

The COMMISSION

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THIS MONTH:
Malaysian Transition
Our Friend, Bill
Diamond Jubilee in Recife

The COMMISSION

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Lone fisherman guides his boat on Andaman Sea in this view from the campus of Baptist Theological Seminary near Penang, Malaysia. Photo introduces article on the seminary and Malaysian Baptists that begins on Cover II. Photo by Leland Webb.

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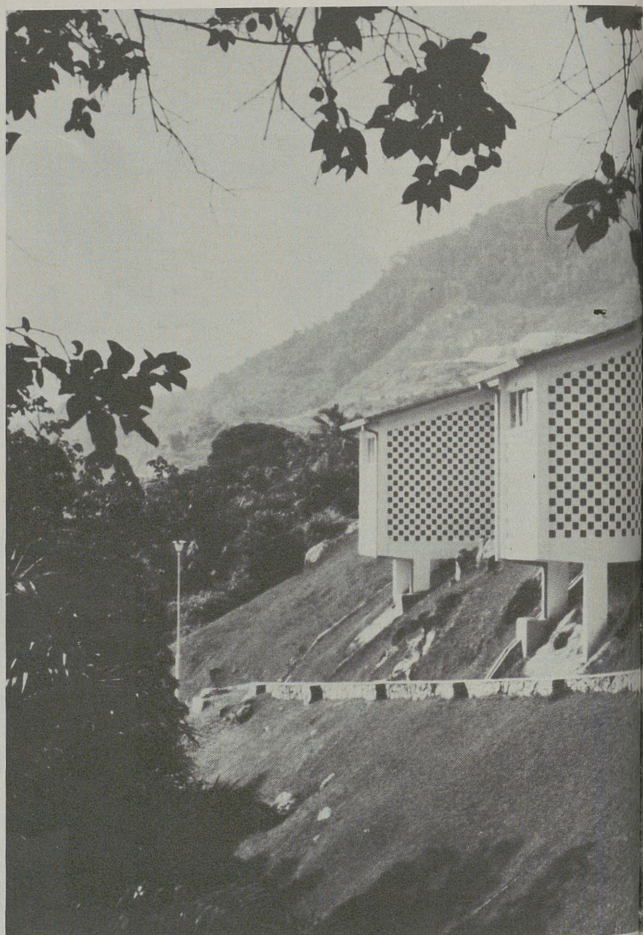
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Malaysian Transition



Perfect for study might well describe the setting on the northwest edge of the island where the city of Penang is located. Less than six degrees above the equator, the campus abounds with lush foliage and exotic flowers. Campus buildings nestle into the steep hillside of the area called Batu Ferringhi. The view from the top takes in a peaceful, deep-blue portion of the Andaman Sea. Breezes from off the water benefit students in the library and classrooms.

The campus is that of Baptist Theo-

logical Seminary near Penang, Malaysia. Changes now taking place there reflect the larger transition currently going on in Baptist work throughout Peninsular Malaysia.

A national Baptist has become seminary president. Wayne Wei-Yuan Siao has directed the seminary since last December. His inauguration is to take place May 1.

He succeeds Missionary Bill Clark Thomas, who had led the seminary since 1970. The five preceding administrators had all been missionaries (Greene W. Strother, 1954-56; Carl F.

Yarnell, 1956-58 and 1959-63; Minor Davidson, 1958-59, 1963-64, and 1965-66; Robert C. Covington, 1964-65; and Sidney P. Schmidt, 1966-70).

But Thomas has left Malaysia, his government-issued work permit near expiration. He is to be assigned to another field.

The limitation on missionary tenure in Malaysia has increased the urgency to transfer leadership and institutions to national Baptists.

Heartening to missionaries and Malaysian Baptists alike is the fact that leaders such as Siao are ready to step in.

Siao already has a long history of Baptist service (see box, page 2). He is 67, but as Missionary Robert T. Golman expresses it, Siao is "an excellent scholar and able leader, mature in age, yet vitally young."

Siao was on the seminary faculty when the school began and returned there to teach in 1970. He was professor and dean of studies before becoming president. Missionary Roger Capps has succeeded him as dean.

As already noted, the transition on campus represents only part of what is taking place in Baptist life in Peninsular Malaysia. Earlier this year the Baptist Mission's executive committee voted that details for a plan to transfer the seminary to the Malaysia Baptist Convention be worked out by next November.

The committee took a similar action regarding Golden Sands Baptist Assembly.

At the same meeting the executive group adopted two significant recommendations from the Joint Consultative Committee for Peninsular Malaysia. One action would transfer ownership and operation of the Baptist Book Store in Penang to the Malaysia Convention by June 1.

Another action called for detailed terms to be set forth for transfer of the Baptist Building Loan Fund to the Convention.

Both the book store and the assembly are already self-supporting

Perched on hillside setting, main building of Baptist Theological Seminary in Penang, Malaysia, houses chapel, library, offices, and classrooms.



*Text and Photos
by Leland Webb*

from usage, points out William R. (Bill) Wakefield, Foreign Mission Board secretary for Southeast Asia. Wakefield also notes that the Mission would continue to fund the loan board for the present.

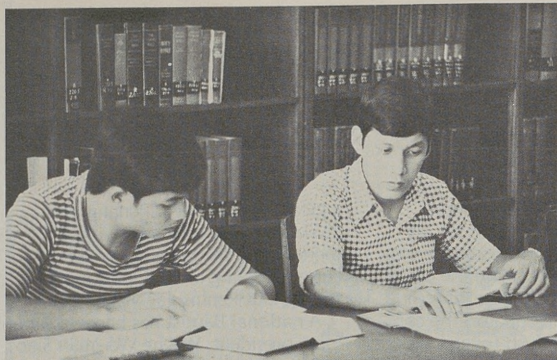
Formation of the Joint Consultative Committees—one each for Peninsular Malaysia, Singapore, Sabah, and Sarawak—has been a key element in strengthened relationships between the Mission and the Convention, declares Wakefield.

This method of cooperation finds both nationals and missionaries on the joint committees. The Mission and the Convention involved decide who will take part.

"To these committees are referred possibilities on Baptist life as a whole," explains Wakefield. "But the committees are recommending bodies only," he emphasizes. "They have no power to act. They recommend matters to the appropriate Convention and to the Mission for their separate consideration."

"The committees deal with ideas, not action," he adds. This relieves tensions that might be involved among members in seeking to sway a committee to a particular point of view for final action.

The joint committees "give nationals a direct pipeline into Mission decision-making," says Wakefield. "Nationals are involved in the crafting of an idea."



Two young men study in library at seminary.

For Baptist growth in Malaysia, the continuing role of the seminary is a must. The school is "the only evangelical Protestant seminary in Malaysia offering a complete course of Christian leadership training, both at our campus and in our regional centers," says Thomas.

Recent growth at the seminary has been encouraging. The school started small in January 1954—three teachers and five students meeting in a large house on Anson Road in Penang.

At that time, explains Thomas, the seminary "functioned primarily in the Chinese language to meet the needs of Baptist churches and students, practically all of whom were Chinese-speaking."

Today the seminary provides two "streams"—English and Chinese—

with 29 students currently in the English stream, 4 in the Chinese. Addition of Chinese faculty has been called for to strengthen the Chinese stream.

"The school grew slowly but steadily for several years," relates Thomas, "reaching a maximum of 20 students at the start of its seventh year in 1960. For various reasons enrollment declined somewhat during the 1960s, until at one point there were only eight students."

"A definite upturn occurred in 1970 and has continued until the present. During recent years enrollment at the campus has averaged more than 30, once reaching 36."

Baptists in 1958 bought 14 acres of seaside property at Batu Ferringhi for a campus. Construction did not begin until 1963. The seminary moved into the hillside location ten years ago

Born in south China, Wayne Wei-Yuan Siao is now a naturalized Malaysian citizen. ("Wayne" is the Anglicized form of Siao's Chinese name, Wei-Yuan.) His early schooling was in Canton, China, and he is a 1932 graduate of the University of Shanghai. He did further graduate study at Sun-Yat-Sen University in China in the early 1940s.

In China he served as administrator and on the faculty of schools at secondary and university levels. In Malaysia he has been both teacher and administrator in high schools.

He served as translation editor for the Orient Baptist Theological Textbooks Translation Committee for some 16 years. Siao has translated about three dozen volumes from English into Chinese.

He earned the master of religious education degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex., in 1959. William Jewell College, Liberty, Mo., awarded him the honorary doctor of divinity degree in 1975.

Siao added another facet to his minis-

try in 1971 when he was ordained as pastor of Sik Aun Baptist Church, Penang, Malaysia.

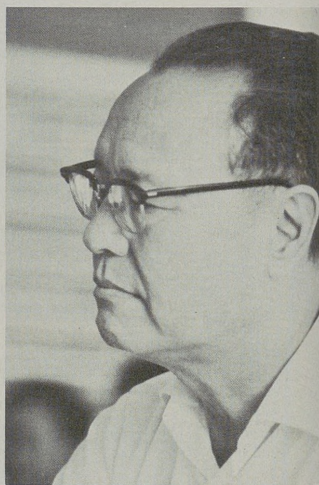
He has held several denominational offices, including chairmanship of the Malaysia-Singapore Baptist Convention.

Baker J. Cauthen, Foreign Mission Board executive director, has expressed his personal esteem for Siao.

He "has been a Christian leader for many years," said Cauthen. "He has interpreted for me many times as I have spoken to Cantonese congregations. His interpretation of the messages has always been excellent."

"He has had great experience in writing, teaching, translation, preaching, and many other aspects of Christian service."

"His presidency of the seminary indicates another forward step in the growth of the work in Malaysia. National Christian leadership is of major importance on mission fields. He will assume a task of major responsibility and potential. We believe he will fill this role with effectiveness and wise leadership."



Wayne Wei-Yuan Siao, seminary president.

this April.

The campus can now provide residence housing for up to 20 single men, 15 single women, and two married couples. Campus housing also is available for a few faculty members and several staff workers.

The library currently contains over 6,000 volumes. Also on campus are four classrooms, a kitchen-dining hall, chapel, student lounge, two piano practice rooms, and at least ten offices.

Adding just one more multi-story building could double housing space for single men, provide for another faculty family, and allow expansion of other facilities, noted Thomas in his recent position paper on the school.

The campus offers beauty, space, and privacy. Its distance from the city and churches does limit witnessing opportunities, however, and requires provision for transportation by the seminary, added Thomas. Still, the operating cost may be little more than operating a downtown campus in a city. And, wrote Thomas, since development in the area has increased campus value, "It is probable that Baptists would never again be able to secure a property like this."

Shifting national history can be reviewed in the various names for the school, conforming "to changing political realities," noted Thomas: Malaya Baptist Theological Seminary; Malaysia Baptist Theological Seminary; Malaysia-Singapore Baptist Theological Seminary; and today simply Baptist Theological Seminary, without a country designation.

"But the primary intention," Thomas wrote in his report, "always has been to train leaders for the Baptist churches in both Malaysia and Singapore."

A boom in theological study enrollment has resulted from the opening of a Theological Education by Extension (TEE) program in 1974. More than 100 students have been enrolled in TEE study in each of the years 1975, 1976, and 1977.

The TEE studies were integrated into the campus program by reorganization into four departments: the Residential (campus) Department in Penang and three Regional (extension) Departments—in Peninsular Malaysia, East Malaysia, and Singapore.

During the trimester in effect last November, "24 recognized teachers and tutors have taught at least one

course to a total of 148 students in 21 locations" throughout Malaysia and Singapore. Thomas pointed out in his president's report to the seminary committee last November. (Chairman of the committee, by the way, is also a Malaysian national, Pastor Lloyd B. de Run.)

In Peninsular Malaysia, Missionary Jarrett D. Ragan has been directing TEE, with 14 centers in 12 cities. "It is significant that our extension program in Peninsular Malaysia extends from Alor Star to Johore Baru and over to Kuala Trengganu, Kuantan, and Kota Bahru on the east coast," stated Thomas in his report.

In East Malaysia, Missionary Charles H. Morris reported an average enrollment of 52, with ten classes in six centers. (See January, page 8.)

Reported Thomas: "The newly or-

ganized East Malaysia Baptist Convention is eager to make their regional TEE department self-supporting as soon as possible. However, they have assured us that they want their TEE program to remain a part of the recognized program of our seminary."

In Singapore, Missionary Sidney Schmidt directs TEE. Two courses have been offered in two centers, enrollment going as high as 12.

Thomas attributes seminary growth to several factors. First is the "improving health and increasing strength of the Baptist churches in Malaysia and Singapore," he notes. "Not only has the number of churches and members grown, but also there has been a growth in stewardship and corresponding financial strength in the churches."

Along with this has been "a growing acceptance of responsibility by national

*Student
listens
carefully
during chapel.*





Christians for the evangelization of their country through their churches," adds Thomas.

"An increasing number of worthy and able young people are hearing and answering God's call to special service and are seeking to prepare themselves by enrolling in the seminary.

"The Malaysia Baptist Convention has also developed to the point where it embraces practically all the Baptist churches in Peninsular Malaysia."

The seminary's record is solid. "Practically all of our 50 graduates of the past decade have been called to some place of full-time service for the Lord," Thomas points out. "Most have served acceptably, and all but a very few are still active in full-time service or are equipping themselves more fully through additional studies.

"The result has been a rapid tripling or quadrupling of the pool of available trained church workers in our countries."

The seminary in its history has graduated a total of 74.

National Baptists have been increasing their support to the seminary and its students.

"Direct financial support for the students has increased to the point where we no longer ask the Foreign Mission Board for any funds in this category," states Thomas. Instead, this has become the responsibility of the students themselves or of their sponsoring churches or patrons.

A year ago more than 100 nationals

from every Baptist church in Malaysia and Singapore were invited to a consultation sponsored by the seminary committee. The leaders were asked their opinions of current theological education.

The consensus, according to Thomas' report, seemed to be appreciation for what the seminary has done, a renewed wish for the residential program to continue, and a desire for the school to have national administration and financial support as soon as possible. The leaders also showed cautious approval for the new TEE program.

Both Malaysia and Singapore are served by the school. "Currently 18 percent of our enrollment is from Singapore," reports Missionary Jack M.

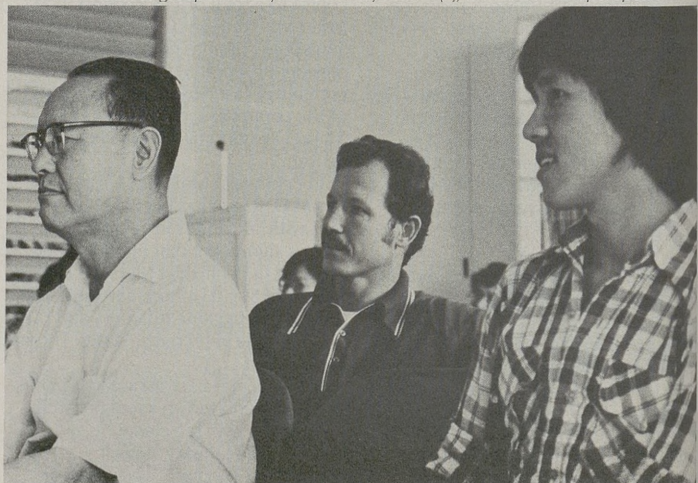
Shelby.

"The Singapore Baptist churches still contribute financially to the support of the seminary on an individual basis," he continues. "Their young convention, while participating in the operation of the seminary through representatives on the governing committee, has not yet garnered the financial resources to contribute directly to its financial support."

Only recently has the Malaysia Convention contributed directly to seminary support, Shelby notes. The Convention gave almost \$1,000 (U.S.) to the school in 1976, he reports.

"However," he continues, "many churches in the Convention have been contributing funds directly to the sem-

Above: Studious group in library. **Below:** Wayne Siao (l), others hear chapel speaker.



inary for several years. During 1976, 26 percent of the support came from such individual contributions."

Adds Shelby, "Prior to 1970 the total seminary budget was provided by the Foreign Mission Board." Last year the FMB share (\$70,000) was about three-fourths of the seminary income.

Malaysia Baptist Convention was formed in August 1953, only a few months before the seminary opened. In 1955 membership in the seven affiliated churches was 400. The statistical report for all Malaysia for 1975 (most recent available) shows 4,389 members in 39 churches.

Part of the sudden growth can be seen by comparing figures for two recent years. Baptist churches in Malaysia in 1975 reported 466 baptisms, an increase of 53 percent over 1974. Membership in 1975 reflected a 38 percent growth over the previous year, the number of churches a 34 percent jump. Keeping pace, contributions in 1975 were up 36 percent over 1974.

The possible impediment to seminary growth concerns providing a large-enough faculty. The current faculty totals seven—five missionaries and two nationals.

"We now have a scholarship fund for training of future faculty members," reports Golmon.

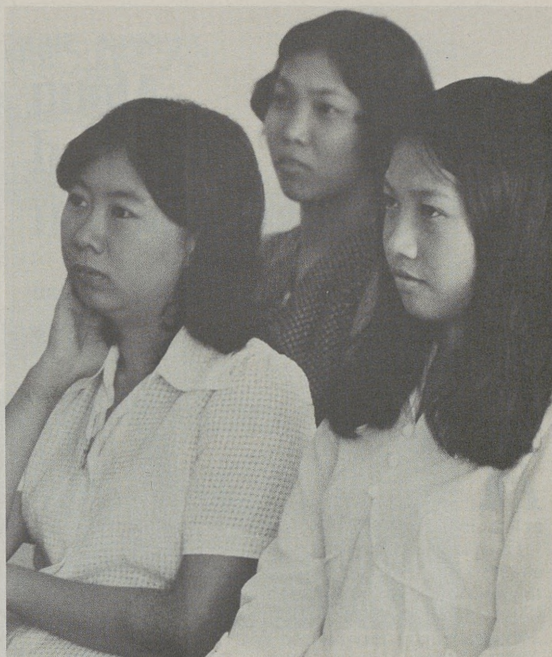
Adds Thomas, "The great problem is that, as possibilities for non-citizens to work here become more limited, we do not have enough Malaysian citizens who are fully prepared to become seminary teachers. Securing an adequate national faculty is the greatest single problem the seminary faces."

President Siao "has already declared this to be his highest hope and chief priority," says Thomas.

In one of his last reports as administrator, Thomas summed up the feeling of many about the seminary. "Many of us have loved our seminary," he

wrote. "At 22 years of age it is now quite a venerable institution.

"But because we love even more the people whom God calls to service, we are willing to change the institution as necessary in order to better carry out the task of meeting their needs." TC



A fellow-student keeps listeners' attention at chapel.

Baptist churches in Peninsular Malaysia have begun in hotel rooms, missionary residences, shophouses, and even in a sawmill. Yet, over the years, they have shown encouraging progress.

In 1905 Baptists from Swatow, China, came to Malaya. So far as is known, these were the first Baptists in Malaya. Some of them wrote fervent letters to friends in China urging Baptist preachers to come to Malaya. But due to the pressing needs in China, no one could be spared.

Finally, in 1937, Lim Pue Heng came from China to hold evangelistic meetings in Malaya. In Penang he stayed in the home of Mrs. Oh Hock Teck and urged upon her the need for Baptist work. Together with Mrs. Seow Soo Chow, they prayed, and the Lord led them to the city of Alor Star.

Several Baptist families were located there, and services were begun in the home of a widow, Madam Tan Hee Ee, who had been praying that the Lord would bring someone to start a Baptist church. On October 21, 1938, three families organized the Overseas-Chinese (Swatow) Baptist Church in Alor Star. This was the first Baptist church in Peninsular Malaysia and the only one until 1952.

As doors to the China mainland were closed to missionaries in the late 1940s, many who had served in China were reassigned to other fields. Meanwhile, three Christian women in Kuala Lumpur—Mrs. K. C. Tham, Mrs. Lim Yoke Fen, and Mrs. Wong Chun Lo Tak—were praying that the Lord would establish a Baptist church in that city. They wrote a letter to the Southern Baptist Convention's Foreign Mission Board to ask for missionary assistance.

Their prayers were answered with the arrival in August 1951 of Miss Jessie Green. Since then, almost 70 Southern Baptist missionaries have served in Malaysia. She had worked with Cantonese people in China 1936-50. She was joined in January 1952 by Miss Lau Ching Han from Hong Kong. On December 14, 1952, Kuala Lumpur Baptist Church was organized. Loh Yan Kwong was "missionary in charge," and Missionary Eugene L. Hill was "honorary pastor." Work opened in Penang in 1953 and in Ipoh in 1954.

Malaya Baptist Convention was formally organized August 16, 1953, to promote greater harmony and fellowship among the Baptist churches and to enable them to work together more effectively.

—Jack M. Shelby

Along the road to Ouagadougou

By Patsy Eitelman



Baptist Center in Ouagadougou, Upper Volta.

All roads lead to Ouagadougou—at least in Upper Volta they do!

Ouagadougou, as you no doubt already know, is a city. In Upper Volta. In West Africa. Just north of Ivory Coast, Ghana, Togo, and Nigeria.

Ouagadougou (pronounced WAH-gah-DOO-goo; enjoy saying it once, and you may find it hard to stop) is situated in the heart of Upper Volta. The city is the capital and fastest-growing business center in the country.

And all roads in Upper Volta do lead there.

The arteries of transportation that feed the city from the neighboring countries of Ghana, Togo, Mali, Niger, Ivory Coast, and Benin are filled with donkey carts, bicycles, motorbikes, and people afoot. Loaded with wares for sale, all are headed toward Ouagadougou's teeming market. One of West Africa's longest rail lines runs from the port city of Abidjan, Ivory Coast, to Ouagadougou to bring goods for landlocked Upper Volta.

Along one of these busy routes stands the *Centre Baptiste*, a Christian witness in a nation where nearly 80 percent of the people follow animism and 20 percent are Muslims. The Baptist Center represents a testimony to the concern of Southern Baptists for the people of this underdeveloped and famine-ravished land on the edge of the intruding Sahara Desert.

The location is strategic—on a main street only a few blocks from the center



Above: Missionary Beverly (Mrs. Norman L.) Coad points out a troublesome measure to a teaching choir at the Baptist Center. **Below:** Ina (Mrs. J. B.) Durham, missionary, assists a student enrolling in the Bible Way Correspondence Course.

of town and amid a cluster of secondary schools and the university. The center has become widely known and is accessible to most of the 126,000 residents of the area. The site also has enabled the center to provide a constantly growing ministry to the student population in a nation where 50 percent of the people are not yet 20 years of age.

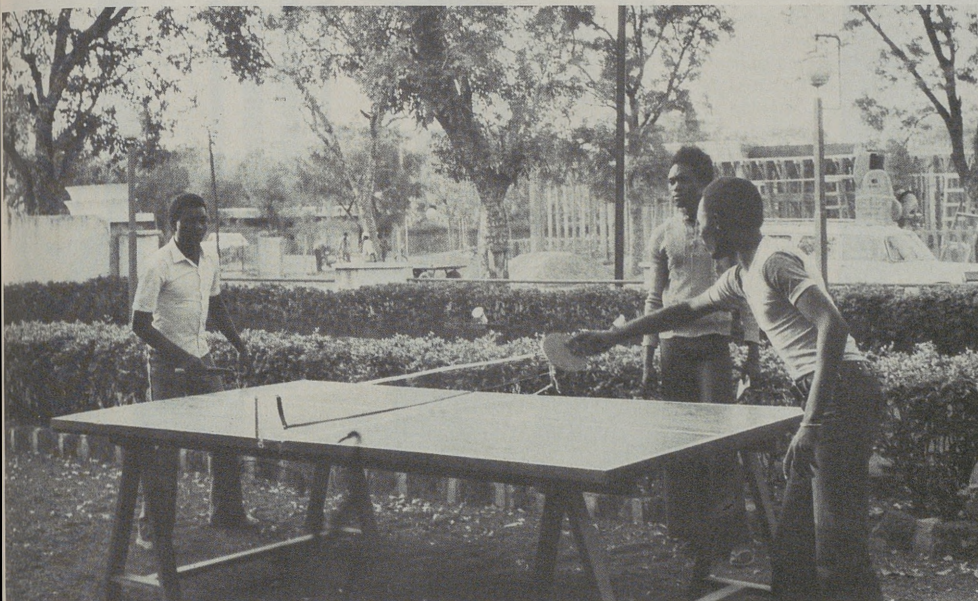
Southern Baptist mission workers entered Upper Volta only six years ago. In 1971 the first resident missionaries, the J. B. Durhams, opened work. They used as a means of contact the Bible Way Correspondence Course in French, *A la Découverte de la Bible*. In searching for an office for the course, the Durhams found and were able to buy



the strategically located property now used for the center.

From its beginning, the correspondence course appealed especially to students of the nearby schools and university. They were eager for reading materials. As these students came to enroll in the Bible Way course and to talk with the missionaries, their many needs became evident; the mis-

The author, Mrs. Ray W. Eitelman, and her husband were appointed missionaries to Upper Volta in 1974.



During Friday recreation period, students concentrate at table tennis in the yard of Centre Baptiste.

sionaries found new opportunities for witness and ministry.

But many of the students did not own a Bible. They did not even know of a friend who owned a Bible. Thus, they were not able to do the required reading for the course.

Other students voiced the need for a quiet, comfortable, well-lighted place to read and study. In addition, the Durhams learned that in some school courses, as many as 15 students had to vie for every piece of outside reading material required. The need for reading materials and for a reading room became evident. In response, the Durhams opened one room in the center for a study room. They stocked another room with religious and secular books and magazines, Bibles, and Bible-study materials and opened it as a reading room.

Today visitors can find several hundred books and periodicals in the reading room. Many students come each day to find reading materials, to study, and to read the Word of God.

Some of the students who do not own a Bible, in their first year of secondary school, visit the center whenever they have time off from classes. "I have come to read the Word of God,"

one may announce. Then he signs in and for as long a time as his schedule permits, sometimes for half a day, he will sit and pour over the Scriptures. Some students finished all five books available in the Bible Way course in French in two months and begged for more.

Soon after the reading room opened, several students began requesting classes in English. Two English classes were begun in the fall of 1975. The aim has been to help students, but, more importantly, to become a means by which to reach additional students and touch their lives for Christ.

Bible stories and filmstrips are utilized for reading and discussion. Tape-recorded Scripture verses provide practice drills. Several of the students expressed a desire to know more about Christianity. Many have become active in the Bible study held at the center each Sunday morning; some have made professions of faith in Christ and have been baptized.

Most students in Upper Volta, like their peers elsewhere, show a keen interest in music, especially Western popular music. Mrs. Beverly Coad has found opportunity

to witness to many of these students through a music program at the center. She and her husband, Norman, were the second Southern Baptist missionary couple assigned to Upper Volta.

The music program includes guitar, piano, and organ lessons, and choir. At first, several dozen students enrolled, but many had to drop out because they did not have a musical instrument on which to practice or because their full schedules at school prevented practice. Even so, students have kept the limited number of instruments at the center in constant use. Often two or more students in the single music room practice separate pieces on different instruments at the same time.

The choir meets each Saturday afternoon and uses religious music. Before introducing a new song for practice, Beverly Coad reviews the words and explains the message. Before she left for furlough last August, she and her music students presented a *soiree* (evening) of music at the center.

Most activities at *Centre Baptiste* are geared to reaching the literate class of Ouagadougou, but the center also ministers to those who are illiter-



The J. B. Durhams lead Bible study group in a Sunday-morning session at the Ouagadougou center.

ate or who have very little education. The center provides private tutoring sessions for some of the Christians who want to learn how to read or to improve their reading. Pastors and other church leaders also receive help and training through the Theological Education by Extension (TEE) program.

"You know, I can't even tell anyone why I am a Baptist or even a Christian," Pare Zoupéré Mamadou remarked sadly to Mrs. Ina Durham at the center. A Christian who had been attending Koulaba Baptist Church for several months, Mamadou was handicapped by an incomplete education and limited ability to read or write.

"I can't read the Bible well enough to understand it," he lamented. "In fact, I don't even know how to pray. Would you help me?"

Mrs. Durham talked to him at length about prayer. Then she asked if he would like to pray. He responded

with an unselfish prayer, thanking God for his Word and that he was beginning to understand it better, and for being able to pray.

In the silence after Mamadou finished, he looked up and asked humbly, "Was that all right?"

The missionary assured him that his prayer certainly was "all right" and that God had surely heard it. Through weekly tutoring sessions, Mamadou has come to understand more of the Word of God and has grown toward Christian maturity.

Besides these ministries, the center provides a recreation time every Friday afternoon. Anyone who wishes may take part in volleyball, table tennis, or boules. A short evangelistic message concludes this time of fun and relaxation.

With more personnel, the center's ministry could be expanded on many

fronts—Bible clubs for children, health classes, and literacy classes in French. The needs among the uneducated class are almost limitless. (A missionary specialist in social work was assigned to the center, but recently resigned.)

The various activities at *Centre Baptiste* attract the students. But the missionaries who minister there are aware that their most effective tool for evangelism is being available—for counseling, answering questions, and helping in whatever ways they can. Those who come to the center know the missionaries are personally concerned for them; in turn, the students and others respond in trust.

Daily, new inquirers stop at the center. They ask about the center's purpose, about the correspondence course, about Baptists, about Christianity. And Southern Baptist missionaries are there, ready to answer.

TC

Of the thousands of Americans traveling overseas in the next ten years, some 17,500 will be Southern Baptist lay volunteers going to participate in mission work alongside Southern Baptist missionaries.

One of the major objectives in Total Missions Thrust, the Southern Baptist Foreign Mission Board's new 25-year plans, is "increased tempo of volunteer lay involvement overseas . . . up to 10,000 per year by A.D. 2000."

What is the present involvement of lay volunteers overseas? How will this be increased?

In 1973 about 500 lay volunteers participated in overseas missions projects coordinated through the office of the FMB's consultant for laymen overseas. In 1976 the number was about 1,500, and the same total is expected in projects this year.

Lay involvement overseas is coordinated through three consultants' offices at the FMB: laymen overseas, evangelism and church development, and medical. Together, these three offices, cooperating with area secretaries representing each of the Board's eight administrative areas, plan lay involvement.

Almost two years ago the Board set up a special committee to study lay involvement and ways it could be intensified. Chairman of the committee, Ira Q. Craft, a Board member from South Carolina, said the committee, after its year of work originally planned, asked for a one-year extension to complete its assignment. The committee is scheduled to operate until October.

"We intend to increase involvement in already established areas," Craft said; "for example, Witness Involvement Now (WIN), medical work, and construction teams. We are also building toward a greater involvement of youth groups and students."

Craft himself will go on one such project in May, when 20 pastors visit South Africa.

Not only is there a place in these missions projects for trained pastors, religious education workers, medical personnel, and construction workers, but also there is a place for persons of many other professions.

Teachers of WIN schools will be joined by lay volunteers who will share their Christian witness. "They aren't necessarily going with certain expertise," Craft said, "but as Christians with a witness to share."

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



Total Missions Thrust

Increase in Lay Involvement

Two basic information routes—one overseas and one stateside—are being used and expanded in order to increase the number of laymen overseas.

One route is getting information to overseas organizations about available lay volunteers who will come to help at their own expense. When that information is received, missionaries can decide which skills could be used and send requests to the Board.

All lay projects are at the request, and with the cooperation, of missionaries on the fields.

The second basic information route is to people who might want to go as volunteers. A list of opportunities

By Ruth Fowler

based on requests from missionaries appears currently in *The Commission*, the Woman's Missionary Union publications for women and young women, and the Brotherhood Commission's *World Mission Journal*. State Baptist papers are another source of information for potential lay volunteers.

Another type of lay service involves people going overseas, perhaps with a job or in the military. "We want to challenge in a greater way people who will be living overseas for a few years," Craft said. "If pastors notify the Board about their church members who are going overseas to live, missionaries can know these people are coming and enlist their help."

Craft mentioned another group of valuable lay volunteers—retired persons. "People are retiring earlier," stated Craft. "Some businesses have the retirement age set at 55. We have a

group of retired people who could become involved overseas. The Lord can use them from 55 to 65."

Retired pastors often are able to serve an English-language congregation overseas for one or more years. They relieve missionaries who are on furlough, or take over a job previously held by a missionary, or free the missionary to do language work.

Retired military people can also become involved with missions work overseas by returning as volunteers to the place of their military involvement.

In the area of medical missions, 100 volunteers are needed in 22 countries this year, not including a large project in Grenada that will include another 30 participants. Harold E. Hurst, assistant to the Board's medical consultant, said that the medical volunteer usually goes for about a month and sometimes for six months or a year. Only about half of the requests from missionaries are currently filled.

A part of the medical volunteer program is six existing disaster response teams that on 24-hour notice can be at the scene of a disaster to render aid.

From the office of evangelism and church development lay volunteers will be sent to various mission fields in the world throughout 1977. During 1977-78 there are 1,580 laymen scheduled to serve in 22 countries. This does not include a 1977-79 evangelism project in Brazil, which will include 873 more volunteers.

The projects involve major city evangelism, lay evangelism, WIN schools, concerts, home Bible studies, youth rallies, and Sunday School and stewardship clinics.

Morris Cobb, a Board member from Texas, is associate chairman of the lay involvement committee. Working with FMB staff members, he is putting together kits for volunteers, including lists of what they will need overseas, an orientation of materials they will use, and background information on life-style and culture.

During the next 25 years Southern Baptists will be represented not only by more lay volunteers overseas, but also by better-prepared volunteers.

But many more qualified persons will need to go overseas for volunteer missions service if the goal of 10,000 volunteers a year by the end of this century is reached. The FMB is widening the channel for overseas involvement. The missionaries are calling for assistance.

Where are the volunteers? TC

UNSINKABLE CORN ISLANDS

You never know where you're going to find a Baptist at work.

Forty miles off the eastern coast of Nicaragua lie the Corn Islands, population about 4,000. In 1932 American Baptist missionaries "discovered" a Baptist work there, one that had been in existence since 1852.

In order to understand the history of the island and the beginnings of Baptist work there, you don't have to know the geography, but it helps. Great Corn Island ranges up to two and a half miles wide and extends three and a half miles. Little Corn Island, seven miles away, is, as the name indicates, less than half the size of its big sister. The two islands together cover only 4.6 square miles.

A converted DC3 plane, with no radar to aid in navigation and no life jackets to use in case it ditches in the Caribbean, serves Great Corn Island,

but only when there is no strong north wind.

Islanders often prefer old and tried methods instead of new-fangled gadgets. So, many people still ride donkeys carrying coconuts in large wire baskets hanging over the beasts, even though motorcycles, Land Rovers, and pickup trucks travel the rough roads at top speeds of five miles an hour. (The road grader used on the island has been elsewhere for the past year, so the holes are formidable.)

Reputedly unsinkable dugout canoes also are still in use, along with modern motorboats, sloops, and larger vessels.

Great Corn Island is truly tropical, covered with coconut palms, surrounded by beautiful beaches (and peppered with donkeys carrying coconuts in large wire baskets hanging on their backs). The island's chief product is coconuts. Island industry includes a seafood preparation plant and the processing of coconut oil and copra.

Most houses are elevated on posts

The author, a missionary nurse, was appointed a missionary to Nigeria in 1947. She transferred to the Bahamas in 1968. She is stationed in Nassau.

Text and Photos by Antonina Canzoneri



of wood, concrete, or stone (all stone on the island is volcanic lava) for 18 to 24 inches. Before I was told that this was to facilitate repair, I observed that the elevation does keep the pigs from running through the houses. Since the weather is too hot for closing doors and few houses are equipped with screens, residents are forever having to chase chickens out of their homes; still, the homes are kept quite clean.

Several families have their own electric generators for lighting and electric pumps and also have indoor plumbing; these lucky ones furnish their neighbors with a few electric lights. The Baptist church building has its own generator.

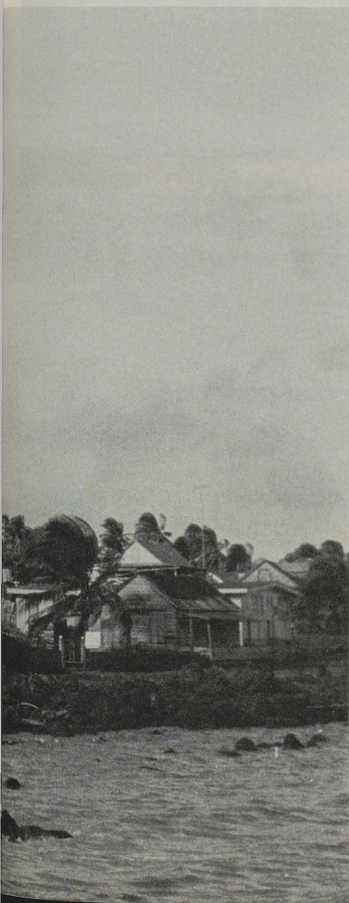
While the rest of Nicaragua was under Spanish control, the eastern sector, known as Mosquito Coast, was under British control from 1687 to 1786. The eastern portion includes the Bluefields, Puerto Cabezas, Pearl Lagoon, and the islands of Corn, San Andres, and Providence.

The Mosquito Coast was named for



Memorial stone honors founder of Baptist work on Corn Islands. Though age given is 102, death certificate shows Kelly's age reached only 90.

Left: Wind-shaped trees frame picturesque building of Ebenezer Baptist Church on Great Corn Island. Low-lying area leaves structures susceptible to damage by hurricanes. **Below:** Islanders cluster around dugout canoe on stretch of narrow beach.



the Mosquito Indians (or Miskitos) living there. But the name has a double meaning, for the coastal area is made up of malarial swamps and low plains. The coast is the wettest portion of Central America, with an average rainfall of 100 inches annually.

Some political hold by Britain remained until 1895, when the British signed a treaty with Nicaragua concerning the Mosquitos. Thus, the native language of Corn Islands is English, with a few tantalizing hints from Scotland. The culture differs from that of the rest of the country. Not until 1941 did Spanish become the required language in the schools.

The eastern coast and islands, inhabited by the Mosquito Indians, had been invaded by English, Dutch, and French pirates in the early 1600s (1612 or earlier). Other settlers arrived dangerously from ships transporting slaves, taken over by rebellious slaves who did not know how to sail, some of these vessels were shipwrecked on the coast. Later settlers arrived from Jamaica and continental European countries.

Corn Islands had no religious witness of any kind until Edward Kelly, a Baptist lay preacher, came from Belize (British Honduras) in 1852 and opened

a school. He soon had a congregation meeting every Sunday.

According to the best records, in 1858 he went back to Belize and was ordained; the next year he returned to Corn Island to formally organize Ebenezer Baptist Church. He led in construction of a meeting house in 1861; a hurricane four years later totally destroyed it.

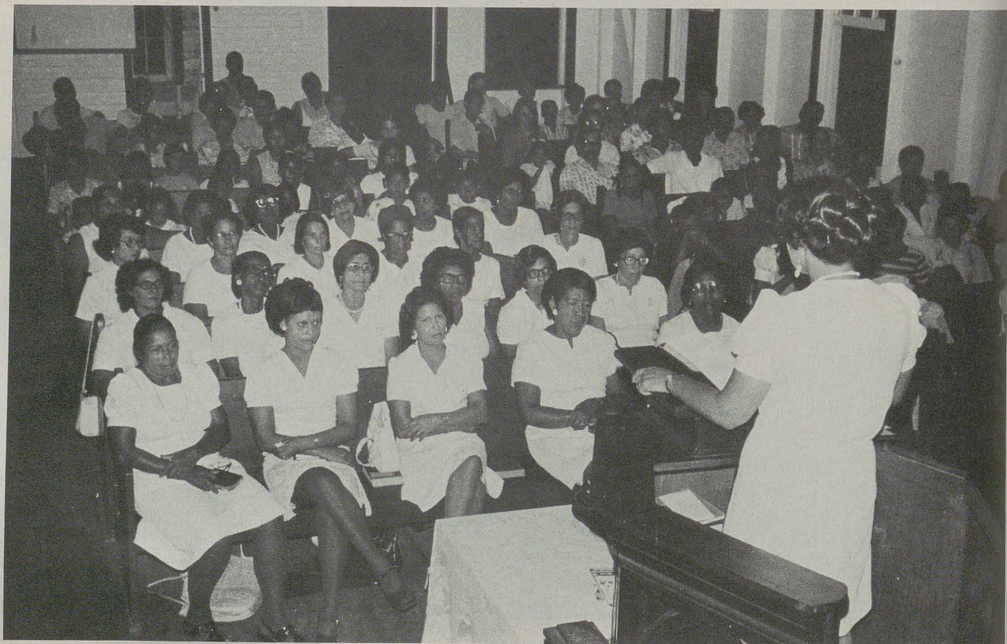
After this, Kelly left, apparently for Ruatan, an island off the coast of

Belize, since he had an estate there. But Corn Islanders persuaded him to return to Ebenezer Church in 1880 as pastor. He aided in building another chapel and always emphasized giving to foreign missions.

By the late 1890s, the church recognized that Kelly was aging and contacted the Jamaica Baptist Union (JBU) for help in securing another pastor. Ministers from Jamaica answered the call, but only briefly. One



Right: Pastor Roland Bryan leads singing at Ebenezer Church. **Below:** Pastor's wife, Peggy, addresses new WMU officers.



served from 1899 to 1900, but left after becoming emotionally ill. Tragedy pursued the next pastor. He began serving the church in March 1904, but his wife, still in Jamaica, died in April. In June 1905 the minister drowned when his ship capsized while he was trying to return to Jamaica for his four daughters.

The church gave up on finding a new pastor, and Kelly served until his death in September 1914. The members thought he was 102, according to the memorial stone engraved for him. The death certificate, though, gives his age as 90.

In the meantime, another severe

native of Corn Island who had attended Calabar College in Jamaica. He left the island in 1933.

The Corn Island Baptist church furnished the major part of the secular education for children on the islands from Kelly's day until the present government school was opened in 1946. The Baptist day school continued until 1969, and a kindergarten is still maintained. During much of the time the school was the teacher's financial responsibility and at times received government aid.

After American Baptist missionaries and the Nicaraguan Baptist Convention discovered there were Baptists on Corn

members wrote to the Southern Baptist Convention's Foreign Mission Board. But the letter was addressed instead to Atlanta, Ga., where the Home Mission Board is located.

(This was a mistake in address, not about ownership. The U.S. in 1916 did arrange a 99-year lease of the Corn Islands for use as naval coaling stations and for protection of the proposed trans-Nicaraguan canal. The canal was never built, and the U.S. has no important installations on the islands.)

The misdirected letter eventually reached the proper destination. Everett Gill, then FMB area secretary for Latin America, asked Missionary C. W. McCullough, stationed on San Andres Island but soon to be transferred to Jamaica, to visit Great Corn Island.

McCullough established a relationship between Ebenezer Church and the Southern Baptist Convention that has existed until now.

The present pastor, Roland Bryan, is a Corn Islands native. During training at the Bahamas Baptist Bible Institute in Nassau, he met and married Peggy Nottage. The Bryans together have led in strengthening Baptist work on the Corn Islands.

Ebenezer Church has three choirs, a graded Sunday School, graded Church Training Program, and all the WMU organizations in full swing, except for Baptist Young Women; in place of this group, a Young People's Fellowship is to be substituted, in order to involve young men as well.

Three missions have been established on Great Corn Island and one on Little Corn Island. Pastor Lancelot Bryan was installed at Brig Bay Mission in May 1976. He soon began a Spanish-language service for Nicaraguans who had moved into the area to work in the processing plant for lobster, shrimp, and fish.

Deacon Silverstine Downs is in charge of Quinn Hill Mission, and Deacon Sherwood Berry leads Faith Mission on Little Corn Island. Each of these has a building in which to meet. Pastor Bryan also leads Long Bay Mission, whose Sunday School meets in the shade of banana trees in good weather and in a small house when it rains. Total membership of church and missions is 275.

When I visited Corn Islands last October to write the history of Baptist work there for the church's 125th anniversary in 1977, I found the islands lovely places to visit and difficult places to leave. TC



Mrs. Peggy Bryan leads children's Sunday School class at Ebenezer Church.

hurricane ravished the island in 1906. The church's building on the north side of the island had to be replaced once again, as well as the chapel that had been built on the south coast.

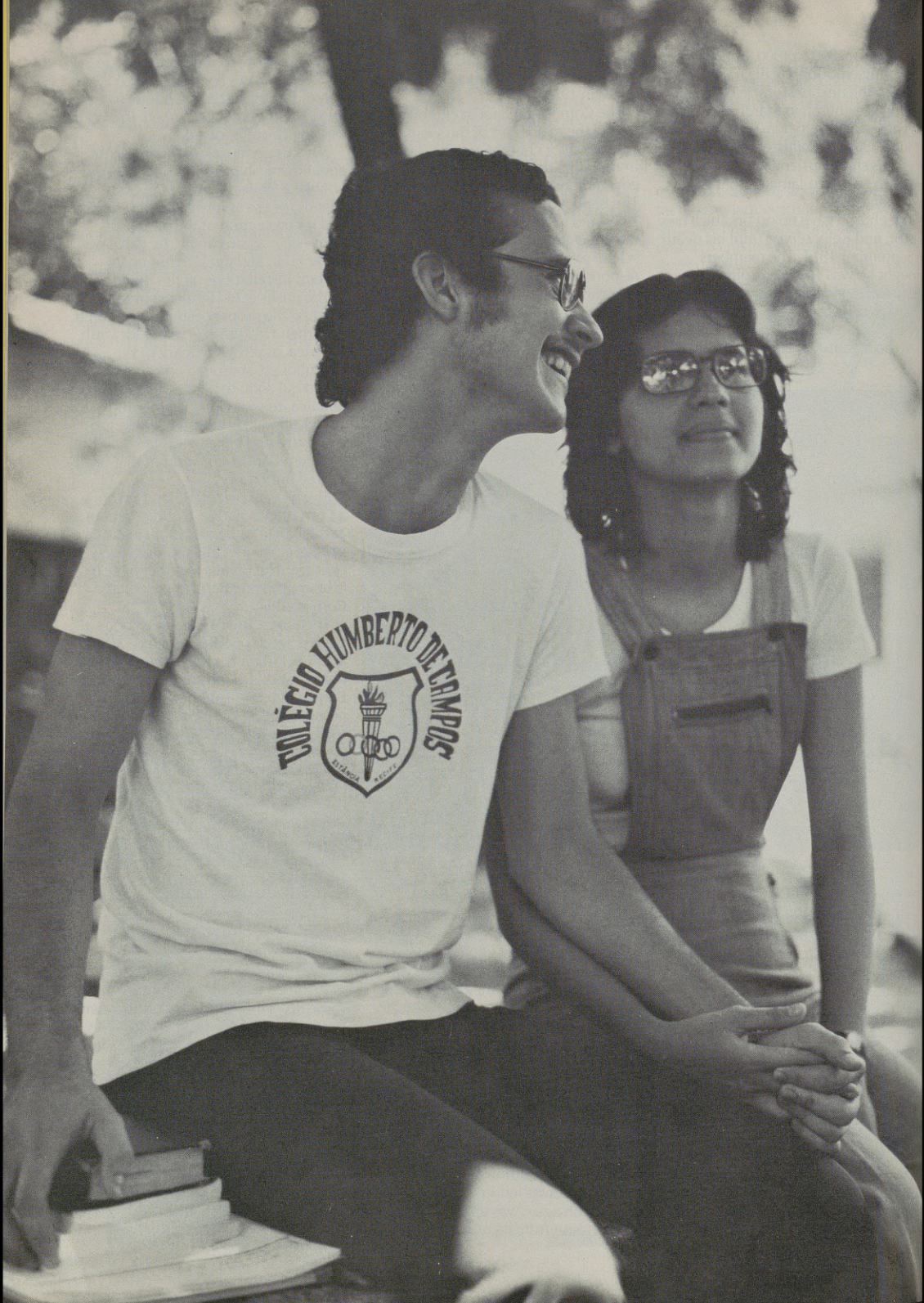
In 1912 Ebenezer Church contacted the National Baptist Convention in the U.S. In his diary Kelly mistakenly called it the Southern Baptist Convention. The church tried fruitlessly for some years to secure a pastor from the convention, but members were unable to pay the salary needed, a problem that has plagued the church for years.

After Kelly's death, the church again contacted JBU, and pastors were obtained through that source for a number of years. The last of these was a

Island, young people from the islands began furthering their education at *Colegio Bautista* in Managua, the Nicaraguan capital. Some of the young people attended the theological seminary there.

Further efforts to obtain a pastor through JBU having failed, Ebenezer Church at last was able to enlist a native son, Longworth A. Downs, in 1945. He had just completed seminary training in Managua. During the pastorless years a deacon with the same surname, Fernando G. Downs, helped lead the congregation.

Pastor Downs left in 1952, and when the church again was unable to obtain a pastor from its usual sources,



COLÉGIO HUMBERTO DE CAMPOS

DIAMOND JUBILEE

in Recife



Above: The Ginsburg Building, main unit of North Brazil Baptist Theological Seminary, Recife. **Facing page:** Students on campus.

The idea of a church meeting in a home is commonplace on all kinds of mission fields today. But in the early days of Baptist mission work in Brazil, "seminaries" met in homes, too.

During the first two decades missionaries served in Brazil, when a young Brazilian man felt God leading him into evangelism or the pastoral ministry, he would be practically adopted by a missionary. In their homes during the week, the missionaries sought to prepare these men for service in churches and mission points on Sundays.

To meet the need for training, Solomon L. Ginsburg and a small group of missionaries, pastors, and deacons began the North Brazil Baptist Theological Seminary in Ginsburg's residence in Recife. The date: April 1, 1902.

Six students made up the first class. Pastor Manoel Olimpio Cavalcanti joined these six a month later. At 98 years of age, that minister, affectionately known as "Pastor Nino," is the only surviving member of that first class.

On April 1 of this year the seminary marked its diamond jubilee—75 years of service to the people of Brazil.

Sixteen years after its humble open-

By David Mein

ing, the seminary was involved in an important change. Until 1918 the North Brazil Baptist Mission owned and directed the school. But in that year the Brazilian Baptist Convention accepted the "school of prophets" as one of its institutions and began electing the Board of Trustees.

The seminary, the Baptist Academy (founded in 1906 by Missionary William H. Canada), and the Training School (opened in 1917) were brought together as one institution under the leadership of one president, H. H. Muirhead.

The list of the directors of the seminary from 1902 until 1938 contains many familiar names from missionary history in Brazil: Ginsburg, D. L. Hamilton, Muirhead, W. C. Taylor, John Mein, R. E. Johnson, and A. E. Hayes.

The first Brazilian to become president was the late Professor José Munguba Sobrinho, in 1938. An alumnus of the school, he was an able professor and served as president of the Brazilian Baptist Convention several terms.

After an administrative crisis and the short tenure of two other directors, the Convention in 1942 called John Mein back as school president. He had already served 1930-35. He held the post from 1942 until 1952, when trustees named his son, David, as president.

At the time of its diamond jubilee this year the seminary could count 435 graduates since 1918. The total includes 351 in theology, 42 in religious education, and 41 in church music. Religious education and church music only became separate courses of study in 1960.

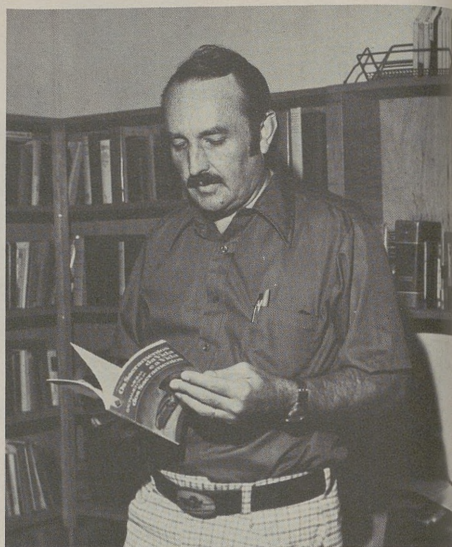
The seminary also maintains two courses for training lay leadership. One is the extension course, which operates at centers in several states in northeastern Brazil. The other is the correspondence course, enrolling students from every state in Brazil.

The school has left its mark on Baptist development in Brazil. Missionary W. C. Taylor, for many years seminary dean, helped shape the theological foundations of the denomination through his teaching, his books, and editorials in the weekly journal, *Correio Doutrinal*, which he founded and owned.

H. H. Muirhead wrote a three-volume church history still being used in seminaries and Bible institutes. Several other former professors, both missionaries and nationals, have also had

**Photographed by
Kenneth R. Lawson**

The author has been a missionary to Brazil since 1944 and has been president of North Brazil Baptist Theological Seminary, Recife, since 1953.

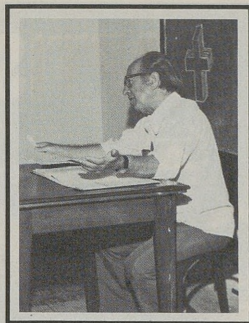


Top: Seminary librarian checks accessioning book as assistant looks on. **Above:** Seminary choir in concert attire poses in front of the Ginsburg Building. The choir has made several concert tours in Brazil and has recorded three albums.

Top: Missionary Glenn Hickey, professor at the seminary checks a book in his office. **Above:** Thelma and Albert Bagby examine valise that belonged to Albert's father, W. B. Bagby, a pioneer Baptist missionary to Brazil.



Above: Missionary J. Frederick Spann directs seminary choir in rehearsal. **Right:** Professor Harold Shaly makes a point during one of his classes.



biblical studies; J. Frederick Spann, church music; Ray T. Fleet, religious education; Wade Smith, religious education and music; Mrs. Dorothy Hickey and Mrs. Shirley Smith, music; and Mrs. Lou Demie Mein, religious education. David Miller directs the extension course for lay leadership training.

In the early years all financial support for North Brazil seminary came from the Baptist Mission. After 1918 churches in northern and northeastern Brazil began providing support for the school through fifth-Sunday offerings and a special offering in November.

Since 1960, when the Convention started its Cooperative Program, financial support for the seminary on the part of Brazilian Baptists has increased significantly. In 1960 the churches contributed 13.1 percent for the operating budget; the Mission provided 74.4 percent. In 1976 the Mission provided only 25.08 percent.

Through the years properties were bought and buildings put up with funds from Lottie Moon Christmas Offerings. The campus now accommodates ten buildings: administration building, named for Solomon Ginsburg, with offices, classrooms, chapel, and library; the Scott Building, where the church music course functions; four buildings for married students, with 66 small apartments; a dormitory for single students, with cafeteria; and three buildings with apartments for faculty.

What of the future? Lack of dormitory space and apartments for married students already hampers further growth. A library building is needed.

Brazilian Baptists have set special goals for 1982, the centennial for Baptists in Brazil. For North Brazil Baptist Theological Seminary, the goal is an enrollment of 520. On campus there is hope that the needed expansion will be possible and that the seminary will match that goal. **TC**

works published.

Many graduates of the North Brazil seminary became pioneers in spreading the gospel to northern and northeastern Brazil. They include men such as João Norberto da Silva, Zacarias Campêlo, Abilio Gomes, Gabino Brelaz, and José Jacinto.

Seminary alumni are scattered throughout Brazil as pastors of churches large and small. Some teach in Baptist and secular schools and in universities.

Alumni also serve under the Brazilian Baptist Foreign Mission Board. Horácio Vanderley is in Bolivia, Marinete Lima in Uruguay, and Antônio F. Souza in the Azores.

Other graduates work with the Brazilian Home Mission Board, which

maintains many types of mission work all over the country.

Alumni also serve on almost every board of the Brazilian Baptist Convention. Several Brazilian state Baptist executive secretaries are graduates of this seminary.

Over the past 15 years the seminary has wielded much influence in church music. North Brazil seminary was the first Baptist theological institution in Brazil to begin a separate course in church music. Miss Bennie May Oliver began the program. Since 1963, Missionary J. Frederick Spann has been director.

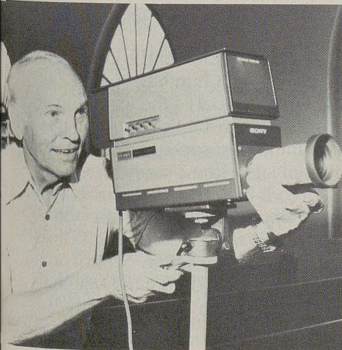
Three collections of choral music have been published, and a new series of choral music is being printed. Among the selections are original works by Professors Gamaliel Perruci and Nabor Nunes.

Many music graduates serve churches and teach in schools and seminaries. In these ways they exert a positive influence in the church music field.

Baptists in Brazil have grown phenomenally in almost every area over the past 20 years. This growth has included theological education. For example, in 1952 North Brazil seminary had 50 students and 10 professors. In 1976 there were 294 students and 32 professors.

Of these 32 professors, 13 are graduates of North Brazil seminary. Nine others are missionaries: Charles W. Dickson, preaching and evangelism; Glenn E. Hickey and Byron Harbin,

Missionary Charles Dickson adjusts video camera while recording a student in preaching laboratory held in seminary chapel.

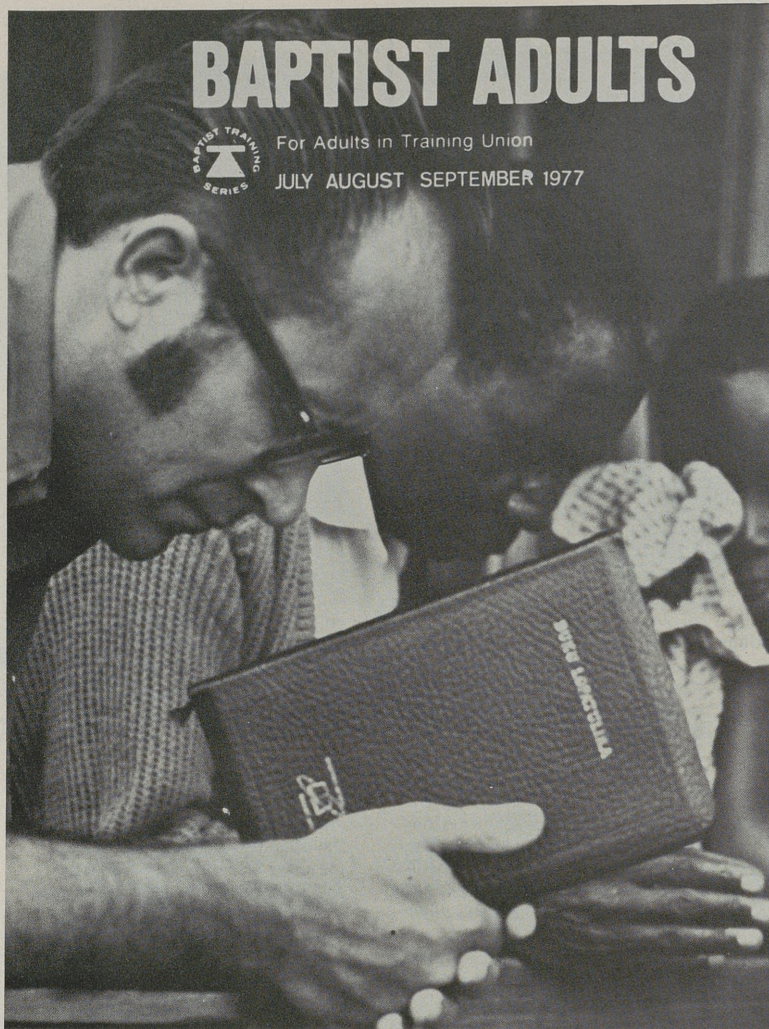


BAPTIST ADULTS



For Adults in Training Union

JULY AUGUST SEPTEMBER 1977



Looking at the Trends

By Steve J. Williams

Southern Baptists have a long and rich legacy of compassion for others. At the heart of this has been the modern mission movement in which Southern Baptists have long had an integral part. From that day in 1845 when Southern Baptists sent Samuel Clopton to China as their first foreign emissary of the good news, we have been a mission-minded people.

Some have said the only reason some Southern Baptists do not support the missionary cause is that they do not know enough about it. Surely every one of us knows something

The author is consultant in the adult section of the Church Training Department, Sunday School Board, Nashville, Tenn.

about the desperate need to share the gospel with the world, but each of us needs to hear more.

Baptist Adults, a Church Training periodical for adults, is helping more Southern Baptists know about missions. In its July-August-September 1977 issue, *Baptist Adults* is featuring a unit entitled "Trends in World Missions." This four-session unit is written by R. Keith Parks, director of the Foreign Mission Board's Mission Support Division.

The unit begins by exploring the biblical theology of worldwide missions and ways every believer can have a part. The unit also discusses how the

Foreign Mission Board makes decisions about mission points, missionary personnel, and the challenges that constantly occur.

The final session of the Unit, "Establishing Strong Churches," points out the ultimate goal of the world missions program—to establish a strong, mission-minded gospel outpost that will multiply its witness many times over.

"Trends in World Missions" is a unit every Baptist adult will profit from studying. *Baptist Adults* is published quarterly by the Sunday School Board. It may be ordered from the Materials Services Department, 127 Ninth Avenue, N. Nashville, Tenn. 37234. TC

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.

Advertising-Promotion Specialist

Malaysia-Singapore: An experienced professional in the field is needed for two weeks to one month.

Attorney

Hong Kong: Registered lawyer needed immediately to work for one to two years. Should be able to speak Portuguese and English. Furnished flat and transportation provided; no salary.

Cabinet Worker

Ecuador: Needed for missionary residence next November and December. Small electric or hand tools can be brought from the U.S. Housing provided.

Cartoonist

Philippines: Must be good at drawing human figures. Needed for from two weeks to three months until mid-July to prepare art work for Christian comic book. Lodging provided.

Construction Team

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

Farming Expert

Brazil: Baptist layman in Oklahoma has acquired one million acres for ranching and farming projects. Needs Christian man who speaks Portuguese and has farming experience and training, or would accept farm management expert who would be willing to learn the language. A salaried career position. Contact: Dean R. McHard, 3745 S. 96th E. Ave., Tulsa, Okla. 74145.

Lecturer

Kenya: Lecturer with Ph.D. needed to teach Old Testament and New Testament subjects. Housing, transportation provided. Salaried if available two years.

Librarian

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

Music Couple

Philippines: Needed for four weeks to teach leaders how to develop local music ministries, using talent and equipment available in the culture; housing provided.

Personal Evangelism Worker

Ecuador: Spanish-speaking person needed for four to six weeks to share witnessing techniques among youth, market, university students, urban dwellers.

Puppeteer

Philippines: Person needed for three-month assignment to teach technique of puppet ministry in seminary and Bible school.

Writers

Philippines: Needed for four weeks to prepare programmed instructional materials and to provide background for worship activities by small groups in new extension churches. Lodging provided.

Volunteer Medical Needs

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

Dentists

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

Physicians

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

Internal Medicine: Ghana, Rhodesia, Yemen.

Pediatrician: Gaza, Ghana, Jordan, Nigeria.

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

Ophthalmologist: Dominican Rep., India.

Dermatologist: Dominican Rep., Korea.

Gynecologist: Dominican Rep.

Pathologist: Dominican Rep.

Urologist: Yemen.

Certified Laboratory Technicians

Ghana, Rhodesia, Nigeria.

Volunteers Assigned Overseas

Several volunteers were approved for short-term projects by the Foreign Mission Board in February.

Doug Kellum and Linda Jo Pegram, who were missionary journeymen to Vietnam 1972-74, were assigned to work with refugees in Thailand. Kellum is to live in Chanthaburi and assist Missionary Daniel R. Cobb in ministering to Cambodian and Vietnamese refugees. Miss Pegram is to work part-time in Songkhla with Vietnamese refugees and also do purchasing and follow-up work in Bangkok. They are to work in Thailand until next February.

Mr. and Mrs. Boyde Hensley of Burnsville, N.C., are to go to Lusaka, Zambia, for a year of voluntary service as a builder.

Mr. and Mrs. Marshall Mines of Mayfield, Ky., were invited to assist in publication work at the Baptist Center publishing house, Manila, Philippines for a year.

Mr. and Mrs. Genter L. Stephens of New Orleans, La., will spend a year at the Baptist Spanish Publishing House, El Paso, Tex. He is to give technical assistance to the music for a new Baptist hymnal in Spanish.

Carlos Paredes of the Baptist General Convention of Texas evangelism staff is to spend a six-month sabbatical leave teaching at the Mexico Baptist Theological Seminary, Mexico City, Mexico. His wife is to accompany him.

MISSIONARY FAMILY ALBUM

Anyone needing information regarding arrivals and mailing addresses of missionaries on furlough in your state or nearby should contact the office of the superintendent of missions in your association. If for any reason that procedure is impractical, the same kind of information may be sought at the headquarters of your state Baptist convention or association. The Foreign Mission Board supplies updated listings monthly to offices of the executive secretary, stewardship secretary, Brotherhood/Baptist Men secretary, WMU executive secretary, and editor of the state Baptist paper.

Current addresses and other information, including furlough dates, 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.

Transfers

Craig, Betty Jo, Jamaica to Bap. Spanish Pub. House, Mar. 15.

Golmon, Robert T./Angelyn, Malaysia to Philippines, Feb. 8.

Hogg, Gayle A./Sylvia, Trinidad to Bap. Spanish Pub. House, Feb. 8.

Lusk, Richard L./Ida, Philippines to Hong Kong-Macao, May 31.

Martin, Earl R./Jane, Madagascar to Rwanda, April 1.

Moore, Dono W./Betty Jo (assoc.), Ghana to Philippines, Feb. 8.

O'Conner, Louis, Jr./Barbara, Bangladesh to Korea, May 15.

Retirements

Arrington, Charles A./Ottie (assoc.), Lebanon, May 1.

Resignations

Bellenger, Charles L./Jane (assoc., Botswana), Mar. 1.

Carpenter, John M./Betty (Liberia), Feb. 28.

Dick, Margaret (Journ., Taiwan), Feb. 28.

Hardy, Cora Ney (Nigeria), Feb. 28.

Hughes, Juanita (Mrs. Thomas W.) (Nigeria), Feb. 28.

Joye, Raymond D./Margaret (Ghana), Feb. 28.

Moore, Billy B./Aletha (Trinidad), Mar. 31.

Pinson, Marilyn Sue (Upper Volta), Feb. 28.

Births and Adoptions

Crockett, Robert Wayne, Jr., son of Robert W./Annette Crockett, (Argentina), Feb. 23.

Hawkins, Carl E., son of Roy D./Judith Hawkins (Venezuela), Feb. 2.

Hill, Jonathan Brian, son of J. Allen/Emily Hill (Philippines), Jan. 29.

Deaths

Abernathy, Jewell (Mrs. John A.) (emer., China-Philippines-Korea), Feb. 16, Hot Springs, Ark.

Bruner, Karl H., father of Charlotte (Mrs. Jarrett D.) Ragan (Malaysia), Feb. 11, Miami, Fla.

Clark, G. Harold (Malaysia), Feb. 28, Kuching, Malaysia.

Crocker, George D., stepfather of Auttie (Mrs. Ernest A.) Sibley (Malawi), Feb. 8, Ft. Worth, Tex.

Ely, Melvin P., father of Roberta (Bobbie) (Mrs. Charles L.) Miller (Philippines), Mar. 1.

Francisco, Hugh D., father of Jeanne (Mrs. Graham B.) Walker (Singapore), Feb. 22.

Gale, Mrs. Cornelia, mother of Mary (Mrs. J. Edwin) Horton (Kenya), Feb. 14.

Gilbert, Mrs. M. J., mother of Mary Elizabeth (Mrs. Charles A.) Ray (Thailand), Mar. 16.

Latham, William L., father of Dorothy J. Latham (Eq. Brazil), Mar. 4.

Laughridge, Mrs. Clara, mother of Edward H. Laughridge (Liberia), Feb. 19.

Stohler, Eddie, father of Margey (Mrs. James D.) Watson (Mexico), Mar. 7.

Suddath, S. O., father of Sue (Mrs. Paul W., Jr.) Benedict (Japan), Jan. 1, Tampa, Fla.

Swenson, Anna (Mrs. Erhardt S.) (emer., Argentina), and mother of Ann M. Swenson (Bap. Spanish Pub. House), Feb. 13, El Paso, Tex.

Marriages

Gaultney, David Bradford, son of Jerry B./Virginia Bradford (Venezuela), to Terry B. Bap. Dec. 28.

Hamilton, James Scott, son of Todd C./Doris Hamilton (Philippines), to Nancy Melinda Huggins, Dec. 31, Waco, Tex.

Wheeler, Pamela Faye, daughter of S. Wayne/Annette Wheeler (Honduras), to Terry Keith Thomas, Jan. 21, Jasper, Tenn.

Whitten, Margaret Dean, daughter of Charles W./Nella Dean (India) Whitten (Spain), to Samuel Drummond, Dec. 27, Weir, Miss.

Degrees Conferred

Clayton, Kenneth R. (Spain), received the doctor of ministry degree from Southern Baptist Theological Seminary, Louisville, Ky., Dec. 17.



Our Friend, Bill

By June Pike

About two million Americans live overseas. Of these, about 1,136,000 are Christians. Of these, some 100,000 are Southern Baptists.

Every Christian overseas is a potential witness. Every Southern Baptist—serviceman, student, businessman, housewife—can share what Jesus means to him or her personally. Basically, that's what missions is all about.

Unfortunately, far too many use overseas assignments as an escape from Christlikeness. Passport in hand, they wave good-bye to church and family and say good-bye also to personal commitment or involvement in anything Christian.

Fortunately, others, less calloused and perhaps more dedicated, include their Christianity as they pack for travel. They seek a church home overseas. If no church exists there, they start one, or hold regular worship

services in their homes.

One of my college classmates involuntarily went overseas in military service. To fill his own spiritual void, he helped establish an English-language church. Returning to the States, he entered full-time Christian service. God used the forced detour to change the course of his life.

In 21 years abroad, I've seen many Americans come and go—military personnel, businessmen, students, members of the consular corps. I admit that most Americans are abroad for one reason only: to make money.

Bill Carr was no exception.

In Angola the missionary couple watched Bill Carr, a Baptist layman from America, mature as a Christian. He became their friend, confidant, and helper. Now he's gone, but his memory is rich.

After working in the oil fields of Iran, Bill returned to the States to invest his money in a toy shop and a filling station. But his business venture soured. Rather than declare bankruptcy, he "landed a job" with an oil company and set off for Luanda, Angola (then Portuguese West Africa). He needed money to maintain his good name.

We met Bill and his wife, Birdie, soon after we arrived in Luanda in August 1968. They didn't involve themselves when Mary and Dave Thiede, along with Janice and John Waites and other oil people, organized a Sunday School for English-speaking children in one of their homes.

The Carrs couldn't be present for the organization of Community Baptist Church, the English-language church serving the expatriate community, on December 8 of that year. But as Baptists living in Luanda, they wanted to become charter members.

They attended services spasmodically. They loved their neighbors, were kind to their servants, and were

The author and her husband, Harrison H. Pike, were appointed missionaries to Brazil in 1956; they transferred to Angola in 1968.

willing to help any newcomer. But they were only nominal church members.

Birdie found her niche first. She had sponsored a GA group in Iran and soon became involved with the GAs in Luanda. Even when no Baptist girls lived there, Birdie continued meeting every week in the home of Betty and James Upton, non-Baptists who loved the Lord and were the parents of three daughters of GA age. Once a Catholic girl served as president.

Birdie loved every girl and in each instilled devotion to God and reverence for the Bible. Birdie's girls—now scattered over the world—compensated in part for the loss of the Carrs' daughter, who died at birth.

Youngsters loved big-hearted Bill, too. He had a knack for making friends and doing things little boys always dream of doing. Bill's love was to build model airplanes. I never saw one fly. Harrison (my husband) says Bill crashed every one. Birdie says she always accused Bill of wrecking them just so he could work on them again.

At our apartment one day Bill confided, "I can't tithe yet. I've got to have every dollar I can get to pay off what I owe." He wept, overcome by emotion. Harrison and I cried, too, inwardly, if not outwardly. From that moment on, we understood Bill Carr better.

As civic-minded people, the Carrs could always be counted on for community projects. For the annual, church-sponsored, community Thanksgiving dinner, Birdie always baked a ham. Bill offered manual labor. When makeshift tables built from our shipping crates collapsed, Bill dreamed of folding tables. He and Harrison de-



Above: Before the missionaries had to leave Angola because of civil war, Harrison H. Pike talks with Angolan on steps of Baptist church building in Luanda. **Facing page:** Shoreline trees complement a sunset along the Atlantic coast near Luanda.

signed them, and Bill constructed them. Nothing from a professional catalog could match them in economy, beauty, or utility. They are still being used.

From the time the first expatriates arrived in Luanda, the Christians among them showed missionary concern. All about them lived people in need. That's why the foreigners had wanted a church—to get involved! When they worshiped with the little Portuguese-language First Baptist Church, crowded into a rented house, they felt they were depriving Angolans of an opportunity to hear about Jesus.

After our arrival, Harrison arranged an English-language worship service following the one in Portuguese. The English-language congregation became a mission of First Church and attracted about 75 persons weekly.

These Christian laymen overseas urged the missionary (who served both groups as pastor) to explore the possibility of larger facilities so that both congregations might grow. They would be willing to pay half the rent, utilities, and miscellaneous expenses. This cooperative spirit gave birth to a beautiful relationship that lasted until the Angolan civil war prompted the members of Community Church to evacuate, and the church disintegrated.

Tithing Baptists supported much of the work from the start. They bought air conditioners, children's furniture, and equipment. Others, non-Baptists included, saw the need for involvement. Deacon Charlie Prescott and Treasurer John Waites encouraged the congregation to send monthly contributions to the Angolan Baptist Convention, to strengthen the national work. In fact, 100 percent of the contributions went for missions. Community Church was a missionary church.

Once, Harrison and I went to Nova Lisboa, in the highlands about 400 miles from Luanda. We visited the mission station and saw the people's

Bill and Birdie Carr at the annual Fourth of July picnic held by the American community in Luanda. Bill usually helped with the cooking of hamburgers and hot dogs.



plight. They suffered from the cold and needed blankets desperately. On the following Sunday Harrison reported the need of 100 blankets (they could be bought for one dollar each) for the African Christians. As people filed out the door of the store-building church, they dropped offerings in the plate. Afterward John Waites counted it—just pennies short of \$100!

"Preacher," chided Birdie, "if you'd asked for more, you'd have got more!"

Many people like Dave and John and Charlie transferred in and out of Luanda. As long as others took the leadership roles, Bill just went along. Then the day came when Bill was needed.

We had come to the States on furlough, while the A. B. Olivers substituted for us. The building under construction to house both churches required furnishings. Community Church members were buying pews; Bill offered to engrave the brass plates with names of donors. He prepared them and placed them on the memorial pews ready for the dedication. From then on, I never knew Bill to say "no" when asked to do anything for the Lord.

Deacon-Treasurer Jack Goolsby was transferred to Texas in July 1974. Community Church needed a treasurer. Bill agreed, on condition that someone would help him. Once a month, when Bill was in from the oil rig, he and Harrison, with country gospel songs

playing in the background, got together to balance the books.

After one such time, Bill went back to the rig. He worked "seven and seven" (one week out, one week in). During his next "seven in" he pulled Harrison to one side for a talk. "Preacher, how can I take care of the Lord's money if I'm not a good steward of my own?" he asked. Then he announced, "I'm going to start tithing!" Bill and Birdie Carr stepped out on faith.

Within days, it seemed, Bill received a raise in pay. Then came a promotion and further raises. Bill's tithe grew; his faith kept pace. He marvelled at what God would do with his life when allowed to work. More and more, Bill and Birdie accepted God's promises and watched God act. We watched the couple grow.

After Jack left, the church had no deacon for a time. Then Bill was chosen. I don't believe I've ever seen a man take his responsibility more seriously.

As the turmoil of civil war increased, Bill sensed the mounting tensions. Many a Sunday he would say, "Come on, Preacher; we're going to the hotel for dinner." The four of us would go; Birdie and Bill listened, as Harrison and I unloaded our problems on them. Bill knew that within an hour after the meal we would be back under pressure. No missionary ever had greater friends among laymen overseas.

The fighting in Angola intensified.



Author June Pike.

Oil companies evacuated dependents; as early as July 1974, some left temporarily. In November Birdie hurriedly packed a few personal belongings and joined other wives and children being evacuated to Johannesburg, South Africa.

Periodically Bill would fly into Luanda on his way to Cabinda, adjacent to the Congo River, where he was company representative and senior drilling supervisor on an offshore rig in the Atlantic. But first he would unload the goodies Birdie had sent us: pecans, frozen steaks, cottage cheese, and the like.

In August 1975 we had to evacuate: Harrison and I, Tress Miles (missionary journeyman), and Bo Jackson (Baptist Student Union summer missionary). Bill was on the Atlantic rig, hundreds of miles away. Harrison and Bo had gone to the Mission office to pack records and supplies. Tress and I busily packed food, clothing, and other needed items at our missionary home.

The phone rang. It was Bill's second call within the hour. In the previous conversation I had told him of our plans to leave on Tuesday. He wanted to read the letter he had just written to Birdie to send to Johannesburg by crew change on Monday so that Field Representative Marion (Bud) Fray would know our whereabouts.

Just as I picked up the phone, a freight broke out behind our house. On the phone Bill told Tress and me to "hit the floor." Once again Bill Carr was "nearby" when we needed him.

When we reached Johannesburg after the harrowing experiences of evacuation, Bill and Birdie offered us the security of their apartment.

Angolan fishermen tend nets.





Tree-lined avenue borders the shoreline alongside city of Luanda.

Three times Harrison returned to Luanda those next few weeks. Three times Bill pled with him not to go. Then Bill, now on "14 and 14" would calmly fly back to Cabinda, possibly a more dangerous war zone than Luanda.

In October Bill was transferred to the country of Gabon; he moved Birdie to the Canary Islands. We came to the States on furlough in December, weeks later, and had hardly arrived when the Carrs called from Alice, Tex., Birdie's mother's home. The company had sent them home. Bill would go on "28 and 28" flying back and forth to Gabon.

Civil war continued in Angola. Not only did Community Church scatter, but members of First Church as well. Still, never a Sunday did the doors of the church building in Luanda stay locked, though one Sunday only four could attend. Rows of empty pews with little brass plates gave silent witness of Bill's willing spirit and the generosity of other laymen. Roses from the Carrs' flower garden, transplanted after they left, bloomed in the churchyard as bullets zinged overhead.

Last November Harrison and I were at breakfast, almost ready to hurry to classes at New Orleans (La.) Baptist

Theological Seminary. The phone rang. It was Bill. On his way back to Gabon, his "28 in" completed, Bill was checking on Harrison, his buddy.

A little more than a month later, another phone message brought us to tears. "Oh no, Birdie," I heard Harrison say, as tears welled up. I knew the message, even before he told me.

Billy Dee Carr, 51, a World War II nose-gunner bombardier, holder of the Bronze Star, who had flown in and out of the Angolan civil war; Bill Carr, who once saved the life of a fellow employee who suffered a heart attack aboard a crew plane in flight; Bill, our friend, had died only hours earlier in a helicopter crash in Gabon.

Harrison promised to conduct the funeral. "Bill's like a brother to me," he said. "This is my hardest missionary assignment. You get pretty close when you spend seven years together in a place like Angola."

After weeks of international complications, Bill's body was brought home for burial. As Birdie's younger brother, Jimmy Southerland, drove us from the airport at Corpus Christi, Tex., to Alice, he added another insight about his brother-in-law.

"When I was a teenager," related Jimmy, "Bill took me out behind the store and said, 'If I ever catch you smoking, I'm going to beat the tar out of you!' He meant it, and I haven't smoked," added Jimmy, now 35. Yet, though Bill had struggled, he never conquered his own chain smoking.

Oil-company people, many of whom had been active in Community Church in Luanda over the years, poured into the fellowship hall of First Church in Alice for lunch that day. I saw Community Church of Luanda resurrected.

Birdie requested "no flowers," and her pastor shared this with the church. The members responded. First Baptist Church of Ingram gave \$300 to the Lottie Moon Christmas Offering for Foreign Missions in memory of Billy Dee Carr and \$500 in memorial gifts to the church building fund. (Later a \$25 check for the Lottie Moon Offering in Bill's memory came from Missionary Dan R. White in the Canary Islands, where Bill and Birdie Carr were once church members in Las Palmas.)

Bill would have wanted it that way," Birdie explained.

She didn't need to explain. We all knew where Bill's heart was. **TC**

EPiSTLES

Firemen Called for Water

The first baptismal service in *La Iglesia Bautista el Calvario* in Barranquilla, Colombia, will not be easily forgotten. The fire department made it possible.

Fourteen new Christians had finished their doctrinal studies and had waited anxiously for completion of the new baptistry so that they could be baptized. Construction of additional Sunday School rooms and a baptistry had been made possible by gifts from Southern Baptists through the Lottie Moon Christmas Offering.

At last, the day arrived. Baptismal service would be Sunday evening. The pastor told candidates to arrive early. But a complication arose. During the past two years Barranquilla has suffered a water problem. On any day the water may be turned off without notice and not be turned on until the next day.

The water went off in the church's sector of town just as the pastor began to fill the baptistry.

Candidates arriving for the service found only about two inches of water in the baptistry. Carmen, one of those due baptism, was determined nothing would interfere. "I have an idea," she said, and left the group.



She returned a few minutes later, bursting with excitement. "Everything will be all right," she reported. "I called the fire department. A truck will be here shortly."

Soon a fire truck, red light flashing, made its way through the narrow streets. The driver circled through the neighborhood seeking the church building. By the time the truck reached the site, at least 100 curiosity seekers were running along behind. Of course, they all stayed to see what was to take place in the evangelical church.

The truck filled the baptistry. The pastor then gave thanks for the new baptistry, for the new believers, and for the unexpected blessing of so many visitors.

Bob G. Magee, Barranquilla, Colombia

Sinking of the 'Betty B'

From an elevation near San Andrés Island's only docking area I could see the motor launch, *Betty B*, taking on cargo and passengers. Christmas was but a week away, and extra cargo and passengers were being accommodated.

A plume of smoke rose from the engine's exhaust. Passengers and friends saying farewell reached across the widening gap as the *Betty B* moved into the shipping channel. The launch was beginning the trip to Old Providence Island, 50 nautical miles north of San Andrés Island. None of us thought we were seeing the launch for the last time.



The following morning, concern was mounting on both islands. *Betty B* had not reached Old Providence. Ham radio operators were unable to contact the vessel. Relatives of passengers feared the worst. After all, there were more than 75 persons on board, but only three, small, canoe-type boats. There were no lifejackets.

Airplanes from the U.S. Rescue Center in Panama and also from Costa Rica, Honduras, and Nicaragua crisscrossed the Caribbean between Colombia's islands and Central America over the next few days. On the fifth day the captain, his young son, and some crew members were rescued from a small boat. Hours later some passengers were sighted, clinging tenaciously to debris. A few more, near death, were found the following day. Rescue operations ceased the next day.

Twenty-one persons survived, mostly men. More than 50 passengers perished, including almost every woman and child on board. On Christmas Eve hundreds of people gathered dockside at San Andrés to welcome survivors. Pathetic scenes emerged, as relatives of the lost ones implored survivors for information on the tragedy.

Betty B was but seven miles south of Old Providence Island at 10:30 on the fateful night. The sea was heavy, stirred by a strong northeast wind. Water was filling the vessel through damaged planking in the hull. After the power plant that operated the electric pumps was flooded, the water level rose rapidly. Then the engine cut out, and the launch wallowed in the sea. Minutes later, water poured in over the sides. Panic prevailed as the *Betty B* sank. One

mother and seven of her children were lost. Entire families perished.

Though most who died were from Old Providence, both islands were deeply affected. Many students, on their way home for the holidays, were among the missing. A Baptist lay preacher I had known for years lost his two oldest sons. Many other Baptist families lost loved ones.

The Brotherhood and WMS of Central Baptist Church on San Andrés met spontaneously for prayer and planning in order to assist the bereaved on Old Providence. Within hours, more than 4,000 pesos had been collected to help buy food. Members contributed clothing that filled six large cartons.

Evelyn (my wife), as Colombia Baptist Mission's emergency and disaster relief chairman for the islands, put through a call to Cali to Mrs. Joyce Wyatt, the Mission's emergency and disaster relief committee chairman. She approved 18,000 pesos for relief items. Early the next day the money donated by Mission and church was spent for food. San Andrés' governor had arranged for a ship to Old Providence, and we were allowed to put our shipment on board without charge.



Arturo Parra, pastor of Central Church, and Eduardo Criollo, assistant pastor, and I flew to Old Providence to be there when the ship arrived. The mayor of the island, a woman, arranged for accommodations for us in the island's only hotel.

We contacted the two Baptist pastors, church leaders, and community leaders. Words of appreciation came from people everywhere on the island, especially those who had lost family members, many of them the family breadwinner. We were able to speak consoling words and to assure that we, as brethren in Christ, identified with their distress.

The mayor arranged for transportation of the emergency food to a distribution center. Church members and civic leaders made up a committee to supervise. Pastors Ovide Howard and Juliano Britton gave direction.

The Colombian tri-color was flown at half staff during the holidays, and theaters and other places of amusement were closed for almost a week. As Baptists, we were grateful to be able to extend a helping hand and Christian compassion.

John and Evelyn Thomas, San Andrés Island, Colombia

Echo from a Church

"My heart is thankful to God every time I am reminded of the day when I was baptized in the water by his name under your ministry at Rokko Baptist Church." The letter began with those words. It came from Madono san (Miss). Six years earlier she had given her heart to Jesus, and it had been my privilege to baptize her into membership of Rokko Church, Kobe, Japan.



Miss Madono traveled from Osaka—a trip of more than one hour each way, by train, subway, and bus—every Sunday to worship in Kobe. Miss Madono later studied at Wheaton College and completed work at the graduate school there. She now serves as secretary to Akira Hattori at Pacific Broadcasting Association in Tokyo. Hattori is the Japanese evangelist probably most widely known, both nationally and internationally.

Rokko Baptist Church is no longer—but the church lives on and continues to wield influence for Christ in Japan.

George H. Watanabe, Nagoya, Japan

More than a Band-aid

"Daddy, why is the Band-aid on your arm?" asked the blond-haired, four-year-old daughter of her father, a missionary doctor.

"I had to take some blood from my arm," was answer enough to satisfy the inquiring mind. But it was not enough to satisfy this field representative, as I sat eating dessert with the missionary family.



After the young girls had left the table, the missionary doctor provided more detail. One of his patients in our mission hospital has leukemia. The doctor explained in terms I could understand why the patient needed fresh blood, not blood from the city blood bank, for transfusion.

Why not get it from some member of the child's family, I asked. This seemed to me the logical source for an eight-year-old patient. This family does not want to give blood, the doctor explained. They have donated only once for the child, and then only when the missionary doctor had explained that he had given blood twice in three months and could not give any more for another three months.

I would put more than just a Band-aid on the missionary doctor. I would like to pin a medal on his chest, and on the chest of every other medical missionary who, from time to time, takes such unselfish action.

James F. Kirkendall, Teheran, Iran

A Shy Breakthrough

"Lord, help me reach these women," I prayed as I greeted the late arrivals in my limited Amharic, while they found seats on benches in the shed. Women from neighboring villages had gathered for the weekly Bible study at the Baptist Mission compound. Not even the rain could keep them away.

Alamaz, my interpreter, opened by leading in several stanzas of "Jesus Saves" from the Amharic hymnal. As I studied the faces of the women, their eyes watched me intently. Perhaps they wondered, "What will she have to say to me? Can she possibly understand my needs? After all, she's a *ferenji* (school-teacher). What could she know of working in teff fields all day or cooking over fires in a one-room tukul?"

Though feeling totally inadequate, I survived this first opportunity to lead Bible study. As weeks passed, I grew to enjoy sharing God's Word with these women. But a persistent concern was their complete lack of response. All their lives these women had been instructed to keep silent during meetings. Many were illiterate. They listened attentively, but they refused to ask questions or make comments. Gentle prodding on my part did little good. I asked God to show me how to involve them.

At the close of one afternoon session I turned to Alamaz to ask her to close with our customary prayer. But a gray-haired woman on a back bench stood hesitantly and shyly volunteered to pray. I thanked God as her barely audible words reached my ears and my heart. A breakthrough had come! Gradually her courage motivated other women to take part.

Laura Morrison, missionary journeyman to Ethiopia 1971-73

LETTERS

Praying for Specifics

Your editorial (February), "Specific Praying," is worth its weight in gold and then some more extra. For some cause or other I had carelessly overlooked a careful reading of the January issue of *TC* until I saw this article dealing with the specifics of intercessory prayer. I began to look back at the January issue. I discovered pages 33-44* were rich in what I had been looking for for over two years. Then page 35 in February issue ("Support with Prayer") is so very helpful to me in my prayer life, that I want to thank you with great sincerity for all that is on each page referred to.

Jesse F. Ray
Avon Park, Fla.

"Call for Volunteers," "New Missionary Personnel," "Epistles," "Missionary Family Album," "From the Editor," "The Executive View," "Support with Prayer," "Requests for Missionary Personnel."

Congratulations on the new prayer calendar. I find "Support with Prayer" enlightening and an excellent guide.

Marilroy Kirksey
Missiopy to South Brazil

'Moment Master'

Mr. Allen and I want to thank you for the copies of *Moment Master*** sent to us. It is a handy record book full of information I am glad to have under one cover. I have spent a lot of time in the past looking for some item I needed—an address or some particular information requested about our mission work.

We greatly enjoy *The Commission*. The new departments and the way the subject matter is presented today are a far cry from the magazine we read when we went to Brazil in 1921.

Mrs. Edith A. Allen (emeritus missionary)
Wingate, N.C.

**The special *Moment Master* date book went as a special premium to persons receiving gift subscriptions to *The Commission*, to persons renewing personal subscriptions when ordering a gift, to missionaries and emeritus missionaries, and, while supplies lasted, to persons ordering subscriptions through World Missions Conferences. *Moment Master* also was available through Baptist Book Stores.

This morning I received the little *Moment Master* 1977. It has so many things more than just an "ordinary date book." Thank you kindly.

I appreciate getting *The Commission* and the WMU magazines. . . . I read them all and pass them on to two other churches for their libraries and societies to use. They, too, benefit from them. Since we are in the doctor's office and hospital quite often with Mr. Highfill, some copies get left in waiting rooms of each; also *Home Life* magazine is left in waiting rooms, too. I've seen people reading, or at least "looking" at them.

Mrs. J. H. Highfill (emeritus missionary)
Woodward, Okla.

Welcome

We appreciate so much *The Commission* and are happy to welcome Miss Jane Robison to the staff.

Burley and Ulene Cader (missionaries)
Salvador, Bahia, Brazil

The magazine gets better all the time. Mr. Harper's photographs are superb, and the articles make you feel you are right there with the writer.

Mrs. E. R. Couch
Baytown, Tex.

The Missouri Connection

By Marjorie Moore Armstrong

Baptists of Springfield, Mo., have a special prayer target at 224 Waterloo Road, Kowloon, in the British colony of Hong Kong.

William D. Hackett from Missouri is an "old Burma hand," an American who has spent nearly 50 years in Southeast Asia. In the summer of 1976, Bill Hackett took a mini-furlough to report to us at home about his new job. He had become head of the Department of Sociology and Social Work at the Hong Kong Baptist College in June 1975, replacing an ailing Chinese professor.

It had been rumored in Missouri that Hackett had "quit being a missionary" when he resigned from the American Baptist Mission Society to take a position with Baptists in Hong Kong. He had previously taught at an interdenominational institution, but due to the crisis in the sociology department at Hong Kong Baptist, the presidents of the two institutions conferred about the availability of Hackett.

With the full support of Hackett's wife, Marion, the two missionaries moved to Kowloon.

The 465 men and women enrolled in sociology at the college soon found Hackett to be a scholar "easy to talk to." Of average height, with iron-gray hair and somewhat casual dress, he spoke English with a drawl instead of the clipped British accent so familiar to them.

At the interdenominational institution, Hackett said he felt like a teacher-missionary working alone. "Certain restrictions limited a professor who liked to use Christian principles of education," he said.

At Hong Kong Baptist College he can "multiply" himself through his students by assigning field work to those who make sociology and social work their vocation. "In Burma I was a missionary evangelist," explained Hackett. "Now I am involved in the second stage of mission development—training teacher evangelists. Whereas I was just one evangelist, now hundreds of young men and women evangelists go out among their own people, who receive them gladly."

He continued by describing to us Hong Kong's millions of refugees living in apartment blocks many stories high. "They need intelligent advice in meeting their problems of health, economy, child care, food, and education," he said. "My students all speak one or more dialects of the Chinese language, and they can reach nearly everybody."

Because Hong Kong Baptist College takes an active interest in serving refugees, it has the reputation of being the most community-minded institution in Hong Kong, according to Hackett. "One-third of our student body are of Christian background," he reported. "We have chapel service nine times a day, for chapel is compulsory, and our chapel seats only 400." The student body totals 3,500.

"Religious Emphasis Week is observed in spring and fall,"

he elaborated, "and during the last REW nearly 100 students were won to Christ."

Students are not the only Christians on campus. "The Chinese instructors outnumber Americans six to one," revealed Hackett, "and 50 percent of them are Christians, whereas Hong Kong's population is only about 10 percent Christian."

Hong Kong Baptists, with help from Southern Baptists, founded the college in 1956, after the Communists took control of mainland China. Baptists in America continue to help provide personnel. The school is the only private Christian college in Hong Kong, according to Hackett, and there is a strong religious emphasis both in the curriculum and the extracurricular activities.

"On a campus of only six acres, the college has had to expand upward, instead of outward, as the student body grows," he stated. "It has more students than either of the two government-sponsored institutions, and serves about 35 percent of all students in the colony at the university level."

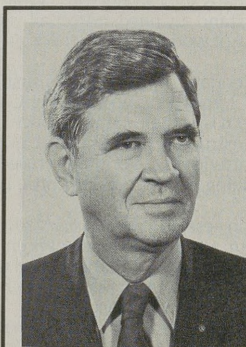
Teaching is not the only responsibility occupying Hackett's time, nor does he assign all the field work to his students. In his contract with President Daniel Tze and Hong Kong Baptist College, Hackett requested a four-and-a-half-day week. His weekends are reserved for other chores.

Every other weekend he takes the ferry to Macao, where 12,000 stateless persons from Burma have few friends and very few neighbors who can speak their language. By a jet hydrofoil that travels on the water at speeds up to 50 miles an hour and carries 300 passengers, the exile from Burma arrives to preach in Burmese, counsel distressed families, and encourage them in their adjustments to life away from home.

There Hackett works with Missionary Mildred Lovegren, who ministers to young men and women. The ministry to young heroin addicts has had results. In one year's time the program helped rescue more than 60 Burmese who were addicted to drugs.

On alternate weekends, Hackett travels to Chu Lap Kok island to work with farmers who have escaped from China. He shares his agricultural experience to help them improve their methods of farming until they can become self-respecting citizens, instead of begging refugees.

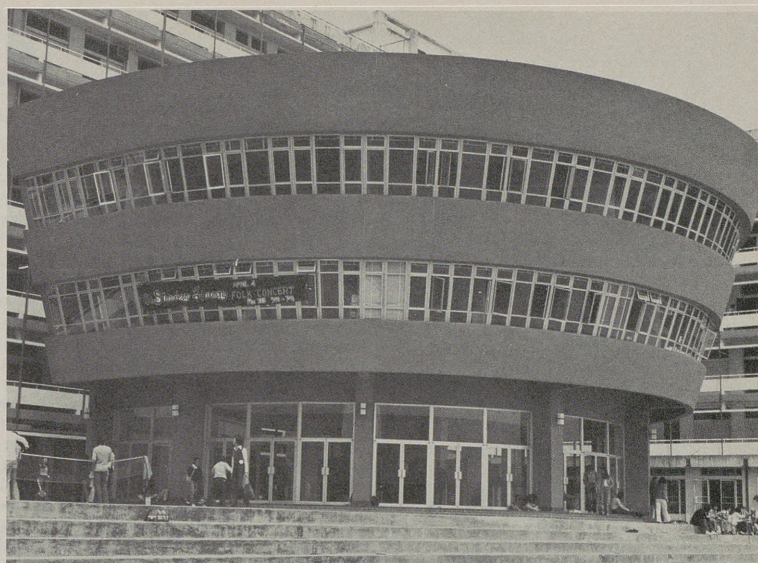
On this island Hackett also became "involved as a capitalist." One man operated a junk ferry from the island to Kowloon. He needed to enlarge the operation and improve the service, but he had no funds. The Hacketts, having a small savings account, decided to risk \$1,000 on the



William D. Hackett, after years of missionary service in Burma, now can multiply his witness through his students at Hong Kong Baptist College.

The author was managing editor of The Commission 1942-49. She lives in Republic, Mo.

The campus of Hong Kong Baptist College is no longer as open as it was when the photo below, right was taken in 1968. Three more buildings have been wedged into the campus. At right is the office building, now occupying one corner of what was an open patio in the 1968 view.



project at no interest. The loan was repaid, on time, with interest.

Thanks to the new ferry, people with fish, chickens, pigs, and produce now go to market several times a day, safely and swiftly. Hackett's college students admire this kind of capitalism.

Two other missionary projects have the Hacketts' attention. One is literature. The Bible is being printed in Hong Kong in 50 languages for distribution in Southeast Asia. Hackett knows the country of Burma and some other parts of the area better than any other member of the board of the Hong Kong Bible Society. Mrs. Hackett is a specialist in literacy and translation. They both have had experience in distribution.

The other project is "industrial evangelization," a new enterprise. The Hong Kong clothing industry is widely known in Europe and America. A ministry to people who work in these clothing factories is growing. "Not all managers like this project," said Hackett, "and they don't all want us in there, but we do reach many clothing workers."

Mission work comes naturally to Bill Hackett. His grandfather was a Presbyterian pastor in Minnesota. His father, Paul, was a printer by trade and a Christian layman without seminary training. When he settled with his bride in southwest Missouri, Paul Hackett found opportunities to serve Christ among the railroad shop men. He and his wife, Martha, became missionaries long before they ever thought of being appointed.

The centennial of Adoniram and Ann Judson's departure for Asia caused the American Baptist Foreign Mission Society to look for a man with a specialty. The Paul Hacketts of First Baptist Church, Springfield, Mo., qualified. They were appointed, and in 1912 they set up their printing press in Rangoon to produce printed materials in 29 languages and dialects.

Their first-born was William, named for his preacher grandfather. Three other boys followed, all born in Burma and all sent to America for higher education. During his four years at Drury College, Springfield, Bill Hackett made his profession of faith and was baptized.



Upon graduation, Hackett became principal of a rural high school in Missouri. News of a crisis in Burma, however, interrupted that first term. His father had suffered a stroke, and the mission society needed Hackett to take over as principal of Judson Boys' School. Young Hackett was sent "home" to a job that lasted 25 years.

On succeeding furloughs, Hackett did graduate study and received a degree from Hartford Seminary, where he met Marion Shaw of Belchertown, Mass. They were married in 1940, and both were appointed missionaries to Burma. They reached their post of duty two days before the attack on Pearl Harbor.

With the consent of the Burma Baptist Convention, which today has 2,500 self-supporting churches, Hackett founded the Pang T. Kwa Rural Christian Center in Shan state, and directed it for 20 years. When Burma ousted all foreigners, including those born in Burma, Bill and Marion Hackett were reassigned. For seven years Hackett lectured in several subjects in Chung Chi College of Chinese University at Shatin, New Territories, Hong Kong, before going to Hong Kong Baptist College.

To the home folks, Hackett has a warning: "Don't put me on a pedestal. I did not 'leave everything and go to heathen lands.' God sent me, and I have enjoyed every bit of it." TC

Zambian Youths Tour

Singing on Their Way

By Fred M. Allen

There's nothing like the thrill of the first choir tour. In inviting me to assist in a youth choir festival in a village, or "bush," church in eastern Zambia, Missionaries Leroy and Jean Albright suggested I bring a choir along.

Selecting the choir to go was an unenviable task. Showing partiality is not good if one is trying to help each group equally. But I finally picked the *Dzimvereni* (meaning "Come and Hear") Youth Choir of Mandebvu Baptist Church in Lusaka, the capital city. With 28 members, it is the largest choir among the Lusaka Baptist churches, and members sing four-part harmony with confidence. The choir has blue robes tastefully trimmed in red and white. Geoffrey Banda, a college student, is director. He also wrote many of the songs used.

Facing the problem of transportation on the 540-mile round trip, I suggested the choir select 10 or 15 members for the tour. Their decision: Take us all, or none at all. The compromise agreement left the three youngest members at home so the other 25 could go. It fell my lot to explain to the three left behind.

No one in the church owns a car, so three Mission vehicles were arranged for. Robert (Bob) Baugh, director of the Bible Way Correspondence School and co-director

The author was appointed a missionary in 1970. He is stationed in Lusaka, Zambia.

with his wife, Blanchie, of the Baptist MK Home in Lusaka, agreed to drive the nine-passenger van. My wife, Joy, would drive the family car. I was left with the large pickup truck.

For the tour the choir chose 20 songs, all in Chinyanja, from their repertoire, which contains songs in many languages, including English, all performed from memory. As the trip began, each vehicle was filled with the inevitable music sure to come from so many choir members.

The Albrights met us as we entered the Baptist Training Center grounds near Petauke just before sunset. We were treated to hot tea and snacks, followed later by a full meal. Then everyone gathered in the living room for singing and prayer. This was likely the first time many of the young people in the choir had ever heard a piano.

The girls in the group slept on mats in the living room, and the boys found places in the "Chelston Hotel," a 20-by-40-foot sheet-metal building formerly used as a place of worship by Chelston Church, Lusaka. After funds for a permanent church building were received from the Lottie Moon Christmas Offering, the old building became a part of the training center. For the boys to get to sleep on half-beds with springs and mattresses was a unique experience for most.

The crowing of roosters stirred activity on Sunday morning on the 750-acre farm where the center is located. The Albrights

Along the way, the vehicles forded seven streams, some with water two feet deep. The energetic singing of the young people riding in both trucks served as a public announcement to the villages along the way that these youths want to sing the Lord's praises.

We were welcomed warmly by Pastor and Mrs. Samson Sakala, who work with the three churches uniting for this special service. Zambian Baptists already filled the school building. Women and children sat on the floor, and the men and older boys stood or occupied students' desks moved near the walls.

We were thrilled to hear some 160 happy people singing their favorite Christian hymns unaccompanied. Not one person could be found who was not singing with total involvement. The harmony was three part, except for the occasional addition of a fourth part. The few who could read used the Baptist hymnal, *Nyimbo Za Abaptist*, in the Chinyanja language. Others sang all verses from memory.

A little later the youth choir made its grand entry in their elegant robes that brightened the drab classroom. These church members likely had never before heard such a large group of well-rehearsed and disciplined young people. As the choir sang one of my favorite songs, the people clapped hands and laughed in their traditional manner of expressing approval.

The congregation then sang hymns and



Dzimvereni Youth Choir on tour.

use poultry not only for their own meat supply and for eggs, but also to make meat available to the rural people whose diets usually lack protein. The missionary couple encourage the Zambians to provide adequate nutrition for their families through the careful management and use of poultry.

The first of two singing engagements for the *Dzimvereni* youth choir was at a combined worship service of three congregations. The local elementary school building had been reserved for the day.

To reach the site, we had to negotiate 20 miles of bush road in the pickup and in Albright's truck. During the wet season, roughly November through March, the school and neighboring villages are inaccessible by car. Trucks and some pickups sometimes can make the journey, but even they often become buried in mud-holes or streams.

choruses as I led and accompanied on the autoharp. When I played hymns on the musical saw, the audience listened in disbelief. I had anticipated some unusual responses, since in times past I had been asked if witchcraft were used to make the handsaw sing. Still, it was my desire to praise God with an instrument, though it could not be called a "stringed instrument," "psaltery," or "harp."

The third sermon of the day brought the service to a close after three and a half hours. Following a hearty meal at the pastor's home, we returned to the training center for the night.

On Monday we moved on to Wamkhala Baptist Church after a delay to secure the necessary documents; we were visitors in the area, and the nation had declared a state of emergency. We ate lunch with the 200 young persons present for the youth choir

In Memoriam

G. Harold Clark

Christopher, Ill., July 2, 1918
Kuching, Sarawak, Malaysia, Feb. 28, 1977

Missionary G. Harold Clark died at his home in Kuching, Sarawak, East Malaysia, Feb. 28 after suffering a heart attack. He was 58.

Mr. and Mrs. Clark were appointed missionaries in 1954. They have served since 1956 in Malaysia, where he has been a general evangelist. Besides pastoral duties, he had preached in revival meetings, had spoken in youth camps, and had served on the executive committee of the Baptist association that he helped form.



Before going to Malaysia, he had been pastor in Kentucky, Tennessee, and Texas. While serving in the U.S. Army during World War II, he helped organize a Baptist church in the Philippines.

Survivors include his wife, the former Anna Evanos, and one daughter, Rebecca Ann, both of Kuching; one brother, Virgil Clark, Terre Haute, Ind., and one sister, Agnes (Mrs. Fred) Bundy, Benton, Ill.

festival.

The festival took place in the new church building, though the scaffolding used in plastering the wall still occupied most of the platform space. Each local choir sang well, usually in three parts in the style of traditional Zambian church music as sung only in the rural areas. None of the local choirs used any musical instruments. The leader usually stood among the group, "lining out" the verses and introducing new phrases and variations during the singing.

The Dzimvereni Youth Choir sang several times during the festival. They pleased the congregation with their four-part harmony, their use of two small drums and two shakers, their disciplined attacks and releases, and, most of all, their obvious pleasure in sharing their Christian testimony in song.

Group singing and a sermon by a young preacher closed the festival.

As we left the Training Center the next day to return to Lusaka, each choir member received a copy of *Good News for Modern Man* from the Albrights.

Automotive trouble plagued the pickup truck on the way home. But as we finally entered Lusaka, the 13 boys who had sat in the hot Zambian sun for eight hours burst forth in joyous song. Once again they announced to hundreds of curious motorists and pedestrians that Jesus is alive and living in their hearts. TC

Memories of Mother

Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee" (Deut. 31:6).

It was this Scripture verse that took my mother to China and kept her there for 19 years. And it was in China that God gave Mother to me at the age of one year and four months. My own mother, Pansy Greene Anderson, died at my birth in Hong Kong.

As I think of Mother now, I remember a person of deep convictions, especially regarding right and wrong. I never saw her relax this conviction until she was old and had already entered Bethea Baptist Home. She would sacrifice some of her bread from the table to feed the birds outside the window of her own room. Though this was against the rules of the home, Mother justified this in her own conscience by her deep love of nature. She felt that the birds were a very real part of God's creation, and that they should be fed.

In fact, Mother loved everything that had life. For a time, there was a hornet's nest outside the window of her infirmary room at Bethea Home. Mother would watch the hornets come and go by the hour. She was able to distinguish between the males and the females. She knew when they were happy and when they were angry. She somehow was able to identify with their moods, and she was really upset when someone in authority at the home tore the nest down.

She also loved flowers and had a green thumb in growing them. Mother loved to arrange flowers and would sometimes try to teach me this art. After I had worked an hour on some floral arrangement, she would give it a twist and a turn, and in a few seconds convert a clumsy effort into a thing of beauty.

One summer she went off and left me with the responsibility of looking after her lily bulbs. She returned to find that I had pulled up most of her bulbs, thinking they were weeds.

In Mother's relationship to me as I was growing up, I felt that she spent most of her waking hours telling me how to behave and most of her sleeping hours having nightmares because I didn't behave like she told me. However, in the last four months of her life, Mother had her own way of letting me know that I had turned out better than she ever thought I would.

The greatest of all Mother's qualities, I think, was her consuming passion for souls. If there is one thing I would thank her for above all else, I believe I would say, "Thank you, Mother, for the times when you embarrassed me by witnessing to people about the Lord, when I thought it was entirely out of place. But I'm grateful now for the countless numbers of newspaper boys, milkmen, laundry-delivery men, traveling salesmen, and others who will be saved throughout eternity because you were faithful!" And she possessed this quality to the end.

A most moving experience occurred when Mother was in the hospital after breaking her hip about three months before her death. One night she failed to recognize me, because she was under heavy sedation for pain. I wanted her to know I was there, so as I stretched out on the long chair beside her bed, I just put my hand in hers. Thinking I was a nurse she did not know, she asked, "Are you a Christian?" I replied, "Of course, I am."

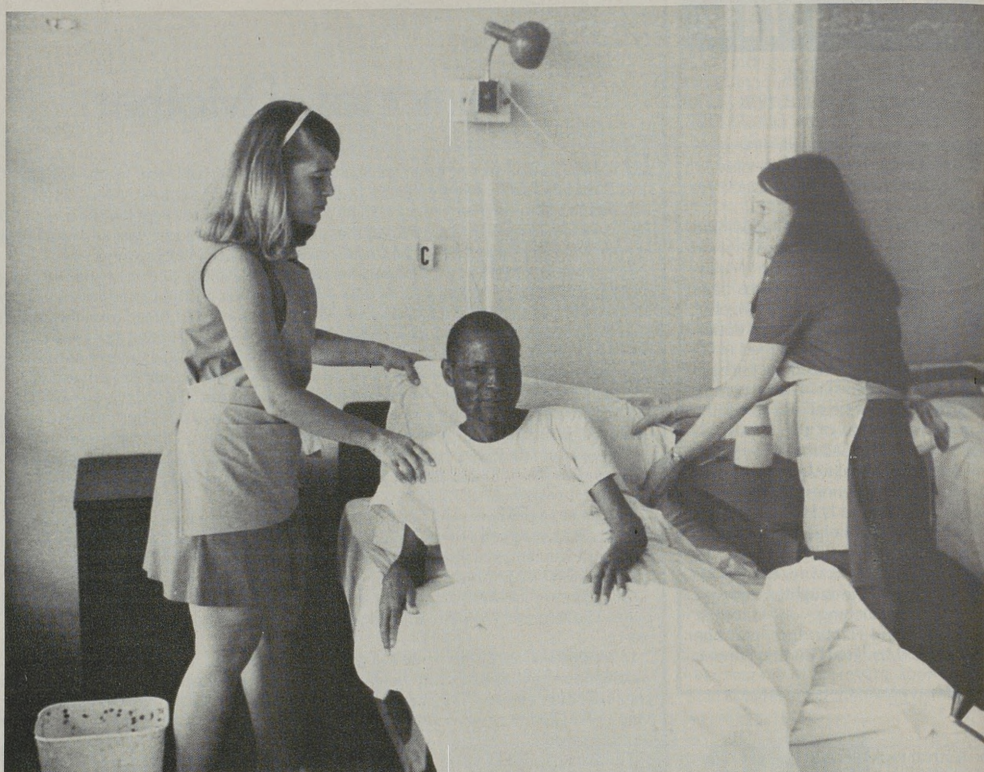
"How did you come to know Jesus?" was her next question. "Mother, you taught me to know Jesus from the time I was small, don't you remember?" That failed to satisfy her, since she still did not recognize who I was; but, being very tired, she said, "We'll talk about this more tomorrow."

Then she lapsed into a prayer: "Thank you, Lord, for this new friend you've given me; and thank you for giving us this nice, warm place to sleep in." With that, she was asleep. But to my eyes there came tears, instead of sleep, as I thought of Mother, 90 years old, under heavy sedation for pain, yet still concerned about the soul of one she thought was a new nurse. Though she never did recognize me that night, I knew by her prayer that she felt my warmth, and so I was comforted.

When I went back to my own room at Bethea Home shortly after Mother's death, the sun, shining through the trees into the window, formed a shadow on the ceiling that looked like a bamboo tree waving in the breeze. As I looked up to breathe a prayer to God, it seemed as though I were standing beneath a bamboo tree, so symbolic of China, to which Mother had given her life.

"Oh God," I prayed, "at least the missionary part of Mother's mantle has fallen upon me. Even so, as I continue to labor among the Chinese people of the Philippines, may a double portion of her zeal for souls and her ability to win souls also fall upon me." TC

—Theresa Anderson, missionary to the Philippines



Mrs. Donna Clegg (l) and MK Ruth Bellinger assist patient at medical center in Monrovia, Liberia.

MK Medics

By Patty H. Bellinger

Making beds, taking patients to the X-ray lab, emptying bedpans, giving alcohol sponge baths to reduce fever—such are the natural activities of a nurse or hospital staffer, but for a missionary “kid” (MK) . . . ?

Each Wednesday after school last year, members of the Nucleus Club from the American Cooperative School in Monrovia, Liberia, and their faculty sponsor, spent two hours working at the John F. Kennedy Medical Center in Monrovia. Three MKs, Leta Robison, Steve Hardy, and Ruth Bellinger, along with classmates, wore badges pinned to their gold aprons identifying them as “friendly volunteers.”

The Nucleus Club was organized two years ago as a service organization of junior and senior high school students. Almost half of the 30 members served at the hospital during the first year of work

there. The president of the group last year was Miss Robison, a ninth-grade student, whose family is now on furlough. (Her parents are the Oren C. Robisons, Jr.)

Miss Robison, who worked on a medical ward, said staff members at the hospital expressed surprise that teenage students, especially white Americans, would want to do such work. They were surprised also that she did not consider the volunteer work as leading to a paying job at the hospital.

Questions from staff members opened opportunities for her to witness about her Christian faith.

Hardy, then a ninth grader, chose to work on pediatrics, because he preferred working with children rather than adults. His time was spent playing with the children, or changing diapers. (His parents are Missionary Associates Lawrence and Alice Hardy.)

Miss Bellinger, whose family is also on furlough now, (her parents are the Robert

N. Bellingers) worked on a surgical ward with the faculty sponsor, Mrs. Donna Clegg, her eighth-grade science teacher. Miss Bellinger, who grew up in Liberia, delighted in teaching Mrs. Clegg, new in Liberia, to communicate in “Liberian English” and to understand local customs.

These young people found that they were expected to do things that volunteers such as Candystripers in the United States do—running errands, talking with patients, and helping to change dressings, along with a nurse or qualified aide.

Miss Robison, Hardy, and Miss Bellinger have been acquainted with the medical field for years, because their mothers, all nurses, have been or are now active in nursing in Liberia.

When the MKs reached home on those Wednesday afternoons they were tired, but satisfied they had been of service. They came to appreciate the staff of the hospital and followed with concern the progress of their patients. **TC**

The author, Mrs. Robert N. Bellinger, and her husband were appointed missionaries to Liberia in 1963.

Missions Update...

Responding to the recent earthquake in ROMANIA, the Foreign Mission Board has voted to send \$25,000 to aid Baptist quake victims. Reports indicate that at least two Baptist church buildings in BUCHAREST and PLOESTI were demolished by the March 4 quake, according to J. D. HUGHEY, FMB area secretary for Europe, the Middle East, and South Asia. Since sufficient supplies of food and clothing already exist, the Board will make the money available to the Romanian Baptist leaders, rather than sending supplies. . . . In other Board action, \$25,000 was allocated for a major city evangelism effort now beginning in HONG KONG. The initial appropriation is for a 1977-78 penetration and saturation evangelism project. Planners of the campaign are hoping to start 2,000 home Bible study groups in all areas of the city of more than four million people.

Missionaries have evacuated from one area in RHODESIA, but are returning in a limited way to work in UGANDA. Political activity in the SESSAMI area of northwestern Rhodesia led Missionary Nurse CAROLYN ROBERSON and MR. and MRS. KARL D. BABB to close the mission station in GOKWE. All three will operate out of neighboring SANYATI. In Uganda, G. WEBSTER CARROLL has been given a special three-month pass to remain in the country while his new work permit is being processed. Carroll's wife and children are still in KENYA. HARRY B. GARVIN plans to go in and out of Uganda from time to time to assist work in SOROTI. He and his family are temporarily meeting a need for missionary personnel in EMBU, KENYA. MR. and MRS. JAMES L. RICE were scheduled to return to Uganda from Kenya in late March to continue their work in JINJA. The missionaries reported that worship services at Uganda Baptist churches were continuing without interference.

A Cessna Skyhawk II aircraft has been presented to the FMB by Robert Peden, physician in BATON ROUGE, LA., on behalf of Missionary JERRY A. RANKIN, serving in INDONESIA. Peden and Rankin were college buddies at MISSISSIPPI College. "One of my own desires has been to do someday what Jerry is doing," said Peden as he presented the gift. "I can't be there physically right now, but I want to contribute in any way I can." The plane will be used in BRAZIL by Missionary BEN E. HOPE, who had been praying for almost six years for an aircraft.

Baptist radio programs are being broadcast free in MEXICO's three largest cities--MEXICO CITY, MONTERREY, and GUADALAJARA. "Did You Know?" is a daily, five-minute educational program that seeks to communicate Christian principles in light of surprising facts about the world we live in. . . . In ST. GEORGE'S, GRNADA, Baptists were able to respond immediately when a government-owned television station asked Southern Baptists for technical and programming assistance. Volunteer assistants, Coast Guard Lt. Cmdr. and Mrs. BOB STRACENER, who were serving the Baptist recording studio in CARACAS, VENEZUELA, for two weeks, stopped at Grenada on their way home to MARYLAND to advise the Grenada station.

The greatest missions needs facing SOUTH AMERICA are for evangelist preachers and additional funds to help buy land for church sites, according to FMB President JAMES G. HARRIS, who recently made a "listening" tour of South America. . . . Operation Reconciliation, an evangelistic movement utilizing Baptist young people during their summer and winter vacations, has begun in ARGENTINA. The missions plan includes distributing Christian literature and Bibles throughout Argentina, conducting a census of evangelicals, and seeing possibilities for opening new mission points. . . . In COLOMBIA some 1,200 decisions to accept Christ or rededications were made in evangelistic crusades in five major cities. RUDY HERNANDEZ, an evangelist from GRAND PRAIRIE, TEX., led the crusades.

Three men reported to be Roman Catholic priests led a mob of Indians in an attack on a Baptist revival tent in TAMBO, ECUADOR, according to PAT (MRS. JAMES C.) MUSE, a missionary press representative. Two nationals were injured in the incident, and the tent was almost totally destroyed.

LEFTOVERS

Many quotes, incidents, and impressions gathered by the managing editor during travel in the Orient last year have found their way into stories in recent issues.

But leftovers remain—notes that did not become stories, reflections that would not fit into articles. In the spirit of conservation of resources, some of these leftovers are shared here.

Woops! Both the action and the expression I had seen in more than one cartoon. Pink Panther or some other such denizen of the cartoon world is shown occupying the driver's seat and holding up an important part of the car that has just come free in his hand (or paw, if you prefer). The customary expression is one of utter disbelief, mixed with a hint of "What now?"

This time the driver isn't Pink Panther. It's Tom (Thomas

In a Hindu village in Bangladesh, Missionary Thomas E. Thurman (center) and Bengali Christian workers close evangelistic service.



E.) Thurman, Baptist missionary in Bangladesh. The ferry is beginning to load for a trip across the river, and Thurman's vehicle stands next in line.

And from Thurman's hand, held aloft as though for all to see, dangles the car's gearshift lever.

Thurman's face melts into that "look what I've found" expression.

Recovering from the shock, and hoping no one else has witnessed the lapse, Thurman stealthily investigates and finds he can slip the lever back into the proper opening in the floor. It's not secure, but it holds firmly enough for him to shift gears. By gravity and tension, the lever more or less stays in place for the drive back to Thurman's Faridpur home.

This particular vehicle is not imported; a recall notice should, therefore, not be expected.

NON-ELECTRONIC. The jam-packed, overcrowded, bustling shopping section of Hong Kong offers almost every kind of electronic calculating device. Yet still heard among the shops is the soft clack-clack of the abacus. Some merchants prefer the old, reliable ways to electronic miniaturization.

Bricks for GRAVEL. Shortages may occur in unexpected commodities. Bangladesh has no easy supply of gravel. That's a handicap, since so many of its roads need reinforcement.

That shortage explains the stacks of bricks found at intervals along many roads. Without explanation, the visitor might suppose Bangladesh to be the brick-collection capital of the world.

The bricks—some of them even imported—substitute for gravel. Workmen break them into small pieces for duty on the road beds. Turning clay into bricks to be pummeled to produce gravel seems the long way around, but it's the best substitute available.

PATCHES of LAND. Photos can be deceiving. The picture of Hong Kong Baptist College that comes most readily to mind seems to show a spacious site. On location, however, it becomes obvious any idea of spaciousness is a misconception. Hong Kong College occupies a hillside spot where free space is vanishing.

Since that familiar photo of the main classroom unit was taken, an auditorium has been added. Now a religious education building is going up, the Chinese-fashion bamboo scaffolding clinging to its sides and boosting the



Ricksha drivers pedal their chain-driven vehicles loaded with passengers along a street in Dacca, Bangladesh.

structure upward—the only way left for expansion.

Hong Kong Baptist Hospital rests just below the college. Planned expansion of hospital facilities was expected to mean the college's outdoor basketball court area would be taken over for hospital parking space.

But the college and hospital setting are typical of Hong Kong. The compactness of the colony's island portion almost defies description. When there is no more space to be had, residents must make every inch count.

The British lease the area for the colony from mainland China. The lease expires in about 21 years—in 1998. What will happen then is anyone's guess.

Life-style. Sitting alone in the lounge area of the Mission's guest house in Dacca, Bangladesh, I become eerily aware of another presence—behind me. Standing at my shoulder—dressed in white, bearded, treading softly in his sandals—is what appears to be a smiling Hindu holy man.

But he's not a guru, after all. He's a Canadian Baptist missionary, staying for a night or two in the guest house. He translates Scripture. He seems to have naturally adopted some of the local dress style and adapted to some of the customs.

Softly, cheerfully this gentle soul talks about his life-style. For a while he worked in translation among people of a particular dialect in India. After he left India, he was not allowed to return. But his translation was incomplete.

Now in Bangladesh he has sought and located people who speak the particular dialect. They work on a tea garden (plantation) in the southeastern part of the country. In order to complete his translation project, the missionary stays in contact with these immigrants and unobtrusively continues his work.

Once again, the dedication of individuals to their Christian calling, no matter the circumstances, demands respect.

Pedal power. A two-and-a-half mile ride for two for only 12 cents is cheap transportation, especially when the fuel burned is human energy. Yet that tab carried two of us by ricksha from the Ganges River ferry landing to the home of Missionary Tom Thurman in Faridpur, Bangladesh. A Bengali ricksha is a three-wheeled vehicle, the front

portion of which is like a bicycle. A sheltered seat at the rear is large enough—barely—for two riders. The perspiring proprietor provides power to propel passengers by pushing pedals.

Many rickshas boast bright decorations—perhaps out of personal preference or to beat their competition. Ricksha pedalers do compete. It's a pushy business. They jingle their handlebar-mounted bells freely to warn pedestrians or when overtaking another ricksha. And they delight in overtaking one another. Perhaps it's a matter of pride; a ricksha driver surely can't have excess energy.

The typically thin Bengali frame seems too frail for what a ricksha man does. Usually he must dismount to push the vehicle up a steep hill or to manage a rough stretch of road. Hopping astride the bicycle portion, he strains against the pedals to pick up speed.

And all for 12 cents.

Fly with us. Question: Why does a developing nation so often decide that what it needs first is its own airline?

With citizens desperate for so many programs to aid in survival and development, a national airline often seems to take top priority.

Is founding an airline the accepted mark of nationhood?

Does national pride thereby reveal itself to be a sin as damaging to the whole body as personal pride is to an individual?

Waiting. The missionary was approaching furlough. He had told the tribespeople he would be gone for a time. "We want to study your language and want to keep coming back to your community," he declared.

"Is there anyone to replace you?" asked a woman. The answer had to be given: "So far, no."

Now the story becomes sadder. While the missionary was on furlough in the States, his hoped-for return was cancelled. The government involved will not grant his family visas. The missionary has been transferred elsewhere. There he will find new people to whom to minister.

But he will not forget those he has had to leave behind. He will remember them constantly in prayer. He hopes others will join him in prayer. **TC**

—Leland Webb

As you pray for missions, this daily calendar offers specific information concerning foreign missions personnel and events. Keep this calendar available for your devotional time of intercession and thanksgiving.

Support with Prayer

1. ITALY: Pray for the radio programs planned at the Baptist Radio Center in Rome. The programs produced here are also aired twice weekly in Sri Lanka and India.

2. KOREA: Mrs. Cho, Hei Do, executive secretary of the Korean WMU, is attending Southwestern Baptist Theological Seminary, Ft. Worth, Tex., for one year on a Foreign Mission Board scholarship. Pray for her as she studies.

3. RHODESIA: The annual Rhodesia Mission meeting begins today and will continue through May 12. Pray that this meeting will be a time of spiritual renewal and Christian fellowship.

4. NIGER REPUBLIC: The Mission meeting for this country is being held today and tomorrow. Ask the Lord to bless this time the missionaries have together and to lead them in planning.

5. PARAGUAY: Missionary W. Tom Kent, physician, is studying to take the exams in Spanish at the Paraguayan medical school. Pray that he will not only pass the tests, but also may lead Paraguayan students and professors to Jesus.

6. UPPER VOLTA: The Mission meeting for Upper Volta begins today and continues through May 10. Ask the Lord to be with these missionaries in a special way during this time.

7. JAPAN: Pray for the beginning of a quarterly publication to meet music needs in local churches in this country. Missionary Mike Simoneaux is in charge of this project.

8. ETHIOPIA: All Southern Baptist missionaries in this country are gathering today for the annual Mission meeting. Pray not only for their time together, but also that all missionaries in Africa will be allowed to continue their work for Christ in safety.

9. ISRAEL: Pray for the expanded outreach program at the Jerusalem Student Center, which reaches many young people. There has been a noticeable increase in baptisms.

10. JAPAN: Missionary Dan O'Reagan requests prayer for a spiritual awakening in this country. Great affluence and economic prosperity are visible, but only 44 percent of the people, lowest figure in the non-Communist world, believe in the existence of any deity, he reports.

11. BENIN: Today and tomorrow the Benin Mission meeting is being held.

Ask God to direct the missionaries' work.

12. GREECE: Pray for the isolated families living in remote areas of Greece, where Missionary Norman N. Burnes III travels to preach and minister. Pray also that Burnes will be given the physical strength to meet this challenge.

13. TOGO: The Togo Mission meeting begins today and concludes on the 16th. Ask the Lord to bless this meeting.

14. BANGLADESH: Ask the Lord to bless the Bible-reading groups in the villages of Bangladesh. The missionaries lead people to read the Scriptures and study the Bible on their own. There are now 200 such groups.

15. KENYA: Praise God today for his blessings on Project Giryama, an evangelistic thrust among the Giryama tribe on the coast of Kenya, begun in August 1976. As of January 1977, 100 new congregations had been reported, with 1,467 baptisms.

16. PHILIPPINES: The Mindanao Convention meets today through the 20th. Pray for this convention.

17. EL PASO, TEX.: The first meeting of the new International Board of Trustees for the Baptist Spanish Publishing House will be held today through May 20. Pray for this meeting and for the ministry of the publishing house.

18. PARAGUAY: Pray for the many communities in the interior in need of medical care and Jesus that they may be reached through the mobile clinic of the Baptist Hospital.

19. KOREA: Ask the Lord to be with Missionary Rolla Bradley and his continuing ministry to Korean military personnel.

20. IVORY COAST: The Mission meeting for Ivory Coast begins today and will continue through the 24th. Pray for an ever-expanding ministry in this land.

21. HONG KONG: Remember in prayer the Major City Evangelization Penetration and Saturation campaign for 1977-78.

22. RWANDA: In April Earl and Jane Martin moved to Kigali, capital city of Rwanda, to begin Southern Baptist

mission work in that country. They will work in close cooperation with Rwandese and with Danish Baptists, who have been working in the country for some time. Pray for the Martins' beginning ministry.

23. MALAWI: The National Women's Meeting begins today and lasts until the 27th. Ask God's blessings on this group.

24. PARAGUAY: Pray for Baptist Hospital that it may continue to be a lighthouse of excellence and Christ-like love in its teaching and ministry.

25. NIGERIA: Baptist Women's College is having its annual evangelistic meetings. The college now has 440 students; some are Christians (of all denominations), some are Muslims, some pagans, but all are in need of the precious blessing. Pray for the work of this college. Missionary Bettye Ewen also requests prayer for the missionary and Nigerian faculty.

26. SENEGAL: The Senegal Mission meeting began yesterday and will continue until tomorrow. Pray for renewed blessings for this group of missionaries.

27. KENYA: Missionary Zeb Moss, mass media representative for Africa, is exploring possibilities for expanding Southern Baptist witness through international broadcasting. Southern Baptists are broadcasting in several languages to southern Africa and eastern Africa. Pray for continued expansion of international broadcasts and for their effectiveness.

28. TAIWAN: Taipei, capital of Taiwan, has a population of over 2,000,000, and Kaohsiung has more than 1,000,000 residents, the majority living in apartments. The outreach to apartment dwellers includes surveying the apartments, followed by a tea party, then offering classes for the occupants. Ask the Lord to open people's hearts.

29. EAST ASIA: Ask for the Lord's guidance in planning and preparing the annual Mission meetings in Hong Kong, Japan, Okinawa, Korea, and Taiwan.

30. JAPAN: Pray for Missionaries Marion and Thelma Moorhead. Marion's responsibilities include being pastor of Tokyo Baptist Church and chairman of the Japan Baptist Mission. Thelma is minister of counseling at the church.

31. GUADELOUPE: The first annual Mission meeting of the new French West Indies Mission, formerly a part of Leeward Islands Mission, is meeting today through June 3. Ask the Lord to bless this new Mission and its work.

In Memoriam

Anna M. Granberg Swenson

Born Brooklyn, N.Y., Nov. 23, 1890
Died El Paso, Tex., Feb. 13, 1977

Emeritus Missionary Anna Granberg (Mrs. Erhardt S.) Swenson, died in El Paso, Tex., Feb. 13 three days after suffering a heart attack. She was 86.

She and her husband, who died in 1961, were appointed by the Foreign Mission Board in 1923.



After language study, they pioneered Baptist work in the area around Bahia Blanca. For 20 years she was organist for Bahia Blanca Church. They moved to

Buenos Aires in 1947, where he directed Baptist publication work and she taught briefly in the Baptist seminary there. After 34 years in Argentina they retired in 1958.

Their only child, Ann Swenson, is a missionary at the Baptist Spanish Publishing House, El Paso.

Jewell Leonard Abernathy

Born Huntington, Ark., April 2, 1894
Died Hot Springs, Ark., Feb. 16, 1977

Emeritus Missionary Jewell (Mrs. John A.) Abernathy, who served as a missionary for 41 years in China, the Philippines, and Korea, died in Hot Springs, Ark., Feb. 16 following a heart attack. She was 81.



The Abernathys were appointed by the Foreign Mission Board in 1920 and retired in 1961. Abernathy died in 1973.

While in China, Mrs. Abernathy served as principal of a women's Bible school in Tsinan. In February 1950 she and her husband were transferred to Korea as Southern Baptists' first representatives there. During the period that Communists controlled Seoul, they went to the Philippines and worked with Chinese people. When they returned to Korea, she taught English Bible classes and worked with Sunbeams.

She is survived by nieces and nephews.

Stanley's Mother Dies

Ida (Mrs. H. L.) Stanley, mother of Robert L. Stanley, director of the Foreign Mission Board's news and information services, died in Denton, Tex., Feb. 17 of pneumonia. She was 86. Other survivors include two daughters, another son, a sister, a brother, and eight grandchildren.

Stanley joined the FMB staff Jan. 1.

Needed Now

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

Urgent needs for specialists in church development and leadership training are obvious in the number of requests for qualified persons to serve in these areas overseas. The following are illustrative of current opportunities.

Religious Education

Japan: Missionary would serve mainly as minister of education (and music) in Kagoshima Baptist Church with approximately 70 active members. Would also be expected to carry on a circuit-type ministry among other churches in the area.

Upper Volta: While living in Ouagadougou, the capital, this person would work both in the city and villages. The Upper Volta Mission has set ambitious goals, with a view toward having several thousand persons enrolled in Bible study by 1985, with 200 qualified teachers leading them. Other areas need to be touched and developed by someone willing to be a "pioneer" in religious education in this land.

French West Indies: A single woman has been requested to work in Guadeloupe with the national convention and local churches in developing and conducting a religious education program. This is a significant opportunity to help shape the religious education future of this area.

Other requests have come from Chile, Colombia, Equatorial Brazil, Ghana, North Brazil, Philippines, South Brazil, and Togo.

Music

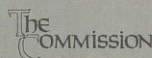
Korea: An individual is needed to work in Taejon as field consultant with the Baptist Music Department. Basic role would be to assist churches in establishing and improving their church music ministries.

Uruguay: Working out of Montevideo, this missionary would promote music from church to church throughout the country, working through clinics to develop greater choir programs and the like. Duties would include being part-time professor in the theological institute, giving opportunity to train future pastors and other leaders.

Guatemala: This request is for someone to promote and improve music for worship and evangelism throughout the congregation and convention agencies. This ministry would include discovery and development of music talents among national Baptists. Work would be with local churches and associations, and missionary perhaps would teach various courses in music in the two Bible institutes in Guatemala City.

Argentina: Unique opportunity is offered

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June installment: 'The Call'

Plan now to follow this exclusive series of penetrating, thought-provoking examinations into Christian responsibility.

now in the music ministry throughout the Argentine Baptist Convention. The Baptist association of Entre Rios has requested that a missionary live in that province for the purpose of promoting music. This ministry would consist of promoting and developing a church music program in local churches in the province and on the national level. A large percentage of the people have an innate attraction to, and affinity with, music.

Other requests have come from Chile, Dominican Republic, East Africa, Japan, Portugal, South Brazil, and Venezuela.

For additional information about these and other opportunities, write: Louis R. Cobbs, secretary, Department of Missionary Personnel, Box 6597, Richmond, Va. 23230.

Medical Receptorship Awarded

David Hill Chestnut, son of Southern Baptist home missionaries in Selma, Ala., and a student at the Alabama School of Medicine, Birmingham, has been awarded a medical receptorship by the Foreign Mission Board. The receptorship program provides opportunity for qualified medical and dental students to spend at least eight weeks serving in medical institutions overseas.

FROM THE EDITOR

Remembering a Leader

Although such an opportunity is no longer possible, we wish that many more Southern Baptists had known J. T. Ayorinde. His place in the history of Nigerian Baptist life needs to be known by those who would understand that part of history. His death on March 5 signaled the closing of one era and the beginning of another.

Ayorinde, born in 1907 at Matiku village near Abeokuta, was the first Nigerian to step into a leadership position formerly held in that country by a missionary. H. Cornell Goerner, Foreign Mission Board area secretary for West Africa until retirement at the end of 1976, states that "Ayorinde was a pioneer," in this respect.

While Missionary I. N. Patterson was general secretary of the Nigerian Baptist Convention, Ayorinde was chosen to be the assistant general secretary. Thus he began the final stage of prepa-



J. T.
Ayorinde

ration for the first major step in the transition of the Convention's leadership from missionaries to nationals. He became general secretary when Patterson retired in 1966.

Ayorinde was graduated from Virginia Union University, Richmond, with the bachelor of arts degree in 1940 and from Oberlin (Ohio) College with the master of arts degree. While in Virginia he wrote an article for the Virginia state Baptist paper, *The Religious Herald*, telling of his conversion experience. After having read the article, a family contacted him and provided support for him and his wife in their education and later in their work in Nigeria.

While studying in Virginia he was ordained to the gospel ministry by Ebenezer Baptist Church in Richmond. Until the time that he and his wife returned to Nigeria in 1946, only one other Nigerian Baptist in the entire country had received a university degree.

Early education for Ayorinde was made possible by schools that were begun by Southern Baptist missionaries in Abeokuta, where he later taught. He also attended and taught at Nigerian Baptist Theological Seminary, Ogbomoso. In 1953 Virginia Union University conferred on him the doctor of divinity degree.

Not only did he serve as leader of Nigerian Baptists for a number of years, but also his influence was extended worldwide when he served a term as an officer of the Baptist World Alliance.

Several months before General Secretary Ayorinde retired, it was this editor's privilege to be seated beside him at a banquet in Ibadan. It is a memory to be cherished, having had such immediate fellowship with a fellow Christian whom the Lord had used strategically in bringing to maturity a large and strong body of believers on the continent of Africa. The Nigerian Baptist Convention is now a full-standing, responsible organization, with Nigerians serving in every major post of leadership. The transition to a totally indigenous status is virtually complete.

In summarizing the significance of J. T. Ayorinde's legacy to Nigerian Baptists and to us all, Former Area Secretary Goerner has said: "He played a major role in the transition to national leadership and did so with the esteem of his fellow Baptists all across Nigeria."

It Was That Cold

DO YOU RECALL receiving your March issue a few days later? And did you notice a quality difference in the appearance of the pictures in that issue as compared with those appearing in previous issues?

There's a reason behind our questions. At press time for the March issue the entire country was in the grip of one of the coldest winters on record, if not the coldest. Those conditions caused Virginia to be declared in a state of emergency. Strict controls were placed on commercial and industrial users of natural gas. Our printer was included in that identification, since he uses gas to dry the ink as it is used in the high-speed presses. This meant delay.

If you noticed these differences in your copy of that issue, please understand that the circumstances were beyond our control and that of our printer.

Identity Correction

IN THE MARCH issue we published an epistle written by Missionary Barbara Lawson. Did you notice that we identified her as a missionary journeyman? No doubt it will catch her attention, but we are sending her a note of apology. Thus she will be forewarned and not surprised when the published article reaches her. Our letter will go via airmail, but the magazine will be en route for a number of weeks via surface mail. It's a long way to Indonesia by truck and boat.

A Pass-along Suggestion

AS WE work out the remaining problems in our subscription fulfillment system, some subscribers continue receiving duplicate copies of *The Commission*. If you are one to whom this is happening, it helps to have you inform us about it. In the meantime, it is our hope that you will make your extra copy of each issue available to someone who indicates an interest in reading the contents.

In some situations the best placement for that extra copy is in the church library. Many church libraries are without copies of *The Commission*; in fact, hundreds have never had a copy.

Report to Southern Baptists

At the meeting of the Southern Baptist Convention in Norfolk, Va., in June 1976, the Foreign Mission Board presented a report on plans for the future under the heading, "Total Missions Thrust Now." The report represented the result of two years of prayer, consultation, and planning with mission fields, leadership groups in the Southern Baptist Convention, and the Foreign Mission Board. Ten points were set forth, representing the main objectives for the next 25 years of worldwide missionary effort.

The time has come to make the first report to Southern Baptists on progress being made. This will be done under each of the ten points.

First, the great overarching objective is to preach the gospel to all the people in the world. Throughout the year fresh emphasis has been placed upon the high priority of sending people called of God to preach the gospel. The enlarged enrollment in the seminaries and the careful inquiry into the will of God gives indication that many men with a deep sense of calling to preach the gospel will offer themselves for service overseas. At the same time, larger stress is being made than ever before on proclaiming the gospel through every facility, both on mission fields and in every other place where opportunity affords. Missionaries, visitors from the United States, great numbers of Christian workers from other lands, and many lay people are responding to this great challenge to share Christ in direct witness throughout the world.

The second objective is to have a 100 percent increase in missionary staff. This would mean that by A.D. 2000 there would be more than 5,400 missionaries abroad. During the year missionary appointments have reached a total of 268, marking the largest number ever appointed in a year. Earnest request is herewith made for prayer throughout the Convention, not only for more missionaries to go, but also for special strength to enable them to adjust to realities of life on mission fields, meet the emergencies that are inevitable, and continue in their service in season and out of season.

The third objective is to have missionaries at work in at least 125 countries as God may lead by the year 2000. During the last year four new

fields of missionary assignment have been added: Nicaragua, Belize, St. Vincent, and the British Virgin Islands (Tortola). An exploratory assignment to Sri Lanka was approved, with consideration to be given later to the possibility of long-range work there.

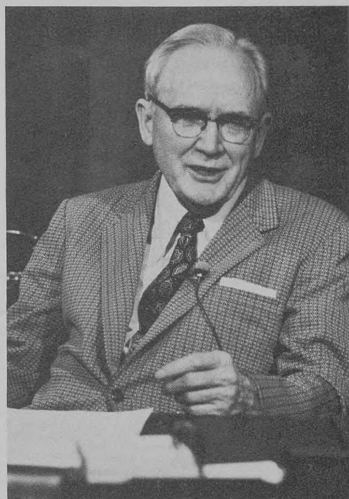
Heroic service has been rendered by missionaries in places where great instability has been experienced, such as the Middle East, Rhodesia, and Uganda. Conditions in Angola and Mozambique have made impossible continuing work in those fields temporarily, and delay has been experienced in entering Madagascar.

The fourth objective is to have an accelerated tempo of volunteer lay involvement overseas. During the year the Board assisted through various programs in arrangements for more than 1,400 persons to participate in volunteer involvement projects in many countries. The number is even larger when the total number of Southern Baptists who have gone overseas in some type of Christian witness is taken into consideration.

The fifth objective is to have a greatly expanded effort in evangelism, with major thrusts in urban areas and among students and other young people. Special projects in evangelism have been carried forward in many lands, particularly in Africa, and large-scale plans have been laid for major urban efforts in Latin America and Asia. The city of Niteroi in Brazil is mounting a major effort of great significance.

The sixth objective is to experience a tenfold multiplication of overseas churches, with parallel increases in baptisms and church membership. Reports now indicate that there are 8,017 organized churches on mission fields and 12,599 mission points, giving a total of 20,616 places where the message of life is proclaimed. Baptisms reached a total of 84,449, with many thousands of others making professions of faith. This visible fruitage of Christian efforts is a cause for praise and thanksgiving.

The seventh objective is to project extraordinary efforts in leadership training. During the past year more than 90,000 students were enrolled in 457 schools, including 3,295 enrolled in 72 theological schools and 283 enrolled in six women's training schools. In addition, there were 226 projects



By Baker J. Cauthen

in Theological Education by Extension, involving many hundreds of others.

The eighth objective is to have a vastly increased use of radio, television, and publications. During the past year there were 28,539 radio broadcasts and 1,668 telecasts presenting the gospel of our Lord. In addition, there were 18,232,270 pieces of literature in the form of periodicals, books, and tracts produced and printed through publishing centers.

The ninth objective is to have accentuated attention to human need through health care, benevolence, and social ministries. Throughout the year 1,074,238 people received attention in health-care ministries, while 398,866 persons were enrolled in community centers, and 574 children were cared for in children's homes.

The tenth objective is to maintain vigorous response to world hunger and disaster. In the last year Southern Baptists gave for relief a total of \$1,646,130.66 through the Foreign Mission Board, and disbursements for relief in 27 countries reached a total of \$1,626,294.97.

The most important element in Total Missions Thrust is the power of God's Holy Spirit. This becomes a summons to intercessory prayer on the part of all Southern Baptists. Everybody can be involved at the throne of grace. Messengers can be sent, power can be experienced, and harvest can be reaped only through the enabling power of our living Lord, who has given his promise to be with us through the end of the age. **TC**

TOTAL MISSIONS THRUST



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