

The COMMISSION

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The COMMISSION

December, 1975
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COVER

Christmas-related postage stamps from 19 of the countries where Southern Baptist missionaries serve make up this month's front and back covers.

CREDITS

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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 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.

LETTERS

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

Makers of Strategy

I have just finished reading the July THE COMMISSION (from our church library). I enjoyed and profited from each article, but the one that really thrilled was "The Strategy Makers." Most of them I knew about; many, especially John Lowe and W. O. Carver, I knew personally. Others I knew and loved as Christian leaders.

Ruth Hunt
Louisville, Ky.

Sharing the Magazine

Please send THE COMMISSION to the following. . . I am already a subscriber and got these interested by loaning my magazine to them, and offered to send in their subscriptions for them.

Mrs. Sue L. McArthur
Madison, Fla.

Just saying thank you seems far too little to commend this kind of service. We hope that many other subscribers will join you in sharing and promoting this foreign missions journal.

Source for Learning

THE COMMISSION is an excellent source to learn about the work of our fellow missionaries all over the world. Also it is good to hear of the prayer requests we may share with our friends in other countries.

Dennis Blackmon (missionary)
Campinas, SP, Brazil

Your magazine is ever a source of inspiration and pleasure in learning about areas of missionary involvement and in seeing the familiar faces of missionaries and workers we have met and learned to love over the years.

Mrs. Millie L. Crafton
Wichita Falls, Tex.

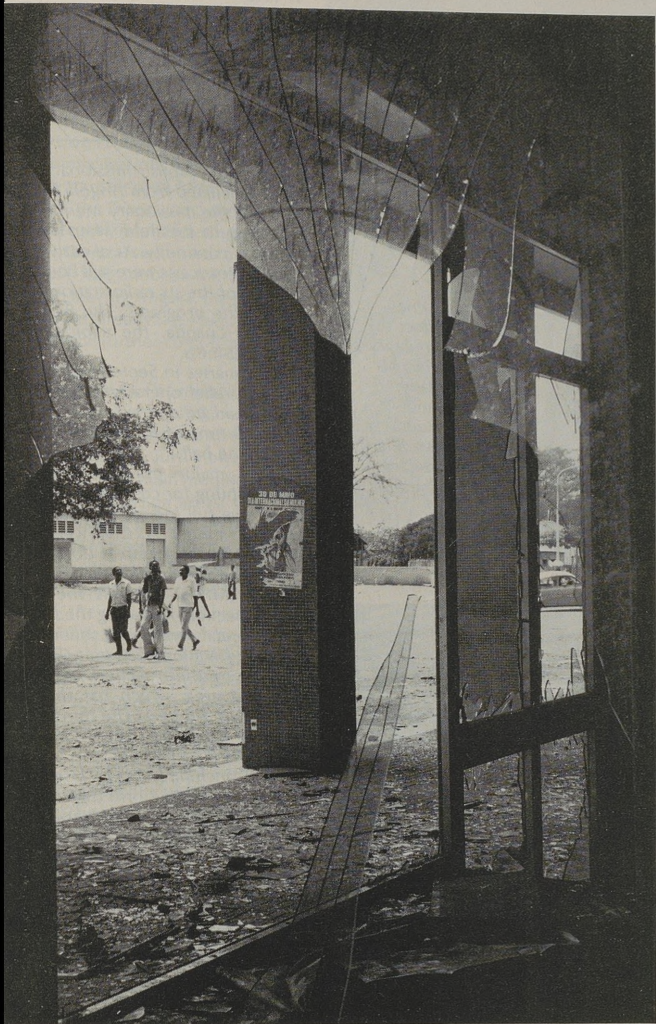
'Bless the Missionaries'

In THE COMMISSION for April I read with interest Betty Merritt's article, "Lord, Bless the Missionaries." When I hear someone pray, "Lord, bless the missionaries," I often think how impersonal our prayers can be.

I was also reminded of my own experience in our family devotions. When the children were growing up, we used *Open Windows* for our morning devotionals. At that time missionaries' names, according to their birthdays, were listed at the bottom of the page.

When one of my sons made the prayer, he always said, "And God, bless the missionaries at the bottom of the page." Every time he prayed thus I thought, "It sounds rather sacrilegious to me, Lord, but I sup-

(Continued on page 42.)



Shattered window, broken gun, empty boots—signs of violence in Luanda, Angola.



Three letters taped to our front door were the signal. They came from the American Consul General in Angola. He was advising every American to leave Angola because of the fighting erupting in all areas. The news was heartbreaking.

Since November 1974 commercial firms had been evacuating families from Luanda, the Angolan capital. The Baptist Mission had evacuated women and children from Luanda in May 1975. Now [Aug.] to leave Angola altogether, when there was so much to be done, was a hard choice. Yet we had always said that we knew the Lord would reveal to us if or when it were time to leave. We had this assurance.

Without a shadow of a doubt we knew we were not running away. We were transferring our headquarters outside Angola to continue our work until things were more settled. Our hearts would remain in Angola.

The Mission was ready to act. It had already faced the possibility of evacuation and laid out plans. Tensions in Luanda had continued to build. The three liberation movements jockeyed for control as independence day—November 11—approached.

One of the three letters was for Missionary Journeyman Tress Miles, Mission office secretary. One was for Bo Jackson, Baptist Student Union summer missionary from Texas. (He had been invited to Angola to lead recreation for English-speaking youths; by the time he arrived the entire English-speaking community, except for children of missionaries, had been evacuated. He pitched in to do anything he could and

EXODUS

Text by June Pike
Photos by Bob Harper



September scenes in Luanda reflect political and military turmoil; soldier, his gun at the ready; burned bus and car draw curious stares; bullet-riddled car; posters deface statue from the past.



spent his first weeks in aiding refugees.) The third letter was for us, the Harrison H. Pikes.

Five months earlier the Mission, viewing the background of war and shortages, voted to combine vacations with medical examination time and for families alternately to spend some time

Southern Baptist missionary families were evacuated from Angola in September, but the missionary men have been returning to the field when possible to maintain continuity. As of early October, Baptist broadcasts were still being carried on four of the six radio stations that had carried the programs. The Baptist book store in Luanda, the capital, was still doing business.

Missionaries in September decided to suspend relief operations until shipping lines could be opened for goods. Some 50 or 60 tons of food were distributed before the halt.

Three major political groups have been fighting for control of Angola, due to receive full independence from Portugal November 11. Civil war may continue until one group is dominant. The Popular Movement for the Liberation of Angola (MPLA) controls the country's middle section, including the seaports of Lobita and Luanda. The National Front for the Liberation of Angola (FNLA) controls the northern section, including the Carmona area, which has the greatest number of refugees. The third force, the National Union for Total Independence of Angola (UNITA), controls the eastern section, including Nova Lisboa. More Baptists are in the north than elsewhere, but some Baptists are among all three political groups.

As of October all three parties had been unwilling to make the agreements needed to allow relief supplies to pass beyond their areas of control. Baptist relief efforts are to resume when there is freedom to ship and distribute supplies.

in South Africa. The overland route was picked: Luanda to Nova Lisboa to Sá da Bandeira to Pereira d'Eça and then to the South West African border.

After annual Mission meeting in Nova Lisboa July 22 Bo, Tress, Harrison, and I returned to Luanda. Missionaries James and Carolyn Holland, with three-year-old Loren, continued language study in Nova Lisboa, where they had lived since evacuation from Luanda in early May.

Others in the Mission—Curtis and Betty Dixon and Bert and Jenny Sutton, each family with three children—set out together to Johannesburg, South Africa,

The author, Mrs. Harrison H. Pike, and her husband served as missionaries in Brazil from 1956 to 1968, when they transferred to Angola.

in two Mission vehicles. The rest of us would go to South Africa when they returned.

Complications arose. Curtis phoned Harrison from Sá da Bandeira to advise that they could not cross the border without a 500,000 escudo (\$20,000 U.S.) deposit. Harrison, Mission treasurer, would transfer the funds to a bank in Sá da Bandeira on Friday.

Poor communications between cities held up the transfer until Monday. Due to this delay, the Dixon and Sutton families were still in Johannesburg when the Consul General sent word to evacuate. If it had not been for their problems in leaving Angola, the two families would already have been back or on their way, further complicating evacuation.

Tension in Luanda. Returning to Luanda after Mission meeting, we found all Mission properties secure after the heavy fighting in early July. However, it seemed unwise to remain in some rented properties in borderline areas. On August 5 we moved Bible institute equipment from a rented house where the book store manager had been living. About two months earlier, after being threatened, the manager and his wife had fled Luanda. We found things as they had left them, even with grease still in a skillet and food ready to prepare.

On the nearby parkway neighborhood children played war. Behind two barricades they had built of bedsprings, fence wire, and boards were supplies of tin cans and sand-filled plastic containers. The children bombarded each other eagerly. Two teenagers armed with real guns, homemade but dangerous, came to the gate and asked for money; we had none, so they settled for some peanuts left in the house.

Tired of their small "war," the children sat down under some trees to watch us. When we put out some trash, they asked if we had something to decorate the walls of their homes.

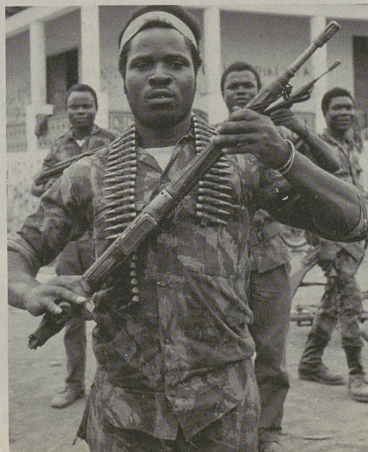
"There is nothing here to decorate your walls," I told them, "but if you will come to Sunday School"—I pointed to the church building across the wide thoroughfare—"you will be given something to decorate with."

One day Bo went into an area where damage had been high during July fighting. A leader of a Brethren church offered our Mission anything worth salvaging from their building in the wake of looting and battle damage. Bo and helpers removed all the benches through a broken window. They also rescued two air-conditioners untouched by bullets.

DECEMBER 1975



Marks of war in Angola: People cross a river by climbing the ruins of a bombed-out bridge outside Luanda; skeleton, probably a soldier's, still wearing part of a shoe, lies on steps of oceanside 17th-century fort in Luanda, scene of heavy fighting; armed troops; empty shells litter the asphalt.





Above: Missionaries Harrison H. Pike (center) and Curtis Dixon (r) outline Angolan situation for W. Eugene Grubbs, Foreign Mission Board disaster response coordinator, during Grubbs' September visit. Pike points out on map areas controlled by different parties. **Left:** Pike and Angolan Baptist talk on steps of Baptist church building in Luanda.



Letters and Shots. Then on the morning of August 8, a Friday, we found the letters on our door. Earlier that day, after Harrison had gone to the office, shooting erupted behind our house, then moved around us and to the front. At mid-morning we could see soldiers atop a nearby hill positioning weapons. We learned from neighborhood children that they were Portuguese soldiers. The shooting ceased; the rest of the day was quiet.

Bo had confirmed passage on a flight to Lisbon August 9. But Harrison and Bo returned from the airport after standing in a motionless line until being told transportation would not be available that day and perhaps not for several days. Since Bo needed to return to the States, we altered plans; we would leave after worship service Sunday morning.

Bo and Harrison went to the Mission office to pack records and supplies. Tress and I began gathering food, water, and work supplies. For months we had kept

an emergency suitcase packed. We decided to leave one of our two German police dogs with a neighbor; the other would go with us to Nova Lisboa and remain with Mission property there.

Bill Carr, a deacon at the English-language Community Baptist Church, called from an offshore oil rig to tell me of a letter he was dispatching to the missionaries in Johannesburg to update them on our plans. Just as I answered the phone, a small war broke out behind the house. Bill directed Tress and me to "hit the floor." After the shooting I could see from our bedroom veranda a Portuguese troop truck and a car under the street light on the avenue behind us. The next morning a neighbor reported a man had been killed and a child injured in the incident.

We worked through the night, sleeping only two hours. More than a year earlier the Mission had chosen to use diesel-fueled vehicles. Fuel had been stored in reserve. Three vehicles would

form the convoy to Nova Lisboa. Harrison would lead the way with the Mission's Daihatsu truck (used for relief work); Tress and I would be next in the seven-passenger Peugeot; Bo would bring up the rear with the Toyota Land Cruiser.

Early Sunday we packed camping equipment, mission records and equipment, food, water, diesel fuel, personal belongings, dog food, and the dog in the truck. The other vehicles carried no baggage, to avoid prolonged search at checkpoints. A lunch and water were put in each vehicle so there would be no stopping, save for checkpoints, the first 250 miles.

Saying Good-bye. Three of the neighborhood children we had promised something for their walls were waiting, scrubbed and neatly dressed, at the church. We gave them posters from an evangelistic campaign and some Bible picture cards we had made. We also entrusted to their care, to share with friends, some copies of the Gospel of John and tracts.

It was hard to tell them we were leaving Luanda—for a time. We promised we would be back. Then we would make many other things to beautify their homes, and their lives.

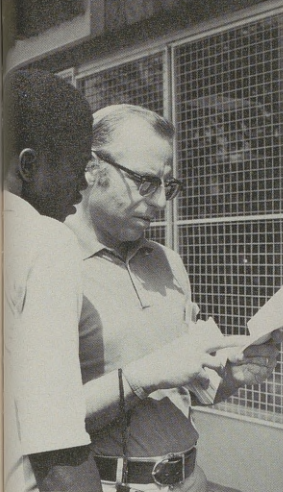
More than 50 persons attended worship. It was the largest congregation since early June, though in normal times hundreds would fill the building. It was difficult to leave these people, even temporarily. Harrison promised he would, if possible, be back in Luanda on September 3, along with Curtis Dixon and Bert Sutton.

At 11:30 A.M. on this sunshiny Sunday the three-vehicle convoy set out. Many of the first kilometers took us through tall elephant grass, scenery we love, free of people and signs of war. Yet for the next 450 miles we would never be out of the reach of possible danger.

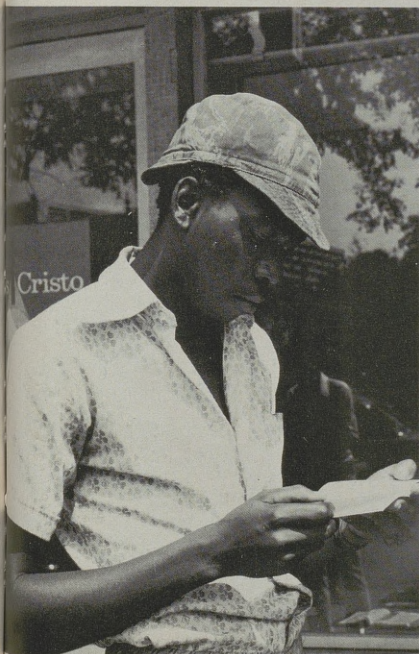
Eleven hours later we knocked on the door of the Hollands' house in Nova Lisboa. We had passed hundreds of soldiers. We had been stopped at 24 checkpoints—and waved through others—manned by men from all three liberation groups. We had done what others had thought impossible, and we knew the One who had protected us.

Checkpoint Pattern. At each checkpoint, from the first to the last, Harrison would stop the truck, get out quickly, extend his hand, and identify himself by name and as a missionary. From all three vehicles we handed out thousands of copies of the Gospel of John and tracts, always with friendly

(Text continued on page 30.)



Continuing operation amid national tensions, Baptist Book Store in Luanda recorded peak sales of \$2,600 in August. "Since the vast number of Christians in the city have fled," reported Missionary June Pike, "this indicates a real evangelistic outreach opportunity when most normal channels of evangelization are temporarily closed or greatly hampered." **Right:** Angolans stop at book store display featuring Bible. **Right, below:** Missionaries Bert Sutton and Dixon distribute tracts in front of store. **Above:** Dixon explains point to young Angolan. **Below:** Man stops to read a tract.





REDEEMED—REJOICE...PROCLAIM

**Week of Prayer for Foreign Missions
November 30-December 7**

*National Goal for
Lottie Moon Christmas Offering
\$24,000,000*

1975 Lottie Moon Christmas Offering Where the Money Will Go

Southern Baptists each year give millions of dollars through the Lottie Moon Christmas Offering for Foreign Missions. For the 1974 offering they gave a total of \$23,234,094. Baptists, who have shown their concern by their gifts, should know how those dollars are spent on the mission fields.

On this and following pages are presented in detail the allocations for the majority of funds expected from the 1975 Lottie Moon Christmas Offering.

Goal for the 1975 Lottie Moon Offering is \$24 million. The goal is set by, and the offering is sponsored and promoted by, the Woman's Missionary Union, in connection with the Week of Prayer for Foreign Missions (Nov. 30-Dec. 7) in Southern Baptist churches.

Specific allocations of the first \$18.7 million of the funds to come through the 1975 offering were begun several months ago and recently were revised according to changing circumstances. Further allocations will be made as additional offering funds are received. The allocations will not be completed until the final total for

the 1975 offering is known after the books close April 30, 1976.

The allocation process begins with requests from Baptist Missions (organizations of missionaries) on the fields. Then the Board secretary for each of the eight administrative areas (geographical groupings of countries) carefully weighs the requests from Missions in his area. Then the requests from all the areas are evaluated as a whole.

The Lottie Moon Offering, of course, is a once-a-year opportunity for Southern Baptists to provide additional financial support for foreign missions by making special gifts during the Christmas season. The continual, year-round support for foreign missions—and for every other mission program of Southern Baptists—comes through the Cooperative Program.

The allocations listing begins with a general category, matters dealing with all areas or with several areas jointly. Following this come listings, area by area, of allocations for each field.

These lists of projected allocations from part of the funds anticipated from the 1975 Lottie Moon Christmas Offering were made earlier this year. Some changes in specific amounts and uses can be expected as circumstances shift between the making of these lists and the receipt of funds.

Salaries for 900 missionaries.....			\$2,520,000.00
Supplement to salaries, children's allowance			2,500,000.00
Education of missionary children (Margaret Fund)			425,000.00
American Bible Society			20,000.00
Advanced training in the U.S. for experienced Baptist workers from foreign fields			16,300.00
Outfit, freight, and travel for new missionaries.....			550,000.00
Salaries and rent for new missionaries.....			300,000.00
Missionary pension plan.....			550,000.00
Missionary service longevity allowance			500,000.00
Child's supplement to students on Margaret Fund			165,000.00
Aid to missionaries on major medical expenses			350,000.00
Missionary Journeyman Program.....			135,000.00
Special allowance to emeritus missionaries			304,000.00
Missionary college children, trip home			120,000.00
Missionary orientation: housing and food			125,000.00
Continental Baptist Women's Unions.....			20,000.00
Asia	\$5,000.00	Latin America.....	\$5,000.00
Europe.....	5,000.00	Africa.....	5,000.00
Fannie E. S. Heck Memorial, current expense.....			\$ 77,513.33
WMU Training School, Recife, Pernambuco, Brazil.....			\$33,333.33
WMU Training School, Rio de Janeiro, GB, Brazil.....			44,180.00
Mrs. W. J. Cox Memorial Fund for WMU Work on Foreign Fields			\$ 71,533.84
Hong Kong-Macao.....	\$ 1,680.00	Yugoslavia.....	\$ 1,000.00
Korea.....	3,335.00	Egypt.....	500.00
Taiwan.....	1,000.00	Angola.....	300.00
Philippines.....	800.00	East Africa.....	3,000.00
Gaza.....	50.00	Malawi.....	1,000.00
India.....	700.00	Rhodesia.....	2,500.00
Israel.....	1,050.00	Zambia.....	1,000.00
Italy.....	1,300.00	Ghana.....	700.00
Jordan.....	1,000.00	Liberia.....	6,480.00
Lebanon.....	500.00	Nigeria.....	5,700.00
Portugal.....	1,500.00	Bahamas.....	200.00
Spain.....	5,000.00	Costa Rica.....	600.00
		Dominican Rep.....	500.00
WMU Publications and Literature			\$ 30,468.00
Hong Kong-Macao	\$ 3,000.00	Nigeria	\$ 4,700.00
Korea	2,400.00	Bahamas	100.00
Philippines	1,500.00	Bap. Span. Pub. House	16,500.00
Portugal	480.00		
		Argentina	\$ 1,000.00
		Paraguay	200.00
		Chile	400.00
		Ecuador	188.00
Grand Total, General			\$8,779,815.17

East Asia

Hong Kong-Macao		Committee travel, conven.....	4,600.00	Moving missionaries on	
Aid to churches.....	\$ 30,100.00	Evangelism and office		field.....	1,500.00
Direct evangelism, property		expense, convention.....	79,000.00	Mission committee expense.	475.00
operating.....	9,376.00	Educational ministries.....	6,000.00		\$ 316,960.00
Conferences, conventions,		Seinan Gakuin High School.	10,000.00	Okinawa	
and retreats.....	365.00	Seinan Jo Gakuin.....	10,000.00	Children's school allowance.	\$ 4,500.00
Book store.....	11,662.00	Seminary.....	48,400.00	Missionary residence,	
Student work.....	9,000.00	Scholarships.....	1,000.00	property operating.....	1,800.00
Sunday School and Training		Student work.....	3,600.00	Travel on Mission business..	2,700.00
Union work.....	7,018.00	Publication work.....	16,250.00	Radio work.....	780.00
Audiovisual aids.....	1,800.00	Hospital.....	9,000.00		\$ 9,750.00
Hong Kong Baptist College.	24,000.00	Nursing school.....	37,000.00	Taiwan	
Scholarships.....	6,744.00	Mission meeting expense.....	14,500.00	Language study.....	\$ 15,250.00
Seminary.....	35,600.00	Mission office expense.....	37,500.00	Children's school allowance.	18,000.00
Publication work.....	42,489.00	Entertainment.....	2,000.00	Missionary residence,	
Good will and evangelistic		Contingent fund.....	2,215.00	property operating.....	26,000.00
center.....	13,000.00	Mission committee expense.	5,000.00	Travel on Mission business..	24,000.00
Mission meeting expense.....	3,500.00	Social service.....	9,410.00	Aid to churches.....	6,900.00
Mission office expense.....	23,300.00		\$ 719,675.00	Radio and television.....	52,866.00
Language study.....	14,000.00	Korea		Direct evangelism,	
Children's school allowance.	35,000.00	Aid to churches.....	\$ 7,100.00	property operating.....	7,450.00
Mission residence, property		Correspondence courses.....	3,500.00	Correspondence courses.....	2,500.00
operating.....	45,000.00	Evangelization.....	26,645.00	Evangelization.....	3,036.00
Travel on Mission business..	24,000.00	Conf., conventions, retreats	4,300.00	Conf., conventions, retreats	7,000.00
Missionary journeymen ex-		Sunday School, TU work....	8,820.00	Student work.....	2,200.00
pense.....	15,000.00	Seminary.....	40,000.00	Sunday School, TU, music..	4,964.00
	\$ 350,954.00	Publication work.....	22,050.00	Audiovisual aids.....	1,600.00
Japan		Hospital.....	35,000.00	Seminary.....	32,500.00
Language study.....	\$ 33,000.00	Mission meeting expense.....	4,000.00	Book store.....	4,350.00
Children's school allowance.	110,000.00	Mission office expense.....	24,000.00	Mission office expense.....	4,200.00
Missionary residence,		Children's school allowance.	44,400.00	Moving missionaries on	
property operating.....	105,000.00	Travel on Mission business..	33,600.00	field.....	1,800.00
Travel on Mission business..	83,000.00	Language study.....	22,000.00	Mission committee expense.	3,400.00
Missionary journeymen exp.	10,000.00	Missionary residence,		Literature and tracts.....	500.00
Moving missionaries on		property operating.....	18,000.00	Mission meeting expense....	2,700.00
field.....	4,000.00	Missionary journeymen exp.	7,000.00		\$ 221,216.00
Aid to churches.....	11,000.00	Servicemen's center.....	8,170.00	Grand Total, East Asia,	
Evangelization (includes		Aid to convention and		items by Missions.....	\$ 1,618,585.00
special projects).....	68,200.00	associations.....	6,400.00		

Southeast Asia

Guam		Mission committee expense.	10,000.00	Travel on Mission business..	35,562.00
Missionary housing,			\$ 372,400.00	Travel for local leave.....	5,975.00
property operating.....	\$ 1,800.00			Other travel.....	5,000.00
Mass communications.....	3,500.00	Malaysia-Singapore		Language study.....	10,928.00
Mission meeting expense.....	2,100.00	Children's school allowance.	\$ 72,410.00	Missionary housing,	
	\$ 7,400.00	Travel on Mission business..	35,900.00	property operating.....	40,201.00
		Language study.....	11,610.00	Evangelism.....	9,772.00
Indonesia		Missionary housing,		Mass communications.....	67,541.00
Children's school allowance.	\$ 74,450.00	property operating.....	42,500.00	Audiovisuals.....	1,894.00
Travel on Mission business..	44,800.00	Direct evangelism,		Summer camps.....	1,966.00
Travel for local leave.....	13,000.00	property operating.....	6,807.00	Direct evangelism, aid	
Other travel.....	4,800.00	Evangelism.....	4,800.00	to churches.....	320.00
Language study.....	15,000.00	Summer camps.....	6,838.00	Religious ed. promotion...	4,555.00
Housing, prop. operating...	26,725.00	New work.....	12,557.00	Southern Baptist College,	
Direct evangelism,		Direct evangelism, aid		M'lang.....	3,810.00
property operating.....	1,450.00	to churches.....	3,178.00	Mindanao Bible School.....	9,984.00
Evangelism.....	5,200.00	Seminary, Penang.....	25,500.00	Seminary, Baguio.....	31,325.00
Mass communications.....	4,800.00	Student work.....	1,800.00	Student work.....	20,935.00
Seminary, Semarang.....	34,000.00	Literature and tracts.....	750.00	Literature and tracts.....	1,649.00
Student work.....	16,400.00	Mission meeting expense.....	9,000.00	Publication work.....	28,860.00
Literature and tracts.....	2,775.00	Mission office expense.....	8,500.00	Mati Baptist Hospital.....	23,500.00
Publication work.....	25,000.00	Mission committee expense.	7,300.00	Agriculture.....	3,810.00
Sumatra clinic.....	24,000.00		\$ 249,450.00	Mission meeting expense.....	12,000.00
Kediri Baptist Hospital.....	36,000.00	Philippines		Mission office expense.....	31,025.00
Mission meeting expense.....	18,000.00	Children's school allowance.	\$ 29,724.00	Mission committee expense.	11,562.00
Mission office expense.....	16,000.00	Journeymen subsistence.....	4,548.00		\$ 396,446.00

Thailand					
Children's school allowance.....	\$ 45,345.00	Evangelism.....	6,672.00	Hospital, Bangkla.....	31,579.00
Journeyman subsistence.....	8,500.00	Mass communications.....	19,613.00	Mission meeting expense.....	10,050.00
Travel on Mission business.....	20,300.00	Audiovisuals.....	3,600.00	Mission office expense.....	12,000.00
Travel for local leave.....	6,125.00	Summer camps.....	2,450.00	Mission committee expense.....	2,800.00
Language study.....	3,000.00	Religious ed. promotion.....	8,106.30	Contingent fund.....	1,937.70
Missionary housing,		Seminary, Bangkok.....	8,092.00		\$ 232,004.00
property operating.....	31,600.00	Scholarships.....	1,875.00		
Sundry expenses.....	1,134.00	Literature and tracts.....	5,725.00	Grand Total, Southeast Asia,	
		Leprosy Clinic, Cholburi.....	1,500.00	items by Missions.....	\$ 1,257,700.00

Eastern and Southern Africa

Angola		High school.....	21,000.00	Agriculture.....	1,000.00
Travel on Mission business....\$	1,000.00	Bible schools.....	7,000.00	Property operating.....	3,000.00
Language study.....	1,800.00	Seminary.....	25,000.00		\$ 67,365.00
Property operating—Mission..	6,200.00	Scholarship.....	2,000.00	Mozambique	
Property operating.....	250.00	Student work.....	4,360.00	Travel on Mission business....\$	300.00
Evangelism.....	1,000.00	Publication work.....	18,000.00	Property operating.....	200.00
Mass communication.....	3,000.00	Clinic.....	7,000.00	New work.....	500.00
Audiovisual aids.....	300.00	Hospital.....	30,000.00	Aid to churches.....	2,000.00
Conf., convens., retreats.....	1,000.00	Social service.....	20,000.00	Seminary.....	300.00
New work.....	2,000.00	Agriculture.....	3,000.00	Scholarships.....	500.00
Aid to churches.....	1,000.00	Mission meeting expense.....	3,000.00	Student work.....	500.00
Correspondence courses.....	1,000.00	Office expense.....	10,000.00	State and conven. papers.....	500.00
Primary schools.....	900.00		\$ 511,644.00	Literature and tracts.....	200.00
Bible schools.....	1,000.00	Ethiopia		Office expense.....	300.00
Scholarships.....	650.00	Children's school allowance...\$	11,000.00	Contingent fund.....	300.00
Literature and tracts.....	1,000.00	Travel on Mission business....	21,000.00		\$ 5,600.00
Book store.....	2,000.00	Language study.....	900.00	Rhodesia	
Literature, women's work.....	250.00	Property operating.....	11,100.00	Children's school allowance...\$	10,000.00
Corres. course printing.....	250.00	Mass communication.....	1,439.00	Travel on Mission business....	40,000.00
Agriculture.....	1,000.00	Audiovisual aids.....	700.00	Travel for local leave.....	1,000.00
Mission meeting expense.....	1,000.00	Institute.....	3,000.00	Other travel.....	1,500.00
Office expense.....	1,000.00	Publication work.....	1,000.00	Language study.....	1,000.00
Contingent fund.....	500.00	Clinic.....	5,000.00	Prop. operating—Mission.....	5,686.00
	\$ 28,100.00	Agriculture.....	2,000.00	Property operating.....	6,000.00
		Station operating.....	1,000.00	Evangelism.....	12,000.00
		Treasurer's expense.....	1,000.00	Mass communication.....	1,000.00
			\$ 59,139.00	Audiovisual aids.....	1,000.00
Botswana		Malagasy Republic		Conf., convens., retreats.....	6,000.00
Children's school allowance...\$	1,000.00	Property operating.....\$	200.00	New work.....	1,000.00
Travel on Mission business....	6,000.00	Sundry expense.....	50.00	Correspondence courses.....	2,000.00
Travel for local leave.....	450.00	Evangelism.....	120.00	Primary schools.....	8,000.00
Property operating.....	3,000.00	Audiovisual aids.....	50.00	High school.....	32,000.00
Evangelism.....	1,000.00	New work.....	100.00	Seminary.....	11,000.00
Audiovisual aids.....	1,000.00	Social service.....	50.00	Women's work literature.....	3,000.00
New work.....	1,300.00	Professional services.....	50.00	Literature and tracts.....	2,000.00
SS, religious education.....	200.00	Entertainment.....	50.00	Corres. courses, printing.....	2,000.00
Correspondence courses.....	350.00	Contingent fund.....	50.00	Book store.....	3,000.00
Literature and tracts.....	150.00		\$ 720.00	Publication work.....	12,000.00
Publication work.....	900.00	Malawi		Mobile clinics.....	20,000.00
Dental clinic.....	1,000.00	Children's school allowance...\$	4,000.00	Hospital.....	41,000.00
Social service.....	100.00	Travel on Mission business....	18,000.00	Mission meeting expense.....	2,000.00
Office expense.....	1,000.00	Language study.....	4,000.00	Property operating.....	25,000.00
	\$ 17,450.00	Prop. operating—Mission.....	10,000.00	Sundry expense.....	2,000.00
		Property operating.....	4,000.00	Office expense.....	2,000.00
East Africa		Evangelism.....	1,000.00	Mission committee expense....	3,000.00
Children's school allowance...\$	58,000.00	Mass communication.....	1,065.00		\$ 256,186.00
Journeyman subsistence.....	33,500.00	Audiovisual aids.....	2,000.00	South West Africa	
Travel on Mission business....	144,284.00	Conf., convens., retreats.....	1,000.00	Travel on Mission business...\$	2,200.00
Travel for local leave.....	6,500.00	New work.....	1,000.00	Travel on local leave.....	200.00
Other travel.....	4,500.00	Aid to churches.....	4,000.00	Language study.....	200.00
Language study.....	7,000.00	Nat'l. conven., mis. board.....	1,000.00	Property operating.....	2,000.00
Prop. operating—mission.....	40,500.00	SS, religious education.....	300.00	New work.....	500.00
Property operating.....	6,000.00	Bible school.....	7,000.00		\$ 5,100.00
Evangelism.....	2,000.00	Literature and tracts.....	1,000.00	Uganda	
MUSIC ministry.....	1,000.00	Publication work.....	3,000.00	Children's school allowance...\$	2,000.00
Mass communication.....	6,000.00	Mobile clinic.....	1,000.00		
Conf., convens., retreats.....	3,000.00				
New work.....	3,000.00				
Aid to churches.....	33,000.00				
Nat'l. convens., mis. boards....	12,000.00				
Correspondence courses.....	1,000.00				

ments—missionary	3,000.00	Social service	1,110.00	Language study	600.00
New work	600.00		\$ 20,760.00	Property operating require- ments—missionary	6,000.00
Aid to churches	1,000.00				\$ 9,800.00
Correspondence courses	1,000.00	Upper Volta			
Seminary	1,200.00	Children's school allowance	1,200.00	Grand Total, West Africa, items by Missions	\$1,060,206.00
Literature and tracts	1,200.00	Travel on Mission business	2,000.00		

Europe and the Middle East

Austria		India			
Missionary prop. operating	\$ 10,000.00	Aid to churches	\$ 3,000.00	Mass communication	22,000.00
Student work	6,200.00	Evangelism	1,200.00	Evangelism	9,000.00
Evangelism	1,000.00	Scholarships	3,200.00	New work	1,000.00
Contingent fund	1,000.00	Hospital	70,000.00	National convention	3,000.00
	\$ 18,200.00		\$ 77,400.00	Aid to school	5,000.00
				Seminary	29,000.00
				Publication work	26,000.00
					\$ 140,000.00
Bangladesh		Israel		Portugal	
Language study	\$ 2,000.00	Missionary prop. operating	\$ 35,000.00	Missionary prop. operating	\$ 10,000.00
Children's school allowance	13,065.00	Travel on Mission business	26,000.00	Aid to churches	12,000.00
Missionary prop. operating	15,000.00	Aid to churches	8,500.00	Mass communications	6,000.00
Travel on Mission business	14,481.00	Property operating	5,000.00	Property operating	5,000.00
Property operating	7,400.00	New work	1,000.00	Evangelism	1,200.00
Evangelism	11,600.00	Conf., convens., retreats	31,000.00	New work	1,200.00
Institute	6,000.00	Student work	10,000.00	Conf., convens., retreats	1,500.00
Scholarships	954.00	Aid to churches	58,000.00	National convention	2,400.00
Literature	4,000.00	Scholarships	3,000.00	Scholarships	3,600.00
Publication work	5,000.00	Bible school	5,000.00	Seminary	6,000.00
Agriculture	2,000.00	Book stores	10,000.00	Book store	3,600.00
	\$ 81,500.00	Literature	2,000.00	Publication work	1,200.00
		Publication work	6,000.00	Office expense	1,000.00
		Convention papers	5,000.00		\$ 54,700.00
		Social service	7,000.00		
		Office expense	5,000.00		
			\$ 217,500.00		
Belgium		Italy		Spain	
Aid to churches	\$ 5,000.00	Children's school allowance	\$ 14,000.00	Children's school allowance	\$ 16,000.00
Evangelism	1,500.00	Missionary prop. operating	20,000.00	Missionary prop. operating	28,000.00
Conferences	500.00	Travel on Mission business	14,000.00	Travel on Mission business	22,000.00
	\$ 7,000.00	Aid to churches	64,000.00	Aid to churches	24,000.00
		Mass communications	12,000.00	Mass communication	17,000.00
		Property operating	38,000.00	Property operating	2,000.00
		Evangelism	11,000.00	Evangelism	2,600.00
		High school	21,000.00	New work	36,000.00
		Publication work	32,000.00	Conf., convens., retreats	1,500.00
		Office expense	4,500.00	National convention	2,000.00
		Professional services	10,500.00	Seminary	26,000.00
			\$ 241,000.00	Office expense	5,000.00
				Professional services	2,400.00
					\$ 184,500.00
Egypt		Jordan		Switzerland (Baptist Ctr., Rüschlikon)	
Aid to churches	\$ 9,000.00	Children's school allowance	\$ 14,870.00	Missionary prop. operating	\$ 5,000.00
Property operating	3,000.00	Missionary prop. operating	8,000.00	Travel on Mission business	12,000.00
Scholarships	1,500.00	Travel on Mission business	12,000.00	Evangelism	1,500.00
Literature	700.00	Aid to churches	13,000.00	Seminary	185,000.00
Office expense	500.00	New work	1,500.00		\$ 203,500.00
Contingent fund	500.00	Conf., convens., retreats	1,600.00		
	\$ 15,200.00	Primary schools	18,000.00		
		High school	15,000.00		
		Scholarships	4,000.00		
		Book store	6,000.00		
		Literature	1,000.00		
		Hospital	88,000.00		
		Office expense	5,000.00		
		Contingent fund	1,000.00		
			\$ 188,970.00		
		Lebanon		Yugoslavia	
		Language study	\$ 8,000.00	Aid to churches	\$ 5,000.00
		Missionary prop. operating	25,000.00	SS, religious education	1,000.00
		Aid to churches	12,000.00	Seminary	6,000.00
				Publication work	1,000.00
					\$ 13,000.00
				Grand Total, Europe and the Middle East, by Missions	\$1,691,920.00
Germany					
Aid to churches	\$ 12,000.00				
Property operating	1,600.00				
Conf., convens., retreats	1,000.00				
Literature	300.00				
Entertainment	600.00				
Mission committee expense	400.00				
Office expense	1,400.00				
	\$ 17,300.00				

Middle America and the Caribbean

Bahamas	
Travel on Mission business	\$ 5,000.00
Evangelism	2,400.00
Mass communication.....	3,325.00
Audiovisual aids	600.00
Aid to churches	600.00
Nat'l conven., mis. board.....	4,800.00
SS, religious education.....	5,400.00
Seminary, Nassau	14,070.00
Student work	500.00
Literature and tracts.....	100.00
Publication work	415.00
Mission meetings expense.....	1,200.00
	\$ 40,010.00

Baptist Spanish Publishing House

Audiovisual aids	\$ 5,000.00
Publication work	172,993.61
	\$177,993.61

Bermuda

Travel on Mission business	\$ 2,640.00
Evangelism	1,080.00
Mass communication.....	4,310.00
Mission meetings expense.....	180.00
Mission office expense.....	480.00
	\$8,690.00

Costa Rica

Children's school allowance.....	\$ 11,048.00
Travel on Mission business	10,800.00
Language study.....	13,789.00
Property operating, field.....	9,000.00
Evangelism.....	3,000.00
Mass communication.....	7,200.00
Audiovisual aids.....	1,200.00
Conf., convens., retreats.....	1,800.00
New work.....	1,200.00
Seminary, San José theological institute, current expense.....	3,000.00
State and conven. papers	600.00
Book store.....	4,800.00
Mission meetings expense.....	1,200.00
Professional services.....	223.00
Mission office expense.....	600.00
	\$ 69,460.00

Dominican Republic

Children's school allowance.....	\$ 2,312.00
Travel on Mission business	9,800.00
Evangelism	1,000.00
Mass communication.....	3,715.00
Audiovisual aids	150.00
Conf's, convens., retreats.....	475.00
New work.....	500.00
Aid to churches	780.00
SS, religious education.....	850.00
Seminary.....	2,591.00
Student work.....	6,000.00
Literature and tracts.....	740.00
Book store	4,950.00
Mission meetings expense.....	1,450.00
Mission office expense.....	1,475.00
	\$ 36,788.00

El Salvador

Evangelism	\$ 600.00
Special evangelism	520.00
Mass communications	600.00

Camps, retreats	600.00
Literature, tracts	240.00
Book deposit	1,800.00
	\$ 4,360.00

Guatemala

Travel for Mission business.....	\$ 1,118.80
Property operating—field	2,895.00
Evangelism	3,314.00
Special evangelistic emphasis.....	1,156.20
Mass communication.....	5,295.00
Audiovisual aids.....	420.00
Conf., convens., retreats.....	627.00
Aid to churches.....	600.00
SS, religious education.....	4,431.00
Theol. sem., Guatemala City.....	23,289.00
Scholarships.....	2,700.00
State and conven. papers.....	1,152.00
Literature and tracts.....	1,302.00
Book store.....	2,001.00
Mission meetings expense.....	5,448.00
Mission office expense.....	3,600.00
	\$ 60,349.00

Guvana

Children's school allowance.....	\$ 1,500.00
Travel on Mission business.....	2,600.00
Prop. operating—missionary.....	2,000.00
Prop. operating—field.....	2,000.00
Evangelism.....	2,000.00
Mass communication.....	2,000.00
Audiovisual aids.....	500.00
Conf., convens., retreats.....	2,000.00
New work.....	2,500.00
Aid to churches.....	5,000.00
Nat'l. conven., mis. board.....	4,080.00
SS, religious education.....	500.00
Seminary (Georgetown) cur. exp.....	4,000.00
Literature and tracts.....	3,000.00
Book store.....	3,500.00
Clinic—general.....	1,000.00
Mission meetings expense.....	400.00
Mission office expense.....	1,000.00
	\$ 39,580.00

Honduras

Travel on Mission business	\$ 7,175.00
Prop. operating—field	4,000.00
Evangelism	2,000.00
Mass communication.....	4,000.00
Audiovisual aids	200.00
Conf., convens., retreats.....	2,500.00
Aid to churches	2,500.00
Nat'l. conven., mis. boards.....	600.00
SS, religious education.....	1,250.00
Correspondence courses	100.00
Theological Institute, Tegucigalpa, current exp.....	6,925.00
State and conven. papers	800.00
Book store	1,000.00
Clinic—general, El Porvenir, current expense	15,000.00
Mission meetings expense.....	1,200.00
Mission office expense.....	2,000.00
	\$ 51,250.00

Jamaica

Children's school allowance.....	\$	2,010.00
Travel on Mission business		1,525.00
Travel for local leave		600.00
Prop. operating—missionary.....		490.00
Evangelism		775.00
Mass communication		3,400.00
Audiovisual aids		125.00
Conf., convens., retreats.....		250.00
SS, religious education.....		250.00
Student work.....		1,000.00
State and conven. papers		500.00
Literature and tracts		125.00
Mission meetings expense.....		350.00
Mission office expense.....		2,100.00
	\$	13,500.00

Leeward Islands

Travel on Mission business	\$ 1,400.00
Property operating—field	4,800.00
Evangelism	6,350.00
Evangelistic equipment	200.00
Mass communication	5,100.00
Audiovisual aids	500.00
Aid to churches	8,100.00
Literature and tracts	300.00
Mission meetings expense	550.00
Mission office expense	300.00
	\$ 27,600.00

Mexico

Travel on Mission business	\$ 53,640.00
Travel for nationals	2,000.00
Property operating—field	3,188.82
Evangelism	11,216.90
Mass communication	22,000.00
Audiovisual aids	874.90
Conf., convens., retreats	7,861.11
Aid to churches	49,552.07
Nat'l. conven., mis. boards	2,000.00
SS, religious education	2,784.49
Theological seminary, Mexico	
City, current expense	58,198.55
Student work	17,632.24
Student home	11,547.00
Literature and tracts	2,000.00
Book store	13,685.15
Clinic, mobile	6,000.00
Hospital, Guadalajara, cur.	
exp.	17,500.00
Agriculture	2,401.92
Mission meetings expense	1,903.22
Mission committee expense	1,000.00
	\$286,986.37

Panama

Travel for nationals	\$ 3,360.00
Audiovisual aids	40.00
Baptist hospital, Ailigandí.....	10,663.00
	\$ 14,063.00

Surinam

Property operating—field	\$ 685.00
Evangelism	250.00
Mass communication.....	100.00
Conf., convens., retreats.....	1,705.00
SS, religious education.....	2,135.00
Literature and tracts.....	350.00
Mission meetings expense.....	600.00

Mission office expense.....	400.00	Conf., convens., retreats.....	96.00	Professional services	350.00
\$ 6,225.00		New work.....	480.00	Mission office expense.....	1,600.00
Trinidad		Aid to churches	1,840.00	Mission committee expense	204.00
Children's school allowance....	\$ 2,329.02	Nat'l. conven., mis. board.....	1,008.00		\$ 28,769.02
Travel on Mission business	4,400.00	SS, religious education.....	1,704.00	Windward Islands	
Travel for local leave	2,550.00	Seminary, current expense.....	1,440.00	Evangelism	\$ 4,245.00
Other travel	870.00	Literature and tracts.....	180.00		\$ 4,245.00
Evangelism	4,800.00	Book store	180.00		
Mass communication.....	480.00	Publication work	750.00	Grand Total, Middle Amer-	
Audiovisual aids	504.00	Clinic, general.....	204.00	ica and the Caribbean,	
		Mission meetings expense.....	2,800.00	items by Missions.....	\$869,869.00

Western South America

Chile		Scholarships	7,000.00	Missionary journeymen ex-	
Children's school allowance....	\$ 24,300.00	Student work	187.50	pense.....	8,550.00
Travel on Mission business	26,055.00	Bogotá, book store, cur. exp. ...	6,900.00	Travel on Mission business	15,224.00
Property operating require-		Book deposit	850.00	Language study.....	200.00
ments—evangelism	1,800.00	Barranquilla, Baptist Hospital,		Property operating require.—	
Evangelism	7,128.00	current expense	25,000.00	evangelism	2,125.00
Mass communication.....	14,472.00	Social serv. (good will ctr.).....	1,000.00	Evangelism	8,000.00
Audiovisual aids	68.00	Mission meeting expense.....	1,247.14	Mass communication.....	10,000.00
Conf., convens., retreats.....	1,849.00		\$284,411.52	Audiovisual aids	100.00
Aid to churches	11,602.00	Ecuador		Conf., convens., retreats.....	9,170.00
SS, relig. ed. promotion	2,400.00	Children's school allowance....	\$ 11,966.00	Aid to churches	11,810.00
High School (Baptist Acad-		Missionary journeymen ex-		SS, relig. ed. promotion	1,250.00
emy, Temuco), current ex-		pense.....	5,200.00	Correspondence courses	100.00
pense.....	5,334.00	Travel on Mission business	10,335.00	Trujillo, theological seminary,	
Santiago, theological semi-		Language study.....	1,000.00	current expenses	16,450.00
nary, current expense.....	15,665.00	Property operating require.—		Student work	5,000.00
State and conven. papers	853.00	missionary	13,906.00	Literature and tracts.....	3,200.00
Literature and tracts.....	1,345.00	Property operating require.—		Book store, current exp.	6,000.00
Publication work	853.00	evangelism	12,440.25	Social serv. (good will ctr.).....	500.00
\$113,724.00		Evangelism	6,575.00	Literacy program	50.00
Colombia		Mass communication.....	9,653.00		\$108,329.00
Children's school allowance....	\$ 16,806.25	Audiovisual aids	726.00	Venezuela	
Missionary journeymen ex-		Conf., convens., retreats.....	2,612.00	Children's school allowance....	\$ 28,606.52
pense.....	14,815.63	New work.....	6,769.00	Evangelism	908.41
Travel on Mission business	25,513.63	Aid to churches	10,580.00	Mass communication.....	11,000.00
Travel for local leave	9,137.50	SS, relig. ed. promotion	2,361.00	Audiovisual aids	1,000.00
Other travel	434.38	Aid to schools	94.00	Conf., convens., retreats.....	2,209.34
Language study.....	3,206.25	Primary schools, cur. exp.	9,325.00	Aid to churches	18,434.58
Property operating require-		Guayaquil, Theological In-		Nat'l. convens., mis. boards ...	3,168.22
ments—missionary	47,421.88	stitute, current expense.....	7,000.00	SS, relig. ed. promotion	773.84
Sundry expense	1,200.00	Scholarships	5,352.00	Los Teques, theol. seminary,	
Prop. operating—evangelism..	12,062.50	Student work	4,842.00	current expense	24,333.36
Evangelism	3,187.50	State and conven. papers	375.00	Student work	515.89
Special evangelistic emphasis..	421.88	Literature and tracts.....	1,077.00	State and conven. papers	1,547.66
Mass communication.....	24,969.48	Book store, current exp.	3,250.00	Book store, current exp.	1,200.00
Nat'l convens., mis. boards	31,250.00	Medical clinics, cur. exp.	563.00	Agricultural program.....	818.69
Seminary extension (Bible		Literacy program	422.00		\$ 94,516.51
schools)	4,000.00		\$126,523.25	Grand Total, Western South	
Ali, International Theologi-		Peru		America, items by Missions	\$727,504.28
cal Seminary, expense.....	47,800.00	Children's school allowance....	\$ 10,600.00		

Eastern South America

Argentina		Evangelism	2,000.00	Buenos Aires, International	
Children's school allowance. \$	45,000.00	Special projects, evangelism	20,000.00	Baptist Theol. Seminary...	59,000.00
Journeymen subsistence.....	3,900.00	Audiovisual aids	3,700.00	Buenos Aires, Publications	
Travel on Mission business..	50,000.00	Conferences, conventions,		Board, current expense.....	23,500.00
Travel for local leave.....	8,000.00	and retreats.....	12,000.00	Social service (good will ctr.)	8,300.00
Language study.....	500.00	Aid to churches.....	40,000.00		\$ 345,900.00
Property operating require-		National conventions and		Equatorial Brazil	
ments—missionary.....	40,000.00	mission boards.....	25,000.00	Children's school allowance. \$	8,900.00
Property operating require-		Promotional work (SS,		Journeymen subsistence.....	1,200.00
ments—evangelism.....	2,000.00	religious education).....	3,000.00		

James is 18. With a group of young people from his church, he went to Ridgecrest. It was Foreign Missions Conference. All week long, God opened his eyes more and more to see the world as he never had before. God seemed to say one afternoon to James as he walked to his room, "Will you go?"

That night, during the worship service's invitation, James said, "Yes, I am willing." He showed his willingness by going forward. He spoke to the man receiving those who made decisions. Guided to the counseling room, James shared with a missionary the significance of what he was doing. Asked to complete a "Personal Commitment Information" card, he replied to all the questions, handed his card to the missionary counselor, and left.

As he walked to the Nibble Nook on that crystal clear night, he stopped. He looked up and seemed to speak aloud, "OK, God. I have said I am willing. Now what? Where do I go from here?"

What does James do now? Where does he go from this point of decisive willingness? What are the possibilities of his eventual appointment to a place of service as a foreign missionary?

In Convention-wide conferences, statewide youth assemblies, and local church services, many young people make the same decision as did James. Their continuing in their decision to its ultimate realization depends on several factors and many people.

Cultivation of the awareness of God's call is essential. The doctrine of calling is one of the central beliefs of Baptists. The New Testament teaches a general calling of all believers to the ministry of Christ anywhere and everywhere. Baptists also believe that the New Testament contains the truth of God's calling of some to special vocational service.

The local church is a channel of God's calling. It is usually as a result of the spiritual environment of the local church that God is able to be heard. As early as 1914, L. R. Scarborough, president of Southwestern Baptist Theological Seminary, Ft. Worth, Tex., urged churches to "turn the brightest and best towards God's will in the worldwide service." It was Scarborough who introduced the phrase "calling out the called" to describe the church's opportunity of sensitive awareness to the Spirit's leadership of calling.

Pastors, staff ministers, Sunday School teachers, Church Training leaders, mission activity leaders, Christian family

Designs for Direction

By John Lee Taylor

members, and the person in the pew all may make meaningful contribution to the planting of the possibility of calling in the life of the young person. During appointment services of the Foreign Mission Board, many new missionaries have singled out individuals who have been instruments in God's hands to lead them to foreign mission service.

J. Winston Crawley, the Board's Overseas Division director, has brought the two major views of foreign missions calling into focus. One perspective, he points out, is that all ministers are under a divine obligation to serve overseas unless God places some hindrance to their going. The other dominant viewpoint is that no one should go abroad as a foreign missionary without a strong sense of being compelled by God to go.

God and the church are partners in the calling of a person into vocational service. The New Testament church, under direction of the Holy Spirit, was led to "set apart for me Barnabas and Saul for the work to which I have called them" (Acts 13:2 RSV).

"It is not a part of our human business to issue a divine call to men and women to enter ministry," stated Doran McCarty, professor at Midwestern Baptist Theological Seminary, Kansas

City, Mo. "Neither is it our call to create the spark of life within the vegetables which grow in our garden, even though we feel a responsibility to facilitate their growth. Just as we have our human task in gardening, we probably have a human task in enriching the experiences of our children and young people so that the soil has been properly cultivated for God's work in their lives."*

Some who are called recognize easily God's calling and respond positively and willingly. The church sees in some their gifts to be used in a special post of Christian discipleship. The church exerts its spiritual influence to lead such people to know God's call. Such was the case with George W. Truett. The church where he was a member recognized in him God's gift of preaching. The church set him apart for the pastoral ministry. He protested their action. He said, "There I was, against the whole church, against the church profoundly moved. . . . I was thrown into the stream, and just had to swim."**

God's call may come as a "Damascus Road" experience. It may be dramatic, instantaneous, and overwhelming. The "follow me" also may result from a series

*Western Recorder, Sept. 14, 1974, p. 3.

**P. W. James, George W. Truett (Nashville: Broadman Press, 1953, p. 49. Used by permission.

The author is pastor of First Baptist Church, Grenada, Miss., and is a member of the Foreign Mission Board.

of experiences that come as "steps" of assurance of his direction for one's life. For some, there may be a "Truett" experience, as God's call comes through the voice of the church.

Church leaders need constantly to remind themselves and those they counsel and coach that the decision of "being willing" is only the first step to the point of "being ready." God's calling is far more than one profound great leap across the chasm of reluctance to the level of prepared readiness required for effective ministry. Rather, after the initial commitment of willingness, there are many intermediate decisions of equipping for the task to which God directs.

Before examining the necessity for personal counseling each volunteer needs, look first at the invitation to which the response was given. It is vital that there be a clear understanding of what people are being asked to do. A classic illustration of misunderstanding is reported to have occurred in an invitation given at a boys' encampment. The speaker had told of overseas service. He concluded by reciting his enjoyment of riding elephants in the country where he served. He then asked how many of the boys would like to be missionaries—and ride the elephants. As the boys began to flood toward the front, one seemed intent on staying behind. His best friend turned to him and said, "Come on. Let's go so we can ride the elephants!"

An examination of the calls of Jesus in the New Testament indicates a clear stating of his invitation to discipleship. Those who said yes knew with a sense of definiteness the direction their lives were taking.

The inviter is a vehicle of God's calling. As such he must always remember that the response is not to him or to his ability of persuasion—but to the Lord. No pastor should permit his ego to be lifted by the number of his "sons in the ministry." The "sons in the ministry" are to the glory of the Lord, not to the glory of any man.

One who voices God's call must carefully avoid overpersuasion based purely upon the charged emotions of youth. There can be generated the wrong kind of excitement out of which youth respond. Young people are sometimes subjected to such subtleties as crowd psychology and the pressure to conform with the peer group, if others have gone forward. Counselors should be cautious in discerning between under-controlled emotionalism in the decision and the deep ways in which the

Bible teaches the working of the Holy Spirit to bring a person to the moment of life commitment.

When the decision is made to follow God's calling, effective follow-up is imperative. Notification of the local church of the name of the individual and the nature of the decision should be conveyed as quickly as possible. If a commitment is made at Ridgecrest or Glorieta Baptist Conference Centers, the card filled out to define the decision is forwarded to the Vocational Guidance Department of the Sunday School Board. Under the direction of Mrs. Alice S. Magill, vocational guidance specialist, a letter is sent to the person's pastor.

The letter states: "Recently the above named person requested that you be notified of the following decision: 'I feel definitely that God is leading me toward a church vocation,' or 'I want to explore opportunities in church vocations and record my intention to follow God's leading.'"

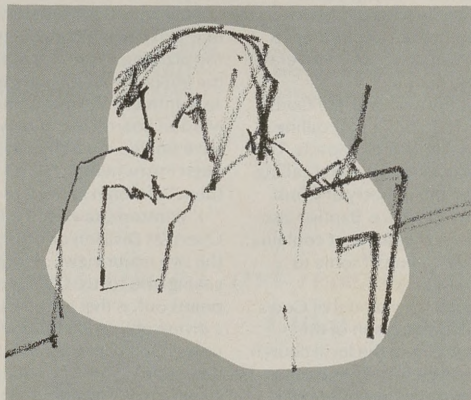
"We want to help these church vocations volunteers in every way possible. However, we feel that the pastor has a strategic responsibility in the nurturing process. This person looks to you for guidance, nurture, and

church related vocational decision, it is not processed by the Vocational Guidance Department.

The department sends letters to each volunteer with materials relevant to the interest indicated. Two general pamphlets included are "Steps in Choosing a Career" and "Introducing Church Occupations." The department distributes other tracts about specific church vocations to each person registering a decision to a special area of church vocational choice.

All the pamphlets in the Vocational Guidelines Series, as well as the Personal Commitment Information cards, may be ordered free of charge from Vocational Guidance according to the needs of the pastor, church leader, or denominational agency.

Vocational Guidance is an established resource for the pastor and local church leader in cultivating and conserving the decision of commitment to God's unique calling. The department says, "Vocational Guidance must depend on pastors and leaders who have direct contact with persons making decisions: (1) to tell others about Vocational Guidance services; (2) to use the pamphlets when appropriate; (3) to have



encouragement. Even the way you see your ministerial role—your attitude—will greatly influence this church vocations volunteer."

The "Personal Commitment Information" card is filed in the Vocational Guidance office. If the person indicates an interest in following the Lord's leadership into the areas of home and/or foreign missions, a copy of the decision card is sent to the Home Mission Board and/or to the Foreign Mission Board. If the card signifies a non-

the information cards completed by those making decision; (4) to return the cards to Vocational Guidance."

Vocational Guidance sends a newsletter to all who have completed a Personal Commitment Information card who are in the academic years of preparation and are 12 years of age or older. The publications: "Sounds for Youth" and "Sounds for Young Adults."

The summer 1974 issue of "Sounds for Young Adults" contained such articles as "Foreign Mission Needs," "What Are

Missionaries Paid?" "US-2ers," and "A Degree in English!" The companion issue of "Sounds for Youth" shared the topics of "What's the Use of Grammar and Lit?," "College Decisions," and "A Ministry for High Schoolers" (the Sojourner Ministry, sponsored by the Department of Special Mission Ministries, Home Mission Board, 1350 Spring Street, NW., Atlanta, Ga. 30309).

Thirty-three state or area Baptist conventions have designated and trained vocational guidance consultants. The name of the consultant in your area may be secured by writing your State Baptist Convention headquarters or the Vocational Guidance Section of the Church Administration Department, Sunday School Board, 127 Ninth Avenue, N., Nashville, Tenn. 37234.

Additional resources for the counselor helping the volunteer to take steps one by one toward fulfilling his decision include the following books and pamphlets:

Books:

Where Do I Go From Here: Work, Worship, Leisure, a workbook produced by Science Research Associates, Inc., available from Baptist Book Stores.

Frontiers of Church Vocations, by H. K. Neely, Jr., Convention Press, Nashville, Tenn.

Has God Called You?, by Henlee Barnett, Broadman Press, Nashville, Tenn.

Church Vocations: A New Look, by Murray J. Ford, Judson Press, Valley Forge, Pa.

Pamphlets:

"Guiding Youth for Church Vocations," by John G. Mitchell, Program Help Series, Baptist Sunday School Board.

"Entrusted with God's Shalom," by Mrs. Alice S. Magill, Program Help Series, Baptist Sunday School Board.

"Vocational Guideline Series," Baptist Sunday School Board: Pastor; Minister of Education; Minister of Music; Director of Children's Work; Minister of Youth; Director of Church Recreation; Church Secretary; Director of Christian Social Ministries; Religious Journalism; Teaching in Baptist Colleges; Director of Student Ministries; Religious Art; Church Business Administrator; Introducing Church Occupations; Steps in Choosing a Career.

The Vocational Guidance issue of *Church Administration Magazine*, March 1972.

The Foreign Mission Board, through its Department of Missionary Personnel, affords a ministry of assistance to all who sense a calling to service for Christ

overseas. Stanley A. Nelson, associate secretary in the department, replies to each inquirer with a letter and an accompanying Missionary Careers Information Packet.

The personnel department states the interest of the Foreign Mission Board in each person indicating a decision in pursuing God's leadership in service overseas by: (1) giving information regarding mission opportunities and qualifications for service; (2) presenting a theological interpretation of the call; (3) offering guidance and counsel upon request.

The missionary careers information material is available for all who should like to know more of the involvements of becoming a foreign missionary. Included are: (1) The missionary careers packet; (2) vocational information; (3) newsletter for college students; (4) *The Commission* at a student rate; (5) individual attention to letters; (6) Board staff participation in campus meetings, retreats, and assemblies.

Several pamphlets available from the Foreign Mission Board are helpful for the church leader in guiding the person seeking direction in foreign missions. These include: "Your Future in the Future of Missions," "The Contemporary Scene in Foreign Missions," "Deciding about Missions," and "So You Want To Be a Missionary."

The FMB would like to know of everyone who feels to any degree the Lord's leadership in foreign missions. If you have not made contact, please write the Foreign Mission Board, Box 6597, Richmond, Va. 23230.



As a pastor or local church leader counseling someone with foreign mission interest, you are asked to write, sharing this information with the Board.

The unfolding understanding of God's call comes with one's willingness to say, "Here am I, send me." Then, through many growing and developing experiences, the follower arrives at the confident assurance of the specific vocation to which God has led him.

A short time after James returned to his home the packet of material arrived from Vocational Guidance. His pastor, notified of James' decision by Vocational Guidance, called him for an appointment. Working with his pastor, James gave his testimony of God's calling in his church the following Sunday. The next week, James was pleased to receive a letter and missionary careers information from the Foreign Mission Board.

As the years of college preparation went by, so did personal conferences with his pastor, furloughing missionaries, and staff members of the FMB's missionary personnel department. Finally, all the requirements to qualify for appointment as a foreign missionary had been met. He and his wife stood with tear-filled eyes listening to Executive Secretary Baker J. Cauthen give his charge to the candidates.

In concluding the appointment service, they began singing the final hymn, "O Master, Let Me Walk with Thee." James' mind raced back to that night years earlier at Ridgecrest. He had asked, "Where do I go from here?" Now he knew! TC

TOPSY-TURVY LOBZA-LUBAA MISSIONS

By Betty Poor

Brazil has "invaded" Uruguay! The Brazilian Baptist Convention has sent its first missionaries to its neighbor to the south. These missionaries from Brazil have come at a time when Uruguayan Baptists are leaving to work in Argentina, Brazil, and other countries.

These "comings and goings" have caused me seriously to reevaluate my own relationship to mission work in Uruguay.

The first Brazilian missionaries to arrive in Uruguay were newlyweds, Geraldo and Elvira Rangel. They drove from Rio de Janeiro, Brazil, to Montevideo, capital of Uruguay, in their Volkswagen the last of February.

Early in April two single women missionaries—Noemia Tavares Dos Santos and Marinette Vanderli Lima—arrived after almost a week of riding on the bus from Recife, in northern Brazil.

As we welcomed Geraldo and Elvira with Cokes and sandwiches at our Baptist center in Montevideo, I meditated on the fact that missions in Uruguay is getting complicated. Now we have two kinds of missionaries (North Americans and Brazilians) working with the same Uruguayan Convention. We even have another language to deal with. The Rangels stood to give their testimonies in their musical Portuguese. They will study Spanish, as we did; meanwhile, there is enough common ground between the linguistic cousins, Spanish and Portuguese, for us to be able to communicate.

If the Brazilians' arrival in Uruguay complicates the missions picture, we thank God for the complication. We need them, and we feel the Lord can use them greatly. The Rangels have settled in Melo, in northeastern Uruguay, where there is a small church without a pastor. They hope to use this church as a base for reaching into the surrounding area that is without Baptist work. The single

women hope to open new work in unreached areas of the country.

We will rejoice further when Uruguayan Baptists further complicate the situation by sending missionaries to other lands. Meanwhile, Christian people from Uruguay are going into all the world as "unofficial" missionaries. Inflation and resulting economic hardships have caused Baptist families to immigrate to eight different countries—Argentina, Brazil, Paraguay, the United States, Switzerland, Canada, Panama, and Australia.



Uruguayan Baptist Convention President Juan C. Figoni (left) at Convention's annual session presents four missionaries from Brazil (left to right) Geraldo and Elvira Rangel, Noemia Tavares Dos Santos, and Marinette Vanderli Lima.

Even our pastor has returned to Argentina to make final plans for moving to the U.S. to serve a Spanish-language church. At first, his going to the States while we stayed in Uruguay seemed backward. Why shouldn't he, born in Argentina and a native speaker of Spanish, continue in Uruguay, while we, who would still feel a lot more at home in a Stateside culture, return to the States?

And why should Brazilians leave their homes to come to Uruguay, while Uruguayans are leaving, many to move to Brazil? Yet backward though it may

seem, each of us feels he or she is following God's will.

In this topsy-turvy situation I'm trying to keep my equilibrium and to know what the Lord is saying to me through it all.

I believe he is saying something like this: "I am the Lord of the harvest. You go or stay according to my bidding. Don't base your call to missions on need alone. There are needs in the United States and in other countries, too. I have a place in the U.S. that I want your former pastor to fill. I have called four Brazilian young people to serve in Uruguay. What is that to you? Follow me!

"Others are doing my will by going. You are also doing my will as you stay here. You'll go around in circles in a constant state of confusion if you try to guess just which needs are greatest and run to meet them. Trust in me. I know which place is best for each of my servants, and I will make my will plain to you. Rejoice with those who come to help you, and give your blessing to those who go to other places to serve."

God is also leading us, it seems, to cast aside old labels. In Uruguay it's getting hard to tell just who are missionaries and

who are nationals. "Nationals" from the U.S. and Brazil have become "missionaries" in Uruguay. And Uruguayan "nationals" have gone abroad, where they have become "unofficial" missionaries.

I'm glad it's that way. The sooner the better for casting aside labels and barriers and for all to join in the business of working together as people of God to win Uruguay and the rest of the world for Christ.

When the Lord calls us to a place and to a task and we learn to work together, it always comes out "right side up." **TC**

The author, Mrs. J. Wallace (Wally) Poor, and her husband were appointed missionaries to Uruguay in 1968. They are stationed in Montevideo.

NEEDED NOW

Requests for missionary personnel come to the Foreign Mission Board from Missions overseas. The greatest needs are for persons to work in general evangelism—preaching, teaching Bible classes, serving as church development advisers and associational missionaries, working in urban evangelism, and the like.

Qualified personnel have been requested in 45 other categories of service, but the 20 most urgent requests are listed here in order of priority.

Hong Kong: Missionary to work with evangelism board of Hong Kong Convention; assist present chapels and mother churches; survey work; develop plans for new chapels; provide in-service training in church administration.

Okinawa: Church developer and general evangelist in Ryukyu Islands chain; work with 20 self-supporting churches and aid them in organizing new churches. Serve as liaison between three English-language congregations and Japanese ones.

Japan: Ten church developers needed to work with existing churches in strengthening their evangelism programs; aid in developing new mission points. Need experience in urban ministries. Ten cities of 100,000-plus population are untouched by Baptist witness. Opportunities unlimited.

Korea: Six associational evangelists needed to assist associations in planning, conducting, and evaluating work. Study church growth trends, teach pastors and leaders, assist in beginning new work, coordinate special projects.

Ivory Coast: Two missionaries needed to begin and develop new churches, train leadership. No churches in either location.

Senegal: One-fourth of country's population resides in Dakar; only two Baptist centers in city. Goal: for centers to become churches. Emphasis: reaching students through reading rooms of centers. Three missionaries needed; open new centers, lead worship, develop programs for youth, children, and students.

Ghana: Two missionaries needed—preaching ministry; advise existing churches; aid in developing new work. Possibilities for witness and service unlimited.

Bangladesh: Three rural evangelists needed. Live in small town or open country. Work with non-Christians and seek to win them to Christ. Training or experience in agriculture, social work, theological education by extension helpful.

Argentina: Eight missionaries needed. Variety of assignments—open new points of witness; work with Argentine Home Mission Board supporting existing work; associational and preaching ministries; coordinate joint efforts of evangelism. Isolated area; serve as resource personnel for evangelism, religious education, and associational promotional programs.

Spain: Four church developers and resource personnel needed. Open new work in large cities with no Baptist witness. Cooperate with national pastor in neighboring city. Associational work in Canary Islands. Church development in Morocco.

"Again and again area secretaries use terms like 'wide open, responsive, unlimited opportunity.' As we face these overwhelming needs, we are aware that they will be met through the 34,000 Southern Baptist churches within the States for which we are only a channel for placing missionaries on the field."—R. Keith Parks, FMB Mission Support Division director.

Tanzania: Many untouched areas. People responsive. Five missionaries needed: open new work, teach converts, aid growing churches.

Rhodesia: Five preachers and leadership trainers needed. People open and receptive. No Baptist witness in many areas. Possible work with a medical clinic team.

Colombia: New work needs to be opened in many major cities; wide variety of location and conditions. Assist existing churches; develop lay leadership program. People respond readily. Nine missionaries requested.

Peru: Seven missionaries needed to work in church development and Bible teaching. Bible now an open book in this culture.

Malaysia: Six missionaries to begin new work. Previously untouched areas—work with tribal people or in large, ur-

ban-industrial settings. May teach in local branch of TEE program and direct ministry of student pastors.

Philippines: Six missionaries needed for opening new work; leadership training, stewardship and evangelistic development. Large areas with no evangelistic emphasis.

Panama: Church development workers needed. Roman Catholic Church claims 93 percent of people; Islam, Hinduism, Buddhism, Judaism represented. Great variety of work.

Guatemala: Eight church development advisers needed. Locate in rural or urban settings. Many areas largely untouched. Would encourage churches to expand mission programs. Work involves lay training, preaching, home Bible study, stewardship and religious education promotion. Wide opportunities. Cooperative pastors and lay leaders.

Taiwan: Variety of needs—personal evangelism, beginning new work, developing established churches, aiding local churches, serving as urban evangelism consultant. Variety of locations. Eight missionaries needed.

Honduras: Six area promoters of evangelism and church development needed. Begin and develop new work. Assist existing churches in programs of evangelism. Coordinate work of churches in area. Promote and conduct training programs in local churches.

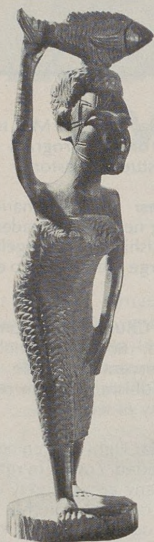
General Qualifications

Missionary appointment is open to persons between the ages of 24 and 39 who are natural-born U.S. citizens. Missionary candidates must give evidence of a personal relationship with Jesus Christ as Lord and Savior, a commitment to share his love with others, a sense of God's leadership in considering missionary service, and a meaningful membership and participation in a Southern Baptist church.

Candidates for missionary service need college and seminary training and good experience in job skills they wish to share overseas. Wives are encouraged to have a college degree, but need 60 hours of college and/or seminary work to qualify.

For additional information write:

Louis R. Cobbs, secretary
Department of Missionary Personnel
Box 6597
Richmond, Va. 23230.



Reaching the Wood Carvers

By Betty Whitson

A simple thing—like one domino toppling into a second—sometimes triggers a chain of events. In this case it was the word “Baptist” painted on the side of our Land Rover. The young man from the Makonde tribe saw the word on the parked vehicle as he rode a bus into Lindi.

David (my husband) and I, on this day in 1968, were scrubbing the floor of the office we had rented in Lindi, a strong Muslim community, as a place to hold worship services. Linyate, the young man from the bus, knocked on the door. He came straight to the point.

“I have come to ask you to tell me about your religion and Jesus,” he said, “I read one of your tracts when I was in prison, and I have been looking for a Baptist ever since. God must have led you here for me.”

That was it—no fancy words or trying to cover up; just faith. David and Linyate walked to the nearby teahouse. There, while patrons at other tables were laughing, arguing, and drinking tea, David shared the way to become a Christian. And Linyate accepted.

He invited us to his village. His father was chief elder, and Linyate promised a formal invitation to preach.

As always, when we begin a new preaching point, we met with the whole village. Everyone came. Many of the men

seemed skeptical. Some had adopted the Muslim prayer hat. The women remained in their huts or nearby.

First came formal greetings, then the first questions: “Will you build a school? A clinic? Will you bring us paid jobs?” To all these we answered that our main purpose was to help them know Jesus as Savior. Our hope was to preach and teach God’s Word.

Tea Seals Decision. After long discussion among themselves in dialect, the leaders handed down the decision. “We will be glad to have you come and teach us, our women, and our children,” they said. To seal the agreement, a jug of local tea was passed around, and each person drank from it.

Within months many in this village of Kilangala had accepted Christ. We visited the village each week, parking the Land Rover and walking the last few miles into the hills. The people were eager to hear the gospel; our meetings were crowded.

As soon as the converts were ready to establish a church, they elected their own leaders. Women were anxious to take part, too, but none could read. Although a few literacy lessons were offered, no woman emerged as a leader.

Then came the day, months later, when the woman named Mama Upendo—the name, chosen when she was baptized, means “love”—asked to see my Bible. Carefully she opened it to a passage in the New Testament and began reading aloud. Over the months she had taught herself to read.

Numbers continued to increase. In early 1972 a church building was constructed on the main road. The church of 97 members opened several preaching points. But shortly after the building ded-

ication, events brought about a severe setback. Yet even the setback would lead to extension of the gospel message to others.

‘Forest People.’ To understand the problems, and even to appreciate fully the remarkable opportunity for reaching the Makonde tribe, you should know something of the tribe and its history, ancient and modern.

Makonde, the tribal name, means “people of the forest.” The forest has been their home, and they have been good hunters. They live in the woods and hills of southern Tanzania and in much of northeastern Mozambique, Tanzania’s neighbor to the south. The Ruvumu River, natural boundary between the two countries, has divided the tribe, but until recent years, they could move back and forth freely.

The Makonde people are among the last of the tribes in Tanzania to accept modern ways and change tribal customs. Their religion has been pagan; today most of them still follow the customs and rites of their forefathers.

As long ago as 1862, when tribal elders met with David Livingston, they refused to be swayed by “white man’s religion;” they felt it would “devour the black.” When Muslims came to the area, the Makonde fled from their teachings in fear. As late as 1964 a large group of Makonde refused permission for Christian missionaries to live and work in their part of northern Mozambique.

Witchcraft has a strong hold. The Makonde worship many spirits, and witch doctors still wield considerable power. It’s not unusual to see members of the tribe wearing their *hirizi* charms—perhaps a small leather pouch with signifi-

The author, Mrs. David H. Whitson, and her husband are missionaries to Tanzania.

cant items inside—around neck, waist, or arm.

Over the past decade numerous changes have affected the Makonde tribe. The struggle for freedom in Mozambique, after some 500 years of Portuguese rule, began early in the 1960s. The push for independence began in earnest with the organization of Frelimo, a liberation force originally based in Tanzania and now the ruling party of Mozambique. The border area was a natural target for a foothold, and active aggression increased yearly. Thousands of Makonde people fled into Tanzania, some to live with family members already there.

By early 1970, Tanzania had made refugee campsites available in strategic areas. Soon these camps were filled with tens of thousands.

Looking for Strength. With the confusion of unsettled times arose the need among the Makonde for something stronger to cling to. Old customs were still practiced, but they no longer seemed enough. The tribesmen's empty cries to far-away gods remained unanswered.

As those of Makonde heritage were forced to move and live among other large tribes of the area, the Wamakuu and Wayao, they sensed many differences in life-style. The Makonde were

treated as inferior. Other tribes often laughed at the Makonde because of their fear of water and its power. Cleanliness was certainly not a Makonde characteristic, and the still-practiced rite of facial markings separated them even further.

For centuries the Makonde *waganga* ("witch doctors") had put young girls at the age of puberty through a "beautification" process for marriage. The girls' front teeth were carved to fine points, and the smooth African features of their ebony-colored skin were marked with designs viewed as artistic. Deep cuts were made to cover the face, and often the chest as well, then filled with dust and ashes to make the scars permanent.

Even when younger, each girl pierced her upper lip, first with a thorn, later enlarging the opening with a small cork plug. At the time of marriage, she would replace the plug with a larger one of aluminum.

Even the braver ones among the young men also had designs cut into their faces.

Carving Ebony. Because the Makonde worship numerous gods, artistic ones of the tribe have carved many different figures to express inward beliefs or feelings. Makonde men have a remarkable talent for bringing to life the beautifully grained black wood of the ebony tree.

Over the past few years the name Makonde has become widely known, as visitors to Tanzania began to recognize it as the designation for the unique carvings found in most handicraft shops. As the art has been discovered, demand for it has grown. Fathers begin to train their sons as soon as the children's hands can grasp the cutting tools.

The ebony tree's exterior is gnarled and twisted, with peeling bark. But the heart of the tree is deep black, its grains flowing richly into reddish black hues. Each carver spends days in honing his tools to shape the hard wood and in finding just the right piece to carve. Even the smallest figure requires ten to twenty hours of labor, as the artist painstakingly whittles each line and shape.

The finished product may be a head, an entire human figure, or a cluster of figures. Ideas of birth or death may be represented; parts of the body may be intertwined with animals. The head of a snake or a lion may be mixed with a human figure.

Due to recent political changes, the artisans have created many types of *ujamaa* carvings, with as many as 20 or 30 figures climbing upward. The art depicts the new government policy of family village units.

Yielding to Change. As Makonde have been placed in refugee camps in Tanzania, they have been offered schooling. The tribe is largely illiterate, but members have been encouraged to attend adult literacy classes. Many of the younger generation are leaving old customs, yielding to new ways. Even older tribal members are seeking medical help at hospitals and clinics.

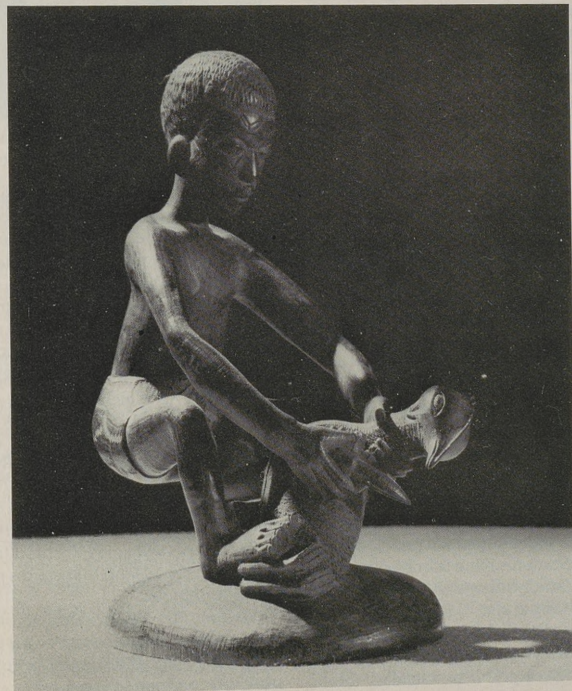
As deep-rooted ways are left behind, the Makonde search for some new security. Working among them, we have found them eager to hear God's Word and to accept Jesus as Savior.

In the Masasi district of Tanzania, Baptist churches years ago began to stress witness to the Makonde, preaching the *habari njema* ("good news") in the villages. Many tribespeople began to attend preaching services. Often they asked questions about how to become a Christian. Where there were many converts, teaching programs were set up to try to bridge the gap of understanding between their old ways and the new way.

It was during this period that David and I began work in the Lindi area and met Linyate. Then in 1972 events forced changes.

Members Vanish. Because of minor incidents along the border, Tanzania began to relocate all Makonde in refugee camps. Within one day's time the church

Photos illustrate ebony-carving art of Makonde tribesmen.



at Kilangala was reduced from 97 members to 6. The village churches of Ruaha and Njao were empty. The Don Smiths, missionaries who had supervised that work for almost two years, were left with little encouragement.

Then word came that all the believers had been taken to Matekwe, about 150 miles from Lindi. The Christians were doing well, said the report. Small congregations were continuing to meet and worship together in the refugee locations.

The believers wrote to ask for Bibles, song books, and other literature. Most of all, they wanted leaders to come help them. Permission to enter the area was tough to secure, but in early 1973 Don Smith was able to enter, taking several pastors along, for worship services and teaching.

Now more than 12,000 Makonde refugees live in the resettlement area. Roads,

church groups with simple buildings of their own.

Going Home. Since Mozambique has received independence, many of the Makonde wish to return home. Some have not seen their families for years. Others want to share their faith in Christ with those they left behind. As interest of the Baptist association and the Tanzania Baptist Convention grew, it was suggested that Baptists be among the first of the evangelicals to enter the Makonde's home section.

To help rehabilitate those who wanted to go home, emergency funds were obtained and plans made. Despite careful arrangements, difficulties arose, and directions had to be changed. The area where we have worked is under tight security. Each time we travel into the refugee camp or near the border, we must have a letter of permission from the defense department. Plans also must be cleared by the Frelimo in Mozambique.

The first step in aid was to have been a mass inoculation program for the Matekwe Camp of more than 12,000 refugees. Conferences were held and trips made to the area, but final permission was refused. So we moved to the second stage of assistance.

Reports from the border area inside Mozambique say that the vast northern area is still heavily mined. As a result, villages set up to receive refugees lack supplies; there are no stores selling basic items. We have not been able to furnish everything the people need, but we did make arrangements to supply each returning family with seed, farming tools, salt, soap, and blankets.

Vibrant Witness. Churches and preaching points in the camp area are vibrant with a new sense of urgency. These young Christians are preparing to be missionaries, returning to their homeland to share the good news with their own people. Letters from them bring continual pleas for more preaching and teaching sessions. Yet each letter always contains news that they have shared with another the story of Jesus.

Lucas and Agatha Stephano, a young couple, opened their small grass hut for worship services in a remote village. Not a day passes that they do not invite guests with whom to share the gospel. They walk for miles to preach. Agatha, one of the few women who can read, recently made the highest grade in her class at the Masasi Women's Bible School, even though other students had attended twice as long as she.

Jeorgis, one of the leaders in Kilangala Church who was taken to the refugee area, received permission to leave the



schools, and a clinic have been built. We have continued to assist church groups in the area. Pastor Clement Suya moved to Nachingwea, near the refugee region, and he travels regularly into the area to teach and preach.

Church leaders have been allowed to leave the settlements to attend Bible schools and special meetings. Among the refugees now are three large Baptist

settlement and go back to the village. After his return, church attendance more than doubled. He has hiked to many of the new government-planned villages to preach God's Word to his people. One of the newest areas is 30 miles from where he lives, yet he walks there regularly to preach and to teach new converts. A baptismal service and a new church have been planned there.

We do not know what lies in the future for the Makonde in Tanzania. But we are certain that God will continue to live and rule in the hearts of many. Of the thousands in the southern border area of the country, many will not be able to return home. Others will make the hard trip to the undeveloped land that covers northern Mozambique.

Whether they stay in Tanzania or return to Mozambique, one thing is sure—Jesus will go with them, and the gospel story will continue to spread. **TC**

Let's Help Our Missionaries!

By Winston Crawley

Direct involvement of Southern Baptist church members in overseas missions can take many forms—some extremely valuable, others of moderate or doubtful value, and some even potentially harmful.

The desire for greater direct, personal involvement has been increasing rapidly in recent years. By now the Foreign Mission Board receives letters, phone calls, and other personal approaches about overseas projects at the rate of several a week. Thus it is increasingly important for special projects to be developed in ways that will best help our missionaries in their ministries.

Of course, many fine things can be done in overseas missions through independent agencies or uncoordinated special projects. But those same things can be done with multiplied total fruitfulness if they are coordinated with the central thrust of our denomination's missionary effort.

For individuals and church groups desiring actually to go overseas and participate in mission work, arrangements can be worked out by Laymen Overseas Consultant W. Eugene Grubbs, Evangelism and Church Development Consultant Joseph B. Underwood, Medical Consultant Franklin T. Fowler, and the Board's area secretaries. Southern Baptists are becoming increasingly aware that personal, short-range participation in overseas missions can be available through Foreign Mission Board channels.

Other current interests involve projects for the sending of goods or designated giving for specific mission purposes. As Southern Baptists travel more in other parts of the world, and with improved communication, our constituency comes in contact with some of the hundreds of independent agencies involved in overseas missions. As a result, we at the Board get many

inquiries about those agencies and about the kinds of projects they promote.

Some examples: In Richmond, Va., a telethon several hours long promoted literature work through an independent mission agency. In another city a speaker representing a Bible distribution agency was invited into a leading Baptist church to make his appeal for funds for his agency. A new pastor in another situation found that the church had a regular budget item for an independent broadcasting agency. A promotional leaflet received in the Board offices urges the employing of "native preachers" through an independent agency, in place of sending out missionaries. Many other examples could be cited.

In nearly every case, the independent agency concentrates on one limited geographical area or one type of mission activity, rather than a comprehensive world mission. It may be an agency for mass evangelism, for agricultural work, for Bible translation, for student evangelism—the list can be almost endless. Nearly all gain their support by widespread promotion, direct approaches to individuals and churches, and open appeals for specific giving for their specific projects. (Southern Baptist missionaries are under agreement not to make special appeals, but rather to support the Cooperative Program and regular mission offerings.)

All the while, our missionaries (whom our churches have nurtured, appointed, and sent out) are engaged in the same kinds of ministries as the various special agencies, often with very limited resources. Instead of putting our designated gifts into the hands of others for independent projects, let's *help our missionaries* do the same kinds of things—literature work and broadcasting and leadership training and any other special type of ministry in which we may be interested.

The Foreign Mission Board has all these various, specialized ministries it could promote; but the Board is committed, both by agreement with Southern Baptists and in basic principle,

to promoting a *total mission program*, instead of only one field or one type of ministry, and to promoting overall, continuing support, rather than just sporadic projects.

Of course, there will always be independent mission agencies. The work they are doing is, in most cases, good. There will always be some Southern Baptists who give to the support of independent agencies. This is one of the facts of life in a spiritual democracy. However, we want all Southern Baptists to know that the *same concerns* to which the independent agencies address themselves are also part of the Southern Baptist mission thrust. We can help our missionaries do the same thing, and in the process we will strengthen our total mission effort.

We trust that most Southern Baptists believe in the value of a well-rounded and balanced mission program, and not just one limited aspect. We also trust that most believe in the value of comprehensive support for that balanced program through the regular channels of mission giving, the Cooperative Program and the Lottie Moon Christmas Offering.

For any designated giving, beyond the regular offerings, a donor already has the Foreign Mission Board channel available to do the same kinds of things he might do through other agencies. Southern Baptists as a people have decided to work together in world missions. As a people Southern Baptists have set up a channel for their mission work and have chosen a plan of support. We have sent out our missionaries and pledged backing for them.

Southern Baptists individually have many personal concerns about specific places and types of work and a growing desire for more personal involvement. Whatever these concerns and whatever the special projects we may plan, surely the purpose of all Southern Baptists is not to scatter but to focus our resources, so as to help our missionaries do all our Lord has sent them out to do. **TC**

The author is director of the Overseas Division at the Foreign Mission Board. Earlier he served as a missionary in Southeast Asia and as the Board's secretary for the Orient.

MAN OF MISSION

God has had his hand on the life of Eugene Hill.

From supplying strength to the orphaned 13-year-old boy to calling the young minister to 40 years of mission service, God took care of and directed Hill. Part of that direction and care began with a Christian family.

Hill was born in Texas but moved to Oklahoma as an infant. Living on a farm in a rural area made school impossible for the Hills until Eugene was old enough for the third grade. His mother had taught him to read and write from the Bible and *Pilgrim's Progress*. By the end of his first year in regular school he had progressed through third and fourth grade work. He remembers a massive wagon load of back issues of the *Foreign Mission Journal* his grandmother sent his parents. This reading material, coupled with the *Oklahoma Baptist Messenger*, kept Eugene busy.

While learning to read, Hill came to a desire for God's will and the idea of being a minister.

His mother died of the "World War I flu," when Hill was ten years old. He was orphaned at 13 when his father was murdered. Hill took on much of the responsibility for five younger brothers. The youngest had just been

born when his mother died, and Hill became the family leader. The bookkeeping Hill learned from his father equipped him for many jobs and helped provide family needs.

"I finished high school at 15 because they let me go as fast as I could, so I didn't take a study hall," Hill remembers.

By age 15 he was thought of as a young Christian leader by people in his home

Eugene Hill takes rose from his garden.



church, First Baptist, Durant, Okla., and was a messenger to the Southern Baptist Convention in Memphis, Tenn. There he witnessed the creation of the Cooperative Program. The year was 1925.

The next job Hill took was as an oil field roustabout during boom days in north Texas.

"I had a remarkable opportunity to witness to these rough people," Hill recalls. "We had to work on Sunday, so I asked if I could read some Scripture while we sat around eating our lunches from our lunch pails. I would read and explain some. We had just an hour for lunch, but later our field boss became interested and participated. He said since this was such a good opportunity, he'd give us an extra half hour. Several of those men, rough as they were, were converted, and as a result a church was started which is a fairly strong church now."

While Hill was working as a roustabout, the company boss, down from Warren, Pa., asked him to become a field scout. Hill "read up on it and studied it and began the job." He traveled quite a bit from the northwest field, then the largest in the world.

During one stay in Abilene, Tex., he took a course under Rupert Richardson at Simmons College. Hill became the friend of J. G. Hardin and once

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



In his Richmond, Va., office Hill studies portrait of Bill Wallace, missionary martyr.

drove him to Abilene to see the college and its president. Hardin gave \$1 million to that school and \$1 million to Baylor Belton College, at Belton, Tex., whose names were later changed to Hardin-Simmons and Mary Hardin-Baylor.

He remembers that Hardin could scarcely read and write, but the largest oil well in the world at that time, the "Texas Chief," had been brought in on his land. Hill read to him from the Bible in Hardin's home.

Hill was working in the oil field and speaking to a group of 40 oil field workers when he felt he must respond to God's call and prepare for the ministry. He wrote a letter of resignation. Because President Beatty of the J. A. Rockwell Oil Co., his employer, was coming to the field, he asked to talk to Hill.

"I told him about what I had been doing and the development of the men and their interest," Hill relates. "They led the whole association in their gift to the Lottie Moon Christmas Offering. When we counted it up, it was \$415, more than First Church, Wichita Falls, more than Burkburnette, First.

"I told Mr. Beatty about it and that the Lord was calling me to preach. He asked

me to explain, and I did. I could see the tears come down his cheeks."

Beatty tried to convince Hill that he was too old to go back to school, but Hill told him he was only 17. The president was startled, for Hill shouldn't even have been allowed to work until he was 18. So with Beatty's blessing and a \$500 bonus, Hill enrolled in Southeastern State Teachers College, Durant. He again took a part-time job at the grocery store. It was then he was called as pastor of his first church, Elmview Baptist.

Within six weeks he was pastor of four quarter-time churches. In a few months two of them became half-time churches, and he gave up the other two.

In two years Hill decided to finish his college work at Oklahoma Baptist University (OBU), Shawnee. There he could get to know denominational leaders and take more Bible courses to further prepare him for the ministry.

Louise Heirich began her college education at OBU the year Hill was a senior. They both attended noonday prayer meetings. She had felt called to foreign missions since the age of five and had grown up in a Christian home, the youngest of ten children. She had always imagined herself as a single missionary,

going to the field as Miss Louise Heirich. God had his hand in her life, too.

Young Hill was one of two young men to make straight A's the first semester of his senior year. They were congratulated in chapel. Later, in the hall, Miss Heirich congratulated him personally. He thanked her and asked if she liked to play tennis. Although she had never played, she accepted the invitation, their first date.

"In about February I began to set eyes on her and look her over and soon we began to date," he remembers.

In those days OBU provided courting rooms in the dorms for young men to use when calling on young ladies. On May 6 Hill went to Louise's dorm early and for their evening date secured the "blue room," not far from the dean's office. Miss Juliette Earle, the dean, was a cultured, dignified South Carolinian. Hill closed the door—strictly against the rules—and turned the latch. He and his girl friend began to pray about what the Lord would have them to do.

Miss Earle noticed the door closed and tried to open it; then she asked who was inside. R. C. Miller, who "batched" with the Hill boys, replied that it was Louise and Eugene. Miss Earle quietly went away and left them alone.

"I kind of proposed in the prayer," Hill relates, "and what we agreed on was that if the Lord wanted us to go as missionaries, we wanted him to speak to us. With that in mind, I went on to seminary, and Louise stayed at OBU to complete her degree." The seminary was Southern Baptist Theological Seminary, Louisville, Ky.

Louise completed studies in two years instead of three. The Hills were married in September 1934.

At the seminary missionaries spoke at "Missionary Day" once a month, keeping missions before the students. Young Hill led a full-time church in Horse Cave, Ky., after two years of part-time churches. After completing

From the Hills' Album



Above: In Canton, China, under Japanese occupation, 1939-40, at Tsing Wah Baptist Church Eugene Hill (center, with banner) helps feed 25,000 people a day. Large containers hold rice. **Right:** Hill (wearing hat) from pickup truck distributes wood for cooking.



In Canton in 1937, language school graduating class includes Eugene Hill (back row, left) and Louise Hill (front row, right). Two other Southern Baptists are (front row, from left) Miss Floy Hawkins and Miss Auris Pender.



Left: In 1936 J. R. Sampey (second from left), president of Southern Baptist Theological Seminary and the Southern Baptist Convention, and Hill pose with Harold Chan and Pastor May during celebration of 100 years of Baptist work in China. **Below:** This 1937 photo shows Hill at pulpit of Tung Shek Baptist Church, Canton, founded in 1836.



The Hills (near banner) are honored with farewell service at Leung Kwong Baptist Hospital in Canton in July 1941. The U.S. flag designates American property during Japanese occupation and before U.S. entered World War II.

Right: After returning to China following World War II, Hill meets in 1946 at Shanghai with relief committee of the Executive Committee of the All-China Baptist Convention. **Below:** At Graves Theological Seminary in Canton the Hills and S. W. Fung (at Hill's left), faculty members, pose with members of the 1950 graduating class.



Left to right, Foreign Mission Board Executive Secretary M. T. Rankin in 1945 poses with Missionaries J. L. Galloway, Manly Rankin, and Hill (with son John), and the then new area secretary for the Orient, Baker J. Cauthen.



Below: Hill conducts a wedding ceremony at Kuala Lumpur, Malaya, in 1954. **Below, right:** At Easter 1952 Hill baptizes new believers in first baptismal service by Baptist missionaries in Singapore.

In this 1953 view Hill breaks ground for construction of Baptist clinic in Petaling Jaya, Malaya (now Malaysia).



seminary work, he moved to Horse Cave, and the couple continued their lives in a full-time pastorate.

Just when they were settling down and had purchased some furniture, they received a call from C. E. Maddry, then executive secretary of the Foreign Mission Board. He wanted them to go to China. After meeting Maddry, the Hills traveled to Richmond to meet with the Board.

Hill told his church from the beginning that the Lord might call him and Louise to be missionaries; now he informed the deacons he would be talking to the Board. What Hill didn't know was that he would be appointed during this brief visit and within three weeks would leave the church on the way to China.

The Board was pleased with Hill and appointed the couple to teach New Testament at Graves Theological Seminary in Canton, China. That was in October 1935. When they left, Mrs. Hill was 22, her husband 25.

Her parents were of special concern to her. Then 62 and 70 years of age, they feared they might not see their daughter again, but gave their blessings and support.

"I felt deeply for her," Hill recalls of the departure from San Francisco. "I had been without parents for a long time, so I had none to leave behind, but she did, and they were unable to be there to see her off. Our ship pulled out at 4:00 P.M., and we went through the Golden Gate—there was no bridge then—on our way to China."

A veteran missionary, Hendon M. Harris, was on board with the Hills, and he began language study for them and other missionaries. When they arrived in Canton, they were three months behind the rest of their language class, which included Physician Bill Wallace (who was later to die at the hands of the Communists). But the Hills caught up with the help of the shipboard study and by working some 14 hours a day.

About nine months after they arrived, Hill began teaching his first class at the seminary and continued his language study. The next semester he took on one

more class; his class load continued to grow until he was teaching several hours a week.

When the Hills arrived in China, the seminary had more students—129 in all—than all the other mission seminaries in China together. All travel was by river-boat and train.

"David Wong, the new president of the Baptist World Alliance (elected in 1975), had just returned from his study in America," Hill relates. "He entered a class I had for laymen. His father was a great medical doctor, and his family members were outstanding Christians."

Before long, China was at war. On July 7, 1937, the Japanese attacked the Chinese at Marco Polo Bridge. On the 30th they bombed Canton, entry port for all war material from outside China. The seminary continued operation until Canton fell to the Japanese in October 1938. The Hills stayed on because America was not yet in the war.

They were involved in relief work, helping to feed 25,000 a day until Pearl Harbor. Then they had to leave. They were not interned. Later all were put into

one house—the only home where any non-Japanese lived "in an area occupied by 75,000 Japanese soldiers," Hill says. "They occupied the Baptist schools. All were billeted in that area." Curfews were a way of life.

During the fall of Canton a Chinese man came running across the square toward Hill, shouting, "Pastor Hill, Pastor Hill, save my life." Ten feet away from Hill the man staggered and fell, dead.

Within a few seconds a dozen people had been killed right before Hill and Wallace, who was with him. Wallace suggested they turn back, to which Hill quipped, "What's the matter; don't you want to go to heaven?"

Just as they reached Hill's house, they dived for a small space behind the hall steps and lay close to the floor. It was a smart move. Moments later Japanese tanks sprayed machine gun bullets against the house.

The day before Canton fell, Hill took his wife to the foreign concession of Shameen. She was expecting a child soon, and even though Wallace was then in Canton, he planned



Eugene and Louise Hill

to go back to his hospital. At Shameen lived Missionaries Charles and Alice Hayes, both physicians. In the days that followed, Mrs. Hill thought her husband might have been killed; he heard that Shameen had burned. Each thought the other might be dead.

Wallace, after many complications, left on the last foreign boat to return to his hospital. Hill finally reached Shameen and saw that the center of the city had not burned. Mrs. Hill wasn't home—she was already at the hospital. Their son had been born early.

"We never lost faith or became discouraged in all that time," Hill says. "A lot of people thought we would."

"The seminary had carried on by choice until three days before the city fell. I told Louise the work I had to do would mean I would have to leave our house, and I wouldn't leave her there alone with a baby, because of the soldiers. We prayed about it and decided she should go out to Hong Kong and stay with another missionary who had a little boy; and I would stay in Canton. We went out on an American gunboat on November 28. The commander ran the blockade, but they never fired at us. Three days later I returned on the same boat.

Hill left his wife and child in Hong Kong and returned to Canton on the gunboat. "It was the next September before Mrs. Hill and the baby came back," Hill says. "The Japanese were still there, but things were more settled."

"That was the longest year of my life, with the new baby and wife 90 miles away, and I couldn't see them at all."

The child born in Canton, their fourth, was to die in a fall from a hotel window during their next furlough. Earlier they had lost three other children in infancy. Their fifth child, John, is the only one to live. He is now married with a family and attending school in Montreal, Canada.

When the war was over, one missionary for each of the large missions returned to China. Southern Baptists had pledged nearly \$5 million for relief work. The Hills were there when the Communists came, and the couple continued to serve for a while. They didn't think they would get out, because Hill had guaranteed other missionaries. This meant he had said he would stand responsible for anything the Communists discovered had been done by the person leaving the country. Finally, the hospital itself stood as a guarantee for Hill.

"Several times I was taken to the jail for questioning for hours upon hours

because of something one of the missionaries I had stood good for had said," he recalls. "Jail in China is awful, but I don't believe any prisoner deserves mercy."

"Seventeen of my students lost their lives within a few months. They were country pastors, and the Communists wanted their church buildings for meetings. A Chinese temple was not meant for congregational worship, and the Communists needed room to meet."

After serving in China 16 years, the Hills worked among the Chinese in Malaya until 1956. Then while in the U.S. on furlough, their lives took another direction.

"Dr. Baker J. Cauthen (Foreign Missionary Board executive secretary) called me and told me there was a very important post vacant, and I was being

At recognition service for Hill during October meeting of Foreign Mission Board J. Roy Clifford, first vice-president, presents Hill bound volume of letters from friends. Another volume was to follow.



considered. I laughingly told him if I had known he was going to ask me to do this, I wouldn't have come home.

"But the committee was so unanimous that I accepted it as the Lord's will. They elected me on faith because of an operation (for a bleeding ulcer developed in China) I had just undergone. I've had no trouble since."

The Board's Department of Missionary Education and Promotion, which Hill headed for 17 years, was almost like a present-day division when he joined the Board's staff in Richmond, Va., in January 1956. The department included more than half of the Board's home-office staff. He edited *The Commission* and directed the department and the division of publications. To do all this, he worked 18 to 20 hours a day.

In 1959 the department was reorganized when a division of the department was

made. Separate offices were created for press relations, and Floyd H. North was named editor of *The Commission*. This took some of the work load off of Hill. Later the Board created three divisions and named Jesse C. Fletcher as Mission Support Division director.

In this division Hill continued leading the Department of Missionary Education for three years, housing sections for publications, *The Commission*, program and product development, and resources and services, including the Jenkins Memorial Library.

Thus, for 41 years Hill has served the Foreign Mission Board. With him has been the girl he met at prayer meeting, Mrs. Louise Hill. They have faced separation from family, friends, and each other, lost four children, saw the people they worked with and loved be forced to

live under communism, and moved from China to Malaya to Richmond, sure each time that this was the Lord's will for them. They have touched an untold number of lives.

Hill still thinks in Chinese. A person can't leave a thinking process behind, so it was only natural that he find a Chinese-language ministry in Richmond. He preaches once a month to a Chinese congregation at Grove Avenue Baptist Church. During his sermon you might see him mumble a little—he even talks to himself in Chinese.

Now, 40 years after missionary appointment, Hill will retire Dec. 31, 1975. Well, he couldn't ever really retire from the Lord's work, just from the Foreign Mission Board. He intends to write, leaving to future generations the account of one man's journey, a man led by God's hand. TC

EXODUS

(Continued from page 5.)

conversation, to soldiers and civilians alike. Once we gave materials to two truckloads of soldiers stopped at a bridge on their way to attack a town just off the main highway.

We passed through another town where all civilians had fled. Every building was boarded up, and the forces holding the town were awaiting an attack.

One soldier, not Angolan, tried to confiscate the Peugeot because it bore a green license plate. (It was the first evangelical mission car brought into Angola tax free; in the minds of all liberation groups, cars with green licenses are state cars, and thus to be confiscated.) But our papers were finally convincing enough to prove it was not a state car. The soldier at last believed we were missionaries. When he asked, "Padre? Madre?" we laughingly agreed.

Just past that control point a Jeep intercepted us. The driver waved us through the next checkpoint. Then a Jeep load of soldiers on the right-of-way signaled us to stop. Their vehicle was out of fuel. Harrison towed them to the next base with the Toyota, while Bo drove the truck.

Each checkpoint held its own challenge. Each was different. We sensed that this Sunday had been a real evangelistic opportunity.

The Hollands had already retired when arrived. When Carolyn saw Harrison, she hugged his neck. "I knew you'd come!" she exclaimed. For four days Nova Lisboa had been the center of intense fighting, but we had not known about it. That night was the city's first quiet one in a week.

Tales of Terror. James told about reports of terror experienced by people trying to reach the South West African border: confiscation of cars, looting, raping, beatings. Yet from our experience on the road, we believed God would continue to protect. Our only hope to evacuate would be to reach the border.

Carolyn, though ill for several days and still weak, prepared food for us. While the four of us from Luanda slept for two hours, James and Carolyn packed. When we awoke, they were making breakfast. Following the prearranged plan, more fuel was secured at the Holland house; all cars were refueled.

The four-vehicle convoy (the Hollands' 1968 Mercedes was added) left at 6:00 A.M., the lead car bearing a small U.S. flag (see box). Leaving Nova Lisboa



Above: Waterfront view of Luanda, capital of Angola.

Right: Fishermen tend their nets.

Below: Dixon, Pike, and Sutton talk with Portuguese soldiers. All Portuguese soldiers, who tried to maintain order, were to leave Angola just ahead of independence day on November 11.



Beautiful Flag

When families prepare for mission service overseas, they must include on their packing list many items to meet the needs of their children who will be growing up in another country, learning other customs, and identifying with another culture. Included would be patriotic items to help teach the children love of America.

On Carolyn (Mrs. James V.) Holland's list was an American flag for two-year-old Loren, who would spend his next four years in Angola. Mrs. Holland was offered an eight-by-twelve-inch, second-hand U.S. flag. It came from the toy box of Loren's cousins.

After four months of studying language in Luanda, capital of Angola, the Hollands were transferred to Nova Lisboa in May, when evacuation of women and children from Luanda became necessary. As children's possessions sometimes do, the flag ended up on top of the dryer in the kitchen one day early in August. Loren, almost three, looked up at the red-white-and-blue banner and said solemnly, "Mom, that's a beautiful flag."

The flag was still on the dryer August 10, when remaining missionaries from Luanda arrived in Nova Lisboa on their way out of Angola. Someone picked it up, and Mrs. Holland repeated Loren's tribute.

The convoy leader looked at it and said, "This is going to get us out!"

The four-vehicle convoy left early next day. Fastened to a sun visor in the lead car was the flag, plainly visible during the next 1,000 kilometers of travel. Asked time and again for our *cartão* (the party card required of all persons in Angola, identifying them with one of the three liberation groups), that flag showed our loyalty more clearly than could words.

We found two passwords: "missionary" and "American." My husband and I have been on the mission field for nearly 20 years, but this was the first time we have ever displayed the American flag publicly in a foreign land.

How beautiful it was to see the respect shown that child's flag by the soldiers at the myriad checkpoints!

When our convoy stopped near the gates leading out of Angola and into South West Africa, the South African soldiers across the border focused their binoculars on us. We knew that they were aware who we were before we crossed.

On the other side of the border the first thing we heard in English was, "You really advertised it, didn't you?"

The power of God and Loren's beautiful flag had gotten us to safety.

—June Pike

we saw where heavy fighting had damaged homes, vehicles, and streets.

Again we came to checkpoints every few miles. Each time when we were asked for our *cartão* (party card), Harrison pointed to the American flag. He explained that our country had asked that we leave Angola until peace is restored, but that we were missionaries and would return. Over and over he explained that the women in the second car spoke little Portuguese and that the child would easily be frightened, so would the soldiers please not upset them? One soldier asked permission to look in the windows. Without exception, all soldiers were polite.

Since we seemed out of danger, Harrison went ahead of the convoy to reach Sá da Bandeira to make the bank deposit that would allow us to leave. The rest of us reached the city at noon. As I walked toward the bank, I saw two crouching soldiers, guns at the ready. I froze. Then they crossed the street and motioned for me to enter the bank.

'Pray and Run.' Inside I learned Harrison had already left. "How shall I get out, with soldiers in the streets?" I asked a director.

His reply was direct: "Lady, breathe a prayer and run!"

Outside all was quiet. As our convoy quickly left the bank, we saw soldiers from other groups advancing toward the area. We reached the home of Don and Florence Lutes, Canadians working under the African Evangelical Fellowship Mission. We had sandwiches there, thanks to Portuguese neighbors giving what bread they had. Don and Florence insisted we stay, for they also had heard dark reports from the evacuation route.

The men refueled the cars. The diesel fuel we were carrying filled only two vehicles. Don let us have 40 liters from his reserve. That filled the third vehicle and put a little over half a tank in the Peugeot.

We had already been through fighting in Caála that morning and wanted no more of it. With what we had just seen

on the streets of Sá da Bandeira on our minds, we moved on. We had peace that God was with us.

At kilometer 16 outside Sá da Bandeira stood a checkpoint said impossible to pass. As we arrived, a car was being searched; everything from it was on the ground being opened. Two state vehicles driven by Angolans were being confiscated. After some discussion our cars were examined but not touched. Bo was ordered to pick up the people and their belongings from the two confiscated cars. They rode with him to their destination several hours down the highway.

The Gauntlet. The afternoon's journey over almost deserted highway was even enjoyable. Yet ahead lay the checkpoint at Roçadas. Scary stories about what happened there had been circulating. At the first checkpoint many soldiers, guns drawn, confronted us. They wanted to confiscate our belongings, then turn us back.

After we insisted that we were following our government's orders, they



Author June Pike.

allowed us to pass. But they warned us that we would not get by the next checkpoint, manned by a different liberation group.

Trouble at the second point was minimal. Bo did pick up a rider there, bound further down the road. We were told to pass but assured we would never get by the third checkpoint, the one on the bridge. Harrison and I were unable to relay this message to the others in our convoy, but we knew that at this checkpoint, as at all others, all of us were united in prayer.

Nearing the bridge, we saw hundreds of cars, bumper to bumper, raising clouds of dust as they moved down a dirt road that would intersect the main



Left: During risky visit to Carmona, in northern Angola, in September, Sutton and Dixon deliver crop seeds and directions for planting to grandchildren of Baptist pastor. Much of Baptist strength is in the north. During brief visit, missionaries were unable to locate the pastor before having to catch return flight to Luanda. At airport, plane was loaded, but crew let missionaries and The Commission Photographer Bob Harper board through crew's door. **Below:** Troops are in evidence as passengers, mostly fleeing refugees, wait to get on plane at Carmona airport.



highway just beyond the bridge. They were Portuguese fleeing Angola.

At the other end of the long bridge we could see soldiers on both sides of the highway. As we reached them, those on each side simultaneously waved us through. We had noted many miracles on our exodus, but this was the most remarkable yet.

Our convoy cut through the other one, as we kept on the pavement and the Portuguese followed the dusty road. At a filling station we sought to buy fuel, but there was none. An attendant suggested that we follow the dirt road. But we were certain that God's road for us was the legal way out—on the main highway.

We traveled at a relaxed pace, aware that each vehicle must manage at least

100 kilometers more than its normal fuel consumption for us to reach the border. Every drop of available fuel was in the vehicles. We did carry tow ropes and thought the Land Cruiser could pull the others if necessary.

Night Watch. We travelled late, seeking a place to camp. We had to reach Pereira d'Eca to deliver Bo's passenger. Then we would be only 40 kilometers from the border.

Add one more "coincidence." Harrison and Dan, our youngest son, had gone to Pereira d'Eca several months earlier to hunt elephant. They found no elephants, but Harrison had become familiar with the territory. He felt the best place to sleep would be on the pavement in front of the airport. He and

Dan had camped there.

We deposited the passenger and reached the airport. We turned off the headlights and parked the four vehicles in a square formation. The men would sleep in the middle; the women would lock themselves in the cars. Tensions easing, we got out talking and laughing. Then we heard a stealthy sound. Gradually we made out, silhouetted around us, about two dozen armed soldiers.

Harrison at once identified us. And then he discovered Christians among the group. Soon he was reporting on our trip, which he had done at nearly every stop; Tress called it the "7:30 news."

The soldiers, from a liberation group, said we could camp but advised moving within the airport's barbed wire fence and between buildings. However, they assured us they did not expect a night attack; neither did they plan to attack the next day.

Gospel Trail. Once again we handed out gospel materials. In our two days of travel we gave out more than 2,000 copies of the Gospel of John and hundreds of other tracts. They went to representatives of many tribes we had never reached before. We made many contacts with soldiers from the four corners of Angola. The leader of this group, a tall, well-educated man, came from the Canyama tribe, southernmost group in Angola.

Our alarm clock at 6:00 A.M. was the explosion of a mortar shell followed by shot. We broke camp quickly and found a restaurant. The cafe had hot water, sugar, and bread. We provided tea bags, margarine, jelly, and peanut butter. Before we ate, Harrison pulled out a Gospel of John, opened it at random, and read John 10:7-10 in Portuguese. We again felt assurance that God was leading us. (After the reading, the waiter accepted the copy of the Gospel.)

The customs house did not open on time. Then we learned that it likely would not reopen until order was restored. We also found out that all Angolan banks were closed. We had not been able to get the certified check we thought would be required for deposit. Now we could not get the legal documents needed to take out our vehicles. Still we pushed on toward the border.

James nicknamed Harrison "Moses," as he led the exodus. Harrison took us through territory totally unfamiliar to the rest of us, but known to him because of his years of hunting.

Near the border we passed a side road. Harrison confided that behind the seat

he had his wire cutters. If necessary, we would come back to this sandy road and follow it to the border, though we probably would not have enough fuel. First we would try the gate.

Last Hurdle. At the border we saw no Portuguese flag, but two liberation banners flew. We did not see the thousands of people rumored to be there. One minor Portuguese border official manned the station, assisted by men from liberation groups.

Within minutes the legal work was done. We were free to pass. We did not need to make the \$50,000 deposit on the vehicles. Across the fence we saw South African soldiers watching us through binoculars. We felt no fear. That legal gate would open. All our passports and reentry papers into Angola were in order.

But the Angolan soldiers wanted to see what we had. We took out the suitcases one by one, in orderly fashion. Loren handed out hard candies to the children watching. All of us gave tracts and Gospels. I taught the children to sing "My Best Friend Is Jesus" and promised to return to teach more songs and stories when I could. Bo played his guitar. The official even invited Harrison to come back through on September 3 to attend his wife's birthday party.

Then the gate opened.

Looking Back. On the trip we had eaten little, yet felt no hunger. Carolyn, still weak from her illness, had driven for nearly 20 hours, because, we knew, the Lord had temporarily healed her; after reaching safety, she was sick for a week.

We had encountered no car trouble. We had been unable to buy fuel, but every vehicle got better mileage than ever before. Though told we would have to drive some 200 kilometers into South West Africa before finding fuel, even while standing at the frontier we could see a station with fuel available. When we reached the station, the lead car's tank held less than a quart of fuel.

Inside the station were several evangelical tracts. One in the Canyama dialect drew our special attention. On the flyleaf was written, "Kaluŋa na pandulwe," and below it, in Afrikaans, "God dank," translated, "Praise in the highest; thank God!"

Forty-eight hours, 1,700 kilometers, and 42 checkpoints after saying good-bye to the Christians at the church in Luanda, we stood on South West African soil. Carolyn, James (with Loren), Tress, Bo, Harrison, and I joined hands. Together we sang—or tried to sing—the "Doxology," praising God for his constant love and care. **TC**

DECEMBER 1975

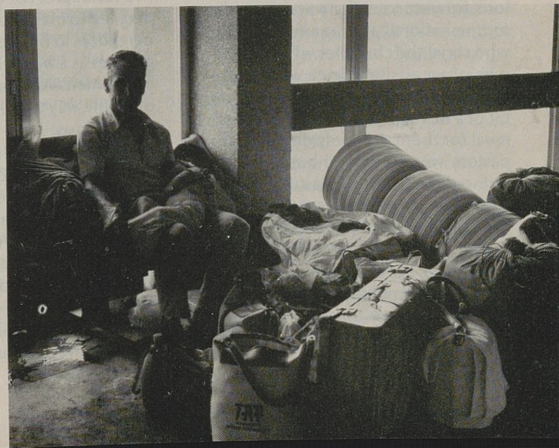


In Luanda, U.S. consul (r) briefs Grubbs on developments.

Right: Refugees, always a byproduct of fighting, find shelter in tents.
Below: Searching for suitable clothes.



Surrounded by luggage and holding sleeping child, refugee waits in Luanda airport, perhaps to flee to Portugal.



Christmas in Thailand today is celebrated in many different ways. Yet when our family first came to Thailand, in 1958, Christmas decorations could not even be found for sale. For a Christmas tree Bob took four limbs from one of the sparse, Australian pine trees in central Thailand, wired them together, and stuck them in a sand-filled can.

Today decorations can be bought any time of year. In fact, down on Sukumvit Road, one of Bangkok's main streets, you would probably see a Santa Claus in some store window and icicles draped in another window almost any day of the year.

Unfortunately the commercial side of the season has made far greater impact in Thailand than have those who try to share the true meaning of the season. For Christians in Thailand, however, Christmas is a time for remembering Jesus' birth.

Churches present Christmas programs in which children sing about the birth of Jesus and sometimes reenact the story. Non-Christian parents, coming to see their children perform, thus hear about Jesus.

Young people present various types of programs, some strictly musical. Some picture a young person seeking help and through the search learning of Jesus. In what some call a modern presentation, young people are portrayed as looking for happiness through pleasure and sinking deeper into sin. As they, in desperation, begin to search for some "Great Being" to rescue them, they find Jesus.

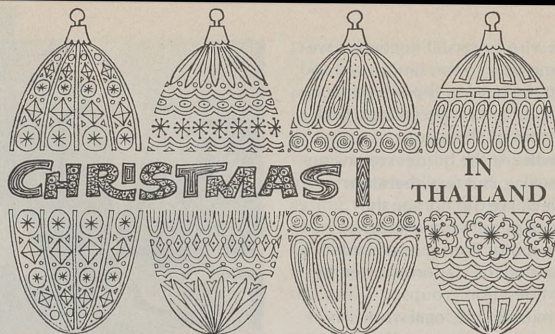
Many young people, coming to watch their friends perform, hear their first witness about Jesus. Often such a program concludes with songs of praise and worship of Jesus.

It is not unusual for some churches to have events planned every night through New Year's Eve.

Anticipation. For the Bob Stewart family, Christmas in Thailand is a time we look forward to. We always plan a dinner for the national pastors and their wives who serve the churches where Bob is missionary adviser. Once when I was adviser for the pastors' wives, there was a bit of a mixup at the noon Christmas meal for them. Not only did the eight pastors' wives and their husbands attend, but so did eight other pastors, including some single students from the seminary. We hurriedly added to the food and seated most of the men around the Ping-Pong table. We ate outside; the December temperature was 90 degrees.

The author, Mrs. Robert R. Stewart, and her husband were appointed missionaries to Thailand in 1958.

By Maxine Stewart



After the meal, we moved indoors. There people sat in every chair, on the stairs, and even on the floor while they sang Christmas carols, in Thai, until we had sung every carol at least once. This fellowship with our Thai and Chinese co-workers also reached out into the neighborhood. Since the houses, open in the heat, are so close together, neighbors could not help hearing.

We usually attend a nighttime Christmas program in each of five different churches. Often we give parties for various groups with which we are involved.

While we taught at the Baptist Student Center, we always held a lengthy Christmas program for an overflow crowd. Many past students would return for the occasion. This always required at least two nights, one for Bob's students, the other for mine.

Christmas musical presentations are a usual feature at International School in Bangkok, where most of the children of missionaries attend, including our children during high school years.

Inviting Neighbors. But one of our most satisfying Christmas events took place the second Christmas we lived in Bangkok, after two years of language study and ten years in the province, plus two furloughs. For Christmas 1971 we decided to invite our immediate neighbors to our house for Christmas goodies as a way of becoming acquainted. We also hoped this would open the way to tell about the meaning of Christmas.

We had met only one neighbor, our landlady, and the contact had been all business. In fact, the contact had grown cool. Problems with getting the check signed for the first rent payment caused Bob to delay payment three times. Finally, she directed Bob to bring the check to her office, several miles across town, as soon as he had it. He found that she held the position of "special grade

scientific officer of the National Research Council of the Prime Minister's office."

Living next to her home, with only a paling fence between us, we did not see her to speak for more than a year and a half. But we wanted to invite her to our home. We had no idea whether she would accept.

Bob bought plain white cards, carefully wrote out invitations in Thai, and personally delivered them. At each door a maid answered, so he did not meet even one neighbor.

A Princess Replies. We did not ask for a reply, but one family took the initiative. The note accepting our invitation was written on a personalized card. By the lettering preceding the neighbor's name, we knew the family was related to Thailand's royal family. Upon checking, we learned we were living next door to a princess!

Startled, I wondered whether to continue plans, but Bob pointed out that, royalty or not, this family also needed to know about Christmas. This had been our motive in inviting neighbors.

On the night of the get-together a group of about six arrived at the same time, including the royal family and our landlady. As the guests paused at the door to remove their shoes—a Thai custom—the princess asked which of us played the ranat, a Thai musical instrument. To my amazement, our landlady swept into the room ahead of all the others, put her arm around me, and said delightedly, "That is my friend, Mrs. Stewart."

Later the landlady revealed that often in the evening she would hear me playing Thai music on the ranat and would watch me through the fence. Several times during those evenings, I recalled, I had felt that eyes were on me. It had not disturbed me, for one reason I played was in hope of being heard as a means of contact. The Thai music had

become one of the main reasons our landlady's chill toward us had thawed.

Things happened almost too fast that night. The princess said she wanted to hear the instrument and to see me play it. She added that she, too, had tried to peer through the fence. I found it hard to realize she had been impressed or even curious enough to watch. Yet I knew that the Lord had used the music. The next week Bob trimmed the hedge to give us and our neighbors some "talking and seeing" cracks through the fence.)

Carols in Thai. By design we had planned to sing Christmas carols that evening, including a Thai Christmas song, so far as we know the only Thai carol set to a Thai tune. Bob handed out books with the songs our neighbors had heard coming from our house.

Accompanied by the ranat, we sang several. Our neighbors had never seen the words before, but the Thai folk tunes to which they were set were familiar.

For non-Thai music I accompanied on the piano instead of the ranat, which, like Thai music, has no sharps or flats. Between songs Bob explained, in Thai, the meaning of the carols. None of our guests had ever heard the explanations.

The next Christmas we invited the same group to dinner. It was at this affair that the doctor from across the street asked Bob what he does in Thailand. This opened the way for Bob, with every eye on him, to tell what he does and why he came to do it. Although all of our guests speak some English, Bob chose to explain his purpose in their language.

The next week the doctor invited Bob to join a Thai-language Rotary Club being formed near the Baptist Student Center, where Bob was director. Bob did join later and thereby came to know on a first-name basis many Thai men in prominent positions. At one club meeting he had the chance to tell the group why we have come to Thailand.

When the new term opened at the Baptist Student Center, our landlady enrolled. Even though past 50 years of age, she humbled herself to study with

college-age students, a difficult action in Thai culture. After each session she lingered to say how much she had enjoyed the lesson. I thank God for the time she spent listening to stories from the Old Testament.

Princess Becomes Hostess. Before that Christmas dinner party ended, the princess invited us to their home on Christmas night. Bob explained that he had responsibilities at a Chinese-language church, but she insisted we come whenever we were free. Bob arranged for someone else to take his assignment at the close of the service, so we could leave early to visit our neighbors.

When we arrived at the princess' home, she led me on a roundabout way to the buffet. They had not waited dinner, of course, but the food had been kept ready. She introduced me to numerous guests, 11 of whom bore the title of prince or princess. At the introductions, some of the women responded, "You must be the neighbor. We have heard so much about you and your husband." The princess had told friends about her American neighbors.

Bob was sidetracked to talk to a man who used to take his evening stroll by the house where we lived during language school. We had spoken to him in greeting many times, and Bob and I had commented to each other on his dignified appearance. Now we learned he is a prince.

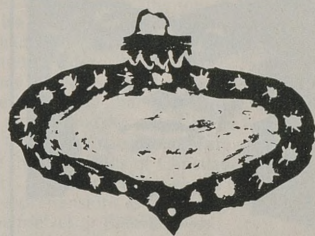
As we ate, we heard music from inside the house. Our hostess explained that they had recently bought a piano and that we would all sing, for she knew how we enjoyed singing. Inside we met other guests, among them more of the titled family, plus a former ambassador and his wife, and a brother of a former Prime Minister. One of the princesses we met was the first woman in Thailand to earn a pilot's license.

The woman at the piano turned out to be another princess, an accomplished pianist, and a composer. She offered me copies of five of her published songs, saying she had heard we liked Thai music. At my request, she played each of the songs for us. It was after midnight when we left.

Our neighbor sometimes must be hospitalized for asthma. When we have visited her during her illness, Bob always asks if we can have prayer with her before we leave. She eagerly consents. Through that Christmas week we have become close friends. The following summer, when time came for our furlough, she gave a bon voyage dinner for us.

Strolling Carolers. Christmas Eve caroling is always special. As many as 75 persons may make up one group of carolers. And they may not all be Christians, for some of the believers invite friends to accompany them to hear the songs and share the Christian fellowship. Some sing all night.

On Christmas morning in 1973 (we were on furlough last year) our last carolers came at 4:00 A.M. We were at last ready to retire when we heard more music. Peeking through the curtain I saw a group of joyful singers standing at the gate.

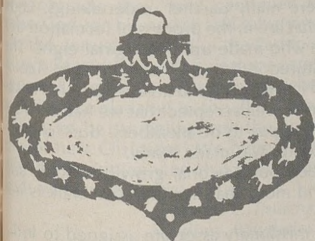


We invited them in and I again spread the table with cookies and punch. The carolers were wide awake, alert, and having a marvelous time singing about the birth of the Savior. A serviceman spending Christmas with us came downstairs with a look of disbelief on his face; never had he spent such a Christmas Eve.

With little sleep, we still had to arise early to prepare for dinner guests we thought might enjoy a family setting at Christmas. One was a German-American who had lived in Thailand many years, but no longer has a family there. He told Bob that in his 23 Christmases in Thailand, this was the first time he had been invited to a home for the day.

A U.S. Army nurse, a sincere Christian who had been in Thailand only a few weeks, asked after the meal if she could adopt Bob and me as her "Thailand parents." Several months later we had the honor of substituting for her parents in her wedding at Calvary Baptist Church, Bangkok.

As our guests arrived, one noticed a little Christmas wreath taped to our gatepost. The message on it read, "God bless the people who dwell within and their friends as they come and go." We do not know which of the carolers left it—they didn't intend us to know—but the gift and the lovely thought behind it will remain precious to us. TC



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EPiSTLES

Women Learn about Week of Prayer

At Christmas 1966, I was singing "Make Me a Blessing" to the women in Dadiangas Baptist Church. This past Christmas (1974) I sang, "Praise Ye the Lord."

In 1966 the women of Dadiangas Church asked, "What do you mean by Week of Prayer?" New in the women's work, they were not sure what was to take place during that week. In December 1974 they proudly planned programs for Week of Prayer observance. Because many of the women work—some are teachers, some work in stores and others on a farm—they could not attend meetings daily. They asked if they might meet each Sunday afternoon instead.



Dadiangas Church, once a mission, became a church and began not only to teach missions, but to practice missions. In 1970 some of the people of the church began a mission station at Bula; today there is a lovely church building for Bula Baptist Church.

One Sunday last December I asked the women from both churches to meet at the mission house for the Week of Prayer program and fellowship. I looked around my living room and saw all the chairs filled and some women seated on cushions on the floor. I began to count the women, and my thoughts went back to 1966, when a few women had asked, "What is meant by Week of Prayer?" Now there were 50 women talking about what they could do for missions.

Part of the women's conversation concerned more organizations for youth. Having heard their wives talk about the Sunday-afternoon programs, a few men had joined the procession to the mission house. As they walked in the backyard looking at our garden, one question was, "When can we men start a Brotherhood?" Plans called for active Brotherhoods in both churches during 1975.

Mary (Mrs. James) Lochridge

General Santos City, Southern Cotabato, Philippines

Watching and Learning

During these years in India our lives have become more and more like those of our fellow brothers on this field. Our American "square corners" have become a little more comfortably rounded and smoothed by the Indian culture so that we can finally say with some assurance that we can wear well together. No longer do our hearts yearn for the old culture (except for friends and family). And our eyes can finally see the beauty of the Indian life, as well as the things we would not choose for it to include. We think we can objectively state that we love our new country in a mature and abiding way.

The more intimately we live with a new people, the more impressed we are with the fact that God never ever created any people, regardless of their religious practice, that did not have a natural bridge for approaching them with the good news. That is a part of God's creation, and we are thankful he has allowed us to stay in India long enough to realize that and patiently to give us the desire to seek and find that path in our Indian brothers of many religions.



Since coming to India, we have experienced a hospital at conception and birth and are in the process of watching it grow and mature. What a miracle! The Bangalore Baptist Hospital is a thing of beauty and a place of real ministry for us and to the Indian people. Each time we enter the gate we feel we are on holy ground, for we are looking upon something wonderful the Lord had done.

As the hospital was going up, there were many parallel undertakings. Eight churches have been born, and more than that are in the process of formation as a result of the faithful witness of the people who made up the original eight. The Bible Way Correspondence School has matured into one of considerable size. A library with reading room has been opened in a large Hindu area where there was no Christian ministry before; the library was so well accepted that we had to close the membership (in the Indian tradition, they pay to be members) due to overcrowding. And a new youth and student center was made ready.

An important aspect of our stay has been our personal growth in faith and dependence. Each day we realize more and more that the Christian walk is not what we do but what we are to our Lord.

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Richard H. Hellingner, missionary associate assigned to India

THE COMMISSION

Four at Once

More than 50 persons from our church, both missionaries and nationals, attended a retreat at Baptist Village, near Petah Tiqva in Israel. Also attending were George Laty and his wife; he is an outstanding Arab Baptist lay preacher from Nazareth. The program included Bible study, a conference on the Christian home, and several preaching services.

The highlight was on Saturday night. Two Arab women who have been believers for some time went forward during the decision period to say they had decided to be baptized. Then a Muslim couple who also had previously expressed faith in Christ asked to be baptized.

Such a step is a serious one for Muslims, since they may well face persecution, even threats of personal harm, for this action. The young man, employed in the laboratory at Baptist Hospital in Gaza, has been a believer for some time. A few weeks earlier he had even given his testimony in a hospital chapel service before many other Muslims—a most courageous action. He had also led his wife to believe.

On Sunday afternoon of the retreat, in the swimming pool at Baptist Village (Missionary) Ed Nicholas baptized four adults into our church. Never before have four people been baptized at one time into this church. Sometimes a whole year goes by without that many baptisms, so slow is the work.

We praise the Lord for this and ask prayer for these four, particularly for the Muslim couple.

Patty (Mrs. Merrill D., Jr.) Moore
Gaza

First Baptisms

After many months and much hard work, we baptized our first converts in Sachiadaha on Sunday, May 25. Two weeks later a new church was formed with 11 members. Several hundred persons watched the baptismal service.

Some mocked and laughed, but others were solemn as they observed.

Since then, all 11 have faced social persecution. One man has not been able to bathe in the local pond or get water from the village pump. But with each obstacle they have continued to praise God for his power and salvation.

In the annual meeting of the Faridpur District Baptist Union this year we voted a goal of organizing five new churches by 1980. Sachiadaha is the first. How thrilling to be struggling with the problems of new Christians! We hope this is only the beginning, and that many hundreds will come to find Christ.

Thomas E. Thurman
Faridpur, Bangladesh

Adjusting to the Loss

Our grief over the end of our service in Vietnam has been similar to that of experiencing the death of a loved one—only many times greater, because we lost an entire people. In our particular case our loss was a province we had learned to love, a million people we had envisioned becoming Christians in our lifetime. Indeed, during our last eight months in Qui Nhon, a people's movement had developed in different geographical areas and among diverse social groups. For us personally these months had brought our greatest fulfillment.

We left Qui Nhon for Saigon aboard an American evacuation plane March 26. The banks had closed. People had been pouring out of the city for two weeks, heading south where it was thought the government had a stronger position. Bob had hoped to get relief money in Saigon and return to Qui Nhon in two days to help sustain our Christians as long as possible. But on the 28th the final evacuation took place in our province, and the government collapsed on the 29th.

Like a stroke of lightning our own 11 years in Vietnam had ended. For days Bob walked around in a daze. Robbie (our youngest son) was frightened by all the white American missionary faces, since his few months in Qui Nhon had been among the olive-complexioned Vietnamese. Kathy (our daughter) and I tried to find a room where we could cry in private. Since all the missionaries north of Saigon had likewise fled south, however, there was little room in the missionary house for privacy.

In so brief a period of time the investment of hundreds of thousands of dollars was lost, the hard labor that goes into a missionary career of 11 years was ended, a place that we called home was closed, and our personal accumulations of over 17 years of married life were swept away.

But our hearts were heaviest because the thousands of Christians and others related to our work were suffering a much greater loss. They would no longer be able to worship openly. They had grave apprehensions as to whether they would be able to provide even meagerly for themselves or their families.

Many feared being killed outright. Others feared long-term public disgrace by the Communists until they would lose the desire to live. The fear of the unknown future blazed from their dark eyes as they looked to us to help them find their individual courses of action.

The four of us left Saigon for Singapore April 3 for a period of rest and rededication. Bob went on to the Philippines, where he greeted about 45,000 Vietnamese refugees at the U.S. Naval base and helped to ease the shock of their evacuation and personal losses. We all later attended the annual Mission meeting in Manila, our older sons having flown from school to join us.

We have now officially transferred to the Philippines and this summer accumulated enough household goods to function again as a family unit. With used mattresses, a card table, and very used appliances, except for a new stove, we moved into our residence before school opened in mid-July for the children. Bob and I began language study the next week.

We look forward to exploring this populous country, its land, and its people. We desire again to be able to communicate with the Filipinos in one of their own dialects. We pray that once again God will permit us to become effective witnesses for him in a new culture.

Priscilla (Mrs. Robert R.) Compher
Manila, Philippines

'Even When No One Is Watching'

Today Bert Dyson and I went to a favorite eating place for lunch. We gave the waiter our money, since this establishment requires payment in advance. Almost immediately he returned and handed back our money. We learned another diner had asked to pay for our meal. The man had recognized Dyson [Albert H. Dyson, Jr., missionary] as a former principal of the Baptist College in Iwo, where the diner had been trained, though before Bert went there.

Later our benefactor came to our table. As we talked, one of his statements impressed us. "We try to follow the things we learned," he said, "even when no one is watching us."

The man is now on the staff of the government college in Ibadan, where such an influence can be meaningful. Pray with us that more of those whose lives we have touched will feel the same sense of Christian responsibility.

William D. Bender, Ibadan Nigeria

Excited about Bibles

It is too easy to forget that few people here have Bibles, even in Baptist churches. I was made more aware of this when three nine-year-old girls were promoted to my GA group. I was emphasizing the use of the Bible concerning Forward Steps. Afterward, one girl said to me, "I don't have a whole Bible, only half of one (the New Testament), and many Scriptures we looked for today were not in my Testament. Could you get me a whole Bible, if it isn't too expensive?"

She was assured that would be possible. About that time another girl and then another came with the same request. The first girl looked at her friends and said, "We all three live close together; we could share a Bible."



We arranged for each of the girls to have a Bible. Never have we seen anyone so proud of a Bible. The three nearly broke up the worship service by having such a good time looking up the Scriptures the first Sunday after receiving the Bibles. These girls are not Christians, and none of their parents come to church at all. Pray that the enthusiasm of these girls and the power of the Word of God will reach into these homes and bring them all to a saving knowledge of our Lord.

Norma (Mrs. John M.) Herndon, Lisbon, Portugal

Oneness in the Spirit

At the request of the Nigerian home missionary in the area, the chaplain at Baptist Hospital, Eku, one of our nursing superintendents, a business office clerk who is a deacon at First Church, three nursing students, and I traveled to a remote village, accessible only by boat. We drove to Koko, 60 miles from Eku and boarded a government boat for the hour-and-45-minute trip to Gbokoda. The home missionary, Francis Osiage, enthusiastic church members, and the high school principal awaited us on the pier.

At the primary school we held clinic for three hours for people who have no access to hospital or medical help without traveling by boat a full day. We gave immunizations to more than 100 people, treated many for minor illness, gave a health talk, and shared the gospel.



After lunch of fish stew, yam, and garri, we walked to Jakpa, a village two miles away, to hold a similar clinic. The trek by moonlight was memorable, as the school principal and I talked of the experiences of the Apostle Paul in walking miles to share the gospel, often with no results, many times facing persecution.

After supper prepared by women of the church we watched Itsekiri dancing and enjoyed the drumming and singing for two hours. At Sunday services at the Gbokoda church I was impressed with the oneness we have in the Spirit, for we sang the doxology and other hymns and prayed the Lord's Prayer in three different languages.

After morning service we headed back to Eku via boat and car. Perhaps we profited more in the spiritual and educational experience than those with whom we shared. We rejoice in the opportunity to be stewards of God's love and grace in this place.

Betty Larimer, Eku, Nigeria

One Sunday, Five Languages

A recent Sunday went like this: Ed (my husband) preached in the Géré-language church at 10:00 A.M., then drove five miles to the French-language church, in order to use its baptistry to baptize 18 persons from the Yoruba-language church. Afterward, deacons of the French-language congregation called him in to help settle a dispute, though he was still in his wet baptismal clothes.

After lunch, he met in midafternoon with a group of Mossi Christians to discuss beginning regular services in their language. At 5:00 P.M. he drove about eight miles to hold Bible study with a group of Bété-speaking people. (Ed doesn't speak all these languages, but must use translators at times.) After services in five languages, it was a relief for him to take part in Bible study in English that evening.



Greta (Mrs. D. Edwin) Pinkston, Abidjan, Ivory Coast

THE OTHER SIDE

I was tired.
Tired of
sounding,
casting,
waiting,
only to draw
an empty net.

I was through.
Through with
listening,
sharing,
waiting,
only to know an empty life.

Then He said:
Cast your net on the other side.
And the net is full.

—Elaine J. Herrin
Missionary Associate to Granada

PLEA TO BE

Love me
for traits and qualities
I possess.
Or
hate me
for faults and frailties
I confess.
Love me if you can;
hate me if you must;
for in the
agonizing
emptiness
and paralyzing
loneliness
of being ignored,
I
am
nothing.

—EJH

WRAPPINGS

Look with the eyes
of your soul
into the heart
of another;
discover there,
under the wrappings,
in the image of God
dwells a brother.

—EJH

Financially Up Growing

By. O. D. Martin, Jr.

Still in the first portion of their ten-year program leading to the 1982 observance of 100 years of organized Baptist work in Brazil, Brazilian Baptists are reaching at least one primary goal: financial maturity.

"Financial maturity is a result of Christian maturity, and Christian maturity comes with the practice of Christian stewardship," said João Calção, general secretary of the Brazilian Baptist convention, at the beginning of this year. "In 1975 and in subsequent years a continued emphasis on stewardship will play an integral part in Brazilian Baptist life."

Brazilians are emphasizing the need of each believer to practice Christian stewardship. As a result, the Brazilian convention is approaching self-support. The percentage of support of Brazilian Baptist work by funds from Southern Baptists through the Foreign Mission Board dropped from 54.3 percent in 1971 to 34 percent in 1974. Brazilian Baptist leaders are committed to the goal of stewardship.

For the first time in eight years the Brazilian Convention in 1974 hit its *Plano Cooperativo* (Cooperative Plan) target. The total of undesignated receipts received from churches by the convention's executive board for fiscal 1974 totaled 1,675,221 cruzeiros (\$255,877). This was a 34.5 percent increase over 1973 receipts and surpassed the 1974 goal of 1,600,000 cruzeiros (approximately \$240,000).

The author has been a missionary to Brazil since 1961. He is stationed in Rio de Janeiro.

A leading factor in this growth toward financial maturity was the stewardship campaigns conducted by churches during a year-long stewardship emphasis in 1973. More than 1,000 of the Brazilian Convention's 2,520 churches held such a campaign that year after an intensive program of stewardship promotion.

There were two other factors in the marked increase in growing up financially: a renewed confidence in the Baptist denomination; a fresh spirit of cooperation within the Convention.

Brazilian Baptists began their Cooperative Plan (much like the Cooperative Program of Southern Baptists) in 1959. The Convention adopted the plan to bring system to the support of Convention causes. After 15 years the plan has become an established fact of Baptist life and the focal point in the drive for financial maturity.

Sixteen Convention agencies receive funds through the Cooperative Plan. These include the Home and World Mission Boards, three seminaries, the evangelism, radio-TV, annuity, and executive boards, and Woman's Missionary Union.

Designated gifts also went up sharply in 1974. Totals include \$358,000 for home missions and \$220,000 for world missions, up 50 percent over the previous year. Both special offerings exceeded their goals.

Promotion of the plan to grow in giving has centered on training key people, mainly pastors. In clinics held on state and associational levels throughout Brazil, efforts were made to reach each pastor or the leader of each church without a pastor. In most clinics the church treasurer also was invited. Clinics included careful study of biblical teachings on stewardship and church finance, missions, and the denominational program.

At least one clinic was held in each state. In some areas the same clinic was repeated two years in a row without any real change being noted. Sometimes it takes time for facts to sink in.

In one state, for example, a pastor sat through a two-hour study repeated almost word for word as it had been given the year before. At the close he declared, "That is the best and most unique presentation of biblical stewardship I have ever heard. Why hasn't anyone done this before?" Yet one year earlier this same pastor had been sitting on the front row as identical material was presented.

A program for stewardship promotion, "A Program for Stewardship Development in Brazilian Baptist Churches," has also been offered. The plan sets out principles for the teaching and practice of Christian stewardship in churches.

Brazilians' natural talent for innovation has helped. For instance, churches cannot afford separate offering envelopes for each Sunday because of the high cost of paper. So in most churches an envelope has been developed and a new system evolved for giving. Each member receives his offering envelope on Sunday from the treasurer or from a box near the building entrance. The member turns in the envelope at the proper time and then the following Sunday receives it to use again. At the end of six months the member begins using a new envelope and keeps the old one as a record of giving. (The envelope is used only for money; Sunday School records are taken another way.)

Several discoveries have been made during this emphasis on Christian giving and the resulting victory.

1) Brazilian Baptists have discovered the grace of giving. By testimonies received, they have become convinced the goal in stewardship is a worthy one.

2) Baptists in Brazil have learned they are not as poor as some of them supposed. Total gifts to all causes through the churches totaled nearly \$9 million during 1974.

3) Financial maturity comes through the teaching and practice of Christian stewardship. A program of stewardship promotion must precede and accompany any plan for self-support.

4) The practice of Christian stewardship does not just happen. It must be planned. And it must become a focal point of each church and the whole denomination and a way of life for every Christian. TC

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MISSIONARY FAMILY ALBUM

NOTE: Current addresses of Foreign 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 37, Richmond, Va. 23230.

Arrivals from the Field

DEER, Burley E./Ulene (N. Brazil).
DEER, June (Japan).
DEY, Cora Ney (Nigeria).
DO, Sanford/Sue (Kenya).
DUG, Donald K./Barbara (S. Brazil).
NEALY, Walter B./Ymogene (S. Brazil).
ROSS, J. Ulman/Ruth (Mexico).
SANDY, Charles G./Lillian (Philippines).
KEITH, Doris L. (N. Brazil).
DEER, Robert H./Claudia (Japan).
DEER, Betty M. (Eq. Brazil).

Departures to the Field

DEY, Willie Mae, Ghana.
DUG, Loren E./Virginia, Kenya.
DEY, W. Robert (Journ.), Venezuela.
DUG, Gregory S. (Journ.), Venezuela.
DEY, F. Eugene/Reva, Rhodesia.
DUG, Dono W./Betty Jo (assoc.), Ghana.
DUG, Sophia S. Brazil.
DUG, Louis, Jr./Barbara, Bangladesh.
DUG, John/Clara, S.W. Africa.
DUG, James E./Guinevere, Bangladesh.

Retirements

DEY, Lois C. (China-Japan-Taiwan), Nov. 1.

PASTORS, PLEASE HELP

If your mailing address for receiving *The Commission* changes, please notify Research Services Department, Sunday School Board, 27 Ninth Avenue, N.E., Nashville, Tenn. 37234 immediately. They are the keepers of the address list for pastors; *The Commission*, therefore, unable to make changes or forward changes for this list.

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., Wadsworth, Ohio 44471.

Transfers

BENOS, H. Earl, Jr./Sheridan, Vietnam to Malaysia-Singapore, Oct. 15.
GAYLE, James M./Margaret, Vietnam to Indonesia, Oct. 15.
HARTFIELD, Jimmy J./Susie, Mexico to Bap. Spanish Pub. House, Nov. 1.
KELLUM, James L., Jr./Paulette, Vietnam to Malaysia, Sept. 15.
KENNEDY, Thomas J./Willie Mae, Uganda to East Africa, Dec. 1.
MARSHALL, William W./Alice (field rep., Near East and North Africa), Lebanon to Germany, Oct. 15.

Resignations

BLAIR, Ralph L./Nancy (assoc., Ecuador), Nov. 30.
BREEDEN, L. Glynn/Ila (Colombia), Oct. 31.
COWHERD, Margaret (Mrs. Charles P.) (Hong Kong), Oct. 31.
EVANS, Richard D./Virginia (appointed for India), Sept. 30.
GRUBER, Daniel D./Jane (assoc., Panama), Sept. 30.
KIDD, Sanford M., Jr./Sue (Kenya), Oct. 31.
MYERS, Karl J., Jr./Mary Elizabeth (Nigeria), Oct. 31.
PAGE, Naomi (Panama), Sept. 30.
SPARKMAN, R. Louise (Nigeria), Oct. 31.
TOWNSEND, Thomas C./Nancy (appointed for Indonesia), Aug. 31.
WATTS, John D. W./Winifred (India), Nov. 30.
WILLMOM, J. CONRAD/JEANNINE (Lebanon), Dec. 31.

Births and Adoptions

OWEN, Katrina Lynne, daughter of H. Michael/Kathryn Owen (Guatemala), Sept. 3.
PEDEN, Karen Sue, daughter of Homer, Jr./Jean Peden (Guam), Oct. 6.
SCHELLENBERG, Karen, daughter of Daniel/Catherine Schellenberg (Kenya), Aug. 31.

Deaths

ANDERSON, Paneuma (Mrs. Park Harris) (emer., China-Hawaii), Oct. 2.
CLARK, C. G., father of Charles B. Clark (Venezuela), Sept. 10, Pineville, La.
DIETRICH, Adolph F., father of Vernon L. Dietrich (Thailand), Sept. 11.
EDMON, E. O., father of Christine (Mrs. William W.) Graves (Caribbean), Sept. 12, Marietta, Ga.
PARHAM, Mrs. Robert, mother of Robert M. Parham, Jr. (emer., Nigeria), Oct. 2.
PHILLIPS, Sam F., father of Joy (Mrs. Charlie W.) Fenner (Japan), Sept. 8.

Marriages

HOBSON, Rebecca Louellen, daughter of Charles M./Wanda Hobson (Argentina), to Charles Herbert Wheeler, Aug. 29, Arkadelphia, Ark.
OODY, Thomas Eugene, Jr., son of Thomas E., Sr./Betty Oody (Liberia), to Marilyn Gail Hickey, Aug. 16, Olteah, Tenn.
WATTERS, Kathryn Allene, daughter of James L./Darlene Watters (Japan), to Daniel Earle Rogers, Sept. 16, Honolulu, Hawaii.
WILSON, Susan Marie, daughter of Michael H./Catherine Wilson (Taiwan), to Luther Lee Akins, son of L. Bynum/Sybil Akins (Taiwan), July 12, Midland, Tex.

Degrees Conferred

EVANS, Richard D. (appointed for India), received the doctor of philosophy degree from Northwestern University, Evanston, Ill., June.

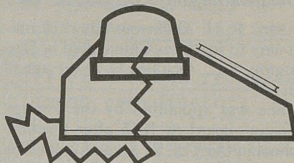
Miss Pemble Made Citizen

Miss Peggy Pemble, Southern Baptist missionary in Teresina, Brazil, recently was awarded the certificate "Honorary Citizen of Teresina." She serves as general director of the Baptist Clinic there and is the Woman's Missionary Union representative in Equatorial Brazil.

Ichter Helps Write Hymn

Missionary Musician Bill H. Ichter and Brazilian Poet Mario Barreto Franca wrote the central hymn for the Brazilian Baptist Home Mission Board for Home Mission Month, observed in September. The two men formerly collaborated on the hymn for the Brazilian evangelistic crusade in 1965.

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U.S. POSTAL SERVICE STATEMENT OF UNIFORMS, MANIFESTATION AND CIRCULATION (April of August 12, 1970; December 1969; July 1, 1968; March 1968)	
1. TITLE OF PUBLICATION THE COMMISSION	2. DATE OF FILING October 2, 1973
3. ISSUANCE OF THIS Monthly	4. NUMBER OF COPIES OF THIS PUBLICATION 1,000
5. TOTAL NUMBER OF COPIES OF PUBLICATION (Printed, copy, microfilm, and 35 mm film)	6. TOTAL NUMBER OF COPIES OF PUBLICATION (Printed, copy, microfilm, and 35 mm film)
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11. EXTENT AND NATURE OF CIRCULATION	
A. TOTAL NO. COPIES PRINTED (In Paper form)	75,512
B. TOTAL CIRCULATION	75,512
C. TOTAL CIRCULATION BY MAIL (Carriers or other means)	75,512
D. TOTAL CIRCULATION BY MAIL (Carriers or other means)	75,512
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In Memoriam

PANEUMA BARTON ANDERSON

Born Tigerville, S.C., Aug. 18, 1884
Died Darlington, S.C., Oct. 11, 1975

Mrs. P. H. Anderson, emeritus missionary to southern China, died in Darlington, S.C., October 11 at the age of 91.

She was appointed by the Foreign Mission Board in 1915 after teaching school in the U.S. for several years. She continued to teach on the field, at Pooi



To Woman's School, Canton, China, until 1918, when she married Missionary P. H. Anderson, a widower with several children. Following her marriage, she devoted much of her time to evangelistic work.

The Andersons spent several months in Hawaii in 1937 and 1938, surveying the possibility of beginning Baptist work there.

Anderson died in 1955. Mrs. Anderson is survived by her son, Henry Lee Anderson, and her stepchildren, Mrs. W. M. Gettys, Mrs. Florence Harris, Theresa King Anderson, David G. Anderson, and P. H. Anderson, Jr. Miss Theresa Anderson is a Southern Baptist missionary to the Philippines.

LETTERS

(Continued from Cover II.)

pose it is better than not praying for the missionaries at all." I'm sure Betty Merritt would say, "Amen."

Through WMU I have been made aware of personal prayers for the missionaries, calling each by his name, the type of service rendered, and the field in which he labors. This personal praying for the missionaries is ideal, and I'm grateful for the privilege of remembering them in my prayers.

But now I'm convinced "Lord, bless the missionaries" is just as important as directed prayers for the missionaries.

Mrs. W. McCuen Thomason
Lauren, S.C.

Kind Words

I was delighted to see the light-hearted piece entitled "Harper's Bizarre Travels" [Sept.]. . . . I also thought the little article on "Among the First" was good.

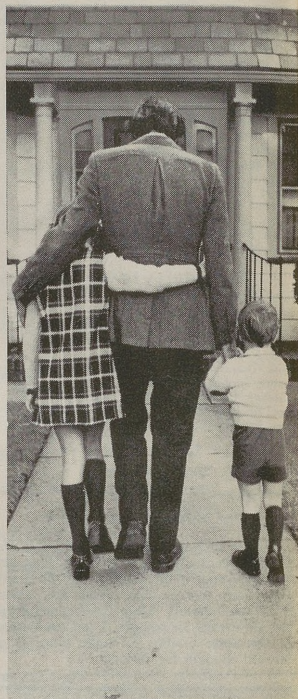
A. Clark Scanlon
(field representative)
Guatemala City, Guatemala

Inspiration

I appreciate THE COMMISSION. . . . It is a real source of information and inspiration.

Cecil W. Harper (pastor)
Bronte, Tex.

**Last year
8,000 women died
of a cancer
that can be cured.**



Cancer is not fair. It can strike anyone. However, the cancer that can only strike women, cervical cancer, is one of the most curable cancers of all. If it's detected early and treated promptly.

There is a simple test that can determine if you have cervical cancer in its earliest stages, when it is most curable.

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Last year 8,000 women died of one of the most curable cancers of all. And they died needlessly. Because if every woman had a Pap test just once a year, cervical cancer would no longer be a major threat to women.

American Cancer Society

THIS SPACE CONTRIBUTED BY THE PUBLISHER

IT'S FREE!

The annual index of *The Commission* for 1975 (Vol. 38) is free upon request. It can become a valuable reference guide for continuing use of foreign missions material found in the periodical.

The index of *The Commission* is published separately, rather than as part of any one issue. In it items that appeared in the publication during the year are listed by month and page number, according to author, country, and topic.

Copies of the index should be ready for distribution by the end of the year. To request your copy (it's free), fill out coupon below and mail to: Editor, *The Commission*, Box 6597, Richmond, Va. 23230.

Note: Index copies will be sent automatically to editorial offices and libraries of all SBC boards, agencies, and seminaries; Baptist state paper editors; church libraries with subscriptions to *The Commission*; state WMU headquarters.

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Missions Update . . .

Thirteen VIETNAMESE Baptist leaders met at Home Mission Board offices in ATLANTA, A., with staff members and home and foreign missionaries to plan for evangelism and ministries among the 130,000 refugees from VIETNAM in the U.S. LEWIS MYERS, former missionary to Vietnam now on Foreign Mission Board assignment to the HMB to help develop ministries among the refugees, said there probably were only about 200 Baptists among the refugees who came to the U.S. but estimates this number has more than doubled. Through September Southern Baptists had sponsored 1,872 Vietnamese refugees in 531 family units, according to Church World Service, resettlement coordinator.

In three camps in THAILAND more than 700 refugees from CAMBODIA and VIETNAM have accepted Christ as Savior, Missionary MAXINE (Mrs. Robert R.) STEWART reports. The converts have responded to witness by Christians among refugees and by missionaries. Missionaries have begun services within each camp to provide further teaching.

A record budget of \$51,036,424 for 1976 was voted by the Foreign Mission Board in October. The budget exceeds the 1975 budget by \$5,504,363, an increase of more than 12 percent. Executive Secretary BAKER J. CAUTHEN expressed gratitude for \$2,057,126 in challenge funds received recently through the Cooperative Program in addition to the regular Cooperative Program funds allocated to the Board. . . . The Board appropriated 20,000 to assist students at the BEIRUT, LEBANON, Baptist School in view of financial difficulties created by civil disturbances, \$10,000 for other disaster relief in Lebanon, and \$5,000 for earthquake disaster relief in TURKEY.

Six Southern Baptist missionaries and two volunteers had elected to remain in BEIRUT, LEBANON, as of the end of October, despite the U.S. consul's advice that non-essential persons evacuate the country. The Baptist seminary was still in operation. Mission personnel were reported unharmed during intense religious-political fighting.

A rioting mob of some 80 rock-throwing Indians, some wielding machetes, broke up a church service being held by Missionary ARCHIE V. JONES and five members from First Baptist Church, CUENCA, ECUADOR, in the home of a new believer in a small village outside CANAR. Jones and a church member escaped to get help from police, who arrested mob leaders, but not before about 40 persons were injured; three were hospitalized, one not expected to live. Reports said the local priest caused the trouble, fearing evangelicals might move into the area. Area Secretary J. BRYAN BRASINGTON explained that such clashes are "not typical" and "are limited mostly to rural areas."

Baptists in ECUADOR marked the 25th anniversary of the start of Baptist work there with a series of events, concluding in QUITO in late November. . . . For their domestic missions offering Ecuadorian Baptists set a goal, passed it, and finally doubled it, giving \$1,500 to help support a national missionary. . . . The first Southern Baptist missionaries to EL SALVADOR, MR. and MRS. CHESTER S. CADWALLADER, JR., are operating the recently opened Baptist book store in SAN SALVADOR, the capital.

Plans for a service by Christians in LUANDA, ANGOLA, on Nov. 11, Independence Day, were cancelled, Southern Baptist missionaries there reported. Several missionaries who had planned to attend the service decided it best to leave Angola before that date. Missionaries asked special prayer for the strife-torn country.

The first music festival held at Memorial Baptist Church, SEOUL, KOREA, one of our area festivals, drew more than 400 persons from seven churches. . . . Joined in the organization, the East Africa Mission, since 1956, Southern Baptist missionaries assigned to KENYA and TANZANIA have voted to form two separate organizations--Kenya Baptist Mission and Tanzania Baptist Mission--effective Jan. 1, 1978. . . . Baptist media centers in LATIN AMERICA received correspondence from almost 32,000 persons during 1974 requesting free literature. More than 14,000 of them enrolled in Bible correspondence courses.

Southeast Asia Secretary

The new area secretary for Southeast Asia is William R. Wakefield, elected by the Foreign Mission Board at its October meeting. He will assume his duties February 1, 1976, occupying the area administrative office at Board headquarters in Richmond, Va.

Wakefield takes the post formerly held by R. Keith Parks, whom the Board selected to direct its Mission Support Division in August.

Southeast Asia is one of the Board's eight areas for overseas administration. As area secretary, Wakefield will serve as liaison between the missionaries and the Board. In this way he will relate to approximately 375 missionaries in Guam, Indonesia, the Philippines, Singapore, Malaysia, and Thailand.



W. R. Wakefield

Wakefield (Bill) and his wife (Delcie) have been missionaries since 1960. Until 1972 their field was the Philippines, where he directed Baptist student work in the city of Manila. He also served as consultant for student work in other parts of the Philippines. For a year he served as chairman of the Mission, organization of Southern Baptist missionaries in the Philippines.

Prior to missionary appointment, Wakefield was Baptist Student Union (BSU) director at Chattanooga, Tenn.

A graduate of the University of Missouri (now University of Missouri at Columbia) with a bachelor of arts degree, he then attended Southern Baptist Theological Seminary, earning the bachelor of divinity degree. Also at Southern he completed one year of work in a doctoral program while on furlough 1970-71. During that time he and his wife served as missionaries in residence for the missionary journeyman training program at Meredith College, Raleigh, N.C.

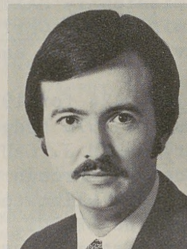
Born in Wright County, Mo., Wakefield spent his childhood and youth on a farm near Hartville, the county seat.

Mrs. Wakefield is the former Delcie Musgrave, a native of Buffalo, N.Y., and a graduate of the University of Missouri. Also she has attended Carver School (now part of Southern Seminary).

The Wakefields have five children: Janice and David, who are grown; Philip Earl, 1958; Andrew Hollis, 1960; and Christopher Robert, 1968.

from an instructorship in the humanities division of McLennan Community College and staff counselor at Baylor University, both in Waco, Tex.

He will counsel with persons interested in vocational involvement with foreign missions and will channel qualified volunteers into the screening procedures leading toward missionary appointment.



Randy M. Wood

Wood becomes successor to Don A. Reavis, recently elected by the Board as an associate secretary in the department of missionary personnel.

Prior to serving as chaplain in 1973, at the Edna Gladney Home, Ft. Worth, he was assistant to the campus minister and a graduate assistant in the department of counseling psychology at Texas Christian University (TCU), also in Ft. Worth.

While a student, Wood served during summers as a chaplain at Georgia Baptist Hospital in Atlanta; youth minister at Southside Baptist Church, Perryton, Tex.; and as summer missionary to Alaska with the Southern Baptist Home Mission Board.

A native of Dallas, Tex., he was graduated from Baylor with a bachelor of arts degree, Southwestern Seminary with the master of divinity degree, and TCU with a master of education degree.

Mrs. Wood, the former Edna Huskison of Mississippi, served as a missionary journeyman in Nairobi, Kenya, from 1968 to 1970. While living in Ft. Worth, she was secretary to Roger Duck, associate secretary for the Board's department of promotion and furlough ministries, in Arlington, Tex., before he resigned earlier this year.

On Target—As You Pray

THE MISSION in Vitoria is beautiful and new. But the little group of five baptized believers are losing their pastor. He has accepted a pastorate in the south.

A young married man, Augustin Fernandez, who was converted during a brief stay in Florida several years ago, served as spokesman for the group: "We are doing all we can to evangelize. Here we are in this city of 180,000, where the gospel is so little known. We are not discouraged because we believe that the Lord will take care of us and provide for us. But we do feel a little like orphans. Pray for us. . . ."

—Missionary Betty (Mrs. Thomas L.) Law, Jr.
Jerez de la Frontera, Spain

As thousands of Southern Baptist young adults gather in San Antonio, Tex., for FREEDOM 76 (December 28-31), pray for the Holy Spirit's maximum impact on every attendant.

Regional Representative

ALSO at its October meeting, the Foreign Mission Board elected Randy M. Wood as regional personnel representative, based at Ft. Worth, Tex. The states of New Mexico and Texas are his area of responsibility, including Southwestern Baptist Theological Seminary, Ft. Worth.

Wood assumes his new position December 15, coming

TIME OF JOY

Christmas is a happy time! Candles in the windows, gaily decorated trees, bright-eyed children with eager anticipation, and Christmas carols plant memories in our hearts that last a lifetime.

While festivities bring merriment and delight throughout the land, the deeper joy of Christmas is reserved for those who have the experience of knowing Christ as personal Savior and Lord. They have found in him the answer to their deepest needs and have tested his faithful word under all circumstances. The richest hours of Christmas are those which bring God's children nearer their Lord.

The Lottie Moon Christmas Offering becomes for thousands of people a major part of Christmas. It is the means of expressing love for Christ and concern for our fellow man. Many pastors bear witness that the Week of Prayer, followed by the Lottie Moon Christmas Offering, does more to bring about a true

spirit of Christmas than anything else at this period of the year.

For those who really know the meaning of our Lord's coming, there is always sadness in realizing that vast multitudes throughout the world are strangers to the joy, peace, and blessedness he brings. Many live amid conditions of privation and suffering that make life very difficult to bear. Others are surrounded by danger and uncertainty, so that life becomes for them a constant risk.

Many are bound by age-old customs and superstitions that paralyze and restrict the discovery of life's greater joys and blessings. Often, one is astounded by the way people permit life to be so bound up. It is amazing how the knowledge of Jesus can break the shackles of tradition, custom, fear, superstition, and spiritual darkness and liberate a person into a totally new life.

Many millions of people live with the heavy weight of hopelessness in their hearts. Without Christ, there is no satis-

factory interpretation of the meaning of life in this world, or anticipation of a richer life to come.

That is why Christmas brings to those who cherish the Great Commission a fresh awareness of the rich privilege of extending the knowledge of Christ to all people. When Jesus becomes real to those who have not known him, joy bells begin to ring in the soul, and darkness passes away. Regardless of the physical circumstances, life takes on new meaning, and hope springs up in the heart, pointing toward a glorious day when we shall be in the presence of our Lord.

Christmas calls us to examine the meaning of our own lives, and particularly the meaning of our discipleship. In our more thoughtful moments, we recognize that life is fleeting, youth passes before one realizes it, and the days of productivity swiftly speed by.

One inquires as to what is the most valuable thing to do in life and comes to the conclusion that to discover God's will for one's life and do it is the wisest course of action. In this inquiry, people learn that discovering the will of God is a matter of believing God and acting upon the indications of his leadership, with confidence that he does not lead people into blind alleys. When our true purpose is to do his will, rather than to attain our own notions, we can rely upon the fact that his guidance will be given.

In this manner, some people discover amid the joy of praying, giving, and sharing, that God is leading them to go as his messengers to lands afar.

Christmas is a time of joy. The Great Commission sends us out as heralds of joy. Our Lord instructed us to preach repentance and forgiveness of sins in his name, and this brings joy beyond any measure.

Not all have the privilege of going to mission fields to tell people personally of Jesus. But we can cross the oceans through prayer and giving to make our Lord's name known. Both through the Cooperative Program, week by week, and through the Lottie Moon Christmas Offering we may join hands with missionaries and national Christian workers in 82 countries to share the joy of a living Lord with people who need to know him.



By
Baker
J.
Cauthen

