



The COMMISSION

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The COMMISSION

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COVER

Snow scene at Missionary Orientation Center in Georgia. The missionaries whose footprints remain have long since gone to their overseas fields. Photo by Bob Harper.

CREDITS

Photos: Orville Scott, 5-7, 8 (top). Lois Whaley, 8 (bottom). Kenneth R. Lawson, 10-11, 12 (bottom), 13 (3). Buddy V. Norville, 12 (top), 13 (2), 14. Lester C. Bell, 16-17. Alice N. Hyatt, 18. Bob Harper, 20, Cover III. Ralph A. Wilson, 22-24. Horace W. Fite, Jr., 25. Irvin L. Northcutt, 26-27. James E. Legg, 31.

NEXT MONTH

Emphasis: World Hunger, A look at prospects. A sampling of what foreign missionaries are doing to combat hunger and malnutrition.

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Each article to which this symbol is attached is recommended for use in the Foreign Mission Graded Series study of the year indicated. Scheduled topics: 1976—Schools and Student Work; Christian Leaders for Tomorrow. 1977—Publications: Tool for Church Development and Evangelism. 1978—Sharing Christ's Mission Overseas: Evangelism in Brazil and the Philippines. 1979—Church Planting (Nurture and Development) in the Caribbean.

LETTERS

East Asia Emphasis

[The] photographic portfolio of East Asia in the November *The Commission* is spectacular, magnificent! I've never been in that part of the world, but it "took me there" more vividly than most anything I've ever seen—maybe because [the photographer] responded to split seconds of time and space as I might have wanted to: composition, texture, warmth, which only enhanced what [he] wanted to say, and said so well!

Rachel Joy Colvin
Ft. Worth, Tex.

On behalf of the East Asia Committee of the Foreign Mission Board, I am writing to express our gratitude and appreciation for the November issue of *The Commission*, which features East Asia. The articles and pictures are well done, impressive, and informative. . . .

May God bless you in your continued efforts of communicating the mission message.

V. Allen Gaines
Newport News, Va.

'Beautifully Free'

Regarding Mrs. Rosser's article in May and various responses to it, I cannot help but remark at the comments on our "gospel of liberation" as being opposed to the idea of submission. We preach the word "submission" in relation to Christ and tell people that such surrender of the will brings victory, peace, even freedom ("the truth shall make you free"). It is amazing that some who would agree to that principle find the word "submission" so repulsive in the relationship of wife to husband, and even try to change the definition of the word (Mrs. Rosser preferred the idea of being kind.)

When I became convinced through Scripture that submission (defined "subjection to my husband's will") is God's way, I wanted God's will enough to try it. Imagine my unutterable surprise when, instead of feeling the bondage of slavery, I came to feel like the queen of Joy on Earth! Never have I been so beautifully free! Never has my "personhood" been so complete—or so elevated by my own husband!

Our love for each other has grown like an explosion of God's great love and spread to affect even our children's attitudes toward each other. Others, too, are being affected; people in and out of our church are coming to Jesus every week—more than ever before.

Submission is not a debasing word of bondage; it is the Bible's key word to true liberation.

Auburn S. (Mrs. Bruce A.) Rosser
(missionary) Neuquén, Argentina

Not the First

In "Missions Update" for August a statement is made that is not correct. The first

(Continued on page 34)

'Why? Why?' she asked. 'When other people passed me by, why would you come to me?'

A Haven in **CRISIS**

By Anonymous

The plane was late, so our guests (a cable had foretold their arrival) found themselves thrust into our homes about midnight. They were two Baptist pastors from the States, complete strangers to our family. Their eager eyes surveyed our comfortable home, and we felt their unspoken criticism.

The two ministers, who "just wanted to visit a mission field," betrayed their motives in the late-night conversation. Their line of dialogue reverted often to unabashed appraisal of our living quarters. We spoke openly of our neighbors, most of them nationals—professional people who lived well and served their country well.

We felt no antagonism toward our visitors as we quickly concluded what they would later confirm: They were concerned about mission funds, and they had special interest in the life-style

of "their missionaries"—more specifically, our homes.

During their 17-day visit our new friends saw first-hand what most missionaries soon learn: For eager, seeking, and often troubled believers, the missionary residence is frequently a "crisis retreat." It took but a few hours for Bert and Richard* to share this discovery.

* * * * *

Awakened early by the clatter of dray carts, the roar of motorcycles, and noisy auto horns, our guests joined us for breakfast. The meal was hardly over when a caller rang the bell at our gate. Looking out, I saw Marie, lovely, dark, petite—and frightened.

A bride of only two months, Marie had

* Fictitious names. "Although every incident is true," writes the author, "I have changed names of the people involved in order to retain confidence."

remained behind as her young husband left town to assist in the Baptist camp program. Eager to prove her independence and maturity, she had assured him she would be fine staying alone in their tiny frame house several miles from town. Just one night alone had proven her wrong.

With quivering chin and tearful black eyes she had come for help. She must have been sure she would find that help, for she carried a week's belongings in a small grip.

"I have come to stay with you—please?" she pleaded. "I am afraid so far away, so alone." Frightened. And disappointed in herself that she was not the "adult" she wished to be at 18.

So on the first day Bert and Richard were with us there was some reshuffling and rearranging to make room for another person in our home. Marie had

CRISIS

come, it was revealed, not only because of feeling physically insecure, but also because she had numerous questions about her Christian faith. We spent long hours reading God's Word, talking, sharing—and growing together.

A solution arose for one particular problem that loomed in her mind to menace her. She shared her elation over this spiritual victory at breakfast. Across the table Bert and Richard exchanged glances that seemed to say, "I begin to see what this 'missionary residence' is all about!"

I poured more coffee and set a fruit platter on the table. The guests were beginning to comprehend. This day it was Marie; other days it had been other people.

* * * * *

Janelle is one example. Her physical beauty is complimented by a wisdom far beyond her 22 years. Her father is a learned, artistic scholar widely known in the country. Her chronically ill mother was bed-ridden. Janelle had become a Christian, the only person in her family to depart from their cultural religion. With her new faith she had embraced a new system of moral values. The resulting inner conflicts brought on frustration and intense emotional turmoil. She had come often to our home to "pass a day" and talk out her current problems. Then came *that* day.

I had returned home after a very busy week. I looked forward to a few days of relaxation in which to "catch up with myself." Instead, I found Janelle in my living room. Her appearance bordered on the grotesque. She sat rigidly, her usual neatness displaced by dishevelled hair, rumpled clothes, eyes staring in blank madness.

She managed a few words. "My father sends this," she muttered.

I had to pry open her fingers to remove the note clinked in her fist. Her father was sending her to us as an alternative to taking her to a mental hospital. (In this country that meant an end to hope.) "Please . . . let her stay with you a few days," said the note. "I believe that you can help her."

Janelle stayed a week. We were just there to talk, pray, listen. By the third day she had regained her appetite and cared

for her appearance. On Thursday, as a diversion, we took her to the cinema to a musical film. Somehow even the strains of Strauss waltzes brought healing to her heart and mind.

After seven days Janelle was ready to go back home. Her father had come periodically to check on her. She had needed the love and understanding of a woman, and her handicapped mother could not provide this. Janelle's father recognized his own inadequacy, yet he did not understand her Christian morality. He offered no ridicule, but he did question the validity of moral values that would produce such frustration. Thus, those days were not only for ministry to Janelle, but also were times of continuing dialogue with her father.

Later, he also found Christ. Then he wrote, "I must confess that in the past I had been most impatient with her [Janelle] and apt to judge her harshly; but I have now realized what she must have been through and know that . . . her faith and devotion have kept her from danger."

He has never ceased to express gratitude that in a time of crisis we took Janelle into our home.

* * * * *

Richard may have put an edge on his words the first day we relaxed on our veranda with him and Bert. We enjoyed cool fruit drinks and watched afternoon traffic as the busyness of a tropical day wound down.

"Your balcony is very nice," remarked Richard pointedly.

It is nice. And we make no apology for enjoying it. But we do not enjoy it alone, as our friends soon learned. In a few moments neighbors had joined us to sit and drink tea, laugh, talk of the day's affairs, and eventually to come back to the reason we were there: sharing Christ and his love.

While we talked with Bert and Richard that warm day, I remembered Jenny.

* * * * *

Black, bouncy, boistrous, bubbling, beautiful Jenny. Her father was a police official, her mother a midwife whose services were in great demand. Because of her parents' work, Jenny and her brother, David, were cared for mostly by their "Granny," who lived with them.

On a holiday shortly after we had moved into our mission residence, Jenny had been flying her kite in the open field beside our house. As we exchanged friendly remarks with her from our veranda, she invited, "Come down and fly the kite." I joined the energetic teenager, and she eagerly showed me how to handle the craft. Afterward she joined us on the veranda, and we got to know each other better.

Age 16, musically inclined, a student at a private school, Jenny often sat with us for late-afternoon talk. She brought friends and relatives to meet us. Soon they asked us into their homes. From an open door in our home, Jenny and her brother later joined us for church each Sunday night.

And so it was to us that Jenny ran in tears one day to tell us her beloved Granny was dead. It was on our shoulders she cried when her mother left for the U.S. and Jenny and her brother were being sent to live with an aunt in another part of the country, because her father was working in the interior.

I watched Jenny put her bags in the taxi that last afternoon. She turned and looked straight across to the veranda where she knew she would find us, and waved good-bye. Although her family had been in the community and in the same house more than 16 years and were known by everyone, the one place where Jenny felt loved and wanted, where she knew she could come in times of heartache, was to our mission residence. The realization brought on a feeling of warmth.

* * * * *

That veranda. Strange things have happened there, but none more unusual than the day we met Rita.

We saw her beside the nearby road. Obviously she was in trouble. But even though many people on their way home from work passed her, in keeping with the basic cultural attitude no one stopped to assist. I could not reach her because of a canal between our house and the roadway.

Calling out to her from a short distance away, I asked if she needed help. When she turned to reply, the anguish, pain, and fear evident in her face made me anticipate her answer, "Oh, please, please help me!"

In our car I drove around the village area and to the road where she waited. As I assisted her into the vehicle, she explained, "I am having a miscarriage. Please—I am losing my baby."

I assured her I would get her to a doctor. At that, the look of terror on her face exceeded the marks of pain. "Oh

'The mission residence is not an isolated haven. . . . It is a home of hospitality, love, and openness.'

no," she pleaded. "You must not!"

She confirmed my first guess—she was not married. Further complications emerged. She was personal secretary to a high government official, and her mother worked for the head of government. She warned me that every doctor in the country knew her mother, and most of them knew her, too.

I learned that Rita was 23. She and her fiancé were of the two major, and opposing, national religions. Their families refused to allow them to marry. However, they had been secretly betrothed for three years.

Rita had fallen at work that morning. She had not felt well the rest of the day, but it was only as she stepped from her taxi beside the road that her condition materialized. She was hurting—with pain, shame, and fear.

"Please," she repeated, "do not take me to a doctor."

We took Rita into our home. We cared for her as best we could as the miscarriage was completed. The next steps were to find her fiancé, secure fresh clothing for her, and try to persuade her to confide in her parents. We located the young man and insisted that he get her to a doctor. And we convinced them that they must tell their families.

A few days later the couple was back. A Muslim, Rita could not ask enough questions.

"Why? Why? When other people passed me by, some who even knew me,

why would you come to me?" she asked.

"Why would you bring me to your home? Why would you share your clothes with me? Why would you take time to find Viaz and bring him to me?"

So many questions. Not to be answered in one meeting. Or in two. But the right kind of questions—and answers that made a young woman feel that this was where she might find truth. Questions and answers that caused her to return with close relatives on other occasions.

Excitedly she related to her kin, "These are the people who helped me. This is the house where I got help."

And there were still more questions—asked by Rita and her husband, Viaz, as they would come from time to time to join us on the veranda for afternoon tea.

And there was always that quiet, reflective moment when Rita would become silent. She sat quietly, and her eyes became moist as she watched passers-by on the little road beside the house. "And you saw me . . . and you took me in."

The crises that bring people to the missionary home are certainly not always of such unusual nature or of such magnitude. It is often a young man, facing ridicule and scorn by his family because of a newfound faith, who needs a retreat where he can reexamine his position. Sometimes it is a schoolteacher from a village far into the interior who manages passage to town but who needs

lodging and longs for Christian fellowship.

Frequently it is a lonely pastor, misunderstood and spent, seeking spiritual and physical refreshment which his meager income prohibits, but which the missionary home provides. On occasion one finds a retreat where he can assuage the agony of untold grief or heartbreak. Infrequently the "retreat" is for an extended time. More often it is only a brief interlude, but one with long-lasting results.

* * * * *

The day came for our two new friends to return to their homes in America. We shared our last meal together—Bert and Richard, our family, and two nationals who were with us for the day. Our pastor-friends had come to find proof and credibility to some preconceived ideas about a purported extravagant waste of mission funds in mission support.

Caught up in the activity of Christian experience, they had preached, counselled, shared Christ, and in two weeks had seen clearly demonstrated something of which few laymen are aware: The mission residence is not an isolated haven for the missionary and his family. It is the antithesis—a home of hospitality, love, and openness to those the missionary serves.

The mission home is just one more channel whereby the missionary shares the material blessings of Southern Baptists around the world. **TC**

Tokyo-Amarillo Partnership

The first Saturday in August 54 members of Akatsuka (*ah-kah-s'kah*) Baptist Church, Tokyo, Japan, deplaned in Amarillo, Tex. Despite problems of language and trans-Pacific travel, they had come, each at personal expense, to take part in an eight-day evangelistic crusade with First Baptist Church in Amarillo.

Revival services were held three times on Sundays and every week night. The Japanese and local church members shared a full schedule of activities, including planned visitation that began each morning at ten and continued through the day: home meetings; office appointments; club appearances; morning and afternoon sessions in the city parks program; witnessing in rest homes, shopping centers, jails, and other community institutions.

All was for one purpose: "To witness to the saving power of the Lord Jesus Christ," Pastor Shinsaku Kodama told people, though little explanation was needed for the Amarillo congregation and their visitors. For these two churches have a unique relationship.

Certainly the heightened awareness of Texas and Japan Baptists for each other

The author is a production specialist in the program and product development section of the Department of Missionary Education at the Foreign Mission Board. She formerly was a missionary to Japan.

dates from the New Life Movement of 1963. In that Japan-wide evangelistic crusade nearly 600 Southern Baptists, many from Texas, worked with Japan Baptists for five to six weeks of major rallies, followed by meetings in churches up and down the country. (Later Pastor Kodama was one of a number of Japanese pastors invited to visit various Southern Baptist churches to study Sunday School work.)

Partnership Begins. The specific Akatsuka-Amarillo partnership in the gospel began with preparations for special evangelistic efforts in connection with the 1970 Baptist World Congress in Tokyo. The year before, Morris Cobb, a layman in First Church, Amarillo, met with W. H. (Dub) Jackson, Jr., then a missionary, and leaders of the Japan Baptist Convention in Tokyo to seek out Japanese congregations willing to undertake a prayer covenant with congregations in the United States.

At Akatsuka Church Cobb found Pastor Kodama and a warm-hearted people deeply concerned for the gospel. From that meeting of Japanese pastor and American layman grew a relationship which, through more than five years now, has strengthened both congregations. (Cobb is now a member of the Foreign Mission Board.)

The next year, 1970, about the time the

Baptist World Alliance Congress met in Japan, 54 members of Amarillo, First, went to Tokyo to take part in special evangelistic services in Akatsuka Church. While there, Amarillo Pastor Winfred Moore invited Pastor Kodama and his people to Texas for a similar meeting. The date was set for 1975. Later, revival effort in Amarillo August 3-10 was agreed upon. Moving steadily toward realization of this event of their partnership, the Akatsuka people took their task seriously.

Every Friday night for a full year, Akatsuka Church met to pray for their Amarillo crusade. They prayed that it would be possible for many of their members to go. They prayed that those who would not make the trip would be able to sustain their witness at home. Individually the Akatsuka members struggled with the personal decision of whether to make the trip to Texas. Together they prayed for grace to be full partners in the undertaking, and for those who would hear the gospel with understanding because of this joint effort.

Permission Granted. Yoshiko Hara, for example, a Christian only since 1972, wanted very much to make the trip. But she knew that everything depended on whether she could get her employer's permission for two weeks off. A week's



From Tokyo, Japan, visiting Pastor Shinsaku Kodama (r) presents Japanese fan to Pastor Winfred Moore (seated) of host First Baptist Church, Amarillo, Tex., and Mrs. Moore (l). Members of Japanese congregation assisted evangelistic effort.

vacation was normal in her company, but two weeks? Her supervisor said such a request was unheard of and, if granted, would have to come from "higher up."

Undaunted, Miss Hara carried her request through company management levels and finally to the top. There she was asked why she wanted to go to Amarillo. Yoshiko explained to company officials what it meant to her to be a Christian and repeated her request for time off to make the trip.

Just before the deadline to join the travel group, two minutes before closing time at the office, Miss Hara got her answer: Trip leave approved.

Mrs. Watanabe also wanted to travel to Amarillo, but hesitated, feeling that her poor English would be a hindrance to the group. Her children discouraged her; in fact, they told her her testimony sounded like Chinese, not English. However, Missionary Virginia Highfill, minister of education at Akatsuka, encouraged her to go.

Early in the week in Amarillo, Miss Highfill asked Mrs. Watanabe how she enjoyed the first night with her hostess,

who had been her prayer partner since 1970. All smiles, Mrs. Watanabe reported that everything was fine, and her hostess a wonderful Christian.

"We talked until 10:30!" she exclaimed, beaming.

Miss Highfill had come to the States on furlough a few weeks before the crusade date. Before leaving, however, she had conducted orientation classes for those who expected to come to Texas. During the week in Amarillo she helped with translation. A furloughing missionary couple, Wayne and Mary Lou Emanuel, also assisted, as did Mr. and Mrs. Kagenobu Nakamoto of Dallas, Tex. Nakamoto, an Okinawa native who coordinates the Japanese language ministries of Texas Baptists, served as Pastor Kodama's interpreter.

Full-page Ad. Each Japanese participant wrote out a Christian testimony that was translated into English and sent ahead to Amarillo with an individual portrait. On August 1 the *Amarillo Globe-Times* carried a full-page "Good News from Japan." Complete with 54 photos and names, the

copy announced to the whole city that Pastor Kodama and members of Akatsuka Baptist Church, Tokyo, would lead in revival services that week at First Baptist. There would be "sermons by Pastor Kodama, testimonies and special music by members from Japan," promised the copy.

Arriving at the church building that Saturday afternoon, each Tokyo guest was met by his or her host family. They found a fellowship hall decorated with their photos, each photo bearing the name of the host family. For each there were calling cards with crusade information, a local address, and the Akatsuka Church address in Japan.

Throughout the week host families provided lodging and breakfast. Now and then a few hours were snatched from the schedule to see Amarillo, but everybody understood this was no sightseeing trip. The Akatsuka people had come to Texas only for one purpose: to bear witness to their faith in Jesus Christ.

Local members had arranged and rearranged their own schedules to help their guests. There was work for everybody: chauffeuring; team visiting; helping with the meals (lunch and evening meals at the church).

Looking for two Amarillo members, Mrs. Floyd Studer and Mrs. H. E. Knight, was Toshiko Tsuchiya. She wanted to renew a friendship begun in Tokyo in 1970 when Mrs. Struder had shared her Christian experience.

And, added the Japanese visitor, "Mrs. Knight taught me that if I didn't believe the Savior, and receive the Savior, my every deed would be useless."

Mrs. H. C. Burke, church dietician, found special joy in her role for the week. Although she herself had not been to Japan, two young people in her family participated in the 1970 crusade, accentuating her personal interest in, and concern for, Japan.

Mutual Learning. As the crusade progressed, both congregations learned from each other. Amarillo people learned that the Akatsuka congregation was meeting nightly to pray for the

crusade, and that those who had stayed in Tokyo were filling in for those in Amarillo to keep Bible teaching and other ministries continuing without interruption.

The Texans also learned more about Pastor Kodama's vision and the church's commitment to world missions. Each year since 1971 a group from Akatsuka has gone to Okinawa to help their mission with a Vacation Bible School and revival services. While some Akatsuka members were preparing themselves and saving money for the Amarillo trip, others were praying with them and were giving to help defray crusade expenses.

Months before the crusade, the church sent a substantial gift of money through the Southern Baptist Foreign Mission Board to help with expenses in Amarillo. When the Akatsuka group arrived in Amarillo, Pastor Kodama gave Pastor Moore an additional check for crusade expenses.

Who are these Akatsuka Christians?

Miss Highfill describes them as job holders who take their faith seriously: housewives, students, a printer, a children's guidance clinic worker, clerks, secretaries, a few electrical engineers, a chemical engineer, a schoolteacher. Miss Highfill knows them as a warm-hearted, dedicated congregation.

The church was formed in 1959 when 25 people began meeting, including Pastor and Mrs. Kodama, who were "commissioned by the mother church to begin services in a rented Japanese home." The sponsoring church, Tokiwadai, has another daughter congregation in the same general section of Tokyo. In both cases the charter members were sent out after a year's

intensive training in church development techniques. Missionary George Hays, now FMB secretary for East Asia, then a member of Tokiwadai Church, recalls a business meeting at which he chided the congregation about not having any children.

At that time Itabashi-ku, a ward in north-northwest Tokyo (one of 15 incorporated into the city in 1932), was just beginning to become the burgeoning urban area it is today. Tokiwadai Baptist Church, like the congregations growing from it, began in a home, the home of Pastor Shuichi Matsumura. He had recently moved from Omuta, on the southern island of Kyushu, to Tokyo to become executive secretary of the Japan Baptist Convention. The year was 1949.

By 1959 Tokiwadai had grown to such size that the members asked their pastor to resign his Convention post. He did so, only to be called back a year later to assume the chairmanship of the Convention's evangelism department. In this situation Tokiwadai stayed on the cutting edge of evangelistic outreach in postwar Japan.

Today Tokiwadai's offspring congregations, Akatsuka and Shimura, also in Itabashi-ku, are monuments to a long-range partnership between Japan Baptists and Southern Baptists. The partnership has grown in the shoulder-to-shoulder work of Southern Baptist missionaries and Japanese Christians, through their shared commitment.

Another facet of the partnership has been the praying and giving—through the Cooperative Program—of Southern Baptists. At its most personal level, this partnership has been strengthened and

In Their Words

Excerpts from testimonies by members of Akatsuka Baptist Church, Tokyo

Before I was saved, I thought . . . that Christians were weak people and they were escaping from reality. One of my friends was a believer of one new sect of Buddhism. . . . I belonged to that sect for a while.

One elder of the sect showed me a circular, saying he got it on the road. It was a handbill which told about a Christian meeting for evangelism. We began to make fun of Christianity. Then I myself wanted to see what a foolish thing they were doing at church.

I went by myself to the church. . . . It was the first message for me to hear, and I didn't understand it all. It sounded like nothing but nonsense. But somehow I wanted to hear more . . . so I attended more meetings.

At church I learned to know that Jesus died for us on the cross. . . . I accepted Jesus Christ as my personal Savior. From that time great joy has grown in me.

—Mikio Hiratsuka

I accepted Jesus Christ as my personal Savior in the spring of 1969. For me it was a joyous experience under the new life, like that of hibernating animals and buds of cherry blossoms which start to breathe in the warmth of spring. Before that, I was only in existence as though man was loafing here and there in a town, like paper trash which someone threw on the side of the street and did not know what to do in a cold wind.

—Mitsuhiko Hoshino

When I was a second-year student of senior high school, I was given a handbill at the train station. . . . It said, "We have an evangelistic meeting at the Akatsuka Baptist Church, and we're expecting you to come to our church." Then I went to the church for the first time. I felt that I had found a new world through the preaching in that meeting.

Since then I began to go to church every Sunday and read the Bible earnestly. After three months I accepted Jesus Christ at the age of 16.

—Takashi Sato

Seven years ago I went to Akatsuka Baptist Church for the first time with a friend. . . . I heard the preacher was Dr. Maddox from America, and I went to church only to study English. But his preaching was wonderful beyond expectation. . . .

I began to go to church every Sunday. . . . I read the Bible earnestly. And I came to know God's love. . . . Jesus Christ is always with me. I don't need to fear anything any more.

—Takako Sato

Among witnessing contacts by Akatsuka Church were those in Amarillo shopping center. Chikara Ueda (l) offers testimony.



continues to grow in the close bonds forged by Akatsuka Church and the Amarillo congregation.

Building for Tomorrow. Akatsuka outgrew its rented Japanese home about the time Tokyo Baptist Church (English-language) was moving from temporary quarters in a quonset hut to a new facility. Jackson, then missionary pastor, offered the quonset hut to Akatsuka, whose members promptly moved it to their building site in North Tokyo and used it the next six years.

The members became so accustomed to the curved roof of their temporary building that when a permanent structure (dedicated in 1966) was erected, they held to the curved-roof design for their new building. Building funds came from the members and from Southern Baptists through the FMB to the Japan Baptist Convention.

Looking to future growth, the church decided to build a strong framework—as large as the building code would permit—and use an unfinished building for as many months as necessary. But no matter. Their eyes were on the future, on what they understood to be their global responsibility.

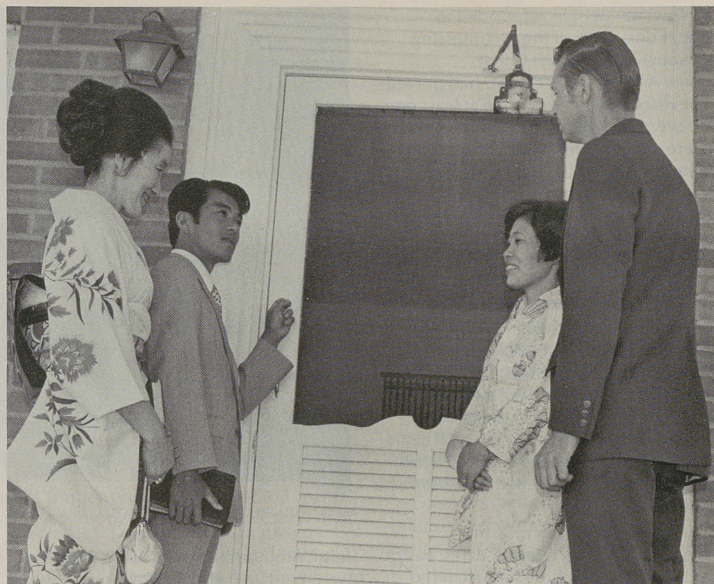
Members kept at the job of improving the interior of their building. Pastor, deacons, young people—all have contributed manual labor: laying tile, paneling walls, finishing ceilings, making improvements. Today most of their work is done, and they have a new building goal: to add a third story to the strong framework—as soon as possible.

The Real Story. With any church in the United States, or Japan, or anywhere around the world, it is easy to forget that the building actually tells little of its story. The real story is the experience, and the testimony of each member.

- Pastor Kodama, for example, is the son of a Japanese Army officer and, as he says, “an old-style Japanese woman.” He was a high school graduate and judo champion (third degree, black belt) when, at the onset of World War II, he found himself in a military management school. There he had a friend, a Christian, who “taught me to go to church and to read the Bible.”

“After the war,” he says, “I attended an evangelistic meeting in Omata Baptist Church, where I heard a sermon of Dr. Edwin Dozier, a Southern Baptist missionary. I believed in the Savior and decided to follow Jesus.”

Moving to Tokyo, he worked at Jordan Press, the publications department of Japan Baptist Convention. He became active in Tokiwadai Church and was in the group of 25 who began the Akatsuka



Members of Amarillo, First (far left, far right) accompany visiting Japanese couple, Hiroshi and Reiko Iwata, in home visitation during evangelistic crusade in Amarillo. Japanese visitors had written out their Christian testimonies for sharing in Texas.

work. He has been its pastor from the beginning.

- Kazuhide Dobashi responded to what he heard on a Billy Graham telecast and was directed to a church near his house—“my beloved Akatsuka Church,” he says.

- Miss Hisako Kitajima had been attending Akatsuka services and Bible study about two years when Ramsey Pollard, U.S. pastor in Japan on a preaching mission in 1951, visited the church.

“I heard loudly of Jesus,” she explains. Since that day, she adds, her life has changed 180 degrees.

- Tadashige Kodama, an older brother of the pastor, also heard the gospel for the first time in Omata in 1946. His wife, already a Christian, joined him in a Baptist church. In 1968 both brothers had the joy of witnessing their father’s confession of faith. At age 83, he was baptized by Pastor Kodama.

- Takashi Amada, a young man in the congregation, saw a motion picture about New York Yankee Baseball Star Bobby Richardson, recipient of the Lou Gehrig medal and other honors. As he told a friend, “When I saw Bobby Richardson lay down his baseball bat and pick up the Bible, I knew that was for me, too.”

- The Amarillo crusade was especially meaningful for Mrs. Mitsui Watanabe, a deaconess at Akatsuka (one of two

women among thirteen deacons, ten of whom made the trip to Amarillo). Mrs. Watanabe was in the original group of 25 who left Tokiwadai Church to begin the Akatsuka work. She became a Christian during World War II, and was baptized in 1948 in a pool next to an army base chapel.

“I have served as a Sunday School teacher since then,” she explains and praises the Lord because “her” Sunday School children have now become fathers and mothers whose children are in Sunday School. Two of those who came to Amarillo were “her” Sunday School pupils. Not only did Mrs. Watanabe have enough English to bear witness to her faith and talk with her hostess until 10:30 in the evening, but also she charmed the people with her demonstrations of flower arranging.

- Another team member, Mrs. Surmie Iyota, demonstrated calligraphy, the artistic brush-writing so admired, and well done, by many Japanese.

Amarillo Benefits. So they came to Amarillo—54 Christians from a small Baptist congregation in Tokyo. They shared themselves and their faith with fellow believers, and non-believers, in a West Texas city.

“Our church is reaping more benefits by far than this group from Tokyo can ever hope to reap by having come,” Amarillo Pastor Moore said.

In the three services on the first

Sunday, ten people responded to invitations, eight of them confessing personal faith in Jesus Christ.

The Amarillo church staff had prayed that visible results would be at least one for every person on the Akatsuka team. There were 58 professions of faith. Seven joined the Amarillo fellowship by letter from other Baptist churches. And a number of persons made rededications of themselves to the Lord.

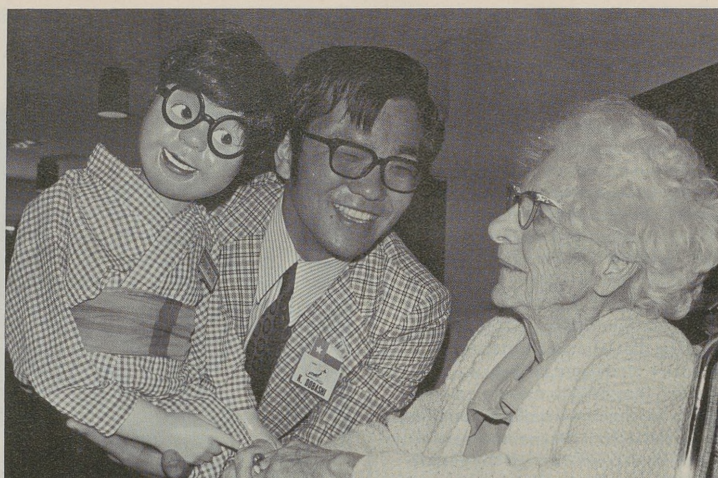
Both the Japanese Christians and their American counterparts knew by the whole happening that the Spirit of God was in their midst. Two in the Akatsuka group committed themselves to whatever full-time service the Lord will show them. In one service a young Japanese left his place in the choir to stand beside a young woman who came to rededicate herself to the Lord—the daughter of the family in whose home he stayed.

A-bomb Anniversary. By the coincidence of the crusade dates, Pastor Kodama was preaching in the United States on the 30th anniversary of the dropping of the atomic bomb on Hiroshima. Speaking openly of how war divides people, he expressed personal regret for “our country’s action.” Also he reminded the congregation that on that day, 30 years ago, most members of the crusade team had not yet been born.

“Nevertheless, we want to apologize.”

The Lord used his quiet words redemptively. At the close of that service, when the invitation was given, a man who had been crippled for life in World War II steered his wheelchair down a crowded aisle to tell Pastor Moore: “I want to love all people.”

Back home, the Akatsuka people shared their experiences with fellow church members, the travelers’ faith strengthened by what they had seen and



At rest home Japanese Ventriloquist Kazuhide Dobashi and partner, Shin-Chan, visit with Mrs. Pearl Lawrence, who became a member of Amarillo, First, in 1895.

felt. Within a few weeks seven people were baptized at Akatsuka.

The whole crusade team was so impressed by the outreach activities they observed in Amarillo that they called an all-day Sunday School teachers’ meeting to talk about how the Amarillo Christians go out into the community bearing their witness. A month later, in early October, Akatsuka was in an evangelistic emphasis of its own, with a visiting pastor, and the spirit of revival continuing.

The crusade, fruitful as it was, remains a brief but meaningful experience in the long-term relationship of the two congregations. Who can measure the results of such a partnership for a Baptist church in Tokyo? And for another in the Texas Panhandle?

Recognizing Oneness. In five years these two groups of believers have learned to pray with and for each other.

Increasingly they appreciate their oneness in Christ, despite language and distance barriers. Even when members of both groups are together in one place, some of the barriers remain. In both churches, however, there are men and women who date their personal commitment to Jesus Christ to a time and a place associated with Christian friends normally separated by an ocean.

Who ministers to whom? Is this kind of relationship missions—in the sense of one people taking the gospel to another? In the New Testament sense of a partnership in the gospel?

Emphatically yes! And God be praised whenever congregations learn from each other, give and receive, share and minister to each other, and together to still others!

The Amarillo crusade is history. The Texas congregation has welcomed into its fellowship almost three score persons newly won to Christian discipleship. The Akatsuka members have returned home to tell what God did for them, individually and as a congregation committed to the world—to global mission—in the name of Christ.

Just before the visitors left (after an overnight retreat to Glorieta, N.M., and the return to Amarillo to enplane for Tokyo) Pastor Kodama invited First Church to return to Japan three years from now, in 1978. The Texans would then involve themselves in another evangelistic crusade in Tokyo. And they would also share dedication festivities for the new third story of the church building, which the Akatsuka congregation fully expects to have completed by then. TC



Before Texas visit Missionary Virginia Highfill works with Pastor Kodama at Akatsuka church facilities.

Epochal Retirement

By T. Rupert Coleman

Retirement simply means changing one's occupation. My wife and I discovered this reality when we accepted the Foreign Mission Board's invitation to give ourselves to an English-language ministry following retirement from an active pastorate in the States.

In many ways, I believe, the first year of retirement was one of the most significant years of service. I was privileged to serve as pastor of the English-language congregation of Chinese of Grace Baptist Church, Taipei, Taiwan.

The founding members of Grace Church were products of Baptist mission work on the mainland of China. As "refugees" in Taiwan—having fled from communism—they spoke many different dialects, and English was their common language. The church, therefore, was constituted as an English-

language church soon after the Republic of China established its government on the island of Taiwan.

Today, this church is strong, with more than 2,000 members of deep devotion. The church zealously continues its ministries in English, as well as in the Mandarin language.

Serving with these Chinese Christians and our missionaries in Taiwan not only provided us with epochal experiences but also brought tremendous personal blessings. Opportunities to give a Christian witness were found to be unlimited, even among people who do not speak English. Through the use of gospel tracts, written in Chinese, doors were opened to university-trained young people who had never seen a Bible nor entered a church. Today, for example, a doctor, an attractive police officer in the Foreign Affairs Department of the Republic of China, and a potential editor of a leading newspaper of that country are Christians because of such materials.

United States military forces and their dependents living in Taipei provided opportunities for Christian teaching, and these also led to conversions. Other thrills came in the privilege of teaching future Christian leaders of the nation in Taiwan Baptist Theological Seminary.

Tourism is big business in Taiwan, where the old and the new China meet, and strangers in a foreign land are often more responsive to friendliness and a Christian witness than they had been in their homeland. Daily there were opportunities to share in practical ways the good news about Jesus Christ.

En route home from the Orient, we visited many of our Baptist missions. Frequently we shared in the thrilling experiences retired laymen were having in the volunteer program of the Foreign Mission Board. One very happy couple served in one of our new schools in the Middle East. He was busy with saw and hammer, adding many needed items to the classrooms. His wife served as school secretary. Attending this school were three nieces of the nation's king. What potential this school has, and what an opportunity for retirees!

Rupert Coleman served as pastor of the English-language congregation of Grace Baptist Church, Taipei, Taiwan. His service was rendered through the Foreign Mission Board program in which limited opportunities are available to retired pastors to serve English-language congregations abroad for periods of approximately one year. He and Mrs. Coleman served in Taiwan during 1974.

Coleman's ministry abroad was unique, in that he worked almost entirely with non-Americans. Usually those who minister abroad after retirement do so in the context of an English-language congregation that ministers primarily to international communities or to Americans abroad.

As in Coleman's case, those who minister abroad after retirement do so without salary or cost-of-living provisions. The Foreign Mission Board does pay transportation expenses to and from the place of service, if the period of service is one year. Furnished housing and local transportation are provided also.

The opportunities for service are rather limited. Applicants for the volunteer positions should have a good record of service in the United States. They should be in good physical health, emotionally stable, and capable of relating comfortably to people of all social, economic, and ethnic groups. They also should have retirement income sufficient to provide food and incidental expenses. The age limit is 68.

Retired pastors interested in rendering such service should write to Consultant on Laymen Overseas, Baptist Foreign Mission Board, Box 6597, Richmond, Va. 23230.

After a lifetime in preaching and in ministering for the gospel, I am convinced nothing could be more challenging to a retired pastor than the Foreign Mission Board's "Retiree Program." This is written with the prayer that many retirees who believe in the Great Commission and have promoted our world mission program may give a personal witness overseas. **TC**

The five brand-new Peugeot cars, their red license plates setting them apart, snaked through the frantic, Saturday-morning traffic and made their way in a nervous procession across Paris. At the wheel of each Peugeot cringed a Southern Baptist missionary, having arrived in France barely hours earlier.

As one of those drivers, I can testify that we were scared by the newness of driving a new car for the first time in a bustling city like Paris. But we were more afraid of being left behind by our missionary guides, so we tried to drive as though we knew what we were doing.

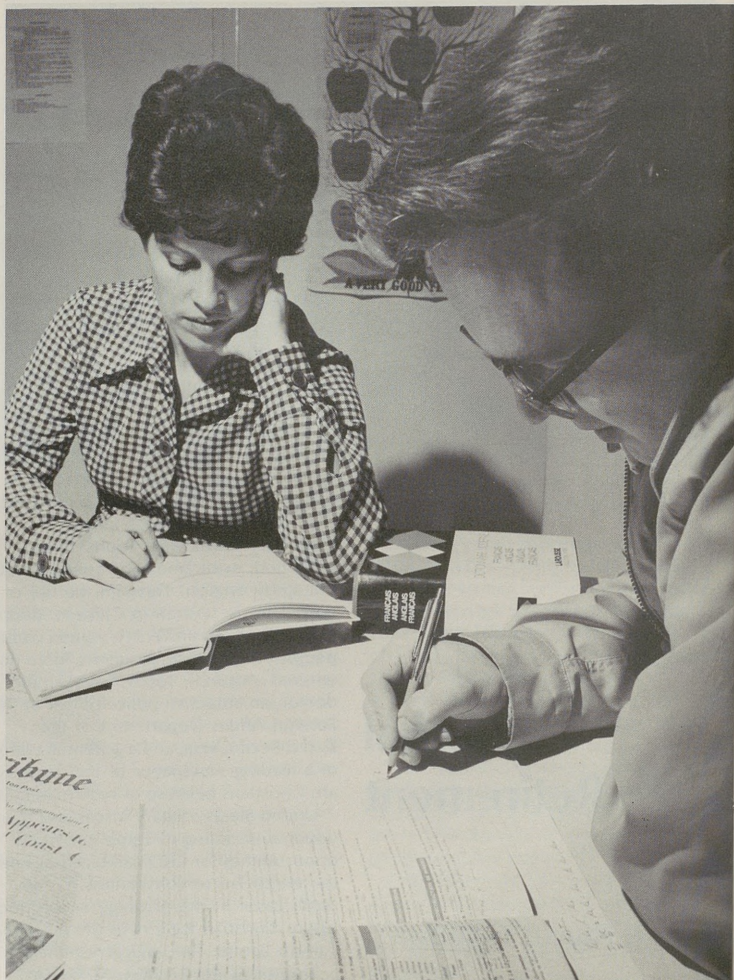
The new Peugeots had been waiting for us at the Paris airport when we arrived from the U.S. The red license plates signified that the cars were registered to someone other than French. After this band of 11 new missionaries—five couples and one single woman—had landed, the cars were cleared through customs. Then we began our follow-the-auto trek toward Tours.

Leading the way were Hal B. Lee, missionary stationed in Paris, and Dan C. Routledge, who with his wife, Beth, was ready to move on to Ivory Coast, their assigned mission field. But the couple had volunteered to delay their departure to meet our contingent of missionaries coming to France for language study.

The string of Peugeots pursued Lee and Routledge through Paris traffic. At the city's edge Lee waved good-bye and pointed in the direction of Tours. The convoy followed Routledge on to Tours, where the new missionary personnel would study French for about 12 months before moving on to their field assignments among French-language countries in West Africa.

Included among the arriving missionaries just out of orientation at Pine Mountain, Ga., and ready to begin residence in France at the start of 1975:

—Bobby (Bob) and Rebekah (Becky) Coutts, appointed for Dahomey. They would live in St. Avertin, a suburb of Tours.



International edition of Herald Tribune must wait while Bobby and Becky Coutts, missionaries to Dahomey, labor over French lesson in Tours, France.

In Pursuit of French

By Buddy V. Norville

—Frank (better known as “T”) and Kathie Thomas, also assigned to Upper Volta, where he is to serve as general evangelist and church planter. Their daughters are Lindsi, 4, and Whitney, 1.

—Fred and Gale Sanford, also bound for Dahomey. They would reside in downtown Tours in the theater area, where parking space is sometimes scarce.

—Marilyn Pinson, who served as a journeyman in Liberia, going to Upper Volta. She would live with French-speaking people in a Tours boarding house. This meant she would continue to learn the language even as she ate.

—Ray and Patsy Eitelman [see box], also going to Upper Volta, where Ray, a former ranch foreman as well as pastor, would be assisting in agricultural missions. With them were their daughters, Laura, 12, and Julie, 11.

—And the Norvilles, Buddy and Brenda, with sons, Scotty, 7, and Todd, 3, assigned to Ivory Coast, where I am to coordinate Baptist publication work for the Francophone (French-language) countries of West Africa.

[James and Barbara Lassiter, assigned to Ivory Coast, joined the group in October. Three couples and two single missionaries bound for Francophone countries are to begin study in January 1976, after missionary orientation. Also studying French at

Right: Southern Baptist missionaries bound for Francophone countries in West Africa pose at gate of Touraine Institute of French Studies at Tours, France, in spring of 1975. **Below:** Administration building at the institute.



Tours are missionaries assigned to French-language fields in the Caribbean; two couples just out of orientation are to begin study in Tours in January.]

For some of the "French fellowship" arriving for 1975 study, the transition from the comparatively warm southern U.S. to cold, wet France in winter was severe. Todd, our three-year-old, for months had anticipated the flight from our home in Texas to Paris. "When I get on the plane, I'm going to hold on with both hands," he had said. But when flight time came, he had a fever and forgot to "hold on," even when carried to his seat.

Todd became the first of our group to visit a French doctor. Todd's first



Above: Todd Norville (foreground) joins other children for school while his parents study French. **Right:** Fred and Gale Sanford work on assignment.



Am I Outstanding, or Do I Just Stand Out?

I have never really wanted the public gaze, but it seems that in one way or another I have gotten more than my share. An attack of polio when I was 16 left me with a certain bobbing gate that draws attention of those I pass on the street. Everywhere I go, this peculiarity attracts the uninhibited stares of children and the stolen glances of adults.

Then came premature baldness. At age 25 I was almost completely bald and thus noticeable in any crowd. Now I draw attention even when I am standing still. Adults make my baldness a topic of conversation, but children want to put their hands on my head to experience the feel.

In France, where I have studied French in preparation for missionary service in West Africa, I could almost be taken for a Frenchman. That is, until I open my mouth, and those strange, foreign sounds emerge. That is when everyone within earshot turns to take in the spectacle of this stranger who has arrived from who knows where. For the populace this provides a diversion in the midst of what might be a humdrum day.

To top it off, they tell me that I am going to live in a country where a white man is as rare as a gray hair on a beautician's head.

But I have noticed on earth a stranger characteristic than all these. I refer to the startling difference of a life filled with the radiant presence of Christ. O Lord, give me this kind of strangeness.

—Ray W. Eitelman, Missionary to Upper Volta

recollections of France are of a cold examining room and a man speaking in a strange language as he, as Todd put it, "poked me with cold hands."

Scotty, Todd's brother, had a similar beginning with a French dentist. Scotty left the office minus one tooth but still not knowing what the dentist had said to him.

The U.S.-to-France travel was otherwise smooth, except for the experience of the "T" Thomas family. In

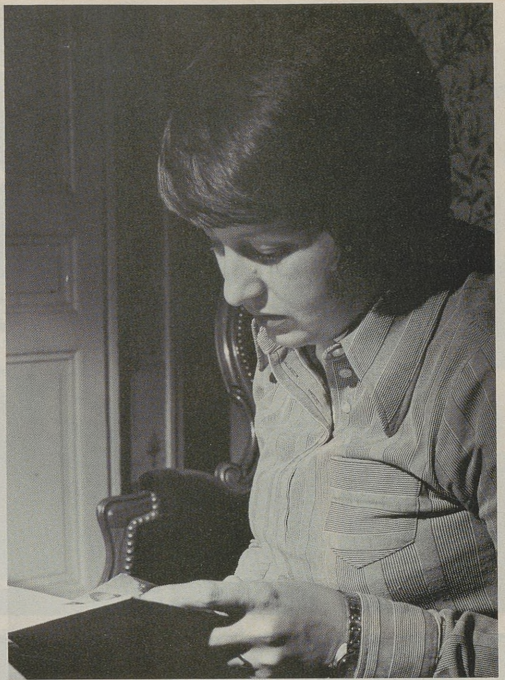
transferring from one New York airport to another they were separated from a suitcase full of children's clothes. The reply to their inquiry was, "You can pick it up on your way back through New York." Thomas' explanation that he would not be back through New York for at least four years produced a search but no results.

In Paris the family was delighted to discover the missing bag had made the trip after all. But the happy ending to the baggage game had to wait. Eitelman's guitar and my suits were not on the plane. Four days later they were delivered to our doors in Tours.

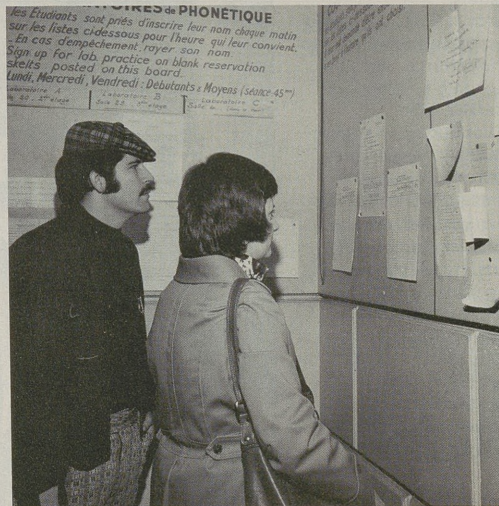
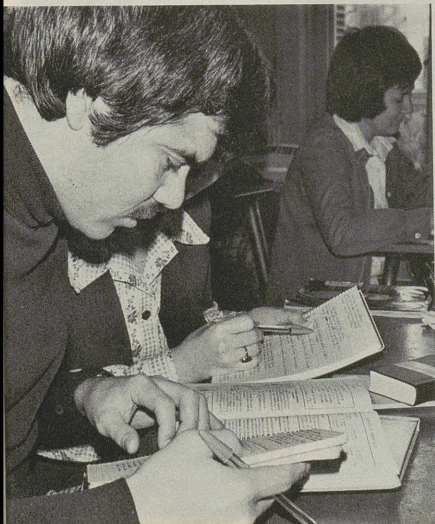
We needed more patience in getting settled. We thought a two-hour wait in order to change the utility deposit was indeed slow. Then we had to wait six hours for our temporary *carte de sejours* (registry with the police).

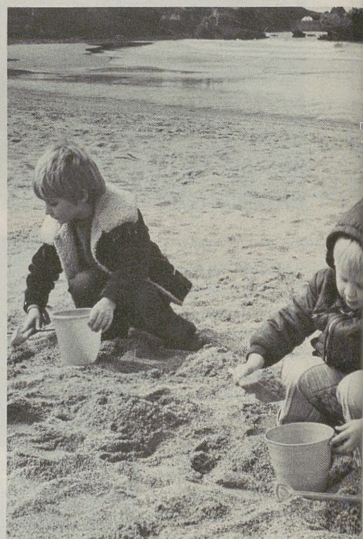
Six days after arrival we began language study at the Institute of Touraine. As usual, language learning seemed much easier for the young ones than for their parents. Lindsy Thomas put us all to shame with her proper French *r's*. And in those early months Scotty kept us informed on what was being said on "Bonjour Sesame," France's "Sesame Street."

Students from around the world have studied with us at the institute. In our class ten countries have been represented. We found a mission field there, for most of the students speak



Above: Madame Sableau, teacher at the institute talks with student from Kuwait. **Top, right:** Marilyn Pinson concentrates. **Right and below:** On the grounds or in class, study goes on. **Bottom, right:** Frank (T) and Kathie Thomas check bulletin board.





Above: Mrs. Norville shops at outdoor market in Tours.
Left and below: Inside or out (Mrs. Norville at right) at police station, lines wait. **Top, right:** Cambodian-French pastor baptizes German girl in church at Joules-Tours. **Right:** Norville children enjoy Easter outing at Atlantic beach in southern France.

some English and most are willing to talk about spiritual matters.

The Baptist church in Tours opened its doors and its hearts to us, and we tried to become a part of the church. Since the French-language church does not hold Sunday-evening services, the missionaries have conducted an English-language service weekly. Missionaries from other evangelical groups and a number of students joined in worship.

Learning the language and meeting a new culture was only an interim adjustment in Tours. France has been a necessary stopping place en route to where we all want to be—our fields in Africa. We have looked forward to the end of institute study in December (1975) and to the final leg of our journey to the field. The one-year stay in France has helped equip us to become a part of the new cultures ahead. **TC**



NAMESAKE

Mrs. Brown flagged the car just as I left Sunbeams. "Will you carry my sister to town?" she asked.

"I'm only going as far as Po River, but you can go that far."

She readily agreed, saying they could catch a taxi from there.

The ride into town is about five miles over dirt road. After about two miles it became apparent that not only was Mrs. McDaniel pregnant, but also in labor. Since town was only three miles away, the situation didn't seem to deserve any special attention, other than trying to avoid holes, so the trip in the Land Rover wouldn't be such rough riding.

Great discussion followed as to whether we should stop to pick up the midwife or go straight to the hospital. Of course, by that time, I knew there would be no stopping halfway to let the two sisters walk or catch a taxi. God was not unaware of our situation though. After another mile someone else stood on the road waiting for a ride—the midwife.

The car had been with our mission station only about a week when the little girl was born in it. Nine days later the naming was held. Mrs. McDaniel named her Peggy.

Thus began an association that was not to end quickly. Soon everyone referred to me as "Peggy's ma." A schedule that took me past her house four to five times a week always allowed time to speak to Peggy, her mother, and her sister. Relationships began to develop, and opportunity came to speak of the God whose love and blessings I share.

You can imagine the gratitude with which I prayed as Mrs. Brown went to the mourners' bench during a revival. To witness her joy in Christ was an unparalleled experience. Never before had I seen such happiness in a newborn Christian. She joined David as she

The author served as a missionary journeyman in Liberia 1972-74.

danced before God in joy at her baptism. Only awe for her faith could be felt.

Regular in church attendance, she naturally joined others before the altar for a time of prayer for those with burdens. Little Peggy was seriously ill.

For two weeks Peggy grew continually weaker. On a Monday night she died. Unlike adults, children are buried soon. A short service was held Tuesday afternoon in a front room of the house. The coffin was placed on a table, and everyone stood around it. Throughout the service Mrs. McDaniel kept calling me and showing me "my baby." Some feelings are hard to explain.

After the service one of the men placed the small coffin on his head, and everyone walked slowly to the grave site. A few words were spoken, and each

person reached for a handful of dirt to scatter in the grave. Soon relatives came to "carry" Mrs. McDaniel, providing a change of scene that might lift a burdened heart.

We talked for a little while one day later that week. Of five children, three have died.

"If God blesses me with another baby, I will name it Peggy," she told me. "That's the way we can do. If one child dies, we will give the next child the same name. When I see you, I think of my baby."

And so a continued contact resulted from a hitched ride. Before that ride we had never met. Now, because God blessed with an opportunity which, like so many others, is not on any job description, we know love. **TC**

WOMAN

Woman meeting with GAs and Sunbeams;
Still *woman* driving eight hours on a dirt road, alone.
Woman when a baby was born in my car;
Still *woman*, though the car was a 12-passenger Land Rover.
Woman who likes to sew;
Still *woman* going on an elephant hunt.
Woman with her hair in curlers;
Still *woman* riding the motorbike or shooting a snake.
Woman flustered at only one brand of hair spray available;
Still *woman* flustered at only one grade of motor oil.
Woman baking cookies for youth fellowship;
Still *woman* paying salaries to various national leaders.
Woman teaching English to pastors;
Still *woman* when people say, "And you alone there."

—Peggy Russell

Port of Call: the Azores

Island Teamwork

By Lester C. Bell

In the crossroads between Europe and the Americas, the mid-Atlantic islands, the Azores, occupy a strategic spot. Whipped by Atlantic trade winds, these islands, some 1,000 miles west of Lisbon, Portugal, and 2,500 miles east of New York, have filled vital roles in history.

Now, due to efforts of Baptists from the U.S. and from Brazil, new Baptist churches and missions have been started and a radio ministry begun.

No one lived on the islands when Navigator Gonzalo Cabral claimed them for the Portuguese in 1431. Portuguese settlers later moved to the nine islands of the Azores, and they now form a province of Portugal. The isles are peaks of an underwater volcanic mountain chain.

The Azores served as British naval bases during World War II, in the fight against German submarines. Though Portugal was neutral during the war, use of the islands was permitted due to an ancient treaty with England.

Because of these islands' location on the trans-Atlantic air and cable lines, the United States, in cooperation with Portugal, has maintained an important communications and refueling station at Lajes, on Terceira Island.

Though centrally located on the sea lanes of the world, the Portuguese inhabitants of the islands until only recently had received no Baptist witness. The first Baptist contact was by Americans.

A group of Southern Baptists, stationed at the U.S. air base at Lajes, organized a mission there some years ago. The mission has met in the base chapel, using military personnel as its leaders and preachers. Demonstrating the usual missionary spirit of Southern Baptists, members of the mission, some of whom live off base as neighbors to the Portuguese, have often looked at the thousands around them and wanted to share the good news with their hosts.

But frequent changes in the military personnel, as well as the language barrier, prevented realization of this dream. A

The author was appointed a missionary to Brazil in 1950 and transferred to Portugal in 1968.



Secure at pier is ship on which Brazilian Baptist missionaries arrived in Azores to work in Portuguese language.

few isolated persons were reached, but the beginnings faded due to a lack of a permanent outreach in Portuguese. Still, the Baptists at Lajes kept their dream alive.

From about 1972 the work of the mission grew stronger. As a result, the desire to witness among the Portuguese deepened. They pondered strategy, then ordered tracts. They secured Bibles in Portuguese. They made definite contacts with the Foreign Mission Board through the missionaries in Portugal. However, apparently no one could be found who could go readily to the islands and who could speak the language of the islanders.

With political changes of far-reaching proportions occurring in Portugal in 1974, Southern Baptists at the Lajes base became extremely anxious. What if the military base were phased out due to new political policies in Portugal, and the mission closed down? What if no Baptist witness, in any language, were left on the islands? The Baptists made the whole matter a constant object of prayer.

In June 1974 the mission at the base was organized into a church with 34 members. One reason for organizing was to further strengthen the effort for opening work among the Portuguese. The lay leader, Danny W. Avery, a military man with some previous experience in church leadership, was ordained as pastor. The church sought affiliation with the Portuguese Baptist Convention.

The Azorean Baptist Church was then led to open its own mission for witness to the Portuguese. Members rented and furnished a hall in Praia da Vitória, the small port city near the American base at Lajes. The Americans could not preach in Portuguese, but they could hand out tracts in the language. Some services were actually conducted in Portuguese with the aid of their first convert, Eduardo Correa, an Azorean who knows English. A jeweler in the town of Praia, Correa united with the church at the base and served as interpreter.

But God was also at work in another area! Francisco and Marcia de Souza, who were serving in a pastorate near Rio de Janeiro, Brazil, felt God calling them to go work in the Portuguese Atlantic Islands. (Brazilians also speak Portuguese, of course).

"My husband and I were occupying heavy responsibilities in various sectors of the work of Brazilian Baptists when this call came to us," relates Mrs. Souza. "Francisco was pastor of a large church and president of a Baptist association, composed of 74 churches. I was responsible for the children's programs for the Radio and Television Commission of the Brazilian Baptist Convention. Also, I was lesson writer for

some of the children's quarterlies for the Brazilian Sunday School Board."

In one lesson she emphasized the annual foreign missions offering in Brazil. The Brazilian Baptist Foreign Mission Board had requested a lesson concerning missionary needs of the Portuguese islands in the Atlantic, Madeira and the Azores. (Brazilian Baptists have maintained missionaries in the Portuguese-language African countries of Mozambique and Angola and in Portugal proper, but none in the islands.) Souza helped his wife search for lesson material.

"Suddenly we began to feel an enormous desire in our hearts, a type of agony of soul," says Mrs. Souza. "Right then, we began to ask God in prayer to show us what would be his will for us in relation to this need in those islands. We were well situated, located in a wonderful church. But this agony kept increasing, until we had to surrender ourselves to go to meet this need.

"When I finished writing this particular lesson for juniors, I added a note that now there was a couple ready to depart for the islands, as we had decided to go ourselves!"

The Souzas went together to the Brazilian Baptist Foreign Mission Board headquarters in Rio to reveal their decision. They were unaware of the Baptist church at Lajes, composed of U.S. servicemen, but were willing to go to any of the islands. At Board offices they met Miss Lucy Gonçalves Guimarães, a Brazilian missionary then home on furlough who teaches in the Baptist Theological Seminary in Lisbon.

Upon hearing the story from the Souzas, the missionary said, "Great! There's an urgent call right now for a Portuguese-speaking couple for Terceira, in the Azores. Since the door is already open, why not go there?"

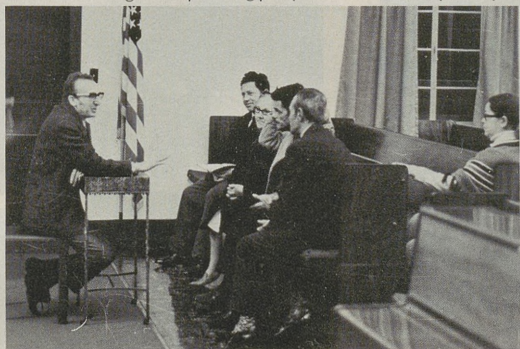
"We'll go," came the response.

Since the couple was fully prepared and ready, and because of the urgency of the need, the Brazilian board appointed them immediately, after contacts with the Lajes church. The Souzas prepared to depart in October 1974, together with their children, Joed and Lilia Rita.

Fittingly they went by ship to the Azores, as pioneers hundreds of years before had gone. Their ship arrived at Praia on Saturday, November 23, at the community where the Americans had rented the hall and begun a witness to the Portuguese in a handicapped way, due to the language barrier.

Forty persons were on hand to greet the missionaries. After the Brazilians disembarked, all joined hands on the dock near the ship and, in a moving scene, thanked God for what he had wrought. At last the missionaries had arrived. The dream of the Americans had been realized.

Brazilian Missionary Francisco de Souza teaches first Baptist class for Portuguese-speaking people in air base chapel, Lajes.



The group then went together up the hill to the little rented hall, so the Brazilians could see what had been provided for them. Pews, pulpit, and piano were ready. Upstairs were living quarters, completely furnished, for the missionaries. The military families had provided the facilities as a contribution to a witness for the Portuguese.

The next morning the first regular worship service in Portuguese was conducted at the mission. Besides the missionary family, eight adults and fifteen children attended. The following day Baptists contracted for three weekly radio programs at the nearby broadcasting station in Angra de Heroismo. The station can reach all nine of the islands with their 350,000 people.

Jail services were initiated. Mrs. Souza even trained a small



Americans and Portuguese greet Souza family at the dock.

choir of American youths to sing in Portuguese, so they could assist with street meetings.

A Baptist family was "discovered" on Faial, another of the islands. Converted in Brazil, this family had moved to the Azores 16 years earlier, but had no further contact with any preacher or missionary. Still true to their faith, the family happily agreed to open their home as the second mission on the islands, with the Souzas going there monthly for services.

A third mission was begun in Angra, a city of 30,000 and home of the radio station.

Soon afterward, a mission was started on the island of San Miguel. There a group had gathered around the radio to hear Souza and then held a Bible study. A large meeting hall was made available to the Souzas for establishing a mission there.

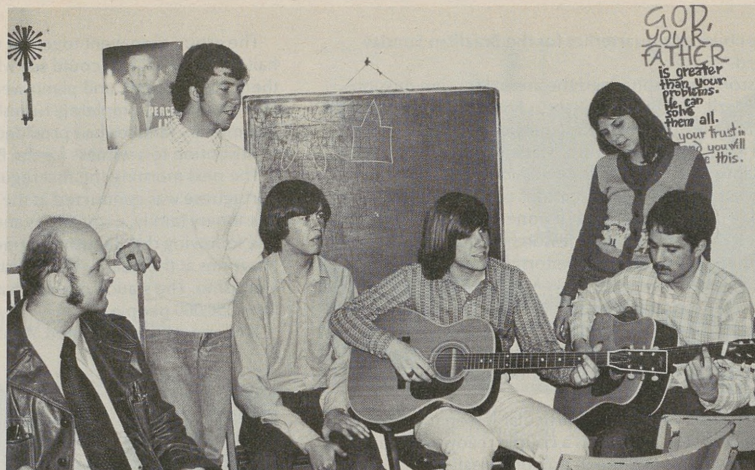
Mail responses to the radio program have totaled 2,700. Letters have told of professions of faith in Christ and of rededicated lives. Part of Mrs. Souza's work has been to answer each of these letters personally. Plans call for extending the radio ministry to the only other station in the middle of the Atlantic, on Santa Maria Island.

The mission at Faial was organized in September with 30 members, most of them baptized recently. The mission at Praia was constituted two days later with 30 members, all of them baptized in recent months. The strong mission at Angra was due to be organized into a church soon.

The Azorean Baptist Church contributes both to the Portuguese Baptist Convention, where it is affiliated, and to the Southern Baptist Cooperative Program. In 12 months the church gave more than \$14,000 to the Portuguese work in the Azores.

"Obviously the first year of the church has been successful," says Pastor Avery, "We have tried to rely on the Lord to guide us in all things." TC

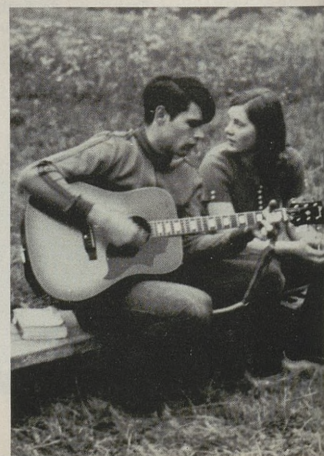
Right: At Kerygma Keller in Giessen, Germany, a pleased patron (l) hears music of Purpose, group made up of (l to r) Roger Stilgenbauer, Shawn Potter, and Wayne Barrett, Jr. (pastor's son), all students at American high school, and Lisa Manz, of Giessen, and Sammy Rosado, U.S. soldier. **Below:** Restored mill of David and June Otis, site of coffee house picnic. At right is Wayne Barrett, pastor of Giessen's English-language Baptist church.



Coffee house Director David Otis demonstrates use of a potter's wheel.



Above: Young people line up for food at picnic sponsored by Kerygma Keller. **Right:** During outing, youth entertains with his guitar.



KERYGMA KELLER

German and American young people crowd into Kerygma Keller on Friday and Saturday evenings. Posters and evangelistic messages cover the walls of the candle-lit basement of the old German building that houses the church. Youths cluster around the tables with food and drink. They talk, share experiences, and sing to guitar accompaniment.

In this way does English-language First Baptist Church in Giessen, Germany, reach out to its community through Kerygma Keller ("Gospel Cellar"), its four-year-old coffee house.

"The church has been fortunate in having the same directors, David and June Otis, since the coffee house began," says Pastor Wayne Barrett, who left a Georgia pastorate in 1973 to accept the Giessen call.

"When new Christians felt the need of such a ministry, a committee visited the Otises," he continues. "They responded that, although they had no special training for such work, they felt a desire to share their Christian experience in this way."

David and June first met in Berkeley, Calif., where each was studying art. David was then a nominal Christian, but says now that he had not allowed Christ to control his life. June came from a Buddhist background and was not interested in Christianity. Their paths parted, but each went to Europe, June as an art teacher in schools for U.S. dependents, David to study in Switzerland.

While in Switzerland, David made a full commitment of his life to Christ. Today he credits the primary influence to

his mother and brother; their prayers and quality of life convinced him that Christianity is a practical, working reality.

David visited June, and with other friends they attended a Billy Graham crusade. There June made her commitment to Christ. Soon the two artists married, joined the Giessen church, and began the coffee house.

A Common Cause. "The Coffee House," as Kerygma Keller is most often referred to, brings to a common effort many diverse elements in the church. American military personnel are the stable backbone of church life. Mostly Southern Baptist in background, they find in the church support for Christian family life and a way of witnessing in a foreign culture.

Students at the internationally known University of Giessen make up another element. For example, Paul and Carol Cameron of Missouri assist the Otises. Paul is a graduate student in microbiology.

But students are not confined to the university. Bruce Sakamoto of Hawaii attends a German Bible Institute. He also accepted Christ after arriving in Europe. Now he serves his internship at the English-language church. He learns about all the organizations and helps wherever called upon, including in the coffee house ministry.

Probably most important to the coffee house are the young, single GIs, young Germans, and American high school students. Those among them who are Christians form the "staff." They attend prayer and planning sessions every Monday evening. These meetings rotate among the homes of the directors, the pastor's family, and an interested U.S. Army chaplain, and at the church. A Bible study is always held just prior to the opening of the coffee house.

Christian Climate. The staff keeps Kerygma Keller's atmosphere evangelistic, not just social. The Christian young people invite friends who do not know Christ and find opportunities to share their testimonies. "Purpose," a singing group of five young people who write and arrange their own music, performs often; so do other musicians.

Kerygma Keller closes one Friday a month in favor of a group outing. One recent event, a picnic, began with sports and closed with testimonies around a bonfire. Among the 85 persons present were many non-Christian friends of staff members, contacted at school or work.

The picnic was held at the newly acquired home of the Otises and their baby daughter, Amy. The two artists are renovating an old mill that dates to the

1700s and its related buildings. The Camerons are assisting in this renovation as well as in the coffee house. The Otises plan a Christian art center, its exact thrust as yet undetermined.

The coffee house ministry enjoys good will on the part of the local German Baptist congregation. In fact, the German church also has begun a coffee house, though not located at the church building. This, however, has not prevented the German pastor's daughters from continuing to take part in Kerygma Keller. The two congregations visit each other twice a year. The pastors' families also visit informally in each other's homes.

Money Pinch. Pastor Barrett admits that the church feels some financial strain from the coffee house. The young people attending are not always church-oriented, and newcomers have no conception of stewardship. The church depends on its families for financial support. Bills are paid in German currency, and when dollar evaluation drops, the church feels the pinch.

Church membership ranges from 45 to 50, average attendance from 80 to 90. Military families rotate rapidly, of course. Sometimes the church receives gifts from families who have left, but, understanding the situation, want to keep on helping.

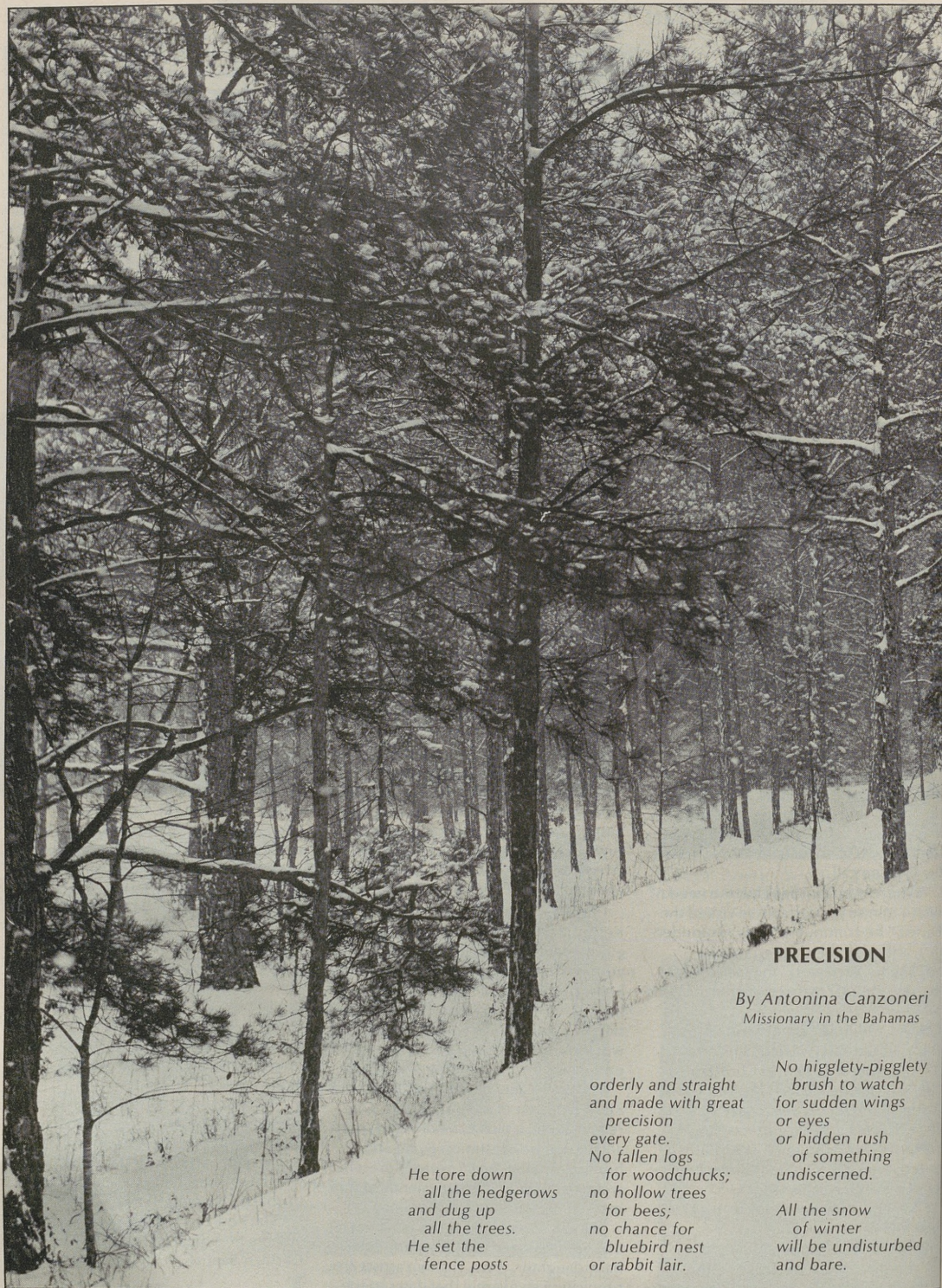
Churches such as Giessen belong to the European Baptist Convention, English-language. They call their own pastors, usually from the U.S., and arrange transportation, including return to the U.S. after three years of ministry. The Southern Baptist Foreign Mission Board assists the EBC by providing salaries for missionaries who serve as pastors in certain large cities and for the executive secretary, Missionary John W. Merritt. But most of the 39 churches in nine countries are near American military bases and stand on their own financially as a convention.

The ministries of both church and coffee house mean much to Americans in a foreign setting. A single soldier recently joined the Giessen church and expressed his appreciation. The coffee house, he said, made him feel like a part of the family.

"Many young men who once were deep into the drug experience have found Christ here and had their lives redeemed," says Pastor Barrett. "Those who have returned to the States, usually to college, frequently correspond."

"The best evangelistic thrust we have, and the best means of cooperation with German Baptists, is this Kerygma Keller."

TC



PRECISION

By Antonina Canzoneri
Missionary in the Bahamas

He tore down
all the hedgerows
and dug up
all the trees.
He set the
fence posts

orderly and straight
and made with great
precision
every gate.
No fallen logs
for woodchucks;
no hollow trees
for bees;
no chance for
bluebird nest
or rabbit lair.

No higglety-pigglety
brush to watch
for sudden wings
or eyes
or hidden rush
of something
undiscerned.

All the snow
of winter
will be undisturbed
and bare.

It IS Different

By Marion A. (Mack) Mobley

Our son was led through the door. His family could go no further. His arms were raised so he could be searched. We waited for a long time before we were able to speak to him again, this time through tiny holes in a glass partition. I wanted just to touch my own precious son, but that was not allowed.

We did have one last look at him, though he didn't see us. They led him to a waiting vehicle, and he disappeared from sight. We stood helplessly, blocked by a tall fence that could not be climbed.

Our hearts were breaking. Our eyes were clouded with rivers of tears. I stood next to my wife; she was crying hard. I cried with her, for our hearts seemed ready to burst!

I had been afraid to be seen crying, for I knew the Japanese all around us would be reacting stoically. They would point at us and snicker, "*Hora, baka na gaijin!* (Look, foolish foreigners!)" On so many other occasions they had stared and pointed and laughed. I thought, *Please, not now. Please be understanding this one time!* When I looked around, I saw they, too, were all crying. Not to cry seemed the thing *not* to do.

Without warning, the words of a hymn ran through my mind:

"Are ye able," said the Master,

"To be crucified with Me?"

"Yea," the sturdy dreamers answered,

"To the death we follow Thee."

"Lord, we are able," our spirits are Thine,
Remold them, make us like Thee, divine:
Thy guiding radiance above us shall be
A beacon to God, to faith and loyalty.

Sixteen years ago, when God called us to be missionaries in Japan, the hardest matter of surrender to the Lord was the thought that someday, as our boys grew up, we would have to give them up to return to the land of their birth for further education.

As the plane carrying our oldest son, Ronald Glenn, raced down the runway at Tokyo International Airport, the reality of that commitment came alive. He was entering a new phase, a new orbit of his life.

All kinds of thoughts were racing through my mind. I recalled the words I had said and had heard other pastors say on so many occasions during an introduction or a program emphasizing missions: "They just do overseas what we do in America." My mind screamed, *Shut up!*

As a pastor I had been guilty on so many occasions of stating during an invitation for missionary commitment, "A missionary life is not different from our lives. It's just a matter of movement of residency." Now I think about myself, *How stupid you were!*

No difference? Sure there is a difference. And what a difference!

That difference is pointed out every time a little tot grabs a mother's or father's hand and points and stares at the American foreigner. Every time a repairman comes and looks at a piece of equipment, shakes his head, sucks air through his teeth, and says, "*Sa-a-a, chotto muri* (It's impossible; it can't be done)." Every time someone throws a dead dog over your fence because you are different. Every time you sit through a service at church and come away having understood practically nothing. Every time you get run off the road by a dump truck, whose clan is legion. Every time you try to express yourself and cannot find the right word. Every time there is sickness or death back home. Every time a loved one passes away, and you can't be with the family at home in the time of grief.

That contrast is underlined every Thanksgiving, Christmas, and Easter celebrated in the U.S., while you are in a distant land. It is felt every time you know football bowl games are being telecast on New Year's Day, but the best you can hope for on TV is to see masses thronging to the temple and shrines, or to see old people playing *shamisen* or *koto*.

That difference is recalled every time the state evangelism conference is held, or the state Baptist convention, or the Southern Baptist Convention, and you can't be there. Every time a grandchild is born, and, longing to see and hold that new life, you realize that one touch will cost at least \$1,000 for roundtrip air fare. Every time you cannot attend your child's college graduation. Every time cost prohibits your presence at a child's wedding.

The distinction becomes clear every time you are reminded that you are just one more person on a tiny island nation, already packed beyond reasonableness. Every time one of your children boards a plane to return to America, and you know the next time will be more difficult, until that day comes when the last one leaves, and you two are alone!

Let him who thinks there be no difference come join us—and learn!

It may be true that we just "do overseas what a pastor does back at home," but it is not the *doing* that counts. What counts is the *staying* and the *being* that make possible perseverance despite great odds: culture shocks, loneliness, separation from family and friends, attempts at trying to learn enough of a difficult language to communicate adequately, especially the good news. Perseverance means facing sickness, loss of home in fire, hospitalization, frustration, despair, depression, plus other emotional pressures, that sometimes lead to the breaking point.

When we were appointed in 1959, FMB Executive Secretary Baker J. Cauthen at breakfast one morning made this statement: "There will be times when the *only* thing that will keep you on the mission field will be the realization that that's where the Lord wants you!"

Many times we have seen this prediction come true.

The Lord asks, "Are you able?" I reply: "Yes, Lord, but only with you!" **TC**

The Mobleys were appointed missionaries to Japan in 1959.

**His mother made her son
promise to avoid evangelicals.
But Don Tano found Christ.
Eventually, so did his mother.**

Prophet in His Own Land

Like many other mothers, she extracted a promise from her son before he left home. The young man's name was Don Estanislao Mendoza. His friends called him Don Tano. He had decided to leave his isolated, mountain home in southern Honduras to seek his fortune in a city on the north coast.

The promise demanded: He would never accept any material or teaching from "those evangelicals." The reason: "Their doctrine is of the devil."

In his new setting Don Tano carefully kept his promise. He never accepted a gospel tract or an invitation to attend a preaching service. Neither would he permit an evangelical Christian friend to speak to him of this faith.

Don Tano was careful, that is, until the day a friend who was of his own faith gave him a gospel tract. And he was still keeping his promise, for it was not an evangelical who offered him the material.

When Don Tano read the tract, he was surprised. It did not seem to be of the devil. The tract spoke of the good things of God, such as love, faith, and repentance. So the young man from the south considered the possibility that evangelical doctrine held some truth. He read more, and he listened whenever

some evangelical witnessed to him.

He was also attracted by the singing and music he heard floating from evangelical church buildings he passed. One day he paused at the entrance of a chapel. When friendly believers invited him to enter, he went in, sat down, and listened. He went back repeatedly and soon was converted to trust in Christ in this Maranata, or Brethren in Christ church, a biblically strong group.

For six months Don Tano stayed in this fellowship, drinking in basic Bible truths. Then he felt he must go back to his family to share Christ with those at home.

By
**Ralph
A.
Wilson**



Bible in hand, Don Tano instructs new convert ready for baptism.

"You're not baptized yet," cautioned his fellow believers, advising him against such an early move. "You're still young in the faith. In your old environment, you'll backslide into the world again."

But Don Tano went home anyway. He told his friends he would soon return.

Once again in Alubarén, his hometown, Don Tano told family and friends about faith in Christ. He could no longer accept their invitations to drunken parties or gambling. He explained that now he belonged to God through faith in his Son. He also spoke of God's love for them and pleaded that God wanted them to repent also.

The author was appointed a missionary to Honduras in 1966. He is stationed in Choluteca.

The fact that Don Tano obviously was a better man than when he had left home did not matter to his family and friends. They only saw that the young man had accepted evangelical faith. And they all knew such teaching was of the devil. They threw accusations at him, among them that he was a false teacher and that he was a witch. He barely escaped being locked in jail on the charge of witchcraft.

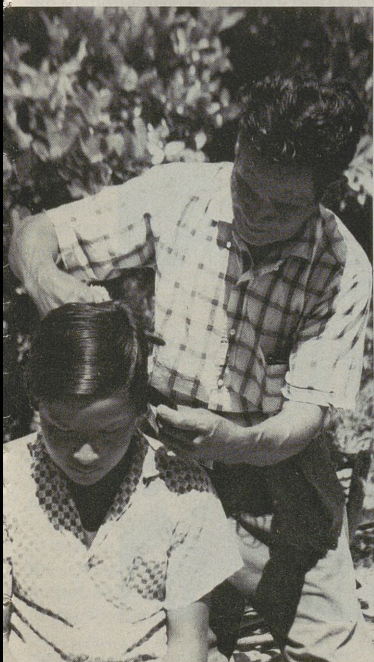
A note was thrust into Don Tano's hands one day. The four men who sent it warned crudely that they were going to kill him and would come to his home that night. Friends advised Don Tano to run. But he thought that to leave under such a threat would be cowardly for a follower of Christ. He felt he was ready to die if God permitted it.

With this feeling of assurance, Don Tano sent a return message. "Come ahead," he wrote. "I will be waiting."

Unnerved by the reply, the four would-be assassins liberally fortified their waning courage with alcohol as they began the two-hour climb up the mountain to Don Tano's home. They stopped at frequent intervals along the route to take another drink and talk about how they would attack this false teacher.

Before they reached Don Tano's home, the four had drunk themselves into a stupor. They spent the night

At their mountainside home, Don Tano cuts hair for his oldest son, Saul.



sleeping along the road. Don Tano heard the story of what had happened from one of the four men who was later converted to faith in Christ.

So Don Tano kept up his witness. Bible in hand, he went from house to house, reading and explaining the verses he knew and pointing people to Christ. One by one, others were drawn to Christ until there was a small group of believers.

Don Tano wanted to form the group into a mission, so he sought help from a Southern Baptist missionary, Harold Hurst. The missionary made the eight-hour trip by muleback to Alubarén several times. Hurst taught the new believers, baptized them, and formed them into a mission of an already existing church.

Hurst planned establishing a medical clinic in the town and asked believers to help level a landing strip for Missionary Aviation Fellowship pilots to land. But when Hurst and an MAF pilot made the first flight to Alubarén, they met a rugged welcome. Residents sent a warning to Hurst and the pilot: "If you and that airplane are not gone by sundown, we will chop you and the plane into small pieces."

About that time, the pilot made a frightening discovery. The strip was fine for landing but too short for takeoff. Frantically the missionaries and the believers in the community worked to lengthen the strip. It was not quite long enough, they found; on takeoff, the plane hit a bush and crash-landed. Neither Hurst nor the pilot was harmed, but the aircraft was damaged too much to fly.

After the accident the tide of public opinion shifted a little. Townspeople allowed the visitors to spend the night. They even let the men preach in public. As a result, several persons made professions of faith in Christ that night.

Still, the tension was not over. Enemies of the evangelicals stirred up a mob that gathered around the crippled plane and argued whether to break it apart or to burn it. They consulted the local priest. He came to the site, held a ceremony over the aircraft, and assured the crowd it would never again fly. Passified, the angry mob broke up, and the people went to their homes.

Some weeks later a mechanic made the trip to Alubarén and repaired the plane. Recalling the priest's assurance that the plane would never fly, townspeople gathered at the landing strip as the mechanic-pilot taxied the plane. While the crowd waited to watch the crash, the plane lifted off and flew away without difficulty.



Doña Maria laughs at a joke by her husband, Don Tano, while family shells corn.

Although the clinic did not materialize, the evangelical group continued to grow through the steadfast witness of Don Tano. Repeatedly he asked the Baptist Mission and the Baptist Convention to send a pastor. Miguel Valladares, pastor of the sponsoring church, visited the believers many times, he and his wife walking or riding on mules. Another pastor, Juan Padilla, also made several visits.

In fact, many pastors and missionaries visited Alubarén at least once, but few had interest in going a second time because of the long mule ride or hike. As

The airstrip was too short. Villagers threatened to chop the plane to pieces. A crash on takeoff damaged the craft. A ceremony guaranteed it would never fly. But when the time came, the repaired airplane easily flew away.

years passed, it became evident that the real pastor of the mission was Don Tano, a prophet in his own country.

Hurst, the senior missionary, always delighted in taking new missionaries on the trip to Alubarén to see if they were tough enough to work in Honduras. I first heard Don Tano's story in 1968, shortly after arriving in Honduras, when I was part of a group invited by this lay pastor to hold special meetings and

baptisms in his town. Because of the bad road I had left the car in the tiny town of San Miguelito. As Don Tano and I rode mules on the two-hour return trip from his house to the car, I asked about the beginning of work in Alubarén, and the story began to emerge.

Early worship services were always held in Don Tano's house, where his gracious wife played hostess. The house sits high on a mountainside at the base of Tequantepe, a rocky peak that is a landmark for miles. From the home's cool front porch can be seen a striking panorama of mountains encompassing the sleepy town below.

Finally, in 1971, the mission put up a chapel beside the pastor's house. Funds from Southern Baptists provided about \$300, or one-third of the cost.

In November of that year the Mount Sinai Baptist Church—that rocky peak reminds one of Mount Sinai—was organized with 18 charter members. The number was small, because the church counts as members only those who are strictly faithful. Eight missionaries, four pastors, and many members of other churches made the grueling, three-hour trip. (It is now possible to reach the town by car.)

For Don Tano a special blessing was realized later in 1971. His elderly mother, who once had made her son promise to avoid evangelicals, made a profession of faith in Christ. Later, as she lay dying, she declared she had no fear of death, for she could hear heaven's music beckoning her home.

Mount Sinai church also sponsors a chapel in Alubarén proper and regular services in three other communities. The lay pastor usually walks to the mission points.

Don Tano, a soft-spoken, sensitive man, has a keen sense of humor and can keep a group's attention by telling stories or experiences. These tales may be humorous or serious, but they are always true.

He possesses a pastor's heart and love for people. His wife, Maria, reveals a cheerful spirit, though burdened with the care of children (their ages ranging from about two to mid-teens) and the continual stream of visitors, since the church building is next door to her home.

Though Don Tano is limited in formal education, he has taken many training courses over the years. Through reading and self-education he has prepared himself for his ministry. His strong point is simply sound doctrine that he has learned from his Bible. That, I believe, has been the secret of his effectiveness. **TC**



Above: Don Tano and his family join in shelling corn outside their home. **Below:** With Miguel Valladares (r), a fellow pastor, Don Tano studies the constitution for the Baptist organization in Honduras for possible changes. Valladares assisted much during the early days of Baptist work at Alubarén, Don Tano's home community.



Around the Mulberry Leaves

By Salle Fite

Silkworms may not seem to have much in common with the Integrated Program of Missions and Evangelism (PROIME) of the Brazilian Baptist Convention. But for the B. H. Foreman Agricultural School in the interior of Brazil (Ceres, Goiás) there is a definite connection.

The Brazilian Baptist Convention, meeting in January 1973, adopted a program looking forward to increased growth for the Decade of the Centennial, 1973-1982. Brazilian Baptists in 1982 will celebrate the 100th anniversary of the founding of the first Brazilian Baptist church on Brazilian soil, October 15, 1882.

One goal of the program is self-support of Brazilian Baptist boards and institutions as soon as possible, with the hope that most could attain it by 1982. In light of this goal, much thought was given to how the Foreman School could become self-supporting within the suggested time.

The school was opened in 1960 to give a primary education and basic notions about agriculture to frontier boys without other chances to study. A student must be at least 14 years old and willing to work on the school farm half a day to help with expenses of his board and room.

Each boy's main interest, of course, is to learn to read and write, but while at the school he is introduced to the gospel. Many of the students see a Bible for the first time, and most attend the

The author, Mrs. Horace W. Fite, Jr., and her husband were appointed missionaries to Brazil in 1950. They are stationed in Ceres.

first Baptist church they have ever seen.

Funds from Southern Baptists several years ago made possible the purchase of a truck that serves as transportation to church services Sunday morning and night. (The driver is known to some Southern Baptists as José Mendonça of



Workman in charge of caring for silkworms at Baptist agricultural school in Ceres, Goiás, Brazil, spreads mulberry leaves in tray with young silkworms.

the film "Corrente," released by the Foreign Mission Board in 1954.) Besides attending church services, students hear a daily Bible reading before class each day by the Baptist layman who is considered one of the best teachers in the county.

Ever since the school opened, the percentage of financial participation

from Mission funds has steadily decreased, but with an increase in enrollment and 20 to 30 percent inflation each year, the goal of self-support continues to be elusive.

Yet at about the time of the adoption of the PROIME goals by the Convention, a group of farmers, sponsored by the local agriculture extension service, visited an area in a neighboring state that recently had successfully begun silkworm production. When the farmers returned home, they voiced enthusiasm about similar possibilities in their county.

Until this new enterprise, the main crops had been upland rice, corn, and beans, plus some cotton. In those years with sufficient rainfall the farm income had been good, but in years when rain fails to come at the right time, income plummets. With the introduction of silkworms and their monthly production (seven or eight months each year) a more constant income was foreseen. It appeared that eventually silkworm production could bring enough income to help the school become self-supporting.

While on furlough, my husband and I shared with persons at the Foreign Missions Conference, Glorieta, N.M., with Agriculture Mission Foundation (AMF), and with others our dreams of putting up the sheds and buildings needed for growing silkworms. The AMF made available funds to plant the mulberry trees. Gifts from this source and from other friends in Oklahoma, Texas, and Florida made possible the buildings necessary to begin: a 90-foot shed, brooder house, and storage building for mulberry leaves. Five other farmers also have entered the project, and the agriculture extension service has provided technical assistance.

The first batch of silkworms produced about nine pounds of cocoons to a gram of eggs. This ratio proved the area well-adapted to the project. A 300 percent inflation in construction costs boosted starting expenses, but with production under way, we hope the profits can be used to expand the project.

With sufficient growth in production the Foreman school can fulfill its part of PROIME's dream of self-support. **TC**

Peruvian Baptist Women

Expanding Their Vision

By Irvin L. Northcutt

Man needed a helper, and the Lord provided that person almost immediately after Adam began his work. And within a short time after the beginning of Baptist work in Peru, women's work sprang into life to add vitality and constancy to the churches. The existence of a Baptist woman's society marked a new age for churches, whose members, women and men, caught a vision of personal responsibility.

Programs of enrichment for the woman's personal spiritual life opened new avenues of Christian fellowship and brought a new atmosphere to the home. The home became a ministry to women who caught the vision. Children and

planning for home responsibilities to make time for such activities possible.

Grumbling at meals took on the flavor of church hymns. The sounds of fearful crying were hushed by love expressed tranquilly in recognition of responsibility to God. The swishing of a broom was joined in chorus by the humming of a devoted servant of the Lord, as she saw this as service done to him. Dreams of success that stopped at whitewashed walls burst on through, seeking the only real success—to please God in personal faith.

True, many women in the churches still grind out work and service in slave-like gloom and grumbling discontent. But those women whose hearts have had a "little talk with Jesus" see the reflection of God's demonstrated love in every dawning day, even in the midst of trials and conflict.

I do not write with prejudice, for I am not a woman; I am the "other half." But through 28 years as pastor and missionary I have been profoundly impressed with the changes God's grace brings in the life of women through the ministry of the Women's Department. And my wife is a devoted WMU worker and professor of women's work studies in the Peruvian Baptist Theological Seminary.

The WMU of Peru came into being because of the distinguished service of the WMU organizations in some of the churches. Women missionaries taught women in the churches. From them emerged leaders, the first of them pastor's wives. The ranks grew with leaders from lay families. The past president of WMU is the wife of a layman.

From youth organizations have come seven pastor's wives and countless

leaders in the churches. Five señoritas who have studied or are studying in the seminary in Peru were members of the youth organizations. Mrs. Serena Gambarini became an effective leader in her church and took part in the regional conferences as a speaker. Mrs. Herbert Garcia led the department as president and serves in her church in Arequipa. Mrs. Palacios is a talented leader in her church, and her children are a credit to her Christian home.

The regional conference for women held in First Baptist Church, Lima, brought women from all the churches of Lima for a time of inspiration and study of their ministry in the home and church. Men helped. Deacon Celestino Mendoza aided President Mildred Northcutt [author's wife] in preparing for food and even helped arrange the flowers in the sanctuary, along with women of the society. The señoritas' group provided special music for the 85 persons attending.

Coronation of a queen was a program highlight. Queen Inez Delgado, a member of YWA, leads a Bible study for adults periodically, and each Sunday teaches a small class in Sunday School.

The regional conference held at Chiclayo attracted over 100 women from churches and missions in the north. Some traveled 200 miles by bus to attend. The women set goals and drew up plans for the year; these plans included visits by the national WMU president to the various church organizations.

One of the first trips by the Women's Department was to Huaraz, heavily damaged in the 1970 earthquake. The women were encouraged to be constant in their Christian ministry in church and home.



In Lima, Peru, Mrs. Serena Gambarini addresses women at regional meeting.

family became their first mission field, extending to the church in selfless service beyond the tiring point.

The vision burst open the doors of the church to reveal desperate needs in the community. As a result there came the provision of medicines and used clothes, Bible-carrying visitors laden with food boxes, studies in homes, and ingenious

The author was appointed a missionary to Peru in 1959. He is stationed in Trujillo.

Proof of the effect can be seen in today's congregation. The present pastor, Seminary Student Ruben Galvez, plans a week of revival with the women leading, under the leadership of Blanche Armendariz, a young seminary student. The pastor considers the strength of the church now to be its women.

Another trip north, to Piura, was made in the bookmobile and combined two efforts—distribution of literature and women's work ministry. The women's president visited in churches and conducted regional conferences.

Women urged an offering for home missions. Five years ago the goal was a



Rosa de Rodriguez serves at meal during women's regional conference in Lima.

meager \$400. The WMU prayed, urged, and promoted the offering, and in 1974 \$2,400 was received, exceeding the goal of \$2,000. This astronomical feat was fueled by the ardent faith and love of the women.

Seminary students have served four summers as summer missionaries because of the WMU-promoted offering to support the program. Now the Convention has made this effort more solidly a part of the Convention program, as the women's work became a department with representation on the Convention's Executive Committee.

To paraphrase a saying, "The feminine hand that serves from a divinely enlightened, inspired heart is a vital force in the work of the Lord!" No church can well do without that force.

Women missionaries in Peru wisely have recognized this truth. Among their multiple ministries they have broken the binding chains on the self-imprisoned women and have shown them fuller life in Christ. **TC**

EPISTLES

Little Comfort, Deep Worship

Through the years I have worshipped God in many places—church buildings small and large, tabernacles, cathedrals, on a mountaintop, and by a wooded valley stream. I have worshipped with large crowds and small groups and alone. But today I had a unique experience of worship.

The Woman's Missionary Union of Gowe (pronounced go-way) Baptist Church was concerned about one of the members, Mai Chifanah, whose husband squanders family funds on beer and provides little for his wife and children. At their regular meeting Thursday, the women planned to go early this Sunday morning to the new Tilcor village, not far from the river, in the developing irrigation scheme. There they would meet in the home of Mai Chifanah and take her gifts of food. Later we planned to go on to Gowe, where we meet under a big tree for regular Sunday services.

I loaded the pickup truck early and drove seven miles to the village. Parking the truck, I met one of the Baptist men stationed at the roadside to guide me. Reaching Mai Chifanah's home after a walk across a field and playing ground, I was surprised to find a dozen or so of the men of the church there with the women. They had decided to come for a special service before church time. I was especially surprised when Baba Israel, face wreathed in a big smile, greeted me. We were sad when Baba Israel and his family in October were moved to the other side of Sanyati to make way for the irrigation scheme. He was a faithful leader in our church. Today he had cycled some 22 miles to attend our service.

As we sat down on old sacks and mats under the tree near the Chifanah home and began to sing, a few raindrops were falling. Clouds gathered quickly, and the rain increased, so that we had to gather up the mats and move into the breezeway separating the two rooms of the little house.

I found myself jammed into a corner with my left side against an open grillwork. Thirteen or fourteen women, most with babies, sat around me. The little children sat on the floor in one room; the older boys and overflow of men who could not find places in the breezeway were in the other room. My WMU uniform skirt was not covering my legs, and one woman thoughtfully placed over them the big towel used for holding the baby on her back; the towel was rather damp in spots. The wind blew misty rain through the grillwork, chilling my left shoulder (the one subject to bursitis).

Everyone seemed in a holiday spirit, and the singing was joyous. Then Baba Israel began to speak, using the story of the two men on the road to Emmaus, thinking and talking about Jesus when he joined them. As my soul rejoiced in the presence of the Lord and my heart worshipped him, for the first time I suddenly became aware of my surroundings—my cramped position, the damp towel, the cold wind and rain. To my amazement I realized how little they mattered. Worship under such conditions? My mind would have answered, "Never!" But my spirit was leaping with joy, and my body did not object at all!

At the end of the service four young men made public decisions to accept Christ. It was raining so hard we could not travel on to the usual church meeting place. There was a lot of singing and praying and fellowship in the Lord.

The women presented gifts to their friend. She brought out for us two clay pots of *mahewu*, a native drink made from cornmeal, a little flour and sugar, a little millet, and lots of water. It has a sort of sour taste, for they mix it the day before they drink it. In the past I have always been able graciously to decline *mahewu* and take something else, but in this humble home there was nothing else. I did manage to swap the huge, brimming-full cup they first gave me for a small cup only half full. And somehow I even managed to drink it all, and smile, and go on my way rejoicing.

The joy lingers. I have been in the presence of the Lord, worshipping him in spirit and in truth with a group of his own children.

Wana Ann (Mrs. M. Giles, Jr.) Fort Gatooma, Rhodesia



'Clucky Lucky' Becomes a Meal

A red hen attended one of the sessions of the Ecuadorian Baptist Convention. Feet tied and discreetly hidden by a brightly colored shopping bag, the hen placidly waited through a 90-minute session that included a song service, a half-hour documentary presentation of Baptist radio and television ministries in Ecuador, and a sermon by Howard L. Shoemake, missionary to the Dominican Republic.

Following the service "Clucky Lucky" was quietly given to the preacher, along with a half dozen eggs, by Mrs. Zoila de Rios. She had traveled more than 50 kilometers with her husband, Ismael, to attend the service and to renew acquaintance with Shoemake, who was their pastor 23 years ago when Baptist work was begun in Guayaquil.



Ecuadorians consider a hen one of the finest gifts (understandable, with poultry prices among the highest for meat products in Ecuador). Shoemake, who pioneered Baptist work in Guayaquil in 1953, spoke at the fourth annual Ecuadorian Baptist Convention, which in 1975 commemorated, with the Baptist Mission, the 25th anniversary of Baptist witness in Ecuador. Presently 29 Southern Baptist missionaries are assigned to Ecuador, along with two missionary journeymen. The approximately 40 churches and missions have nearly 2,500 members.

The hen, by the way, wound up in the pot a week later, when my wife, Glenna, prepared chicken and dumplings for Shoemake, a guest in our home, for his farewell meal before returning to Santo Domingo, Dominican Republic.

Stanley D. Stamps,
Guayaquil, Ecuador

Kidnapped, Cleme Still Shows Love

Testimonies of the young women I have been teaching in Sunday School are an inspiration to me. For instance, there is Cleme, 16 years old. Her mother is a dedicated Christian, but her father is pagan. Some months ago Cleme asked her father for permission to be baptized. He insisted that she must first go through pagan rites. Cleme refused.



Then some unusual things happened to Cleme's father. First, he became ill; next one of his pagan wives fell and broke her leg. Cleme's father, frightened, told his daughter that her God was strong, and she could be baptized.

We all rejoiced with Cleme, but her uncle, a pagan priest, took direct action. He kidnapped Cleme in the middle of the night and forced her to go through the rites. I wondered if we would see her again.

One Wednesday night Cleme returned to church. Her head was shaved, but joy was in her face. She raised her hand to request prayer. She wanted the church to pray that her father and uncle would come to know Christ.

Cleme was forced against her will and conviction, but still she is filled with love and concern for an unsaved father and uncle.

Marsha (Mrs. Mike H., Jr.) Key, Atakpamé, Togo

Unusual Congratulations

Many of you have heard that mother left Bradenton Manor in her sleep July 23 and entered her heavenly home. I received the word just before the closing praise service of our annual Mission meeting. You who are not missionaries cannot realize what a true family the mission family is, especially in a time like that. It was a beautiful evening, even with the tears.



After English-language worship service the following Sunday, an Indonesian woman who had just heard of mother's death shook my hand and said, in deep sympathy and inadequate English, "Congratulations."

Later, as I thought of that unusual word of condolence, I realized it was really appropriate. To have had a mother till her ninety-first year and to have been blessed by the prayers and letters that have come from an alert mind and a God-fearing heart are things to be thankful for and deserving of congratulations. I can only hope that I may be able to carry on some of her prayers until they are answered in the lives of all those she loved deeply.

Catherine Walker, Semarang, Indonesia

Rescuing Kaiyson

Kaiyson, who became president of the Royal Ambassadors in Sinoe district, suffered serious illness about three years ago, his entire body becoming swollen. The villagers, thinking him bewitched, took him into the bush for treatment with country medicine.

A month later Kaiyson's RA counselor, Abraham Teah, concerned about the boy's condition, took several boys from the RA chapter and made the full day's walk into the bush to find out about him.

They sang Christian songs as they walked and thus alerted the people with Kaiyson, who hid him in one of the village houses. Teah pleaded with the villagers to let him see Kaiyson to determine his condition, but they would not give in.

As they had approached the village, the RA group thought they detected a flurry of activity at one house and suspected that Kaiyson was hidden there. They made their way to the side of the mud house and prayed together beside the bedroom's shuttered windows. Inside they could hear weeping. They learned later that Kaiyson was asking to go home and was being refused.



Teah and his RAs returned to Greenville and reported their findings to Missionary John M. Carpenter. Together the missionary and the counselor went to Kaiyson's father. "Your son is very sick," Carpenter told the man, "and I want to take him to the ELWA hospital (Sudan Interior Mission) in Monrovia." At first the boy's father stared blankly at the missionary, but soon he relented.

Carpenter and Kaiyson's father walked together into the high bush to get the boy. Carpenter found Kaiyson's condition unimproved.

The doctor's diagnosis at the hospital was gloomy. The physician feared a disease that could not be treated successfully. But Kaiyson was admitted, and treatment was begun. The first requirement was for transfusion of two pints of blood. Donors were Missionary Associate Lawrence P. Hardy, leader of RA work in Liberia, and Missionary Bradley D. Brown, now director of the Baptist Training Center in Monrovia. Back in Greenville the RAs were praying for their friend.

Soon Kaiyson began to respond and gain strength. It was not long before he had recovered completely. He says that without his RA friends and the missionaries he would not be alive today. And, he adds, since he now has missionary blood in his veins, he wants to do the best he can for Jesus.

Ronald W. Hunt
Greenville, Liberia

Radha Walks Again

I first met Radha on New Year's Day at Kolar Gold Fields. The picture of dejection, she was seated on the ground in front of a dirty, one-room hut. Six months earlier she had sustained extensive burns. The burns had healed, but left severe contractures of both knees and her left elbow. She could not walk, work, or care for her family.



I told her we could help. One day early in February she appeared at the clinic, ready to stay as long as necessary and to undergo as many operations as needed. She was a patient for three months.

After two operations, hours of patient work by our nurses, and constant, determined effort by Radha herself, she was able to walk with legs straight. She also had full use of her arm.

Also while at Bangalore Baptist Hospital she met Jesus and came to know him as her Savior. Thus she walked out of the hospital a new person physically and spiritually. That kind of result makes all the effort worthwhile.

Rebekah Naylor, Bangalore, India

Messages on Tape

The cassette ministry is being used effectively, and God is blessing it. One pastor reported 26 professions of faith after using a taped message on salvation for one month.



Another pastor was beaming when he handed Charles (my husband) his report of how many places had used the tape-recorded messages that month.

One particular pastor is not a dynamic preacher, but he can walk many miles and play the recorded gospel messages for others to hear. I imagine he may feel like Moses did when the Lord gave him Aaron to be his mouthpiece.

*Glenda (Mrs. Charles R.) Middleton
Blantyre, Malawi*

Alice's 'Wonderland of Faith'

Alice Fernández, 12-year-old daughter of Deacon and Mrs. Miguel Fernández of First Baptist Church, Madrid, Spain, had two wonderful experiences last June 1. She was baptized, and she saw one of her school friends, Mary, make a public profession of faith in Christ.

It all began at school in 1974. Alice let Mary borrow a ballpoint pen. Mary lost the pen, and the following day she handed Alice a piece of paper wrapped around some coins. The note read, "The money is to pay for the pen Mary lost."

"Oh, no!" said Alice. "If you lost the pen, you couldn't help it. My mother will buy me another pen."

From that day on, Alice and Mary were friends. When Alice was going to be baptized, she invited Mary to attend the service. Alice told her parents, "I believe that Mary is already a Christian."

"This is not likely," they replied, "because she has never been to church. How would she know how to become a Christian?"

On Sunday afternoon, June 1, the Fernández family was to meet Mary at the subway stop, so that she could go to church with them. Due to some mix-up, Mary was not there, so the family had to go on without her. As the family entered the church building, Alice joined the 16 other people who were to be baptized. Her mother and daddy and sister, Helen, sat down in another section of the auditorium. They had never seen Mary, but Alice spotted her friend in the balcony with a group of children and young people of the church. Mary had gone to church by herself.



When Pastor Rodrigo, after the sermon and baptismal service, gave an invitation to accept Christ, Mary immediately stood to make a profession of faith. On the main floor below, Alice was the happiest girl alive. She could hardly wait to throw her arms around Mary's neck and tell her, "Now we are real sisters, because we both have been saved."

"I told you she was a Christian," Alice said to her parents on the way home. "I talked to her lots at school and told her all she had to do was to open her heart and let the Lord Jesus Christ come in."

So it was on that Sunday afternoon that Alice was obedient, and Mary took her first step into Alice's "wonderland of faith."

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

P.S. The following day at school in one of the girls' classes, the teacher asked them to write a short essay. Both Alice and Mary wrote about the baptismal service. When the teacher read over the papers, he asked Alice, "You are not a Catholic?" She answered that she was an evangelical Baptist. He began to question her in front of the class and was most impressed with the responses she made about questions from the Bible and about her personal faith.

After the class other girls in the class crowded around and told her they wanted to be baptized also, because they did not know anything about their baptisms that had taken place when they were infants.

A Place at KCA

When she completed missionary journeyman training in 1974, Sherrill Keown was assigned to Pusan, Korea, to be secretary at Wallace Memorial Baptist Hospital. But secretarial work was not her profession, and the frustrations mounted.

Sherrill received permission from the Mission to transfer to Taejeon to work at Korea Christian Academy. When asked under what status she would come, the principal replied that it had not been decided. After Mission meeting Sherrill felt genuine peace, and those working with her at the hospital saw a change in her, as if a burden had been lifted.



She wrote to the principal to say she would not go to KCA unless the Lord provided a place of service for her; she did not want to be accommodated, but really used. The staff at KCA was already filled.

Just before training ended for the 1975 journeymen, the young woman assigned to KCA as teacher of third and fourth grades dropped out of training. As far as we and Sherrill were concerned, the Lord had said, "Welcome to KCA."

Three weeks after the term began, we could see at least one reason God had brought her to KCA. Concerned about one highschool student, Jack, she prayed for opportunity to witness to him. On Sunday evening she saw him walking alone, and she invited, "Come have a piece of pie."

Over a slice of lemon refrigerator pie Sherrill shared with Jack about Christ in a personal way, and he penitently asked God to forgive him.

*Sharon (Mrs. Jack D.) Everhart
Seoul, Korea*

NEW

MISSIONARY PERSONNEL

These new missionary personnel may be addressed January 12 to April 15 at Missionary Orientation Center, Pine Mountain, Ga. 31822.

Missionaries Appointed

September 1975

SPAIN: Joe S. Vasquez; born: Mercedez, Tex., June 5, 1945. Graduate: University of Washington; GGBTS (M.Div.). He served in the U.S. Army, including assignment in Germany. He was pastor of a Spanish mission in Seattle, Wash., 1971-72, served as a summer church worker in 1973 and 1974, and was a student summer missionary in Belgium in 1975. Expected type of service: general evangelism.



October 1975



MOZAMBIQUE: Karl D. Babb; born: Princeton, Ky., Mar. 16, 1949. Graduate: Florida State University; SBTS (M.Div.). He served as minister of youth and music at Crawfordville Road Church, Tallahassee, Fla., and was pastor of Poplar Grove Church, Glencoe, Ky., 1972-75. Expected type of service: general evangelism. Susan Saunders Babb; born: Jacksonville, Fla., Oct. 27, 1948. Attended SBTS. She has worked as a PBX operator and bookkeeper for banks in Florida and Kentucky. Marriage: Aug. 18, 1968. Children: Kelly Suzanne, June 9, 1972; Karla Marie, Sept. 19, 1973.



ETHIOPIA: Dale E. Beighle; born: Pendleton Co., Ky., Sept. 12, 1946. Graduate: Auburn University, School of Veterinary Medicine (D.V.M.); attended SBTS. He was a farm worker in Kentucky for several summers during schooling. He was a veterinarian in private practice in Butler, Ky., 1971-75. Expected type of service: veterinary medicine. Ann Puckett Beighle; born: Pike Co., Ky., Aug. 10, 1946. Graduate: Auburn University (B.S., M.S.).

She taught school in 1970 in Alabama and from 1971 to 1975 in Goforth, Ky. Marriage: June 16, 1967. Children: Vaughn Edward, July 14, 1972; Aaron Dale, June 25, 1974.



INDONESIA: H. Randall (Randy) Bradley; born: Chicago, Ill., Feb. 24, 1949. Graduate: Carson-Newman College; SBTS (M.Div. expected in December). He was pastor of Beech Fork Church, Gravel Switch, Ky., 1972-74 and associate pastor of Chenoweth Park Church, Louisville, Ky., 1974-75. Expected type of service: general evangelism. Claudia Green Bradley; born: Lebanon, Tenn., Mar. 28, 1949. Graduate: Carson-Newman College. She has been a secretary and has taught school in Alabama and Kentucky, from 1972 to 1975 at Louisville. Marriage: Aug. 21, 1971.



PHILIPPINES: Charles E. (Charlie) Hawkins; born: Covington, Ga., Aug. 31, 1945. Graduate: University of Tennessee; attended SBTS. He was a Baptist Student Union summer missionary in Tennessee in 1966. He served in the U.S. Army 1968-70, including assignment in Vietnam. He was a unit manager at Vanderbilt Hospital, Nashville, Tenn., 1970-72, and consultant in emergency medical services for Tennessee 1972-74. He was administrator of Dickson (Tenn.) General Hospital in 1974 and an office supply salesman in Dickson in 1975. Expected type of service: book store management. Bette White Hawkins; born: Elmhurst, Ill., June 13, 1945. Graduate: University of Tennessee; attended SBTS. She was employed as a microbiologist in Nashville 1967-68 and 1969-71. Marriage: Mar. 17, 1968. Children: Robin Ann, Sept. 9, 1971; Christy Jane, Aug. 18, 1974.



HONDURAS: Robert V. Roberts; born: Wachaula, Fla., Oct. 9, 1947. Graduate: Polk Junior College; University of South Florida; SBTS (M.Div. expected Dec. 1975). He was pastor of First Church, Eaton Park, Fla., 1971-73, and from 1973 to 1975 was pastor of Ridgecrest Church, Wake

Forest, N.C. Expected type of service: general evangelism. Brenda Knight Roberts; born: Bowling Green, Fla., Sept. 13, 1947. Graduate: Polk Junior College; University of South Florida. Marriage: Aug. 11, 1967. Children: Mark Vincent, Nov. 24, 1969; Benjamin Sidney, July 2, 1973.



EAST AFRICA: P. Vaughn Ross; born: Wallace, Idaho, June 11, 1941. Graduate: West Texas Barber School (certif.); Wayland Baptist College; West Texas University (M.S.); attended SWBTS. He worked as a barber from time to time in the early 1960s. He was a biologist with the U.S. Public Health Service, Plainview, Tex., 1967-70 (part-time). He taught school in Hart, Tex., 1968-72 and in Friona, Tex., 1972-75. Expected type of service: public health work. Johnene Hamby Ross; born: Amarillo, Tex., Sept. 19, 1946. Graduate: Wayland Baptist College. She taught school in Hart 1969-72 and in Friona 1973-75. Marriage: Jan. 21, 1967. Children: Staci Johnene, April 24, 1969; Renae D'aun, Dec. 3, 1972.



CHILE: T. Lynn Sasser; born: Beaumont, Tex., Feb. 23, 1946. Graduate: Louisiana College; SWBTS (M.R.E.). He has been a schoolteacher and coach in Texas. He was associate pastor of Richey Street Church, Pasadena, Tex., 1972-73 and minister to youth at First Church, Texarkana, Tex., 1973-75. Expected type of service: religious education promotion. Sandra Talley Sasser; born: Shreveport, La., July 5, 1945. Graduate: Louisiana College. She has taught school for several years in Texas, at Irving, Kennedale, and Texarkana. Marriage: Feb. 24, 1968. Children: Tammie Lea, Sept. 25, 1969; Timothy Lynn, July 17, 1972; Tina Louise, Aug. 11, 1974.



DOMINICAN REPUBLIC: Kenneth H. (Ken) Stephens; born: Harlingen, Tex., Jan. 17, 1951. Graduate: Mars Hill College; (Continued on Page 32)

VISITORS WELCOME

The red carpet will be rolled out for several thousand Southern Baptists expected to visit Foreign Mission Board headquarters in Richmond, Va., during 1976. Their visits will be related to the national bicentennial observances and to the Southern Baptist Convention annual meeting, to be held in Norfolk, Va., in June.

"We cordially welcome all Southern Baptists who can come by the Foreign Mission Board next year to tour the facil-

ities and learn more about the foreign missions program which their support makes possible," states Baker J. Cauthen, Board executive secretary.

Extensive plans are being undertaken at Board offices to accommodate a large number of visitors. A special staff committee has been at work several months, planning ways to share missions information with the visitors and to respond to their various needs. Among projected plans:

- A reception center on the parking lot at Foreign Mission Board headquarters will be designed to provide foreign missions information and to set the stage for a special tour of the Board's building.

- A tour program will feature a walk-through exposure to historical aspects of foreign missions, a view of contemporary activities and needs, and a survey of foreign missions strategy, plans, and projections during the last quarter of the century.

- An audiovisual feature is to be prepared especially for 1976 as a part of the tour.

- Special displays and exhibits throughout the Board building will deal with various aspects of missionary life and work.

- A "missionary-in-residence" program will be designed to put visitors in direct personal contact with missionaries.

- Souvenir materials are to be distributed to all who visit the Board. Special facilities will provide each person opportunity to share ideas and suggestions about the foreign missions program of Southern Baptists.

Richard M. Styles, FMB public relations consultant, is heading up the 1976 plans. He strongly urges that groups planning to visit FMB offices make contact with the Board prior to their trip.

"We are expecting several thousand guests and look forward to their coming," says Styles. "In order to adequately respond to these guests, we must have some idea of the anticipated date of the visit and the number of people involved."

Groups and individuals planning to visit Foreign Mission Board headquarters should write: FMB '76, Foreign Mission Board, Box 6597, Richmond, Va. 23230.

In response, a special packet of materials designed to assist visitors to FMB offices and the Richmond area will be sent. The packet will include requests for specific information about the anticipated Richmond visit. **TC**

Mrs. Bonnie Robinson pauses at one of the displays at Foreign Mission Board offices in Richmond, Va. She is one of eight Board employees in secretarial and clerical positions who also serve as FMB tour guides on a rotating basis.



Needed Now

Requests for missionary personnel come to the Foreign Mission Board from Baptist Missions on the fields. Shared here are but a few among top-priority requests.

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

Okinawa: Church developer and general evangelist needed in Ryukyu Islands; would work with 20 self-supporting churches and aid them in organizing new churches. Would also 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. Would aid in developing new mission points. Need experience in urban ministries. Opportunities are unlimited: Ten cities of 100,000-plus population are untouched by Baptist witness.

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

Ivory Coast: Two missionaries needed to begin and develop new churches and train leadership in locations now without churches.

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

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

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

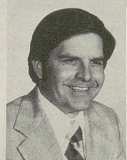
New Missionaries

(Continued from page 30)

attended SBTS. He was a summer staffer at Glorieta (N.M.) Baptist Conference Center in 1969. He served as personal counselor with Blue Ridge Job Corps, Marion, Va., 1972-73 and as a retail store manager in Manassas, Va., 1973-75. Expected type of service: book store management. **Nancy Carlton Stephens;** born: Springfield, Ill., April 6, 1949. Graduate: Mars Hill College. She has taught school in North Carolina and Virginia. Marriage: Aug. 7, 1971. Child: Cindy Beth, Oct. 15, 1973.



PHILIPPINES: J. Glen Thompson; born: Big Spring, Tex., July 12, 1942. Graduate: West Texas State University (B.M.E., M.M.E.); attended GGBTS. He taught school in Memphis, Tex., 1969-70 and in Snyder, Tex., 1970-75. Expected type of service: higher education. **Marvella Upton Thompson;** born: Amarillo, Tex., July 22, 1946. Graduate: West Texas State University; attended GGBTS. She was a Baptist Student Union summer missionary to Hawaii in 1966. She directed the BSU at Western Texas College, Snyder, 1972-73 and was choir director at Colorado City, Tex., high school in 1973. Marriage: Dec. 24, 1966. Children: Kelly Glen, May 10, 1969; Christopher Daryl, Feb. 29, 1972.

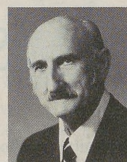


MALAYSIA-SINGAPORE: Milton O. Womack; born: Love Co., Okla., June 20, 1939. Graduate: Tennessee Temple College; University of Houston (M.A., Ed.D.); attended SWBTS. He has served as a probation officer, truant officer, and director of a Neighborhood Youth Corps project. He was an assistant professor at Middle Tennessee State College, Murfreesboro, 1969-71, executive director of Mental Health Center, Tullahoma, Tenn., 1971-72, a psychologist in private practice in Houston, Tex., 1972-75, and assistant professor of criminal justice at Sam Houston State College, Huntsville, Tex., 1973-75. In 1975 he served as psychologist at University Baptist Church, Ft. Worth, Tex. Expected type of service: higher education. **Mary Anne Clark Womack;** born: Abbeville, S.C., Sept. 10, 1941. Graduate: Middle Tennessee State College; attended SWBTS.

She was a school speech pathologist at Houston 1972-74. Marriage: Aug. 25, 1962. Children: Kimberly Hazel, July 21, 1963; Mary Kay, June 20, 1964; Kristine Elizabeth, Nov. 21, 1969.

Missionaries Reappointed

August 1975



JAPAN: E. Luther Copeland; born: Drennen, W.Va., Jan. 24, 1916. Graduate: Furman University; Yale University (Ph.D.); SBTS (Th.M.); attended Yale Institute of Far Eastern Languages. He and Mrs. Copeland were appointed missionaries to Japan in January 1948. He served as professor at Seinan Gakuin, Baptist school in Fukuoka, and as president of the university department. The couple resigned in June 1956. Since that time he has been professor of missions and world religions at Southeastern Baptist Theological Seminary, Wake Forest, N.C. In 1973 he was named distinguished professor on the Harwood Cochrane Foundation at the seminary. During a sabbatical leave 1963-64 he was a Fulbright research scholar at Banaras Hindu University in India and during a sabbatical in Chicago, Ill., 1969-70 had a faculty fellowship with the American Association of Theological Schools. He served as visiting professor (part-time) at North Carolina State University, Raleigh, 1966-67. He received the Outstanding Educators in America Award in 1971, 1974, and 1975. He has written two books and several other works and has traveled, preached, and lectured periodically in Asia, Africa, Europe, and Latin America. Expected type of service: chancellor at Seinan Gakuin, beginning Feb. 1. **Louise Tadlock Copeland;** born: Las Cruces, N.M., June 5, 1923. Graduate: Northeastern State College; WMU Training School (now merged with SBTS) (M.R.E.); University of North Carolina (M.S.W.); attended Yale Institute of Far Eastern Languages. She served with her husband as missionary to Japan 1948-56. She operated a nursery school at home in Wake Forest 1965-66 and was a teacher's aide in elementary school one year. Since 1969 she has been clinical social worker at John Umstead Hospital, Butner, N.C., and adjunct lecturer in the School of Social Work at the University of North Carolina, Chapel Hill. Marriage: June 5, 1946. Children: Judith Carol (now Mrs. Stoel), April 27, 1947; Joy Marie, Jan. 14, 1949; Sarah Elizabeth, Jan. 14, 1951; Rebecca Louise, Mar. 15, 1956; John Luther, Nov. 9, 1958. (She plans to go to Japan in June.)

Paying for Stellah

Arther Chivanga finally completed paying for his bride. For five years Chivanga, an ambulance driver at Sanyati Baptist Hospital, had put half of his wages into a special savings account to meet the bride price. He began three years before he even met Stellah, who would become his wife.

Lobola, as the bride price is called, has a long history. It began innocently enough. A young man, having won the girl of his choice, presented a simple gift to her mother when he asked for the girl's hand in marriage. A common practice was to set a trap and catch three to five edible mice for this gift. The mother was almost always pleased and became an ally of the suitor in bringing the matter before her husband. If the father did not object, the young man was permitted to take the girl with him as his wife.

Through the years, however, *lobola* grew. At one time five goats and five bushels of corn were adequate. Then several head of cattle became fairly standard. Today *lobola* consists of cattle, money, and fine clothes for the girl's parents. Often the family's demands are exorbitant. This was the case for Arther and Stellah.

But he never complained. "I cannot help it," he said. "I love Stellah." And he continued to make payments.

Payment of a bride price has its advantages. It is considered insurance for a lasting marriage. A man must think at least twice before taking a wife. Divorce is also more complicated. In rejecting a wife, a man loses the *lobola*. If the wife checks out and goes home to mother, the entire bride price must be returned to the man; the bride is usually sent right

back to him. Too often, though, a girl's parents are ruled more by greed than reason in setting the bride price.

With the *lobola* paid, neither family nor friends would have questioned the right of Chevanga and his fiancée to begin marital relations. The wedding itself was not to occur until seven months later, because it would also be costly. But nobody would expect Chevanga to abstain for seven months, when, according to custom, Stellah was already his. Nobody, that is, except Chevanga.

Holding a Bible in his hand, he said to me, "African custom tells me she is mine, but this Book doesn't say that. I must not touch her before the wedding. I know that. But Satan is working very hard to get me to yield. Please pray for me."

Chevanga was only a nominal Christian, and his determination to abide by Christ's teaching in his relationship to his fiancée was more than just a pleasant surprise. I secretly pledged to do everything I could to rescue him from his precarious predicament.

Transition is all about. African youths, coming in contact with Western ideas and methods, are forsaking the time-honored customs of their ancestors for new standards of living. Simultaneously, many are trusting Christ as Savior and following his teachings. Unfortunately, the two new systems are being confused in the minds of converts.

It is a definite impression among Rhodesians, for example, that a Christian wedding must entail a gorgeous wedding gown, an array of finely attired attendants, and an auditorium full of floral decorations. The bride's family bears the wedding expense, and Stellah's family insisted that they could not consider the ceremony for another seven months. And Chevanga was

expected to prepare a feast for all his friends. Since there's nothing like a wedding feast to bring out friendship, there may well be 500 guests in attendance, each coming with an empty stomach!

"The missionaries know a new way to get married," Chevanga told Stellah excitedly. "We can marry now with almost no expense and postpone the big feast until later!"

Since a man finds prestige in an elaborate wedding for his daughter, Stellah's father was less than enthusiastic about the proposition. In fact, he stated multiple and serious objections. As the groom's attendant said later, "Only the Holy Spirit could get us through it, and he removed every roadblock."

The couple was united in marriage in a simple, yet beautiful, ceremony at Sanyati Baptist Church. The bride wore a white, cotton, knee-length dress and shyly peered through the mosquito-net veiling, as the crowd sang, "*Kudzai 'she, kudzai 'she* (Praise the Lord, praise the Lord) . . . *Mumupe kududza, waita zvose* (Give him the glory; he has done it all)."

Following his wedding, Chevanga stated with a smile, "I am now bankrupt. We are beginning with nothing. But it doesn't matter. I have Stellah, and I am happy." TC

By
Frances
Greenway

The author, a physician, was appointed a missionary to Rhodesia in 1969.

LETTERS

(Continued from Cover II)

Argentine Baptist foreign missionary was not the young woman who is being sent to Peru. Maximino Fernández and his wife, Ceferina, were sent by the Argentine churches to Paraguay in October 1919. They served for three years and later went to Chile, but at the time they were appointed, Brother Fernández was a pastor in a Baptist church in either Rosario or Pergamino in Argentina, and is thus fully qualified to be recognized as the first Argentine Baptist foreign missionary.

[According to] a book published by the Argentine Baptist Board of Publications and written by Juan Varetto . . . there were several who were sent after Maximino Fernández went to Chile.

I am J. L. Hart's daughter and was old enough at the time to remember when the Fernández [family] came to Chile, and their children taught me some of the Guarani words they had picked up in Paraguay. . . . I do know that the Baptist churches in Argentina supplied at least a part of his support.

Mrs. J. V. Disselkoen

Baptist Spanish Publishing House
El Paso, Tex.

Addresses Called For

In the October THE COMMISSION for the first time the states where the "Arrivals from the Field" will be furloughing are not listed. There is no way to tell if these missionaries are going to be anywhere close to the state I am in. This was very helpful to know, in order to look up only those that might be possibilities for programs in our state.

I am the WMU director for the Colorado

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, 256 Poland Ave., Struthers, Ohio 44471.

Baptist General Convention and just wanted to let you know I did miss the listing. . . . I have used this many times in finding missionaries who were on furlough in neighboring states and then getting their names from the directory. This was a real asset to me, and I feel would be an asset to others using this magazine. I hope you will review your policy. . . .

I do appreciate THE COMMISSION very much and look forward to getting it each month and reading it from cover to cover. I promote it regularly and use it in many different ways. I think you do a very fine job and am looking forward to even using it more in the future.

Sydney Dea Portis
Denver, Colo.

For years we have loved THE COMMISSION, particularly for the Missionary Album. The way it has been listed for years—through September—has been so very helpful. Please, go back to listing the names with state addresses as you did for so long. . . . To me there is nothing more important than this informative part. This is how we locate missionaries to speak in our churches. . . .

"Arrivals from the Field" in this Missionary Album is the first place we look in THE COMMISSION.

Mrs. Joyce Minshaw
Montevallo, Ala.

Omission of addresses with entries in "Arrivals from the Field" was begun in October mainly because of the frequent instances when changes of address would be received shortly after copy deadline. This meant that by the time the issue was in the hands of readers, several addresses would already be incorrect. Missionaries generally supply their furlough address before arriving in the U.S.; their permanent address for furlough may not be known until after arrival.

However, with these indications from readers that the addresses are indeed helpful in securing missionaries as speakers, we are, with this issue, reinstating the use of addresses with "Arrivals." With the listing will appear the warning that several of the addresses listed may have changed by the time the magazine is received.

Helpful in Acteens

I would like to subscribe to THE COMMISSION for a two-year period. I work with the Acteens in our church and have found this magazine very helpful in discussing various countries and our missionaries' work.

Thank you . . . for the excellent work you do in composing this magazine.

Medora Ann Woodward
Auburn, Ky.

Interest in Korea

Recently I had the opportunity to briefly observe a copy of your magazine for March 1975 in which you emphasized the mission work of your board in Korea [March]. It seemed to be a most excellent article and impressed me a great deal.

My interest was drawn to it immediately

because I spent a number of years in Korea myself and had the opportunity to meet many of your missionaries there, several of which were mentioned in the magazine. I have a special interest in the history of Christianity in Korea and mission work there. . . .

Thank you for the great article on mission work in Korea.

Larry E. Towne
Tonganoxie, Kan.

Five Receptorships Awarded

Medical receptorships were awarded to five students by the Foreign Mission Board at its November meeting. Under the medical receptorship arrangement the Board provides short-term overseas opportunities for qualified medical students.

The receptorships awarded in November went to Chris L. Feucht and Andy M. Norman, students at the Medical College of Georgia, Augusta; M. Thomas (Tom) Cutrell III, University of Texas Southwestern Medical School, Dallas; John S. Mustol, Bowman Gray School of Medicine, Winston-Salem, N.C.; and Clydette L. Powell, John Hopkins School of Medicine, Baltimore, Md.

Honeycutt's Mother Dies

Mrs. Dwight G. Honeycutt, 63, mother of Dwight A. Honeycutt, an associate secretary for the Foreign Mission Board's Department of Missionary Personnel, died of cancer in Columbus, Ga., Oct. 19. Other survivors include her husband, a daughter, and another son.

PASTORS, PLEASE HELP

If your mailing address for receiving *The Commission* changes, please notify Research Services Department, Sunday School Board, 127 Ninth Avenue, N., Nashville, Tenn. 37234 immediately. They are the keepers of the address list for pastors; *The Commission* is, therefore, unable to make changes or forward changes for this list.

MOVING?

Help us keep your copy of *The Commission* coming to you every month. When you change mailing address, give us advance notice (at least five weeks). (Exception: pastors. See box above.) Attach old mailing label or copy FULL label information below. Then add new address information. Mail to: Editor, *The Commission*, Box 6597, Richmond, Va. 23230.

Name _____
OLD Address _____

City _____ State _____ Zip _____
NEW Address _____

City _____ State _____ Zip _____

MISSIONARY FAMILY ALBUM

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

Be advised some addresses may have been changed between copy deadline and receipt of magazine.

Arrivals from the Field

BRADSHAW, Melvin J./Edith (Japan), 3903 Fritz St., Winston-Salem, N.C. 27104.
FOSTER, James A./Zelma (Philippines), 323 Cherokee Dr., Twin Lake, Wala, Miss. 38680.
GABBETT, James L./Mary Jo (Eq. Brazil), 2003 Kay Cr., Columbus, Ga. 31907.
GILLILAND, Martha (Mrs. W. M.) (Nigeria), c/o J. J. Burroughs, 3100 Carlisle Rd., Birmingham, Ala. 35213.
GOULD, Mary Frances (Thailand), 1383 Voll St., Cincinnati, Ohio 45230.
HARRINGTON, Fern (Taiwan), Atlanta, Mo. 63530.
HOOPER, Annie (Japan), 3008 E. Fourth St., N. Little Rock, Ark. 72114.
HUNT, Betty Jane (Korea), c/o Mrs. Harry Poe, Dogwood Acres Trailer Ct., Enterprise, Ala. 36330.
MARLOWE, Tommy H./Charlotte (Togo), c/o Robert Flanagan, Box 127, Blanchard, La. 71009.
MATTHEWS, W. Harold/Clara (Philippines), 223 Helm St., Elizabethtown, Ky. 42701.
MOORHEAD, Marion F./Thelma (Japan), c/o Mrs. J. M. Hiett, 101 Clarence Ave., Easley, S.C. 29640.
RICHARDSON, J. W. H., Jr./Margaret (Nigeria), 141 Piney Grove Rd., Columbia, S.C. 29210.
STEPHENS, Marjorie L. (Nigeria), 705 E. Smith Ave., Tucumcari, N.M. 88401.
WATANABE, George H./Amy (Japan), 1818 Whiting St., Honolulu, Hawaii 96813.

Departures to the Field

ANDERSON, Theresa K., Philippines.
AUSTIN, Stella A., Nigeria.
CATO, Beverly (Journ.), Colombia.
DAVIS, Larry E./Patricia, Nigeria.
HARDY, Cora Ney, Nigeria.
HARMS, W. David/Joyce, Honduras.
LASSITER, James H./Barbara (appointed for Ivory Coast), France.
LOGAN, Wayne W./Dorothy, Nigeria.
ROBERTS, Judith (Journ.), Colombia.
STAMPLEY, Mary D., Ghana.

Transfers

BOBO, James J./Linda, Vietnam to Hong Kong, Nov. 4.
KENT, William T./Judith, Panama to Paraguay, Jan. 1.
MOORE, Peyton M./Celia, Indonesia to Hong Kong, Nov. 4.
SIMMONS, Bobby E./Mary, Hong Kong to Philippines, Jan. 1.

Retirements

SCAGGS, Josephine A. (Nigeria), Jan. 31.
WOLLERMAN, Anna M. (S. Brazil), Jan. 31.

Resignations

HARRINGTON, Fern (Taiwan), Dec. 31.
HOOD, Bobby T./Sue (Argentina), Nov. 30.
MARLOWE, Tommy H./Charlotte (Togo), Dec. 31.
SHELLY, James C., Jr./Patsy (Eq. Brazil), Nov. 30.
WATSON, James M./Ruth (Spain), Dec. 31.
WINGO, Nancie J. (Lebanon), Dec. 31.

Deaths

GLAZE, Mrs. Andrew Jackson, Sr., mother of A. Jackson Glaze, Jr. (Argentina), Nov. 6.
HOOPPAW, David, father of Patty (Mrs Robert N.) Bellinger (Liberia), Oct. 22, Anna, Ill.

Marriages

DAVENPORT, Kathryn Anne, daughter of Stephen W./Bonnie Davenport (Argentina), to David Forrest Cole, Oct. 11, Asheville, N.C.

Five Honored at Retirement

Five retiring missionaries were honored by the Foreign Mission Board during a recognition service at the October Board meeting in Richmond, Va. The five represented 170 years of overseas mission service.

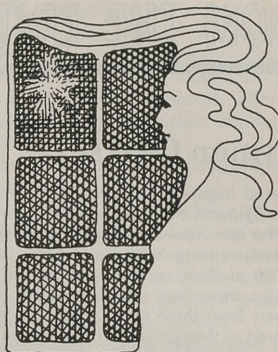
Among those honored was Miss Lois Glass, sister-in-law of Board Executive Secretary Baker J. Cauthen. She was a missionary to East Asia for 40 years, serving in China, Taiwan, and Japan.

Others honored were Mr. and Mrs. Burton de Wolfe Davis, missionaries to Brazil for 30 years; Miss Josephine Scaggs, missionary to Nigeria for 36 years; and Anne Sowell (Mrs. H. G.) Margaret, who, after her husband's death, served as missionary to Argentina 34 years.

The missionaries were presented service pins, certificates, and gifts of appreciation. "These missionaries have exhibited qualities of commitment to Christ and dedication to his work which have brought blessing through the years to people on their fields," declared Cauthen.

Mother of Consultant Dies

Mrs W. D. Grubbs, mother of W. Eugene Grubbs, Foreign Mission Board consultant for laymen overseas and disaster relief coordinator, died in Richland, Ga., November 7, of an apparent heart attack. Burial was at Spanist Fort, Ala. Other survivors include her husband, W. D. Grubbs, and a daughter, Mrs. Tom Harmon.



Wishing...
doesn't make
it so!
Birth defects
are forever.
Unless
you help.

March of Dimes

THIS SPACE CONTRIBUTED BY THE PUBLISHER

Free upon Request

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

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

To request your free copy of the index for 1975, fill out the 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 commissions; Baptist state paper editors; church libraries with subscriptions to *The Commission*; state WMU headquarters.

Please send me my free copy of the index to *The Commission* for 1975.

Name _____
(please print)

Address _____

City _____ State _____ Zip _____

Laymen Overseas

Special inspiration awaits the church making an event of the assignment that takes a person or a family from the membership for an overseas sojourn. Such opportunities appear to be numerous among Southern Baptist churches, for approximately 100,000 of their members are abroad at any given time. The statistics come from reliable sources.

Apart from those who are tourists, thousands are studying or teaching on foreign soil. To them must be added the many who reside overseas for months or years as representatives of business and industry; others fulfill diplomatic or military assignments.

We commend those churches that have rallied around fellow members preparing for stints in foreign cultures. Such developments usually afford occasions for stimulating or renewing commitment to missionary purpose and local witnessing. Although the experience does not exactly parallel that of the church at Antioch (Acts 13:2, 3), it can reflect a similar joy.

Overseas assignments for Southern Baptist laymen may or may not put them in countries where their foreign missionaries serve. When it does happen, every potential opportunity for reinforcement of missionary witness should be made a challenge. And in every other setting the daily testimony and example for Christ is a privilege all Southern Baptist sojourners should be encouraged to cherish.

This is a point that can be made with uncommon effectiveness as a church lets the overseas-bound member know that he, or she, goes with the congregation's backing of prayer and love.

In view of the possibilities for this kind of experience in many churches, we recommend a well-planned approach. The Foreign Mission Board, through its consultant on laymen overseas, offers a suggested procedure that has proved constructive and spiritually rewarding. From the pamphlet "Your Church and Laymen Overseas" we present the following suggested steps:

- (1) Immediately on learning that a church member or family has received an overseas assignment, the pastor, or someone designated by him, should send information about the person or family to the consultant on laymen overseas. Information should include: destination; length of stay; employer (company, institution, or government agency); and branch of service if in armed forces. List also names of all family members and ages of children who will be going abroad.

Although it is not necessary to include it, some information about the spiritual condition of the person or various family members, particularly parents, and the degree of participation in the church would be helpful.

- (2) A packet of material will be prepared specifically for each person or family unit. It will contain the following:

- (a) name, address, and information on English-language church, if any, at destination;
- (b) name and address of pastor or missionary to contact before departure or on arrival overseas;
- (c) suggestions for Christian witness abroad;
- (d) opportunities for involvement in the life of national churches;
- (e) opportunities to be of assistance to missionaries;
- (f) a suggested dedication service for those going abroad.

- (3) The information packet will be sent to the pastor in the United States. It is recommended that the pastor or someone specifically designated by him deliver the packet personally, in order (1) to discuss opportunities for active participation in Christian work and witness abroad and (2) to pray with those going overseas concerning their responsibility to become involved.

- (4) The church may have a dedication or recognition

service shortly before the departure of the layman or family. In such a service, those going abroad will pledge themselves to seek ways to witness and to be involved in missions. The church will pledge itself to prayer support for those moving overseas.

- (5) The church should maintain contact with those who have gone overseas from its membership. This may be done through personal letters from individual members, or various groups might accept responsibility for sending birthday and greeting cards. Children especially should be remembered; do not forget the children! The church may wish to send its bulletins and the denominational paper.

- (6) The church should take seriously its pledge to maintain regular prayer support for those from its membership who are living abroad.

The pamphlet from which these suggestions are quoted is available on request. Also available is a leaflet containing a proposed program for a dedication service and a booklet, *Assignment Abroad*, presenting types of lay ministries.

Request one or all of these items by writing to: Consultant on Laymen Overseas, Foreign Mission Board, Box 6597, Richmond, Va. 23230.

On Target—As You Pray

ANSWERED prayer all too often goes unreported. Yet it is the occasion for specific praise to God. Thus is completed the beautiful cycle of relationship he has revealed as possible through a wide range of Scripture promises.

From Missionaries T and Kathie Thomas, studying French in Tours, France, we have a joyous report. We published one of their requests in the May 1975 issue in which they asked prayer for an American girl, a fellow student in the language school. Their witness to her has resulted in her acceptance of Christ as Savior. Her step of faith occurred in the Thomas home.

The young woman has returned to the States, and her sister has succeeded her at the language school. Now the Thomases are witnessing to her and requesting prayer that she, too, shall accept the Savior.

Also in that prayer request (May) the Thomases included the husband of their professor. At that time he was in a hospital recovering from a heart attack. Their recent report refers to his recovery and what seems to be an awareness of the power of prayer on his behalf. He has read through the New Testament twice. The continuing objective of prayer is that both he and his wife shall come to Christ.

According to the announced schedule, T, Kathie, and their two children went to their assigned field, Upper Volta, at mid-December. If the persons for whom they requested prayer have yet to become believers, the reason for continued prayer is obvious. Let us petition our Lord for someone to pick up and sustain the witness of the Thomases. We continue in anticipation of news that our Lord has been accepted by the American girl, the professor, and her husband.

Correction

IN OUR DECEMBER article on Eugene L. Hill reference was made to his son, John, as a university student in Canada. Instead, he is a professor and has served as a university department administrator. Our apologies to John, the Hill family, and to our readers.

DISTINGUISHED SERVICE

By Baker J. Cauthen

Throughout 1975 missionaries at work in 82 countries rendered remarkable service in the cause of our Lord. Some of them served in harvest fields that were ripe and responsive. Efforts in evangelism brought forth unusual fruitage in fields like Taiwan, Hong Kong, Brazil, East Africa, Nigeria, and many other places.

With faith, love, and patience, missionaries in many lands gave themselves to developing churches, ministry of healing in hospital and medical work, training Christian workers through seminaries, Bible schools, and widespread proclamation of the gospel by means of radio and production of Christian literature.

Unusual circumstances in some fields brought forth the same high qualities of missionary dedication, faithfulness, and commitment which have been demonstrated repeatedly throughout the years of missionary service.

Vietnam: In Vietnam, where missionaries had served for 17 years amid the dangers and uncertainties of war, the final collapse of the country forced the evacuation of these heroic servants of God. Only as the situation deteriorated so definitely did the missionaries come away.

When they did withdraw, they gave themselves to serving Vietnamese refugees on Guam and in the United States, or they accepted assignments in other mission fields and transferred to new posts of work.

Bangladesh: Missionaries in Bangladesh were surrounded by a sea of human need and suffering. They became deeply involved with the task of relief, along with all the other heavy demands of regular missionary service. There is no work that drains missionaries emotionally and physically more than the requirements of relief.

The missionaries gave themselves to the work of food distribution, providing work projects for people who could

thereby earn their livelihood. They engaged in house rebuilding undertakings and developed agricultural projects on a wide scale. The missionaries in Bangladesh are few in number and are in the midst of such overwhelming need that we have at all times been aware that their strength might be overtaxed by the heavy load they are carrying. We praise God for sustaining them amidst all this heavy responsibility.

Angola: Missionaries in Angola found themselves working in a land torn by strife and filled with suffering. The withdrawal of colonial authority and the resulting power vacuum left the nation exposed to bitter rivalries.

Early in 1975 missionaries reported a vast amount of suffering, particularly in the North, as people began to return from forests where they had taken refuge for so long. Many of the people had little clothing, and they were reduced to abject poverty after facing years of near-starvation. Extensive plans were laid for relief, and funds were appropriated by the Foreign Mission Board for this purpose.

Only when fighting grew so severe and the situation became dangerous did the missionaries withdraw with their families to South Africa. But even then, from time to time the men returned to Angola to do whatever was possible amid chaotic conditions.

Lebanon: Missionaries in Beirut, Lebanon, found themselves engulfed in terrible fighting, with realities of deadly warfare all around them. Day by day the city was racked with gunfire, and casualties mounted alarmingly. The strife spread from isolated areas in Beirut in such a way that no part of the city was considered safe.

Even amid those conditions, missionaries continued at their places of service. The seminary was kept open, and the school was able to function a good part of the time. People gathered in the churches for worship.

The missionaries were assured that they had full backing of the Foreign Mission Board to come away at any time they felt it advisable. Some families did withdraw temporarily, especially after the closing of the schools their children attended.

How do you account for this kind of distinguished service?

Missionaries render service that authority cannot command and money cannot buy. The only way to understand their motivation is to realize that they serve in the name of, and for the sake of, the Lord Jesus Christ.

There is something remarkable about being in the midst of danger and hardship in the service of the Lord. It causes people to pray earnestly and to seek assurance of the Lord's guidance. People find themselves doing what they normally would not consider possible. Under such circumstances the Lord's promises become real, personal, and powerful.

As we think about this kind of service and the devotion and dedication it reflects, we are reminded of the Scripture describing God's servants who met with grave danger as being people "of whom the world was not worthy."

We do not praise the missionaries, but we join with them in praising the Lord Jesus, who enables his servants to demonstrate in life and action the reality of Christian faith and the love for our fellow man that words could never communicate.



Missions Update . . .

Another \$200,000 in relief funds was appropriated for use in BANGLADESH by the Foreign Mission Board in November. Sums of \$60,000 each will be used for food production, food distribution, and family rehabilitation. The remaining \$20,000 will be used for family planning and education. The Board also approved \$10,000 for relief needs in ANGOLA, to be administered through the Baptist World Alliance, and \$5,000 for upgrading dairy goat stock at MINDANAO Baptist Rural Life Center in the PHILIPPINES.

A plan to make the board of trustees for Baptist Spanish Publishing House, EL PASO, TEX., international in nature received Foreign Mission Board approval. As of Jan. 1, 1977, publishing house trustees will include six missionaries and six Latin American Baptists from countries where publishing house literature is used.

A nationwide evangelistic campaign held in a theater in ASUNCION, PARAGUAY, resulted in 245 decisions. Preaching was JOSE MISSENA, an Asuncion pastor. . . . An October evangelistic campaign in ENTRE RIOS province in ARGENTINA resulted in 500 persons' accepting Christ, a number equal to about half the total membership in churches taking part. Pastors and lay persons from TEXAS, CALIFORNIA, and VIRGINIA led in the meetings; missionaries and Argentine Baptists served as interpreters. . . . More than 400 decisions for Christ were made during recent evangelistic campaigns in 45 Baptist churches in PORTUGAL, according to incomplete reports. Portuguese Baptists voted to go ahead with the crusade despite political tensions. Three pastors from BRAZIL assisted.

Being released in MEXICO CITY, MEXICO, is a series of four Baptist-sponsored, color motion pictures in Spanish on the birth, crucifixion, and resurrection of Christ. Missionary ALAN W. COMPTON wrote the scripts, and a Mexico City professional production company produced the films. The Foreign Mission Board provided funding. . . . The man most seriously hurt when a mob attacked a Baptist service in a villager's home in CANAR, ECUADOR, remained hospitalized in mid-November. FIDEL LOJA, a new Baptist believer, had not yet regained use of his arm, wounded by a dagger.

Flown out of NORTH VIETNAM aboard a chartered United Nations plane at the end of October were five missionaries with the Christian and Missionary Alliance and a couple and their young daughter serving under Wycliffe Bible Translators auspices. The Provisional Revolutionary Government of Vietnam had detained them since March. Until mid-August the missionaries were forced to work in fields to earn money for food. While near HANOI, they were assured the government offers freedom of religion, but their request to visit Protestant churches was denied. . . . C. PENROSE ST. AMANT, president of Baptist Theological Seminary, RUSCHLIKON, SWITZERLAND, since July 1972, has said he will retire in the summer of 1977.

Baptist growth in BRAZIL has exceeded population growth, reports the weekly Brazilian Baptist newspaper, O Jornal Batista. The first Brazilian Baptist church was organized in October 1882 with five members. Today 2,800 Baptist churches in Brazil have about 450,000 members. In 1900 one out of every 9,308 Brazilians was a Baptist. Today one out of every 233 Brazilians is a Baptist. . . . Enrolment at Baptist School in AMMAN, JORDAN, now in its second year, is 120 in kindergarten and grades one through three. PAUL S. C. SMITH, missionary for whom the school was a dream, is administrator. Six children of the royal family of Jordan attend the school.

Due to political upheaval in ANGOLA, nearly 300,000 refugees had gone back to PORTUGAL by mid-November; another 50,000 were expected. To aid refugees, Portuguese Baptists donated more than \$2,000, along with clothes, food supplies, and furnishings; some churches provided temporary living quarters. Financial help also came from the Foreign Mission Board and the Baptist World Alliance. Among refugees are five Baptist pastors; two have already been called to the pastorate of churches in Portugal.