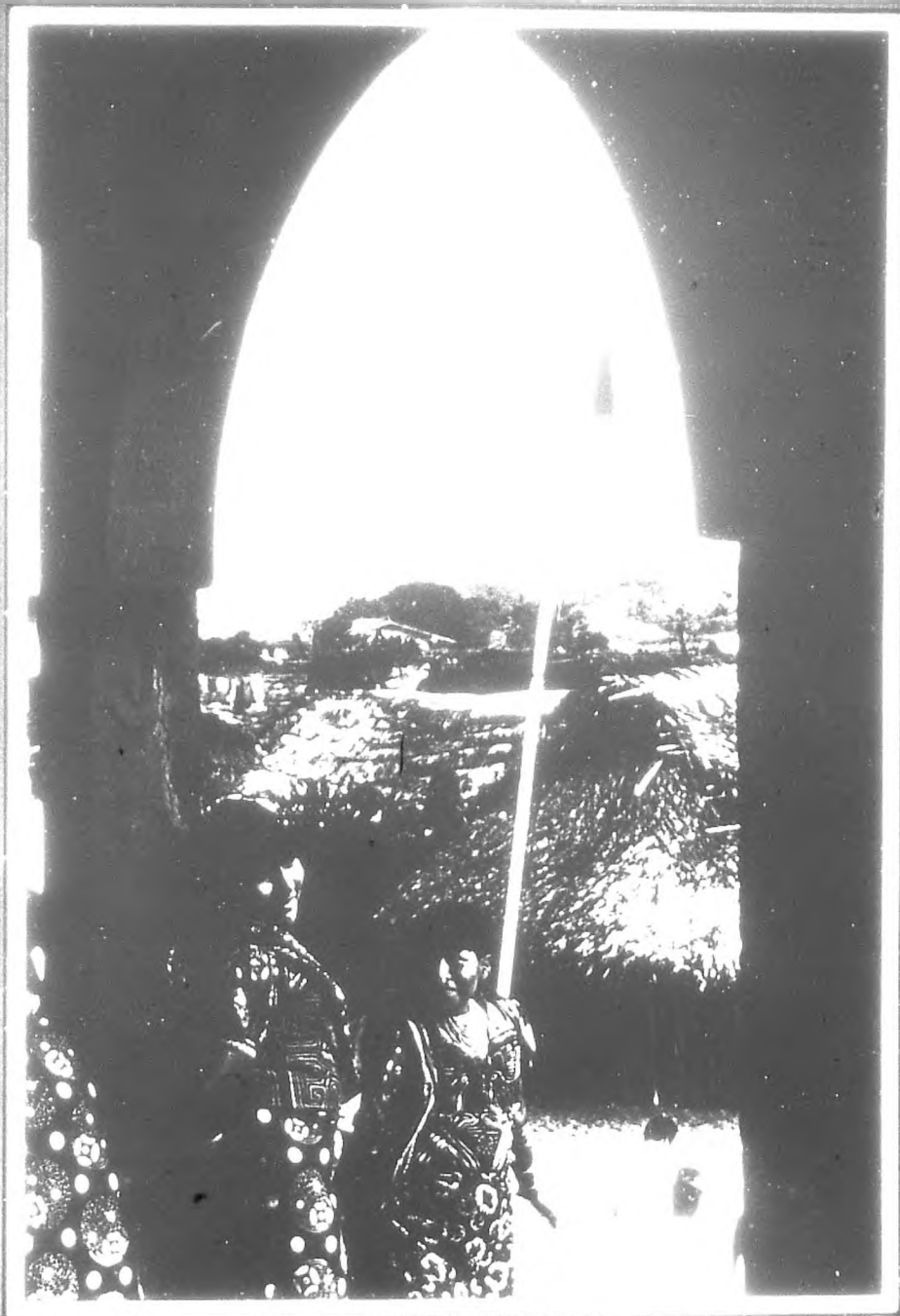


DECEMBER 1974

# home missions



Panama: Missions in Transition

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**COVER STORY:** Two young San Blas Indian girls look out over their village of Alligandi from the archway of the island's only Baptist church.

**OPPOSITE:** With his ubiquitous notebook in hand, Dan Gruver—the HMB's only medical missionary—notes needs at the farm he helps sponsor.

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2 DECEMBER HM



## DECEMBER PREVIEW

### Through the jungle

Toby Druin may be the first HMB employee to figure a way to put a new pair of shoes and a new pair of pants on an expense account. Druin says the way to do it is to march 10 miles—round trip—through Panamanian jungle, wading through streams, pushing through undergrowth as thick as coleslaw, and stumbling over rocks, brush and assorted other things. Trouble is, Druin says, "it's a lot more work than new shoes and pants are worth." "When I got back," Druin says, "my shoes were completely ruined and my pants will never be the same. I looked terrible and Gruver (the HMB doctor who took Druin on the trek) smiled tolerantly." □ Marching through the jungle was just one of the "adventures" Druin had while on the Panamanian assignment (see stories beginning on page 4). He arrived on Sunday, but his baggage didn't get there until Tuesday. He had to get special permission to buy a toothbrush and razor in the Canal Zone (only military personnel are allowed to shop at the U.S.-owned stores). When his baggage did arrive, all his film and his tape recorder had been stolen. □ That night, he went to Santa Clara, on the Pacific Ocean, for the pastor's retreat. He and his bunkmate, Cocoli Baptist Church pastor Ed Stallworth, had just bedded down when Stallworth yelled.

He'd been stung by a scorpion. Druin's night was "restless," he recalls. "It's hard to sleep soundly when the guy in the next bunk has been stung by one of those things—they're giants!" □ With that kind of a beginning, Druin figured he'd be lucky to live through the next 5 days. But he made it—and "it turned out to be a great experience," he reports. "I wouldn't trade it for anything." Even a new pair of shoes and pants?



#### 4 PANAMA: MISSIONS IN TRANSITION

Stories and photos by Toby Druin

Southern Baptists' mission efforts in Panama are being shifted from HMB to Foreign Board responsibility, beginning in 1975

##### A Spirit of Independence

The FMB inherits a land of tension—and promise

##### Alligandi Doctor

Dan Gruver's non-stop schedule would tire even superman

##### Missions take Root

In 70 years, Panama work has turned "indigenous"

##### Mr. Baptist in Panama

Leslie Chambers has become an indispensable cog in Panama missions

#### 21 EXECUTIVE'S WORD by Arthur B. Rutledge

#### 22 COMMENT Merry Christmas from all us folks

#### 24 ACROSS THE BOARD

News and notes of happenings at the Home Mission Board

#### 30 READERS' REACTION

HM DECEMBER 3

Climaxing a process that has consumed most of the past decade and capping 70 years of work there, the Home Mission Board on January 1, 1975, will transfer responsibility for mission work in Panama to the Foreign Mission Board.

The Home Mission Board began work in the mid-American country in 1905 with the appointment of J. L. Wise to serve in Panama and the Canal Zone. He went under a mandate from the SBC's Committee on Cuba and New Fields that stated: "We particularly urge the immediate occupation of strategic and tactical points of Colon and Panama, both lying in the Territory of the United States. The Star of Bethlehem must never fail to accompany the Stars and Stripes."

Through the intervening 70 years, the "Star of Bethlehem" has been carried not only to the Canal Zone where the

Stars and Stripes have flown, but also to the Republic of Panama. The Panama Baptist Convention, organized in 1959, now has 42 churches, 84 missions and preaching points, a hospital, theological seminary and campground, and almost 7,000 members—most of them in Panama (rather than the Canal Zone).

The work in Panama always has been complex. When Wise moved into the Canal Zone in 1905 he found a polyglot of people to whom to minister. Basically, however, there were three distinct ethnic groups—Spanish-speaking Panamanians, English-speaking West Indians and Americans. In 1955 the HMB also took over responsibility for ministering to the Cuna Indians in San Blas—a fourth ethnic group.

Wise served for 12 years in Panama. Several others have served long terms as superintendents of missions there. Paul

C. Bell, appointed in 1941, was there 10 years and was instrumental in advancing Spanish language work in Costa Rica, Honduras and Guatemala, efforts taken over years ago by the Foreign Mission Board. R. G. Van Royen served in Panama from 1953-60 and though now retired still serves as pastor in Presidio, Texas. L. D. Wood was superintendent from 1960-65 when he became associate director of the Department of Language Missions. His successor, Joe Carl Johnson, served from 1966 until October, 1974, when he joined the staff of the HMB Division of Church Relations.

The Panama Baptist Convention was organized in 1959, four years after the theological seminary, now located at Arraijan, was begun. In 1958 the campground at Santa Clara was purchased and in 1961 the medical clinic was established at Ailigandi in San Blas Islands.

At one time the Home Mission Board had 22 missionaries at work in Panama and the Canal Zone. But in 1959, the Branch Committee of the Southern Baptist Convention recommended that definite plans be made for the gradual transfer of the work over to the local conventions. The HMB subsequently turned over many areas of responsibility to the Panama convention and the missionary staff was trimmed.

In 1966 the HMB began considering turning over the work to the Foreign Mission Board. The language missions department made an intensive study of the proposal and in 1970 the HMB and FMB began consultations concerning the possible transfer. Seven reasons were cited:

1. Increasing nationalistic spirit of the Republic of Panama and expected re-

stricting of the size of the Canal Zone and sovereignty of the United States;

2. Increasing ties between Panama and other Central American and South American countries and diminishing ties with the U.S.;

3. Increasing inter-relationship of the Panama Baptist Convention with other Central American and South American countries;

4. Program relationships better administered by the FMB such as development of the seminary in conjunction with others operated by the FMB in Central America;

5. Growing interchange of ideas and relationships between Panamanian pastors and other Central American and South American pastors which could be better furthered by one agency relating to all of the territory;

6. The extensive medical program of

the FMB which over the long range could better provide direction for the hospital at Ailigandi;

7. The change of the nature of the work which was begun initially with West Indians and English-speaking Americans in the Canal Zone; and the shift to almost an exclusive Spanish-language ministry outside the Zone. Prominence of the relationship to the SBC has become less important and in some ways could be a hindrance.

Last June in Dallas the Southern Baptist Convention approved the transfer. The HMB will deed to others properties valued at more than \$1 million and participate in financial assistance to churches and institutional type ministries on an annually declining basis over the next 10 years.

Over the last 15 years as local leadership has been emphasized and has taken

*Continued*

# Panama: Missions in Transition

*Southern Baptists' efforts in Panama are making a 'foreign' switch in 1975*

*All stories and photos by Toby Druin*



HMB business manager Marshall Durham before the Miraflores Locks.

over more and more responsibilities, the HMB staff has been trimmed. Those remaining were given the opportunity to seek reappointment with the FMB. Most chose to return to the United States.

Three HMB missionaries will remain in Panama under FMB appointments, all at the hospital at Ailigandi. They include Dr. and Mrs. Dan Gruver and Nurse Naomi Page. Joe Carl Johnson has assumed his new position with the Church Loans Division. The Douglas Pringles, who formerly served at the seminary have moved to New Mexico. Isaac Perez, minister of education for the convention since 1961 and Mrs. Perez have moved to New Mexico; Perez is serving as a consultant until his retirement next year. Mrs. Marvel Iglesias, widow of Lonnie Iglesias who began the work among the San Blas Indians for whom the hospital at Ailigandi is named, will retire at the end of this year.

Marshall Durham, business manager since 1967 and Helen Stuart, WMU director, will be reassigned to other HMB posts.

They will be replaced, however, by a veteran contingent of 17 missionaries—maybe eventually as many as 20—which will operate out of a new headquarters and focus on the Spanish-speaking population.

Though the sponsoring agency will be different after January 1, 1975, the emphasis will not change, according to Clark Scanlon, field representative for the FMB in Middle America. "I see our role in Panama as an extension of the work done by the Home Mission Board," he says. "Our missionaries will be in a supportive, pioneering ministry, but the central emphasis will be on leadership

by the Panamanians. We hope to put a 'Made in Panama' stamp on more things."

Initially, the FMB will station 17 missionaries—14 of them new, to the country—in the Canal Zone. Members of the team along with their wives will be as follows:

—Ervin Hastey, former director of evangelism in Mexico who has taught Witness Involvement Now (WIN) schools all over the world in recent years. Hastey's assignment will be twofold—evangelism in Panama City and urban missions;

—Ted Lindwall, current director of the Paul Bell Theological Institute in Guatemala. He will become director of the seminary in Panama;

—Bob Myers, former appointee to the Bahamas and formerly with the Church Recreation Department of the Baptist Sunday School Board. He will direct the camp ministry, living at the campgrounds at Santa Clara;

—Harold Hurst, veteran of medical caravans and paramedical work in Honduras. He will be administrator of the hospital at Ailigandi in San Blas and will carry on an evangelistic ministry;

—Tom Kent, new medical missions appointee from California. He will join Dan Gruver as a physician at the hospital at Ailigandi;

—Bob Hensley, formerly serving in the Bahamas, will be business manager of the Panama Baptist Mission and will live in the Canal Zone;

—Alex Garner, formerly serving in Argentina, will be a field missionary in Colon, working in evangelism and church development.

Miss Naomi Page, who has served as a nurse at the hospital at Ailigandi the past five years, has been undergoing mis-

sionary orientation for the FMB and will return. Dr. Dan Gruver and his wife will remain at the hospital, bringing the total FMB force to 17.

The Home Mission Board offices have been located in the Canal Zone, the 5-mile wide strip—five miles on either side of the Panama Canal—that divides the Republic of Panama. The Foreign Mission Board will operate out of a building in the capital of the republic, Panama City. The building was purchased for some \$113,000, most of it provided by the FMB, and given to the Panama Baptist Convention.

"In every Latin American country the capital city has an importance all out of proportion to the other cities," Scanlon points out. "Here in Panama almost one-third of the population live in Panama City."

The shift of mission headquarters to the republic will also have the cosmetic value of moving out of the American-controlled Canal Zone, although that control is expected to diminish in years to come.

Nevertheless, the Canal Zone will not be neglected. "Our center of operations will be in the republic," Scanlon points out, "but we will have a missionary stationed in the Zone (Hensley). We will count on Baptists in the Zone to help reach the 30,000 Americans there."

"We hope to spread out missionaries in strategic places and our central emphasis will be in developing churches and an out-reach ministry. We will have an increased emphasis on lay training, extension training, establishment of new churches and the beginning of new churches through Bible study groups."

The FMB will not de-emphasize any work now under way, Scanlon says, but will focus more attention on the Spanish-speaking majority of the population.

"The Panamanian convention is composed of several associations that are both ethnic and language," he notes. "Out of some 6,700 members, more than 2,000 are in West Indian churches, 1,200 in American churches in the Canal Zone, 1,200-1,400 in San Blas and only 900 or so in Spanish-speaking churches. Since the main population is in the Spanish-speaking group, we will place the emphasis there."

"The largest evangelical group in the country is the Four-Square Gospel with 95 percent of them Spanish-speaking, which leads us to believe they can be reached."

Historically, the Home Mission Board operation in the country has been directed by a superintendent of missions. Basic decisions under the FMB are made by the mission—the organization of missionaries on the field. "We will continue this concept in Panama," Scanlon says in conjunction with Panamanian leadership.

## A Spirit of Independence

*The Foreign Board takes over work in a land asserting itself, a land characterized by tension—and promise*

When the Foreign Mission Board assumes direction of Southern Baptists' mission out-reach in Panama and the Canal Zone, it will be stepping into possibly the most strategic piece of real estate in the world and one with a history of tension, unrest, occasional bloodshed—and the potential for more.

The Republic of Panama was born in controversy, declaring its independence from Colombia in 1903 and immediately signing a treaty with the United States for construction and operation of the Panama Canal. The U.S. guaranteed Panamanian independence and got in exchange complete control of the canal and sovereign jurisdiction in perpetuity—forever—over the 10-mile-wide Canal Zone that flanks it.

Over the years the treaty has been revised and various concessions granted. A 1936 change gave Panama additional benefits and a clause was eliminated that gave the U.S. the right to intervene should unrest in Panama threaten Canal operations. In 1955 further revisions were made following rioting. President Eisenhower in 1960 ordered the Panamanian flag to be flown in the Canal Zone as a symbol of Panama's sovereignty and in 1963 President Kennedy ordered a study of ways to satisfy Panamanian complaints within the structure of the 1903 treaty.

In 1964 the area was torn by rioting that left 21 dead—5 Americans and 16 Panamanians—and 700 injured. The incident prompted President Johnson to authorize re-negotiations of the 1903 treaty. Both the Johnson and Nixon administrations have agreed in principle to give up U.S. rights to the Canal in time but no timetable has been set. Talks in 1967 and 1971-72 failed to yield an agreement.

Early this year the matter took a new turn, however, with the advent of U.S. Secretary of State Henry Kissinger. Panama's Foreign Minister Juan Antonio Tack and Kissinger signed a set of accords aimed at, in Kissinger's words, "restoring Panama's territorial sovereignty while preserving the interests of the U.S. and its participation in what is for us an indispensable international waterway."

Kissinger and Tack agreed on an eight-point statement to guide further negotiations:

1. The 1903 treaty will be abrogated by a new treaty.
2. U.S. perpetual control will be eliminated with a fixed termination date.
3. U.S. jurisdiction over Panamanian territory will terminate.
4. The Canal Zone will be returned to jurisdiction of the Republic of Panama, but the U.S. will retain the right to use land, water and airspace necessary to operate, maintain and defend the Canal.

5. Panama will get a "just and equitable" share of the revenue from the Canal.

6. Panama will participate in administration of the Canal.

7. Panama will participate with the U.S. in protection and defense of the Canal.

8. The U.S. and Panama will agree bilaterally on new projects to enlarge Canal capacity.

The Republic of Panama probably ultimately will gain control of the Canal, but persons who will express themselves on the subject agree that any of the eight points in the Kissinger-Tack statement probably could be debated for years and a new treaty is not likely to be negotiated immediately.

But they expect an increasing assertiveness by the Panamanians in Canal matters; more and more the "big ditch" will be looked on as a part of the Republic of Panama rather than as a 533-square-mile strip of the United States. This is the principal reason why the Foreign Mission Board is assuming missions responsibility there. It becomes more a foreign country with every passing year.

Aside from the canal, Panama apparently is prospering under the leadership of "strong man" Gen. Omar Torrijos Herrera who took over the country in the late 1960s. Panama City is dotted with new construction. New housing developments are springing up around the country. Long dominated by a relative handful of wealthy families some of which still have vast holdings and political clout, the country has an emerging middle class.

Nevertheless, there is an undercurrent of unrest, according to veterans of years in the country. The communists, they say, continually prod for nationalization of foreign interests in the country. Government-operated supply trucks selling everything from clothing to groceries are now competing with private business in the streets of Panama City. Some owners are being forced out of business.

Squatters' shacks, housing the landless poor, dot many of the hillsides in the vicinity of the capital, and several squatters' villages constructed of virtually anything that can be used to form a wall or roof or floor can be found in clusters. Many are being demolished as businesses encroach on their territory and the people are moved to government housing. But many remain, housing thousands of Panamanians. Communist agitators reportedly are most active among the squatters.

Some pastors in the Panama Baptist Convention, too, hold comparable views, agitating quietly now for Panamanian control of everything in the convention. They would have all U.S. interests—whether wearing HMB or FMB labels—leave them to work out their own futures.





## Ailigandi Doctor

Peripatetic Dan Gruver, the HM's medical answer to "Clark Kent", doesn't need a phone booth to change to Superman—he's that way every day.

Journalists have called him the "Schweitzer of San Blas." For Colombians who paddle 300 miles up the Caribbean coast for treatment, he is "the little god."

The man with the Superman reputation is Dan Gruver, peripatetic physician, missionary, farmer, pilot—you name it, he does it—at the Home Mission Board's Marvel Iglesias Baptist Hospital on Ailigandi in the San Blas Islands off the east coast of Panama.

Physically, Gruver looks more like Clark Kent than Superman. Short of stature, he has close-cropped reddish hair and squints through horn-rimmed glasses that seem to always be slipping down his nose.

But he has an infinite capacity for work. Consider his schedule, not untypical, for a 24-hour period one day this past fall.

Up about 6 A.M., he eats breakfast, makes a quick check on critical patients and gets briefed on hospital needs from Marian Robertson, a New



Dan Gruver takes the boat from the island hospital.





Orleans native with a British accent who came to Ailigandi eight years ago with the Peace Corps and has been there ever since. A pharmacist, anesthetist or anything else the situation demands, she generally holds things together.

At 8 A.M. Gruver begins seeing a few of the outpatients who are filling up the waiting room. A virus causing extremely high temperatures and bronchial congestion among the younger children is sweeping the island, and the waiting room is full most of the day.

At 9 A.M. Gruver begins morning rounds, personally checking each of the patients in the 60-odd beds. About one-third are infants and all are accompanied by their mothers. Most of the infants, except the newborn, are hospitalized because of dietary deficiencies. Some stay for a month or longer and the mothers live in the hospital with them, sharing the same bed. Gruver believes most of the infants' problems lie in the fact that the mothers don't know how to care for them. And during the baby's convalescence, the mother is taught basic infant care.

Malnutrition is the biggest problem in the islands. The bulk of the Indians' diet is plantain, a banana-like plant very deficient in protein. A new feeding program on Ailigandi provides meals for some 360 children and pregnant women. Mrs. Donny Hendon, wife of a Mississippi farmer who is developing farmland for the island, directs the program.

At 9:30 Gruver checks several patients in the tuberculosis ward, noting that one elderly Indian man is near death. The man had depended on Indian witch doctors for too long before checking into the hospital; now, not even modern drugs can cure the disease.

About 10 A.M. Gruver works into his rounds ten minutes of surgery, performing a tubal ligation on a mother of five. He does many ligations, he explains, usually after a woman has had four or five children and always with her permission. Miss Robertson is the anesthetist for the operation. Usually, the surgical nurse is Naomi Page, a home missionary on the island since 1969. She will return to the island in January after foreign missions orientation. In the interim, another nurse's aid whom Gruver is instructing assists. Gruver is teaching her to do many of the routine tasks of surgery.

At 10:30 Gruver dons a white, plastic "hard hat" to ward off the sun—he's already had several skin cancers from exposure to the tropical heat—and begins a tour of the hospital's food supply sources with a representative from the Panama Ministry of Health. The tour begins with examination of the hogs and chickens being fattened in pens next to the hospital. Then Gruver, the man from the health department and one of the Indians take a boat to the mainland and up river toward an 80-acre farm about five miles inland. The land, developed by Donny Hendon of Mississippi to provide food for the hospital and feeding center, has been cleared in the midst of the jungle and is being used to grow corn, rice, soybeans, cowpeas, other vegetables and native crops such as bananas, pineapples, plantains and yucca.

En route to the farm Gruver stops to inspect a chickenhouse with about 300 caged laying hens. Gruver and the health department representative

discuss ways to get more egg production. Also on the way they inspect an experiment in raising algae-eating fish; the fish were needed to supplement the Indian's protein-deficient diet, but the initial experiment failed. The plastic-lined pond is almost dry and all the fish are gone.

As he does during rounds of the hospital, Gruver constantly jots in a small notebook, listing supplies he must buy in Panama City or obtain from some other source.

The stay at the farm is brief, spent in cursory examination of the crops and discussion of ways to increase production. By noon the examination is over, the man from the health department satisfied, and Gruver and the others begin the five-mile walk back to the river. The jungle pathway is also the route of many Indian men carrying baskets of Indian corn and plantains dangling from poles draped across their shoulders. Along the way other Indians are greeted—



Gruver's day at the Ailigandi hospital includes a gamut of medical and personal experiences, from surgery (opposite page) to making the rounds among the 60-plus patients (half of whom are infants) to occasionally taking a turn at the dentist's chair (left photo).

men carrying firewood from inland to Ailigandi and women bringing the day's wash to the stream where it will be beaten clean.

At 1 P.M. Gruver leaves the others at the river's edge, steps into a cayuco, a dugout canoe, with two other Indians and heads back down the river. An hour later, after a shower and a snack in his apartment adjacent to the hospital, he is back on duty, checking the crowd of outpatients, dressing a multitude of wounds—a severed tendon caused by a machete, an ulcerated leg—examining a steady stream of patients—young children with high temperatures, a family of five with malaria, patient after patient with dermatitis, a common skin disease. Marian Robertson brings in the patients' files; she tells Gruver the tuberculosis patient died shortly after Gruver left for the trip to the farm that morning.

The afternoon wanes on. Patient after patient, some with minor ailments, others critical, trek through the hospital. Gruver doubles as a dentist

for a malaria victim, filling two of her teeth. The dentist's chair is in the surgical ward.

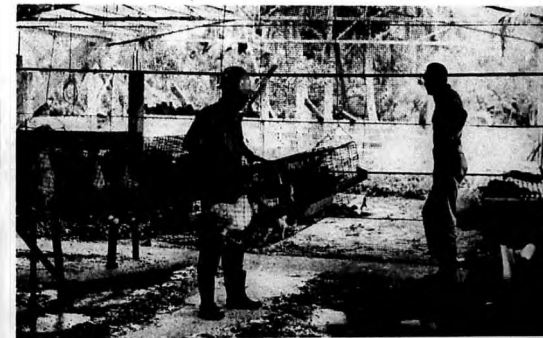
In mid-afternoon the island policeman, a representative of the Indians' "Congress," comes to the hospital to announce that one Indian woman has had a vision. The man who had died earlier that morning, the woman has dreamed, was the victim of a "strangler" stalking the halls. And, according to the vision, the "strangler" was one of the other patients, who had been possessed of some evil spirit; he will have to leave or he will strangle others.

Gruver shakes his head in consternation. He can do nothing, he explains. In his nine years at the hospital, similar incidents have occurred about a dozen times, always following two or three deaths and usually centering around some patient from another island who is envisioned to be the "strangler." In one or two instances the doctor has been able to forestall the "vision" by announcing to the Indian Congress, which meets

rightly that the deaths are coming. But after the "vision" that is useless—the supposed strangler must leave or be killed or all the patients will leave the hospital. Tonight the congress will decide if this "strangler" must leave, too.

At about 8 P.M. Gruver goes to the apartment dining room for dinner with Marian Robertson, the cook and the man from the ministry of health and Marjorie McPhillips an Assembly of God missionary who works in the hospital laboratory. After the meal, Gruver leads a discussion of a chapter of the Revelation.

The son of retired home missionaries, Gruver at one time pastored churches in Calvert, Port Lavaca and Menard, Tex., before earning a doctor of medicine degree from Southwestern Medical School in 1961. He was an intern and surgery resident at Gorgas Hospital in the Canal Zone from 1961-65 and did volunteer work at the Ailigandi hospital during that time. In 1965 he was



Gruver is a man of many interests, all of them wrapped up in serving the San Blas people. Because of poor dietary habits, many Indians have problems with malnutrition and diet-related diseases. Gruver's become involved with a farm—far up river (opposite photo)—that is growing foods needed for a balanced diet. Top photo, he discusses the farm's needs with a specialist from the Ministry of Health. Above, he checks out egg production for the feeding center.





Panama offers four growing seasons for the farm and crops that can take the climate—like the okra Gruver checks above—thrive. The farm is some five miles inland from Asligandi—a strenuous hike through jungle and across an occasional stream on a log bridge.

appointed as the Home Mission Board's first medical missionary. "I felt called to serve the Indian people," he says.

At 9 P.M. he returns to the hospital for evening rounds, again checking a few outpatients and all of those in hospital beds. More than 40 infants, mothers and other relatives fill the pediatrics ward. He gets word that the Congress has confirmed that the "strangler" must be evicted from the hospital. The family of the man already has taken him to the house of the policeman. He will spend the night there and then leave the island. Gruver is frustrated with his inability to cope with such superstitions.

At 11 P.M. he completes his rounds and goes to bed, leaving instructions to awaken him at 2 A.M. to check on an expectant mother and a critically ill child. He does the same at 4 A.M. and then is up at 6 A.M. to make early rounds and get ready for an 8 A.M. flight to Panama City.

In the capital he will spend a few hours with his school teacher wife and their six children—four of them adopted Indian youngsters—and spend most of the day careening about the city in search of medical supplies. He will also make inquiry about repairing or possibly replacing his small plane which he wrecked a few months ago at Paitilla Airport. He says he needs another to go

island hopping among the dozen or so airstrips on the 50 inhabited San Blas islands. Some 30,000 Indians live on the islands and Gruver estimates he has treated a third of them in 19 years.

Gruver's schedule evidences his dedication. When he gets an occasional break from duty, he usually seizes the opportunity to speak in behalf of the hospital or to apply his medicine in some other locale. On a recent trip to South America he learned of a youth about four hours' walk into a jungle who needed medical attention. When he found out no one else was going to see the youth, he borrowed the necessary tools and he and his son walked in to do it themselves. When they found that the boy needed hospitalization they carried him out.

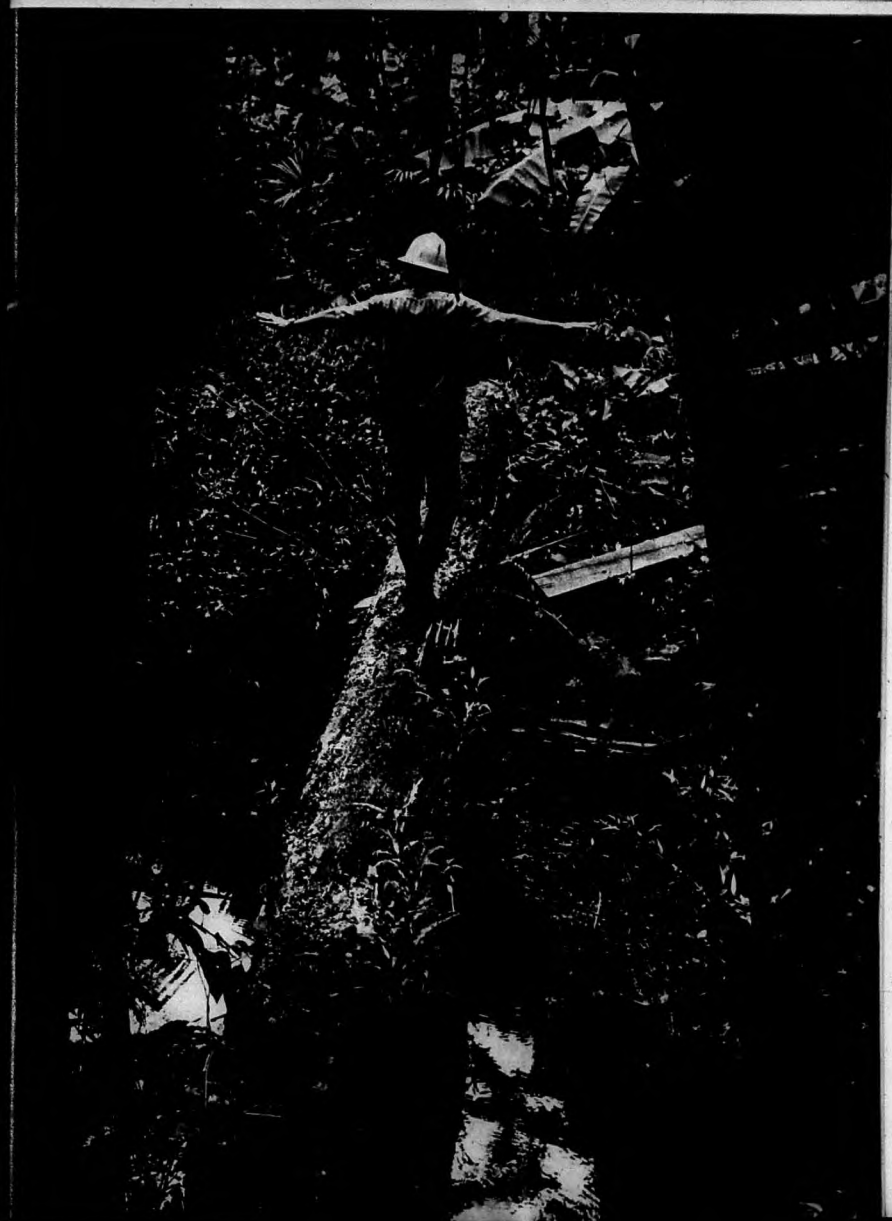
The doctor frequently preaches—chapel services are held each morning at the hospital—and speaks on behalf of the needs of the hospital wherever he gets the chance.

Those "needs" are the subject of some controversy. The hospital as originally planned was intended to be a small clinic offering outpatient services only. Under Gruver it has become a full fledged hospital where all kinds of surgical procedures are performed. With the expansion of services, costs have risen accordingly, but almost all services are offered virtually free of charge. An Indian woman might be asked to contribute a "mola"—the picturesque needlework characteristic of the San Blas women—to pay for her treatment. Gruver said the two teeth fillings he did for the woman with malaria would be about 25 cents each.

The budget of the Panama Baptist Convention is now running about \$240,000 with about 25 percent of that amount ticketed for the hospital. The convention pays the salaries of Gruver and the basic costs of the hospital. The Panamanian government puts in a similar amount, paying salaries of all the other employees and buying medicines. According to Joe Carl Johnson, former superintendent of missions for the Home Mission Board there, the government has indicated it would assume the total operation if Baptists ever chose to turn it over to them.

The hospital is the object of many Mission gifts and volunteer services. Balboa Heights Church, which was instrumental in the hospital's construction is one of the many churches that support it directly. A Texas dentist has given a new power boat for hospital use. Wherever Gruver goes, additional gifts usually follow. It is a controversial subject with some missionaries who have needs for increased funds but whose work lacks the emotional appeal of the hospital.

The Foreign Mission Board will inherit the problem when it assumes direction of Southern Baptist mission efforts in Panama on January 1, 1975. Gruver complains that his wife will have to quit her teaching job on the mainland under F.M.B. rules, but plans to use her at the hospital. He also complains that he expects to have his salary cut. But he will have more help. A second doctor, Tom Kent, a new appointee from California, will join him at the hospital and Harold Hurst, a veteran of medical caravans and paramedical work in Honduras, will be the new administrator. ♦





# Missions Take Root

*Seventy years of Home Board work  
has produced in Panama a growing  
list of indigenous church leaders*

Some 35 of the Panama Baptist Convention's pastors met at the convention campground near Santa Clara in September for their final retreat under sponsorship of the Home Mission Board. The retreat over the years has become a time of fellowship and Bible study and study of mission principles and their application to Panama and the country's local associations.

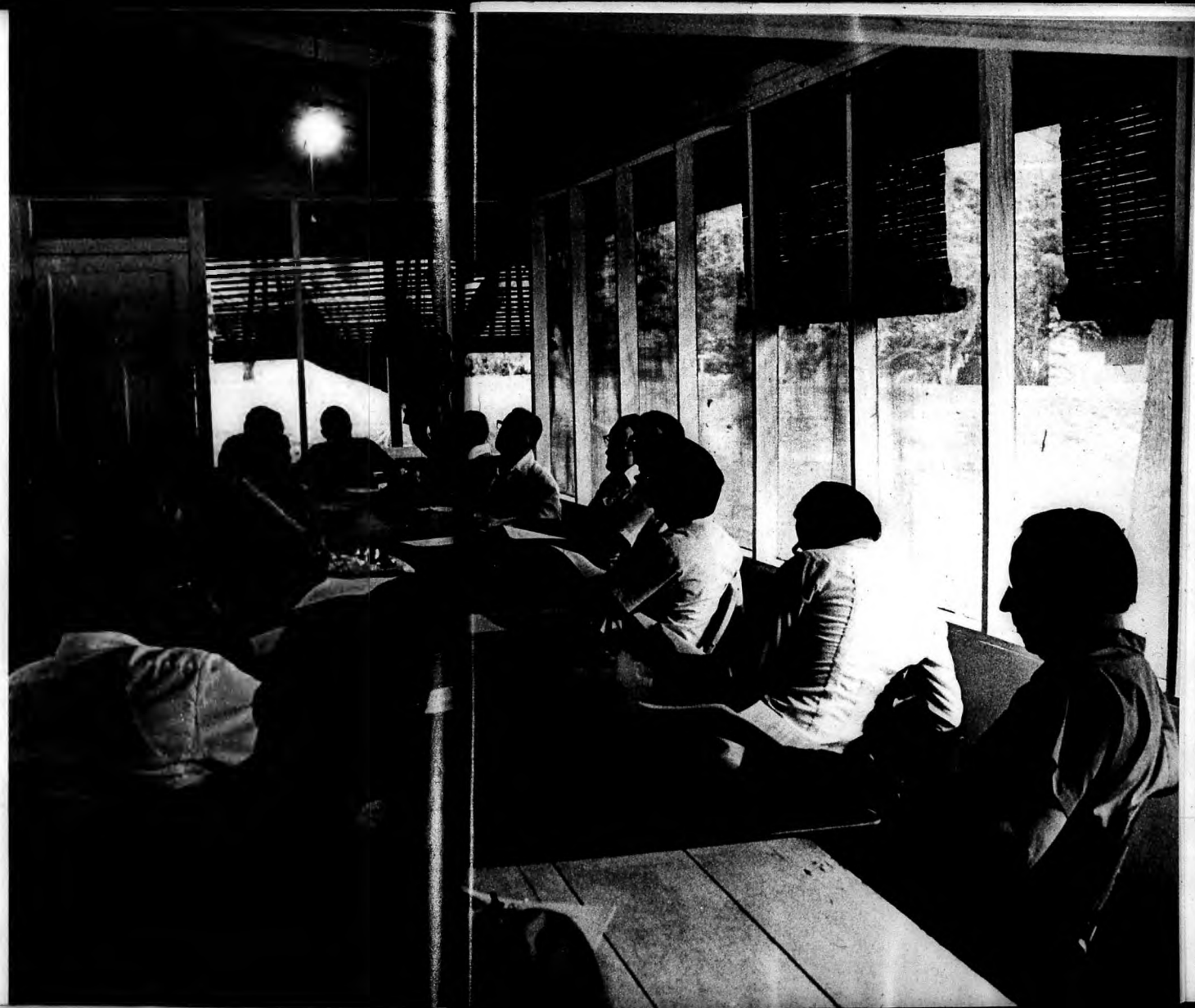
The 1974 retreat was typical and brought together a nucleus of pastors whose experiences seemed to underscore the fact that 70 years of mission efforts in the Canal Zone and the Republic have taken root with the people.

There were those who have spent a lifetime of ministry there—Peter Miller, Sr., the Cuna Indian who served as pastor and then as chief translator for the Cuna New Testament and for more than 400 hymns; William S. Beeby, pastor of First Baptist Church of Balboa Heights, one of the pivotal churches in missions outreach in the country; S.L. Scarlett, longtime pastor at First Isthmian Church at Colon, first Baptist church in the country; W.D. Morgan, former pastor in Bocas del Toro and now at Rainbow City Church, Colon; Louis Seely, pastor at Calvary Baptist Church, Panama City; Milton Morris, president of the convention and area missionary among his own people, the San Blas Indians; and Edmond Stallworth, a veteran of service in the Canal Zone at Cocoli Baptist Church.

Stallworth is serving his second term as pastor at Cocoli, a congregation composed almost exclusively of American military personnel and their dependents. Dedicated to missions, he worked for years as a postal service employee in the Zone and devoted off-duty hours to the

*Continued*

*The Panama Baptist Convention  
Executive Committee discuss their new  
relation to the Foreign Mission Board and  
the purchase of a new headquarters building.*





S.L. Scarlett, left, veteran pastor of First Isthmian Church, oldest in the Panama convention, chats with one of the young Indian pastors.

pastorate and establishing missions. He gives full time to the Cocoli pastorate now but travels into the interior on Sunday afternoons to also pastor a mission at Chica in the mountains. Chica has 15 baptized members and is building a new building. Cocoli Church still sponsors the mission at Santa Clara and another at Huile. Both are served by Urbano Ramos who was converted at Huile.

For four men the retreat was a nostalgic reunion. For the first time in some 20 years, W.D. Morgan was reunited with Anacio Gonzalez, and James Nelson, now state missions director in New Mexico, but from 1960-63 pastor of Chagres River Baptist Church in Panama, met again with Mickey Gonzalez, whom the Chagres River congregation sponsored in mission pastorates while Gonzalez was a student at the seminary.

Anacio Gonzalez' father brought him to Morgan when young Gonzalez was only 10 years old and asked Morgan, pastor of the church in Bocas del Toro, the country's northeastern coastal province, to rear the boy and teach him. The practice was not uncommon, Morgan says.

Anacio lived in the Morgan's basement and Morgan recalls he was a "good Bible student" who often stayed up late at night to study. He made a profession of faith and was baptized by Morgan. Gonzalez lived with the Morgans until he was a young man and returned to Cusapin. Morgan did not see him again until the retreat at Santa Clara.

Gonzalez now works in Loma Tigre and is pastor of Punta Vieja mission which is sponsored by Beautiful Zion Church in Bocas where Morgan was pas-



tor for 17 years before moving to Rainbow City. Gonzalez plans to contact four additional areas about mission points.

Nelson also served a similar sponsorship role for Mickey Gonzalez, who now pastors on his native island of Mulutuppu in San Blas. Mickey was saved during a revival led by Claudio Iglesias and came to the seminary where Nelson taught while serving as pastor at Chagres River Church.

"Mickey was very young and unsure of himself at the time," Nelson recalls. "He had just graduated from the eighth grade at Mulutuppu and came straight to the seminary."

Nelson worked young Gonzalez into an in-service training project, ministering to the isolated pockets of people along the river and in villages in the interior. "We would spot the people from

the air," Nelson recalls, "and then walk into where we could preach to them."

Gonzalez lived with the Nelsons on the weekends and worked as a mission pastor in Mendoza, Pueblo Nuevo, Nueve Laguna, Cerra Coma and Quaybleto. Strong missions have continued at Mendoza and Cerra Coma. This year for the first time a young man entered the seminary from Mendoza—a direct result of Gonzalez's efforts there years ago.

Mickey, married and father of four children, went to Tigre Baptist Church after completing seminary; he was there six years before moving to the pastorate at Mulutuppu almost three years ago.

"He stayed with it," Nelson recalls of Gonzalez's early days along the river. "The people accepted him in the interior even though he was an Indian. They knew he had to care."

The faces of missions in Panama are black, white, brown, red. At left, Edmond Stallworth sits on the steps of Cocoli Church in the Canal Zone. Above are Reinaldo Topping and Anacio Gonzales who serve in Bocas del Toro and W.D. Morgan of Colon. Below, Mickey Gonzales, works on the island of Mulutuppu, talks with James Nelson, now of New Mexico, but who formerly pastored on the Chagres River.



# Mr. Baptist in Panama

Over the years, Leslie Chambers has become the HMB's jack-of-all-trades—and master of them. He's an indispensable cog in the missionary machinery.

Don't look for Leslie Chambers' name in the Home Mission Board personnel directory. You won't find it. But ask anyone around the HMB headquarters in the Canal Zone who is the most indispensable cog in the missionary machinery there and invariably Chambers would be the choice.

He has no official title, but introduces himself as "Public Relations" representative of the Home Mission Board in Panama and the Canal Zone. The title fits as if it were made for him. Chambers seemingly knows everyone in the country from the president to the shoe-shine boys at Panama City's Tocumen Airport.

Marshall Durham, business manager of the Panama Baptist Convention, says that once he and Chambers walked into a Panama City restaurant where, by chance, the president of the republic was having a meal.

"Leslie saw the president across the room and told me he once attended school with him," Durham said. "But he's forgotten by now," Leslie said. When the president got up to leave he saw Leslie, called out a greeting to him and came over to our booth. He stood there with one hand on my shoulder and the other on Leslie's and talked to us. We were the only persons in the restaurant he spoke to and when he left the people literally jammed around us."

Chambers first came in contact with Baptists as an automobile salesman in the 1950s. "I used to sell cars to Brother Van Royen (R.G. Van Royen, superintendent from 1951-60) and the other missionaries," Chambers recalls. "They were

'easy killings.' I used to tell my friends that if the time came when I had to sell a car I could always sell one to those Baptists."

When his boss offered a special bonus to any salesman who could sell a particular "lemon," Chambers offered it to Paul Cook, a Canadian Baptist layman. Cook bought it and soon brought it back, just as Chambers had thought he would.

"I was ready for him," Chambers says. "I was ready to tell him I had made him a special price to take the car 'as is.'"

But Cook didn't complain. He said the car wasn't exactly what he had expected it to be but he liked it and asked Chambers to help him find a mechanic to get it in proper operating order. His behavior baffled Chambers.

"Paul's testimony made the difference in winning me to the Lord," Chambers says. "I went with him to First Baptist Church of Balboa and I thought he had told the pastor about me. Pastor Beeby preached right at me. Then I went to Spanish church and the same thing happened. The Holy Spirit began to work on me and on Thursday night I accepted Christ."

"Paul Cook was a layman," he recalls, "and ever since then I have felt laymen are more important than pastors in winning other laymen."

Six months later Chambers went to work for the convention, succeeding Cook who had moved to the United States. "I wanted to be around Christian friends," Chambers says. He has worked under three superintendents and all three unequivocally sing his praises.

His job defies description. He does what is necessary from running errands to operating the two-way radio that keeps the convention offices in touch with such outlying areas as the San Blas Islands. He affectionately refers to the Cuna Indians of San Blas as "my Indians." One day earlier this year he sent an air-sea rescue helicopter to one of the islands for Elizabeth Morris, wife of missionary Milton Morris. Mrs. Morris, suffering from a pulmonary embolism, was out of oxygen and likely would have died had not Chambers been at the radio.

Chambers is the father of nine children—seven of his own and two adopted—and has 23 grandchildren and two great-grandchildren.

"My favorite Bible verse is Romans 8:28," he says. "I love my Lord and I trust him. I fear nothing. As long as I do my part I know he will take care of me."

"I feel like the Lord predestined me to serve. The contacts I have made have served me wonderfully well."

They are serving Baptists pretty well, too. ♦

Leslie Chambers stands in front of the new Panama Baptist Convention headquarters in Panama City.



## EXECUTIVE'S WORD by Arthur B. Rutledge

### Strength and commitment in Panama

It was a joy to observe the maturity of Panama Baptists and to experience their warm Christian spirit in the annual meeting of the Panama Baptist Convention last March.

In his opening remarks convention president Milton Morris, a San Blas Indian, spoke of the historical nature of that meeting. He expressed gratitude for 70 years of help by Southern Baptists through their Home Mission Board. He expressed Panama Baptists' welcome to the Foreign Mission Board, which becomes Southern Baptists' channel of assistance in 1975. His remarks, and the spirit of the entire convention, reflected an encouraging level of strength and commitment on the part of this young body of Christians.

Several years of serious and Christ-honoring consultation lay behind this transfer. Consultations included representatives of the Home Mission Board and the Foreign Mission Board, and of the Panama Convention as well. Gerald B. Palmer, joined at many points by Oscar I. Romo, both of the Home Mission Board staff, gave many days to the extensive discussions leading to this important decision. It was agreed that the transfer was desirable from the viewpoint of all concerned, the transfer date was agreed upon, and steps were taken to begin actions needed to effect the transfer. The Home and Foreign Boards took needed actions. The matter was discussed with the SBC Executive Committee, and the Southern Baptist Convention gave the required approval upon the recommendation of the Convention's Executive Committee.

Elsewhere in this issue the reasons for the desirability of this transfer are presented. It is believed that Foreign Mission Board service in Panama will add to the fuller development of area strategies in Middle America and will strengthen Southern Baptist mission efforts throughout that area.

On the other hand, the HMB's withdrawal from Panama will allow this Board further to concentrate on the United States and its territories. This will emphasize the fact that the Home Mission Board is a national, not international, mission board. The need to concentrate on missions and evangelism in the United States is explained by the fact that the HMB's mission field today has expanded into all 50 states.

When appeals reached Southern Baptists for missionary help in Puerto Rico, executives of the Home and Foreign Boards visited this United States territory. They agreed that our denomination's help should be channeled through the HMB and this Board began ministering there in 1964.

The HMB continues to relate to Cuba. When the Home Board began service in 1966 it was thought likely that Cuba would become a United States territory or hold some other close relationship with the United States. Though this did not come to pass and Cuba became a separate nation, the HMB continued to serve Cuba as a mission field until the mid-1960s when the last Southern Baptist missionaries left. However, the Board continues to provide some financial help to the work in this island off the tip of Florida. I am glad to be able to report that information which reaches us indicates that the work in Cuba is doing well, though in the face of difficulties.

When Hawaii became the fiftieth state 15 years ago, Foreign Board officers conferred with the Home Mission Board about mission work in Hawaii, which had been entered by the Foreign Mission Board in the 1940s. The decision reached was that the HMB should work with the Hawaii Baptist Convention just as the Board works with other state conventions. It was understood that some of the foreign missionaries then serving in the fiftieth state would remain. It was understood also that the Foreign Board would

continue financial assistance to the Hawaii Convention for 10 years, with the amount reduced each year.

Understandings in these areas have been reached also regarding the work in Panama. The Foreign Board indicated that missionaries under appointment by the HMB were free to apply for appointment as foreign missionaries, and three will continue to serve in this relationship. The Home Board expressed its desire to help those who did not wish to remain in Panama to relocate in some other home missions work. This is being implemented.

The HMB also agreed to continue financial help to the work in Panama on a reducing basis. Present HMB expenses for varied institutional services (including the medical clinic, the seminary and the assembly) were set at \$160,000. It was agreed that this amount would be reduced 10 percent per year for 10 years. The 1975 HMB allocation for Panama is \$144,000, and will be reduced \$10,000 annually in the future.

The HMB owns church and institutional properties in Panama and the Canal Zone which are presently carried on the Board's books at a total valuation of \$891,934. All of this property will be transferred to the Foreign Board or to local Baptists as rapidly as the legal technicalities can be handled. The HMB will give this property, with no thought to selling it to fellow Baptists, since it was purchased with Cooperative Program and Annie Armstrong Easter Offering funds provided the Home Mission Board by Southern Baptists.

As we look into the future we anticipate a growing Southern Baptist ministry to the national Baptist Convention of Panama through the Foreign Mission Board. At this time of the special Week of Prayer for Foreign Missions let us include in our petitions a prayer for the continued blessings of God upon the growing Christian work in Panama. ♦



MERRY  
CHRISTMAS  
from the  
House  
Mission  
Staff

1. Walter Kruger  
2. Evelyn Hutton  
3. John Winters  
4. Elizabeth Peterson  
5. James Foster  
6. Harold Bennett  
7. Tom Schuchle  
8. Gene Hurlinger  
9. Judy Olson  
10. Paul Hurlinger



**Where are they now?**  
Nicky, Maria, Israel . . . and others you met in THE CROSS AND THE SWITCHBLADE?

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Problems he faces as a public figure . . . his "addiction" to the rat race . . . his marriage.

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## PRAYER CALENDAR

*A quarterly listing of chaplains' birthdays*

### JANUARY

January 1: Herman M. Kincaid, Tex., Army; William H. Mattox, S.C., Air Force; Andrew A. Bratcher Jr., Tex., hospital; Lacy C. Justice, Ky., institutional. January 2: Emmett Solomon, Tex., institutional. January 3: Roy N. Mathis, S.C., Army. January 4: Carl B. Case, Tex., hospital; Aubrey Neal, Ark., Navy. January 5: Michael D. Moore, Tex., Army. January 6: Edward Carl Middleton, S.C., Navy. January 7: Harold F. Menges, Kan., Army; Wendell T. Wright, Va., Army; Randolph D. Spear Jr., N.C., industrial. January 8: Milton Lamar Trawick, Ala., Navy; Vernon Wall, N.C., hospital; Ralph E. Medlock Jr., Ga., Army; Robert W. Trotter, Miss., hospital; John R. Hagan Jr., Ark., institutional. January 9: George M. Coaker, Ala., VA; Robert R. Whiteside, S.C., Air Force; Douglas Dexter, Miss., institutional; Leroy C. Bearce, Mo., hospital.

January 11: Jay D. Peterson, Fla., Navy. January 12: Harvey L. Lilly Jr., La., Navy; Jack C. Randle, Ga., Army. January 13: John E. Rasberry, Ala., Air Force. January 14: Charles Edward Burgess, Tenn., institutional; Marion K. Kelly, S.C., Army; Richard L. Mahler, N.Y., institutional; Otis L. Andrews, Ga., institutional; Ronald D. Herrin, Okla., hospital. January 15: Delton Collins, Ga., Army; John T. Collins, S.C., Navy. January 16: Albert B. Parsons Jr., S.C., Air Force; Joseph W. Vetter, Ky., Army; Harold D. Wright, La., hospital. January 17: Lewis E. Allred, Miss., Navy; Donald C. Hancock, Ga., hospital; Wm. T. Flynt, Ark., hospital. January 18: James T. Maxwell, Tex., hospital.

January 19: Cammid O. Arrendell, Tex., Air Force; Roy A. Baxter, Tenn., Navy. January 20: Joe E. Luncford, Miss., Air Force; William H. Reid, Ky., Air Force. January 21: Clarence L. Hopkins, Okla., Army; Homer E. Keen Jr., Miss., Navy; J. V. Porter, Okla., hospital; James O. Carter, N.C., VA. January 22: John T. Goad, Tenn., Navy; Newton Hardin, N.C., Air Force; William E. Halton, N.C., VA; Hugh R. Kinsey, Fla., Air Force. January 23: Bell Reaves, Ala., Army; Dewey D. Underwood, Tex., hospital; William Marvin Stricklin, Mo., Air Force. January 24: Paul R. Fine, Fla., hospital.

January 25: Nathan L. Robinson, La., hospital. January 27: Willis L. Saunders, Okla., hospital; Deyo J. Williams, N.C., VA. January 28: Roy Riddle, N.C., Air Force; Frank A. Renfro, Okla., hospital. January 29: Willard D. Sapp, Ga., hospital; Roger E. Williams, S.C., institutional. January 30: James F. Agnew, S.C., Navy. January 31: Charles G. Campbell, Ga., hospital; Pat H. Davis, Ala., Army; Richard Hopkins, N.C., hospital; David

M. Jost, Okla., institutional; Frank A. Rice, La., Air Force.

### FEBRUARY

February 1: Raymond J. Wade, Calif., Army. February 2: R. Boyd Robertson, Okla., industrial; Clyde N. Kerley, N.C., Air Force. February 3: William R. Howard, Ky., Navy; Peter J. Krazak, Mich., Army. February 4: Vasteb E. Zumwalt, Ark., Air Force. February 5: Claude J. Benner Jr., N.C., Army; Allen B. Craven, Mo., Navy; Grady Criswell, N.M., institutional. February 6: James H. Rutherford, Ala., Navy; Rubey D. Goff, Tex., hospital. February 7: Darrell E. Hall, Tenn., Air Force; William L. Stone, Tex., industrial. February 9: George T. Bryon, Miss., Army. February 10: Duane D. Redding, Tex., Army; Robert W. Riley, Ga., Army; Robert Tatum, Tex., hospital; Samuel Southard, N.C., hospital. February 11: Harley C. Dixon, Ky., hospital; Ralph E. Harrell, Fla., Army; Hylon Vickers, Tex., institutional; Barry F. Lovett, Va., institutional. February 12: Donald O. Burnett, Tex., Army; George W. Bowman III, N.C., hospital; Gerald H. Smith, Miss., Army. February 13: Kenneth A. Burnette, Penn., hospital. February 14: William B. Kirby Jr., N.C., Army; Melvin H. Pickering, Okla., Air Force; Boyd Welton, Okla., institutional; Richard E. Pyburn, La., hospital. February 15: Elias R. Callahan, Ala., VA; James G. Calmes, Ohio, Army; Malcom E. Smith, Fla., Air Force. February 16: Earl T. Troglin, Ga., hospital.

February 17: Charles F. Harding, Mo., Army; Walter D. Paris, S.C., hospital. February 18: Vaughn H. Tollett, Ark., Air Force; Neil F. Wolfe, Ind., Air Force. February 19: Myron C. Madden, La., hospital; Salvatore Rubino, Calif., Navy; Lawrence C. Guido, Calif., Navy. February 20: William D. Aders, Ala., Navy. February 22: Robert B. Burnette, Tenn., Air Force; John R. Johnston, Ariz., Air Force; Nathaniel B. Saucier, Miss., VA. February 23: William H. Warren, Ala., Air Force. February 24: Joe Boone Abbott, Ala., hospital; Berdon M. Bell Jr., N.C., Army; Calvin C. Cooper, Tenn., Air Force; Glenn G. Booth, Tex., hospital; Robert W. Mulkey, S.C., hospital.

February 25: Lindell Eugene Anderson, Mo., Army. February 26: Max E. Burgin, N.C., Army; Julian P. Griffin, Va., institutional; Charles W. Meyer, Indiana, Army; Leslie A. Thompson, Mo., Army; Ferd White, Tenn., hospital; Merle Edward Strickland, La., Navy. February 27: W. B. Johnson, Fla., institutional; Carl E. Tolbert, Okla., Army; Walter C. Tucker, Ark., Army; Warren B. Wall, Fla., institutional. February 28: Clarence Barton, Ky., hospital. February 29: James A. Wilborn Jr., Ga., Air Force.

### MARCH

March 1: Joseph E. Galle, La., Army; Douglas E. Pond, Tex., Army; George T. Sturch, Tex., Air Force; Charles W. Pike, N.C., Army. March 2: Otis Wayne Smith, Miss., Army. March 4: Robert C. Jones, Tex., Army; James W. Wilson Jr., Ala., Navy. March 5: Bennie I. Billings, La., Navy; Sander O. Cikebread, Ala., institutional; Joseph S. Dukes III, Ga., hospital; John P. McMichael, La., Army; Kelley E. Blanton, Fla., industrial. March 6: Billy D. Hensley, Ark., Air Force; Marvin C. Hughes, S.C., Army; George J. Swafford, Ga., hospital. March 7: Charles C. Noble Jr., Mo., Navy; Franklin L. Sparkman, Ala., Army; Alvin W. Hedin, Okla., hospital. March 8: Wrex K. Hauth Jr., Mo., Navy; G. Howard Linton, Tex., hospital; Jack L. Thomas, N.C., Army.

March 9: Sam Richard Gordon, La., hospital; Robert F. Shaddox, Ark., Army. March 10: Teddy R. Pope Jr., Tenn., Army. March 11: Oscar B. Forrester, Ga., Navy; Grover E. Stillwagon, Mo., Air Force. March 12: James W. Millaps, Tenn., Air Force; H. Bernard Nail, Miss., hospital; Lamar N. Denkins, Ala., hospital. March 13: John M. Allen, Fla., Army; Ernest A. Banner Jr., N.C., Army; Willie D. Powell, Tex., Navy. March 15: Jimmy G. Cobb, Tex., institutional; Edward A. Flippen Jr., Va., Army; Zeak C. Mitchell Jr., Ala., Navy. March 16: Ira Oliver Carree, Fla., Navy; H. A. Tidwell, Calif., Navy. March 17: Ernest E. Kircus, La., Air Force; William C. League, S.C., Navy; Wallace H. Welch, Ala., institutional. March 18: Jack Hughes, Fla., Army; William C. Jackson Jr., Ga., hospital. March 19: James F. Bray, Ga., Army; Robert D. Christian, Ala., Air Force; Leonard B. Hinz, Tex., VA. March 20: Thomas A. George, Ga., Army; Leo S. Stanis Jr., S.C., Navy; Bobby D. Moore, Ala., Army.

March 21: Eugene A. Blitch Jr., La., Air Force; William L. Clark, Miss., Air Force; Louis M. Jackson, S.C., Army; Walter C. Jackson III, Ky., hospital. March 22: James P. Arnold, Tex., hospital; Leonard Edward Markham, Ala., Navy. March 24: James E. Jordan, Tex., Air Force; C. Todd Walter, S.C., hospital. March 25: James Dent, Ky., institutional. March 27: Charles Patisaul, Okla., institutional. March 28: Lester E. Burnette, Miss., Army; Irvin Hayes Thompson, N.C., Navy; E. C. Houston, Ala., hospital. March 29: Vancil V. Gibson, Mo., Air Force; Harold Thompson, Tex., Army; Frank M. Ornburn, Mo., Army. March 30: Harold E. Brown, Fla., institutional; Erwin W. Robinson, S.C., hospital. March 31: George T. Buyd, Miss., Navy; Joseph K. Dodd, Ala., Army; Clinton R. Phelps, Mich., VA; John O. Solano, N.M., Air Force. \*



## ACROSS THE BOARD

### Evangelism matters dominate fall meeting

Responding to Convention expressions for increased emphasis on evangelism, Home Mission Board directors in their fall meeting in Atlanta in October ticketed some \$630,000 of the 1975 Annie Armstrong Easter Offering for evangelism projects and voted to use all funds received over the \$8.5 million goal for evangelism and missions needs.

Evangelism-oriented matters, including a call by SBC President Jaroy Weber to win America for Christ now, dominated the meeting.

The directors voted to distribute the 1975 Annie Armstrong Easter Offering as follows (if the \$8.5 million goal is met): \$5.9 million for missionaries and field projects; \$1.3 million for special projects; and \$1.3 million for advance in critical areas.

Evangelism projects would receive \$240,000 from the \$5.9 million designated for missionaries and field projects and \$390,000 (30 percent) of the \$1.3 million for advance in critical areas.

All over the \$8.5 million AAEO goal will be used for "urgent unmet field ministries needs in missions and evangelism."

The directors elected a new Evangelism Division staff member, Robert M. Saul, of Waco, Tex., who will be director of the Department of Lay Witness Ministries. A native of Quitaque, Tex., and graduate of Baylor University, he is president of Religious Communications Corp. of Waco.

Another Evangelism Division staff position, Director of Evangelism Planning and Consultative Services, was approved, but no director was named.

A three-man committee evaluating the place of evangelism in the Board organizational structure announced it had held a preliminary meeting and had another scheduled for November. Members of the committee are Carl Bates of Charlotte, N.C.; Alfred B. Coyle of Memphis, Tenn.; and Landrum P. Leavell of Memphis, Tenn.

In other action, the directors increased rate on church loans from 8.5 to 9 percent, approved new salary guidelines for missionaries and staff members, appointed 26 new missionaries and asso-

ciates and honored Executive Director-Treasurer Arthur B. Rutledge for 10 years at the HMB helm.

They also honored three retiring staff members (see following story), accepted the resignation of another and honored several employees on completion of from five to 30 years' service with the HMB.

Retiring at the end of the year are Victor Glass, director of the Department of Cooperative Ministries with National Baptists; Willis Brown, deputy director of the Division of Chaplaincy; and L. D. Wood, assistant director of the Department of Language Missions.

Resigning his post was Roy Owen, associate director of the Division of Associational Services. Owen became assistant executive secretary for the Colorado Baptist Convention on October 24.

Honored for services as HMB staff members, missionaries or in other capacities were: Five years—David Benham, James C. Bowen, Sue Campbell, Lyndon W. Collings, Elizabeth Dennis, Charles E. Hancock, Hettie P. Johnson, Joel T. Land, Joyce Lowe, James Miller, Martha Newell, Jerry Scruggs, Mary Ellen Urban and Lewis Wrenn; 10 years—Margaret Abstance, Helen M. Duncan, Brenda Hendrickson, Elbert Key, Arvella Turnipseed and William T. Updike; 15 years—J. C. Durham Jr., Walker L. Knight, Fred B. Moseley, Arthur B. Rutledge and Clarice Whitener; 20 years—Ruth McKinney and William B. Mitchell; 25 years—Oscar I. Romo; 30 years—Edna Simpson.

Rutledge was honored for his 10 years as executive director and also for 15 years of service. He was director of the Division of Missions before being named executive director.

He was given an autographed baseball and bat from Atlanta Braves Baseball star Hank Aaron by Aaron's sister Alfredia Aaron Scott, HMB Librarian.

### Glass' commitment to continue in black and white

Victor Glass remembers his first con-

tacts with black people. "We used to throw rocks at them when I was a kid, running them out of the river, just like any other Southern boy. They came to our house and washed clothes."

Now Glass, a native of Spray, N.C., is retiring as director of the HMB's Department of Cooperative Ministries with National Baptists.

Obviously Glass changed over the years. It began "when I was at Carson Newman College and I was introduced to a black high school principal. He was my superior and I couldn't take it."

"He was the son of a preacher and he really made me take another look at Negroes," Glass continues.

Glass's interest in working with National Baptists grew while he was doing graduate work at Vanderbilt University in Nashville. As he became acquainted with the American Seminary (for Negroes) and both National Baptist publishing houses, "it really began to dawn on me how many blacks were Baptists and that we Southern Baptists had little or no communication with them," Glass recalls.

While earning his doctor of theology degree from Southern Seminary in Louisville as an out-of-state student, he worked as a teacher at American Seminary. He later served as acting president for the 1956-57 school year at the black seminary.

"One thing that bothered me was the trouble we had getting our seminars and schools opened to blacks," Glass remembers. "It always troubled me that Southern Baptists would give a universal message with selective acceptance."

"I never saw myself in a pastoral role," he says. But to help support himself during and immediately after his schooling, he pastored a couple of churches, Milton Baptist in Milton, Tenn., and Baker's Grove in Nashville.

He came to the HMB in 1957 as assistant to Guy Bellamy in the department known then as Cooperative Work with Negroes. He became director in 1965.

He and Edith Messer were married and had two children. "My kids have never been uptight about what I did."

## Should your minister have to moonlight?



We asked 4600 practicing Protestant ministers. Almost one-fourth reported that they work an average of 24 hours a week at secular jobs.

Why? Mostly to supplement their income because the median salary of all the ministers surveyed—including housing and utilities allowances—was just \$10,348. Fourteen percent made less than \$6,000. The average minister had to dig out \$1,134 from personal income for professional expenses such as use of a car.

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This exhaustive, enlightening and

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## ACROSS THE BOARD Continued

From the beginning we visited black homes and vice-versa," he says.

Mrs. Glass may be even closer identified with blacks than her husband. Teaching at an otherwise all black school, she once asked a first grader to see if her husband was outside waiting to pick her up. The boy came back and told her there was a man out there, but "he's white."

Glass is being replaced by Emmanuel McCall, the first black to serve as director of the department. But "we're not giving the job to him," says Glass. "He's earned it and he's capable. It's a logical outgrowth of his education and experience and commitment."

"We're not courting black churches," Glass adds, "but it is indicative of how many other young blacks would relate to us."

"My dream is for the SBC to become like the HMB, with Anglos, blacks, Indians, Mexicans—all giving and receiving from one another."

Glass says he will retire from his job but not from his commitment. "I'll continue relating National and Southern Baptists whether I'm paid or unpaid, sought or unsought," he says.

He may teach or work out of his home on a 30-acre hunk of land east of Atlanta "with a lake full of fish."

"I'm going to enjoy being responsible to God and my wife," he says "and try to keep it in that order." —Tim Nicholas

### Wood plans to "keep toading" despite retirement

When L. D. Wood was a boy of 11 in Scranton, Tex., he made a profession of faith in Jesus Christ as his Savior and was "almost literally buried in baptism—in two feet of water and up to my knees in mud."

For the last 35 years he has been knee-deep in Southern Baptist mission efforts on virtually every level. Wood has been an associational director of missions in the Rio Grande Valley of Texas, a foreign missionary in Chile, superintendent of missions for the Home Mission Board in Panama and assistant director of the HMB's Language Missions Department.

He steps out of that last post on December 31 to retire but is still considering additional missions service along with Mrs. Wood.

Wood is a native of Center, Miss., the son of a preacher-farmer who "sometimes pastored six churches and farmed at the same time." He remembers his

father received no regular salary and occasionally was paid for revivals with a pig liver or a sack of meal.

Now a lieutenant colonel in the Army Reserve, Wood was called to preach while in the Army and stationed at Brownsville, Tex., where he came in contact with many Mexicans and for whom he developed great feeling.

Wood is a graduate of Mississippi College and attended New Orleans Baptist Theological Seminary before moving on to Southwestern Seminary where he earned master of theology and doctor of theology degrees.

He served several student pastorates and did a stint as an Army chaplain from 1933-36 before becoming pastor of Beverly Hills Baptist Church in Dallas where he served until 1939.

That year he went to Chile under appointment by the Foreign Mission Board. He served there, with time off for military service as a chaplain in World War II, until 1948 when he moved to Harlingen, Tex., to become coordinator of missions for the Lower Rio Grande Valley Baptist Association.

"The Spanish speaking people in Texas had been on my heart for years," he said. "They were ill-treated; some people thought more of a good steer than they did of the Mexican people."

Three years later he moved on to become coordinator of language missions in Texas and then in 1960 on to Panama for a five-year tour of duty as Superintendent of Missions for the HMB. In 1966 he became assistant director of the Department of Language Missions.

—Toby Drain

### New career for Brown?

Willis Brown had planned his retirement. He had built a retirement home near Jackson, in his native Mississippi; there he and his wife, Ruby, would move at the end of his career with the Home Mission Board in December.

But Brown's plans haven't worked out. "I'm just not ready to stop working yet," says the deputy director of the HMB Chaplaincy Division.

"I'm not sure what I'm going to do after I leave the Board," he adds, "but it'll be something in missions, perhaps in a church that's related to the military. Gene Grubbs (in charge of laymen overseas for the Foreign Mission Board) says that about 100 of the 130 English language churches overseas were started or supported largely by military people."

Brown says perhaps he'll work in one of these overseas, or one of the hundreds

in the U.S.

Brown first began toying with the idea of going into the ministry at Mississippi College. "My second year I began thinking about a church music career," he says. "I can't say I'm a musician, but I like music. I played drums in the college band and violin in the little orchestra."

Brown went to seminary after teaching school four years, during which time he saved money and helped two sisters who were in college—that was in 1931, says Brown.

During seminary he felt a tug toward pastoral ministry, perhaps through foreign missions. "I had hopes of one day going to Russia, but the door never opened."

Brown began his relation to the military in World War II when he served as chaplain in the U.S. Army. Those five years were wedged in between a Th.M. and a Th.D. degree from Southern Seminary at Louisville.

Brown stayed in the reserve chaplaincy until he retired at 60 as a colonel, but says he hadn't been conscious of his continuing interest in military chaplaincy, until he was invited to come to the HMB in military personnel ministries. At the time he was pastoring Calvary Baptist Church in New Orleans.

In 1970 he was named deputy director of the HMB Chaplains Division.

Since his first connection with the military chaplaincy in 1941, Brown has seen a number of changes in it, "mostly for the good," he says.

"For one thing, when I entered the service, Southern Baptists had no chaplain commission. That came later that year when Alfred Carpenter became director. From that time on, the chaplaincy increased in stature and effectiveness."

Before the SBC began endorsing chaplains, the work was done by a general commission of chaplains in Washington.

"Now we know the chaplain pretty well before he's endorsed," says Brown. Recently, Brown witnessed the endorsement by Southern Baptists of the first black and the first woman chaplain. The woman is a seminary student and the SBC Chaplains Commission actually approved her for training—endorsement comes only when ready for assignment.

"but she's endorsed by us as far as the Air Force is concerned," says Brown.

"Right now we're over our quota in military chaplains," says Brown. "This happened when we filled other denominations' quotas during the Vietnam War. Now we can only say to a person if he feels a call into the chaplaincy, he should

try the reserves. Then later, if an opening comes, he'll be considered for active duty along with others." —Tim Nicholas

### Havlik began move for 'Affirmation Atlanta'

More than 7,500 Atlanta residents crowded Central City Park in the city's downtown business district October 6 for the climax of "Affirmation Atlanta," a move to affirm faith in the city, in humanity and in "our common life together."

The effort which brought together civic leaders and persons from all races and social strata was the brainchild of John Havlik, director of the Department of Evangelism Materials and Services.

Havlik is a next-door neighbor of Atlanta Mayor Maynard Jackson and suggested "Affirmation Atlanta" in one of his across-the-backyard-fence talks with the mayor.

### Belew to share ideas in Jerusalem

M. Wendell Belew, director of the Division of Missions, will share his ideas on church growth with participants at First Jerusalem Convocation of Church Growth, Feb. 11-20, 1975.

Belew will be one of two dozen leaders in church growth who will discuss their concerns, insights, techniques and principles with some 3,000 convocation participants. \*

## MISSIONARY APPOINTMENTS

### Associational Services

- Jess Dee and Jo Ann Cooke (born Oct. 11 and May 10) Warsaw, Indiana.
- Harold B. and Marsha Manahan (born Feb. 16 and Feb. 26) Omaha, Neb. (Associate)

### Church Extension

- Donald and Patrice Fillingham (born Nov. 17 and April 4) Rochester, N.Y. (Assoc.)
- Richard G. and Nancy Heaney (born Aug. 27 and Mar. 14) Hatfield, Penn.
- William E. and Rose Ann Tritten (born Jan. 6 and July 16) Scottsbluff, Neb.
- David and Rebecca Waugh (born Aug. 6 and Feb. 17) Montpelier, Vt. (Assoc.)
- Charles S. and Bobbie Young (born Feb. 12 and Mar. 4) Moundsville, W. Va.

### Christian Social Ministries

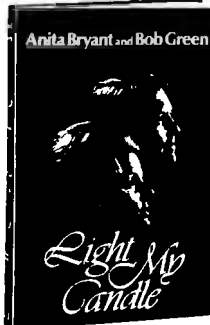
- Ren and Judy Adams (born Sept. 4 and July 6) Salt Lake City, Utah.
- Helen Louise (Mrs. Thomas) Belote (born Oct. 4) San Francisco, Calif. (Assoc.)
- Jack and Betty Kay Boggs (born Nov. 24 and Oct. 22) New Orleans, La. (Assoc.)
- Rosalyn Ann Brandt (born July 6) Louisville, Ky. (Assoc.)

Continued

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### THE URBAN MISSION Craig W. Ellison, Editor

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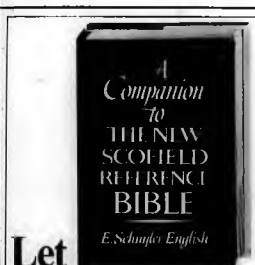
Making a powerful case for evangelical involvement, leaders actively engaged in urban ministries discuss the biblical and historical bases, cultural pitfalls, urban awareness among Christians, and the role of the Christian college and seminary.

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Continued

- Reva G. Burnett (born Dec. 29) El Paso, Tex. (Assoc.)
- John H. and Shirley Campbell (born Jan. 27 and Aug. 15) New Orleans, La.
- Jan Elizabeth Cox (born Nov. 13) Pittsburgh, Pa.
- Elinor Ann Daniel (born Mar. 27) New Orleans, La. (Assoc.)
- Daniel and Nadine Elsom (born Dec. 16 and June 28) Dallas, Tex.
- Mardena Faulkenberry (born Nov. 11) Louisville, Ky. (Assoc.)
- Tammy L. and Linda Fewell (born Jan. 23 and Nov. 5) Jacksonville, N.C.
- Jo Ann Fisher (born Nov. 8) Denver, Colo. (Assoc.)
- Laura Lee Fry (born Mar. 16) San Francisco, Calif. (Assoc.)
- Patricia Gatling (born Nov. 29) Fort Worth, Tex. (Assoc.)
- George M. Geza (born Mar. 7) Louisville, Ky. (Assoc.)
- Cleotilde Gonzalez (born Mar. 7) Albuquerque, N.M. (Assoc.)
- Carolyn Guy (born Nov. 1) New Orleans, La. (Assoc.)
- Ethel Haddock (born June 9) Houston, Tex. (Assoc.)
- Ronald Dean and Carolyn Hefner (born June 24 and Sept. 23) Long Beach, Calif. (Assoc.)
- Marsha Lee Hitzing (born Oct. 2) Louisville, Ky. (Assoc.)
- Judith Ann Lambeth (born April 30) Louisville, Ky. (Assoc.)
- Jackie H. and Novella McClung (born Dec. 19 and Nov. 19) Atlanta, Ga. (Assoc.)
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  - Josef Sale (born Aug. 6) Chicago, Ill. (Assoc.)
  - Juan F. and Olga C. Valdez (born June 23 and April 28) Yorktown, Tex. (Assoc.)
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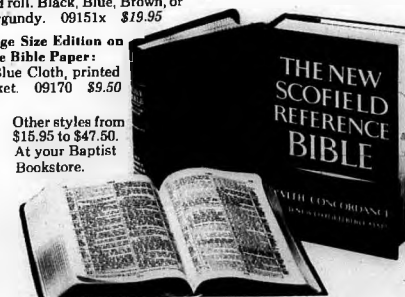
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## READERS' REACTIONS

### Whoever said it would be easy?

#### Pastors, pro and con

June HOME MISSIONS was one of the best that I have ever seen. Your treatment of the problems of the pastorate was honest, up-to-date, and realistic.

Sam Adkins  
Benion, Ark.

• I read your June issue with interest and also the responding letters in September. Since most letters favored the issue, I felt those of us who did not favor it should write. I am not opposed to discussing problems of this nature but feel that it should be approached from a more Biblical view. The Bible has the answers to the problems of these ministers if they would take the time for God to show it to them.

I am a young minister in my second pastorate. . . I have had some of the problems discussed. Some of the men have been driven from the ministry by similar problems, but I could not leave the calling God gave me. Whoever said it would be easy? I think too many preachers think this, and that is why they drop out at the sign of a little trouble. . .

If we want help, let's go to God's Word. I believe your magazine would have been of more help to ministers by giving an exposition of 1 Timothy, rather than giving the complaints of pastors. . .

Jesus is the answer if we will just look to him. I do not speak in ignorance of psychology, since I majored in it in college. I ask, "Why go to some man with our problems when we can go to the creator of our universe." When others come to me for counseling, I try to get them to see God as their answer and not the pastor. Why should ministers be any different? Let's go to the one who knows us better than we know ourselves. He will always give us the right answer if we will wait on him.

I have no hard feelings against ministers who have let their problems get the best of them. But I do pray that they would come back to the power of Christ in their lives, and let him give them that first love they had for pastoral work. They are missing something in their lives without that love.

I say stop talking about the problems in your magazine and give the answers from God's Word.

Tammy Frankovich  
Montgomery, Tex.

• I was very much impressed. Thank you very much.

William Jacob Furr  
Newton, N.C.

• . . . outstanding. Nowhere else have I seen this much material on this critical subject put together in one publication. You all are to be congratulated.

Charles A. Williams  
Jacksonville, Fla.

• . . . a very worthwhile issue.

Grey Clement  
Fort Gaines, Ga.

#### People power

Thanks. In these days of political uncertainty we need a Christian voice in politics more than ever. Hopefully this issue of your magazine will spur us in to action.

Kay Huggins  
Raleigh, N.C.

• "The proof of the pudding is in the eating!" In the case of the HOME MISSIONS, the proof is in the reading! We praise God and thank you all for sharing with us the challenges and blessings of being "doers of the Word and not hearers only." We are in our retirement years, but we know that no one ever retires from God.

Thank you for opening our hearts to the realities in the here and now; both inside and outside the church buildings.

Bob and Lorene Brinkley  
Corpus Christi, Tex.

• I was somewhat disappointed that your staff apparently was not aware of at least one other recent book by a Southern Baptist which might have been included in the literature section. Among the half dozen or so I recall seeing listed I recognize only one by a Southern Baptist author and that was Daniel Gran's splendid little volume. I believe that the remainder of the books were by non-Baptist writers. At any rate, I thought I would let you know about the tome which I read last year with Dick Pierard entitled Politics: A Case For Christian Action, Int-Varsity Press.

Robert D. Linder  
Manhattan, Kan.

#### Pioneer response

Your September "Home Mission" reflected research, insight and careful observations of us involved in pioneer

missions. Praise God that you care enough to inform others about what God is doing in these pioneer areas of our Convention.

Mrs. Bill Graham  
Manitou, Wisc.

• Wish all Southern Baptists would take time to read the September issue.

I found it most informative, especially in regard to 1) the reason for our ignoring the people outside the South for so long and 2) the "pioneer movement" history itself.

I regret that much of the work was begun simply because of transplanted Southerners, rather than by a vision among our people for our non-Christian fellow countrymen. However, I'm glad those transplanted people did do the work they have begun. I praise God for the results, but we still have much to do. (I speak as a former US-2er in W.Va.)

Lastly, I think the stories told in this issue point to the need for our prayerful, serious consideration for changing our provincial name.

Robert C. Wilson  
Dallas, Tex.

• Your September issue is one of the best you have put out for a long, long time.

Mrs. Velma Claffelter  
Shawnee, Okla.

• For 17 of my 57 years I was a member of the Baptist Church (having been reared a Lutheran and having moved last year to a city where there are numerous Lutheran Churches I have rejoined a Lutheran congregation).

I want you to know that one of the finest parts of the Baptist faith is their emphasis on missions and the best part of that emphasis is your magazine. I have admired your stand on various controversial issues and I'm proud to have been a subscriber to HOME MISSIONS for most of the past 17 years.

Clara S. Irick  
Columbia, S.C.

• Thank you for a very fine article on California. However, the inadvertent omission of three words in one place and the addition of a word in another completely changed the meaning of a statement credited to me.

Your article quotes me as saying in reference to Southerners and Midwest-

erners coming West and starting churches that " . . . they've long since proved not to be the stuff with which stable churches are built. We now have to base them on people of California."

What really was said is " . . . that source has long since dried up, and it has long since proved itself not to be the stuff with which real churches are continuing to be built. We have to build them based on people of California."

Perhaps I am too sensitive but because of the omissions the statement seemed to cast adverse reflection on those early saints. Nothing could be further from the truth. I thank God for their vision and sacrifice that made possible our present development.

Robert D. Hughes  
Executive secretary,  
Baptist General Convention  
of California  
Fresno, Calif.

• I always turn first to the "Readers' Reaction" section. This is one of the most informative and really stimulating sections of your magazine. Often the comments in the letters are encouraging; many times the comments point out to me areas of Christian education to which we in the local church need to give better attention; sometimes the comments give rise to frustrations and that helps my digestion and my prayer life.

Thank you for the consistent quality of your magazine. Thank you, too, for the good works that get done because a Christian friend like HOME MISSIONS is there to show where and how it needs doing.

Edmon Rowell  
Danville, Va.

• I commend you on the fine September issue. As a participant in pioneer work on the West Coast since 1951 and a student of the history of the pioneer movement, I am aware of how much had to be omitted. Within space limitations you have presented something of the flavor of the movement.

I am especially pleased to see a man like Leonard Sigle getting the recognition and honor he so richly deserves. He is a modern day Apostle Paul. Since 1929, when he left Southwestern Baptist Theological Seminary to pastor First Baptist Church, Klamath Falls, Oregon, he has been starting churches in Cali-

fornia, Nevada, Oregon and Washington. Most of these churches are now Southern Baptist. Sigle is now pastor of First Baptist Church, Benton City, Washington.

One misunderstanding does appear on page 5, where you write "No one even seemed to notice it was precedent setting that a state convention - not churches - was admitted to SBC membership." Churches have never been admitted individually to SBC membership. There is no list of new churches presented year by year. If you cooperate you are a part of the Southern Baptist Convention. The recognition of California as a state convention was not precedent setting as such, for earlier Arizona had been recognized.

One date is in error. It was in the 1890s instead of the 1880s that a group from Oregon attempted to cooperate with the Southern Baptist Convention.

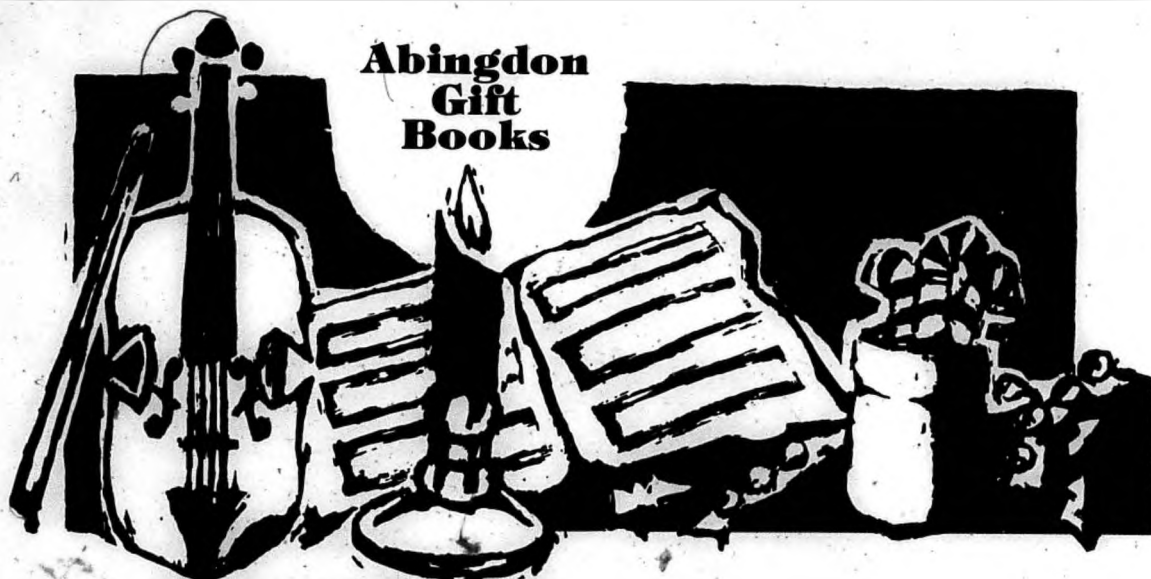
Sam A. Harvey  
Renton, Wash.

EDITOR'S NOTE: You're right about our date being wrong. Oregon groups attempted SBC cooperation in 1893 and 1898. The misunderstanding about "churches/convention membership" persists, however.

According to the Southern Baptist Convention Constitution, Article III (Membership), "The Convention shall consist of messengers who are members of missionary Baptist churches cooperating with the Convention. . . . We're not historians, but we interpret this to mean the Convention is composed of messengers from individual (independent) churches. When the Arizona question came up (1929), for example, the Convention voted to "recognize" the "six messengers enrolled from Arizona." There was no vote to affiliate the entire Baptist General Convention of Arizona, or its churches, in toto. But when California came along, the Convention voted to "admit to membership" the Southern Baptist General Convention of the state of California, which—as far as we could tell—was precedent setting; that action had never been done before. It seemed the Convention was not as concerned with formalities of its Constitution as with confirming its intentions to expand its geographical boundaries. Perhaps our use of the word "churches" was misleading, since, technically, messengers from churches make up the Convention. The copy should have read, " . . . a state convention—not messengers from churches—was admitted SBC membership." Or, perhaps, we've interpreted this wrongly and a historian can straighten out the tangle of messengers, conventions and churches to everyone's satisfaction. Any volunteers?

HMB DECEMBER 31





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