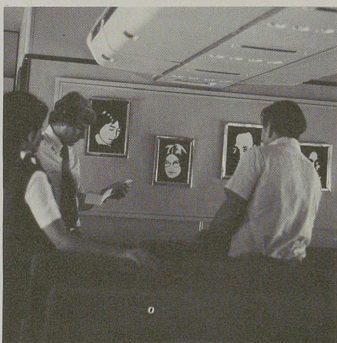
Webb: Did the art go with you to Vietnam?

Harper: I took it into Saigon on my way to Hong Kong for the first show. Arrived in Saigon on Friday and flew to Hong Kong late Sunday. During the art

show I followed newspaper accounts and realized the noose around Saigon was becoming tighter by the hour. Since we still had missionaries there, I felt an obligation to go back and continue photo coverage. The latter part of the week I went back to Saigon—not the smartest thing to do.

Webb: Were you able to go to northern portions of the country?

Harper: I tried. Eugene Grubbs (FMB consultant on laymen overseas and disaster relief coordinator) and I worked on going to Nhatrang or Danang, where refugees were flooding in. First we tried to go by regular airline, but they were



Paintings by Bob Harper are displayed aboard 747 flight from Manila to Saigon.

tied up. He began working through the U.S. Embassy. Then, through a contact he met a Vietnamese general who set it up for Grubbs and me to go to Nhatrang.

The general's driver picked us up early one morning. Our papers were cleared. But the first plane had a flat tire. The second had engine trouble. The third was rushed suddenly somewhere else for some military involvement. Now it was about 3:00 P.M., and they were preparing another military aircraft and had loaded my camera equipment. We were in line to board when we were told it would be one more hour.

Grubbs and I sat down on a bench in the military section of Ton Son Nhut Air

Base without saying anything. Finally he looked at me and said what I had been thinking: "Hey man, I think somebody's trying to tell us something." We retrieved my photo equipment and rounded up the Jeep driver and went back to the hotel.

The next day I talked to Bruce Dunning (CBS newsmen). He said it was good we hadn't gotten to Nhatrang because of the complications of getting out. We could have been caught up there.

Webb: Isn't he the newsmen who narrated the film of the last flight from Danang?

Harper: Yes. He said that out of all the years of working in news and all the situations he had been involved in, this was one of the most harrowing. He was still quite shaken up over it.

Webb: You weren't worried about anything on your second trip, right?

Harper: Only about the possibility of a direct rocket attack on the city, about possible civil disorder that might be anti-American, and about the possible inability to get out in event of a sudden mass exodus.

Webb: But, of course, in your flair for the unusual, these things did not bother you, right?

Harper: On the second trip I stayed at the hotel where network crews were. I knew one of the helicopter pickup points for evacuation was on top of the hotel. I pointed out to various newsmen from time to time that in event of rocket attack they should come by my room for me. And, to go on my door, I painted a big sign with a felt-tip marker: "In the event of rocket attack, evacuate Harper."

Webb: Did you encounter people scrambling to get away?

Harper: A number of people asked me to help them get out. One incident stands out. On the second trip in, I flitted with an airline stewardess on the flight. The next day she phoned me at the hotel and asked to come talk. Desperate to get out, she told me, "If you will marry me and take me back to the States, I'll pay you \$5,000." She had brought the money with her; in fact she counted it out twice.

I told her I was married. "That's all

right," she said. "I'll explain to your wife. We'll have it annulled when we get to the States. All I want to do is get out."

Webb: What did you do with the money?

Harper: I had to turn the lady down. Even if it had been \$100,000, my wife would never have understood. When I left the city, I put a note for the stewardess at the hotel desk referring her to a contact I had made. He was able to help her get out legitimately and at no cost. When I reached Guam later, one of the first people I saw was this stewardess.

Webb: Was Saigon on edge?

Harper: The situation was frightening. There wasn't much you could see; it was what you were hearing; rumors were flying. By news reports we knew the city could have been taken whenever the Communists wanted to.

country; I like the people. You didn't have to be too smart to realize that very shortly the city was going to be in the hands of the Communist government. I felt very sad about it all. I felt sad for our missionaries. Some had spent up to 15 years establishing Baptist work. I knew all this was going to end shortly.

Some people I talked to around the hotel lobby said that in the event the Communists took over, they would kill their families and themselves. Many of the South Vietnamese I talked to had a real fear of being under Communist control.

Webb: Your second trip must have been near the time the planeload of children crashed.

Harper: The crash had happened shortly before I arrived the second time. The airport was full of newsmen; sirens

across the whole staff of one of the Saigon hotels I stayed in.

On the plane from Tokyo I met a Vietnamese lawyer who had been working in Tokyo; he asked if I knew anyone in Guam. His family had gone there from Vietnam, but he had no idea how to get in touch with them. In Guam I introduced him to Sam James and other missionaries. Within 30 minutes, through the Red Cross, James had located the lawyer's family.

Webb: After two hectic visits to Saigon, I assume everything else on the trip went smoothly.

Harper: Not necessarily. In Taiwan the reception for the art show was cancelled due to the death of President Chiang Kai-shek. It was possible for the showing to be held in the USIS building.

Webb: Was that the only show cancelled?

Harper: In Seoul, Korea, we were to have a showing at the student center at a university, but because of student riots all the universities in Seoul were closed. At the last minute, arrangements were made for an exhibit to be held at the largest department store in Korea.

Webb: That should be enough unusual events for one trip.

Harper: Except for the black market and the earthquake and the artistic sea captain, of those I care to mention. The exhibition in Okinawa was held in a black market area. Missionaries rented a stall in the section; the paintings were hung, and spiritual-help brochures were available. Probably 2,000 people stopped by during the two days.

My first night in Fukuoka, Japan, there was an earthquake. It rattled the hotel. I probably would not have waked up, had it not shaken open the closet door so the light came on. I read in the paper that eight people had been killed not far away.

I stopped in Yokohama, Japan, to do a photo essay on a missionary doing harbor ministry. On the last ship we boarded the missionary introduced me to a German ship's captain. The conversation was going sluggishly until he discovered I am a painter. Then he became exuberant about some of the paintings he had done. He showed me a number of them in his cabin and also showed me his studio on board. He uses ship's paints—they're free.

Webb: Thanks for stopping in to report, Harper. Harper? Now where's he gone?

Probably lining up special events for his art tour in Eastern and Southern Africa next month. Harper's photo coverage of the Vietnamese situation has appeared in the June, July, and August issues of this publication, as well as in many Baptist state papers. A special all-photo presentation of East Asia is scheduled for the November issue. **TC**



Ready to leave Hong Kong for Saigon, Harper answers TV interviewer's questions.

Webb: Wasn't there a curfew?

Harper: At 9:00 P.M. I was visiting a newsmen at a hotel one night and when I started to leave saw that it was after nine. He helped me get a cab; I had to pay twice the normal rate. I had read in the paper that anybody caught out after curfew was to be shot first and questions were to be asked later. The cab driver went down side streets without lights. After one turn he ran up over some barbed wire laid across the street. The cab came to a stop, bobbing back and forth on the barbed wire. The driver got out and ran.

Webb: And you?

Harper: For about two minutes—it seemed like ten—I sat in the back of the cab. Finally I stepped out through the barbed wire. I knew the driver was going a roundabout way, and I did not know exactly where I was. But I found I was not too far from the hotel.

Webb: How did you feel about the city as you saw it dying?

Harper: Vietnam is a beautiful

were screaming. I went to the funeral the next day.

Webb: For some reason, you expressed interest before leaving Richmond of wanting to go to Phnom Penh, Cambodia, which had not quite fallen. Did you make it?

Harper: I carried a visa to get into Phnom Penh to do some photographic work in the event we ever had missionaries there. On the second trip to Saigon I met a pilot who was making the rice run from Saigon to Phnom Penh several times a day. He had a flair for journalism and asked me about doing photos to support a story he was writing for his hometown newspaper. The morning I was supposed to go with him, I overslept.

Webb: Saigon was not your last contact with the Vietnamese?

Harper: In Tokyo I got a call from the press office at the Board requesting that I go into Guam to do continued coverage on our missionaries from Vietnam there aiding refugees. In Guam I ran

A HERO'S WELCOME

I have returned to my home country as a hero. Everywhere I am invited to appear I receive a hero's welcome and the red-carpet treatment. I did not score the winning basket for an American team in international competition. I did not lead a platoon courageously in combat against enemy fire. Obviously I did not receive an award for journalism in a foreign country.

Who am I to receive such honor? I was, for the last four years, a missionary of our Lord Jesus Christ to the Philippines, supported by Southern Baptists' Foreign Mission Board.

At first it seemed a little embarrassing to receive such treatment for simply having followed the Lord's leading. While I was a pastor in America, I, too, had warned church members of the danger of elevating pastor or missionary to a place of spiritual excellence or attainment that was unreal. I knew many people placed missionaries at the top of the pedestal honoring dedication and holiness.

Safely settled now in the American way of life again, I find that many difficult experiences of the past seem far away. Honesty has forced me to examine the question, and now I am ready to accept people's response in the way it is given: hero worship. Like it or not, I am considered a hero by a lot of Christians.

In a world of artificial heroes created by news media or the plastic heroes of the entertainment world, opportunities to believe in heroes are few. Fay (my wife) and I and our children were the first Southern Baptist missionary family to go to Bataan and Zambales provinces.

The author was appointed a missionary to the Philippines in 1969.

Our work used to be called "field evangelism," but now our Philippine Mission calls me "church planter." Call the work what you will, we were engaged in pioneer missions.

We had the privilege (and awful responsibility) of being the first to take the Word of God to many Philippine people (Rom. 15:20). By a simple method of teaching the Bible from town to town in the Tagalog language, we were able to see the Lord bring people to salvation and start churches. For coming back from the field alive and well and telling about it, we have received excited admiration from many Baptists.

Why? I'm not positive, but I think the following factors are involved.

(1) The Apostle Paul has long been the hero of evangelical Christians. His taking the gospel (with obvious zeal and enthusiasm) to persons who had never heard it has become the model for us to copy. Not to detract at all from other types of missionary work (institutional, administrative, etc.), still when most people think of missions, they think of someone's going and preaching or teaching the gospel to people who have never heard.

(2) One factor is tied in with the missionary prayer calendar. Many Christians are not convinced that anything happens when they pray. They say they ask and never receive for themselves. They also faithfully ask for the Lord to bless the foreign missionaries, whom they pray for day by day.

Some of these Christians, almost desperately, listen to hear if God answers. They thrill to know that we depend constantly on their prayer

support and are amazed how God delivered from danger, or gave the ability to speak another tongue fluently, or worked in the life of a teen-age MK.

(3) Boredom with established churches and their tall, worthless steeples and beautifully sterile orders of worship may be another factor. Many church members feel their church pattern fails to match what they read in Acts, either for style or excitement. Many feel it would be exciting to have nothing to share but the Bible and personal experiences of Christ's victory in a hostile culture, rather than merely using well-worn phrases Sunday after Sunday in a culture that ignores the church because it lacks vitality. Anyone who can go out and duplicate the early church pattern can get a hearing any day of the week.

A syndicated newspaper column recently bemoaned the fact that America has no heroes today. Political scandal and payola have produced a cynicism that rejects anyone's name from becoming a household word. But Americans still want and need heroes. Christians do also! The "heroes chapter" (Hebrews 11) is proof enough that the Holy Spirit points out some answers to this need. So why should anyone be ashamed that the Lord calls some to serve in a "heroic situation"?

This is not to say that a missionary is more faithful or hardworking than laborers at home, which obviously would not be true. There are even lazy and unfaithful missionaries. Travelling 10,000 miles does not make a missionary. Some have even gone out on an ego trip or self-punishing expedition and failed to endure on the field. If a person isn't a

NEW

MISSIONARY PERSONNEL

These new missionary personnel may be addressed from September 8 to December 12 at Missionary Orientation Center, Pine Mountain, Ga. 31822.

Missionaries Appointed

July (meeting held in June)



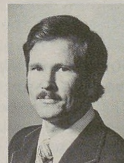
GADELOUPE: James G. (Jim) Banks; born: Tulsa, Okla., Aug. 11, 1943. Graduate: Oklahoma Baptist University; SWBTS (M.Div.). He has served as pastor since 1968 at churches in Oklahoma, including First Church, Coweta, 1971-75. Expected type of service: general evangelism. **Rose Marie Burton Banks;** born: Shawnee, Okla., Mar. 11, 1945. Graduate: Northeastern Oklahoma State University. She taught school in Coweta 1973-75. Marriage: Nov. 1, 1963. Child: Robert James, May 2, 1966.

CHILE: Donna Mae Bobby; born: Nashville, Tenn., July 16, 1948. Graduate: Belmont College; SWBTS (M.R.E.). She was a summer missionary for the Tennessee



Baptist Convention 1969 and 1970 and a Home Mission Board summer missionary in 1971. She served as a staffer at Ridgecrest (N.C.) Baptist Assembly (now Conf. Center) the summer of

1970 and for GA and Aetecan camps in Tennessee the summers of 1972-74. She was a church kindergarten teacher in Ft. Worth, Tex., 1972-73 and worked at the Children's Center at Southwestern Baptist Theological Seminary, Ft. Worth, in 1974. Expected type of service: children's work.



MADAGASCAR: James R. Colvin; born: Reidsville, N.C., April 11, 1944. Graduate: Mars Hill College; SEBTS (M.Div.). He was a Foreign Mission Board missionary journeyman in Kenya 1966-68. He has been pastor of churches in North Carolina and was chaplain intern at North Carolina Memorial Hospital, Chapel Hill, in 1972. He was a summer youth minister at a West

Virginia church and was minister to youth at Madison Avenue Church, Goldsboro, N.C., 1972-75. Expected type of service: general evangelism. **Martha Mooney Colvin;** born: Richmond, Va., Aug. 25, 1947. Graduate: Medical College of Virginia (B.S. in nursing). She served as a nurse in the U.S. Army 1969-71 and has worked as a nurse at hospitals in Virginia and North Carolina, most recently at Lenoir Memorial Hospital, Kinston, N.C., 1974-75 (part-time). Marriage: Dec. 18, 1971. Children: Christopher James, May 26, 1973; Martha Elizabeth, Feb. 12, 1975.



PHILIPPINES: James E. (Jim) Crittendon; born: Abbeville, S.C., April 22, 1944. Graduate: Baptist College of Charleston; SEBTS (M.Div.). He has been employed as a salesman and was a summer worker at a church in South Carolina in 1970. He has been pastor in North Carolina and South Carolina, including First Church, Ninety Six, S.C., 1973-75. Expected type of service: general evangelism. **Trudith (Trudy) Hall Crittendon;** born: Abbeville, Oct. 17, 1945. Graduate: Winthrop College. She has taught school several years in South Carolina, North Carolina, and Louisiana, including Ninety Six 1974-75. Marriage: Aug. 22, 1965. Children: James Edward, Jr., Jan. 25, 1968; Martin Craig, Oct. 23, 1969.



PHILIPPINES: Gerald C. Davis; born: Carrollton, Ala., Nov. 27, 1938. Graduate: Clarke Memorial College; Samford University; MWBTS (M.Div.). He served as pastor in Chillicothe, Mo., 1966-69, and at Vista Church, Olathe, Kan., 1969-75. Expected type of service: general evangelism. **Glenda Brooks Davis;** born: Marks, Miss., Aug. 4, 1941. Graduate: Clarke Memorial College; Samford University. She has taught school in Missouri and Kansas since 1967, including Spring Hill, Kan., 1970-75. Marriage: Aug. 18, 1963. Children: Gregory Acton, May 19, 1964; Glennis Edward and Gwendolyn Lanette (twins), Sept. 11, 1965.

INDIA: Richard D. Evans; born: San Diego, Calif., June 4, 1945. Graduate: San Diego State College (now Univ.); GGBTS (M.Div.); Northwestern University (Ph.D. expected). He has worked as a warehouseman and served as youth director

(Continued on page 41)

missionary in his home culture, he likely will not become a missionary in a foreign setting. Many pastors are great missionaries where they are, and God is blessing them. But in pioneer overseas missions, the Lord gives some people the opportunity to serve heroically in difficult places, planting churches and then returning home to a "hero's welcome."

Probably some of you who read this may desire such opportunity. Rather than going to the same people again and again and hearing them reject Jesus, you would like to approach those who have never heard the gospel, read the Bible to them for the first time, and invite them to receive Christ. You long for a place of service where there is no choice but to trust Jesus alone in every situation—a place where you can no longer rely on your ability, your organization, and the like, but through faith must place the situation in the Lord's hands (1 Cor. 2:1-5).

You know that you are not a hero—not even made of hero stuff! I feel the same way. But through faith you may volunteer your life to God's leading or surrender to the call you have rejected so long, and someday you may "return with joy" to report that God's Word is still powerful. And, deserve it or not, you may be treated like a hero.

The main reason behind the "hero's welcome" is that everybody else keeps telling himself, "I could never do that! I wish I could (some say) but I can't!" That is absolutely correct. I felt the same way—and still do! But we have found that in our weakness, he is strong. **TC**

By Charles A. Chilton

••••• EPISTLES •••••

'Walking Miracle'

The daily TWA flight from New York City landed in Madrid, Spain, as usual on June 11, but that day was very different. Among the passengers was Missionary Jesse D. Bryan, who a few months before was found to have a malignant tumor of the thyroid which had spread to four of the six lymph glands tested.

Those first moments were emotional ones. The Madrid missionaries stood with noses pressed against the glass of the customs entrance for passengers. A few minutes later Jesse and Beverly, Dwain (their 15-year-old son), and even Maca, the poodle, were passed from arms to arms as an expression of love for them and gratitude to God.



Anybody who knows the case would have to say, "A walking miracle stepped from that TWA flight."

Early in 1975 when the cable reached Spain telling of Jesse's operation and serious problem, missionaries and nationals in Spain joined the prayer vigil of concerned individuals in the States and in many other countries.

Bryan and his family were prayed for by women as they washed dishes and by men as they worked in factories. They were prayed for in homes, in churches, at the Baptist seminary, at the Baptist Book Store in Barcelona—in fact, at every point on the Spanish map where they are known and loved.

"I'm not trying to tell the Lord what to do," said one retired, Baptist deacon. "But Sr. Bryan is a young man, and young men are needed to evangelize our country. An older person, like myself, could better be spared."

After a couple hours of rejoicing with fellow missionaries in the Madrid airport, the Bryans took a flight to Barcelona, where they live and where he is director of the Baptist Book Store. Equally happy and thankful people received them there.

Maca may or may not remember that Barcelona was once her home, after being away for nine months. But her stubby, little, white tail probably went into a perpetual wag anyway, because things just seemed right again.

Indy (Mrs. Charles W.) Whitten
Madrid, Spain

'Operation' Becomes 'Project'

"Operation Transtotal"—the plan of the Brazilian Baptist Home Mission Board (of which I was a member) to move into the TransAmazon Highway area with a large evangelistic thrust—was the most exciting venture I have ever been involved in.

There were 102 participants, most of them students from 13 theological institutions in Brazil—seminaries, Bible institutes, and women's missionary training schools. Included were 19 pastors (five of them FMB missionaries) and several laymen. This group was divided into 16 teams that worked intensely over a stretch of nearly 700 miles.

The goal was to witness in every home in this strategic pioneer section of Brazil's last great frontier. The goal was virtually met. The teams went into some 5,000 homes and witnessed to about 30,000 persons. (Pioneer families usually are large.) Several thousand pieces of literature, tracts, Gospel portions, and Bibles were distributed. We sold Bibles for about half their cost (about \$3.00) and for those who did not have the money, we accepted a chicken in exchange (which team members relished).



In each segment there was a car or truck to take workers to the extreme point of the daily visitation location, and then they walked the rest of the day. Team members walked some 1,500 miles. About 200 preaching services were held during the ten days, some in straw-covered schoolhouses, some in modest wooden homes, some in the open air. Most were held by the light of candles or small kerosene lamps.

As an immediate result there were 940 decisions to accept Christ. Two or three times that number expressed a genuine desire to know more about the gospel. Many of these were enrolled in a simple Bible correspondence course called "Who Is Jesus?"

At the testimony service after the operation the radiance and enthusiasm on the sunburned faces of the young people told the story. When an invitation was given for commitment to missionary service, the majority of the 61 students, the "cream of the crop" from Brazil's young people, responded. To conserve results of the campaign, 22 of them stayed another four to six weeks. Three pastors and families were asked to move to the area to work with the 30 or so mission points and three new churches being born.

At the Brazilian Baptist Convention meeting, response to the report was overwhelming. Due to a Convention recommendation and Board action, the operation has become "Project Transtotal," to continue in the TransAmazon and other pioneer areas in Brazil, focusing mainly on the expanding and strategic rural colonization areas.

78

William L. Morgan, Rio de Janeiro, Brazil

Clinic Beside the Road

Finding an appropriate picnic spot, Missionaries Don Courtney and Wendall and Jane Parker, along with the believers accompanying them, stopped for lunch beside the one-lane mountain road. We were enroute to a K'ekchi Bible conference at Champeguano, Alta Verapaz, Guatemala, about a two-hour drive from the picnic.

While we ate, an elderly K'ekchi Indian man who was cutting wood nearby joined the group. "Do you happen to have any medicine for a toothache?" he asked. "For days I have had bad pains, but don't have any medicine."

Wendall pulled out his suitcase and offered the stranger some medicine for pain relief. "We are going to a Bible conference now," Wendall told the man. "A dentist will join us there tomorrow. But on Monday he will be with us as we pass here again returning to Cobán. If you could meet us, the dentist could look at your tooth." "Good, agreed the old man. "I'll wait for you here at 11:00 Monday."



On the appointed day, as missionaries reached the spot, they saw the man waiting. Dentist Benny Norton, of Smyrna, Ga., had the Indian take a seat on a large volcanic rock. In a few minutes anesthetic had been administered, and three teeth had been extracted.

Before we left, the message of salvation through Christ was shared with our new friend. "When will you come this way again?" he asked. "I'll be here waiting for you!"

78

Jane (Mrs. Wendall C.) Parker, Cobán, Guatemala

No Slowdown

You may think our mission work has slowed with all the country's internal problems, but the opposite is true. Crowds of people come into the homes of missionaries for Bible study, and professions of faith in Christ are being made each week. Opportunities for expanding programs in theological education, Bible correspondence courses, tape cassette ministry, and an ever-present open door for community development projects come at us from everywhere. Within the past year the Foreign Mission Board appointed two agricultural families to join us, making 12 families representing Southern Baptists in Ethiopia. We could use that many more.



Garland P. Threlkeld
Addis Ababa, Ethiopia

Declining Worship

"Don't worship me, worship Christ," said the missionary doctors.

The highest honor one person can give another in southern Asia is to kneel and place hands on the feet of the one to be honored. In Bangalore, India, a man had been healed, through surgery, of a stomach ulcer. He wanted to express gratitude in the customary way, but two missionary doctors stopped him. They told this man of Christ and that worship belongs to him.

I was sitting with Rowland at the Baptist Hospital in Bangalore when he was examining the man. The incision had healed, but the patient still felt pain each time he ate. The doctor explained that the man was eating too much at once and should eat lesser amounts and more often. The patient was so grateful he got out of his chair to kneel at the doctor's feet. Unwilling to accept the honor, the missionary doctor kept his feet under the table.

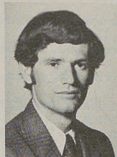
When Miss Naylor, who had performed the surgery, came in, she told the man the same thing. He tried to honor her in the same way, but she, too, answered that Christ deserves worship. She explained that the man had been gone when she and an Indian Bible woman had come to visit him, and she asked if he might try again.

The Indian, healed of his ulcer, went his way, the words still ringing clearly, "Don't worship me; worship Christ."

James F. Kirkendall
(Field rep., Iran, India, Bangladesh)
Teheran, Iran

New Missionary Personnel

(Continued from page 39)



(part-time) of a church in California. He was a graduate assistant at Northwestern University, Evanston, Ill., 1972-75. Expected type of service: theological education. Virginia (Ginny) Coker Evans; born: Purcell, Okla., Nov. 14, 1942. Graduate: Central State College (now Univ.); attended GGBTS. She served as a preschool teacher and assistant dormitory manager at Golden Gate Baptist Theological Seminary, Mill Valley, Calif., and has worked as an accounting clerk. Marriage: Jan. 2, 1970. Child: Natalie Ann, April 11, 1975.



SOUTH BRAZIL: Edward J. Farris; born: Springfield, Mo., Nov. 25, 1947. Graduate: Southwest Baptist College; MWBTS (M.Div.). He and Mrs. Farris served as summer missionaries in resort work in Michigan in 1969. He worked with a church in the inner city area of Kansas City, Mo., and has been pastor of churches in Missouri and Iowa. He was assistant pastor of Park Church, Brookfield, Mo., 1973-75. Expected type of service: general evangelism. Roberta Ott Farris; born: Lawrence, Kan., Oct. 20, 1949. Graduate: Southwest Baptist College. She has taught school in Missouri. Marriage: Aug. 30, 1968. Child: Jonathan Robert, Feb. 5, 1973.



WINDWARD ISLANDS: Jerry L. Harris; born: Gallup, N.M., Dec. 14, 1935. Graduate: Howard Payne College; GGBTS (M.Div.). He was pastor in Santee, Calif., 1960-65, and associate pastor of Foxworthy Church, San Jose, Calif., 1965-75. Expected type of service: religious education promotion. Ruth Ann Barnes Harris; born: Hartshorne, Okla., April 20, 1936. Graduate: California Baptist College. She has been an office worker and secretary and has taught school. Marriage: April 30, 1960. Children: Leslie Kay, April 13, 1961; Gregory Barnes, April 1, 1963; Scott Clayton, Aug. 30, 1968.



INDONESIA: Robert D. (Bob) Hazzard; born: Bedford, Ind., Oct. 1, 1937. Graduate: University of Miami; Florida State University (M.S.); Tulane University (M.P.H.); attended NOBTS. He was a systems analyst for Baptist Hospital, New Orleans, La., 1968-70. He was resident at Touro Infirmary, New Orleans, served as director of Family Health Services, New Madrid, Mo., and was controller at Doctor's Hospital, Lake Worth, Fla. He was auditor of Lee Memorial Hospital, Ft. Myers, Fla., 1974-75. Expected type of service: hospital administration. Kay Grove Hazzard; born: Charleroi, Pa., Mar. 17, 1940. Graduate: University of Florida; Florida State University (M.S. in library science); attended NOBTS. She was an intern for one year in medical librarianship at Emory University, Atlanta, Ga., and then worked as a cataloguer at a scientific library in Indianapolis, Ind. Marriage: June 9, 1961. Children: Deborah Joyce, Sept. 10, 1967; Bethany Jo, Mar. 31, 1974.



PHILIPPINES: Tony G. Latham; born: Jackson, Tenn., April 12, 1946. Graduate: Union University; SWBTS (M.Div.). He served as music and youth director for a summer at an Arkansas church and has been pastor since 1969, first in Oklahoma, and at Emmanuel Church, Huntingtown, Md., 1971-75. Expected type of service: general evangelism. Kathy Jennings Latham; born: Kosciusko, Miss., Nov. 10, 1946. Graduate: Blue Mountain College; attended SWBTS. She has worked as education secretary at a church and as secretary for a seminary professor. She has taught school and has done clerical work. Marriage: May 15, 1971. Child: Paul Anthony, Sept. 30, 1974.

TOGO: William E. (Bill) McCall; born: Maryville, Tenn., Feb. 15, 1944. Graduate: Carson-Newman College; NOBTS (Th.M., Th.D.). He has worked as a checker for freight line companies in New Orleans. He has served as pastor of Florida Avenue Church, New Orleans, 1972-74 (part-time) and taught 1974-75 at Union Baptist Theological Seminary, New Orleans. Expected type of service: theological education.



(Continued on page 43)

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

BAKER, Frank J./Margaret (assoc., *Zambia*), New Orleans Baptist Theological Seminary, 3939 Gentilly Blvd., New Orleans, La. 70132.

BALCHER, Isam E./Katherine (*Germany*), c/o W. McCuen Thomas, Rt. 3, Laurens, S.C. 29360.

BENNETT, Troy C./Marjorie (*Lebanon*), 104 S. Goforth St., Kings Mountain, N.C. 28086.

BOEVERS, Connie M./Martha (*Nigeria*), Bowersville, Ga. 30516.

BOYD, Glenn T./Jeanine (*Tanzania*), 2600 SW. 33rd, Oklahoma City, Okla. 73119.

BRADFORD, Calen/Arlene (assoc., *Malawi*), 2602 Carol Dr., Big Spring, Tex. 79720.

BRIDGES, Nancy L. (*Philippines*), 1634 S. Jamestown, Tulsa, Okla. 74112.

CARBOLL, G. Webster/Betty Lou (*Uganda*), 1230 Hendricks Ave., Jacksonville, Fla. 32207.

CASWELL, Sidney G./Ruth (*Eq. Brazil*), 18 Barbara Dr., Little Rock, Ark. 72204.

CARTER, Winslow L. (journ., *Kenya*, terminated June 30), Box 413, Rt. 3, Hubert, N.C. 28539.

CHANDLER, Mary Ann (*Malawi*), 2300 Brookline Dr., Birmingham, Ala. 35226.

CHEYNE, David L. (journ., *Kenya*, terminated June 30), Southwestern Baptist Theological Seminary, Box 22000, Ft. Worth, Tex. 76122.

CUMMINGS, Harold T./Betty (*Kenya*), First Baptist Church, Springfield, Mo. 65805.

DAUGHERTY, Shirley (journ., *Kenya*, terminated June 30), 645 N. Park, Shawnee, Okla. 74801.

DAY, H. Jackson/Doris (*N. Brazil*), Box 87, Pagosa Springs, Colo. 81147.

DICKENS, Michael C. (journ., *Kenya*, terminated June 30), 2303 Fernwood Dr., Greensboro, N.C. 27408.

DYMOORE, L. Steve/Shirley (*Peru*), 8918 Piper Ln., Dallas, Tex. 75228.

DOTSON, Clyde/Anneli (emer., *Rhodesia*), Box 2146, Muscle Shoals, Ala. 35660.

DUNN, William T./Patricia (*Lebanon*), 2907 Raines Dr., Mobile, Ala. 36609.

DUYKA, Donna (journ., *Rhodesia*, terminated June 30), 395 Joseph, Beaumont, Tex. 77705.

EMANUEL, Wayne E./Mary Lou (*Japan*), c/o John Matthews, Rt. 2, Porter, Okla. 74454.

EMMONS, Dorothy (*Tanzania*), Rt. 1, Box 140, Bogalusa, La. 70427.

FALLAW, Billy K./Ann (*N. Brazil*), Orientation Ctr., Box 535, Pine Mountain, Ga. 31822.

GATES, Linda (journ., *Leeward Islands*, terminated June 30), 3729 Wilberger, Ft. Worth, Tex. 76119.

GILLILAND, Oliver E., Jr./Peggy (*Indonesia*), c/o S. J. Workman, Rt. 1, Woodruff, S.C. 29388.

GLAZE, A. Jackson, Jr./Eugenia (*Argentina*), 2825 Lexington Rd., Louisville, Ky. 40206.

GOLDFINCH, Sydney L./Frances (*Costa Rica*), Box F-25, Tift College, Forsyth, Ga. 31029.

GRANBERRY, Diana L. (journ., *Venezuela*, terminated June 30), 43 Weatherstone Pkwy., NE, Marietta, Ga. 30062.

GRIFFIN, Clarence O./Ruth (*Indonesia*), 31 Pinckney St., Greenville, S.C. 29601.

GRIFFIN, Steven (journ., *Zambia*, terminated June 30), 620 NE 123rd St., Miami, Fla. 33161.

HALL, Robert J./Martha (*Nigeria*), 5026 Tujungsa, Springfield, Mo. 65804.

HARKINS, T. Franklin/Janie (*Korea*), 100 Jasmine Dr., Greenville, S.C. 29611.

HARMS, W. David/Joyce (*Honduras*), 1594 N. Allen, Apt. 23, Pasadena, Calif. 91104.

HARTILL, Ralph W./Rosaleen (*Kenya*), 404 W. Whitaker Mill Rd., Raleigh, N.C. 27608.

HARVEY, Muerter S./Billy (assoc., *Hong Kong*), c/o Mrs. E. S. Harvey, 302 S. Oklahoma, Shamrock, Tex. 79079.

HEADRICK, Harvey O./Betty (*S. Brazil*), Box 298, Arcadia, La. 71001.

HIGHFILL, Virginia B. (*Japan*), c/o Mrs. H. T. Highfill, 221 Petree Rd., Winston-Salem, N.C. 27106.

HILL, Reginald A./Mary Ellen (*Trinidad*), c/o Mrs. Ella K. Gall, 168 S. Cassingham Rd., Columbus, Ohio 43209.

HOGUE, LeRoy B./Janell (*Taiwan*), 2173 S. Toledo,

Tulsa, Okla. 74114.

HOLLAWAY, Ralph W./Linda (*Japan*), c/o Mrs. R. C. Daily, Rt. 1, Arkadelphia, Ark. 71923.

HOOD, Alton L./Olga (*Thailand*), Rt. 1, Wake Forest, N.C. 27587.

HUESING, Gretchen (journ., *Colombia*, terminated June 30), 523 Elwood, Irving, Tex. 75061.

INGOUR, John E./Glenn (*Indonesia*), 302 E. Washington Ave., Shreveport, La. 71104.

JACKS, Hal K./Carol (*Indonesia*), Box 152, Lanett, Ala. 36863.

JONES, Brenda (journ., *Kenya*, terminated June 30), Rt. 2, Box 160, Warrior, Ala. 35180.

KECK, Lee (journ., *Japan*, terminated July 31), c/o R. L. Keck, 2302 McKinney St., Burlington, N.C. 27215.

KELLEY, D. Neal (journ., *Ecuador*, terminated July 31), 6405 Betty Cook Dr., Austin, Tex. 78723.

KEY, Jerry S./Johnnie (*S. Brazil*), Box 22000, Ft. Worth, Tex. 76122.

KEYES, Donna (journ., *N. Brazil*, terminated June 30), 1401 Post Rd., Clinton, Miss. 39056.

KIRKLAND, Donald/Shirley (*Ethiopia*), 1311 Johnston Dr., Anniston, Ala. 36201.

LATHAM, Dorothy J. (*Eq. Brazil*), Box 16, Forkville, Miss. 39076.

LENNON, S. Judson/Harriet (*Thailand*), 506 Hermitage Ct., Charlotte, N.C. 28207.

LOCKE, Russell L./Veda (*Nigeria*), 611 W. Jackson, Bolivar, Mo. 65613.

LONG, J. Shannon/Loraine (*Chile*), 303 Sims St., Joanna, S.C. 29351.

LYTLE, Norman F./Martha (*Israel*), c/o F. J. Yocum, 414 Fairlawn Rd., Louisville, Ky. 40203.

MARTIN, Jack L./Glady's (*Thailand*), c/o John Alley, Calvary Baptist Church, 1735 Jackson St., Alexandria, La. 71301.

MATHIS, J. Frank (journ., *Ethiopia*, terminated June 30), 1307 Spruce, Alamogordo, N.M. 88310.

MILLER, David L./Glenda (*N. Brazil*), 1120 Wisteria Dr., Rt. 1, Malvern, Pa. 19355.

MORRIS, J. Loyd/Mary Hazel (*Eq. Brazil*), 66 Overbrook Rd., Birmingham, Ala. 35213.

MOORE, Euclid D./Janelle (*Tanzania*), 410 Saddletree, New Braunfels, Tex. 78130.

MOORE, Eugene A./Laura (*Tanzania*), 3218 Linda Dr., Winston-Salem, N.C. 27106.

MORRIS, J. Glenn/Polly (*Thailand*), 385 N. Highland, Memphis, Tenn. 38111.

MORRIS, Russell A./May (*Singapore*), Rt. 1, Box 48A, Wynnewood, Okla. 73098.

MONTELLER, Paul C./Dorothy (*Thailand*), 303 N. Fifth St., Arkadelphia, Ark. 71923.

MUSGRAVE, James E./Jane (*S. Brazil*), 701 Edgewood Terr., Ft. Worth, Tex. 76103.

OLIVER, A. Bruce/Margaret (*N. Brazil*), 7206 Neff, Houston, Tex. 77036.

PEARSON, F. Faye (*Taiwan*), 1113 Meadow Dr., Lake Charles, La. 70601.

PEDEN, Homer, Jr./Jean (*Guam*), 1601 Ridgeview, Arlington, Tex. 76012.

RICKETSON, Samuel A./Corella (*Taiwan*), 176 N. College, Tulsa, Okla. 74110.

ROBINSON, Gordon E./Maxine (*Nigeria*), Golden Gate Baptist Theological Sem., Mill Valley, Calif. 94941.

ROSS, F. Gilbert/Carolyn (*Mexico*), 1018 Dolphin Pl., Corpus Christi, Tex. 78411.

ROUSSELL, Janice (journ., *Guatemala*, terminated June 30), 447 Woodland Shores, Charleston, S.C. 29412.

SCHMIDT, Rebecca (journ., *Tanzania*, terminated June 30), 1221 Merlyn, Lakeland, Fla. 33803.

SCHMIDT, Sidney P./Darleen (*Singapore*), 1903 W. Seminary Dr., Ft. Worth, Tex. 76115.

SEITER, Arville E./Pauline (*Tanzania*), 402 Howard St., San Angelo, Tex. 76901.

SENIENT, Nancy H./Aleta (*Korea*), c/o Wenonah Pierce, 2249 Jardine Dr., Wichita, Kan. 67219.

SHULTS, N. Mack/Audrey (*N. Brazil*), 150 Pennsylvania, Louisville, Ky. 40206.

SPANN, C. Edward/Jan (*S. Brazil*), 8130 Fondren Rd., Houston, Tex. 77036.

STARNIS, Fanny L. (*Thailand*), 9955 E. Coronado Dr., Baton Rouge, La. 70815.

STILES, James H./Jr./Oneida (*Colombia*), Box 3770, Dallas, Tex. 75208.

STUTLEY, Teresa (journ., *Rhodesia*, terminated June 30), 2434 Spicewood, San Antonio, Tex. 78213.

THORNE, Dale G./Anita (*Israel*), 1772 E. 14th Pl., Tulsa, Okla. 74104.

TROTTER, George R./Martha (*Indonesia*), Box 182, Clarksville, Va. 23927.

VALERUIS, Erling C./Carrie (*S. Brazil*), 1626 Reppard Rd., Orlando, Fla. 32803.

WACHS, William L./Sally (*Austria*), 532 Jefferson, NE, Albuquerque, N.M. 87108.

WAKEFIELD, Robert E./Margarita (*Singapore*), c/o I. E. Wakefield, Hartville, Mo. 65667.

WAKEFIELD, William R./Delcie (field rep., *Southeast Asia*), 8017 La Grange Rd., Louisville, Ky. 40222.

WARREN, Jack D. (journ., *S. Brazil*, terminated June 30), 1201 Lyric, Ft. Worth, Tex. 76134.

WATZ, Vernal R./Patsy (*Kenya*), 1425 Beverly St., Ada, Okla. 74820.

WESTERN, Blake W. (*Japan*), 604 S. Canadian, Purcell, Okla. 73900.

In Memoriam

CHARLES PHILIP COWHERD
Born Falmouth, Va., Sept. 24, 1912
Died Kowloon, Hong Kong, June 26, 1975

Charles P. Cowherd, missionary serving in Hong Kong as a general evangelist, died at Kowloon June 26 following a heart attack. He was 62. A funeral service was conducted in Hong Kong, and the body was then shipped for burial to Ridgecrest, N.C., where another service was held at Ridgecrest Baptist Church.

Appointed by the Foreign Mission Board in 1946, Cowherd studied language in Peking, China, and then



served in Tsingtao until 1950. One of the last Southern Baptist missionaries to leave China because of Communist takeover, he was also one of the first to serve in Indonesia, doing evangelistic work there 1951-57.

Transferred to Hong Kong, he was pastor of an English-language Baptist church, a teacher at Hong Kong Baptist College, and general evangelist until he resigned in 1972. He was reappointed in 1973 after his marriage to the former Margaret Handscombe, who was appointed to missionary service at the time of Cowherd's reappointment.

Cowherd was previously married to Mrs. Marion Peeler Gray, a missionary whose husband had died while they were Japanese prisoners in the Philippines during World War II. She died in 1967.

Cowherd was a graduate of Clemson (S.C.) Agricultural College (now Clemson Univ.) and held master of theology and doctor of ministry degrees from Southern Baptist Theological Seminary, Louisville, Ky. Before missionary appointment, he was pastor in South Carolina and a World War II U.S. Army chaplain.

He is survived by his wife and four children.

WHITLEY, Carlton F./Enid (*Nigeria*), 332 Observatory Dr., Birmingham, Ala. 35206.

WHITE, Wayne/Winnie (*Mexico*), 1725 Jeanette, Abilene, Tex. 79602.

WHITSON, David H./Betty Ann (*Tanzania*), 611 Forest Ave., Cleburne, Tex. 76031.

WIGGS, Charles W./Bonnie (*Korea*), 509 E. Johnston St., Smithfield, N.C. 27577.

WILKINS, Edy Lou (journ., *Guatemala*, terminated June 30), 3213 S. Ash, Perryton, Tex. 79070.

WOODS, Tony R. (journ., *Zambia*, terminated June 30), Golden Gate Baptist Theological Seminary, Mill Valley, Calif. 94941.

YARBROUGHT, James A./Nancy (*Nigeria*), Box 94, Lindale, Ga. 30147.

Departures to the Field

BERGQUIST, Stanley E./Jr./Carolyn, *Taiwan*.
BIBLE, Mattie Lou, *S. Brazil*.
BYRD, Harry E./Jean, *Guatemala*.

CLARK, G. Harold/Anna, *Malaysia*.
 CRISSEY, Roberta A., *Eq. Brazil*.
 CROTTIS, Nancy Gwen, *Hong Kong*.
 DAVIDSON, Roy G., Jr./Patsy, *Botsuana*.
 FORD, Marvin R./Anna, *Ecuador*.
 GAULTNEY, Jerry B./Virginia, *Nigeria*.
 GREEN, James H./Barbara, *Panama*.
 GREENE, Robert F./Mary, *Taiwan*.
 GREER, Jenell, *Thailand*.
 HARRINGTON, Fern, *Taiwan*.
 HERN, William O./Nancy, *Lebanon*.
 HOLLIS, James D./Corinne, *Hong Kong*.
 HORTON, Frederick M./Eloise, *Japan*.
 JOSE, Archie V./Julia, *Ecuador*.
 MCKINNEY, L. C., Jr./Florence, *Hong Kong*.
 MOORE, Merrill D., Jr./Patricia, *Gaza*.
 MURPHY, Milton/Martha Mae, *Israel*.
 NOWELL, C. Grady/Barbara, *Honduras*.
 O'REAGAN, Daniel W./Beverly, *Japan*.
 PLUNK, Mell R./Sue, *Argentina*.
 SCOTT, B. Rue/Gwendolyn, *Malawi*.
 SIMMS, Donald M./Barbara, *Mexico*.
 SPEAR, Bobby L./Jean, *Thailand*.
 WALKER, Richard E./Beatrice, *Eq. Brazil*.
 WILKES, John M./Doylene, *France*.
 WILLIAMS, J. Luther/Loretta, *Eq. Brazil*.
 YOBAS, Ralph A./Betty, *Hong Kong*.
 YOUNG, James M., Jr./June, *Yemen*.

Transfers

BURNES, Norman N. III/Kathryn, *Israel to Greece*, Aug. 15.
 COMPIER, Robert R./Priscilla, *Vietnam to Philippines*, June 1.
 GLENN, C. Kenneth/Beth, *Germany to Liberia*, July 1.
 HAYES, Herman P./Dottie, *Vietnam to Indonesia*, July 1.
 LASK, Richard L./Ida, *Hong Kong to Philippines*, Aug. 1 (earlier action transferring them to Vietnam rescinded).
 MOORE, Peyton M./Celia, *Vietnam to Indonesia*, Aug. 15.
 TERRY, J. Murphy/Linda, *Laos to Thailand*, July 1.
 TURMAN, Joe G./Gloria, *Vietnam to Indonesia*, July 1.

Resignations

CARTER, Jack L./Geneva (Thailand), June 30.
 COMPTON, Betsy (Mrs. Charles E., Jr.) (S. Brazil), June 10.
 HERRINGTON, Glen D./Mary Ann (Malaysia), June 30.
 HUNS, Mack P./Marie (Uruguay), June 30.
 PARSONS, John L./Gourn, (Vietnam), June 30.
 PATTEN, John E./Nanette (Thailand), June 30.
 STEVENS, Howard L./Norma (Mexico), July 30.
 WISDOM, Charles J./Lilly Faye (Mexico), June 30.

Births and Adoptions

KELLUM, William Oran, son of James L., Jr./Paulette Kellum (Vietnam), July 1.
 RICHARDS, Jimmie Lattie, Jr., son of Jimmie Lattie, Sr./Pamela Richards (Dominican Rep.), July 6.
 RUPP, Stephen Daniel, son of Daniel H./Linda Rupp (Colombia), June 21.

Deaths

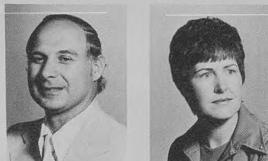
BAKE, Clarence E., father of Donald E. Bake (Paraguay), June 24.
 CANZONERI, Joe, father of Antonina Canzoneri (Bahamas), July 11.
 CARPENTER, Oscar, father of John M. Carpenter (Liberia), June 25.
 COMWED, Charles P. (Hong Kong), June 26, Hong Kong.
 O'NEAL, Mrs. J. S., mother of Boyd A. O'Neal (N. Brazil), July 5.
 SANDIDGE, S. L., father of Ina (Mrs. W. Donaldson) Frazier (Nigeria), June 29.
 SHIVER, J. J., father of Mavis (Mrs. Robert D.) Hardy (Japan), July 12.

Marriages

BENDER, Philip Grant, son of William D./Novello Bender (Nigeria), to Lou Anna Strader, June 28, Lexington, Ky.
 BURNS, Don Alan, son of Horace F./Elizabeth Burns (assoc., Rhodesia), to Dawn Herb, June 21, Morro Bay, Calif.
 COMPTON, Betsy (Mrs. Charles E., Jr.) (S. Brazil), to Gene H. Wise, June 10, Kingsport, Tenn.
 HEISS, John Raymond, son of Donald R./Joyce Heiss (Japan), to S. Elaine Griffin, June 21, Hixson, Tenn.
 WHITTEN, Helen Frances, daughter of Charles W./Nella Dean Whitten (Spain), to Charles Stephen Cobb, July 5, Louisville, Miss.

Missionary Associates

Employed July 1975 (meeting in June)
 GHANA: David B. Davis, Jr.; born: Shreveport, La., Jan. 20, 1936. Graduate: Tennessee Technological University; SWBTS (M.Div.). He served in the U.S. Army 1955-57 in the U.S. and Germany. He was test engineer 1961-62, research engineer 1962-68, and senior research engineer 1968-71 for firms, including aircraft companies, in California. He was associate pastor of Pleasantview Church, Crowley, Tex., 1973-



75 (part-time). He was senior liaison engineer for a company in Irving, Tex., in 1974 and liaison engineer for a helicopter firm in Hurst, Tex., 1974-75. Expected type of service: hospital maintenance. Patsy Prince Davis; born: Bismark, Ark., April 5, 1941. Attended SWBTS. She has worked as a telephone company operator and typist, as assistant in a hospital X-ray department, as typist and statistician, and as billing clerk. Marriage: Oct. 26, 1963. Children: Judy Lynn, May 4, 1965; Tracy Leigh, Sept. 18, 1967.

YEMEN: Cornelia Brasington (Mrs. George C.) Simmons; born: Lancaster Co., S.C., Jan. 4, 1917. Graduate: Winthrop College. She taught school in North Carolina 1937-40. She served as a special education teacher for Winston-Salem (N.C.) and Forsyth County Schools from 1954 to 1975. Marriage: Sept. 3, 1939 (widowed Feb. 25, 1970).

Children: Linda Beatrice (now Mrs. A. W. Parker), Oct. 1, 1940; Sandra Louise (now Mrs. D. E. James), Feb. 9, 1944; Patricia Anne (now Mrs. R. W. Gibson), Nov. 4, 1948; Jack Thomas, Mar. 7, 1951.



SOUTH KOREA: Wilburn F. (Bill) Foster, Jr.; born: San Antonio, Tex., Dec. 3, 1927. Graduate: Baylor University; SWBTS (M.Div.); Sam Houston State University (M.A.). He served as youth director and associate pastor and as pastor of churches in Texas 1948-56. He entered U.S. Army Chaplain School in 1957 and after graduation served in Germany as a chaplain until 1959. He was pastor and associate pastor for churches in Texas 1959-67 and assistant pastor of Wynnewood Church,



Sketching Africa

Charles Moore, son of the Walter M. Moores, missionaries to Ghana, as a student at William Carey College in Hattiesburg, Miss., sketches in pen and ink scenes he recalls from Africa, where he has spent most of his life. As medical missionaries in Nigeria for many years, the Moores lived in the remote community of Joinkrama. Of the sketches in Charles' portfolio, most came from his mental images of his childhood in Nigeria.

Dallas, Tex., 1970-71. From 1968 to 1975 he was family counselor and chaplain for the Dallas County Juvenile Department. Expected type of service: English-language pastorate. Doris Gummelt Foster; born: Lorena, Tex., Feb. 11, 1929. She served as a professional sewing instructor with the Dallas County Juvenile Department (part-time) 1969-75. Marriage: June 1, 1951. Children: Preston Furn, Jan. 28, 1955; Rebecca Ann, June 1, 1957.

MUSIC LOVERS

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

Remembering George W. Sadler

George W. Sadler, known and beloved on three continents as a missionary statesman, died July 18 in Richmond, Va. He had reached his 88th year, having been related to the Southern Baptist Foreign Mission Board for 40 years, retiring in 1960.

The funeral service was held July 21 at Richmond's Grace Baptist Church, with burial in Hollywood Cemetery.

Appointed a missionary to Nigeria in 1914, Sadler in later years was made area secretary (administrative official) for Africa, Europe, and the Near East. He also served as special representative of Southern Baptists to European Baptists and was interim executive secretary of the Board between the death of M. Theron Rankin and the election of Baker J. Cauthen.

Upon retiring, he continued living in Richmond, serving interim pastorates and at Hatcher Memorial Baptist Church as minister of youth and visitation for a considerable time. At the time of his death he was a member of Richmond's Grace Church, having served also on its staff.

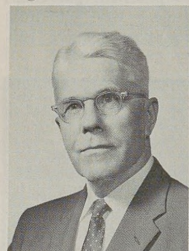
As secretary for Africa, Europe, and the Near East, Sadler directed the growth of the Southern Baptist commitment in that part of the world from 53 missionaries stationed in seven countries to 341 missionaries in 12 countries. He directed missionaries to new work in Ghana in 1947, Southern Rhodesia in 1950, and East Africa in 1956. East Africa included stations in Dar es Salaam and Mbeya, Tanzania, and in Nairobi and Mombasa, Kenya.

A native of Laneview, Va., Sadler was a veteran of World War I. He enlisted in the U.S. Army as a private and later received a commission and served as chaplain with combat troops in France during the war and with occupational forces in Germany afterward.

He won the Distinguished Service Cross, awarded by General John J. Pershing, and was recommended for the Belgian Cross.

Following his military discharge in 1919, he married Miss Annie Laurie Maynard of South Carolina. Mrs. Sadler died in 1972.

During his career Sadler taught in several colleges, universities, and seminaries and held several pastorates. His alma mater is the University of Richmond, where he once taught and where, as a student, he was captain of the football team.



George W. Sadler

The Foreign Mission Board elected Sadler to its administrative staff in 1939 and selected him as acting president of the Baptist Theological Seminary in Rüschlikon, Switzerland, for its opening session, 1949-50.

Among fellow Rotarians his ability and leadership was well known; the Richmond club once chose him president.

He wrote *A Century in Nigeria* (Broadman Press, 1950), a history of Southern Baptist mission work in Nigeria. In 1960 the Sadlers, along with other former missionaries, were honored in Nigeria for their contribution to that country's development and preparation for self-government.

Sadler is survived by one son, George William; also seven grandchildren and two great-grandchildren. The one daughter, Mrs. Henrietta Kinman, preceded him in death but a few months.

Thus appears the accumulation of facts drawn together for an "In Memoriam" account of a man whose life was rich and full of years. How much more needs to be told and surely will be in the near future!

Some of us here at the Foreign Mission Board's office head-

quarters had the privilege of knowing him as a fellow staff member. That in itself is a cherished memory.

In the best sense a Virginian through and through, George W. Sadler was a rare combination of dignity, charm, and compassion. We already miss him and are pained at being reminded that from now on we have only our memories of him. Any generation suffers incalculable impoverishment without at least a few men to stand as tall as did he among us. Part of God's enrichment for our lives is surely the privilege he gives us to know such special persons.

For Goals, the Record

WHAT about the new century awaiting the end of this one? Are we ready for it? The forecasts are varied as to how good or how bad we should expect A.D. 2001 to be, depending on the combinations of many factors in the minds of the forecasters.

But rather than assume the role of forecaster in this instance, we want to project some possibilities for the 25 years of foreign missions to which we Southern Baptists can apply ourselves, beginning with 1976. Why not set our sights on some goals forged out of deep commitment of resources, faithful prayer, and biblical guidelines? By so doing we can anticipate how good it will be to look back, 25 years from now, seeing what God was able to do with a people ready to fulfill his expectations.

In anticipation of such goals, let us look at some records of 1950 and 1974, the opening and closing ends of the 25 years just behind us. The considerations here, admittedly, are only quantitative. We know that there is much more to worthy goal-setting than a mere review of statistical figures. Later we must turn our attention to the value considerations of content, method, and spiritual objectives.

If we can see these comparison figures as one kind of measurement for progress, perhaps they can help us to get a vision of what the goals should be.

	1950	1974
Churches	1,962	7,339
Chapels	*	7,536
Membership	183,402	829,872
Baptisms	15,620	70,712
Sunday School Enrollment	163,700	740,933
Student Enrollment	49,123	89,030
Hospitals	5	20
Clinics and Dispensaries	24	116
Patients Treated	30,506	1,151,261
Publication Centers	5	37
Total Periodicals		
(excluding Bibles)	2,087,675	20,669,490
Good Will Centers	5	91**
Enrolled in Good		
Will Centers	567	540,866
Missionaries Appointed (in-		
cluding reappointments) ..	111	250
Total Missionaries at		
End of Year	803	2,606
Countries	28	82
Gifts of Southern Baptists for		
Foreign Missions	\$5,949,143	\$44,203,185
Per Capita Gifts to Foreign		
Missions	\$.84	\$3.53

* Not reported for that year

** Changed in 1974 to Community and Student Centers

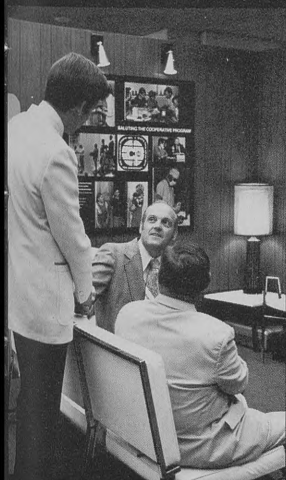
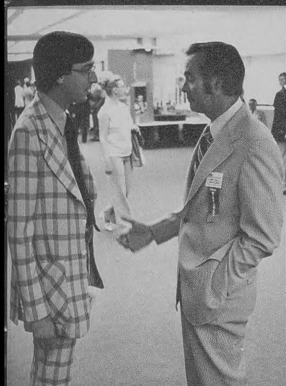
MIAMI '75

FMB Booth

The exhibit booth of the Foreign Mission Board at the Southern Baptist Convention serves as a center for information about the work of the Board. It is a place where individuals may contact FMB staff members, ask questions about foreign missions, or simply enjoy the visual presentation of mission work. These scenes depict part of the activity at the FMB booth at the recent Convention session in Miami Beach, Fla. Photos by Bob Harper.

FOREIGN MISSION BOARD

Let Christ's Freedom Ring... in Worldwide Ministry



Missions Update . . .

Following a July flood in BRAZIL that killed 89 persons and left 55,000 homeless, the Foreign Mission Board released \$5,000 for emergency relief. Additional appropriations were to be considered at the August Board meeting. Nine of the twelve Baptist mission homes in RECIFE were extensively damaged, and a number of Baptist church buildings suffered damage.

Refugees who fled to THAILAND after Communists took over SOUTH VIETNAM and CAMBODIA are receiving help from Baptists and other Christians in Thailand. A number of volunteer agencies have responded to meet human needs among the 10,000 refugees along Thailand's eastern border and in boats in coastal ports. Missionary RONALD C. HILL reported much cooperation between Christian groups and local Thai officials, as well as among the Christian groups themselves. Thailand's new policy is that all recent refugees must eventually return home or go to other countries.

The largest group of missionary journeymen since the program began in 1965 was commissioned at Foreign Mission Board headquarters, RICHMOND, VA., July 25. The 80 new journeymen bring the total number commissioned to 708. Journeymen, who are college graduates no older than 26, work for two years alongside career missionaries in specific job assignments overseas. The new journeymen completed six weeks of special training before commissioning. . . . More than 100 returned journeymen gathered at RIDGECREST (N.C.) Baptist Conference Center recently for a reunion and update program.

An award for "tireless efforts toward bringing about reconciliation between man and God and men with men" was presented JOSEPH B. UNDERWOOD, Foreign Mission Board consultant on evangelism and church development, by the Baptist World Alliance at the 13th Baptist World Congress in STOCKHOLM, SWEDEN, in July. The award was for Underwood's work as chairman of the BWA-sponsored World Mission of Reconciliation through Jesus Christ for the past five years. His assignment took him to more than 40 nations to encourage, plan, and take part in evangelistic meetings. . . . DAVID Y. K. WONG, a HONG KONG architect and engineer, was elected the first lay president in the Baptist World Alliance's history. At the closing congress session, Wong called for a new emphasis on evangelism and ministry by the laity. Attending were more than 10,000 persons from 84 countries. The 14th congress is to meet in TORONTO, CANADA, in 1980.

Baptist work in PORTUGAL is continuing and expanding, despite political uncertainties and civil disturbances there, according to Missionary NORMA (Mrs. John M.) HERNDON. Publicity for a Bible correspondence course was begun on Baptist radio broadcasts in March; 564 persons enrolled the first six weeks. Self-support for the Baptist Book Store in LISBON, opened in 1968, came almost within reach due to 1974 sales volume. And the first meeting of all Baptists of Portugal--three groups exist--drew 1,500 to COIMBRA recently.

An evangelistic campaign in ANTIGUA, preceded by 18 months of planning, resulted in some 450 professions of faith. Leading were Pastor CHARLES T. CARTER and ten laymen from Shades Mountain Church, BIRMINGHAM, ALA., and Southern Baptist missionaries. A medical team among the visitors treated 430 patients. . . . Baptists in KOREA reported some 4,476 baptisms in 1974, an increase of 45 percent over the previous year. Baptized membership in churches reached 23,458, with 45,333 awaiting baptism. Financial gifts doubled in 1974, reaching \$1.4 million.

At the age of 89, WILFRED WATSON, founder and lay leader of the Baptist church at SIQUIRRES, COSTA RICA, was ordained to the ministry recently. At the same time CHARLES CYRUS, 68, was ordained pastor of the church at GUACIMO. . . . The English-language mission in STAVANGER, NORWAY, formed after the 1969 North Sea oil discovery attracted a substantial number of Baptists from America, became North Sea Baptist Church recently.