

The COMMISSION

FOREIGN MISSIONS JOURNAL, SBC/MAR. '78



The COMMISSION

March 1976
Vol. 39, No. 3

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COVER

Even when Art Editor Bob Harper photographed this serene setting in Angola in September, it was misleading, for fighting was already all too familiar to Angolans. In recent days Angola has become front-page news, as rival factions struggle for control, and other nations argue concerning intervention. Meanwhile, Baptist missionaries who served in Angola await an end to the fighting with the hope they will again be allowed to minister there. Photo by Bob Harper. Graphic treatment by Wayne Hundley.

CREDITS

Photos: Black Star, 2-3. Warren Johnson, 5-9, 10 (2), 11 (2), 12 (2). Freedom 76 staff, 10-12 (10). William W. (Bill) Smith, Jr., 13. Maxine Stewart, 14. Alice N. Hyatt, 20-21. Teresa Shields, 26-27. Douglas G. Ringer, 28-29. Bob Harper, 35.

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LETTERS

Sharing the Magazine

Please send the magazine to the following friends as a gift from me. I wish every Baptist home could have the privilege of reading this wonderful magazine.

Lucy Sisson
Ft. Myers, Fla.

My husband and I, as mission volunteers, have received *The Commission* for several years and have appreciated its information and inspiration.

As Baptist Young Women president for my church, I would like to share *The Commission* with my fellow officers. I'm sure it will be a source of help for them and contribute to the meaningfulness of our meetings.

Mrs. Neta Ann Young
Fresno, Calif.

I have been interested in the work of foreign missions, and the pastor of my church gave me a couple of issues of this magazine to read. I was very impressed. He highly recommended this magazine. . . . I thoroughly enjoyed the magazines and would like a subscription to it.

Fay Willis
Norfolk, Va.

No Thanks

I find myself not reading *The Commission*, so I do not desire to renew. Cancel my subscription.
Homer Meister
Muskogee, Okla.

Aiding Refugees

Our church last August adopted two Vietnamese families. . . . We received a real blessing, as a church family here at First Baptist Church, North Augusta, S.C., in having these two families, whom our people have grown to love and have an opportunity to express Christ's love through their ministry to these wonderful Vietnamese people.

At the Southern Baptist Convention at Miami Beach I was both touched and challenged by Dr. Cauthen and our former missionary from Vietnam concerning our becoming involved with these people. I came back from the Convention and shared with our people something that continued to ring out in my mind which Dr. Cauthen said at the Convention: "At the present time our missionaries can no longer witness in Vietnam, but God has sent many of the Vietnamese people to America that we might have the opportunity to witness to them." As I continued to share this opportunity with our people, they became very interested in adopting two Vietnamese families.

Our church not only adopted these families in name, but in spirit and service as well. We immediately updated our budget to rent nice homes for these two families, to pay their utilities, to purchase their food, and to aid them in any other financial way which was needed. . . . Our people have taken these people into their lives and their homes, and they are as much a part of our church family now as families who have lived here a lifetime.

We now have all the children attending our public schools. Many of our schoolteacher members are tutoring the children on the side that they might have a better understanding of the English language. One of the young men, Tran Van, Lam, husband of one of the families, is now working as a custodian in our church. The husband and father of the other family, Nguyen Ngoc,

San, is now employed with a small industry here in our community.

These two families are very faithful in attending most of the services of our church of their own free will. Many of our people are witnessing to these . . . families in personal soul winning from the Word of God, but most of all through the Christ-like love and affection they are sharing. . . .

Because of this it was my privilege as pastor to go into the home of Mr. and Mrs. Nguyen at their request, and share with them the plan of salvation. Later this husband and wife came to my office and made their profession of faith in Christ. On Sunday, Sept. 21, Mr. and Mrs. Nguyen made their profession of faith to the church, and I baptized them into the church fellowship that night.

Robert H. Ledbetter (pastor)
North Augusta, S.C.

Awareness

We need all the information disseminated to our church members that we can possibly manage. None of us is aware enough of the problems and joys of foreign missions. Through *The Commission* we have access to the needs and results of work. Thank you so much for doing such a fine job.

Mrs. Milton H. Schmidt, Jr.
Irving, Tex.

Let me . . . commend you for the consistently excellent magazine you produce for us. I rarely get to read it "from cover to cover," but do save each magazine for reference, and am particularly interested each month in the listings in the Missionary Family Album. Each issue is "special" and gives added (and much needed) current information for those who read it.

Certainly my personal knowledge of our foreign mission efforts and my job as an associational WMU director have been enhanced by the use of *The Commission*.

Mrs. Helen Davis
High Point, N.C.

January Thanks

Let me thank you and the staff for the excellent January number of *The Commission*.

Miss Lila Watson
Darlington, S.C.

Kind Words

I enjoy *The Commission* and read it from cover to cover as soon as I receive it.

Mrs. Silas Cooper
Amarillo, Tex.

We enjoy *The Commission* so very much. . . . I appreciate the work the Foreign Mission Board is doing and presenting through *The Commission*.

Mrs. Paul Faircloth
Bladenburg, Md.

The Commission is such an interesting magazine, and I look forward each month to reading about the work on the various mission fields.

Mrs. D. W. Shoffitt
Evanston, Wyo.

NEXT MONTH

Special photo coverage planned in April—Beirut, Lebanon, during cease-fire.

TEE—A look at the growing worldwide trend in taking theological education to the student.

NEVER A DULL MOMENT

By David W. King

BEIRUT, Lebanon—Sometimes the children go to school in the city; sometimes their mother teaches them at home.

Sometimes the children sleep in their own beds; sometimes on cots in our bedroom when the noise of war gets too loud at night. Contingency plans call for all of us to sleep in the basement, if necessary.

Sometimes our telephone works; sometimes it is out for days.

Sometimes we have electricity; sometimes it is off for days, but we are grateful for a generator the Lord provided for just such times!

Sometimes we take the children to the American Community School (ACS) ourselves, when the situation requires; sometimes the seminary driver takes them.

Sometimes we can call our missionary colleagues in Jordan; usually the lines are down or out.

Sometimes the fighting is so close that the booms of exploding shells and the noise of cannon and rocket fire wake us out of a sound sleep; but sometimes it is far enough away so that we don't hear it at all.

Sometimes the English-language newspaper is printed; sometimes it is missing from the newsstands.

Sometimes it is safe to travel across Beirut; an hour later it may be completely unsafe.

Sometimes we can find flour and sugar and peanut butter and powdered milk and yeast in the stores; sometimes one or more of these or other items are missing from the shelves for weeks or even for months.

Sometimes our seminary secretary can come to work. But in the last six months she has had to miss at least one-third of her normal work time because the roads between the seminary and her house have been unsafe.

Sometimes we go through checkpoints manned by Lebanese soldiers or internal security men; but often the checkpoints are manned by armed civilians of one or another of the several rival factions. If one's identity card happens to indicate that he lives in a rival area or belongs to a rival religious or political group, the result can be anything from a cursing to beating to kidnapping to

torture and/or death. It is good to know what group is manning the checkpoint *before* one gets to it. Usually each area is known to be dominated by one or another of the rival groups.

Sometimes the streets are clear of armed men, everything is quiet, and business is going on as usual; but sometimes army patrols and internal security patrols and riot police are scurrying every which way, and gunfire can be heard down the side streets. If you stayed around long enough, you would probably soon hear it on the main street, but you move out of range as quickly as you can.

Sometimes we go down into Beirut by the shortest way—past the big Palestinian refugee camp at the bottom of the hill; other times we go by one of the longer roads to the north or by the long, *long* road to the south—often the only safe entrance into Beirut these days. We take one of the longer alternate routes always since last Wednesday, when an unfortunate British man was mistaken for an American by armed men from the refugee camp. He was shot dead as he passed through their checkpoint.

Sometimes when we go down to Beirut we can come back by the same road we went down; but sometimes we have to change our plans and come up a different way. (The radio keeps us informed on security conditions and road safety.)

Sometimes we can get to our church in Hadath, a suburb of Beirut; but sometimes the people themselves have difficulty getting safely to the church, although so far no meetings have had to be cancelled. In fact, the attendance has been growing, in spite of the fact that the pastor is visiting his native Egypt at this time on regular vacation.

Sometimes we can carry on our Mission program normally; but just now (late November) only six missionaries are residing in Lebanon (out of 28 assigned here). English-language work has almost ceased because about 90 percent of the English-speaking community has left Lebanon. The closing of the ACS temporarily meant that some families had to move elsewhere for the sake of their

children's education (only two MKs are currently on the field).

Sometimes we think that the Baptist School can open "next week" or "in a couple of days"; but each time since the first week in October (our normal starting time) fighting has flared, and the opening of school had to be postponed. That aspect of the Mission's program is, therefore, temporarily in abeyance.

The director of the Baptist Center for Radio and Television is on furlough, so an interim director is in charge. But all studios in Lebanon cooperating in evangelical broadcasting from Radio Cyprus have been forced to repeat programs on hand in Cyprus, because the recording technicians and voice personnel have been unable to reach the studios to produce new programs.

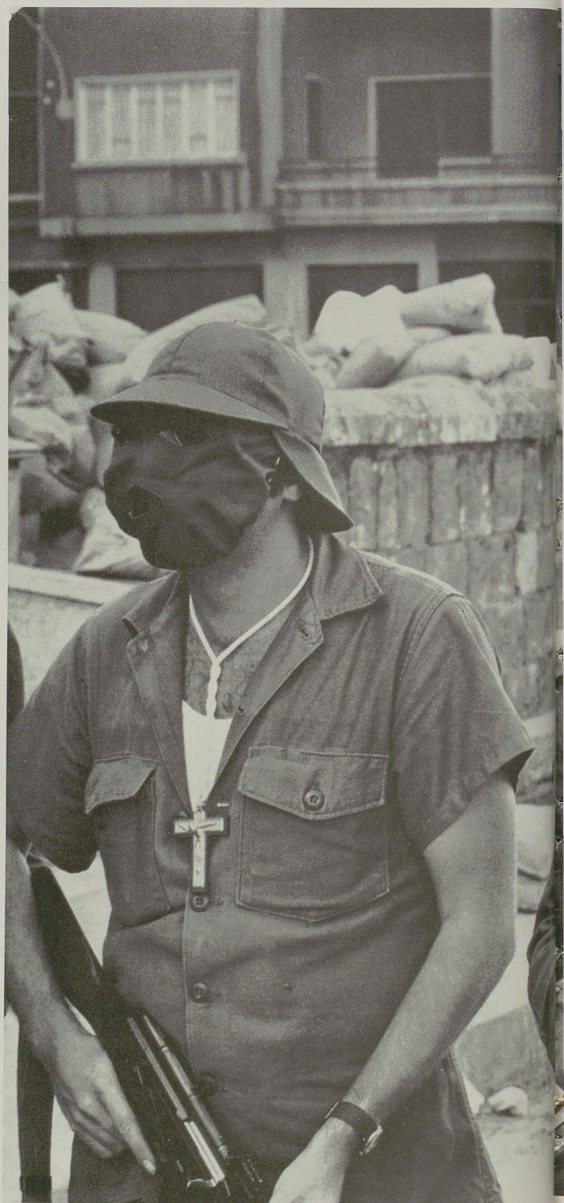
The Arab Baptist Theological Seminary is functioning "normally," but with a reduced number of students (eight) because of the troubles.

Two couples appointed for evangelism and one for the school are in language study in Amman, Jordan.

So there are adjustments to be made each day—and then adjustments to the adjustments—and then adjustments to the adjustments to the adjustments!

But there's never a dull moment here! There goes the air-raid siren again—the third time today our southern neighbors have flown reconnaissance over us! TC

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



Armed with automatic weapons, their crucifixes hanging around their necks, three members of Lebanese Falange in Beirut cast wary looks around. They hide their faces behind masks so that relatives of victims cannot take blood revenge.



Convinced about the indigenous approach in missions, Charles A. Chilton put his convictions to the test in the Philippines. Now back on the field after furlough, he has weighed the results. Here he shares his personal account of the theory, the experiment, and the conclusions.

A Key to World Outreach

By Charles A. Chilton

Concept. The recent call from Africa for a moratorium on missions was enough to demand of any Southern Baptist a reasonable answer. I grew up on missions. My mother was a WMU president and GA leader in the local church and association. She did everything one person could do in a local church to teach missions.

I cut my teeth on mission study books. While growing up, I heard as many missionaries speak as did anybody. I was pastor of "mission-minded" churches for ten years. Now I have been a foreign missionary since December 1969.

In looking back at historical Baptist mission philosophy and action, I have reached some conclusions. Clearly Southern Baptists have not lacked the heart for world missions. But we have lacked three things.

1) Big expectations. We have been satisfied with too little in measurable results. In many places we have reasoned around the situation by saying we are interested in quality of work, not numbers. While we were doing that, others have reaped a greater harvest of redeemed lives.

We—both the missionary on the field and the person at home supporting missions—have been satisfied with a few persons being saved. If anyone is saved, the missionary feels comfortable and blessed. People at home accept the report as realistic fruit in a place where they do not know the situation.

Caution: I am not suggesting large crusades led by American evangelists who report large numbers of "decisions," lest you be tempted to think in cultural Southern Baptist terms. Rather I am suggesting expanded visions of harvest that will be explainable in terms of the mighty power of God, working through the unlimited availability of national Christians instead of the limited outreach that focuses only on the missionary.

2) Big View. We have not yet been able to see a "field"—a whole field—white unto harvest and to attempt harvesting it all. We go into a field because it is ripe, not even sure we are in the ripest part, pick a little fruit, and often settle down to celebrate the harvest, while the rest of the field is untouched.

We need a wide vision of evangelizing a whole area. We have never seen the possibility of a "people movement" to Christ—an entire barrio, or province, or area, or tribe. Evidence shows we have let too many opportunities pass by.

3) A New Testament view. For too long we who have gone out as missionaries of the "people of the Book" have ignored "the Book." We have been bound up in a colonial approach that has forbidden us to be New Testament missionaries. Our evangelism often has been fearful, hesitant, and limited by a "church building" view of planting churches.

Too often we have merely paid lip service to being "led by the Holy Spirit." If it can be said that the Holy Spirit can be

absent from a local church program for months and not be missed because the machinery keeps everyone busy, so might the charge be laid to overseas missions. Work is sometimes perfunctory and routine, organizational and institutional plodding that requires no daring or launching out into the deep. Indeed, except the Lord build the mission by his Spirit, we labor in vain who build it.

When I accepted the call to foreign missions, I had been to only one foreign mission field, and that for just a month as an evangelist in Southeast Asia. I did not completely understand the question or the answer, but I knew I could not do mission work in the colonial way I had read about or heard described.

During missionary orientation two thoughts challenged me, both from Waylon Moore. The first was John 15:16, where Jesus said, "I have chosen you . . . that ye should go and bring forth fruit, and that your fruit should remain." I had to question how many of the people I had baptized during 15 years would remain faithful to the Lord. (In a growing church with a lot of baptisms, it's not noticeable.)

I had heard of too many missionaries who went back to their fields after furlough to find church members scattered, the church building empty, and the "pastor" having "hired on" to another denomination with greater subsidy. I wanted desperately to see "fruit that remains."

The second disturbing fact was Moore's distinction between "addition" and multiplication." He pointed out that many preachers are adept at "spiritual addition"—winning the lost and baptizing them. Few do the work of "spiritual multiplication"—winning people to Christ, baptizing them, and equipping them to win others, thereby making reproducible Christians.

On my knees I admitted with regret to the Lord that my past ministry had been one heavy on addition. I noted with new insight Mark 3:14, where the Lord chose 12 men to "be with him," giving them all the help possible and then trusting them with the work of the kingdom.

Paul emphasized this truth in 2 Timothy 2:2, when he told Timothy that what he had learned from Paul about Christ, he should entrust to faithful men who could teach others.

I asked the Lord to give me a "few" with whom I could share everything I knew and had experienced of the Lord.

Shipboard Influences. With this new concept of ministry I boarded ship with my family bound for the Philippines. On



Charles Chilton in the Philippines.

'There are three non-traditional signs of an indigenous church: their own music, their own problems, their own heresies.'

board I encountered two other "heavy" influences. The first was from Acts, as our family began to read the missionary journeys of Paul for daily devotionals, and I studied them in private.

I found that Paul went from city to city proclaiming the good news to any who would listen. Those who believed were baptized. Paul did not become a permanent fixture. He went on, and a local leader (whom we now call pastor) took responsibility. The church developed as led by the Spirit in the life-style of the particular people.

Paul proclaimed or taught the good news to the people. Then it was left to the Spirit to do the rest. And do it he did!

The second influence during the voyage was the reading of the biography of J. Hudson Taylor, founder of the China Inland Mission. He identified with the people. There was a sharing of life. He went so far as to grow his hair in a pigtail and dress in a long gown, as did the Chinese people among whom he worked.

Recognizing the limits to which we could go as a family, still I decided to identify with the people as much as possible. I would speak only their language, not English. I would not dress in shirt and tie or in any other fashion that would separate me from the national. I would travel alone and accept local food and water and prove as much as I could with my life what I was teaching with my lips.

I didn't know it then, but the concept I was laying hold of was planting the indigenous church. Landing in Manila with a fistful of fears and a heart full of faith, I would have the chance to find out what would happen.

Conduct. We arrived in the Philippines at a time of change in the Mission. The Mission was deciding that present methods of evangelism and church planting would never reach for Christ this nation of 40 million people. The work was missionary centered and controlled and was almost completely underwritten by foreign funds.

The Lord's timing being perfect in other ways also, we were assigned to the two provinces of Bataan and Zambales to be the first Southern Baptist missionaries there. In fact, we have been the only couple doing church planting there for any group. There was no previous pattern to fit into.

At once I began to preach on weekends. I drove from Manila, where we were in language study, to Olongapo City every first and third Sunday to preach in a rented room at a radio station. Since the Subic Naval Base is there, I could use English and be understood. Our tithe and that of another American family, plus giving by those who attended, paid rent for the room.

On second and fourth Sundays I preached at Limay, Bataan, through an interpreter. From the first, no funds were requested from the Mission for either location.

After completing language school, we moved to Zambales province; we still had half-time language study to do. But now, half-time church planting would start.

Many people, according to what I had heard, were unconvinced of the validity of indigenous church planting; they felt only subsidized (and thus American-controlled) work would last.

Testing Patterns. Just in case they were right, I decided to try one spot in the colonial way. A national pastor was hired to begin and be pastor of a church in the province's capital city. He was a graduate of the Baptist Bible-training program. I would visit him at least weekly and go with him for visitation. From time to time I would preach in Sunday services and lead Bible studies. I was "honored" by being told that I was the one to baptize any converts.

Another pattern was also tested. I had opened four Bible-study groups in Balanga, Bataan. The church at Olongapo, now large enough for a full schedule of meetings, wanted a mission point. The church hired a pastor for Balanga, with a termination date set for withdrawal of his full financial support. I turned over the work to him; it was now a mission subsidized by a source outside the community.

My purpose would be to plant house churches. A church planted in a house or empty store or down by the riverside never need look outside the immediate community for support. Its life-style, its future, its evangelism—all come from within.

Any pastor or missionary should agree that there are many people, like Cornelius (Acts 10), waiting for the gospel. By constant reliance on the Spirit and his direction, the barrio or village with the "waiting heart" will be found.

When impressed toward a particular barrio, I would distribute tracts door to door and enter the market place to witness. Sometimes I followed up high interest shown in the Baptist radio correspondence course.

With the simple introduction as a Christian Bible teacher, I seemed offensive to no one. Even though the country bills itself as "the only Christian nation in Asia," these people of Roman Catholic tradition easily saw the differences between evangelical Christianity and their former religion.

Sent To Teach. Emphasis was given the distinction between the Christian faith of the Bible and the Christian religion. I made it clear that I had not come to attack or teach religion. Since the nation has more than 220 religions, I clarified that I did not feel they needed another religion. When pressed for an explanation (this did not happen often), I would say support was given me by a group of people in America called Baptists, but that I was sent by the Lord, not by men, to teach the Bible.

Most citizens have never seen a Bible or had opportunity to read it. I explained that the people who support me believe the Bible as God's Word concerning salvation and life.

To those who committed themselves to Bible study, I gave a copy of the Gospel of John. The number did not matter—the group might be a few or a dozen or more. We began in the first chapter and worked our way verse by verse through the gospel. The students learned by this method: (1) They could understand the Bible and need not fear it; (2) the Christian faith does not jump around in the Bible and choose only certain passages; (3) they could share this little message in the same way.

John was chosen because every chapter challenges the reader to believe in the Lord and be saved. The Spirit illuminated this truth as it was repeated again and again. The gospel's appeal for "faith only" as the key to salvation would be understood.

In most cases, between the fifth and eighth hour of Bible study (the fifth and eighth meeting of the class), someone would ask how to be saved. I do not understand God's economics here, but I have seen this over and over. When someone asks, I tell them—not before. I tell no more than they ask for, because I believe the Spirit inspires the question.

Out of this method of teaching the gospel one hour a week, a church was born. As people met the Lord, they asked to be baptized and to be taught songs of praise. They found what the Bible says about giving. Then the meetings became fellowships of believers. These new Christians sort of automatically met from day to day to discuss their new faith; my weekly visit was for answering questions and sharing.

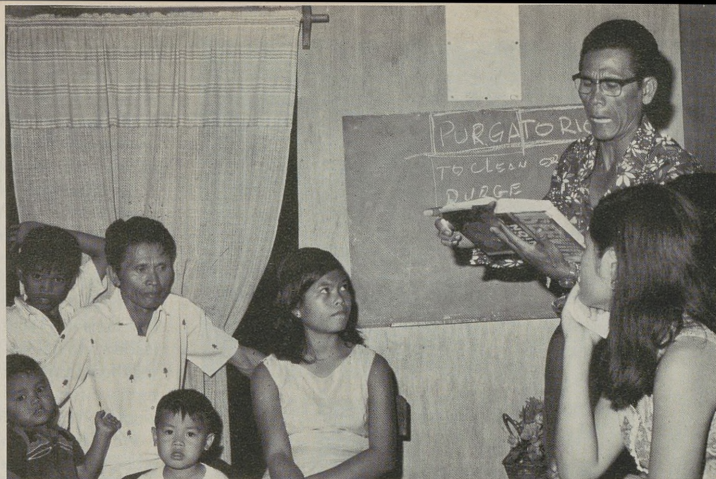
These meetings were spontaneous. We did what the people wanted to do. Order of worship was not outlined by the missionary. A New Testament church requires nothing in the way of equipment or facilities to meet and worship. As the need arises, the Lord will direct them about those matters, and he will direct in a style suitable to them.

The missionary can never be a national at heart. He needs to

At Fellowship Church, Olongapo, Philippines, the pastor and Chilton assist members of the congregation in filling out forms for a survey on church growth.



In home of a church member in Cagayan, Philippines, an evening worship service is under way.



be secure in his calling and, having done his job, to leave the rest to the Lord. The missionary needs a constant filling with patience or "waiting on the Lord." It is our impatience to prove ourselves that causes us to rush people to baptism and doing things outwardly that do not spring from a consecrated heart.

Surface Dangers. The dangers in the indigenous approach are all on the surface: (1) The converts may not become Baptists. (2) They may do things in their worship services that offend American taste. (3) Their service may never become formal and worshipful. (4) They may develop heresies.

The list could be longer—possible happenings that result when Christians think for themselves from the beginning. There are three traditional signs of a truly indigenous church: being self-governing, self-propagating, and self-supporting. There are, however, three other signs: using their own church music; encountering their own, unique problems; forming their own heresies.

In this way, the Lord develops a completely national church, acceptable to its own people. The blessings outweigh any potential dangers.

The American church planter should plant only. He is to do nothing that is not reproducible by the people. The result: a group of people identifiable in the community by their life-style, not by buildings of foreign design and adopted foreign ways. This type of church can never be a target for anti-American sentiment. It can live and grow through times of persecution and hardship, because it was born and matured that way.

After a weekly schedule that meant teaching the Bible in more than 20 barrios on a regular basis, we left behind at furlough time baptized believers in 14 barrios or towns. These varied from groups in which only two members were baptized, to one group with more than 90 baptized believers. But the missionary had not done anything as examples to the people that they could not carry on themselves.

Advantages of indigenous church planting are clear: the only funds needed are for transportation and purchase of gospel portions and tracts; this frees more funds to enable more people to go and carry the gospel. Those reached receive the gospel only. There is no prestige in their being with a foreigner who identifies with them in language, life-style, and the like, meeting them on their level. No building program takes up hours of missionary time. The communities that reject the missionary will drive him to new reliance on the Lord.

For two and a half years after we completed language study,

we tested this concept full-time. When furlough came, some said this method would prove no more lasting than the colonial approach. In 12 months we would know.

Confirmation. A man may work as hard as he can and make claims about his progress. But the time always comes when he must leave that work for an extended time or permanently. If the effort has been of God, he will protect, guide, and bless that work from then on.

The Lord had given me from the start assurance from Isaiah 55:11 ("My word . . . shall not return unto me void"). Since I had taught the Bible only, I had said to many that "God would have to become a liar for the gospel not to take root and grow in Bataan and Zambales."

When we returned to the Philippines, we found:

(1) The one mission point that had been completely subsidized by Mission funds from the start had folded. Critics and unbelievers in the community had said often to the pastor, "The only reason you are a Baptist is because of American money." The people who were baptized have not returned to their former religion; they are doing nothing. The pastor is now serving with another group.

(2) The work given to one church as a mission extension almost died when the helping church cut off financial support. Through amazing perseverance by the pastor, the work was kept alive and is now growing.

The pastor became a tricycle driver (public transportation), and the congregation began their support with a salary of 30 pesos (about \$4 U.S.) a month. They did not pay him a cent while he was receiving help from another church.

(3) Some mission points had consolidated, with Christians going from one barrio to join with believers in another.

(4) One group maintained a mission point and opened another.

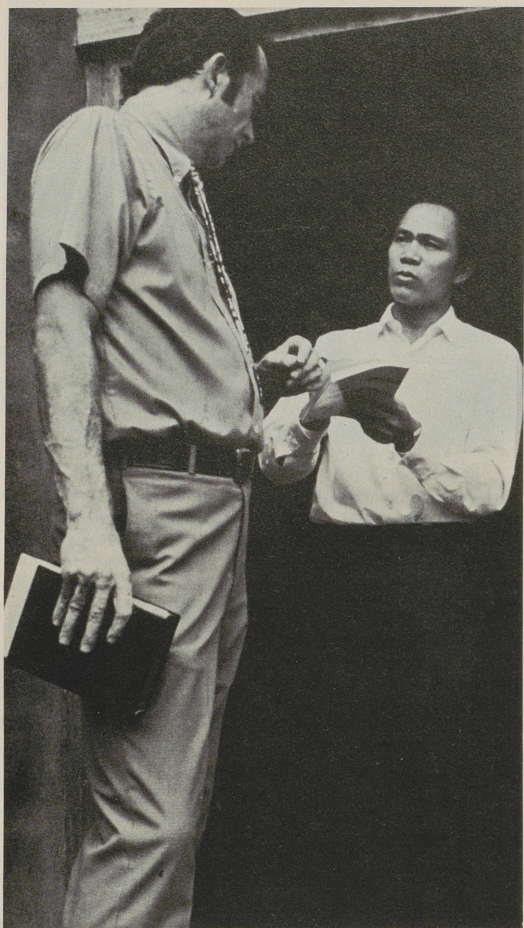
(5) Five groups experienced growth and had baptisms.

(6) Several groups remained faithful but did not grow.

(7) Two works folded completely; members testify only that they remain faithful in personal Bible reading.

Two factors during the missionaries' absence may have been helpful. I sent a monthly letter of fellowship and teaching to every group of Christians for them to share. And the quarterly fellowship meeting of the Christians of the two provinces continued, providing contact and encouragement for each other.

During our absence this fellowship meeting became a Baptist



At Fellowship Church near Olongapo, Chilton talks with pastor.

association, organized with a full slate of officers and for the purpose of strengthening the work and planning. At the first associational meeting after our return, 200 persons attended. In a meeting in October the association was to adopt formal constitution and bylaws and to apply for recognition by the national Baptist Convention.

New Groups. Several of the church groups now carry on Bible study outreach in the local community. Since our return, seven new groups have been planted. Some of these meet in the homes of relatives of believers from established mission points.

Christians wanting experience in Bible teaching and church planting go with me from time to time. Theological Education by Extension (TEE) centers are being opened for training of lay leaders and pastors where they live and serve, without separating them from their responsibilities. Near the end of our first term we conducted a week of intensive institute training for workers, but TEE will fully equip these leaders for their ministry.

With the missionary keeping a low profile and trying to project a "servant-teacher" image, it has been easier for local leadership to emerge and to make decisions. When I came back to this area, it was to work under instruction of the local association.

One new project the association has conceived is for impact evangelistic teams to visit new areas or established mission points for evangelistic emphasis. These teams will be a mixture of members from different churches exercising their special talent. I had told the local believers before returning that I would not visit any group on a regular basis, but would concentrate on opening new mission points.

It is my conviction that the Foreign Mission Board should put heavy emphasis on indigenous church planting. The only expense items necessary then become missionary family support and literature purchase. This frees the missionary from ever becoming a distributor of funds. Once a missionary's image is cast as a rich foreigner, he can never live it down enough to establish a meaningful person-to-person relationship. If from

'The American church planter should ... do nothing not reproducible by the people. Result: people identifiable by their life-style, not by buildings...and adopted foreign ways.'

the beginning all he has to offer is the gospel, this will help head off possible disappointment among the people.

Language Help. As a personal advantage to the missionary, using a specific Gospel as text for teaching offers facility in use of the language. When I had a schedule of 20 teaching points a week, I taught the same lesson 20 times. I could teach in a more relaxed way, for there was less pressure on learning a new vocabulary each time. Regardless of how fluent any national may be in English, he should hear the gospel in his own tongue: it is a debt we bear because we heard the gospel in English.

Planting indigenous churches frees the missionary from

staying in any location for more than two terms and establishing a "power base" or a "home." For a foreign missionary to receive the respect and praise of a community is just as dangerous as it is for a pastor in the States, who may sacrifice some effectiveness because of it. Acceptance in a foreign community can blind the missionary to the real needs. But in church planting the control of the work belongs to the local believer, not the missionary; thus, the missionary is free to continue planting churches where the gospel has not reached.

This type of church planting demands an extension program of seminary training—on-the-job training for those set aside by the Lord for the ministry. Currently in the Philippines there is a sound emphasis for more "barefoot doctors"—persons to provide basic medical needs in various locations until the nation becomes so developed it can demand highly specialized, trained medical personnel everywhere.

In a similar way TEE can provide basic training for local leaders in ministry. Missionaries sometimes may react to the idea of the "barefoot pastor to the people," but if the Baptist Mission in the Philippines had been equipped to offer TEE five years ago, I believe some of the church groups would have shown more growth.

Reaching the Hidden. Paul planted "house churches" in urban centers and rural areas. The strategy can reach people isolated

'Regardless of how fluent any national may be in English, he should hear the gospel in his own tongue; it is a debt we bear because we heard the gospel in English.'

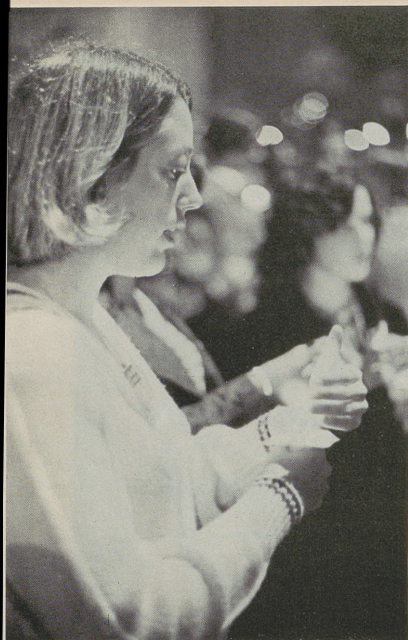


Ready to make contact for witness wherever he can, on "The Strip" in Olongapo Chilton talks with three bar hostesses.

in the mountains or hiding behind the walls of a high-rise apartment. The genius of the method is not in technique or approach, but in the fact that it will reach hungry hearts with the gospel. The new believers thus touched will reach out in ways not known or even possible to pastor or missionary.

In many local churches large numbers of members, well educated both biblically and secularly, sit in pews every Sunday. Perhaps they should be released or even told to go and plant churches where they live, rather than driving away from communities of need to settle comfortably in a safe sanctuary.

One final conclusion may be no more than foolish optimism mixed with faith. I believe I will yet see churches take root and grow in places where the gospel was planted in Bible-study groups but without a church springing up, because the people were not mature enough to be baptized and cut themselves off from their community or relatives. Such a church will either spring forth naturally because the Spirit has used what truth was planted in their hearts; or a national Christian or pastor someday will work in that prepared field and find it receptive and responsive to the gospel. **TC**



Early moments of 1976 found thousands of Baptist young adults in candlelight procession along a picturesque river in the heart of San Antonio, Tex. They were moving toward a plaza near the Alamo for a time of prayer to begin the year.

The procession was the closing event of Freedom 76, which attracted about 5,000 young adults, most of them college students. They came from 42 states, Puerto Rico, and Canada for the program that opened on December 28 and closed in the wee hours of January 1.

Freedom 76 was designed "to speak to student and young adult involvement in the mission of the church at the beginning of the 200th anniversary of our nation," explained Charles Roselle, general chairman of the Freedom 76 coordinating committee. He is secretary of the Baptist Sunday School Board's National Student Ministries.

The hope was that participants would "come to realize that they do not live in a

world of isolation but a world of missionary responsibility," he added. The event was planned to "enable college students, single young adults, and young couples to take a look at their heritage in light of Christ's freedom."

Opportunity was offered "to establish direction concerning what part their vocation will have in the world mission of the church," said Roselle.

Freedom 76 bore down on the importance of young adults assuming a role in strengthening the moral fiber of American government and society. The necessity of the Christian home was highlighted. Emphases also pointed toward issuing the call of God for every person to be involved in proclaiming freedom in Christ, both at home and abroad.

The program offered many approaches, among them musical drama, panel discussions, Bible study in dialogue, speakers, music, numerous seminars from which to choose, and experiences in creative worship and in outreach activity. Large numbers turned out for 8:00 A.M. seminars to study personal evangelism.

Some participants spent afternoons in outreach. They painted a rescue mission, sorted medicine for a church's free clinic, and provided a portable playground in recreation-needy neighborhoods.

Challenged to take positive action to combat hunger, the young adults responded with \$9,352 in a special offering, many skipping a meal to save the money. The funds were to be shared in Baptist-maintained food programs in San Antonio, nationally, and overseas.

In the Freedom Hall exhibit area conferees could, among other things, test their vocational interest, discuss family life, watch roaming dramatists in historical

Above and right: Closing Freedom 76 is a candlelight procession in downtown San Antonio, ending with a time of prayer and commitment. **Left:** Small group discussions and activities are part of the afternoon options in Freedom Hall area.

FREEDOM

Report from San Antonio



sketches, or listen to a procession of musical groups.

One highlight was the Foreign Mission Board's "Experience the World" exhibit. It confronted visitors with sights, sounds, and even taste experiences to portray world hunger and malnutrition.

Why did the young adults take time out from holiday season to attend? "I am here looking for greater spiritual understanding of myself," said one. "To communicate with other Christian young people," was another's answer. One said he attended to "try to put some structure in my ideas of my place as a Christian citizen in the next century and to see what other students are thinking."

The "real excitement" of Freedom 76 is that students and young adults on one hand, and the denomination on the other, have experienced each other, stated one program committee member, Stanley Nelson, an associate secretary in the Foreign Mission Board's missionary personnel department.

"The young adults are seeing that denominational agencies are real," he explained. "The denominational agencies are realizing that the young adults are real. It's a two-way street of relating in a vital way." **TC**

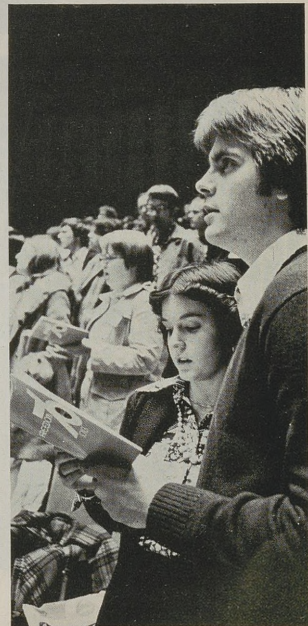
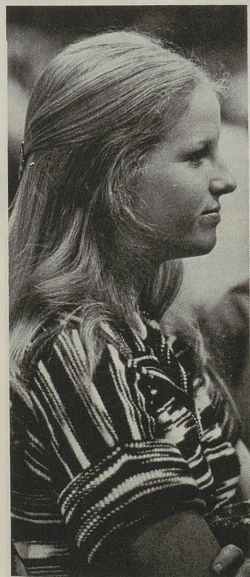


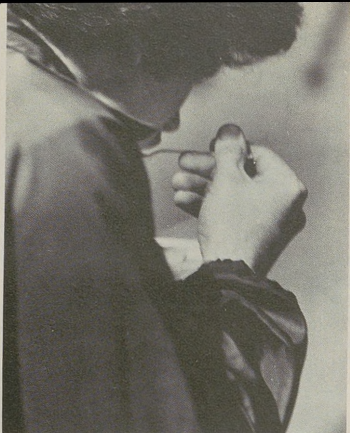


Left: Registration goes smoothly. **Right:** Jimmy R. Allen, pastor of First Church, San Antonio, talks with young man following Allen's address on world hunger. A special offering for world hunger produced \$9,352.



Above, left: Providing recreation activities for neighborhood children is afternoon contribution of some participants. **Above:** Stearns and Company, a musical drama about Separate Baptists in pioneer America, is opening night feature. **Below:** Seminary Professors William Pinson (l) and William Hendricks present Bible study in dialogue fashion at morning programs.





Above, right, far right: *Focusing on World hunger, the Foreign Mission Board exhibit at Freedom 76 offers servings of gruel, a substitute food often used in hunger areas.*



Right and below:
At FMB exhibit students find missionary personnel on hand for informal discussion.



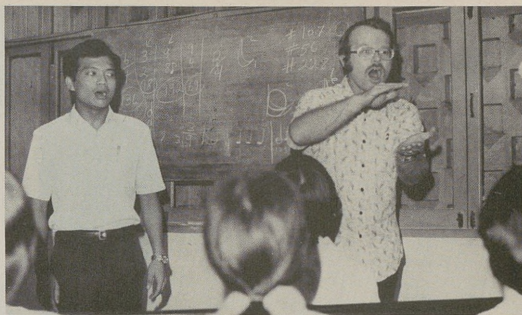
Below: *From a long list of seminars, participants chose those of greatest personal interest. Here R. Keith Parks, FMB Mission Support Division director, expresses viewpoint at one of the seminars.*



Missionary on Loan

By Mike Simoneaux

In Thailand music clinic Mike Simoneaux (r) teaches basic singing technique; interpreter also takes part.



You would not think it unusual if I told you that last summer I served as an on-loan music missionary to Baptist churches in Bangkok, Thailand. Short-term mission service is no longer novel.

What makes the event unusual is that I went to Thailand not from some church in the States but from Japan, where I have been assigned as a career missionary since 1969.

The Thailand Baptist Mission had requested to borrow me from the Japan Baptist Mission for training music directors for churches in Bangkok. The Japan Mission approved the request, the Thailand Mission budgeted my expenses, and we were on our way in early June. (My family went along at personal expense.)

During our more than two months in Thailand, six one-week music clinics were held in as many churches. The main thrust was to train members of the various congregations in general church music, including basic theory, singing technique, hymn-singing methods, arranging, and conducting.

Emphasis and special training were given the worship leaders in these churches. They were trained as congregational song leaders. Then they were encouraged to follow up with the development of choirs as the need dictated.

Each church was most responsive. A majority of the leaders took firm hold of the instruction. In some cases non-participating churches sent their leaders to attend. An average of 25 to 30 persons attended each night; some of them traveled as long as an hour and a half to be there.

While teaching at the Chachoengsao Baptist Church, I met Mrs. Kandaporn Sae Lim, who only two weeks earlier had returned from Japan. For ten years she had been hospitalized in Kyoto (where we lived for the first five and half years of our service). During that time, due to the

witness of her doctor, she had become a Christian. She had been baptized only two weeks before returning to Thailand.

During the clinic she attended we talked often in Japanese about her plans. I mentioned the existence of a Baptist seminary in Bangkok and possibilities for Christian service. Mrs. Kandaporn prayed about her future and felt the call of God. She is now enrolled in the Bangkok seminary.

The night before we left Bangkok, Mrs. Kandaporn, my wife (Bonnie), and I met in our living room and gave thanks to God for his leading.

Response was gratifying. Pastor Bun Ma of the Chonburi Baptist Church, who is an associate in the Mission's publications department, brought an encouraging report. "The church leaders who received training in church music are now leading the congregational singing," he said, "and are seeking to organize a church choir."

At the conference in Bangkla, site of the Baptist Hospital, the rural leaders attending sang only indigenous Christian songs in their worship and praise periods. As I listened, understanding nothing but the emotions expressed, I began to recognize the impact and importance of local music.

Some of the men had once had leprosy. Most were uneducated, but they sang with a fervor unmatched in many places.

After the second session, they asked me to help them. Simply put, I couldn't. Instead I made two suggestions: "Never buy a piano" (it has a different tonal system from their indigenous music), and, "Do not buy a hymnbook; it will stifle creativity."

That may seem strange advice from a music missionary. But what else can one do when sitting in a room listening to the moving music of a group of potential Thai versions of Isaac Watts?

Activities during our stay in Thailand, besides the clinics, included a citywide choral festival and seven concerts, in-

cluding one for Choolalongkorn University choir. There was also time for helping with music at the Thailand Mission meeting and for assisting Calvary Church (English-language) with music activities.

Bonnie and our two children enjoyed an English-language church all summer, and Bonnie taught in Sunday School and Vacation Bible School. We also presented two mission programs on Japan.

We received some indelible impressions of our short-term field. While teaching at a Chinese Baptist church in Bangkok, I met three former Cambodian soldiers and one South Vietnamese soldier; the church was allowing these men to use some of its space for living until they could be resettled. Two of these young men were fluent in five languages. The refugee plight took on new meaning as I looked it in the face.

I will remember, too, listening to a little girl, soaking wet from the rain, singing a song for me after she sold me some flowers at my car window.

Topping the list of recollections, however, was the privilege of coming to know the needs and missionary personnel of another field. I learned to appreciate individuals such as Bob Cullen, sponsor and program planner for the clinics; Carma Pinkston, who played piano for me on impossible instruments; and Max Alexander, who, besides being business manager, is the greatest direction-giver I have met. We also came to know the Doug Ringers and the Jack Kinnisons, former missionaries in Laos, who left most of what they owned in that country when they left it.

Beyond the immediate results gained in the summer's work lies the far-reaching possibility that missionaries with needed skills can be interchanged or borrowed between Baptist Missions in different countries. This might herald a wider utilization of missionary ministry. **TC**

Even while he was a Buddhist monk, Khun Yot did some drinking, he admits. "Friends" provided the alcohol. After his seven years in the priesthood ended, his drinking problem increased.

And the drinking naturally deepened other problems, one of them being his tendency to get into fights. Now that he is a Christian, he looks back on those days with the assurance he would have been killed had he not found faith. Police have shot to death in gun battles several of those who were once Khun Yot's buddies. Others of his former friends have met violent death in other ways.

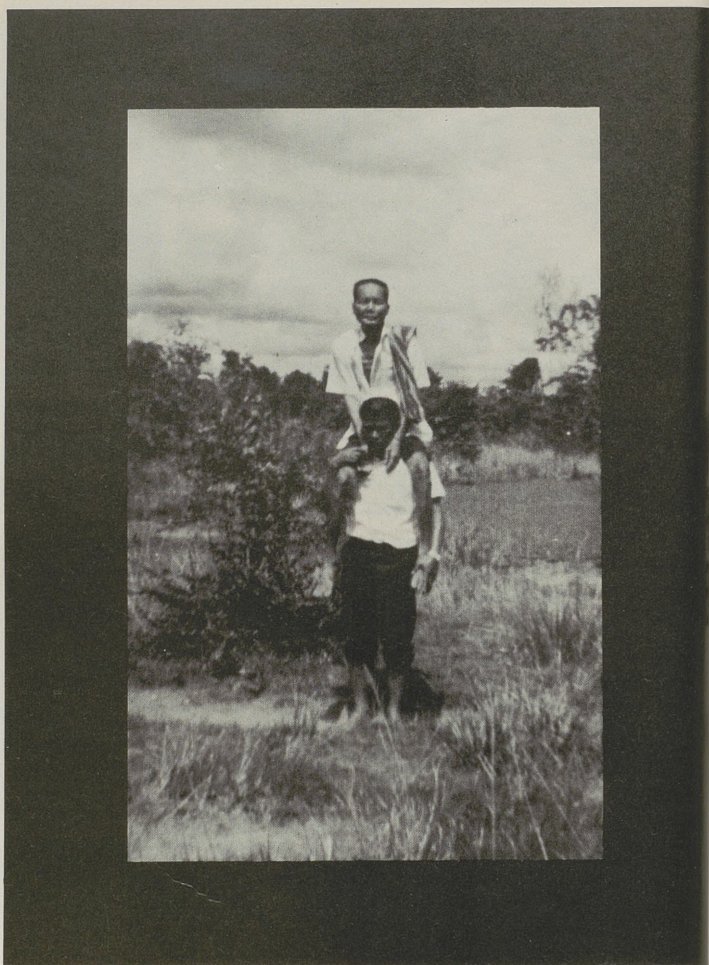
Between his life as a priest and his contact with Baptist missionaries, Khun Yot worked as a taxi driver. But still he drank so much and spent so much of his income on prostitutes that he was on the verge of losing the taxi he was renting.

Khun Yot had married after leaving the priesthood, and he and his wife learned that the Baptist missionary family in their town was looking for a couple to work at the home. Khun Yot and his wife decided to apply, but since the missionaries wanted to talk to both husband and wife, Khun Yot would have to face the missionaries, too.

The day of the interview was, typically, not a good one for Khun Yot. He had been drinking heavily at the time for the appointment, he acknowledges. He had already been involved in an accident between the rented taxi he drove and, of all things, a police patrol car! But the couple got the job, and Khun Yot welcomed it in light of the difficulties he was facing with his taxi business.

During the first nine or ten months the couple worked for the missionary family, Khun Yot continued to drink some. He was still loud and boisterous, even though the missionary counseled with him and witnessed to him concerning the gospel.

The author, Mrs. Robert R. Stewart, and her husband have served as missionaries to Thailand since 1958. They are stationed in Chachoengsao.



Khun Yot opposed the witness at first, and, according to his account, the missionary was ready to "run off this no-good guy."

Then God began to work in the life of Khun Yot. One night he announced to his wife that he was going to quit drinking and smoking. She had no reason to believe him, of course.

He read the first three chapters of Romans, and the third chapter seemed to take hold. His life was changed. He began to tell others about what God had done in his life. Many people resented his bold witness. Some said he was a Communist. Others charged that the foreigners (the missionaries) had brainwashed him.

As God continued to work in his life, Khun Yot yielded as fully to the Lord as he knew how. He worked as a gardener, but the missionary began to take him on

preaching trips. Khun Yot had no inkling that one day he would become pastor of the local group of Christians. Neither could he have foretold that the missionary would need to move on, and Khun Yot would be left in full charge of gospel outreach in his area. The new witness came to treasure those preaching trip experiences with the seasoned missionary. Khun Yot began to see the importance of reaching into other communities to share the gospel.

It has been about ten years now since Khun Yot became a Christian. He was baptized about two years after his conversion. Only a few Sundays ago, Khun Yot, now 40 years old, quietly gave evidence of his sincerity.

Khun Yot was attending a baptismal service in a neighboring community, Tung Po, where a friend, Khun Tawet, is pastor.

WALKING FOR A BROTHER

By Maxine Stewart

Khun Tawet sells insurance in Bangkok, the national capital, four days a week. But on the days he is home, he is busy witnessing and ministering for God in his community.

The community has had a Baptist witness for about three years. Weekly services, plus some other teaching times, are provided for the group of about 20 believers. On this day 13 persons were to be baptized.

The group assembled at the residence where the home-church meets. There they prepared for the one-and-a-half mile walk over a rough trail to the site for baptismal service. Among those eagerly anticipating being baptized was Khun Loong Ma, a stranger to Khun Yot until that day.

Pastor Tawet had first witnessed to Khun Loong Ma about six months earlier. Khun

Loong Ma, about 60, has a severe case of tuberculosis; one lung is useless, and the other has been seriously affected. He had been to the Baptist mission hospital twice in the preceding six months, the second visit shortly before he professed his faith in Christ.

The doctor, as Khun Loong Ma tells it, thought the man would be dead long before this Sunday. The physician had even suggested that Khun Loong Ma not try to return to the hospital for more medicine, instead offering to send it to the patient by someone coming his way.

Khun Loong Ma, although some improved and not wheezing as much as he once did, is still very weak. He gives God the credit for being alive. He has expressed his gratitude that God sent the missionary doctor to Thailand and that the medication has helped him. Yet for Khun Loong Ma to journey to the river on foot for baptism was out of the question.

Khun Yot observed the eager, but physically ill convert. Then he silently prayed to ask God for wisdom, for protection from contacting the dreaded disease, and for the physical strength to carry Khun Loong Ma on his shoulders. His prayer ended, Khun Yot stepped forward to offer to carry the sick man to the river.

In Thailand, custom forbids one person to touch the head of another. Yet Khun Yot gave his passenger permission to hold onto his head, in order to steady himself on Khun Yot's shoulders. Even so, Khun Loong Ma could not bring himself to violate custom and touch the head of his new and wonderful friend, this one willingly giving of his strength to make possible his baptism.

As a result, Khun Yot had to reach up to

hold his friend's hands as they trudged "double-decker" along the path to the river. Holding his arms up in this way for long periods of time was tiring, and Khun Yot had to rest first one and then the other arm. But he had to balance his passenger, so he humbled himself further.

To keep Khun Loong Ma steady, Khun Yot took hold of the man's feet. In Thailand this is taboo. Just as Americans generally feel inhibited in talking about or freely handling some parts of the body, Thais feel this same modesty concerning feet. To a Thai, the foot is the lowliest part of the body. Even when they must refer to their own feet, which is seldom, they first say, "Excuse me," and then proceed to measure how deep the flood waters were or whatever reference they may be making.

Thus, when Khun Yot held the man's foot or ankle for steadiness, he was humbling himself in a remarkable way.

Although the passenger, at 132 pounds, outweighed the carrier, the two men reached the end of the bumpy trail. As they arrived, Khun Loong Ma seemed strengthened and happy. He sat clapping his hands to the singing. A little distance away sat Khun Yot, resting for the return journey and rejoicing that God had provided the extra endurance he needed.

Seeing Khun Loong Ma's deep desire to follow Christ in baptism and thus to identify with the believers had compelled Khun Yot to overcome his reluctance to risk contracting tuberculosis. He simply trusted the entire matter of risk and of endurance to the Lord. He turned aside any praise others offered him. Instead, he gave thanks to God for changing his own life and purpose, including bringing into his life concern and compassion for others. **TC**

Chicken Houses

A conversation we are hearing more and more these days goes like this:

African: Is that a house for chickens?

Paul (my husband, an agricultural missionary): Yes.

African: I could build a house like that. It has bamboo walls and a grass roof like my house. You didn't use any nails?

Paul: No, it is tied together with banana leaves, just like you do your house. This house has all the requirements for good chicken raising, just like a modern house in America, but you can build it with materials you have.

African: And it wouldn't cost me anything but the work. But how about the chickens? You have good chickens.

Paul: I can sell you young chicks that we have hatched for a very low price, and then you can raise good chickens.

Paul is enjoying starting African farmers in chicken raising and rabbit raising, both in houses built of local materials. By doing so, the farmer can increase his income by selling eggs and meat and can also increase the protein available to his family.

Kay (Mrs. Paul D.) Eaton
Tukuyu, Tanzania

Talking with Chalk

At the Pastor's School I taught a class in chalk talk (drawing a picture that tells a story). The class included students and their wives, but I doubted the wives would ever present a chalk talk. Most of the women

are timid and rarely assume leadership roles. However, when I asked Josephine if she would give a chalk talk for a group of women, she agreed.

After the presentation she came to me. She speaks no French but had memorized what she wanted to tell me.

"I did the chalk talk," she said. "I did it well. They asked me to come back and do it again."

She was not bragging, but only communicating her achievement. Jesus had given her the desire to share her talent.

Pray for our other women, as they begin to overcome their timidity through Christ.

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

EPiSTLES

'A Small, Decent Structure'

"A small, decent structure," Paul Ebhomien, secretary of the Nigerian Baptist Home and Foreign Mission Board, wrote in describing the meeting place of the Hausa and Tiv congregations in Ibadan. "Small, decent structure"—the words kept running through my mind.

Questions loomed: Where was the building located? How small? Too small? What did he mean by "decent"?

In my mind's eye I tried to build an image of how the place must appear. This was not enough. I must see for myself. Then I chanced to go to Ibadan, and I grew more determined to view the "small, decent building." A telephone call brought Brother Paul to my door to be my guide.

Amid honking horns I followed his car through the heavy traffic, out from the mission compound, around the potholes in the winding road, over the narrow bridge, past "The Gate" in front of Army headquarters, around the busy traffic circle, past the English-language Baptist church and University Teaching Hospital, onto the Oyo road roundabout, then off to the right.

"It is only about a mile and a half," he had said. "We'll be there in a matter of minutes."

His car stopped, and I pulled my station wagon out of the line of traffic and parked as close as I dared to the edge of the cement that dropped abruptly to the gutter.

"There it is," he announced.

I looked but saw nothing resembling a church. "Where?" I asked. "Over there," he said, pointing to a small building beside the road.

"Small, attractive, decent" indeed! Painted pink and resting on a gently sloping yard of freshly mowed grass, the building stood in profound contrast to its surroundings. The carefully lettered signboard read, "Sabo Baptist Church," and listed meeting times.

Peering in through the clean window glass, I could see more evidence of "decency"—a freshly laundered, embroidered cloth draped the pulpit; to each side, green plants grew from buckets and wound around training strings to grace the pulpit area. I saw rows of brightly varnished benches. The neatly swept floor gave no evidence of litter. Ceiling fans and fluorescent lights evidenced concern for the comfort of worshippers.

Tomorrow, Sunday, I would be back to worship with the people who would gather there. I would share spiritual fellowship with both congregations, Tiv and Hausa, as each assembled at different meeting times to sing their own songs of praise and to worship God in their own language. Though I do not understand the words of either tongue, I can feel God's Spirit in this place.

This building was not constructed with Southern Baptist funds from America. The pastors of the two congregations are not missionaries sent from overseas. Both leaders are indigenous, called of God and dedicated to him. Both have received training in Baptist schools in Nigeria and completed theological studies at the Nigerian Baptist Pastors' School in Kaduna. Both are under appointment as missionaries—not of the Southern Baptist Convention in the U.S., but by the Home and Foreign Mission Board of the Nigerian Baptist Convention.

"Decent" little building, with your clean, pink walls and shiny pews, you stand symbolic of a new and greater day—Nigeria's own—as Baptists throughout this land respond to God's call and assume responsibility, provide money, land, space, facilities, equipment, and personnel to reach the lost multitudes of this nation. Only then will Christ reign supreme throughout this land, from Lake Chad to the ocean, and from the borders of Dahomey to the Cameroon. God hasten the day!

Edith (Mrs. Robert S.) Burney
Ogbomosho, Nigeria

Sharing with Art

At our new field, Grenada, we spent our first few days at the Holiday Inn. The manager, viewing those two large, black cases among our luggage, inquired and learned of my paintings. He invited me to have a showing of some of them in the Resident's Lounge one night.



So after only six days in the country we found ourselves sharing Christ and his love through art, talking openly and freely about our faith.

Among the collection hung "Redemption" and "Reconciliation." Several people, including the manager and his assistant, asked for explanation of those two works.

Through this small initial showing have come other possibilities for contact through art.

Elaine (Mrs. Manget) Herrin
St. George's, Grenada

Two Friends

Mission friends—every missionary needs two or three. The Waldrops have two special friends, Pokey and Jumpy. They hear everything that happens in Mission business, as well as latest developments in Mission outreach groups. Unfortunately, they sometimes get in the way of the continual progression of adjusting to life in a foreign atmosphere.



Pokey and Jumpy are frogs. They are small. They live in the overflow cavern of the bedroom lavatory at the Waldrop home.

One of the little creatures always pokes his head out at the sound of water; thus, the name Pokey. The other one often jumps on the wall at the least little sound; thus, his name.

I suppose I have overadjusted. I talk to these Mission friends when my wife, Margaret, the only other voting member of the Mission, does not agree with a proposal.

Margaret is adjusting a little better. After nearly four years on the field, she does not scream quite so loudly when one of our friends does his thing.

Adjustment on the mission field is a continual process. I'm sure God is amused at the little things we endure in strange environments. Yet it is his grace that sustains us when we face serious and difficult adjustments brought by life in this changing world.

Leo E. Waldrop
Paramaribo, Zuid, Surinam

Witness to the Staff

The Baptist Mission in Guatemala was holding its annual meeting at a motel in the hot, dry area of the country. The MKs (children of missionaries) were enjoying Bible classes and craft activities led by a group from Pleasant Grove (Ala.) Baptist Church. Roy Fish, professor at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., was challenging the group with messages on Christian maturity.

In the evenings we noticed two boys from the motel staff sitting outside the meeting room and listening to the music. Since they understood only Spanish, they could not catch the meaning of the messages in English.

During the week adults and young people alike began to make friends with the motel owner and his family as well as with the young girls who served tables in the dining room. We learned their names and that they lived nearby. We asked about a church, and were told there was none, but that sometimes a preacher or layman would come and lead services or Bible studies in a home.



Since no business session was planned for Sunday, we met together in the morning for family worship in English. We decided to hold an open-air vesper service in Spanish that evening so that our motel friends could understand. Two waitresses and the owner's son joined us at the start, but the others were needed in the dining room. Clark Scanlon, who is field representative for Middle America, preached a simple message, speaking as loudly as he could so that visitors near the swimming pool might hear. Before the service ended, the two waitresses were called back to the dining room to serve passengers from a bus that had stopped.

Our disappointment at not being able to witness to the motel personnel evaporated when, after supper, one waitress asked if we were going to hold another service. She said the busy time would soon end, and they wanted to hear more singing. We enlisted the help of an MK with a guitar and a few others who joined in singing choruses in Spanish. As others gathered and the music grew louder, some of the waitresses came from the dining room. Two yard workers pulled up chairs to join us. Soon Sherri Scanlon, with guitar, was teaching words and melody to each song.

To one side a couple of MKs sat in the shadows on the grass and explained a tract on the Gospel of John to the owner's son and a friend. Behind me, the owner's wife and daughter pulled up lawn chairs and joined the circle. "We love to hear the Christian songs," they said. The music continued. All the waitresses and many other motel workers joined in until after 9:30 P.M., when the girls had to leave for home. Before going, they thanked us for a happy evening and asked for the words to the songs and for a Bible of their own.

When our group departed the next day, we left a Bible in each motel room and a copy of *Good News for Modern Man* with each employee. Pray with us that gospel seeds may have been sown that night and that we may find other opportunities to witness to our new friends.

Sara (Mrs. A. Clark) Scanlon, Guatemala City, Guatemala

'Centurion' Julian

Julian Rulow makes me think of the centurion who said, "I am a man under authority. . . . And I say to this man, Go, and he goeth; and to another, Come, and he cometh" (Matt. 8:9). Julian, a young man who became a Christian by attending one of our churches with his fiancée, works for the government's Ministry of Works department. He directs a team of 20 men who go into the forests to test for mineral deposits.

One day, Julian reports, the men weren't feeling too "workish." When they reached the forest, they begged, "Don't make us work today. Give us a sermon instead." They thought perhaps they could flatter Julian into allowing them to have the day off.



"Okay," Julian agreed, "I'll give you a sermon." He opened his Bible (he takes it with him every day) to Matthew 22:21—"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Then he said, "Render unto your employer the thing that is his—a day's work."

Julian reports, laughing, "They went into the forest joyfully."

Julian is open to a call to enter the ministry, but he has a unique place of witnessing as a layman. He and a Catholic man have formed a prayer group at their place of work. Julian serves as a counselor to the 20 men under his charge. Four out of five of them have broken homes due to their drinking. Julian urges the men to give their lives to Christ and then to let the Lord straighten out their twisted lives. Whether a minister or a layman, Centurion Julian is at work for Christ.

Sara Hines (Mrs. David L.) Martin, Port of Spain, Trinidad

Antony Changes

Recently in Bangalore Baptist Hospital I have cared for a young man, Antony, who had been beaten by another man. Antony's injuries required two major operations. He spent over two months in this hospital.



While he was a patient, many people shared with him the good news of Jesus Christ. During his stay, Antony received Jesus into his heart, and his life was changed.

The mark of that change was his desire to express publicly his forgiveness of those who had caused his trouble. He is reading the Bible and asking questions as he begins to grow in his new faith. Soon he will be ready for baptism.

Antony represents a number of our patients who are eager to listen and who are responsive to the message expressed through the hospital.

Rebekah Naylor
Bangalore, India

Small Coffins

For four years funeral processions passed our home in Choluteca, Honduras, daily, for we lived on the street leading to the cemetery. In this tropical country, law requires burial within 24 hours after death.

In most of those processions the coffin being borne was a small, wooden one, painted white and decorated with angel wings and flowers of white crepe paper.



Sometimes a messenger would bring sad tidings to the church, and after services a group would go to console a family who had lost a small child.

Many of these children were victims of malnutrition and its effects. Others died of dysentery, caused by parasites in contaminated water or food.

Many were victims of one epidemic of vascular dysentery. When I consulted with the local doctor on one occasion, he spoke sadly of whole families suffering from the epidemic because they would not heed instructions to be careful about flies and hand-washing.

Sometimes as I watched a funeral procession, I would wonder, *Is the family sad, or do they feel relief at one less mouth to feed?* Since this country has one of the highest birth rates in Latin America, the family likely would have another addition within a year.

Sue Austin (Mrs. Ralph A.) Wilson
Choluteca, Honduras

Snake Stories

Missionary Ed Ables faced a dilemma a while ago as he drove to Charapotó, a small fishing village on the west coast of Ecuador. As he drove, he suddenly saw some strange object fluttering in the wind just beyond the hood of the pickup truck.

At first he thought the object was a piece of paper caught on the radiator grill. He changed his mind when the headlights of an oncoming car illuminated the object. Ed saw the head of a huge snake weaving back and forth as the vehicle moved down the road.

Stopping quickly, Ed reached for a machete he carries in the truck. He got out to face his passenger. The local name for the snake is *mata-caballo*, because its bite is known to kill horses in the rural setting of Manabí province and the other coastal regions. The reptile retreated into the grill and dared Ed to come after it.



Ed finally opened the hood while using a paper sack to shield his hand. The five-foot-long snake dropped to the roadway and lunged for its attacker, but without contact. Ed took a swipe at the reptile, but the machete was too short. Finally the missionary rolled the pickup forward to pin the snake's body to the road. Then he cut off its head.

"We had left Manta with plenty of time to get to Charapotó before the service was to begin, but we finally got there 15 minutes late," Ables reported. A lay preacher, Samuel de Mera, had accompanied Ables. Both men were a bit shaken by the encounter.

A few days later Ables' four-year-old son, Raymond, entered the house and told his mother he had seen a snake on the driveway. A search failed to turn up the intruder.

Later Ed was checking out the report, and when he lifted the boy's pedal car, in which Raymond had been playing, the snake dropped out. He quickly dispatched the reptile with the heel of his boot. This variety was an X, so called because of the markings on its back; the name is the local label for a type of bushmaster snake found in Ecuador.

Stanley D. Stamps, Guayaquil, Ecuador

Japan-Indonesia-Tanzania Link

Indonesia is a world away from Tanzania. We in Tanzania only know about Indonesia by what we read from our missionaries there. Recently we were treated with a visit from Everley Hayes, a missionary nurse in Indonesia, about whom I had read for years. As we visited around our town of Moshi at the foot of Mt. Kilimanjaro, we shared many things, even our interest in collecting wild orchids. But the work and problems of missions in Indonesia seem different and unrelated to ours.

Then yesterday we found that our work really is closely related. Our missionaries there had sent fruits of their labor unknowingly to work in Tanzania. For a long time we had prayed for opportunity to begin some ministry to the English-speaking community in our area among people from all over the world. But we were so involved with the African work, we could not find where or how to begin this new ministry.



We had witnessed personally to our Japanese veterinarian with little results. Yesterday he dashed up on his motorbike. Bubbling over with news, he said, "I have you some Baptists!"

We went with him to the local hotel and were introduced to a lovely Japanese family, Mr. and Mrs. Heri Sakamoto and two daughters, who had come to serve in an agricultural project of the government. Overjoyed to see us, they immediately told about how the missionaries in Indonesia had led them to the Lord.

They shared their baptismal certificates, the Bible that Missionary Physician Kathleen Jones had given them, and their joy in the friendship of missionaries there—Ruth Vanderburg, a missionary nurse; Winfield Applewhite, a missionary doctor; and others.

P.S. Two weeks later we held our first Baptist fellowship (English-speaking) with six nationalities represented. They all voted to begin a ministry to youth in the local International School with a monthly youth fellowship and services in English once a month. The service the following Sunday was a day to praise the Lord. More than 60 persons of many nationalities attended to hear the Word preached and to worship together. God answers prayers.

Myrtice (Mrs. Carlos R.) Owens, Moshi, Tanzania

'America Calling'

About a week after last year's flood, I had returned to work and was trying to sort through the pile of work that had accumulated on my desk during my absence. The phone rang, and I heard the operator say, "Este é 220-354?" I replied, "Sim." Then came the startling words, "America calling."

In the few seconds I waited my imagination ran wild. Who could be calling? Was there trouble?

Then I heard a familiar voice drawl, "Bill, this is John Hall." "Who?" I asked in astonishment. "John Hall—the one that helped you find your wife."

I had known him for close to 30 years. He is a faithful deacon of Park View Church, Portsmouth, Va., but I was surprised to hear his voice. He wasted no words: "Bill, we recently received word that you had been hit badly by a flood in Recife and might be needing some help."



The church wants to know what you need. Don't be bashful, boy; our finance committee is meeting tonight, and we want some figure to work on."

I stammered and hesitated. How do you place a value on an article—what you paid, the price of repair, sentimental value, its age? How do you estimate flood losses? Then I remembered that the Foreign Mission Board had asked for an estimate of personal losses; we had sent a rough estimate of \$2,300 for repairs or \$5,000 for replacement. I gave these figures to John, and he seemed satisfied.

He asked about Barbara (Mrs. Brock) and the family. "Give them our love," I heard him say, and then he was gone.

I sat somewhat in stunned disbelief. Sure we needed financial help. We had suffered a theft and two devastating floods in a period of five years. But life would go on without these material things; there is hunger, disease, and suffering all about us. But what meant more than anything else was the realization that people care—"America calling." American people have always cared about the needs of others. They enjoy sharing a part of that which God has so abundantly given.

That, I thought, is what missions is all about—sharing. While friends at home are sharing with us through their gifts—Cooperative Program, Lottie Moon Offering, flood relief—we must share with others Christ's message of love and concern for all men. Only as we continue to share the Word and the wealth will we move toward bringing the world to Christ.

L. R. (Bill) Brock, Jr.
Recife, PE, Brazil

Real People

"The people are finding out that these doctors, dentists, and nurses are doing the real thing," a woman said to me. "And so they are flocking to the clinics. People all around are speaking of the wonderful work that these people of God are doing."

Those individuals who did the "real thing" came from Georgia in October to conduct a two-week medical clinic in Trinidad. Wieuca Road Baptist Church, Atlanta, organized the trip under leadership of Lawton Kiser, director of mission outreach. Most of the team came from that church, but some came from surrounding towns. One Methodist dentist from Smyrna, Ga., made the trip at the invitation of a Baptist dentist friend.



Three physicians, five dentists, and five nurses held six clinics during their two-week stay in the country. They saw 2,280 medical patients and 2,321 dental patients. The volunteers brought with them thousands of dollars worth of free medicines. Each person paid his or her own way for the trip, in addition to taking time off from practice.

Billy Bob Moore, a newly arrived missionary pastor, used the clinic to put his church on the map. He held revival services during the first week, closing with a youth rally Saturday night. Professions of faith were made, and unenlisted Baptists became identified with the church.

At each clinic daily devotional services were held, and the tract "Did You Know?" was given to patients. It tells about Baptists and our churches. Patients were impressed with the personal, caring manner in which the medical personnel dealt with them. National Baptists assisted in the clinics.

To these Georgians we say, "Come again. You're the real thing!"

David L. Martin, Port of Spain, Trinidad

A Time for Learning

For a 30-month period we were privileged to serve the pastorate of Arcadia Baptist Fellowship. This mission church is made up of a small but needy group of Baptist believers in the Coloured community of Salisbury, Rhodesia. These people are outcasts, looked down upon by Africans and Europeans alike because they are of "mixed" origin. The Coloureds have been around a long time and are now another "race" in this exceptionally race-conscious part of the African continent.

We took on the pastorate in addition to regular assignment with the Baptist Mission. We soon found the Arcadia work was full-time. Due to increase in our assignment with the Mission, we had to leave the Arcadia people. A part of our hearts will remain there.



These warm, uninhibited people taught me many things to enrich my life and relationship to the Lord. Working among these Coloured people required me to be more forthright and outspoken concerning gospel truths. A word hesitantly spoken reveals disbelief in the heart and even a lack of faith. The witness for the Lord is gone in a moment of hesitation.

My East Texas upbringing with the church as the focal point of life had not prepared me to face a community where drink is a constant plague and immorality is a way of life. The people of the Coloured community soon taught me to be careful of what I said and slow to speak about things of which I had more to learn than I had to share. How easily glib answers used to come! Suddenly there were no easy answers. I could not reach out to these people without some vital changes in my own spiritual relationship with God and those with whom I live, work, and walk daily. For the first time I became fully aware that faith without works truly is dead. Desperate needs were on every hand. If we uttered spiritual-sounding words and did nothing to alleviate the needs, we were as sounding brass or a tinkling cymbal.

The fact was underscored that busy "flapping" is just flapping, nothing more, unless we are sent by the Holy Spirit on his errands, however meager such an errand may seem at the time. My own inner desire for visible results came under reexamination. As I watched individuals in spiritual and personal struggles, a pattern was evident: one step forward, two steps back; three steps forward, two steps back. When we could at last realize there was no retrogression, it was possible to say, "Thank you, Lord."

I have spent many years working among Africans while living and trying to be a faithful witness among the European people. Then to face the hard realities of life among the Coloureds, I had to reappraise my heart in matters of race, education, and other facets of our lives we hold dear. These years have been a precious learning experience. God's children are never too old to learn.

Ona (Mrs. Samuel L.) Jones, Salisbury, Rhodesia

ELECTRONIC EVANGELISM

By Alice N. Hyatt

An exciting development in worldwide outreach by missionary radio will come to life when the projected transmitter on the island of Sri Lanka is completed. This location in the country formerly known as Ceylon, off the southern tip of India, will allow regular broadcast coverage to all of India.

Southern Baptist missionary personnel are in the early stages of a five-year evangelistic thrust in Karnataka, in south India. The new radio station will be strategic for covering that area.

"Our burden now is finding personnel of that dialect who can broadcast evangelistic appeals to their own people," says Missionary Associate E. Wesley Miller, Foreign Mission Board radio and television representative for Europe and the Middle East.

(An agreement has been approved and signed by the government of Sri Lanka to authorize Trans-World Radio [TWR] to build a 400-kilowatt, medium-wave transmitting station on the island, European Baptist Press Service reported in December. The station will broadcast toward India, Pakistan, Bangladesh, Burma, and Thailand, according to TWR representatives in Monte Carlo.

(Purchase of transmitting equipment has been contracted. If construction proceeds as planned, facilities should be ready for test broadcasts sometime the latter part of 1976. Equipment, including a Thomson CSF transmitter and a two-tower, directional antenna, will be installed near Puttalam, a coastal city. Trans-World Radio is an evangelical missionary organization with gospel broadcast facilities operating from Monte Carlo, Bonaire, Swaziland, Cyprus, and Guam.

(Reports indicate that Baptists in India welcome the new station. Baptists now broadcast from four other countries via

shortwave toward India, according to Pastor C. Devasahayam of Calcutta's Circular Road Baptist Church, but will be eager to use the new superpowered, medium-wave station.)

Miller, stationed in Rüschlikon, Switzerland, works through a missionary in each portion of his area, or through a contact person designated by local Baptist groups. He trains the contact person, and then both together train others.

Miller works with government agencies in many nations. Two Baptist studios are located in France, and one each in Italy, Lebanon, and Poland. In some countries each program must be listened to by a censor.

"We don't do the forbidden," says Miller. "We don't need to, for there are so many things they will let us do.

"Our programs are not just sermons and songs. In Arabic countries we use a lot of drama. The Spanish like devotionals and children's choirs. In Italy the interview is popular. A woman might hear the housewife around the corner being interviewed.

"In Jordan we have had television opportunities because the Arabs are great on holidays. Christmas and Easter are respected by Muslims. We provide Bible-story film. The costumes are much like their present dress. Sometimes a station will run the films three or four times in Arabic and then in English."

Programming is not Miller's only activity. He trains his workers to continue contact with listeners who write to the programs. In the United States churches can take care of such contact, but in Miller's area he finds he must supplement the work of the churches by teaching personnel how to do follow-up.

"A national should go to the person," he says.

"Most training is done at the studios in

the local area. People must work in their own language and social setting. Only local voices are heard. Television companies do not want productions in independent studios. They want to use their own crews and equipment.

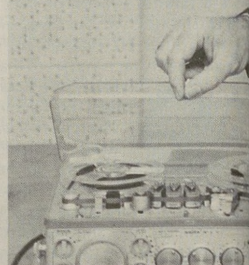
"Program content is the important thing. We major on teaching our people programming."

Miller, whose headquarters and recording studio are on the campus of the Baptist Theological Seminary in Rüschlikon tries to lead his workers into new types of communication. The Super 8 movie film with sound track is a coming tool. Miller teaches cinematography for TV.

Television films may also be used in the churches. In Norway, isolated Baptist groups receive video cassettes for training in Sunday School methods, introduction of new hymnbooks, and other special programs.

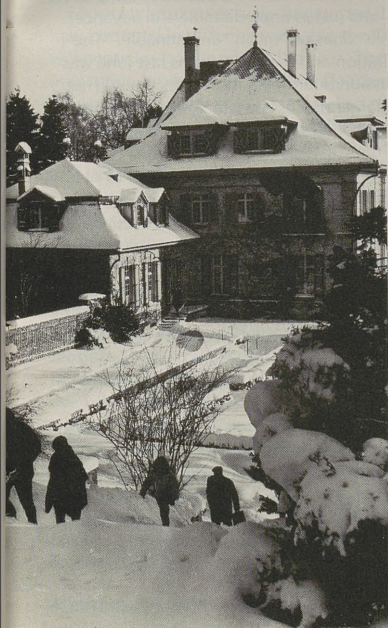
Some of the radio stations now used for Baptist programming are located in Monte Carlo, Portugal, Spain, Cypress, Seychelles Islands, the Philippines, Ethiopia, and Liberia. The new station on Sri Lanka will reach other countries as well as all of India.

Miller is planning to take full advantage of these far-ranging opportunities to broadcast the gospel message. TC



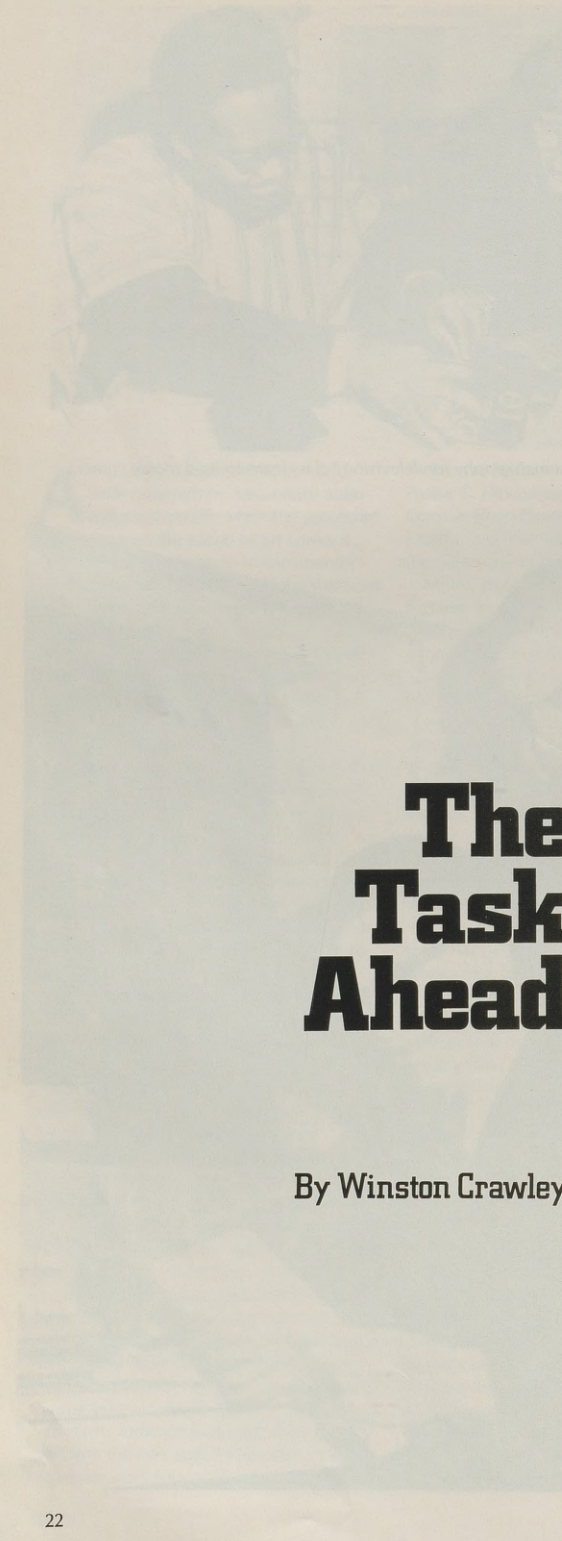


Above: In class on "Remote Recordings," E. Wesley Miller teaches use of Swiss-made, professional, portable recorder. **Below:** Administration building of Baptist Theological Seminary, Rüschlikon, Switzerland. Miller's studio is in basement. **Right:** Miller and Hungarian pastor prepare broadcast in the Hungarian language.



Students in Miller's "Cinematography for Television" class learn to load movie camera.





The Task Ahead

By Winston Crawley

The author has been director of the Foreign Mission Board's Overseas Division since 1968. Prior to that, he was secretary for the Orient 1954-68, and a missionary in the Orient 1947-54. This article is adapted from a paper delivered by Crawley to the Consultation on Foreign Missions held in Miami Beach, Fla., in 1975.

What's ahead in foreign missions? Though my crystal ball is probably as murky as most, on request I will peer into it and report what I see. In dealing with the future, one certainly cannot be dogmatic. But perhaps one can at least hope to be perceptive.

The 25 years remaining in the twentieth century will pass rapidly. We are acutely aware of this when we think how short a time it has been since 1950. But even so short a time is long enough for remarkable changes.

At the beginning of 1950, World War II was already well in the past. The tremendous relief and rehabilitation program of Southern Baptists following the war had been completed. A challenge to new missions advance had been given, and the response to that challenge was swelling.

Already eastern Europe and Mainland China had fallen under Communist domination. The cold war was soon to become a hot one in Korea. Newly independent countries were being born too fast for the map makers. Southern Baptists were about ready for a great surge forward, both at home and in overseas missions.

Yet who, at the beginning of 1950, could have predicted many of the specific advances seen in Southern Baptist foreign missions? From 711 missionaries in 24 countries, the number grew in 25 years to 2,606 missionaries in 82 countries. There are now eight geographical areas of foreign missions administration instead of three. Categories of missionary service and types of missionary ministries have increased greatly.

Surely the next quarter century can be expected to bring developments just as vital—and just as unpredictable—in advance.

To say “unpredictable” does not mean “unplannable.” The purpose of the Consultation on Foreign Missions last June was to help the Foreign Mission Board plan more effectively. That meeting was part of a larger process by which the Board has sought input from many sources, both at home and around the world.

We would be remiss if we failed to think boldly and to plan thoroughly and prayerfully. That is why, at the threshold of this final quarter of the century, we need to preview as accurately as we can both the world we will be facing and our proper responses to it in light of the purpose of God.

Any analysis of the mission task is in some measure arbitrary, a reflection of the ways of thinking of the person making the analysis. For me, the structure of the subject seems logically to involve four elements: (1) the essential nature of the task, (2) the responsibility of Southern Baptists, (3) strategy, and (4) support.

The essential nature of the mission task is defined by human condition and divine purpose. We are convinced that God, in love for lost mankind, intends to use his people, through whatever specific missions are needed and are appropriate, to see that the very last person on earth so hears and understands the gospel as to have the possibility of abundant life in Christ Jesus.

That constitutes a truly tremendous task. Most of the world's four billion people have not had that opportunity. The scope of the task will be far vaster by the end of the century.

This discussion does not allow space to cover all the ramifications of the whole gospel for the whole man, the relationship of presence and proclamation, of witness and ministry, of church and mission—or the ultimate purpose of God, the grand “plan of the ages,” to which the mission task is only instrumental.

Even in its simplest outlines, the task is so overwhelming, if we really take it seriously, that we may be tempted to despair. How readily we can appreciate how the disciples must have felt when told to feed the five thousand, or when the risen Christ kept giving that tiny band a worldwide commission! Only the assurances of “all authority” and of the promised power make the task even imaginable.

Where do Southern Baptist fit in?

The task is not ours alone—far from it! We are only a small segment of the worldwide people of God. But we have been given remarkable blessings, potentially tremendous resources, and still enlarging opportunities. These add up to a stewardship of the gospel for the world that we have hardly begun even remotely to recognize and to implement. The world mission task is not ours alone, but a far larger portion of it should be ours if we are to fulfill God's purpose for us.

The first two questions—the essential nature of the task and the responsibility of Southern Baptists—are theological and spiritual. The remaining questions are practical. They deal with the “how” of missions, both in strategy for outreach and in support from the base.

The projections, impressions, and suggestions that follow relate mainly to the how of the mission task. And more attention is given the “combining and directing” of our efforts through mission strategy than to “eliciting” of resources for mission support.

Some Realities

With all that is unpredictable in the next 25 years, I dare to predict that, if the world still stands, several basic mission realities will continue.

Forms and structures may change, and the theology of mission may be stated in differing ways, but the Christian world mission will continue “to the end of the age.” The continuing missionary imperative expressed in the Great Commission and impelled by the Holy Spirit calls us to an unfinished task. Our Lord does not rest content, nor should we, until the task is finished.

(Within the span of only 25 years, even statements, forms, and structures may not change radically on a broad scale. They are subject to more rapid change than in earlier decades, and in limited or local experience “future shock” can be severe, but history still suggests that “great changes come about gradually.”)

The difficulty of the mission task can be expected to continue. On the surface, some aspects of missions seem easier or simpler than in earlier days (travel, for example). But the task is still extremely complicated, full of ambiguities and inherent tensions. In a world where problems are multiplying as people multiply, it will not be surprising if the mission task becomes even more complicated and more difficult.

I believe Southern Baptist mission advance will continue. In denominational life we have passed recently through a valley of introspection and discouragement, but we are now on an upward slope.

Overseas, despite an occasional setback, our main problem has been the opening of doors of opportunity far more rapidly than we have had any possibility of entering. The continuing

question about mission advance is not whether, but how far and how fast.

Strategy planning will continue to grow in importance. Not merely the trend of our day, but the most effective fulfilling of our stewardship requires it. On the fields and at the home base a world mission strategy needs full development and clear definition. Not just the Board and the missionaries, but Southern Baptists as a whole need to think and act in the framework of an overriding world purpose.

Persons will still hold a central place in missions. This is true at both home and field ends of mission endeavor. Concern for structures or programs must not obscure the central concern for persons.

Whatever new tools and new methods may become available, the primary channel of Christian witness and ministry is still the person. This continues to include those who are missionaries in

‘The essential nature of the mission task is defined by human condition and divine purpose.’

a special sense. The meaning of calling to this special missionary role may be variously interpreted, but Christian mission outreach will still be largely dependent upon the continuity and depth made possible only by an incarnational style of missionary life and ministry.

The World Ahead

Christian mission work is not carried on in a vacuum. Incarnation takes place in a real world, wearing the clothing and speaking the language appropriate to its culture and time. The forms in which an incarnational mission will be expressed in the years just ahead will be affected profoundly, if not determined, by developing circumstances.

A formidable list could be compiled of problems facing the Christian world mission: political uncertainties, rival ideologies, religious relativism, moral decadence, economic decline, and preoccupation with local or peripheral interests. But it may be more profitable simply to note some likely characteristics of “the world ahead.” Only broad generalization is possible in this space, though the world ahead will have tremendous variety and many exceptions to almost any generalization.

1. The population explosion will have a major impact on the mission task. With world population growing by more than 200,000 persons a day, boldness in mission concept and commitment is essential.

2. Burgeoning human need will not go away and cannot be ignored. Every aspect of human need in most immense and acute expression can be found at various places around the world. Nearly twenty million refugees are an outstanding example. Most threatening is the possibility of a massive hunger crisis just ahead.

3. The world has been, is, and will continue to be undergoing revolutionary change. Nationalistic expressions are a part of that change having especially important implications for mission planning.

4. Modern development affects Christian missions at many points, such as new centers of economic strength, industrialization, urbanization, improved government programs of health and education, population mobility, improved transportation and communication.

5. Cultural changes inevitably follow. In some respects a new world culture is being formed, with growing secularization as one aspect, but answered in many places by resurgence of local cultures and religions.

6. Despite iron and bamboo curtains and occasional signs urging missionaries to go home, the trend worldwide continues toward greater openness to Christian work than at any time in modern mission history. The next 25 years should offer unprecedented opportunity and responsiveness.

7. Churches have been planted and are growing strong on six continents and in nearly every land. Appropriate relationships of Southern Baptist mission efforts with Baptist churches and conventions around the world will be essential in the mission task ahead.

At the same time, the very unequal distribution of Christian workers (60 percent of all ordained Protestant and evangelical ministers serve in the U.S.) still calls for maximum sharing of workers from the States for the Christian task in other lands. Not missionary withdrawal, but continuing partnership in mission is the need of the day.

8. Mission thought and planning will involve continuing exploration of many major issues. These include theological, social, structural, strategic, and financial issues.

9. A new spiritual dynamic and a desire for a bold new thrust of gospel outreach to the world are evident in Southern Baptist life.

10. The state of development reached in Southern Baptist overseas mission work will be a factor in strategy planning. In a few fields, work is old, strong, and mature in development. In most fields the work is relatively young; only a beachhead has been established. The next 25 years will be the time for great enlargement and strengthening of what has been initiated.

Challenges Loom

If we are to fulfill our calling in the world mission task for the remainder of this century, we must face frankly and handle adequately—through the guidance and power of the Holy Spirit—some obvious challenges that await us. The challenges of the age ahead are so demanding, in fact, that radical reliance on the Holy Spirit and on prayer will be indispensable.

We cannot afford to take for granted our own commitment to world missions and our unity in mission outreach. We are not immune to the atmosphere of theological relativism around us. Our mission work has not been polarized between witness and ministry, as sometimes happens in church life, but it is a possible danger. Independent movements can drain resources from our common effort. Divisions over strategy might paralyze us. We will need to keep in clear focus the mission our Lord has given us.

More vital than ever is a thorough understanding of, and firm commitment to, indigenous church development on the fields. If a kind of "colonial" approach in missions ever had any place, its day is long since over.

Superficial cultural similarities, convenience of transportation and communication, and our natural American self-confidence may tempt us toward approaches without a strong indigenous grounding. Such approaches may even show some easy, superficial success. But in a revolutionary and nationalistic world, approaches that take seriously the dimensions of local culture and aim at generating local forces and resources will ultimately prove vastly superior. These will make possible the multiplying of effectiveness in a great and growing chain reaction.

Discovering and strengthening the best possible relationships in cooperative mission efforts is of priority importance. Missionaries find their highest usefulness in cordial fellowship with

national Christian leaders, with the missionaries in a helping role.

Mission structures and plans need to be adapted to the strengthening of relationships. Harmonious solutions must be found to the thorny questions of use of money and centralization of administration. The pitfall of paternalism must be avoided. The key is laboring together for the furtherance of the gospel.

Several especially strategic needs and opportunities pose outstanding challenges. Urban evangelism and church planting must receive special impetus; an estimated 90 percent of the world's population will be living in urban centers by the end of the century. Greatly expanded use of mass media, both print and electronic, will be essential. Massive student populations, from which will come world leaders, will need unusual attention. Problems of world hunger, emergency relief, and community health must not be neglected.

World mission strategy will need continuing refinement. Questions of concentration and diffusion, priority and proportion

'Whatever new tools and new methods may become available, the primary channel of Christian witness and ministry is still the person.'

in the deployment of resources (personnel and funds), mobility and methodology—all must be continually studied.

Mission strategy is not so much position as process; details must be adapted to emerging circumstances. Nationals and missionaries will work together more in planning. A major concern will be preserving the needed comprehensiveness of mission approach, without losing sharpness of focus and force of thrust.

To plant, nurture, multiply, and strengthen churches in unimaginable numbers across the world, there must be escape from limitations imposed by traditional institutionalized concepts of church life. Forms of church life must be expressive of the New Testament essence. At the same time, the best insights from Southern Baptist experience in stewardship, religious education, and music should be shared and adapted creatively.

The changing role of the missionary and his preparation for that role must have continuing review. His training may involve more attention to cultural anthropology and a special effort to help him understand and be effective in the helping role.

The role of the woman missionary may need special clarification and strengthening. Improvement must come to language learning and field orientation. Special training for church planting and nurturing will be vitally important.

On the fields, helping in the emergence and maturing of indigenous leadership must have top priority. New patterns of leadership training, including preparation for lay witness, need to be developed and expanded.

Theological Education by Extension is a growing and valuable adjunct to the more traditional program of ministerial training. Discovering unusual service opportunities for outstanding leaders is a special challenge.

The Southern Baptist overseas expression can hardly be stronger than the spiritual life of the home churches. True church renewal should result in an outpouring of resources—spiritual, personal, financial—for our Lord's world purpose. The

challenge is for each church to recognize its central purpose as worldwide.

For the Foreign Mission Board and its missionaries, these multiple challenges and the other demands of a new day call for creative flexibility—for willingness to break with the past and to try the new, in vital combination with firm continuity of purpose and direction.

Possible Directions

To carry through on the implications of what has been stated, and in view of circumstances both in the world and in Christian work, a listing—far from exhaustive—of some possible directions the Board and its missionaries may wish to consider is offered here. Most of these are already in use in some places or to some degree, but the mission task ahead seems to point toward further development along these lines.

Concerning Personnel

1. Special attention to the spiritual needs of missionaries.
2. Further help and strengthening for the missionary family.
3. Reevaluation and revision of the missionary orientation program.
4. Development of strong on-the-field orientation.
5. A plan for continuing missionary development, directed toward full, professional competence.

'Not missionary withdrawal, but continuing partnership in mission is the need of the day.'

6. A more aggressive approach to the calling out and equipping of preacher missionaries.
7. Review and reorganization of the short-term personnel programs of the Board, and new avenues for semi-professional service.
8. More effective ways of involving in missions lay persons who travel or live overseas.
9. Continuing provisions for brief personal involvement projects.
10. Perhaps mobile teams of persons available for situations of special need or opportunity for a few months.

Field Approaches

1. Careful plans for multiplying and strengthening house churches.
2. Identification of areas of special responsiveness (such as village or social groupings) for special church-planting efforts.
3. A program of major city evangelism.
4. Adaptation of educational and medical programs to changing needs and circumstances, with emphasis on mobile clinics, community centers, and literacy classes, instead of more highly institutional approaches.
5. Further diversified programs of technical aid to Baptist churches and conventions.
6. Encouragement and assistance to mission efforts of Baptist conventions in the Third World.
7. Increasing consultative relationships and cooperative projects with other Christians.
8. Further encouragement of pioneering experimentation in all aspects of mission endeavor.

The Home Base

1. Further strengthening of areas of cooperation with the Home Mission Board, the Sunday School Board, the seminaries,

the Radio and Television Commission, and other Convention agencies.

2. Completion and implementation of plans being developed by a special task force for strengthened missionary education.
3. Closer continuing ties with Woman's Missionary Union and the Brotherhood Commission.
4. Further ways of personalizing the relationships of individual Baptists and local churches with the world mission task.

'The trend worldwide continues toward greater openness to Christian work than at any time in modern mission history.'

5. Plans for the Board to serve more effectively as a channel for the concerns of special interest groups among Southern Baptists.

6. Broadening and deepening of prayer support.

Concerning Administration

1. Additional research and surveys, with improved procedures for sharing of information with and between fields.
2. More formalized planning and evaluation procedures.
3. Exploration of possible streamlined forms of mission organization.
4. Regional projects and inter-field sharing of expertise.
5. A mission orientation and research center in the Richmond area.
6. Home office staff and procedures adapted to any bold new plans.

With such a clear mandate from our Lord, such overwhelming worldwide need, and such potentially tremendous resources placed in our hands, we cannot avoid a sharp awareness of awesome mission responsibility and a sense of tremendous urgency.

The world mission task will require of us all a more firmly grounded faith, greater spiritual vitality, and more uncompromising commitment to the evangelizing of the very ends of the earth. **TC**

ReBekah Emanuel's parents are Southern Baptist missionaries in Japan.

Richard Knapp's parents are Southern Baptist missionaries in Tanzania.

And Liz Dudley's parents are Southern Baptist missionaries to Japan now on furlough in the States.

These three college freshmen share a common heritage—one that has created frustrations, blessings, problems, and benefits. They are MKs.

About 150 MKs (children of missionaries) gathered at Camp Hanover, Va., during the 1975 Thanksgiving weekend for a Foreign Mission Board-sponsored retreat. The MKs were flown from their college campuses across the United States for this special time of getting together with old friends, for a period of spiritual renewal, and for help in orientation to the States.

The most evident bond in the group was the knowledge of the background they each share. ReBekah, a student at Oklahoma Baptist University, described it this way: "I can talk to any other MK and understand him. Tanzania—I've never been there, but so what? Richard and I have gone through similar experiences. There is just a union among all the MKs here."

ReBekah went on to discuss her MK background. "Not only has it given me more mental and emotional stability to know a lot of different cultures," she stated, "but it has given me greater spiritual under-

ings on a worldwide scale.

"I think we have much more of a knowledge of missions, being there and seeing it and being a part of it," she related. "Now, even though we might not become missionaries, we have more of an influence on others."

MKs are sometimes treated as special in the States because they have parents who are foreign missionaries.

"I basically feel like I am just a part of my college, like anyone else," commented Richard, a physics major at the University of Southern Florida, Tampa. "There is a bit of specialness, but it has worn off to some extent. I am involved singing in the choir, directing the drama for the choir, and playing my guitar. But it's nothing more than a lot of other people do."

These MKs are special, though. Their foreign background requires them to be.

Having parents who are missionaries also contributes. The benefits that fact alone affords are many—an understanding of the mission effort overseas, a deeper awareness of other people's needs, and an appreciation for those who are supporting mission work by offerings and prayers.

"My dad has always tried to encourage people to pray," ReBekah explained. "We need prayer, and we covet prayers. I've heard that all my life. I'm just realizing how important it is now."

"It is tremendously important," Richard

much for what their parents are doing, or they are against it. In our own Mission (organization of missionaries) it was almost divided straight down the line. I was always involved. I realized that I didn't want to go to the other extreme of being anti-missionary. God just hit me and said, 'Go in there and support your parents.'"

"To me," Liz commented, "the kids that weren't involved in what their parents were doing had the hardest time. They didn't feel like they had a purpose in being on the field, except that they were just with their family."

Another frustration was the necessity of attending boarding school and leaving

They Share a Common Heritage

BY TERESA SHIELDS

standing. For me, being in Japan has just reinforced the need for missionaries and the need for our concern and involvement. I feel the call to missions after having grown up on the mission field."

Liz, a home economics major at Baylor University, Waco, Tex., commented on the broadening of her awareness by growing up in Japan. She feels she has received a better knowledge of cultural and political happen-

agreed. "There are times of the year when people go on vacation, like in August, that we have so many more problems than any other time. We rely on prayers. If every Baptist in the country were to spend an hour a day really praying and lifting up the missionaries, we could turn the world upside down. There is no doubt about it."

The specialness of being an MK creates problems, too. ReBekah explained it this way: "There are basically two different attitudes MKs take. Either they are pretty

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



their families. ReBekah went to boarding school in Japan her senior year in high school and was grateful for it. Richard attended boarding school in Tanzania and was glad for the maturing process, but he does "not look back on the time there with any sense of pleasure at all." Liz was in several boarding schools and feels it helped her in adjusting to new situations.

"Quite a few kids have trouble," said Richard. "You have to go to boarding school in seventh or eighth grade, and that is hard. Some of them are completely changed when they come home. Many of them change for the worse. I think the Lord usually brings them out of it, though."

Upon returning to the States for college, the frustration of being different is sometimes hard to cope with for MKs. However, acceptance for Richard, Liz, and ReBekah has come readily.

"I find myself accepted," Richard explained. "First people start out being real interested and want to know everything. After a while, I am just one of the crowd. Every once in a while it will come up that I'm from Tanzania. But in the long run, it tends not to make so much difference."

"It is a big joke with all my friends that ReBekah is the way she is because she is from Japan," ReBekah interjected. "So I

can get by with just about anything. Like, three days in a row I broke the chocolate milk machine in the dining hall. Anyone could have done it, but I did it because I was from Japan."

Being MKs has helped these three to formulate some opinions about what missions should be and about how Americans should support missionaries.

"I've always felt America should help other countries," said Liz, "but not to the point where we are helping them and just continually helping them. We should help them help themselves. I've always liked the thought: 'Give a man a fish, it feeds him for a day; teach him how to fish, it feeds him for a lifetime.'"

In agreement, Richard added, "It says in the Bible to go into all the world and preach the gospel. But it also says that if you tell a man that God loves him and you see he is hungry and you don't give him something to eat, or he is naked and you don't clothe him, that is not right.

"My father is an agriculturist. He preaches every Sunday at our demonstration farm. Two or three people are won to the Lord every service. He just doesn't confine himself to agriculture. The point is that the two have to work side by side."

Perhaps the most important thing about these three MKs is not the years they have spent in a foreign land and culture, problems with boarding school and adjustment, or the times they testified during their fathers' evangelistic crusades. The most significant fact about these MKs is their zeal for missions.

". . . if every Baptist in the country were to spend an hour a day in prayer for missionaries, we could turn the world upside down. There is no doubt about it."

TC



Sharing ideas during the MK Weekend in Virginia are (l to r) ReBekah Emanuel, Richard Knapp, and Liz Dudley.

His question was straight to the point: "If I want to be a Christian, how must I do?" The inquirer was Trang Ngao, a student in Laos. (His name has been changed here for his protection.) He put the question to Missionary Jerry Perrill before a youth meeting at the Baptist Student Hostel in Vientiane, Laos. This was before the missionaries had to leave the country as Communists came to power.

Jerry had given the young man a Bible and a copy of *The Christ Life for Your Life*, but he was not expecting this direct a question. It was obvious that God was working in the student's life.

Trang Ngao did not know what was happening in his life, but he knew something was going on. When R. Keith Parks, the Foreign Mission Board secretary for Southeast Asia (now Mission Support Division director), visited Laos in March 1974, Trang Ngao told him, "I have been reading the Bible and Christian books. Every time I do, I feel as if someone is talking to me.

"In my life I have always been afraid of the spirits' harming me, but when I read and ask God to help me, I am not afraid. My past life is full of sin, but I do not want to be like that anymore.

"What has happened to me?"

Not long afterward, Trang Ngao openly and boldly told of his faith in the Lord and was baptized. That was only the beginning of his walk with Christ. Because he

had become a Christian, his parents cut off financial support. His girl friend asked him to give up his faith. "You can ask me to do anything," he replied, "but don't ask me to do that."

At a college in Laos, Trang Ngao in 1974 was selected as the top student. For this honor he received a scholarship to study medicine in another country. With only a month before he was to leave, I asked him if he would like to study the Bible twice a week until then.

After the first study session, he ventured, "What are you doing these other evenings? Two evenings a week is not enough. I want to study every night."

And so we studied the Bible together almost every night until he left the country.

He found life in the new setting much different and a time of testing of his faith. He continued to correspond with the missionaries in Laos, who tried to encourage him and helped him locate nearby Christians with whom he could have fellowship.

Some excerpts from his letters reveal his struggles and growth in the Lord:

October 1, 1974: "I am really very surprised and very glad, because after I get the Bible and read all what you told me to read, I feel happy, and I think that my life in this city has begun. I don't know how to congratulate God because he helps me again this time."

March 23, 1975: "Sir Doug, I thank you very much, but how can I say thank you to



'How Must I Do?'

By Douglas G. Ringer

God? Today I do good, but yesterday I did wrong. I feel very sorry about doing wrong in the past. I was lost in the dark for a very long time. When I know God, it is very late [in my life].

"Today I do better than I did yesterday; tomorrow I must do better than I do today. Since I have decided to follow Jesus, I am very surprised that I have this idea, and I am very glad that I succeed in doing. But I feel unusually sorry and find me very bad when I think of my past; happily, the Bible says that God can forgive.

"I have good hopes of succeeding to do good because of the Holy Spirit. I am very glad that God is every time everywhere with every Christian, and he knows what we need. He helps everyone. Oh how charitable God is!

"Why are there so many people who

The author was appointed a missionary in 1972. He served in Laos from 1973 until last year, when he was transferred to Thailand. He and his family are stationed in Bangkok.



Before leaving Laos, Missionary Jerald W. Perrill preaches on bank of the Mekong River at Vientiane prior to baptismal service.

are in the dark like I was in the past? What a pity! Please show them the right way, as you have done for me. I think that they will be very happy to come up with God. . . ."

April 2, 1975: "Since I left Laos, is there someone who has become a Christian? Where I am now there are about a dozen who have become Christian since I arrive here. I am very glad, because in the church our friends are really very good to me. They consider me as if we are in the same family.

"Thank you, Sir Doug; because of you and Sir Jerry [Perrill] who tell me the right way, and because of God, now I can find happiness which I had never known in my past life. . . ."

July 17, 1975 (one month after the Communist takeover of Laos): "I am very unhappy when I think about the situation in Laos. What can I do with the Communists? How can I tell my friends of Jesus,

as the Communists are against Christian meetings?

"But though they are against me, I must try to make my friends know about Jesus. I cannot see my friends being in the dark and in the wrong way. Although the Communists kill me, I still will be happy and satisfied if I do what God wants. With the Holy Spirit I am not afraid about dying, because Jesus himself has died for us already. . . ."

(In one later letter, Trang Ngao requested prayer concerning a Christian girl he was considering marrying. He had met the girl in Laos before he left. At the time of the letter she was a refugee in Thailand. If she were to reach his location and were able to find employment, she could probably help support him while he continues studies.)

Would to God that all Christians in Laos might have the same desire for Laotians to find Christ! The promise of Philipians 1:6

that God who has begun a work in the true believer will continue to perform that work is comforting to the missionaries who have left Laos with little hope of returning. We ask prayer for the young Baptist Christians left in Laos and that others might believe. **TC**



Lay Pastor Herculano da Silva and his sister, Dona Gentilia da Silva (center), welcome visiting MKs, at left the Hawthorne Nelsons and, right, Spurgeon Nelson and Mrs. Eyleen Nelson Curry.

MKs Return after Sixty Years

By Janelle Doyle

The 86-year-old lay preacher was determined. "Senor Herculano, are you sure you want to go to the airport at two o'clock in the morning?" Lonnie Doyle asked him.

"Sim, Senor Lonnie, I do want to go," came the reply. "This is the only reason I have come from the Purus River—to meet the children of Eric and Ida Nelson."

This excitement was felt by many a Brazilian Baptist when they learned that the Nelson children would be returning to Brazil after more than 60 years. They were coming to share in the Diamond Jubilee Celebration of Baptist work in the state of Amazonas.

Varig Flight 807 landed at 3:35 A.M. last October 2, bringing Hawthorne Nelson and his wife, Muriel, and Eyleen Nelson Curry, all from Tulsa, Okla., and Spurgeon Nelson from Chicago, Ill. Eunice Nelson Benedict of Tulsa had planned to come, but encountered delay with her passport.

Eric Alfred Nelson was born in Sweden in 1862, but in 1869 his father, Andrew Nelson, brought a group of 300 emigrants to the U.S.; many of them were Baptists. The Nelson family settled in Kansas. Later, Eric worked in Texas and Oklahoma as a cowboy, but felt the call for mission service and moved to Brazil in 1891.

In Brazil he soon realized he needed someone to help him and wrote to the girl he had left behind. Ida Lindburg left the school in Kansas where she taught Indian children; she and Eric were married on the day she arrived in Brazil. Together they built a work that few mis-

sionaries are called to do or ever have the privilege of seeing develop. To them were born six children; four are still living.

The day after the MKs returned to Brazil, a trip on the mission launch bearing their father's name was planned. To be able to pilot a boat on the Amazon River that their parents knew and loved was a special highlight for Hawthorne and Spurgeon Nelson.

On the following afternoon, Saturday, the Nelson children received more than 300 Baptists in the home where their parents had lived and where their father had died. Even though the MKs had forgotten the language they first spoke, Portuguese, this was no barrier, for anyone could sense the love they felt for Brazilians and Brazilians for them. The guests learned quickly to give an *abraco* and a kiss on both cheeks.

Sunday was the 75th anniversary of the organization of First Baptist Church, Manaus. The morning service was one of expressing gratitude to God for the lives of Eric and Ida Nelson and their dedication to work in Amazonas state, and a special recognition of their children.

Late that afternoon the MKs led a motorcade following a float that featured a map of the vast section of Brazil where the Nelson family had touched the lives of Brazilians. A line of cars stretching more than a mile followed. The procession passed many of the churches in the capital city, Manaus, located 1,000 miles up the Amazon River from the Atlantic. The children were guests of honor at the celebration of the work their parents had begun.

On Monday the Ida Nelson school, with

more than 1,500 students, entertained the guests. To look out over the audience in the school auditorium and to see your mother's name on the uniform of hundreds of students must be an emotional experience for any MK.

That night the MKs attended the opening meeting of the Nilson Fanini Citywide Revival. When they were presented to State Governor Henoch Reis, his first words were, "Your father baptized my father, and this gave me the privilege of growing up in a Christian home." The governor is the first Brazilian Baptist to become head of any state.

Amazonas has a distinction in the fact that many of the political leaders are Baptists, including the governor, three national congressmen, one state representative, and the state attorney general. Many other Baptists hold places of responsibility in city and state governments. (Also Brazil now has its first evangelical president.)

With human viewpoint alone, it is impossible to evaluate fully the work of the "Apostle of the Amazon" and his dedicated wife. Only in eternity can we know how many lives were touched by this man who preached for almost half a century in Brazil.

We do know that the Nelsons began Baptist work in the states of Pará, Amazonas, Maranhão, Ceará, and in the northern part of Piauí. They were truly God's chosen vessels at a chosen time. And the Baptists of Amazonas felt honored that the children of this dynamic couple could be present for the Diamond Jubilee Celebration.

TC

The author, Mrs. Lonnie A. Doyle, Jr., and her husband have been missionaries to Brazil since 1949. They are stationed in Manaus, Amazonas.

Mission Fields and Personnel

As of January 1, 1976, the Foreign Mission Board had missionary personnel assigned to the following fields. A field is a political or geographical entity; here they are grouped by geographical, administrative areas. Totals are shown for career missionaries, missionary associates, missionary journeymen, and special project personnel. Please note that these are assigned personnel. Some are currently on furlough or leave of absence. In some instances circumstances on the particular field prevent the missionaries from residing in that country at present.

Southeast Asia

GUAM

8 career missionaries

INDONESIA

118 career, 2 associates,
3 journeymen

MALAYSIA and

SINGAPORE

44 career, 10 associates,
1 journeyman

PHILIPPINES

92 career, 10 associates,
3 journeymen

THAILAND

56 career, 4 associates,
4 journeymen

VIETNAM, SOUTH*

10 career

Also assigned: field representative, 1 couple; radio-TV representative, 1 couple.

East Asia

HONG KONG

and MACAO

43 career, 11 associates,
8 journeymen

JAPAN

122 career, 11 associates,
15 journeymen

KOREA, SOUTH

67 career, 10 associates,
5 journeymen

OKINAWA

8 career, 4 associates,
1 journeyman

TAIWAN

71 career, 12 associates,
7 journeymen

West Africa

BENIN

(formerly Dahomey)

8 career

GHANA

37 career, 8 associates,
5 journeymen

IVORY COAST

16 career

LIBERIA

31 career, 15 associates,
7 journeymen

NIGER REPUBLIC

4 career

NIGERIA

124 career, 7 associates

SENEGAL

5 career, 1 journeyman

TOGO

13 career

UPPER VOLTA

11 career

Also assigned: field rep.,
1 couple

Eastern and

Southern Africa

ANGOLA

8 career, 3 journeymen

BOTSWANA

6 career, 2 associates

ETHIOPIA

24 career, 2 associates,
3 journeymen

KENYA

94 career, 1 associate,
15 journeymen

MADAGASCAR**

4 career

MALAWI

25 career, 2 associates

MOZAMBIQUE

4 career

RHODESIA

64 career, 8 associates,
4 journeymen

SOUTH WEST AFRICA

2 career, 2 associates

TANZANIA

60 career, 5 journeymen,
1 special project

UGANDA

6 career

ZAMBIA

21 career, 8 associates,
2 journeymen

Also assigned: field rep.,
2 couples; radio-TV rep.,
1 couple.

Eastern South America

ARGENTINA

70 career, 5 journeymen

BRAZIL

Equatorial Brazil

44 career, 1 journeyman

North Brazil

70 career, 4 journeymen

South Brazil

143 career, 8 associates,
5 journeymen

PARAGUAY

28 career, 2 journeymen

URUGUAY

22 career, 1 journeyman

Also assigned: field reps.,
2 couples

Western South America

CHILE

54 career

COLOMBIA

62 career, 4 associates,
6 journeymen

ECUADOR

29 career, 2 journeymen

PERU

27 career, 5 journeymen

VENEZUELA

36 career, 2 associates,
5 journeymen

Middle America

and the Caribbean

BAHAMAS

7 career, 4 associates

BAPTIST SPANISH

PUBLISHING HOUSE

29 career

BERMUDA

2 career, 2 associates

COSTA RICA

18 career, 2 journeymen

DOMINICAN REPUBLIC

14 career, 4 associates,
3 journeymen

EL SALVADOR

2 career

GUATEMALA

21 career, 2 journeymen

GUYANA

4 career

HONDURAS

20 career, 1 journeyman

JAMAICA

2 career, 2 associates

LEEWARD ISLANDS
(Antigua, St. Kitts,
Tortola, Guadeloupe)

12 career, 4 associates

MEXICO

69 career, 2 associates,
3 journeymen

PANAMA

12 career, 4 associates,
1 journeyman

SURINAM

6 career, 2 journeymen

TRINIDAD

8 career, 4 associates

WINDWARD ISLANDS

(Barbados, Dominica, Grenada,
St. Lucia, St. Vincent)

2 career, 6 associates

Also assigned: field reps.,
2 couples and 1 journeyman;
radio-TV rep., 1 couple

Europe and the Middle East

AUSTRIA

6 career, 2 journeymen

BELGIUM

6 career, 2 associates,
1 journeyman

FRANCE

10 career, 2 associates

GERMANY, WEST

6 career, 4 associates

GREECE

2 career

ITALY

18 career

PORTUGAL

8 career, 2 associates

SPAIN

35 career, 1 journeyman

SWITZERLAND

(Baptist Center)

5 career, 2 associates

BANGLADESH

18 career, 1 journeyman

GAZA

17 career, 1 associate, 4
journeymen, 3 special project

INDIA

11 career, 2 associates, 2
journeymen, 1 special project

IRAN

2 career

ISRAEL

30 career, 2 associates,
2 journeymen

JORDAN

19 career, 1 associate

LEBANON

29 career, 3 associates

LIBYA

2 associates

MOROCCO

2 associates

TURKEY

2 career

YEMEN

13 career, 4 associates

Also assigned: field reps., 2
career couples; radio-TV rep.,
1 associate couple; treasurer-
counselor-auditor, 1 associate
couple

HAWAII

Remaining on loan to work
with Hawaii Baptist
Convention: 6 career

*Field is closed, but some couples have
not yet been transferred to other fields.

**Personnel have been named for service here pending official government permission for residence and work.

NEW

MISSIONARY PERSONNEL

These new missionary personnel (except for the reappointed couples) may be addressed until mid-April at Missionary Orientation Center, Pine Mountain, Ga. 31822.

Missionaries Appointed December 1975



VENEZUELA: Robert B. (Bob) Barker; born: Mt. Vernon, Mo., Oct. 11, 1947. Graduate: Southwest Baptist College; SWBTS (M.Div.). He and Mrs. Barker served as Home Mission Board summer missionaries in Michigan in 1967. He was credit manager for a charge account department of a bank in Ft. Worth, Tex., 1968-73 and was pastor of First Church, Leeton, Mo., 1973-75. Expected type of service: theological education. **Joyce Parrack Barker;** born: Ft. Worth, Tex., Oct. 31, 1948. Attended Southwest Baptist College. She has worked as a catalog assistant in the library at Southwestern Baptist Theological Seminary. Marriage: Aug. 26, 1966. Children: Blenda Kar, Oct. 8, 1969; Brent B., April 2, 1971.



SURINAM: Frederick E. Day; born: Hardwood, La., Sept. 6, 1941. Graduate: Louisiana College; NOBTS (Th.M.). He has worked as a carpenter, painter, and truck driver. He was pastor in Louisiana at Kidron Church, Harrisonburg, 1962-70, Riverview Church, Buras, 1971-74, and Faith Church, Pineville, 1974-75. Expected type of service: general evangelism. **Janice Byrd Day;** born: Birmingham, Ala., April 8, 1941. Graduate: Louisiana College. She has worked as a secretary-bookkeeper and taught school in Louisiana 1971-75. Marriage: Aug. 3, 1962. Children: Connie Jean, Dec. 21, 1964; Anita Marie, Oct. 19, 1967.

KENYA: Orville Boyd Jenkins; born: Chickasha, Okla., July 21, 1948. Graduate: State College of Arkansas; attended SWBTS and Perkins School of Theology. He has been a radio announcer and/or producer for stations in Arkansas and North Carolina. He and Mrs. Jenkins served as missionary journeymen under the Foreign



Mission Board in Kenya 1971-73. He taught school in Dallas, Tex., for one year and served in June 1974 and June 1975 on the language staff at the Toronto (Ont., Canada) Institute of Linguistics. He was associate director for the North Texas Christian Communications Commission, Arlington, Tex., in 1975. Expected type of service: communications. **Edith McSwain Jenkins;** born: DeWitt, Ark., Jan. 24, 1948. Graduate: State College of Arkansas. Besides serving as a missionary journeyman in Kenya, she has worked as a typist and secretary and has taught school in Arkansas and Texas. Marriage: Aug. 1, 1970.



RHODESIA: Robert E. (Bob) Williamson; born: Mobile, Ala., Feb. 3, 1946. Graduate: Mobile College; SWBTS (M.Div.). He served in the U.S. Army 1966-68. He has worked for a paper company and for a dry dock and shipbuilding firm and as an electrician's helper on seminary campus. He was pastor in Texas and was pastor of Pinedale Church, Montgomery, Ala., 1974-75. Expected type of service: general evangelism. **Vicki Davis Williamson;** born: Greenville, Ala., June 4, 1946. Graduate: Mobile College. She taught school in Alabama 1968-71 and was secretary and an assistant in the Southwestern Baptist Theological Seminary library 1971-72. Marriage: Oct. 25, 1968. Children: Melissa Ann, Sept. 25, 1972; Robert Nathan, April 3, 1975.

Missionaries Reappointed October 1975



COSTA RICA: Bobby D. Compton; born: Haywood Co., N.C., Dec. 6, 1934. Graduate: Furman University; SBTS (B.D., Th.D.). He served as a Home Mission Board summer missionary in Florida in 1955. He was a summer associate pastor and youth director in South Carolina and was a fellow and then a student assistant at Southern

Baptist Theological Seminary, Louisville, Ky. He was pastor of churches in South Carolina and Kentucky before he and Mrs. Compton were appointed by the Foreign Mission Board in 1966. After language study in Costa Rica they served in Cali, Colombia, 1968-72. They resigned in April 1972. He was pastor of Brushy Creek Church, Taylors, S.C., from 1972 until reentering missionary service and was part-time professor at North Greenville (S.C.) College in 1973 and 1974-75. Expected type of service: theological education. **Peggy Love Compton;** born: Spartanburg Co., S.C. July 26, 1936. Graduate: North Greenville Junior College; Furman University. She served as a Home Mission Board summer missionary in Oklahoma in 1956, and in Michigan in 1957. She taught school in South Carolina and Kentucky before missionary appointment. Since returning to the States, she has taught in Greenville 1972-75. Marriage: May 29, 1958. Children: Mary Lynn, Dec. 27, 1960; David Myles, May 12, 1965; John Charles, April 8, 1968; Bryan Alan, Jan. 2, 1972. The Comptons are now on their field.

November 1975



URUGUAY: Jimmie D. Spann; born: Houston, Tex., May 6, 1929. Graduate: Texas Christian University; SWBTS (B.D.). He served as pastor of churches in Texas from 1949 until he and Mrs. Spann were appointed by the Foreign Mission Board in December 1957. After language study in Costa Rica, they served in Uruguay, in San Carlos, Las Piedras, and Montevideo, where he taught in the theological institute. They returned to the U.S. in 1970 and began a leave of absence in February 1971 before resigning in February 1973. He served as pastor of First Church, Freeport, Tex., 1971-75. During that time he helped establish the first Baptist Seaman's Center in Texas at Freeport. Expected type of service: theological education. **Norma Sparks Spann;** born: Ft. Worth, Tex., Feb. 13, 1932. Attended Texas State College for Women and SWBTS. She has been a church pianist, has worked as a clerk, and has taught school. Marriage: June 7, 1949. Children: Stephen Jimmie, June 3, 1951; Claudia Marie (now Mrs. Ted Mall), June 29, 1953; Kathy Jean, April 20, 1961; Lynda Anne, April 1, 1963. The Spanns have returned to the field.

Missionary Associates Employed December 1975

LIBERIA: Carl W. Bechtold; born: Detroit, Mich., Oct. 14, 1916. Graduate: Texas

(Continued on page 34)

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

Atmip, Logan C./Virginia (Rhodesia), 1825 S. Eighth St., Waco, Tex. 76706.
Bryan, Jesse D./Beverly (Spain), 4236 Youree Dr., Shreveport, La. 71105.
Burt, Daniel H., Jr./Mary (Brazil), 1921 W. Fifth St., Apt. 125, Irving, Tex. 75060.
Dubberly, T. Eugene/Carolyn (Uruguay), Overbrook Baptist Church, 1705 E. North, Greenville, S.C. 29607.
Emanuel, B. P./Rebekah Sue (Japan), 2368 N. Broadway, Moore, Okla. 73160.
Finley, Robert N./Portia (assoc., Philippines), c/o Ward H. Crothers, 6684 W. 86th Pl., Los Angeles, Calif. 90045.
Goff, William E./Emilee (Venezuela), 4626 Frazier, Ft. Worth, Tex. 76115.
Golmon, Robert T./Angelyn (Malaysia), 1427 Fox St., Memphis, Tenn. 38111.
Hardeman, George W. III/Helen (Guatemala), 106 Prescott St., Greenville, S.C. 29607.
Hughes, Juanita (Mrs. Thomas W.) (Nigeria), 6628 Shady Brook Ln., Apt. 4194, Dallas, Tex. 75206.
Landers, John M./Sharon (Eq. Brazil), 2008 W. Broadus, Ft. Worth, Tex. 76115.
Langley, E. Philip/Judy (Rhodesia), Southwestern Baptist Seminary, Box 22000, Ft. Worth, Tex. 76122.
Mason, M. June (Tanzania), 205 King Ave., Opp, Ala. 36467.
Moore, Bonnie Mae (Nigeria), 3540 Jalliette Rd., College Park, Ga. 30337.
Moye, Jerry E. L./Ruth (Hong Kong), Rt. 1, Omaha, Ill. 62871.
Nunnellej, Edith (Mrs. Newman F.) (assoc., Nigeria), 2423 McDowell St., Augusta, Ga. 30904.
Pike, Harrison H./June (Angola), 4055-4 Demente St., New Orleans, La. 70126.
Simoneaux, Michel S./Bonnie (Japan), c/o Mrs. Bonnie Ball, 510 Grant St., Summit, Miss. 39666.
Smith, Ed L./Charlene (Botswana), 822 Altana Ave., DeQueen, Ark. 71832.

In Memoriam

DORIS LYNN KNIGHT

Born Nankin, Ga., Oct. 20, 1889

Died Quitman, Ga., Nov. 22, 1975

Miss Doris Knight, who served as a foreign missionary from 1920 to 1959, died Nov. 22 in a nursing home at Quitman, Ga. She was 86. She was a graduate of Tift College and attended Carver School (now part of Southern Baptist Theological Seminary). She taught school in Georgia before appointment by the Foreign Mission Board in 1920 for service in China. After language study she taught in a middle school at Hwanghsien 1923-30, 1932-38, and 1939-40. She was acting principal of a girls' school at Chefoo, 1938-39. She was interned by the Japanese in 1941 and repatriated in 1943. After World War II she served in Tsingtao, China 1947-48. She was transferred to England and taught at the Baptist Women's Training College, Abeokuta, 1952-59. She retired in 1959.



Sutton, J. Boyd/Joan (S. Brazil), Box 209, Hendersonville, N.C. 28739.
Threlkeld, Garland M./Sally (assoc., Ethiopia), 904 N. Mesquite, Arlington, Tex. 76010.
Tillinghast, Jon/Alice (Yemen), c/o G. W. Gaidaroff, 2237 NW 52nd St., Oklahoma City, Okla. 73112.
Tribble, C. Lamar/Elizabeth (Chile), Rt. 2, Box 234, Wadesboro, N.C. 28170.
Welch, Norvel W./Hattie (S. Brazil), 1804 Dallas, Brownwood, Tex. 76801.
Whitlow, Henry S./Betty (Mexico), Box 4064, N. Little Rock, Ark. 72116.
Witt, Mary (N. Brazil), 3705 Lancaster Dr., Knoxville, Tenn. 37920.
Wollerman, Anna M. (emer., S. Brazil as of Jan. 31), 2012 W. 25th, Pine Bluff, Ark. 71601.

Departures to the Field

Blakely, Vestal N./Carol Jean, Tanzania.
Bobo, James J./Linda, Hong Kong.
Bodenhamer, Ronald D./Judy, Ethiopia.
Bostick, Roger M., Jr./Rita, (assoc.), Rhodesia.
Bradford, Galen/Arlene (assoc.), Malawi.
Brown, Wayne E./Carroll, East Africa.
Calhoun, Lois (assoc.), Jordan.
Cannata, Samuel R. J., Jr./Virginia, Ethiopia.
Clark, Charles B./Shirley, Venezuela.
Crompton, Bobby D./Gladys, Costa Rica.
Cowser, George B./Hildy, Brazil.
Crane, James D./Edith, Mexico.
Crittendon, James E./Trudith, Philippines.
Davenport, Stephen W./Bonnie, Argentina.
Davis, Gerald C./Glenn, Philippines.
Davis, Leslie W./Eleanor (assoc.), Bahamas.
Debenport, Fred T./Janie, Taiwan.
Emmons, Dorothy E., Tanzania.
Farris, Edward J./Roberta, S. Brazil.
Foster, Wilburn F., Jr./Doris Ann (assoc.), Korea.
Fox, Mary P., Nigeria.
Frisoner, L. Roy/Jeanine (assoc.), Ghana.
Harris, Emogene, Nigeria.
Harris, Robert, Mary, Bermuda.
Hart, Betty L., Chile.
Hill, J. Allen/Emily, Philippines.
Joiner, Garrett E./Elaine, Ecuador.
Kollmar, George H./Rosemary, Colombia.
Lee, Paul D., Jr./Brenda (appointed for Spain), Costa Rica.
Lites, Milton A./Nannette, Taiwan.
Lockhart, Maxine, Liberia.
McConne, H. Cecil/Mary, Chile.
McLean, Naomi (Lg. prst, nurse), Israel.
McWhorter, Ava Nell, Gaza.
Magyar, John G./Joyce, Colombia.
Meadows, Michael G./Catherine, Japan.
Moore, Euclid/Janelle, Tanzania.
Oliver, Billy A./Janice, Yemen.
Parker, John A./Ruby, Chile.
Phillips, Larry Dean/Charlotte, Hong Kong.
Phillips, Linda E., Taiwan.
Richardson, Beverly L., Jordan.
Ricketson, Samuel A./Corella, Taiwan.
Robinson, Arthur C./Ruth, Taiwan.
Rucht, W. C., Jr./Helen, Italy.
Sampson, Mary H., Taiwan.
Simmons, Bobby E./Mary, Philippines.
Simmons, Cornelia (Mrs. George C.) (assoc.), Yemen.
Spann, Jimmie D./Norma, Uruguay.
Stanley, Robert L./Nora, Philippines.
Steele, Craigie A./Ellen, S. Brazil.
Stephens, B. Herbert/Donna, Ethiopia.
Sturgeon, H. Eldon/Jo Ann, Mexico.
Treat, C. Dennis/Marlene, Uruguay.
Truly, Elizabeth, Nigeria.
Vasquez, Joe S., Spain.
Williams, Robert A., Jr./Olivia, Honduras.
Wyman, David G./Barbara, Mexico.

Transfers

Cherry, John W./Myra, Zambia to Venezuela, Jan. 1.
Colvin, James R./Martha, Madagascar to Japan, Jan. 13.
Holland, James V./Carolyn, Angola to Botswana, Feb. 1.
Miles, Thers (jour'n.), Angola to Rhodesia, Feb. 1.
Smith, Richard L. (jour'n.), Angola to Rhodesia, Feb. 1.

Resignations

Cruce, Billy F./Janice (Tanzania), Jan. 15.
Fowler, Roy A./Patricia (N. Brazil), Jan. 31.
Holley, Herbert H./Frances (Malaysia), Jan. 31.
Newton, Joseph A./Nancy (Jordan), Jan. 31.
Nunnellej, Edith (Mrs. Newman F.) (assoc., Nigeria), Jan. 31.
Peden, Homer, Jr./Jean (Guam), Jan. 1.

Births and Adoptions

Cooper, Jennifer Dawn, daughter of J. Virgil/Amy (Korea), Dec. 22.
Crider, William Timothy, son of Robert F./Barbara Crider (Spain), Dec. 20.
Hunt, Amy Michelle, daughter of Ronald W./Anita Hunt (Liberia), Nov. 30.

Deaths

Campbell, Mrs. Jessie, mother of Viola D. Campbell (Bap. Spanish Pub. House), Jan. 11.
Harrell, Mrs. W. W., mother of Ralph W. Harrell (Kenya), Jan. 1, Edenton, N.C.
Harrison, W. C., father of Carol (Mrs. Robert M.) Shekane (Guadeloupe), Jan. 27.
Knight, Doris (emer., China-Nigeria), Nov. 22, Quitman, Ga.
Oates, Mrs. Robert L., mother of Alma E. Oates (S. Brazil), Jan. 6.

(Continued on page 34)

Needed Now

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

Japan: For work as general evangelist a career missionary couple is needed to serve the Kure Baptist Church in Kure, Japan. The church and pastor desire to open missions in two large housing areas in Kure. They also want to meet the challenge of the relocation of Hiroshima University to a new campus between Hiroshima and Kure by providing an encounter (weekday) ministry near the new campus; various activities would be used to reach the students. There is also need to assist Kure Church in strengthening its program of evangelism in the area around the church.

Korea: For service as general evangelist, a career missionary couple is called for. Responsibilities would include: assisting associational officers in planning, conducting, and evaluating their work; studying trends and development in church planning and growth; conferring with pastors and church leaders on church and personal matters; preaching in church services and evangelistic meetings; teaching pastors and church leaders; promoting special projects for churches and associations; engaging in direct evangelism; assisting churches and associations in opening new work; coordinating the activities of other mission programs within the association. The assigned association would have approximately 30 churches. The couple would be stationed in Seoul.

Hong Kong: A missionary is needed to work with the evangelism board of Hong Kong Baptist Convention. He would assist present chapels and mother churches, survey work possibilities, develop plans for new chapels, and provide in-service training in church administration.

Okinawa: A church developer and general evangelist is needed to work in the Ryukyuan Islands chain. He would serve with 20 self-supporting churches, aiding them in organizing new churches. He would also serve as liaison between three English-language congregations.

For additional information concerning these and numerous other opportunities for career missionary service abroad, contact: Louis R. Cobbs, secretary, Department of Missionary Personnel, Box 6597, Richmond, Va. 23230.

New Missionary Personnel

(Continued from page 32)

Technological College (now Univ.). He has taught at the University of Alabama, Tuscaloosa, and at Texas Technological College, Lubbock. He has been an engineer for the U.S. Bureau of Reclamation, Denver, Colo., and he was instructor and then senior instructor on the University of Colorado faculty at Boulder, 1965-72. From 1972 to 1975 he was resident faculty advisor in the dean of engineering office at the University. Expected type of service: maintenance en-



gineering. **Virginia Simmons Bechtold**; born: Stephens Co., Tex., Sept. 1, 1918. Graduate: Texas Technological College (now Univ.). From 1960 through 1975 she was technical publications editor for the U.S. Geological Survey, Denver. Marriage: June 4, 1939. Children: Carl William, Jr., Mar. 2, 1940; Nancy Lee (now Mrs. W. W. Vardell), Jan. 27, 1942; Frances Jane, Aug. 11, 1944; Mary Alice (now Mrs. Stanley Norrell), Jan. 22, 1949; John Ad, Sept. 22, 1951.



KOREA: David G. Bradford; born: El Paso, Tex., Sept. 29, 1935. Graduate: University of Texas. He served in the U.S. Army 1958-60 and was an electrical engineer in New Mexico. From 1964 until 1975 he was manufacturing engineer, production control supervisor, and quality assurance engineer with a firm in Dallas, Tex. In November 1974 he took part as a teacher in Witness Involvement Now schools in Korea and Guam. Expected type of service: maintenance engineer. **Barbara Keim Bradford**; born: Du Quoin, Ill., July 13, 1940. Graduate: Presbyterian-St. Luke's Hospital School of Nursing, Chicago, Ill.; achieved R.N. standing in Illinois in 1962. She served in the U.S. Air Force Nurse Corps 1962-64, stationed in Roswell, N.M. In 1973 she was a surgical intensive care unit nurse at Brookhaven Medical Center, Dallas. Marriage: Sept. 6, 1962. Children: Erik David, Sept. 15, 1965; Angela Elaine, Mar. 23, 1967; Brett Andrew, Mar. 9, 1969.

GERMANY: Durward H. Davis; born: Ocala, Fla., Mar. 26, 1927. Attended Mercer University; graduate SBTS (Th.B.). He served in the U.S. Army 1945-47, including



assignment in Germany. He has worked as a telephone lineman and installer. Since 1949 he has been pastor of churches in Georgia, Indiana, Kentucky, and Germany. Churches included Perkerson Church, Atlanta, Ga., 1959-64, First Church, Kaiserslautern, Germany, 1964-67, and from 1967 to 1975 at The Rock Church, Rex, Ga. Expected type of service: English-language pastorate. **June Roper Davis**; born: Detroit, Mich., June 26, 1929. She has worked as a secretary. Marriage: Dec. 5, 1945. Children: Ronald Terry, Mar. 27, 1949; Deborah Alice (now Mrs. Dwight Parrish), Dec. 27, 1950; Michael Shane, Oct. 23, 1954.



PHILIPPINES: Fred C. Ladd; born: Stroud, Okla., Nov. 3, 1938. Graduate: Oklahoma State University (B.S., M.S.). He has worked as a draftsman for the U.S. Bureau of Public Roads in Colorado and then was an engineering aide with the Bureau of Reclamation. He served in the Seabees 1962-64, including assignment at Midway Island and in the Philippines. Later he worked as a district engineer for the Colorado State Health Department. He became a partner in an engineering firm in 1968. In 1970 he established his own consulting engineering and land surveying firm in Lakewood, Colo. Expected type of service: maintenance engineering. **Sabra Russell Ladd**; born: Frederick, Okla., Dec. 19, 1934. Graduate: Oklahoma State University. She taught school in Colorado 1957-64 and has worked as a secretary and bookkeeper. She recently took part in an evangelistic crusade in Korea. Marriage: Aug. 9, 1958. Children: Brian Richard, June 20, 1964; Kristi DeNease, Mar. 12, 1967.

PORTUGAL: Samuel G. Shepard; born: Rio de Janeiro, Brazil, Dec. 16, 1919. Graduate: Furman University; SBTS (B.D., Th.D.). His parents, the John W. Shepards, were Southern Baptist missionaries in Brazil. He served as a U.S. Navy chaplain 1944-46, including assignment in the Philippines. He has been pastor of churches in Kentucky, Missouri, Mississippi, and Florida, including First Church, Tupelo, Miss., 1963-70, Little River Church, Miami, Fla., 1970-71, and Wilton Manors Church, Ft. Lauderdale, Fla., 1971-75. He has taught at seminary or college level on part-time

basis in several places where he has been pastor. Expected type of service: theological education. **Charlotte Green Shepard**; born: Ogbomosh, Nigeria, Jan. 31, 1922. Graduate: Meredith College; attended WMU Training School (now merged with



SBTS). She was the youngest of four daughters of the George Greens, Southern Baptist medical missionaries to Africa. She has taught school in Mississippi and Florida. Marriage: Oct. 24, 1944. Children: Robert Groover, June 11, 1947; Elizabeth Gayle, April 28, 1952.

Missionary Family Album

(Continued from page 33)

Sibley J. M., father of Annita (Mrs. Billy R.) Frazier (S. Brazil), Dec. 12.

Marriages

Evans, Susan Elizabeth, daughter of Charles E./Elizabeth Evans (Kenya), to Glynn Brockway, Jan. 10, Atlanta, Ga.
Foster, John Earl, son of James A./Zelma Foster (Philippines), to Nancy Pope, Dec. 5, Sebastopol, Miss.
Moss, James Ulman, Jr., son of J. Ulman, Sr./Ruth Moss (Mexico), to Iris Lynn Ramaldi, Dec. 6, Garland, Tex.
Moss, Jared Arthur, son of J. Ulman, Sr./Ruth Moss (Mexico), to Gerry Lynn Martin, Dec. 27, Memphis, Tenn.
Nelson, Edward Warren, Jr., son of Edward W., Sr./Gladys Nelson (Bap. Spanish Pub. House), to Carol Denise Heying, Jan. 3, Kansas City, Mo.
Pearce, Sheri Lynn, daughter of W. Boyd/Sydney Pearce (Kenya), to Glen Harris, Aug. 16.
Sherer, Martha Ann, daughter of Robert C./Helen Sherer (Japan), to Brent Emerson Bascom, Nov. 15, St. Louis, Mo.

Degrees Conferred

Fricke, Robert C. (Mexico), received the doctor of philosophy degree from Baylor University, Waco, Tex., Dec. 19.

Perform a death-defying act.

Exercise regularly.

Give Heart Fund
American Heart Association

'Teaching Them To Observe'

By Baker J. Cauthen



Bringing people to discipleship is only a portion of the responsibility given in the Great Commission. Our Lord specifically indicated that one of our major responsibilities is that of "teaching them to observe all things whatsoever I have commanded you."

Many efforts are made on mission fields to carry out faithfully this part of the commission. Churches involve themselves in programs of teaching and training. Sunday School becomes a very important matter, and Bible classes of all kinds are conducted wherever groups of people can be gathered.

Thousands of people are enrolled in Bible study courses by correspondence, particularly as they hear the gospel on radio and are given opportunity to enroll for further study. This proves to be one of the most fruitful avenues of communicating the gospel and of helping people to grow in Christian knowledge.

When people make professions of faith in the churches, they customarily enter study classes where they are given instruction in the Christian life, Bible teachings, and the meaning of discipleship, prior to being baptized and entering into church membership.

Far-reaching efforts have long been made in Christian education. In many lands, kindergartens enroll large numbers of children, who not only are brought under Christian influence, but whose participation also opens a way into many homes.

One of the inspiring sights on the mission field is that of large numbers of students enrolled in primary, junior high school, and senior high school. These young people have the privilege of Bible

study, worship in chapel programs, and special evangelistic meetings in which opportunities are given them to confess Christ publicly. In many cases the evangelistic opportunity in the school is outstanding in its importance. For Christian students, the environment for continued growing in Christian knowledge is very significant.

Strong efforts are made in a number of places in higher education. The Hong Kong Baptist College, a standard, four-year senior college, has an enrollment of more than 3,000. In Japan, Seinan Gakuin University and Seinan Jo Gakuin (a two year college) have nearly 9,000 students enrolled. In other countries nine colleges of varying size and program bring the grand total enrollment to nearly 14,000. In all these schools, opportunities for Bible study, Christian worship, and contact with Christian friends provide occasion for coming to know Christ and for growth in Christian knowledge.

Of major importance is the training of Christian workers. God calls people into his service in other lands. Churches must have national Christian leaders. It is imperative, therefore, that one of the strongest efforts be in terms of providing adequate teaching, so that those who, in turn, teach their fellow countrymen may be prepared.

Theological Education by Extension is growing rapidly on mission fields, involving people in studies in their own communities. In addition, approximately 4,300 students are enrolled in 100 theological and women's training schools of widely varying levels of instruction.

Some of these schools are very simple, both in equipment and in plan of work, so as to provide instruction in whatever

level a person may be when he feels impressed to get ready for Christian service. Some of the schools are very highly developed, providing instruction in high quality theological seminaries. Students from those schools become the pastors and leaders for churches, conventions, and institutions. Our task on the mission field is to provide opportunity for study at all necessary levels.

In the more than 670 schools found on mission fields, more than 89,000 students are enrolled. This far-reaching education ministry is made possible by gifts through the Cooperative Program and the Lottie Moon Christmas Offering, which supplement the resources of Baptists in other lands and the income of the schools through their regular tuition charges.

The importance of this work is reflected by the fact that 465 missionaries, along with more than 3,600 national teachers, are involved in the work of Christian education. While being so involved, however, they also reach out into the work of the churches and become a major force for evangelism and Christian service.

In laying plans for the future, we must keep in mind not only the students enrolled in these institutions, but the thousands of students who make up the student bodies of government, university, and private schools around the world. Some of the most meaningful work on mission fields is done among these young people through Bible study and other forms of Christian witness.

We give ourselves to the whole scope of the work entrusted to us in the Great Commission, and we rejoice in this privilege in the name of our Lord.

TC

On Target—As You Pray

With high expectations we continue to present prayer requests from your missionaries. The possibility that each request will be taken as an opportunity by even a few persons makes it worth far more than can be imagined.

Then there is the "group" dimension. Two or more persons agreeing, believing, and praying for a single objective, have reason to expect an answer—God's answer, regardless of where the need exists or its complexity.

An even greater possibility lies in what a church can help make possible through prayer. What a difference can be realized when a concerted effort is made by a believing congregation ready to be used of God in dealing with what might be otherwise regarded as an impossible situation!

How little we yet know about the possibilities of God's use of prayer! And there's the key to some of our need for understanding what prayer really is. It is a phenomenon by which he makes it possible for his children to unite their purpose and will with his for an outcome that no power on earth can forestall.

While viewing the requests listed below, let the Holy Spirit indicate what you, your group, or your church should pursue in prayer. Remember, it is his use of prayer in which we become involved. It can make the difference so urgently needed on a mission field, in the life of a missionary, even in the affairs of a nation where official restrictions hinder God's kingdom purpose.

Pray that a number of people will feel and follow God's call to work in the Cagayan Valley, Northern Luzon. This large area is being opened up. Roads are being built and, according to the best information available, this soon is to be a heavily populated section of the country.

—Missionaries Bob and Janet Nash
Manila, Philippines

Recently we helped prepare some materials for a church growth conference, attended by 20 pastors. We ask you to pray with us that the Lord will use what these men have learned, leading their churches to greater growth than they have ever experienced before.

—Missionaries Sam and Marlyn Upton
Lilongwe, Malawi

We urgently request your prayers for the work among the Quechua-speaking believers at Tambo near Canar and in the eastern part of our province. Pray also that the Lord will call someone to come as a missionary among this people that seem so ready to respond to the gospel.

—Missionaries Stanley and Glenna Stamps
Guayaquil, Ecuador

In August we will begin a special evangelistic project with the major tribe of this area, the Giryama, of whom 83 percent still follow pagan or traditional religion.

Teams composed of newly graduated seminary students or qualified teachers and respected, sound Baptist elders of the tribe will

be going from village to village. They will live in tents and use bicycles, each team perhaps working in as many as three villages a week.

We ask all of you to be much in prayer that we may help bring light into the darkness.

—Missionaries Clay and Pat Coursey
Malindi, Kenya

Pray for the many Hakka villages on this island that have no Christian witness of any kind. People without Christ take on a new dimension and value when you look at them face to face.

Pray that we can adequately answer this question: "What do you have that is better than what we already have?"

—Missionaries Mike and Kay Norfleet
Taichung, Taiwan

The other day, I received a copy of the agenda for the quarterly meeting of the Executive Committee of the Ife Association, which I serve as part-time consultant. As I glanced through it, I noticed especially item five: "Awon Ile Olorun ti ko no Oniwasu (churches which do not have pastors)." I am glad the association leadership considers this urgent enough to be on the agenda regularly. I think it has been on every one in the two-and-a-half years I have worked with this association.

Earlier in the week, I met with a committee to make recommendations concerning pastors' salaries. We recognized our dilemma. To recommend a reasonable and adequate salary increase is further to discourage our pastorless churches from having pastors.

Our churches must have trained leadership, but many of them are unable and/or unwilling to pay what is necessary for a pastor to live in these days of rampant inflation. Pray with us that we might have the Lord's wisdom in dealing with this problem.

—Missionary Bill Bender
Ibadan, Nigeria

Japan is changing. The present economic crisis, pollution, etc., are causing the people to reconsider their sense of values. Some are taking a new look at more serious things. I believe this presents a new opportunity for us to witness to them about the one who is of supreme value. Pray with us that we will not miss these opportunities. I believe there are great days ahead for our work in Japan. I am excited about it and praise the Lord that I can be a part of it. You can be a part of it, too, as you pray for us and the work we try to do there.

—Missionary June Cooper
Chiba-ken, Japan

We have enjoyed having an adequate nursing staff, but face a shortage this year as we drop from five to one. Carolyn Roberson has transferred to Gokwe to direct the clinic work there. Others

go on furlough or terminate their service. Pray for nurses to come and fill the gaps left by those who go.

—*Missionaries Giles and Wana Ann Fort*
Sanyati, Rhodesia

Our December graduating class is composed of about 40 students, three-fourths of whom hope to start new mission churches. Please pray for our missionary and Korean Baptist leadership as we seek to formulate a comprehensive strategy for using a number of seminary graduates to plant churches in rapidly growing urban-industrial areas.

—*Missionaries Albert and Nettie Gammage*
Taejon, Korea

A Brighter View

WHILE having fellowship with a number of missionaries at Glorieta last summer, the editor heard one of them commenting about his furlough experiences. Actually, he was comparing his previous furlough with the current one, noting what he had "sensed" as a change in the general mood among Southern Baptists. What he was saying led to a request for what follows.

Soon thereafter, Harold Lewis and his family completed furlough and returned to Surinam. Here is his encouraging appraisal.

Quite often we have been asked, "What do you find changed in America since your previous furlough?"

Before arriving in the States this time, we were apprehensive. We feared finding severe economic conditions, discouraged friends, and a lack of concern for people in other parts of the world. In many places we had experienced this during the earlier furlough. We met discouraged pastors and people. It seemed that we had been suddenly uprooted out of a spiritually alive community of believers (on the mission field) and placed in a community of spiritually sagging believers (in the States).

Now, after four years and many reports about inflation, devaluation, and isolationism in our homeland, we have been pleasantly surprised. We actually were expecting to find a further deteriorated spiritual condition.

Everywhere we have gone, both pastors and people have testified as to how the Lord is blessing his work. With little talk of numbers and much of spiritual revival in the churches, there seems to be an increased interest in world missions. Our hearts have been thrilled by reports of innovative methods now being used to reach lost people.

Many times have we been guests in the homes of dedicated laymen. In most the furnishings were elegant and, to us, even luxurious. But we detected a happy mood and a deep sense of mission, almost without exception. They seemed eager to discover and fulfill God's will through dedi-

cated discipleship. We were greatly encouraged and praise our God for giving us these special blessings during furlough.

We are already excited about our return to Surinam. We will be able to relate these impressions to our dear brothers and sisters in Christ there and to tell them how God is at work in the United States.

Letters—Fast or Slow

HAVE YOU written a letter recently to a missionary overseas? Did you want immediate delivery? If so, what measures did you take in order to be reasonably sure of early delivery?

We keep getting reports that assure us of the need for asking the three opening questions. In fact, we have received specific appeals from missionaries, asking us to do what we can to help Southern Baptists know the requirements and limitations for sending mail and packages to overseas destinations.

Delivery of surface mail usually requires at least a month, but usually much longer—even four months. This is a circumstance without remedy, since ocean-going freighters ply the seas slowly and stop at many ports along the way.

Rapid delivery is possible only by airmail. But it must be remembered that airmail rates vary, according to the country of destination. If the sender intends to communicate via airmail, but fails to affix sufficient postage, that letter will be handled as surface (boat) mail.

Even with sufficient postage, one cannot be certain that the handlers will accurately identify and direct the letter as intended. The sender should stamp or write AIRMAIL, in bold letters, on both sides of the envelope.

Disappointing and disruptive delays have plagued mail delivery recently in several parts of the world. The causes have varied, ranging from postal strikes to the paralyzing conditions brought on by civil strife or war. If your attempts to communicate with missionaries residing in such localities have not been acknowledged, do not be surprised or offended. Remember that those you have been trying to reach by mail are probably experiencing much greater inconvenience than you are and certainly are feeling "cut off" to a distressing degree.

In this regard, we have not dealt with the problems that attend the sending of packages to missionaries. The situation can become so complicated and costly for the addressee that we urge no sending of packages until the intended recipient has informed the sender of the prohibitions or the precautions required in order to avoid costly customs charges or total loss.

Correction

Please note the caption we provided for the lower left picture, page 25, November issue, 1975. The person shown at language study is Mrs. Donald A. Crane, career missionary. To the Crane and Powers families our apologies.

Missions Update...

Hundreds of lives were lost, and thousands of persons were made homeless by a pre-dawn earthquake registering 7.5 on the Richter scale that hit GUATEMALA CITY, GUATEMALA, Feb. 4. The four Southern Baptist missionary couples currently living in the city are safe, reported A. CLARK SCANLON, Foreign Mission Board field representative. Scanlon and the disaster response coordinator for Guatemala were to survey needs and report to the FMB. "We're prepared to respond to a request from Guatemala for emergency relief," said CHARLES W. BRYAN, Board secretary for Middle America and the Caribbean.

The greatest growth in the 18-year history of the Honduran Baptist Convention was reported to messengers attending the Convention's meeting in LA CEIBA, HONDURAS. Baptisms totaled 404; that's one for every 2.8 Baptists in the Convention. The previous year's total was 107. Church membership grew from 1,063 to 1,381. In the last eight years membership has grown by 300 percent, offerings by 500 percent.

The Foreign Mission Board in January appropriated from relief funds \$10,000 for needs in LEBANON resulting from the civil war there and \$10,000 through the Baptist World Alliance. . . . The Board adopted a study report of advanced plans for the next 25 years. It was announced that a detailed report would be made following presentation of the plans to the Southern Baptist Convention's Executive Committee in February. . . . The Board also awarded a medical receptorship to GEORGE H. WILLIAMS, a student at the Medical College of GEORGIA, AUGUSTA. A medical receptorship is an arrangement in which the Board provides short-term overseas opportunities for qualified medical students.

The Inter-Mission Language Center for Cross-Culture Communication (IMLAC), which opened in BANDUNG, INDONESIA, recently, has the Indonesian Baptist Mission as one of the major sponsors. Missionaries hope the new program will improve their approach to language learning and cultural orientation. The founding of IMLAC grew out of a visit to Indonesia more than two years ago by Anthropological Linguist DONALD N. LARSON.

A call for help has come from Baptists in NICARAGUA, who urgently need a Southern Baptist missionary to assist with a literature ministry. Partly as a result of contacts during earthquake relief work in 1972, the Nicaraguan Baptist Convention asked Southern Baptists to send a missionary to set up a book deposit and book store. Although Baptist work, opened by representatives of American Baptist Churches in the U.S.A. soon after the turn of the century, continues to grow in Nicaragua, it is hampered by an inadequate source of literature. "It's critical that we send in a couple soon," says A. CLARK SCANLON, FMB field representative for Middle America.

Construction has begun on a \$72,000 media building at the Mexican Baptist Theological Seminary, MEXICO CITY, MEXICO. It will house the seminary library, photographic darkroom, an audiovisual production area, and studios and offices for the Baptist mass media ministry. . . . First Baptist Church in CIUDAD SATELITE, MEXICO, has responded to requests from Honduran Baptists to the National Baptist Convention of Mexico to support missionaries in HONDURAS. In the church's special missions emphasis program about \$480 was collected. . . . Recently inaugurated shortwave programming of Baptist productions twice daily over KGEI in SAN FRANCISCO, CALIF., has prompted about 30 letters a day to the Baptist mass media offices in MEXICO CITY. Listeners from ARGENTINA, CHILE, PERU, BOLIVIA, COLOMBIA, GUATEMALA, MEXICO, and the U.S. have written to ask for materials offered free.

At the new Baptist church organized in the Yopougon Gare area near ABIDJAN, IVORY COAST, about 270 persons attended the first two worship services held in a rented apartment. Thirty persons made professions of faith the first Sunday. . . . For the first time the Baptist church of VIGO, SPAIN, got permission to have a stand and display of evangelical literature at the Vigo bookfair. Workers sold about 450 books and gave out tracts.