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FIRST-HAND REPORT

VISITING BAPTISTS IN THE U.S.S.R.

By John Allen Moore



Our recent two-week visit with Baptists in the Soviet Union began and ended, as is customary, in Moscow. My wife, Pauline, and I were official guests of the Union of Evangelical Christians—Baptists of U.S.S.R. This means that the Union's international department furnished us with a guide for the entire tour and, along with area or local churches, paid literally all expenses while we were in the Soviet Union.

This kind of financial care is a unique experience for us among all the countries where we visit Baptists in Europe, East and West. It is possible because members of churches in the U.S.S.R. evidently give rather generously, and there is no widespread denominational program for which to use the money. The churches are served mainly by unpaid pastors. There are no church organizations except choirs, little in the way of publications, no institutions or benevolent ministry, of course, and no foreign mission work allowed.

Baptist groups abroad, in exchange for such royal treatment of official guests in the Soviet Union, offer hospitality to delegations from the U.S.S.R.

In and around Moscow

Three services are held on Sunday in the Moscow church; others are on Tuesday, Thursday, and Saturday evenings. Each is at least two hours long—three sermons, congregational singing, five or six numbers from the excellent choir; and the program is about the same in other churches. Generally, Pauline and I both spoke in services we attended.

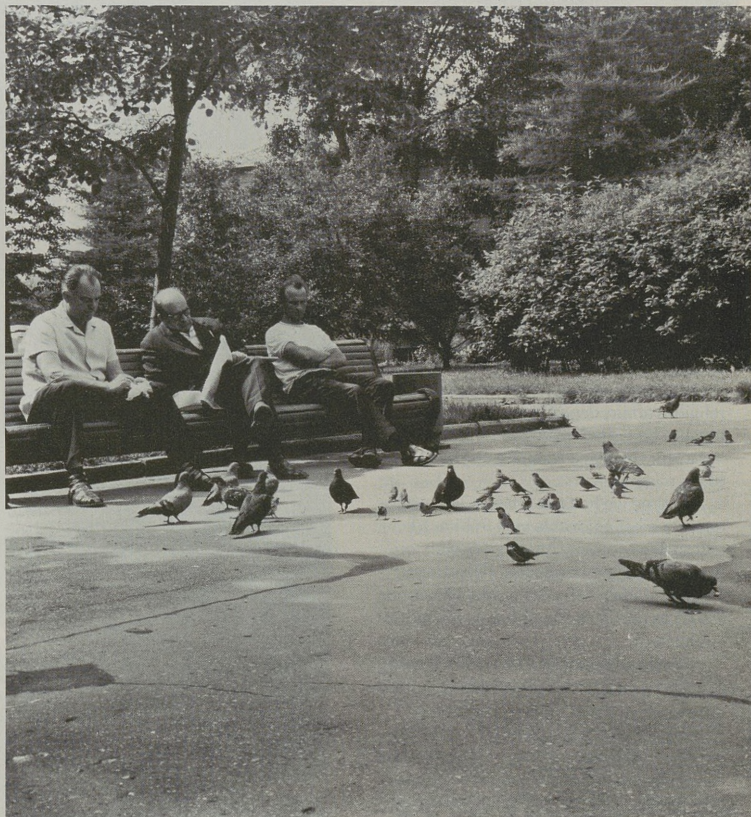
Membership in the Moscow church—the denomination's only one in a city of seven and a half million people—is more than 5,000. The auditorium seats fewer than a thousand, and members are urged not to attend both morning and evening services, the most crowded on Sunday, but to leave their places at one of the services for others. The aisles and corridors generally are packed with worshipers. At many of the services I have attended there through the years, I would estimate that attendance has been well over 2,000.

About 60 members of the church and Union staff are headquartered in the building at Mal'yi Vusovsky Street, No. 3. There are chapel services, and the noon meal is served for workers and guests in the building.

The Union has no seminary, but several years ago it was allowed to start a correspondence school for lay pastors. Some of the graduates serve almost full-time in the churches. The school offers a three-year program of studies, including most of those any small seminary would have. Students



Facing page: Street scene in Moscow, Russia. **Above:** Flower stands out on the bricks of Red Square. **Below:** Feeding pigeons is pastime in Moscow as in parks everywhere.



come to Moscow twice a year to receive instructions, hear a few lectures, and take examinations.

A total of 150 students may be enrolled, 50 being received each year as a new class. Last year the 50 had to be chosen from among 500 inquiries and applications. Four "Initiative" Baptists of the dissident group applied for the new class. One of these had already been accepted when we were there, and it was expected that another would be.

Total number of Evangelical Christians-Baptists in the Soviet Union is still given as just over half a million. It has been the same for many years. Even if there were many more, with churches growing rapidly, Baptist leaders probably would not wish to publicize it too much; it might make the work more difficult. Actually, most of the churches and associations do not keep careful statistics.

Except in the very largest churches, most pastors serve their congregations outside working hours, or are retired men. Normally a church of considerable size—several hundred, even a thousand or two thousand members—will have a council of ministers, all volunteer workers. A dozen or more of these may take turns in preaching and other pastoral duties.

The Moscow church has five pastors. All are full-time Baptist workers, but each of them, except Head Pastor Michael Zhidkov, has other responsibilities as well—in most cases, some position in Union Administration.

Visiting Klin--at Last!

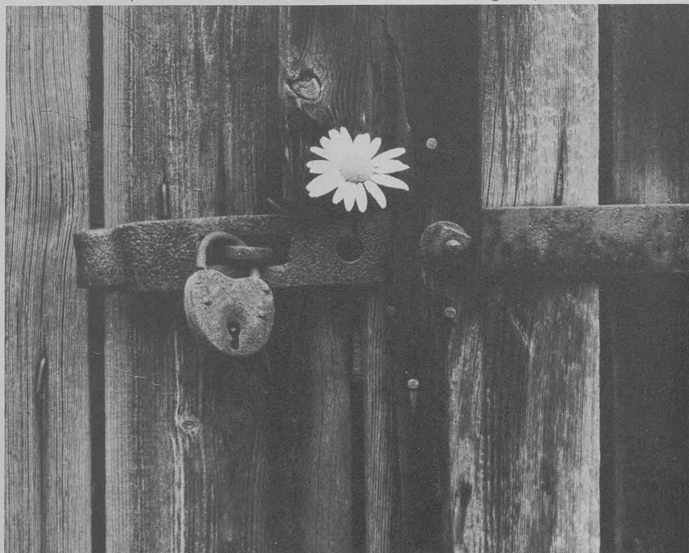
Several times on past visits I indicated a desire to go to one of the small churches fairly near Moscow that were started or reopened a few years ago. But there was always some problem in working this out. Approval must be secured through the religious affairs department for each city or town to be visited, even after one has a "visa" for the place stamped on the folder of his passport.

This time we had our chance. We experienced a most enjoyable visit in Klin, 53 miles from Moscow. Anatoly Sokolov, on the staff in the international department, was our guide for the entire tour; he is associate pastor of the Klin Church, so he arranged it.

Immediately upon arrival in Klin Sunday evening, we had a light meal served in a

The author has served as Foreign Mission Board fraternal representative to Eastern Europe since 1966 and as FMB field representative for Europe since 1969. Appointed a missionary in 1938, he served in Yugoslavia 1940-41 and 1955-56, in Hungary 1941-42, among Yugoslav refugees in Egypt 1944-45, among Hungarian refugees in Austria 1956-57, and has been on the faculty of Baptist Theological Seminary, Rüschlikon, Switzerland. He has announced his retirement as field representative as of September 30 and will become emeritus missionary Dec. 31, 1977. This article reports on a tour in the USSR last December.

Below: Artistic patterns in Moscow—a locked door and a large department store.





Left: Janis Tervits, pastor in Liepaya, Latvia, figures sums on abacus, used in most places of business in U.S.S.R. **Below:** Pedestrians in Moscow.



Left: In Moscow Baptist Church Pauline (Mrs. John Allen) Moore speaks, while Anatoly Sokolov, on staff of the Union of Evangelical Christians-Baptists, translates.

small annex built onto the older, one-room, frame building. Mrs. Raja Poljeva, chairperson of the church committee (equivalent to board of deacons), described for us the long, complicated process of getting permission to build the annex; but she reflected the pride felt by the church that eventually this had been secured. Members bought the materials and did the work themselves.

The service included messages from Pauline, Anatoly, Valentin, a chauffeur for the Union who drove us to Klin, and me.

Jakob Polosuhin, a retired man, serves as pastor of the 99-member church (both the pastor and Anatoly live in Moscow and remain members of the Moscow church).

Baptism in Leningrad

The visit to Leningrad also was unique for us. It was the first time in numerous visits to the Soviet Union that we were able to take part in a baptismal service. This was an extra meeting on Friday evening, but well attended; some had to stand.

Several of us brought messages, and the choir sang several numbers.

Dressing rooms had been improvised with sheets near the front. The 27 candidates were dressed in white robes. One by one they descended into the water and were baptized by Pastor Sergei Faduhin, who asked each one for a confirmation of his confession of Christ and trust in him for salvation. Six women and four men, also dressed in white, assisted.

Pastor Faduhin then gathered the candidates in a group before him at the front of the auditorium; he stood on an improvised platform, faced the candidates, and spoke a message of encouragement and counsel from 1 Peter 2:1ff—"Like newborn babes . . . grow up. . . ." As each of those baptized kneeled, the pastor raised his hands over the person and prayed for him or her. To each one who had no Bible or New Testament (many members do not, due to the shortage), a New Testament was given.

Among the 27 candidates, only four were men, two of them young, probably in their early twenties. One of these was the "adopted grandson" of the pastor, whatever that means. Six of the women, one the pastor's daughter, were young adults, the others middle aged and older.

The baptism was the third in the church

—the denomination's only one in Lenin-grad, with a membership exceeding 3,000—during the past year. The total baptized over this period was 75.

We were invited to a Saturday-afternoon meeting and an elaborate meal in the small hall of the church basement, which serves basically as church office.

The pastor introduced each person in the group of about 25—four other full-time workers, including his assistant, Sergei Nikolajev, who was our guide in the Lenin-grad area; five retired men who give much time to church work; singers; cooks for the occasion; and others.

Pastor Faduhin spoke words of welcome, outlined the history of the church—prominent in the beginnings of the Evangelical Christian part of the union—which developed among Russians of noble and military classes in and around Leningrad, then St. Petersburg. Special music was presented in our honor.

Among Latvian Baptists

The newest event for us this trip was a four-day visit in the city of Riga, the between-the-world-wars capital of the independent state of Latvia, and since 1940 capital of the Latvian Soviet Socialist Republic. I had suggested to the Union's international department that perhaps we could go to Novosibirsk, since I had never been to Siberia (this proved impossible) or to the Baltic republics.

Many Russians have moved in, and now over half of the inhabitants of Riga are Russian. Baptists have five churches and a mission, three buildings for their use, and a total membership of 2,200 in the city. Three of the churches work in the Latvian language, two use Russian, and the mission is a small, German-language congregation.

Second Church lost its building some years ago. Now it uses the same facilities as First Church. Golgotha Church began in old army barracks before World War I. The barracks were purchased and prepared for church use under leadership of William Felter, who was internationally known through his trips abroad to promote the work. The original building still serves the Latvian church, a Russian church, and the German-language mission.

First Church, whose pastor is Arvids Vasks, has 600 members and a 120-member choir, led for the past 40 years by Janis Ezerchs. Thirty-two persons had been baptized during the past year, most of them students and other young adults. The second church using the same building has 520 members.

We arrived in Riga Sunday noon. A service with Second Church was held late that afternoon. The congregation sang as pastors and visitors marched down the center aisle



Above: One of the choirs at Moscow Baptist Church sings for service. **Below:** Pastor Sergei Faduhin baptizes white-robed candidate at Leningrad Baptist Church.

and to the pulpit. Three of us brought messages; the choir sang six numbers.

We had missed First Church's service Sunday morning, but we took part in one, of all times, on Monday morning from 10:00 A.M. until noon. Attendance was mainly, but by no means entirely, older people.

"It seemed to us," explained Pastor Vasks, as we inquired about the Monday service, "like a good way to start the week."

Monday evening we went to a service, special for us, in Golgotha Church. It was well attended, and the program was as in the other churches.

Tuesday evening we were back with First Church for a service. Then on Wednesday evening we were with the First Russian Church of Riga, called "Revival Church."

Services were, as indicated, similar, but there was an extra for us in the one on Tuesday evening. A choir of young people came to the platform facing my wife and me and sang, in good English, "We Shall Overcome." One of the verses particularly impressed us: "We are not afraid."

Another experience unique for us in the Soviet Union was being interviewed by a reporter of Riga radio station. He asked about places visited, general impressions, and problems of Baptists. On the last point I stressed the problem (although a better one than its opposite) of crowded churches and the need for more buildings.

One factor certainly is unique in Latvia—and, I understand, in the other two Baltic republics—Baptists have a bishop! He is Pjotr (Latvian: Peteris) Karlovich Egle, 72, also pastor of Second Church in Riga. He visits among all the Baptist churches of Latvia, preaching and counseling. He is much beloved by all.

Pastor Janis Tervits, pastor in Liepaya, came to Riga as our special guide for the



four days there. The older pastor, stately Jones Inkenas, 70, also from Lijepaya, came to help with translation in the services; he studied at Andover Newton Seminary in the U.S. many years ago and speaks English well. We were guests of the Russian Orthodox archbishop of Latvia, Janis Matulis, for a meal and reception.

Baptists in Latvia number about 6,000—half their total number before 1940—with 65 churches and, unusual for this area in the Soviet Union, 50 full-time pastors supported entirely by the congregations. Half of these pastors are relatively younger men, having begun their ministries during the past decade.



Above: Congregation at Baptist Church in Klin, Russia, poses in front of church building. Anatoly Sokolov, tallest man on back row, is associate pastor. **Below:** On Moscow street two women pause for a friendly chat.



Beginnings in Latvia

Baptist work began in the Latvian province of Tsarist Russia in 1860, several years before beginnings among Russians far to the south. Adams Gertners, member of a group of evangelical seekers, met a German Baptist who spoke about believer's baptism. This was a new subject for Gertners and his group. They studied the New Testament teaching on it, however, and became convinced.

Nine of the seekers, including Gertners and his wife, journeyed to Memel, then a German city, and were baptized in the Baptist church there. Others from among the seekers went to Memel, were baptized, and returned home; so Baptist work began in Latvia.

The first baptismal service by Baptists in the province took place in the night between September 21 and 22, 1861 (the date varies slightly in one source). Adams Gertners baptized 72 persons in the Zira River; other baptisms followed soon afterward. By 1875, when the Union of Latvian

Baptists was organized, there were 35 churches with about 2,200 members.

Choirs, youth work, and Sunday Schools had been started earlier. A Baptist paper, *The Evangelist*, began publication in 1881.

Janis Aleksandrs Frejs (Frey) opened his work at this time. A successful businessman, he was also beloved pastor and leader of Latvian Baptists for half a century. He wrote well and had a prosperous publishing house, later given to Latvian Baptists. He was president of the Latvian Baptist Union for many years and director of its seminary. He served on the council of correspondents of the Baptist World Alliance 1920-28.

Frejs' portrait hangs on the wall of the office in First-Second Church, along with photos of international Baptist leaders who have visited and preached in Riga—including J. H. Rushbrooke, W. O. Lewis, E. Y. Mullins, and George W. Truett.

Baptist churches in the Baltic republics are almost entirely Baptist in background, whereas in the Soviet Union as a whole the Union is comprised of various groups united at various times—Baptists, Evangelical

Christians, Brethren, Mennonites, Pentecostals, and several smaller communities. In most places throughout the Soviet Union, even in some large cities, the "Baptist" congregation is the only Protestant church.

How "Initiatives" Fare

The dissident group—called Initiative Baptists or, since their separate organization, the Council of Churches—has practically no work in this part of the Soviet Union. Throughout the country their present membership is perhaps no more than 15,000 now; this is the estimate of leaders in the larger, recognized Union, who say that 10,000 of the Initiative Baptists have returned to the parent body.

These dissidents, who separated because they regarded the Union leaders as too ready to knuckle under to official requirements, insist on holding services of worship whenever and wherever they can, even if these are not authorized by officials of the state.

They also print and distribute Scriptures and tracts, evangelize wherever opportunity presents itself, have youth work and Sunday Schools for the children. For these reasons, they are regarded simply as "lawbreakers."

Their leaders are arrested, given a "trial," and imprisoned. The number of these in hard-labor camps and prisons has been as high as 200, it seems—now the total is perhaps half that number, including the general secretary of the Council of Churches (the dissident group), Georgi Vins.

Vins served a term earlier, and this ruined his health. His father, arrested as a Baptist minister, died in prison camp. Georgi's mother was imprisoned for three years. Vins himself is presently serving a five-year sentence, to be followed by five years of internal exile.

The latest news is good. The Reform, or Initiative, Church in Kiev has received full recognition from the authorities, with permission to remodel a building for its use. It is rumored that the same thing may be happening in a few other places. This means the beginning of a new day, we trust, for these Baptists in the Soviet Union. **TC**

Meditations by a **MISSIONARY IN EXILE**



Photos by
Bob Harper



By Frances Fuller



While waiting for conditions to allow her return to Lebanon, Missionary Frances (Mrs. J. Wayne) Fuller has shared some of her deep feelings in this article, received in April. She reveals content of troubled dreams and tells of concern for her friends in Beirut. She vividly recalls the shattering sounds of violence and reflects on her native country's place in world events. And she longs to return to Beirut. The Fullers have been missionaries to the Middle East since 1963.

We have established a listening post in California.

While Lebanon disintegrates, we listen to the news brought to us almost hourly by radio, television, newspapers, telephone, and travelers. We tell one another that this year is surely a valid part of our lives and not just an interruption. Yet, no matter what else we do, we wait: for word of another ceasefire, for instructions from the Lord.

♦ ♦ ♦

We see Lebanon in our sleep. One of my sons dreams repeatedly of desperate attempts to escape from a doomed city, chaotic with explosions and fire and terror. Another hears shells tear through the walls of our house and sees a raw wound in his own shoulder and blood streaming down. Last night I dreamed of Georgette.

Georgette is the cleaning woman who scrubs my house in Beirut twice a week, while I am trying to create Christian literature in the Arabic language. She works as though it were for love and accepts her pay as though it were a gift. She is my friend. She cried when I left Beirut in the summer of 1975 for a four-month furlough.

In my dream I opened the door of our apartment in answer to a ring. There stood Georgette, perhaps older, with the skin drawn tight over the bones of her face, and the luster gone from her black eyes.

"Praise God for your safety," I said in Arabic. She answered, "Praise God you came back."

At left: Views of Beirut, Lebanon, in trauma—damaged buildings; cars being checked at a blockade; boys reacting to the sound of gunfire; an animal victim.

And we embraced, kissing one another's cheeks, mingling our tears.

♦ ♦ ♦ ♦

In the Sierra foothills of California the woods are so still I can hear one leaf clatter down through the branches of a tree. In Beirut we could hear the glass falling from the upper stories into the street. The sound of an exploding bomb mushrooms and collapses, and on the edge of the roar, the glass shatters, splintering against concrete with a sharpness that makes my teeth hurt.

Reading the news now, I visualize the streets named and remember the signs on the corners and know the buildings and someone who lives there, and my stomach feels the way it felt when I heard the glass falling.

I go to the window and look out through the woods, where spots of sun and shadow flutter silently. A warm wave of relief runs through my veins. I do not hear a machine gun anywhere.

♦ ♦ ♦ ♦

Being in America for the Bicentennial is a privilege I did not expect and don't know what to do with it now that I have it. I want to say, "I love you," and "Happy birthday," and I am shy, especially in front of people who are bored with the party.

I always think of America as such a young country, because her face is so young. Our cities are so new, our land such vital colors, our forests so sturdy, our people mostly innocent of what there is to suffer.

The Middle East still has the things the Romans left. The soil is white from millennia of sunshine and plowing. The forests are gone, stripped by invaders. And the people have seen such horrors.

But if we are talking about political entities, the U.S. has been around a long, long time. Most of the nations of the world have been conquered and divided, or born brand new, or reformed out of revolution, or dominated and reestablished by foreigners. Some have been wiped off the map. All in the last century.

That makes it seem rather remarkable that America has really survived two hun-



Above: Bullet-marred wall forms backdrop for plants trying to brighten the scene. **Below:** Couple surveys Beirut damage. **Bottom:** Woman searches forlornly through ravaged Karantina area for something to salvage.





Above: The solemn look of the young in Beirut. **Below:** The city as viewed through glassless windows atop the Holiday Inn, repeated target in firefights.



dred years. We have had plenty of problems and made some big blunders and even fought among ourselves. But we have built a country that most of the people in the world would like to live in. And we have proven, in a world racked by revolution, that we are both changeable and durable.

We have grown old, and we are still young. I celebrate the fact.

Lebanon is a nation 30 years of age with problems inherited from the centuries. At the same time, it is like an old man, the baffled victim of a modern disease. I mourn while I celebrate.

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Do people fight wars over religion?

Last October some of the religious people of Lebanon—Muslim and Christian, Catholic and evangelical—staged a demonstration of love and peace in the war-ravaged streets of Beirut. Embracing and kissing one another, they met in the area called Musaitbeh, near the Baptist school and church and mission house. They

walked through other areas with their arms around each other, carrying the Bible and the Koran. They paused to feed bread to one another as a symbol of sharing life together in peace.

Missionaries were deeply touched. The innocent were encouraged. But the power struggle went on.

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I know a young man in Lebanon, lean and muscular, black-eyed, curly-haired, energetic and intense. Zach loves to go to prayer meetings. He loves to sing joyous Christian songs. Whenever I greet him, "How are you?", he replies, "Praise God, I'm alive."

Three years ago, when he was 17, Zach was a killer, full of anger and harshness and a barely concealed death wish. His anger became unbearable when he realized that killing was no solution.

"How many times," he said to himself, "have I seen another man's blood on the ground, and I didn't feel any better."

At the height of Zach's frustration, Jesus Christ offered him the love he had never had. Zach knelt and told the Lord, "I'm a very bad boy, and I don't think I'm ever going to be any better, but if you want me, you can have me."

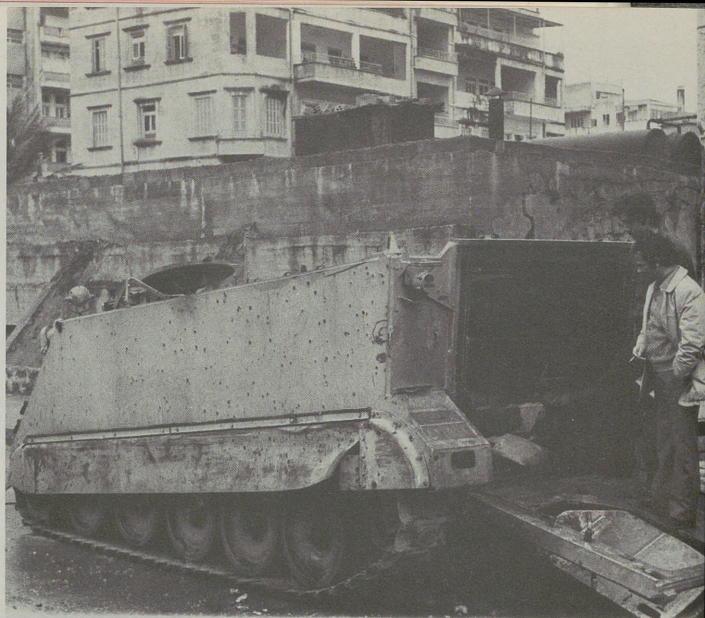
Then he went down to the beach and threw away his gun—just flinging it as far as he could into the blue Mediterranean.

One night in Musaitbeh the vile clatter of machine guns erupted, and rifle fire cracked, and bullets splattered. And I lay in the dark, with every muscle aching from the tension and felt nauseated by the knowledge that the world is corrupt and pagan and filthy. It helped to know that we missionaries have done the right thing about it—though not often enough, or fast enough.

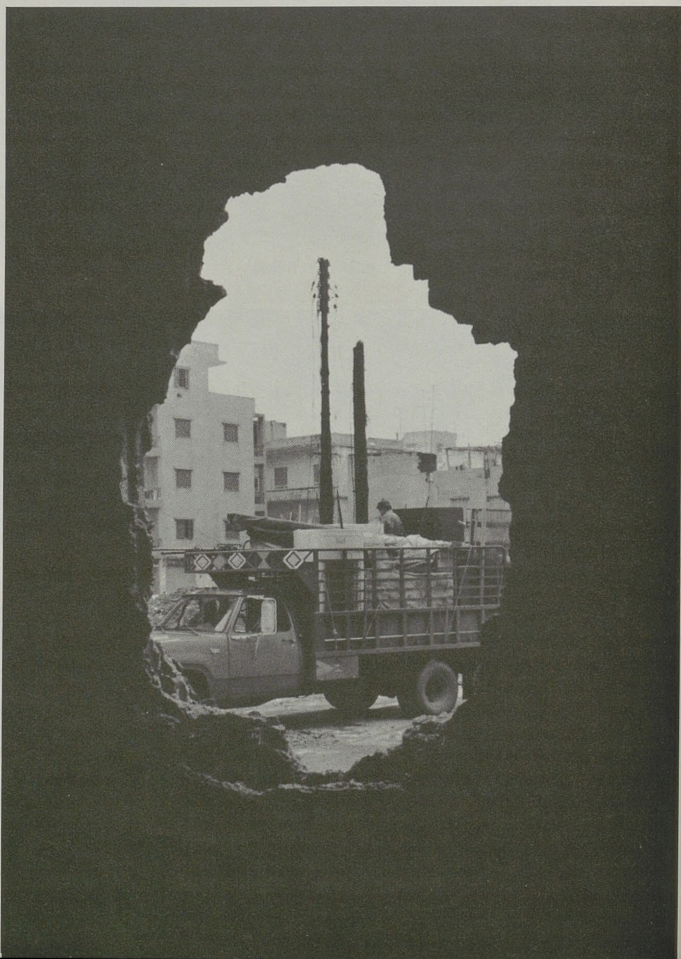
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Southern Baptists give \$26,000 every year to Baptist Publications, the only Baptist publishing house in the Arab world. That seems like a lot to me when I think about elderly ladies saving out of their pensions and young couples praying about what they can give. It seems like a lot when I remember all the work around the world, all of it needing money. And I am grateful for every penny.

But when I'm in my office, struggling with the budget, striking one thing and then another from our plans; when I imagine 110,000,000 Arabs in more than 20 countries, most of which Baptists cannot touch except with mass communications; when I walk around Arab cities and see the newsstands and book racks covered with vivid literature in the Arabic language, printed in places like Peking; when inflation runs wild in Lebanon, and the dollar



Above: Pedestrians view charred interior of armored personnel carrier. **Below:** Beyond a shell hole in a wall, truck moves belongings of another Beirut refugee.





Above: Behind a baby carriage, abandoned among debris, can be seen a boy playing "shoot the photographer." **Below:** Resting a moment in yard at Beirut Baptist School is the caretaker and gatekeeper for the school.



is devalued again, and time is running out—sometimes I get angry. Sometimes I want to shout at Southern Baptists that you are too big to give so little for Christian literature in the Arab world.

I cool off when I remember that getting the money is not my job. My job is to take whatever you give me to work with and do the best I can. But maybe I should tell you that I have stretched \$26,000 as far as I can stretch it, and it isn't enough.

• • • •

Yesterday they destroyed the Karantina. Rockets and mortars fell on shacks of tin and scrap lumber, and then a "Christian" army fought hand-to-hand with Muslim resisters in the tiny alleys. In the evening the Beirut skyline glowed orange, as flames consumed the city's infamous and hideous slum. A stream of human beings filled the highway, flowing north, going where, I can't imagine.

The Karantina was peopled with exiles and mired in poverty. Revolution breeds in places like that, because no one could live there and want things to stay the way they are. And because there are wicked forces in the world that use the homeless and the poor to create havoc.

There was a lady in the Karantina, old,

proud, independent. She was also weak and ill and huddled under a ragged blanket when a Baptist missionary found her. Light streamed through the cracks of the miniature house she had built by herself—and winter was coming. My husband and my teenaged son took boards and nails and a hammer and closed the cracks.

Two days later a cold rain lashed across the Beirut peninsula. Watching it smash against our window panes, my son suddenly turned, with his face glowing, and said, "That little old lady isn't getting wet."

Yesterday it rained lead and fire on the Karantina.

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I think of my friends in Christian villages, watching from the flat roofs, peeking out under leafless, twisted grapevines. (Last year they picked purple clusters of fruit and shared it with me.) I picture them stacking sandbags around the house. I hear them praying, "Ya Yasua. Oh Jesus."

The ministry of Baptist Publications in many countries is choked off by the war in Lebanon. In the troubled days of winter I sent a letter to our acting director concerning the possible necessity of establishing our office somewhere else.

He replied during the long ceasefire of February: "There is nothing like Lebanon, even in its worst days. We want to build our country back. All it needs is some people like us."

As the news grows worse and worse in March, I reread his message, seeking encouragement.

With the fighting continuing in Lebanon, the Sixth Fleet standing by to rescue remaining Americans, my husband on assignment in Jordan, my children beginning the final quarter of the school year in California, I am both warmed and pained by our acting director's closing words: "Hope to see you soon. We need you."

TC



Above: Missionaries Finlay and Julia Graham at home in Beirut read letter from U.S. (The Grahams are currently in the U.S. on furlough.) **Below:** Sunset over the Mediterranean offers a quiet setting outside Beirut.



And the people ask—

"Tell us about answered prayer."

There was a couple—

Missionaries. Just arrived in the States. Tired. Discouraged. Burdened. Remembering. One couple left in their country to do all the work. Physically impossible. God gave an idea. Go to Glorieta. No way. No funds. Still, the impelling "go." They trusted and went.

There were praying people—

The couple traveled. South Carolina. North Carolina. Virginia. Kentucky. Indiana. Missouri. Kansas. Glorieta, N.M. They spoke in churches in every state. People were challenged. Pray for Surinam. There *has* to be a couple. God wants the people to hear. We *must* go to Glorieta. We don't know why. The people prayed. The couple went.

There was a woman—

She picked up a magazine. *The Commission*. She thumbed through. Stopped at an article. "The Surinam Letters." A desperate need for personnel in that country. "Honey, where is Surinam?" she called to her husband.

"I don't know," he answered. "Maybe we'll find out when we go to Glorieta next week."

There was an international garden party—

Lots of people milling about. Many countries where Southern Baptists minister represented. The missionary couple was there. Their badges said, "Surinam." The woman and her husband were there. They wandered around. Then they saw it. The badge. *That* country. Surinam. It was too much. They turned and walked away. Afraid. They were mission volunteers. They wouldn't talk to *these* missionaries. They couldn't. Korea was her country. Spanish-language work was her husband's calling.

There was a little girl—

"Daddy, a missionary who came and spoke to our group at Day Camp today told us about a country that only has two missionary families. One family is having to do

all the work, because this missionary is on furlough. We prayed that God would send a couple to help."

"That's nice, honey. What was the name of the country?"

"Surinam, Daddy."

There was a man—

A pastor. Mission volunteer. In contact with the Foreign Mission Board five years. Wanted to work with Spanish-speaking people. Wife wanted to go to Korea. Wouldn't work. Going to Glorieta. Maybe there they'd know together. Attend lots of conferences, just to get information. Middle America and Caribbean's turn. Crowded. The man and the woman couldn't sit together. The conference began. A young black from an island spoke. Good. Then the missionary couple spoke. Surinam! It *couldn't* be! It was. Needs. Many language groups. Unmet needs—lack of personnel. Faces—black ones, brown ones. "They have a *right* to hear," said the missionary.

The Holy Spirit began to work. He placed a band of compassion and love around the man's chest. A convicting band. Surinam was where God would have the man. The band grew tighter. The man knew he would never breathe easily again unless he said yes. The missionary spoke again. "Who will go to Surinam and help us tell these people about God's love?" The man whispered,

I'll go, Lord. Peace came. With the peace came joy.

It was over. The man sought the woman. Their eyes met. She already knew. No questions. Just joy—certainty.

That night during the invitation following the worship service the little girl slipped her hand into the man's hand. She gave a tug and said, "Daddy, if we're going to be missionaries anyway, why can't we go to Surinam, where they need help so badly?"

"We can, honey, we can," answered the man.

Scene: Glorieta Baptist Assembly.

Characters:

The couple—missionaries Harold and Martha Lewis.

The praying people—hundreds of Southern Baptists.

The woman—Janice Day.

The little girl—Connie Day.

The man—Fred Day.

Fred and Janice Day were appointed as missionaries to Surinam, South America, in December 1975. They, along with daughters Connie and Anita, arrived in Surinam in May to begin helping.

Thank you, Lord!

—and that is about answered prayer. TC

'This is still a primary need: to learn mission conviction, as well as mission information. It comes only from the Word of God.'

mobilizing for missions

By Albert McClellan

Southern Baptist are in need of a great new lift to make them fully missionary. They need a new vision and a new spirit for missions in order to become fully motivated for missions. To understand how this can come about, we need to examine some of the things that have made Baptists missionary minded. We need to see these as opening the way for even greater missionary support and involvement. The points that have made us strong, if strengthened, can make us even stronger.

biblically based conviction

This is crucial. Most motivation for missions today comes from the appeal to needs. The arguments are usually anecdotal, and the logic goes about like this: "The people are sick, let's heal them; they are ignorant, let's teach them; they hunger, let's feed them." Needs are relevant factors that change as people change in relation to each other. One man's poverty is another man's wealth.

Need is a vital consideration, a simple fact that cannot be disputed. But it is not the only argument for missions. The real argument is God's love for man, God's grace, God's positive work for man's renewal and man's restoration, God's calling of man through Jesus Christ. The logic of this argument goes like this: "Man is in need of saving; God has provided for his salvation. He commended his love toward us in that Christ died for us while we were yet sinners. The availability of God's love means that I must go tell the world about it."

The Bible, as revelation, then becomes our basic argument for missions. William Carey knew little about the Indians before he went to India, and Adoniram Judson knew little about the Burmese before he went to Burma. Yet both knew the Bible,

and both understood God's world purpose. The Bible and its truth formed their impelling drive to missions.

Bible knowledge and Bible conviction have always been the mainspring of all Baptist mission enterprise. Our motivation has been the missionary teaching of the Bible, yet today we seem to think that stories of missionary heroics can offset the need for solid teaching of the Scripture.

In the 1930s I attended a Bible conference sponsored by the late J. Howard Williams in which all the main speakers, about six of them, were asked to preach biblically based mission sermons. The impact was unforgettable. It was one of a long series of similar conferences. Missions once more became the flaming banner of Texas Baptist skies. Yet, I am sad to say that one of the most recent denominational conferences I have attended was noted for one little man who told those present why he was not mission minded. The crowd cheered and shouted.

If Baptists are ever to completely mobilize for missions, they must teach the biblical basis for missions with renewed passion and insight. The Bible is a missionary book. When its broad, penetrating, missionary truths are presented, it will motivate as no other missionary appeal.

true world perspective

More people are saying that the most important mission today is in their own church, in their own community and their state. They ask, "What use is it to preach to the world if the home community is lost?" Some divert world mission funds to local church use. A few classify a great many strictly local items—such things as staff retirement and the bus ministry—under the budget heading of "Missions." This reveals a diminished world view, and is a long way in conviction from the Baptists who formulated the Triennial Convention in 1814 and the Southern Baptist Convention in 1845. Such people argue that everything we do is missions. This is only one step from the con-

The author is associate executive secretary and director of program planning for the Executive Committee of the Southern Baptist Convention, Nashville, Tenn. This article is an abridged version of a paper he delivered at the Consultation on Foreign Missions in mid-1975.

clusion that nothing we do is missions.

Jesus made a difference between Jerusalem, Judea, Samaria, and the uttermost. The whole book of Acts is devoted to explanations of that difference. Witness and missions are not quite the same. Witness is what we do for everyone, regardless of where they live. Missions is what we do for people who are not our own and who do not live as we live, and where we live. Missions is the outreach of the church to other races and other tongues. It is the church taking the long step into the other person's sufferings.

Missions is the everlasting going of the church into communities beyond its own. It is Jerusalem spilling over into Judea, Judea spilling over into Samaria, and all of them spilling over into the world. An anti-missions church has only its own strength in mind; a missions church has the strength of others in mind.

Not to have a world view is to betray the Bible. It means a minced reading of Scripture. It overlooks the Jehovah God of the Old Testament and loving God of the New Testament. It is to completely misunderstand the gospel, confining it to a province or a locality, and limiting it to human reach. The true view of the gospel is to see the unlimited reach of the cross to the whole world, even to principalities and powers in heavenly places. To quote John 3:16 and not feel responsible for the lost man in the lost community at the end of the world is heresy.

For churches not to give to the world is not to die for Christ, and if they will not die for him, they cannot live for him. If we truly want to see unprecedented missions motivation, then let us restore all of our churches, even the smallest of them, to the burning fellowship of the ambassadors for Christ who carry the whole world in their hearts.

evangelistic purpose

There can be no question in Southern Baptist life but what our purpose in missions has been evangelistic. This derives from our loyalty to the Word of God and our willingness to believe what it teaches. The most quoted verses in support of missions are Matthew 28:19-20, in which Jesus said, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (all Scripture quotations RSV). The mission phrase is "make disciples of all nations." This, of course, means evangelism.

Southern Baptists have a clear idea about evangelism. It is not merely to preach the gospel or announce the good news. It is not merely to be a Christian presence in the world. Rather explicitly, it is to "make disciples of all nations." It is to "go out to the highways and hedges, and compel people to come in" (Luke 14:23). It is "to make all men see what is the plan of the mystery hidden for ages in God" (Eph. 3:9). This last verse quoted is from a passage often cited as a mission argument. Ephesians 3 plainly teaches that God has a plan that centers in Jesus Christ. It is a plan for the redemption of all men different from us. Through him they are to become fellow heirs, fellow members, fellow partakers.

Finally, still another great mission passage is Matthew 25, in which the personal sufferings of other persons are laid upon

'Witness is what we do for everyone, regardless of where they live. Missions is what we do for people who are not our own and who do not live as we live, and where we live.'

Christians as personal responsibilities. A scrap of bread, a healing touch, a friendly visit—these are missionary acts and are definitely part of the movement of God's love toward man. They must be regarded as essential parts of the evangelistic purpose.

Somehow we must make clear that evangelism is not merely the highest priority among other good things our mission programs do, but that it is our one and only purpose. Everything else missions does is toward this purpose. If our people are convinced of this, then there will be unprecedented support of missions.

identifiable objectives

This is related to evangelism as our basic purpose, but purpose and objectives are not to be confused. A statement of purpose can apply at almost any time—in 1845, in 1814, today, tomorrow, a hundred years from now. As long as we are a biblically minded people, our purpose should always be disciple making. But that basic purpose needs to be related to present-day circumstances. It needs to be clearly set forth in a series of aims toward which we are working now. An adequate statement of objectives will help show that all mission activity is leading toward evangelistic purpose.

Objectives have a way of fading from view. Before we know it, we are speaking one kind of objective and acting on another. . . . In time . . . we could swing from an intensive, penetrating, and persuading presentation of the good news of salvation to something like maintaining a missions presence, fraternal communications, conducting a missions program, or simply just missions. We could find ourselves arguing for missions solely on the grounds of the physical needs of man.

We seem to forget in our objective formation and our objective interpretation that the chief arguments for missions are in the cross, not in man's personal predicament, and that the primary thrust of missions is conversion and not comfort.

This does not mean that predicament and comfort are not important. They most certainly are, and they have always been since Matthew 25. The issue is not between a hospital and a church or between a school and a revival meeting. Christian missions has always been accompanied by endless good works. . . . The division on objectives—what little there is . . . lies where we slowly begin to perform medicine and education without view to conversion, and when true evangelistic purpose is forgotten. It lies where we leave off making disciples and begin keeping house. Not even "healing humanity's hurt" is a sufficient goal for Christian missions, because without Jesus Christ, it simply has no more meaning than any other humanitarian challenge.

I profoundly believe in medical and educational missions, but I also believe in Christian missions, and I know it is the job of Christian missions to penetrate and persuade. Healing humanity's hurt has so much more meaning when disciple making is held to the forefront. The issue in objectives formulation is this: whether we are going to practice conversion missions or humanitarian missions. This simply means that we must decide on how to state the priority of conversion missions and how to use humanitarian missions as adjunct to conversion missions.

If our purpose is disciple making, then let us turn all we do in that direction. Let our priorities reflect our purposes. This statement is not to be taken as suggesting that we do not now do this. My point is that in the future we should make certain that we keep on doing it. All mission money is expendable, but only for one purpose: to preach Jesus Christ and to persuade men to accept him as Lord and Master.

This is not an appeal to do evangelism and nothing else.

'If we are to be mobilized for missions . . . specialized agencies can turn the corner for us, but not against the indifference of pastors and other church leaders who see missions as competitive with other church program organizations.'

Rather it is an appeal (1) to give evangelism highest priority, and (2) to pledge our resources to evangelism in keeping with our identification of it as highest priority. It is an appeal for perspective, an appeal to cast everything we do in the light of our discipling or conversion responsibilities. It is an appeal for the reexamination of all our structures to see if indeed all we do is in keeping with the basic New Testament ideal of the growth of the kingdom of God.

responsive methods

Baptist missions functions best when there is a disposition on the part of conventions and board to establish new structures for accomplishing objectives. Even in the freest enterprises, traditionalism sometimes becomes the worst enemy of progress, especially traditionalism in method. The difficulty of modern missions may not be that our mission purposes have changed, but (1) that we have failed to state them in modern terminology and (2) that we have hesitated in finding new, vital structures to replace old outworn ones. We either cling too stubbornly to the outworn and inefficient, or we snatch too quickly at the novel and untried. We are not always creative in new goals and new means.

Three words characterize today's Baptist churches: Bible study, renewal, and innovation. Except in the most staid and stubborn situations, nothing is as it was 25 years ago, not even in the smallest congregation. Yet sometimes it appears in our churches that nothing has changed. Our goals are the same, and our outward appearances are the same. We appear to go through the same motions, yet internally the Spirit of God is moving deeply to produce a different kind of people, a more biblical people, a deeper-spirited people, and a people that moves with the times.

These three characteristics will demand a corresponding response in the enterprises these people support, including missions. Our missionary enterprise must continue to show itself to be truly biblical, deeply spiritual, and reasonably innovative. If it does these, there is the possibility of an unequalled mobilization.

One example of innovation is the seminary without walls in Indonesia, the peripatetic seminary that moves from community to community and trains leaders in their home communities. Another example are the mobile clinics in Africa that take medical skills to the people. And still another example is the willingness of the Latin American mission to examine themselves and to deploy missionaries into areas of greatest need.

When such innovations are proved and made known, Southern Baptists will support them. They will not continue to support outworn institutional methods that no longer fit into today's world. Nor will Southern Baptists support novelty for novelty's sake. Just because a method is new and different does not make it right, and just because it has popular appeal does not make

it suitable for missions. What our people want to see is creative response to new ideas that will take the best and the most appropriate and relate them to the proven and tried. In other words, they will respond to sensible leadership that weighs all the options and advances the most practical and realistic methods suited to the times.

church-missions communication

It is true that the Baptist movement is a people's movement. In our history we have had no John Wesleys, John Calvins, or Martin Luthers. Yet we have always been well led, not by a few people, but by many. This has been especially true of the mission enterprise. For example, the names of all the executive secretaries of the Foreign Mission Board are fairly well known, even to many of the Baptist ministers of today. Perhaps better known are the names of missionaries who have moved among the people to teach and preach on missions.

Vitality in missions is dependent on these people and their leadership. They are the connecting link between the missions and the churches. They convey to the missions the blessings and the abundance of the churches, and they bring to the churches the spirit and zeal of the missions. This reciprocal reinforcement is crucial. The more remote the churches and missions are from each other, the more likely the decline of missionary interest and support.

There are numerous ways for church-missions communication.

1) Missionaries need to move among the churches when they come home. The contacts should be both informal and formal. New structures must be found that make these relationships meaningful and enjoyable, both for the missionary families and the churches.

The stories of the movement of God on the mission field need to be told over and over again. They need to be heard by the people in the churches, for these are the people who can make the most difference in home support for missions.

2) Highly skilled teachers among the missionaries need to dwell on the biblical base for missions. W. O. Carver influenced Baptists with his book, *Missions in the Plan of the Ages and All the World in All the Word* (written nearly 70 and nearly 60 years ago, respectively). Another great missionary influence was W. T. Conner. This man could not teach the New Testament without teaching missions. His view of the gospel was all comprehending. To sit at his feet was to learn mission conviction. The sadness is that most people today do not know these men, and that they have too few successors. This is still a primary need—to learn mission conviction as well as mission information. It comes only from the Word of God. Skillful missionary teachers who can communicate the biblical message of missions are needed to help fill the place of men like Carver and Conner.

3) There should be the frequent appearance of people of other races and cultures among us. The mission fields have something to say to the home churches. We should hear these things from their own lips. I remember vividly Rubens Lopes of Brazil appearing before Southern Baptists and lighting the fire of the Crusade of the Americas. I remember also the testimony of John Sorens from Brazil in our midst. I remember vividly the realistic witness of William R. Tolbert of Liberia and E. A. Dahunsi of Nigeria. . . .

4) Lay people need more direct mission contact. Selected lay people with the New Testament laid deeply in their hearts and hands are always quick to see the movement of God on the mission field. They can come home again to tell about it to the

home churches. Missions for tomorrow must make plenty of room for this kind of exchange. If it does, the people will move forward with new power and new vision. They will become truly mobilized.

penetrating education

Perhaps the most essential thing for missions mobilization is missionary education, provided it is understood that this includes also the teaching of the biblical base for missions. However, missionary education includes a great deal more than mere knowledge of the missionary message of the Bible. It includes more than missionary deputation or church-missions communications.

In a large denomination it must be a formalized teaching of missions at all age levels, and it must be inclusive of all members. It must also include systematic preaching on missions from the pulpit. At the moment in Southern Baptist life missionary education, in the view of some, is at a very low ebb. This is the conclusion of about 600 people who participated in IMPACT 80s study of the current situation in the churches and the identification of current critical concerns.

This group identified 12 critical concerns. One of the 12 dealt with missions. The conclusion was: "Church members are not adequately involved in mission support, mission education, and mission service." This in no way reflects against missionary organizations. It does call for their reinforcement.

If we are to be totally mobilized for mission in the next decade, we must put our very best support behind Woman's Missionary Union and Brotherhood. The specialized agencies can turn the corner for us, but not against the indifference of pastors and other church leaders who see missions as competitive with other church program organizations.

The second thing we must do is to make provision for mission education for people not enrolled in those organizations. Many of these are in churches where the organizations do not exist. A far vaster number of people are in churches where they do exist, but where they are still untouched by the essential ministries of these organizations.

The missionary education needed is not a mere learning of missionary names and places. Rather, it is the absorption of the missionary spirit. It is the feeding of the missionary conviction, the growing of the missionary concern. It is the telling, the sowing, the weeding, the watering of the mission idea until there is the harvest of the greatest mobilization for missions Baptists have ever seen.

response to critics

Missions has two kinds of critics. The first and most historic are the people who quite candidly do not believe in missions. Some of them just do not care, and others are open enemies of missions. They can do great harm if their arguments are not met.

The second and more important are those serious-minded Christians who have serious questions. They want to do what is right, if only they can get a complete understanding of what is taking place in missions. There are thoughtful and sincere people among both kinds.

A wider, more penetrating analysis of missions demands that we answer forthrightly and intelligently their questions. We do not have to turn their questions into public issues, but we do need to provide clear, understandable, and satisfying answers. If we do not answer them, my feeling is that there can be no mobilization. If we do answer them, then there will be glory in the church throughout all the ages. World without end.

good organization

If our Southern Baptist history has proved anything, it is that organization works in behalf of missions. In 1700 the Baptist name in America was not much. In New England, for example, there were only 15 Baptist churches with about 300 members. These congregations were scattered and unrelated. There was little feeling of unity or sense of mission. In 1707 the first association was organized, and almost immediately mission and unity were accelerated in that area, not greatly, but enough to set Baptist work forward.

The first really big acceleration came toward the end of the first Great Awakening, when people dissatisfied with pedobaptism began to form Baptist churches, especially in New England and the middle colonies. Their expansion interests mostly were toward neighboring communities.

Organization for missions came vigorously alive when William Carey left England for India. Societies were formed in America to promote his mission work. These were the forerunners of our modern mission boards. So vigorous were the societies that by 1814 the first national convention for foreign missions was organized. Organization continued to flourish, and by 1845 Southern Baptists established their convention and the two mission boards.

Organization has had its detractors, but none of them have been very effective over the long run. . . . Our people believe in organization, and they respect organization. They realize that good organization is more than ever essential in the world of today. They will not follow para-denominational mission organizations very long.

Once M. Theron Rankin took a rubber band and stretched it around a globe of the world. He said that when Baptist resources are stretched so far, they are too thin to cover. The secret, he said, is more rubber in the band. This was his way of saying more resources for missions are imperative for world missions.

Baptists stand today at the door of their greatest opportunity. If they are challenged, they will put more rubber in the band. They will mobilize to win the world for Christ. **TC**

'Some people argue that everything we do is missions. This is only one step from the conclusion that nothing we do is missions.'



*In the U.S. on furlough from Surinam, Joni Lewis enjoys a bright day outside with a good story book. **Facing page:** Fires in houses may seem strange to Joni, but they do keep bare feet warm on a chilly day.*

The last months we were in Surinam my Mommie and Daddy kept talking about furlough. I asked them what that was. They told me that we'd be coming to the States to live for a year.

A year! I couldn't believe it—leave our home, church, school, and friends for a whole year! I cried and cried and begged not to go, but they said I had to and that I'd like it once I got "adjusted." I thought I'd had a shot against that disease, but they laughed at me and said getting adjusted wasn't a disease!

Well, then I offered to stay in Surinam with Loes—that's my cat. But they said, "No, Joni, you have to go."

So I came—and I've found out a lot about the States and Americans. They are really funny people. First of all, they wear their shoes in the house! I couldn't believe it. Anybody knows you leave your shoes at the door when you come inside. When we were in Surinam, my Mommie would fuss at me if I wore my shoes in the house. Now that we're in America, she fusses at me 'cause I take them *off* in the house. I hate my shoes, and I don't understand my Mommie all the time.

Know what else? Americans believe that if you go barefoot in the house it will make your throat sore and your nose run. I looked at my feet—and then I looked at my nose and throat. They're a long way from each other. Now I ask you—how could going



REFLECTIONS

of a Seven-year-old

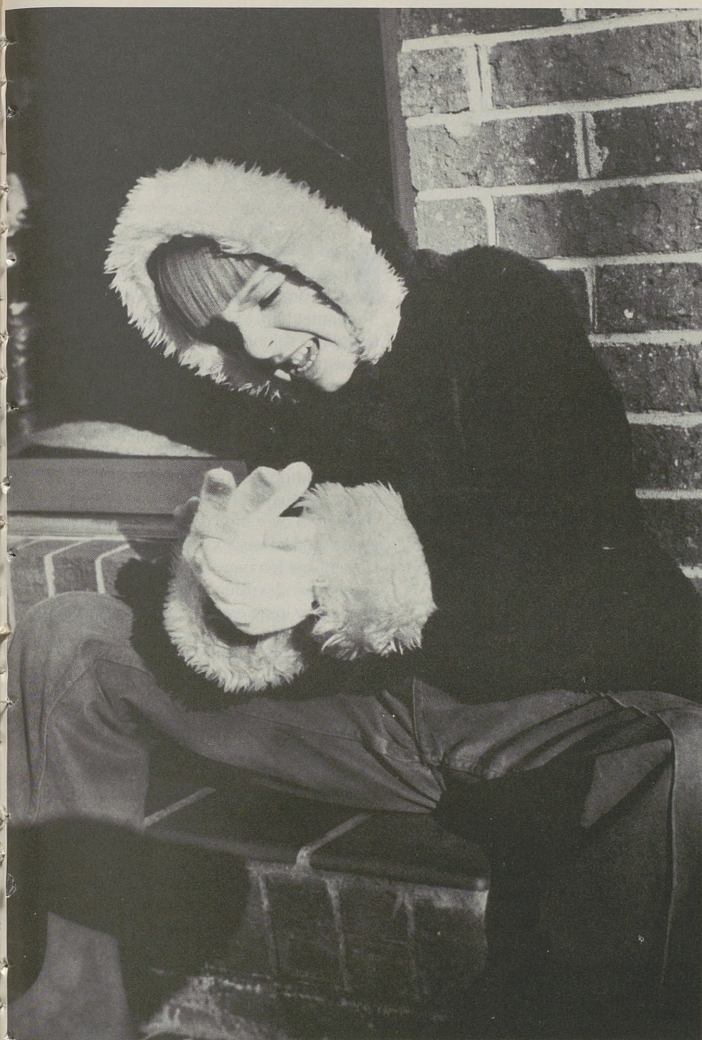
By Joni Lewis

With help from
Mother and Dad



Joni muses about life in a foreign
land—the United States!





Joni tries on a warm jacket and gloves, items she never needs in Surinam.

barefoot make my throat sore? But you should hear my family all day long saying, "Joni, put your shoes on." If I figure it out, I'll let you know.

Americans eat such funny food, and their bread is so *soft*. My Mommie and Daddy told me about all the good things I'd get to eat when I got to the States—hot dogs, hamburgers, potato chips, strawberries and cereal. But I tried them, and all I can say is "Yuk." I'd like to have some fried rice, green plums in vinegar, peppered mangos, and a good hard roll from the store on my corner.

Do all Americans close their doors and windows like we do? Somebody is always saying to me, "Joni, close the door." I bet they say that to me a hundred times a day.

I liked it better in Surinam, where all the doors and windows in my house were open, and I could run in and out.

Another thing I don't understand—why are the houses all so far apart? Don't they like their neighbors? At my house in Surinam I can lean out the window and talk to my friend next door. That's nice.

These funny people build fires right in their houses! The first time I saw smoke coming out of a house, I thought the house was on fire. My Mommie said, "No, Joni, they have built a fire in their house." Isn't that goofy? But we have one of those things you can build a fire in at our house, and we tried it—and I like that! Feels so good to stick my bare feet up on the hearth and warm them; that is, if somebody hasn't

caught me and made me put my shoes on.

Something else I like are grandmothers and grandfathers. They do say funny things sometimes, though. My grandmother keeps saying, "That child needs *something* on her chest." I can't figure out what the problem is—I have my skin on. My Mommie just shakes her head and says, "I know, but just try getting her to wear a shirt."

Coats—ugh! They are so heavy! I hate mine. My Mommie keeps saying, "Joni, button up your coat." When I do, I can hardly move my arms to put those sock things on my hands.

You wouldn't believe these poor trees here in this country. They don't have any leaves on them—and they are so ugly. In my country the trees are always green, and we have pretty flowers my Mommie lets me pick all the time.

I guess my teacher is smart—but she doesn't speak Dutch. She believes in wearing shoes, too. I like it pretty much at school—except one day a boy called me a liar! I cried and told my Mommie when I got home, and she asked me what I'd said to him. I just told her that I had told them I'd eaten alligator, and he called me a liar. She told me it was all right, because I was telling the truth, and I should just feel sorry for him because he'd never had any good alligator to eat. I didn't tell her, but I didn't feel one bit sorry for him. I was mad!

I like my church, but I don't get to go too much. You see, my Mommie and Daddy have to go to a different church almost every Sunday to tell them about Surinam. I am so tired of seeing those slides and hearing those same talks! People always pat me on the head and ask me to speak Dutch for them. Why can't they speak Dutch?

The other day at a church, a lady patted me on the head and said, "Dear, how do you like living in a foreign country?"

Well, I didn't want to hurt her feelings, but my Mommie and Daddy said I must always tell the truth. So I said, "Well, not too good, really. But it's all right, because I'm going home in a few months." TC

The Harold W. Lewises, who helped their daughter with this article, have been missionaries in the Caribbean since 1965. They returned to their assignment in Surinam in May after furlough. To this article they added the disclaimer, "The opinions expressed herein are those of Joni Lewis and not necessarily those of her parents."

DIGGING THE BIG DITCH

By Susan Ray

If you were to visit First Baptist Church in Panama City, Panama, you might meet Alfonso Suazo, a lively 83-year-old. And if you met him, you would, no doubt, be treated to some dramatic tales and picturesque tidbits about the construction of the Panama Canal. As a teenager, Suazo worked on that historic, engineering feat.

My father* came back from a mission tour of Panama in 1969 with some of these tales and tidbits. Such first-hand recollections, I thought, should be preserved and shared. So over the years Suazo and I have exchanged letters and packages of material. He sent me his treasured, moth-eaten maps and his hand-written notebook that won third prize in an essay contest of the Isthmian Historical Society of Balboa.

Every school student has read of the Panama Canal's construction—the thousands of laborers, the tons of earth moved. To most of us that was long ago and far away. But Suazo's memories, translated and compiled, show this giant undertaking as seen by one of the men who dug and filled and dredged and plowed.

* * *

"I arrived in Panama on Feb. 7, 1902 (as a child of ten)," Suazo begins. "I am from the port of Amapala, Republic of Honduras. My stepfather was Greek, a marine captain by profession. When he applied for work on the canal, he was assigned as a pilot. Immediately they gave us a lovely house on the side of Balboa where the whites lived. The city was divided in two parts—the industrial section, where the whites lived, and the commercial section, where Panamanians, Chinese, Greeks, Spaniards, Italians, and Negroes from the West Indies lived.

"News of the availability of jobs on the canal quickly spread far and wide. Entire families of all social classes—and even prostitutes—arrived from overseas. Very few Panamians, however, worked on the canal. I could almost count them."

Next to the Canal Zone lie Panama City, at the Pacific end, and Colón, on the Atlantic, both under Panama's jurisdiction. But within the Zone, on the Pacific, the new city of Balboa was built. When Alfonso's family arrived there, most of the area was a

*Miss Ray's father, Cecil Ray, is the new general secretary-treasurer of the Baptist Convention of North Carolina.



great lagoon, bathed by the ocean at high tide. Today the city of Balboa stands on land filled with dirt dug from the canal.

Adds Suazo, "The area that is now Balboa was then called La Boca—"The Mouth" of the canal. The North Americans, on making this place the capital of the Canal Zone, gave it the name of the discoverer of the Pacific, Vasco Nunez de Balboa."

The idea of building a canal across the Isthmus of Panama was certainly not new. Balboa himself helped prepare the way for it by cutting a road across the Isthmus. Through the centuries, a canal was advocated by men such as Cortez and Simón Bolívar. Europe's leading engineers surveyed possible routes. It was the French, of course, who actually undertook the project in 1881. For years they labored, but their efforts succumbed to lack of funds, unexpected engineering problems, and tropical epidemics.

As one historian recounts, "Jules Dingler, director of works from 1883 to 1886, brought his wife and two sons with him and returned accompanied by three coffins."

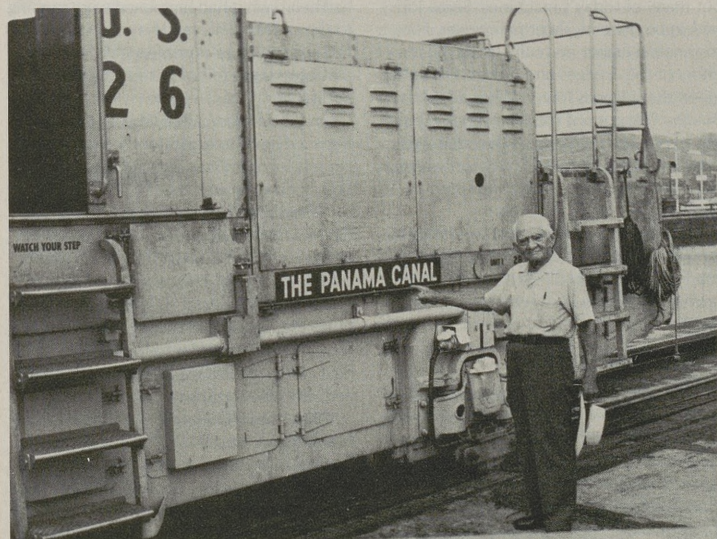
Sanitation Squads

The American work began with a sanitation campaign to make the area a healthier place in which to live. Brush was cleared, and houses were fumigated throughout the Canal Zone and the adjoining cities of Colón and Panama City. Suazo's description is amazing, even in our day of massive pesticide spraying!

"Squadrons went throughout the city," he relates. "Each man carried a ladder, a

From his personal recollections, Alfonso Suazo tells what it was like to work on the Panama Canal, one of man's astounding engineering feats.

Missionary Ervin E. Haste, serving in Panama since Baptist Mission work there was shifted to the Foreign Mission Board, offers birds a snack at the canal.



Alfonso Suazo poses beside a "mule," one of the engines that assists ships through the Panama Canal, at the Miraflores Locks. **Facing page:** A "mule" stands ready to move another ship on its passage through a lock.

gallon can of paste, and strips of paper three feet wide and six feet long. This was used to cover doors, windows, and any opening in the walls to prevent the smoke from escaping when the pots of sulphur and alcohol were lighted.

"If the building was large, they didn't use these iron pots; instead, after papering the building, they placed a fumigation machine outside that supplied the sulphur smoke through a tube inserted in the key-hole. All day the houses were filled with smoke, and in the evening the doors were opened to let it clear out.

"The fumigation effort was so intense that the Canal Zone, as well as the cities of Panama and Colón, was covered by a cloud of white, sulphur smoke. Even the leaves on the trees curled up! This operation lasted about a month."

He continues, "Everyone kept barrels to catch rainwater, but they took no health precautions. Other squadrons went about checking these water barrels. Since they found an abundance of mosquito larvae, they threw the water out. Then they gave

the people wooden lids with a screen-covered hole in the center; the people were warned to keep their barrels covered or be fined.

"Squads carried small tanks of oil on their shoulders to spray on stagnant water. Other men carried a white material that looked like dough to put on damp places."

Before the carrier of yellow fever was discovered, the French crews had been ravaged by the fever. But Suazo maintains that there was no yellow fever epidemic during the American work. There were malaria and other diseases, however. When Alfonso and his parents first arrived in Panama, they suffered a fever that recurred every other day until they became acclimated. Later, when Alfonso went to work on the canal, he was given a small glass of pink liquid—quinine—to prevent malaria.

Flowers for Taft

William H. Taft, then U.S. Secretary of War under President Theodore Roosevelt, was sent to Panama to organize the Canal Zone government and begin construction. One of Alfonso Suazo's most exciting memories is of the day in 1906 as Mr. Taft was leaving.

"The railroad car in which he was riding to the dock stopped in front of my school," writes Suazo. "I was a fourth-grade student, and I was selected to hand Mr. Taft a bouquet of flowers as a gift from our school. Four girls from my class accompanied me.

"Mr. Taft came down to the last step on the car and received the bouquet from my hands. From the steps, he expressed his appreciation. We sang the national anthem of the United States, after which he departed for the French Pier."

In 1908, at age 16, Alfonso Suazo went to work on the Panama Canal. He always worked in the dredging division—making a deeper channel for ships at the Pacific end of the canal.

"My first job was that of gasoline boy on a launch," he recalls. "I worked the night shift, 6:00 P.M. to 6:00 A.M. In those days we worked 12 hours per shift."

Soon he asked to be transferred to the day shift and began working on a supply launch. Next he worked on the "clapet" that his stepfather piloted. A clapet was a boat about 130 feet long with a cistern in the middle where dredges deposited the mud extracted from the canal bed. Finally Alfonso became a fireman on a tugboat.

Digging the canal required specialized equipment, such as the clapets. One ship, *Volcano*, was used to break rocks at the bottom of the canal. On the ship's 75-foot tower a heavy, 25-foot metal shaft was raised, then released to fall and crush the rocks. But this system proved too slow and

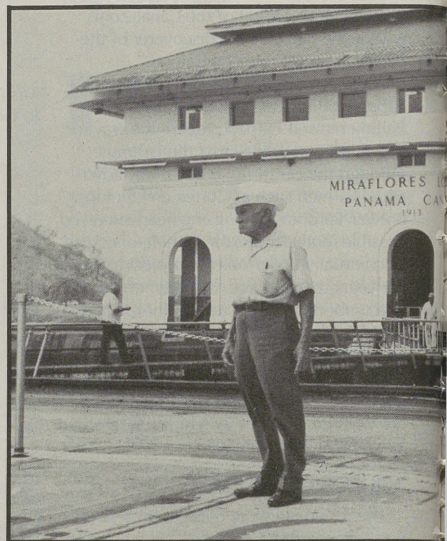
difficult. Dynamite was substituted. Consequently, another ship had to be constructed to drill holes for the dynamite.

This mammoth task was performed without many of today's machines. Some jobs had to be done by sheer manpower. For instance, a clapet normally lifted the anchors of the dredges and moved them. But when the tide was low—"What a job!" says Suazo. "We got out with our shoes off and our pants legs rolled up to the knee. We lined up along the anchor's chain, whose links were five inches long; we lifted it and carried it across the mire.

"Of course, we had to rest several times because the chain was so heavy and the mud so deep. Then all 20 of us lifted the anchor and moved it. It was an arduous task!"

Dynamite Deaths

As history books record, there were tragedies in the building of the Panama Canal, particularly in the difficult and dangerous Gaillard Cut through the mountains. Here, Suazo recalls, whole squadrons of Italians died in landslides as they laid railroad track down into the bed of the canal. He personally witnessed the aftermath of another grim disaster during the digging of this vast trench through the mountains.



Recalling what construction of the canal was like, Suazo looks over the waterway from Miraflores Locks building.

"One day I was sitting on the balcony of my house about 9:00 or 10:00 A.M.," he relates. "I saw a locomotive pass with two platforms covered with canvas. People who had heard what had happened were running to the station. This made me curious, so I followed. What a horrible sight! The two platforms were full of parts of human bodies.

"In the section called Obispo, there had been a dynamite explosion. Steam shovels, cranes, locomotives, railroad cars, and bodies flew through the air.

"There were two theories for the cause. One was that two foremen had quarreled, and one of them turned the switch to set off the dynamite. The other, more logical, was that they had put the dynamite in the holes the day before and, lacking time to set it off, left it for the following day. The heat of the ground inflamed the dynamite and, with the slightest jar, it exploded."

What history books do not preserve is the everyday life of the workmen and their families—the life that men like Alfonso Suazo lived. In some cases, an eyewitness such as Suazo disagrees with the historians' accounts.

For instance, he admits that salaries were low, but he denies that only North Americans were paid in gold, as some



historians claim.

"Payday was the tenth of each month in LaBoca (Balboa)," he explains. "At one end of the railroad car they paid the American citizens; at the other end they paid the non-North Americans. When we arrived at the little window in the car, the paymaster would tell us to hold out our hats, and he deposited our money in them. I would receive seven gold coins, worth \$5.00 each, and \$2.50 in silver coins."

Paying in Gold

He recalls, "When we went shopping, we paid in gold. Clothes, shoes, and all the necessities were cheap. Commerce flourished during the construction. There were grocery stores, fabric stores, restaurants, bakeries, and a soda pop factory. There were also many exchange houses for different foreign currencies."

One type of business, however, was discouraged—saloons. In 1904, when the U.S. took control of the Canal Zone, the sale of liquor was prohibited. As Suazo tells it, "The saloon owners were paying only \$5 a month for the permit. Then they were advised by the Zone's government that the next month's permit would cost \$50. Everyone who was short of funds closed his bar."

"Three Chinese, the strongest merchants,

paid the \$50 and stayed in business. But the government was persistent! Ten days before the end of that month, the three were notified that the following month the permit would cost \$100. Two of them closed their establishments, and the third was very happy, thinking he would have all the business. But what an illusion! They warned him that the next permits would cost \$1,000! He gave up and closed."

Fun in the Park

Work was hard on the canal, but there were happy times for the workmen and their families. "In Culebra," Suazo reminisces, "people would gather near the railroad station on Sundays to ride the merry-go-round there. In Emperador, there was a lovely park lined with benches. It also had a swimming pool. Today it is sad to see in ruins what was once such a happy place. The weeds have invaded all those places that we never dreamed would cease to exist."

One of the men most responsible for completion of the canal was George W. Goethals, chief engineer. Suazo paints a living picture of the man: "From time to time, Mr. Goethals would appear on one of the great concrete walls already constructed. He was a tall man with bushy eyebrows and a mustache trimmed around his lips. When he would appear on the locks, he seldom wore a coat; usually he had his shirtsleeves rolled up and was carrying his umbrella."

"He would inspect the work, carrying blueprints in his hands. He would unroll them, look this way and that, then roll them up again. And then he would open the umbrella that was his inseparable companion."

When the Panama Canal opened in 1914, Alfonso Suazo saw the long, hard task completed. But he continued to work there as an *aceitero* until his retirement in 1954.

As soon as Americans began flooding to Panama to build the canal, the Southern Baptist Home Mission Board sent a missionary there. He found Jamaican Baptists already at work. And in the same year the canal was completed, Alfonso Suazo began a new life.

A Catholic aunt had always made him go to confession, but he had never experienced any change in his life.

"One day," he recalls, "as I was passing by an evangelical chapel, I stopped at the door to listen, and an elderly man—Missionary Humberto Cammach—invited me to come in. He handed me a hymnbook and gave me some tracts and a Bible, which I read with interest. I kept attending the

services, and, as is to be expected, the sermons and the reading of the Bible helped me understand God's plan.

"One day the missionary asked me if I had confessed my sins to God. I didn't know what to answer, so I asked if he wanted me to confess to him. He smiled and said, 'Come with me.'

"We entered the chapel and knelt. Then he prayed, 'Eternal Father, here is a soul that knows Thee not, but who is hungering and thirsting after righteousness. Be merciful to him. Amen.' Now I understood how, where, and when I should confess my sins."

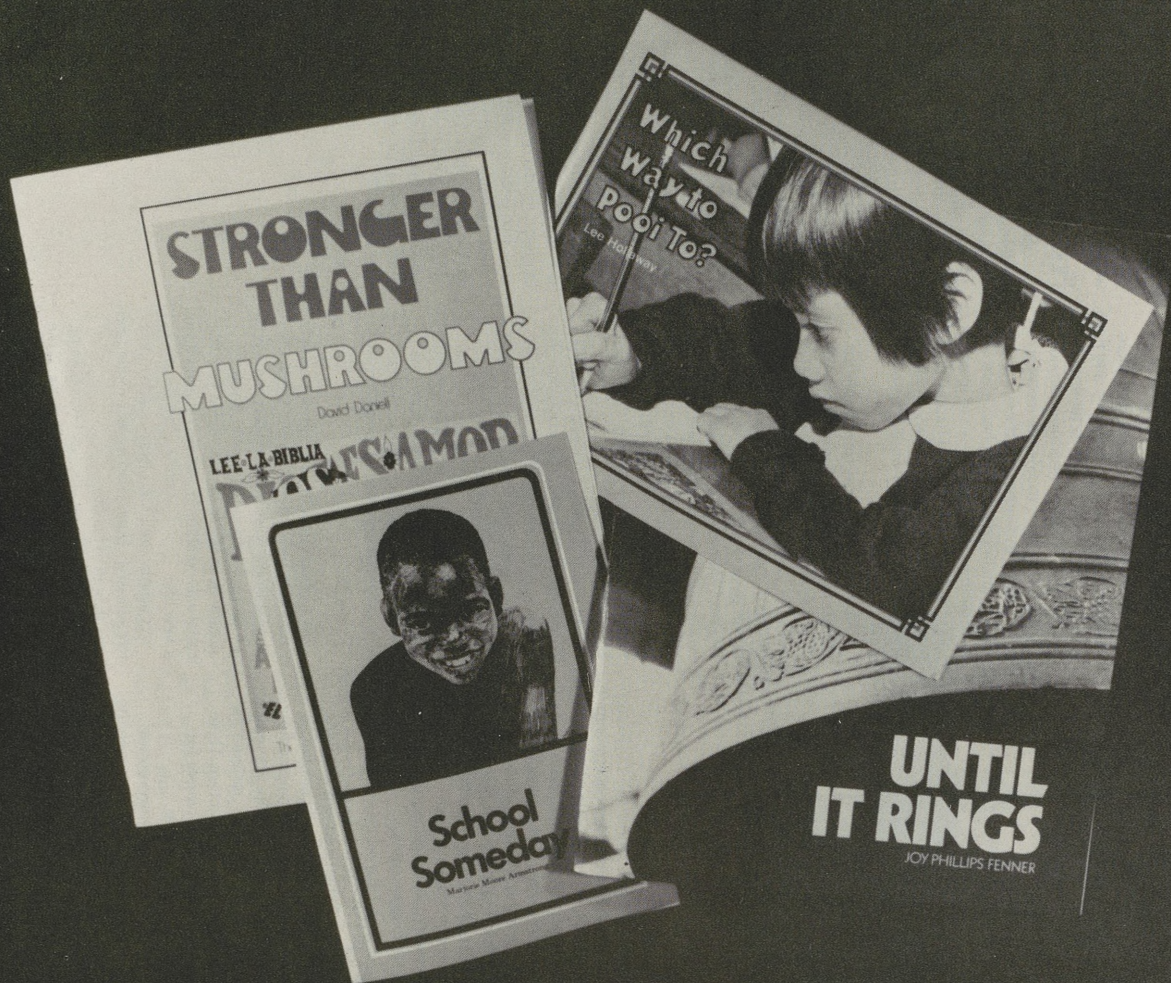
Finding Forgiveness

Continues Suazo, "When night came, I knelt by my bedside and started to confess to God all my sins, one by one. More and more of my past sins came to my mind. Finally, I couldn't remember any more sins, so I concluded, 'In the name of Jesus Christ, I ask that you might forgive me. Amen.'

"This experience was altogether different from the occasions when I confessed to the priest, for at that time I could not remember a single sin I had committed! The following day I felt very happy without knowing why—as if I had found something of great value that others didn't know about."

For many years now, Alfonso Suazo has been a faithful member of First Baptist Church of Panama City. The church sponsors several missions, including one in Chilibre, the small town where he and his two daughters live.

Through the years of struggle and confusion during the construction of the canal, Baptists labored patiently on, until a strong work had been established. Recently the Foreign Mission Board has assumed Southern Baptists' role in Panama. The building of the canal and the building of Baptist work—both have been arduous tasks, and Alfonso Suazo has seen and worked in them both. TC



Mission Books Reviewed

SCHOOLS AND STUDENT WORK

By Louise McCullough

Historically education has gone hand in hand with foreign missions. People all over the world have had their quality of life improved because of mission schools. Many graduates of these schools have become mature Christian leaders in their churches and nations.

The 1976 Foreign Mission Graded Series shows mission schools and student work in action. Clearly revealed are the skill and ingenuity missionaries need as they face the tensions between change and continuity that challenge educators everywhere.

Stronger than Mushrooms

By David Daniell
Convention Press, \$1.70

Student work is a comparatively new phase of the overseas ministry of education. It has emerged to meet the spiritual needs of students from the teens through graduate and professional schools. Some of the main approaches, especially to students attending government or other secular schools in urban areas, are through student centers, student homes, camps and retreats, and coffeehouses.

The 1976 mission study book for adults presents the student ministry in Mexico. Missionary David Daniell gives examples

The author is book editor in the publications section of the communications department at the Foreign Mission Board.

of changed lives that demonstrate the wide appeal of student work under sensitive, creative missionaries and Mexican Baptists. One senses the author's pride and gratitude for the accomplishments of those who have pioneered in the work and a sense of urgency for others to catch the challenge of this promising outreach.

The format of the book, different from the usual mission study book for adults, was designed to give readers a feeling of having "been there."

Adult Teaching Guide, by Julian Bridges, 60 cents.

Until It Rings

By Joy Fenner
Convention Press, \$1.70

The importance placed on education in Japanese society is unexceeded anywhere. The same can be said of the challenge faced by Japanese Christians and missionaries engaged in school and student work in Japan.

The challenge is being met at Seinan Gakuin and at other institutions and student locations where Japanese Baptists and Southern Baptist missionaries are combining efforts. Along with the superior academic training they receive, students are being exposed to Christian values. Under severe pressure to achieve the academic standing that promises success in a

tight social structure, these students have opportunity to meet Jesus Christ as Savior and to know the freedom his love can bring.

The 1976 youth book introduces some of these students, their teachers, and missionary friends. The uniqueness of the Japanese school system and of the Japanese student are captured through the prose of Missionary Joy Fenner and the photography of Ken Lawson, program consultant for the Foreign Mission Board. This book will surprise those who have a stereotyped view of mission study books.

Youth Teaching Guide, by Dianne Lee Keck, 60 cents.

School Someday

By Marjorie Moore Armstrong
Convention Press, 90 cents

At Sanyati, Rhodesia, are a Baptist mission station, a hospital, a secondary school, and a primary school. These institutions have become vital influences in the family and village lives of many Rhodesians in the large Sanyati Reserve.

The graded series book for older children is the story of a young Rhodesian boy whose life was saved in the hospital. He wants to go to school to learn to save the lives of others. Unlike his American readers, however, Twist has to overcome family and financial difficulties before he can go to

school.

Marjorie Moore Armstrong creates a believable, lovable, Rhodesian boy in a story of action and local color. Fittingly so, because Twist's story is an adaptation of the experiences of a boy actually living near Sanyati.

Older Children Teaching Guide, by Marjorie Moore Armstrong, 60 cents.

Which Way to Pooi To?

By Lee Hollaway
Convention Press, 90 cents

Even a big sister like Jan-yin is excited to find a place where she can play safely with her little brother!

One afternoon Jan-yin and Shi-ya see a slide behind a fence. As they stand gazing through the fence, a young man calls to them. He invites the children into a Baptist center located in the midst of many apartment buildings in Hong Kong. But something more exciting than a new playground comes into Jan-yin's life, especially after she and her family meet a missionary at the center.

This picture story book by Lee Hollaway tells how much being able to go to a good school can mean to children and what a difference missions can make in the lives of boys and girls overseas.

Younger Children Teaching Guide, by Connie Christison, 60 cents.



A MEDAL FOR MISS OGBURN

By Richard M. Styles

Today I waxed the car. Everything's back to normal."

Missionary Georgia Mae Ogburn was speaking two days after she had been accorded outstanding recognition by the Chilean government in the Chilean Embassy in Washington, D.C., before government officials and dignitaries. Though impressed, she has not become affected by the attention and honors.

Miss Ogburn received the Bernardo O'Higgins award, the highest given to foreigners by the Chilean government, in special ceremonies in May. The award is given in recognition of contributions to the moral, educational, and spiritual life of the Chilean people.

Accepting the award, she stated, "The merit attributed to me is of God, who sent me to Chile in 1940."

Chilean Ambassador Manuel Trucco supervised the ceremonies. Attending were

Miss Ogburn's family and friends, representatives from the Foreign Mission Board, and local Baptist leaders, as well as Chilean government officials.

Minister Consul Tomas Amenabar of the Chilean Embassy made the presentation. In the citation he praised Miss Ogburn's "sacrificial and fruitful work with the young people and women's groups, always giving her wise counsel and her Christian help to the most needy."

Georgia Mae's service in Chile has been primarily related to WMU work, including working with young people. She presently serves as executive secretary-treasurer of the WMU of Chile, a position held since 1948.

Arturo Fernandez, associate pastor of First Baptist Church in Santiago, Chile, was responsible for preparing and presenting the documents nominating Miss Ogburn for the O'Higgins award. He is one of her former students at the Chilean Baptist Theological Seminary, Santiago.

Last year the President of Chile appointed a national committee to work on the status of women in the country. Some ex-student members of First Baptist Church, San Bernardo, heard of this action and decided to sponsor a national day for women. They invited government officials, including the president of the national committee on women. During the ceremonies the church presented a special tribute to Georgia Mae Ogburn. The committee president was impressed, and she talked with Georgia Mae about her work.

Documentation was collected and forwarded by the wife of the Chilean President to the awards board, made up of former ministers of foreign relations for Chile. Their decision to present the award to Miss Ogburn was unanimous.

Georgia Mae feels that "the Lord has a purpose in all this."

As she said in an interview following the ceremonies, "I prayed that the Lord would use this situation as a form of witness to

The author is public relations director for the Foreign Mission Board, Richmond, Va.

Left: Miss Georgia Mae Ogburn (center), flanked by Chilean dignitaries, listens as Minister Consul Tomas Amenabar reads citation at ceremony for presentation of the Bernardo O'Higgins award. **Below:** Chilean Ambassador Manuel Trucco gives Miss Ogburn a Latin abrazo after the ceremony.



others." She took advantage of several opportunities to share her faith with persons at the embassy. All were receptive, and one army officer indicated a desire for further conversation about the Christian faith, she reported.

How does she feel after all the attention and honor?

"It seems like a dream, but I'm relieved that it's over," she said. "I never liked fanfare and attention."

Although Georgia Mae was deeply honored by the award, she seemed glad to be back to a normal routine, including car waxing. **TC**



Above: Miss Ogburn delivers response.

Left: Mrs. Trucco, wife of the ambassador, assists in presenting medal.

Photos by
Bob Harper

In Support of Missions

By Johnni Johnson

God has determined by means of the good news about Jesus to bring the world to himself. —R. Keith Parks

When this good news—this gospel of Jesus Christ—is shared, four things happen: the kingdom comes, churches emerge, people believe, and miracles take place.

With this description of God's activity in the world today, R. Keith Parks, director of the Foreign Mission Board's Mission Support Division, challenged a broad cross section of the Southern Baptist Convention to participate in the divine plan with deep sensitivity and commitment.

He spoke to the third National Seminar on the Support of Missions, sponsored by the Southern Baptist Convention's Stewardship Commission, and held at Ridgecrest (N.C.) Baptist Conference Center.

Parks called upon all Southern Baptists to be a people of God, on mission in the world today. He read passages from Paul's letters to the churches in Ephesus and Colossae, in which the apostle identified God's secret: the gospel—"...so people will know God's secret which is Christ himself" (Col. 2:2, TEV).

"For you see," Parks continued, "God couldn't find a better way than to wrap humanity around his deity and live among us that we might see who God really is."

Parks told his audience, "You and I are standing at a time in history when there

are more people ready to respond to the gospel—more people 'win-able' at this moment—than has ever been true in the history of humanity."

He admitted his statement has been challenged. But he said that after careful reexamination and consideration, he still feels "in a peculiar and a growing, intense way" that today is the moment in history when God has made an appointment with Southern Baptists.

The global dimensions of God's plan have been large in Parks' experience. He and Mrs. Parks, with their children, served as missionaries to Indonesia from 1954 to 1968. Then Parks became FMB secretary for Southeast Asia, a post he held until August 1975, when he was asked to become director of the Mission Support Division.

At the Ridgecrest seminar Parks reminded his fellow Christians that Southern Baptists are now the largest Protestant missionary-sending body in the world. He outlined his conviction that whenever God prepares a people for mission, he also prepares people to respond. This Parks documented with instances in current missionary work:

- The Baptist student ministry in Manila, Philippines, where in a single school term missionaries were able to interview a thousand young people (out of 5,000 who applied for identification cards) and saw 900 of them make professions of Christian faith;
 - Four struggling house churches in Indonesia, whose members use 25 percent of their offerings to hire lay evangelists to work full-time in their area;
 - An old woman who interrupted an evangelistic service in a bush church in Rhodesia to say, "I have been blind from birth. But tonight the eyes of my heart have been opened, and I see Jesus. So if you will send someone back [to this bench] to help me, I'll give my life to that Jesus."
- Parks likened the peoples of earth to the blind woman. "We've been blind for centuries," he said, speaking for humanity apart from the gospel, "and now some of us are beginning to see Jesus. If you will send someone to help us, we will give our lives to Jesus."

In conclusion Parks laid bare the lifestyle concerns that proved the most basic



During National Seminar on the Support of Missions, Foreign Mission Board Mission Support Division Director R. Keith Parks (l) and James L. Powell, Jr., assistant director for Cooperative Program Promotion with the Southern Baptist Convention's Stewardship Commission, get together.

The author, a former missionary to Japan, has been a member of the Foreign Mission Board home office staff since 1954.



At the education theme assembly Parks (r) is an attentive listener.

of the seminar. As if to anticipate the Convention's response to humanity, Parks summed up Southern Baptists' present missions stance: "We will, for we must—if Jesus lives in us."

Parks spoke midway through the seminar. The evening before, E. Harmon Moore, executive secretary for Indiana Baptists, described the Christian challenge in the U.S. today. The sense of urgency about the divine mandate for missions heard from both men underscored matters already under discussion in the five theme assemblies of the seminar.

Each theme assembly spent some 16 hours grappling with practical implications of the theology, theory, and biblical basis of the support of missions. Some of the 300 participants had also been in the two prior seminars (Glorieta, N.M., in 1971 and Lake Yale, Fla., 1975). All present at Ridgecrest worked in one of the five theme assemblies that focused attention on (1) prayer, (2) finances, (3) people, (4) education, and (5) church programming.

It is not possible to summarize the findings and suggestions of theme assemblies in any brief form. However, the direction of the seminars' work can be brought into focus:

People—Because churches can program outreach more easily than develop disciples, it will be necessary for churches to

give special emphasis to maturing Christian discipleship.

Finances—Among Southern Baptist churches, with a potential tithe of \$7.5 billion annually, our life-style and mission efforts are on a collision course, and bringing the two together is of supreme importance.

Prayer—The hope is that Southern Baptists everywhere will be mobilized in effective intercessory prayer to the end that a spiritual revolution of worldwide proportions will result.

Church programming—Convention leaders at every level should give consideration to the seminar's findings, seeking ways to implement the suggestions that fall within the province of each.

Education—Underlying the support of missions in congregations, there is a need for a single correlating means for doing missionary education among Southern Baptists.

Findings of the first two seminars have been published by the Stewardship Commission in two books, *Resources Unlimited*, 1972, edited by William Hendricks, and *Missions Unlimited*, 1975, edited by Morris Ashcraft. It is expected that a third volume, to complete the trilogy of studies related to the support of missions among Southern Baptists, will be forthcoming.

TC

LOVE WORDS

By Diana Norwood

For a missionaries' prayer retreat in Central Java, Indonesia, Missionary Diana (Mrs. John V.) Norwood "rewrote" I Corinthians 13 with special application to the missionaries' situation.

I may be able to speak Indonesian, and maybe even Javanese very well, but if I fail to show love in my language, it is no more than sound pollution. And if I have the ability to lead on committees, or understand the mysteries of the Javanese culture, or have the endurance to eat only Indonesian food and sleep on tikars, and have not love, I am nothing.

If I give away all I have, and if I deliver my body to the ravages of amoeba for the sake of Indonesia, but have not love, I'm missing the point somewhere.

Love is patient with the helpers, kind to that man who keeps coming to collect for the orphanage. Love is not jealous of the activities or possessions of my fellow missionaries, nor boastful of mission work accomplished; it does not feel above the Indonesian, nor is it ever rude to him.

Love does not insist on its own way at Mission meeting; and is not irritable or resentful when others oppose it. It does not secretly rejoice in the inadequacies of others, but always openly rejoices at the victories of others.

Love never ends. All those things I thought to be vital will one day pass away. It will no longer be important whether our mission houses are within 186 square meters, or how the hostel situation turns out, or whether I got to go to Singapore or Bali this term. But love, God's kind of love, will always remain.

When I was in language school and during my first term, I spoke, thought, and reasoned as a child. But when I become a second-term missionary, I hope to put away my childish ways. I will never fully understand life, here and now. But when Christ returns in all his perfect love, I will understand fully.

So there are these three things: faith in my fellow missionaries and national leaders; hope in the future of Indonesia; and love for God and mankind.

But the greatest of these is love. TC

NEW

MISSIONARY PERSONNEL

Missionaries Appointed May 1976



BANGLADESH: Arthur L. Bunce; born: Grand Rapids, Minn., Feb. 29, 1944. Graduate: Itasca Junior College; North Michigan University; SWBTS (M.Div.). He and Mrs. Bunce were summer missionaries with the New England Evangelical Association in 1970 and with the Home Mission Board in the Northwest in 1971 and 1972. He was pastor of Northland Church, Love, Saskatchewan, Canada, 1973-76 and taught school in Chociceland, Saskatchewan, 1974-76 (part-time). Expected type of service: general evangelism. **Peggy Willeford Bunce;** born: Shawnee, Okla., Jan. 8, 1949. Graduate: Texas Christian University; attended SWBTS. Besides serving as summer missionary with her husband, she was a HMB summer missionary in Michigan in 1968. She has taught school in Ft. Worth, Tex. Marriage: April 5, 1969. Children: Monica Lynn, Oct. 31, 1973; Todd, Dec. 9, 1974.



JAPAN: Wayne B. Deckert; born: Richmond, Calif., July 9, 1947. Graduate: California Baptist College; GGBTS (M.Div.). He served one summer on a Baptist Student Union summer revival team in southern Utah. He has worked as a salesman and has been youth and music director or music director for churches in California. He was pastor of First Southern Church, Greenfield, Calif., 1974-76. Expected type of service: general evangelism. **Kay Ellen Green Deckert;** born: Ironton, Mo., Dec. 1, 1947. Graduate: California Baptist College; GGBTS (M.R.E.). While in college she served on Baptist Student Union revival teams one summer and was a Home Mission Board summer missionary in Indiana in 1967. She has taught school, was a secretary, and at Golden Gate Baptist Theological Seminary, Mill Valley, Calif., was a cafeteria worker and for a year coordinator of the secretarial pool. Marriage: June 9, 1973. Child: Benjamin David, May 1, 1975.



SENEGAL: Thomas E. (Tomé) Halsell, Jr.; born: Evansville, Ind., Dec. 23, 1948. Graduate: University of Houston; SBTS (M.R.E. expected in July). He lived in Brazil 14 years with his missionary parents. He worked one year as translator/interpreter with U.S. AID at the University of Houston in Texas. He served as a Foreign Mission Board missionary journeyman in Macao 1972-74. Expected type of service: student work. **Frances Marchiando Halsell;** born: Houston, Tex., Jan. 10, 1950. Graduate: University of Houston; attended SBTS. She has taught school in Houston, Tex. She was a Foreign Mission Board missionary journeyman in Ecuador 1972-73. Marriage: July 20, 1974.



JORDAN: Jerry W. McAtee; born: Greenville, S.C., July 5, 1944. Graduate: University of South Carolina (B.S., M.S.); attended SBTS. He has served in the U.S. Army Reserve on active duty. He has worked as an electrical designer, as electrical draftsman, and was an assistant electrical engineer with a power company. He served one year as graduate assistant in the University of South Carolina College of Engineering at Columbia. Expected type of service: maintenance engineering. **Lorraine Easley McAtee;** born: Louisville, Ky., Oct. 9, 1944. Attended SBTS. She has worked as a legal stenographer and as a secretary. Marriage: July 16, 1967. Child: Brian Wade, June 25, 1969.



EAST AFRICA: Harold E. Mitchell; born: Pine Bluff, Ark., Oct. 24, 1936. Graduate: University of Tennessee, College of Dentistry (D.D.S.). He served in the U.S. Army 1960-64. From 1964 to 1976 he was a dentist in private practice in Pine Bluff, except for one year, 1973-74, when he served as a Foreign Mission Board special project dentist in Botswana (see *The Commission*, Oct. 1975, p. 21). Expected type of service: dentistry. **Rene Boschetti Mitchell;** born: Pine Bluff, Ark., July 22, 1937.

Graduate: Henderson State College. She has taught school in Tennessee and Arkansas. Marriage: June 22, 1958. Children: Jonathan Reade, Mar. 24, 1964; Molly Margaret, Dec. 29, 1966; Amy Meredith, May 17, 1971.



GUATEMALA: Michael C. (Mike) Murphy; born: Harlingen, Tex., Feb. 17, 1945. Graduate: Furman University; NOBTS (Th.M.). He has worked as a salesman and was pastor of Sunflower (Miss.) Church 1973-76. Expected type of service: general evangelism. **Jean (Jeanie) Moore Murphy;** born: Ft. Worth, Tex., April 19, 1946. Graduate: Averett College; University of Virginia (B.S. in nursing); NOBTS (M.R.E.); achieved R.N. standing in 1969. She was a Baptist Student Union summer missionary in Missouri in 1967. She has worked part-time as an office nurse for doctors in New Orleans, La. Marriage: June 13, 1970. Children: Julie Ann, Oct. 30, 1972; Lori Jean, April 30, 1975.



ARGENTINA: Ted O. Stanton; born: Arkadelphia, Ark., Sept. 20, 1939. Graduate: Ouachita University; SWBTS (M.C.M.). He served in the U.S. Army 1962-64. He has served churches in Arkansas, Texas, and Oklahoma in ministries of education, music, and youth, including minister of music and youth at Second Church, Garland, Tex., 1969-71, and minister of music at First Church, McAlester, Okla., 1971-76. Expected type of service: music promotion. **Mary Ridgell Stanton;** born: Prescott, Ark., Sept. 17, 1941. Graduate: Ouachita University (B.S.E., M.S.E.). She has taught school in California and Texas. She was a preschool teacher for a day-care center operated in her home 1972-76. Marriage: Jan. 20, 1961. Children: Jeffrey Mark, Nov. 30, 1965; Alisa Kay, Aug. 5, 1967; Eric Paul, Sept. 25, 1971.



ZAMBIA: Lonnie Turner; born: Harlan. (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 Communications. 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

Adkins, Thomas S./Ellen (Gaza), 125 Vaquero #99, El Paso, Tex. 79912.
Alexander, Charles L./Betty (Peru), c/o Mrs. F. B. Alexander, Rt. 1, Box 45, Sweetwater, Okla. 73666.
Alexander, Max N./Betty (Thailand), 1208 Hester, Jonesboro, Ark. 72401.
Allen, Charles A./Jean (Colombia), 1010 Bridges Dr., High Point, N.C. 27262.
Ballard, Jerrell R./Delores (Colombia), c/o Mrs. W. A. Walker, Box 572, Ponchatoula, La. 70454.
Barnes, Emmett A./LaNell (Lebanon), c/o Marvin M. Barnes, 406 Mineral St., Potosi, Mo. 63664.
Beevers, Ernest B./Barbara (Indonesia), c/o C. J. Terlow, 19 Sun Ray Rd., Del Haven, N.J. 08251.
Bellingier, Robert N./Patty (Liberia), 1205 W. Freeman St., Carbondale, Ill. 62901.
Boone, Hal B./Patricia (Kenya), Box 288, Friendswood, Tex. 77546.
Bowie, Kenneth W./Linda (journ., Peru, assignment completed June 30), Rt. 1, McLouth, Kan. 66054.
Brown, Stephen F. (journ., Indonesia, assignment completed May 31), 42 Shirilwin Dr., Granite City, Ill. 62040.
Caldwell, Joseph D. (journ., Taiwan, assignment completed June 30), c/o R. D. Caldwell, 1642 Stewart Ln., Ashland, Ky. 41101.
Clark, Dwight C./Ann (Bahamas), Box 161, Drexel, Mo. 64742.
Cooper, Jackie B./Arlene (Panama), Siloam Bap. Church, Rt. 7, Easley, S.C. 29640.
Corwin, William E./Elizabeth (Indonesia), c/o Nassau Bay Bap. Church, 18131 Nassau Bay Dr., Houston, Tex. 77058.
Damon, William J./Roberta (S. Brazil), 8208 Chesterfield Dr., Knoxville, Tenn. 37919.
Douglas, Ray M./Mildred (assoc., Dominican Rep.), 34 D. Sundown, Tex. 79372.
Eubank, Jacqueline (Nigeria), Appling, Ga. 30802.
Evans, Charles E./Elizabeth (Kenya), c/o First Bap. Church, Box 1039, Statesboro, Ga. 30458.

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Foster, Wilburn F., Jr./Doris Ann (assoc., Korea), Dallas County Juvenile Dept., 4711 Harry Hines Blvd., Dallas, Tex. 75235.
Gatwood, Jack D. (journ., S. Brazil, assignment completed June 30), 3819 E. 57th St., Tulsa, Okla. 74135.
Gordon, R. Edward/Audrey (Philippines), 2703 Holloway St., Durham, N.C. 27703.
Grant, Richard B./Lee (S. Brazil), 339 Glenarm, San Antonio, Tex. 78201.
Harris, Jane (journ., Taiwan, assignment completed June 30), 124 Hialeah Rd., Greenville, S.C. 29607.
Hart, Betty L. (Chile), c/o Mrs. Paul Hart, Gen. Delivery, Harvey Hook, Miss. 39478.
Hasty, Jimmie L./Laine (Indonesia), 2200 Taylor St., Commerce, Tex. 75428.
High, Thomas O./Katharine (Nigeria), Mars Hill College, Box 491, Mars Hill, N.C. 28754.
Hill, Rebecca (journ., Peru, assignment completed June 30), Rt. 4, Box 973, Christiansburg, Va. 24073.
Hobbs, Jerry/Darlene (Thailand), 1215 E. Boyd, Norman, Okla. 73069.
Hoffman, Michael (journ., S. Brazil, assignment completed June 30), 117 Wildwynn Dr., Alvin, Tex. 77511.
Hooper, Dale G./Beulah (Kenya), 2416 Vernon Rd., Richmond, Va. 23228.
Hudson, James V., Jr./Linda (Korea), Rt. 2, Box 58, c/o W. C. Pickett, Bastrop, La. 71220.
Jones, Sam L./Ona (Rhodesia), Box 3786, San Angelo, Tex. 76901.
Jones, Tom A./Nancy (Kenya), 615 E. Doyle, Toccoa, Ga. 30577.
Joye, Raymond D./Margaret (Ghana), 2935 Larkspur Rd., Florence, S.C. 29501.
Keller, Marsha (journ., Argentina, assignment completed June 30), Rt. 2, Box 343, Millbrook, Ala. 36054.
Langley, Earl E./Lois (assoc., Taiwan), Rt. 1, Box 48-A, Wynnewood, Okla. 73098.
Lindholm, Raymond V./Lauralee (Ethiopia), c/o Paul Rhoades, 498 Dichter, El Cajon, Calif. 92021.
McFadden, John W./Tonce (Nigeria), 602 McCord St., West Point, Miss. 39773.
Mann, Lloyd W./Wilma (Dominican Rep.), Bap. Student Union, 435 W. Boyd, Norman, Okla. 73069.
Marler, L. Parks/Martha (Guam), 715 E. Northside Dr., Jackson, Miss. 39206.
Merritt, Dewey E./Elizabeth (Nigeria), 1300 S. Jackson, Apt. 707, Amarillo, Tex. 79101.
Morgan, Judy (journ., Eq. Brazil, assignment completed June 30), Rt. 4, Box 3, Seymour, Tenn. 37865.
Norwood, John V./Diana (Indonesia), 303 Skyview, Livingston, Tex. 77351.
Oliver, James C., Jr./Marilyn (Colombia), c/o Mrs. Paul White, 2623 E. 13th Pl., Tulsa, Okla. 74104.
Pinkston, H. David/Carma (assoc., Thailand), Rt. 3, Box 2094-M, Grass Valley, Calif. 95945.
Raborn, John C./Nelwyn (Hong Kong), 1606 Wilbur, Dallas, Tex. 75224.
Reynolds, Marvin/Elizabeth (Botswana), 18 Barbara Dr., Little Rock, Ark. 72203.
Shelton, Raymond L./Margie (Thailand), 5001 N. Oak Trafficway, Kansas City, Mo. 64118.
Smith, John W./Shirley (N. Brazil), 462 Park Ave., Birmingham, Ala. 35226.
Stapleton, Trenta (journ., Venezuela, assignment completed June 30), 2282 Darlington Dr., Augusta, Ga. 30904.
Templeton, James L., Jr./Lounette (Hong Kong), Box 34, Lone Grove, Tex. 78646.
Tomlinson, Ben W./Betty (Taiwan), 9530 Scenic Hwy., Pensacola, Fla. 32504.
Towery, Britt E., Jr./Joan (Hong Kong), c/o Trinity Bap. Church, 319 E. Mulberry, San Antonio, Tex. 78212.
Trist, Edward B./Freda (N. Brazil), c/o First Bap. Church, Clinton, Miss. 39056.
Yeakey, Kerry C. (journ., Indonesia, assignment completed May 31), 240 Rosa, Clovis, N.M. 88101.

Departures to the Field

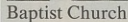
Akins, L. Bynum/Sybil, Taiwan.
Applewhite, C. Winfield/LaVerne, Indonesia.
Bowers, Connie M./Martha, Nigeria.
Canady, Michael O./Linda, Malawi.
Canzonieri, Antonina, Bahamas.
Cassidy, Roger L./Janice, Malaysia.
Cooper, J. Virgil/Amy, Korea.
Cox, J. Larry/Cheryl (appointed for Ivory Coast), France.
Crossley, J. David/Paula, Rhodesia.
Cummings, Harold T./Kerry, Kenya.
Davis, Durward H./June (assoc.), Iran.
Gammage, Albert W., Jr./Nettie, Korea.
Glenn, C. Kenneth, Liberia.
Gray, John A./Joanne (appointed for Upper Volta), France.
Gresham, L. Wayne/Betty, Philippines.
Hall, Robert J./Martha, Nigeria.
Harner, D. Fredrick/Shirley, N. Brazil.
Harrell, Ralph W./Rossalind, Kenya.
Hawkins, Charles E./Betty, Philippines.
Hayes, R. Everley, Indonesia.
Hill, John B./Louise, Nigeria.
James, Samuel M./Rachel (field rep., E. Asia), Taiwan.
Jones, Leslie G./Nancy, Honduras.
Knapp, Douglas M./Evelyn, Tanzania.
Ladd, Fred C./Sabra, Philippines.
Langford, C. Donald/Mary, Hong Kong.
Lewis, Francis L./Beverly, Indonesia.
Locke, Russell L./Veda, Nigeria.
McNeill, Donald W./Wanda, Eq. Brazil.
Mahaffey, Jack D./Onaida, Thailand.
Martin, Henry D./Margaret, Nigeria.
Miller, Charles L./Roberta, Philippines.
Muse, James C., Jr./Patsy, Ecuador.
New, B. Lynn/Patsy, Taiwan.
Reece, Z. Don/Gwendolyn, Nigeria.

n Memoriam

LEILA MEMORY McMILLAN Born Whiteville, N.C., Mar. 7, 1889 Died Chapel Hill, N.C., May 18, 1976

Emeritus Missionary Leila Memory (Mrs. H. H.) McMillan, a missionary for 42 years, died in Chapel Hill, N.C., May 18, 1976.

Appointed by the Foreign Mission Board in 1913, Mrs. McMillan and her husband served in Soochow, Kiangsu Province, China. There she taught in the music department of Wei Ling Academy and did music and evangelistic work for the Sing Ming Baptist Church.



Following the Communist occupation of China, the McMillans transferred to the Bahamas. They served there in an advisory capacity 1951-55. They retired in 1955. McMillan died in January 1959.

Mrs. McMillan was a graduate of Meredith College, Raleigh, N.C., and taught school before missionary appointment. She is survived by three children.

Richardson, J. W. H., Jr./Margaret, Nigeria.
Roberts, William P./Patricia, Japan.
Ross, F. Gilbert/Carolyn, Mexico.
Shepard, Samuel G./Charlotte (assoc.), Portugal.
Smith, Cathryn L., S. Brazil.
Smith, John D./Nellie, Indonesia.
Starns, Fanny L., Thailand.
Sutton, Mark A./Susan, France.
Thompson, J. Glen/Marvela, Philippines.
Webb, Lehman F./Virginia (assoc.), Singapore.
Whitlow, Henry S./Betty, Mexico.
Wicks, Harold D./Rebecca, Nigeria.

Transfers

Clark, Susan (journ.), Guatemala to Jamaica (temporary), June 1.

Resignations

Foster, Wilburn F., Jr./Doris Ann (assoc., Korea), June 30.
Jacobs, John I./Jean (assoc., Dominican), June 30.

Births and Adoptions

Lassiter, Nicole Monique, daughter of James H./Barbara Lassiter (Ivory Coast), June 1.
Park, Michael, son of David M./Mary Park (Philippines), June 2.
Rhoads, Matthew Allen, son of Paul A./Lana Rhoads (Korea), May 22.
Turman, Elizabeth, daughter of Joe G./Gloria Turman (Indonesia), May 7.

Deaths

Ingouf, J. D., father of John E. Ingouf (Indonesia), May 23.
McMillan, Leila (Mrs. H. H.) (emer., China-Bahamas), May 18, Chapel Hill, N.C.
Martin, Mrs. Maude E., mother of Earl R. Martin (Madagascar), June 5, Washington, D.C.
Whitson, Charlton Clark, son of David H./Betty Ann Whitson (Tanzania), June 1.

Marriages

Hastey, John Mark, son of Ervin E./Ruth Hastey (Panama), to Rosa Lisa Vera, May 22, Harlingen, Tex.
Shelton, Karen Inez, daughter of Keith D./Ann Lee, Shelton (Peru), to Stuart Gorlick, May 15, Shawnee, Okla.

New Missionary Personnel

(Continued from page 32)

Ky., June 20, 1948. Graduate: Campbells-ville College; SBTS (M.Div.). He has served as pastor in Kentucky since 1966, including Robinson Creek Church, Campbellsville, 1969-72, and South Fork Church, Hodgenville, 1972-76. Expected type of service: general evangelism. **Frances Howard Turner**; born: Harlan, Ky., Oct. 12, 1948. Children: Stephen, April 8, 1965; Craig Brian, Aug. 11, 1968.



COSTA RICA: Nolan C. (Toby) Tobias; born: Madison, Minn., June 7, 1938. Graduate: Middle Tennessee State University; MWBTS (M.Div.). He served in the U.S. Navy 1957-61. He has been pastor of churches in Tennessee, Missouri, and Florida, including Gateway Church (organized in 1971 from North Central Chapel of First Church), St. Petersburg, Fla., 1970-76. Expected type of service: general evangelism. **Carolyn Leedy Tobias**; born: Walker, Mo., Feb. 15, 1941. Graduate: Middle Tennessee State University. She was employed in the audiovisual department of the Baptist Sunday School Board, Nashville, Tenn., 1961-66. She worked with the Social Security Administration in Missouri 1967-70 and then in Florida, first as claims representative at Pinellas Park 1973-75 and next as operations supervisor at Tampa 1975-76. Marriage: Sept. 3, 1960. Children: Nola Carol, Mar. 5, 1963; Evelyn Alpha, Mar. 10, 1967; Kathleen Elisabeth, June 7, 1969.

Special Project Dentist Employed May 1976



RHODESIA: J. David Crossley; born: Knoxville, Tenn., Aug. 14, 1949. Graduate: University of Tennessee (B.S., D.D.S.). While in college he served as a Baptist Student Union summer missionary in New Hampshire, as summer recreation director for a church, and spent one summer as a youth director in Project-10. He has worked as a salesclerk. He was a medical receptor under the Foreign Mission Board, serving in Sanyati, Rhodesia, in 1974. He was director of dental services at a center for the retarded in Chattanooga, Tenn., 1975-76. **Paula Hyde Crossley**; born: Washington, D.C., Jan. 29, 1949. Graduate: University

of Tennessee. She served as a Baptist Student Union summer missionary in Detroit, Mich., in 1969. She has been an assistant agricultural extension agent, a terminal operator for a bank, and a day care center director. Marriage: Sept. 7, 1974.

LETTERS

For Mission Education

The June issue . . . is an excellent issue, and I believe it is probably the most important, as far as mission education is concerned, in the past year.

Dennis S. Munden
Morehead City, N.C.

Honest Picture

Jane and I enjoy receiving *The Commission* magazine. We first thumb through it looking for pictures or articles on people or places we know from our time as '71 journeymen. Even though we officially ended our careers as J'men in July 1973, we have found that the missionary family (all of the FMB) is truly a family that one can't withdraw from.

I've read a lot of Southern Baptist literature, and *The Commission* is the finest. Bob Harper's pictures support the usually good writing, and the whole presents an honest, realistic picture of the people, places, and events as they occur.

You are to be commended for not feeling it necessary to color or present material through rose-colored glasses. That I appreciate very much.

Danny M. Bullington
Lexington, Ky.

Missing the Magazine

Attached is a . . . check to cover a two-year subscription. I've been missing my *The Commission*. Do not know how it happened, as I never meant for subscription to expire—never!

Mrs. Albert A. Stubbs
Lexington, Ky.

Hope To Afford It

I realize you need an increase [in subscription rate], but do you need to more than double the current price? Do you really think the new rate will increase subscriptions? I have taken *The Commission* for a long time, and I hope I can continue to afford it.

Mrs. Max Rhodes
Skyland, N.C.

We sympathize and wish the increase were not necessary, but economic realities persist. The increase would not have been so noticeable had the rate kept pace with changing economic times over the years, but this is the first increase in 19 years. Current one-year rate: \$3.50.

Needed Now

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

Indonesia: Christian leadership trainer with Th.D. degree or equivalent eventually to become director of a regional theological seminary. Training in writing and using programmed instruction desirable. The Baptist Theological Seminary of Indonesia now has seven regional seminaries, with a faculty member heading each one. Other regional seminaries will be opened as personnel becomes available. Missionary would be required to serve one term before directing a regional school; should have some administrative experience. Language: Indonesian, Japanese.

Taiwan: Urban evangelism consultant with experience in urban evangelism to work in metropolitan area. Would assist in research and designing of metropolitan mission program, provide in-service training to missionaries in general evangelism, and develop pilot projects. Would also train a national co-worker to eventually carry out the urban program. Language: Mandarin, Taiwanese.

Ivory Coast: Field evangelist to locate in inland city of 20,000 population without Baptist churches. Would begin and develop new churches in the city and surrounding villages. Would train leadership with self-study pastoral training program. Language: French, tribal languages.

Korea: Associational evangelist with pastoral experience and preferably with associational experience to locate in Chunju. Would assist associational officers, study trends and development in church planning and growth, and confer with pastors and other church leaders. Would teach pastors and church leaders, promote special projects for churches and association, and engage in direct evangelism. Language: Korean.

India: Theological teacher with Th.D. or Ph.D. degree to become professor of Old Testament at Serampore College, near Calcutta. Would have opportunity for preaching and for carrying on city mission work in Serampore and Calcutta. Language spoken is Bengali, but this assignment could be carried out in English.

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

THE INDISPENSABLE ELEMENT

By Baker J. Cauthen



Southern Baptists have now been challenged to a great task for the remaining part of this century. The Missions Challenge Committee and the two Mission Boards, after two full years of study, prayer, and consultation, both in this land and around the world, have set before the Convention a call to bold new mission thrusts.

It is our deep conviction that the Lord would have us do everything possible to enable every human being on earth to hear and respond to the gospel of Christ in the coming years. Such a vast undertaking must involve all Christian people, but Southern Baptists have a firm conviction that we must do everything the Lord enables us to undertake.

On every hand we are made aware of the peculiar circumstances of our day. The world is filling with people so rapidly that by the close of this century the population is expected to be somewhere between 6.5 and 7.5 billion. Food production continues to lag behind so that the spectacle of a hungry world stands before us.

Also, tense international relationships keep us aware of the dangers under which we live. Nuclear weapons with frightening capability for destruction warn us. War outbreaks in the Middle East, Africa, and other parts of the world make us keenly aware of the driving forces that blind people to the welfare of humanity.

Most tragic are the hundreds of millions of people facing life and death without any personal relationship to God. All of

this makes us sharply aware of our Lord's expectations in this day.

There is much to give encouragement. For one thing, Southern Baptists are now characterized by a spirit of readiness. In churches, large and small, there is concern that we reach out as never before to tell the world about Jesus.

We are encouraged also by the way Southern Baptists are offering themselves for service. Every week, letters are received at the Foreign Mission Board from people offering themselves for missionary service. Some are in a position to go at an early time; others have years of preparation awaiting.

Many people, too, are offering themselves to go at their own expense in special witnessing efforts and assistance in times of disaster. Hundreds of laymen have already gone overseas to help rebuild where tragedy has struck. Doctors, dentists, and other medical personnel likewise have gone to mission fields to lend assistance for brief periods.

Southern Baptists are demonstrating also a great concern for giving. The remarkable strengthening of the Cooperative Program indicates that they want to press ahead. The recent Lottie Moon Christmas Offering, concluded at the end of April, speaks powerfully of the concern in people's hearts everywhere that we do everything possible in this day.

Already more than 100 times each day on mission fields the gospel goes forth by means of radio. It is now time, however, for Southern Baptists to blanket the earth

with the Word of God by means of radio, the printed page, and all other forms of mass media.

The time has come for the most far-reaching efforts in evangelism ever known to be made across the world. This would involve person-to-person evangelism, house witnessing, Bible teaching evangelism, and large scale urban evangelism. Hundreds of pastors and laymen will devote themselves to personal involvement in these undertakings.

But far more important than all the organization mentioned is the indispensable element—power. The power of God's Holy Spirit, resting upon all efforts made and guiding those efforts, is absolutely necessary.

God has promised his power as we pray. The essential element, therefore, is that we pray as we face the labors ahead.

In this respect, nobody need be left out. Only limited numbers will cross the world personally to witness in other lands, but everybody can be involved at the throne of grace in intercessory prayer for this mighty task.

The time has come for every church to be caught up in intercession for the power of God to rest upon the witness of his Word throughout the whole world.

God is able to do far more than we can ask or think. Let us with boldness and confidence call upon him to put the power of the Holy Spirit upon his servants and upon all efforts made.

God's promises are reliable! Let us dare to claim them and give God the glory!

Harvest-ready Area—So Near

A recent journey across the Caribbean, island by island and touching two adjacent coastal countries of South America, has given this editor much to remember.

For most of us who live in the U.S. any reference to the Caribbean stirs thoughts about coral tinted seas lapping gently at long, curved beaches of sparkling white sand.

It's true. There are many such settings, tropically alluring to the vacation-minded inhabitants of countries in the north temperate zone. The abundant natural beauty, acclaimed in travel bureau folders is a fact. And there is a veritable rainbow of cultural color, even though some features are being promotionally preserved and publicized to stimulate tourism.

The island paradise aspect, however, is mainly limited to the narrow strips of coastline and a few scenes of historical and natural phenomena at inland sites. The person who wishes to see more than the idyllic "escape" scene needs to walk but a short distance beyond the places pinpointed on the map printed for the tourist to visit.

Even then, just walking there can't bring to light some of the realities that are the reasons for Southern Baptist missionary presence there.

Present also are missionaries from other Christian bodies in North America and Europe, some of them Baptist. It is not my purpose to evaluate what has been done or is being done by any of these groups. But I rejoice and praise the Lord for everything that has been done through ministry and witness that brings persons to a biblically sound confrontation with Jesus, the Christ.

From personal observation and discussions with our missionaries some things are very clear to me.

First, there are great numbers of people in every part of the Caribbean area who have yet to experience a true confrontation with Jesus. Most of them have had exposure, culturally, to Christianity. Such an exposure, in many cases, has been confusing, rather than enlightening. This is notably true of one group that includes the word "Baptist" in its corporate name, but whose practices and doctrines are heavily paganized.

Second, the task and approach of Southern Baptist missionaries in these countries is as demanding and as significant as they would be on any mission field in other parts of the world. They are not in the proselyting business, but reaching unregenerated people with the simple, direct claims of Christ. The Holy Spirit is at work through this witness, using the missionaries' efforts to help establish churches, cultivate spiritual growth, and train leaders as they emerge in God's process.

Third, the time remaining for our missionary opportunity in the Caribbean may be shorter than we think. Without exception, in every field visited on this journey, my heart was made heavy by seeing large numbers of unemployed persons. At every turn, in towns and in rural areas, one can see droves of older youth and younger adults milling about, restive, and apparently looking for

some chance to be honorably and gainfully employed. The stress in these ranks is almost certain to be compounded each year to come. Every school is overcrowded and threatened with even greater congestion for the terms just ahead.

Even though we prefer bright and cheery forecasts, the true situation rules them out. Everything we can do to strengthen the hands and hearts of our missionaries and their faithful national collaborators needs to be done now and with a sense of urgency that puts us to praying for them in more than a casual way.

Little has been said here about the thrilling things seen where our missionaries have been at work. Through a wide range of opportunities they have been laying strong foundations for an expanded impact. As national leadership grows and as we reinforce that impact with more men and women under Foreign Mission Board appointment for the Caribbean, so can God's will be done.

Support Sources

SOME MONTHS ago we received a brief item from Guy Henderson, missionary to the Philippines, dealing with basic mission support. His statement is timeless, for it applies to any day, hour, or moment throughout the year.

"Few are the missionaries who haven't heard: 'What can we do to help you?' We are not likely to improve on the Apostle Paul's request to the Thessalonians. 'Brethren, pray for us.'"

"I am firmly convinced that missionaries see this as being the best thing one can do. The darkness of sin, the shackles of superstition, and man's natural greed are indicators enough that spiritual power is the answer. So pray, my brother, pray."

"However, if you still feel that there is more for you to do, there is. I believe that the next best thing is the Cooperative Program. We missionaries could not survive and do our work properly without this help."

"How grateful we are for churches that see the Cooperative Program as a ministry rather than as a way to give excess funds. This is a hallowed ministry that deserves our finest, not the leftovers. Missionaries across America and in more than 80 foreign countries see it as the umbilical cord, bringing life and nourishment. It is indispensable to the three-fold ministry of teaching, healing and preaching."

"How wonderful to get a letter or a bulletin from a church letting us know that they are praying for us—their missionaries—by name. We join with them, in turn, to remember in prayer those people who prepare stewardship materials, hold church stewardship clinics, and work constantly to strengthen the Cooperative Program, the pipeline for world missions."

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The COMMISSION

Vol. 39, No. 8
August 1976

ARTICLES

- First-hand Report: Visiting Baptists in the U.S.S.R.** John Allen Moore Cover II
Meditations by a Missionary in Exile Frances Fuller 6
Answered Prayer—A Drama in Several Acts Martha Lewis 13
Mobilizing for Missions Albert McClellan 14
Reflections of a Seven-year-old Joni Lewis 18
Digging the Big Ditch Susan Ray 22
Love Words Diana Norwood 31

EVENTS

- A Medal for Miss Ogburn** Richard M. Styles 28
In Support of Missions Johnni Johnson 30
Missions Update Cover IV

PERSPECTIVE

- The Executive View** Baker J. Cauthen 35
From the Editor 36

GRADED MISSION STUDY

- Mission Books Reviewed—Schools and Student Work** Louise McCullough 26

MISSIONARY PERSONNEL

- New Missionary Personnel** 32
Needed Now 34

DEPARTMENTS

- Missionary Family Album** 33
In Memoriam 33
Letters 34

COVER

Two women cross Red Square in Moscow, Russia; St. Basil's Cathedral is in the background. Article on Baptists in the U.S.S.R. begins on Cover II. Photo by Bob Harper.

CREDITS

Photos: Bob Harper, Cover II-2, 3 (2), 5 (bottom), 6-12, 22, 23 (top), 28-29, 35. John Allen Moore, 3, 1 (bottom), 4, 5 (top). Harold W. Lewis, 18-21. Robert C. Hensley, 23 (bottom), 24-25. James E. Legg, 26. Johnni Johnson, 30-31.

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Missions Update...

Artillery fire struck the BEIRUT Baptist Theological Seminary in LEBANON, inflicting heavy damage. After the departure of missionaries DR. and MRS. DAVID W. KING and their two children to JORDAN, only four missionaries remain in the war-ravaged Middle East country, DR. and MRS. JAMES K. RAGLAND, MISS EMMA COOKE, and MISS MABEL SUMMERS. All are unharmed. No Baptists have been killed. Two direct shellings ripped through the roof of the main seminary building and destroyed much of the contents of the top floors. Shells also landed in front and behind the main building on seminary property. The missionary home of the WILLIAM (BILL) HERNS, while they were in EGYPT, sustained three direct mortar shellings which destroyed most of the furniture and house. The Beirut Baptist School, in another area, was not exposed to heavy fighting. Classes there were resumed.

In the Good Samaritan spirit, the Baptist Convention of JORDAN collected a special offering of \$1,760 for their distressed neighbors of Lebanon. Two-thirds of the offering was sent immediately to Lebanon while the remainder is being kept in Jordan for displaced persons located there.

The Foreign Mission Board in July appropriated \$36,000 for world relief: \$10,000 for politically unstable LEBANON; \$5,000 for Lebanese refugees in JORDAN and \$1,000 for refugee relief in ISRAEL; \$5,000 for hunger relief in GHANA; \$10,000 for relief efforts in SOUTH AFRICA; \$5,000 for disaster relief needs in the PHILIPPINES caused by June's typhoon and flood. . . . Also, \$500,000 was appropriated for a new addition to the RICHMOND, VA., headquarters building, and will be added to the funds already so designated. The Board authorized a contract with an architectural firm for the structure's design.

In addition to appointing 33 missionaries at its June meeting, the FMB named two department heads and two field representatives and authorized a new position for an associate to the consultant in evangelism and church development. Effective July 1, WILLIAM W. MARSHALL, a missionary since 1969, became secretary of the Board's department of furlough ministries; effective August 1, WILLIAM R. O'BRIEN, pastor of Lake Country Baptist Church, FORT WORTH, TEX., and former missionary to INDONESIA, began serving as secretary of the newly created department of denominational coordination; field representatives named were for the Middle East, FINLAY M. GRAHAM, missionary to Lebanon for 28 years, and for western SOUTH AMERICA, H. ROBERT TUCKER, missionary to VENEZUELA for 13 years. Effective date for both, July 1.

Fifteen Southern Baptist pastors and state Baptist leaders will journey to RHODESIA Aug. 8 for a three-week stewardship development campaign. Their goal will be to contact every church in Rhodesia, according to FMB's consultant in evangelism and church development JOSEPH B. UNDERWOOD.

Four mission study books for the 1976 Foreign Mission Graded Series are now available at Baptist Book Stores. The theme focus is on schools and student work: *Stronger Than Mushrooms* is the adult book by DAVID P. DANIELL about student work in MEXICO; *Until It Rings*, by JOY PHILLIPS FENNER, is designed for the youth level, and tells about school work in JAPAN where Mrs. Fenner is a missionary; for older children, *School Someday*, written by MARJORIE MOORE ARMSTRONG, is about a school boy in RHODESIA; for younger children, LEE HOLLOWAY has authored *Which Way to Pooi To?* illustrating Baptist mission schools as seen through the eyes of a young national child. (See Reviews, pages 26, 27)

Thirteen hundred calls and letters poured into Baptist Communications Center in MONTEVIDEO, URUGUAY, following the showing of two Christian films free on "prime time" television. The response was the largest ever to a Baptist radio or television program in Uruguay.