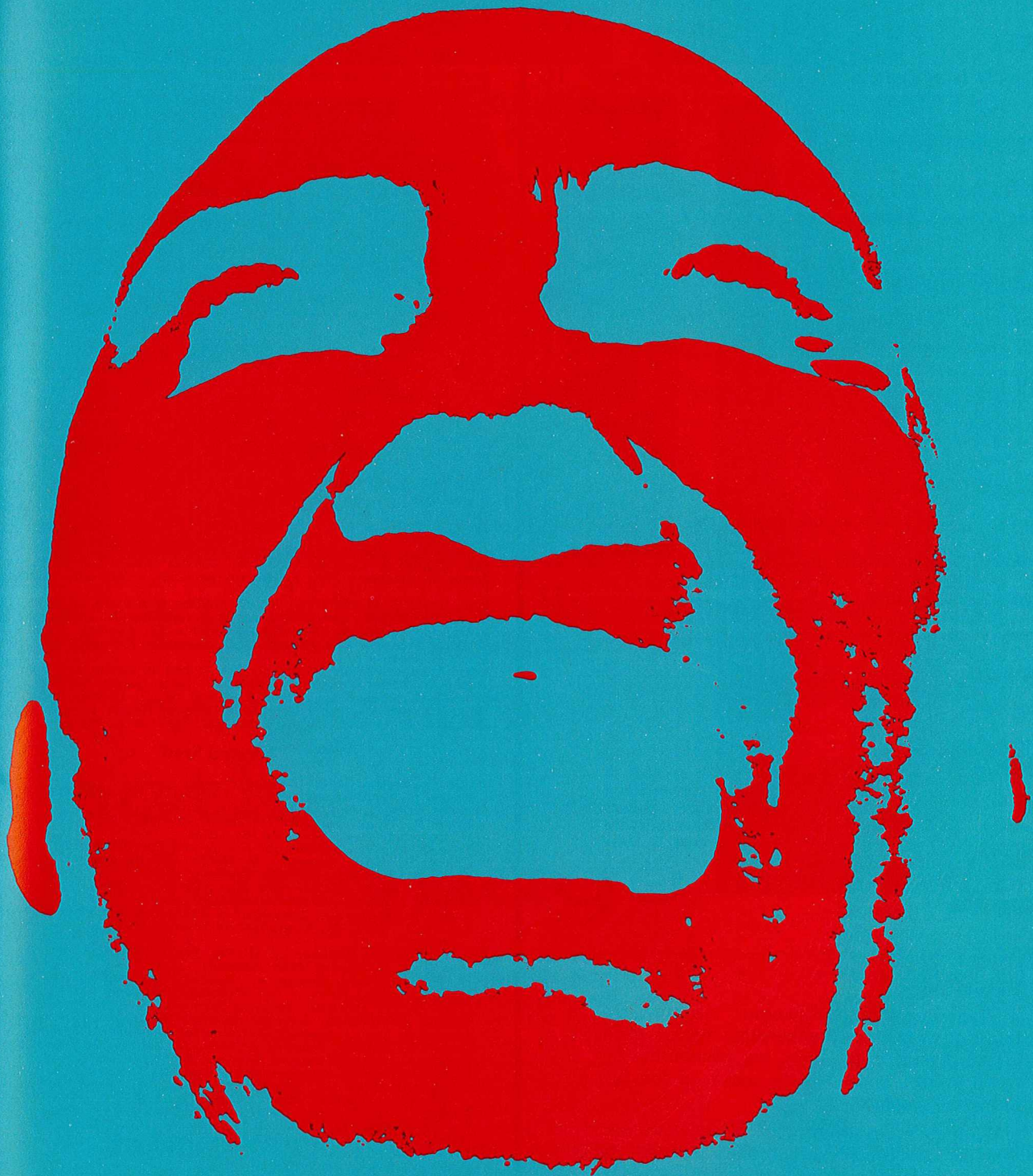


THE Commission

Southern Baptist Foreign Missions Journal • March 1969



Learning To Shape The Exact Sound

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COVER: During the linguistics emphasis at orientation, a new missionary demonstrates a phonetics drill. A story about the linguistics program begins on page 1. A discussion by the man who leads it starts on page 5. Cover from a photo by Bob Harper.

Next Month:

"Twins, Cousins, or Strangers?" Cal Guy, professor of missions at Southwestern Baptist Theological Seminary, examines the relationship between evangelism and social action in the first of two installments.

What questions do missionary candidates ask? Why do some candidates not follow through? An associate secretary for missionary personnel shares insights gained from five years as a candidate-secretary.

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ALL PHOTOS BY
BOB HARPER



on their way to another language

By Leland Webb

FROM OUTSIDE the room I could hear the periodic, meaningless rumble of sound. When I stepped inside, 24 pairs of eyes looked up. The 24 mouths kept busy, mimicing what their owners heard through the earphones each wore.

At the console on the platform at the front of the room, a studious-looking young man monitored the 24 booths one by one. Unreeling slowly on the tape deck next to him was the recording filled with vocal demonstrations.

"Pardon me," he murmured into the microphone he wore. He had been moni-

toring booth number four. "I believe for that sound you should bring your tongue forward," he suggested.

The new missionaries filling the room were in their 14th week of the 16-week orientation provided by the Foreign Mission Board.

Weeks 12 to 16 are devoted to linguistics—about five hours a day in classroom instruction, including lab practice sessions, lectures, drill sessions, and discussion groups. A specialized library is available.

"Would you like to listen?" the moni-

tor offered, handing me his earphones. The monitor was Harold Overton, a graduate student in Louisiana, a weekend pastor, and the possessor of a remarkably resonant voice deliberately free of any brogue.

"Ba ba *ba*, ba-ba," carefully intoned the baritone voice on the tape. Imitations in mixed chorus came haltingly from the booths: "Ba, ba *ba*, ba-ba, bababa, *ba*,"

ing the delay between orientation and actual language learning on the field, the skills would fade."

Missionaries at this particular orientation would be working among 18 different language groups. Tests showed their language aptitudes to vary widely.

The orientation emphasis is not actually linguistics, remarked Larson. "It is the application of linguistic insight to

student make the most of his opportunity for language study, realizing that the majority will have less than adequate tutors, programs, or materials."

(3) Communication—"to help the student to an awareness of, and appreciation for, the problems of communication which the missionary encounters because of his alien status."

The two-hour-daily phonetics program begins with universal or near-universal sound features in dominant languages of the world and progresses through more specialized and vocalic features that are more difficult for American learners.

The room next to the audio lab boasts a unique aid—video tape. Shuttling between the two labs, Overton lectured, monitored the audio lab, and introduced—on video tape recording—a guest lecturer, Edmund A. Anderson.

Zooming in for extreme close-ups of lips or tongue, the television camera had recorded demonstrations of sound formation by Anderson. The missionary appointees watched this instruction repeated through the television monitor. Earlier in the year, Anderson had recorded 17 such tapes.

"The installation of language lab and video tape equipment has made it possible to conduct a phonetics program with a minimum of trained personnel," Larson has commented, "although the quality of instruction could be significantly improved if more specialized help were available."

As it is, the video tape equipment can preserve some of the lectures and demonstrations for later orientation groups. Larson himself had recorded four tapes earlier in the session.

Video tape offers real promise. "We can tape lecturers outstanding in their fields who would not be available for every session," pointed out W. David Lockard, FMB director of orientation.

The equipment could allow division of appointees into smaller groups for lectures. The lecture before one group could be taped and replayed for other groups,



Video tape can preserve a Donald Larson lecture. Donald H. Rose is at the camera.

went the recorded voice with perfection, relentlessly moving to the next exercise in the phonetics manual.

Apprehension welled up, although I was only visiting. Producing such a variety of sounds and tonal inflections seemed too much for my vocal apparatus. But similar laryngeal exercises would be imperative for some of these missionary appointees in order to handle their target languages. I could leave whenever I chose. These missionaries were committed to perseverance.

"Many are apprehensive the first few days," admitted Donald N. Larson, who directs the linguistics program for orientation.

"But by the end of the sessions, for most people, any attitude of indifference or pessimism changes to an attitude of 'I think I can do it.'"

The drilling aims at preparation. "It is to make people aware of their speech mechanisms," explained Larson.

"The more a new missionary can know about what goes on inside his mouth, the easier it is to understand how to make the sounds of his language," he continued. "He does not need to know this in speaking English—that's already learned."

Use of phonetics at orientation is not intended to teach the sounds of the target languages. "That is not feasible," pointed out Larson. "There are too many languages represented in the group. And dur-

language learning. We take a linguist's understanding of language structure and translate this into terms to help language-learners," he explained.

"The way into another language is through your ears," he stated.

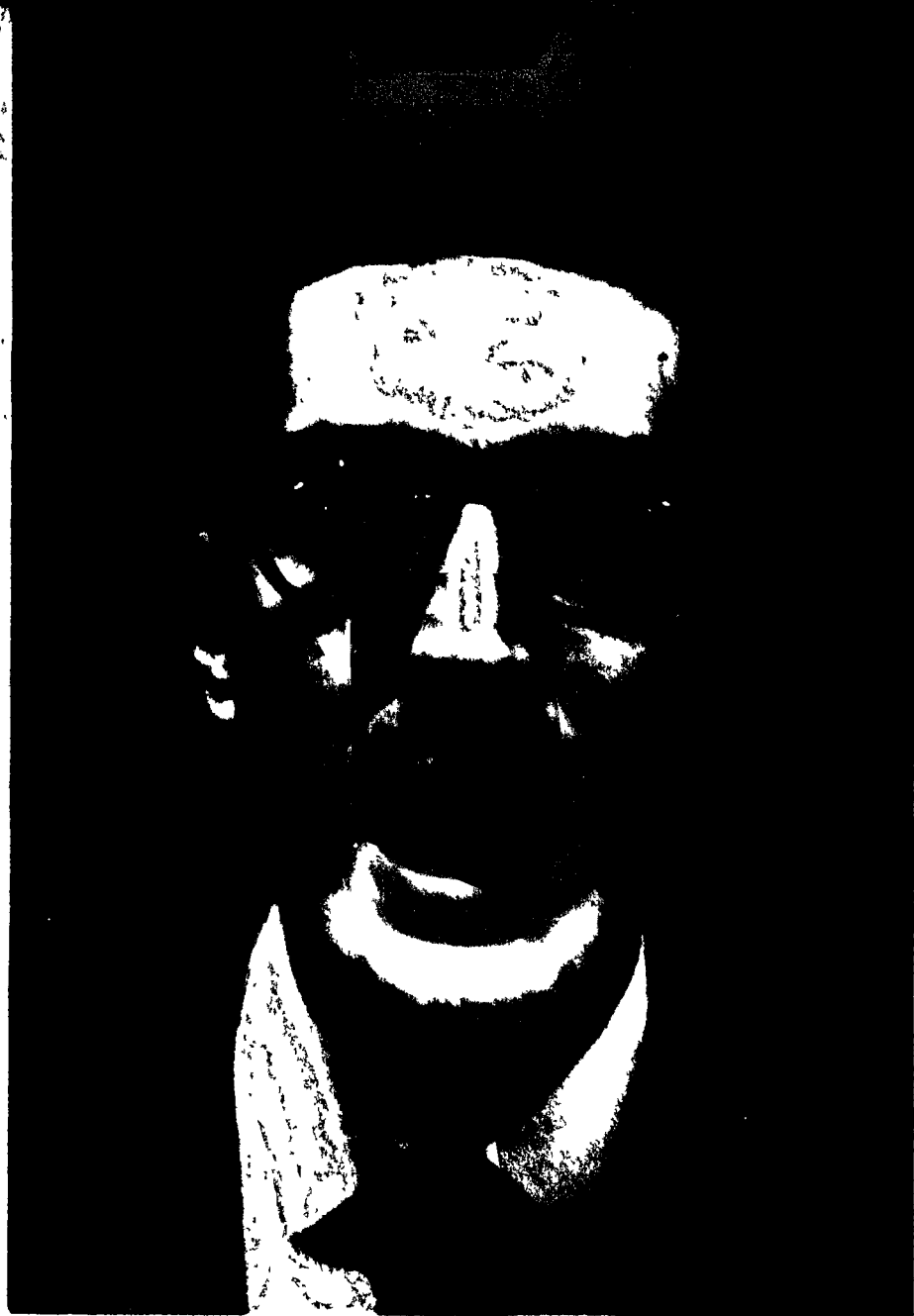
Larson has outlined three objectives for this portion of orientation:

(1) Phonetics—"to help the student learn to mimic, to hear and reproduce a wide variety of sound features commonly found in the dominant languages of the world."

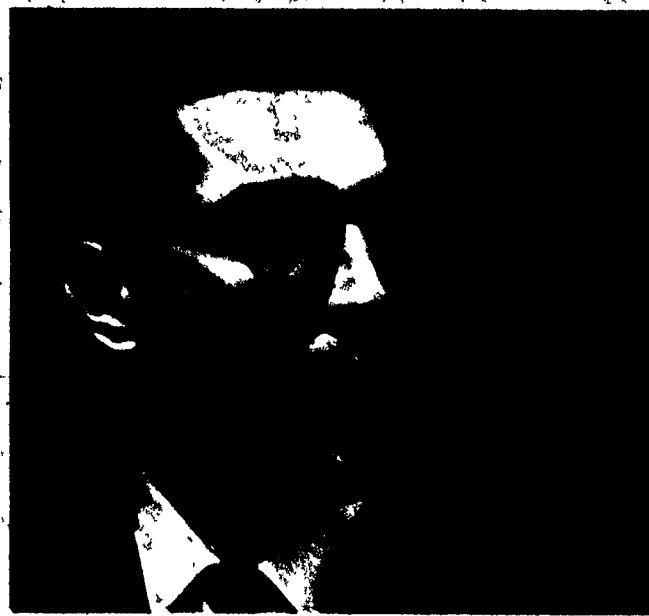
(2) Techniques—"we try to help the

New missionary personnel concentrate in Larson's class.





Harold Overton, who assisted during linguistics study, demonstrates formation of sounds. He is to spend about a year in Nigeria in a project to assist with language study.



instead of asking the speaker to address a large gathering or repeat a lecture several times.

In case orientation enrolment should be too large for all the group to meet at once—a situation Lockard said he hoped would not occur—video tape equipment could provide closed-circuit TV.

Larson, a recognized authority in linguistics, doesn't let the technicalities of a specialized field interfere with practical matters of language learning.

"We avoid being technical," he pointed out. "We aim at the person who wants to talk the language."

During the days I sat in his class, he offered a practical demonstration with the help of Solomon Abegunde, a Baptist from Nigeria who is now studying in Minnesota.

"What did you do when you got up this morning?" he asked Abegunde in front of the class. In his native Yoruba, Abegunde replied in about six short sentences. With these two dozen or so words,

Larson built a usable beginning course in language study.

As a new missionary might do with his national helper on the field, Larson tape-recorded the sentences. Then he transcribed them as to sound, translated them, and, with Abegunde correcting him, practiced repeatedly for pronunciation and tone.

The linguist broke the reply into sentences. He substituted other verbs, confirming with Abegunde whether the substitutions were allowable. He stumbled onto special problems. In short, he illustrated a system for learning to talk as a national does.

"You must have confidence that you can talk to someone and be understood," declared Larson. "This is a system you can use in any less-than-ideal language-learning situation."

Coat unbuttoned, gesturing freely, he told the class, "You need a technique that guarantees authenticity." He added, "A cardinal sin is to force the helper to

tell the learner what the learner wants to say."

Pushing back into place the glasses that repeatedly slipped down his nose, he advised, "I tell him what I want to talk about, and ask him, 'Tell me how I want to talk about it.'"

Someone raised the question of grammatical errors. "It doesn't matter," Larson counseled. "If this is the way he talks, this is the way he listens."

A rounding figure who could become chubby, Larson seems at the same time distinguished and jovial. As a professor he is relaxed, informal, patient with obvious questions, appreciative of perceptive ones.

He can enjoy a good joke from the class, or even a poor one. His pleasant, full face shifts easily into a smile, while he raises and lowers both eyebrows rapidly as though signaling amused amazement at a student's remark.

Observing, I imagined that the fearsome prospect of tackling an unfamiliar



Overton threads video tape for phonetics lab.

language as an alien in a different culture should be considerably eased by the practical guides Larson was offering.

One appointee who had studied the French language in its natural setting underscored this impression. "After seeing this technique, I have wished I could go back to France," he said.

"Some are indifferent," Larson acknowledged as we talked in his room. "Some of them are going where English is the official language and they don't realize that many languages are spoken there," he continued, leaning back in the dormitory chair.

Some of those going to Liberia, where English is widely used, had been surprised to learn that more than a half dozen class B languages (spoken by 100,000 to one million people) are in use there, he related.

Larson had interrupted his typing when I stopped by to talk. Books and papers partially covered the bed. His normally crowded schedule fits a man with his credentials. He is professor of anthropology and linguistics and chairman of the social science department at Bethel College, a school of the Baptist General

Conference, at St. Paul, Minn. He holds the Ph.D. degree from the University of Chicago.

An author, he is completing co-authorship of a new book on language learning. He once directed a language school for missionaries in the Philippines.

Since 1957 he has worked with the Toronto Institute of Linguistics, an interdenominational workshop held each June. In the past 11 or so years he has come in contact with between 2,500 and 3,000 missionaries, most of them at the institute.

Turning to the concept of interference, a recent approach in linguistics credited with having changed language learning, Larson asked, then answered, "What makes it difficult to learn a language? The structural differences between the language you know and the one you are learning."

The *m* sound, for instance, is found in most languages, so it gives little trouble to anyone, and drill on this sound is needless, Larson illustrated.

"Compare the languages," he went on. "Determine the structural differences. Then drill the learner only on those struc-

tural differences, for there will lie the problems.

"If you can teach a learner to look at mistakes with a systematic point of view, you can help him see how to overcome them.

"The student's progress is in direct proportion to the attention to his mistakes. The mistakes are clues to the structural differences and will show him what the problems are. Then the student can say, 'The problem is not me; the problem is the two languages.'

"If we can teach him to make up drills at the point of his mistakes, we will help him overcome them."

Larson had announced an open-door policy—anyone with study difficulties was welcome. He meant it, for the door stayed open even when the appointees' children, arriving home from school, came clamoring through the hall. Larson simply increased his volume.

"Language schools often do not prepare students for using creativity in speech," he warned.

"Man has the capacity for unique utterance. Each sentence is new; it is likely he has never said it before and will never repeat it in just that way.

"If language learning prepares for study by memorization, it will not prepare a person to express himself creatively in ideas," he continued.

"The two most important factors in language learning: motivation—if you don't want to learn another language, you won't; community—you cannot learn unless you are in a community where you can."

It is still too early to determine what actual benefit in language learning the new orientation program produces; the first group to complete orientation in its present format have been on the field only about a year.

"If the four weeks of emphasis on linguistics is to be justified," Larson has written, "it must become so on the grounds that new missionaries attack the problem of language learning with more insight, more motivation, and more practical know-how than their predecessors."

The drills in voiceless unaspirated stops, bilateral voiced trills, alveolar, fricative, voiced laterals, and all the rest may be awesome. But this preparation at orientation seems to offer a degree of confidence and a set of practical helps for the missionary soon to encounter a new language.

THE LANGUAGE BARRIER IN MISSION STRATEGY



PHOTOS BY BOB HARPER

By Donald N. Larson

'While nine out of ten people in the world do not speak English, nine out of ten Christians come from the English-speaking world.'

AMERICANS are often victims of a special sort of blindness that keeps them from seeing what others are quick to recognize. For American Christians, one of these blind spots is the problem which language creates in mission strategy.

To careful observers outside the Western world, it is clear that multilingualism is a major obstacle to the advancing frontier of Christian missions. Perhaps some clearer understanding of this problem may help to explain why the church is so powerless in many parts of the world.

It may come as a surprise, but the whole world does *not* speak English, nor is it likely to do so while any of us are still around to benefit from it.

Quite obviously, the missionary task would be far simpler if everyone spoke the same language, but considering the birth rate in the non-English-speaking world, the situation grows dimmer for us: more people are born into that sector of the world each day than into families

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where English is the mother tongue.

English is clearly the most popular language in the world, so far as Christians are concerned, for while nine out of ten people in the world do *not* speak English, nine out of ten Christians come from the English-speaking world.

The significance of this is startling, for it shows that this matter of world multilingualism is crucial as we consider the strategy of Christian missions in the years ahead.

But mission strategy is often limited to work done chiefly with those who can understand English, even in communities where English is *not* the common language! This strategy is dictated by several assumptions: missionaries do not have to make such a great adjustment; English is a prestige language anyway; people can be Christianized while learning English; once converted, they can evangelize their own people who do not understand English; and so the church is planted. The facts, however, seem to indicate that this strategy is not working too well.

As nationalism increases in many parts of the world, prestige shifts, not always in our favor. Furthermore, in many parts of the world, national churches are matur-

ing rapidly. What does this mean? What might have been feasible for the English-speaking missionary when he was in a position of power, prestige, and authority, may no longer be workable as nationals move into new positions of leadership at all levels of responsibility.

Mission strategy must take these factors into account, and problems of language are almost always involved.

A Language for Romancing

For the myopic American who uses English for everything, it may seem rather strange that in many communities people use one language for politics and official business, another for education and commerce, and perhaps even a third in the home for disciplining their children or for worship or for romancing.

Not only is this common, but it has serious implications for the communication of the gospel, for when it is proclaimed in the language of politics or commerce it often takes on characteristics of economic activity and exploitation. Or in a community where religion is normally communicated in the local language, people may have a hard time understanding why Christians do not use

that language for their communication.

Americans often have the notion that everyone in the world is straining at the bit to learn English and become part of this 400-million-member community. The fact is that many small communities in technologically underdeveloped areas of the world maintain their isolation and like it that way.

We often think of language as the means of sharing information; it is also the means by which we keep secrets. Just imagine: 5,000 Buhids, living on a small island in the Philippines, can keep secrets from the entire English-speaking world, a fact not to be taken lightly as we consider the language barrier in Christian mission strategy!

Our special American brand of insensitivity to these realities magnifies their seriousness for our Christian brothers in other countries. Undoubtedly the possibilities for communicating with masses of the world's population are of greater significance to the church than ever before in history, and the ability to communicate with vast numbers of people is more of a commodity. For the person who does not speak English, to learn it means contact with some 400 million people!

But this new ability to peep into other peoples' houses through television or to eavesdrop on others' conversations has its side effects, too, in the loss of privacy and intimate, face-to-face relationships. Mass communications by itself is no answer to the full communication of the gospel, and this is precisely why the matter of language learning deserves special attention today.

The Myth of Limited Ability

The myth that "Americans are not very good at language learning" often blinds us to the hard reality that our motivation may be lacking, not our ability! Quite obviously, one can't do anything that he doesn't want to do first.

The average man, it is true, belongs to just *one* community of speakers, yet he has the potential for belonging to several; he just doesn't exploit it.

In most cases, membership in a second or third community brings greater prestige and improved economic foundations. But for the Christian this is a matter of commission, not business! Traditionally, the church has been on the move from one community to another throughout its history, and it has thus moved into nearly every corner of the globe.

But this American blindness to man's potential for joining a new community has too often led him to take the easy way out. His great economic advantage makes it possible for him to recreate his own environment in a far-off place. There he can hang onto his mother tongue, carry out his work in a familiar way, maintain his cultural insulation, and "do his own thing" without discomfort.



Above and opposite page: Larson in class.

Strange as it may seem, the very missionaries who decry the tendency among Americans to import Western civilization are often the very ones who fail to see that, by persisting in the use of English, they import the most central part of their culture—the language.

Ethnocentrism—our corporate self-centeredness—is apparent in our use of English as the means of extending our own culture. We may never see language as the means for entering another.

This professed inability to learn another language often drives the American missionary to physical and social isolation, where he lives in a walled compound on the periphery of the local community, where English remains his only language for faith and work. Physically present, but psychologically and socially worlds apart from that community, he commutes, as it were, to it, where he carries out the tasks of evangelism among the lifelong residents.

One young Christian girl, in commenting on just such a practice, reported that her missionary teachers knew so little of the local way of life that in home economics classes they taught the girls how to prepare turkey dinners on electric ovens, even though the students had never seen either!

Instant Alien

Abandoning one's heritage and mother tongue is impossible, but even limiting its hold over oneself is a traumatic experience. The attempt to find new ways to express one's faith and meaning of life in a new community is certain to be

met with difficulty. But is it the *right* strategy, or is it the *best* one?

The missionary appointee leaves home today with more years of education and experience under his belt than ever before, yet all of this seems to evaporate after just a few hours of air travel, as he stands naked and exposed, an alien at the door of a new community, a member of a minority group perhaps for the first time in his life.

His culture can scarcely prepare him for renouncing it and taking on another, and the inevitable culture shock is a reminder that he is away from home.

One way to deal with this situation, of course, is to rebuild "home" with its familiar symbols, trappings, and environment, so that the initial difference does not seem so severe. A better way is to rid oneself of his alienness. While no situation actually provides such clear-cut alternatives, the latter deserves special discussion simply because it is the more difficult course to choose and follow.

The Proper Strategy

In view of the need to deal with these problems of adjustment, one can properly question the wisdom of assigning people to roles which require no major change nor identification with the new community. There is a sense in which the *best* strategy for every missionary is that which enables him to become part of the new community's life.

But if this is the *best* strategy, can it also be the *right* strategy?

If we should take Christ himself as the model, we see him in his incarnation putting aside the infinite and eternal to take on humanity and all that it entailed. He learned to communicate, to become a Jew, to do carpentry work, to eat the local diet, to sleep on the local beds, to play the local games, and so on. ". . . though he was in the form of God, (he) did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men" (Phil. 2:6-7 RSV).

This doctrine of kenosis, which calls attention to Christ's emptying of himself, raises some questions about mission strategy and the roles of the missionary.

Does the missionary, too, have to empty himself to some degree in order to proclaim—or better, to be "good news"—in another community? In what sense must he allow himself to be "domesticated," if you will, to the local point of view?

When we think of the "good news" primarily as words to be spoken, we can easily translate it from the words of one language to the words of another. But when we see that language itself is an integral part of culture, which gives language its meaning, we discover how important it is for the messengers of Christ to become members of the community in



which the gospel is to have meaning.

Furthermore, the spirit of mission is one of service and fellowship, not just proclamation. We see this exemplified in the life of Christ repeatedly. Can we simply depend on those structures in society which give us prestige and superiority to pave the way for the introduction of the gospel, or must there be, in addition, this emptying of oneself?

Becoming a Member

To do the work of a Christian, then, means that one must participate in the normal life of a community as a member. Learning the language is part of membership. Joining a new community is not only the *best* strategy for the individual missionary, it is also the *right* strategy for the church.

Our response to this analysis and argument may turn out to be an important determinant of our success in years to come. Considering the processes of secularization and dehumanization in the world today, the potential for face-to-face encounters and deeply personal relationships may have to be sought for as never before. Furthermore, our reactions to these ideas about mission strategy will determine in large measure the character of the orientation which we provide for the appointee. Finally, it will most certainly determine the nature and extent of the opportunity which is provided for language study.

Many missionaries never learn the language well enough to join their new community, or, to put it in the reverse, they never join the community well enough to learn its language. It is a mistake, you see, to separate these factors, for they are clearly interdependent.

Without the language, one is limited in the roles which he can play, while the missionary with proficiency in communication often has the versatility for playing a great many, thus increasing his effectiveness. For the adult—as for the child

—language proficiency is the principal means by which he gains membership into the local community.

One style of missionary orientation addresses itself to this problem of joining the new community, viewing the appointee as *alien* and his first and foremost problem that of adjustment to a new way of life.

Orientation helps the American to recognize his blindness concerning language and then to do something about correcting his vision so far as it relates to mission strategy. This situation cannot go unattended without serious consequences.

One might assume that it is now possible to learn any of the world's languages with a minimum of effort in just a few days or weeks, but the wild and fantastic claims made by a number of commercial enterprises must be examined with great caution. Actually, for some of the world's dominant languages, well-developed programs are available, but for many others, and for most of the lesser-known languages of the world, materials are inadequate or non-existent, and teachers or tutors are untrained and inexperienced.

Beginning with 'Armpit'

One missionary, for example, was given materials in which the first two words to be learned were the equivalents for "elephant" and "armpit." When he told his supervisors that he wanted to learn how to greet people, he was reminded to do what he was told! (He learned how to greet people, but he still can't remember those first two words—because they are useless to him.)

In many situations the missionary must design and develop much of his own materials and program. His educational experience back in America scarcely can prepare him to do that! One of the major objectives, then, in the orientation program is to help the student to make ef-

ficient and effective use of the materials which he has, to exploit all available resources for supplementary material, and to show him how to adapt such material for purposes of learning the language.

There are three key factors involved in the success or failure of the language learner: aptitude, motivation, and opportunity. Aptitude, in a sense, is fixed, God-given. Motivation, on the other hand, is the responsibility of the individual himself. Opportunity, of course, will depend upon those who create the learning environment of the student.

The orientation program can do little or nothing about aptitude except to test it, report it, and advise concerning its probable significance. But the orientation program can have a significant effect on motivation: optimism toward language learning is often increased significantly as the student acquires some know-how about language learning.

Furthermore, the program gives the learner many suggestions on ways and means for making the most of his opportunity, and positive effects are often seen in the way he tackles his job.

As opportunities for language study are upgraded and as education in America becomes more world-oriented in scope, the need for this particular emphasis in missionary orientation may change. At present, while it cannot possibly solve all the problems, it does deal rather decisively with some of the main ones.

While the *right* to proclaim the good news may well be seen as part of the Great Commission to the Christian church, *winning* that right is something every culture demands of its members. In many, if not most, situations, language proficiency is *one* of these demands.

While the strategy that skirts around the edges or takes a shortcut may work for a time in specific situations, the long-range goals of Christian missions call for serious attention to the language barrier.

The Americanization of Jesus

By Ashley T. Wiltshire, Jr.
Missionary Journeyman in Thailand



PHOTO BY BOB HARPER

Missionary Journeyman Wiltshire during orientation.

TO WESTERN Christians today belongs one of the most precarious tasks imaginable in the world's hot and cold turmoil of prejudice, pride, and assertiveness.

The task: appreciating our personal and our cultural subjectiveness, both in the sense of recognizing egocentricity and ethnocentricity as real factors, and in the sense of knowing that all of us and our efforts are subject to the objective and universal Christ.

Neither we nor our culture can be any standard of judgment as long as we realize our common place with all men under God.

Appreciating subjectivity begins by looking not at flattering photographs but by looking in the mirror. Here is what I saw one morning.

I was changing the bulletin board on a Monday morning when a student came down the steps. He stopped to talk with me and practice his English.

"Hello, sir. Did you go to church yesterday?"

"Yes, I did; did you go?"

"Yes, but I didn't see you there."
"Maybe we went to different churches. I went to the one on Soi Somprasong Song, where I teach."

"What do you teach there, English?"
"No, I teach the Bible. We use an English Bible because, you know, my Thai isn't too good, but we are studying the Bible."

"Oh, Sir, who wrote the Bible?"
"Many people."
"Who started it?"
"Many people. It's the story of their relationship (hand motion showing togetherness, to give visual aid to the understanding of that ten-cent English word) . . . their relationship with God, their faith."

"What? You mean one person didn't write it?"

"No . . ."
"I thought Moses wrote it. I thought he wrote the Bible."

"No, maybe he wrote some of it, but certainly not all. . . ." I was getting in neither my sermons nor my seminary lectures; he was pursuing *his* questions too ardently.

"It's amazing about Moses, isn't it?"
Blankly, "What?"

"About Moses, when he pushed up the

water in the sea and made it stay there so he could go through and get away from the army. It's amazing, isn't it?"

A bit piqued that it was seen as Moses' work and not God's, I demanded, "Where did you learn that?"

"In the movie, at the Hollywood Theatre, four or five years ago. It's hard to believe. I wanted to laugh, but I guess in the world anything's possible."

"Hmmm . . ."
"Moses was a great man, though. He was the first Christian to carry the law, wasn't he?"

"Well, not exactly; you see Moses wasn't a Christian exactly. He was a Jew."

Amazed, "A Jew?"
"Yes, and he lived many years before Jesus, who was also a Jew."

"What? Jesus a Jew? You mean he wasn't an American like you?"

My worst fears were founded. It was true, he really believed it, and I had no reason to surmise that he was an isolated case.

I began carefully, "No, Jesus was a Jew, and he lived in the land which is now the country of Israel. . . ."

As casually and abruptly as he had begun, my friend excused himself. "Oh?

'Somehow Jesus isn't so attractive if he isn't a rich American.'

At the Baptist Student Center, Bangkok, Thailand.

An English class at the center.



FOR N. SCOTT, JR.



GERALD S. HARVEY

Oh! Sir, here comes my friend, and I have to go home now. See you later." Somehow Jesus isn't so attractive if he isn't a rich American.

In the air-conditioned office where I am typing this piece there hangs a painting which is an adequate copy of Sallman's "Head of Christ." The beautiful features are highlighted in soft tones; the long, flowing locks have that freshly shampooed and brushed look. The complexion is fair and just tanned enough to be pretty. The nose is un-Jewishly fine and straight. The neck is smooth, the forehead unwrinkled, and the eyes are shining and blue like a pure, clean lake.

It represents all the accumulated Westernization and emasculation of Jesus at its irreverent worst, and when I found that this office would be mine to use for a month, I resolved to take the painting down, or at least turn it to the wall.

I thought about it a while longer, and then one day I approached the picture to carry out my resolve. Looking closely I noticed the painter's signature in the lower left-hand corner.

The painter was a Thai! It was painted in the Year of Our Lord, 1967, by a Thai who pictured his fellow Asian as being a pretty *jarang*!

I could not take the picture down. It had to stay as a heartbreaking reminder of how we have culturalized the Christ and then passed on our own particular model to people of other milieu, even those closer to the one in which the Man originally found himself.

We have acted subjectively, which is natural. The trouble is that we have forgotten to judge our subjectivity. We have neglected to see it as subjectivity, and in this we have failed our Lord.

The missionary movement has had a good history. The witness of Christ has

been made in many places, even through "earthen vessels." In many places this religion has had humanizing and socializing effects so significant as to exceed estimation. But the movement has also had a bad history, and as well as seeing good fruits of love and understanding, we now in later generations, beyond the pioneers, are seeing fruits of dangerous misunderstandings, which in some cases we feel should and can be remedied.

At my first meeting with the missionaries with whom I was to work for two years, though still dizzy from the long, quick trip, I stood up when asked and testified.

"When one comes across 12,000 miles, things change a bit," I said. "He has left behind some things and has to be prepared for some new things, some different things."

I went on to relate how a trip of but a few hundred miles to a Negro community

Wiltshire instructs
an English class
in Bangkok.



FOR N. SCOFIELD, JR.

in south Georgia had changed me because it had put me in the middle of a different situation and made me adjust to new qualities and tensions. That trip had really been responsible for my taking this one.

After I had finished my remarks, the person in charge of the meeting spoke to me. He said he thought I would not find it so different here, that we live out our lives in much the same way we did in the States.

And herein we fail! We fail to appreciate another culture. We fail to witness through that culture.

We form our own little cultural islands. And the Christ who was already there before us is seen through our presentation and apprehension as something from abroad, a sometimes well-loved, but slightly pretentious, intruder.

This is not an accusation. It is only a look in the mirror at myself and those standing next to me.

We have made Western culture inordinately attractive. The sins we now accuse Madison Avenue of—creating an unnecessary market and unwarranted desire, glorification of the superfluous—these sins we have been guilty of in our life as North Atlantic Community people living among and facing others.

What we have exported as attachments to the gospel does not all belong in the category of the above-mentioned sins.

Some of our additions are vital and encouraging for the life of man: good medical practices and agricultural methods are vital; improved communication and transportation are encouraging. But what are we to say of the worship techniques, church structures, and musical patterns we have carted in along with the pristine message?

It takes restraint not to be guilty here. It takes a highly developed sensitivity to appreciate native molds. But this is what is demanded if we are to make the most effective witness, and experience with our local brothers the most heartfelt awareness of Christ with us, where we are.

There is a church building in our city that has been ridiculed by foreign Christians not of that denomination because it is made to look much like a Buddhist temple. "A compromise with the old religion!" some cry.

But when we think of it, don't many good church buildings on Main Street, U.S.A., continue to reflect, with their Greek-revival and neo-Roman architecture, the religion of our pagan ancestors?

The stately columns of a First Baptist Church belong just as much to our Dionysus, Apollo, and Zeus (a part of us whether we realize it or not) as the curved Thai roof belongs to the Buddhist legend of the Naga Snake.

Where is the justification for the exclusion of culture and folk tales, any-

way? Certainly not in the Bible, lest we dismiss much of Genesis, Job, Psalms, Proverbs, Daniel, and Revelation. Not in American Christianity, lest we lose three-fourths of our Vacation Bible School "character (success) studies," and forfeit our satisfaction with the numerous old churches "... where George Washington worshiped while he was" The saints' stories and all, the whole wealth of cultural delight, would have to go.

So we cannot deride "compromises" in architecture, folk practices, or whatever, until we can appreciate the strong need and necessity for cultural integrity, even for one who is "not of this world."

The Indonesian choreographer, Mr. Bagone, originally commissioned by Missionary William R. (Bill) O'Brien and some university students in Jogjakarta, Indonesia, has given us with his classical dance interpretations of gospel stories a good witness to the reality of Christ's speaking through non-Western cultural modes.

There are others, but my aim is not to list projects that are good and projects that are bad. We spend too much of our time doing that. Let the projects come and go. We know as Christians that it is the state of mind that is important.

And if we have the mind in us which was in Christ Jesus, then we can be open to other cultures and their possibilities and not have to stand over against them.



NOT AFRAID TO CARE

FLOYD CRAIG PHOTO

BY JIM NEWTON

EDITH Vaughn? She's the best 'man' we've got here."

It was quite a compliment, especially coming from Frank K. Means, Foreign Mission Board area secretary for South America.

And it came just a few minutes after a woman missionary in Recife, Brazil, had told us, "It's a man's world in Brazil."

It may be a man's world there, but Miss Edith Vaughn, director of the Baptist Good Will Center in Recife, has obviously cracked the barrier between the sexes in North Brazil.

In a unique way, this native of Virginia has broken down the barriers with the best equalizer ever known—compassionate concern for persons.

Miss Vaughn has a man-size job in Recife. Not only director of the good will center, she also spends almost as much time in personal counseling, conducting funerals, helping the sick, ministering to the needs of the poor—and even preaching.

She loves every minute of it. "I have more fun being a missionary than nearly anybody in North Brazil," she said in an interview while driving her Volkswagen bus through a poverty-stricken area.

"But I also have more tears and heartaches," she added.

The author is assistant director of Baptist Press for the Southern Baptist Convention Executive Committee, Nashville, Tenn.

A look out the window easily explained why. The good will center is on the edge of a poverty pocket characterized by no water, no electricity, and no sanitation.

Almost as she spoke, the VW bus passed a corner where women of the area had come for miles to wash clothes by hand and spread them on the ground to dry.

Naked children, most of them with runny noses, darted in front of the bus. Sickness was everywhere. Health and sanitation are probably the two biggest physical problems, Miss Vaughn explained.

"These people live just one day at a time, sometimes just one meal at a time, never knowing what tomorrow will bring," she said.

Twenty Funerals

Under these conditions, death is a common occurrence. Yet a funeral led by a minister is a rarity.

Miss Vaughn herself had conducted 20 funerals in the past six months when we visited her. "Anybody would do it if they had any sensitivity to people and Christian concern," she remarked.

Yet in Brazil, where it is "a man's world," the sight of a woman conducting a funeral—especially a North American woman speaking in fluent Portuguese—is probably a little unusual.

But it is at the time of death that

compassion for the people is often most meaningful. A funeral in Recife is a dismal experience for most.

Caskets are expensive for the poor. The purchase of a cemetery plot is almost unheard of. Instead, most people just rent a grave site for about three years. After the three-year period, the grave is dug up and rented to another family. The more wealthy families will have the bones saved and then stored in the family tomb.

The average life span in the section where Miss Vaughn ministers is 42 years.

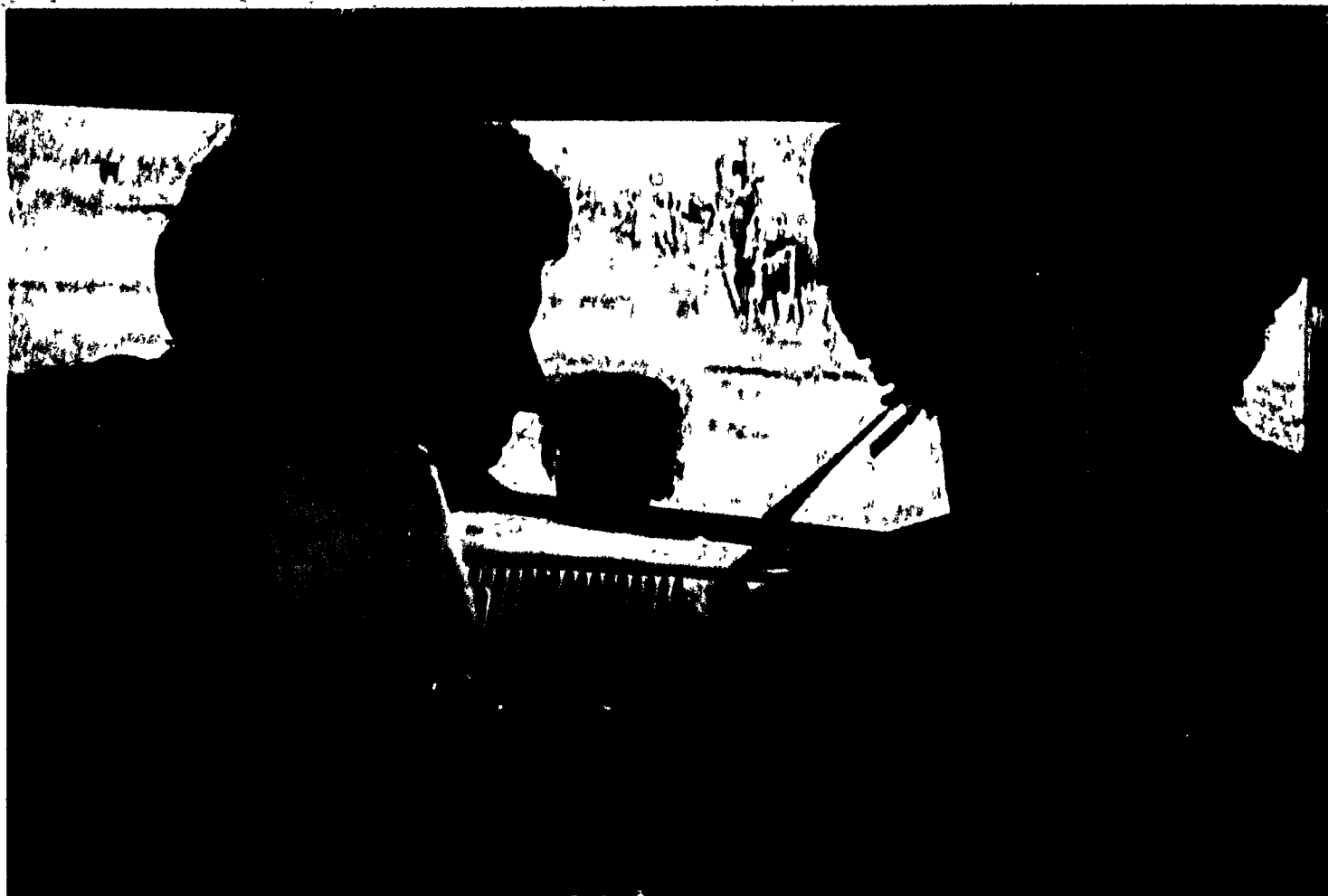
About 5,000 people live in the *favela* (slum area) near the good will center. Every year about 2,500 new people move into the area from the interior, hoping to find jobs in the city.

"We just touch the surface," Miss Vaughn pointed out. "The needs are so overwhelming.

"If I listened to all the problems of the people, and didn't have Christ to offer them, I would go home brokenhearted," she mused.

Sometimes she does go home almost brokenhearted. Her missionary roommate, Miss Martha E. Hairston, who directs the Woman's Missionary Union Training School in Recife, related that several times Miss Vaughn has come home unable to eat or sleep.

"I can't eat," Miss Vaughn once told Miss Hairston. "I talked to so many peo-



*Miss Vaughn visits
an area served by
good will center.*

FLOYD CRAIG

ple who had nothing to eat today, that I just can't."

Miss Vaughn said the greatest frustration comes from seeing needs so much beyond human ability to meet, and not having the strength or wherewithal to help.

"Some people tell me," Miss Vaughn related, "that they couldn't do this kind of work because it would 'tear me apart.' But I tell them that if my workers ever quit feeling it, then I hope they'll quit."

'You Must Get Involved'

"It's not easy, but you can't let it get you down," she went on. "The very fact that you suffer with these people helps them. You must control your emotions, but you must get involved."

If anyone gets involved, Edith Vaughn does. She never seems to meet a stranger. If she doesn't know someone's name, she finds out, and somehow, through her personal relationship, communicates that she cares enough to be involved.

A ride through a deprived area of Recife with Miss Vaughn is unforgettable. To everyone we passed she shouted a happy "Bom dia" (good morning). More likely she stopped to chat. It was not idle conversation. She expressed deeply meaningful and involved concern.

Her involvement with people is perhaps best illustrated by a personal experience she related concerning a young man named Nelson.

Driving down a street in Recife several years ago, Miss Vaughn saw a young man staggering along the street. He had been stabbed, and his shirt was crimson from the blood.

She stopped immediately. No one had

called an ambulance, and no one had helped, although several Brazilians stood nearby. They didn't want to get involved, for, as Miss Vaughn explained, if someone dies in a car, the police can hold the owner or driver responsible.

There was no time to call an ambulance. "He was losing blood like an artesian well," Miss Vaughn recalled. She helped him into the car and raced to the hospital.

Enroute, she witnessed to him and gave him a New Testament. She asked him if he wanted to be a Christian.

"Yes, lady, but you'd better hurry," he replied.

Nelson lived, and was discharged from the hospital a few days later. Miss Vaughn lost contact with him. Not long afterward, an advertisement appeared in the paper expressing thanks to the American lady who had saved Nelson's life.

Three years elapsed, and one day Nelson knocked on her door. He had been searching for her because he wanted another New Testament. A priest, he said, had taken away the one she gave him and had torn it up.

Nelson was won to Christ, along with many of his family, including his father. The father, who needed heart surgery and discovered that he had lung cancer, called his family together and held a worship service, giving his testimony. The father died just before Miss Vaughn went on furlough.

But Nelson had a problem. Before he became a Christian he had led an immoral life. Afterward, he won his girl friend, mother, brother, and father to Christ, and his life was changed. He was married in the church, but his first child was born seven months later. While Miss

Vaughn was on furlough, he was excluded from the church. Nelson went back to his old way of life and is still outside the church, bitter at exclusion.

It almost broke Miss Vaughn's heart when she returned. "I love Nelson almost like a son," she said.

Because of her sensitivity and concern for people, she sometimes finds it difficult to understand other Christians who feel that rules are more important than people.

When a Communist woman was converted and won to Christ, for example, Miss Vaughn was the only member of her church to vote in favor of accepting her into the church *in love*, even though she had not yet cleared her name with the law.

Because of her love for people, Miss Vaughn spends a great deal of time just talking and counseling with individuals about personal problems. Most of the national pastors have little time for personal counseling, she explained, for most of them have other jobs and are not available when the people need them.

Some Men Listen

Although it is still a man's world in Brazil, things are slowly changing, and some men will now listen to what a woman has to say, commented Miss Hairston. The WMU of Recife is one of the strongest organizations in the church, and this has helped a lot, she said.

The WMU Training School, which she directs, deserves much of the credit, although Miss Hairston is reluctant to admit this. She was quick to point out, however, that "the doors are wide open for women's work, especially in the interior, where girls from the training school pro-

'She sometimes finds it difficult to understand other Christians who feel that rules are more important than people.'

vide the leadership for mission schools and often even organize missions and churches.

"In the interior," she added, "women preach because there is no man to preach. They preach because the need is there."

She added, with a twinkle in her eye, "In the interior, we are asked to *preach*, but here in the city we are only asked to *speak*."

Miss Hairston said that work in the good will center is done almost exclusively by women because there are not enough men available to help. Only about two or three men from the men's seminary in Recife are involved each year in the good will center's work.

Generally, social work is left up to women. "Social work is accepted, *mais ou menos*," quipped Miss Vaughn, using a Portuguese phrase that applies to almost everything; it means "more or less."

But the phrase "social work" has a "pink tinge" because of an intense Communist emphasis about three years ago on "social reform," she related.

Baptist social work, however, is highly evangelistic, she declared.

During the past ten years decisions at the good will center have averaged about 200 a year. Its ministry has touched the lives of nearly 5,000 persons annually, and has involved more than 1,500 in Vacation Bible School-type programs each year.

The center has six shifts of Bible schools each week. It also conducts a Vacation Bible School, handwork classes, health classes, and instruction on manners and personal appearance.

A medical clinic is another feature, with a medical doctor offering services each Monday. Six women work at the

center — three graduates of the WMU Training School, one nurse, and Miss Vaughn.

Miss Vaughn started the good will center 14 years ago, about a year after she came to Recife as a missionary.

Social work was no new thing to her. A graduate of Carver School of Missions and Social Work (now merged with Southern Baptist Theological Seminary), Louisville, Ky., she had directed the good will center in Louisville for two years before her appointment by the Foreign Mission Board in 1952.

Among Coal Miners

Previously, she worked for four years as a missionary among the coal miners and their children in the areas around Esserville and Dixiana, Va. She was born in Pulaski, Va., and is a graduate of Randolph-Macon Woman's College, Lynchburg, Va.

Miss Hairston, her roommate, has a similar background and shares her concerns. Miss Vaughn gives much of the credit for the good will center's effectiveness to Miss Hairston, who is both her friend and companion, and also director of the WMU Training School, which sponsors the center.

Like Miss Vaughn, Miss Hairston is a graduate of Carver School and is also a graduate of Tulane University's School of Social Work. A native of Arkansas, she did social work in Little Rock and Arkadelphia, Ark., before her appointment in 1951. Together, they have made a great team.

In the future Miss Vaughn hopes to turn over the operation of the *Casa de Amizade* (as Friendship House is called in Portuguese) to another missionary and

start all over again, as she did 14 years ago, in establishing new forms of social work in Brazil.

During a recent meeting of the North Brazil Mission (the organization of missionaries in that section of the country between South Brazil and Equatorial Brazil), Miss Vaughn pleaded eloquently for a ministry to homeless children in Recife.

The Juvenile Court and detention home had requested the Mission for permission to use Mission-owned property in the Triunfo area to take care of abandoned boys, ages 10-14. Miss Vaughn said the property would provide a place where the children could live and be taught. "I'm not suggesting that the Mission do anything, but a missionary teacher should certainly be around to teach if we go into this," she stated.

The proposed recommendation from Miss Vaughn's committee sought to involve the nationals on the ground floor of the planning for such a venture.

"I've felt so ashamed because we have done nothing to help boys left to live in the streets," she told the annual Mission meeting.

"I know it might cost a lot, but when you think of how many boys have no place to sleep at night, I don't see how we could turn thumbs down on this request," she added.

"I don't see how we can sleep at night and do nothing about this tremendous need," she told her fellow missionaries.

This statement fairly well summarizes the spirit of concern and compassion for people that characterizes Edith Vaughn. It is this spirit that leads a mission leader like Frank Means to call her "the best 'man' we've got."

editorials

New Secretary for Volunteers

AT ITS FIRST meeting of the new year, January 9, the Foreign Mission Board elected Stanley A. Nelson associate secretary for missionary personnel. He is in charge of the work with volunteers—high school and college youth



Stanley A. Nelson

who correspond with the Board indicating that they are hopeful of becoming Southern Baptist foreign missionaries. His more specialized duties include the selection and training of missionary journeymen and work with the overseas summer mission program of the Baptist Student Union.

The other four associate secretaries in the Board's Department of Missionary Personnel work with candidates for missionary appointment — persons proceeding through the stages of

preparation beyond college graduation.

A native of Kansas, Dr. Nelson received his pre-college education in that state and then attended Bob Jones University, Greenville, S.C., earning there the bachelor of arts

degree. He then attended Southwestern Baptist Theological Seminary, Ft. Worth, Tex., receiving there the bachelor of divinity and doctor of theology degrees.

He comes to the Foreign Mission Board staff from the pastorate of Ridge Road Baptist Church, Raleigh, N.C., where his ministry was closely related to students in Meredith College and North Carolina State University. He went to Raleigh in September, 1965, following five years in Wichita, Kan., as pastor of University Baptist Church, located near the campus of Wichita State University. There also he directed a good measure of his ministry to students. He has also held student pastorates in North Carolina and Texas.

Dr. Nelson is no stranger to the missionary journeyman program. Each of the four years it has been in operation he has served as a member of its training faculty.

Dr. and Mrs. Nelson, the former Norma Baird, of Denver, Colo., met while attending Southwestern Seminary, where she earned the master of religious education and master of church music degrees. Their two children are: Lisa Gaye, five, and James Robert (Jim), two and a half.

We welcome Dr. Nelson to this strategic position for which he has been chosen, pledging our interest and prayer support. His concern is ours in the hope that the youth of every Southern Baptist church will be confronted with the challenge of the missionary calling.

All mission volunteers who have yet to complete their college education and who have not already corresponded with the Foreign Mission Board should be encouraged to write personally to Dr. Nelson.

A Lift through Reading

THE LONGER the war in Vietnam continues the more intensely do all of us want it to end. We can be sure, doubly sure, that the men personally involved in the hostilities there hope more keenly than we for the earliest possible termination. But until that occurs thousands of our men go on living day after day under battle conditions. They also are in an environment that is loaded with mental, physical, spiritual, and moral hazards.

We have learned that in many places where U.S. troops are concentrated very little reading material is made available for them. And among what is available there is a scarcity of subject matter that nurtures and encourages a person's spiritual and moral growth.

This magazine, along with others that convey Christian ideas and ideals, can be sent to servicemen through gift subscriptions. Books also, including Bibles, can serve a good purpose for the reflective moments and recreational hours that the men have, whether overseas or at a base camp in the States. To keep a wholesome perspective on life and a healthy level of morale everyone needs something that will feed into his thoughts the assurance that God is real and that he is at work in the world.

Every church needs a specific plan for meeting this need in the lives of the young men who have gone from their midst into military service. This is a ministry that can be easily managed but is so often totally neglected.

Reaching for America

YEAR AFTER YEAR the statistical reports on religion in the U.S. indicate that our land, although rich in many ways, is beset with spiritual poverty. More than 80 million Americans are trying to live out their lives without attending to, or becoming involved with, the gospel of our Lord Jesus Christ and his church.

Our sister agency, the Home Mission Board, carries the heavy burden of implementing programs of witness and ministry on a broad front across the land. We join with them, particularly at this time of year, hoping and praying that

Southern Baptists will practice such liberality that there will be an adequate amount of money for the cost of these programs. This can be realized if the opportunity of the Annie Armstrong Easter Offering is adequately presented in every Southern Baptist church.

If every person will have a part, giving a little bit more than he had originally intended, the \$6,500,000 goal can be surpassed. This is a time for us to indicate how determined we are that all America shall be made aware of our Lord's reconciling grace.

LOOKING TOWARD TOKYO

THOUSANDS of Baptists throughout the world are getting ready for the meeting of the Baptist World Congress in Tokyo, Japan, in 1970. The opening session will be on Sun., July 12, at 2:30 P.M., and the closing service will be on Saturday night, July 18.

This meeting is of vast significance in Japan. Visualize that nation lying in war wreckage in 1945 at the close of World War II. Cities were burned, homes destroyed, public buildings demolished, and millions of people were in severe financial distress.

The churches with which the Foreign Mission Board of the Southern Baptist Convention had worked were reduced to 16, and only five of them had church buildings. Amid the discouragements they faced, Japanese Baptists resolved to extend a witness for Christ throughout the length of their country.

Twenty-four years have passed, and the nation of Japan has arisen to a new era of industry, education, and progress.

The churches of Japan have pressed forward in their nation-wide purpose and have brought into reality a witness for Christ that has been remarkable. Not only have they experienced dramatic efforts in evangelism during recent years, but now they have dared to invite the Baptists of the world to come to their capital city for the meeting of the Baptist World Congress.

Preparations for such a gathering present tremendous demands. The Baptists of the world need to be much in prayer for our brethren in Japan as they carry the great loads which have come upon them in this large responsibility. They are undaunted in their faith, and are determined that this will be one of the most significant meetings of the Baptist World Congress ever held. They also are committed to the idea that it shall be a major venture in Baptist witness to all the Orient.

Prior to the Congress in Tokyo, Baptists in many parts of Asia are planning large efforts in evangelism. It is the prayer of Asian Baptists that the year may witness a forward thrust in Christian testimony to the end that thousands of people may come to know Christ as Saviour, and that others may feel the touch of Christian concern.

Going to the Baptist World Congress will be a major event in the life of people who come from all parts of the world. They will have fellowship with Christians of many lands and find refreshment to their faith in the testimonies of others. They will have opportunity of seeing in Asia what has been brought to pass in the work of Christ among vast populations.

Japan itself offers many opportunities to see its natural beauty, as well as highly developed systems of transportation, ship-building, steel production, and the manufacture of electronics. The world's fair in Osaka will add its particular attraction for those who visit the metropolitan areas of Osaka, Kyoto, and Kobe.

Baptists will be interested in visiting Japan Baptist Hospital in Kyoto, as well as Seinan Gakuin, the Baptist senior college in Fukuoka; also Seinan Jo Gakuin, the Baptist girls' junior college in Kokura.

Alongside the burgeoning developments of modern Japan, one will see the beautiful and distinctive Japanese culture dating back to antiquity. The charm of the countryside and the courtesy of the people will delight the visitor.

Many who go to Japan will take occasion to visit other lands where Baptists have developed a witness for Christ. Korea, Okinawa, Taiwan, Hong Kong, the Philippines, Indonesia, Malaysia, Thailand, Pakistan, and India will await the visitor. If conditions in Vietnam have by then become more peaceful, numbers will want to go there, and will be impressed by the work that has been done

during wartime conditions.

Those who visit Hong Kong will be much impressed by the large churches and schools which have been developed in Baptist work. They will also rejoice to see the Baptist hospital, seminary, publication, and good will center work. They will particularly enjoy visiting Hong Kong Baptist College.

All of Asia will welcome the Baptists of all the world. Those who have never known the joy of experiencing Asian hospitality will come to know it then.

All who go to Asia will keep in mind the privilege of being a personal witness in the name of Jesus. It is not enough to say that we love people. We must demonstrate it in action. The warm radiance of Christian love will make itself felt from person to person, and even those who have never known Christ will be impressed by the kindness, gentleness, and friendly interest of visitors from across the world.

The visit will bring sadness as well as joy, because in many lands there will be the sight of overwhelming masses of people who know nothing about Jesus Christ. In some countries there will be scenes of poverty, overcrowding, and human need, which most people have not previously experienced. Every person who goes should come away praising God for the remarkable things which the gospel has produced, and deeply concerned for the throngs of people who as yet have not been touched by the blessings of knowing Christ as personal Saviour.

They who do not go will find joy by uniting in prayer with those who assemble in Tokyo, asking God to make this event a forward thrust in Christian witness.

The meeting of the Baptist World Congress in Tokyo could become one of the most meaningful events in all the years of Christian labor in that part of the world.

THE WAY IT IS IN ZAMBIA



PHOTO BY BOB HARPER



**'People are interested in work abroad
... but they do not want to get involved.'**



GERALD S. HARVEY



GERALD S. HARVEY

Facing page: Missionary Small on furlough.
Left: In Zambia, students show interest in Bible Way.
Above: Small hands out course request form.

THE Tom G. Smalls have served as missionaries in Africa since 1955, first in what is now Rhodesia, and, since 1959, in what is now Zambia. During furlough they are living at Wake Forest, N.C., where Small is attending Southeastern Baptist Theological Seminary. THE COMMISSION interviewed Small at his Wake Forest home.

YOUR assignment in Zambia has centered on the Bible Way Correspondence Course. Tell us how it began.

It is one of the most exciting things in Zambia. It began when five missionaries met to discuss how to get into areas not yet touched.

The idea arose for a correspondence course with these objectives: evangelism, Christian growth, and the hope to open new doors.

Missionaries were asked to write courses: "Who Is Jesus?" "God's Wonderful Plan," and "Basic Bible Teachings," and two on the Gospel of Mark. These were printed at the Baptist Publishing House, Lusaka.

What have been the results?

The course got under way in January, 1965. By July, 1968, more than 7,000 persons had enrolled.

In the back of each book is a clear

presentation of the plan of salvation and a slip to be filled out if the student makes a profession of faith.* More than 900 have sent in this profession slip. There are evidences that many of these have genuinely come to know the Lord.

An examination is included at the end of each chapter. The first question always is whether the student has read the memory verse and repeated it to a friend. The second question is whether he has read all the Scripture background for the lesson.

Shortly before we left Zambia I heard one young man testify about how he had been converted, called to preach, and now was applying for seminary study as a result of the correspondence course.

Has the course helped launch new work?

It leads many to attend Baptist churches, and church members follow up on this initial contact.

Whenever one enrolls, his name is sent to the missionary in that area, if there is one. This area missionary can write a letter of welcome to go with the first material for the course.

I went for a week of teaching in one area where there had been a heavy en-

*Under the heading, "My Decision for Christ," it is explained, "It is not necessary to fill in this decision form in order to pass the course and receive the certificate."

rolment in Bible Way. Many people came just to see the course director. The outgrowth of that special study was the beginning of two churches.

Visiting with another missionary in one township, we came upon several individuals who were taking the course. One man had his enrolment card in his pocket when we talked with him.

South African Baptists began work in Zambia in 1905, but in a limited area. Baptists did not spread, except as when a man would move from one town to another. When I first went to Zambia I might say to someone, "I'm a Baptist," and he might respond, "Baptist? (pause) Oh, yes." Zambians are very polite, and he would not say he had never heard of us. Bible Way course has helped tremendously to make Baptists known.

The government welcomes missionaries to present Bible Way materials in schools. A sample of the material is shown in classes, and 90 to 100 percent of the students take an application card.

Do most inquirers complete the course?

The ratio of completions was low when we sent out the first course after receiving one application. Now we hand out a request for an application form. The individual must return the request form before he receives the application form. When his application for the course

'Among people . . . there are cultural differences of outlook, but basically we are much alike.'

is received, then he is sent the course of study. This has helped weed out those with only casual interest. The first copy is free. For the other courses there is a charge equivalent to 35 cents.

Is the course offered only in English?

We found that if a man did not have enough education to do the work in English, he did not have enough to complete the course in the vernacular.

Anyone who now has an elementary school education has a working knowledge of English. More and more the unifying language in Zambia is English. Zambia is a country with eight major languages and 78 dialects, and a unifying language is needed. Sunday School materials, however, are available at present in Chi Bemba, Chi Nyanja, and English.

Has the correspondence course idea spread?

Malawi uses it. East Africa is using it. Rhodesia is set up to use it. We have received inquiries from Nigeria, Ghana, Korea, Ethiopia.

Have Baptists in Zambia been able to use radio?

The radio station (government-owned) at Lusaka begins the day with a four-minute devotional. Later in the morning it broadcasts a thought for the day. The station signs off with prayer. In 1967, Baptists alone provided more than 300 of these spots. Some broadcasts were clearly identified as Baptist, such as the Sunday service. On daily broadcasts no identification is made of who presents it.

A cooperative, religious radio-TV committee, made up of representatives from various denominations, including Catholics, makes assignments of responsibility for these spots allocated by the

government-owned station.

Baptists have the advantage of having built a recording studio in Lusaka. We have created a backlog of material, recorded by pastors and others. If another denominational group fails for any reason to fill its assigned spot, the committee has asked Baptists to be the backup group. This probably greatly increases our broadcast time.

What about the use of television?

There have been occasions for live TV broadcasts. Baptists are also using *The Answer* series, and it is meeting good response.

Zeb Moss has been asked to head Baptist radio-TV work when he returns after furlough. He is doing master's degree study in mass communications at the University of North Carolina.

How have missionary journeymen worked out in your location?

It's hard to tell you how enthusiastic I am about the journeyman program. We'll almost have to shut down Bible Way if we don't get a replacement journeyman after Mary Ann Myrick's term is up.

One of the fine things about the journeymen is that they are young, enthusiastic, idealistic. But somewhere they must meet reality. For instance, one of them had hopes of extensive contact with young people. This did not materialize because so much time is required in office work, but she has adjusted to this beautifully.

There is no way to overestimate the contribution our two journeymen have made.

Your family and the Zeb Mosses in 1959 were the first to enter Zambia—then northern Rhodesia—for Southern

Baptists. Did you encounter a change with the coming of independence for Zambia in 1964?

We arrived at a time of tension. There were strong feelings of nationalism in (then) Northern Rhodesia. In Southern Rhodesia the bush country people had been most hospitable. In Northern Rhodesia I could visit as much as all afternoon in a township and never be asked to sit down.

Some people would declare, "Politics is my god." With the coming of independence much of the spirit of resistance evaporated. Very little feeling of revenge has been shown.

One of the factors in this is Dr. Kenneth Kaunda, the president. He speaks unashamedly of his faith in God and loyalty to Jesus Christ. Zambia is more open to the gospel now than before independence.

Do you encounter reaction to your being white?

Surprisingly, we meet little adverse reaction to our color. It is impossible for a country to be subjected to an outside power for so long and not be resentful.

There was a time when separate windows were provided in the post office for Europeans and Africans, and when Africans could not enter a store but would have to make purchases from a side window. To expect resentment over such treatment to evaporate overnight is unrealistic.

How do Zambians feel about the U.S.?

Their opinions are formulated by what they read and hear. There was strong feeling concerning the assassinations of Martin Luther King, Jr., and Robert Kennedy. There were many remarks,

**In Lusaka, Zambia,
Mrs. Small opens
letters from
Bible Way
students while
Ruth Green
grades papers.**



such as, "You Europeans talk about heathen Africa and your civilization. We don't see much of civilization when these things can happen in your community." They regarded Robert Kennedy as a champion of the people. When he was killed, they felt they had lost their champion.

The picture received in Africa of young people in America is not good.

Do people in the U.S. misjudge Africa?

People in the States read about the Congo and say, "This is Africa." It's like reading about riots in Detroit and saying, "This is America."

Do you have a miniskirt problem there?

Our styles are set more by England and the continent than by anywhere else. (Mrs. Small: The skirts are higher in Zambia than here in the States.) We wouldn't let our 16-year-old daughter hike up her skirts as short as she wanted them to be in fashion in Zambia, and she thought she'd look grandmotherly in the States, but here she is in style.

As you view the U.S. after four years in Zambia, what changes do you see?

Americans are certainly coming to have more of a world consciousness. In spite of aid programs and the like, an American has been isolationist in the past, not by deliberate choice but by indifference. But things that have happened in the last few years have caused more world awareness on the part of American people.

More people in the States know where Zambia is than when we went to Central Africa 13 years ago. I still meet some who can't place Zambia, but an increasing number do know.

What question is most asked when you are in the U.S.?

I have not had enough contact in the churches this time to judge. But four years ago the question most often was, "How do racial troubles in the U.S. affect the work of missionaries?"

There was a time when I could say that a lot of people in Zambia are not aware of the problem. But now one may find a man in the bush riding a bicycle and wearing a transistor radio around his neck. The transistor radio can be bought cheaply; it is making him aware of the world.

The view of Zambians depends on how things in the U.S. are interpreted to them. In Zambia I can tune my radio to a news broadcast, loud, clear, delivered in an American accent. One would not know it is a Russian broadcast until he hears how the news is slanted. But Zambians would not know it is slanted.

What differences do you see between the American Negro and the African?

Instead of being struck with differences among people, black or white, I am struck by their similarities. There are cultural differences of outlook, but basically we are much alike.

If I walk up to a Zambian with a smile and talk to him as a man, I find he reacts to me as a man. I've found the same thing in this country.

When you erase those differences that have to be there because of culture, I am struck by the basic similarities: honesty, straightforward acceptance, and love. If you changed the circumstances, the differences would change.

During furlough, what do you tell churches where you speak?

I try to make a report. I have the

temptation to preach, but if I'm to be in a church only once, my major contribution is to tell what is happening in Zambia. So I:

(1) Express appreciation for Southern Baptist support;

(2) Let people know what is happening in Zambia;

(3) Challenge them to prayer, stewardship, commitment of life.

What would you most like to say to Southern Baptists?

To take seriously the basic ministry of Christ: "to seek and to save that which was lost."

I tell people that they are involved in the work in Zambia, through stewardship, but that a deeper involvement is called for. People in the States are interested in work abroad and want to hear more about it, but they do not want to get involved.

When a person really becomes concerned and involved about missions, he will pray, and as he prays he will become more concerned—there is an interaction. And he will improve his stewardship.

What do you mean by "deeper involvement"?

It means considering the question, "Lord, in light of the lost condition of the world, in what way do you want me to participate in life?"

This might mean a schoolteacher stays where she is. It could take a man out of the pulpit to the mission field. Or it might mean that a man does not buy a boat in order that he can give more to the Lottie Moon Offering.

It leaves the question open so that God can say something to him.



Cole, Charles William

b. Norman, Okla., Mar. 12, 1941, ed. Los Angeles City Col., 1958-60; Los Angeles State Col. of Applied Arts & Sciences, B.A., 1962; SWBTS, B.D., 1965. Mfg. co. laborer, Gardena, Calif., 1956-62; printer, summer 1962, & sem. photographer, 1963-65, Ft. Worth, Tex.; pastor, Center (Okla.) Mission, 1963-65 (part-time), Cuyama Valley Mission, New Cuyama, Calif., 1965-66, & First So. Church, Wasco, Calif., 1966-68. Appointed for Indonesia, Dec., 1968. m. Barbara Jean Norwood, June 19, 1961.

INDONESIA

Cole, Barbara Jean Norwood (Mrs. Charles W.)

b. Hokenville, Okla., Sept. 2, 1939, ed. Southeastern State Col., B.S., 1960; Tex. Wesleyan Col., summer 1962. Col. student union employee, Durant, Okla., 1957-60; teacher, Torrance, Calif., 1960-62, Eulesa, Tex., 1962-65, & Wasco, Calif., 1967-68. Appointed for Indonesia, Dec., 1968. m. Charles William Cole, June 19, 1961. Child: Joy Lynn, Oct. 10, 1967.



Dolitka, Donald Ray

b. Flater, Colo., Jan. 27, 1940, ed. SW. Bapt. Col., A.A., 1960; Okla. Bapt. Univ., B.A., 1962; MIVBTS, M.Div., 1968, & further study, 1968. Farm laborer, Thurman, Colo., summers 1958-61, & Bird City, Kan., & Arriba, Colo., summer 1962; carpenter's helper, Arriba, 1962-63, & Yuma, Colo., summer 1963; finance specialist, U.S. Army, U.S., 1963-65; sem. maintenance crewman, Kan. City, Mo., 1967-68; pastor, Oakland Church, Clarksburg, Mo., 1966-68 (half-time, becoming full-time in 1967). Appointed for E. Africa, Dec., 1968. m. Mary Alice Dorsey, July 4, 1964.

EAST AFRICA

Dolitka, Mary Alice Dorsey (Mrs. Donald R.)

b. Gatesville, Tex., Jan. 13, 1939, ed. Mary Hardin-Baylor Col., B.A., 1961; MIVBTS, 1968. Col. dining hall worker, 1957-58, & pres.'s office sec., 1958-61 (during school terms), Belton, Tex.; hosp. dietitian's asst., Kinston, N.C., summer 1959; sec., Copperas Cove, Tex., summer 1960; staffer, Ridgecrest (N.C.) Bapt. Assy., summer 1961; teacher, Kilteen, Tex., 1961-63, & Kan. City, Mo., 1966-67; sem. sec., Kan. City, 1965-66. Appointed for E. Africa, Dec., 1968. m. Donald Ray Dolitka, July 4, 1964. Child: Debra Diane, Oct. 2, 1968.



Grant, Richard Blanchard

b. San Antonio, Tex., Sept. 13, 1939, ed. Tex. A&M Col. (now Univ.), 1957-58; Howard Payne Col., B.A., 1962; SIVBTS, B.D., 1966. Summer jobs, 1957-60, & '62, & groc. clerk & cashier, 1961, San Antonio; col. lunchroom employee, 1958-59, & groc. clerk, 1962 (part-time), Brownwood, Tex.; groc. clerk & night mgr., Ft. Worth, Tex., 1962-66 (part-time); pastor, Andika (Tex.) Church, 1964-66, & First Church, Dawson, Tex., 1966-68. Appointed for S. Brazil, Dec., 1968. m. Leo Merle (Lee) Ryden, Apr. 12, 1963.

SOUTH BRAZIL

Grant, Leo Merle (Lee) Ryden (Mrs. Richard B.)

b. Georgetown, Tex., Aug. 9, 1942, ed. Howard Payne Col., 1960-63. Col. book-store & student cl. clerk, 1960-61, & sec.-student grader, 1961-63 (during school terms), Brownwood, Tex.; sec.-recep., Georgetown, summer 1961; waitress, summer 1962, & tel. co. serv. rep., 1963-66, Ft. Worth, Tex.; sec., Corsicana, Tex., 1968. Appointed for S. Brazil, Dec., 1968. m. Richard Blanchard Grant, Apr. 12, 1963. Children: Lori Lee, May 10, 1966; Christopher Ryden, May 21, 1968.

**Harper, Harry Julian, Jr.**

b. Baltimore, Md., Feb. 4, 1942, ed. Georgetown Col., B.A., 1965; NOBTS, Th.M., 1968. Clerk, Reading, Ohio, 1961; packaging opr., Sharonville, Ohio, 1961; hosp. orderly, Georgetown, Ky., summer 1962; constr. worker, Lebanon, Ohio, summers 1963 & '64; interim pastor, First Church, Finkley, Ohio, 1965; freight checker, New Orleans, La., 1965; pastor, Pleasant Green Church, Cynthiana, Ky., 1965-66, & Bethel Church, Liberty, Miss., 1965-66. Appointed for Colombia, Dec., 1968. m. Donna Jane Compton, Dec. 29, 1961.

COLOMBIA**Harper, Donna Jane Compton (Mrs. Harry J., Jr.)**

b. Cincinnati, Ohio, Sept. 26, 1942, ed. Miami Univ., 1960-61; Campbell Commercial School, Cincinnati, certifi., 1962; NOBTS, 1965-66; SW. Miss. Jr. Col., 1966-69. Clerk-typist, Cincinnati, 1961-62, & New Orleans, La., 1965-66; clerk-steno., Lexington, Ky., 1962-63. Appointed for Colombia, Dec. 1968. m. Harry Julian Harper, Jr., Dec. 29, 1961. Child: Brian Scott, Aug. 9, 1966.

**Herndon, Glenn Elmer**

b. Behob Co., Ga., Feb. 21, 1936, ed. Carson-Newman Col., B.A., 1958; SVBTS, B.D., 1961, & Th.M., 1965. Mission pastor, First Church, Quitman, Ga., summer 1955; H.M.S. summer missionary, 1956, & Ky. Bap. Conv. summer missionary, 1957, Campton, Ky.; ed. dir., Fair Oaks Church, Marietta, Ga., 1958; shoe salesman, 1959, SRC Radio & TV Commission file clerk, 1959-60, & student tech., sem. recording lab., 1961-63, Ft. Worth, Tex.; youth pastor, W. Asheville Church, Asheville, N.C., summer 1960; pastor, Ringgold (Tex.) Church, 1960-63, Immanuel Church, Valdosta, Ga., 1963-65, & Woodbury (Tenn.) Church, 1965-68. Appointed for Colombia, Dec., 1968. m. Patricia Ann Vaughters, Mar. 9, 1958.

COLOMBIA**Herndon, Patricia Ann Vaughters (Mrs. Glenn E.)**

b. Madison, Ga., Nov. 12, 1935, ed. Carson-Newman Col., B.A., 1958. Staffer, Ridgecrest (N.C.) Bap. Assy., summers 1954 & '55; col. library employee, Jefferson City, Tenn., 1955-58; office worker, Madison, summers 1956 & '57; jr. high school teacher, Ft. Worth, Tex., 1958-63, & Valdosta, Ga., 1964-65; sub. teacher, Valdosta, 1965. Appointed for Colombia, Dec., 1968. m. Glenn Elmer Herndon, Mar. 9, 1958. Children: Beth Alayne, Apr. 1, 1966; Patricia Lynn, Sept. 9, 1968.

**Holder, Vivian Dell**

b. Ruston, La., Oct. 1, 1937, ed. La. Poly. Inst., B.A., 1959; La. State Univ. & A&M Col., M.S. in L.S., 1964; SVBTS, 1967-68. Cashier-clerk, Ruston, 1954-59 (part-time); library circulation head, 1959, school librarian, 1959-60, & reference asst., branch librarian, 1960-63, Shreveport, La.; univ. library trainee, Baton Rouge, La., 1962-63; head librarian, Columbia, La., 1963-65, & Farmerville, La., 1965-67; sem. library asst., cataloger, Ft. Worth, Tex., 1967-68 (part-time); librarian, Glorieta (N.M.) Bap. Assy., summer 1968. Appointed for Switzerland, Dec., 1968.

SWITZERLAND**Jones, Thomas Arthur (Tom), Sr.**

b. Martin, Ga., Dec. 4, 1934, ed. Ga. Inst. of Tech., B.Ch.E., 1956; Marietta Col., 1963-68 (intermittently); SBTB, 1968-69. Staffer, Ridgecrest (N.C.) Bap. Assy., summers 1953 & '54; rubber co. tech. supvr., process engr., & process development engr., Baton Rouge, La., 1956-59; chemical co. research chemist, 1959-62, sr. research chemist, 1962, group leader, 1962-66, & group engr., 1966-68, Parkersburg, W.Va. Appointed for E. Africa, Dec., 1968. m. Nancy Barbara Kirk, July 12, 1958.

EAST AFRICA**Jones, Nancy Barbara Kirk (Mrs. Thomas A., Sr.)**

b. Toccoa, Ga., Sept. 10, 1935, ed. Ga. Bap. Hosp. School of Nursing, dip., 1956; R.N., 1956; Ga. State Col. of Bus. Adm., 1957-58; SBTB, 1968. Nurse, Stephens Co. Hosp., Toccoa, 1956 & '57, & N.C. Bap. Hosp., Winston-Salem, 1957; floor head nurse, floor supvr., & clinical instr., Ga. Bap. Hosp., Atlanta, 1957-58; surg. nurse, Baton Rouge (La.) Gen. Hosp., 1958-59; office nurse, Belers, Ohio, 1963-64 (part-time). Appointed for E. Africa, Dec., 1968. m. Thomas Arthur (Tom) Jones, Sr., July 12, 1958. Children: Sarah Sue (Sally), Apr. 25, 1959; Thomas Arthur, Jr., Oct. 3, 1960; Andrew Kirk, May 18, 1962.

EPISTLES

Round One in the Ring

"Meet in a boxing arena! Well, we'll do our best to fight the devil," said S. M. Lockridge, visiting Negro minister from America, when he heard where he was to preach. (See *THE COMMISSION*, Feb.)

A boxing arena didn't seem a place for a worship service, but it was the only available site large enough to accommodate the people from the churches in the Gatooma-Hartley area of Rhodesia. So the kick-off rally for the simultaneous evangelistic crusade was scheduled for this unlikely place.

The large, raised, concrete boxing ring became the speakers' platform. It was large enough for a piano and the associational choir. Cement seats were grouped in a horseshoe-shaped pattern partially around the platform. The open space in the center was filled with benches carried by women on their heads from nearby Rimuka Baptist Church.

With seats for more than 2,000 people, we were a bit apprehensive as to whether they would be filled. An hour before service time only a few people had come. Soon they began to arrive—in buses and cars, on foot, by bicycle.

Baptist laymen served as ushers. As choir music was heard throughout the township over the loudspeaker system, residents began to come to see what was

happening at the arena.

The associational moderator, pastor of the African Baptist Church, Hartley, presided. When Claude H. Rhea, Jr., Foreign Mission Board consultant in church music and mass communications, began to sing, expressions of surprise and bewilderment appeared on many faces as he sang the chorus of "How Great Thou Art" in Shona, the language of most of the people present. As the last note rang out, their expressions changed to broad smiles and there were nods of approval.

An unusual hush prevailed as Lockridge stepped to the pulpit. His size (most people here are small) and his dark skin were attractions. But soon the main attention was on the words he spoke. He read the story of the prodigal son, retold it in his own way, and pointed those more than 2,000 people to Jesus as the only answer to their individual needs.

Ninety-seven people made professions of faith that night. Nearly 600 more responded during the following week of revivals in the churches. The rally was referred to night after night as new converts gave their testimonies.

We are still being asked, "When can we do it again? Only next time, let's meet in the boxing arena for a whole week!"

Wynema (Mrs. J. N.) Westmoreland
Gatooma, Rhodesia

'Drowning in Opportunities'

The canoe ride downriver is thrilling, but the six-mile hike into the forest is spellbinding.

"Tarzan tubes" (vines) four and five inches in diameter adorn the towering trees. Tripping on root systems in the ankle-deep mud removes any monotony from walking. Because of the dense foliage, the ground needs seven days to dry following a rain.

Ahead, a sudden storm of sunlight bursts around a clearing to reveal a *milpa* (corn field). The *milpa* is vital testimony of what man can accomplish with will power and the most rudimentary tools (machette, axe, and file).

Upon arrival at a village we notice the house is built of local materials without use of hammer, nails, square, saw, or shingles.

Laughter, warmth, and love permeate

everyone within, but fears, tears, and death lurk in the corners.

Medical help? Not even an aspirin. Smiles always reveal teeth that have been terminated at the gumline by decay. Most sport cavities big enough for a large match head.

Inquiry about an elderly woman brings the reply, "Not good; sick now for ten months; won't be much longer."

This is where a Baptist man, on the day after the death of five of his six children because of measles, walked 35 miles to report the devastating loss to authorities.

The physical beauty is overpowering. But something inside me overwhelms also—the desire to share Christ, the only hope.

We are drowning in multiple opportunities.

Richard R. Greenwood
Cobán, Guatemala



JOHNNI JOHNSON

In the family residence in Kyoto, Japan, Martha June Hardy prepares favors for a mother-daughter tea. Her parents are Missionaries Robert and Mavis Hardy.

Work at Walvis Bay

This is no time or place for the timid, and we need spiritual wisdom and courage. We hope to see the construction of church buildings both here in Windhoek and in Walvis Bay.

The work at Walvis Bay is growing. We are now helping them to organize into a church. This will double the number of Baptist churches in South West Africa.



We long to see Windhoek and Walvis Bay strong enough to stand alone in the Lord's work. This will permit us to start work in other needy areas.

Distance is a great problem. We drive 500 miles to help the Walvis Bay fellowship. Recently I visited a member living some 45 miles away and plan to visit one living 115 miles away. These scattered Christians are hungry for fellowship.

My wife Betty and I attended the Baptist Assembly (comparable to the Southern Baptist Convention meeting in the U.S.) in East London, South Africa. One week end we were at Walvis Bay, the Atlantic seaport for South West Africa, and seven days later, after crossing Africa in a Volkswagen, we were in East London, on the coast of the Indian Ocean.

We were glad to carry the banner of South West Africa and of Southern Baptists to this meeting for the first time.

Charlton D. Whitson
Missionary Associate
Windhoek, South West Africa

Trial by Ordeal: Six Sticks Decide

When a trial by ordeal with sasswood was held at a nearby village, my wife Carol and I were invited to observe by a villager who is our Christian friend.

At first I was shaken by what was to take place, for I had heard that this kind of trial meant the accused person must drink a poisonous sasswood solution. According to custom, the person would die if guilty. "I can't really believe they do this," I told Carol.



A crowd of perhaps 120 had gathered in the village. A medicine man, dressed like most of the village men—light blue, shirt-like robe, trousers made from similar material, a small hat, plastic slippers—was cooking a solution. He held six sasswood sticks tied together. Each of the thin, willowy sticks was about four feet long. I was greatly relieved when our friend explained that these sticks were to be used, and I realized no dangerous poison would be drunk.

(Later I asked students at Ricks Institute, the Baptist grade and high school here; about trials by ordeal. I found perhaps a half dozen who had witnessed the kind of trial in which a sasswood drink is given.

(I also was told of other kinds of trials by ordeal. In one, a large knife, red hot, is used to spread a substance on the accused person's leg. If he is innocent, there will be no aftereffects. In another trial, palm oil is heated, and the accused must reach into the pot to pick up an object. Again, if there is no burn, the verdict is innocent. In another test, grains of rice and a key are placed on a Bible; if the person is guilty, the rice and key will move in a certain way. Most every student I asked had seen some such trial.)

We sat on the porch of a hut beside the woman accused by her husband of having a lover. In her middle thirties, she sat still, waiting for the trial to prove her innocence or guilt. The lines of life, pain, and sorrow lay mingled with a solemnity of years written fully on the countenance of her quiet, majestic face. She sat alone, yet I think the soul of each woman present reached out to her in her loneliness.

All eyes focused on the medicine man and his assistant, and especially on the sticks. The muscular assistant knelt while the medicine man took a pitch-like substance from a cow's horn and spread small amounts of it on the assistant's palm, elbows, feet, knees, forehead, and hair. A small black string was tied on his left arm, just above the elbow.

The first test was to determine if the medicine was good. The medicine man held the sasswood sticks and rubbed them

again with the special solution. Ceremoniously, he laid the sticks before his assistant, who took them in both hands, shook them lightly, and dug the tied-together ends into the dirt at several spots.

Sitting on his heels, the young assistant fixed his eyes on the sasswood sticks, yet seemed to look beyond them, beyond the crowd. The medicine man passed his hand and some object over the fire in brief ritual, and spoke in a voice too low to be understood.

Grasping a cluster of heavy straws, the medicine man, still speaking in low tones, tapped rhythmically on the hard earth close to his helper. Suddenly the

Spiritually Whole

A young, growing church is located at Makete, where the government hospital for leprosy patients is situated. I went there not long ago for the first baptismal service since that work began.

Fifteen persons afflicted with leprosy followed their Lord's example in baptism. As they came into the water, one could see that the disease had taken its toll. Parts of their bodies were gone, but they were whole in the eyes of Christ. — Arville E. Senter, *Tukuyu, Tanzania*

kneeling figure began to writhe, as muscles tensed, and his body shook uncontrollably, now jerking, now jumping.

Without warning the medicine man moved to the young assistant and took the sasswood sticks. The assistant's violent movements began to subside, and finally stopped. The medicine was judged good. The trial could begin.

The man who had made the accusation stepped forward, moving with dignity, his face stolid. He could have been

a village elder. Almost casually he approached the sasswood sticks on the ground and tapped them with a slim branch as he began to address them.

"You know my wife is guilty, that she has a lover," he began. "Sticks, move to show that I am right."

He stepped back a few feet. A young man stepped out from the circle of onlookers. He also held a branch, and, representing the accused wife, began to tap the sticks.

"You know this woman is innocent," he said. "Now prove it by not moving."

The medicine man began to beat on the ground. Both men began to talk to the judicial sticks, the husband saying, "Move," the wife's defender commanding them to lie still.

Every eye strained to see the first quiver. It did not come. There was noticeable relief among the crowd.

"The wife has gone to another medicine man and made this medicine ineffective," charged the husband. The question was put to the sticks, and it was determined that she had not gone to another medicine man.

Again the test was made to determine innocence. Again the pieces of sasswood remained motionless. The local chief approached, tapped on the sticks and commanded, "If this woman had any lover at all, move!" Nothing happened.

The tension that had risen among the onlookers with every test vanished. Several of the women came to the porch to congratulate the wife in her victory.

When this kind of trial occurs, of course, it usually means that the relationship has so deteriorated that a divorce follows. We heard later that the woman was seeking a divorce.

J. Howard Hovde, Missionary Associate
Monrovia, Liberia

During recent missionary orientation session at Ridgecrest, N.C., the librarian, Miss Naomi Brazwell, checks out a book to Lisa Dunn, daughter of the William T. Dunns, new missionaries to Lebanon. The family has now arrived on the field.

W. ROBERT HART



The Difference

Look at the Contrast:

A handcuffed young man in our clinic.
 Long, green fingernails of a "lost woman."
 Glassy, unfocused eyes of a marijuana smoker.
 Four Christians, no pastor, in a lovely green town.
 Sixty-six cities and towns in Pernambuco with no Baptist churches.
 Tears running down the cheeks of a 22-year-old father,
 paralyzed from the waist down by a police bullet.
 Children's faces like old people's who've suffered long years.
 A mother wanting to give away her baby.
 Because of this,
 Christ came! To dispel the darkness!

The Difference It Makes:

Selma, crippled, but running, climbing, laughing,
 walking to school and church, using two braces.
 Fifty juniors expressing their love for Jesus.
 Robbers, dope addicts, lost women going to Sunday School.
 Tears falling to the floor from the bowed head of a repentant man.
 Joy of one earning his bread instead of stealing.
 A bell choir impressing the public with Christmas music.
 Thirty-five women in a Bible class at Santo Amaro Friendship House.
 Forty young people from the rich neighborhood showing up
 for English Bible Club.
 Twenty-two girl graduates eager to go and tell . . .
 What Christ's coming means!

—Edith Vaughn, Recife, Pernambuco, Brazil

Birthday for Witnessing

I had another birthday! Perhaps that sounds trite and insignificant. But for missionaries, a birthday is a special and spiritual experience because so many people are praying for us on this day.

Due to my conviction about the importance of united prayer, for several years I have tried to turn loose of all other activities on this day in order to become actively engaged in soul-winning.

On my most recent birthday I was taking part in an evangelistic campaign. The pastor and I were engaged in what we call "household evangelism."

We witnessed to six men that day. The wife of each was already a member of the local Baptist church. Although some of the situations seemed difficult, each of the men professed faith in Christ in their homes and later in the church building.

"This has been the greatest day in my life," remarked the pastor at the close of the day. "Everything that was done seemed to be fully controlled by the Holy Spirit."

We went aside and thanked God for praying friends, for causing us to be usable, and for working through us.

Ralph T. Bowlin, Gwelo, Rhodesia



Glimpses Reveal Influence of Philippine Crusade

Experiences gleaned from various sections of the country might aid in understanding the recent nation-wide Baptist New Life Crusade in the Philippines.

One man who accepted Christ had made life very difficult for his wife, who was interested in the Christian faith, even to the extent of tearing up her Bible on several occasions. After his decision, four others from the same family were converted.



In a service held in the yard of a home, everyone present responded to the invitation but one man. The evangelist hoped in vain that he would also respond. Afterward, the preacher learned that the man was the only church member who lived in that area.

In one chapel there were more decisions than the total number of members.

A 90-year-old man and his 87-year-old wife both accepted Christ in their home on her birthday. They have been married 67 years. After visits were made in 27 homes of their relatives, 14 other persons were converted, including the couple's youngest son—65 years old.

In one village, everyone present—more than 50 persons—accepted Christ. The speaker, thinking there must be some misunderstanding, asked them to return to their places and requested the pastor to

repeat the invitation. They all responded again. The pastor then knew they had understood.

There was no response after one service until a local physician, affiliated with another denomination, asked to be allowed to repeat the invitation. He did so in several dialects and 14 persons accepted Christ.

Crusade's Rich Harvest: Future Leaders

The nation-wide evangelistic crusade in the Philippines was in planning stages for some three years. With little exception, the plans worked well. Even the weather cooperated.

For four full weeks the gospel was presented in hundreds of places in most of the provinces of this island nation. Only eternity can evaluate the full impact. More than 6,100 persons professed faith in Christ.

Not in every place was the simple message of God's love presented with ease. Actual travel to some locations presented a problem. Tropical heat and dust resulting from a prolonged dry season added to the discomfort of visiting team members. Limited facilities for meetings often resulted in confusion.

Mild persecution was also evident. In one area a Catholic leader went from



Amusing incidents also occurred. A layman, on his way to a service, confided to the interpreter that he was nervous because he was not a preacher.

"What are you worried about?" replied the interpreter. "I've never interpreted before either."

Charles H. Lawhon, Sr.
 Manila, Philippines

house to house advising, "Do not attend the meetings of the Protestants." Throughout two services the church bell was rung as if to caution people not to attend.

In another place an armed, drunken gang entered the meeting place and loudly demanded that the meeting halt. One of them seized the bible of Missionary David E. Railey, of Hong Kong, and threw it to the floor. At gunpoint, the worshipers were warned not to return the following night.

The meetings continued under police protection, and several people accepted Christ.

Part of the crusade's richest harvest is in the some 120 young people who pledged their lives to full-time Christian service. They will help to meet the perennial need for qualified Christian leadership.

Charles L. Miller, Cotabato, Philippines

MISSIONARY

FAMILY ALBUM

ADDRESS CHANGES

Arrivals from the Field

GARRETT, Dr. & Mrs. Robert H. (Rhodesia), 404 W. Commerce, Eastland, Tex. 76448.
MILLS, Mr. & Mrs. John C. (Liberia), 816 S. Willis, Stillwater, Okla. 74074.
RENFROW, Rev. & Mrs. Harold E. (S. Brazil), 7338 Octavia Ave., N., Chicago, Ill. 60648.
SCANLON, Dr. & Mrs. A. Clark (field rep., Caribbean field), c/o L. W. Martin, 224 Geneva St., Decatur, Ga. 30030.
TAYLOR, Rev. & Mrs. Preston A. (Argentina), Box 211, Lindale, Tex. 75771.
TOPE, Mrs. Charles A. (Uganda), 3608 S. 31st St., No. 18 Williamsburg Apts., Temple, Tex. 76501.
TUNMIRE, Faye (Philippines), Rt. 2, Granite Falls, N.C. 28630.
WALKER, Dr. Catherine B. (Indonesia), 2001 18th St., W., Bradenton, Fla. 33505.

Departures to the Field

BRADLEY, Rev. & Mrs. Rolla M., Bap. Mis., O Jung Dong San 201-5, Taegon, Korea.
EDGEMOND, Rev. & Mrs. Leroy T., Jr., 83 Onishi Ter. Hgts., Toguchi, Kitanakagusuku-Son, Okinawa.
GLAZE, Dr. & Mrs. A. Jackson, Jr., Ramon L. Falcon 4080, Buenos Aires, Argentina.
HARVEY, Dr. & Mrs. Muerter S. (assoc.), 169 Boundary St., Kowloon, Hong Kong.
HAWKINS, Dr. Dorine, Rua Urugual 514, Tijuca, Rio de Janeiro, GB, ZC-09, Brazil.
KIMBROUGH, Rev. Clint, Caixa 282, Niteroi, RJ, Brazil.
MCGLAMERY, Dr. & Mrs. Roy C., Box 44, Ashkelon, Israel.
NICHOLS, Rev. & Mrs. Gilbert A., Casilla 989, Asunción, Paraguay.
SUTTON, Rev. & Mrs. J. Boyd, Caixa 2541-ZC-00, Rio de Janeiro, GB, Brazil.
TEMPLETON, Mr. & Mrs. J. Logan, Jr., 169 Boundary St., Kowloon, Hong Kong.
VERNON, Rev. & Mrs. Vance O., Caixa 320-ZC-00, Rio de Janeiro, GB, Brazil.
WALKER, Rev. & Mrs. Laurence A., Caixa 679, Campinas, SP, Brazil.
YOUNG, Dr. & Mrs. Hugh H., 350, 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.

On the Field

BARRON, Rev. & Mrs. Thomas O., Djl. Hegarmanah 41-B, Bandung, Indonesia.
BUSHEY, Sandra (journ.), Bolanos 141, Buenos Aires, Argentina.
CLARK, Rev. & Mrs. Charles B., Apdo. 61152 Chacao, Caracas, DF, Venezuela.
DABNEY, C. Alexander, Jr. (journ.), Caixa 116, Itabuna, BA, Brazil.
DEAKINS, Sherry (journ.), Newton Mem. School, Box 16, Oshogbo, Nigeria.
DIVERS, Rev. & Mrs. John D., Casilla 285, LaPlata, BA, Argentina.
GRAHAM, Mr. & Mrs. Thomas W., 5/22 2-chome, Kamokogahara Sumiyoshi, Higashi Nada-ku, Kobe, Japan 658.
GREENWOOD, Rev. & Mrs. Richard R., Apartado 1135, Guatemala City, Guatemala.
HALE, Dr. & Mrs. Broadus D., Caixa 2541-ZC-00, Rio de Janeiro, GB, Brazil.
HILL, Rev. & Mrs. John B., Newton Mem. School, Box 16, Oshogbo, Nigeria.
HONJO, Rev. & Mrs. Ralph S., 61-41, Ashinokuchi, Nagamachi, Sendai, Japan.
HOPEWELL, Gladys, 2, Lane 12, University Rd., Tainan, Taiwan, Rep. of China.
LOVELACE, Rev. & Mrs. Beryle C. (assoc.), 1794 Oaza Fussa, Fussa-machi, Nishitama Gun, Tokyo, Japan 197.
LOW, Jonathan E. (journ.), Newton Mem. School, Box 16, Oshogbo, Nigeria.
LOZUK, Rev. & Mrs. George S., Apdo. 61152 Chacao, Caracas, DF, Venezuela.
LYNCH, Rev. & Mrs. B. Layton, Box 427, Taipei, Taiwan, Rep. of China.
MARTIN, Marilyn (journ.), Apartado 1135, Guatemala City, Guatemala.
MCQUEEN, Bettye, Box 194, Zaria, Nigeria.
MOSS, Sr. & Mrs. J. Ulman, Apartado 16, Saltillo, Coahuila, Mexico.
MUSEN, Mr. & Mrs. James D., Box 32, Limuru, Kenya.
O'BRIEN, Rev. & Mrs. William R., Bap. Sem., Box 205, Semarang, Java, Indonesia.
PHILLIPS, Marian, Newton Mem. School, Box 16, Oshogbo, Nigeria.
POPLE, A. Raymond (journ.), Bolanos 141, Buenos Aires, Argentina.
POULOS, Rev. & Mrs. George W., c/o R. T. Buckley, 3 Rue Hobbema, Brussels, Belgium.
ROUTH, Rev. & Mrs. Walter A., Jr., Bap. Mis.,

Hop, Thu 31, Ty Buu Dien Ba Ngoi, Thi Xa Camranh, Vietnam.
STEPHENS, Marjorie L., Box 30, Ogbomoso, Nigeria.
WHITE, Sr. Wayne, Apartado 2890-F, Guadalajara, Jal., Mexico.
YOUNG, Anita (journ.), Bolanos 141, Buenos Aires, Argentina.

United States

BEALL, Dr. Jeannette E. (emeritus, China), 508 E. Cleveland, W. Plains, Mo. 65775.
BOLES, Rev. & Mrs. Olin D. (Eq. Brazil), 6515 Hillcroft, Apt. 736, Houston, Tex. 77036.
BRUBECK, Rev. & Mrs. Roger W. (appointed for Uganda), c/o Mrs. Neva Koeller, Box 34, Freeman, Mo. 64746.
CRUCE, Rev. & Mrs. Billy F. (Uganda), 2750 Biltmore Ave., Montgomery, Ala. 36109.
FULLER, Rev. & Mrs. J. Wayne (Jordan), 63 Sandy Ln., Walnut Creek, Calif. 94596.
GRAHAM, Rev. & Mrs. J. Billy (Taiwan), 7706 Dartmoor Rd., Richmond, Va. 23229.
NORTHCUTT, Rev. & Mrs. Irvin L. (Peru), Box 1201, Stetson Univ., DeLand, Fla. 32720.
PINDER, Rev. & Mrs. Robert H. (Argentina), 105 Pine, Enterprise, Ala. 36330.
THETFORD, Rev. & Mrs. Randall L. (Guam), 404 Bovell St., Crowley, Tex. 76036.
WATSON, Lila F. (emeritus, China, Taiwan, Hong Kong), Reaves Rd., Dillon, S.C. 29536.
WILLIAMS, Thelma (Hong Kong), 3405 W. 32nd Ave., Eden Manor, Apt. 1109, Denver, Colo.
WORLEY, Rev. & Mrs. Robert D. (appointed for Spain), 2010 Fifth St., Apt. 9, Lubbock, Tex. 79401.

ASSIGNMENTS TERMINATED

HOLCOMB, Sari (Mrs. Omer) (assoc.), Tanzania, Jan. 15 (2508 N. Laird, Apt. 611, Okla. City, Okla. 73105).

BIRTHS and ADOPTIONS

BROWN, Mariam Elaine, daughter of Rev. & Mrs. Bradley D. Brown (Liberia), Jan. 28.
LANGFORD, Devra Grace, daughter of Dr. & Mrs. C. Donald Langford (Hong Kong), Jan. 9.

DEATHS

BAUMGARTNER, Mr. N. A., father of Nona (Mrs. Harold E.) Renfrow (S. Brazil), Jan. 19, Columbia, Mo.
MOORE, H. L., father of Rev. Vernon L. Moore (assoc., Malaysia), Jan. 30, Wichita, Kan.

PEACOCK, Mrs. John, mother of Rev. H. Earl Peacock (S. Brazil), Jan. 22, East Point, Ga.
ROEBUCK, Mrs. H. J., mother of Jeanette (Mrs. W. Carl) Hunker (Taiwan), Jan. 9, Dallas, Tex.
SAUNDERS, Dr. J. R. (emeritus, China), father of Mary Lucile Saunders (Philippines), Jan. 21, Pacific Palisades, Calif.
YOUNG, Rev. Leon, father of Opal (Mrs. William H.) Ferrell (Argentina), Jan. 12, Clinton, Miss.

MARRIAGES

CONGDON, Richard Allen, son of Rev. & Mrs. Wilfred H. Congdon (Nigeria), to Diane Murray, Dec. 21, Arkadelphia, Ark.
LYON, Robert Henry, son of Rev. & Mrs. Roy L. Lyon (Venezuela), to Margie Tenley, July 27, 1968.
MITCHELL, Grace Evelyn, daughter of Rev. & Mrs. J. Franklin Mitchell (Chile), to Abdias Bispo de Oliveira, Jan. 22, Temuco, Chile.

Diane Graham Naturalized

Diane Graham, the adopted Chinese daughter of Rev. and Mrs. J. Billy Graham, missionaries to Taiwan, became a naturalized American citizen in proceedings held in a federal courtroom in Greeneville, Tenn., Dec. 2.

Diane was born in Taiwan Nov. 15, 1965, and adopted by the Grahams in October, 1966. The Grahams, now on furlough, have four other children.

Strike Delays Surface Mail

A longshoreman's strike caused the Post Office Department to refuse acceptance temporarily of surface mail or parcel post to Europe, Africa, and the Middle East, the Foreign Mission Board was notified in late January.

A postal official, in a letter to H. Cornell Goerner, FMB secretary for Africa, emphasized that all services would be restored as soon as shipping becomes available.

Airmail service remained available. Air postage letter rate is 25 cents per half ounce.

FOREIGN MISSIONS QUIZ

The Largest

The "size" of a country could refer to its area or to its population. By both measurements, Southern Baptist missionary personnel are assigned to some large countries. (Only a token force is stationed in some large fields, however.)

Test your knowledge of the sizes of the largest countries where Southern Baptist missionary personnel serve.

Listed alphabetically below are the ten largest fields by area and the ten largest in population. Within each category, test how well you can rank these countries in the order of their size, beginning with the largest. Answers on inside back cover.

AREA

- | | |
|---------------|---------------|
| () Angola | () India |
| () Argentina | () Indonesia |
| () Brazil | () Libya |
| () Ethiopia | () Mexico |
| () Iran | () Peru |

POPULATION

- | | |
|--------------------|---------------------|
| () Brazil | () Italy |
| () France | () Japan |
| () Germany (West) | () Mexico |
| () India | () Nigeria |
| () Indonesia | () Pakistan (East) |



Middleton, Charles Raymond

b. Natchitoches, La., Jan. 10, 1939. ed. La. Poly. Inst., 1960-61; La. Col., B.A., 1963; SWBTS, B.D., 1966. Painter's apprentice, summers 1957 & '58, & glazer's helper, 1961, Shreveport, La.; state hosp. employee, 1961-63 (part-time), & furniture co. employee, 1962-63, Pineville, La.; variety store asst. mgr., 1963-65, & Bap. Good Will Cir. student staff mem., 1965-66, Ft. Worth, Tex.; pastor, Liberty Hill (La.) Church, 1958-64, New Bethel Church, Arcadia, La., 1959-63, & First Church, Blenville, La., 1966-68. Appointed for Malawi, Dec., 1968. m. Glenda Ann Evans, Jan. 25, 1959.

MALAWI

Middleton, Glenda Ann Evans (Mrs. Charles R.)

b. Bernice, La., Mar. 21, 1939. ed. La. Col., B.A., 1963. Elem. teacher, White Settlement, Tex., 1963-66, Ringgold, La., 1967-68, & Blenville, La., 1968. Appointed for Malawi, Dec., 1968. m. Charles Raymond Middleton, Jan. 25, 1959. Children: Vicki Ruth, May 7, 1960; Carl Lamar, Apr. 28, 1961.



Rice, Herbert Warren

b. Brevard, N.C., July 1, 1938. ed. Mars Hill Col., 1959-60; Carson-Newman Col., B.A., 1962; SBTS, 1962-63; SWBTS, B.D., 1966. Signalman & quartermaster, U.S.N., 1956-58; school bus driver, Louisville, Ky., 1962-63 (part-time); YMCA counselor, 1963-65 & 1966 (part-time), & music & youth dir., Fellowship Church, 1965-66, Ft. Worth, Tex.; pastor, Mtn. View Church, Greeneville, Tenn., summer 1962 (part-time), Moscow (Ohio) Chapel, 1963 (part-time), & First Church, Hartford City, Ind., & Calvary Church, Gas City, Ind., 1966-68. Appointed for Indonesia, Dec., 1968. m. Bette Gordon Kelley, May 26, 1962.

INDONESIA

Rice, Bette Gordon Kelley (Mrs. H. Warren)

b. Richmond, Va., Nov. 19, 1942. Mars Hill Col., 1960-62; Carson-Newman Col., B.A., 1964; Ursuline Col., 1962-63; Univ. of Louisville, 1963. Clerk, 1964, & bookkeeper, 1964-65, Ft. Worth, Tex. Appointed for Indonesia, Dec., 1968. m. Herbert Warren Rice, May 26, 1962. Children: Rebecca Sue (Becky), Oct. 5, 1965; Roberta Mary (Dobbie), Nov. 6, 1966.



Sanderson, John Cavender

b. Detroit, Mich., July 24, 1940. ed. Murray State Col., B.A., 1962; SBTS, B.D., 1965. Bap. assy. counselor & rec. leader, summer 1957, & RA camp leader, summers 1958, '59, & '63, & camp dir., 1966-68, Jonathan Creek, Ky.; univ. employee, Murray, Ky., 1959-62; co-dir. & rec. leader, associational youth retreat, Ky., summer 1960; HMB summer missionary, N.M., 1961; BSU Mtn. Youth Team mem., Ky., summer 1962; stock boy, 1962, & salesclerk, 1964-65, Louisville, Ky.; pastor, Hill Top Chapel, Jackson, Ky., 1962-63, Bethany Church, Sturgis, Ky., 1964, & Casky Church, Hopkinsville, Ky., 1965-68. Appointed for Trinidad, Dec., 1968. m. Bobble Hannah Trigg, May 2, 1964.

TRINIDAD

Sanderson, Bobble Hannah Trigg (Mrs. John C.)

b. Frankfort, Ky., Dec. 21, 1941. ed. Murray State Col., B.S., 1963, & further study, summer 1967. Staffer, Ridgecrest (N.C.) Bap. Assy., summer 1960; col. cafeteria employee, Murray, Ky., 1960-62; HMB summer missionary, Mich., 1961, & Louisville, Ky., 1962; elem. teacher, Louisville, 1963-65, & Pembroke, Ky., 1966-68. Appointed for Trinidad, Dec., 1968. m. John Cavender Sanderson, May 2, 1964. Child: Samuel Scott, Apr. 8, 1968.



Wood, Darrell Wayne

b. Seminole, Okla., Jan. 4, 1939. ed. Univ. of Tulsa, 1957-58; Univ. of Okla., B.F.A., 1961, & further study, 1961-62; Tex. Christian Univ., 1963-64; SWBTS, B.D., 1966, M.Div., 1968. Oil field worker, Seminole, Okla., summers 1957-61; newspaper staff artist, 1962, & dept. store layout artist-copywriter, 1962-63, Ft. Worth, Tex.; book salesman, Nashville, Tenn., summers 1963-65; BSU dir., Wichita State Univ., 1966-68, staff artist, Kan. Conv. of So. Baps., 1966-68, & commercial artist & graphics designer, 1968, Wichita, Kan. Appointed for Hong Kong, Dec. 1968. m. Priscilla Louise Kelly, Dec. 22, 1964.

HONG KONG

Wood, Priscilla Louise Kelly (Mrs. Darrell W.)

b. Canton, Mo., Feb. 10, 1940. ed. Hannibal-La Grange Col., A.A., 1960; La. Col., B.A., 1962; SWBTS, M.R.B., 1966. Col. sec., 1959-60; groc. checker, 1959-60, & enumerator, summer 1961, Hannibal, Mo.; Amer. Red Cross casework aide, Kan. City, Mo., 1962-63; sem. dorm. recep.-sec., Ft. Worth, Tex., 1963-65; children's worker, Ridgecrest (N.C.) Bap. Assy., summer 1964; children's & youth dir., Immanuel Church, Wichita, Kan., 1966. Appointed for Hong Kong, Dec., 1968. m. Darrell Wayne Wood, Dec. 22, 1964. Child: Deborah Michelle, Feb. 11, 1967.

REAPPOINTED



Vernon, Vance Oral

b. Coosa Co., Ala., May 22, 1921. ed. Howard Col. (now Samford Univ.), B.A., 1943; SBTS, B.D., 1946, & Th.M., 1951. Sem. fellow, speech dept., Louisville, Ky., 1944-45; pastor, Liberty Church, Mitchell, Ind., 1945-46; consultant, church adm. dept., BSSB, Nashville, Tenn., 1966-68. Appointed for Brazil, Oct., 1946; lang. student, Recife, Brazil, 1947-48; evang., Manaus, 1948-49, & Belém, 1949-60; promoter, relig. ed., state of Ceara, Fortaleza, 1960-66; resigned, Oct., 1966; reappointed for S. Brazil, Nov., 1968. m. Sue Patrick, Nov. 7, 1944.

SOUTH BRAZIL

Vernon, Sue Patrick (Mrs. Vance O.)

b. Fackler, Ala., Oct. 22, 1922. ed. Howard Col. (now Samford Univ.), B.A., 1944; Carver School of Missions & Social Work (now merged with SBTS), 1945-46. Clerk, Bap. Book Store, Louisville, Ky., 1944-45. Appointed for Brazil, Oct., 1946; lang. student, Recife, Brazil, 1947-48; Manaus, 1948-49; Belém, 1949-60; Fortaleza, 1960-66; resigned, Oct., 1966; reappointed for S. Brazil, Nov., 1968. m. Vance Oral Vernon, Nov. 7, 1944. Children: Rebecca Ann, Dec. 8, 1947; Susan, Nov. 29, 1949; Richard Henry, Oct. 16, 1951; James Patrick, July 27, 1953; John Mark, Sept. 6, 1959.

Long Road To Phoenix

BY JOSEPH N. CAUSEY



Mrs. Camarca, Giannetta, and Causey.

MARIETTA, do you believe on the Lord Jesus Christ?"

"Yes, I believe in Jesus with all my heart."

"Upon your profession of faith in Him, I baptize you in the name of the Father, the Son, and the Holy Ghost."

So saying, A. Amello Giannetta, a native of Italy and now a Southern Baptist missionary to South Brazil, baptized his older sister, Mrs. Marietta Camarca, at Phoenix, Ariz.

A long chain of circumstances had led to the baptism. As a child in her native Bisaccia, Italy, Marietta Giannetta attended Baptist Sunday Schools, but she did not commit her life to Christ.

At the age of 18 she came to the United States under terms of a parent-arranged marriage agreement to become the bride of a distant cousin, Tony Camarca, a masonry contractor in Cincinnati, Ohio.

A militant atheist, Camarca sternly forbade his wife to attend church services. For the next 47 years she had little opportunity for spiritual development, although she did not escape her early training.

Amello Giannetta was born in Italy four years after his sister departed for

America. When their mother died, he was placed in Baptists' G. B. Taylor Orphanage in Rome, Italy. Sensing God's call to the ministry, he came to the U.S. to complete his academic preparation.

Giannetta and his sister met for the first time when he arrived in Cincinnati in 1946. At once he witnessed about the gospel to his sister and her husband, but there was no outward response.

Giannetta continued his education, graduating from Mississippi College, Clinton, Miss., and Southern Baptist Theological Seminary, Louisville, Ky. During each of his occasional visits with his relatives, he renewed efforts to win them to Christ. But there was never a response.

He moved to San Francisco in 1952 to begin a volunteer work among the many Italians there. The Home Mission Board eventually appointed him to that task. He also received a further degree from Golden Gate Baptist Theological Seminary, now at Mill Valley, Calif.

During this time Giannetta wrestled with a strong desire to return to Italy, but the dream did not materialize. In 1961 he and his wife were appointed by the Foreign Mission Board to work with Italians in Brazil. But his ministry was quickly enlarged to include all of Brazil.

He became secretary of evangelism for the Brazilian Baptist Convention in 1966.

More recently he was named regional coordinator for Brazil for the Crusade of the Americas.

Meanwhile, in Cincinnati, Tony Camarca became ill and died in March, 1968. During the subsequent weeks of loneliness, Marietta Camarca became the victim of an acute lung condition which had been developing slowly for years.

Summoned from Brazil, Giannetta returned to the U.S. on emergency furlough to provide temporary care. It was decided to seek a cure in Arizona's climate; selected was Phoenix, where a former seminary classmate is pastor.

Settled in an apartment in Phoenix, Mrs. Camarca found her health improving. Members of Mountain Park Baptist Church showed her kindness. Last July she gave the outward response for which so many had prayed—she accepted Christ as Saviour.

Mountain Park Church received her as a candidate for baptism and voted to invite Giannetta to take part. In connection with his Crusade of the Americas responsibilities, he came to the U.S. for a meeting in Atlanta, Ga. He preached in Atlanta on Sunday morning, flew to Phoenix, and baptized his sister that night.

When she emerged from the water, Mrs. Camarca told the congregation, "This is the happiest day of my life."

The contributor is pastor of Mountain Park Baptist Church, Phoenix, Ariz.

LET'S READ

Intrigue in Santo Domingo

By James Hefley
Word Books, Waco, Tex., 184 pages,
\$3.95

The Dominican Republic is the third country in which Howard Shoemake has served as a Southern Baptist missionary. All the years spent on the first two fields, however, could no more than generally prepare him for the events he faced on the day a military coup and Hurricane Edith simultaneously swept the island. The main currents of those events swept him into involvements quite unlike those of a typical or regular missionary career.

The author relates well how Shoemake emerged the strategic person in crisis upon crisis, during and after that tiny country's most recent bloodbath. Leaders on both sides of the conflict made it very clear that Shoemake was the only person they trusted to pass across the lines that divided their confronting forces.

Horrified at the suffering and death among children afflicted by malnutrition and gastroenteritis, he started a health and medical movement to cope with the problem. During the terrors of revolution and hurricane, as in health and school crises, Shoemake's short-wave radio transmitter served as the principal communications link with the outside world. With exceptional skill the author has melded two stories into one, portraying simultaneously our neighbor republic's recent torment and the many ways God seems to have used one man as his witnessing servant among the victims of that torment.

This book holds a high level of interest for both young people and adults. It can be ordered from Baptist Book Stores.

How Beautiful the Feet

By Florence Powell Harris
Luen Shing Printing Co., Hong Kong,
241 pages, \$4.00

This story of a missionary couple who went as newlyweds to China in 1910 is both the author's autobiography and a biography of her husband, the late Dr. Hendon M. Harris. She first presents family backgrounds and events that culminated in a June wedding in 1910, then appointment by the Foreign Mission Board, the trip to China, and language study. Each chapter relates to a specific development or event either in China or in the United States during furloughs and wartime interruptions of missionary service.

To read this account, written by a widowed emeritus missionary homemaker, is to see through her eyes a sad and beleaguered China with whose people she and her husband sought to share Christ.

With many anecdotes she portrays missionary life in a China that was. The numerous views of the Chinese people, depicting their misery and sadness, are written with empathic care.

This book is available from the author, Mrs. Florence P. Harris, 108 Sunset Dr., Clinton, Miss. 39056, or at the following Baptist Book Stores:

125 N. President St., Jackson, Miss. 39201
24 N. Second St., Memphis, Tenn. 38103
1010 Broadway, Nashville, Tenn. 37203.

IN MEMORIAM

Joel Roscoe Saunders

Born Adamsville, Tennessee, July 18, 1873
Died Pacific Palisades, California, January 21, 1969

AFTER serving as a missionary to China for 42 years and then in retirement finding new ways to aid Asia's orphans, J. R. Saunders died Jan. 21 at the age of 95. At the time of his death in Pacific Palisades, Calif., he was the oldest living Southern Baptist missionary.

Among his survivors are his widow, the former Mary Ellen Hawk, and a daughter, Mary Lucile, a missionary to the Philippines.

Saunders first went to China shortly after his marriage to Mabel Earp, who had been a fellow student at Baylor University, Waco, Tex. The couple arrived in China amid the unrest following the Boxer Rebellion.

He began work as a pastor and teacher in the Hakka area of South China. Later he taught nine years in Graves Theological Seminary in Canton. Next he became principal of the Hakka Bible School in Shiuchow, where he served until he left China for retirement. His ailing wife died in Bombay, India, en route home.

Back in the U.S., Saunders renewed acquaintance with Mary Ellen Hawk, a Shanghai-born Methodist missionary who had been interned by the Japanese. They were married, and she assisted him in establishing the American-Oriental Friendship Association and *Asia Calling* magazine.

When he retired from active missionary service Jan. 1, 1944, Saunders had founded 41 orphanages for thousands of homeless Chinese children. Four years later he returned to China as director of the American-Oriental Friendship Association to establish four more orphanages before the Communist take-over forced him to leave in 1949. Saunders, having seen the Communist threat, wrote *The Challenge of World Communism in Asia*, his fifth book.

In 1950 he and his wife established Pan Pacific Centers, Inc., to promote East-West understanding. Even as he neared his mid-90's, he continued to travel across the country to enlist support for his projects.

Born in Tennessee, Saunders went to Texas as a teen-ager. He received the bachelor of theology degree from Southern Baptist Theological Seminary, Louisville, Ky. Later, between periods of service in China, he earned master and doctor of theology degrees at Southwestern Baptist Theological Seminary, Ft. Worth, Tex. He served two years as a missionary in Lamar County, Tex., before going to China.



INTERNATIONAL RECIPES

Nsima

Place 3 cups of water in a large saucepan and bring to a boil. While water is heating, mix 2 cups of white cornmeal with enough water to make it moist. After water comes to a boil, stir in the moistened cornmeal. Stir constantly, as it will thicken quickly.

Turn burner to low, cover the pan, and allow to cook for about 10 to 15 minutes, stirring frequently. If mixture is not thick and stiff, add a bit more dry cornmeal and stir well during the last 5 minutes of cooking.

Serve with meat or vegetable ndiwo. Serves 5.

Tomato Ndiwo

2 or 3 medium-sized chopped onions

5 or 6 chopped tomatoes

4 tablespoons cooking oil

Sauté onions in cooking oil. Add tomatoes. (If needed, add a small amount of water; usually there is enough liquid in the tomatoes.)

Cook over low heat for 25 to 30 minutes, stirring frequently and adding more water if needed. Serve with nsima. Serves 5.

Meat Relish Ndiwo

1 lb. stew meat

2 medium-sized chopped onions

Cooking oil

Salt

Cut meat into small pieces. Brown in a little cooking oil. Add onions, and salt to taste. Add 3 or 4 cups of water and simmer until meat is tender. (If needed, add more water while cooking; much liquid is needed to eat with the nsima.) Serves 5.

—Mrs. Tom G. Small, missionary to Zambia

(Readers are invited to share recipes for specialty dishes from any overseas country where Southern Baptist missionaries serve.)

NEWS

MARCH 1969

FOREIGN MISSION BOARD

SIC



LAWRENCE R. SHEDDEN

Regional Men Meet

In the first such gathering, the five regional personnel representatives of the Foreign Mission Board got together at Board offices in Richmond, Va., recently to plan and to share ideas. Shown with Louis R. Cobbs (back to camera), secretary of the missionary personnel department, are (left to right): Ralph L. West, Atlanta, Ga.; Roger G. Duck, Ft. Worth, Tex.; Paul Box, Los Angeles, Calif.; Victor A. Greene, Memphis, Tenn.; Melvin E. Torstrick, New Orleans, La. The regional representatives, working under supervision of associate secretaries for missionary personnel, establish contact with persons interested in foreign mission service, offer information, answer questions, and assist in the procedures leading toward appointment or employment by the Board for missionary service overseas.

Missionary Agencies Ranked

A compilation of overseas personnel of the largest of the evangelical missionary sending agencies in America shows Southern Baptists with the highest number, closely followed by Wycliffe Bible Translators, Religious News Service reported.

Data released by the National Association of Evangelicals office lists Southern Baptists with 2,277 missionary personnel overseas [total had reached 2,371 by the first of 1969].

Wycliffe's total has more than doubled in the last decade to 2,126.

Third on the list is Seventh-day Adventists with 1,467, while the United Methodist Church has 1,415.

United Presbyterian Church, which once had nearly 1,600 overseas personnel, now has 1,088 and ranks fourth if only American personnel are counted.

Sudan Interior Mission is fifth, with 1,039 Americans in its ranks. Since it is an international "sending body," however, its total number—including missionaries from Australia, New Zealand, and Great Britain—is approximately 1,300.

These six mission agencies have in excess of 1,000 personnel each. They are

followed by ten other groups each having more than 500 overseas personnel but under 1,000.

They are, according to the NAE report, The Evangelical Alliance Mission (TEAM), 871; Christian and Missionary Alliance, 859; Assemblies of God, 815; American Lutheran Church, 660; Lutheran Church-Missouri Synod, 577.

Also, Church of the Nazarene, 536; Presbyterian Church in the U.S. (Southern), 533; New Tribes Mission, 522; Baptist Mid-Missions, 506; and Lutheran Church in America, 503.

Wycliffe, fastest growing of the groups, is preparing New Testament translations in more than 400 heretofore "unreduced" languages.

Protestant News Broadcast

A weekly Protestant news program over the Italian State Radio was begun in February, according to Religious News Service. It is the first non-devotional, network program about Protestants.

A brief devotional program will be followed each Sunday by ten minutes of information on Protestant church activities in Italy and abroad.

Training Begun

Nine are enrolled in a new training program in Lomé, Togo, for young men who want to become Baptist pastors.

Missionary Billy L. Bullington, who teaches New Testament, expressed amazement "over the number of fine men the Lord has led into his service," especially since "we have only 12 baptized members in our congregation."

Teaching Old Testament is Missionary Morris G. Pruit. Classes, held in French, Togo's official language, are at night since the students work.

Some of the young men have been serving as interpreters for Sunday School and worship services, translating French into the local dialect. They are undecided about becoming preachers but want the concentrated Bible study so they can witness more effectively.

Those enrolled have been baptized within the past ten months, although most have had contact with Southern Baptist missionaries in Lomé for about two years.

Baptisms Reported

The first baptismal service since he became pastor of the English-language Baptist church in Windhoek, South West Africa, was conducted by Charles D. Whitson, missionary associate, on Jan. 19. Four adults were baptized.

The Whitsons arrived in Windhoek last July as the first Southern Baptist missionaries to South West Africa. By early February the church had added six members. Three more persons were to be baptized in February.

"This rate of growth does not rank with the rapid growth in other areas," said Whitson, "but Baptists are not looked upon with great honor in South West Africa." Attendance is good at worship services and at prayer meetings.

Mississippi Elects Hudgins

W. Douglas Hudgins, a member of the Foreign Mission Board since 1967, has been elected executive secretary of the Mississippi Baptist Convention Board. Hudgins has been pastor of First Baptist Church, Jackson, Miss., since 1946.

He succeeds Chester L. Quarles as executive. Quarles died last July while on a preaching mission in Peru.

Hudgins' long list of service to the denomination includes 15 years as a member of the Southern Baptist Convention Executive Committee, two of those years as committee chairman.

Rally Launches Crusade in Brazil

To officially launch Brazilian Baptists' part of the Crusade of the Americas, an estimated 80,000 persons gathered for a rally in Rio de Janeiro's Maracana Stadium Jan. 25. The first simultaneous meetings of the Crusade in Brazil will be held in the northeastern state of Sergipe late in March.

Keynote speaker for the rally was Joseph H. Jackson, president, National Baptist Convention, U.S.A., Inc. Interpreting was João F. Soren, pastor of Rio's First Baptist Church and ex-president of the Baptist World Alliance and the Brazilian Baptist Convention.

One hundred persons made professions of faith in Christ during a brief invitation at the close of the service.

Opening the rally was a youth parade. About 200 persons presented a pageant. A 2,500-voice choir, a Baptist band, and a baritone soloist provided music.

Rain thwarted hopes to again fill the 150,000-seat stadium. Baptists packed the stadium in 1960 when Billy Graham spoke during the Tenth Baptist World Congress, and again in 1965, when the Brazilian convention launched a national evangelistic campaign.

The rally was planned in connection with the Brazilian Baptist Convention's

annual assembly, held in Niteroi, across Guanabara Bay from Rio. It was the second largest assembly in the convention's 62-year history, with 2,500 messengers registered.

The convention approved a budget almost double the amount of money received in 1968, and took in 63 new churches.

Argentine Pastors Prepare

"To prepare their hearts and review final plans for the Campaign (Crusade) of the Americas," 150 Argentine pastors and Southern Baptist missionaries held a prayer and study retreat at Villa Bautista, the national camp for Argentine Baptists in Thea, Cordoba, in mid-January.

A major question asked during the retreat was, "What are we going to do with the thousands of converts we will have this year as a result of the Campaign?"

"The greatest effort in the Campaign has been preparing the churches to receive and indoctrinate and baptize those whom the Lord will save," explained Missionary James O. Teel, Jr., promoter of radio and television evangelism for the Argentine Baptist Convention.

Meetings Precede Crusade

A series of rallies in the state of Santa Catarina, in South Brazil, in preparation for the Crusade of the Americas was attended by more than 1,200 persons. Meetings were held in four areas of the state.

All but one of the 22 Baptist churches in the state, with a combined membership of about 1,100, were represented. A special service was planned for the community of the church not represented.

"Notable outcomes of this effort included conversions and rededications at every service and the return of many persons who had been excluded from the churches," reported Missionary Harold B. Renfrow, who spoke at each of the meetings. "The spirit of the Crusade is strong in this state."

Protestants Tallied in Poland

Protestants now number 120,000 in Poland, where the dominant religion is Roman Catholicism, according to reports.

The Evangelical Church of Augsburg Confession, a Lutheran body, has more than 97,000 members. The remaining 23,000 Protestants are divided among a number of church groups. Baptists number more than 4,000 members.

Population of Poland, a Communist country, is 32 million.

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Way Opens for Baptist Relief Efforts in Nigeria

The way has been opened for Southern Baptists to begin an effective relief program for the starving people of a large area of southeastern Nigeria formerly under control of secessionist forces, H. Cornell Goerner, Foreign Mission Board secretary for Africa, reported in January.

Although still under military occupation, this territory is firmly held by federal Nigerian troops and is being opened for relief forces to enter and begin the process of rebuilding, Goerner said.

People who fled for their lives during the fighting are now gradually returning

to their homes, he added.

"The first task of our missionaries, as they move into this distressed region, will be to feed the hungry," Goerner pointed out. "Later will come the task of rebuilding damaged churches, schools, and homes."

He said that many Southern Baptists have sent in gifts designated for relief in Biafra (the secessionist Eastern section), specifying that the money be used to get food and supplies to the starving children whose plight has been reported in the secular press.

"This need continues," Goerner explained, "and food is being sent through the limited channels which are available."

But he also noted that the way is now open to send relief through avenues which have the full approval of the Nigerian government and which will reach an even wider area, involving many of the people who were formerly under Biafran control.

"In many cases," added Goerner, "the relief funds sent in this way will be personally administered by Southern Baptist missionaries, who are thoroughly familiar with the area and who will administer relief in the name of Christ.

"We anticipate that a massive program of rehabilitation will be required. Funds sent for relief work will, unless specifically designated by the donor, be used to meet human need without regard to the political or religious affiliation of the people involved."

Goerner said relief work in the area will be centered in Port Harcourt, a sea-coast city of some 180,000 people.

In the early part of January, Nigerian Baptists and Southern Baptist missionaries met in Port Harcourt "to put into

action a relief program for victims of war in the Rivers State, a liberated part of eastern Nigeria," reported Missionary Edgar H. Burks, Jr., executive secretary of the Nigerian Baptist Mission.

"Baptist relief work will probably follow the pattern that has been under way in the former Midwestern Region for nearly six months, led by Missionary Z. Don Reece and nurses from Eku Baptist Hospital," said Burks. "Teams hold clinics and distribute drugs, medicines, and food according to needs."

Commented Burks, "It is expected that Baptist relief funds will supplement government and Red Cross efforts to provide basic food needs on a mass scale.

"The condition of people in and around Joinkrama, where a Baptist hospital was located, continues to deteriorate."

Reunion in Nigeria

"What a happy reunion!" wrote a Southern Baptist missionary of the event early in January when Baptists from the war-torn eastern states of Nigeria gathered in Port Harcourt.

The Baptist Conference of the Eastern States was the first meeting of Baptists from the Port Harcourt, Joinkrama, and Ahoda area since federal troops recaptured control of the sector. (What was the Eastern Region of Nigeria declared itself independent in 1967 and took the name Biafra.)

For months Baptists in the eastern area had not had contact with other Nigerian Baptists. One session of the conference was given to recounting sufferings of various communities and churches during the war, said Missionary Russell L. Locke.

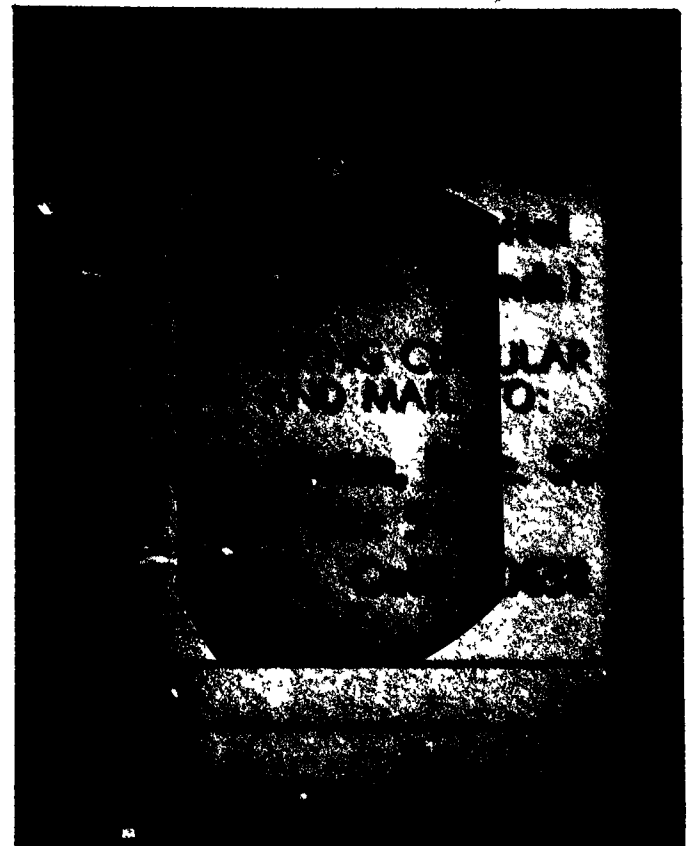
There was surprisingly little bitterness but much thanksgiving, despite the losses these people suffered under both armies, he reported.

The eastern part of Nigeria was formerly known as the Eastern Region. Under a new government organization plan it is now divided into three states—the Rivers State, where Baptist work has been fairly strong; the South-Eastern State, now under control of federal troops but where little Baptist work has been done; and the East-Central State, still largely in the hands of the secessionists.

Letter Praises Hospital

The staff of the Eku Baptist Hospital in Nigeria was praised in a letter to the editor published in a recent issue of the *Nigerian Observer*. The letter commended the hospital's quick response in caring for a "critically ill patient in want of blood" brought into the hospital late at night.

Published under a headline, "Sign of Efficiency," the letter was written by N. Omoareka of Warri, a neighboring city to Eku. Events described in the letter took place when its writer accompanied the patient from the Warri general hospital to the Baptist hospital for surgery.



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Recording Studio Busy in Taiwan

With the dedication of a new recording studio building in Taipei, Baptists in Taiwan entered their second decade of radio broadcasting.

The new facilities, provided by Southern Baptists through the Foreign Mission Board, include two recording studios and control rooms, offices for program personnel, a preview and conference room, duplicating room, repair shop, kitchen, dining area, and dormitory for staff and guest speakers.

Taiwan Baptists had planned the expanded facilities for four years. The new building contains more than 6,000 square feet of floor space.

In the larger of the studios, provision has been made for television programming when equipment becomes available.

Working with Herbert W. Barker, missionary director, are ten full-time and two part-time Chinese staff members. They produce 15 weekly programs which are broadcast over the ten stations of the Broadcasting Corporation of China.

They also promote a correspondence course to enlist listeners in Bible study and church attendance.

Seven 30-minute programs in Man-

dan and six 15-minute Taiwanese programs are broadcast throughout the island each week. Two 20-minute programs in the Hakka dialect are broadcast weekly in the Miaoli area of Taiwan.

Some of the programs are broadcast to the Chinese mainland by the Far East Broadcasting Company transmitters in Okinawa.

Some programs emphasize preaching by local pastors. Others use drama, music, or interviews to attract non-Christian as well as Christian listeners.

A speaker at the building dedication, Leon Chow, a Baptist pastor and seminary professor, traced the history of the broadcasts. He was an early speaker on Baptist radio programs in Taiwan. He, Y. K. Chang, and Missionary Charles L. Culpepper, Sr., now retired, began the programs in small temporary quarters in 1958.

Concert Reflects Missions

When Mrs. Anne Lee Peng presented a vocal concert of sacred and classical music in Central Baptist Church, Trujillo, Peru, recently, it was a testimony to mission work on two continents.

Mrs. Peng was won to Christ in Taiwan and baptized there, along with her husband, by a Southern Baptist missionary. After Peng accepted a contract with the sugar cane grower's association of Peru as director of its experimental laboratory, the couple moved to Trujillo.

There they began attending the English-language services of the church where Missionary Lewis E. Lee is pastor.

When Mrs. Peng's musical talents became known, she was encouraged to give a concert. She and her piano accompanist, Denise Lee, the Lees' 13-year-old daughter, spent many hours in rehearsal.

An overflow crowd attended; some were in an evangelical church for the first time.



W. ROBERT HART

Planning for Journeymen

Stanley A. Nelson (right), newly elected associate secretary for missionary personnel for the Foreign Mission Board, looks over missionary journeyman materials with Missionary Robert W. Fields, who is to direct this summer's training program for new journeymen. Fields is on furlough from Israel. Elected in January, Nelson, as one of the five associate secretaries in the personnel department, will be in charge of FMB work with high school and college mission volunteers, coordinate the Baptist Student Union overseas summer mission program, and direct journeyman selection and training.

Nigerians Direct Center

Now directing the work and administration of the Baptist Welfare Center in Ire, Nigeria, are Mr. and Mrs. Ade Akande. The center was transferred from the Nigerian Baptist Mission (organization of Southern Baptist missionaries) to the Nigerian Baptist Convention Jan. 1.

The center opened in 1946 as a dispensary operated by Miss Eva Sanders, missionary nurse, who retired last November. It grew to include a midwifery school, which was closed in 1967. The center continues to specialize in maternity and child care.

No Reinforcements

"Thirty months without missionary reinforcements. This is the 'record' of the North Brazil Baptist Mission," reported Missionary Roberta E. Hampton in January. The mission (organization of Southern Baptist missionaries) "covers a territory larger than most Latin-American countries where Southern Baptists have missionaries," she pointed out.

"Add to this lack of reinforcements the loss of missionaries due to retirement, transfer, or resignation, and the picture becomes even more serious."

There are 77 missionaries assigned to the North Brazil Mission; 14 of them are on furlough.

"At present three of the six states in the Mission are manned by only one missionary couple each," said Miss Hampton. "Three so-called 'permanent' stations have been left without workers; others are greatly understaffed."

Opening New Work Studied

A conference on "Opening and Nurturing New Work" was attended by 16 field missionaries from Costa Rica, Honduras, and Guatemala in Guatemala City.

(A field missionary is one who serves in a given region, beginning new work and encouraging existing churches.)

James D. Crane, Foreign Mission Board missionary field representative for Middle America, directed the meeting.

Missionaries from each country presented detailed growth survey reports.

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NEWS

Site Rented in Bern

The first worship service held by Baptists in their new meeting place in Bern, Switzerland, was attended by about 70 persons. The group rents space in the activities building of a local Reformed Church.

"Baptist work in Bern," said Swiss Baptist Union President Claus Meister, who presided at the opening service, "is not motivated simply by the fact that there is no Baptist church in our capital city. Our presence is justified as we, together with the other churches, proclaim the gospel and reach the many people who pass up the church and even God in their daily lives."

Baptist work in Bern is not altogether new, but it has lacked an adequate public meeting place, said Meister. Previous meetings took place in apartments or in restaurants. Swiss Baptist Union leaders hope the Bern group, a home missions project of the Union, will be given new impetus from the meeting place located near the city center.

Chapel Named for Doctor

The Loy Connell Smith Memorial Chapel was dedicated recently by the Chalybeate Springs (N.C.) Baptist Church. Smith had been a missionary to Nigeria for ten years when he died last May in an automobile accident in Nigeria.

The chapel had been approved by the church several months before Smith's death and was to be dedicated in honor of the church's present and future missionaries. After the accident, the church voted to name the chapel for the doctor.

It was dedicated in Smith's memory and in honor of his widow, the former Eunice Andrews, and Miss Marjorie Spence, emeritus missionary who served in Chile, and any future missionaries from the church.



JOSEPH B. UNDERWOOD

Challenge Symbolized

The multi-language sign and the multi-story apartment complex under construction "symbolize the challenge of modern Asian cities as we prepare for the 1970 Asia Baptist Evangelistic Crusade," said Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development. This building in Singapore is to provide 1,248 apartments and 484 shops. The four languages on the sign are the principle ones, but not the only ones, spoken in Singapore. Preaching in the Singapore-Malaysia region alone will be in six languages, and the 1970 campaign will involve Baptists of at least 14 countries or political entities. Preachers, musicians, and laymen enroute from various countries to the Baptist World Congress, Tokyo, Japan, will assist. "Many races, nationalities, and continents will be represented, as well as many languages, to proclaim 'New Life in Christ,'" declared Underwood.

Campaigns in Africa Set for 1970

Simultaneous evangelistic campaigns are to be held by Baptists of seven East and Central African countries in September and October of 1970. Emphasis is planned for special impact on 11 major cities.

Detailed plans are already being made by a general coordinating committee and by steering committees in the countries taking part, said Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development.

Cities chosen for the impact campaigns are Nairobi and Mombasa, Kenya; Dar es Salaam and Arusha, Tanzania; Blantyre, Malawi; Ndola and Lusaka, Zambia; Salisbury and Bulawayo, Rhodesia; Kampala, Uganda; and Addis Abeba, Ethiopia.

The major thrust planned for the capital cities and other large population centers will include concerts to attract people not presently being reached by the churches, said Underwood.

Several weeks of doctrinal newspaper advertising and special programs on radio and television will be used.

Three days of mass evangelistic rallies in large meeting places will follow the

concerts. Pastors, missionaries, and laymen from other churches in the country will assist members of city churches in visitation, witnessing, tract distribution, and publicity.

Evangelistic services will be held simultaneously in all the city churches. Emphasis will then shift to churches in the interior.

National conferences on evangelism in each of the seven countries are being planned for next June and July, and again in the summer of 1970.

ANSWERS

See Foreign Missions Quiz, page 25.

Area (figures in parentheses represent square miles): 1. Brazil (3,285,618), 2. India (1,175,846), 3. Argentina (1,071,789), 4. Mexico (744,033), 5. Indonesia (735,077), 6. Libya (679,182), 7. Iran (636,128), 8. Peru (496,093), 9. Angola (481,226), 10. Ethiopia (471,653).

Population (figures in parentheses give total): 1. India (511,115,000), 2. Indonesia (110,100,000), 3. Japan (99,920,000), 4. Brazil (85,655,000), 5. East Pakistan (65,000,000 in East Pakistan alone; total in East and West Pakistan, 107,258,000; Southern Baptist missionaries are stationed only in East Pakistan), 6. Nigeria (61,450,000), 7. West Germany (59,872,000), 8. Italy (52,334,000), 9. France (49,890,000), 10. Mexico (45,671,000).

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