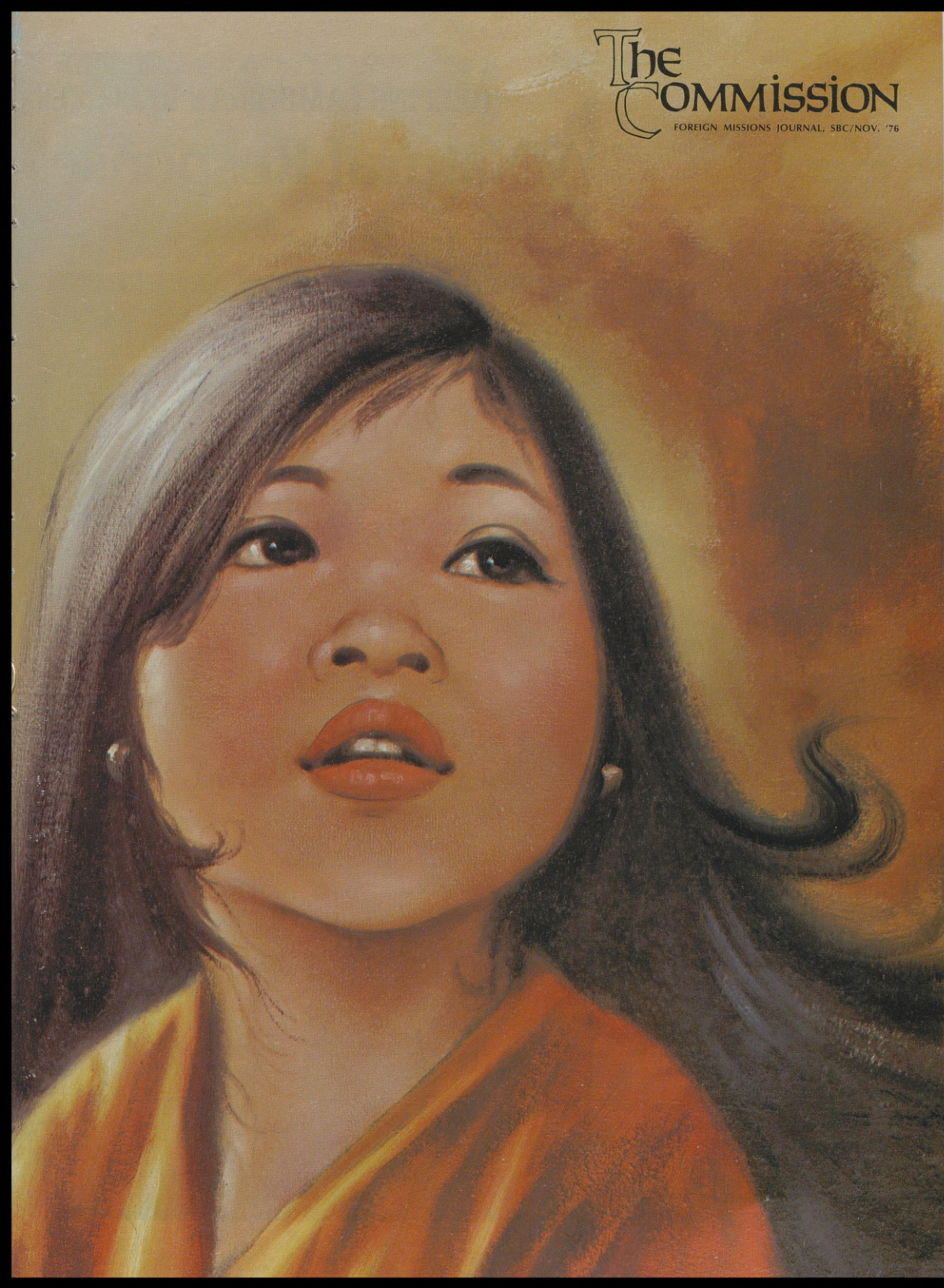


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HELPING CAMBODIAN REFUGEES 'A Natural Response'

Text and Photos
by Leland Webb



Southbound, the traveler can watch the border, high on a jungle ridge, closing in from the left, the sea getting closer from the right. At road's end, only two kilometers separate border from shore.

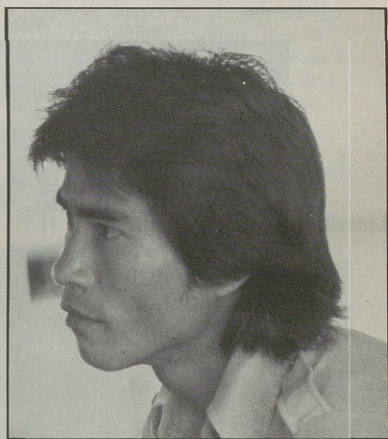
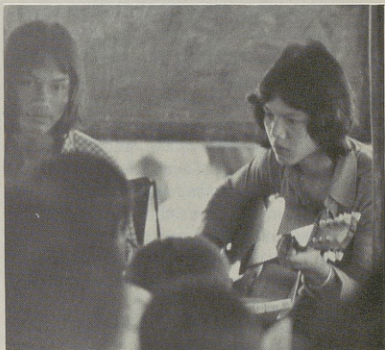
Both missionaries, Daniel R. Cobb and his wife, Fannie, had told me at separate times, "We call it being between the devil and the deep blue sea."

The "devil" is the border—Thailand's border with the Khmer Republic, formerly Cambodia. Weeks earlier I had heard someone describe Cambodia, which fell to Communist Khmer Rouge forces in April 1975, as having the most repressive government in the world. Now on the road it is





Facing page, top: Cambodian refugees in Thai camp make requests of Missionary Fannie (Mrs. Daniel R.) Cobb. **Facing page, bottom:** Cambodian child at play. **Young Cambodian in camp.** **Left:** Cambodian watches baptismal service. **Below:** In worship service at the Klong Yai camp.



some comfort to be told that ten miles of almost impenetrable jungle (so they say) forms a barrier on the Khmer side of the ridge.

The sea is the Gulf of Siam. The road leads nearly to the vanishing point of southeastern Thailand.

Near the town at the end of the road is the Cobbs' goal—one of the camps Thailand has set up for refugees from Cambodia. The government prefers the term, "displaced persons." The sign pointing toward the Klong Yai camp says clearly, "refugee camp." This one, south of the city of Trat, has more than 800 residents.

Here and in 20 other refugee centers in Thailand are located men, women, and children who have fled Communist governments in Cambodia, Laos, and Vietnam.

The estimate of Indochina refugees in Thailand in early June was 71,000.

Camp population has decreased in recent months, but still refugees come. On the day I left Bangkok, July 9, the *Bangkok Post* headlined, "15 commandeered helicopter to flee from Laos." In late May the Bangkok press had told of some 60 Lao refugees who crossed the Mekong River on rafts, boats, and old tires. In June a Bangkok newspaper reported that in the first seven months since the Pathet Lao takeover of Laos, more than 200,000 of the country's 3,000,000 residents had fled.

Baptists began working with refugees at Klong Yai and two other camps in April 1975, as Cambodians and others streamed into Thailand. First available money came from the English-language Calvary Baptist Church in Bangkok. Other Baptist churches in Thailand quickly contributed also. In the first report on aid given the refugees, 10 percent of the funds came from Baptists in Thailand.

Baptists were able to act at once, points out Missionary William R. Smith, Jr., in

Bangkok, because relief funds were readily available from the Foreign Mission Board.

"It was a natural response," explains Missionary Ronald C. Hill, who was field missionary in the Chanthaburi area when the refugee flow began. "We did what Christians ought to do.

"We did not ask anything in return. We did not distinguish between Christians and non-Christians in the distribution of materials," adds Hill, now administrator for the Baptist Mission.

Meeting 'Raw Need'

During the first month Hill took rice, some meat, and vegetables to the camps with which he worked, while the government was cranking up to provide aid. At first refugees lived in the open. The Mission provided sheet plastic for shelter. Thatch-roofed quarters followed.

For efficiency, and to avoid duplication of effort, Baptists and other concerned groups agreed on which camps each would serve. Baptists deal mainly with three locations in the Chanthaburi area—Klong Yai,

Ban Chaman, and Pong Nam Ron.

Before the crisis Baptists had formed the Baptist Church Foundation as their official arm in dealing with the government. The foundation includes equal representation of Thais and missionaries.

"The quick, instant response to raw need is the most effective Christian thing we can do," says Hill. "I wouldn't have planned it the way it developed. We did what came naturally, and the Lord blessed it. The churches responded."

Baptists not only have distributed materials supplied by Baptists but also have served as channel for items from other religious groups, the United Nations, and other agencies. But help from the U.N. did not begin reaching the camps until about October.

When refugees first poured across the border, "They had everything, and they had nothing," recalls Hill. Among them were doctors, teachers, and other professional people, once well-to-do businessmen, soldiers, and laborers.

They brought anything they could—per-

Missionary Dan Cobb and Cambodian leaders meet for worship with refugees at Klong Yai camp pavilion.



haps a Mercedes Benz or valuable jewelry. Many were of Cambodia's affluent class, but they had lost all they could not carry. Soon what they had brought was gone, sold at considerable loss to trade for necessities for survival.

One woman brought a truckload of rice; it had become all she owned in the world. Hill bought the rice from her and distributed the food in the camps.

Dan Cobb, then Mission administrator, authorized Hill to look after the refugee relief. Hill bought sheet metal for shelter and took medicine to the camps. Physicians among refugees set up a medical committee; Hill worked through them.

Klong Yai Scene

Hill and Cobb exchanged jobs about September 1975. So on this day in July

1976 it is Dan and Fannie Cobb who take me along on their regular trek to the Klong Yai camp. They will also illustrate the phenomenal response to the gospel in the camps.

The camp's rustic style of life would not differ greatly from that of rural Cambodians, perhaps, but for those once financially secure, it is retrogression to bare necessities. Sometimes even necessities have been scant.

"We don't get enough rice, and it's not very fresh," one English-speaking Cambodian would tell me at Ban Chaman camp the next day. Keeping official channels clear for smooth flow of food and other materials has been hard. Supplies are available, but the government has been hard-pressed to prevent attrition. Thai newspapers have reported charges of the

siphoning away of refugee-bound goods.

At Klong Yai a pavilion serves as gathering place for language lessons, camp meetings for warnings from guards—or for Bible study. Benches are sturdy, but a supporting framework blocks passage between them. One must step high every yard or so.

A new camp is being built in a more isolated beach location that will make it more difficult for refugees to visit town. But Klong Yai is already little more than sand. The wind sprinkles the benches with grit. Those who come to the pavilion routinely stoop to blow sand off their chosen bench.

Most of the refugees are young. Only the stalwart could survive the escape route. Some have seen friends and relatives shot by Khmer Rouge soldiers. Some have become separated from family members, often not knowing whether their relatives have survived.

Tales of Escape

The Cambodians' appearance is deceptive. Usually short of stature, they smile and respond warmly to visitors. They do not seem likely to be familiar with violence. After Cobb relates stories of individuals, I take a second look and begin to realize that tension lurks beneath the surface.

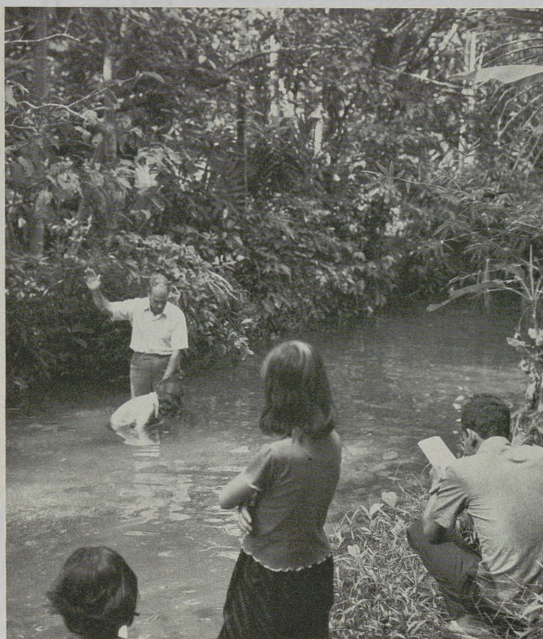
At Ban Chaman, for example, a clean-cut young man in a white shirt would attach himself to me in order to practice English. Later Cobb would inform me that the man



Cambodians file through rice paddies in direction of Khmer border to reach pool used for baptism.



Above: Refugee plays Chinese flute to accompany singing at baptismal service. **Right:** Cobb immerses in Thai fashion one of the 37 refugees baptized on July afternoon; the service brought baptism total among refugees to 885.





had been a lieutenant in the Khmer Rouge and had been at the camp only about two months.

Cobb points out another man and relates how the Khmer Rouge was ready to kill him. Facing death anyway, the Cambodian decided to run. He made his way to Thailand. Meanwhile, his wife and children also reached Thailand, but did not know whether he was still alive. Cobb helped reunite the family.

Atrocities in Cambodia have been well documented, reports Cobb. The Khmer Rouge have shot to death men, women, and children. Even Khmer Rouge soldiers have defected because of conditions.

One refugee, who had been a university student, was advised to pray for his enemies. "They shot my uncle because he had a New Testament in his pocket," came the bitter response. "You want me to pray for them? I can't."

"You can't," Cobb agreed, "but Christ in you can."

(The book that prompted the shooting could have been any book, Cobb explained later, for Cambodians are forbidden to have any literature.)

One man who recently escaped across the border sighted tigers and elephants along the way and fed on snakes for survival.

One earlier refugee had been a leading surgeon in Phnom Penh, capital of Cambodia. Khmer Rouge soldiers rounded up doctors and asked, "What are you going to do now?" Most responded, "We want to use our skills to help our people." Guessing

correctly, the doctor in question and one other replied, "We want to work in the fields, like other peasants." The "skilled" doctors were marched away and never heard of again. After the two "peasants" attended reeducation class for three months, they were sent to the fields. One kept going and finally arrived in Thailand.

Helping Hands

On his visits Cobb has advised refugees about corresponding with contacts abroad and counseled on personal problems. He has provided transportation to hospital or clinic and helped to locate relatives. Today what the refugees mainly want is out—to get away from marking time in the camps, to move someplace where they can start over. Large numbers have moved abroad, many to France and some to Australia.

Cobb also distributes supplies, of course. He keeps careful records and always secures a signature of receipt. The list of items covers a wide range, among them kerosene, batteries, sheet metal, roofing nails, rubbing alcohol, books, pens, storm lanterns, sports equipment, sleeping mats, loin cloths, buckets, blankets, guitar, roach spray, notebooks, gasoline, cheese (an unfortunate choice sent by uninformed outsiders; people in this part of the world will not eat cheese), flashlights, soap, toothbrushes, various foodstuffs, mosquito nets, and medical supplies.

At Ban Chaman the next day Cobb will be able to establish another family link. Missionary Journeyman Steve Baker in Macao

had written Cobb about a student studying English. The student had relatives in Cambodia but did not know if her cousins were safe. On the visit, Cobb would learn that the missing relatives were now in the camp.

"What I do now is more for evangelism than for relief," explains Cobb. "We're supplementing their diets, providing sports equipment, seeds, agricultural tools." Among the materials are cassette tapes on Bible study and prayer.

Mrs. Cobb (Dan calls her Fan) works with families at the camps person-to-person. She seems anxious to reach the camps and reluctant to leave.

'But You Care'

She tells of a woman who had heard of the Christian faith while still in Cambodia. After reaching Thailand, the Cambodian received a letter from her sister, who had escaped by another route. At one point, wrote the sister, when she felt too weak to continue, she prayed, "Jesus, if you are real, help me now." Sensing a new surge of strength, she resumed paddling. Just then people in another boat came by and helped. She eventually escaped through Saigon, Vietnam. Because of the experience, said the sister in the letter, she was accepting Christ.

About the time the refugee in Thailand received the letter, Mrs. Cobb was witnessing to her. "All of our lives my family has been devoted Buddhists," the woman told Mrs. Cobb one day. "When crisis came and my aunt and I asked Buddhists in Bangkok for help, we were told, 'We can't help.'



Left: Cobb and refugees thread their way toward baptismal site. **Below:** Cambodians besiege Cobb with questions, requests, and problems at Klong Yai refugee camp.

camp and soon had a group of 70 believers. One elderly Chinese Christian began to witness; it was not long until he also had some 70 persons ready for baptism. (Perhaps half of those in the Chaman camp are of Chinese heritage.)

After some weeks the pastor and most of the believers moved on, and Baptists alone were left to witness. Later, some of the refugees asked Cobb to teach them about the gospel. Still later a group requested baptism. Cobb suggested they wait and discuss the matter. When they approached him again, they said they were sure of their belief.

"It's beautiful to see people take a stand as a family unit," says Cobb. He told of the man who declared at a meeting in June, "My family and I want to take a stand for Christ. We've thought about it, prayed about it, and we are ready." Cobb baptized the man, his wife, and two daughters.

"I'm trying to let the work be Cambodian, to do it their way," remarks Cobb. "I've suggested that I not teach the whole group, but that I train teachers and have them teach the others."

One of the early refugees, a man with a Ph.D. degree, had been a professor in Phnom Penh University. The professor had begun reading the Bible privately. As he walked to the car with Hill one rainy day,

the professor said, almost casually, "I just wanted you to know, I have decided to follow Jesus. It is the only way."

Prof Teaches

On Hill's next visit he found the professor teaching Bible to a class of about 300. Hill gave him a copy of the Good News translation. "Good," cried the professor, "now I'll have more material to teach!"

True to university tradition, the professor issued grades, writing them on a scrap of brown paper bag and posting them on his hut. But he told his class, "Passing the course does not mean you're a Christian. I want to talk to you now about becoming Christian."

On another occasion a Cambodian veterinarian who had been helping Hill distribute materials, announced to the missionary as they walked, "I've decided to follow Jesus—and my whole family."

On this day at Klong Yai, Cobb secures permission to take the believers outside the camp for a baptismal service. The guards are busy, so Cobb is told to go alone, accepting responsibility for seeing that everyone returns to camp.

Some distance down the road the group turns onto a path leading in the general direction of Cambodia. They file along rice-paddy embankments and beside residents' huts to a ponded portion of a stream. The service is held practically within sight of the Khmer border.

(Cobb first baptized at a more convenient pool near the road. As he immersed

"But you came here," she said to the missionary. "You had no reason to help us, but you care. When I saw the way you cared, I wanted to be a Christian."

885 Baptisms

The first baptisms among the refugees by Baptists came in September 1975, when 77 were baptized at Ban Chaman. In less than 11 months, through July 7 of this year, baptisms totaled 885. The total is astounding when compared with the total of other baptisms reported for 1975 by Baptist churches in Thailand—201. The refugees are baptized into membership of Rayong Baptist Church.

People of Cambodia were already responsive to the gospel before their country fell, Hill reports. When he and R. Keith Parks (then area secretary, now FMB Mission Support Division director) and William R. Wakefield (then field representative, now area secretary) visited Phnom Penh in February 1975, observers told them a Christian surge might be just ahead. After Christian and Missionary Alliance missionaries had been able to return to Cambodia in 1970, they found only about 300 evangelical believers. By 1975 the number was estimated at from 5,000 to 10,000.

A church already existed among the refugees. When Baptists first went to one camp, they found about 20 Cambodian Christians and a pastor, one who had been affiliated with the Christian and Missionary Alliance but had become a Pentecostal. He and young persons began witnessing in the





Sand yard and thatch-roofed homes characterize Klong Yai camp.

the first person, a "graddaddy" leech attached itself to Cobb's leg. It refused to let go until the baptizing was done. Next time, Cobb changed ponds.)

'Time for Joy'

For baptism the Cambodians assume a squatting position in the water. As Cobb concludes the pronouncement over each, he pushes the convert forward, face first, under the water.

"Where did you learn to baptize that way?" I ask him later.

"In Thailand," he replies, "after a Thai pastor explained."

The method has nothing to do with the amount of water but involves tradition. For burial of Thai royalty, bodies are placed not in a Western-style prone position, but in a fetal position, knees to chest. Since baptism represents death, burial, and resurrection, the Thai burial position carries out the figure accurately in this culture. The position is also familiar to the Thais, for in bathing they do not lie back, but squat and bend forward, ducking under the water.

The baptismal scene includes more laughter than solemnity, as the group's "president" calls names of candidates for baptism from a list. The Cambodians have elected him church leader, but they call him president.

"Religious ceremonies here are a time for joy," explains Cobb.

"Praise the Lord!" exclaims one smiling man as he emerges, dripping, from the pool.

The group continues to sing throughout the service, accompanied by a Chinese

Cambodian refugee playing a flute. Local residents crowd close by, watching solemnly.

"We try hard to be sure they know what they're doing," says Cobb, "to see that baptism is a meaningful experience."

"We know that some of those baptized misunderstand baptism," he acknowledges. "We are not blind to this. Some want to overlay Christianity on their Buddhism. We try not to hurry in baptism. But even if you discounted a percentage of the total due to misunderstanding, that still leaves a lot of new, dedicated Christians."

"It takes a while for them even to know who God is," points out Mrs. Cobb.

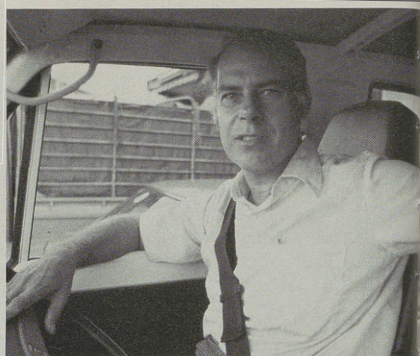
Moving On

There is constant turnover in Christian leadership as refugees move on to other lands. "We're sending out missionaries," comments Cobb. "We get letters from other places about the fervent work of these Cambodian Christians."

Baptist workers have tried to relay to churches in the refugees' new homelands the names and addresses of believers, in the hope local churches will make contact. Hill and Cobb agree the best follow-up has been in Australia. One pastor there even wrote to express thanks for the Cambodian Christians coming his way.

Cobb has been requiring individuals to memorize 30 verses of Scripture before giving them a Bible. "It adds value to the gift," explains Mrs. Cobb.

At the time Cambodia fell, a shipment of Gideon Scriptures in the Cambodian language was in Singapore on its way to Phnom Penh. The Gideon organization



Cobb tells of refugee ministry.



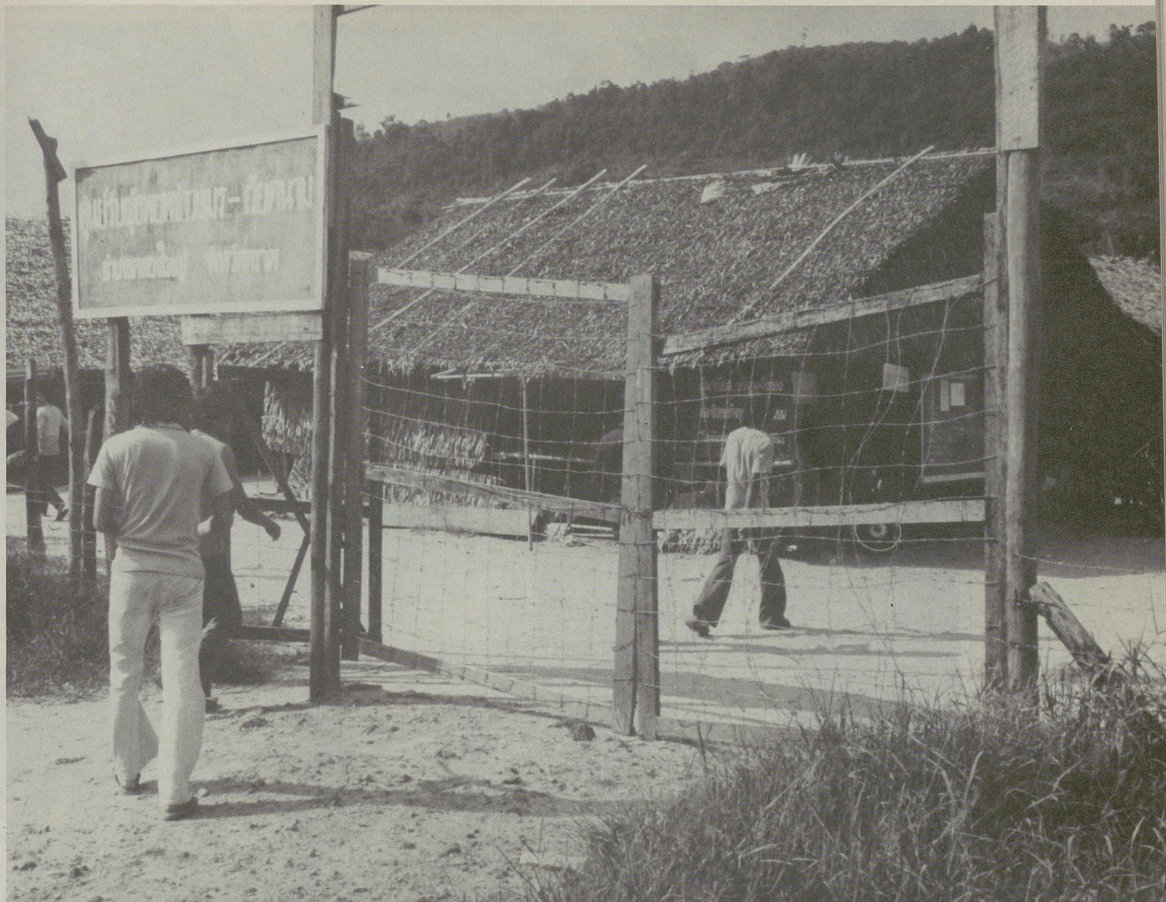
On "cottage" porch Cambodian girls industriously weigh for sale bunches of rambutan, a popular red, prickly fruit.

decided to send the New Testaments on to Thailand, and some 3,000 copies have been given to refugees. The Baptist Mission has joined with the Bible Society and three other groups in printing 5,000 copies of the Bible in Cambodian.

Refugees also study Bible translations in French and English in the hope that knowledge of another tongue might speed up their acceptance by a new home country.

"Praise the Lord!" exclaims Mrs. Cobb. "He can use that, too!"

Cobb's ministry to refugees is but part of his weekly schedule. On Sunday morning: Christian worship service in the home of a Thai believer in Chanthaburi. Sunday afternoon: visit to the leprosy settlement at Nikom. Monday: go to the Pang Nam Ron refugee camp. Monday night: service at a sawmill camp. Tuesday night: service on a rubber plantation. Wednesday: travel to Klong Yai camp. That night: prayer meeting in Chanthaburi. Thursday: to the Ban Chaman camp. Every other Friday Cobb travels to Bangkok to meet with the joint



Returning from baptismal service, Cambodians file back into fenced camp at Klong Yai.

committee on refugees.

"In our situation we could not give full time to the camps," says Cobb, "so we put pressure on the new Christians to train themselves and to take leadership roles. In all the camps they have their own worship services daily. The fact that we could not be there all the time has been an advantage, because they have had to lead on their own."

Counting Lessons

"We've learned several things," Hill summarizes about the refugee experience. "We've learned what a people's movement is. When a tide of becoming Christian begins, it's easier for others in the group to accept."

"We've learned the power of a non-calculated ministry, if done when the time

is right." He advises, "We need to keep the ministry witness as close as possible to the verbal witness, and at the same time not make one dependent on the other. We are not to say, 'I've given you this rice; now sit down, and I'll tell you about the Lord.' That's calculated."

Continues Hill, "And we've learned what can happen when people are ready—people without a future or a hope, people who had lost everything. They were ready to listen."

"We treat them all alike," declares Cobb. "Those we help we do not pressure to come to religious services. Most do come. We help because of Christ's love, and we tell the refugees that's the reason."

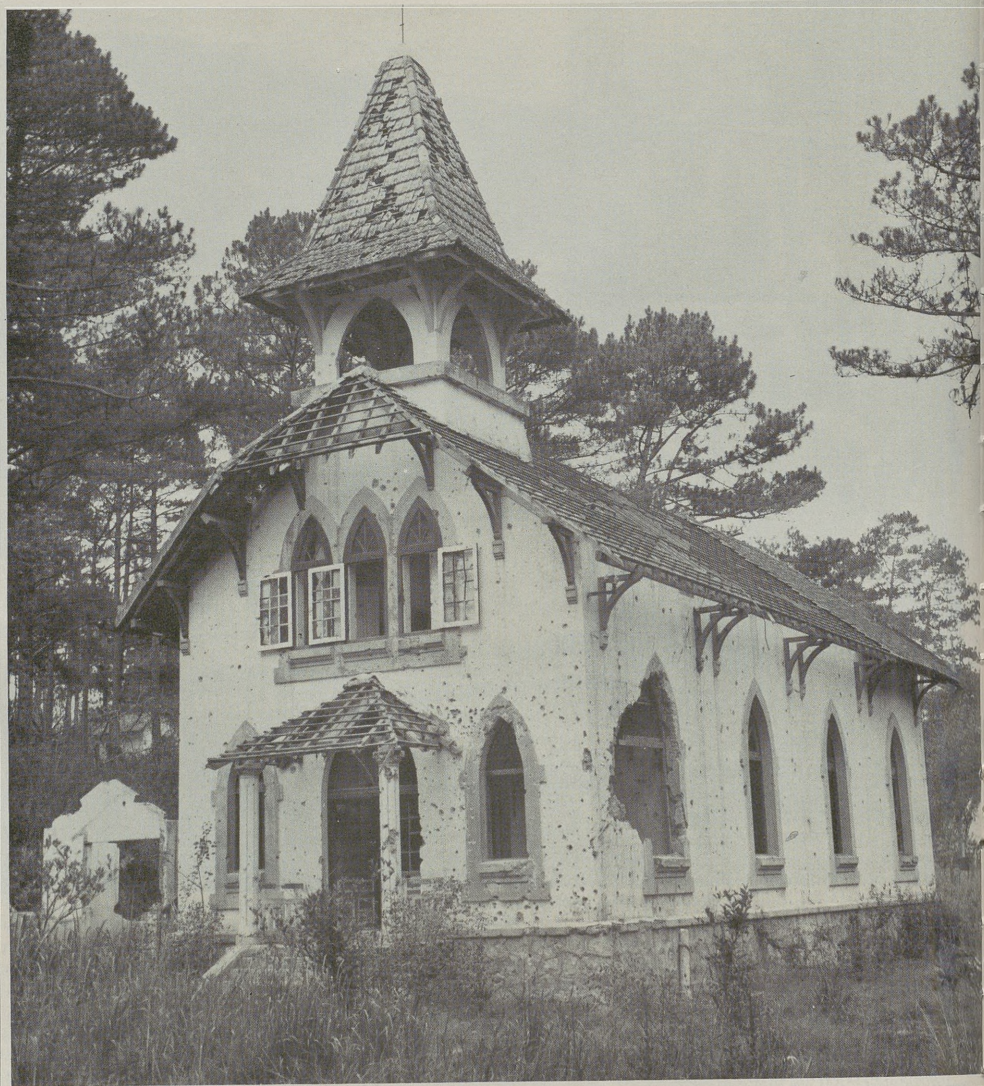
"Our chief concern is spiritual. We're there to minister to their spiritual needs and to help them in other ways as we can."

Hill recalls when a refugee, not a Christian, took the public address microphone and called for attention. "If God had not touched the hearts of Christians, this material would not be here," he declared. He called on the pastor to lead in prayer. "So we stopped for a little service of thanksgiving," says Hill.

A physician among the refugees, who recently left for his new home in France, told Cobb, "I've always been Buddhist, but the spirit of concern I have seen in Christians makes me want to be a Christian."

Replied Cobb, "Baptists in America and Thailand have helped as an evidence of Christ's love for you."

States Cobb, "The Lord deserves credit for everything. Any good that has come out of this work is his doing. I'm glad that the Lord has let me be used in some of it." **TC**



Reflections on Vietnam
After the Nightmare

By Leland Webb



Visual reminders of Vietnam's war years:
bullet-riddled church building; barbed wire
in Saigon; Vietnamese girl tends sidewalk shop.



"Where do you go when your dream is broken?" The words are those of a former missionary to Vietnam. In them can be heard a hint of the trauma in the expulsion of Baptist missionaries from South Vietnam in the spring of 1975.

The remark came as four missionary couples who had served in Vietnam gathered in Manila, Philippines, last June, some 14 months after leaving Vietnam. The questions had been asked, "What did Baptists accomplish in Vietnam?"

"I've been asking myself this question," said William T. (Bill) Roberson. "I left a dream. Our work was so young, and the years had been filled with war, havoc, and chaos."

"We were always beginning again," added Priscilla (Mrs. Robert R.) Compher.

"There were indications, though, that our dream was coming to reality," continued Roberson.

"We woke up to a nightmare," summed up Mrs. Compher.

The echo of that nightmare can still be heard. Many of those who were missionaries to Vietnam find it still hurts to talk about the experience.

"We left friends as dear as life," muses Missionary H. Earl Bengs, Jr.

Leaving Vietnam was "something like a grief experience," says Celia (Mrs. Peyton M.) Moore. "Sometimes you can talk about it, and sometimes you can't."

But quiet reflections on Vietnam are called for. When missionaries left Vietnam and Laos, it marked the first time in more than 20 years—since mainland China—that Baptist missionaries had been forced into apparently permanent absence from a field. No one can promise it will be the last time. Any reader can compile his or her own list of endangered fields from the daily news.

What can be learned from the Vietnam experience for similar situations in the future?

Was the Baptist investment in Vietnam worthwhile?

What is left of Baptist work there?

How have missionaries recovered from the experience?

To seek answers to such questions, while on a reporting trip through East and Southeast Asia in June and July, I talked with 16 missionaries who had served in Vietnam and one who had served in Laos. Other among the missionaries to Vietnam replied to inquiries by mail. This article reflects what they had to share.

March 1975: Baptist men were meeting for a prayer retreat in South Vietnam. Twenty miles away Communist forces were fighting, an early part of the sweep that would engulf the country just after Easter. The only American at the prayer meeting, Missionary Joe G. Turman, found himself surrounded by several Vietnamese Christians. Aware of the impending disaster, they pleaded, "Tell us how we can best live under communism."

Recalls Turman today, "It was one of the most gripping moments of my life. Those Christians were serious about their discipleship. They had faced the reality of living under communism. I remembered the Scripture where Jesus said, 'I will not leave you comfortless.' I told them, 'The Lord will be with you in a special way in this time of persecution. My presence is not essential. I'm not going to be with you, but the Lord will be with you.'"

At about the same time, on the seashore near Nhatrang Missionary Earl Bengs was leading a men's retreat. Bengs posed three questions.

"What are you now doing that you could still do if missionaries were not in your churches?" was the first.

"We could worship in our homes," came one reply. "We could read the Bible. We could encourage our brothers."

"What are you now doing that you could not do if missionaries were gone?" Bengs inquired.

"Maybe we could not have a nice building," said one. "We may

have to train ourselves," said others.

Then Bengs asked, "What are you not equipped to do?"

"Perhaps we do not know how to worship as we ought," was one answer. "We don't know much about the Bible," said some. "Hundreds had been saved—whole valleys of people," recalls Bengs today in his new field, Sarawak, Malaysia. "We needed to teach them and to train them in how to worship, how to study."

The day after the men's meeting the Bengs family left their home in Dalat and headed toward Saigon. They were never to go back to Dalat or Nhatrang.

Before the Fall: Rush to the Gospel

The collapse of Vietnam came when response to the gospel seemed to be growing. Several missionaries call to mind special events at Vietnam Mission meeting in 1974 and at a prayer retreat that December.

"As we look back, we can see that God was preparing us for something we didn't know about," remarks Bengs. The special times of sharing and prayer "reestablished in our minds the sovereignty of God in every situation," he states. "On the strength of that, we were able to minister in the months to come."

After the 1974 Mission meeting came "renewal in our lives," reports Turman. Then "the Holy Spirit, working through our lives, began to work through the national leadership." Between March 1974 and January 1975, says Turman, there were more professions of faith in Christ than the missionaries had seen before.

"The Lord was preparing a remnant of people to be left behind," appraises Missionary James L. Kellum, Jr., now assigned to the Philippines. Agrees Missionary Robert R. Compher, also in the Philippines, "The outpouring of the Holy Spirit all over Vietnam during the last year must have been preparing the Vietnamese for what would come."

During the last six months Kellum was in Vietnam (he was on furlough at the time of the fall) the church he worked with had at least 26 decisions every Sunday.

"I asked our strongest Christian lay leader why the response was occurring," he reports. "He thought, and then replied, 'The people are hungry, and they have no hope.'"

"They got to the point that they did not have much to lose by accepting what we had to offer," agrees Elizabeth (Mrs. Kenneth L.) Goad, missionary now in the Philippines.

Roberson, also now stationed in the Philippines, adds that people seemed to realize "that society and life as it had been known during the past 25 years was breaking down; there simply was nothing to hold on to. This caused an undercurrent of fear and stress that people were not able to articulate."

"In desperation they saw the message of the gospel being held out that offered new hope and life, and they flocked to it. I think the Holy Spirit used the undercurrent of foundations breaking up to do what he wanted."

During the last days that missionaries were in Saigon, it was the Vietnamese believers who initiated the projects of going to refugee camps to give out rice and copies of the Gospel of John, recalls Turman. Believers, many of whom only ate two meals a day, shared their food with refugees. "They did it in the spirit of Christ," he explains.

Plans to help evacuate Mission employees from Saigon fell through. "I feel the Lord left them there for the purpose of carrying on a witness," muses Mrs. Roberson. "They have to depend on the Lord."

Turman told his wife, Gloria, shortly before the forced departure, "If we had to go home on furlough now, I really wouldn't want to go. Every day is so exciting."

He recalls the day in Vietnam he took his bicycle for repair. The repairman called him to the office and asked, "Tell me how to have forgiveness of sin." Less than an hour later, Turman was giving tracts to soldiers when one asked, "Can you explain to me how I can have God's forgiveness?"

He adds, "Most of our Christians were actively witnessing."



Recalling Vietnam: Earl Bengs, now in Sarawak, Malaysia.

Looking Back: What Remains?

Just what did Baptist missionaries leave as evidence of their years of work in South Vietnam?

"We left something with every person we met," declares Mrs. Compher.

"Many people are left behind in Vietnam who had genuine experiences of salvation as a result of the Lord's using our Baptist witness," testifies Herman P. Hayes, who was the first Southern Baptist missionary to arrive in Vietnam—in 1959; he is now stationed in Indonesia. "My mind runs up and down the land; faces and names cross the screen, and I remember with gratitude this one and that one, whom I feel confident had an encounter with the Lord."

In addition, principles of a Christian democracy as practiced in our churches was taught and shown," he continues. "Those principles may have a hard time living above ground now, but they'll not be easily forgotten."

"A good base of churches, though small in number, was left. A base rooted in the soil, experience, and culture of Vietnam was left behind, as were trained leaders."

"We left a foundation that will last," declares Bengs, "people who truly know the Lord and will lead others to him."

"We left the printed Word and years of training we had offered," he continues. "The last thing we said was, 'Get the literature out of the office; don't leave it here to be confiscated. Get it out among the people.'"

"The only thing we could have left of lasting value would be New Testament churches," says Turman. "They are of eternal value. To leave people who have experienced the Lord and obey him as they come together in a church—they are an eternal institution."

Peyton M. Moore, missionary now assigned to Hong Kong, points out that through Bible correspondence courses, Vietnamese were brought to accept Christ without direct missionary contact. In fact, the Vietnamese would not even know whether the mail courses came from an American or a Vietnamese.

"Their primary contact was the Bible and what they read and studied in the correspondence courses and from the Bible," states Moore. "From that, many became believers. The seed planted in their lives will continue to bear fruit. It began without a missionary; it will continue without one."

"Some people worry about losing the financial investment," comments Winston Crawley, Foreign Mission Board Overseas Division director. In answer, he offers a comparison. "The money I have spent on food and clothing for my children is gone," he says. "It will never be recovered. But the children are what count, not the money spent on them."

"In mission work, what counts are the believers, the residual effects of the work, even though it may be underground."

Was the effort worth it? "It was as far as I'm concerned," says Missionary J. Murphy Terry of Baptist work in Laos, where he served; he is now assigned to Thailand. Earlier missionaries in Laos had worked primarily with tribal groups, he reports, but "we found an open door into the ethnic Lao-Buddhist community."

They were moving toward the house-church approach, says Terry. Three groups were meeting regularly. Leadership was com-



Linda Bobo in Hong Kong describes flight from Dalat.

ing from within the groups. More than 35 had been baptized.

Missionaries in Laos also tried to add "some cell-group worship and an evangelistic approach that could be carried on in case of difficulty." Probably because they were aware of events in Vietnam, believers in Laos knew their form of worship likely would be changed, states Terry. "Several of the believers have become refugees," he notes, "but others are still in Vientiane."

Tough Appraisal: Change in Approach?

What would missionaries have done differently in light of what has come to pass?

"I would have planned for an underground church," says one. Adds another, "I would have destroyed records; I kept a record of the name of everyone who had been baptized."

"I think we moved as rapidly as we knew how," offers Bengs.

Aiding Refugees

During the months since the turmoil in Southeast Asia a total of 144,692 Indochina refugees have come to the U.S., 87 percent of them Vietnamese, according to Missionary Lewis Myers, Jr., now serving as Vietnamese consultant, Southern Baptist Home Mission Board, Atlanta, Ga.

Of those refugees, Myers reports, 2,800 were resettled by Southern Baptist churches through the HMB's Office of Immigration and Refugee Service. An estimated 2,000 others were resettled by Southern Baptist churches through other sources, he adds.

Myers estimates that about 25,000 Southern Baptist churches have been involved in ministry to the refugees, including sponsoring, responsing, providing material assistance, or offering English classes or Bible teaching.

Missionary Robert C. (Bob) Davis, Jr., working with Vietnamese in Texas, upon request has pointed out some specific examples in his part of the country. Among them:

An experienced worker with international Bible classes at First Church, San Antonio, Tex., Otho Griffith had helped win to Christ numbers of Vietnamese in training at Lackland Air Force Base. Some of them contacted him when Vietnam fell; First Church sponsored a number and their families.

Travis Avenue Church, Ft. Worth, Tex., has provided a continuing program of English teaching, Bible study, and social events. Several rallies at Broadway Church, Ft. Worth, have offered encouragement. First Church, Arlington, and First Church, Wichita Falls, "have good international programs which are reaching Vietnamese," continues Davis.

"In Ft. Smith, Ark., Grand Avenue Church and Eastside Church have done outstanding jobs of ministering, both during the time Ft. Chaffee was in operation [for refugees] and also with continuing ministries," says Davis. "These churches have regular services and classes in Vietnamese. Many other Ft. Smith churches provided help of all kinds."

Among ministries to students Davis points to First Church, Paris, Tex., where 30 Vietnamese attend junior college; to the work of College Heights Church, Alamosa, Colo.; and to the BSU at the state college in Durant, Okla., where 100 Vietnamese students attend.

In Oklahoma's Enon Association, Superintendent of Missions Tom Cotton "led the association in sponsoring a number of families and helping them become established," says Davis.

He also tells of a woman in Missouri who borrowed money to buy a house in order to sponsor a Vietnamese family. For more than a year she assisted the family, only to see them move away, expressing only token thanks. Instead of becoming bitter, the benefactor "expressed gratitude for having had opportunity for service and the chance to love people who needed her love," Davis reports.

He notes that many churches "sponsored one or more families, quietly integrated them into the life of the church and community, and continue to assist them with everyday problems." In such churches, "most of the burden of work and ministry has been carried on by a few persons whose hearts God touched in a special way," he continues.

"These few are the unsung heroes of the Vietnamese event in the U.S. They have given of themselves, but they have grown in their awareness of human need and in their ability to let God use them to bless others."

"We were working toward getting the Vietnamese to sense, 'We can do it.'"

"Not only because Vietnam fell—but more so because it did—it would have been better had we made a more grassroots, indigenous approach from the very beginning," suggests Hayes. "The same is true of the program of Theological Education by Extension. Had we had that from the first, more people would have been won to the Lord, and more would have been trained for service. We came to both of these because they were more sound Mission strategy."

Agrees Missionary Robert C. (Bob) Davis, currently in the U.S., "If we could relive our Vietnam experience, I would devote more of my time to leadership training on the local level. This would include much intensive Bible study to help new believers become grounded in the Word, and a higher level of training for the natural leaders who emerged."

"During our last two years in Vietnam we made such an emphasis. The work has a much better chance of survival because of the lay training."

Declares Turman, "We as Southern Baptists need to be going into countries to let the Holy Spirit use us to raise up strong, indigenous churches, not dependent on us as missionaries. Vietnam is one lesson. Our purpose should be to plant indigenous churches."

What should other missionaries in Southeast Asia be doing? "Offering training and breaking the umbilical cord," advises Bengs. "We should be saying to them, 'I don't have anything but myself, and I'll give you all of that—my life, love, energy, compassion.'"

Adds Davis, "The Vietnam experience should point out the importance of making the Christian witness a part of the culture of the area."

"In the closing days, while still in Vietnam," remarks Hayes, "we wondered why we did not do more to emphasize the importance of committing Scripture to memory, as we thought of the possibility that Bibles may not be allowed."

A Grief Experience: Still Cutting Deeply

Make no mistake—for the missionaries who lived through it, leaving Vietnam, or neighboring Laos, was a classic grief experience! They lost not just one loved one, but many. For some of their children, it meant leaving the land they knew best as home.

The suddenness of South Vietnam's collapse surprised everyone. "I was sitting on a committee for long-range planning for Vietnam, and within two weeks I was out of the country," recalls Moore.

"I live with remorse," reflects Bengs. "Did I do all I could have done? Did I stay as long as I should have stayed?"

Assured that he stayed as long as was reasonable, still he maintains he should have done more, regardless of danger. "I remember the looks on their faces the last time I did go back," he says of the Vietnamese Christians at the Mission office in Saigon. "They looked at me like I was an angel."

The shock of not returning to Laos hit Terry after a few days in Bangkok, Thailand. He had returned from furlough in the U.S. in the hope of going back to Laos. "I could sit on the bank of the Mekong River," he reflects, "and look toward Laos—so close, yet so far away." Adds Terry, "We don't spring back as easily as we think we might."

"Until the crisis becomes your crisis, it's not very real to you," he declares.

"I am sure our grief experiences from Vietnam were of a far greater nature than more normal grief experiences," remarks

The Exit Perspective

A missionary recently described current field conditions as "living double lives"—prepared to leave at once, while still "carrying on as if we would be here forever."

In some locations Baptist Missions already have on paper contingency plans for emergency evacuation. These are to make withdrawal more orderly should the need arise.

As one missionary summarizes: "We recognize the possibility of danger; however, 'he that observeth the wind shall not sow; and he that regardeth the clouds shall not reap' (Eccl. 11:4)." Adds the missionary, "Thus far we are quite safe, completely at peace about being here, and very convinced we are exactly where God wants us."

In Thailand Missionary William A. (Bill) Beckham has prepared a paper on "The Exit Perspective in New Testament Missions." It looks at the possibility of leaving a field as being nothing new in mission history. Some excerpts:

Clearly Jesus taught that the Christian is to live in the full awareness of leaving this world and not staying.

The Mission strategy of the New Testament church was born and nurtured in this lofty perspective. Every decision the church made, whether concerning planting, watering, nurturing, or cultivating, was made in light of exit.

This perspective produced mobility within the first-century church. The church was simple, rather than complex. Only so many plans would fit into a given length of time, and the early church considered its time to be brief. The simple perspective was: "Jesus is Lord . . . and he comes quickly." Goals and plans were certainly not eliminated, but all other perspectives were.

A local leadership developed naturally from the exit perspective. Paul's success in leaving behind qualified leaders in a relatively brief time is a result of his intense exit philosophy. He quickly identified potential leaders and developed them. Leadership was transferred at the earliest possible moment, because Paul knew he was really leaving—and so did the potential leaders.

The New Testament church lived in the spirit of imminency, on the cutting edge of the future—the eternal exit.

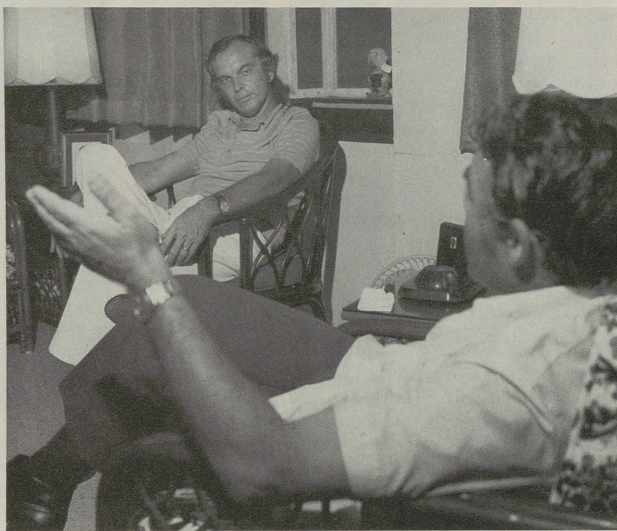
Plans, structures, and institutions planned in light of imminent departure will remain; others will die.

Today we see some mission areas which seem to duplicate the New Testament growth pattern. The answer often given is that these countries are in periods of political and social upheaval which produce openness to the gospel. Certainly any transitional crisis helps to prepare listening ears.

But surely Christian attitudes also contribute something to response. In the face of crisis the Christian himself is most likely to approach unbelievers from the exit perspective. Plans are made and implemented from the perspective, "We will soon be gone."

Ironically the first missionaries were not driven from Jerusalem by spiritual conviction but by political reality. Political persecution cast them out of Jerusalem. Political realities can force us to accept forgotten spiritual truths.

Today political and social upheavals are pushing and casting forth all over the world. Could it be that history is repeating itself? Could it be that settled Christians have again turned tarrying into staying? Could it be the same gentle first-century nudge of God's hand is reminding us that our constant perspective must be one of leaving, instead of staying?



At gathering of former Vietnam missionaries in Manila Elizabeth Goad, Kenneth Goad, Robert Compher share recollections.

Hayes. "There were about four or five different types all piled into one experience. We still have waves of emotional reactions that can't be explained.

"It is important to be probing the subject," he agrees, but adds, "I must confess, I don't enjoy it."

Reflects Mrs. Roberson, "I don't think we honestly faced that we would not go back. During the 1960s missionaries had been evacuated because of coups and had returned. I felt strongly that I was leaving for a short period.

"You have to live with the memory of little things," she adds, "such as not following the impulse to give a bag of sugar to a Vietnamese friend, or of not giving away our towels—always thinking we would need them when we went back."

Apparently those outside the Vietnam Mission—and perhaps those within it—did not fully comprehend the depth of emotional trauma the withdrawal produced. Several missionaries believe their emotions would have healed more quickly had they all been able to gather in the same place after it became clear they would not be returning to Vietnam. But upon leaving Saigon, each couple decided their destination—Thailand, Taiwan, Singapore, Hong Kong—on individual bases, perhaps because of the location of their children or of personal preference. Later, when it had become clear they would not return to Vietnam, it was too late to assemble in one spot; Board policy has no provision for such a travel request.

"When we first came out, our emotions were raw," says Moore, "and we were in something of a shock. We weren't berserk, by any means, but I think we were undergoing a much deeper trauma than most of us realized. Then we were concerned with a lot of immediate crises."

One missionary expresses appreciation for the "amazing" number of people who wrote to indicate their sympathy. But he also wonders about some "key people in our lives" from whom no word was heard.

The Foreign Mission Board's policy of supporting a missionary's individual decision about when to leave a field is viewed as supportive, though it puts pressure of decision upon the missionary. The policy "gave us a great deal of assurance," says Kellum.

Declares Hayes, "We realize that of all the approaches made by mission organizations, ours makes more sense. The decision is left to those on the spot, with full assurance from the Board that we will be supported in whatever we decide to do. That is tremendous, and though hard at times, it is best."

"Financially speaking, there is little we could consider a loss, because the Board and Southern Baptists have been extremely generous in helping us recoup material losses," remarks Moore. "Of course, some things have an emotional attachment, and

'Until the crisis becomes your crisis, it's not very real to you.'

some files and study materials accumulated over the years can never be replaced."

The experience of Jim and Linda Bobo is different from the others. Although Bobo had served two years in Vietnam as a missionary journeyman, as an appointed missionary couple the Bobos had been in Vietnam only a few months. Among personal items left behind were all their wedding gifts.

They traveled, first by car down the mountain from Dalat, where they were in language study, over a sometimes unsafe road and then by U.S. plane from Nhatrang to Saigon. During the trip, Jim and Linda, without discussion, realized they would not be returning to Dalat.

Perhaps "it was more of a fog for us than for everybody else," muses Mrs. Bobo, "because we were on the threshold; we had just begun to settle into the excitement of a new country. For us, it was a time of total regrouping, in the sense of our call to missions." They now serve in Hong Kong.

Upon reaching Saigon the Bobos noted that "our losses did not compare with the losses of other missionaries; ours seemed to be more of goods than emotional ties with people and work in Vietnam," recalls Bobo.

Healing is coming for the missionaries. At the close of the Baptist Mission meeting in the Philippines in June of this year, Roberson, who had served in Vietnam since 1959, stood before the group. "I want to do something I haven't done in a long time," he said. "I want to sing in Vietnamese."

Unsure that he could sing without wavering, he asked the other former missionaries to Vietnam in the Mission to join him. Together they sang a simple gospel melody.

That poignant scene may have been a turning point. Roberson and others were at last able to look back. Yet their song may also have been a kind of farewell to a stage of their ministries unlikely to be resumed.

Confronting the Why: Thoughtful Perspective

Asking "why?" is unfair, of course. God does not always choose to share that knowledge with his children. Still, an enlightened perspective is sought from the missionaries.

"The question of why this happened just as the response was building has not been a problem to me," states Hayes. "I can't explain, except in my own personal relationship with the Lord. I have the deepest sense of peace that the sovereign God is in control, and in his time and way it will be better. Later, it will be clear to all of us concerned."

Insists Bengs, "The Lord uses everything that happens."

"We know the victory is Christ's, and so, ultimately, even the fall of Vietnam will be to his glory," declares Turman. "In God's permissive will, he permits things to happen. Through it all, he will be glorified."

He continues, "There is evidence that a church in a time of stress is purged. A church may grow in spiritual depth and even prosper."

"History can teach us," notes Davis. "The fact that missionaries have been forced out does not mean that God is through or that he is even hampered in his plan for the people of Vietnam. Many times the absence of missionaries has forced responsibility on local leaders."

Vietnam Today: A Clouded Picture

What's happening in Vietnam today?

"We just hear rumors," laments Moore. "I wish there were some way we could get an honest report of conditions. We hear on one hand that churches are still meeting, but we also hear that these meetings are really political rallies."

"We hear there may be some Christians now working for the national political body. This does not surprise me. I would be more surprised to learn our churches had never been infiltrated. Most of us realized that probably our churches had Communists either attending regularly or even as members."

"I believe a number of churches and mission points will cease to function or merge with other groups, as persecution or restriction sets in," predicts Davis. "But there should be a good number of small groups that can continue to function under almost any conditions."

"Religious freedom in Vietnam is assured, but Christians are often not able to use it," reports Samuel M. James, now field representative for East Asia. "In some areas they are undergoing rather severe pressure," sometimes in subtle form.

James states that the Communist government wants all Protestant churches under one organization, and thus easier to control. Fear also limits church attendance, he goes on, for people do not know what to expect from the government and are afraid they will be punished for worshipping.

"I wonder why there is not more exposé in the public press," ponders Moore, "because refugees are still trickling out who could give an up-to-date account. Maybe because of our national sense of guilt, we are trying to forget unhappy experiences. But the American press isn't interested in getting the truth about Vietnam today, as it was back in the days when there was reporting about defoliation and napalm."

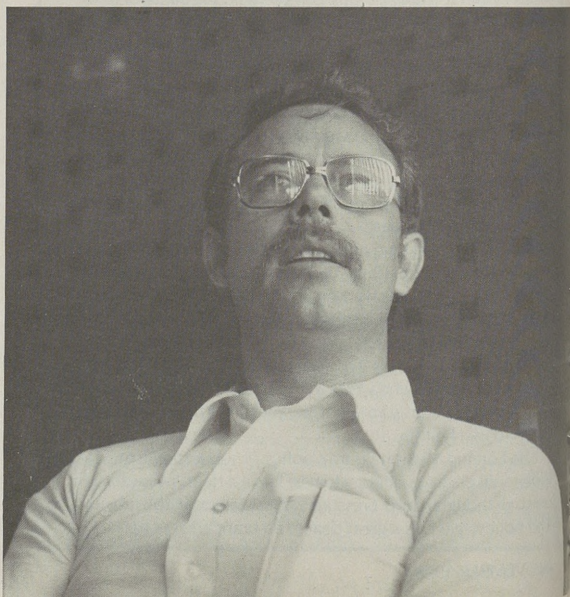
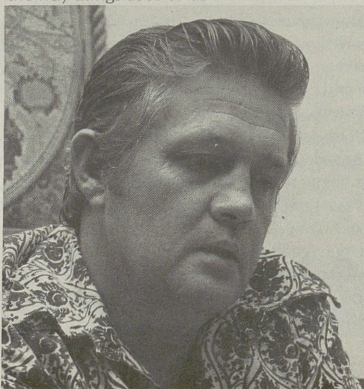
Declares Mrs. Moore, "We think of the Christians in Vietnam every day. Many times I have had peace in my heart because I believe that God's Word tells us he is always with us. Just as he was with all of our missionaries through all of our experiences in Vietnam, I feel he is with our Christians there. I have faith to believe they are continuing to worship and to witness."

"Some were asking before we left, 'How do we go underground?'" reports Mrs. Roberson.

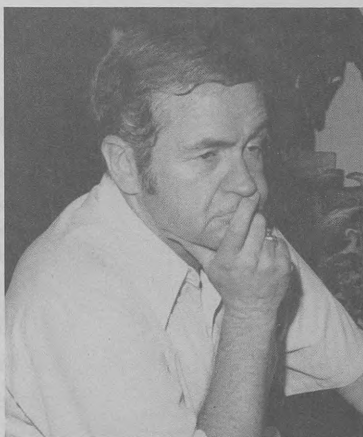
"There will be some falling away," Moore acknowledges. "This has been true in any society where Christianity has been put to the sword. But for some who fall by the wayside, others will remain true. The church will undergo a certain purging, but it will come forth with a smaller, and perhaps a more true, representation of the church."

Notes Bobo, "One of the strongest Christians among Baptists

Peyton M. Moore (below) in Hong Kong and J. Murphy Terry (right) in Thailand talk about the way things used to be.



William T. Roberson in Manila recalls past days in Vietnam.



is still in Vietnam. I hope and pray he is an underground person and still strong in the faith. Perhaps in a secretive way he can share among other Christians."

"I'm wondering if we as Southern Baptists are doing all that we can and ought to do to make contact with Baptists still in Vietnam," muses Moore. "I realize the country is not open, but if there is any way we could give moral, spiritual, and financial aid to Baptists still in Vietnam, we owe it to them. I don't know if we're doing all we ought in the way of radio communication."*

James feels the possibility of career missionaries returning to South Vietnam is doubtful in the foreseeable future. He, too, issues a reminder that national Baptists and other Christians who continue to work there need prayer support.

Relocated Missionaries: Period of Adjustment

Those missionary personnel who served in Vietnam are scattered: six reassigned to Indonesia, eight to the Philippines, four to Hong Kong, two to Malaysia, two to Taiwan, two to the Ivory Coast, one a field representative, and six still unassigned as of September 1.

Relocation has not always been easy. Many of the missionaries speak of having felt a special calling to Vietnam. And the Mission there seemed like a family.

"We heard about the Vietnam Mission before we got to the field," says Bengs. "We were told, 'You are going into one of the most unique fellowships that exists.'" He adds, "I think the tensions and pressures drove them together. There was no time for pettiness. Tomorrow might be the last day. The Lord welded that family together."

Affirms Roberson, "In Vietnam, survival in a war-torn country brought missionaries together."

Problems of adjustment to new fields not only involve grief but the usual barriers of a new culture. In studying the Tagalog language in Manila, Roberson finds he may unconsciously utter Vietnamese words instead of Tagalog.

One experience has linked the old field with the new. In Manila Roberson was assisting a Vietnamese doctor and his wife to make their way to the U.S. One day the doctor asked, "Would



For this lad and others in Vietnam, today's barriers are more than a fence.

you tell me what it means to be a Christian?" Delighted, Roberson told him and shared some Christian literature with him. At Tagalog language study that afternoon, Roberson related the incident to his teacher, a Roman Catholic. Inquired the teacher, "What does it mean to be a Christian?"

Earl and Sherry Bengs recall their definite calling to serve in Vietnam, after first being slated to go elsewhere. But they also have had a similar experience concerning Sarawak.

Before Herman and Dottie Hayes went to Vietnam, they had considered serving in Indonesia. Thus, when Vietnam closed, they felt privileged to move to Indonesia. But, Hayes admits, "It has not been easy. I think what we are doing is the most difficult thing we have ever done."

Missionaries in other potential hot spots of the world may well learn from the Vietnam incident. In some locations contingency plans are already in effect. (See box, page 12.)

Crawley cautions, however, that a missionary cannot work effectively with a constant fear of leaving. So a practical balance must be sought.

Missionaries must hold to high hopes, notes Terry, but at the same time they should realize there may be tribulation. "We might as well face reality," he advises.

In living with constant tension in Vietnam, summarizes Bengs, "We had to come to realize that we might live out our lives in Vietnam, but also that the work might end quickly. I could not live with the pressure of fearing every shell, or knowing that tomorrow I might have to run for my life, or that a satchel charge might be delivered to our door.

"Instead, I had to come to the point that I said, 'Lord, it's up to you. I'll stay here as long as you want me to stay.'" TC

**'We left a foundation that will last—
people who truly know the Lord and
will lead others to him.'**

*In an effort to learn more about the current situation in Vietnam, William R. Wakefield, Foreign Mission Board secretary for Southeast Asia, and Missionary Lewis Myers, Jr., who served in Vietnam, attended a report meeting about Vietnam in Chicago, Ill., in September. Sponsored by the Mennonite Central Committee, the gathering included discussion about efforts and methods of assisting Vietnamese in relief needs. Attendance by FMB representatives was part of a continuing search for ways to relate to the Vietnamese people.

In Print for Days of Crisis

By
William T.
Roberson



God was busy during those last months before South Vietnam capitulated to the forces of Communist North Vietnam in the spring of 1975. Widespread revival and impressive evangelistic response was registered in churches throughout the country. At one place more than 100 persons were baptized at one service. In another location 57 persons were baptized only hours before the missionary had to seek safety from advancing Communist soldiers.

Deepened fervor and dedication among Christian leaders were in evidence in almost every church. At least two church leaders gave their lives in abandoned service; they died principally because of their unselfish spirit and untiring effort to serve the Lord. No one knows how many others will join those two before the determined people of South Vietnam are finally silenced.

God continued to call new missionaries to Vietnam until the actual fall. Two missionary families were scheduled to enter Vietnam within months of the collapse.

Those working in Vietnam Baptist Publications in those final months had an unusual experience. God developed some urgently needed literature, in spite of the human frailty and adverse conditions prevailing at the time.

Baptist churches in Vietnam had developed the custom of studying special Bible lessons prepared each year for Christmas and Easter seasons. The lessons were studied for four or five Sundays ahead of those special days.

Preparing for the 1975 Easter lessons, personnel in the publication department met all kinds of discouragement and frustration.

The author was appointed a missionary to Vietnam in 1959 and served there until reappointment to the Philippines in 1975.

Writers withdrew from their assignments. Deadlines were repeatedly postponed. At the last minute, not a single project had been completed. Plans for the lessons would have to be scrapped.

The publication director decided the lessons could be prepared only by changing the schedule completely. Bible studies, instead of preceding Easter Sunday, would begin on Easter and continue throughout April—the month when all South Vietnam disappeared behind the Communist wall.

Theme and treatment were also changed. Instead of the usual study of the trial, crucifixion, and resurrection of Jesus, the lessons would focus on the risen Lord, present and reigning among his people. A study of 1 Corinthians and of the post-resurrection appearances would be the scriptural basis.

Never before had such drastic changes been made. At the time, we did not know the why of the decision, only that God's leadership was strongly felt in it.

A young widowed Vietnamese mother with six small children, herself a recent refugee from Hue, wrote her first Bible lessons for children. She acknowledged one day that she felt unqualified, but added, "Something keeps urging me to write."

When the publications decisions surfaced, only God knew that Communists would already occupy the central highlands and northernmost provinces by Easter, March 30, 1975. No one dared believe that those lessons would be in the hands of Christians throughout the country who would be watching their last glimpse of a free world fade. No one's wildest imagination allowed the possibility that South Vietnam would fall only two days after the studies were to be completed.

No one can know now how many people were able to study those lessons that

month. Order and discipline could be found nowhere. Chaos and confusion reigned. Fear and panic gripped the population. Where travel was possible, highways and roads were clogged with refugees. Even jungle paths and dry riverbeds were used by those seeking to escape from the advancing enemy forces.

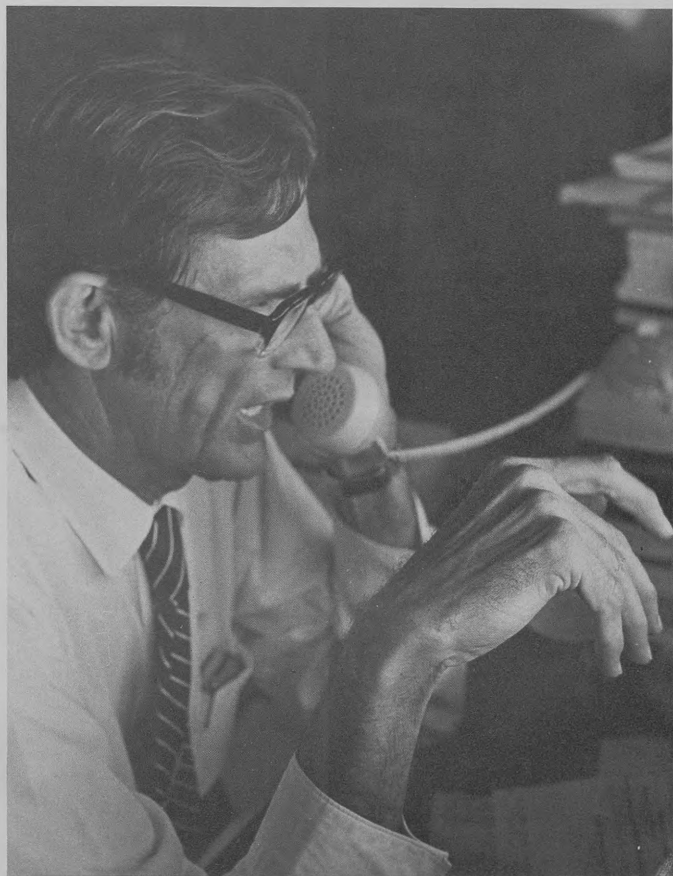
Regardless of conditions, some churches regularly studied those lessons about the reigning and present Lord. Many persons kept the lessons in their homes for private study.

The hindering of the first lesson so that new lessons on another theme would be prepared for a crucial hour now seems purposeful. Those Christians would need, perhaps as no others in recent history, to rejoice in the reality that the Lord is abiding with them. God intended these lessons to strengthen the people in their tragic hour.

TC

Top: Sample of Vietnamese Christian literature. **Below:** In calmer days a Baptist missionary student in Saigon studies Scripture.





Missionary Herbert Billings orders books and supplies, manages, and directs the work of the Guatemalan Baptist Book Store.

FORGING A STRONGER LINK

Photos and Text By
A. Clark Scanlon

The weakest link in the literature chain is how to get it distributed," says Missionary L. Laverne Gregory, book store administrator for Baptists in Mexico. "The need is overwhelming; we have greatly improved both the appearance and quality of literature, but we must break the bottleneck of distribution."

Missionary Herbert (Herb) D. Billings in Guatemala City, Guatemala, is doing just that. Quietly at work in his mezzanine office over a Spanish-colonial-style

The author is field representative for Middle America, Guatemala City.

book store, he is striking some telling blows at breaking the bottleneck.

His first step in forging a stronger link in the literature chain was to move from an antiquated rented house to a specially designed book store in 1974. The attractive one-and-a-half story building, which was not damaged in the February earthquake, represents the philosophy of architecture of the six-foot-eleven-inch Billings. Rather than the traditional display window arrangement, he wanted to convey a warm, friendly at-

(Text continues on page 20.)





Preceding page: Employees Ana Ruth Hernández and Assistant Manager Mario Portillo keep the large selection of books in clean, attractive order. The atmosphere invites browsing.

mosphere that would invite browsing.

His idea is working. Business in 1974 increased 40 percent over 1973. In 1975 sales topped the previous year by 30 percent, and the initial months of 1976 indicate a 40 percent increase over the same period in 1975. These marked increases compare with a 12-percent-a-year growth rate before the move.

But the book store is not just a commercial enterprise. Billings relates the business and ministry aspects of the store by the "fact that we are a service organization hoping to undergird the churches' ministry and growth."

He views the business aspect as an integral part of the whole program. "To perform this ministry, we must operate from a sound financial base," Billings states. "Many book stores with a great vision of service have gone under because they were not built on a firm financial base."

Billings' satisfaction comes not only from the increased sales, but from the fact that 60 percent of the sales are Bibles, Christian literature, and Christian books.

He believes the printed page is "indispensable" in helping develop believers in the Christian life. "Teaching verbally has only a passing effect," says Billings. "But the printed page can remain to help the new Christian to grow after the teacher has gone.

"I note that people and churches that use Christian literature tend to grow better than those who do not."

He cites two examples of churches in the same economy, but with different philosophies on literature. "Some churches spend as little as ten dollars a year on literature," states Billings. "Almost always they are churches that are stagnant and stunted in their growth.



Employees try to become familiar with all materials to better serve customers.



"Other churches spend 50 dollars a year or more and seem to be vital and growing. Of course, you can question which is the cause and which the effect, but I believe that literature helps in church growth and development."

Future plans for the literature ministry in Guatemala reflect Billings' strong feelings about the power of print in developing mature churches. "We would like to expand into local church deposits or sales tables," he reveals. "Many of the people have a hard time getting to the center of town and do not have opportunity to know the vast amount of Christian literature that is now available."

A pilot project is being carried on in

Palestine Baptist Church "in which we have a small amount of books on hand" for people to purchase. If it works, the program will be started in other churches.

"We are also acting as wholesalers to a number of small Christian book stores in other parts of Guatemala," explains Billings. "Sometimes these stores are book stores. But other times we supply a Christian businessman who includes the sale of Christian books as part of another business."

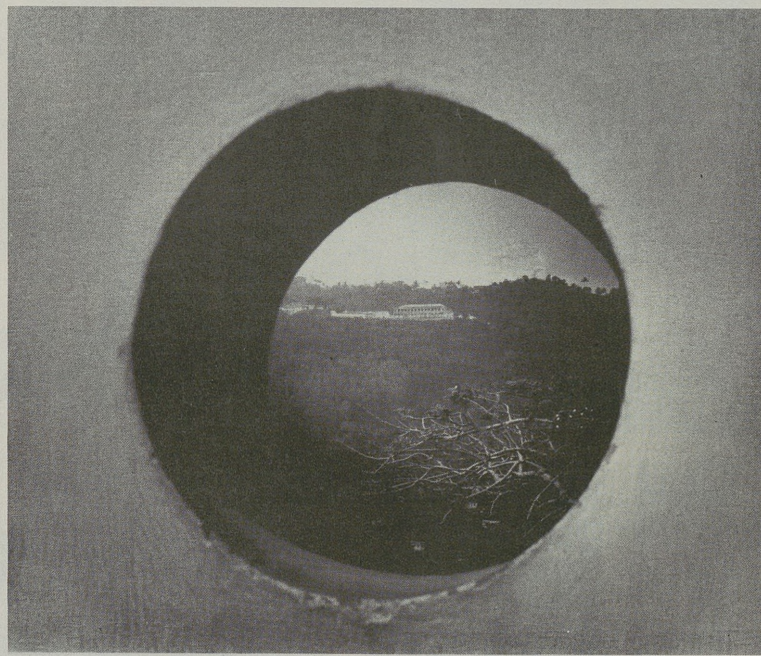
Distribution may be the weakest link in the literature chain, but in Guatemala, Billings, with a sense of call and a vision of the power of the printed page in spreading the gospel, is forging a stronger link.

TC

IT BEGAN WITH LEON

Text by Elaine Herrin

Photos by Bob Harper



A hole in a school yard wall lets outsiders catch a glimpse of the distant and lonely Richmond Hill Prison, foundation for Baptist work on Grenada island.

Who would have thought that an ancient stone prison would be the foundation for Baptist work on the island of Grenada?

It was August 1975 when we first arrived on the lovely Caribbean island, and the enthusiasm and eager anticipation with which we viewed our new assignment was clouded by a somewhat awesome apprehension.

Our sole Baptist identification on the island was a prison inmate serving a life sentence for murder.

Through a broadcast of "The Baptist

Hour" five years earlier, Leon Edwards had heard the gospel in his tiny cell and had committed his life to Christ.

Correspondence with the Baptist Radio and Television Commission, Ft. Worth, Tex., brought him in contact with J. P. Allen, director of audience response for the commission. A close bond developed between the two men, resulting in a visit by Allen to Grenada.

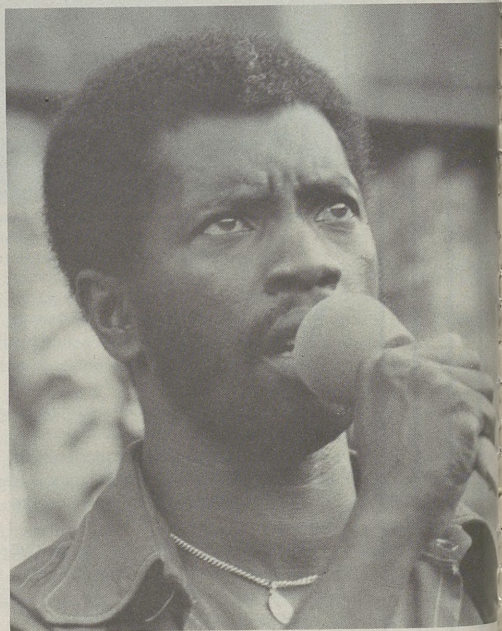
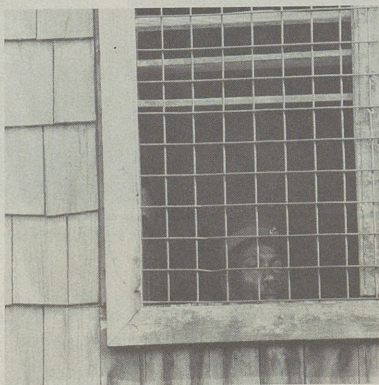
Prison authorities granted special permission for Leon to be baptized in the blue-green waters of the Caribbean, and the Radio-TV Commission made a film of the event.

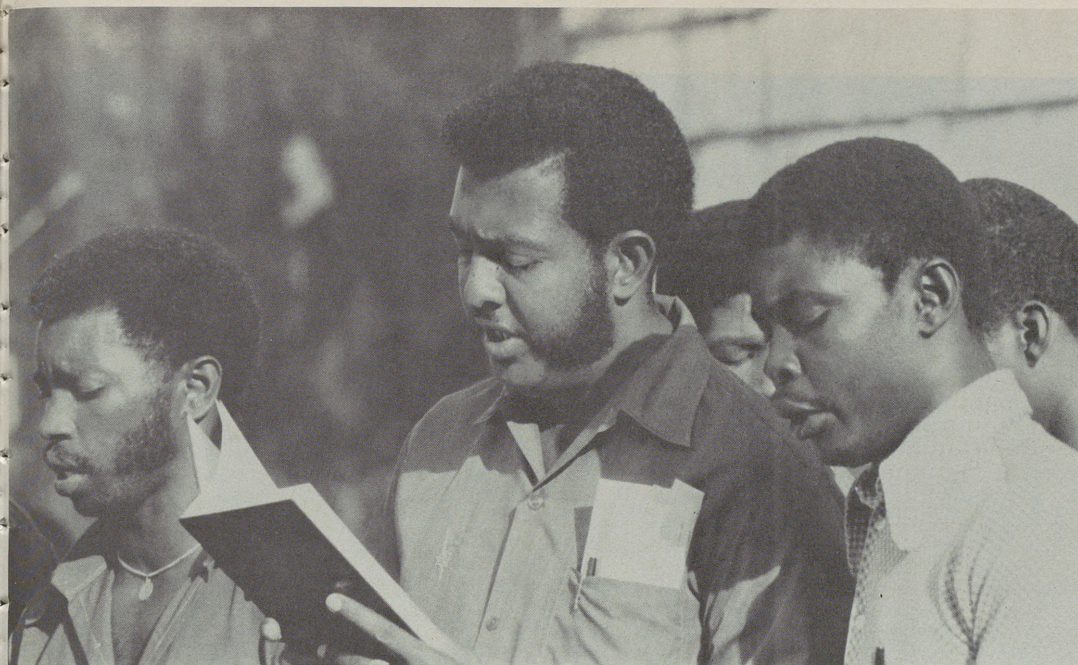
The Commission also served as liaison between the murderer and the missionary.

The author, Mrs. Manget Herrin, and her husband served as missionary associates in Guyana 1970-74, before assignment to Grenada.

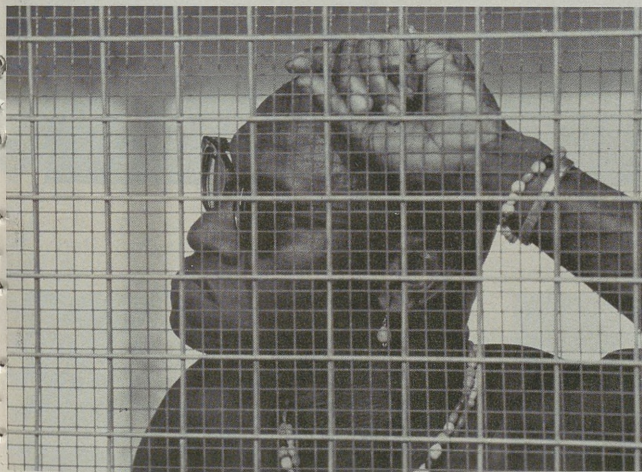


From his observation post, prison guard eyes inmates in courtyard below.





Prisoners sang and gave a prepared program for surprised missionaries on their first visit to the prison.



When Manget, my husband, carried our two younger boys with him to make arrangements for the first meeting with Leon, to his surprise he was expected and was able to enter that day. (We learned later that Allen had written Leon to inform him of our coming and anticipated date of arrival.)

My first visit came a few days later. I, too, was greeted by an unexpected event. After being led through one cubicle after another by Ben Roberts, prison superinten-

dent, we found ourselves inside the prison courtyard. Roberts called out, "Ring the bell!" Responding immediately to the clarion call, some 115 prisoners began to fall into line.

To our amazement, the men were prepared for our coming and proceeded to give us a "program." Some of the inmates sang, one gave us a word of welcome, and two gave testimonies of Christian experience. If we had closed our eyes, we might have imagined we were in a gospel ser-

vice—anywhere but in a prison.

With a lovely British accent, the superintendent concluded the gathering by telling all of those assembled: "These people are Baptists. They will be starting a church here, and you must tell your families and friends. And if you have any questions or problems, Pastor Herrin will always talk with you."

It was not known at that time how Leon Edwards would figure into our mission outreach strategy, but we did not have to wait long to find out. Several developments arose out of that first week.

Manget was asked by Leon and his group—those who had come to know Christ through his testimony and living witness—to conduct their Bible study on Sunday mornings. The men had been studying on their own, but they expressed a need for "someone to teach us."

So Manget began an early morning worship and study hour for the Christian group.

Within a few weeks the men asked Manget if he could begin an afternoon Bible class. With permission from authorities, a Thursday-afternoon session was started.



Missionary Manget Herrin makes presentation of gifts from Southern Baptists to prison officials.

But just when things seemed to be moving, tragedy struck. An early morning phone call from prison officials in October 1975 brought news that Leon had been found dead in his cell. Medical authorities determined that our dear friend had died suddenly of a "brain stroke" at the age of 36.

Our hearts were heavy; our minds were stunned. Without warning, our only Baptist believer on the island was gone.

Yet in the events surrounding his death, we saw that God chose to use that seeming tragedy for his glory and to further Baptist witness in Grenada. From that time, Richmond Hill Prison served as a pivotal point for an ever-expanding ministry.

For example, in a front-page newspaper story of Leon's death, an article stated, "Leon, who has so far served six years of his sentence, was a completely reformed

man after being converted while in the prison to the Baptist faith."

The funeral service for Leon was the first public service conducted in Grenada by Manget. Government and prison officials were among the more than 300 persons who came to pay their respects.

Later, when a small furniture store building was acquired and Baptist services were initiated, prison officials allowed the Christian group to attend, accompanied by a guard, the first Sunday service in the building. This privilege was extended, and the group continues to worship at the chapel every first Sunday.

The first baptismal service of the chapel included two former inmates who had found Christ while in prison. And the first offering received was a gift of \$20 from a prison guard who had accompanied the

Christian group one Sunday.

Whatever the future holds for Baptist witness in Grenada, there can be genuine thankfulness on the part of Southern Baptists that God's message of reconciling love has been proclaimed as he has directed the lives of his people.

Going to an ancient prison surrounded by the stench and squallor of its somewhat primitive facilities is not exactly the glamorous situation envisioned by one going to perhaps the most beautiful island in the Caribbean.

But sitting with a group of men who have finished their assigned chores and have gathered eagerly for Bible study each week, Manget Herrin hears someone pray, "And, Lord, please do not let Pastor Herrin grow weary of coming here." And the missionary knows that he must not grow weary. **TC**



This view of St. George's Harbor at dusk was taken from Leon's prison cell window. Even though he was locked away from the world, Leon's witness was a key to Baptist work on the island of Grenada.



Leon Edwards, a free man in prison, posed with Manget Herrin.



Caring in Grenada

By
**Elaine
Herrin**

Photos By
Bob Harper

This small southern Caribbean island of Grenada felt an impact, but not from earthquakes or volcanic eruptions.

Southern Baptists from the United States touched the people, and response is still pouring in.

Impact 76 was an island-wide thrust of lay ministry in music, medicine, and evangelism. Operation Touch, conducted simultaneously, was composed of 21 medical personnel from Georgia, led by Forrest Lanier, Rome, Ga., physician. Sixty-six people from First Baptist Church, Taylors, S.C., including Pastor Ernest Carswell, and Myrtle Hall, soloist with the Billy Graham Evangelistic Association, made up the Impact team.

Manget Herrin, missionary associate assigned to Grenada, coordinated the massive effort.

The Taylors group split into teams to conduct Bible schools, hold nutrition classes, lead Laubach adult reading seminars, assist in teacher training, work in the Richmond Hill Prison in guidance and rehabilitation programs, and perform musical concerts in schools. Assistance and open doors for

the teachers and specialists were provided by various government agencies.

The medical personnel served in all the outlying medical stations and treated more than 3,700 patients. Dentists held clinics in all parishes. A medical team of nurses, a doctor, and a dentist, assigned to the St. George's General Hospital, worked with local personnel. The Georgia team all worked under the auspices of the Ministry of Health.

Each evening a crusade was held in the Civil Servants Association Building. Featured in the meetings was Miss Hall, backed up by both the South Carolina and Georgia groups, which formed the Impact Choir. Carswell preached to overflow crowds every evening.

Services were also conducted in the Richmond Hill Prison. "We have come to Grenada to tell you we belong to a common brotherhood in God," Carswell told the inmates.

When Herrin presented a band saw, a sewing machine, and a bolt of cloth in the colors of the Grenada flag to the prison, Carswell emphasized to the group, "There are no strings attached;" the gifts were

(Text continues on page 30)

Impact Choir members load equipment for concert at St. George's Civic Center.





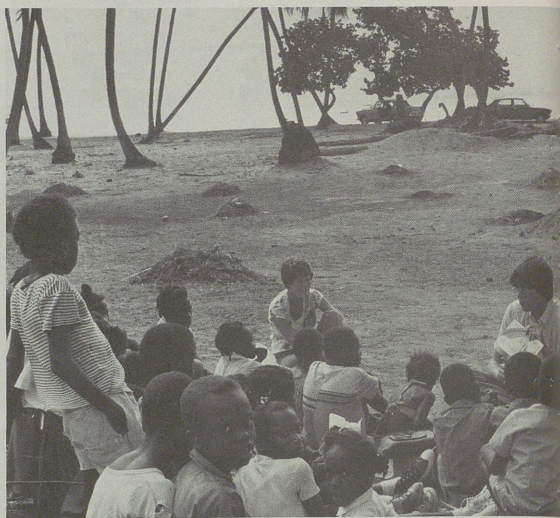
Impact Choir performs for attentive inmates of Richmond Hill Prison.



*Relaxing on
the beach.*



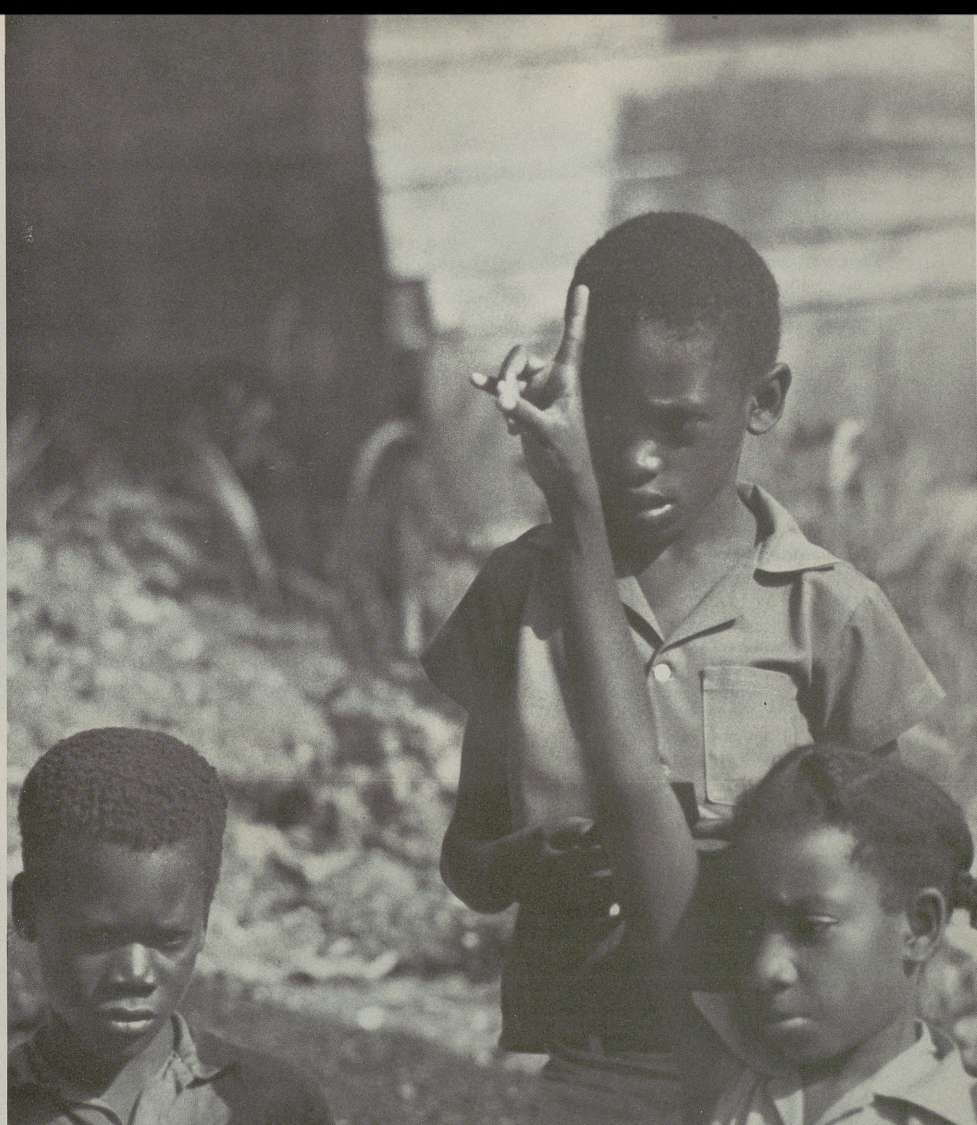
Singing...



...teaching...

...preaching...





...DECISIONS.

Missionary Manget Herrin with youth.



Soloist Myrtle Hall.



made "purely from Christian love."

The people of Grenada responded. "Our reporter spoke with several of the visitors and became fully convinced that those ambassadors of faith and goodwill brought along with them a fair measure of sincerity so necessary if mankind must proceed on the journey forward," said an editorial in Grenada's oldest newspaper, *The West Indian*.

The paper also gave a two-page spread of photos and story coverage to the Impact service at the Richmond Hill Prison. And a reporter for a local paper, in a telephone conversation with Herrin, said, "I want you to know that I have been impacted."

Letters of appreciation and commendation were received from various government ministries, all indicating profound respect for the newly formed "Grenada Baptists."

"Your people—they really care," said a government health official with tears in his eyes.

A taxi driver, shuttling visitors across the island from the airport, reported to them: "Pastor Herrin and the Grenada Baptists have done a wonderful thing for Grenada. Do you know that many, many people who had been sick for years were healed?"

And 20 members of the Impact Choir sang at a large military wedding at the Methodist church, at the request of the groom. Two weeks later the lieutenant-groom said, "Everywhere I go over the island, people are talking about the beautiful music at our wedding. People are so impressed that your Baptist group would come and sing for us in the Methodist Church. We can never thank you enough."

The results are more than vocal. Seventy decisions were made for Christ during the crusade.

And chapel growth has already been evident. Grenada Baptist Chapel has had increased attendance at all services, with many coming into the fellowship on profession of faith made during the Impact crusade.

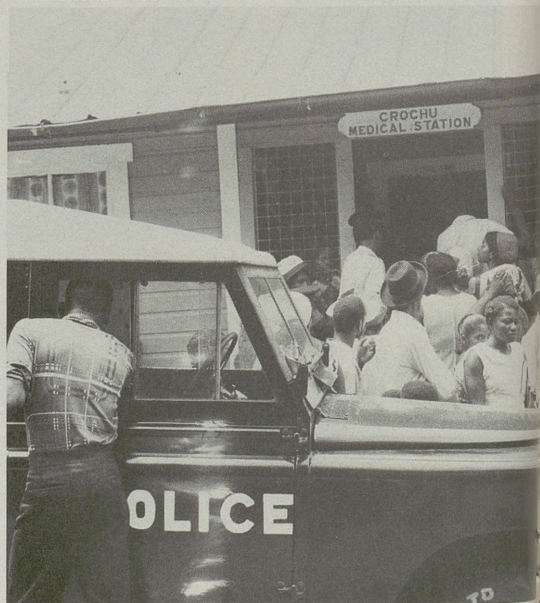
Six hundred New Testaments, a special "Grenada Edition" which the Taylors group had printed and sent down by boat, arrived three weeks after Impact, and afford continuing impact as they are being distributed over the island.

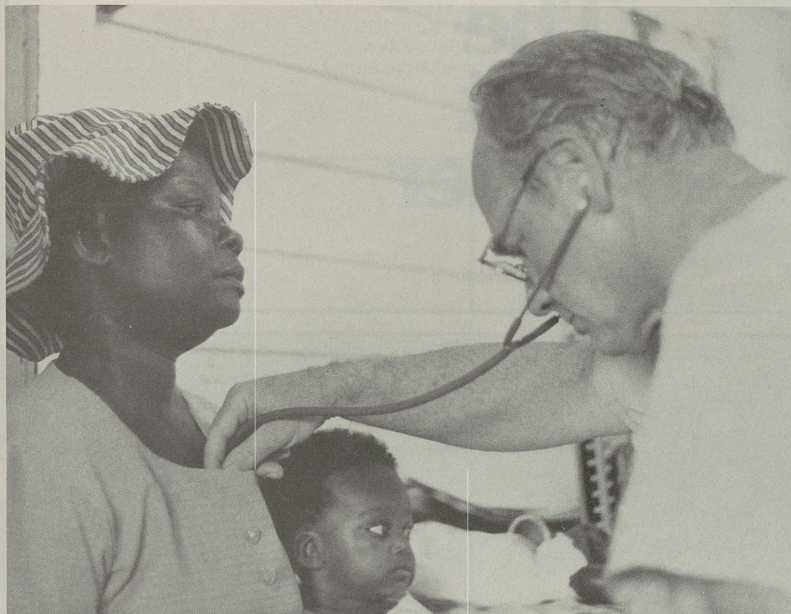
"The advent of the representatives of the Southern Baptist Convention of South Carolina may well be the beginning of a religious revival in which religion would not be only preached but also practiced in this part of God's great earth," says *The West Indian*. TC



Clara Smith, Georgia nurse, acts as receptionist.

Police were needed to control large crowd anxious for treatment from American doctors at Crochu Medical Station, Grenada.





Left: Georgia doctors treated more than 3,700 patients in outlying medical stations. **Below, left:** "Operation Touch" Director Forrest Lanier talks to patient outside Crochu Clinic. **Below, right:** Patient receives dental work at Crochu Clinic.



The Last Frontier

By
Ken Lawson



Tokyo. Singapore. Jibla. Manaus. Richmond. Fukuoka. Sao Paulo. Ft. Worth. Tel Aviv. Ceres. Munich.

Is this a list of ports of call on somebody's confused itinerary? Are these places exotic vacation spots? Or are they familiar centers of activity and mission?

Tokyo, Jibla, and Ceres are related in Southern Baptists' thinking because of the missionary lives invested through long years of service in those locations. Richmond, Ft. Worth, and Munich are also related because of common interests in this list of cities as well as many other places around the world.

Early in 1974, the Foreign Mission Board (Richmond, Va.) and the Radio and Tele-

vision Commission (Ft. Worth, Tex.) of the Southern Baptist Convention began a series of co-produced motion pictures overseas. Dedo Weigert, an independent film producer from Germany (Munich), joined the Board and the Radio and Television Commission as the filmmaker for the first cycle of productions.

East Asia was chosen as the first area of focus. A team met in Japan to survey possibilities there. The representatives were Truett Myers, vice-president in charge of television at the Radio-TV Commission, Johnni Johnson and Ken Lawson, production specialists of the Foreign Mission Board, and Weigert of Dedo Weigert Film. The team traveled to several locations in Japan, interviewing missionaries, Japanese Baptists, and others who could

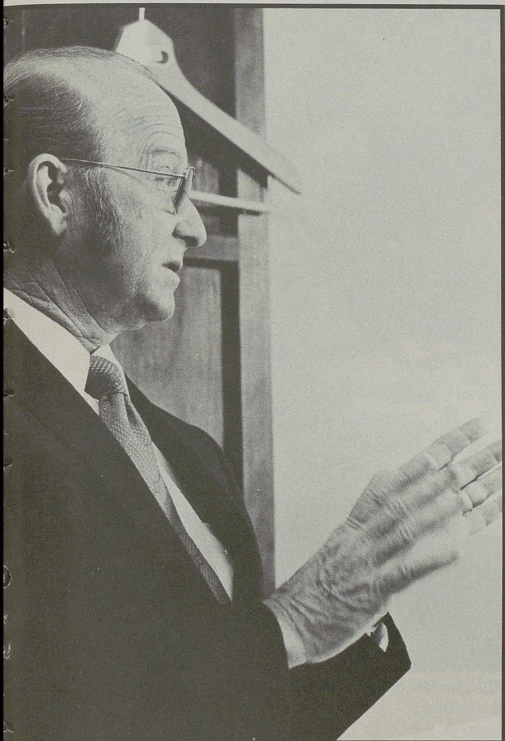
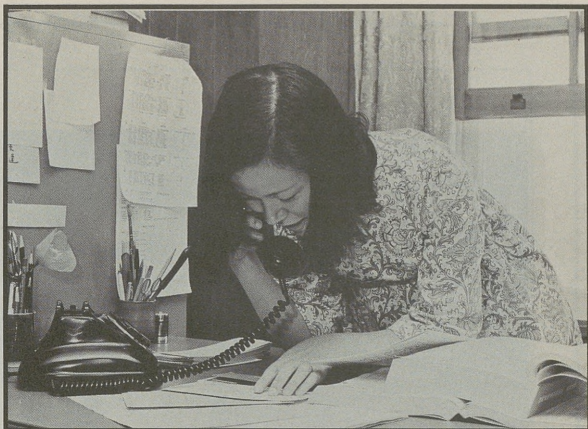
provide help in preparing for the films.

From May until November, days and weeks of research, correspondence, consultation, planning, and coordination took place. Telex lines between Richmond, Munich, and Ft. Worth were kept busy. Several weeks ahead of the film crew's departure, camera equipment, lights, electrical cables, and customs lists for import were shipped from Munich to Yokohama. Then itineraries were prepared for the journey to Japan.

For almost three months, Weigert's crew worked in Japan. Hours of tape and film were run through recorder and camera. Many servings of *katsudon* (an excellent Japanese rice dish with sliced pork topped by a fried egg—a crew favorite) and green tea sustained the group through the early

The author is production specialist for the Foreign Mission Board.

Akiko Kawakami
Nakamura, Baptist
Friendship House as-
sistant, helps trans-
late.



Johnni Johnson,
FMB production
specialist, and
Jennifer Weigert
of Weigert Film
discuss editing
procedures.

Opposite page: *Filming for opening scene of Delicate Force on beach near Fukuoka, Japan. Kendo "swords-men" stand by in background. Above:* Truett Myers, Radio and Television Commission, explains project in an interview.

winter months. Countless moments of Japanese hospitality were recorded by heart and mind: the friendly smiles and bows, the removal of shoes at the doorway, the sharing of tea, the many *domo arigato gozaimushita's* ("thank you very much").

Finally, the last foot of film had been exposed. Many rolls had already been processed by film laboratories in Japan and checked for exposure and color balance. The materials were in hand for editors and script writers to assemble into films that would be known as *Another Autumn*, *Delicate Force*, and *An Encounter*.

In *The Last Frontier*? Henry Steele Commager has said that with all the traditional



Dedo Weigert, film producer from Munich, Germany.



The film crew often enjoyed hospitality "Fenner-style." Seated at the table for an evening meal l-r: Ken Lawson, Jennifer Weigert, Missionaries Charlie and Joy Fenner, Dedo Weigert, and Gary Jay.

frontiers gone (the interior of Brazil is certainly the last geographical frontier in the world), the last frontier is found on the cutting edge of cooperation. Stated in Baptist terms, "We do together what no one of us can do alone" (William Bulllein Johnson, at the organizing meeting of the Southern Baptist Convention in Augusta, Ga., 1845).

The work between the Radio and Television Commission, the Foreign Mission Board, and Dedo Weigert Film is an important example of this "last frontier." Considering the scope of the joint film projects, the endeavor would simply be impossible without cooperation. Cost is a factor. By pooling resources, each agency, including the film producer, has access to and use of films far beyond its reach if the production were attempted alone.

Many audiences are reached by the jointly produced motion pictures. The primary target of the Radio-TV Commission is national television in the United States. Through "The Human Dimension" series, the Radio-TV Commission has distribution through 80 affiliates of NBC television. Early in 1976, ABC television aired the premiere showing of *Delicate Force*.

The Foreign Mission Board maintains church-release rights to the films. Thus, through Baptist Film Centers, new film releases may be obtained by churches for a small service fee. Also, certain titles may be adaptable for overseas use through missions. When this is feasible, translations can be dubbed on the soundtrack for foreign-language versions.

On occasion, Weigert Film has had opportunity for release of films in areas not

accessible either to the Radio-TV Commission or Southern Baptist missionaries.

Besides the three Japan titles now in distribution, other films are in final preparation. *Yemen* was filmed in the spring of 1976 on location in Yemen, including a sequence on the work of James M. Young, Jr., missionary physician at the Baptist Hospital in Jibla. Another title, *Wind, Sand, and Song*, about the biblical, spiritual heritage of music in the Middle East, was filmed in Israel just prior to the Yemen production.

A survey in Brazil (Manaus, São Paulo, Ceres, Rio, and other sites) was just completed in October in anticipation of film production in early spring of 1977. Films are also planned next year in Singapore and Indonesia.

TC



Delicate Force



Another Autumn

The following synopses of the three motion pictures filmed in Japan provide brief views into the content of the films. Should all three films ever be available to you at one time, there is a logical sequence in which they can be viewed. Begin with *Another Autumn*; then see *Delicate Force*; finish with *An Encounter*.

★★★

Another Autumn is . . . a portrait of urbanization . . . a look at the complexities of megalopolis in East Asia, where the story is people and a mind-boggling concentration of human accomplishment and need. *Another Autumn* focuses on Tokyo, the capital of Japan and the world's second largest city; on the unbelievable mix of success and tragedy to which the urbanizing process subjects the human spirit. The film also provides a forward-looking and thought-provoking confrontation with secular society.

Visually, *Another Autumn* begins with a fleeting reminder of the "good ole days" when handwork and agricultural pursuits dominated in Asia. The major thrust of the film, however, relates to life in the city and to the stresses which come as people try to find meaning, to cope with the strains that urbanization lays on traditional relationships in the society. The film portrays secularizing influences on city life with overwhelming impact. A psychiatrist, a public utilities executive, and a sociologist/educator provide insights into the society. A missionary, Gerald Fielder, states the challenge of

Japan for Christians everywhere, and Akiko Matsumura, a Baptist churchwoman, spells out several dimensions of the spiritual hunger of Japanese people.

★★★

Delicate Force is . . . a study of influences . . . a look at the impact of Christianity from the West on traditional values in the East, specifically in Japan. *Delicate Force* affords an opportunity to discover (and discuss) at least some of what happens when American Christians plant their lives, and an educational institution, in a non-Christian culture. Also this film is an opportunity to ponder the implications there may be for Christianity in a country where Buddhism (itself a missionary religion) only slowly, through 500 years, came to be accepted.

Delicate Force opens with a brief interpretation of the traditional education process in Japan. Key concepts of group social patterns and their implications for family and society are presented. Then against this background, the film turns to Seinan Gakuin, a Baptist-founded school system in Fukuoka, and to the function it serves in Japanese society. There is attention to influences, materialistic and spiritual. The film suggests (1) the rethinking of values that Christianity sets up, (2) the challenge and difficulty of making the Christian witness, and (3) the grand design of God which operates to accomplish the divine purpose in human affairs.

Three Southern Baptist missionaries now serving in Japan, and at Seinan,

appear in *Delicate Force*: Gerald Fielder, Mrs. Joy Fenner, and Hugh Young.

The film is especially recommended for use with the book, *Until It Rings*, by Joy Fenner, the youth book in the 1976 Foreign Mission Graded Series.

★★★

An Encounter . . .

. . . reaches back to the prehistory of Japan. Then in broad strokes, the film comes to modern times. In the process, the context of life in Japan today is sketched, not in Western terms but against the backdrop of the long centuries which have made Japan the nation it is today. Brief, but particular, attention is given to religious developments in Japan—Shintoism, Buddhism, and, more recently, Christianity.

In terms of contemporary Japan, *An Encounter* focuses on the views of three people deeply involved in the nation's encounter with Christianity: a best-selling novelist, Shusaku Endo; an evangelical pastor, Takeo Ito, Hiroshima Baptist Church; and a denominational leader, Yoshikazu Nakajima, executive secretary, Japan Baptist Convention. Each in his own way talks about this encounter with Christianity in view of Japan's changing situation in an increasingly interdependent world. The three men ask questions of importance for Christians in the West. In the asking, they effectively spell out some of the implications of Christian encounter with a non-Christian culture in the global era aborning.

NEW MISSIONARY JOURNEYMEN

Jeane Acuff
Missouri Ecuador
Teacher for MKs

Cathy Allison
West Virginia Tanzania
Nurse

Michael (Mike) W. Andress
Arizona Philippines
Music, drama teacher

Kristina (Mrs. M. W.) Andress
Texas Philippines
Teacher for MKs

J. Bruce Bannister
Alabama Zambia
Business assistant

W. Richard Bates, Jr.
Kentucky Hong Kong-Macao
College Teacher

Jane (Mrs. W. R.) Bates, Jr.
California Hong Kong-Macao
College Teacher

Dennis G. Boswell
Tennessee Rhodesia
Station manager's asst.

Karen Bowman
Texas Philippines
Teacher for MKs

Jill Branyon
South Carolina Kenya
High school teacher

Billie Bridges
Texas North Brazil
Teacher for MKs

James (Jim) R. Brock
Texas Tanzania
Evangelist/student worker

Commissioned to serve 1976-78	
Place of birth	Field

C. M. (Buster) Brown, Jr.
North Carolina Singapore
Youth and music worker

Susan Buckingham
Florida Japan
Music and youth worker

Kerry Bumgarner
South Carolina Kenya
Secretary

Susan Carl
D.C. Yemen
Nurse

C. Michael (Mike) Carroll
Mississippi Dominican Rep.
Student worker

Timothy D. Cearley
North Carolina Rhodesia
Youth worker

Susan Cheatwood
Alabama Nigeria
Teacher

Bruce A. Clark
Alabama Iran
Youth and music worker

Hubert (Hugh) K. Clark, Jr.
Virginia Kenya
High school teacher

Nancy (Mrs. H. K., Jr.) Clark
Virginia Kenya
High school teacher

Paulette Crosslin
Tennessee South Brazil
Teacher for MKs

Margaret Dick
Missouri Taiwan
Student worker

Marsha Edwards
Missouri India
Teacher for MKs

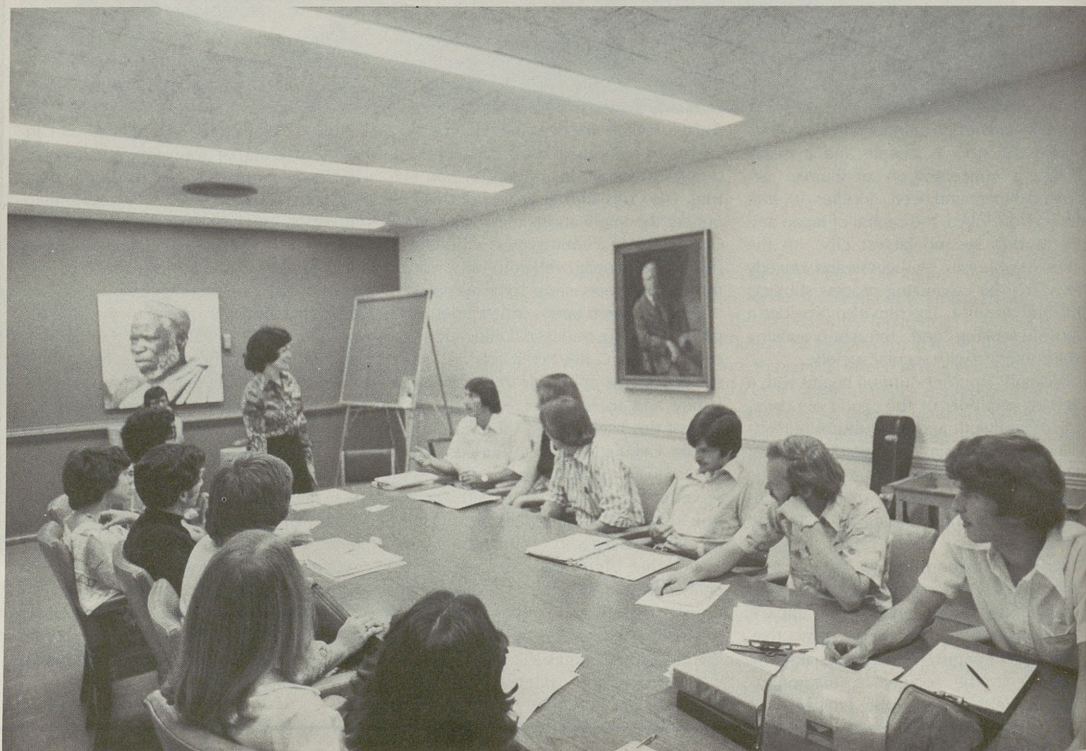
Rhonda Farrell
California Colombia
Nurse

William S. (Bill) Forbes
Florida Kenya
High school teacher

Jerry A. Frazier
Kansas Japan
Friendship House asst.

Rhonda Fulton
Texas Ghana
Publications worker

Just prior to the July commissioning service in Richmond, Va., new missionary journeymen bound for Europe, the Middle East, and South Asia meet with Miss Bettie Wilson from the Board's area office for additional information about their area of service.





Thomas L. (Tom) Furlow Alabama Bible teacher, youth worker	Minda Hogstrom Louisiana Nurse	Thomas D. (Tommy) Mawk Miss. Equatorial Brazil Teacher for MKs	R. Drexel Rayford North Carolina Youth and music worker	Gayla Thomsen Oklahoma Teacher
Anita Gaines Texas Teacher	Wayne C. Hollenbaugh Virginia Bible teacher, youth worker	Janet Mayhall Nigeria North Brazil Teacher for MKs	Patricia (Pat) Robbins North Carolina Japan Teacher	Thomas D. (Tom) Turnbull Illinois Camp and youth worker
Betty Glaze Louisiana Children's worker	Marilyn Huffman Kentucky Teacher	Joyce McCalister Indiana Senegal Children's worker	John A. L. Saunders II Nigeria Kenya Youth worker, Bible teacher	Connie Turpin North Carolina N. Brazil Teacher for MKs
Cornelia Graham Kentucky Nurse	Jan Hutson Illinois Teacher	Anne Medley Texas Botswana Secretary	Clyde E. Schulz, Jr. Louisiana South Brazil Agronomist	John W. Umberger Kentucky Tanzania Evangelist, asst. pastor
Reba Guyton Georgia Teacher	Verlene Jackson Oklahoma Secretary	Randy C. Miller Michigan Ecuador Teacher	Paul L. Shelton Uruguay Spain Asst. book store manager	Suzanne (Mrs. J. W.) Umberger Georgia Tanzania Teacher, women's worker
Carol Hardin Florida Teacher for MKs	Gay Johnson Texas Kenya High school teacher	Julia (Julie) Nichols Texas Mexico Teacher for MKs	Karen Smallwood Kentucky Colombia Teacher for MKs	Patricia Vestal Arkansas North Brazil Music and youth worker
Jennifer (Jenny) Hardin Louisiana Music and youth worker	Calvin H. King Georgia Ghana Field evangelist's asst.	Rebecca (Becky) Nichols Kentucky Argentina Music publications asst.	Barbara (Bob) Smith Mississippi Nigeria Teacher	Carlton E. Walker, Jr. Virginia Taiwan Student worker
Patrick A. Hepp Kentucky Bangladesh Youth worker, evangelist	Evelyn Lane North Carolina Rhodesia Physician's asst.	Debra (Debby) Norman Indiana Kenya Teacher	Donna Smith Oklahoma Peru Teacher for MKs	Barbara Wallace Virginia Leeward Islands Teacher for MKs
Jane Herrin North Carolina Philippines Nurse	Notie H. Lansford, Jr. Texas Kenya High school teacher	Janice Parker Tennessee Japan Student worker	James A. (Jim) Smith Virginia Germany Youth director	Ronald W. (Ron) Warren Tennessee Chana Teacher for MKs
Margaret (Peggy) Hicks Miss. Yemen and India Nurse	Linda Lawrence North Carolina Mexico Seminary library asst.	Carol Patterson Florida Guam Youth and music worker	Nancy Smith Georgia Jordan Teacher	Cathryn (Cathy) Welborn Oklahoma Dominican Rep. Teacher for MKs
Margaret Hill Georgia Rhodesia Nurse	David P. Lawson Tennessee Kenya Student worker	Bonita (Bonnie) Petrus Maryland Switzerland Seminary library asst.	Becky Smith Texas Taiwan Student worker	Larry F. Witten Kentucky Ethiopia Asst. business manager
Linda Hinderer Kansas Hong Kong Chaplain's assistant	Apple Maddox Iowa Nigeria Teacher	Anthony M. Porter Texas Kenya Student worker	Julie Spivey D.C. Jordan Nurse	Sylvia Woolwine Tennessee Nigeria Nurse
Deborah (Debbie) Hoffman Texas Nigeria Teacher	Theresa (Terri) Martin Virginia Colombia Nurse	Colleen Porter Texas Dominican Rep. Teacher	William R. (Bill) Stanley Missouri Kenya Teacher	Florence Zuckero Texas Tanzania Medical technologist

In Memoriam

Martha Ann Smith Pippin

Born Old Hickory, Tenn., Aug. 24, 1927
Died Buenos Aires, Argentina,
Aug. 20, 1976

Martha (Mrs. Ernest C.) Pippin, 49, missionary to Argentina, died in the British Hospital in Buenos Aires, Argentina, Aug. 20 after suffering a cerebral hemorrhage the day before.

Appointed by the Foreign Mission Board in April 1960, the Pippins, after language school in Costa Rica, were stationed in Comodoro Rivadavia, an oil center in southern Argentina. Pippin was pastor of an English - language church for oil industry employees from the U.S. Mrs. Pippin organized and directed a school.

They moved to San Juan in western Argentina in 1964. He was associational missionary. Mrs. Pippin promoted Woman's Missionary Union. The couple became directors of the MK (children of missionaries) student home, Buenos Aires, in 1975. Recently they were reassigned to general evangelism.

Survivors include her husband; two daughters, Jennifer Lynn, 13, and Stephanie Renee, 8; two sisters; and five brothers.

Hazel Thomson Craighead

Born Dansville, Mich., Nov. 16, 1892
Died Midwest City, Okla., Aug. 31, 1976
Hazel (Mrs. Walter E.) Craighead, 83, emeritus missionary, died Aug. 31 at Midwest City, Okla.

First supported by a church in Chattanooga, Tenn., the Craigheads went to Bessarabia in 1921, soon after that region had passed from Russian to Romanian control during World War I. They were appointed by the Southern Baptist Foreign Mission Board in 1928. For 18 years they worked with Baptist churches in Bessarabia and adjoining Bucovian. Their ministry in Europe ended when the Soviet Union overran Bessarabia and Bucovian in 1940. After eight years the Craigheads went to Paraguay and served there until retirement in 1958.

Mrs. Craighead is survived by her husband, of Midwest City; three sons, Albert E., missionary to Cuerno, Italy; Eugene E., of Bucharest, Romania; and David C., of Midwest City; two daughters, Mrs. Maryanna Stucky, of Houston, Tex., and Mrs. Evelyn Pruitt, of Choctaw, Okla.; 20 grandchildren; two great-grandchildren; and three sisters.

LETTERS

Taking Part

The Commission has always reflected the successes and good work of our Baptist foreign missions over the 30 years I have been a regular reader. The new policy, apparently inaugurated about the first of the year, of exposing your readers to some of the planning, operations, and decision making is even more helpful to me. With this information available to the entire membership, I can see latitude for much additional participation at the local church level.

Without meaning to detract from the good work and faithful support given by the ladies of our denomination through the various WMU organizations, I now see a challenge to the professional and business men of our churches to participate in the political, hunger, and decision-making aspects of the mission program.

I would urge you to include in *The Commission* some examples of how this is being done in the various churches. From my efforts in leading a mixed group in the Leawood Baptist Church, Leawood, Kan., on Baptist involvement in the world hunger situation, I am convinced study groups of men can be established in many churches that would lead to deeper involvement in the mission program.

William L. Northrop
Kansas City, Mo.

Must Not Miss

Each month I look forward for my copy of *The Commission*. I would like to inform you of a change in my address, so that I may continue to receive it. It's the one journal that I don't want to miss.

E. Hatch
Chiefland, Fla.

Please change my address on my subscription. I enjoy receiving *The Commission* so much I don't want to miss a single issue!

Jesse R. Waugh
Louisville, Ky.

Limited View

I am writing to protest the article on Baptists in the U.S.S.R. in the August issue of *The Commission*. I believe all that was written by Mr. Moore was the truth. I just don't believe that Mr. Moore was allowed to see and know all of the truth. I am convinced that in Russia you only see what the authorities want you to see as a tourist.

My concern is that the article could mislead so many American Christians and cause them to think that Evangelicals in the U.S.S.R. have complete freedom, while in fact thousands of Christians have to worship under cover.

The Soviet Union is a godless nation. We continually hear reports of persecution of believers. I do not believe we can present in good taste and fairness the "show window" side of churches in the U.S.S.R. without giving equal presentation to the persecution and lack of freedom of Christians.

I know Mr. Moore did say something of the persecuted believers, and I would hope for a new day for freedom in the U.S.S.R., but it will never occur under communism in Russia, and we should never be led to let our defenses down or to let up in our protest of persecution of the underground church. No Christians that have experienced real freedom to worship our God should ever be tempted to think things are "just fine" for the believers of the U.S.S.R.

John C. Ward
Piedmont, Okla.

The point made is valid, and we believe one can detect at certain places Moore's effort to cite the ways that limitation and control exist in that setting. But we could hardly expect him to be less than subtle at the risk of jeopardizing the well-being and current liberties our fellow Baptists do have under the regime where they must continue day-by-day living.

Keeping Up

I am a Christian who was a Southern Baptist for many years and am now working out of the usual SBC area. I would like to receive *The Commission* to keep up with SBC missions work.

Joe W. Davis
Salem, N.H.

We appreciate receiving *The Commission*. Ours has been a continuing interest in the work and in the many friends involved in so important a task.

George Rumney
Danville, Va.

I am very much interested in the mission work that our Convention is undertaking throughout the world. Therefore, I would like to subscribe to *The Commission* on a permanent basis.

William P. Lewis
Denver, Colo.

Reliving Memories

My wife and I read with much interest the July issue of *The Commission*. This special interest was due to the fact that last December we had the privilege of spending 16 days in Kenya with R. Jay and Laura Lee Stewart, who have been very dear friends of ours for many years. Of all our vacations this was, without a doubt, the best one we have ever had and one we will always cherish and remember.

As we were there just before Christmas, we had the privilege of attending the Christmas dinner of the Nairobi mission station, which was held at the Stewarts' home. At this dinner we met many of the missionaries and journeymen, several of whom had articles in the July issue.

While in Kenya we saw many of the churches, schools, and mission centers in Nairobi, Nyeri, and Mombasa. We also visited Brackenhurst, the Baptist Assembly at Tigoni, which is mentioned on page 11.

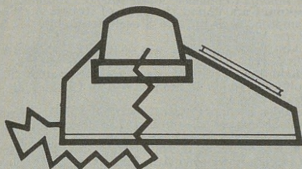
One article of special interest was "Helping When It Counts," by Jo Scales. This article mentioned the Dillmans and their work with the Masai people and how they had taken in the sick children and nursed them back to health. We met the Dillmans and Munkei, the child mentioned on page 13. . . .

We also visited the Baptist clinic operated by Dr. John Adams in the Mathare Valley section of Nairobi (page 16). On Sunday, Dec. 14, we attended services at the native Mimosa Church (pages 22-23). It was quite an experience trying to sing hymns in the Kikuyu language from a Kikuyu hymnal, accompanied by "Mama Ester" on her skin drum which she beat with an old animal bone. A seminary student was preaching that Sunday. The pastor spoke in Kikuyu, and the student began speaking in Kikuyu. Suddenly we realized he was speaking in English. He said something like this:

"There are three languages represented here today—Kikuyu, Swahili, and English. It is unfortunate that those who speak English will not be able to understand my sermon, as I will be speaking in Kikuyu, but I pray the Holy Spirit will speak to them and they will feel his presence. Someday we will all be where there is but one language spoken. . . . It will be God's language, which we will all understand."

While in Kenya we also saw the workings of the Publishing House and the Communications Cen-

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ter, plus many other things too numerous to mention... We also met Absalom Karuga (picture on page 37) who works in the publishing house. He is an excellent example of Baptist work in Kenya....

The mentioned articles and several others made us relive many memories of our wonderful experience and made us feel closer to the many missionaries we met. We extend our thanks to you for publishing this wonderful issue. From our trip we have a much deeper feeling and understanding of foreign missions....

As we do not subscribe to *The Commission*, we would like to receive this magazine on a regular basis, and enclosed is a check.

R. L. Mayfield
Vinton, Va.

The Best

I have said before *The Commission* is the best magazine Southern Baptists have. I'm so glad always when a copy comes.

Mrs. Glenn C. James
Atlanta, Ga.

I greatly appreciate receiving *The Commission*. The overall high quality journalism, layout, and photography, not to mention pure "message," makes me proud of my connection with the SBC FMB.

June Thomsen
Akron, Ohio

I so enjoy this magazine, as it keeps me informed of the work our missionaries are doing. Keep up the excellent job.

Eda Gilbert
Klamath Falls, Ore.

Kind Words

I enjoy *The Commission* each month and appreciate the strategic role that it has in communicating to Southern Baptists the breadth of our foreign mission endeavors.

Joe Thomas
Milledgeville, Ga.

I enjoy reading about our work and think you are doing well in presenting it in the magazine.

John D. Galloway
Kansas City, Mo.

The Commission is "great" and always an inspiration.

Mrs. P.W. Shaffer
N. Charleston, S.C.

Remember Brotherhood

I read with interest your recent editorial entitled "Coming: 'Teach Missions.'" I realize that Brotherhood has a long way to go in seeking to involve men and boys in missions as effectively as WMU has done with women and girls. I am also aware that you included us when you referred to "appropriate Southern Baptist Convention agencies" (we're usually included in "etc.").

As we attempt to assist churches involve men and boys in missions, it would help if you could mention Brotherhood occasionally in the same breath as WMU.

Norman Godfrey
Brotherhood Commission
Memphis, Tenn.

The item to which you refer was an editorial only to the extent of the two-paragraph introduction. What followed was set at a different margin to indicate a different authorship. Thus we responded to a request made months earlier by WMU. The initiative was theirs, and we gladly reserved the space. We would similarly respond to initiative elsewhere.

Knowing about Friends

I'm not sure who is sending me, but I receive... *The Commission* every month.... I'm enjoying reading *The Commission* and knowing what our

Baptist friends are doing in the world.

Sadako Kawano
Fukuoka, Japan

What Is Going On

Thank you so much for your wonderful magazine which prompts missions in such a beautiful way. May you keep up the good work of helping Baptists to know about what is going on around the world.

Mrs. Bill Goff
(missionary to Venezuela)
Ft. Worth, Tex.

Every One

We are two elderly people who enjoy *The Commission*—every one of them. Thanks to you for the good magazine.

Mrs. D. P. Brinker
Portales, N.M.

Thanks

Thank you for all that you do to help us be involved in "preaching the gospel into the uttermost parts of the earth!"

H. Claude Simmons
Van Nuys, Calif.

We look forward to every issue and wouldn't want to be without it. Thanks to all the staff for a superb magazine.

H. L. Spillyards
Pine Bluff, Ark.

Special Reason

We do so enjoy *The Commission*, and even more so now that our daughter has just gone as a journeyman to Tanzania, East Africa, for two years.

Mrs. Lewis Graham
Bowling Green, Ky.

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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

Allen, Bobby E./Barbara (Indonesia), c/o W. O. Allen, 3606 Mattador Dr., Garland, Tex. 75042.
Baker, Dwight L./Emma (Israel), 8076 Fall River, Dallas, Tex. 75228.
Barker, Herbert W./Emma Jane (Taiwan), 617 N. Main, Mountain Grove, Mo. 65711.
Billings, Herbert D./Hazel (Guatemala), 300 Francis Dr., College Station, Tex. 77840.
Campbell, Vera L. (Japan), c/o Mrs. L. T. Campbell, Rt. 2, Box 360, Fairburn, Ga. 30213.
Coley, Harold V./Clarice (assoc., Liberia), Box 65, Terrell, Okla. 73569.
Conley, Jack G./Sally (Kenya), Parkway Bap. Church, 3206 Samford Ave., Shreveport, La. 71103.
Crawford, Frances N. (Honduras), c/o First Bap. Church, Farmington, Mo. 63640.
Falwell, R. H., Jr./Rowena (assoc., Hong Kong), 31 Whitsett Rd., Nashville, Tenn. 37211.
Fitzgerald, Dean T./Donna (Jordan), 3160 S. Owasso, Tulsa, Okla. 74105.
Foster, Zelma (Mrs. James A.) (Philippines), Terrace View Apts., c/o C. Greenwood, Miss. 38930.
Furr, Max T./Joan (Peru), 1218 W. Fourth St., Winston-Salem, N.C. 27101.
Hayes, Tome/Gayle (Lebanon), 1619 Mansfield, Oklahoma City, Okla. 73115.
Howard, Stanley P., Jr./Patsy Ruth (Japan), 409 N. Fielder Rd., Apt. 118, Arlington, Tex. 76012.
Jones, Archie V./Julia (Ecuador), Rt. 5, Box 12, Mocksville, Tenn. 37028.
Laramore, John E./Nancy (Guatemala), Briarlake Bap. Church, 3715 La Vista Rd., Decatur, Ga. 30033.
Masaki, Tomoki/Betty (Japan), 9801 Fondren, Larkwood, Apt. 2602, Houston, Tex. 77096.
Matheny, William E./Mirle (Peru), 430 Highland, Fayetteville, Ark. 72701.
Middleton, Charles R./Glenda (Malawi), Box 3001, Arcadia, La. 71001.
Pippin, Ernest C. (S. Brazil), 1228 Donelson Ave., Old Hickory, Tenn. 37138.
Quick, Oswald J./Mary (Taiwan), 3604 S. Pleasant, Independence, Mo. 64052.
Romoser, Bruce A./Auburn (Argentina), Box 56, Holdiday, Tex. 76366.
Rummage, Ralph L./LaVerne (Rhodesia), 1024 W. Tyler, Stillwater, Okla. 74074.

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Schellenberg, Daniel/Catherine (Kenya), Box 288, Friendswood, Tex. 77546.
Shibley, Ernest A./Autie (Malawi), c/o G. D. Crocker, 812 W. Butler, Ft. Worth, Tex. 76110.
Smith, James W./Elizabeth (Israel), 154-A Herrick Rd., Newton Centre, Mass. 02159.
Snell, Donald B./Nancy (Trinidad), Box 28, Pinckard, Ala. 36371.
Turner, Sam G./Bonnie (Kenya), c/o Eastern and Southern Africa office, Box 6597, Richmond, Va. 23230.
Worthy, Charles C./Carolyn (Israel), 2622 Huber St., Lithonia, Ga. 30058.

Departures to the Field

Acuff, Jeanne (journal.), Ecuador.
Boothe, Dwain H./Sylvia, France.
Bozeman, O. K., Jr./Marie, Korea.
Brady, Otis W./Martha (assigned to Belize), Mexico.
Branyon, Jill (journal.), Kenya.
Brubeck, Roger W./Carol, Tanzania.
Bumgarner, Kerry (journal.), Kenya.
Carl, Susan (journal.), Yemen/India.
Clark, Bruce A. (journal.), Iran.
Cowan, Anna, Jordan.
Deal, Zach J., Jr./Barbara, Colombia.
Elliott, Darlene, Colombia.
Emanuel, B. P., Japan.
Fite, Horace W., Jr./Salle Ann, S. Brazil.
Forbes, William S. (journal.), Kenya.
Fryer, Ross B., Jr./Mary Lynn, Indonesia.
Farlow, Thomas L. (journal.), Liberia.
Gaines, Anita (journal.), Chile.
Glaze, Betty (journal.), Senegal.
Graham, Finlay M./Julia (field rep., Middle East), Lebanon.
Gray, Elton P./Dorothy (assoc.), Okinawa.
Gunn, Shirley A., Nigeria.
Harkins, T. Franklin/Janie, Korea.
Hart, Lois E., Chile.
Harvey, C. Ernest/Janice (assigned to Mozambique), Kenya.
Hazzard, Robert D./Kay (appointed for Indonesia), Jordan.
Hicks, Margaret L. (journal.), Yemen/India.
Hopstrom, Wayne (journal.), Gaza.
Hollenbaugh, Wayne C. (journal.), Liberia.
Hutson, Jan (journal.), Kenya.
Jackson, Verlene (journal.), Chile.
Kinney, Richard H./Doris (assoc.), Switzerland.
Kirkland, Donald/Shirley, Ethiopia.
Laing, Donald K./Barbara, S. Brazil.
Lambert, Rebekah, Korea.
Lanier, W. Chandler/Sally, Israel.
Lansford, Notie H. (journal.), Kenya.
Latham, Dorothy J., Eq. Brazil.
Lindsey, Robert L./Margaret, Israel.
Longbottom, Samuel F., Jr./Marian, Taiwan.
McWinn, Don J./Ginger, Korea.
Maw, Thomas D. (journal.), Eq. Brazil.
Mayhall, Janet (journal.), N. Brazil.
Miller, Rand C. (journal.), Ecuador.
Mitchell, D. Leon/Anne, Indonesia.
Mock, Darrell A./Norton (assoc.), Japan.
Norman, Debra (journal.), Kenya.
Owen, Evelyn W., Japan.
Petrus, Bonita (journal.), Switzerland.
Raborn, John C./Nelson, Hong Kong.
Rayford, Drexel (journal.), Austria.
Shelton, Paul L. (journal.), Spain.
Sherer, Robert C./Helen, Japan.
Smith, Donna (journal.), Peru.
Smith, James A. (journal.), Germany.
Smith, Nancy (journal.), Jordan.
Spivey, Julie (journal.), Jordan.
Taylor, Sara F., Argentina.
Thorne, Dale G./Mitia, Israel.
Towery, Britt E., Jr./Jojo, Hong Kong.
Turnbull, Thomas D. (journal.), Spain.
Tyner, Grover F., Jr./Libby, Philippines.
West, Vernal R./Patsy, Kenya.

Transfers

Casey, J. Kenneth/Frances (assoc.), Bermuda to Windward Islands, Aug. 10.
Hensley, Robert C./Betty Jo, Panama to Bahamas, June 1, action rescinded. Still assigned to Panama.
Swan, William R./Janet, Philippines to Hong Kong, Aug. 10.
Wilkes, John M./Doyle, France to Switzerland, Sept. 7.

Retirements

Gould, Mary F. (Thailand), Sept. 29.

Assignments Completed

Pinkston, H. David/Carma (assoc., Thailand), Oct. 31.

Resignations

Cole, Harold V./Clarice (assoc., Liberia), July 31.
Holder, Vivian D. (Switzerland), Sept. 15.
Merritt, Dewey E./Elizabeth (Nigeria), Aug. 15.
Mills, Dotson L./Betty (Jamaica), Aug. 31.
Nowell, C. Grady/Barbara (Honduras), Sept. 30.
Reed, Don W./Wanda (Peru), Aug. 31.
Stanley, Robert L./Nora (Philippines), Aug. 31.

Deaths

Burnett, Mrs. Maury Mills, mother of Johnny N. Burnett, (Eq. Brazil), July.
Craighead, Hazel (Mrs. Walter E.) (emer., Romania, Paraguay), mother of Albert B. Craighead (Italy), Aug. 31, Midwest City, Okla.
Geisendorff, M. R., father of Beverly (Mrs. Gene E.) Kingsley (Rhodesia), Aug. 6, Beaumont, Tex.
Gregory, Roy L., father of L. Laverne Gregory (Mexico), Aug. 13, Kirksville, Mo.
Oakes, W. C., father of Linda (Mrs. J. Murphy) Terry (Thailand), Sept. 6.

Pippin, Martha (Mrs. Ernest C.) (Argentina), Aug. 20, Buenos Aires, Argentina.

Births and Adoptions

Dubberly, Elizabeth May, daughter of T. Eugene/Carolyn Dubberly (Uruguay), Sept. 5.
Routledge, Clay Daniel, son of Dan C./Beth Routledge (Ivory Coast), Aug. 17.
Williams, Joy Olivia, daughter of Robert A., Jr./Olivia Williams (Honduras), Aug. 27.

Marriages

Berry, Laura Anne, daughter of Edward G./Lois Berry (S. Brazil), to David James Spiegel, son of Donald/Betty Spiegel (Eq. Brazil), Aug. 7, Arkadelphia, Ark.
Bethea, James Polk, son of Ralph C./Lizette Bethea (Kenya), to Stephanie Lynn Ellison, Aug. 14, Limuru, Kenya.
Foster, Grace Carol, daughter of James E./Foster (Spain), to James P. Jones, June 5, Columbia, S.C.
Hampton, Cara Yonne, daughter of Robert A./Wilma Hampton (N. Brazil), to Steven Scott, July 17, Norborne, Mo.
Hawkins, James Gordon, son of Fred L., Jr./Mariuth Hawkins (S. Brazil), to Connie Stewart, Aug. 22.
Holfield, Mary Elizabeth, daughter of Robert A./Flora Holfield (Italy), to Randy Albert Clark, Aug. 28, Grand Bay, Ala.
Shoemaker, Richard Edward, son of Howard L./Dorothy Dell Shoemaker (Dominican Rep.), to Mary Anne Smith, Aug. 21, Duncanville, Tex.
Small, Tom Grisham, Jr., son of Tom G., Sr./Mary Small (Zambia), to Patricia Ann Phillips, Aug. 15, Union, N.C.
Smith, Jacquelin Kay, daughter of James W./Elizabeth Smith (Israel), to Amos Winter, June 4, Forest Hills, N.Y.
Williamson, Lynn Marie, daughter of Guy S./Julia Williamson (Mexico), to Carl E. Smith, Aug. 21, Knoxville, Tenn.

Mrs. Donath Dies in Texas

Former Missionary Christena Breazeale (Mrs. A. C.) Donath, 74, a missionary to Nigeria for eight years, died Aug. 28 at Baptist Memorial Hospital, Arlington, Tex.

Appointed by the Foreign Mission Board in 1935, she and her husband served in Shaki, Nigeria. They resigned in 1943. Donath died in 1969. In 1970 she went to Liberia at her own expense to serve as a volunteer. She worked there a year, returned to the States, then went again in 1972 for another year.

Mrs. Donath was a graduate of Baylor University, Waco, Tex., and attended Baylor School of Nursing; she achieved R.N. standing in 1927. She is survived by two daughters.

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Missionaries Appointed

August 1976



SPAIN: Michael A. (Mike) Gonzales; born: Baytown, Tex., July 14, 1949. Graduate: Howard Payne College; SWBTS (M.Div.). He has served as youth and music minister of churches in Texas, including La Loma Mission, Ft. Worth, 1972-74. He was pastor of Primera Iglesia Bautista, Cameron, Tex., 1974-76. Expected type of service: general evangelism. **Dalia Marroquin Gonzales;** born: Edinburg, Tex., May 17, 1951. Graduate: Texas Woman's University. She has worked part-time as a church secretary and has taught school in Ft. Worth. Children: Angela Christine, Nov. 17, 1975.



COLOMBIA: Richard W. (Rick) McDade; born: Memphis, Tenn., April 25, 1945. Graduate: Union University; SWBTS (M.Div.). He has worked for the U.S. Corps of Engineers and for a retail firm and a manufacturing company in Ft. Worth, Tex. He has been pastor in Texas and from 1971 to 1976 was pastor at Fellowship Church, Millington, Tenn. Expected type of service: general evangelism. **Barbara Bennett McDade;** born: Memphis, Tenn., Oct. 21, 1943. Graduate: Union University. She has been employed by a printing firm and worked in a college business office. Children: Julie Ann, April 11, 1969; Mark Richard, Aug. 24, 1972.



WINDWARD ISLANDS: Donald G. Overstreet; born: Lynwood, Calif., Jan. 1, 1947. Graduate: California Baptist College;

GGBTS (M.Div.). While in college he did volunteer mission work in Mexico, served as assistant pastor, and was a member of a Baptist Student Union summer revival team. He has been assistant manager and cook for restaurants. He has served as pastor of churches in California, including Pennsylvania Avenue Church, Redlands, 1974-76. Expected type of service: general evangelism. **Maudie (Marti) Greenwalt Overstreet;** born: Bells, Tex., Jan. 24, 1948. Attended California Baptist College. She has worked as a PBX operator and church secretary and was activity director at Del Rosa Convalescent Hospital, San Bernardino, Calif., 1975-76.

NORTH BRAZIL: Anna Pennington; born: Newport News, Va., April 6, 1948. Graduate: Baylor University; SWBTS (M.C.M.). She taught school in San Antonio, Tex., 1970-72 and was organist and assistant youth director for a California church the summer of 1972. She was pianist at a mission in Ft. Worth, Tex., 1974-76 and taught music privately 1966 to 1976. Expected type of service: college teaching.

COLOMBIA: Edith Potter; born: Dickson, Tenn., Dec. 3, 1943. Graduate: Belmont College; SBTS (M.R.E.). While in college, she was a summer missionary in Florida. She has been a clerk and office supervisor for an insurance company. She has worked part-time as a college secretary, seminary PBX operator and library assistant archivist, and as substitute head resident at Belmont College, Nashville, Tenn. She was a bank clerk for a year and was a secretary at Foreign Mission Board offices, Richmond, Va., 1975-76. Expected type of service: secretarial.

Missionary Associates

Employed August 1976



LEEWARD ISLANDS: Lester C. Boyd; born: Yadkinville, N.C., Oct. 13, 1934. He worked for several years with Capital Airlines in the District of Columbia, North Carolina, Tennessee, and Virginia. He has been pastor of churches in North Carolina, including Warrensville 1970-73 and Mount Vernon Church, Raleigh, 1973-76. Expected type of service: English-language pastorate. **Fonda Bice Boyd;** born: Fairmont, W.Va.; attended Catawba Valley Technical Institute. She has worked as a teacher's aide in

Barnardsville, Jefferson, and Raleigh, N.C. Children: Darlene Frances (Mrs. T. R. Richardson), Dec. 28, 1952; Lester Charles, Jr., Nov. 10, 1953.



NIGERIA: W. Harold Thomaston; born: Ashland, Ala., June 30, 1938. Graduate: Auburn University. He has been chief pharmacist at a hospital and was in partnership in a pharmacy with his father. He and Mrs. Thomaston spent a month in Bangalore, India in 1973 as volunteers in missions. From 1968 to 1976 he was a district supervisor with a drugstore firm. Expected type of service: pharmacy. **Joyce Brooks Thomaston;** born: Worth Co., Ga., Sept. 8, 1939. She has worked in a hospital business office and has been a bookkeeper for a pharmacy. From 1972 to 1976 she was stewardship secretary at First Church, Thomasville, Ga. Child: Pamela Joyce, Sept. 28, 1964.

GAZA: Elizabeth (Betty) Jeffries (Mrs. H. W.) Wickes; born: Indianapolis, Ind., April 5, 1923. Graduate: Brigham Young University; achieved R.N. standing in Utah in 1969. She married Homer W. Wickes in 1943; her husband was a pastor, and served Holladay Church, Salt Lake City, Utah, seven years until his death as a result of an automobile accident in 1969. Mrs. Wickes has worked as a nurse at hospitals in Phoenix, Ariz., and Salt Lake City, Utah, and was school nurse for New Tribes Mission in Bolivia 1973-76. Children: Thomas Lee, Jan. 30, 1947; Patricia Elizabeth (Mrs. Lester), April 20, 1949; Cynthia Ann (Mrs. Brent Raleigh), Sept. 22, 1953; John Daniel, July 3, 1958. Her oldest son, James Richard, born in 1944, was a U.S. Navy pilot and was killed in a plane crash in 1971. Expected type of service: nursing.

Missionaries Reappointed

SPAIN: Joseph R. Estes, a native of Kentucky and **Helen Trout Estes,** a native of Tennessee, were reappointed for Spain, effective June 1. They were first appointed in 1960 and served in Switzerland before resigning in 1965.

KOREA: Robert Duaine Burgin and Sylvia Lester Burgin, both natives of Texas, were reappointed in April for service in Korea. They have already returned to the field. They were originally appointed in 1966 for Korea and resigned in 1974.

FRANCE: Dwain H. Boothe and Sylvia DeHart Boothe, both Oklahomans, were

(Continued on Cover III)

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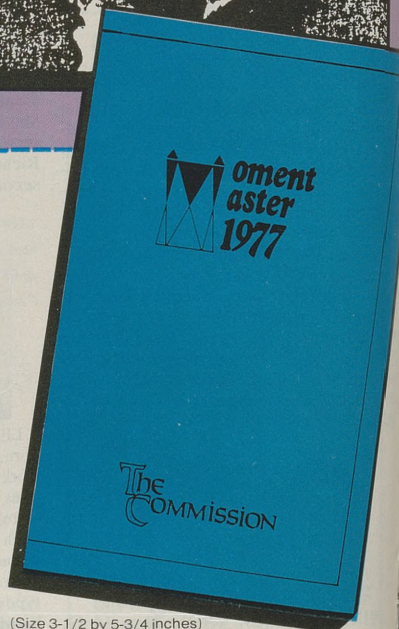
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One of the best manifestations of bold missions is the \$29,000,000 goal for the forthcoming Lottie Moon Christmas Offering, which was set by Woman's Missionary Union.

This goal communicates many realities.

For one thing, it expresses confidence in the missionary concern and commitment of Southern Baptists. The possibility of attaining such a goal rests upon the fact that there is a deep motivation for missions. Throughout the entire extent of Baptist life there is a deep desire to be involved in sharing the gospel with the entire world.

One of the best parts about this desire for involvement is that it is felt by all segments of church life, including women, men, young people, and boys and girls. The fact that the whole church is caught up in the spirit of giving means that blessings are brought to everybody who participates.

This goal also recognizes the vast challenge of the days ahead. While there is joy in the great growth that has been experienced in recent years, there is a profound awareness of the inadequacy of our effort on a world scale in light of the larger demands ahead. The vast population increase which is inevitable for the years to come will mean that far more significant efforts must be made to share the gospel of Christ with every person in the world. Large cities present a massive challenge for urban evangelization. The need for utilizing radio and television, as well as publications, is evident.

In view of realities in many countries, it is evident that much stronger efforts in leadership training will need to be made. This will call for strengthening existing seminaries and reaching out with programs of Theological Education by Extension so as to bring the largest number of people into the benefits of theological study preparatory for leadership qualifications.

This great goal furthermore recognizes the inadequacy of funds for larger world effort. Even at the present time, the recommendations from mission fields exceed our financial strength. Last year recommendations from the mission field that could not be provided totaled nearly \$6,000,000. A larger worldwide outreach will call for larger resources. This goal is a realistic approach to what will be necessary in launching more extensive efforts in the name of our Lord.

This goal, furthermore, is a strong expression of confidence in the missionary

Bold Missions

task. The gospel of our Lord is the power of God unto salvation. The witness of missionaries and Christian workers abroad has given abundant evidence of the fruitfulness experienced when witness is made in the name of Christ. Ministries of relief to human suffering, whether in the form of medical missions or other expressions of helping people in distress, give abundant indications of the value of loving service to our fellow man in the name of the Lord Jesus.

The attainment of such a goal calls for careful study of worldwide needs and efforts being made to minister to them. This is why the period of mission study preceding the offering is of such great significance.

The Week of Prayer leading up to the Lottie Moon Offering is vital. Such a great offering cannot come about without deep convictions as to the will of our Lord concerning the mission of his church. As God's people pray and search the Scriptures, a profound conviction grows that we are walking in our Master's footsteps in seeking to share the Word of life with all mankind. Bold missions for the future will call for deepening prayer concerns and for strengthening convictions as to our Lord's will resting upon the teachings of the Bible.

A great victory in this offering can be anticipated. Expanded efforts in the name of our Lord are expressive of our Christian faith. We believe God's blessing will be upon bold missions in the days ahead, and we praise God for the undergirding of this effort through the Cooperative Program and the Lottie Moon Christmas Offering. TC

By
Baker J.
Cauthen



FROM THE EDITOR

A Board Member Shares

If asked to identify and describe the Foreign Mission Board, what would the average Southern Baptist say? Would the response be, "Oh, that's the building on Monument Avenue in Richmond, Va.?"

A similar answer to the same question about any SBC agency should not surprise us. We fall into the same jargon trap when using the word "church" while referring to a building, instead of the people who comprise the membership. We are all aware of this habit among us. We know better, but our effort to correct it is rather meager.

So we agree that the SBC boards and commissions are person-comprised organizations, existing and functioning as creations of the Southern Baptist Convention and sustained by that creating body. All Board members are elected for four years, except those chosen to fill unexpired terms. At the end of a full term, each member is eligible for election to a second term of equal length. Thus the deliberating body is given continuation yearly by the process of election and reelection, each time for approximately one-fourth of the membership.

One of those elected to the Foreign Mission Board this year at Norfolk, Va., wrote a letter to the editor soon after first participation in an official Board session. We present his letter here, believing it will help us all more fully to appreciate the personhood in, and responsibilities of, the Foreign Mission Board. Thus made more knowledgeable, our prayer support could take on more meaning for ourselves and for our fellow Baptists who represent us. Through their deliberations the supportive energies and resources of all Southern Baptists merge for fulfilling our Lord's Great Commission.

"Dear Sir:

"On June 16, 1976, for reasons known only to our Lord, I was among those elected by the messengers in Norfolk to membership on the Foreign Mission Board. Two weeks later I attended the Board meeting at Ridgecrest.

"As this is written, I have been a Board member for four weeks. The thought occurs that our missionary family might be interested in the view from here, i.e., a new Board member gives his first impressions.

"I have four strong impressions:

"(1) *An overwhelming feeling that God is at work in our Foreign Mission Board.* This is where the action is. Every staff member, every Board member, every missionary I've met seems to share a definite conviction that our Lord has 'handed the ball' to Southern Baptists and it's up to us. They speak of our 'bold new thrust' in terms of reality, not as a pipe dream.

"(2) *Our sound financial structure.* Because God has made Southern Baptists a generous people, the Board seems to be on excellent financial footing. This is likewise a tribute to Dr. Cauthen and his staff, who have become adept at making a little go a long way.

"I recall a question put to an associate in the personnel department at Ridgecrest: 'Why are we not appointing even more missionaries each year? Is it a lack of applications or finances?' His answer was without hesitation: 'Applications. As long as I've been here, God has always provided the money to appoint the qualified workers he has sent us.'

"(3) *The emphasis on communications between the staff and the Board.* In these four weeks I have received between ten and eleven pounds of correspondence from Richmond! They tell me this is just the beginning. These materials range from the history of the Board to the current *Missionary Album* to personnel reports on prospects for appointment. One Board member has suggested that every new member may as well purchase a new filing cabinet as he'll be needing it!

"(4) *A new sense of comradeship with each missionary.* Frankly, this was a pleasant surprise. Our mission-minded church has

always had a steady flow of furloughing missionaries as guest speakers. However, in these four weeks there has come a new sense of partnership with these collaborators.

"When 33 new missionaries were appointed at Ridgecrest, it was a pleasure to realize we will not lose touch with them. Through correspondence, reports, furloughs, and prayer, constant contact will be had that strengthens the already existing bonds of the spirit.

"A Board member said to me in Norfolk, 'This will be the greatest denominational service you'll ever be a part of.' I'm beginning to sense how right he was.

"Joe N. McKeever, Pastor
"First Baptist Church
"Columbus, Miss."

An MK's Plea

THE IMPACT of our country's Bicentennial observance has reached and involved us via all media and in an almost countless number of styles. How well have you and I discerned the moral and spiritual effects of this impact on our society, even on us personally? How closely have we examined the deeper trends?

Among us is a growing presence of young people who have had an uncommon kind of exposure and experience out of which they view their "native land." These are the MKs (children of missionaries), many of whom were born overseas; the rest of them were taken as young children by their parents to the distant and strange cultures that we call mission fields.

Such is the background for the rhyme stanzas that appear below. Their author is an MK who now is a college student back in his home country, the U.S.A. His expressed concern seems to indicate an awareness that is both discerning and compassionate regarding moral and spiritual trends in the land where his whole identity must now take shape.

Bicentennial Thanksgiving

So here comes Thanksgiving.

Let us give heed to our way of living.

Pride before a fall

Applies equally to all.

Oh, U.S., stop and think.

Trust in the Rock and don't sink.

Oh, my native country,

How I wish that you were completely free

From this threat within;

That is, your very great sin.

Oh, U.S., stop and think.

Trust in the Rock and don't sink.

The near future I dread

Because you are almost already dead.

By how you're ailing,

Can't you tell that you're failing?

Oh, U.S., stop and think.

Trust in the Rock and don't sink.

The Lord has filled our cup

But two hundred years are already up

And what did we gain?

Our nation has become vain.

Oh, U.S., stop and think.

Trust in the Rock and don't sink.

Turn back to God and pray

That our once-great nation won't pass away.

Remember, my soul,

That our God can make us whole.

Oh, U.S., stop and think.

Trust in the Rock and don't sink.

James D. Jolley
Dallas Baptist College

Call for Volunteers

This listing of opportunities for laymen to serve in short-term mission projects overseas was provided by the office of the consultant for laymen overseas at the Foreign Mission Board. If you feel God's leading to fill such a role, write to W. L. (Wimpy) Smith, Foreign Mission Board, Box 6597, Richmond, Va. 23230.

Trade Specialist

Dominican Republic: Specialist in hand-work items marketable to tourists is needed. Knowledge of Spanish preferred. At least six weeks, winter or spring of 1977.

Business Manager

West Africa: Couple or one person needed in Accra to relieve business manager for furlough in May 1977. About one year's service. Furnished housing and transportation provided. No salary.

Evangelism Team

Philippines: Ten men needed to witness and teach home Bible studies. Approximate worktime, two weeks.

Lawyer

Hong Kong: Registered lawyer needed immediately to work one to two years. Should speak Portuguese and English. Furnished flat and transportation provided.

Advertising-Promotion Specialist

Malaysia-Singapore Mission: Professional lay person with experience in advertising and promotion needed for a short period of time.

Construction Teams

Philippines: Ten men needed in Dagupan City for 15 days to construct a small dormitory for 12 students at Luzon Baptist Bible School.

Chile: A team is needed for two weeks to lay a new gym floor at the Baptist Academy in Temuco. Team members will be responsible for round-trip transportation. Mission will provide food and lodging. Volunteers need to bring hand tools.

Dominican Republic: Team of six men with carpentry and electrical repairs experience are needed in Santiago in the fall of 1977. Housing not provided.

Costa Rica: Crew of eight men, including brick layers, electricians, plumbers, and carpenters, needed to construct a small church building. Approximately a two-week job; January 1977.

VBS Workers

Guadeloupe in Leeward Islands: Six Vacation Bible School workers who speak fluent French are needed; all work to be in French. Housing and local transportation provided; about three weeks' work.

Economy, Marketing Representative

Dominican Republic: Person needed to work in Puerto Plata. Housing provided. One week, spring or winter of 1977.

Seminary Teacher

Liberia: Teacher with master of divinity and/or master of religious education degree

needed July 1, 1977, to July 1, 1978. Experience in religious education helpful. Air transportation and furnished housing provided.

Advisor to Hospital Administrator

Jordan: Experienced hospital administrator is needed at Baptist Hospital, Ajloun, to review and restructure the organization. Furnished housing provided for this four-month assignment; volunteer must pay round-trip transportation.

Businessmen Witnesses

Dominican Republic: A team of Christian businessmen is needed for witness to communities. If materials are required, the group must furnish them. One week in February 1977. Housing provided.

Elementary Teacher

Gaza: Person needed to teach grades one to three. Textbooks and materials available. Needed August 1977 for about one year. Furnished housing and transportation provided.

Business Consultant

Dominican Republic: Person needed to make study concerning possible industrial development; two to four weeks.

Sports Specialists

Dominican Republic: Twenty male specialists in basketball or baseball are needed last week of May or first week of June 1977. Translator will be provided, but knowledge of Spanish helpful. Must bring all equipment. Housing provided.

Librarian

Hong Kong: Person needed to supervise college libraries; administrative experience needed. Service for about two years. Furnished housing and transportation provided. No salary.

Volunteer Medical Needs

Synopsis of needs, three weeks to three months. For additional information, write Harold Hurst, Foreign Mission Board, SBC, Box 6597, Richmond, Va. 23230.

Dentists

Antigua, Honduras, Trinidad, Dominica, Dominican Republic, Barbados.

Physicians

GP: Rhodesia, Thailand, Yemen, Bangladesh, Ethiopia, Honduras, Dominica.

Internal Medicine: Ghana, Rhodesia.

Pediatrician: Gaza, Ghana, Nigeria.

Surgeon: Gaza, Ghana, India, Nigeria, Rhodesia, Thailand, Yemen, Dominica.

Ophthalmologist: Dominican Republic.

Dermatologist: Dominican Republic.

Gynecologist: Dominican Republic.

Pathologist: Dominican Republic.

New Missionary Personnel

(Continued from page 41)

reappointed, effective Aug. 1, to serve in France. They had served earlier in Thailand, being appointed in 1968 and resigning in 1973. They are now on the field.

SOUTH BRAZIL: **Gene O. Wilson**, a native of South Carolina, and **Angelle Kenney Wilson**, a native of Georgia, were reappointed for Brazil, effective Sept. 1. They served earlier in Brazil, being appointed in 1963 and resigning in 1975.

The COMMISSION

Vol. 39, No. 11
November 1976

COVER EMPHASIS

Reflections on Vietnam: After the Nightmare Leland Webb 8

In Print for Days of Crisis
William T. Roberson 16

ARTICLES

Helping Cambodian Refugees: 'A Natural Response' Leland Webb Cover II

Forging a Stronger Link
A. Clark Scanlon 17

It Began with Leon Elaine Herrin 21

The Last Frontier Ken Lawson 32

EVENTS

Caring in Grenada Elaine Herrin 26

Missions Update Cover IV

PERSPECTIVE

The Executive View . Baker J. Cauthen 43

From the Editor 44

MISSIONARY PERSONNEL

New Missionary Journeymen 36

New Missionary Personnel 41

DEPARTMENTS

In Memoriam 38

Letters 38

Missionary Family Album 40

Call for Volunteers Cover III

COVER

This portrait of a Vietnamese girl by a Vietnamese artist was purchased in Saigon shortly before South Vietnam fell to Communist North Vietnam in 1975. The portrait introduces some reflections on Vietnam, page 8.

CREDITS

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Missions Update...

The mobile medical clinic of Baptist Hospital in ASUNCION, PARAGUAY, is "rolling again" after almost two years of idleness due to lack of finances and personnel. The clinic recently brought medical treatment to some 350 people of PASTOREO, a town in the Paraguayan interior, and evangelistic services to hundreds more, according to JUDI (MRS. TOM) KENT, missionary. The "resurrection" of the clinic was made possible because of gifts by Southern Baptists to the 1975 Lottie Moon Christmas Offering for foreign missions, according to Mrs. Kent.

Baptist missionaries are back in UGANDA. Three couples assigned there evacuated to KENYA during recent political tension. Returning are MR. and MRS. G. WEBSTER CARROLL, MR. and MRS. HARRY B. GARVIN, and MR. and MRS. JAMES L. RICE. . . . In LEBANON the Baptist publications ministry is trying to revive its correspondence course through recently reestablished mail service to BEIRUT via an address in GREECE. The war cut off communications with thousands of correspondence students throughout the Arab world.

Project Ugiriyamani has taken hold in MALINDI, KENYA. After the first three weeks of evangelistic work by Baptists, 26 new churches have been established with 319 persons baptized and 250 more awaiting baptism. The "Giryama Project," an intensive effort to evangelize people of the Giryama tribe, began in July with the digging of much-needed water wells in Giryama land of northern Kenya. (See October issue.)

During its September meeting the Foreign Mission Board appropriated more than \$110,000 for special evangelism-related projects. The two largest amounts were \$60,000 for evangelistic projects in the BRAZILIAN cities of NITEROI and BELEM and \$35,000 to buy paper for ongoing Bible-printing efforts in South Brazil. The Board appropriated \$86,173 for world relief. Among items: \$50,000 for disaster relief in the PHILIPPINES; \$25,000 for food and supplies to volcano refugees in GUADELOUPE; \$5,000 for a well-digging project in UPPER VOLTA; \$2,500 for refugee children's needs in NIGER.

The mother of Missionary MRS. KEITH L. OLIPHINT was killed in a one-car accident near ARUSHA, TANZANIA, Sept. 12. A memorial service was held at Arusha Baptist Church for MRS. EULA HOWELL, WACO, TEX. Burial was in the U.S. The accident occurred when the car in which she was riding, driven by her granddaughter, WANDA OLIPHINT, swerved to avoid hitting a pedestrian and overturned. Miss Oliphint was not seriously injured.

Fourteen employees of the THAILAND Baptist Hospital, BANGKLA, have recently been exposed to rabies. A Thai woman showing definite signs of having rabies was admitted to the hospital, then transferred to a rabies hospital in BANGKOK. The exposed employees had to take a 14-day series of rabies shots.

The JAPAN Baptist Convention is nearing its five-year goal of becoming self-supporting by January 1977 and is looking toward other major aims.

Sixteen pastors and other Southern Baptist leaders--dispersing to such places as butcher shops, cornfields, and churches--spent a month in SALISBURY, RHODESIA, conducting a series of stewardship campaigns to help Rhodesian Baptist nationals more effectively use all their resources in their Christian lives and ministry. The 16 men from five states visited most of the country's 66 Baptist churches, according to Missionary JAMES W. CECIL, on special assignment with the FMB.

A report issued in LONDON by the United Bible Societies indicates that Scripture distribution is being forbidden in an increasing number of countries. JOHN DEAN, world service officer of the UBS, said, "There seem to be more places closed to the Word of God at present for one reason or another than at any time since World War II."