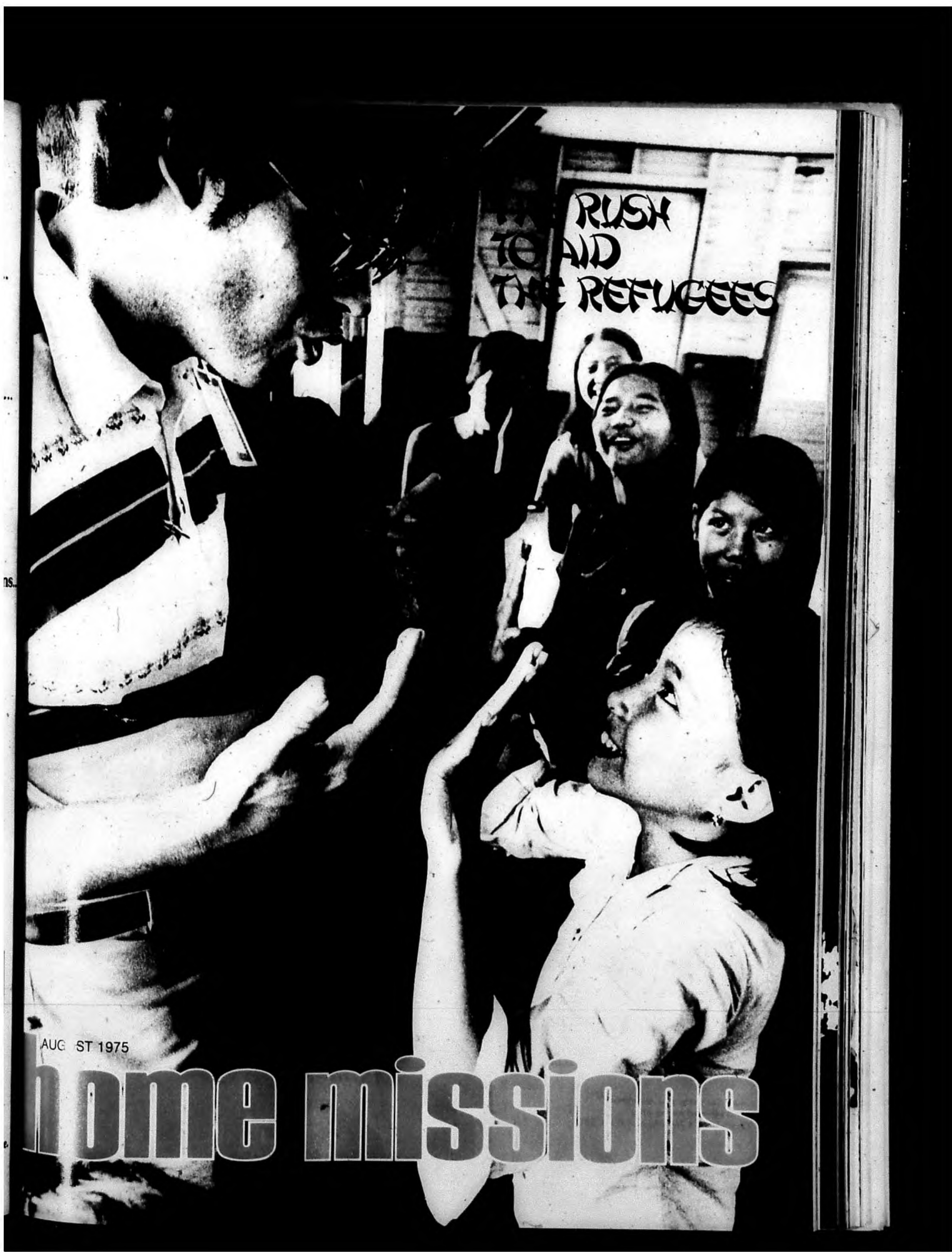




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home missions

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COVER PHOTO: Home missionary Davis Smith learns numbers in Vietnamese language from a group of refugee children. Smith is among a throng of Baptist home and foreign missionaries and volunteers who have been helping the refugees to shape their new lives in the United States.

RIGHT: A planeload of South Vietnamese disembark at Eglin Air Force Base in Florida where they will be housed while they are undergoing security clearance process and until sponsorship can be arranged for them. In many cases, the sponsor function is being assumed by Baptist churches and individuals.

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AUGUST PREVIEW

Responding to the refugees

When we first learned of Southern Baptists' participation in Vietnamese refugee resettlement, we weren't sure what kind or how much story we had. News editor Toby Druin attended two early strategy meetings, however, and came away convinced that Baptists were doing some exciting things—and that HOME MISSIONS should be covering them. □ Druin and HM associate editor Everett Hullum, after talking to Paul Adkins and Oscar Romo, of the HMB's departments of Christian Social Ministries and Language Missions, respectively, decided to begin at Pendleton and cover activities in each of the three camps. They would later split up, Druin coming back to Atlanta to prepare news releases for Baptist Press and the state papers, while Hullum was joined by HMB photographer Don Rutledge. □ Again and again, the HM team seemed to hit the right spot with perfect timing. At Pendleton, they saw a Baptist family, aided by Foreign Mission Board missionary Jim Lassiter, get a sponsor and leave the camp—at a time when few families, because of official red tape, were getting out. At Fort Chaffee, Druin arrived one hour before the plane bringing 69 Baptist Vietnamese orphans landed—he was among those to greet them. At Eglin, the third resettlement camp, Hullum and Rutledge were there when a Samford University choir performed. □ But even without these happenings, the

work of SBC home and foreign missionaries and local people was impressive. So impressive, in fact, that we began to juggle the contents of HM to make room for more on the Vietnamese. A story by Druin was postponed until September; then a story on metropolitan missions was also held out. Finally, a photo-story on Baptists' growing seaman's ministry was shelved for a month, too. □ And poof, the story of the Vietnamese resettlement efforts had taken the whole magazine. □ Making the decision to go that big was not easy. But we felt the content, both copy and photographs, deserved the space. Because of magazine deadlines, the story may seem a long time getting to you. But, looking back, we think it's worthwhile for you to know what Baptists have been doing with a "no-strings-attached", attitude that is impressive. It's a good sign, we think, when Baptists minister, in unison with others, because the need is there. □ And speaking of unison, HM again worked closely with Jim Newton, editor of *World Mission Journal*, in collecting materials for and writing this issue, hence multiple bylines on several stories. □ This issue is a collaborative effort of several people, therefore, all of whom owe much thanks to the Vietnamese who shared their experience with us. Even today, it is hard to believe how much they gave up to reach America and freedom. ■

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THE VIETNAMESE VENTURE



Lewis Myers, blond hair tousled and unkempt, deep lines etched across his face, walks out of Hangar 66. The new dawn silhouettes him as he turns toward his car.

Inside Hangar 66, the last group of refugees from the pre-dawn flight moves toward the buses for transport to Eglin Air Force Base's Vietnamese refugee tent city.

Bright sunshine, turning golden the hangar's frosted-glass east wall, floods the empty processing center. Air Force and other personnel shuffle papers, gather in groups to talk and relax. The next refugee flight isn't scheduled to arrive for a few hours.

A Red Cross worker, watching Myers walk slowly toward his car, says, "Lewis has really worked. He's greeted almost every plane, around the clock. I don't think he's been home in a couple of days. He's been too busy talking to refugees, helping them feel secure, welcome—no longer afraid."

Carl King, the Air Force lieutenant who has charge of processing newly arriving refugees, nods. "That guy's been amazing," says King, a Southern Baptist. "And his knowledge of the Vietnamese language has been invaluable. I don't know what we'd have done without him."

Bone tired, red-eyed, Myers plops down on the back seat of his car. He stretches, casts his muscles; almost immediately, he dozes.

The sun already is attacking the Florida land, forecasting another blisteringly hot, stickily humid day. But Myers pays no mind. He became accustomed to such days during the 15 years he spent in Vietnam.

The plane circles and starts its descent into Dallas-Fort Worth's bleak, modernistic, mammoth airport.

As Jim Gayle watches the ground come closer, he feels a sharp, clutching grab at his heart. Like a spear, the pain sears his chest; his face contorts, sweaty and flushed.

By the time the plane lands, Gayle is so weak "I can hardly go," he recalls. "I was sure I was having a heart attack; it scared me to death."

continued

Lewis Myers (top photo) moves from desk to desk, helping officers processing incoming Vietnam refugees. Myers has been "invaluable" to Eglin's new arrivals (left), helping them feel welcome as they begin life in the U.S.

Baptists provide a montage of ministry to Vietnam refugees as they begin life in the United States

by Toby Drinn and Everett Hullum
photography by Don Rutledge

It is possible that not one refugee of the 110,000 total will fail to have some contact with Southern Baptists

With the help of friends on the plane, Gayle manages to get to the emergency unit at the airport, where the medical team finds his blood pressure low, vital signs dropping; a waiting ambulance takes Gayle immediately to the hospital, where doctors are prepared to control a heart attack.

But the doctors discover something different. After an EKG, they diagnose that Gayle has collapsed from physical exhaustion.

John Campbell, who has worked with Gayle for several days, shakes his head when the news of Gayle's attack reaches the sparse wooden building at Fort Chaffee, Ark., which houses the Southern Baptist refugee aid office on the post.

"I guess we should have expected it," says Campbell, a Home Board missionary from New Orleans on temporary assignment at Chaffee.

Gayle, as one of the people fluent in Vietnamese, had helped greet and settle many of the hundreds of Vietnamese refugees who'd moved into Chaffee in the initial weeks of the camp's opening. He had worked tirelessly, unselfishly, for days.

"Jim was on his way home for a rest," says Campbell. "He'd been working 18-hour days. I wish he'd taken it sooner, but he felt he was needed here until things stabilized."

Campbell, a tall, bearded man, smiles. "Jim's going to be back up here, though. Now that Vietnam is closed to him, he feels this is where he needs to be, working with Vietnamese people as long as he can."

Suitcases in one hand, briefcase in the other, a happy Jim Lassiter leads a procession winding through the dusty streets of tent city. Behind him, straggling along in clumps of twos and threes, come a refugee family, sons and daughters and mother, and their friends—carrying all the belongings the family was able to take in its flight from Vietnam.

For the past few hours—climaxing several days' efforts—Lassiter has taken one daughter—a naturalized American citizen—through the red tape of release: State Department, Immigration and Naturalization Service (INS), Camp Pendleton Marine authorities.

Now the official papers are in Lassiter's briefcase. Sponsor assured, clearance granted, the family is getting out of the Vietnamese refugee center.

Freedom in America is only minutes away.

The smiles on the family members' faces, as they walk along the tent rows, contrast sharply with the solemn expressions of those they pass—dozens still awaiting their INS clearance and the sponsors necessary for their resettlement.

Lassiter, his curly hair disheveled by the chilly ocean winds that sweep Pendleton, helps the family—Baptists he'd worked with in Vietnam—into their sponsors' car, amid last-minute hugs and farewells.

The sun has already set behind the hills that separate Pendleton from the Pacific when Lassiter follows the family to the camp's gate. He wants to be sure they get through without trouble.

As their car pulls away, heading for the freeway to Los Angeles, Lassiter turns back. He has more families to see—these in Camp 8, one of seven camps that house 20,000 refugees at Pendleton. These families, too, need his help in getting a sponsor and permission to leave Pendleton.

So what if it's almost 8 p.m. and he's not eaten in hours. So what if he's exhausted and still faces a 60-mile drive before he can sleep. So what if he has a dental appointment at 8 a.m. tomorrow?

Those things can wait.

But these families, Baptists he knew in Saigon, they want to see him tonight. In the gathering darkness, Jim Lassiter disappears among the tents of his friends from Vietnam.

Lewis Myers, Jim Gayle and I have all invested portions of our lives in South Vietnam—the good news of Jesus ministering to the people of Vietnam through the Southern Baptist Foreign Board missionaries. Myers was among the first to be appointed to Vietnam—a fact he considers "ironic" because he loves snow and cold. I sure had to get used to a different climate.

The Myers family served in Vietnam for 13 years—from July, 1960 until their recent furlough to the states. Though natives of Mississippi, Vietnam was virtually the only home they had ever known.

Gayle, who had been a missionary in Vietnam for 10 years, was also home on furlough when the fall of South Vietnam occurred.

Lassiter, a communications specialist with the FMB, had been in Vietnam less than two years. He left Saigon in early April, after the northern province cities of Hue and Danang had fallen, but before many expected the collapse of the entire war-ravaged nation.

They are among the 34 Southern Baptists who are now, more or less, "missionaries without a country." South Vietnam is closed; they won't be going back.

But for Myers, Gayle, Lassiter and others, perhaps their greatest moments of ministry with the Vietnamese people are happening now—in the United States.

For they are among the hundreds of Southern Baptists—foreign missionaries, home missionaries, pastors and local church members—who are providing a montage of ministry to Vietnamese refugees in the U.S.

So massive has been the Southern Baptist effort in fact, that it is possible that none of the 110,000 plus refugees filtering through the resettlement maze from Wake Island, the Philippines and Guam, to Camp Pendleton, Fort Chaffee, or Eglin—or the newly opened Pennsylvania center—will have failed to have some sort of contact with Southern Baptists.

From California to Florida, Baptists are teaching English, giving orientation-to-American-life classes, helping with day-care and recreational serving as friends and sponsors to the Vietnamese immigrants.

And while their efforts are more to minister to Christ would have us to "than to make new converts, few seemed to doubt that this was where Baptists ought to be.

One Chaffee volunteer said simply, "Why are I here? I'm a Christian."

Another volunteer—a Braniff airline stewardess working in a day-care program run by Southern Baptists—added, "When I got out yesterday, the kids mobbed me. It brought a lump to my throat; they're so loveable."

"Now if anyone comes up to me and says, 'What right do they have to be here?' I'll really tell them something!"

Says James Monroe, the easy-going pastor of First Baptist Church, Fort Walton Beach, Fla., Eglin, "There's been very little discrimination because of the circumstances. Language barriers and lack of understanding of the people



Truman Moore, coordinator of Chaffee's education program, instructs a volunteer before class.

But, adds Monroe, who has spearheaded the Baptist work at Eglin, "there has been a great deal of Christian ministry that I think is going to provide a kind of attitude that will make these people responsive to the Christian message later on."

The sudden fall of the South Vietnam government on April 30, and the flood of refugees prompted by it, may have caught many by surprise, but Southern Baptists rose quickly to meet the challenge. If anything, some moved so quickly—on so many different fronts—that there may have been overlapping in their efforts to respond.

In the Washington, D.C. area, an ad hoc Baptist committee, calling itself the Committee of Metropolitan Washington for Refugee Relief, was formed even before Saigon capitulated. Interested Baptists from across the nation were invited to a meeting in the Capital on April 28 at which they were briefed by government agency officials and began laying plans for responding to the refugee influx that was anticipated.

Leaders of the committee were Harry Hearne, a home missionary and director of Christian social ministries for the District of Columbia Baptist Convention; Al Oliver, pastor of suburban Adelphi, Md.; and Ector Hamrick, director of Christian social ministries for Mt. Vernon (Virginia) Baptist Association.

The committee contacted U.S. State Department Ambassador L.D. Brown, who was to head up the refugee program, and offered the "special Baptists" in providing services for the

Hearne and Hamrick convinced Brown that they had the expertise to screen voluntary d, provide Vietnamese-speaking volunteers for all phases of camp services, including feeding, clerical services, Americanization and orientation programs. At least that is what a settlement camp commanders.

Baptists consider this their specialty to refugees," it said. "This is a strongly experienced group who can organize and staff

the volunteer services requirements."

That was a large order, but Hearne and Oliver were undaunted by the magnitude of the assignment they sought.

Armed with the telegram—which had been drafted by Brown but was sent over the signature of Secretary of State Henry Kissinger—Hearne and Oliver traveled to Pendleton and Eglin, Hamrick to Chaffee, to set up voluntary services operations.

All three found the telegram opened doors for them. But to what extent, no one knows. For at Chaffee and at Eglin, local Baptist pastors had already been making contacts with the camp commanders.

W. Trueman Moore, pastor of East Side Baptist in Fort Smith, Ark., outside Chaffee, and James Monroe, had both recognized the need for a Baptist witness in the camps as soon as the plans for the camps had been announced.

Moore, a former foreign missionary to Bangladesh for 14 years, now a director of the Home Mission Board, called both the FMB and the HMB to enlist their aid. He found both executive directors—Arthur Rutledge of the Home Board and Baker James Cauthen of the Foreign—in a national conference on mission support being held in Florida.

When Moore explained his needs, both gave assurances of assistance from their agencies. Later, when Moore asked for additional personnel to

continued

On the streets of Eglin's tent city, James Monroe talks with Col. and Mrs. Asa Hamrick.



"Both boards were unbelievable in their response and trust; everyone assured me of fullest backing"

minister to the 25,000 refugees expected at Chaffee, Rutledge and Cauthen reiterated their commitment and support.

"Both boards were unbelievably responsive and trusting," Moore recalls. "They said, 'You are free to look into whatever relationships to whatever extent you want to. You can commit the boards for funds and personnel without any further fear of our being willing to go along with it.'"

Monroe had a similar experience at Eglin. He was at the conference with Rutledge and Cauthen when the news broke; after conferring with them and Florida Baptist Convention officials Harold Bennett, the executive secretary, and Woodrow Fuller, state missions director, Monroe returned to Fort Walton Beach to "size up the local situation and see what needed to be done. Everyone assured me of their fullest backing."

Monroe immediately contacted several members of his church who were stationed at Eglin, including Col. Asa Hamrick, deputy base commander. What has resulted may be the most extensive volunteer organization used by any of the camps.

At Camp Pendleton, the huge Marine base located about half way between Los Angeles and San Diego, the situation developed differently. Because the sprawling base is isolated from large concentrations of Southern Baptists, the burden of directing Southern Baptists' operations fell to James Roamer, pastor-director of Coronado Baptist Center near San Diego, 60 miles south.

Roamer was selling light bulbs for the Lions Club on Saturday, May 3, when Ralph Longshore

and Bob Williams of the California Baptist Convention called Roamer's wife to let him know Hearn and Oliver would be there to discuss involvement with the refugees.

With Longshore, state director of missions, and Williams, California CSM director, Roamer had gone to Pendleton. Despite confusion not evident at the other bases, Roamer had gotten permission to work on the base.

Roamer, a home missionary under the HMB appointment, was designated to implement the programs Southern Baptists signed.

By the first week in May, less than a week after the downfall of Saigon, Southern Baptists were, therefore, beginning programs for the 20,000 refugees scheduled for Pendleton tent city; the 25,000 refugees heading for Fort Chaffee; and the 5,000 assigned to Eglin.

They were not alone, of course; numerous other volunteer and service agencies were moving into the picture. But—partly, no doubt, because two of the camps are in Southern Baptist "territory"—it was not long before it was clear that Baptists had an extremely high representation among the volunteers working in the camps.

"I don't know how many volunteers are working at Eglin," admits James Monroe, "but I know that more than 100 of them are from our churches alone—and I know a lot more of them are from other Baptist churches around here—Ocean City and First, Niceville, for example."

"In fact, we've kind of gotten the credit for making things go," Monroe adds. "I've had a lot of people from other denominations call me up and say, 'Why isn't my church involved?' and 'My church isn't involved; can I do anything with you?'"

Jim Roamer, CSM missionary from San Diego, answers questions following a class at Camp Pendleton.



He looks sheepish. "Of course," he confesses, "I don't have as many Baptists out there as we thought we would."

Adds Williams, director of missions for the church in the San Diego Association, "We got a quick response from about 10 of our churches—our initial phone calls to provide volunteers."

"I'm not particularly pleased with that, but I'm not disappointed either."

Once the word gets to all the churches and pastors, Eurich feels, the number of volunteers will be "substantial or triple."

At Chaffee, John Campbell, the HMB missionary from New Orleans who shifted to Arkansas to set up volunteer operations, says the SBC:



John Brooks, CSM missionary, discusses day-care program with YMCA workers at Eglin.

ated programs in the refugee center use "approximately 75 people a day," but "we need more volunteers."

Campbell has also been concerned that "what we've done has been a Baptist show so far, and the work I've done in the past has tended more to cooperate with people of other denominations and other kinds of secular agencies."

"That's been a failure of Baptist efforts so far, and I think it'll improve as time goes by," he adds.

Things have improved, much of the credit has gone to the improvised, make-shift teams that have headed up the Baptist volunteer efforts at the camps.

Perhaps not coincidentally, the crew that has formed the leadership of the refugee effort

has been particularly qualified for the task. • True-

ly, Moore, a former foreign missionary, now one of the HMB directors, had immediate entree with the Foreign and Home Mission boards. In addition, he is a long-time resident of Fort Smith—and he has been born on the Fort Chaffee grounds. A driving, tireless worker, in the first weeks, Moore put in continuous 12-hour days.

James Monroe, at Fort Walton Beach for several years, was pastor of Riverside Baptist Church in Miami during the influx of Cubans in the 1960s. He was familiar with refugee needs; he is also a friend of Mike Pszyk, Jr., the Church World Service resettlement representative at Eglin. Monroe, too, has been working with international refugees for many years—including many Vietnamese who had trained at Eglin or married military men stationed there.

• James Roamer, pastor-director of Coronado Baptist Center, had been a lawyer before becoming an HMB missionary; he has answered many of the refugees' questions about legal matters. Friends also say Roamer is expert at organization, and Roamer himself admits he feels organizing volunteers his forte.

• The trio of foreign missionaries, who dropped everything to come to the camps to translate, welcome the people, and serve in any and every way they could. Lassiter came to Pendleton even before getting FMB approval; Myers and Gayle moved to Eglin and Chaffee, respectively, within a few days of being requested to accept assignments there.

• The HMB Christian social ministries missionaries who transferred from other assignments to temporary duty helping organize the programs. In addition to Roamer, who has prime responsibility at Pendleton, were John Campbell and Davis Smith at Chaffee, and Carolyn Brooks at Eglin. Campbell, from New Orleans's Friendship Center, and Smith, from Washington, D.C., worked from a few weeks to more than a month during the hectic early days of the volunteer work at Chaffee.

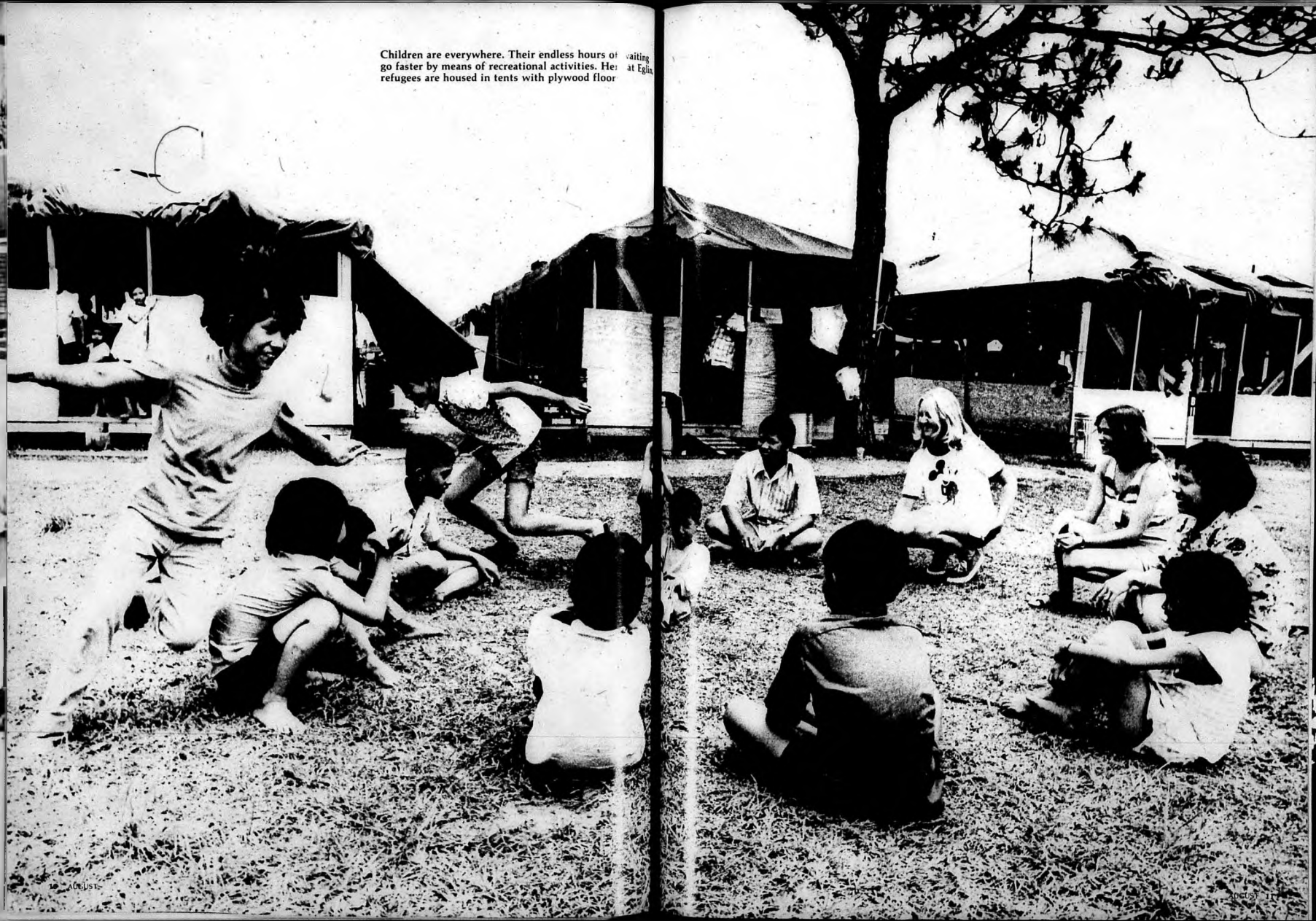
Brooks, a CSM missionary for the Pensacola, Fla., association, drives to Eglin once or twice a week to check on volunteer needs and supplies of materials that churches outside Fort Walton Beach can provide. Like the other CSM people, Brooks has been more interested in plugging Baptist volunteers into existing programs than starting new ones.

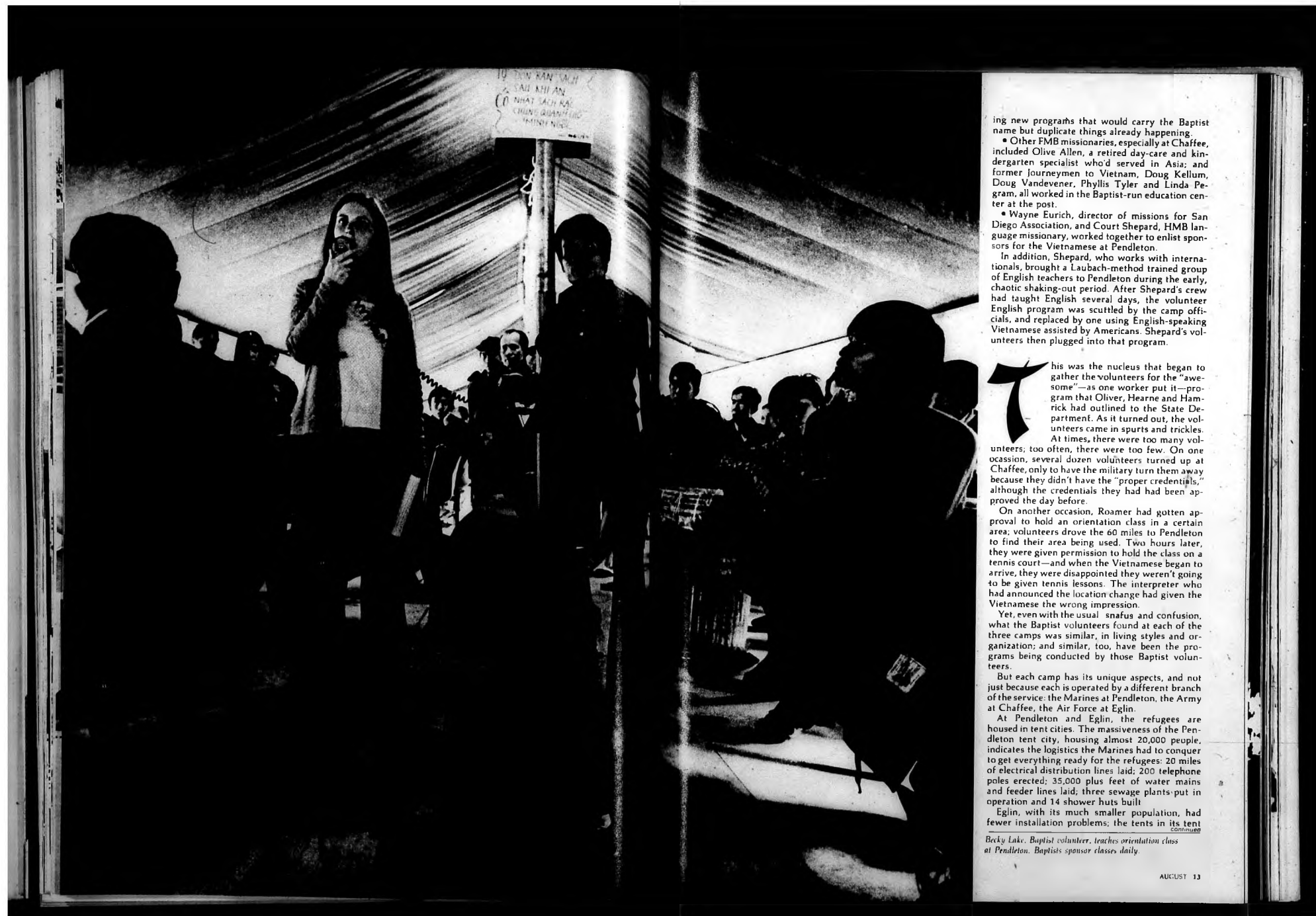
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John Campbell, CSM missionary from New Orleans, plays with refugee child at Chaffee.



Children are everywhere. Their endless hours of waiting at Eglin go faster by means of recreational activities. Here refugees are housed in tents with plywood floor





ing new programs that would carry the Baptist name but duplicate things already happening.

• Other FMB missionaries, especially at Chaffee, included Olive Allen, a retired day-care and kindergarten specialist who'd served in Asia; and former journeymen to Vietnam, Doug Kellum, Doug Vandevener, Phyllis Tyler and Linda Pegram, all worked in the Baptist-run education center at the post.

• Wayne Eurich, director of missions for San Diego Association, and Court Shepard, HMB language missionary, worked together to enlist sponsors for the Vietnamese at Pendleton.

In addition, Shepard, who works with internationals, brought a Laubach-method trained group of English teachers to Pendleton during the early, chaotic shaking-out period. After Shepard's crew had taught English several days, the volunteer English program was scuttled by the camp officials, and replaced by one using English-speaking Vietnamese assisted by Americans. Shepard's volunteers then plugged into that program.

This was the nucleus that began to gather the volunteers for the "awesome"—as one worker put it—program that Oliver, Hearne and Hamrick had outlined to the State Department. As it turned out, the volunteers came in spurts and trickles.

At times, there were too many volunteers; too often, there were too few. On one occasion, several dozen volunteers turned up at Chaffee, only to have the military turn them away because they didn't have the "proper credentials," although the credentials they had had been approved the day before.

On another occasion, Roamer had gotten approval to hold an orientation class in a certain area; volunteers drove the 60 miles to Pendleton to find their area being used. Two hours later, they were given permission to hold the class on a tennis court—and when the Vietnamese began to arrive, they were disappointed they weren't going to be given tennis lessons. The interpreter who had announced the location change had given the Vietnamese the wrong impression.

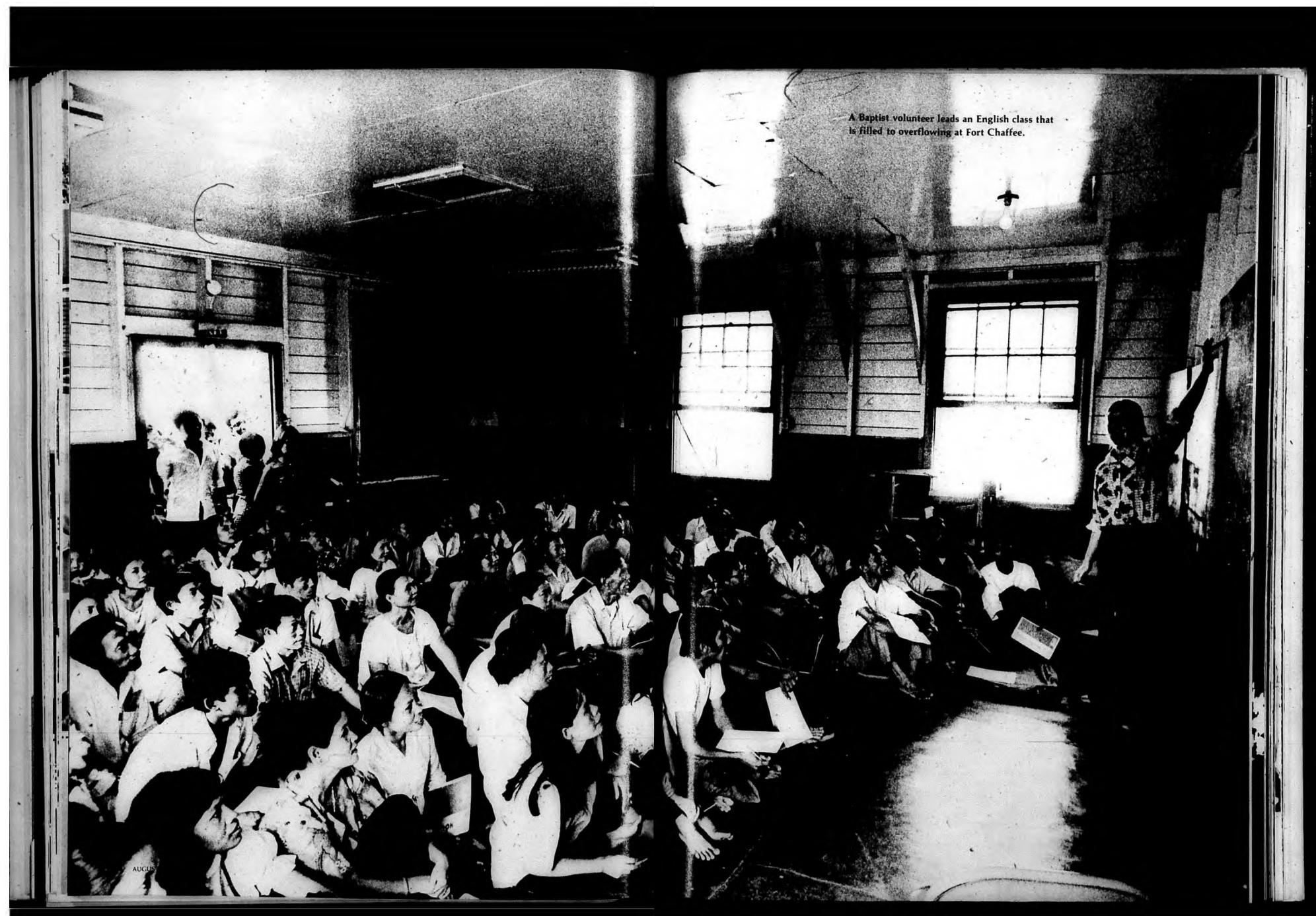
Yet, even with the usual snafus and confusion, what the Baptist volunteers found at each of the three camps was similar, in living styles and organization; and similar, too, have been the programs being conducted by those Baptist volunteers.

But each camp has its unique aspects, and not just because each is operated by a different branch of the service: the Marines at Pendleton, the Army at Chaffee, the Air Force at Eglin.

At Pendleton and Eglin, the refugees are housed in tent cities. The massiveness of the Pendleton tent city, housing almost 20,000 people, indicates the logistics the Marines had to conquer to get everything ready for the refugees: 20 miles of electrical distribution lines laid; 200 telephone poles erected; 35,000 plus feet of water mains and feeder lines laid; three sewage plants put in operation and 14 shower huts built.

Eglin, with its much smaller population, had fewer installation problems; the tents in its tent

Becky Lake, Baptist volunteer, teaches orientation class at Pendleton. Baptists sponsor classes daily.



The endless hours of waiting go faster when Frisbees sail and players dodge among the 'johns'

city have plywood floors and plywood walls about three feet high. On hot afternoons, the tents' canvas walls are rolled up, allowing air to circulate inside the 12-14 person tents.

At Pendleton, 16-20 refugees live in a tent, set row-upon-row in seven 'instant' cities. Often two or more families are thrown together. In a remote part of the base, the tents sit on bare ground strewn with straw to cover the mud when it rains and hold down the dust when it doesn't.

Outdoor 'johns' are every few feet; outdoor water faucets pop up every so often, too; women wash their hair—and both men and women wash their feet—at these faucets.

Children are everywhere. Along the hillsides, they ride makeshift sleds of cardboard in daring slides, laughing and hollering. Hoops and Frisbees, distributed by the YMCA, which directs recreational activities, are also popular. The endless hours of waiting go faster when Frisbees are sailing between the tents and their passers are making diving catches between the portable 'johns.'

As on the other bases, a soccer game is almost continuously in progress—and volleyball games are going on in several areas.

At Chaffee, the housing is more permanent. The World War II-vintage Army post is a summer training camp for National Guard and Army reservists; its 35-year-old wooden barracks and paved streets are luxurious compared to the sparseness of Eglin and Pendleton. For that reason, perhaps, Chaffee is expected to be used as a resettlement center for more than two years—or as long as there are refugees to resettle.

As more and more refugees obtain sponsors and the population in each camp decreases, the remaining refugees will be moved to Chaffee and operations closed at Pendleton and Eglin. Already, rumors at Eglin forecast a late-summer closing, but Air Force officials indicate privately that "we really hope to shut down operations before winter, because it would be really cold on these folks if they had to stay here longer than that."

If the camps do continue as long as some people speculate, it may tax the staying-power of many volunteers. But it isn't likely the need for volunteers will cease. Baptists in all three camps have been given primary responsibility for orientation of the refugees, either toward American life, toward the English language or toward a combination of both.

Classes, usually one to two hours long, are held mornings and afternoons, five or six days a week. Most have been jammed.

Aside from the games and the education programs, admits one Baptist leader, the people have little to do. "It would be surprising," he adds, "if we couldn't draw a crowd."

"Boredom is the biggest enemy," says Jim Roamer of the Pendleton operation. Even standing in line up to two hours for a meal isn't so bad, Roamer jokes, when there is nothing to do. "At least that's something to keep the people occupied."

But John Campbell at Chaffee also points out "how eager these people are to learn. They've been very responsive, and we've had no discipline problems at all."

"Many of our teachers, who've taught in public schools, say if we could get a class like this in our schools, how much they could learn," Campbell reports.

"The Vietnamese have impressed me more than anything with their willingness and enthusiasm," says another observer.

In the State Department-pressured rush to get the program going, Baptists have pushed quantity instead of quality—and numbers have come. Chaffee reports 19,000 refugees signed enrollment cards—perhaps 15,000 attend the classes each day. At Pendleton, up to 200 Vietnamese attend each "Americanization" lecture; many stay after the formal class breaks up, to ask additional questions. Eglin's teachers of English, the primary function of Baptist volunteers there, indicate their tents overflow with students for each class.

There is also evidence that the quality is slowly coming into the classes, too. At Chaffee, for example, English classes are divided into age groups, from grade school to senior citizens. Kids, sitting on the red linoleum floors, recite "I want the book, may I have the book?" in a unison that reverberates off the old green walls and echoes outside.

The same ringing response comes from adults in the classes held in the afternoon. Incorporated into the English lessons are facts about American life, from how to shop at a supermarket to the denominations of U.S. coins. "We deal with questions of very practical nature," says the FMB's Campbell. "Basic things they need to know to be able to survive and get along here in the U.S."

In fact, the original proposal by Hearne and Oliver was for simple, basic—and quick—induction into U.S. life: brief history, climate, terrain, location of states and life-settings of American people; people and customs of U.S.; government, family life and basic English.

As each camp has implemented its own version of the original plan, differences have developed in emphasis and coverage. At Pendleton, for example, English is taught by another volunteer agency, so that is not included in Southern Baptists' orientation classes.

At Eglin and Chaffee, on the other hand, English language instruction has become the staple ingredient of the program, and the other facets of Americanization are worked into English training.

At all camps, Vietnamese volunteers are used. But at Eglin, the English classes have no Vietnamese spoken. "They've got to learn to get by with English," says an Air Force sergeant who coordinates the English classes.

The volunteers plug into the program wherever and however they're needed; though others have been in on the educational programs of the camps, from the start all have been basically Baptist-operated.

As many as 100 volunteers a day participate in the programs; some give only one day, per week, while others give several days, and some come regularly, five days per week. Many have promised to come as long as there are refugees at the camps.

Glenda Kraus, a member of Grand Avenue Baptist



Top: Baptist volunteers lead class in orientation to American life as refugees listen (right, center). Left, Peter Kung, Chinese pastor, talks with Vietnamese group. Bottom, right, Oliver Allen (retired foreign missionary) and Mary Schmitz (cardless) volunteer at Chaffee in program of day-care directed by Southern Baptists.

church in Fort Smith, says, "I feel like this is an opportunity"—she waves to the couple of children in her basic English class—that God has brought to our doorstep. I can't imagine working in it."

Her response was voiced by most of the other volunteers at all three centers. James Harris, a minister of music at First Baptist, Ark., his wife Sandy and her mother, Johnson, a Presbyterian, all are involved in teaching children.

Meazle, a member of the Lavaca church,

has a master's degree in early childhood education; "I feel God has prepared me for just this sort of ministry," she says of her work in teaching English to a horde of Vietnamese children.

At Chaffee, the program was designed to fit the needs described by representatives of the refugees. Each of the camps has its own Vietnamese government, more or less elected by the people, and headed by a Vietnamese "mayor." At Chaffee, representatives of the mayor's office sat in on the planning of the education program and continue to provide interpreters in the classrooms.

continued

Baptist involvement isn't just pulling political chestnuts out of the fire



Ruth Bryan, a member of First Baptist Church of Fort Walton Beach, serves as a tent monitor for Eglin refugees.

Southern Baptists need to know that what we are doing here is not 'religious,' says Trueman Moore, reflecting on the program at Chaffee. "But it is Jesus' pure religion—to take care of the widows and orphans in their suffering."

"Religious" or not, the education classes are often Christian-flavored. Many illustrations are from scripture passages or Bible stories, and it isn't unusual to hear the children singing "Jesus Loves Me."

Religious services are part of the life of each camp. Buddhist, Catholic and Protestant are held every morning at 7 a.m. and then again in the evening, as well as regular worship services. He has also organized visitation teams of Vietnamese Christians to visit every incoming refugee who lists a Protestant preference on his processing forms.

At Eglin, Lewis Myers preaches on a rotating basis with other Protestant ministers in the camp. Many of the Vietnamese are making professions of faith, Gayle reports. At one typical evangelistic service attended by 130 persons, 30 of them made decisions. "Of course, some were just seeking help," Gayle says, "and we will deal with them and give them assistance through follow-up teams."

But others, possibly impressed with the concern shown them by Christians, are inquiring about their religion and are responding when they hear about Christ. Gayle says one man came to him and said that coming to America had separated him from his father's influence and he was now free to choose his own religion. He wanted to know more about Christianity.

At Pendleton, Court Shepard, the HMB language missionary who has been working in resettlement efforts, says he has met many Vietnam-

ese who tell him, "I have no religion now. I am willing to learn about yours. I can choose my own religion in America because I am free here."

The operation at Eglin is even better witnessing—which can, at times, get out of hand. Volunteers at Eglin, in addition to leading English classes and working in other projects, such as clothing distribution—serve as "tent monitors." They meet the planeloads of refugees and escort them to their assigned tents.

The monitors then help orient the people to camp life, getting them bedding, taking them to meals, helping them get medical attention, if needed.

For the next several days—or weeks—they stay with the family, relating to them on a daily basis, seeking to help meet their immediate needs.

The closeness that often develops between a newly arrived family and its sponsor has led to many witnessing opportunities.

"We encourage our people to volunteer to be tent monitors," says Monroe of First Baptist, "because it places them in a good position to witness. They can take tracts, Bibles and other materials into the tents. The only barrier they have is language."

One man, Monroe says, was impressed with the concern shown by a tent monitor. He asked the monitor, Ruth Bryan, about her religion.

Mrs. Bryan said she was Baptist, which drew no response. But when she said Protestant, the man understood. The man said, "I want to be one, too. How do I join?"

Because she didn't think the man could understand her English explanation, Mrs. Bryan gave him a name tag. Mrs. Bryan gave him a name tag.

At every service at his church, Monroe asks for volunteers for the camp and lists the needs, from sewing kits to small-size clothes to hats.

Though right at home in the Florida sun, the Vietnamese men do not like to expose themselves to the sunshine for long periods, and much of their time is spent outdoors, often waiting in lines for medicine or at the mess hall.

Monroe recalls giving hats to a Vietnamese Baptist lay pastor and his wife; the man's response "couldn't have been more grateful if I had given him a Cadillac," Monroe says.

Monroe says early appeals for clothing for the refugees and for volunteers to work at the camp received "tremendous responses." He estimates that more than 100 of his church members have been involved in some phases of the effort.

However, Monroe says, Rosalie Running, the associational Woman's Missionary Union director, has been the prime mover in getting workers and coordinating them with the volunteer efforts needed in such areas as clothing distribution.

Churches are assigned days on which their members are to staff the three tents where clothes are given away.

Associational WMU groups from across the state have also sent sewing machines for the refugees to use in altering clothes that are too big.

Monroe gives the credit for his church's response to its being "very mission-minded." In recent years, he says, the church has done a lot of "soul-searching" about being involved in ministries as well as evangelism. The result, he believes, is an increased willingness to engage in the refugee ministry.

WELCOME TO U.S. ?

Not everyone was eager to see the Vietnamese come to the United States. None of the opposition was organized, but in many instances it was vocal—at least in the areas of the resettlement camps.

The depressed economy apparently prompted a lot of the opposition from people who saw the refugees as wage-earners competing for scarce jobs.

But Wayne Eulich, director of missions in San Diego Association, said he stifled that kind of criticism with the simple observation that there are always jobs available that no one else will take—and the Vietnamese have indicated they will do anything to support their families.

Most of the verbal attacks on the refugee program were the obvious carry-over of the ill feeling toward the Vietnamese war.

Home Mission Board Director Arthur B. Rutledge said he was asked if Southern Baptists' involvement in helping the refugees wasn't merely "pulling someone's political chestnuts out of the fire."

He answered that the refugees are here and in need of ministry, regardless of the situation that brought them to the United States, and the Home Mission Board is in the business of ministering to people in need.

In Fort Smith, Ark., East-side Baptist Church pastor W. Trueman Moore, named coordinator of the refugee program at Fort Chaffee, attempted to erect signs around the community welcoming the refugees. But several were taken down because of opposition and according to one source, in one church a man got up and

walked out, protesting an appeal for volunteers to go to Fort Chaffee.

The cashier at a restaurant in down-town Fort Smith, commenting on the report that some Vietnamese wanted to return to their country, said, "I tell you one thing, I wouldn't have to think twice about shipping them back. We don't owe them nothing. And that's how 95 percent of the people in Fort Smith feel about it."

She said she was sick of the thought of trying to help the refugees when they were "cashing in all that gold."

A cashier at a motel echoed the same sentiments, saying she was tired of hearing about "all the maids they had back home (in Vietnam) and how good it was there as compared to being in America."

She estimated 75 percent of Fort Smithians opposed the refugees.

But the First Baptist Church of Bartling near Fort Chaffee had its own sign greeting the refugees.

"I told my wife when I heard they'd be coming that it would mean I'd be breaking my back out here," said a man at an airline ticket counter at the Fort Smith airport. "But she shut me up when she said, 'It sure is hard, this business of saving lives, isn't it?'"

A middle-aged cab driver said most of his passengers made comments about the refugees—some against the resettlement program, some for it.

"And, of course, there's

those Christian people," he added. "You know their beliefs—they want to do something for them."

In an afterthought, he added, "Frankly, I think they might make pretty good citizens—maybe better than a lot we've got now."

Jim Parker, a Baptist who's sponsoring a refugee family at Eglin, agrees.

Parker, who was negative about helping the Vietnamese refugees until he went to the camp—"when you meet these people one-to-one, you have to have compassion for them," he says—has been delighted with the work and attitude of Kim Kwang Min.

Although they communicate mostly by sign language, since Kim speaks little English, Parker has found Kim's industriousness around Parker's mobile home park "gratifying. He's my right hand man now, and learning more every day," says Parker. "These people want to work, want to earn their own way."

Reports from Fort Walton Beach indicated that many others shared Parker's initial reaction against Eglin AFB being designated as one of the resettlement camps.

But most opposition faded after a couple of weeks, according to James Monroe, pastor of First Baptist Church.

"All I hear from the people around here is 'How can I help?'" he says. "I think a lot of people who were against having the refugees here based their opposition on some misinformation. They thought 5,000 refugees would just be dumped on the community, and that hasn't happened. Now they have learned a positive attitude."

"Of course, we don't have as many Baptists out there as we ought"

Many want to stay on the West Coast where Asians already are concentrated



Davis Smith, home missionary on special assignment at Fort Chaffee in Arkansas, looks on as Elizabeth Taylor of Arkansas Dairy Council leads a nutrition class for Vietnamese women.

"Our people are thrilled and excited about it," Monroe says. "I spend a lot of time on the phone just listening to them tell me about what they've been doing at the camp."

Lewis Myers has also spent a lot of time listening, but he's been tuned into the Vietnamese. Myers got to Eglin after only a few planes had unloaded refugees. Since then he's met almost every plane—and almost every newly arrived Vietnamese. That initial contact with the people has been invaluable. They had all sorts of fears and doubts," says Myers. "Some of them felt the planes were going to land back in Saigon. And then all of a sudden they'd get off the plane and among the first Americans they'd see, would be one who could talk to them and to whom they could express themselves in their own language."

"Immediately they felt like somebody who's been with them in Vietnam long enough to learn their language and customs, can understand them;

and they realize they're not going to be just thrown out here, but that there are people who are concerned about them."

Many of the Vietnamese, remembering Myers from those first moments off the plane, seek him out at his post at the Church World Service tent. He admits the time consumed with their problems "bogs him down" in his other work of resettling refugees, "but I'm not too concerned about that," he says. "We can do that—helping match sponsors and families—at night or sometime."

One man who had been Myers' neighbor in Danang for four years—and whom Myers was surprised to run into while greeting new comers—told Myers that he would never know how much it meant to the Vietnamese—himself included—to have someone to talk to whom he thought he would understand.

Being able to communicate with someone in "authority" at such a time, he told Myers, had put to rest many of his apprehensions.

Myers makes regular trips through the camps, and it isn't unusual for someone to question him

SPONSORS NEEDED

The work is the same from all three Vietnamese refugee resettlement camps—at Camp Pendleton, Fort Chaffee and Eglin Air Force Base. "We need sponsors."

Sponsors, as far as Southern Baptists are concerned—or anyone else, for that matter—are individuals, churches or associations who will accept the moral obligation to assist Vietnamese families.

That obligation includes friendship and counsel, food, clothing, shelter for a reasonable length of time and assistance in getting a job.

"We need sponsors badly," says Lewis Myers, the foreign missionary working to assist Church World Service in resettling refugees at Eglin Air Force Base.

"We need good, legitimate, sound sponsors who really want to be a link between where the refugee is now and where he can be, sponsors who have no selfish or ulterior motives."

Already several associations, including the 130-church Birmingham (Ala.) Baptist Association, have indicated they are encouraging their churches to sponsor families.

With approval of the associational missions committee, Jack Washington, the association's Christian social ministries director, and Art Rice, a real estate agent and member of the committee, visited Eglin to gather data for a prayer breakfast and Vietnamese Refugee Sunday in the association.

Washington hopes Birmingham churches will sponsor at least 50 families. "We figure it will cost about \$1,000 to settle a family of five, and about \$300 a month to tide them over until they can start earning their own way," says Washington. "We've got plenty of churches that can afford that. And the smaller ones could group together and still sponsor a family."

Washington says he doesn't care what religion—if any—families are, but Myers adds that many Baptists have expressed a desire to sponsor Vietnamese Baptist families.

Yet relatively few of the 110,000 refugees—only a couple hundred at most—are believed to have any Baptist ties, and most of them already had sponsors before arriving in the States. "I'm afraid we have become victims of our own terminology here," Myers says. "We've been calling Buddhists heathens and these years and now we're faced

with the prospect of having them stay temporarily in our home or next door and be sort of responsible for integrating them into our society, and we can't handle it. Our terminology has backfired on us. These people are not Christians, but they're not the sort of heathen-pagans that we think all non-Christians are in the world."

Jim Lassiter at Camp Pendleton echoes Myers' sentiments.

"We have more requests for Vietnamese Baptists than we have to send," Lassiter comments. "We hope that some of these after a while will go ahead and take a family that is not Christian and help its members grow up in a Christian atmosphere."

"This is really the most important thing that can be done right now—for a church or a family to agree to sponsor a non-Christian Vietnamese family."

Southern Baptists are working with Church World Service (CWS) in the resettlement effort, matching sponsors with Vietnamese families. CWS is one of eight agencies through which the federal government works to resettle refugees and the Home Mission Board has worked with CWS in previous efforts with Hungarians, Cubans and Ugandans.

Church World Service has agreed to help resettle some 10,000 of the 110,000 Vietnamese. Southern Baptists, through the Home Mission Board's Immigration and Refugee Service, were asked to find sponsors for 400 families—about 2,500 of the 10,000 persons.

Irvin Dawson, associate director of the HMB's Department of Language Missions, heads Southern Baptist's Immigration and Refugee Service. Inquiries about sponsorship should be sent to Dawson at the Home Mission Board or to the state missions director in a prospective sponsor's state or convention.

Persons making inquiries about sponsorship are sent materials detailing what will be required and the steps to be followed.

If the inquirer makes a commitment to be a sponsor Church World Service will provide a dossier on the family to be sponsored. Travel between the resettlement camps and the sponsor's home will be paid by the government.

The need for sponsors will continue as long as refugees are in the camps, and many are expected to be there as long as two years, awaiting someone's help in finding their way in America, says a Church World Service spokesman.

"This is really the most important thing that can be done now; for a church or family to sponsor a family of non-Christians"



Mike Myers, second from left, son of missionary Lewis Myers, translates for Mike Pszyk, left, Church World Service representative in charge of arranging sponsorship for refugee families. Mike grew up in Vietnam.

about one of the rumors floating around Eglin. One woman told Myers she was afraid she was not going to find a sponsor in time; she had heard the camp was closing in three days, and everyone without a sponsor would be put out on the street.

Another group deplaned thinking they were going to prison—and while the camps are confining, they are far from prison-like. Myers soon found the interpreter, at their boarding, had put such a strict translation to the announcement that they would be "confined" that they believed they were coming to prison. Myers put the fears to rest.

The Vietnamese, Myers adds, have generally been impressed with their reception. Many had heard the Americans resented them coming and, consequently, were afraid of what they might find. But they have been surprised often, at Eglin at least, by groups cheering them—and on several occasions, teenagers from a local high school passed out flowers to each new arrival.

"The Vietnamese just had no idea that careful consideration for sponsorship would take place," says Myers. "They had an idea they'd be told where to go and with whom to stay and what to do when they got there."

"They've been gratified to discover that Americans are concerned about their future," he concludes.

That future is, of course, uncertain. Many of the Vietnamese who came to the United States in the first rush are highly skilled professionals with good educations and some command of English. With minimum adapting, they probably will fit smoothly into American society.

Many, in fact, are American-educated and/or have visited the U.S. Others, with lesser skills, are part of the second wave coming slowly from Guam, Wake Island and the Philippines. Experts

believe they will have more trouble being assimilated into the culture, especially if the depressed economy continues to make it difficult to find work.

Myers says the Vietnamese feel they would be better off to settle together in large numbers, after the pattern set by the Cuban refugees who have congregated in the "Little Havana" section of Miami. His observations are borne out by new reports that as many as 1,200 Vietnamese at Eglin have already been cleared and assigned sponsors, but are afraid to leave the "known" world of the camp for the unknown of American society.

"If there were large numbers of them together, they could get along better, or at least that's how they feel," says Myers. "Long range, I don't know what that will mean. But the thought of being off by themselves with all those hard adjustments may be an initial pain that would be better to take now than later."

But Myers believes many of them will cluster in some common area, and Jim Roamer, the HNS missionary working at Pendleton, says many of the ones he's talked to would like to stay on the West Coast, which already has a large concentration of Asians.

Oscar Romo, director of the Department of Language Missions of the Home Mission Board, anticipates that there will be communities of Vietnamese and has begun seeking persons to minister to them. California Baptists report Vietnamese language worship services have already been started by an SBC church in Los Angeles.

Among the 50,000 Vietnamese in the U.S., FMB missionaries have already spotted at least four Baptist preachers, two of whom have already expressed an interest in witnessing to their people in the States.

So the doors of ministry by Americans to the Vietnamese of Southeast Asia have opened. But they are opening wide in America. •

WE WANT TO BE FREE



Like Baptist pastor Do Van Dung, above, many Vietnamese Christians left their country to seek a free life and the chance to worship God as they choose

by George Sheridan and Jim Newton



Tran Minh Hai was scared. Tired, dirty, hungry—and bloody—he lay beside the mountain road, wondering if his life was ending, if he'd ever see his wife and children again. Moments before, in the inky darkness, he had been accidentally shot in the head by one of his own soldiers who'd tripped over him. But Hai summoned his courage. With the help of friends, he found his wound was messy, but superficial; he wrapped bandages around his head and prepared, with the others, to continue his flight from Danang to Saigon—and to safety from the advancing Communist troops—as soon as dawn came.

Several days before, anticipating the fall of Danang, Hai had sent his wife and children to Saigon. Yesterday, with its capture imminent, Hai's Air Force unit had been ordered to retreat.

In haste and in disorder, the unit drifted along the road, hiding at night and dodging Communist troops by day. They traveled by foot, fishing boat and finally by airplane.

And yet, when Hai reached Saigon, he found his journey had only begun. With the help of Southern Baptist missionaries, Hai and his family managed to escape Vietnam before the Communists gained Saigon. They went by fishing boat to Subic Bay in the Philippines; then by plane to Guam and later to Eglin AFB.

Sitting in his tent in the stifling humidity of Eglin's refugee resettlement city, Tran Minh Hai smiles.

"I had no choice but to leave my country," he says in slightly unsure, but good English. "I had committed five sins against the Communists. I and my family would be killed if I stay."

The "five sins" which marked him for death at the Communists' command, the 28-year-old Hai says, were:

First, he had been a refugee from North Vietnam, coming to the South in 1954 when the Communists took over in the north.

Second, he had been an officer in the Vietnamese Air Force.

Third, he had lived in the United States, studying electronics at Biloxi, Miss., as part of his Air Force training.

Fourth, he was a Christian, having

been converted in a Baptist church while living in Biloxi.

Fifth, he was a lay preacher and had pastored the Love Baptist Church in Danang.

Not many of those who left Vietnam have committed all of Hai's sins—but perhaps all of them have committed at least one of them; and that is enough, they believe, to mark them for death. For them, the threat of a bloodbath similar to the one that occurred when the Communists captured North Vietnam is very real. As a person, they feared for their lives.

Whether their anxiety was justified is an unanswered question. The reprisals did not occur in months after South Vietnam's fall. But for a foreign missionary Lewis Myers, who had been working with the refugees at Eglin AFB, feels the fears that refugees to flee are justified.

"They would be marked persons," Myers says. "Most of the ones who (in the U.S.) were either military or had some contact with which they thought would put them in jeopardy."



Christians, both Catholic and Protestant, felt especially strongly the need to get out. Their faith was not compatible with the kind of government they would have to live under. Large numbers of Catholics moved from the North down into South Vietnam in 1954. Two Vietnamese pastors, Do Huy Hy and Do Van Dung, both graduates of the Southern Baptist theological seminary in Saigon, fled because they feared for their lives and because they wanted to continue their ministries.

Dung, whose wife gave birth to their first child, a boy, late in May while they were at Camp Pendleton, said he felt his ministry as he knew it would have come to an end had he stayed in Vietnam. He hopes now to become a missionary to Asian peoples in the United States. Hy, a Campus Crusade for Christ staff member, said he hopes to become an evangelist.

But the most common answer to the question of why the refugees fled their

homeland was a simple statement: "We want to live free."

Most gave up everything they had for that freedom.

Jim Lassiter, foreign missionary now stationed at Camp Pendleton, said he knew of one family that placed priority numbers on each of its 25 members. The numbers determined who should go first as opportunity arose.

As a result of the need for instant decisions on whether to leave, many families were split, however, perhaps forever. But for others, miracles have occurred. One miracle involved Nguyen Tran Quoc, who had been studying at South Florida College. Quoc, a slender, wan young man, had been in this country five years preparing to teach civil engineering in his native land. He worked part-time to support his wife and son in Vietnam.

Quoc's graduation and Vietnam's fall coincided. Celebration was incongruous with the fate of his wife and child uncertain.

At the suggestion of the campus minister at South Florida, Quoc went to Eglin where he got in touch with Pastor James Monroe and Missionary Lewis Myers.

Together the student and the missionary met every plane, Quoc helping Myers in the translating necessary for processing incoming refugees.

But always, Quoc hoped for word of his family. Occasionally he saw a friend, but none had any information for him. After every arriving plane load had been processed, Quoc would return to his car and weep. On one occasion he admitted to Myers he was even considering suicide.

Finally, one day Carl King, the Air Force refugee processing officer, brought Quoc word that his wife was safe on Guam and that it wouldn't be long before she would bring their son to Eglin.

Quoc told King he had never been to church before but he was going every week from then on.

"You talk about the ninety and nine," King said. "We've seen it here."

The stories of Nguyen Tran Quoc, Tran Minh Hai, Kim Kwang Min and others are small pieces in the contorted mosaic that results when families are uprooted, separated and transplanted.

For Americans, imagining the pain and suffering that results from a government's downfall is difficult. But that agony can be seen and felt in the voices and experiences of its people.

On the following pages are six brief stories of Vietnamese refugees. The adventure of each is unique, but the commonality of struggle in these stories is significant of their hunger for freedom.



"I love my family and I miss them."

Drawing his U.S. army-issue field jacket tighter around his narrow shoulders, Nguyen Thanh Nga shivers as he talks about Vietnamese living conditions at Pendleton where he and 20,000 other Vietnamese refugees live in six tent cities and two Quonset hut areas. "It's so cold here," he says in precise English. But the greatest problem, Nga admits, is the loneliness, the waiting. His deep brown eyes glisten with tears as he talks about his wife and three children who are still back in Vietnam, unable to get away with him.

"I love them and miss them very much," he says. "We had a very happy family for seven years."

But Nga says he and the others in Tent City Five do not talk much about home. "It hurts the heart too much," he explains.

A former employee of the American

embassy in Danang and Saigon, Nga now muses over what his fate would have been had he remained in Vietnam.

Nga was in Saigon when the Viet Cong cut off the roads to Tam Ky City in the center of the country. He was unable to reach his family. Fearful for his own life, he left the country on an evacuation plane bound for the Philippines.

In the U.S., Nga is being sponsored by former Marine Chaplain Frank Jordan of San Diego under whose ministry Nga was converted five years before.

President Randall Lolley of Southeastern Baptist Theological Seminary in Wake Forest, N.C., (for whom Nga once served as an interpreter near Tam Ky) is making arrangements for Nga to do certificate study at the seminary.

Nga then hopes to obtain degrees from Campbell College in Buie's Creek, N.C., and Southeastern. In North Carolina, Nga will be sponsored by Greenwood Forest Baptist Church in Cary.

Meanwhile, Nga has been helping missionaries and volunteers in their contacts with refugees at Camp Pendleton.

But on the long range, Nga's chief hope remains to be reunited with his family.

"I'm thankful to be alive. If I'd stayed, I'd be killed by now."

Vu Van Trung and Nguyen Quoc Nghia, both 30, hadn't seen each other since they studied English together under missionary Doug Kellum at the Baptist Activities Center in Danang. The two met again at Fort Chaffee, both having fled with their families before the approach of Communist forces in their South Vietnamese homeland.

Trung's departure was prompted by the fact that his sister had worked for the U.S. consul general in Danang and the conviction that the family of a person with such American connections would be executed.

Trung, his brother, sister and mother left their village of Dhanh Binh and made an 11th-hour exit from Saigon on April 29.

Trung's father and other brothers and sisters were separated from the others in transit, but a reconciliation is planned later.

Both Trung and Nghia have fathers who were policemen in Vietnam. Nghia's father was transferred to Saigon about six months before the fall.

On April 29, all 14 members of Nghia's family left Saigon on a merchant ship. Nghia worked as a sailor on the craft. The ship left them at Subic Bay in the

Philippines. From there they were transported to Guam and finally to Fort Chaffee.

Nghia says that his family feared they would be killed by the Communists if they had stayed, because of his father's role as a police captain.

Trung's family is Catholic, and Nghia's family professes no faith. Neither young man has any definite plans for the future except Trung hopes that his entire family be reunited.

The two friends express sadness about the circumstances of the people who remain in their homeland, but feel "happy we are in the U.S."

"We had no country," Trung says. "We had lost our country."

We have no country; we have lost our country."

Vuong Dinh Trung, a certified public accountant in Vietnam, was considered well-to-do in Saigon. But he and his wife forfeited their possessions to seek freedom in this country. They left Vietnam and came to the United States, they say, because "we wanted to be free, and we thought there would be no religious freedom under the Communists."

Vuong and his wife were charter members of Peace Baptist Church in Saigon.



They became Christians as a result of English classes taught by Baptists in Saigon.

The Vuongs were able to get out of Saigon with their pastor Do Van Dung, through the efforts of Walter Routh, an independent Baptist missionary.

Both Pastor Do and the Vuongs say their church chose the name "Peace" because they wanted so much to have peace in Vietnam. They agree that they have found a new kind of peace and freedom in the United States.

At Camp Pendleton, while they were awaiting security clearance, Mrs. Do has given birth to a baby boy. Pastor Do named his son California Routh Do and plans to call him Cal.

"My son was literally born free in America," he says. The only cost for the

child's U.S. citizenship was a \$2.00 birth certificate.

The pastor feels the Communists would have imprisoned him if he had stayed in Vietnam. He hopes to be a pastor and evangelist among the Vietnamese here.

"We don't worry about the future," Vuong says. "We have faith in God, that's all... I always pray, and I don't know what God's plan for my life is, but I know this is part of God's plan."

Vuong expresses little regret at the loss of his fortune.

"Physically we lost everything," he says. "All we carried out was one small suitcase of light-weight clothing. But spiritually we have everything, because we have faith in God and freedom to worship him in America."



"We wanted to be free to worship God, so we couldn't stay."



Huong Trung Ngon and his family barely managed to escape from Vietnam on one of the last planes to leave Saigon, but he is convinced that "the Viet Cong would kill us if we stayed." Ngon told a harrowing tale of his escape from Danang to Saigon and from Saigon to Camp Pendleton. On the day Danang fell, Ngon had gone to Saigon for a monthly meeting of Vietnamese Air Force commanding officers. On his return, his plane was unable to land because the Danang airport had been closed.

Ngon's wife was a clerk for Air America. Her supervisor was able to fly her out of Danang with her two small sons from a remote airstrip.

Ngon, the son of an evangelical Christian pastor, could not get clearance to leave Vietnam because of his military status, but his wife was able, after an agonizing wait, to get clearance for her family through her American employ-

ment. Permission to leave came April 28. An intense rocket attack hit Ton Son Nhut airport in Saigon at about 4 a.m. while Ngon and his family were waiting for a plane. All flights were canceled.

The rockets blasted the airport until about 7:30 a.m., but the military evacuation was slow in getting started again. And the line of Vietnamese waiting for planes was so long Ngon feared they would never make it out before the airport closed.

"Borrowing" a pickup truck which had the keys inside, Ngon drove his family to the Air America hangar at Ton Son Nhut, changed to civilian clothes and searched for his wife's boss.

Spotting him, they received instructions to board a small C-47 in the hangar. It was one of the last planes to leave before the evacuation ended.

At times, Ngon says, he is sad because he left his father and other loved ones in Vietnam, even though with their urging.

But he adds, "I'm just thankful to be alive. If I'd stayed in Vietnam, I'd be killed by now."

"All I can do is ask God to take care of my family."



When Nguyen Thi Hanh decided to serve as a summer missionary this year, she had no idea what she actually would end up doing.

Hanh, a sophomore at Southern Baptist College, Ridge, Ark., is serving as a volunteer interpreter and English teacher among the Vietnamese refugees at Fort Chaffee, Ark. And when she arrived at Fort Chaffee, she found one of her sisters who had managed to get out of Vietnam.

She also got word that one of her brothers had escaped on a boat and was on his way to the United States.

But back at her home in Saigon, there has been no word from the nine other members of Hanh's family.

"I just pray and hope that those will be

able," Hanh says. "All I can do is ask God to take care of them."

Hanh came to the United States two years ago as a student and found faith in Jesus Christ while she was at Southern Baptist College.

As it became apparent from news reports that Vietnam was about to fall to the Communists, Hanh questioned why something like that could have happened in her country. She confesses she had a bad attitude at first.

"But I really prayed that God would give me enough strength to face the problem," she recalls.

One of her first reactions was to try to help her family get out of Vietnam.

She contacted Jack Nicholas, president of Southern Baptist College, and asked for help. Nicholas flew to Atlanta and worked with U.S. Immigration and Naturalization officials to try to get the family out, but to no avail. Only her sister and brother were able to leave.

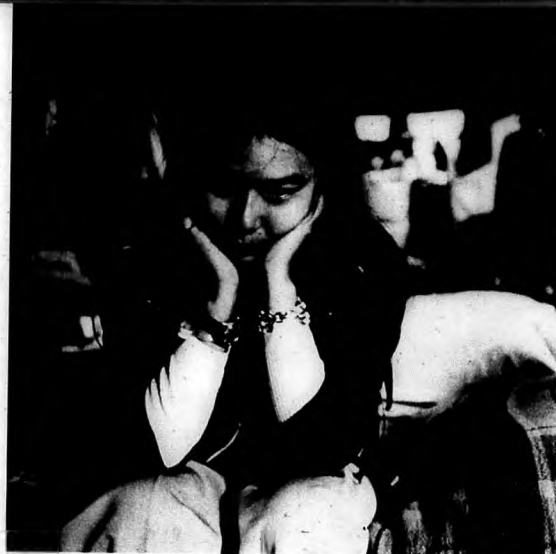
Then it dawned on Hanh that she could perhaps do more good working as a summer missionary among her own people at Fort Chaffee than in North Carolina where she was scheduled to work.

Hanh has already gone through the experiences many of the refugees will face.

She admits that she has had a hard time adjusting to life in the United States. She was especially lonely, since she was the only Vietnamese at her school.

"I think I can help them (the refugees) understand American customs, because I understand a little bit better now," she says, between answering the phone rings at the cramped Baptist offices at Chaffee.

She is convinced that the American people want to help the Vietnamese and that the refugees will be "in good hands."



"I don't know if we were right, but we had no choice."

Seventeen-year-old Le Thi Bong Lai weeps quietly and shyly as she tells of loneliness she experiences as a refugee at Camp Pendleton. She is suffering from a bad case of homesickness. She misses her mother and father and six brothers and sisters, including a twin sister. She fears for their lives for they are back in Hue, in the northern part of South Vietnam. She has second thoughts about whether she should have left Vietnam with her older sister, her brother-in-law and their four children.

Bong Lai, whose name translated from the Vietnamese means "heaven," is a Christian, an active Baptist at the church in Hue where SBC missionary Bob Davis served as pastor.

She became a Christian through the English classes being taught by John Parsons, a missionary journeyman in Hue.

When the Viet Cong invaded Hue and captured the city, Bong Lai and her family escaped to Danang, where they stayed in the home of a Vietnamese Baptist pastor. On Easter Sunday, after Bong Lai had played the piano at Hope Baptist Church in Danang, the pastor of the church took her immediately to a ship and urged her to escape before the Viet Cong took the city.

For seven days, Bong Lai, alone and frightened, sailed on a tiny boat from Danang to Saigon. She had no food, little water, during that entire period. "I was lucky to survive," she says, "for many people died on the boat."

In Saigon, she met her sister and brother-in-law, Luu Trong Tuong, who worked for an American-related firm.

On May 23 following the advice of a co-worker, Luu decided to leave Vietnam for fear that his work with an American firm and his eight years in the Vietnamese military might mark him for death. His employer gave him authorization and clearance to leave the country.

He returned to his home, picked up his family and Bong Lai, drove to Ton Son Nhut air base in Saigon, and left within a few hours.

When they parked their car outside the airport, Luu put a note on the windshield saying that the gas tank was full, and the keys were inside. "If you want to use the car, take it," the note said.

Although Bong Lai has had some second thoughts about whether they should have left her mother and father in Danang and Hue, her brother-in-law is convinced they did the right thing.

He admits that life at Camp Pendleton had been frustrating because of the constant waiting and not knowing when they could leave, or where they would go.

"But getting tired of waiting is better than getting fear of dying," he says.

"I don't know if it is right to leave (Vietnam), or right to stay," he adds. "But we had no choice if we wanted to live."



Happy to be free and safe, Nguyen Thi Phan Xuan relaxes outside the orphans' quarters at Chaffee.

THE INCREDIBLE JOURNEY

In a 10,000-mile search for safety, 69 Vietnamese orphans find a new home • by Toby Druin

A doughty band of 69 Vietnamese orphans are recuperating from a stranger-than-fiction odyssey that carried them by microbus, foot, fishing boat and plane through military fire-fights, bombings, hunger and storms on the open sea to a haven in central Texas.

Through it all, says Nguyen Xuan Ha, the diminutive, bespectacled director of the orphanage, he had faith that "the Lord would see us through on our journey to freedom."

The incredible journey began in early April, four weeks before the Communist curtain covered South Vietnam.

As Viet Cong troops conquered a city just north of Cam Ranh, and the communist scythe began to cut a wider swath across northern Vietnam, staff and friends of the Cam Ranh City Christian Orphanage had a hasty strategy meeting.

The orphanage had been started in 1967 by servicemen of the Protestant Chapel on the huge military air base at the coastal city of Cam Ranh.

Although Foreign Mission Board rules prohibit official sponsorship, Southern Baptists had been active at the orphanage from the beginnings. Jim Gayle, FMB missionary, pastored the orphans for four years and Gayle, in fact, recommended Ha as director.

A graduate of the University of Saigon with a major in English, Ha was teaching school when he took the orphanage post. He had tutored Gayle—himself an orphan raised at Buckner Baptist Boys Home in Texas—when Gayle was struggling to learn the Vietnamese language after arriving in Southeast Asia with his wife in 1965.

In 1973, when American military personnel pulled out of Vietnam, the orphanage turned for support to missionaries, local churches and some "friends" in the United States.

Ironically, those connections—with the servicemen in the beginning and later with the American missionaries and churches—became the impetus for the orphans' 10,000-mile journey. Orphanage leaders felt if the Communists took control of Cam Ranh, all their lives were threatened.

The decision, made April 2, was to move the orphanage to the south. At the time, no one suspected the length of the trip they were beginning.

The evacuation was engineered by Nguyen Thi Phan Xuan, Ha's younger sister and assistant director of the orphanage. Ha had moved to Saigon in 1974 to honor his teaching obligations, and though he made frequent trips to the orphanage, it was managed largely by Thap Xuan. Phan Xuan, her jet pilot husband and their two children, the rest of the staff and the orphans—19 wait from 2-17 years old, victims of their country's 30-

year war—crowded into three microbuses. With a pound of rice and a handful of clothes for each person, they headed for Phan Tiet, another coastal city about 300 kilometers south, from which they hoped to get boat passage to Saigon.

Ha, who joined them later, says the trip to Phan Tiet was to save the children as much of the pain of seasickness as possible. But seasickness may have been better than what they encountered.

Along the "troublesome" way, Ha says, the buses were boarded by South Vietnamese troops, also fleeing toward Saigon. At one point, the buses were barred from crossing a bridge by other soldiers. A fight erupted, and the children scrambled for cover under the buses.

Shots were fired, but no one was injured.

Finally, the buses were allowed to cross the bridge. But other skirmishes stopped them periodically throughout the journey, and it was dark before they arrived.

The gates of Phan Tiet were closed, and not until the mayor issued a special proclamation could they get to safety inside the city's walls.

Phan Tiet was jammed with refugees and boat owners were demanding exorbitant prices to take them to Vung Tau, a port near Saigon. But a "wrong" radio report announced that the road to the Capital had been opened, and many refugees—who previously had been awaiting boats—left the docks for the road.

The report turned out to be incorrect, but before the boat owners discovered the error, they had accepted the orphanage's 250,000 piasters (700 piasters equal one U.S. dollar) instead of the 350,000-400,000 they had been demanding.

The money came from friends in Cam Ranh and from Southern Baptists; the Baptist mission had given the orphanage \$10,000.

A second "lucky thing" happened to the orphans, says Ha. The two boats that took them to Vung Tau—about 200 kilometers from Phan Tiet—carried only a few Marines. On other boats, Vietnamese Marines reportedly committed atrocities, looting people and raping women.

"Not many rode our boats," recalls Ha, "and they were very good."

The orphans and others took a commercial bus from Vung Tau to Saigon, traveling the 120 kilometers under "very dangerous" circumstances.

More than once, "we were under fire from the Communists," says Ha, "and in danger both from the VC (Viet Cong) and friendly units." Phan Xuan remembers that military units fighting along the bus route often caused them to stop, waiting until there was a lull before continuing.

"Thousands, thousands of refugees" from other provinces

clogged the road. Some people who had left Vung Tau by car only hours ahead of the orphans' bus were killed.

But the Vietnamese capital proved not much of a haven. "There were many rumors," Ha says. "People saw other provinces falling like leaves and they felt Saigon may fall very soon." The babylifts of other Vietnamese orphans had begun and there already were many evacuations. After five "lonesome, depressing, sad" days at Lu Gia Church, they decided to look for a better, safer place for the children. It was a big decision for Ha, Than Xuan and the other employees of the orphanage. Because of their American ties they all had papers that would have permitted them to leave the country by plane. But that would have meant leaving the orphans behind. They stuck with the orphans.

"I see that many people want to go and no chance to get all the kids on the airplane," Ha recalls, "so I am determined that we go by sea."

They left Saigon for Rach Gia on the Gulf of Siam, in the country's southern province, to "prepare for the exodus." Their timing was perfect. Traveling by commercial bus, they learned only a few minutes out of Saigon that the presidential palace had been bombed by a South Vietnamese pilot and the city had been placed under curfew.

Both Ha and Than Xuan say that at the time they left Saigon they had given no thought to the possibility of winding up in the United States. They planned to go to Thailand, Than Xuan says.

Ha, meanwhile, discounted the advice of many persons who told him that staying with the orphans would be dangerous, especially putting to sea with them.

In Rach Gia, Ha says, they joined with other families—"because by myself I could not do much"—to pool their money to buy a boat. It was a leaky, 11-year-old, diesel-powered craft about 13 feet wide and 40-60 feet long.

"I have many options," he says. "If Vietnam stayed up (withstood the Communist advance) then we could settle on one of the islands. I talked to one of the fisherman who said



we could make a living fishing. Or we could have provided commercial transportation from one island to another and have profits to live."

Than Xuan puts it more succinctly: "We know the boat is dangerous," she recalls, "but if we stay, we will be killed. If we go, maybe we live."

The staff spent most of the next three weeks in Rach Gia making their new boat seaworthy—putting on a roof to protect them from the sun and patching the deck and hull so they could store fuel, food and water.

Ha applied to the government to purchase 4,400 liters of diesel fuel and though that fuel had military priority and the military was running out of everything in those days, "the Lord opened their hearts to get them to sell us this much." It was enough to get them to Australia, if necessary; Ha also bought a compass and a world map.

They put 20 barrels of fuel and 10 barrels of water under the deck along with 1,000 pounds of rice and three cans of instant noodle soup, the fish sauce the Vietnamese add to their food. Ha bought, also, 100 kilos of instant rice and 12 boxes of instant noodles "because we expect some times when we could not cook, could not make fire." Those times came when everyone was seasick "and just lie down like dead."

Even after the boat was ready to go, the harbor master appeared unwilling to give them permission to leave. He suspected, Ha says, that they meant to flee the country, ordered customs officers and harbor police to watch them. Inexplicably he later relented and gave them permission to embark.

Church members from Rach Gia joined the group at dockside that evening and after a prayer meeting and singing of hymns they cast off. None was experienced in maneuvering a boat, however, and they struck two other boats as they tried to get out of the harbor. Settling damages delayed them but finally, about 7 p.m., they got underway. Their timing again was perfect. The next day Rach Gia fell into Communist hands. Ha believes that if they had been delayed even one day in their departure, many people would have rushed on board the boat and they would not have been able to leave.

Even so, the boat was jammed with 109 persons. Ha had bought enough rope to tie the orphans to their places in the event of a storm, but it wasn't needed—not because there was no storm; the storms came, but the boat was so packed that there was hardly room to lie down.

In two nights and a day, the boat reached the open sea, where the orphans hoped to be picked up by an American merchant ship. But none was in the area. Finally they hailed a Taiwanese merchant ship headed for Hong Kong.

Ha asked permission to come aboard, but the ship captain refused. Ha speculates that he didn't like the thought of all the children prowling around his vessel.

The ship steamed away, leaving the orphans in its wake. The orphan boat's old diesel engine refused to start and the situation looked desperate, when the children began to shout that the Taiwanese ship was returning. "The Lord turned the captain's heart," Ha says.

The captain still wouldn't take them on board but he agreed to allow them to waters near Singapore. The trip was a terrifying one, Ha recalls, too slow by day and too fast by night. "We were frightened to death. Our boat rock badly. We could not sleep. Just squat and watch. We have our axe in the boat so if anything happen (if the boat began to be dragged down), we cut the rope."

They pray a lot and ask the children to pray all the time." In addition to praying the older boys pumped water and at night even had to use buckets to bail water that was seeping in.

They were also pumping the tiny craft. The younger children were seasick.

Finally, after another two nights and a day the ship dropped the tow and left the orphans. The orphans were well beyond sight of land, but Ha feels the ship's crew was "kind enough. We don't want to take advantage of them anymore, because actually we didn't have any thought of depending on anybody on the trip—we depend on ourselves."

But the diesel engine couldn't be depended on; again it wouldn't start. The orphans were adrift. Other boats in the area and a Malaysian rescue plane spotted them, however.

The first boat to help towed them so fast the orphans were afraid the boat would "shake apart," says Than Xuan; to save the rickety ship, the towline was cut; the second boat moved so fast that the post to which the line was tied broke.

"We wave them away," Ha says. "We say that if you help us you have to help in a helpful mood. I talk to the captain and say if he really want to help us they have to be kind to us because our boat is so fragile."

Ha learned later that the captain, a Vietnamese from Saigon who was operating three fishing boats when he heard the city had fallen to the Communists, had been ordered by the rescue plane to assist the drifting orphans, or the fishing boats would not be allowed into Singapore. The captain gave Ha the option of putting the orphans on three fishing boats or resuming the towing operation. The orphans clambered aboard the boats. Finally they arrived off Singapore, only to be transferred into two of the boats and then kept at anchor for three days and nights.

Despite fish from the harbor, food began to run out. For two days, they ate "just soup" once a day. "All the children were very hungry," Ha recalls. "The adults had to yield."

But after the third day the Singapore officials responded and brought them water. One of the men from Singapore was a Christian and when he saw that this was a Christian orphanage he gave the kids a fresh water shower. "It was welcome after seven days and nights without one," Ha says, smiling.

One of those authorities, a friendly policeman or soldier, took a note from Ha to William R. Wakefield at the Baptist Mission in Singapore, and Wakefield worked with the officials to get the orphans ashore and into quarantine.

While they were in quarantine, Wakefield and missionaries to Vietnam Mrs. David Bengs and Mrs. Gene Tunnell brought them candy and good news of what was being done for them. "They gave us some hope," Ha says.

The good news was that they were going to the United States. One of the foreign missionary associates in Singapore, Ralph Neighbor, former pastor of West Memorial Baptist Church of Houston, got in touch with the church and arranged sponsorship, including use of a ranch owned by one of the members. The orphans could live at the ranch until other arrangements could be made.

The odyssey ended with a trip from Singapore to Zurich to New York City to Fort Chaffee, Ark., where they landed May 16. Ten days later they flew to the Texas ranch to stay for a month or so before taking up residence at a Texas Baptist children's home. Ultimately, the orphans will be eligible for adoption.

Ha, finally able to relax somewhat after the 45-day ordeal that brought them halfway around the world, believes he could "see the hand of the Lord" guiding all the way, especially in the incredible timing of the various steps of the journey.

"I have faith in the Lord," he says, "though at times my faith is very weak. I want a sign like Gideon—want to see the sun stop and see the Lord was with us."

The sun never stopped, but Ha and the others who broke into a spontaneous "Jesus Loves Me" and "His Eye Is on the Sparrow" aboard buses at Fort Chaffee after their arrival, didn't seem to doubt that God had been with them.

ACROSS THE BOARD

Seven new staffers elected to HMB

Home Mission Board members this spring elected seven men to staff positions at the Board's Atlanta offices.

William L. Clark, associate director of the division of chaplaincy since 1974, and former assistant director for military personnel ministries in the division, was named director of the division. He succeeds James Kelly who retired last year.

Clark, 64, was a U.S. Air Force chaplain for 20 years and previously served as a pastor in Mississippi.

Also in the chaplaincy division, the directors elected Pat Davis, a U.S. Army chaplain since 1956, as associate director of the division. Davis, who recently retired from the Army, will relate primarily to military chaplains.

Davis also is a former Mississippi pastor.

Glenn A. Igleheart, northeastern director for the Department of Interfaith Witness since 1968, was named director of the Department. He succeeds M. Thomas Starkes who resigned last December to join the faculty of Southwest Missouri State University.

A native of Owensboro, Ky., Igleheart is a graduate of Murray State College and holds B.D. and Th.D. degrees from Southern Seminary. He has done additional study at Harvard University.

Don Hammer was elected associate director of the Department of Metropolitan Missions. Hammer, 38, previously was coordinator of the Urban Strategy Council of the Baptist General Convention of Texas.

James N. Lewis Jr. is new assistant director of the Department of Language Missions. A Georgian, Lewis had been an HMB missionary associate working with internationals for the Baptist Convention of Maryland since 1973. He previously served on church staffs in Kentucky and Tennessee.

James W. Nelson has become director of the department of rural-urban missions in the Division of Associational Missions. He had been director of the missions division for the Baptist Convention of New Mexico since 1971 and pre-

viously was a missionary to the Indians in New Mexico and a pastor in Alabama and Mississippi.

The board appointed Roy Edgemon, former missionary to Japan, to be director of evangelism planning consultation in the department of evangelism development. Edgemon served pastorates in Texas before being appointed a missionary in 1968.

E. Carlisle Driggers is a new associate director of the Department of Cooperative Ministries with National Baptists. He has served on the staffs of churches in West Virginia, Kentucky and Alabama. A native of South Carolina, he is a doctoral candidate at Pittsburgh Theological Seminary.

In other action, the directors elected Russell H. Dilday, pastor of Second-Ponce de Leon Baptist Church in Atlanta, to his second one-year term as board president.

Thomas A. Hunter, pastor of Coosada Baptist Church, Coosada, Ala., is first vice-president, and J.T. Ford, president of West Georgia College in Carrollton is second vice-president. Mrs. I.W. Bowen III of Forsyth, Ga., was reelected recording secretary, and Mrs. Ralph M. Blanchard of Atlanta is assistant recording secretary.

Grigg's mission efforts continue in retirement

W.R. Grigg, 65,—a white Southern Baptist minister—preached some of his first sermons at age 19 in black churches, and some of his first close friends in the ministry were black pastors.

That was back in the days when it was daring and sometimes dangerous for blacks and whites to relate too closely.

Grigg's career has been one of promoting cooperation and understanding between black and white Baptists. In May he retired from the Home Mission Board's department of cooperative ministries with National Baptists.

But even his retirement does not signal an end to his mission efforts. Grigg now

is at Shaw University Divinity School, a black institution founded by Baptists in Raleigh, N.C., where he serves as professor of missions and director of development.

"My basic intention in life for many years," Grigg recalls, "has been to bring about a more Christ-like understanding of all people and to grow more and better Baptist churches."

In his retirement career, he hopes to work toward this end by helping his students see themselves as resources as well as objects for Christian mission.

Six Home Mission Board Missionaries also retired recently and were honored for their service. The missionary retirees are: Carolyn York, Elizabeth Lund, Myrtle Salters, Mrs. Lonnie Iglesias and Mr. and Mrs. Miguel Lopez.

HMB financial support attains new records

Home Mission Board Executive Director Arthur B. Rutledge reported receipts of the Annie Armstrong Easter Offering for home missions and the national Cooperative Program unified budget both were showing significant increases for this fiscal year.

The Annie Armstrong Offering for home missions through May 30 was \$5,616,511 up 11 percent from the corresponding date in 1974, and Cooperative Program receipts for the first seven months of fiscal 1975 are up 7.52 percent, Rutledge said.

"This is extremely encouraging in the exceptional light of the national economy," he added.

The May report on current receipts capped a glowing report of HMB financial support for 1974-75. Cooperative Program receipts were up 13 percent to a total of \$6,255,913.

The 1974 Annie Armstrong Easter Offering totals also set a new record of \$8,130,142, more than \$1 million over the goal.

The support enabled the Board to raise missionary and staff salaries, although the salary for home missionaries is still some \$2,000 below the national median.

In another economic bright spot, the directors' church loans committee announced a partial lifting of a moratorium on processing new loan applications. The moratorium was imposed last October until such time as the economy stabilized.

New loans will be considered for amounts up to \$125,000 instead of the usual \$175,000.

A cloud in the otherwise bright economic sky was the need for a special grant of \$5,000 to the Baptist State Convention of Michigan to help meet obligations in the face of a sharp decline in receipts there. Michigan economies have been the victim of a decline in the automotive industry there.

Board appointments gain by 14 percent

During its 1974-75 operating year, the Home Mission Board appointed 414 persons, a gain of 14 percent over the previous 12 months, with 75 missionaries, 165 associate missionaries, 148 pastoral missionaries and 26 two-year US-2 appointments.

Also, 1,005 student summer missionaries were appointed by the board and by Baptist Student Unions across the nation as well as 23 "sojourners," or high school student summer missionaries. However, the national home missionary force at the close of 1974 was 2,171, a few less than the previous year. The goal for 1975 is to raise the force to 2,250 and to emphasize "catalytic missions" whereby missionaries are enabling others to carry out missions.

Transitional churches are slowly dwindling

Reports by the Home Mission Board Department of Survey and Special Studies conclude that nearly 500 Southern Baptist churches will not exist in 10 years if current trend continues.

The report and ways transitional churches are dealing with their circumstances will be covered in a HOME MISSIONS article in September. •

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DOUBLEDAY





EXECUTIVE'S WORD

by Arthur B. Rutledge

Impressions on mission efforts

For the past 12 months I have had opportunity of extensive travel into various parts of the nation, particularly into those areas in which Southern Baptists have been serving officially only since the 1940's. I was encouraged.

I rejoice in a visible maturing of our people in these areas. Statistics tell us of growth in membership and finances, but when one has the opportunity of visiting the fields he is impressed with the stabilizing of our work.

In the annual meetings of the conventions in Ohio and Utah-Idaho, I was pleasantly surprised by the large number of pastors and lay persons who have served in these states for 10 years or more, some as long as 20 years. I was impressed by the fact that in these two state conventions members of the elected staff have served for a long time. This is true of other "pioneer" conventions also. I was impressed by the fact that many of those serving in these states, distant from their home states, have no desire to return to their home regions; they are committed to serve in these "pioneer" fields.

Our congregations are becoming increasingly indigenous. Along with these changes there is a greatly advanced knowledge of and appreciation for the service of Southern Baptists in these states where we were practically unknown as recently as two decades ago.

I am impressed by the renewed emphasis now being given to starting new churches. During the 1950's and into the 1960's churches were started at a very rapid rate in the west, the north central states and ultimately in the northeastern states. Then came a period in which there was a slowdown in the number of new churches started, even though we continued to gain year by year. Now, in such states as California and Texas, New York and Florida, exciting plans are being made and challenging goals are being set for the starting of new churches during the years just ahead. With a growing

population and expanding cities there is a continuing need for well located, well led, Christ-centered churches.

I am impressed, not only by what I have seen in travel but by what I have observed in conversations and written reports as well, by a growing concern for inner-city churches. This is true in such strong Baptist cities as Atlanta and Dallas, Birmingham and Kansas City. It is estimated that over 2,000 Southern Baptist churches are located in communities that have changed or are changing drastically in the economic, educational, racial and cultural makeup of its residents. Such changes present great difficulties, but to many churches they also present tremendous opportunities of serving Christ.

I have been impressed likewise with the strength of our growing work among the millions of ethnic peoples within this great nation. About one-half of the home missionaries work among minority ethnic people. There are some 2,000 Southern Baptist congregations, most of them churches, composed altogether or very largely of members of one or more ethnic groups. On a trip to California in late January I was impressed with the size and strength of many of these churches, such as a Chinese congregation in Los Angeles which had a Sunday School attendance of 891 on the Sunday prior to our weekday visit there. The coming of thousands of Vietnamese refugees to our shores enlarges our opportunity of sharing our knowledge of the love of Christ with people from other national, cultural and racial backgrounds.

I am impressed likewise by the changing role of home missionaries. Many of these 2,200 missionaries serve single congregations, such as the 500 or more pastors whose salary is being augmented, sometimes very substantially, by church pastoral aid. Nevertheless, a growing number of home missionaries serve several congregations. Many are equipped as trainers. Their role is to work with

churches in helping them do their own mission work. Or, their central task is to find lay leaders to serve as lay pastors or to assist in efforts such as Christian social ministries, language missions, home fellowships and evangelism undertakings. Surely this approach is consistent with the missionary assignment that God has given to every Christian, not only to vocational missionaries.

One has to be impressed by the growing involvement of lay persons in volunteer mission work. A recent survey made by the Home Mission Board revealed that more than 30,000 people are currently involved in volunteer home missions service. They work for a few hours a week or for a few weeks or months out of the year as associates or assistants to missionaries in community centers, in pioneer areas, among ethnic people. Add to this number the short-term workers, such as 1,100 student summer missionaries and some 50 U.S. workers. In addition consider the members of several hundred youth choirs which go on summer mission tours, and are used greatly in furthering the cause of Christ. This is surely one of the exciting developments in contemporary home missions.

For the past year or two I have been impressed continually with the fact that the people of this nation are more responsive to the gospel at this stage in human history than they have been in many, many years. Our efforts to share the gospel of Christ today will bear more fruit under the leadership of the Holy Spirit than for many, many years.

We are living at a time when the daily news presses upon us the awareness of multiplied, complex and even threatening problems. Our great nation does need spiritual revival. There are indications that it may be on the way. A wonderful time to serve Christ through His churches and through the missionary outreach of the churches across this nation and even to the ends of the earth.

PRAYER CALENDAR

A quarterly listing of chaplains' birthdays

AUGUST

August 1: Dallas G. Roscoe, La., Army; Larry Shirk, Ala., Navy. August 2: Roger C. Donahue, Okla., Army; David R. Johnson, N.C., Air Force; Jack R. Peters, Okla., Navy. August 3: Lewis G. Burnett, Tex., Army; Thomas W. Black, Jr., Miss., Air Force; Clarence R. Bridges, Tex., Inst. August 4: Kenneth J. Edmiston, La., Army; Calvin H. Garner, Ark., Army; Charles R. Parker, Sr., Ga., Navy. August 5: Lyndel C. Barnes, Ill., Army; Edward A. Easley, Ala., Army; James R. Perlow, Mo., Navy; Parker C. Thompson, Mo., Army; James E. Dillard, Ga., hospital. August 6: Ray N. Conley, Ky., hospital; Jack L. Welch, Tex., Air Force; James Whitlock, Miss., Inst. August 7: Lester T. Buckalew, Ga., Air Force; Wallace M. Hale, Tex., Army. August 8: John D. Ford, Jr., Calif., Army; Robert Wilson, La., hospital; Charles H. Wolcott, Tex., Army; Joe Funk Weber, Tenn., hospital. August 9: Robert F. Cullum, Tex., hospital; Roy A. Gudehead, Ga., Ind.; Baxter M. Pond, S.C., hospital. August 10: Willard David Sapp, Ga., hospital; Glen T. Pasanella, N.J., Army. August 11: Bobby G. Allen, Miss., Army; Ronald W. Stephenson, Ky., hospital; Richard W. McKay, Va., hospital; Michael L. Nichols, Mo., Army. August 12: Francis A. Knight, Fla., Army. August 13: William R. Eaton, Ark., hospital; Dean L. Minton, N.C., Air Force. August 14: John J. Gleason, Jr., Ga., hospital; Robert R. Earley, Tex., Inst. August 15: James T. Truitt, Ala., hospital; Jerry M. Glass, D.V.A., Austin N. Brown, Fla., Inst. August 16: Wesley E. Brett, N.C., hospital; Jerry Don Reynolds, Tex., Army; Timothy P. Van Duijn, Mich., hospital. August 17: Elvin B. Borne, Tex., Army; Jefferson D. Norman, Ill., Air Force; Billie H. Pate, Calif., Inst. August 18: Ray E. Woodall, Miss., Army. August 19: Jack R. Bradshaw, Ga., Navy; George W. Heligrew, Jr., N.C., Navy; Charles L. Phipps, Va., Inst.; Wallace M. Hucabee, La., Air Force; Almer L. Allen, Okla., Army. August 20: James E. Hoffman, Jr., N.C., Navy; Leslie M. Mills, Tex., Navy; Elden H. Luffman, Fla., Navy. August 21: Robert L. Browning, Miss., Air Force; Wilford C. Kimble, La., Navy; Paul W. Mason, Tenn., Army; Robert T. Durham, Ky., hospital. August 22: Alfred W. Meeks, Tex., Navy; Hugh D. Smith, Tex., Navy; Clyde J. Wood, Ala., Army; John R. Boun, Tenn., Inst. August 23: George M. Hinderer, Charles A. Tyson, Tenn., Army; d. Reed, Ark., hospital. August 24: Donald, Ga., Air Force; J.Q. Williams, Ark., Army; Bernie Lee Calaway, Tex., Inst. August 25: William K. Bagnal, Jr., S.C., Inst. August 26: L. Doran, Tenn., Inst. August 27: Phil B. C. Kirby, Ala., Army; Phillip J. Cassin, Army; Gary E. Penton, La., Air Force. August 28: Joe H. Morgan, Tex., Navy; William J. Wilson, Minn., hospital; Robert I. Rogers, Ky., Army; Bobby J. Bundick, Tex., Inst. August 29: H. Waddell, Miss., hospital; Joe Sumners, Tex., Navy; Stanley Ellison White, Tex., Air Force. August 30: Charles F. Hill, Tenn., Army; Ben F. Iley, Ark., Air Force; Norman L. Manning, Va., Inst.

SEPTEMBER

September 1: George F. Ricketts, Va., Inst.; Milton P. Snyder, Ohio, hospital; Terry L. Brooks, N.C., Inst. September 2: William L. Luce, Mo., Air Force. September 3: Charles T. Clanton, Ark., Army; Walter B. Clayton, Jr., Ky., Navy; Thomas W. Murphy, Kan., Air Force; Gordon Shamburger, Miss., hospital. September 4: Norvell E. Knight, Ga., Navy; Edwin R. York, N.Y., Army. September 5: Jerry W. Shirley, Tex., Navy; Robert D. Tatum, Tex., Navy; Robert L. Tilley, N.C., Navy. September 6: Nathaniel H. Brittain, Ala., Air Force; Otly Owens, Jr., S.C., Air Force; Talie Williams, Tex., hospital; Donald G. Burton, Tex., hospital. September 7: Newton V. Cole, Miss., Air Force; Anthony W. Johnson, Maryland, hospital. September 8: Austin L. Ingram, Calif., Inst. Virgil Lee Kearney, Tenn., V.A. September 9: Ocief Courtney, Jr., Tex., Army; J. Earnest Kelly, S.C., hospital; L.L. McGee, N.C., SHB; John D. Estes, Tex., Army; Heyward P. Knight, S.C., Army; Leo J. McDonald, Tex., Navy; Charles E. Mallard, Ga., Army. September 10: Robert B. Eates, Tex., Army; Henry E. Quates, Jr., Fla., Air Force. September 11: Avery C. Timmons, Tex., Inst.; James C. Rittenhouse, Ga., Navy; Joseph L. Gilmore, Tex., hospital. September 12: Henry E. Quates, Jr., Fla., Air Force. September 13: Marvin L. Chamberlain, Mo., Navy; Frank E. Deese, N.C., Army; Vernon L. Fash, S.C., Air Force. September 14: H. Marlow Link, Calif., hospital; Jack F. Phillips, Tex., Navy; Roland J. Tollis, Tex., hospital; Parks W. McKittrick, S.C., hospital. September 15: Jimmy D. Baggett, Tex., Air Force; George S. Thompson, Tex., hospital. September 16: Donald E. Fowler, Jr., Minn., Army; Leonard C. McGuire, Va., Army; William R. Watts, Mo., Inst.; William N. Williams, Tex., V.A. September 17: Robert David Knight, S.C., Army; James F. Peak, Ohio, Inst. September 18: Eugene E. Allen, Fla., Army; James R. Taylor, Miss., Air Force; Richard Earl Martindale, Tex., Navy. September 19: William T. Bassett, Okla., V.A.; Harry T. Wright, Tenn., V.A. September 20: Francis T. Alewine, S.C., Air Force. September 21: Ersmund Swaffar, Mo., Air Force; Rodney C. Worst, Ga., Air Force. September 22: Henry C. Kimbrell, Ala., Inst.; Don E. Cureton, Tex., hospital; Thos. J. DuBose, Fla., Navy. September 23: Donald K. Duncan, Ky., hospital; Stanley O. Miller, La., Army; Samuel A. Kimokeo, Hawaii, Navy. September 24: Martin A. Schlueter, Calif., hospital. September 25: Robert Clayton Vickers, Ky., Army. September 26: Billy D. Ingram, Tex., Army; Norman R. Beckham, Mo., V.A. September 27: Hollis H. Bond, Tex., Navy; Jerry L. Martin, Ill., Army; C. Roy Woodruff, Ala., hospital; Therman E. Moore, Ga., Air Force; Ezra I. Richardson, Mich., Inst. September 28: James O. Beasley, Miss., Navy; James D. Johnson, N.C., Army; Malcolm W. Rogers, Ky., Army; C. Byron Smith, Ala., Inst.; Jack W. Elliott, Ala., Air Force. September 29: Rhodes W. Harper, Mo., Navy; Michael Sumners, Tex., Navy; Stanley Ellison White, Tex., Air Force.

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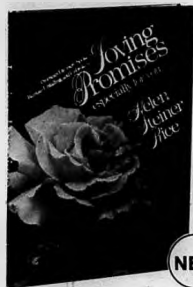


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AT BAPTIST BOOK STORES
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COMMENT by Walker L. Knight A persons-first response

I find myself being grateful and very proud of the initial response of Southern Baptists to the coming of thousands of Vietnamese refugees to the United States. Of all the groups that contacted the State Department to offer assistance, Southern Baptists were among the very few offering to provide ministries within the three camps. Consequently, the offer was accepted.

Missionaries of the Home Mission Board's Christian Social Ministries Department worked to provide recreation, day care, English and citizenship classes within the camps. Missionaries of the Foreign Mission Board who had served in Vietnam served as advisors and translators. They were so in the thick of the action that one free-lance photographer thought a missionary at one camp was director of the refugee operation.

Baptist pastors and missionaries also were enlisted as coordinators of volunteers from the communities near the camps, and HMB language missionaries were assigned to coordinate the denomination's resettlement efforts, working through Church World Service.

As impressive as the assistance provided was the speed with which Southern Baptists responded. Workers were at two of the camps before the refugees arrived, and they were at the other within days. We sometimes think that because of our size we cannot react quickly or with purpose, but Paul Adkins, Oscar Romo and Irvin Dawson of the HMB staff worked hard at cutting through any hindering red tape.

This ability to act in response to immediate need reminded me of a statement by a national church consultant that Southern Baptists have in their Home Mission Board one of the finest mission bureaucracies in the nation.

So far, our response is only in the first

stage. The important second stage is the resettlement of the refugees by enlisting sponsors. Southern Baptists had an impressive role in the resettlement of Cuban refugees, and the indications are that churches and associations will respond again. By the time you read this comment, many of the refugees will have spent months in the resettlement camps. Do not delay if you can help.

Southern Baptists throughout the world are involved with the plight of refugees, many active through other agencies. One of these is Patricia Dale, our editorial assistant with this publication. She was stationed by the American Red Cross on Guam, the first staging area for the refugees. In a recent letter to her parents, she wrote of her work and her concern.

The last of May she reported that there were still between 40,000 and 50,000 refugees on Guam, about 38,000 in dusty tents in an area developed as an airstrip by the Japanese.

"Occasionally there are reunifications of families," she wrote. "The extended family is quite a reality—one family here of 48, another of 28 arriving as one group. Some very old people, and over 60 babies have been born in the last five weeks. The people are extremely attractive, very resourceful and show a marvelous Our English schools are overworked with eager students, 500 for a class of 150 and we are not yet off the ground."

"We are extremely concerned about the situation at home. I wish the some way we could get across to the people there that it is a matter of common and an enriching involvement."

"When a group exhibits the determination many of these have to sacrifice and leave everything, it does not seem natural that with such enterprise they would end up as welfare types in the states."

MISSIONARY APPOINTMENTS

Associational Services

Frank & Roselia Bullock (born Aug. 3 & Feb. 15) Mich.
James & Ann Cravens (born May 9 & Jan. 18) Pittsburgh, Penn.
Fred & Arleen Gravin (born May 18 & Feb. 22) Winfield, Kansas
James & Mary Griffin (born Sept. 14 & Dec. 7) Kansas City, Kan.
Thomas & Ona Mae Wenig (born Nov. 27 & April 13) Kearney, Neb.

Church Extension

Samuel Keith & Jean Beene (born June 16 & Dec. 12) Lake Tahoe, Calif.
Bert & Patricia Dier (born Nov. 13 & Feb. 15) Palmer, Alaska
William Glenn & May Marie Irwin, Jr. (born April 24 & Jan. 27) Edwards, Colo. (Assoc.)
Larry Edwin Jones (born Feb. 21) Williamsburg, Ky. (US-2)
William L. & Nina Lumpkin (born July 18 & Aug. 30) Prince George, Maryland
Janice Moore (born March 17) McCallsville, Ohio
Larry Allen Pumpelly (born Nov. 17) Worthington, Ohio (US-2)
Deane M. & Nancy Ryals (born Oct. 19 & Dec. 2) New York, N.Y. Change of Status
Andrew Jerry & Bonnie Taylor (born Sept. 28 & March 1) Tok, Alaska (Assoc.)

Christian Social Ministries

Robert & Janet Allensworth (born Dec. 6 & Sept. 13) Cranoke, Va.
Carolyn & Buckley (born Oct. 28) New Orleans, La. (Assoc.)
Billy Ann & Mary Clarke (born Dec. 3 & Oct. 8) Dallas, Tex. (Assoc.)
Henry & Patricia Collins (born Jan. 3 & March 1) Baton Rouge, La. (Assoc.)
Mary S. & Dayton (born Sept. 19) Albuquerque, N.M. (US-2)
Frank Dillard (born Nov. 20) Mobile, Ala. (US-2)
John W. & Joycelyn Dowdy, Jr. (born Nov. 15 & July 4) Kansas City, Mo.
Eugene & Mary Elizabeth Easterday (born Sept. 11 & Aug. 1) Columbia, Miss. (US-2)
Everton (born March 11) Louisville, Ky. (Assoc.)
Dante R. & Lenley (born Mar. 18) New Orleans, La. (Assoc.)

Robert P. & Judith Focht, Jr. (born May 15 & Aug. 15) Little Rock, Ark.
Robert L. Gilbert (born March 19) San Francisco, Calif. (Assoc.)
Susan Diane Griffin (born Feb. 5) Cincinnati, Ohio (US-2)
Charles Holmes (born Mar. 23) New Orleans, La. (Assoc.)
Kevin Doyle Jones (born May 18) Oakland, Calif. (Assoc.)
Judith Louise Lide (born Dec. 9) New Orleans, La. (Assoc.)
David Langerfeld (born April 22) Louisville, Ky. (Assoc.)
James L. & Rose Ann Warth Lowder (born Jan. 5 & May 30) Baltimore, Md.
Willie McPherson (born Jan. 5) San Francisco, Calif. (Assoc.)
Marcie Dianne McRae (born Oct. 24) Detroit, Mich. (Assoc.)
Dewey E. & Phyllis Mayfield (born Oct. 9 & May 3) Huntsville, Ala. (Assoc.)
William & Margaret Novak (born May 30 & April 29) Bristol, Va. (Assoc.)
Ottie I. Stansell, Jr. (born Nov. 30) New Orleans, La. (Assoc.)
John F. Turrittin (born May 31) New Orleans, La. (Assoc.)
Donald Q. & Nell Wilson (born April 3 & July 17) New Orleans, La. (Assoc.)

Language Missions

Thomas C. & Alyce Adams (born April 9 & Mar. 4) Erie, Penn. (Assoc.)
Elias & Nuba Assi (born July 19 & Mar. 3) Los Angeles, Calif. (Assoc.)
Brigitte (Mrs. Jerry) Baker (born Feb. 13) California
Terzaly (Mrs. Walter) Barfield (born Nov. 7) New Orleans, La. (Assoc.)
Francisco & Juana Bilbao (born April 24 & July 12) Bishop, Tex. (Assoc.)
Alicia M. Bolanos (born Aug. 21) San Antonio, Tex. (Assoc.)
Yung Pill & Dong Chuan Chu (born Oct. 18 & Mar. 1) San Francisco, Calif. (Assoc.)
Jack Lee & Sharon Earwood (born July 7 & May 18) Oklahoma City, Okla. (Assoc.)
Elida Garvey (born July 6) Victoria, Tex. (Assoc.)
Carl Henry Hilburn (born Sept. 19) Mobile, Ala. (US-2)
H.M. & Kay Kim (born Sept. 9 & Oct. 2) Elmhurst, N.Y. (Assoc.)
Peter & Mary Kim (born Oct. 29 & Feb. 29) San Diego, Calif. (Assoc.)

Gloria Gean Mattson (born Feb. 18) Chicago, Ill. (US-2)
Ramon & Hilda Mesa (born April 3 & Dec. 5) Miami, Fla. (Assoc.)
Dorthea Newman (born Dec. 12) Goliad, Tex. (Assoc.)
Jesus Perales (born Nov. 3) Harlingen, Tex. (Assoc.)
Vila Rendon (born May 15) San Antonio, Tex. (Assoc.)
Joseph E. & Patricia A. Rhodes (born June 1 & July 23) Ekwok, Alaska (US-2)
Ella Rivas (born Nov. 24) Dallas, Tex. (Assoc.)
Israel V. & Lydia Rodriguez (born Sept. 18 & June 27) San Benito, Tex. (Assoc.)
Conrado & Lupita Romero (born Nov. 20 & Oct. 10) Lyford, Tex. (Assoc.)
Thomas & Katherine Storrer (born June 23 & Sept. 9) St. Augustine, Fla.
Marlan & Maria Szajner (born April 18 & Feb. 10) Scranton, Penn. (Assoc.)
Paul & Fran Vandercreek (born Sept. 9 & Feb. 28) Pascagoula, Miss.
Brent Charles Williams (born Sept. 29) Ft. Lauderdale, Fla. (US-2)

Special Mission Ministries

Jeffrey Charles Ashton (born Mar. 23) Las Vegas, Nev. (US-2)
Patrick Kevin Greene (born Mar. 24) Corvallis, Ore. (US-2)
Charles Bruce Johnson (born Jan. 22) Jacksonville, Fla. (US-2)
Randy Glen Hurst (born June 20) Gatlinburg, Tenn. (US-2)
Stephen Dunlap & Patricia Murphy (born May 2 & April 17) Honolulu, Hawaii (US-2)
Gladys Marian Osborne (born Jan. 21) Potsdam, N.Y. (US-2)
Ronald Orville & Rhonda Tyson (born Dec. 8 & Sept. 13) Long Beach, Calif. (US-2)

National Baptist

Loren Belt; Jefferson City, Mo. (Administrative)
William & Lucile Campbell (born Sept. 15 & May 21) Nashville, Tenn. (National Baptists)

Evangelism

Jack P. Lowndes; Syracuse, N.Y.
Rodney Minor (born June 28) Atlanta, Ga. (Intern)

Program Implementation

Clyde Billingsley; Salt Lake City, Utah

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