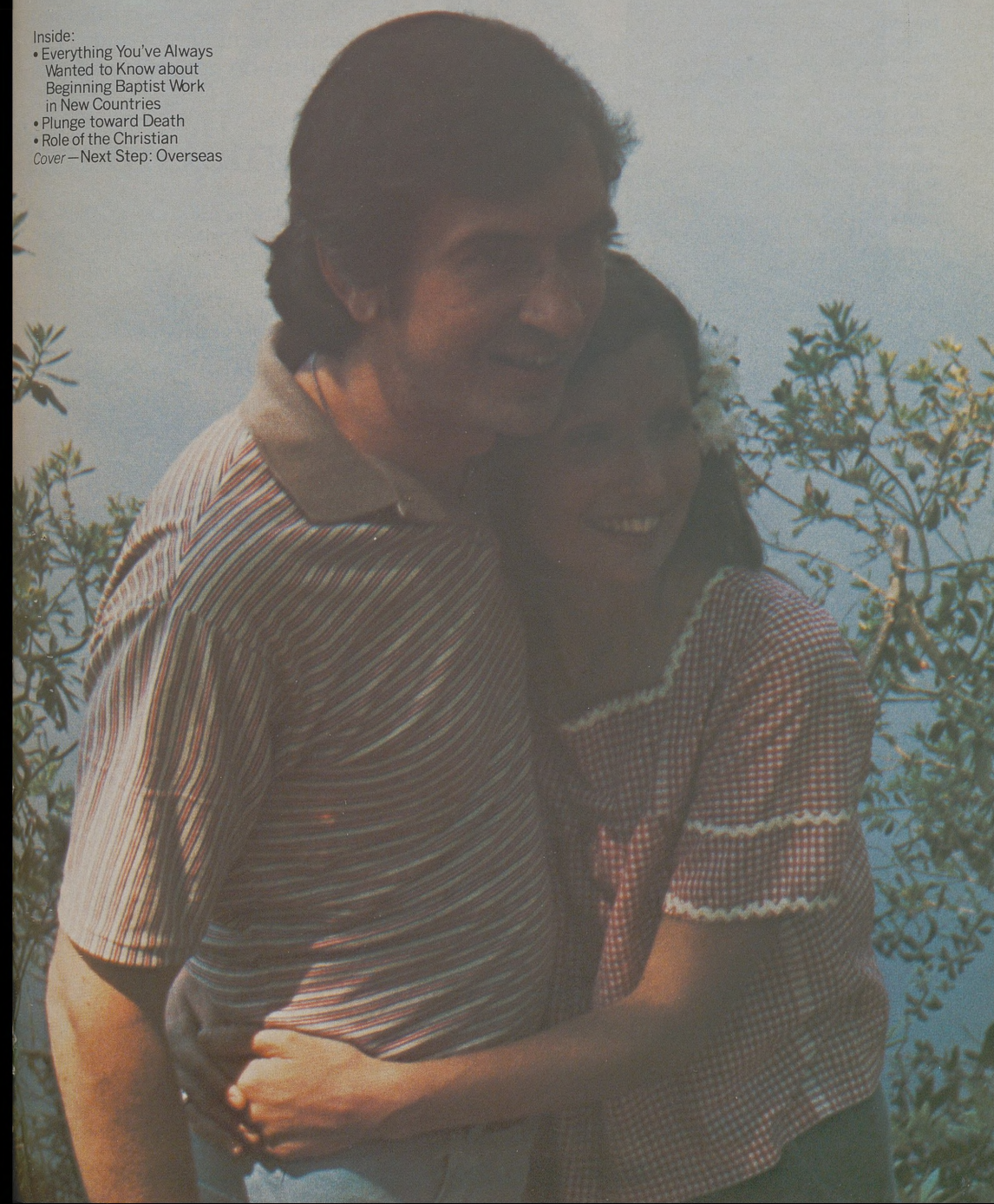


The COMMISSION

FOREIGN MISSIONS JOURNAL, SBC/JULY '77

Inside:

- Everything You've Always Wanted to Know about Beginning Baptist Work in New Countries
 - Plunge toward Death
 - Role of the Christian
- Cover—Next Step: Overseas



The COMMISSION

Vol. 40, No. 7
July 1977

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Tom and Diana Wade, missionaries appointed for service in East Africa, enjoy the setting for missionary orientation. Photo story begins on page 10. Photo by Bob Harper.

CREDITS

Photos: Howard D. Olive, 1-3. Bob Harper, 10-13, 33, 36. Midwestern Baptist Theological Seminary, 17. Floyd H. North, 19, 23. James E. Legg, 24, 29. Fon H. Scofield, Jr., 25 (5), 28 (1). Kenneth R. Lawson, 25 (2). Lawrence R. Snedden, 26 (top). W. Robert Hart, 26 (bottom). Maxine Stewart, 27. Warren Johnson, 28 (r). Fay Taylor, 34-35. Art: Terry Snyder, 14, 16-17.

Floyd H. North, Editor

Leland F. Webb, Managing Editor

Bob Harper, Art Editor

Marilyn F. Glazebrook, Circulation Mgr.

Jane Robison, Editorial Assistant

The Commission is published monthly by the Foreign Mission Board of the Southern Baptist Convention, 3806 Monument Ave., Richmond, Va. 23230. Vol. 40, No. 7, July 1977. Second-class postage paid at Richmond, Va. Subscription rates: \$3.50 a year, \$6.00 for two years, \$8.00 for three years.

In the Philippines, persons eager for Bible study are finding it in casual, familiar surroundings, from well-to-do homes to shanties.

On Home Ground

"Can I find another fellowship like this in Manila?" a Filipino woman asked, as she and her husband prepared to transfer to the city. A young Chinese matron, also moving to Manila, asked the same thing. Both young women had been introduced to Bible study by Missionaries Jan Hill and Charles Miller in different cities on the island of Mindanao.

Their question became a springboard for starting another Bible study group in our home. Soon girls from six different areas of Manila were coming to the study, and the spirit of "each one bring one" seemed to be catching.

One day Pinky's husband brought her to the study and lingered to ask about the Bibles we were using. He stayed and took part in lively discussion.

"I had no idea Bible study could be like this," he remarked as he left. Now a second male member has joined the group.

From an exclusive, so-called "millionaires' village" in the heart of Manila came a request to teach eight young matrons; only three of them had personally accepted the Lord. "I'll give it a try!" said one prospect apprehensively. She has not missed attending since.

Another objected to reading from the Good News translation, so she brought her own, "Catholic" version—which turned out to be *The Living Bible*! Her conformity now overwhelms us. Last week all eyes were moist as she spoke animatedly of the new "joy" dimension in her life.

I lead only a fraction of the Bible study groups I help set up. Perhaps 90 percent are related to our students of the Bible Correspondence Course. Most often, someone's joining a study results from our visits to deliver correspondence course diplomas, or to counsel, or from contact with our students at *pagtitipons* (rallies).

Despite the enthusiastic invitation of a young person to hold a Bible study, we always ask permission of parent or guardian.

"But we are Catholic," an attorney objected curtly when asked permission for a study to be held.

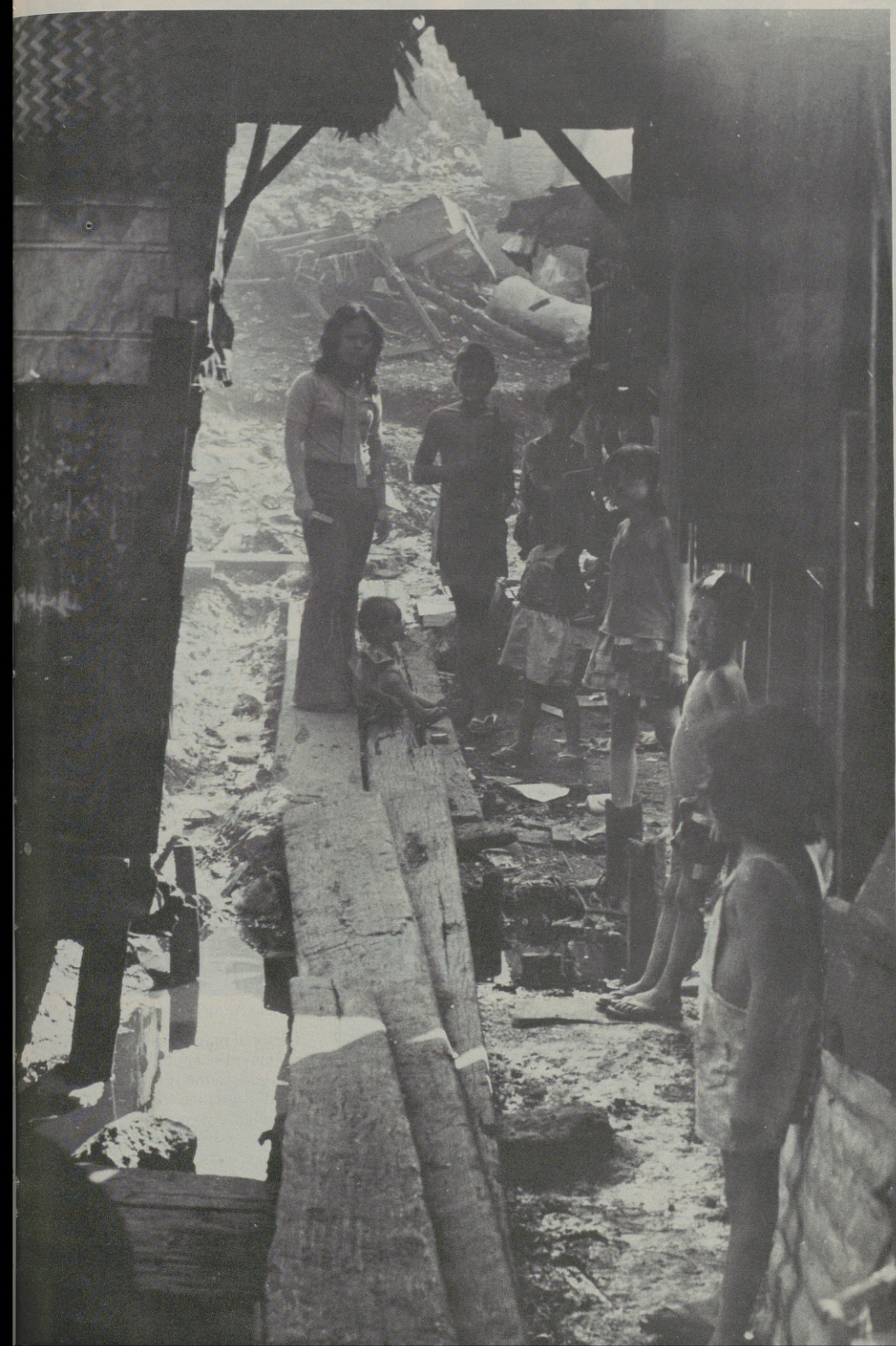
"Then how fitting that we should read and study the Bible together," was my reply.

Taken off guard, he agreed to let us come. The next Sunday he sat in the background as we began our study with his daughter, who is a nursing student, and six of her university friends.

The author, Mrs. Howard D. Olive, and her husband were appointed missionaries to the Philippines in 1955. She oversees the Bible Correspondence Course, and he is director of the Baptist Radio and Television Committee in the Philippines. They reside in Manila.

By Marjorie Olive

Home to some in Bible study in Manila means squatters' houses clustered around the edges of a 'mountainous city dump'





Mercado family members, friends, and neighbors gather for Bible study in the Mercado home; Mrs. Mercado is at far right.



The Mercados always close their sari-sari (variety) store at Bible-study time, so that all can attend.



Bible study participants in Barrio Magdarat, near city dump, pose for photo. Radio Pastor Angel Ignacio is at right.

Squatting on the edge of Manila's mountainous city dump, many families scavenge the garbage for survival, or they fish in the adjoining waters of Manila Bay. We discovered Barrio Magdarat when we took a Bible Correspondence Course diploma to Godella. The young woman was scheduled to leave for employment in England within two months, but her mother consented for us to return to hold Bible study. Three weeks later, seven persons accepted the Lord, including Godella,

her mother, and a sister.

Godella left for England as planned, but our Bible study continues, for her mother has become a veritable missionary in that place.

"I want everyone in our barrio to know the same happiness that came into my life when I accepted Christ," she explains.

Our group in the barrio already bears the marks of a true "house church," which we expect to organize within a short while.

Personal prayer has become an entirely new concept to these in the barrio who formerly had only known how to recite their rosaries. Just before Christmas we were sharing prayer experiences in the study group, when Mrs. Antones, newest believer in the fellowship, related her answered prayer.

"As Christmas approached, my 11-year-old son cried and cried because he had nothing to give me for Christmas," she said. "We had no money for shopping, not even ten centavos. I prayed

that God would let something happen to restore his happiness.

"Jose began searching through the city garbage day after day. Then came the time he burst breathlessly into the house clutching the ring he had found, the ring which became my Christmas gift! I thanked God for answering my prayer. Later, we found out the ring was worth more than 100 pesos (\$12)."

Each Bible study group develops its own personality. One man wrote, "My employer has a mechanic's shop and a home-knitting factory. Though he is very devout and says many prayers, he still does not know the meaning of salvation. There are many living in our house who would be interested to know God's Word. Can you come teach it?"

From eight to twelve adults and many children were on hand to hear the Bible taught by Angel Ignacio, the young "Baptist Hour" pastor.

But it is sometimes hard to define the dynamics of people's actions when Satan is hard at work. As we arrived at this home Sunday after Sunday, we felt real resistance. Yet as the Bible was opened, any opposition seemed to melt, and the people became responsive to the message.

One afternoon a woman we had not met before sat at the sewing machine in the room where we gathered. She was making elaborate, wide ruffles, trimmed in lace, and never stopped sewing until the ruffles were completed, even though our Bible study had begun. I supposed that she was making a dress for one of the girls.

She got up from the machine, picked up a hammer, and began tacking the ruffles onto the base of a small platform against one wall. On the platform was the Santo Niño image, supposedly a likeness of Jesus, at the age of 12. This was the altar before which many in that home worshiped daily.

Suddenly, her hammer poised in midair, the woman stopped her work. We saw that she was listening intently to the study. Slowly she left the altar and took a chair, as if led by a power over which she had no control.

She sat rigidly on the edge of the chair in rapt attention. The gospel message penetrated a stubborn mind and an unwilling heart. At an invitation to accept Christ, she was the first to respond, her countenance and demeanor completely changed.

We were reminded once again of the power of God's Word and witnessed the mighty working of the Holy Spirit.

A Bible study group sometimes offers a believer the opportunity to share the faith with friends. It was at Village Baptist Church that I first met Sonoe Kondo, who had been won to Christ through the ministry of Southern Baptist missionaries in Japan. She came to the church because she lived nearby and because she longed for Christian fellowship, even though she understood only a fraction of what was being spoken.

After I had visited her home, she told me frankly about how she desperately wanted to share the gospel with her Japanese friends, but did not know how. To lead the Bible study organized in our home, I enlisted an American who speaks fluent Japanese and who is living in the Philippines with her Japanese husband.

That was two years ago; within the next month or two, all but one of these Japanese will be phasing out of assignment in the Philippines. But, happily, they will be returning to their home country with something added—Christ in their hearts!

Another young person who had become interested in Bible study before moving to Manila was Judy, a university graduate. She moved to the city to take care of her aunt, who was suffer-

ing from terminal cancer. Audrey (Mrs. Edward) Gordon, missionary in Dagupan City, had helped Judy through a traumatic, emotional struggle and as a consequence had led Judy to accept Christ just a few months earlier. Mrs. Gordon had introduced Judy to the Baptist Bible Correspondence Course, so naturally Judy wrote to us when she arrived in Manila.

We visited her and said yes to her request to begin a Bible study so that her aunt might come to know the Lord. A few months later I stood beside Judy at her aunt's graveside, confident that her aunt was with the Lord.

Not all of our Bible-study experiences have a happy ending, however. One young man invited us to his home for study. Often as many as 12 family members and neighbors took part. Each week, however, the young man's father became a little more argumentative. We finally discontinued the study, when he gave evidence of being drunk and his older sons joined in the heckling.

There was the time we took Loida a diploma on a Saturday, and Pastor Angel returned for a home Bible study the next week, with her mother's consent. On that rare occasion, I failed to go along for an opening session. This proved to be bad timing. Some time previously, Asila's grandfather had misinterpreted the reason a young man had escorted her home. This day, he met Angel at the door and made it abundantly clear that he was not welcome. Had I been along, appearances would have been different.

But there are more good stories than unfortunate ones as the "Baptist Hour" radio and television programs and the Bible Correspondence Course open the way to so many places for witnessing, for sharing warm, Christian fellowship, and for growing churches in the Philippines. **TC**



In her home Marjorie Olive leads first session of Bible study requested by several. Young women from six areas of Manila now attend.

By Jane Robison

Everything You've Always

From Antigua to Zambia, from Argentina to Yemen, from Austria to Okinawa, in villages and towns, in cities and metropolises, in 86 countries and territories around the world, 2,716 missionaries are at work preaching, teaching, healing, and ministering in the name of Jesus Christ.

But if the 25-year Total Missions Thrust plan is achieved, you "ain't seen nothin' yet."

By A.D. 2000, Southern Baptists hope to have missionaries at work in at least 125 countries.

Tremendous? Or ridiculous?

Or, for that matter, why are Southern Baptists entering new countries?

"Basically, the whole matter rests in the assumption that God intends for everybody to hear the gospel, and he intends for us to do everything we can to make that possible," Winston Crawley, director of the Foreign Mission Board's Overseas Division, says emphatically.

But are we spreading ourselves too thin? Or are we not reaching out far enough?

These are the questions which try missions strategists' souls.

"Always in mission work there is a tension between two things" states Crawley. "One is concentrating in a few places in order to do a really thorough job, and the other is reaching out as widely as possible in order to have at least some ministry and some witness to as many places and as many people as possible.

"We never get rid of this tension," continues Crawley.

"We can't completely concentrate, because we never do finish entirely the spiritual work to be done in any place. And neither can we completely spread out, because if we did, we would be spread so thinly that there would be no effective strength resulting from our work."

"Both-and" Philosophy

The resulting policy of the Foreign Mission Board is not an either-or approach, but a both-and philosophy, according to Crawley, "in a kind of balance based on what seems appropriate in terms of resources and opportunities at the time."

But FMB policy tips that "kind of balance" to the side of widespread outreach, better known as diffusion. In a report to the board in March of this year, Crawley stated, "The historic stance of the Foreign Mission Board administration has given encouragement toward the diffusion side of this tension. The reason for that is very simple: The concentration side generally tends to take care of itself without anybody having to push it."

In an interview, Crawley elaborates, "Human nature itself tends to take care of the concentration side. People are immediately surrounded by needs. They are aware of those needs. They want additional work done to meet those needs. They're not aware of more distant needs and people they're not in immediate touch with."

In recent years the proportion of Southern Baptist giving

going to mission causes has decreased, according to Crawley. "A larger and larger proportion is being used each year just in the church and the local programs, because people are in immediate touch with those needs and feel them," he states.

When people go overseas, "human nature is still human nature," contends Crawley. "The missionary rather naturally sees and feels deeply the need to concentrate and strengthen and build up that in which he is engaged," he says. "That is why it helps for the Foreign Mission Board, through its administration, to remind that there is another side of the matter of mission strategy—the need to be reaching on out, in addition to concentration."

Diffusing Principle

But how does diffusion take place in the FMB operation? How are new countries chosen? Does someone at the board, blindfolded, throw darts at a world map? And why don't Southern Baptists send missionaries to countries such as Canada, England, or Australia?

"As a guiding principle, the Foreign Mission Board tries to locate missionaries in places where they are most urgently needed," answers Crawley. "There are many countries in which only a very small percentage of the population is Christian and with relatively little Baptist work.

"On the other hand," he continues, "countries like Canada, Great Britain, and Australia have had a good many Baptist churches for many years, and they are themselves sending out a great many Baptist missionaries from those churches to other lands."

Baptists from Canada, England, and Australia have invited Southern Baptist specialists to help them with projects of various kinds, according to Crawley, "but we have not tried to assign missionaries to those lands when there are so many other places with such urgent spiritual need."

Since 1972, the Foreign Mission Board has entered a total of 16 new countries and territories: two in Europe, two in Eastern and Southern Africa, one in West Africa, and eleven in Middle America and the Caribbean.

In the most recent action the board not only voted to enter, but also assigned a couple to, the Cayman Islands, located about 200 miles northwest of Jamaica (19 degrees, 12 minutes north and 80 degrees west, for you navigational buffs). Missionaries Herbert and Jackie Neely, who formerly served in Rhodesia, will begin work there. The action raises to 11 the number of Caribbean and Middle American countries missionaries have entered in the last five years. (St. Lucia, in the Windward Islands, was entered in 1974, but is no longer on the FMB list. "It was determined after St. Lucia was entered that St. Vincent had greater priority," explains Charles W. Bryan, area secretary for Middle America and the Caribbean, "and we sent a couple there.")

"We have an objective to have missionaries serving in 24 countries by December 31, 1980," states Bryan. Currently Southern Baptist missionaries are assigned to 22

ays Wanted to Know about ▢

countries in that area. "This is really a low goal, because since we first set the goal, we've entered Tortola and St. Vincent," Bryan acknowledges. "But we came up with these objectives last year; we're going to have to change that, because we can go into more countries."

But in almost the same breath Bryan adds, "We've got to look at our resources—our personnel and our financial resources. We need to strengthen some of the other places before we enter new fields. This is the real tension."

Crawley concedes that part of the reason only one missionary couple is stationed in a country is due to a lack of personnel, but often, too, circumstances in a particular country may inhibit more missionary concentration and Baptist witness.

"We may not be able, because of government restrictions or other circumstances, to expand the program of mission work in a country," states Crawley.

Foot in the Door

The board's response to openings is the same as that of a good door-to-door salesman—they both get one foot in the door whenever possible. Rather than miss a chance to start Baptist work in a country by waiting for more available personnel and funds or for more favorable circumstances in that country, the FMB will move in with just one missionary couple.

"If we can get in for even a limited type of work, we have decided to do that, since it's easier to work out arrangements for others to come in and for the programs to be expanded if we're already there than it is if we're on the outside knocking at the door," explains Crawley.

"It may be that from our standpoint, we might prefer some other time to begin that operation, but we can't control the availability of openings. We have to respond when they come."

When opportunity does knock on the FMB door, the board is ready to answer. "We feel that when there is an opening in a country, it's usually good to move in, because that opening may not continue," Crawley states.

Asking for Help

Often openings come because a national Baptist entity within a country requests the FMB to help.

However, such requests don't just happen. "Usually there's some background," according to Bryan. "In the case of Nicaragua, for example, our missionaries in Central America have had a relationship with that country, and we knew some of the (Baptist) leaders.

"So when the earthquake hit Nicaragua, Southern Baptists responded to that need and provided supplies and medicine and funds. All of this established a closer relationship with Southern Baptists."

Baptist work in Nicaragua was originated by American Baptists. "The reason we had not sent missionaries is because American Baptists were building an effective ministry, and there was no need to duplicate what they were

doing," states Bryan.

But in the last few years American Baptists have been withdrawing their missionaries and turning over the work to national Baptist leaders in Nicaragua, who, after evaluating their programs, felt they needed "some direction in the literature ministry," according to Bryan.

Shortly after American Baptists reduced their support, the Baptist Convention of Nicaragua formally requested the Southern Baptist Foreign Mission Board to send missionaries to help in the literature ministry. The FMB responded by sending Missionaries Stanley and Glenna Stamps to Nicaragua.

"Before we acted upon their request, we communicated with the headquarters for the American Baptists," Bryan interjects, "not to ask permission of them, but to indicate to them that we had this request and wanted to know what they thought about it and if they were making plans to fill any of these needs.

"We were encouraged by them to respond in whatever way we could to Nicaragua's request for help."

Taking the Initiative

Opportunities such as that in Nicaragua don't always just appear on the FMB's doorstep, however. Another way in which the board learns of needs in a country is through the board's own initiative.

"The board often takes the initiative, and more often than not, I would suppose, it would be an area secretary who might know of a country in his area where there was no Baptist work or very little Baptist work, or weak evangelical work; and if he thought there was a need, he would explore the situation," explains H. Cornell Goerner, former area secretary for West Africa (and before that for Africa, and even earlier for Africa, Europe, and the Near East), who retired last year.

A survey team, perhaps composed of the area secretary, field representative, and a missionary, travels within a country to determine needs. The survey team makes contact with existing Christian groups, and, if possible, with government leaders to find out whether it would be possible for personnel to enter, according to Goerner.

The next step is on the area secretary's shoulders.

"If it is decided in his (the area secretary's) judgment that there is a need and a possible opportunity, he would recommend it to the board," says Goerner. "The board would then vote on the recommendation of the area committee for that country to establish work there, and then begin looking for personnel to be appointed to go and meet that need.

"I have made as many as three survey trips to a country before finally getting to the stage where we thought it was time to begin work, and the board would appoint personnel to go," Goerner adds.

He cites Botswana as one example of what is involved in establishing Baptist work in a country. "I went to Botswana soon after it had gained its independence," muses Goerner.

Beginning Baptist Mission

"I simply went and made contact with some government agents and the other mission groups there.

"They didn't encourage us to come, but they didn't discourage us. Said if we felt we ought to come in, why they would welcome us, although they thought they were doing about all that needed to be done."

But Goerner made two more trips to Botswana before deciding a need existed and the way was open for Baptists to begin work. "I had conferences with the government agencies and found out how to proceed to get visas for people coming in, and then asked the board to appoint missionary personnel," he recalls.

In this case, finding personnel to fill the request was quicker than deciding whether to enter. "We simply sent out word that the board was going to open work in Botswana, and a couple read of it and felt called," Goerner relates. Marvin and Cora Reynolds were the first couple to go to Botswana.

Goerner's involvement, however, did not end with the Reynoldses' appointment. He made another trip to the new field, contacted some local Christian groups, located a house and negotiated for its purchase, and had it waiting for the couple when they were ready.

No Overnight Process

Obviously, establishing Baptist work in a new country is not an overnight process, nor is it one that stops once the board approves the action to enter a field. Personnel must be found and appointed to fill the new request.

"Increasingly we use a man with experience from another country to start a new field," says Area Secretary for West Africa John Mills. "He has a little more perspective of what to do and how to get started."

Mills ought to know, for he and his wife, Virginia, were the first Southern Baptist missionaries to begin work in the Ivory Coast, moving there in 1966 after having served in Nigeria since 1948.

He recalls those early Ivory Coast connections: "I spent much of the time the two years before we went in making contact with government officials—carrying letters from missionary friends of other denominations in the Ivory Coast."

In addition to the missionary letters, Mills had letters from government officials in neighboring countries where Southern Baptists were at work. "They told of the kind of work we did," says Mills. "We had contributed to projects of medicine, education—these types of things.

"All of this helps open doors."

While Mills asserts there is no set process for getting into a country, he does list two of the requirements many nations often insist on before Baptist work can be opened within their boundaries.

"Many nations have official lists of missions approved for work in their country," he explains. "If you want to begin work there, you must get on that list. That involves drawing up a constitution, stating the purpose of your

coming, and an explanation of your organization and who your backers are in the United States.

"Then you must have recommendations from others who have seen and know how you work."

All of this information is usually directed to the ministry in the government that is responsible for religious affairs, according to Mills. That ministry must give final approval.

Variations by Place

Again, it should be noted, the process varies from place to place. "In the case of Botswana," explains Goerner, "I went to the Minister of Foreign Affairs and found out what procedure would have to be followed to get entrance permits (for the missionaries). In some cases we deal with the Minister of Education, under whom missionaries' work often is related to education and medical work.

"It varies according to what your contacts might be and what you are planning to do in that particular country."

Once a country allows the FMB to commence work, it is still necessary to secure visas. In some nations, missionaries have entered on visitor's permits and later received permanent visas. Other countries issue work permits from the first.

But not all nations welcome Southern Baptists with open arms. "In one country we tried to get in and could not get government permission," reveals Goerner. "We actually sent two different couples in on six-month visas, and when their visas expired, they were told they would have to leave.

"They had been, in the meantime, negotiating with the government, trying to get permission to stay, and the government wouldn't give them permission."

Continues Goerner, "In this case I actually had a conference with the President. He gave me an interview, and I told him who we were and why we wanted to come in. He said he would have to refer it to his cabinet. Later, we got word that our application had been denied."

Typical Problems

The most recent field to open to Baptists is Rwanda, where Missionaries Earl and Jane Martin arrived in April. They had previously been serving in Kenya. The problems that will confront the Martins are typical ones that face most missionaries initiating ministry in a new field.

The first major task awaiting them: "To learn the language," declares Davis L. Saunders, area secretary for Eastern and Southern Africa. Davis and Mary Saunders, by the way, were the first Southern Baptist missionaries to serve in Kenya, beginning in 1956.

Learning Kinyarwanda, the Rwandanese language, is not as easy as it sounds, in case you've ever heard it. "They must learn it in French," laments Saunders with a smile. "English is not spoken there."

And where did the Martins pick up French? In France, of course; in Tours, to be specific, where many Southern Baptist missionaries preparing to serve in French-language countries study the language.

Work in New Countries, ☐

Along with grasping the language, the Martins must also establish themselves as legal representatives of the FMB, according to Saunders. "The board has granted the power of attorney in financial matters," he says.

And, as if all of these activities are not enough to keep them busy, they must also purchase transportation, rent a house, and establish a working relationship with the Rwanda Baptist Union!

Agenda Items

Saunders lists three general agenda items facing any missionaries commencing new work: "You must go in and establish your presence, then establish permission to stay, and then find out conditions."

To "find out conditions" means, among other things, determining what other religious groups are working and where. "We meet with other religious leaders, because there are usually so few, we don't want to compete, just support," Saunders states. "We don't ask what we can do; we just gather information."

The actual time involved from the moment missionaries arrive on the field until the first church service or radio broadcast or bookstore opening may be months. But finding where the needs are and how Baptists can best meet

those needs are essential prerequisites to actually inaugurating Baptist ministry in a country.

"You can't start with literature unless you decide what language to use," comments Saunders. "And in starting radio broadcasts, you must find the right language, the right format that will reach the people."

And how are the missionaries to know what is right for the field unless they've scouted the territory? "You have to come up with strategy plans for the country and the work," explains Mills.

"You're ahead in the long run if you can establish basic groundwork," he continues. "It takes time to get perspective, but all along you're witnessing to individuals, preparing the way."

Both Mills and Saunders agree that the first few months in a new country are the most difficult for missionaries. "We spent a good bit of our time in a hotel, about eight to nine weeks," recalls Saunders. "Then we moved into a house, but during that time we were trying to get permission to stay in the country. Then we had to register, and we began studying the language and surveying the country."

Concurs Mills, "It's an awkward stage—living in a hotel—and frustrating, expensive; housing is hard to find; most cities are crowded. The first few months take a toll on

Southern Baptist Mission Fields and Dates Entered

1845-World War II			
China (1846-1951)		Costa Rica	1949
Nigeria	1850	Hong Kong	1949
Italy	1870	Thailand	1949
Mexico	1880	Venezuela	1949
Brazil	1881		
Japan	1889	1950s	
Argentina	1903	Ecuador	1950
Macao	1910	Korea	1950
Uruguay	1911	Peru	1950
Chile	1917	Singapore	1950
Israel (formerly		Rhodesia (formerly	
Palestine)	1921	Southern	
Hungary (1921-World War II)		Rhodesia)	1950
Romania (1921-World War II)		Bahamas	1951
Yugoslavia (1921-World War II)		Indonesia	1951
Spain	1921	Malaysia (formerly	
Hawaii (1940-transferred to		Malaya)	1951
HMB 1960)		Jordan	1952
1940s		Gaza	1954
Colombia	1941	Honduras	1954
Paraguay	1945	Kenya	1956
Ghana (formerly		Tanzania (formerly	
Gold Coast)	1947	Tanganyika and	
Guatemala	1948	Zanzibar)	1956
Lebanon	1948	Bangladesh (formerly E.	
Philippines	1948	Pakistan)	1957
Switzerland	1948	Zambia (formerly	
Taiwan	1948	Northern	
		Rhodesia)	1959
		Malawi (formerly	
		Nyasaland)	1959
		Portugal	1959
		Vietnam (1959-75)	
		1960s	
		France	1960
		Liberia (1846-1875)	1960
		Okinawa	1960
		Germany	1961
		Guam	1961
		Guyana (formerly	
		British Guiana)	1962
		Dominican Republic	1962
		India	1962
		Trinidad	1962
		Uganda	1962
		Jamaica (1954-56)	1963
		Iceland (1963-68)	
		Luxembourg (1964-68)	
		Guadeloupe	1964
		Togo	1964
		Yemen	1964
		Austria	1965
		Libya	1965
		Bermuda	1966
		Ivory Coast	1966
		Turkey	1966
		Belgium	1967
		Ethiopia	1967
		Morocco	1967
		Angola	1968
		Botswana	1968
		Iran	1968
		Antigua	1968
		South West Africa	1968
		Senegal	1969
		1970s	
		Benin (formerly	
		Dahomey)	1970
		Laos (1971-75)	
		Surinam	1971
		Upper Volta	1971
		Barbados	1972
		Greece	1972
		Mozambique	1973
		Niger Republic	1973
		St. Lucia (1974)	
		Grenada	1974
		Dominica	1974
		Panama	1975
		El Salvador	1975
		Belize	1976
		Nicaragua	1976
		St. Vincent	1976
		Tortola	1976
		Scotland	1977
		Rwanda	1977
		Cayman Islands	1977

but Were Unable to Ask

families.

"Just living for the first few weeks is almost a full-time occupation. In the first year a big percentage of the time is spent in living, making contracts, and," adds Mills half facetiously, "answering correspondence from the board."

But the preparation and beginning efforts that go into opening new work are often fruitful and rewarding. At least they were in Saunders' case. "The first time church services were held, they were in our home," he recalls.

On a recent visit back to the Nairobi Baptist Church in the Kenyan capital Saunders attended two Sunday-morning church services. "We got there at five until nine o'clock, and we had to stand outside. It was standing room only for the 9:30 service, and it was the same at the 11:00 A.M. service. There were, I'd say, a total of 1,500 at both services."

The Lord apparently blessed the work in Nairobi greatly. In fact, most of Africa is responsive, according to Mills.

Tension Reappears

But what about unresponsive areas? Not all fields around the world are as fruitful as Africa. Should Baptists stay in a country where response is sparse?

The old concentration-versus-diffusion tension is creeping up again, and within it, the related controversy of responsive versus unresponsive fields.

"Responsiveness is certainly one factor in missions strategy," says Crawley. "But there are many people who feel that our work should be concentrated very heavily just in responsive areas. Yet we do not read the Bible as saying, 'Go into all the world where people are already responsive.' We read it as saying, 'Go into all the world.'"

"And so we feel we have an obligation to the unresponsive areas, as well as to the responsive ones."

Another reason for remaining in areas where the work is slow is that groundwork is essential in paving the way for later response.

"If immediate responsiveness had always been the determining principle, it is doubtful that very much foreign mission work would have ever developed," declares Crawley. "The principle of 'first the blade, then the ear, then the full grain in the ear' is relevant."

"Planting and watering and cultivating precede harvest."

Adds Crawley, "An extreme emphasis on responsiveness in overseas missions could well sound as if we were saying to other Christian groups: 'You go right ahead with the plowing and planting and cultivating; and then when harvest time comes, please call for us. We surely do love to harvest.'"

Crawley wonders if the American society's drive for success has not infiltrated Southern Baptist thinking. "We do well to ask whether we Southern Baptists have become infected with a worldly success psychology," he states. "The true essence of missions cannot be any modern success psychology, but rather the paradox of the cross-resurrection."

In its more than 130 years of existence, the Foreign

Mission Board has assigned 5,889 missionaries to 95 countries around the world. Within the last five years the board has voted to enter as many new countries, 16, as it had entered between 1845 and World War II.

Requests from national Baptist entities within countries and personal initiative on the part of the board are two routes by which the FMB opens shop around the world.

When a Field Closes

But there is another factor. In some cases, missionaries have moved to new fields because they have been pushed out of old ones. "When our missionaries had to leave mainland China in 1948 or '49, we entered seven new countries of missionary residence and work within a three-year period," points out Crawley.

The recent missions picture is not one of closing doors, however, but of new possibilities that previously did not exist, according to Crawley. "We are able to get into countries we were not able to enter earlier," he relates. "That has represented more of the picture in the last 30 years than being pushed out of countries we had formerly been in."

In all of this missions activity can be seen the Lord's guiding hand. "We think that the Lord leads us in entering new fields," says Goerner, "and we try to follow the leadership of the Holy Spirit in these matters."

The 25-year plans for foreign missions adopted by the Foreign Mission Board and approved by the Southern Baptist Convention last year recognize the need for entering new fields "as God leads." Says the Total Missions Thrust document, "Vast areas are still untouched, both in countries to be entered and in broad areas within countries already entered. The Board stands ready to enter new countries, as well as minister to neglected areas in countries already entered, as God leads. The witness will be expanded as opportunities and resources permit."

From Antigua to Zambia, from Argentina to Yemen, from Austria to Okinawa, Baptists are at work in the name of the Lord. Southern Baptist missionaries are not serving in every country around the world, but they would be willing to do so if the way opened.

"Both responsive and unresponsive fields must be served," summarizes the Total Missions Thrust plan. "There is concern for maximum results. Yet the Great Commission gives no warrant for neglecting so-called 'unresponsive' fields. The divine mandate includes 'all the world' and 'every creature.'" TC

One of the major elements in Total Missions Thrust, the 25-year plan for Southern Baptist foreign missions, is a call for continuing expansion of mission efforts into new countries. The stated objective is "missionaries at work in at least 125 countries as God may lead."

This objective rests in a conviction that it is the purpose of God for every person, in every land, to have an opportunity to respond to the gospel. Furthermore, it assumes that Southern Baptists can and should do much more than we are doing at present to proclaim the gospel to the whole world.

The lands in which Southern Baptists are now at work vary greatly. They may be as large as Brazil, as heavily populated as India, or as small as Bermuda. Although for convenience they are sometimes referred to as 86 "countries," many of them actually are not countries in the technical sense. A more exact term would be "political and geographical entities." For practical purposes, "countries and territories" is a satisfactory term.

A list compiled in Foreign Mission Board offices indicates a total of 202 countries and territories in today's world. There are 142 members of the United Nations. The Baptist World Alliance reports Baptists in 114 countries and 24 "offshore dependencies." Obviously there are still many places where Southern Baptists might share in the spreading of the gospel, in addition to the 87 countries we serve at present.

The record of Southern Baptist expansion into new countries in the past three decades is a cause for thanksgiving. The Southern Baptist program of Foreign Missions Advance was formally launched at the meeting of the Southern Baptist Convention in 1948. The board had reported missionary representation in 18 countries at the end of 1947.

By 1964 the personnel goals of the advance program had been met, and a new stage of advance was projected. At the end of 1963 missionaries were assigned to 53 countries and territories—an increase of 35 in 16 years of advance.

The program of Total Missions Thrust for the remainder of the century was adopted by the Foreign Mission Board in January 1976. By that time 12 more years had passed, and Southern Baptist missionaries were assigned to 82 countries and territories—an increase of 29 in only 12 years.

Now five more fields have been



Total Missions Thrust

Missions Work in New Countries

entered since the beginning of 1976, continuing the average increase of more than two countries per year since the opening of foreign missions advance in 1948.

An average of two new countries per year for the remainder of the century will give a total of over 130 countries by the year 2000. However, as the statement of this objective recognizes,

By Winston Crawley

Director, Overseas Division, FMB

the proposed expansion of mission work into new countries must still in every case be "as God may lead." Plans are not projected on the basis of an arbitrary decision to enter a certain number of countries per year, but rather on the basis of doors of need and opportunity opened to us by the Lord.

A realistic examination of the world today suggests that it will be difficult to continue expansion into new countries at the rate that has prevailed for the past three decades. Those countries that are most obviously open and needy, and are easier to enter, have already now been entered. Among the

countries remaining, large blocs are currently not open to missionaries. That is the general situation with the Communist countries and also with a fairly large number of strongly Muslim countries (such as Algeria or Afghanistan).

Furthermore, Southern Baptist missionaries generally have not been assigned to countries where Baptists are already quite strong, and especially those which themselves serve as bases for foreign mission work. (Exception has been made recently in the assigning of missionaries to Scotland, at the request of the Baptist union there, and a similar arrangement has been approved now for the Republic of South Africa.)

For the years ahead the outlook seems to be one of continuing to pray for the opening of those large blocs of countries that are currently closed, while at the same time exploring possibilities in many of the smaller countries or territories that may be open now to Southern Baptist mission efforts. The board has given specific approval to exploratory approaches that should lead to the entering of several new lands soon. Bolivia, Haiti, and the Seychelles are examples of countries projected for fairly early entry.

Entering a new land is so obvious a news item that the plan for outreach to new countries and territories tends to overshadow another very important part of the overall program of Total Missions Thrust. The fuller statement of the plan adopted by the board pointed out that "vast areas are still untouched, both in countries to be entered, and in broad areas within countries already entered. The board stands ready to enter new countries, as well as minister to neglected areas in countries already entered, as God leads."

Several of the new countries or territories entered in recent years are places with well under 100,000 persons each. On the other hand, in countries already entered there are many cities of more than 100,000 population without Baptist work, and provinces of a million persons and more in which we have no missionaries serving. Therefore, from the standpoint of global strategy and total thrust, it is just as important to reach into such cities or provinces as it is to enter new countries or territories. Both aspects of expansion into new areas need to be a continuing part of the concern and prayers of Southern Baptists for the years ahead. TC

Fifth in a series of ten articles on Total Missions Thrust.

Next Step: Overseas

THE FINAL WEEK

For the new missionary personnel at the Missionary Orientation Center near Pine Mountain, Ga., the final week means both an end and a beginning. It calls for separation from the variety of acquaintances with whom there has been a special tie during the common experience of orientation for 14 weeks. It means, for all practical purposes, the end of State-side living for the time being.

It brings the period of final packing in preparation for the move overseas. And it signals the transition from preparation to actually settling into a foreign culture.

Amid pleasant spring days at the orientation center, the more than 70 new missionaries and missionary associates completed classes, attended special events, and said good-byes.

The final week is more the closing of a preface than a chapter. The personal missionary histories of the participants wait to be written.

In the photos on these pages (and the cover) some of the events and moods of the final week of orientation, 1977 spring session, are reflected.

Top: W. David Lockard, director of orientation, gives a heartfelt hug to an MK (missionary "kid") at a closing service.

Right: Lue (Mrs. Levi W., Jr.) Price reflects a pensive mood.

Photography by
Bob Harper





Left: At the concluding service of orientation a Bible in the language of the assigned field is presented to each missionary unit. Here WMU Executive Director Carolyn Weatherford presents a Bible to Elbert and Billie Deaderick, to serve in South Brazil. At left is Ed Cunningham, representing the American Bible Society, which provides the Bibles. Jack U. Harwell, editor of the Georgia Christian Index, was speaker for the final service. **Below:** The peaceful surroundings of Callaway Gardens ease the rigors of orientation.





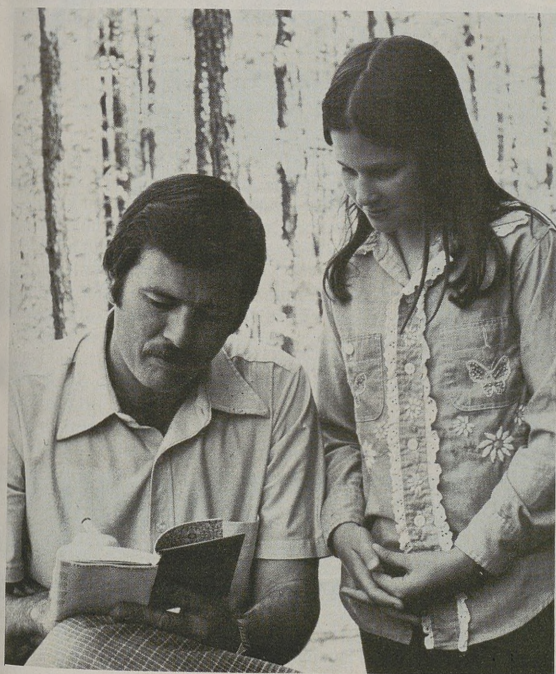
Above: Two young friends make close contact.

Right: On porch of their cabin at orientation center Michael and Charlotte Searcy and oldest son, Michael David, pack for travel.





*MK bravely
faces prospect
of injection
being readied
by Nurse
Linda Dillworth.*



Left: D. Carter Davis II, dentist bound for Grenada, adds his autograph to an MK's collection of signatures. **Above:** It's been fun, but nap time calls.



T. Snyder

The Role of the Christian

By William L. Hendricks

The modern term *role* is derived from the idea of the rolled script from which an actor rehearsed his part in a drama. Today, however, there are no fewer than 66 basic uses of the verb *roll* and its derivative noun *role*. The word implies a basic motion or shape whereby we describe our very existence. From any circular motion there comes the idea of roundness, repetition of rhythm.

The New Testament is full of this motion and rhythm of Christian existence. The biblical symbols are always more concrete than abstract, more specific than general.

Two descriptive terms of Jesus' own expressions about those who follow him provide the text for our thinking. These terms are found in Matthew 5:13-16.

Salt The first elemental role of Christian discipleship is that of being salt. As in so much of biblical expression, we are dealing with a metaphor. We cannot literally be salt. The function that Jesus was describing has been interpreted diversely.

There is the conservative notion that the basic property of salt is to preserve, as in foodstuffs packed in salt before refrigeration. This interpretation stresses the preservative and conservative function of the Christian in society, noting the significant contributions of Christianity to Western culture.

The preservation of morals and the conservation of heritage are worthy and appropriate human conduct. But this interpretation is both a forced meaning of the text and a travesty of the deeper meaning of the Christian community. There have been dismal chapters in the history of the Christian faith, in the existence of particular churches, and in the lives of individuals in which preserving heritage or vested interests or the cultural norms was construed as the primary, if not exclusive, task of being Christian.

The results of these actions are the paganization of the church and the assimilation of the gospel by the culture in

instances where the culture predominates—and it usually does. Or, in certain other situations, there is the stifling of creativity, the intolerance of diversity, and the enforcing of inauthenticity where "faith is forced."

An alternative interpretation of the text understands salt as an irritant. This radical interpretation sees the primary purpose of the Christian as that of gadfly, critic, and prophet. Society and civilizations that do not have these elements are static and unexciting.

Greatness may be assessed, in one measure, by the caliber of one's critics. One biblical truism that should haunt the contemporary church more than it does is, "Beware when all speak well of you." It is not necessarily reassuring that organized religion has alienated some of its potential and greatest talent by rejecting all internal criticism

This is the second of ten articles, gathered into an exclusive series under the title "Role/Call: Christian Calling and Its Expression." R. Allen Orr, Foreign Mission Board regional personnel representative in Kansas City, Mo., has coordinated the project. The author this month, as last, is William L. Hendricks, professor of theology at Southwestern Baptist Theological Seminary, Ft. Worth, Tex. Each of the remaining ten chapters is by a different author.

I. Role/Call: What Is It?

The Call

The Role of the Christian

II. My Role/Call: What Is It?

The Nature of the Call

The Call to Community

The Call to Personhood

The Call to an Ethical Life-style

III. Role/Call: Where Do I Fit in?

Christian Calling and One's Life Work

The Scope of Calling

The Role Worthy of the Call

Answering Role/Call

and meeting critique with defensiveness. However, the numerous works about Christ, the revolutionary, will have to look for a text elsewhere than Matthew 5.

The obvious meaning of salt in Matthew 5:13 is that of seasoning. The explicit warning about the salt is that it might lose its flavor, and the implicit warning is that it might be used in too much abundance and thereby be not savory but spoiled.

The obvious way in which salt loses its distinctiveness is by dilution and neutralization. By analogy, therefore, warnings are appropriate for Christian disciples to remind them that they are not to "love the world too much." This exclusiveness, found especially in the Johannine writings, is a necessary deterrent to loss of identity.

Christians, indeed, may become just like everyone else. The church may base its structure and functions on all of the best socio-economic principles and utilize the most articulate expressions of psychological manipulation. Questions then arise in acute form: Where is the difference? What are the distinctives? Where are the definitive elements?

Conversely, Christian zeal has often oversalted the stew so as to make it unpalatable. It is desirable that all be Christian. It would be maddeningly monotonous if all expressed their Christianity in the same way. Realistically, rather than ideally, one might ask if it is not significant that the Christian community might not be a piquant flavor for all social structures and pluralistic world faiths.

In this connection one is tempted to play on the word *winsome*. Certain Christians, by stressing the hyper-saltiness of the two words *win some*, have neglected the spicy and obvious capability of the Christian witness to be truly winsome, that is, drawing and captivating by its distinctiveness and delicacy, rather than overwhelming and overpowering in its abuse.

Ice cream salt serves a valuable auxiliary function, so long as it doesn't fall into the cylinder. It is provocative to ask today's community of faith if it would be willing to become auxiliary to the largest purpose of God.

Lest we become bogged down in the metaphor of the Christian role as salt, note specific ways in which we may play the role of salt to our society.

1) Be distinctively what you are capable of bringing into harmony with the purpose of God and the manifold witness of the Christian community. The savoriness of salt lies in its

distinctiveness. The obvious application from text to life is that there should be something distinctive about the Christian community.

One work of this distinctiveness is a capacity for the gift of love. The agape, or love, of the Christian is learned from the example of the Father loving the world, of the Son loving us, and of the Spirit granting to Christians the gift of love which reflects what God himself has done and longs to do with all creation.

A second mark of Christian distinctiveness is faith. Faith is also a gift, a gift involving man's head, heart, and hands in the undergirding of life with the presence and promises of God.

A third distinctive mark of Christian "saltiness" is hope. Hope is the enlarging capacity which expands the horizon of the possible to the level of infinity. Hope projects the future on the basis of the past and uses both to enrich the present.

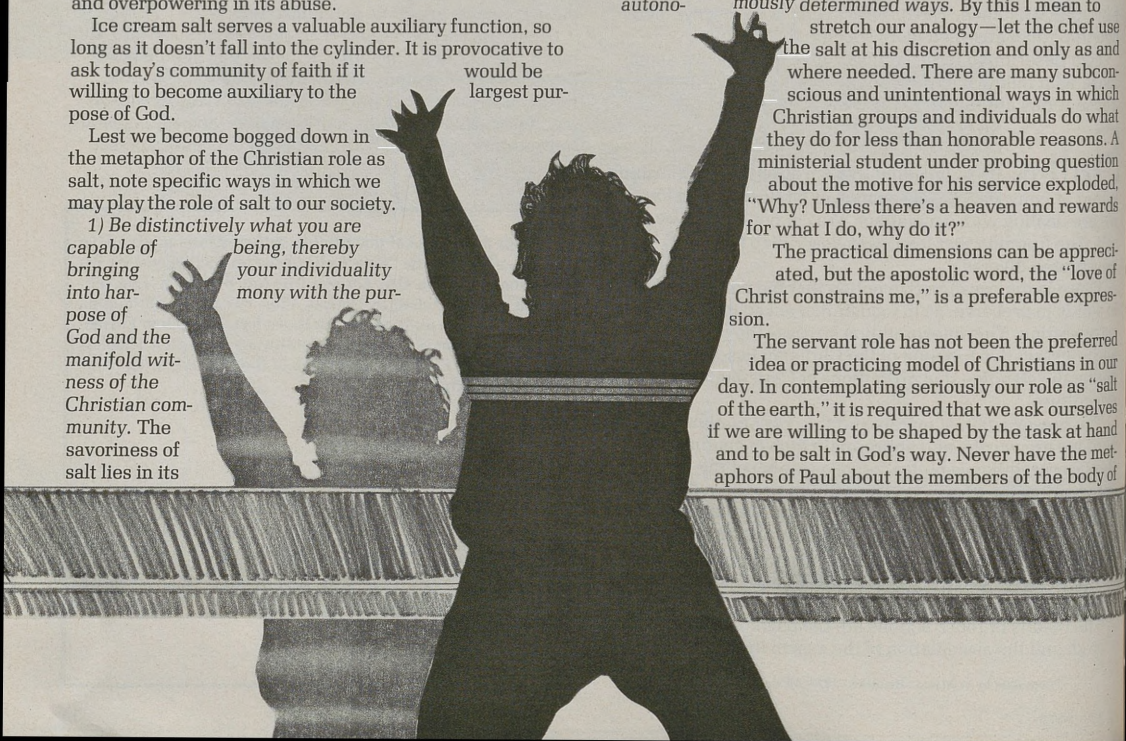
This well-known triad of the "most excellent" spiritual gifts are general means by which Christians must express their own distinctive ways of appropriating and applying them.

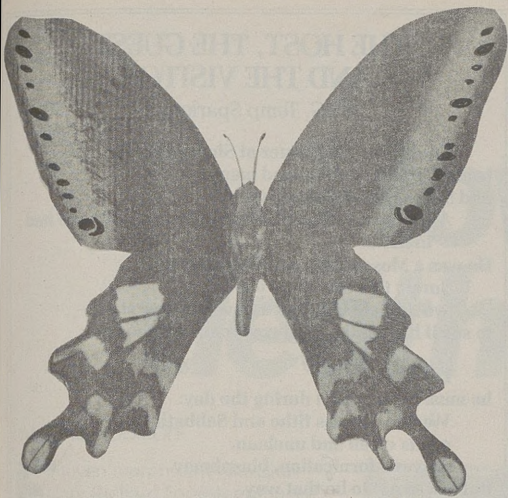
Whatever the gifts of the Spirit mean in the Christian community, they must not be so applied that the authentic individual and his contribution to the rich variety of the church is lost. To be spiritual is not to be identical with anyone else. To be spiritual is not to be identical even with Jesus, for that is an inherent impossibility. To be possessed of the Spirit of God is to be enhanced as a human individual. It is not to be displaced by even a divine person. Be salty your way, so long as your way is molded by the enabling and authenticating purpose of God.

2) Be savory genuinely for God and in ways best determined by the task at hand, rather than in selfish and autonomously determined ways. By this I mean to stretch our analogy—let the chef use the salt at his discretion and only as and where needed. There are many subconscious and unintentional ways in which Christian groups and individuals do what they do for less than honorable reasons. A ministerial student under probing question about the motive for his service exploded, "Why? Unless there's a heaven and rewards for what I do, why do it?"

The practical dimensions can be appreciated, but the apostolic word, the "love of Christ constrains me," is a preferable expression.

The servant role has not been the preferred idea or practicing model of Christians in our day. In contemplating seriously our role as "salt of the earth," it is required that we ask ourselves if we are willing to be shaped by the task at hand and to be salt in God's way. Never have the metaphors of Paul about the members of the body of





Christ working each in its own appointed sphere been more appropriate. Let us look carefully to God that what we do, "we do heartily as unto the Lord."

Let us be willing to be salt, where needed, added to taste—his taste.

Light The second metaphor of the Christian role is light. The functions of light are so numerous as to elude easy description. Light provides contrast to darkness; context for sight; possibility of existence, as in sunlight; and illumination, as in spiritual and intellectual enlightenment.

Light is derivative; yet in its refraction we have our part. It illuminates by pointing up all possibilities—the mental as well as the emotional, the social as well as the devotional.

Light is a universal religious symbol. The luminaries, such as sun, moon, stars, are pervasive symbols of religious groups. Light is, to use Jung's term, an archetypal image of man.

Our concern is to apply our text in such a way that it can illumine our role as Christians and aid in understanding a basic movement in the rhythm of Christian life. Two applications are appropriate.

1) *The light of a Christian is a derivative light, and yet he has a vital part in sharing the illumination of Christ.* Jesus' expression in Matthew that his disciples are the light of the world must be seen in the further Johannine context that Christ himself is the true Light. This means that Christians are not the primary source of light, but the reflectors of it.

It is an enormous relief to acknowledge that we do not generate the light; more often we have contributed heat. It is not, thanks be to a gracious Providence, ours to play God, to be God, or to assume any of those ultimate functions which are his alone. Likewise, we are not to store the light within ourselves, basking in its glory. Such a cul-de-sac of stewardship results in spiritual suburn.

It is, or should be, the fear of the Christian that the true light will be distorted by the lack of cleanliness of the

globe through which it shines. Often too much of the distortion of the Christian message is not due to its source but to its reflectors.

However, it is awesome to realize that God has chosen that the true light should shine through and be reflected by human instruments. Therefore, the authentic self is the gift each person brings to God. And in this gift there is the enriching of the self as it is enlarged and used by God.

To say God in Christ is the light and yet to affirm that we have a part in conveying the light is a paradox. It is what D. M. Baillie calls a paradox of grace found in the Pauline expression, "I, yet not I but Christ who is in me." Much Christian witness is being distorted today because some Christians are holding only one part of the paradox. There are those who stress that Christ does all, and they thereby deny the divine intention that we shall participate in his purposes of grace. The result of this error is spiritual pride.

There are others who stress that our will and work are primary after the initial conversion gift of God. These face the frustration of doing the work of God with human resources only. The result of this error is spiritual impotence.

2) *The light of Christ and our participation in it point out all the possibilities and recognize all aspects of illumination.* To be in the light or enlightened is to see things as they really are, to have perspective. It is a radical reduction of the Christian role to suppose that Christian light is basically for one part of humanity, or for only one part of an individual. The true light is intended to "light every man who comes into the world."

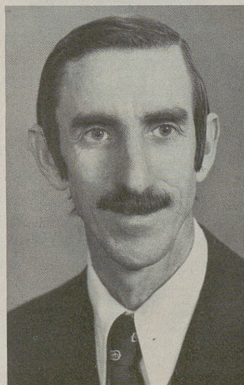
I agree with Joachim Jeremias that this means that he who is the Light points out to all persons who they are, what their condition is, and makes them aware of the basic difference between themselves and God.

Light is not real light unless it is true light, that is, an illumination of souls and their limitations and possibilities.

The light of Christ shines upon the individual who is confronted by it in every area of life. The light of Christ illuminates a person's mind as well as emotional structure, social actions as well as devotional insights.

Nothing has so fragmented the Christian witness in our time as the compartmentalization of our religious experience and the supposition that salvation pertains to one part of a person more than to another. One point at which modern medicine has reinforced biblical theology is the fact that a person is a totality. We do not come in parts.

It must also become clear in the Christian community



Author of the treatment in verse of each chapter topic in the series is G. Temp Sparkman, associate professor of religious education at Midwestern Baptist Theological Seminary, Kansas City, Mo., since 1972. A native of Tennessee, Sparkman is a graduate of Belmont College, Nashville, Tenn., and holds the M.R.E. and G.S.R.E. degrees from Southern Baptist Theological Seminary, Louisville, Ky. He was pastor of churches in three states from 1957 to 1972.

that Jesus Christ as true light must be related in some positive way to all other insights, expressions, and aspirations of the "good, the true, and the beautiful," wherever these are found. A line from a classic hymn is well taken: "For the love of God is broader, than the measure of the mind." The universality and breadth of Christ must be more vividly illustrated in the life and concerns of the individual Christian.

How and where is the role of the Christian acted out? Always on the stage where divine providence has placed him.

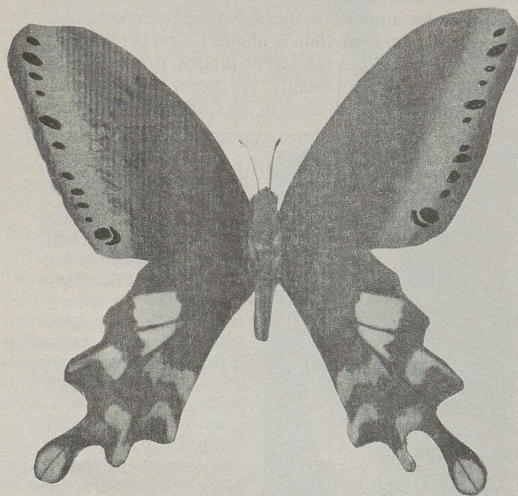
Christians who play Galilee by seeking to recreate the long ago and far away, or those who unduly "hanker after heaven" and miss the present by anxious anticipation of the future are not playing their roles well. In the one instance we have salt that is too old to be savory, and in the other there is light too far ahead to illumine the present.

One indispensable requirement for playing the Christian role is to learn to enter on cue. The cue for the Christian in today's world is sounded by the radio, the television, the political situation, the crises at hand and the opportunities to meet them.

Your call and your role lie very much at hand. The part we have to play is a challenging ad-lib dialogue with the divine and our own setting and circumstances. The master script contains the perennial plot of good and evil, and the dénouement is the vital issue of life and death.

No role is unimportant in the divine economy. All roles must be played on cue. The cue is now. The stage is life. Play your part well, adding savor and light to the human drama. Give a good performance to and for him before whom all actions take on ultimate significance. **TC**

**Next (September issue):
"The Nature of the Call"**



THE HOST, THE GUEST, AND THE VISITOR

By G. Temp Sparkman

There was this dinner at Simon's house.
Jesus' life-style threatened many,
and Simon dared a closer view.

A good meal, then mental battle, was what he had
in mind.

He was a Moses man, and loved the code.

Surely this close-up view
would help him find a flaw in Jesus' style—
to see if he had the right reverence for the law.

Let's see,
he must have mused during the day:
We will discuss tithe and Sabbath,
meats clean and unclean,
prayers, fornication, blasphemy.
But it was not to be that way.

Instead,
a woman—
that is, a sinner woman—
came to Simon's house.
She had not read the law, nor knew how to enter into
debate.
She sold herself to men—
a prostitute, we say,
a human object without a name.
The story teller does not say why she came in,
nor how her entry was made.

Finding Jesus,
she kissed his feet,
poured oil, mixed with tears,
but this time,
unlike other times when she had touched,
was relieved of fears.
At last, affection was rightly received.

How different from the past she'd known.
Always before, the residue,
guilt.
This time
she left in peace. The Pharisee sneered:
No prophet he who welcomes such an offering.

Jesus,
as at other times,
told a story,
with a meaning deeper than the facts:
It shed light on Simon's blind spot—
sins many, when forgiven, cause much love, he
said.
For Simon, light.
For the woman, salt.
For one, an insight not before known.
For the other, a savor once hidden, lost,
now restored.
For us, the same redeeming ministry.

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plunge toward death

by Jane Robison

Eleven months after Missionary Richard Forrester plunged nearly 75 feet over a cliff into a shallow stream below, he sat casually recalling the events surrounding what should have been a fatal fall, the rescue, and his life since that time.

Although the lives of Forrester and the young boy who fell behind him were spared, Forrester's right leg, injured in the fall, was not. Months of treatment could not clear the infection, and the leg was amputated in February.

The drama began in May 1976 as a harmless weekend retreat. Forrester, pastor of Faith Baptist Church in Maracaibo, Venezuela, had taken a youth group from his church to a retreat near La Grita, Venezuela, nestled 6,500 feet up in the Andes Mountains near the Colombian border.

Six boys in the group, including Forrester's 13-year-old son, Paul, wasted no time in venturing off to explore the area. Right behind the hotel grounds where the group was staying, the mountain slopes sharply downward to a stream 2,000 feet below.

The boys split up. Three continued hiking down a steep embankment. Paul Forrester and two others headed back for the hotel after deciding the trek was too dangerous.

At about 5:30 Friday afternoon, Forrester began worrying about the three youths who had not yet returned. He and some others in the group shouted down to the boys, who answered they had safely made their way down to the river, but couldn't find their way back. A similar incident had occurred a few years before when some boys became lost and spent the night out.



Missionary Richard Forrester in Georgia.

Forrester set out to look for the three, with Alan Kenny, 12-year-old twin brother of one of the missing boys. Kenny had started down the same trail a couple of hours before, but was one of those who had turned back.

Forrester and Kenny started down the narrow path. Kenny thought he recognized the place where he had seen his brother and friends go down, so Forrester took the lead, and they began descending carefully.

By sitting down and holding onto vines, a technique Forrester had often used in climbing his native Georgia hills, they eased their way down the steep, 45-degree slope. After successfully negotiating 150 feet of rough terrain, the two reached the tree line

and stopped to rest. By this time they had lost voice contact with the three boys below. They also had lost the trail Kenny thought he remembered the others had taken.

However, the pair found another path, and they resumed their descent. Still in a sitting position, they edged down a chute of loose rocks which did not appear too dangerous. Suddenly the gravel gave way beneath them. Forrester's head snapped back and his legs shot straight out in front of him.

He was lying flat on his back and slipping so fast he couldn't react. "I felt like I was on a greased sliding board," he later recalled. "I saw only the sky above and didn't even reach out to try to grab anything. I wasn't aware of the rocks I was sliding over."

For more than 300 feet, Forrester plummeted down the mountain. Kenny followed close behind. Forrester lost consciousness before the final 75-foot plunge over the cliff and into the center of a little mountain stream, only a foot deep.

He landed in a sitting position, his right leg crushed and doubled underneath him, his head almost in his lap.

Forrester, still unconscious, was jarred awake when Kenny landed on top of his head, injuring Forrester's head and face.

The water was swift, and rapids churned above and below where the two landed. If Kenny's fall had not carried him as far as Forrester's, both probably would have drowned.

The blow to his head when Kenny landed on him was the first pain Forrester felt. As he looked around he saw Kenny beside him, face down in the water.

Forrester jerked the boy's head up,

but he could not get the rest of his body all the way out of the water. While Forrester held onto Kenny, he assessed their perilous position. The space where they had fallen was about one yard wide between the cliff and the water. If it rained—and it had rained every night he had ever been at the mountain retreat—there would be no escape from the rising creek.

The shore, about eight feet away, was the only safe place he could reach.

As Forrester kept Kenny's head above water, he managed to straighten his own leg from under him. Then, inch by inch, Forrester pulled himself and Kenny to a slightly safer position on the rocks. He spotted a cave about a yard upriver, but he didn't have the strength to get both himself and Kenny to it.

After reaching the bank, directly under the cliff where they had fallen, Forrester straightened his legs, then shouted to Kenny to pull himself up onto Forrester's stomach. Kenny managed to lift himself, but collapsed back into the water.

Forrester grabbed for Kenny, but again failed to pull the boy completely out of the water. He lifted Kenny until his head and chest were on Forrester's stomach. He also managed to cross one of Kenny's legs onto the other so that at least one foot was out of the water.

Kenny, half-conscious, muttered that his legs were missing, but Forrester assured him they were just broken, as was one of his. The boy groaned for almost

two hours while Forrester held him tightly, fearing the swift water would carry him away. Forrester talked to Kenny, trying to keep him awake, but Kenny seldom answered.

Darkness closed in. Rocks continually skittered down the mountain. As Forrester watched, he noted how the big rocks would hit farther out in the stream, splashing cold water on the two. But the little rocks landed nearer to them, occasionally even hitting the helpless pair. Forrester marveled at the realization: Kenny, weighing a third less, had fallen as far out in the water as had Forrester. Because of this apparent overruling of the laws of physics, both lives were spared. Kenny's landing had been softened by Forrester's body; Forrester had been jarred into awareness by the blow.

Forrester never lost consciousness for the rest of the night. At intervals he shouted for help, hoping to attract anyone's attention in the area. But the only one who heard him was Kenny, who would ask, "What's happening?" each time he was startled awake.

When Forrester was not shouting for help, he was praying. Once he asked Kenny to pray with him, but the boy did not answer. Forrester prayed in a loud voice so Kenny could hear him. He prayed that help would come soon, that the big rocks would not hit them,

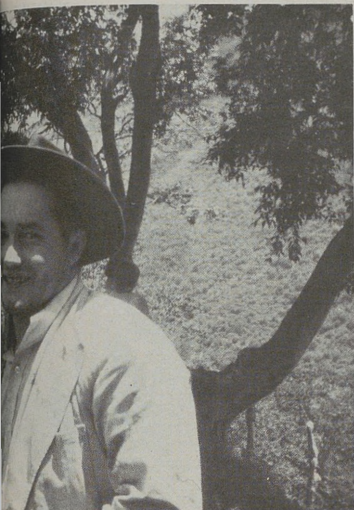
Right: Roman Garcia, gardener at hotel where church group stayed, smiles after finding Forrester and Kenny. A rescuer sits in background. **Below left:** Youth group from Faith Baptist Church kept prayer vigil at hotel until 11:30 P.M. **Below right:** Venezuelan National Guard soldiers struggle to get Forrester to the top.



and that it would not rain.

Rain was foremost on his mind. He knew that if it rained, in 30 to 45 minutes the creek would swell and cover them, and his strength was completely gone.

Although Forrester had lost his watch, along with his glasses and two flashlights in the fall, he was able to estimate the time. By nine o'clock he doubted anyone would continue looking for them until morning. His thoughts turned to the mission meeting just three weeks away. He wondered if he'd be able to preside, since he was president, then decided he probably would, but it "would probably be in-



Neither did he think they would die, because he felt assured God was with him. "I have never known exactly what I believe about angels," he later recalled, "but I remember thinking that night that there surely must be angels, because I could tell by looking up it was a long way to the top; and it was just unbelievable that we were alive."

He did consider his own weaknesses as he surveyed their precarious situation and asked the Lord to forgive him of any sins, but not because he felt his current predicament was a punishment from God.

Time ticked by, and the temperature fell. Both he and Kenny had donned only light windbreakers before leaving the hotel. The temperature would dip to 40 degrees before the night ended.

Forrester continued praying and crying out for help. From time to time he noticed the stars through the trees, and they reassured him. Perhaps this would be the one night it would not rain in the mountains.

Though the hours passed slowly,

Forrester made a game of endurance. He did not think ahead, but took the situation moment by moment, relying on God's grace as being sufficient to carry him through.

As he lay there, he thought he saw flashlights moving along the trees on the opposite ridge. This time it was not a mirage. Frantically he yelled for help, but

the rescuers did not hear him. Since his strength was gone, what he thought was a shout was merely a croak.

At about 1:30 A.M., Forrester again spotted three or four flashlights moving down the river across from him. He yelled desperately, screaming for them to signal with the light if they could hear him. He determined not to let them pass by another time.

One of the lights flashed three times. Señor Roman Garcia, the hotel gardener, had found them.

Garcia had been searching since 7:00 P.M. for the missing group, both Forrester and Kenny, and the three boys. When none of the missing had returned, the other counselors at the hotel asked that someone who knew

the area be sent out to look further. Garcia volunteered.

At 7:30 he returned with the three boys, who had been found by some mountain moonshiners and escorted back to the hotel.

Garcia set out again to find the remaining lost pair, this time enlisting four mountaineers to help him.

At 12:30 A.M., the search party returned, empty-handed. They had checked out two likely places where the two could have fallen, but found nothing. Garcia was undaunted, however. Before calling it quits for the night, he wanted to look one more place, a spot where a young man had fallen to his death three months earlier. This time Garcia took a *ruana* (poncho) with him.

After flashing their lights, Garcia and his friends crossed the stream to Forrester and Kenny. They moved Kenny, propped him up against the cliff under a slight overhang, and covered him with the *ruana*. They thought he was dead.

The men could not move Forrester, so he remained on the stream bed the rest of the night. The location never became a dangerous one, for the night passed without rain.

All of the rescuers returned to the hotel, leaving Forrester and Kenny alone again.

At dawn four hotel employees and four local policemen returned, bringing blankets, hot coffee, and tea. They surveyed the situation and decided to move Forrester across the stream, so that when they began carrying Kenny up the mountain, any dislodged rocks would not land on Forrester.

Two hours later, almost 30 men from the Venezuelan National Guard arrived, led by Captain Nava. The guardsmen reached Forrester and Kenny at 8:00 A.M. They brought two army stretchers and rope, but no modern equipment.

Kenny, since he was lighter, and his injuries were thought to be more severe, was the first to be taken up. Despite Kenny's small size, the climb was still tedious and difficult. In some places the guardsmen had to lift the stretcher over their heads, put it on the ground, climb up to it, then repeat the procedure.

After three and a half hours, the rescuers reached the top with Kenny. Nurses and an ambulance from La Grita, waiting since early morning, rushed him to the local clinic, a 15-minute drive away. He had sustained a



convenient traveling across country and being there for two weeks."

He also thought about his wife, Joan, who had been unable to make the trip. He wondered if they had notified her he was missing. He hoped she would not worry too much.

As his mind continued conjuring up images, his eyes restlessly scoured the cliffs. Suddenly he thought he saw two figures trying to work their way down the mountain across the river. Eagerly he watched, hope building. He noted their position in relation to some trees.

Seconds later, he realized they had not moved. The two figures were just shadows of the trees.

Despite this false alarm, Forrester did not give up hope of being found.

Right: Rescuers form line to help pull Forrester to mountain summit. **Below:** Captain Nava (l) headed rescue operations. **Facing page:** Richard Forrester, a year after the fall, talks to curious pre-schoolers.



serious concussion, two broken thighs, a broken right arm, and several bruises, but no cuts.

Down in the abyss, Forrester waited his turn. His 208-pound body would make rescue more difficult. Captain Nava called for more men.

Assisting with the rescue were two men from the government telephone company who happened to be guests at the hotel. With portable field telephones, they coordinated operations between rescue workers in the gorge and those on the mountain top.

Guardsmen prepared Forrester for the trip to the top by first tying him securely on the stretcher, then attaching ropes to the stretcher's sides to be pulled.

The climb began. While 20 men stationed several yards ahead pulled on the ropes, alternating teams of seven to eight men held the stretcher, advancing slowly, forging their own trail. At intervals of four to six feet, the stretcher team had to be relieved. In particularly difficult spots, a row of men would be placed below to brace the feet of the stretcher bearers as they moved ahead.

Although the ropes around Forrester were tight, the litter kept slipping from under him, allowing his injured leg to drag along the ground. Once, while the group was resting, Forrester pulled his arms from under the rope and raised them above his head. When Nava noticed Forrester's position, he asked if he could keep them there. Forrester said he could, so they tied ropes around his body under his arms to help pull him and to keep the troublesome stretcher from sliding out

from under him.

Forrester had to maintain a constant tug on the rope to keep it from choking him, but his leg did not fall to the ground again.

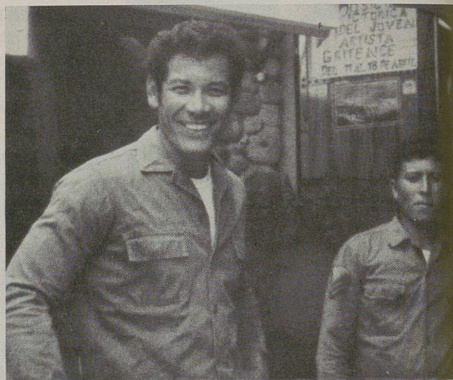
The rescuers reached a precipice with the stretcher, and paused as several men walked ahead along the soft ledge of the cliff, searching for a safe route.

Without warning, Nava, who was holding one corner of the stretcher, lost his footing and began slipping down. Reacting immediately, a man behind him grabbed a tree and wrapped his legs around the falling Nava, who was able to recover his footing. A second tragedy was averted. The climb resumed.

Nurses from the La Grita clinic met Forrester about an hour from the summit and checked his blood pressure. They gave him shots to offset pain and shock, and followed the stretcher the rest of the way, administering other shots at regular intervals.

After four and a half grueling hours, rescuers reached the top with Forrester. Joan Forrester, his wife, was waiting. She had been notified of the accident at five that morning. At 9:00 A.M. she and Charlene Kenny, Alan's mother, were flown to La Grita, both unaware of the seriousness of Forrester's and Kenny's situation.

Kenny had been in the La Grita clinic several hours by the time For-



rester finally joined him. Kenny had received emergency treatment of intravenous fluids and hot blankets to try to raise his body temperature to normal. Now he was waiting to fly to Maracaibo with Forrester.

Forrester's head wounds and cuts on his legs and right elbow were sutured. Then the ambulance drove the two victims 35 miles to the waiting private plane that brought Mrs. Forrester and Mrs. Kenny to La Grita. Twenty-three hours after the fall, Forrester and Kenny arrived at the Maracaibo hospital. The condition of both was critical.

Four days after the accident, surgeons operated on Forrester's right leg. It took six hours for the doctors to find and fit together all the pieces of the bone in Forrester's upper leg. Two days later he was back in surgery to have his broken left cheek bone lifted into place and to have his right wrist reset.



Kenny recuperated quickly. He was out of the hospital in four weeks and walking with aid of crutches and physical therapy. A few weeks later, he was walking without crutches.

Forrester was not as fortunate. In his injured leg, an infection set in. Repeated surgery and antibiotic washings could not clear it. He spent a month in Maracaibo's hospital. Then, after gentle urgings from the Foreign Mission Board in Richmond, Va., Forrester and his wife flew to Macon, Ga., their old home. He was hospitalized in Macon for another two months.

"I could not do anything for myself—not even feed myself—for two and a half months," said Forrester. "But I never asked why. Somehow I was able to give praise to the Lord for all of this, until just before the final operation which would decide whether I would lose my leg."

The strain of the ordeal began wearing Forrester down. Soon after returning to the States, he had "a few mild nightmares."

"I would dream about this fall," he revealed. "I would wake up falling and

being pulled up by a rope out of a gorge." Another time, after Forrester had calculated that his fall was equivalent to the height of the sixth-story room he occupied in the hospital, he dreamed that night that he was wearing his cast and riding through town on a six-story bicycle, he confided with laughter. "I was trying to get to the airport by myself," he explained. "There was no one to help me, and it started raining on the six-story bicycle."

Before the next-to-last operation, Forrester lost his cool. "I got mad with God," he admitted. "And I told him so. I never had been mad with God before. I said, 'I don't hate you, God, but I'm mad with you. We are spending over \$100 a day of foreign mission money, and I don't see any sense in this at all. People have been praying for me all over the States and all over South America, and I don't understand this.'"

"You know what?" Forrester continued. "I've never been mad with him before, but if I ever get mad with him again, I'm going to tell him right off,

because he just relieved my burden. He let me know he still loved me, even if I'm mad with him."

By the next day, Forrester confided he wasn't mad with God anymore. Back in surgery, the doctors made a 12-inch incision into his leg, trying to excise the infection that refused to go away. They thought they had won.

But in February Forrester's leg was amputated. "I don't understand fully why we had to go through nine months and so much expense and then lose the leg," Forrester mused. "But maybe it was just so I psychologically would be ready for it."

The final trauma of losing a limb did not bother Forrester, he stated. He was prepared for it. "In fact, it was almost a relief because I had had that infection so long and struggled with it, and, yes, I wanted to get well," he said. "I wanted to feel good again, and I wanted to go back to Venezuela." He had come to the realization that he probably had a better chance to return to foreign mission work without the leg than with it.

Forrester does not view his accident as a punishment from God. "So many people ask, 'Why?'" he related. "But to myself I say, 'Why did he save me?'"

"Now I got myself into that fix," he continued. "The Lord didn't send me down there. I made poor judgment in going down in a place with loose rock on it. Three other people had fallen there; two of them were killed, and one is a vegetable. The Lord looked after us and took care of us."

With the same positive attitude, Forrester asserted that many good things have come out of the experience. "Our family has come closer together; that's the main thing," he related. Another is that Forrester's faith and ability to take things in stride have been a boon to people undergoing problems in their lives.

Forrester does not dwell on the past, but looks to the future and continued missionary service in Venezuela. "I think it would be foolish for me to even think about doing anything else but going back," he said with conviction. "Some people feel I shouldn't try to go back, but I believe my next 23 years or so I'll have left on the mission field will be much more profitable than the first 14, because I have, I feel, become closer to God."

Then he added with a twinkle in his eye, "But I think I'll take the more conservative trails from now on."

TC

Have Camera, Will Travel Will Travel Will Travel Will Travel Will Travel Will Travel

In 29 years his name has almost become synonymous with the Foreign Mission Board. Everywhere a board staff member travels in the U.S. and overseas, people want to know about Fon H. Scofield, Jr.

"It happens over and over again," explains Johnni Johnson, a close co-worker with Scofield for more than 20 years. "People think Foreign Mission Board, then Fon Scofield."

Scofield will retire as the board's associate secretary for program and product development August 1.

"If anybody could be called a world citizen, he would be called one because of his life travels, and involve-

ment and interpretation of world cultures to Southern Baptists," says Warren Johnson, a colleague for more than eight years. Scofield circled the globe 19 times, capturing Southern Baptist work on film for homeland constituents.

Scofield has always traveled with his camera and an unending repertoire of stories, for which he is remembered literally all over the world. He doesn't make light of people or life but of himself. His philosophy has been that it is better to laugh than to cry, especially during his experiences while his wife, Maude, was ill. Many times during her illness Scofield "whistled in the dark," according to Frank K. Means, board area secretary for Eastern South America. Mrs. Scofield died in October 1976

after an extended illness.

"There is no one among us more loved by people than Fon Scofield," declared R. Keith Parks, director of the board's Mission Support Division at a recent dinner honoring Scofield. "Missionaries deeply appreciate his good humor, as well as his professional skill."

Scofield says he has tremendous respect and admiration for people of other cultures, and, according to his colleagues, this admiration has shown through to these people.

Scofield says he has never been physically afraid during his travels, even when sleeping on the banks of the Nile, Euphrates, or Tigris Rivers or in the open desert. During visits to countries at war, he recalls he just went about his business as did any other correspondent. "After all, you're walking alongside missionaries who live there all the time," he explains.

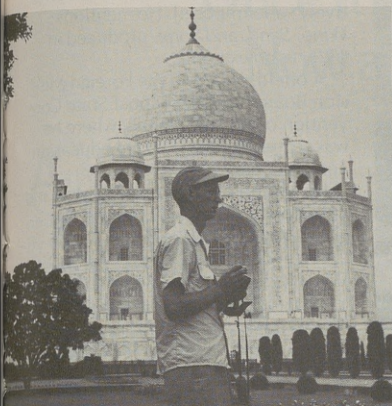
Highlighting his unending stories is the one about his first visit to Nigeria. He recalls that he bent down to pick up a rock to wedge behind the wheel of his car when he found himself in a hill of driver ants. He literally had "ants in his pants." The missionaries warned he would have to get the ants out quickly, so Scofield had no alternative but to take off his pants. He says he was terribly embarrassed until he realized many of the Nigerians didn't have pants on to begin with.

Another of his humorous experiences occurred in Brazil while he was filming along the Amazon. A revival meeting was being held at a church on a banana plantation. For the service, people came in banana carts from everywhere. Scofield wanted to compose a picture of the people arriving in the carts, so he asked that they get back into the carts, as if they were arriving again. One Brazilian could not understand why such a picture would be interesting. "Doesn't everybody come to church in banana carts?" he

The author, Mrs. Jim L. Duke, Jr., is a staff writer in the Foreign Mission Board office of news and information services.

After 29 years of producing audiovisuals about foreign missions, Fon H. Scofield, Jr., retires August 1.

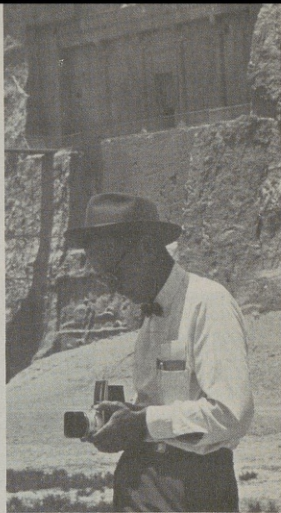




Scofield at Taj Mahal, 1951.



East Pakistan (now Bangladesh), 1957.



Iran, Tomb of Darius I, 1964.

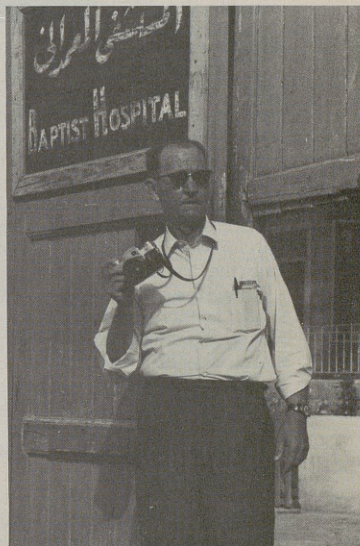


Uruguay, 1971.

Lebanon, 1972.

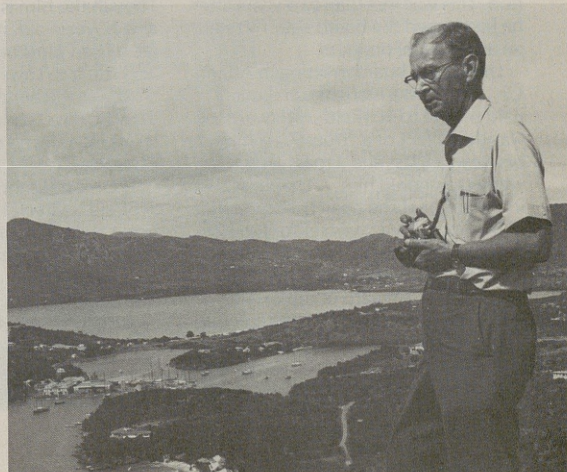


Across 29 years
and around the
world 19 times,
Fon Scofield
has gone
wherever
a mission story
waited to be
told in pictures.



Gaza, 1966.

Antigua, 1970.



Preparing for a take on This Waiting World on sound stage at Foreign Mission Board building, Richmond, in 1966 are (l to r) William O'Rork at camera, Johnni Johnson, Scofield, and Don Fearheiley of Broadman Films.



asked in bewilderment.

Scofield joined the board staff in 1948 to develop an audiovisual program. Since that time, he has done some of everything in the audiovisual field. "As a result," says Miss Johnson, "the Foreign Mission Board and the SBC have been in the forefront of production and use of audiovisual materials for what Scofield affectionately calls 'the church market.'"

During the quarter century 1950-75 Scofield either produced or served as executive producer for 49 motion pictures. Under his leadership the board's audiovisuals section has produced 96 filmstrips, 86 mixed-media programs, 200 slide sets, and 28 recordings.

He names as one of the most exciting times during his 29-year tenure at the board the day he saw the first motion picture he produced, *Advance in Africa*, projected at the 1950 meeting of the Southern Baptist Convention. This was less than two years after he had joined the board's staff to start an audiovisual program.

During the board meeting in Atlanta, Ga., last April a recognition dinner paid tribute to Scofield. Afterward, he was the object of a "troast"—a mix between a toast and a roast, as co-workers honored him. A chapel service in his honor at the board's home office in Richmond, Va., was set for June 22.

Scofield is known not only in Foreign Mission Board circles. He has been in the vanguard of the whole Convention's venture into film production. "He set the pace for its effective distribution and use in missionary education in the churches," Miss Johnson

explains. He, along with Earl Waldrup of the Sunday School Board, L. O. Griffith of the Home Mission Board, and others, promoted the medium as a communications tool.

He has a deep understanding of the Convention and how Southern Baptists need to work together, and he is able to communicate this, according to Warren Johnson. "He has a great insight into what's really going on," he says.

Johnson adds that Scofield was instrumental in the cooperative film production between agencies of the SBC and will be remembered for that.

"Building audiovisuals as he has done through the years took a man of vision," declares colleague Ken Lawson. In his opinion, *The Lottie Moon Story* (1960), done in the style of an old Hollywood production, was one of the board's most outstanding audiovisual accomplishments under Scofield. Though the film is in black and white and 17 years old, it is still one of the most used films on the rental list, according to Lawson.

"It was the best that could be done in those days, and that is symbolic of his work—always the best possible," Lawson adds.

The most disappointing matter in Scofield's career, he reflects, was not being able to be more involved in production for overseas use. Film work has been slanted toward missionary education in the U.S. However, "We're now making everything with the view of potential use in other cultures," he points out. With the music and effects tracks being made at the same

time the photography is done, he says that other languages now can be effectively superimposed. He mentions *Wind, Sand, and Song*, produced in 1976, as an example.

Scofield moved to the Foreign Mission Board from the Baptist State Convention of North Carolina, where he was secretary for the visual education and radio department.

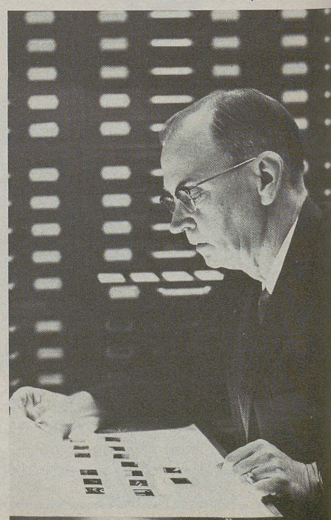
He was born in Charleston, Mo., and calls Poplar Bluff his home. He was graduated from Wake Forest (N.C.) College (now Wake Forest University, Winston-Salem, N.C.) with the bachelor and master of arts degrees and attended Andover Newton Theological School, Newton Centre, Mass., and Duke University, Durham, N.C.

He served as pastor of several churches in Missouri and North Carolina and taught in the religion school at Wake Forest College in the early years of his career. As a pastor he experimented with the preparation and use of motion pictures and slides in the setting of the local church.

Scofield has one daughter, Mary Ellen (Mrs. Roy H.) Silvers II, and two grandsons.

What's next for Fon Scofield? "If God wills, and the surgeons do their work so well that I have effective vision restored, I will be saying, 'Have camera—will travel; need only film and a green book,'" he says. (The "green book," for the uninitiated, is the pocket-sized book in which staff members record travel expenses.) Scofield is anxious to take his 20th trip around the world after his corneal transplant in July. TC

In this 1967 photo, Scofield examines a selection of 35 mm. color transparencies.



Once a Buddhist Monk, Now a Baptist Leader

By Maxine Stewart

At age six he went to live in a Buddhist temple. He became a student monk at age 17, and was ordained after three years as a novice. By the time he left the Buddhist priesthood five years later, he had attained the rank of Barian five. During his priesthood he lectured in various schools and also taught monks below his level.

Today Wan Petchsongkram is a Christian, a Baptist, president of the Association of Baptist Churches in Thailand, and recently became president of the Thailand Baptist Theological Seminary in Bangkok.

In great demand as a speaker, he has preached in 50 of Thailand's 72 provinces. In May he was the convention's choice as speaker for a five-night, convention-wide revival in Bangkok.

For Petchsongkram's road toward Baptist leadership to have begun in a Buddhist setting is not as unusual as it might seem. Young boys in Thailand commonly live in a temple and assist monks in making daily rounds to collect the offerings of merit making (cooked rice, fresh fruit, flowers, money, or cigarettes) from the people.

He had considered staying in the priesthood until he reached 40, but after 11 years' service as a "temple boy," three years as a novice, and five as a monk, he had grown tired of the life and felt unfulfilled; so he left monkhood. He had entered to please his relatives and to get an education.

No longer a monk, Petchsongkram secured a teaching post at a temple school. An acquaintance introduced him to his sister, Khun Sangop, a beautiful girl studying arts and crafts at Sinlapa College in Bangkok. About a year after Petchsongkram and Sangop met, they were married. After two years of teaching school, the administration's funds ran short, and Petchsongkram was out of work. Having spent so many years in a temple, he knew few outsiders, but he remembered the Christian warmth he had felt while attending a Catholic high school in southern Thailand. And in recent

months he recalled passing Thonburi Baptist Chapel, with its sign out front inviting, "Come unto me ye that labor . . ."

Petchsongkram found a warm welcome at the chapel. He studied English for a few months and entered into other activities in order to learn all he could about Christianity. He wanted to know what caused Christians to love and help others.

He soon made a profession of faith, although he knows now he had not really believed at the time. With his background in advanced teachings of Buddhism, at first he was unimpressed with the simplicity of Christian teachings. But he sought to understand and felt he could not see the "inside" workings of the group unless he were fully accepted as a member. Lacking understanding of the teachings of Christ, he thought perhaps he could learn enough to lecture and write books for a living. He also felt a gnawing curiosity as to why there are so many Christians in the world. A year passed after his profession before he admitted it to his wife.

When Khun Sangop learned of her husband's decision, her first reaction was to have nothing to do with Christianity. It was three years before the words of the song, "What a Friend We Have in Jesus," touched her heart, and she began attending church services.

When the Baptist mission purchased land in Thonburi on which to construct a chapel building, Petchsongkram was

hired as caretaker. For three years he and his family lived in the quarters provided. During this time he learned of the seminary. Though he had not really committed his life to Christ, he sought to enroll in the seminary, and he was accepted. At the end of the second year of study, he came to know Jesus as Savior. The love and acceptance of people at the chapel and his gradual understanding of Christian truth brought him to belief.

In his third year, Bangkok Baptist Church called him as pastor. He did not tell his wife at once, for she was not yet a Christian. For several weeks he delayed giving the church a decision. Then Khun Sangop took the step of giving her life to Christ. Shortly afterward, Petchsongkram told her of the call to the church.

His wife was undecided. She liked her work as a diet supervisor at Women's Hospital, second largest in Bangkok, and she did not want to leave her friends and the convenience of a large city to move to a town she could walk through in 15 minutes.

But when she felt it was God's will for them to go to Bangkok, she quit work at once, and the couple moved. She became a pastor's wife in a new location after having been a Christian for only a month. The couple served Bangkok Church more than seven years.

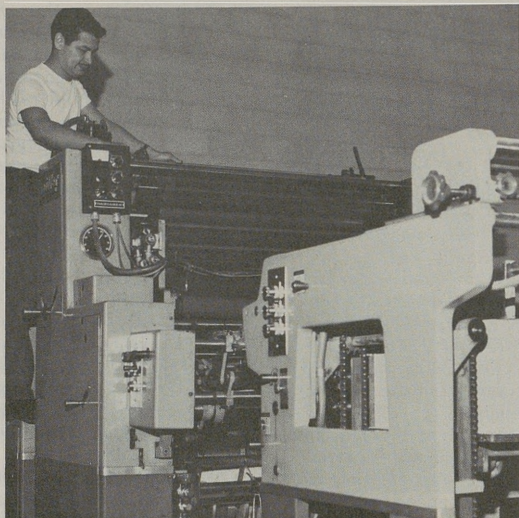
Petchsongkram remains in demand for speaking at revivals, camps, Bible conferences, schools, and the like. He has helped not only Baptist work, but also other denominations. He has spoken in so many places that he often is referred to as Thailand's Billy Graham.

His years of experience as a Buddhist monk help him to know how to reach out to his fellow Thais with the message of the gospel. **T**

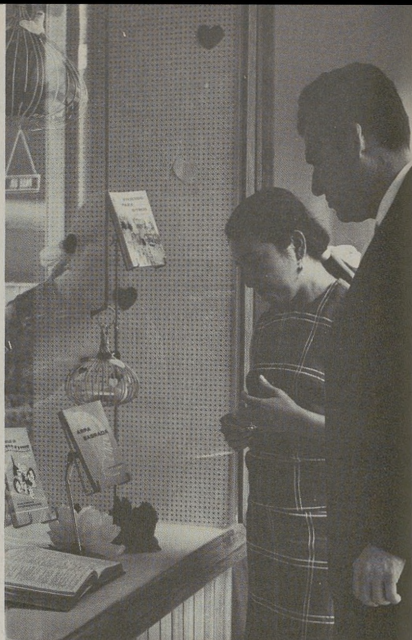


Wan Petchsongkram, shown here bringing the principle message at the organization of the Thailand Baptist convention, now heads the Thailand Baptist Theological Seminary. He has been called "Thailand's Billy Graham."

The author, Mrs. Robert R. Stewart, and her husband have been missionaries to Thailand since 1958.



From the press (above, at Baptist Spanish Publishing House, El Paso, Tex.) to the display window (right, Baptist Book Store, Mexico City) and beyond, publications play a vital role in foreign missions.



Mission Books Reviewed

PUBLICATIONS: Tool for Church Development and Evangelism

By Louise McCullough

Missions without publications? Inconceivable! The printed page has been the first contact with the gospel for countless people around the world. Tracts, Scripture portions, books, pamphlets, magazines, study courses, Bibles—the list of printed materials with the message of salvation is long, and it continues to grow.

Through such publications many people have found in the good news a startling new idea. Others have understood more clearly a gospel once blurred or partially concealed. No matter what the setting or format, this ministry can lead people to Christ and guide them in establishing New Testament churches.

The ministry of publications is a vital part of Southern Baptist missionary planning and outreach. Today, with all kinds of printed matter bombarding people everywhere, the need for Christian literature is greater than ever before. Through the 1977 Foreign Mission Graded Series Study, Southern Baptists will learn how missionaries are

meeting this challenge in new and traditional ways.

Rivers of Ink

By Thomas W. Hill
Convention Press, \$1.45

The story of the Baptist Spanish Publishing House magnifies in many ways the story of publications as a tool for church development and evangelism. In addition to being a microcosm of the publications ministry, the publishing house at El Paso, Tex., promises a future of creative vision in keeping with the quality of its past and present ministry. No doubt this missionary institution will meet the demands of the latter part of the twentieth century.

This book for Adults takes the reader to the beginning of the publishing house in Mexico, under J. Edgar Davis, and through the conditions that brought about the move to El Paso. Centered about the period of growth in production and distribution under Frank W. Patterson, the book brings the reader to the present and to a projection of the future. Also included is a chapter recording other publication work by Southern Baptist missionaries through-

out the world.

Now secretary for communications at the Foreign Mission Board, the author was a missionary for 20 years—in Costa Rica and at the Baptist Spanish Publishing House. He was book editor at the publishing house from 1964 to 1970 and served as director from 1970 until assuming his present position in January 1977. During his tenure the publishing house continued its phenomenal growth and extended its outreach to the secular market and to language groups other than Spanish-speaking.

Adult Teaching Guide, by Roberta Ryan, 60 cents.

Whole Earth

By Kenneth R. Lawson
Convention Press, 35 cents

For the first time a tabloid is featured in the Foreign Mission Graded Series. This tabloid projects a comprehensive overview of overseas publication work. Elements of newspaper makeup—feature stories, news updates, classifieds, and editorials—are utilized to present the work of missionaries and national leaders in publications.

The author is book editor in the publications section of the Department of Communications at the Foreign Mission Board.

A Kenyan's Viewpoint

Rural Medicine and the Christian

Stephen Wanje, a Baptist clinical officer in Kenya, read this paper at a farewell gathering for Missionary Physician Lorne E. Brown and family. Brown calls it "a fine statement of what medical missions should be."

When I was in medical school, a lecturer asked which is most important: the doctor, the clinic with medicine, or the patient. He got three different answers. The right answer: the patient. The doctor, the medicine, and the clinic are important, but they would not exist if there were no patients. The patient is the main factor connecting the doctor and his medicine.

The Doctor. In Kenya and, I suppose, in all developing or underdeveloped countries, the doctor appears to be the most important. He is important for his skill and experience in diagnosing and treating, but he is just an instrument and servant in God's hands to bring man to see the glory of God. He provides the channel through which God can speak to man about his need of spiritual salvation.

When surrounded by scores of sick and needy people who look for answers to their physical problems, the doctor feels a tendency to play big, as the only one blessed with medical skill and resources. He is, therefore, expected to be ethical, considerate, helpful, and kind.

Personally, I would like to see in him a treater, a preacher, and a teacher. Although people have different backgrounds, ideologies, and approaches to the same problems, the Sender is one. And if they all faithfully accept to carry on the Sender's messages, the end results will be the same: relief to the patient—physically and spiritually.

A doctor in Kenya should at least try to be an "all-rounder." From the diagnosing table to giving injections, opening abscesses, extracting teeth, issuing drugs, and many other matters, a Kenyan rural doctor does things a doctor in a developed country would not do because of having highly specialized personnel in each field.

Doctors must exercise a degree of humbleness and patience, knowing the limitations of understanding of the

By Stephen Wanje

people they deal with.

In our church clinics, we have an obligation to our patients, our country, and our churches. As we work with the churches, the associations, and convention, we must prove that we are part and parcel of the entire organization, from local to national stages.

Medicine is our passport to reach every individual as we meet them daily in the clinics. Through medicine we are able to treat, preach, and teach.

The work of doctors should not be confined to clinics. They should identify with the local church as individual Christians. They should take part in preaching, witnessing, tithing, advising, and in so doing, many obstacles—cultural, language, social—which many times stand between expatriates and indigenous Christians, can be easily eliminated.

If you put a hot object in cold water, the water gains the heat lost by the object. Likewise, the doctor's experience, skill, and knowledge contribute a lot to the growth of the church. It is equally important to bring light to darkness, as it serves no purpose to bring light to another light. If a skilled

doctor with all his sophisticated know-how is blended with ignorance, poverty, disease, and superstition, then the result will be much improvement for the poor. The doctor is a light to the entire community.

The roles of a Christian doctor in a developing nation include:

1) A pastoral role, in the sense that every Christian, regardless of cultural, social, educational, or financial position, has a mandate to continue the work of Christ. Christians must put their hearts into whatever they do, as for the Lord. Christ must be first in everything we do.

Hence, in our rural development projects, our aim should be to transmit our faith in God to our fellow men. This transmission is more readily accepted in awakening to God and belief in him in those we serve when witnessed by doctors.

We should, first, treat them, then tell of our faith and belief in God. This procedure creates a climate of respect, understanding dialogue, and listening attitude.

A Christian doctor who offers patients good treatment and at the same time does not offer them the chance to have faith, despises the person.

2) A prophetic role, in the sense that it is our duty, like every other Christian, to lecture the mind of God to his people. In order to declare God's mind to them, it is not enough only to know their language. It is far more important in their culture to propose a Christian life as the only complete answer to their human needs.

The Patient. A patient in this corner of our world faces numerous problems. Usually a mission or Christian doctor is the last to see the patient. Most patients, before they know anything

about our clinics, have been treated by many traditional doctors, then in different government clinics, or even by some self-styled, illegal doctors, and finally private clinics. After they have exhausted their wealth, they come to the mission clinics.

The doctor, therefore, is faced with not only medical problems, but also social and economic ones, intermingled with superstitions. Here, problem number one is lack of security: fear of witchcraft; fear of curse by ancestors whose graves have been neglected or for whom no proper funeral was carried out; fear of lack of children, and, hence, divorce; or fear of death. Here even the most advanced Western medicine will not work successfully. A different approach is needed.

The patient often needs reassurances, psychological tranquilizers, and regards, along with scientific treatment. A majority of patients seen in the church clinics come with preventable disease. They need sympathy, teaching, and treatment.

Simple demonstrations are needed on boiling water, eating properly cooked food, proper usage of pit latrines, growing vegetables, digging small fish ponds, keeping a few hens for eggs, and how to raise rabbits for meat. With limited finances and resources we can do much good for our patients, if we take a little extra time each visit to teach. And we can break this endless circle of, "Take this medicine today and come back tomorrow with the same problem, and you will get more medicine."

If all the medical personnel were committed to their work, we could see more progress and minimize our expenditures. We must, therefore, reorganize ourselves—doctors, preachers, farmers, teachers, and even the patients—to work side by side toward our one goal: "To serve the whole man."

I am conscious of our dilemma: we do not have properly trained personnel in all fields—administrators, public health educators, agriculturists—but how long must we wait to get those experts? The time is now! It is an emergency. Let us redouble our efforts with what is available today, while working for tomorrow.

We have only three days to spend: yesterday is spent; tomorrow never comes; today is God's given time. Let us use it. The Lord may not fulfill our wishes, but he will always fulfill his promises. Let us humbly bend our knees in prayer. **TC**

HALFWAY HOUSE

A man's home is his castle." "The home is a refuge." Familiar? Most of us have heard these sayings, and they imply some truth. But can they be totally true for Christians and missionaries? No doubt everyone, even Christians and missionaries, needs privacy. But a Christian home belongs to the Lord. You might call this "stewardship of the home." Perhaps the most important stewardship lies in the home. A Christian home should provide the setting for warmth, love, self-growth, and happiness.

One of our children recently asked his mother, "Don't you wish we were rich? Then you could buy anything you want."

She embraced her child and replied, "But I am rich! I have the greatest wealth of all—your love and the family's love."

That's great—but there's more! The Christian home should be more than a refuge.

Soon after arriving in Trinidad, we learned that the center for our most effective ministry was our home. In Caribbean society the family plays no significant role. Males do not assume their proper part. Consequently the family is loosely organized. Countless families rest on common-law marriages, and many make no pretense even of that.

Balcaran, our weekly gardener, one Monday morning asked me to help

reunite him and Mena. He confessed that he had drunk too much rum over the weekend and had attacked Mena with a cutlass (machete). She was not hurt, but had moved out of the house, leaving him to care for two small children.

At his request, Balcaran, Sylvia (Mrs. Hogg), and I climbed into the Volkswagen van and drove to a little country village, bounded on all sides by swaying fields of sugar cane. We found Mena in one of the small, plank houses at the edge of the cane field. Inside, we talked to the couple about love, home, and family responsibilities.

Three hours later we climbed back into the van. This time, Mena was with us.

The next week I learned that Balcaran and Mena were not what I had thought. When Balcaran arrived on gardening day, I asked, "How are you and the wife getting along now?"

With a puzzled look he replied, "She's not my wife."

Came the dawning: Sylvia and I had spent the better part of a day reconciling a man and woman who were not married.

In a land where family structure is so weak, a Christian home offers a bright testimony to the difference Christ makes in the home. Sylvia and I thus became determined to use our home as a center for Christian ministry. We desired to have our daily routine be a testimony to Christ. We sought to create an atmosphere of Christian normalcy in our home. We did not want our home to become a temple,

The author, a missionary associate since 1969, served in Trinidad and now is assigned to the Baptist Spanish Publishing House, El Paso, Tex.

but a place where people could see Christ at work.

Frustrations, problems, and discouragement, as well as joy, victory, and happiness, became testimonies to God's grace at work in the home. We hoped families would want to imitate the Christian qualities they saw functioning in our home.

Our church members did not have the means or opportunities to go out for social entertainment. So we used our home to provide entertainment for them. All groups within the church congregation were invited into our home for a variety of fellowship periods. One of the most meaningful social gatherings we had was with young adults. We felt this age group was neglected, so we invited all of them—not to mention a few babies—to our home for fun. Trinidadians love to sing, so we sang choruses until we were nearly hoarse.

Then Sylvia had a fresh idea. "Let's all tell how husbands and wives met," she suggested.

Everyone liked the idea, so the group began sharing their stories. For one couple, the wife might speak, while for another couple the timid husband might offer a narration. They not only told how they met but shared personal details. They shared how God had worked in their lives. We laughed and cried with one another. The experience strengthened the fellowship of our church and highlighted the blessing of a Christian home.

We followed this up later with a Christian Home Life Conference, led by one of our Trinidadian pastors.

Families in Trinidad are so large that it is hard for family members to find space to be alone. We made our home a refuge for others. It became a place for people to come when they were hurt, or happy, or when they just needed space for solitude.

For example, one who liked to visit our home was Jean, the only evangelical Christian in her family. She needed a place where she could find love, support, and encouragement. Sometimes she stayed over a weekend. She always pitched in to help with housework.

Our lives, however, went on as usual. We did not change our routine, nor did we attempt to entertain Jean. She did what she wanted; she read, slept, and rested. When we did have the time and she felt like it, we chatted with her.

She always went to church with us. We felt that the Lord used our home to meet a specific need in Jean's life.

Sylvia recently planned a weekend prayer retreat for youth leaders in our home. She invited young persons who were potential leaders in our church. We had wall-to-wall people, and they sang until they could sing no more. The program included Bible study, self-examination exercises, testimonies, and times for prayer. The food kept vanishing. Everyone seemed exhausted from plentiful recreation. The retreat challenged the youth, and they became active in the entire summer youth ministry.

Baptist Student Union summer missionaries led in a varied summer program. Young people attended our beach retreat, assisted in day camps, and helped in Vacation Bible Schools. Again we had found an avenue to use our home for the Lord.

It's not unusual for a missionary in Trinidad to use the back of a car for an office. To Syl and me it was clear that our home must also become a counseling center. I carried out all types of pastoral counseling there. But I was most touched by how Sylvia used our home for counseling.

One young woman, Lillian, often seemed depressed and discouraged. Though a Christian and church member, she frequently appeared unhappy and upset. She always seemed to have a problem.

Against the advice of many of her friends, she married David, who had a reputation as a heavy drinker, but who had promised to quit. Soon after the wedding he was drinking again.

Lillian appeared at our gate one day two weeks after the wedding. She came saying she thought she had made a mistake. What happened next was beautiful to behold. Sylvia gently led the bride into the kitchen and perched her on a stool. While Sylvia continued preparing a meal, she listened compassionately to Lillian. Then Sylvia shared the nature of love and marriage and encouraged Lillian to be at her best in the difficult situation. A while later, Lillian left, her spirits lifted.

She returned a few days later with her husband, and they asked me to counsel him about his problem. Later I learned that he had stopped drinking. They began to attend church together, and I took the opportunity to share the Witness Involvement Now (WIN) booklet, *How To Have a Full and Mean-*

ingful Life, with him. A few weeks later, during a revival meeting at our church, he made a profession of faith in Christ.

Opportunities to present the gospel to visitors in our home have been grasped. Jamnandai Dookeran, a lovely East Indian girl, lived with us and helped Syl with her work. Jamnandai was 16 when she came to our home, a strange new world for her. She had grown up in a rural setting under Hindu influence. Now she lived 24 hours a day with a Christian family. She observed morning devotions, grace said over meals, personal Bible study, Christian counseling, prayer, and many other things strange to her Hindu eyes and ears.

She learned from what she saw. We gave her a Bible, and she began to read it. She enrolled in Sunday School and attended church services with us. Sylvia used opportunities during the daily routine to witness to Jamnandai and answer her questions. Visitors in our home frequently asked Jamnandai if she had trusted in Christ.

She told Syl one day, "If I become a Christian, I will not be an Indian." She had stated the heart of the matter.

After a moment's thought, Sylvia answered, "Becoming a Christian will not change your race or your nationality. You will be as much an Indian as ever.

"The real difference will be in your God. You will stop believing as a Hindu and receive Jesus Christ into your life as the one, true God and Savior.

"You will still be an East Indian, but you will be a Christian Indian."

Jamnandai pondered long on what she had heard. Then with no insistence from us, she accepted Christ. She came forward during the church's evangelistic crusade and presented herself as a candidate for baptism. A short time later I baptized her in the Gulf of Paria.

Since then, our family has returned to the U.S. on a medical furlough due to a health problem Sylvia has. But our minds and hearts recall the happy times in Trinidad as we sought to use our home as a Christian witness.

For the gospel to change society, somehow the family structure in Trinidad, in the Caribbean, and in the world must be penetrated with the gospel's changing power. Sylvia and I sought to make our home a halfway house to heaven in an attempt to touch Caribbean family life with the leavening influence of Christ. TC

Appointment Service at the OMNI

An estimated 14,000 persons converged on the Omni auditorium in Atlanta, Ga., April 19 to take part in the Foreign Mission Board's appointment service. Added to the missionary personnel staff at the service were 13 career missionaries and 5 missionary associates.

At the conclusion of the appointment service 197 persons made commitments for mission service. About 200 others responded to indicate willingness to hear God's call if he should lead them into special service of some type.

During its meeting the board elected William L. Self, Atlanta pastor, president. Other officers elected include Travis S. Berry, Plano, Tex., pastor, first vice-president, and John W. Patterson, Richmond, Va., pastor, second vice-president. Reelected were Mrs. Ray Mullendore of Bowling Green, Ky., as recording secretary, and Miss Elizabeth Minshew of the board's Richmond staff as assistant recording secretary.



Photos by
Bob Harper



Top: Part of the crowd at the Foreign Mission Board appointment service at the Omni in Atlanta. **Left:** Dentist Malcolm G. Nichols and wife, Jean, share their testimonies; they are to serve as missionary associates in Korea. **Above:** FMB Executive Director Baker J. Cauthen presents certificate of appointment to Anne Sliger, to serve in Rhodesia.

To the Strangers in Macao

The letter came from Gerald W. Pinkston, missionary in Indonesia. He told of a Baptist woman who would stop in Hong Kong on her way to China to visit her children who were students there. She neither spoke Chinese or English—only Indonesian. He asked me to make a hotel reservation for her.

I had been in Hong Kong only a few weeks. Upon transferring from missionary assignment in Indonesia to Hong Kong in 1968, I prayed for continued opportunities to use the Indonesian language. After all, I had lived in Indonesia much longer than I had lived in China and Hong Kong. The request from Pinkston fit right in.

There was no difficulty in recognizing Mrs. Leong, an Indonesian-born Chinese, at the airport, for she wore *sarong kebaja*, Indonesian dress. She seemed glad to see one who spoke her language, and at her hotel she asked me to stay and talk.

When she opened her suitcase, I saw four Indonesian Bibles and some Indonesian hymnals. She told me that she now regretted having sent her four daughters to China to study. But at the time she sent them, she was not a Christian, and there seemed to be no opportunity for her girls to secure a good education in the small town where her husband had a furniture business. Besides, racial disturbances sometimes

broke out there, and Chinese were not popular.

Later, a Baptist missionary had come to her town with an Indonesian pastor, and Mrs. Leong accepted Christ. Now she wished to witness to her children. But when the girls had gone to China, they gave up the right to return to Indonesia.

In her hotel room Mrs. Leong and I prayed that she might find a way to bring her children out of China, if not to Indonesia then to some other place where they could become Christians. Mrs. Leong said she would telephone me in a few days to tell of her plans, but I did not hear from her. I continued to pray for her and the children for a while, but soon got caught up in the life and people of Hong Kong and almost forgot this brief acquaintance.

At least two years later, Mildred Lovegren, a missionary in Macao, began telling me about the numbers of Chinese people who were coming into Macao from Indonesia as refugees and immigrants. She suggested to me and two other former missionaries from Indonesia that we start visitation and services for them. Among the newcomers the older people, it seemed, did not speak Chinese, particularly Cantonese, which is used in Macao.

I began going to Macao one Sunday afternoon a month. I attended Sunday School and worship service in Hong Kong, and after lunch took the hydrofoil to Macao, 40 miles (75 to 90 minutes) away. In the Portuguese colony

we visited in homes and talked with the people. We witnessed for the gospel, sang, read the Bible, and prayed.

Mildred took me one day to the homes of several prospects for our Indonesian fellowship. She especially wanted me to visit some young girls who were originally from Indonesia—four of them, sisters living and studying in Macao, taking care of each other. The oldest was not in school, but practiced the piano hours each day. The youngest was in the junior middle school. They were happy to see us and began attending worship services.

One of the girls mentioned one day that she had received a letter from her mother, who sent greetings to me. How appreciative Chinese mothers are to anyone who notices their children, I thought. It was later that I finally realized the mother was Mrs. Leong, whom I had met at the airport in Hong Kong so many months ago. These were the four girls she had told me about and longed to bring to Christ. Our prayers had been answered.

The Indonesian people with whom I work on Macao are really Chinese, but they have lived for generations in Indonesia. Now they feel like foreigners even when they go to Mainland China. When they leave Indonesia they relinquish their Indonesian citizenship, thus becoming stateless. But many have become disillusioned and have left China. It is hard for most to find jobs in Macao, because they speak neither Portuguese nor Cantonese; they speak mostly Indonesian, some Mandarin, and very little English.

Mrs. Leong later came to live in Macao after her husband had died in Java. She has not yet learned Chinese. She suffers from high blood pressure and often years to see her other children and grandchildren. But despite her hardships, she has become a leader in our Baptist fellowship.

We started the fellowship service in Mildred Lovegren's home. We served tea and talked about places and times in Indonesia. We shared prayer requests and sometimes material necessities. Mildred and others made it possible to secure hymnals and Bibles from Indonesia.

The living room became too crowded

The author, appointed a missionary in 1943, has served in China, Indonesia, and Hong Kong.

At First Baptist Church in Macao the Baptist bookstore is proclaimed in three languages: Chinese, Portuguese, and English.



after a few weeks, so we moved to the big front porch. Next, we alternately met at the church and at the missionary residence, in order to better serve those who lived far away. Taxis were too expensive for those who wanted to attend, and buses didn't help much, since Mildred's house sits on a hill. Finally we moved to the church building. This seemed best anyway, because we wanted the outreach to be identified with the church.

We rejoiced as people began to take a stand for Christ and be baptized. We grieved over separations of family members and tried to help those who were qualified to immigrate. We worked and prayed for suitable jobs.

The Indonesians are industrious and willing to work, despite many obstacles. Even though some are well educated and skilled, professional people, they often have to settle for menial jobs. One man, for example, a skilled radio worker back in Indonesia, wound up helping to paint the eyes on dolls in a doll factory; he also held a job pasting labels on tennis shoes.

In Indonesia Sie Tjwan Pang was a coffee grower in East Java, and his wife was a registered nurse and qualified midwife. I asked her if, while in China, she ever got to put her medical skills to use. "Only on the cows," she said; she had worked on a farm. When they came to Macao from China, she still could not get a professional job, but did find employment as a scrubwoman in a Catholic convent. She is a dedicated Christian, and she and her husband are learning Cantonese; they have been helpful in the church, and attend services in English, Cantonese, and Indonesian. After having made a home in difficult locations, they are

At this church building in Macao, both Indonesian-speaking and Burmese-speaking young people come for study. The building is also used for a Baptist school.



Students born in Indonesia, Burma, and Macao attend English-language Bible class. Miss Taylor teaches in Macao.

now happily situated, since he has been promoted to gateman for the Catholic school.

Children were given scholarships to our Baptist schools. One of the favorite hymns sung often in those early days was "Safe in the Arms of Jesus." I had always considered it a funeral hymn, but the Indonesian translation reflects the feelings of those in the group, laughing and weeping together.

I recall Mei Siem, a darling six-year-old, who used to run to meet me with her arms outstretched. Perhaps I was the grandmother figure she had never known.

For a year Buford and Mary Frances Nichols, retired as missionaries after 17 years in Indonesia, lived in Macao and were used of the Lord in service to the refugees. They visited in many homes and ministered in loving ways.

After furlough I was assigned to go to Macao two weekends each month. Members of the fellowship now are not as dependent upon the Indonesian language as they once were. A number of them worship either in the Cantonese-language service or the English-language one, or both. The children and young people have become deeply involved in various activities of school, church, and community life.

The variety of their backgrounds remains impressive. On one occasion not long ago, when Miss Alma Hunt visited the Saturday night Bible class with Miss Lovegren and Missionary Journeyman Steve Baker, the young persons present had immigrated to Macao from seven different countries.

Amid deep, personal troubles, they still find ways to serve. Consider the young man and his wife who are now in charge of the Baptist bookstore in Macao. Several years ago he immigrated to Macao with his family, except

for his wife, who, being Burmese and not Chinese, was unable to secure immigration papers. For something more than two years they waited, prayed, and hoped that she and her young daughter would be able to come. Finally, last year she was able to move to Macao. Now she is helping her husband in the new Baptist bookstore. Both are musicians, and they assist in the church. Though the wife cannot speak Cantonese, she speaks English well and is learning Cantonese. Most important, the family is united, and they are able to work with us in Macao.

When I suggested recently that perhaps I should cut my visits for Indonesian meetings to just one a month, Mrs. Si remonstrated. She reminded me of several persons who attend only the Indonesian-language services. "How about them?" she asked. "And how about the unreached? And those who still are coming into Macao?"

And so I continue to go, happily and expectantly, twice each month. While in Hong Kong, I almost never hear or speak Indonesian, so I read a chapter or two from the Indonesian Bible every day to keep in practice. Indonesian is quite different from Chinese, and the grammar construction is not the same. Thus, on a Sunday night in Macao—after teaching an English-language Bible class, attending a service in Cantonese and another in English, leading the Indonesian group, hearing Portuguese, Mandarin, Burmese, and whatever other tongue may be spoken—I drop wearily to rest, thanking God that he has allowed me the gift of speaking and understanding three languages, however imperfectly.

The good news, the songs of praise, heartaches and triumphs, petitions and thanksgiving—all are as meaningful in one language as another. **TC**



NEW

MISSIONARY PERSONNEL

Missionaries Appointed April 1977



EAST AFRICA: R. Dwight Bass; born: Harriman, Tenn., Jan. 27, 1950. Graduate: University of Tennessee (B.S., M.S.); attended SBTS. He taught school in Kingston, Tenn., 1974-75 and was a library aide in Louisville, Ky., 1975-76. Since August 1976 he has been youth director at South Harriman Church, Harriman, and substitute teacher in Kingston and Harriman. Expected type of service: secondary education. **Joyce Stevens Bass;** born: Chattanooga, Tenn., April 28, 1953. She has worked as a bank employee, including teller and secretary, in Tennessee and Kentucky, and has taught school. Children: Denicia Renee, Oct. 6, 1970; Tia Michele, Dec. 23, 1976. Current address: Route 5, Box 21-A, Harriman, Tenn. 37748.



CHILE: Robert H. (Bob) Dowling; born: Columbia, S.C., Jan. 27, 1943. Graduate: North Greenville Junior College; Carson-Newman College; Texas Christian University (M.Ed.); attended SWBTS. He served in the U.S. Navy, beginning in 1961. He was learning disabilities specialist in Bristol, Tenn., schools 1970-71, special education teacher in Ft. Worth, Tex., 1971-72, and teacher of the emotionally handicapped at Hall Psychiatric Institute, Columbia, 1974-75. Since 1975 he has been professor and instructor of special education at Columbia College. He and Mrs. Dowling served as Home Mission Board summer missionaries in Indiana in 1967. He and other specialists in education conducted a workshop in Cali, Colombia, in 1975, and in 1976 he led a group of men to help rebuilding efforts following the earthquake in Guatemala. Expected type of service: special education. **Gary Ann Cate Dowling;** born: Charleston, S.C., Oct. 12, 1944. Graduate: University of South Carolina; attended SWBTS. She has taught school in Tennessee, Texas, and South Carolina. Child: Rachel Kaye, Sept. 11, 1972.

Current address: 220 Lake Elizabeth Dr., Columbia, S.C. 29203.

UPPER VOLTA: Monica Keathley; born: Poplar Bluff, Mo., Feb. 22, 1948; Graduate: Southwest Baptist College; SWBTS (M.R.E.). While in college, she served at summer GA camps in Missouri. She was a missionary journeyman under the Foreign Mission



Board 1970-72, serving as a youth worker in the Baptist hostel for children of missionaries in Accra, Ghana. While a seminary student, she served one summer as a unit leader at Glorieta (N.M.) Day Camp, and another summer as youth worker at First Church, Cuba, Mo., where she has been full-time minister of music and youth since January 1975. Her father, Ervin Keathley, is state music secretary for the Arkansas Baptist State Convention. Expected type of service: student work. Current address: 102 McLeod, Cuba, Mo. 65453.



VENEZUELA: James W. Laird; born: Baytown, Tex., Jan. 6, 1947. Graduate: Lee College; University of Houston; attended SWBTS. He served in the U.S. Air Force 1969-73 as an electronics technician. In the summer of 1966 he was a staffer at Glorieta (N.M.) Baptist Assembly (now Conf. Center). He worked one summer as a television technician in Baytown, Tex., and was employed in 1976 as a technician at two Houston, Tex., firms. Expected type of service: radio-television technology. **Pamela Ingersoll Laird;** born: Baytown, Tex., Nov. 21, 1946. She worked as an instrument technician for an oil company in Baytown, 1973-76. Child: Pier Louisa. Current address: 1513 Hamsted, Ft. Worth, Tex. 76115.



OKINAWA: James M. (Jim) Simmons; born: Grand Rapids, Mich., April 3, 1940. Graduate: Belmont College; SWBTS (M. Div.). He served in the U.S. Air Force 1959-62. He was a Home Mission Board summer worker in Michigan in 1968 and served as summer youth director at First Church, Crossett, Ark., in 1969. He was pastor of Tushka (Okla.) Church 1970-74 and has been pastor of Broadmore Church, Brinkley, Ark., since 1974. Expected type of service: general evangelism. **Camille Bishop**



Simmons; born: Nashville, Ark., July 23, 1947. Graduate: Ouachita Baptist University; attended SWBTS. She has worked in the library at Southwestern Baptist Theological Seminary, Ft. Worth, Tex. Children: Mark Warren, Aug. 2, 1973; James David, Aug. 12, 1976. Current address: 408 Mimosa Dr., Brinkley, Ark., 72021.

RHODESIA: Anne Sliger; born: Gainesville, Ga., Aug. 7, 1950. Graduate: Tennessee Temple College; Bob Jones University



(M.A. in cinematography); attended SBTS. During college she spent one summer with "Operation Mobilization," an evangelistic effort in Europe. From 1974 to 1976 she was cinema and television production director at the Fine Arts Center, Greenville, S.C. Expected type of service: radio and television programming. Current address: Box 1749, 2825 Lexington Rd., Louisville, Ky. 40206.

NORTH BRAZIL: Mary Lois Summers; born: Ft. Worth, Tex., Dec. 23, 1943. Graduate: Baylor University (B.M., M.M.); further study at the University of Texas in opera; SWBTS (D.M.A.). She was a staffer at Ridgecrest (N.C.) Baptist Assembly (now Conf. Center) and served at Camp Crest-



ridge for Girls three summers. She was voice and opera instructor at Texas A & I University, Kingsville, 1968-69, assistant voice professor at Union University, Jackson, Tenn., 1971-73, and was graduate fellow in voice at Southwestern Baptist Theological Seminary, Ft. Worth, 1973-76. She was interim minister of music and youth of First Church, Ripley, Tenn., in 1973. Expected type of service: seminary music education. Current address: 213 Harrington Ave., Waco, Tex. 76706.



TOGO: Michael S. (Mike) Wilson; born: Oklahoma City, Okla., Feb. 18, 1945. Graduate: University of Oklahoma; attended MWBTS. He taught school in Colorado Springs, Colo., 1967-76 and was music director at Academy Church, Colorado Springs, 1972-76. Expected type of service: literacy work. **Beth Phillips Wilson;** born: Oklahoma City, Nov. 28, 1945. Attended University of Oklahoma and MWBTS. Children: Michael Scott, Jan. 30, 1970; Julie Lynne, Feb. 12, 1972. Current address: 5123 N. Oak Street Trafficway, Apt. 2, Kansas City, Mo. 64118.

(Continued on page 39)

Heeding Korean Cries for Help

By Cathy Dubowski

Saram salyo!" cries a Korean woman alone in America. It is her cry of despair, of loneliness, of isolation in a country culturally and linguistically unknown to her. It is the cry of a woman deserted or divorced or widowed by an American husband and thrust unprepared into an alien society. It is more than just an appeal for help; it means "save a person!"

The cry is a traditional one, a cry that Harold G. Gateley has often been called on to answer. It reflects the intensity of the woman's trauma and suggests the extensiveness of the support Gateley has provided in his ministry at Ft. Sill, Okla.

First on extended furlough and then leave of absence from missionary assignment in Korea, Gateley has worked with Korean wives and families of American servicemen since April 1976, dealing with the special problems encountered in Korean-American marriages. His work was sponsored primarily by the U.S. Army, but the Foreign Mission Board, the Home Mission Board, and the state Baptist organization also contributed to the program.

Mutual Concern. Gateley's Korean-language ministry in Ft. Sill grew out of the mutual concern of the Army post's chaplain and civilian churches in nearby Lawton. An estimated 600 Korean-American families live in the Lawton-Ft. Sill area, virtually all of them American servicemen with Korean wives. Civilian churches and the unit chaplain felt they were unable to deal effectively with the families' problems, due to the language and the cultural differences involved in the marriages.

Gateley says the project has been "very productive. There are many Koreans who have made professions of faith and who have joined churches." Although officially a representative of all religions as any Army staff person, he has been able to open the way for many to become involved in Baptist programs.

Gateley's background was ideal for beginning a Korean-language ministry. During more than ten years of missionary service, he worked extensively as pastor, evangelist, press representative, and student director among the people of Korea. Prior to his appointment by

the Foreign Mission Board in 1964, he was pastor of three churches in Missouri and Arkansas. He also served with the U.S. Army 1954-58 and was trained as a Korean-language specialist. He is scheduled to return to missionary service in Korea this month.

Gateley originally took the job in Ft. Sill because, "It allowed me to continue to work with Koreans, which is what I was sent to do in the first place." In Ft. Sill, he used his experience with the Korean culture and his knowledge of the language to reach families that were isolated in many ways from the surrounding community.

Ministry in Depth. "In fact, I've probably worked more closely, more in depth here than I ever did with the Korean people in Korea," he says. In Ft. Sill, he was often the only person the Korean women could turn to. Gateley counseled on a variety of problems, but the most frequent ones involved religious concerns, marriage and divorce, wife beating, alcohol abuse, and reassignment.

He has used his ministry to address two specific and substantial needs: first, the need for direct-language ministry with Korean dependents; second, the need to educate American servicemen on Korean language and culture. He feels that prior to assignment in Korea, servicemen must be made aware of the overt pressure to marry and of the potential difficulties that might disrupt the marriage.

"There is a ratio of about three to one—it might have changed some, but it's at least a two-to-one ratio—of girls seeking a relationship with American servicemen," Gateley points out. "There's a great deal of competition to face; the serviceman almost doesn't have a chance.

"They (Koreans) marry for many reasons; love is one of them, too, but often it's partially a way to get to the United States; (marriage) is more of a utilitarian thing than in our culture," an attitude which he agrees is often the case in Oriental societies. "Most Koreans do not favor these marriages, however," he adds.

To meet the needs of the families, he counsels on a one-to-one basis, as well as conducting workshops and religious retreats, teaching English classes for the wives and Korean culture to the husbands, training chaplains with Korean dependents, and

serving as an interpreter.

Gateley has conducted a survey on the Korean-American marriages in the area for a 30-to-40 page Army staff research paper. He sent one questionnaire to the wives and a different one to the husbands.

"At least two-thirds of the questionnaires show a great deal of problems in the marriage," he reports. "About two out of three of the Korean-American marriages end in divorce."

The language ministry will not continue now that Gateley is returning to Korea, but he feels he has accomplished at least some of his goals during his term at Ft. Sill. "I've been working to get a panel of capable Korean women together to counsel the young married women," he notes, and there are about five churches in the area that will continue to minister to the needs of this special group.

Demanding Case. Gateley's assistance to one Korean widow, though more demanding and complicated than most cases, demonstrates some of the kinds of help he has been called upon to give.

The woman had little education. When told of her husband's unexpected death, she began screaming, pulling out her hair, and saying that she would die, too; then she began choking herself. She was calmed and taken to a hospital for observation, and Gateley arranged for two Korean women to stay overnight with her for several nights. During the first few days after her husband's death, he helped her handle many of the legal and psychological problems that faced her.

He began by acting as interpreter in arranging survivor assistance and, at her request, accompanied her to the funeral in California, where he took part in the bilingual memorial and funeral services and acted as liaison between her and her husband's family. Because of the woman's language and cultural limitations, she needed help in handling even the most ordinary and routine tasks. He assisted her with legal considerations, accompanied her in obtaining a driver's license, and served as interpreter during the city police department's investigation of her husband's death.

Gateley's work with the widow represents the degree to which he often helped the Korean-American families in Ft. Sill. It was a many-faceted ministry Gateley was called to perform, one that provided many opportunities for sharing his Christian faith. **TC**

The author served as staff writer in the Foreign Mission Board's office of news and information services.

EPISTLES

Get Away

If you ever have a week and you want to GET AWAY, fly over to Medellin and take the 12-hour leisurely bus trip over the unpaved mountain road to Quibdo, capital of the Choco, Colombia.

Don't tarry in Quibdo too long, however, or you'll miss the ten-hour canoe ride, (outboard motor attached), north—down the Rio Atrato to Bellavista. Now if your canoe is going on down river, you'll have to change canoes, but if he's planning to make a left turn just before Vija Fuerte, stick with him, and he'll carry you up the Bojaya, traveling south-west. If you'd like to go on into town, it's six to eight hours, and the place is called *La Loma*, but you come out better to stop off after three or four hours of travel time at the Cuesta home. Elena Cuesta, the eldest daughter, has studied nursing a little over a year at the Clinica Bautista.

Now the house "ain't" too fancy, but it does have a tin roof, rather than the usual thatch found in that area, and on the wood fire in the kitchen you can always find platano, fish, and hot chocolate.

Best of all, though, are the folks. There is a genuine love for God and fellowman that glows in every corner of that humble home. I spent 15 marvelous days getting to know the family and learning about how they live. I hauled water up from the river to wash dishes, and carted clothes down to the river to be washed. I made a broom from a handful of thatch when the old one wore out, and poled the canoe upriver to the beach where you take your daily bath—with your bathing suit on, of course. When the supply of chocolate was running low, I helped grind the toasted cocoa beans to make a fresh supply. Did you know they put egg in chocolate?

I came to love that family dearly, as I know you will if you ever pass that way. Yes, it is a hard trip, but it was worth every bit of the discomfort.

Diana Hall
Barranquilla, Colombia



"Clinic"

From the boot (trunk) of my car, I operate a "clinic" two or three times weekly after other meetings at Omowole to help care for ulcers on legs and arms, cuts, malaria, etc. It would help if I were a trained nurse. God has used peroxide, gentian violet, sulphur ointment, and Band-Aids to bring healing. But many cases are beyond me. For instance, in September I was asked to go to another village to see a little boy who was sick. When I walked into the little, dark room, I was directed to look on the floor. There on a mat I saw the pitiful, emaciated form of a five-year-old boy, Musiliu. Evidently the "disease" which had struck him three months earlier was polio. All limbs were withered. He could not sit up, speak, or open his mouth on his own.

We started high-protein food and milk feedings, but could get no help at the government hospital. The family would not agree for me to take him to Kersey Children's Home, which is Baptist, in Ogbomosho for treatment. He died three weeks later.

All families in the village are Muslim, but through this little boy God has given me entry into the one home and contacts with others. Pray that the mother and father of Musiliu will come to know God's love in Christ for them.

Laqueta Joy Hall, Ibadan, Nigeria



Power Failure

For the fourth time in a row, we did our language school homework by candlelight.

It is amazing how rapidly household activities, along with everything else, can shut down when both the power and water are off simultaneously.

Fortunately (?) our stove is propane fueled, so cooking continues at these times. Three types of fuel are utilized in running the household systems: propane for cooking; kerosene for water heating; and diesel for heating, all extremely expensive. The house has long since been winterized by nailing vinyl over all the windows and by taping all window seams. All of us have learned to live in sweaters and long johns, as the house temperature is kept at 64 degrees.

Once electrical service goes out, it always takes a long time to be restored. But after seeing the power bill, we almost wish it wasn't restored at all. Despite all of this, it has become home to us.

Barbara (Mrs. David G.) Bradford, Seoul, Korea



Great Trip

In April David Harms, medical missionary in Honduras, took me along on a regular clinic visit to two rural areas. Part of the reason for my going was for me to translate for a U.S. eye doctor who had donated his vacation time and money to work here.

We flew out in a Missionary Aviation Fellowship plane, landing on a very short, rough, dirt strip, with no wind indicators and a cliff at one end. If someone had not met us in an old truck, we would have hiked or ridden mules for several miles over the mountains to the village.

We were all very busy, so that I didn't get to watch Harms much. He took care of one woman's boil, and her relief from pain and her smile of gratitude certainly were rewarding for the doctor. One man had an open skin ulcer that covered almost one side of his neck and part of his ear. I still can't imagine living with such constant, terrible pain.

But the highlight of the trip came in putting glasses on a nearly blind old woman and a very nearsighted teenager and watching their surprise, delight and tears of joy as they realized they could see. The people were very friendly and gracious hosts. It was a great trip.

Marina Menzies, Tegucigalpa, Honduras



New Missionary Personnel

(Continued from page 36)

Missionaries Reappointed

IRAN: **Henry E. Turlington**, a native of Florida, and **Helen Nobles Turlington**, a native of Virginia, were reappointed to serve in Iran, effective July 1. They were appointed in 1946 to serve in China and resigned in April 1950.

SENEGAL: **Paul H. Grossman**, a native of Indiana, and **Peggy Ann Chamberlin Grossman**, a native of Kentucky, were reappointed to serve in Senegal, effective April 20. They were first appointed in 1965 and served in Liberia and then in Senegal after language study in France. They resigned in January 1975.

GHANA: **Lloyd H. Neil**, a Tennessean, and **Annie Lee Thomas Neil**, a native of South Carolina, were reappointed for Ghana, effective April 20. They were first appointed in 1952 for Nigeria and resigned in June 1974.

EAST AFRICA: **Glenn T. Boyd**, an Oklahoman, and **Paula Jeanine Hart Boyd**, a native of Louisiana, were reappointed for East Africa, effective June 1. They were first appointed in 1971 and resigned in May 1976 after service in Tanzania.

SOUTHBRAZIL: **Jack N. Young**, a native of Missouri, and **Betty Jean DeVore Young**, a Texan, were reappointed, effective June 1, for South Brazil. They were first appointed in 1961 and resigned in January 1970 after service in Brazil.

Missionary Associates

Employed April 1977



BOTSWANA: **G. H. (Harry) Kinchen, Jr.**; born: Thomasville, Ga., Jan. 17, 1942. Graduate: University of Georgia. He served in the U.S. Army Security Agency 1961-68, including assignment in Okinawa, Germany, the Philippines, Vietnam, and western Europe. He was an accident investigator for the Washington, D.C., metropolitan police for two years and a special investigator for the Georgia Department of Revenue 1969-73. He has been pastor of two churches in Georgia, including Edwards Chapel Church, Athens, since 1975. Expected type of service; business management and English-language pastorate. **Martelle Hicks Kinchen**; born: Pavo, Ga., Aug. 25, 1942. She has worked as a bookkeeper and secretary, and as video computer operator and title clerk for a bank in Athens. Child: George Henry III, Feb. 5, 1965. Current address: 130 Ponderosa Dr., Athens, Ga. 30601.

KOREA: **Malcolm G. Nichols**; born: Knoxville, Tenn., June 16, 1925. Graduate:

University of Tennessee (D.D.S.). He served in the U.S. Army Air Corps 1943-46. After graduation from the College of Dentistry, he completed an internship and then a residency in oral surgery at Knoxville General Hospital. He served in the U.S. Air Force 1954-60, and since 1960 has been in private dental practice in Clearwater, Fla. Expected type of service: dentistry. **Jean Lee Nichols**; born: Meridian, Miss., Jan. 14, 1932. Graduate: University of Tennessee School of Nursing; R.N. standing achieved in Tennessee in 1953. She worked as a nurse at Ft. Sanders Hospital, Knoxville, 1953-54. Children: Julia Carolyn, Oct. 9, 1954; Jennifer Ann, May 11, 1956; Sue Kathleen, Nov. 21, 1957; Sharon Elizabeth, Oct. 13, 1959; Nancy Lynn, May 1, 1964; Cynthia Lee, April 15, 1968. Current address: 706 N. Glenwood Ave., Clearwater, Fla. 33515.

HONG KONG-MACAO: **Vi Maria Boster (Mrs. T. Wayne) Taylor**; born: Dallas, Tex., Dec. 19, 1922. Graduate: North Texas State University; Texas Woman's University (M.A.); Michigan State University (Ph.D.). She has taught school in Michigan, was education consultant for schools in Katmandu, Nepal, the summer of 1973, and since 1973 has been program coordinator for Delta Kappa Gamma Society International, an honorary professional organization for women teachers, at headquarters in Austin, Tex. She married Wayne Taylor, an educator, in 1942. He died in 1972 following a heart attack. Their only son, Thomas Wayne, Jr., died in August 1969 in a private plane crash at the age of 24. Expected type of service: English teaching. Current address: 7703 Long Point, Austin, Tex. 78731.



Special Project Workers

Employed February 1977



THAILAND: **Daniel E. Merck**; born: Birmingham, Ala., Dec. 9, 1929. Graduate: Samford University (B.A., B.S.); Medical College of Alabama (M.D.); attended SBTS. He served two years in the U.S. Marine Corps Reserve and then in the U.S. Air Force 1950-54. He was intern at University Hospital and Hillman Clinics, Birmingham, 1960-61. After serving in the U.S. Army Medical Corps 1961-62, he had one year of surgical residency at the University of Mississippi, Jackson, and then was chief surgical resident at University Hospital, Birming-

ham, 1965-66. He taught surgery for two years at the University of Alabama School of Medicine, then entered private practice, and in September 1970 became assistant director of medical education at the Baptist Medical Center-Princeton, Birmingham. He became chief of general surgery in 1974 and director of medical education in 1974. He has assisted at Bangkok Baptist Hospital in Thailand on three occasions—in 1974 and twice in 1976. He is to serve as a physician. **Barbara Holt Merck**; born: Pensacola, Fla., June 17, 1924. Graduate: Florida State University; Stetson University (M.A.); attended Carver School of Missions and Social Work (now merged with SBTS), Louisville, Ky. She taught in high school and then in junior college in Pensacola. She worked with the Army's Special Services section 1948-49, directing, producing, and acting in dramas, and visiting Japan, Korea, and China. She taught one year in Nicaragua, and studied one summer at the University of Paris. She was a member of the faculty at Samford University, Birmingham, 1955-61, and has worked as office manager for her husband. Child: Daniel Michael, June 13, 1964.

Employed March 1977



RHODESIA: **Charles K. Corley**; born: Clyde, Tex., April 17, 1931. Graduate: Hardin-Simmons University; Hendrick Memorial Hospital, Abilene, Tex.; M.T. standing achieved in Texas in 1952. He served in the U.S. Air Force 1952-58. He was supervisor of the chemistry department at Hendrick Memorial Hospital 1961-68. Since 1968 he has been chief medical technologist for a private laboratory in Abilene. He is to serve as a medical technologist. **Gayla Vardeman Corley**; born: Breckenridge, Tex., Nov. 28, 1939. Graduate: Mary Hardin-Baylor College; Hendrick Memorial Hospital; M.T. standing achieved in Texas in 1963. She served as chemist in Wichita Falls, Tex., hospital and became a Peace Corps volunteer in 1966, instructing in medical technology in Addis Ababa, Ethiopia. She has been chief technologist in the laboratory of Abilene State School since 1971. She is to serve as a medical technologist in Rhodesia. Child: Charles Vardeman, Nov. 16, 1970. Current address: 3109 S. 22nd, Abilene, Tex. 79605.

Jim Adams Cited for Heroism

Jim Adams, teenage son of John and Martha Adams, missionaries in Kenya, was one of five Americans cited by the U.S. Ambassador for heroism in rendering aid to injured and trapped passengers of a train that derailed, resulting in 25 deaths and injuries to hundreds. The three Adams children aboard were safe.

Three Added to Richmond Staff

While meeting in Atlanta, Ga., April 18-20, the Foreign Mission Board filled three administrative positions in its Overseas Division. This is our first opportunity for introducing to our readers the three persons elected to those positions and for welcoming them to the working fellowship of the Board's headquarters staff.

Lewis I. Myers, Jr., is associate to the director of the Foreign Mission Board's Overseas Division. He and his wife were missionaries in Vietnam.

He works under the supervision of the director to augment the effectiveness of the division. His duties tie him closely to the consultants to assist in coordinating and strengthening their programs.

Myers also provides a clearing house service related to specializations for which there are no consultants, such as broadcasting and Theological Education by Extension. He also compiles data and conducts research projects needed by the division.

Myers and his family were on furlough from Danang, Vietnam, when Southern Baptist missionaries were forced to evacuate as that country fell to communism in the spring of 1975. Furlough was extended until July 1977 for him to assist the Home Mission Board in Atlanta with refugee work in the United States.

In Danang, Myers was an evangelistic worker and chairman of the Vietnam Baptist Mission (organization of Southern Baptist missionaries).

Myers and his wife, the former Toni Alexander of Boyle, Miss., were appointed by the board in 1960. Myers started and directed Baptist publication work in Vietnam, did evangelistic work, and served as pastor of Grace Baptist Church in Saigon.

A Mississippian, he was born in Chalybeate and grew up in Skene. He was graduated from Mississippi College, Clinton, with the bachelor of arts degree, and from Southern Baptist Theological Seminary, Louisville, Ky., with the bachelor of divinity degree. He has held pastorates in Mississippi and Kentucky.

Myers and his wife have four children.

Harold E. Hurst is associate to the medical consultant, working with medical volunteers on short-term assignments.

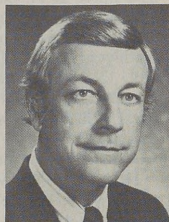
When elected, he was already serving as assistant to the medical consultant but while on missionary furlough.

Hurst and his wife are former missionaries to Panama, where he served as Baptist hospital administrator and was engaged in general evangelism.

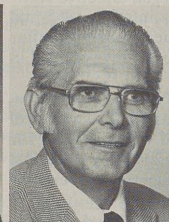
Appointed by the board in 1952, they spent a year studying the Spanish language in San José, Costa Rica before moving to Tegucigalpa, Honduras. There he did radio and TV programming, taught at Honduras Baptist Theological Institute, directed student work, managed a Baptist bookstore, served as administrator for a medical clinic, and coordinated medical caravans.

Mrs. Hurst was active with religious education and music at the theological institute and was an advisor to the Honduras Woman's Missionary Union, besides doing some nursing as a registered nurse. Her church activities also were many.

Hurst was born in Alton, Ill., and grew up in Bellview, Mo. He holds a bachelor of arts degree from William Jewell College, Liberty, Mo., a bachelor of divinity degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex., and a master of



Lewis I. Myers, Jr.



Harold E. Hurst



Ervin E. Haste

theology degree from Southeastern Baptist Theological Seminary, Wake Forest, N.C. At the time of his missionary appointment he was pastor of First Baptist Church, Mill Creek, Okla.

Mrs. Hurst is the former Alice Leavitt, born in Tampa, Fla. The Hursts have four grown children.

Ervin E. Haste is associate consultant in evangelism and church development. When elected to this post, he and his wife were serving as missionaries to Panama.

He works closely with the consultant to help discover and enlist appropriate personnel for projects in evangelism and church development. He also assists in special overseas evangelism conferences, training nationals to lead WIN (Witness Involvement Now) schools for church leaders.

During an extended furlough (1971-73), he visited more than 30 countries, conducting WIN training and assisting in preparation for major city crusades. Soon he will spend three weeks in Hong Kong conducting the WIN training for national leaders.

In Panama, the Hastes were involved in general evangelism work. He preached in revivals, trained workers, and helped establish new churches and strengthen existing ones.

He served as interim president of the Panama Baptist Theological Seminary, taught in seminary extension centers, and was chairman of the mission.

Mrs. Haste taught religious education and private music lessons in the seminary. She also was mission counselor to the associational Woman's Missionary Union (WMU), did bookkeeping for the seminary, and wrote historical background for the program base design of the mission.

Appointed by the board in 1952, the Hastes were initially stationed in Hermosillo, Mexico. In 1956, they moved to Torreón, where he taught in the Mexican Baptist Theological Seminary.

The Hastes also served in Mexico City, where he became full-time director of evangelism for the National Baptist Convention of Mexico in 1964; he had served part-time in evangelism promotion since 1959.

In addition, Haste served in the state of Yucatán for about a year, stationed in Mérida. He was coordinator of programs for the National Baptist Convention of Mexico 1971-74.

A native of Thomas, Okla., Haste was graduated from Oklahoma Baptist University, Shawnee, and Southwestern seminary. He was pastor of several churches in Oklahoma prior to missionary appointment.

Mrs. Haste is the former Ruth Tyson of Buffalo, Okla. The Hastes have six grown children. **TC**

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

Allison, Clarence A./Alta, France to South Africa, June 1.
Garner, Alex F./Charleta, Panama to Paraguay, Sept. 1.
Harvey, C. Ernest/Janice, Mozambique to Portugal, April 20.
Nabors, Thomas C./Marilyn, Gaza to Israel, April 1.
Neely, Herbert W./Jacquelyn, Rhodesia to Cayman Islands, April 19.
Pike, Harrison H./June, Angola to South Africa, June 1.
Poe, John A./Jean, Mozambique to South Africa, June 1.

Retirements

Arrington, Charles A./Ottie (assoc., Lebanon), effective Nov. 1 rather than May 1; FMB altered earlier action.

Field Assignments

Steeger, William P./Susan (Ethiopia), Kenya (temporary).
Wigger, L. David/Barbara (Indonesia), Philippines (temporary).

Resignations

Bradford, L. Galen/Arline (assoc., Malawi), July 31.
Canady, Michael O./Linda (Malawi), April 30.
Gibson, James E./Harriett (Tanzania), Mar. 31.
Haley, Ervin E./Ruth (Panama), June 30 (to become FMB associate consultant in evangelism and church development).
Hurst, Harold E./Alice (Panama), April 30 (to become FMB associate to the medical consultant).
McNiel, Winston W./Patricia (Colombia), Mar. 31.
Myers, Lewis L., Jr./Antoinette (Vietnam), June 30 (to become associate to the director of the FMB's Overseas Division).
Sasser, T. Lynn/Sandra (Chile), Mar. 31.
Towery, Britt E., Jr./Nelda Joan (Jody) (Hong Kong), June 16.

Births and Adoptions

Gaddis, Lara Suzanne, daughter of William R., Jr./Linda Gaddis (Indonesia), April 1.
Jenkins, Gareth Boyd, son of Orville Boyd/Edith Jenkins (Kenya), May 2.
Key, M. W. Issa, daughter of Michael H./Marsha Key (Togo), May 2.
Sacco, Annika Ruth, daughter of Mack L./Linda Sacco (France), Mar. 31.

Deaths

Baker, Mary (Mrs. C. A.) (emer., S. Brazil), April 14, Darlington, S.C.
Downes, P. V., father of Gwendolyn (Mrs. Z. Don) Reese (Nigeria), April 28.
Hampton, Mrs. Leb A., mother of Roberta E. Hampton (S. Brazil), April 19.
Henson, W. E., father of Lois (Mrs. Earl E.) Langley (Taiwan), April 1.
Humphries, Mrs. W. B., mother of Carol Leigh Humphries (Nigeria), April 24.
Knott, Sam, father of Rosalind (Mrs. Ralph W.) Harrell (Kenya), and Rebecca (Mrs. Hugh T.) McKinley (Rhodesia), May 10, Raleigh, N.C.
Larson, Edith (Mrs. E. Ivan V.) (emer., China-Taiwan), April 8, Norwalk, Calif.
Schochler, Joe Palmer, father of Lowell C. Schochler (N. Brazil), April 27.
Vavory, C. C., father of Jane (Mrs. J. S.) Weller (Singapore), Mar. 24.
Williams, Mrs. Warren, mother of Fred L. Williams (S. Brazil), April 7.

Marriages

Fray, Mary Carol, daughter of Marion G. Jr./Jane Fray (field rep., Southern Africa), to David Crutchley, April 23, Pine Mountain, Ga.

Degrees Conferred

Key, Jerry S. (S. Brazil), received the doctor of philosophy degree from Texas Christian University, Ft. Worth, Tex., in absentia, Dec.
Schmidt, Sidney P. (Singapore), received the doctor of education degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex., in absentia, Dec.

OUT OF COMMISSION



"The Lord cured my prejudice against missionaries—he let me meet one!"

LETTERS

New Direction

We are a small church which has done practically nothing for missions for years. We are now giving at least a (small) percentage for missions.

Please send us a copy (a few if possible) of the brochure mentioned on the back of the April *The Commission*. This "Total Missions Thrust" has given me new direction and determination in my small corner. Praise the Lord!

Robert B. Dorris (pastor)
Wetumpka, Ala.

Copies of the brochure, Total Missions Thrust: Global Discipleship, are available from the Foreign Mission Board, Box 6597, Richmond, Va. 23230; address: "Literature Distribution." The brochure provides a condensed look at the FMB's 25-year plan in foreign missions.

Why So Small?

This is very unimportant and yet important to some—especially older people with failing eyesight. Why does the name of the month on *The Commission* cover have to be so small? We wish we could see it for filing and several other reasons.

Esther Barker
Lebanon, Mo.

Other elements in the cover layout affect the size and positioning of the logo and dateline; we should be more conscious of the need for it to be easily legible. We hope you (and others) have noticed that the size of type for articles throughout most of the magazine has been increased, beginning with the May issue. We hope this improves readability for all of our subscribers.

Leftovers—Hot and Cold

Your "Leftovers," May, were the best part. Glad you didn't throw them out. Thanks for sharing with us.

Lee Prince
Memphis, Tenn.

"Leftovers," April, referred to] "food that likely should never be eaten." According to whose "standards"? I find you judging here according to your tastes. Balderdash!

Nelson Hayashida
Honolulu, Hawaii

"Leftovers" were intended to be highly personal, in contrast to the objective approach staff writers otherwise try to maintain. We even hoped "Leftovers" might be humorous. This line reflects a traveler's individual response to an unfamiliar setting.

On Time, Please

This concerns me. I do not receive *The Commission* until the middle of the month. April's copy came April 13. And I miss that many days of "Support with Prayer." Could the following month's calendar be printed instead of the current month, i.e., May's calendar in the April issue?

Melba Gentry
Dallas, Tex.

The necessary lead time in preparing "Support with Prayer" items already challenges the intended goal of presenting current items of need. A combination of circumstances—gas shortage at the printers, press repair, delay in securing mailing labels—over the last few issues have caused some readers to receive their current copies behind schedule. By design, U.S. subscribers should receive each issue by the first of the month for which it is dated. We apologize for the delays. We hope to resume the intended schedule.

Support with prayer

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.

- 1. YEMEN:** A fire in April did extensive damage to the Jibla Baptist Hospital. Pray that the replacement of equipment, running into the thousands of dollars, will be done quickly.
- 2. DOMINICAN REPUBLIC:** The annual Mission meeting, which began June 28, is concluding today. Pray for the missionaries' safe journey to their homes.
- 3. CARIBBEAN:** Four major areas in the Caribbean are without missionary personnel. Pray that missionary personnel can be found soon for Martinique, Haiti, French Guiana, and the Netherlands Antilles.
- 4. PARAGUAY:** Ask the Lord to bless the Paraguayan Mission meeting that starts today.
- 5. ANTIGUA:** The Leeward Islands Mission begins its annual meeting today. They will be hearing reports on personal and group work goals, setting new goals, electing officers, requesting personnel and funds, and worshipping together. Pray for God's leadership in all of these matters.
- 6. HONDURAS:** Pray for the full recovery from open-heart surgery for Mrs. Louise (Hoyt) Roberts, missionary to Honduras. The surgery took place several weeks ago.
- 7. SOUTH BRAZIL:** Mr. and Mrs. R. Keith Parks are participating in the South Brazil Mission meeting beginning today. Parks, FMB Mission Support Division director, will be speaking to the missionaries and Mrs. Parks will be working with MKs (missionary kids) in Vacation Bible School. Pray for them.
- 8. RHODESIA:** Baptist Convention of Rhodesia convenes today at Gwelo. Ask the Lord to strengthen this convention's work. Continue to pray for a peaceful settlement in this country's conflicts.
- 9. NIGER:** Ask the Lord to lead the missionaries in this country to make bold new plans as they prepare for the country's evangelistic future. The Mission begins its annual meeting today.
- 10. EAST ASIA:** Pray for the continu-

ing ministry of the English-language churches in East Asia.

11. URUGUAY: Frank K. Means, area secretary for Eastern South America, is attending the Uruguay Mission meeting starting today. Pray that his time with the missionaries will be an encouragement to them.

12. FRANCE: One of the most difficult times in a new missionary's career is language study. Pray for all of the missionaries studying French in Tours, France, that they will be able to bear the stresses.

13. INDONESIA: Pray for the missionaries as they hold their annual Mission meeting today.

14. GHANA: Personnel to work in a recording studio in Ghana are urgently needed. The studio is equipped and ready to go, but no one is available to work there. Pray that people will respond to God's calling.

15. VENEZUELA: A month-long evangelists' "march," beginning today, will go from La Victoria to Caracas. Pray for this effort.

16. SOUTH AFRICA: Although Southern Baptist missionaries have been living in Johannesburg for two years, the FMB had not officially carried on mission work in the Republic of South Africa until June, when the South Africa Mission was established. Clarence and Claire Allison will be located in Johannesburg, and Harrison and June Pike will be in Capetown. Ask the Lord to strengthen these two couples as they begin work, and to guide them in their endeavors.

17. LIBERIA: The Liberia Mission meeting starts today. Pray for this fellowship as they seek God's will in their work.

18. ARGENTINA: Pray for Area Secretary Frank K. Means as he attends the Argentine Baptist Mission meeting beginning today.

19. JAPAN: The Japan Mission meeting starts today and will continue through July 23. Ask the Lord's blessings on this time of meetings and fel-

lowship.

20. TAIWAN: Pray that Southern Baptists will support with prayers, finances, and personnel any bold goals the Taiwan Mission in its annual meeting may prepare.

21. PANAMA: Pray for the leadership of Missionary Jackie Cooper as he directs the Panama Baptist Theological Seminary.

22. BELIZE: The new Belize Mission conducts its first meeting today and tomorrow. Pray that this new field will grow and prosper in Christ.

23. CHILE: Pray for the youth work in Chile. Young people are the key to a strong, continuing ministry.

24. SEYCHELLE ISLANDS: Recently the Foreign Mission Board approved initiating work in these islands, located about 900 miles off the coast of Kenya. Government permission for entry is now being sought. Pray for God's leadership in this new possibility.

25. MALAWI: The Continental Conference Meeting of the Baptist Women's Union of Africa will convene today at Blantyre with national and missionary representatives from 17 African countries. Ask God's blessings and guidance for these Christian women.

26. MALAYSIA-SINGAPORE: A special conference on cultural linguistics is being held today for the missionaries in this area. Pray that this conference will be beneficial to all present.

27. GUATEMALA: Pray for the Guatemala Mission meeting, which began July 25.

28. BERMUDA: The annual meeting of the Caribbean Baptist Fellowship Executive Committee began the 25th and will continue through tomorrow. Pray for CBF President Azariah McKenzie and the chairmen of the evangelism, youth, literature, and mass media committees, as they bring reports vital to Baptist work in the Caribbean.

29. ARAB WORLD: Missionary William T. (Pete) Dunn writes: "One of the most exciting projects to come our way in recent times is the 1978-79 thrust into all of the Arab world with radio. . . . We are asking every church in our SBC to pray for this project."

30. FRANCOPHONE AFRICA: The FMB is trying to develop a mass-media ministry to all French-language African countries. Pray for this effort.

31. GAZA: Medical missionary personnel are critically needed at Baptist Hospital. Pray that this vital ministry will not be forced to shut down and that personnel will respond.

TC

Call for Volunteers

The 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 six to eight weeks.

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 hand tools can be brought from the U.S. Housing 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.

English Teacher

Singapore: Needed to teach English for public speaking. Housing provided.

Farming Expert

Brazil: Baptist layman in Oklahoma has acquired land for ranching and farming projects and needs Christian man who speaks Portuguese or would be willing to learn and

has farm management training. A salaried, career position. Contact: Dean R. McHard, 3745 S. 96th E. Ave., Tulsa, Okla. 74145.

Guitarist

Singapore: Needs ability to finger pick, play classical jazz, lead, and bass.

Librarian

Honduras: Two-week assignment in August.

Music Couple

Singapore: Needed for four weeks to teach leaders how to develop local music ministries, using talents 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 months to teach technique of puppet ministry in seminary and Bible school.

Revival Team

Tortola, British Virgin Islands: Two couples needed for one week in October or November. Housing provided.

School Administrator

Dominican Republic: Salaried position at private Christian school for children of missionaries and for Dominicans. Knowledge of Spanish needed. Wife may also teach.

Stewardship, SS Consultant

Zambia: One-year assignment to begin in September for person to train national leaders in local churches in stewardship principles and Sunday School methods. Would also teach some seminary classes. Transportation and furnished housing provided, with utilities paid. No salary.

VBS and Youth Choir

Tortola, British Virgin Islands: Team of six to ten persons for two weeks in late July-August. Housing provided.

Weekday Ministries Worker

Singapore: Person needed to lead youth work and children's work; includes Bible teaching, leadership training, music, art, drama. Housing provided.

Writers

Singapore: Needed for four weeks to prepare programmed instructional materials and 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, associate to the medical consultant, Foreign Mission Board, Box 6597, Richmond, Va. 23230.

Dentists

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

Physicians

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

Internal Medicine: Ghana, Rhodesia, Yemen.

Pediatrician: Gaza, Ghana, Jordan, Nigeria.

In Memoriam

Mary Hammond Baker

Born Atlanta, Ga., Feb. 11, 1890
Died Darlington, S.C., April 14, 1977

Mary Hammond (Mrs. C. A.) Baker, emeritus missionary to South Brazil, died in Darlington, S.C., April 14, at the age of 87.

She attended Southern Baptist Theological Seminary, Louisville, Ky., before

her appointment for missionary service in 1917. She served as a missionary to Brazil for 28 years before retiring in 1945. She did educational and evangelistic work in Rio de Janeiro and in Belo Horizonte. Her husband died in 1939.

Suivors include two daughters, two sons, a sister, a brother, 11 grandchildren, and six great-grandchildren.



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, Nigeria, Rhodesia.

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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:

Stewardship

Chile: This assignment would include working on both the national level and the local level in coordinating stewardship campaigns, developing pilot projects, making stewardship materials readily available, and teaching churches how to use them. Stewardship is vital to the future of the work in Chile.

Religious Literature and Bible Correspondence

Togo: A request has come for someone to promote and direct the Bible Way Correspondence Course. A national will help in filing, advertising, mailing, and grading of courses. Nationals are eager to read, and this makes the course one of the best opportunities for evangelism and for providing materials to help new converts grow and develop.

Peru: A missionary is needed to begin a literature ministry in one of the larger cities of the country. Baptists currently operate bookstores in Lima, Trujillo, and Arequipa. A mobile book unit has been used extensively. This person will be in charge of the book deposit operation, which currently has an excellent national manager.

Other requests have come from El Salvador, Senegal, and Venezuela.

Women's Work

Venezuela: Women's work provides a significant avenue for leadership training. The Venezuela mission has requested a missionary to work in a major city through the national Venezuela WMU Convention as WMU promoter and in national WMU leadership training. Work would be on both national and associational levels.

Chile: A missionary is needed to become involved in organizational promotion and leadership training on national and associational levels. This person would work with local women's societies and children's organizations in preparing officers and counselors. She would probably work part-time in the national WMU office and part-time in field work.

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

In Memoriam

Floy White Adams

Born Brooklyn, Ala., July 14, 1883
Died Birmingham, Ala., April 9, 1977

Floy White (Mrs. W. W.) Adams, who was the second oldest emeritus missionary, died in Birmingham, Ala., April 9 at the age of 93. During her early missionary service in China she was a co-worker with Missionary Lottie Moon.

Mrs. Adams and her husband, the late W. W. Adams, served 34 years as missionaries in Tengchow and Dairen, China, before retiring in 1943.



Adams was appointed first and went on to China, while Miss White remained for an additional year of training before sailing to join him in China in 1909. While final preparations for the couple's marriage were being made, Miss White stayed in the home of Miss Lottie Moon, the senior missionary in Tengchow and the woman for whom the Lottie Moon Christmas Offering was named.

After retirement, Mr. and Mrs. Adams spoke often in the U.S., telling of their work in China. Shortly after Adams' death in 1951, she began working with the Chinese in Birmingham. For many years she taught Bible and English to the women and also worked with children.

She is survived by two sisters.

Edith D. Larson

Born Kansas City, Mo., June 15, 1888
Died Norwalk, Calif., April 8, 1977

Edith D. (Mrs. Ivan V.) Larson, emeritus missionary, died April 8 in Norwalk, Calif., after an extended illness. She was 88.

She and her husband served as missionaries for almost 40 years in China, the Philippines, and Taiwan.

Following missionary appointment in 1919, she did educational and evangelistic work in Shantung Province of China for many years. After the Communists occupied Mainland China, the Larsons transferred to the Philippines and served in Manila for two years. They transferred to Taiwan in 1954, where they did evangelistic work in Chiayi until retiring in 1959. Larson died in 1973.

Mrs. Larson was a graduate of Woman's Missionary Union Training School (now merged with Southern Baptist Theological Seminary), Louisville, Ky.

She is survived by one son, Ivan, Jr., and several grandchildren.



The Commission

The Commission, Southern Baptist Foreign Mission Journal, published 1849-51, 1856-61, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, U.S.A.

Published monthly by the Department of Communications, Foreign Mission Board, SBC, at 3806 Monument Ave., Richmond, Va. 23230. Second-class postage paid at Richmond, Va.

SUBSCRIPTIONS—Single subscriptions: \$3.50 a year; \$6.00 for two years; \$8.00 for three years. Addressees in foreign countries \$4.60 a year. **Church subscriptions:** \$4.60 a year. **Budget Plan** (one subscription per church family): \$2.00 per subscription per year. **Group Plan** (ten or more subscriptions): \$2.88 per subscription per year. **Student rate:** \$2.25 a year; \$4.25 for two years; \$6.00 for three years. Make checks and money orders payable to The Commission. **ADDRESS ALL CORRESPONDENCE TO:** The Commission, Box 6597, Richmond, Va. 23230.

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Each article to which this symbol is attached is recommended for use in the Foreign Mission Graded Series study of the year indicated. Schedule topics: 1977—Publications; Tool for Church Development and Evangelism. 1978—Sharing Christ's Mission Overseas; Evangelism in Brazil and the Philippines. 1979—Church Planting (Nurturing and Development) in the Caribbean. 1980—Missions in the '80s: Looking toward the 21st Century.

Reflections on Atlanta

By Baker J. Cauthen

The Foreign Mission Board's meeting conducted April 18-20 in Atlanta, Ga., was an event that will be cherished by many for years to come.

That location for the meeting was in keeping with a decision made several years ago to conduct one major board meeting annually in a large city away from Richmond, in response to the invitation presented by local and state Baptist leadership.

Previous meetings had been held in Dallas, Tex.; Jackson, Miss.; Louisville, Ky.; Little Rock, Ark.; Mobile, Ala.; Columbia, S.C.; and Oklahoma City, Okla.

It all began with a monthly meeting of the board held in Lakeland, Fla., which proved to be so highly successful that plans for the larger meetings emerged.

Invitation to conduct the meeting in Atlanta came from the Baptist Convention of the State of Georgia and Executive Secretary Searcy S. Garrison, and the Wieuca Road Baptist Church and Pastor William L. Self, with the support of the local association.

Attended by between 14,000 and 15,000 people, the appointment service on Tuesday evening, April 19, conducted in the Omni auditorium, looked like a major session of the Southern Baptist Convention.

Assembling this great congregation was a major undertaking. It called for skillful organizing on the part of Georgia Baptist leaders, encouragement through the state Baptist paper, and response by organizations in the churches.

People came from all over Georgia in cars and buses. They came expectantly and went away joyfully.

The appointment service itself was thrilling from the moment the vast choir, led by Paul McCommon, began the pre-session music. It continued with a processional of flags of the nations where mission work is being done. The testimonies of missionary appointees were thrilling, and the response of the congregation to the closing invitation can be understood only in terms of God's answer to prayer and the deep concern in people's

hearts.

Much prayer undergirded all that took place. While the organization was skillfully set up and the work done was outstanding, it was felt by everybody that the assembling of the large gathering, the safety in travel both to and from the meeting, and the great experience in the Omni auditorium all gave evidence of answers to earnest petitions on the part of many people.

The long-range value of the meeting can hardly be overstated. It gave occasion for stressing bold missions in the state of Georgia and for emphasizing the major objective of the Total Missions Thrust that stands before Southern Baptists for the remainder of this century. That objective is to share the gospel of Christ with every human being in the world before the close of this century.

That evening was recorded on videotape, and it will be possible to make the tapes available for Baptists to see. It is our hope that these will be shown in many churches throughout the Southern Baptist Convention, so that

those who may not be privileged to attend such a service can feel its impact and thrill.

All of this indicates that Baptists everywhere are taking genuinely to their hearts the call of our Lord to a vast outreach in his name. The only way we can rightly interpret the escalation of students seeking seminary training, growth in giving through the Cooperative Program, the thrilling response to the Lottie Moon Christmas Offering, and the earnest seeking for the most effective steps to be taken in missionary education is in terms of deep determination on the part of Southern Baptists to do whatever our Lord directs in implementing the Great Commission in our day.

God has called Southern Baptists to the scene of action and has poured out upon us remarkable blessings. He has opened wide a door of opportunity. We must press forward with joyful hearts and full commitment to the lordship of Christ, in order that what he is expecting in the days ahead may become reality. **TC**

Solemnly watching as flags of the fields are carried in during the missionary appointment service at Atlanta, Ga., in April are (l to r): Searcy S. Garrison, executive secretary of the Baptist State Convention of Georgia; James G. Harris, outgoing president of the Foreign Mission Board; Baker J. Cauthen, FMB executive director; William L. Self, Atlanta pastor and FMB member; and J. Roy Clifford, FMB member.



Missions Update...

To utilize visas available for SRI LANKA (formerly Ceylon) three more missionaries are urgently needed. The formal beginning of Southern Baptist work in Sri Lanka was marked with the transfer of MR. and MRS. ROBERT L. CULLEN there in May, after temporary assignment since Jan. 1. This brought Southern Baptist foreign mission fields to 87. Cullen will continue working with the Baptist Missionary Society of London, which began Baptist work there, and the Sri Lanka Baptist Sangamaya, union of local Baptists, with 23 churches and preaching stations and a total membership of about 2,000 in a population of over 13 million.

N. ALDO BRODA has been elected general director of the Baptist Spanish Publishing House, EL PASO, TEX., effective Nov. 1. He will be the first Latin American to head the publishing house. A third-generation Argentine Baptist, Broda currently directs the Argentine Baptist Publications Association in BUENOS AIRES.

On the second anniversary of CAMBODIA's fall, the first Cambodian church organized in THAILAND was constituted in a refugee camp at KLONG YAI. The charter membership of 251 includes Vietnamese, Chinese, and Cambodians, the majority Cambodians. Ministry in three refugee camps led by Missionary DANIEL R. COBB has resulted in 1,235 baptisms.

Four seminary students are serving overseas this summer under a FMB program designed in part to help "publicize overseas missions opportunities within the seminary community," said LOUIS R. COBBS, missionary personnel secretary. . . . With the organization of First Baptist Church at FENI, BANGLADESH, every district in the country now has an evangelical church. Baptists in MIRPUR town in Dacca district organized their first church, and at a new station for Southern Baptist mission work the MAGURA Baptist Church was reconstituted. . . . Baptist work is progressing in CUBA, despite limited religious freedom, Baptist World Alliance President DAVID Y. K. WONG said after a visit.

Baptist Hospital in BANGALORE, INDIA, has formally dedicated its Nutrition Rehabilitation Center. Malnourished children and their mothers will be admitted for average stays of three to four weeks. The proper diet of locally available food fed to each child in that time is to demonstrate the curative effects of adequate nutrition.

The PORTUGUESE Baptist Convention has commissioned a couple as its first missionaries to FRANCE, to live in BORDEAUX and work primarily with Portuguese immigrants. They will be sponsored by the Portuguese convention, the French Baptist Federation, and the France mission (organization of missionaries). . . . Baptist growth in ANGOLA is continuing almost two years after Southern Baptist missionaries left there because of civil war. A national pastor has reported that UIGE (formerly Carmona) District now has 17 churches with 11 pastors, 73 congregations, and 90 lay evangelists, and total membership of 9,073, with 959 baptisms during the year. A third Baptist church in LUANDA has reopened for worship. Work continues in two other districts, statistics unavailable.

A week-long evangelistic campaign in a government housing area in MEXICO CITY by the Mexican Baptist Theological Seminary resulted in more than 500 professions of faith.

Public decisions by 1,500 persons, including 641 professions of faith, were made during a nationwide crusade in LIBERIA. Conducting the crusade, at the invitation of Liberian Baptists, were 22 pastors, four wives, and four musicians from LOUISIANA. Among them were Executive Secretary ROBERT L. LEE and Evangelism Director LEONARD SANDERSON from the Louisiana Baptist Convention. . . . Missionary CHARLES B. CLARK was named general secretary of the National Baptist Convention of VENEZUELA at its recent annual meeting. Clark, who has served more years in Venezuela than any other Southern Baptist missionary, was elected by acclamation.