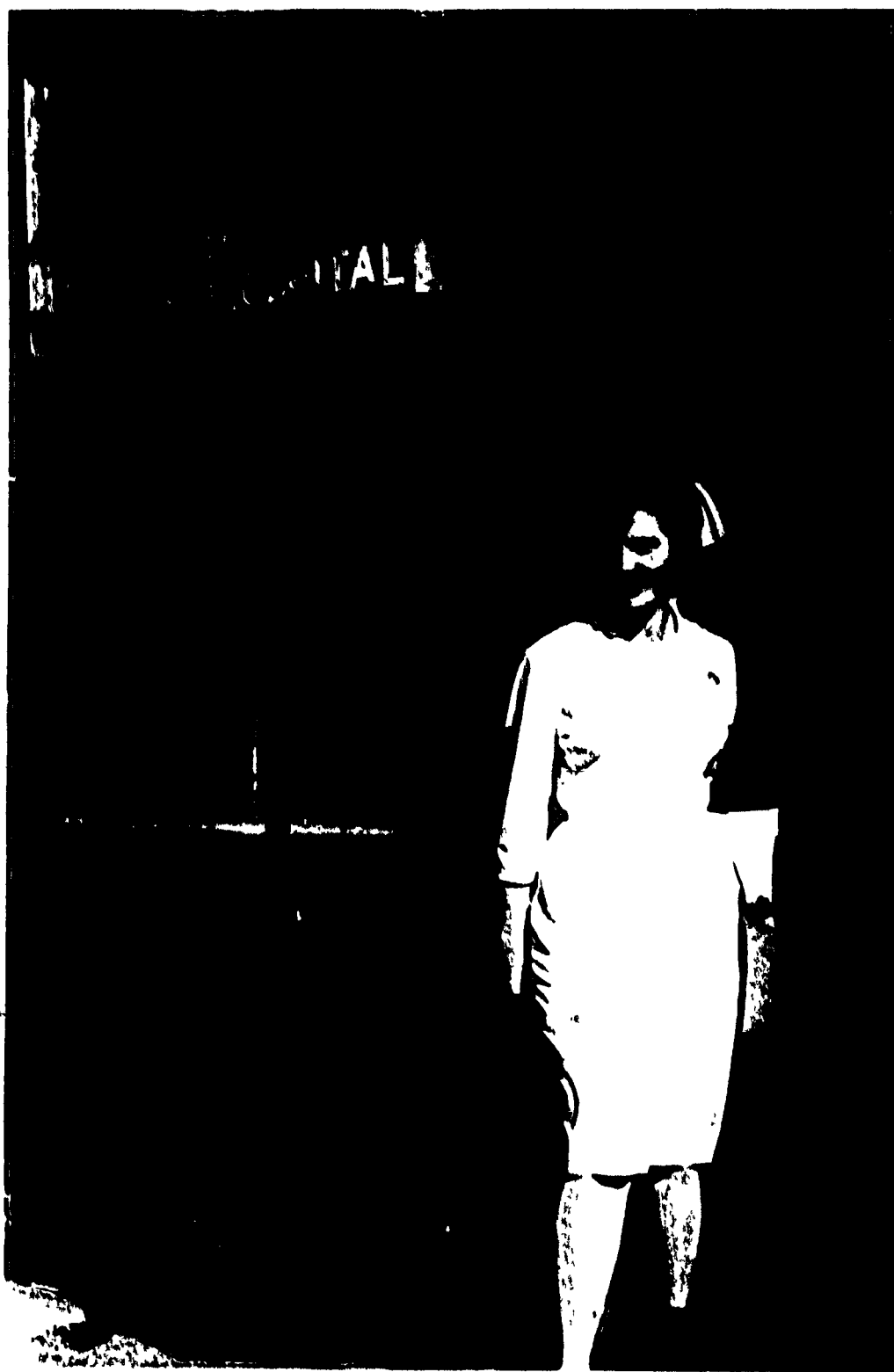


THE Commission

Southern Baptist Foreign Missions Journal • April 1967



Journeyman in Gaza



Lou Ellyn Coffey steps through gate at Gaza hospital.

ALL PHOTOS BY
FON H. SCOFIELD, JR.



Baptist Hospital in Gaza; last year's patient total: 53,858.



Journeyman kneels beside young child.

Patient listens attentively to Nurse Coffey.





Policeman stands by at hospital to help keep order among patients.

I AM BUSY all the time it seems," wrote Lou Ellyn Coffey from Gaza. One of the first missionary journeymen sent by the Foreign Mission Board in 1965, she is nearing the end of her two-year assignment. She was the only R.N. in the first group of journeymen.

In Gaza—wedged between Israel, the United Arab Republic (Egypt), and the Mediterranean Sea—in an area of not quite 150 square miles exist an estimated 410,000 persons, the majority of them cheerless Arab refugees from what was Palestine. Lou Ellyn serves at the 88-bed Baptist Hospital.

The young journeyman, now 24, began by supervising

clinical experience for students in the hospital's nursing school, which enrolls about 30. Later she was assigned to teach first-year student nurses—predominantly men, for in Gaza most nurses are male. She also has been in charge of the 40-bed surgical ward.

"I love it," she insisted. "The work is very hard and tiring, but it is challenging and rewarding."

According to the most recent annual report, the hospital treated more than 51,000 outpatients and 2,675 inpatients during the year. "We at the hospital do reach some of the people," related Lou Ellyn. "When they come into the hospital and hear of Jesus, it is usually the first time they have ever heard of his love for them."

Concerned with good nursing procedure, Lou Ellyn teaches it to the students and demonstrates it with the patients. "Her youthful enthusiasm and dedication have contributed much to the total program of the Gaza Mission," stated the Mission's 1966 report.

Observing the way of life in Gaza, vastly different from that in her native Texas, has added to Lou Ellyn's understanding. "Women, with long, dark dresses and scarf-covered faces, carry large bundles on their heads. From the hospital I can see several mosques, and from them people are called to prayer several times a day." The religious atmosphere in Gaza is almost totally Islamic.

In her biographical sketch, prepared before commissioning by the FMB, Lou Ellyn declared: "I want to go where people have never heard the good news of Jesus, where conditions are primitive . . . to be used in spreading the gospel to those who have not been as fortunate as I." Since her arrival in the Middle East in September, 1965, Lou Ellyn Coffey has been realizing her wish.

(Continued on next page)

Journeyman makes routine ward rounds with male nurses.

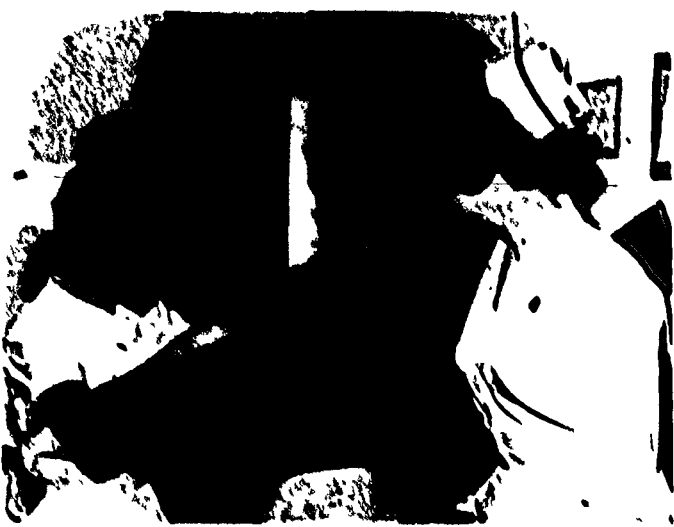




Patient walks beside Lou Ellyn. At hospital, patients are told about Christ, usually their first time to hear.



Supervising ward, journeyman helps nurse bandage foot.



She closely observes an inoculation.

Miss Coffey meets with nursing students, most of whom are men.



THE Commission

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COVER: Nurse Lou Elyn Coffey serves at Baptist Hospital, Gaza, under the Missionary Journeyman Program. Photo by Fon H. Scofield, Jr.



Each article to which this symbol is attached is recommended for use in the Foreign Mission Study of the year indicated.

This Month

Journeyman in Gaza.....	Inside front cover
Inside Communist Romania.....	Hazel Craighead 4
American Settlers in Brazil.....	Roberta Hampton 8
Quests for the Will of God.....	Jesse C. Fletcher 9
The Sound of a Door.....	Joanne Lisk 10
Delay En Route.....	D. Leslie Hill 11
Wherever God Leads.....	Harrison Johns 12
Out of Silence.....	Suzanne Stuckey 13
Call to Saigon.....	Celia Moore 15
George Wang.....	Johnni Johnson 18
Just 15 Minutes.....	Charles W. Bedenbaugh 22
New Members of Foreign Mission Board.....	24
A Chance To Study.....	Julian C. Bridges 25

Departments

Editorials.....	16
Bearing Fruit.....	Baker J. Cauthen 17
Epistles from Today's Apostles around the World.....	20
Missionary Family Album.....	23
Letters.....	26
In Memoriam: Effie Hay Elder.....	26
News.....	27

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Busy thoroughfare alongside university square in Bucharest, capital of Romania.

Inside Communist Romania

By Hazel (Mrs. W. E.) Craighead

Emeritus Missionary to Romania and Paraguay

ROMANIA—fascinating, mysterious, and little known—has amazed the world by its independent stand against Russian interference in its affairs. Romania has adopted its own brand of communism, even while remaining a satellite of the Soviet Union for more than 20 years.

What is Romania like today? How does Romanian communism differ from that of its neighbor to the north? Does it offer any real personal and religious freedom?

To answer these and other questions, my husband and I returned to Romania last September after an absence of 26 years. Free visas, a favorable rate of money exchange for tourists, and wide publicity of Romania's charms have brought thousands of tourists to that land during the last few years.

As Baptist missionaries we lived in Romania from 1920 until 1940. Our mission work was mainly with Russians in the northern Romanian provinces of Bessarabia and Bucovina, bordering the U.S.S.R.

The visit to Romania was the climax of a five-month mission tour of Baptist fields in Europe. After careful preparation, with a thrill of expectancy tinged with misgivings, we boarded the train in Torino, Italy, bound for the city of Timisoara on the frontier of Yugoslavia and Romania.

We had been assured at various Romanian consulates that we could receive tourist visas only at the frontier. This proved correct. About half an hour before we reached Timisoara, an official stamped our passports with visas good for 30 days.

At midnight our train arrived at Timisoara. An official of the Tourist Bureau accompanied us in a taxi to the agency building, a brightly lighted, glass-front structure in the heart of the city. An agent greeted us courteously and motioned to

seats while he phoned the tourist hotel for our accommodations. Carpati Hotel is directly across from the agency. During our two-week stay in Romania we had freedom to go and come wherever and whenever we pleased.

Timisoara is a large, well-kept modern city, apparently undamaged by war. During a walk the day after arriving, we noted the beautiful handcraft art in show windows—handwoven woolen rugs in glorious colors, fine embroidered articles, pottery and wood carvings from Transylvanian villages. Large book stores exhibit many volumes along the Communist line in several languages. Among the customers were numerous students of high school and university age, young people who have known no ideology but Communist.

On Saturday afternoon we started out to find the Baptist pastor whose address we had brought with us from Italy. Streets were thronged with pedestrians. We walked several blocks looking for a taxi, and finally located one on a side street. The driver knew the address we sought. After a 30-minute drive we arrived at the pastor's house, a small, frame structure set in a shady yard on the outskirts of Timisoara.

The pastor, a small, middle-aged man with a gracious manner, answered our knock. We introduced ourselves and were invited inside, where we met his wife and two attractive teen-aged daughters.

When a small boy, the pastor had been taken to America by his parents. He had returned to Romania as a young man. Now he would like permission to revisit America with his family, but Romania claims him as its citizen because of his Romanian parentage. His appeals for a visa to emigrate have been rejected. We were told by reliable authorities that, at the

111 YEARS

By Alexa Popovici

(Popovici is a former principal of the Baptist Theological Seminary, Bucharest. This summary was adapted from an article in *The European Baptist*.)

BAPTIST WORK in Romania began with a German Baptist who settled in Bucharest, the capital of the old, so-called "Romanian Country" or "Wallachia," on April 30, 1856. This first Baptist, Johann Scharschmidt, was baptized in 1845 in Hamburg, Germany, by Johann Gerhard Oncken. Scharschmidt and his wife moved to Bucharest to find a better chance in their social life, and thus appeared the modern beginning in our Baptist history.

Scharschmidt distributed Bibles and tracts to others, and many in the German colony in Bucharest heard the gospel. In a short time they gained friends and formed with them a nucleus of believers, and then organized the First Baptist Church. These men had a primary Christian zeal and an evangelical enthusiasm. Scharschmidt, as the elder of the church, was full of courage, friendly, and a good personal evangelist.

Not long afterward, in Dobroujdia, another Romanian province that was

then under Turkish administration, there came into existence two Baptist churches, one of German language and the other of Russian. In 1864 a number of German and Russian Baptists were banished from Ukraina, and they moved and settled in Cataloi, the Germans in Tulcea, and, on the Danube border, the Russians. Here they founded those two churches and worked to spread their faith.

Some years later, in Transylvania, a province in the western part of the country that was then under the Austro-Hungarian crown, a group of eight Baptist converts were baptized by Henry Myer. In 1875 they founded a Hungarian Baptist church in Salonta.

At the same time, in Bucovina, a province at the northern border of the country that was, before 1919, under Austrian administration, some German Baptists settled. They formed, with the old Anabaptists who still lived there, two churches—in Cornowitz and in Patrutzl.

From that time on, the work began to develop rapidly because many lay preachers worked, and in a short time they touched many parts of the country. Starting from Bucharest, Tulcea, Salonta, and Patrutzl, they took the mes-

sage to other towns and villages, and planted the Baptist creed everywhere.

In 1919, when all Romanian provinces were united in a single state, there were 18,751 baptized believers in Romania. In order to secure the steady advance of the churches, it was necessary to unite in an organization to show the essential oneness of Baptist people in the Lord Jesus Christ, and to promote fellowship, service, and cooperation among them. On Nov. 28, 1919, they founded the Baptist Union. Two years later they founded the Baptist Theological Seminary. For many years God has brought to our help the Southern Baptist brethren. They came over gladly and helped us both spiritually and financially. With their gifts they erected in Bucharest two fine buildings for educational purposes.

God blessed the Baptist work, and the churches grew; in 1921 there were 633 churches with 21,193 baptized believers. By 1931 there were 1,525 churches with 47,205 members. In 1942, when the Fascists ordered the close of all Baptist churches, there were 93,843 Baptists in Romania. After Aug. 23, 1944, when fascism was overcome in Romania, all Baptist churches were reopened, and the religious activity began again.

present, no Romanian is permitted to leave the country for any reason.

We spent the entire afternoon with this Baptist family, listening to an account of the current situation in Romania, especially from the evangelical viewpoint.

"This is not the same country that you knew," the pastor said plaintively. "Our liberties are greatly curtailed. Quite a number of our churches have been closed by the government. We are grateful that our church is open."

"There are various other restrictions against Baptists," he continued. "For instance, after finishing her university education my daughter was denied her degree because she is a Baptist. Some of our young people are refused jobs for which they are qualified, because they are not members of the Communist Youth Organization."

He invited us to the youth meeting that night. "You will see for yourself what a fine group of young people we have. At present, evangelical churches are permitted to hold meetings only on Saturday nights and Sunday mornings."

"What about your salary?" we inquired. "Is it sufficient?"

"We are able to get along on my small salary by raising some of our food in the garden," he told us. "The government fixes the salary of every Baptist preacher, and the churches may not alter that figure. Church finances are strictly audited by the government."

We looked in admiration at this earnest servant of Christ. With an uncertain future, he was cheerful in the face of difficulties, trusting in God's promises for himself and his work.

The simple church building faces a side street. Like most Romanian churches, the front entrance opens into a meeting hall about 30 by 50 feet, with a wide balcony across the back and sides. A high platform with pulpit and chairs faces the wooden pews. A door at one side of the hall near the rear

entrance leads into a small room, which seemed to be of little use. Later I asked the pastor's wife whether the wall of the side room could be removed to provide needed hall space.

"No," she replied. "Even though it is our property, we cannot change anything about the place without the consent of the government."

"What about one's moving from the rural districts into the city, or vice versa?"

"Not without government consent and with a job assigned in advance," she said. "The government has built 'blocks' with rows of tall apartment houses for families working in the cities. In 1965 there were 42,000 new apartments and 100,000 houses built. People must live where they are assigned by authorities. Still more construction is going on."

Though it was still early for the meeting, people were already arriving to be sure of getting a seat in the hall. Attractive, neatly dressed young people took places in the choir in the balcony. Young men with musical instruments sat near the front platform. We were seated beside the orchestra. Soon all seats were occupied, as well as standing room near the door. The meeting began with congregational hymns and prayer. The young peoples' program continued for about an hour. Then followed a fervent sermon by the pastor.

I turned to observe the impact of the timely message upon people under stress. Stillness prevailed as the hearers leaned forward to drink in the comforting message from the Word of God. This was all the more significant, because, since April, 1966, the Romanian government has forbidden the importation of Bibles.* They are either confiscated or the packages are returned unopened to the senders. In Paris we talked with

*Religious News Service reported in February that the British and Foreign Bible Society, in London, had stated that the Bible Societies are now sending more Bibles (close to 20,000 a year) into Romania than was true a few years ago, despite "occasional fluctuations in the official climate."



Photo from pre-World-War-II era shows Baptists starting work on church building in Bessarabia region of Romania.

a Romanian Baptist who has a radio program broadcast into his homeland. Formerly he shipped many Bibles to Romania, but he told us that all Bibles and songbooks sent by him since April had been returned. Many believers still have their Bibles, but unless the ban is lifted soon there will be a famine for the Word of God in Romania.

Learning that we planned to attend the church at Arad on Sunday morning, a friend in the Timosoara church offered to take us there in his car. About an hour's ride from Timosoara, Arad was a center of Baptist work in the 1930's, when it had five Baptist churches. In May, 1934, it was reported such crowds gathered in Arad for the Regional Baptist Conference that they formed a parade one mile long, four abreast, and marched along the streets. The Mures River traverses a part of Arad, adding to its beauty and interest.

The church service had just begun when we arrived. The pastor is a young man who received his training in the Baptist Theological Seminary at Bucharest. We were told secret agents always attend the Baptist meetings. If a pastor were to be reported to the government on a trumped-up charge, his right to preach or perform any clerical duty could be canceled, and his official document taken away. Afterward, he could attend church only as a hearer. Disregard of the order could bring a fine or imprisonment.

Following the morning service we were invited to the home of an Arad church member for dinner. That afternoon this friend accompanied us by train to Curtici, a large village 30 miles away.

The Baptist church in Curtici had some surprises for us. It owns a large, imposing building on a spacious, shady site. The service was in progress when we arrived, and about 700 people were present. The large auditorium and balconies

A 1935 music-Bible course at Balti, Bessarabia, marking the 15th anniversary of Baptist work in that city and district.

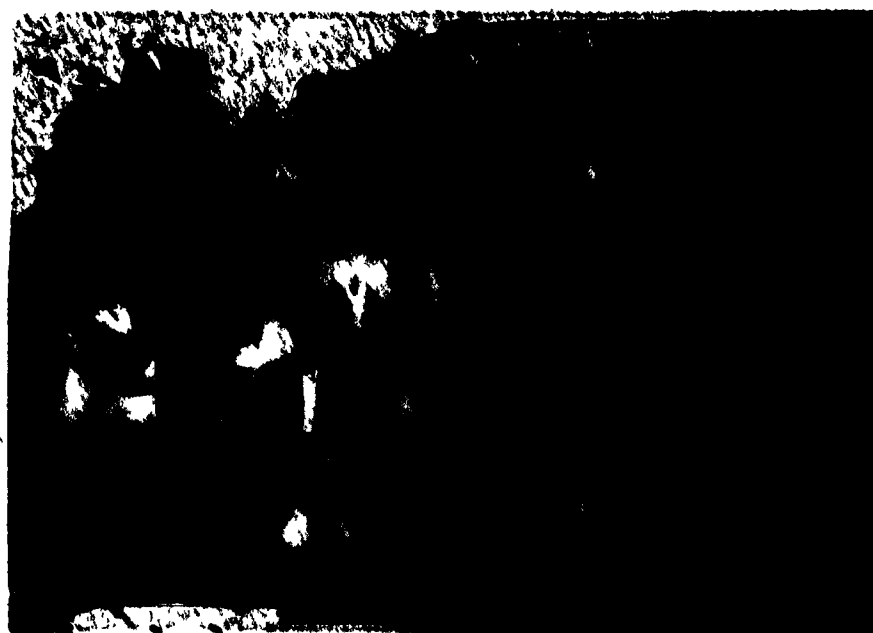


Carpathian mountains extend into Romania.

A typical Romanian house in Ploesti region.



pastor (in black) and young candidates for baptism as grouped for photo made last July at First Baptist Church, Timosoara, Romania.



During his missionary service in Romania, W. E. Craighead (center, behind row of instruments), author's husband, poses with Gypsy Baptist band.

were crowded. Both ends of the platform were occupied by choirs. In the balcony above was a brass band, a favorite musical accompaniment in Transylvanian Baptist churches. The spirit of worship was deep and fervent.

When we departed for Bucharest the next morning the September sunshine promised a fascinating day's journey through the Transylvanian Alps, a region considered by many to be the most scenic of Romania. The train passed through the Mures River valley, where colorfully dressed peasants had piled hay in tent-shaped stacks in the fields. Using pitchforks, some were tossing sheaves onto wooden wagons. The distant, pine-clad mountains formed a striking backdrop.

In Bucharest—the Romanians proudly call it "Little Paris"—we felt that we had returned home, for we had lived in this beautiful capital city at various times. We were eager to see how it had changed in 26 years.

Travelers thronged the Gara de Nord station. On the streets were masses of pedestrians, mostly of the laboring class. Women were sweeping the streets. From a small park near the station (a reminder of former days) we could see a row of tall apartment buildings where homes had stood before. One large clothing store displayed in its glass-front windows cheap shoes and clothing of inferior quality.

That afternoon we returned to the Baptist seminary on Strada Berzei, the spot most familiar to us in Bucharest. The two buildings—one the seminary building, the other the girls' school—had been erected by the Southern Baptist Foreign Mission Board about 1924. Now the regime permits only men to enroll. Through the years graduates of the seminary have served the churches well. Romanian teachers have carried on the seminary work since American missionaries were forced to leave during World War II.

On a first-floor door of the street-side building we saw the name of one of the former students. He was surprised by the unexpected visit. We inquired about his situation and that of the seminary.

"I was director of the seminary at one time, but the government removed me from that position, and also from the pastorate," he related. "Now I am helping voluntarily in our convention office.

"As to the seminary, no new classes may be started until the students now being taught have finished the course. This

reduces our student body to about ten men. We once had over 30. Besides, every student must be approved by the government, which obviously eliminates anyone who would oppose the regime."

"What about the Greek Orthodox Church?" we asked.

"Nearly all of the Greek Orthodox clergy 'go along' with the Communist regime," he said. "This frees them from much persecution. In fact, they have been a powerful influence on government harassment of the other religious faiths."

We arranged to meet one of our layman friends at the First Baptist Church that evening. He formerly had held a highly paid, responsible position with a large firm, but the city's Communist authorities demoted him to an inferior position with the company, because he would not cooperate with the government.

First Baptist Church of Bucharest, located in a middle-class district, occupies a remodeled garage, bought by the church in the early 1920's. The recently painted facade provides a dignified appearance. In the auditorium, which will seat about 800, the massive, supporting steel arches and girders have been painted a gleaming white. At worship service in this historic church the following Sunday we were thrilled to see the auditorium filled with zealous worshipers, some of them our friends from associations of the past.

During the past few years the Ministry of Cults has compelled the Baptist Union of Romania to reorganize. Many churches had to be combined in the same town or area, causing some to be closed. There were 13 churches in Bucharest; now there are six, with a total membership of about 1,800, we were told. Lists of those wishing baptism must be submitted to the Ministry of Cults for approval. If the applicants are of the Greek Orthodox faith, it is almost impossible to get consent for baptism. Often the authorities drastically cut down the list.

Despite all the handicaps and restrictions to Baptist work in Romania, it is progressing under God's blessing. The Baptist World Alliance reports that Romania has 85,000 Baptists, the third largest national constituency in Europe.

The caliber of these Romanian Baptists should be made known to the world. They are, as phrased in II Corinthians, "troubled on every side, yet not distressed . . . perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."



Descendants of American settlers wear old-fashioned costumes for ceremony.



New monument near Santa Bárbara.

AMERICAN SETTLERS IN BRAZIL

By Roberta Hampton

Missionary in Brazil

A CONFEDERATE flag . . . a monument . . . women wearing long, full-skirted dresses and carrying parasols . . . the gray uniform of a Confederate soldier . . . a cemetery in the open country . . . Except for one significant detail—the language spoken—the scene could have been in Virginia, or South Carolina, or Georgia.

But the setting was *Cemitério dos Americanos*, near Santa Bárbara, an interior town of São Paulo state in Brazil. The occasion was the inauguration last October of a centennial monument in honor of many families from the South who immigrated to Brazil from the U.S. between 1865 and 1890.

Representatives of the three denominations of these American immigrants took part in the program. A Presbyterian pastor presided, a Methodist bishop led in prayer, and a Baptist pastor, a descendant of the immigrants, read the Scripture—all in Portuguese. The Brazilian government was represented by another Baptist, who is a federal deputy, founder and pastor of a Baptist church in Manaus, and husband of a descendant of these early settlers.

The solemn and significant event reminded the people of the contributions

made by the many southern families who settled near Santa Bárbara in the years following the War between the States. They came from Texas, Louisiana, Georgia, Tennessee, Arkansas, Florida, South Carolina, Alabama, Mississippi, North Carolina, and Virginia. In the large, undeveloped, Catholic-dominated land of Brazil they put into practice modern farming and teaching methods and their evangelical religion.

Because separation of church and state had not yet been declared in Brazil, these non-Catholics were not allowed to use the municipal cemetery. At first they buried their dead on their own farms. Then Colonel A. T. Oliver, whose wife and two daughters had died of tuberculosis, invited the settlers to form a community cemetery on his farm. This was located near Santa Bárbara, in the open country, and was called the Campo, or "Cemetery of the Americans."

The expatriates built a chapel, where each of the three groups worshiped. In 1871 the Baptists organized a church; although it is not in existence today, its influence was far-reaching. For several years this church appealed to the Southern Baptist Foreign Mission Board to

send missionaries to Brazil. The first missionary couple, the W. B. Bagbys, arrived in 1881; while studying Portuguese, Bagby served as pastor of this English-speaking congregation.

The first Brazilian Baptist, Antonio Teixeira de Albuquerque, was a member of the Santa Bárbara Baptist Church, and it was there that he and Bagby became acquainted. (In 1882, Teixeira, the Bagbys, and the Z. C. Taylors founded the first Brazilian [Portuguese-speaking] Baptist Church in Salvador, Bahia.)

From this American colony came engineers, physicians, dentists, pastors, and missionaries whose services have helped the cultural standards of their people. Today some of these descendants speak both Portuguese and English, but many speak only Portuguese, for they are no longer Americans, but Brazilians. About the turn of the century the Brazilians honored the American settlers by naming a nearby town Americana; it is now an important manufacturing and textile center.

The centennial monument will stand for years as a memorial to these people. But a more important reminder stands in the many lives touched by the evangelical gospel the immigrants brought with them.

QUESTS FOR THE WILL OF GOD

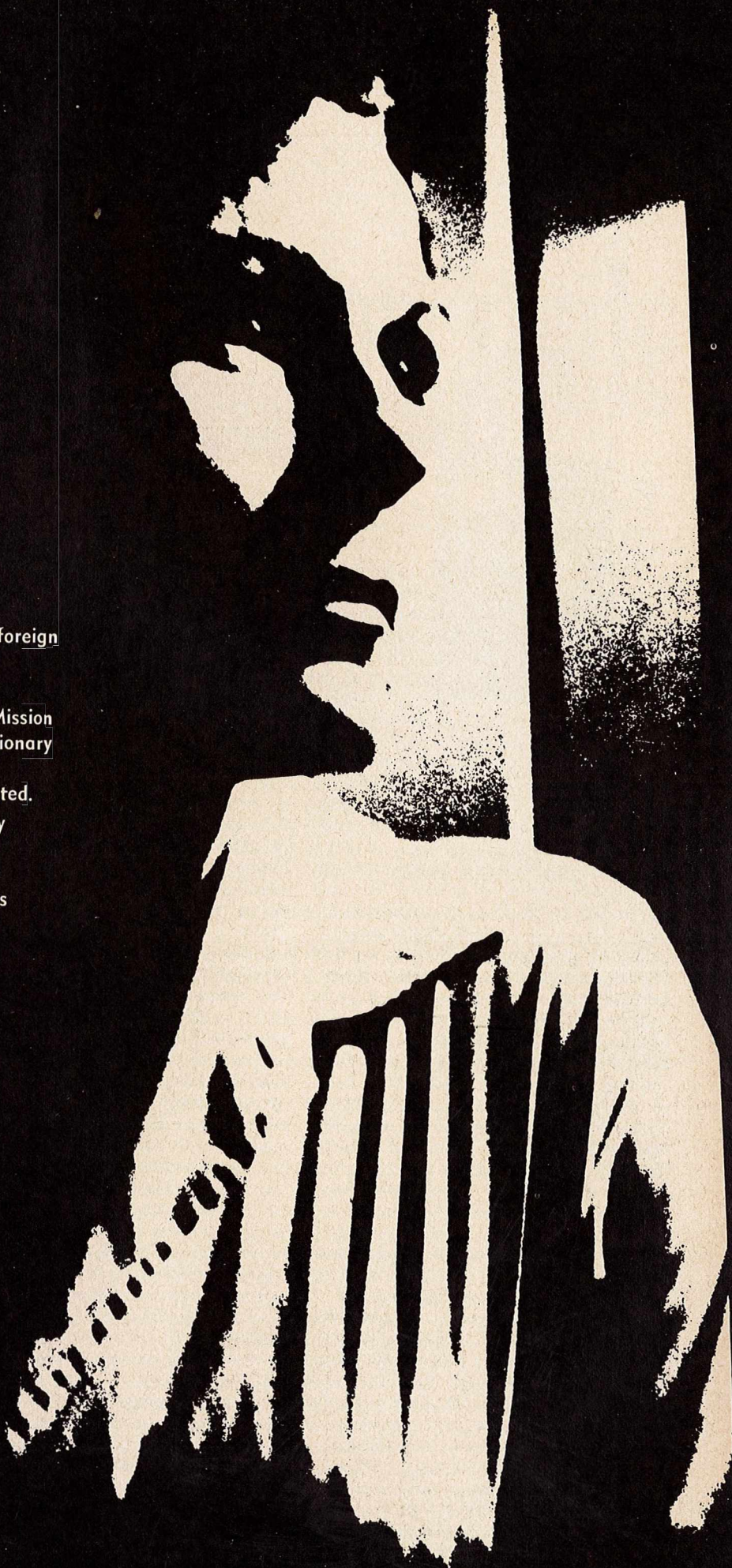
NOT everyone who seeks appointment as a foreign missionary receives it. Have such persons failed to discover God's will for their lives?

During the five years 1962-66, the Foreign Mission Board received 1,062 final applications for missionary service (including career and associate missionaries). Of these, 80 percent were appointed.

Are those not approved lost to the missionary cause? In a number of ways the appointment process itself is slow, painful, and frustrating. Does this mean that there are human standards hindering the way of divine purpose?

The testimonies that follow pose answers to these questions more effectively than a philosophical treatise on the subject ever could. They are not necessarily representative of the average experience with appointment procedure, but they speak poignantly to some of the risks, perplexities, and discoveries that are the common involvements of those who dare quest the will of God.

—Jesse C. Fletcher
Secretary for
Missionary Personnel



BY JOANNE (Mrs. Richard) LISK
Pastor's wife in Bristow, Okla.

QUESTS

The Sound of a Door

YOUR HUSBAND should be in your local doctor's care. He has an acute duodenal ulcer!"

This unexpected pronouncement of the Foreign Mission Board's examining doctor was accompanied in my stunned mind by the sound of a door being slammed shut. During the next 24 hours I went on through the required motions of my own physical and psychiatric examinations and phoned my husband suggesting that he see our doctor the next day.

All the while the only thing of which I was really aware was that tightly closed door. Only hours before, it had seemed so wide open that it couldn't be closed. But now? Was this to be the end of our ten-year path toward foreign mission service?

During the flight back to Oklahoma, I closed my eyes to think. Tears stung my eyelids and questions tumbled to the front of my benumbed brain. How could I escape these questions? One led to another, and that one to another, until it seemed there was no rest from thinking, wondering, searching, and—yes—re-belling.

Trying to put first questions first, I wondered what I'd do when I reached home. How does a pastor's wife go on after a sudden reversal of hopes and plans? Could I sing hymns of faith with the choir Sunday morning and not cry? Could I possibly go to WMU next Tuesday and listen to mission needs without bursting into tears? Could I help the YWA girls look at the needs of a lost world when my thoughts were echoing, "Why can't I go help fill the need?"

As never before, I found God's Word my source of strength. The old verses upon which I had depended were not enough. In fact, I found it hard to believe that "All things work together for good to them that love God, to them who are the called according to his purpose." So I began searching the Scriptures for new promises to which I could cling. Almost immediately I found a verse which

has since been a continuous source of strength. I wrote upon my disappointed heart these words from Isaiah 30:19: "He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee."

With this verse and others to undergird me, I was able to go on being a pastor's wife almost as if nothing had happened. It was not always this easy though! And always there was that question lurking in my mind, "Why would the door to missions close for us when we were ready and wanting to go?"

Half a year later the answer began to emerge. It was slow in coming, I guess, because it meant looking back through the years and many recent experiences that had apparently led from one open door to another toward mission service. When I honestly probed these experiences the answer was plain. The door had closed because I had prayed that it would; that is, if such were the Lord's will. That had been quite early though, just as I was awakening to a world that *might* need me outside my "Jerusalem." My husband and I had prayed together, and I had prayed alone, "Lord, if we should not be missionaries overseas, close the door for us."

We rushed ahead! Somehow we became surer each day that the door was open or perhaps just waiting for our gentlest touch to open it wide. Finally, just two weeks remained before our intended appointment to a land we had come to love through personal knowledge and vicariously through experiences of missionary friends.

What was my prayer as I went to my physical examination? As I look back, I see it had changed to: "Lord, help our parents adjust to our leaving them." But the Lord remembered my first prayer, and he led by closing the door.

The experience was a great emotional shock, spelling out to us *Rejection*. At first we felt rejected by the mission board, regarding ourselves as physically inferior.

After a period of time, however, we were able to see it not as a rejection, but as a protection both for our family and for the Mission overseas that might have come to depend on us. Each would have been handicapped needlessly if illness had occurred suddenly on the field. I glibly said that I appreciated the Board's physical requirements and high standards. But truthfully, for months, even as a registered nurse, I really believed that those standards should be relaxed for us.

Having been turned down by the Board, would we also be rejected by friends and possibly our church? Almost immediately we had experiences that helped us overcome this fear. We talked with and heard from those who had filled in the Board's questionnaires about us. Without exception they encouraged us and reminded us that they too had prayed that God's will might be done in our lives. Some told us that they had found it difficult to pray for the Lord's will, simply because they didn't want us to leave. How we love them for their understanding! We aren't rejects to our friends or our church.

But the feeling of rejection lingered. Why would God reject us when we wanted only to serve him? This answer came through prayer. There was no blinding revelation, but slowly and surely I began to see myself. I had said "Ready to go," but not "Ready to stay." Had I been rejected by God? No! Rather, hadn't I rejected him? At first I had asked him to lead me, then I had dashed ahead, not willing to wait for his direction or accept his leadership when it came.

Since that day in the doctor's office I have learned many lessons. Almost every day as I work in my "Jerusalem," some new thought comes and gives me added perspective for this experience. Why should I fear to walk toward an open door, or fail to try the knob of another, as long as I know I have asked God to be with me on *either* side of the door just ahead.

delay en route

BY D. LESLIE HILL

Missionary to the Philippines

QUESTS

ON A ROUTINE spring afternoon in Denver, Colo., I stood waiting for a bus with a group of high school students. An unusual question confronted me: Is God going to use these coming events as a means of calling me into mission service?

The thought of being a missionary had never before crossed my mind. The events ahead were the plans of our family to accompany my father to his new assignment in the Philippines as a U.S. Air Force chaplain.

Seventeen months later I was convinced that God had used that contact with the Philippines to beckon me into foreign mission service. The impression was so clear that during a Wednesday evening prayer service I wrote in a small notebook I carried, "God is calling me to be a missionary in the Philippines." The next Sunday morning I shared this decision with my fellow church members.

Later I wrote the Foreign Mission Board about my commitment and requested information about requirements for appointment. As a 20-year-old college student I knew it would be a while before the outcome of my decision would be realized. I had no idea that almost 12 years would pass before appointment.

During the next few years I maintained contact with the Board's Department of Missionary Personnel by letter and through conferences. Following graduation from college in 1954, I became pastor of a mission in Converse, Tex. That fall I entered Southwestern Baptist Theological Seminary, Ft. Worth, Tex., and

commuted to the mission each weekend.

Beginning my second year at seminary, I met Jan Nabors when she joined the seminary Mission Band. She had felt God's call to missions while working on the staff at Ridgcrest Baptist Assembly; the next year she had served as a summer missionary in California. We were married in May, 1956.

I received the B.D. degree in 1957 and did further work toward an M.R.E. degree. The next January I became full-time pastor at Converse, after having served part-time for four years. Soon it seemed that our work there was complete and that the time had arrived for mission service. In the fall of 1958 we began the process we expected to lead us to appointment the next February—seven and a half years after I had made my commitment for foreign missions.

We had little question but that we would be appointed—we had met requirements of education and experience, we were within the age standard and were without health problems, and our recommendations were favorable.

In those closing days of the process our attention turned toward Vietnam. Our interest had always centered on the Philippines, but personnel there had increased, the Board needed volunteers to open work in Vietnam, and we were willing and in good health. We anticipated perhaps being the first on a new field.

On a January evening in 1959 Elmer S. West (then FMB secretary for missionary personnel) telephoned to tell us that the

Personnel Committee had asked that we be deferred. He said that he and Miss Edna Frances Dawkins (an associate secretary) would meet with us again if we wished, and that we could also consult the psychiatrist, since one point of question had arisen in his report. The reasons for delay seemed vague to us, but we set up these conferences.

Then the feelings experienced by others who have been delayed or rejected flowed over us: Why was there no warning along the line? Why does the Board plead for volunteers and then not accept them? Wait?—with thousands dying without Christ every day!

One of the most difficult matters to face was the bruising effect on the ego. Our friends and church members know we were seeking appointment and would know we had been delayed. Our long relationship with those in the missionary personnel department helped us, for we knew their concern that God's will be worked out in our lives.

Finally, convinced the action was a deferment and not a rejection, we realized God had a will for us during the waiting period, even if—as we saw it then—the mission board had failed to understand God's will for the present.

We were still certain we should leave Converse. Of two opportunities for service that opened immediately, the Lord led us to San Antonio, Tex. I became pastor of Loma Park Baptist Chapel. It was to become a pilot project by the Language Missions Department of the

Baptist General Convention of Texas in seeking the best way to develop a church among Spanish-speaking people of Mexican cultural background. We know the Foreign Mission Board preferred appointees to gain experience in a church among one's peers, but the Lord's leadership was clear, and I had already spent five years at a "typical" church.

We went to the chapel with the same understanding we would have with any church—to serve there until either we or the church felt the Lord's will was completed. Ahead lay four happy years of service.

After I admitted to myself that I would rather be best suited for Christian service than to maintain the prideful position that I needed no help, I sought professional counsel. This helped me face problems in my life and ministry.

Before reapplying for appointment I had to decide about my responsibility at Loma Park. Going there had not been to

mark time, and leaving must be fair. Mentally I had set a condition of development in church leadership that would tell me I could leave. Then the church's annual report after my third year there showed little growth following two good years. I suddenly recognized my feeling that the church's success depended on my presence. I realized that God's work in Loma Park could succeed without me just as it could decline with me. I wrote the FMB to renew the appointment process.

This time Jan and I were aware of a fear of rejection we had not felt was possible before. Also, it was not easy to leave the challenge of the thousands of people of Latin American background in Texas. Perhaps the major difference in the second appointment process was the sense of being completely ready; the first time I had actually been a little fearful of being appointed.

I believe our delay resulted from a combination of several factors, each some-

what nebulous and difficult to pin down. The sum of these factors would probably be the need for maturity. Certainly I was more mature after having served four additional years in a pastorate, but there would also have been maturing on the mission field.

The other side of the coin is that God did seem to lead very directly in our work during the period of deferment. We had the satisfaction of serving those years in His will. We would have missed much in fellowship and understanding if we had not gone to Loma Park.

Nearly 12 years after I had accepted God's call to missions, we arrived in Manila, Philippines. I planned to spend no time considering the "why" of the detoured route to the field. God does work his will in the midst of human imperfections. We are thankful God sees fit to call and use such as we. And we are sure it is not by accident that we are missionaries in the Philippines.

QUESTS

Wherever God Leads

BY HARRISON JOHNS

Pastor in Ft. Morgan, Colo.

WHY DON'T WE apply to the Foreign Mission Board for appointment as missionaries?" my wife asked me abruptly one night a few years ago.

"But you have not experienced a call to be a missionary."

"I hadn't until tonight, when I heard the missionary sermon," said Barbara (a Mission Board member had spoken). "Now I feel we should do something about it right away."

Thus began a definite plan of action to implement a call to foreign missions I had experienced about ten years earlier. I vividly recall that experience as a college student. Day after day I went to the student center to pray, feeling God's call

to missions, but fearing the missionary walk. After about a week of this burden I dedicated my life to serve wherever God wanted me. I felt then it would be in Africa as a foreign missionary.

After completing college work, I began seminary study. The missionary urge stayed with me, finding expression in student pastorates, with God's apparent blessings. Barbara and I were married after she had finished her training and had become a registered nurse. On Mission Days at the seminary she always found some reason for not attending, much to my displeasure.

"I was afraid," she told me later, "of what God might say to me and ask me

to do in the Mission Day programs."

When Barbara brought up the subject of mission service years later, I was serving as an associational missionary. We wrote to the Foreign Mission Board, and soon the necessary information forms began to flow back and forth. The letters to us were so personal we felt as though we must be the only candidates seeking appointment. The lift we felt upon receiving an airmailed reply to an inquiry was phenomenal. I had hopes of becoming the first appointee from the position of associational missionary.

From time to time we met with Board personnel to discuss various aspects of procedure. We learned that additional

college training would be required for Barbara, and there was a college in the town where we lived. We sought to meet all the requirements for appointment. In all our contact with the Board's Department of Missionary Personnel we met the most cordial respect; transportation and food allowances were provided whenever the Board asked us to travel.

Medical examinations had been completed, and we anticipated appointment by the first of the year. We knew the Board would be meeting in Richmond, Va., in early October, and we expected at any moment to receive authorization to attend the meeting for review and appointment.

On an October morning I was in my office visiting with a furloughing foreign missionary when the long distance call came from the Foreign Mission Board. "This is it," I thought. "We are being authorized to come to Richmond." I soon learned differently. Due to medical findings, the Board had decided we could not be considered for at least two years.

Unbelieving, I left my visitor and drove home immediately. I found Barbara as she finished washing the breakfast

dishes. Haltingly, in short-of-breath fashion, I told her the decision.

"You're kidding," she managed.

I assured her it was fact, and related the conversation. We could have wept.

Then our reaction became vindictive toward the Board and its missionary personnel department: How could this Board obstruct what God had called us to do; it is supposed to be a vehicle for missions, not a bottleneck for preventing appointment! Next we wondered: How could God allow such to happen when we had tried to give our all to him in this field?

Time does minister to deep hurt. During dazed days and sleepless nights we continued to look to God in this time of disappointment, and he did not fail us. Throughout the appointment process, we reasoned, had we not continued to pray for God's will to be done? Why had we thought that his will would be only positive toward our being appointed? Could it be that God had led us through this experience for our spiritual growth? Other realizations came: Perhaps this was God's way of preparing us for some other service; must mission service be only through the Home or Foreign Mission Boards?

Through facing such questions, led by the Holy Spirit, we concluded that there is need for missionaries everywhere! We decided to be missionaries wherever God leads us.

We came to recognize that the Board is still God's instrument, that we could have been outside God's will in Africa, and that the Lord had used the Board to keep us in His will. We had prayed for the Board, just as we had prayed for ourselves, during the year of seeking appointment. We recalled that at the same time we were hoping for missionary appointment we were also looking for God's leadership and his appointment to a place of service. "This is the Lord's doing, and we will rejoice in it," we decided.

We have continued to rejoice in His will. During the time of delay we felt God redirecting our thoughts toward a continued work in associational missions for the present, with an open mind toward serving wherever He should lead in the future. God called us to be missionaries, but the place and the duration of service in a given locality was never stated clearly to us. We have resolved to go wherever He leads.

Out of Silence

BY SUZANNE (Mrs. Robert H.) STUCKEY
Missionary to Indonesia

FOR 26 YEARS I lived in a shell of silence. When I was three years old—in the days before wonder drugs—I contracted scarlet fever. For two weeks my fever ran high. Then my temperature returned to normal, only to shoot up to 105°.

Critically ill, I was rushed 100 miles to a hospital in St. Louis, Mo. It was two weeks before the fever subsided enough to allow surgery. By that time both eardrums had burst, and infection required a double mastoidectomy. It seemed everyone in our town was praying for me, and I know God spared my life.

The illness resulted in a 40 percent hearing loss in my right ear and a 60 percent loss in my left ear. The townspeople knew my problem, so I always was given a front seat at school, and my teachers helped me. Parents and friends always faced me when they spoke. My teacher in the third grade taught me to read lips.

At college no one knew of my problem, and I would not admit I couldn't hear. In the classes, usually large, students were seated in alphabetical order—"K" (my maiden name was Knight) placed me in

the middle of the classroom; after I was married, during my junior year, I was placed further back, in the "S" section. I could not read the instructor's lips and take notes at the same time.

I was amazed to manage a C in an art appreciation class where we frequently sat in the dark to look at slides. One teacher talked with teeth tightly clenched, so lipreading was impossible. In a chemistry class I did not hear one word the instructor spoke. But I watched everything attentively and read textbooks thoroughly. At times I found someone with a good set of class notes with whom to study.

During my sophomore year my family bought me a hearing aid, but, both vain and stubborn, I was embarrassed to wear it. The device included a large receiver to be fastened inside my dress. The oscillator was to be worn against the bone behind one ear, and the pressure was nerve-racking. The telltale cord could never quite be hidden.

I wore the hearing aid intermittently—embarrassed with it, in silence without it. Finally I put it away, determined to do

QUESTS

the best I could without the device. After graduation, I began teaching school and at last decided I needed a hearing aid. As the mother of two children, I was not nearly as ashamed to tell people that I couldn't hear them.

I traded my old, practically unused aid for a recently developed model, very small and completely hidden. It took me a while to become used to the noises of 33 first graders. Sometimes I was glad to be able to turn off the sound. But the new world of sound was wonderful for me, and I wore the aid for three years.

My husband Bob and I surrendered to the call to foreign missions in 1956, while he was a pastor in Ewing, Ill. Two years later, while he was a seminary student, we contacted the Foreign Mission Board. Then we talked with a missionary personnel associate visiting on campus. We told him of the one problem we thought might stand in the way of our appointment. But even with this physical difficulty we were confident we would be accepted—we were in good health, my husband had pastoral experience and training, and I was a college graduate and a schoolteacher.

Then a letter from the Board advised, "We cannot encourage you to seek appointment." That day was terribly dark in our lives. The greatest barrier, we realized, was my hearing handicap in learning a foreign language. But we had not received a final rejection. We felt that God still wanted us as missionaries.

Following my husband's seminary graduation we settled into the church parsonage at Cairo, Ill. At Southern Baptist Convention sessions in 1959 and 1960 we talked with mission board personnel, and also kept in written contact with the Board. A personnel secretary gave us new hope by telling of the beginning of English-speaking work in some large cities overseas. But, upon inquiry, we also learned that the Board would reconsider us for language work if an operation could restore my hearing.

Immediately I wrote a specialist in Memphis, Tenn., for an appointment. Our church schedule twice prevented my keeping the appointment, but at last I visited the clinic in October, 1960. I dared not raise my hopes too high, but the possibility of hearing was exciting. The physician who worked with me reported, after

a surprisingly brief examination, "We can operate."

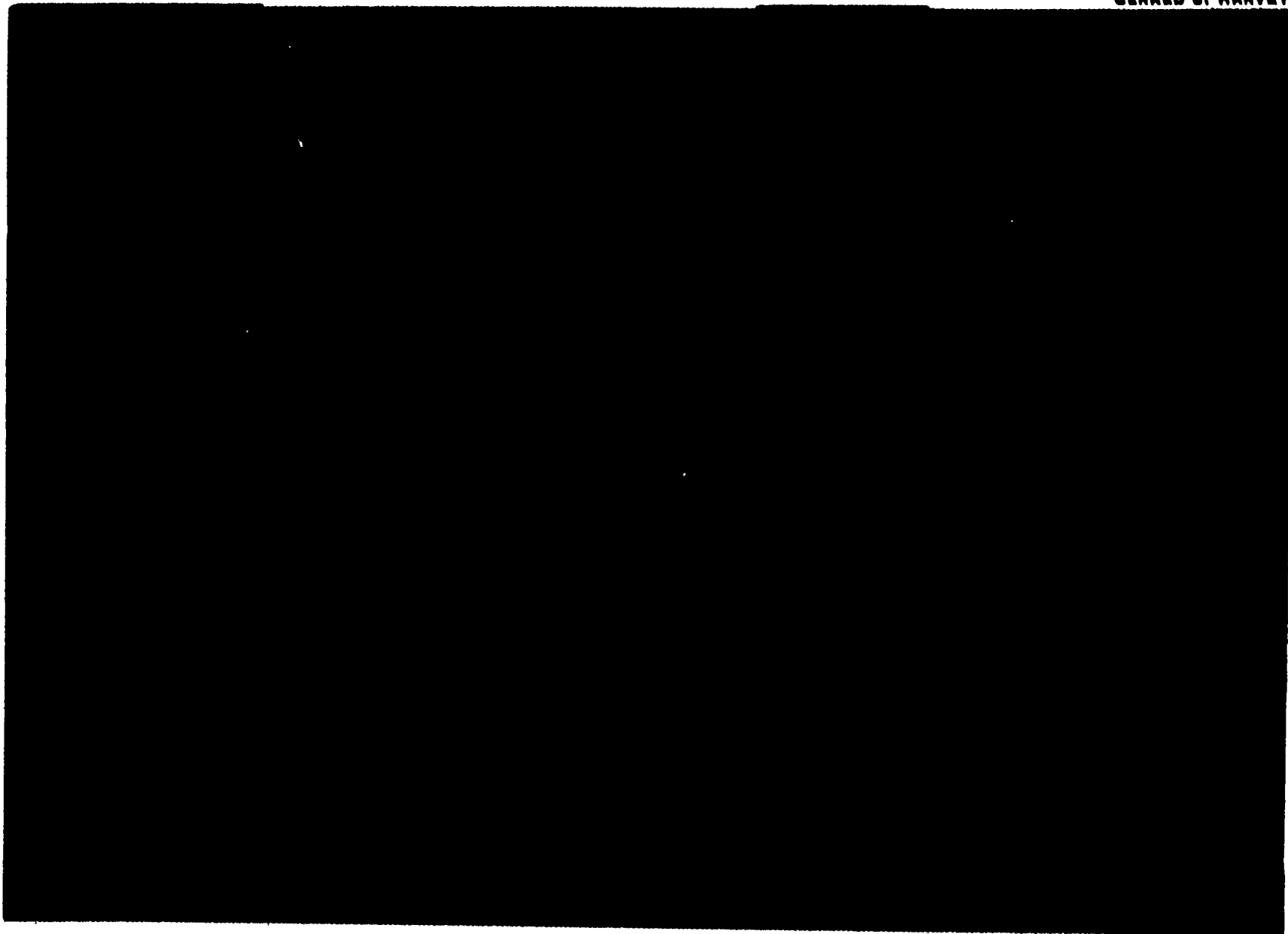
In the surgery, called a mastoid plastic, my ear was frozen, and a portion of the large vein from my arm was used to form a new eardrum. The left ear, the most damaged, was repaired in December. What a thrill to hear on the telephone with my left ear for the first time in my life.

Because of complications—one a setback that occurs in only a small percentage of cases—my left ear required a second, then a third operation. The first operation on my right ear was successful, restoring normal hearing. My hearing range increased enough for the Foreign Mission Board to reconsider us.

Bob and I were appointed missionaries to Indonesia in April, 1962. I believe that God allowed my life to be spared as a small child, and that he has enabled men to develop microsurgical instruments (only recently have surgeons had the tools with which to work inside the human ear). Now I see that God closed the door to missions at one time in order for his work to come to pass. When the time was right he opened that door.

Robert and Suzanne Stuckey study Indonesian with language teacher during early days on field.

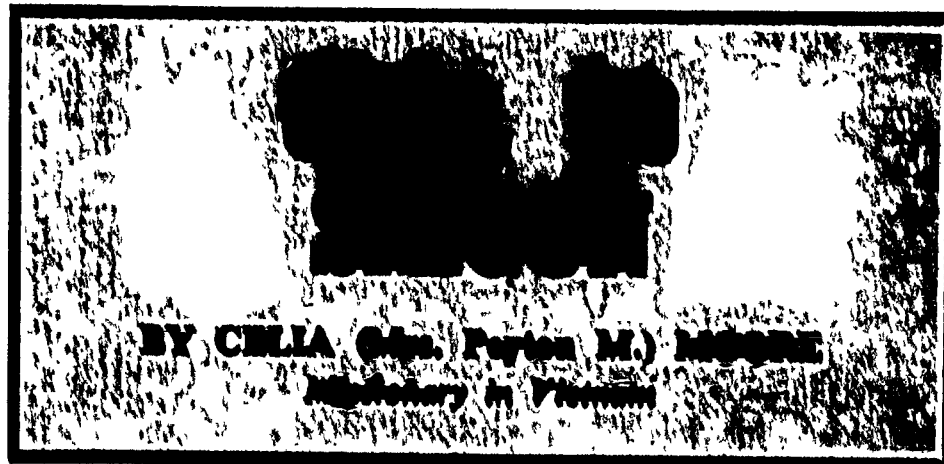
GERALD B. HARVEY





Humphries at pulpit.

PHOTO BY DICK WING



PEYTON M. MOORE

Sign is bilingual since Vietnamese also meet there.

SAIAGON AIRPORT seems one of the busiest in the world. Groups of U.S. servicemen can be seen almost everywhere. Among the crowds one day last August stood a group of Baptists—GI's, construction company personnel, and missionaries—anxiously awaiting arrival of the flight from Hong Kong.

When the jet had landed, into the Saigon heat stepped James F. (Jim) Humphries and his family, coming as the long-awaited answer to prayer. He was to be the first, full-time pastor of Trinity Baptist Church.

Auburn-haired, energetic Humphries and his pert wife Mary arrived with their young sons, Mark and Matt, and their daughter Tracy Ann. The Foreign Mission Board last May had employed the couple as missionary associates. After two years in the U.S. Navy, Humphries served seven years as a salesman and district sales manager before entering the ministry. He has been pastor in the Southwest, most recently in Ft. Worth, Tex.

"It was not an easy decision to leave the church in Ft. Worth and bring my family to Saigon," said Humphries, now 40. "But the call to Saigon was so urgent and strong that we could not ignore it."

An English-language congregation, Trinity Church grew out of an informal fellowship, made up primarily of Southwestern Baptists, that began about seven years ago. Although a rather large and active group for several years, it was not organized into a church until April, 1965.

While a mission, Trinity was led by a series of missionaries who somehow found the time despite a full commitment

to Vietnamese-language work. They were assisted by many dedicated families, who led singing, taught Sunday School classes, and helped in other ways.

The men and women who attend Trinity come from throughout the U.S. and from foreign countries. Most are Baptists, but persons of other denominations also worship there. At first glance a visitor might think he had come upon a men's meeting, for the enthusiastic singing of men's voices resounds through the building. The men tell how God has protected them in flight, in battle, or amid other dangers faced daily. A visitor may also hear a woman's voice—that of a missionary or the wife of a civilian worker.

"I love Trinity Church," one of the men told me recently. "It has such a warm spirit, and love and harmony prevail. It is a church home away from home."

As a token of welcome the congregation gave the Humphries an old-fashioned pounding soon after their arrival, providing enough food to stock a large pantry. "Oh boy! American food!" approved eight-year-old Matt.

At worship service the next day the building was filled to capacity, and extra chairs were brought in. The new pastor may have thought he was still being "pounded" when, midway during the sermon, an explosion shook the building. Catching his breath, Humphries continued calmly. At the invitation, a serviceman dedicated his life for mission service in Vietnam.

Thirteen couples are now assigned to this war-plagued land. Most of them work with Vietnamese, with only one couple

laboring among the sizeable Chinese population. But this is only the beginning. Millions can be reached if we have more missionaries.

For Humphries, an unusual coincidence served as reminder of his call to Vietnam. After only one week in Saigon, Humphries and Missionary Robert C. Davis, Jr., were driving along the downtown bay-front area. As the traffic barely moved in the steaming heat, Humphries began to wonder, "Lord, is this the place you want me to be?"

As he was thinking, he looked up. "There, docked in the Saigon River within 100 yards, was an LST (landing ship tank) bearing the big, bold letters, *LST 807*," he related.

"My mind flashed back to the morning of Feb. 19, 1945, to a beachhead at Iwo Jima. A scared 17-year-old sailor had been on board an LST that day—the same *LST 807* now in the Saigon River. That sailor—Jim Humphries—had been wondering if anyone would get out of the invasion of Iwo Jima alive, when suddenly the Lord spoke to his heart."

Recalled Humphries: "It was as if the Lord said, 'Jim, do not be afraid. I am not through with your life. I have something special I want you to do.' Now, 21½ years later, I found myself staring at the very spot on board that ship where God had called me into special service."

The heat, the overcrowded streets, the sound of exploding shells in the distance all dimmed in importance. "Nothing," said Humphries, "could now cause me to doubt my calling to a troubled spot to serve God."

editorials

No Substitute for Reading

WHO WAS IT that said, "It is doubtful that he who can read and doesn't is any better off than he who can't"? This may not be a thoroughly accurate quotation, but its meaning is quite clear. It says something that should be disquieting for anyone guilty of neglect in this respect. So often we fall back on the flimsy excuse that we are too busy to read. Having our waking hours too well filled with activity is a sure way to drain dry the wells of thought and the springs of inspiration.

If for no other reason than to have variety in our pace of living, everyone of us needs to carve into each day's schedule a time for nourishing the mind and the spirit through reading.

National Library Week this year is April 16-22. It is the occasion for a special emphasis on the opportunities afforded by the libraries in over 15,000 Southern Baptist churches. The current theme, projected by the Church

Library Department of the Sunday School Board, is "Explore Inner Space—Read."

Twenty books have been selected by the Sunday School Board for special promotion during this season. One of them is especially significant for missionary education—*Luther Rice: Believer in Tomorrow*, written by Evelyn Wingo Thompson. It is a volume that should be in every church library and in many Southern Baptist homes. God has used missionary biography to prepare many of today's missionaries for hearing and interpreting his call.

As we think of the church library as a resource center for the whole church program, may we also see its value as a facility for helping keep everyone informed about the missionary witness he supports with prayer and money. For this reason **THE COMMISSION** and **HOME MISSIONS** are needed publications for the periodical section of every library.

What Became of 'Plus-2'?

WHAT HAPPENED to the "Plus-2" emphasis? As with some other good ideas for promoting and developing programs or stewardship, this one seems to have been abandoned before it had time to catch on.

"Plus-2" promised much for every cause supported through the Cooperative Program. Its application was basic, suggesting to each church a gradual but sure way of bringing into the annual budget a better balance between local expenditures and support for world missions. If every church in the Southern Baptist Convention

were to direct an additional 2 percent of its budget to the Cooperative Program for each of the next five years, most of the programs and institutions of state conventions and the agencies of the Southern Baptist Convention would be relieved of their most pressing financial burdens.

As our denomination's basic financial support plan, the Cooperative Program has potential far beyond what we, through our churches, have let it become. That potential is our opportunity.

Letters in Print

OUR THIRD presentation of letters from readers appears in this issue. At present we can only guess about the value of such a feature. It could become a regular one if sufficient interest is indicated. All letters should be addressed: Editor, **THE COMMISSION**, P.O. Box 6597, Richmond, Va. 23230.

Supplement Soon

CUT-OFF DAY is near for this year's supplement of the *Missionary Album*. It will contain photo portraits and

biographic sketches of all missionary personnel added by the Foreign Mission Board during the twelve months ending May 1. Copies should be available early in June.

Missionary Album, complete with last year's supplement, is available now in Baptist Book Stores.

To Clear the Record

THE presentation of Miss Nadyne Brewer as a reappointed missionary (January issue, page 22) should have indicated that she was a teacher in the Kate White Domestic School, instead of serving as director.

BEARING FRUIT



BY BAKER J. CAUTHEN

MUCH of the fruit borne by God's messengers cannot be measured statistically. Long years spent by William Carey and Robert Morrison before any people made professions of faith in the living Christ were fruitful, even though no statistical reports were possible. Who can measure the fruitage of the weary months of imprisonment endured by Adoniram Judson? Who can measure the fruitfulness of the life of Bill Wallace?

But the statistical reports from all over the world bring a thrilling account of what God has done. During the last year reported there were 51,680 baptisms—a new peak on mission fields. Two things need to be kept in mind. First, many more persons make professions of faith than are baptized. Those who make professions of faith are brought through periods of instruction, and some drop aside rather than assume full responsibilities of open discipleship. Second, it should be remembered that work has recently been opened in many new fields and that seed-sowing and cultivation must precede extensive harvest.

In fields served by missionaries of our Board there are 4,707 churches. Of these 3,076 are self-supporting. In addition there are 6,542 mission points, many of which will grow into churches. Programs of Sunday School, Training Union, Woman's Missionary Union, Brotherhood, and Vacation Bible School work, as well as music ministries, are projected. The Sunday School enrolment on mission fields is larger than church membership.

Baptist churches on mission fields are autonomous just as they are elsewhere. They look to their Lord for guidance and strength. They work with each other in associations and conventions. They elect their own officers and boards of directors for agencies and institutions they wish to develop. They recognize the importance of cooperating in the outreach of the gospel in their country and in other lands.

Concern for leadership training fills a major place in the thinking of emerging Baptist groups. Forty-three theological schools and six women's training schools have a combined enrolment of 2,162. The importance of these theological schools is reflected by the fact that there are 3,904 national pastors. Rapidly developing churches and mission points call increasingly for trained leadership.

Emphasis is placed upon Christian education in many lands. There are 254 kindergartens, 738 elementary schools, and 103 secondary schools. In addition to the theological and women's training schools, there are 25 educational institutions beyond secondary level. These advanced schools have a total of 12,693 students and include such well-known colleges as Seinan Gakuin in Japan, and Hong Kong Baptist College, both of which are standard, four-year senior colleges. The total number of schools is 1,181 with a combined enrolment of 185,050 students.

These schools present some of the best opportunities for evangelism to be found on mission fields. Young people are brought under Christian influence day by day, and when special periods of evangelism are experienced many life-changing decisions are made. The value of the work must be measured not simply by the decisions made, but in terms of the influence brought into lives of young people and the impact of those lives upon others.

Christian love is made known through medical ministries. There are 20 hospitals and 56 clinics or dispensaries with a grand total of 1,391 beds. During the last year reported there were 589,055 patients registered in medical ministries extended. Only eternity can disclose the extent of Christian witness through love, kindness, and spoken word, as dedicated doctors and nurses gave attention to young and old.

Baptists on mission fields also minister

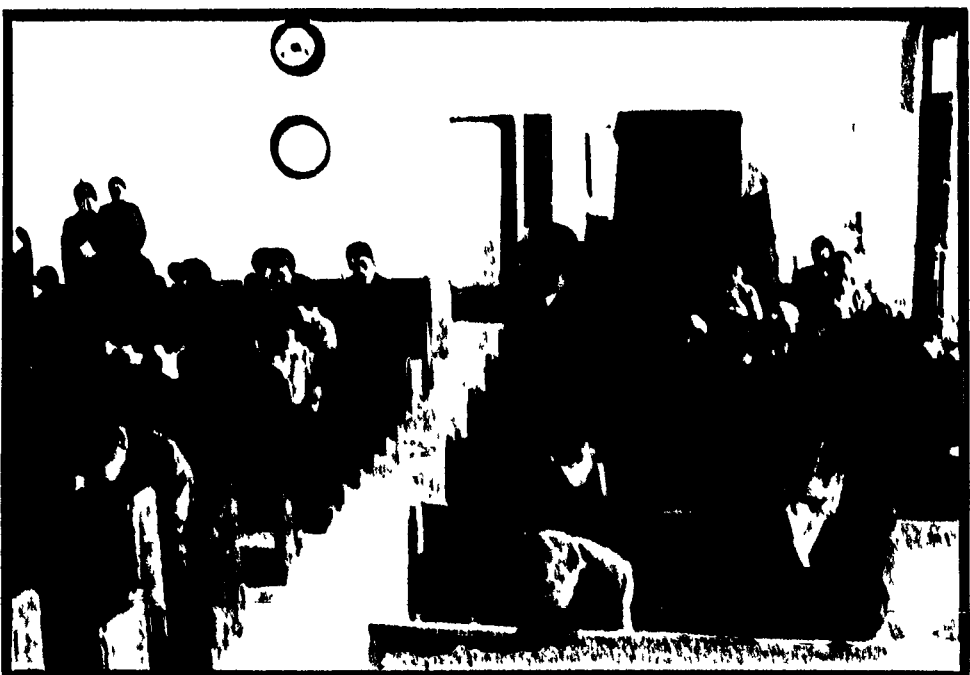
to human need through 13 children's homes with a total of 793 children. Much of this work indicates the compassion of national Christians who are concerned for their own people.

Far-reaching ministries are extended through publication and mass communications. It is often difficult to measure statistically the fruitage of this ministry, but it is obvious that it makes a vital contribution to Christian witness and church development. Twenty-three publication centers, with 68 missionaries and 530 national staff members, gave themselves to the production of 21,406,794 pieces of literature, consisting of periodicals, books, and tracts. Radio ministries in 40 countries involved the work of 38 missionaries.

Nineteen good will and community centers provide opportunity for 25 missionaries and 104 national staff members to extend ministries to 7,959 children and adults.

We keep in mind that this review of measurable fruitage does not take into account the churches inside Communist China. Most of the churches are closed, but Christ's people are still there, and the Lord Jesus is with them. Their witness is being borne through patience, long-suffering, and the radiance of Christian love that gleams out of dedicated lives. In God's good time the doors will open again and fellowship will be resumed with his beloved people in that land. Our hearts will rejoice as Chinese Christians will relate how the Lord stood by his people amid tribulation.

We labor in joy and confidence. Jesus keeps his promise, "And lo, I am with you always, even to the end of the age." Wondrous victory lies ahead when every knee shall bow and every tongue confess that Jesus Christ is Lord, and a multitude that no man can number, gathered from all the tribes, nations, and peoples of the earth, shall praise Him for His glorious grace.



BOTTOM THREE PHOTOS BY HARLAN E. SPURGEON

IF TAIWAN BAPTISTS use the expression, "Let George do it," don't be surprised if they are referring to Wang Dzai (his given name, Dzai, becomes George in English). He is a deacon, lay preacher, student counselor, past president of the Taiwan Baptist Brotherhood, and past president of the Taiwan Baptist Convention.

Many Southern Baptists met him at the Eleventh Congress of the Baptist World Alliance in Miami Beach, Fla., in 1965. He was a member of the Congress panel the morning the discussion topic was "Witnessing to the Truth amid Other World Religions." Time was too short for panel members to reply at length to the questions put to them. But Wang spoke from personal experience, for he himself came to Christian faith as a result of such witness.

Coming from mainland China, where he was graduated from a national university in Peking, Wang is now professor in the electrical engineering department of Cheng Kung University in Tainan. He

At left (top to bottom): Layman Wang teaches electrical engineering at university, speaks to young people, leads Japanese congregation in prayer, conducts song service at Baptist student center.

GEORGE WANG

BY JOHNNI JOHNSON
Associate
FMB Visual Education Division



Wang answers questions for Fon H. Scofield, Jr., in interview at Miami, Fla.

became a Christian a little more than ten years ago, while teaching at the Nationalist Chinese Air Force Academy (at Kang Shan, not far from Tainan) and attending an English Bible class taught by Missionary Marie Conner.

"I am the first in my family to accept the Lord," said Wang. Now his wife, his daughter, and his son-in-law are Christians. Thinking back to the experience, George Wang recalls walking down a street in Kang Shan, where he was then teaching, and stopping in a chapel where a missionary was talking about the cross. The subject was not unknown to him, for he had heard the gospel on the mainland before moving to Taiwan.

"I continued attending that class for quite a long time," he related, "until one day the Word of God spoke to me. I surrendered myself, confessed my sins, and accepted the Lord as my Saviour."

Baptized in Tainan Church, Wang has grown as a Christian and increasingly has been called upon by his fellow Baptists to assume places of responsibility in their life together. In his own church he has served as chairman of the deacons and as a Sunday School teacher. He is unofficial pastor to those who frequent the Baptist Student Center in Tainan.

Away from the church and the student center, and the university where he teaches, Wang is still busy. He serves on the board of directors of the Taiwan Christian Service, an interdenominational relief agency, and teaches two days a week at the Nationalist Chinese Naval Academy near Kaohsiung.

At Miami, Wang was interviewed by Fon H. Scofield, Jr., Foreign Mission Board associate secretary for visual education, who asked him about Taiwan Baptists, especially the laymen. Wang's comments reflect the maturity of Baptist life in his land.

On Convention work: "The oldest church is 14 years old. Three years after the first church was organized, we had our Convention. And two years after our Convention was organized, we had both home and foreign missions. We have sent three missionaries to South Korea and one to Thailand. We have nine home missionaries, most of them on the east coast of Taiwan."

On the witness of laymen: "We Baptists believe that a church is to tell the good news, so we laymen are members of the body, and it should be our place to serve the Lord. We get members of the churches acquainted with one another. We

plan simple jobs—such as visitation, small group prayer, and Bible reading. And then all the brothers together plan the ordinary administration of the church and share in the training of our young people. We think our Brotherhood is the working branch of the church. We are supposed to be faithful to our job everywhere, so whatever job we do, we do our best to be faithful and true."

On stewardship: "Our Convention statistics tell us that the members of our churches are not wealthy, but our giving is encouraging, and more than 20 percent of our members begin tithing within a year after they are baptized."

For himself, Wang is concerned with staying faithful to the Lord. In the beginning, some of his colleagues at the university criticized his Christian faith. But his witness, and that of others, has borne fruit.

"After a while, as we stayed true to the Lord, something happened," he said. "Some of our colleagues accepted the Lord."

Taiwan Baptists know that when they let George do it, George Wang will fulfill his own responsibility. Watching his Christian witness, all of them are encouraged to do likewise.

EPISTLES

From Today's Apostles
Around the World

Babies and Mothers Find Help

Almost any weekday morning at *Consultorio Bautista Infantil* (Baptist Baby Clinic), babies are weighed, vaccinated, given injections, and examined. Every so often a tearful mother will rush in with a baby that has been badly burned or otherwise injured.

At the check-in desk, mothers receive numbers indicating their turn. Then they sit in the waiting room, which is also a hall. On the wall are Bible texts, pictures, and health posters. The mothers are handed tracts to read while waiting, and

Bibles are offered for sale. Once a week the pastor of First Church comes, and any who wish may confer privately with him. On some days we give demonstrations in child care.

After the babies are weighed, a nurse checks each one and talks to the mother concerning the child's care. Extra food is given when needed, and vitamins are dispensed when available. Many mothers face serious problems: a husband in jail or out of work, or someone in the family with tuberculosis or severe anemia. Most of the women need the spiritual help only Jesus can give.

After finishing her work at the desk, the secretary, a graduate of the Chilean Baptist Theological Seminary, invites the children and any interested adults to a worship service in the little demonstration room that also serves as a chapel. There several persons have made professions of faith in Christ.

Children usually love to come to the clinic, despite vaccinations and injections. One mother, scolding her disobedient son, was overheard to warn him, "I'll not bring you back if you do not behave." To our surprise, the boy obeyed.

During the afternoon supplies are prepared and treatments are given any who come. We visit absentees and see newborn babies and underweight children. We may do some housekeeping and gardening. Once a week there are clubs for children and reading classes for a few adults.

Since the clinic was opened in 1965, mothers in this area have been spared the long trip to the Public Health Center and the impatient waiting there due to the number of patients.

Many in the area live in dire poverty and eat nourishing meals only in rare "good times." Boys with donkey carts sell water, which is stored outside in barrels, usually uncovered. Other unhygienic conditions make one wonder how any of the babies survive.

Some mothers, accustomed to harsh and unfair treatment, at first came with hostile attitudes; record charts might carry the notation, "insolent mother." But as we applied kindness and consideration, we found it possible in time to erase all such notes.

A child may come to the clinic timidly at first, such as one little girl with a leg injury. But she became so accustomed to her visits that she began to cry when told no further treatment was needed. I consoled her by inviting her to attend Sunbeam Band at Third Baptist Church next door, and she left happily.

Lois Hart, *Antofagasta, Chile*

100-Peso Tithe

The ragged, unkempt woman came to my door looking for the treasurer of Calvary Baptist Church. From her clothing the visitor took a 100-peso bill (\$8 U.S.). It was the tithe from the sale of her cotton, she said, and she wanted to give it to the church. Living on a ranch where there is no church, she had attended Calvary Church occasionally. "I heard the good news about Jesus in your church," she explained, "so I bring my money so others can hear, too." — Marian Sanders, *Torreón, Coahuila, Mexico*.

Volunteer Decides

During a revival the evangelist, a missionary, stayed in our home. One evening after the service, a Peace Corps Volunteer came to the house for a snack. She sat at the table as we discussed the results of the service. Suddenly she exclaimed, "If I don't make a decision, I am going to go nuts."



After we talked and prayed together for a few minutes, she accepted Christ. Of Jewish background, she had never before heard of a personal relationship with God.

Now she is radiant in her newfound faith. She is the Second Peace Corps Volunteer to make a decision in the church here.

Donald J. Richards
Macelo, Alagoas, Brazil

At the Fair

On the hot afternoon few people were stirring in the fairgrounds during the Coahuila State Fair. A well-dressed woman, apparently of cultured background, paused near the Baptist booth. With a quick, discerning glance she took in the replica of Mexico's "Angel of Independence" on a satin background, and above it the Scripture verse: "Ye shall know the truth, and the truth shall make you free."



Hesitantly, she entered the booth. Jorge Aparicio, pastor of a mission, showed her several of the religious books on sale. Noting that her attention had strayed to the display of Bibles, he began showing the various editions available. Tactfully, he asked about her interest in the Bible.

She explained that she was a doctor and was most discontent with her traditional religious faith. "What do you Baptists believe?" she asked. This opened the way for more than an hour of personal witness by the pastor. When the woman left, she had bought a Bible and several other books. We hope that she may continue her search until Christ becomes real to her.

(The booth, sponsored by the First Baptist Association of Coahuila, was awarded third-place trophy among cultural exhibits at the fair.)

William H. Gray, Jr.
Saltillo, Coahuila, Mexico

Graduate Grateful

The auditorium was filled and people stood along the walls at Baptist High School in Mombasa for commencement exercises, an unusual event here. The students marched in, wearing choir robes borrowed from the Baptist Theological Seminary of East Africa, at Arusha. (A church in the U.S. had sent the robes after buying new ones.)

In his welcoming address, one of the boys thanked Baptists in America who, though they did not know him, cared enough to make it possible for him to get an education. He reminded fellow students that at one time secondary education had seemed only a dream for them, but at last it had come true. Now they owe many people in America a debt of gratitude, he declared.

The education officer from Mombasa, the principal speaker, pointed out the students' good fortune, since, in Kenya, about 90 percent of those who seek a place in high school are turned away for lack of space. Two days later we were pleased to find in the newspaper a two-column headline and story on the event.

Jean H. Law, *Mombasa, Kenya*



'I Trust You Now'

Military checkpoints are set up at the entrances to most towns. Early one night, as our whole family was riding together, we were stopped for a search. A soldier directed us to take everything out of the station wagon and to open all the suitcases. Lying on top inside the first suitcase was my Bible. The soldier picked it up.

"Senor, with this you can go," he told us. "I trust you now. Some of my wife's folks are evangelical Christians, and for this reason I have confidence in you."

On several occasions we have avoided lengthy checks because a guard saw a box of Bibles or noticed that our papers, which we must show, state that we are "evangelical missionaries." This is not a testimony to us personally, but to the faithful witness and actions of the small group of evangelical Christians, numbering less than 1 percent of the total population of Venezuela.

Richard A. Forrester, Acarigua, Edo. Portuguese, Venezuela



Men Welcome Bible Study

A week's study for pastors, evangelists, and deacons on Romans and on the deaconship was held in the little church next to our house. Just before final dismissal, each of the 26 men stood to tell what the study had meant to them. They had assembled from all over Grand Bassa County, many coming from remote areas. Most had never had such opportunity for teaching. Many were older men.

"This wonderful thing makes me want to cry like a baby," declared one pastor. "I can't even say 'book' in English, but in my heart and spirit I will learn and keep coming."

Said a deacon: "Leaving home and coming to this teaching is just like being



converted for the first time. I am an old man before I heard these things."

"It is as though a great light broke in on us," added a pastor. "Now we must pray hard to hold these things."

"I am happy and sorry to be standing here," spoke up a preacher. "I thank God that now I can see a man like Jesus to teach me. I started this Christian work in 1933, but I can't read Bassa or English book."

"When you sent my letter, you said to bring some deacons, or, if they would not come, to bring some men interested in being deacons," related one of the most capable pastors. "These other deacons from different churches came, but I couldn't get anyone to come with me. Now all this wonderful teaching is finished, and none of my people heard it." Then the pastor wept.

Never in my three years in Liberia had I received such a feeling of peace and fulfillment that I was doing what the Lord wanted me to do. But there was also the deep longing to meet more fully the yearning of these men to know more about Jesus and Scripture. There is a minimum need for another missionary couple in Grand Bassa County.

Bradley D. Brown
Lower Buchanan, Liberia

Below: Gordon Fort and friends go hunting in Rhodesia. Gordon's parents, the M. Giles Forts, Jr., are missionary doctors.



So Little Love

Acutely ill with meningitis, the infant being treated in Baptist Hospital had begun to respond when the mother came saying she wanted to take her child home. I explained that the baby would die if she deprived it of hospital care. She said that she planned to put the infant in a children's hospital.

But while talking to the grandmother, I discovered that the women planned only to take the baby home. I pleaded with them either to leave the child in the hospital or to place it in another hospital. Overruling the mother (as is always the case), the grandmother refused.

"Don't you love this baby?" I asked. "Don't you understand it's going to die?" "I don't love it!" she mumbled.

Further conversation with the mother yielded nothing. Such instances happen repeatedly. I am daily made acutely aware of the lack of love in a culture where Christianity is little known. I sometimes wonder how individuals can ever understand that God loves them when they do not even recognize human love.

Harlan L. Willis, Bangkok, Thailand

Burglar Believes

An armed robber broke into the Baptist Theological Seminary at Taejon. He fled when the night watchman ran for help, but was apprehended by the police after he had burglarized a nearby high school later that night.

We visited him at the police station, where he was being held pending trial, and also visited his family and his wife's family. As a result, the thief's wife, brother-in-law, and older brother made professions of faith in Christ during evening evangelistic services that were a part of the Sunday School Enlargement Crusade.

On the last day of the crusade the burglar himself trusted Christ during a conference in the police station with one of the Korean pastors. Though now confined in the local prison under a five-year sentence, the man is rejoicing in his newfound spiritual freedom and is witnessing to fellow inmates.

Albert W. Gammage, Jr., Taejon, Korea

Baptism First

Two university students, Nelson and Graciela, attended a worship service where I preached. As they were leaving at the close of the service, I asked the couple if they were "believers" and learned they were interested. The young man and woman willingly accepted an invitation to my home to talk about salvation.

Only a few minutes were needed to lead them to put their faith in Christ. They shared with me their plans to be married. But now they wanted first to be baptized and to become members of a Baptist church. They wished to begin their home after having obeyed their Lord.

I had the joy of presenting them to the church, hearing their testimony, and baptizing them. Five days later, I conducted their wedding ceremony.

James W. Bartley, Jr.
Montevideo, Uruguay

GERALD S. HARVEY



JUST 15 MINUTES

BY
CHARLES W. BEDENBAUGH

Missionary in Tanzania

FIFTEEN MINUTES to present the claims of Christianity! I felt myself tremble as the forum secretary introduced me: "And now, Rev. Bedenbaugh, of the Baptist Mission, will speak on behalf of the Christian faith."

Part of my tremor was anticipation of an unusual opportunity; part was due to a sense of heavy responsibility. I wondered if the Apostle Paul had experienced a similar sensation when asked to address the religious debaters at Mars Hill. He

spoke extemporaneously; I had been given several weeks to prepare.

I recalled hearing the Indian voice on the telephone asking if I would take part in a religious forum here in Dar es Salaam, Tanzania, on Dec. 24. My first thought was to refuse gracefully, because Christmas Eve is the time we share Christmas gifts at our house, and I could imagine our children's disappointment.

But the next words caught me. The topic, said my caller, was to be "Uni-

versal Peace through My Religion." To talk on Christmas Eve about peace, about the birth of the Saviour and the hope of the world to a gathering of people who believe they have found the ultimate in religion—this offer I could not turn down.

The official invitation arrived by mail a few days later. Six speakers from different faiths were scheduled. I was allotted 15 minutes. No time could be wasted in comparing my belief with that of others; I must simply tell about the Prince of Peace.

A visiting Hindu priest from India served as acting president of the forum. He was a Sanyassi, one who has taken a vow not to remain in any one place for more than three days. In the audience were 400 persons, most of them Asians, and most of them Hindus. His age and dignity gave the Hindu priest an aura of authority, and his bright orange robes caused him to stand out. I wondered what the audience must think of my youth in the presence of their aged "holy man."

In fluent Urdu and Arabic the Sheikh from the Ahmadiya Muslim community poured out praise for the Islamic faith. He was followed by a persuasive speaker for the followers of the Aga Khan, the Ismailian sect of Islam.

Speaking after me would be a Persian doctor, representing the Bahai belief. Then a Buddhist priest would extol his religion. Final speaker would represent the forum organizers—the Arya Samaj, or Vedic church of the Hindu faith.

As I arose I prayed that God would give me a clear mind and a strong message. For 14 minutes the 400 persons paid close attention as I spoke about "The Peace That Jesus Gives": immediate, lasting, available to all.

"In the presence of God there is perfect peace," I concluded. "And Jesus says, 'I am the way, the truth, and the life; no man cometh unto the Father, but by me.'"

Closing the forum, the aged "holy man" declared that the only way to achieve universal peace is by first getting peace in the heart of the individual. How true his summation! How tragic the fact that he does not know the true way to have the peace of God in his heart!

Religious forum leader gives Bedenbaugh a book after the missionary spoke (right) about his Christian faith. Bottom photo: Part of the attentive forum audience.



FAMILY ALBUM

APPOINTMENTS (March)

BURNEY, Robert Shafter (Bob), Fla., & Edith Elizabeth Bleckley Burney, Ga., *Nigeria* (4040 Virgil Blvd., New Orleans, La. 70122).
DENMARK, Iler Dean, Ga., & Mary Ann McGrady Denmark, Ga., *Nigeria* (2320 W. Fifth St., Lumberton, N.C. 28358).
GAINES, Jane Ellen, Ala., *Nigeria* (207 North St., Talladega, Ala. 35160).
MARTIN, David Lee, Mo., & Sara Frances Hines Martin, Va., *Trinidad* (1305 Morningside Dr., Silver Spring, Md. 20904).
PRUIT, Morris Glen, N.M., & Carol Anne Hester Pruitt, Tex., *Togo* (Box 50, Chicota, Tex. 75425).
REYNOLDS, Marvin Robert, Ark., & Cora Elizabeth Haley Reynolds, Ark., *Cent. Africa* (207 NE. B St., Antlers, Okla. 74523).
WICKS, Harold David, Ala., & Rebecca Jean Branum Wicks, Ala., *Nigeria* (Box 1, Maringouin, La. 70757).

MISSIONARY ASSOCIATE (Employed in March)

NUNNELLEY, Edith Cora Gates (Mrs. Newman F.), Tex., *Nigeria* (Judson Col., Marion, Ala. 36756).

ADDRESS CHANGES

Arrivals from the Field

BRYANT, Dr. & Mrs. Thurmon E. (*S. Brazil*), Box 156, Sudan, Tex. 79371.
HALLOCK, Dr. & Mrs. Edgar F., Jr. (*S. Brazil*), 819 S. Pickard, Norman, Okla. 73069.
HOPEWELL, Gladys (*Taiwan*), 125 Hill St., Talladega, Ala. 35160.
MEDCALF, Dr. & Mrs. Winfred L. (*Thailand*), 401 N. Fifth, Marlow, Okla. 73055.
NORTHCUTT, Mary Jo (*Journ., Taiwan*), Box 223, Justin, Tex. 76247.
QUALLS, Rev. & Mrs. Samuel A. (*S. Brazil*), 5347 Swartz Rd., Kan. City, Kan. 66106.
SCARBOROUGH, Mr. & Mrs. W. Murray (assoc., *Yemen*), 207 Waynoka Ln., Memphis, Tenn. 38111.
SMITH, Rev. & Mrs. Roderick W. (*Uruguay*), 203 N. Mountain St., Union, S.C. 29379.
TERRY, Virginia K. (*S. Brazil*), Rt. 2, Bells, Tenn. 38006.
VAUGHN, Edith (*N. Brazil*), Big Island, Va. 24526.

Departures to the Field

BENNETT, Rev. & Mrs. E. Preston, 3202 Nasuzukuri, Aza, Hirakata Shi, Osaka-Fu, Japan.
BURNETT, Rev. & Mrs. Johnny N., Caixa Postal 679, Campinas, São Paulo, Brazil.
ADWALLADER, Rev. & Mrs. Chester S., Jr., Apartado 22, Quezaltenango, Guatemala.
DEAL, Mr. & Mrs. John L. (appointed for *Malaysia*), Box 427, Taipei, Taiwan, Rep. of China.

DIXON, Rev. & Mrs. John P. (assoc.), Box 28, Georgetown, Guyana.
HALSELL, Dr. & Mrs. Thomas E., Caixa Postal 572, São Paulo, São Paulo, Brazil.
LANIER, Minnie Lou, Caixa Postal 320-ZC-00, Rio de Janeiro, GB, Brazil.
MCNEALI, Rev. & Mrs. Donald W., Caixa Postal 758, Campinas, São Paulo, Brazil.
MOON, Hazel F., Bap. Health Service, Box 26, Ogbomoshu, Nigeria.
NICHOLS, Rev. & Mrs. Lee H., 55-5 Ka Choong Moo Ro, Seoul, Korea.

On the Field

AUSTIN, Stella A., Bap. Col., Iwo Mission P.A., Iwo, Nigeria.
BETHEA, Dr. & Mrs. Ralph C., 8-1 Commissariat Rd., Bangalore 25, India.
BONNELL, Rev. & Mrs. Dutton A., Jr., Box 416, Broken Hill, Zambia.
BROWER, Cornelia, emeritus (*Chile*), Casilla 393, Temuco, Chile.
BRUCE, Joe W. (*Journ.*), Casilla 9796, Santiago, Chile.
BRYAN, Rev. & Mrs. Jesse D., Calle Sastistegui 6, 2° Izqda., Izqda., Algorta (Vizcaya), Spain.
COOPER, Dr. & Mrs. W. Lowrey (*Argentina*), Goethe Institute, Radolfzell, Germany.
DAVIDSON, Dr. & Mrs. Minor, Shaw House, Rm. 510, Orchard Rd., Singapore 9.

GREEN, Trina (*Journ.*), Casilla 50-D, Temuco, Chile.
GREENWOOD, Rev. & Mrs. Richard R., Apartado 25A, Coban, Alto Verapaz, Guatemala.
HARRIS, Rev. & Mrs. Robert L., Box 299, Devonshire, Bermuda.
HAWKINS, E. Henry (*Journ.*), Apartado 5152 del Este, Caracas, D.F., Venezuela.
HOWARD, Dora, Box 99, Ramna, Dacca 2, E. Pakistan.
LIGON, Rev. & Mrs. William T., Plaza de America 1, 4°, 5a, Valencia, 4, Spain.
LUSK, Rev. & Mrs. Richard L. (*Macao*), 169 Boundary St., Kowloon, Hong Kong.
NELSON, Rev. & Mrs. Edward W., Casilla 50-D, Temuco, Chile.
OLIVE, Dr. & Mrs. Howard D., Box 216, Makati, Rizal, Philippines.
RICHARDSON, Dr. & Mrs. William L. C., Caixa Postal 280, Belo Horizonte, Minas Gerais, Brazil.
ROUTII, Rev. & Mrs. Walter A., Jr., Ty Buu Dien Ngoi, Khu Camranh, Vietnam.
SCHMIDT, Rev. & Mrs. Sidney P., 1 F Tanjong Tokong Rd., Penang, Malaysia.
WAKEFIELD, Rev. & Mrs. R. E., 96-B, Jalan Telok Gadong, Klang, Selangor, Malaysia.
WATTERS, Rev. & Mrs. James L., 85 Takamaru, Kashio, Takarazuka, Japan.
WILLIAMS, Clara, Caixa Postal 386, Aracaju, Sergipe, Brazil.
WOOD, Rev. & Mrs. Rudolph M., 66, Rt. de Bourglinster, Gonderange, Luxembourg.

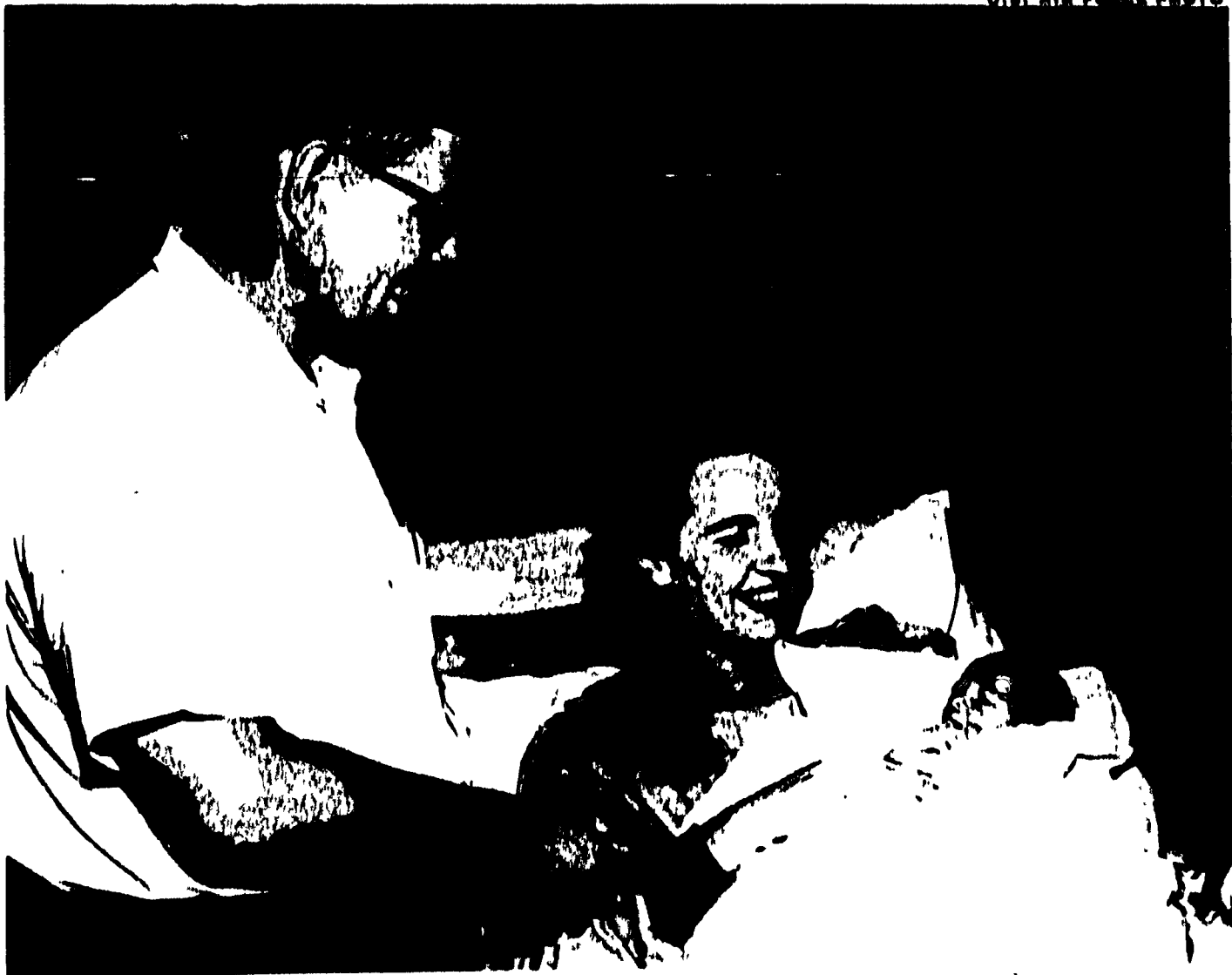
United States

CLIFT, Annie Sue (*Japan*), Box 22582, Southwestern Bap. Theol. Sem., Ft. Worth, Tex. 76122.
DUKE, Rita (*Taiwan*), Peabody Col., Box (Continued on next page)

First at Camranh

The first American baby to be born at Camranh Bay Air Force Base in Vietnam is the son of Southern Baptist Missionaries Walter A., Jr., and Pauline Routh. Here the parents admire their son, Walter Andrew Routh III, born Jan. 22 in the base hospital. The couple had completed their move to the Camranh Bay area from Nhatrang on Jan. 1. They have three daughters, Deanna, Donna, and Darlene.

U.S. AIR FORCE PHOTO



New Members of Foreign Mission Board

Presented here are Foreign Mission Board members elected by the Southern Baptist Convention last May. Given with each name is the state convention the member represents (or designation as a local member) and the year his present term expires. Other members of the Board were presented in **THE COMMISSION** in June and December, 1964, and in March, 1966.



Mrs. John I. Alford, Sr.
Georgia 1969



Perry R. Sanders
Louisiana 1969



T. Rupert Coleman
Florida 1969



Chester L. Quarles
Mississippi 1969



Mrs. W. K. McGee
North Carolina 1969



Joe L. Allbritton
Texas 1969



Mrs. H. Cowen Ellis
Virginia 1969



V. Allen Gaines
Virginia (local) 1969



David S. Hammock
Virginia (local) 1969



John W. Kincheloe, Jr.
Virginia (local) 1969

Missionary Family Album

(Continued from preceding page)

934, Nashville, Tenn. 37203.
EWEN, Bettye Jane (*Nigeria*), Rt. 2, Box 76A, Galena, Mo. 65656.
FRAY, Rev. & Mrs. Marion G., Jr. (*Rhodesia*), 3119 W. Markham, Little Rock, Ark. 72205.
GILMORE, Rev. & Mrs. Billy O. (*S. Brazil*), 1200 Price St., Henderson, Tex. 75652.
HERRINGTON, Mr. & Mrs. Glen D. (*Malaysia*), 4626 Frazier Ave., Ft. Worth, Tex. 76115.
LINDSEY, Dr. & Mrs. Robert L. (*Israel*), 1030 Barbour St., Norman, Okla. 73069.
MCWHORTER, Ava Nell (spec. proj. nurse, *Gaza*), Box 512, New Orleans Bap. Theol. Sem., 3939 Gentilly Blvd., New Orleans, La. 70126.
MILLER, Floryne (*Japan*), #7 Melubro Ct., N. Roan St., Johnson City, Tenn. 37601.
MORRIS, Rev. & Mrs. Richard E. (*Taiwan*), 808 Lynn St., Somerville, Tenn. 38068.
PATTON, Rev. & Mrs. Glenn (*Jordan*), 1508 1/2 Pease Rd., Austin, Tex. 78703.
RICKETSON, Dr. & Mrs. Robert F. (*Philippines*), 1253 Hodgson St., Ft. Worth, Tex. 76115.
WILSON, Rev. & Mrs. Ralph A. (appointed for *Honduras*), 406 N. 12th St., Carrizo Springs, Tex. 78834.

TRANSFERS

CHRISTIAN, Rev. & Mrs. Carlo E., (appointed to) *Mexico to Costa Rica*, Apr. 1.
HALSELL, Dr. & Mrs. Thomas E., *Eq. Brazil to S. Brazil*, Feb. 28.

BIRTHS and ADOPTIONS

ROUTH, Walter Andrew III, son of Rev. & Mrs. Walter A. Routh, Jr. (*Vietnam*), Jan. 22.

DEATHS

GIVENS, D. O., father of Sistie V. Givens (*S. Brazil*), Feb. 10, Mangum, Okla.
HOWARD, Mrs. Stanley P., mother of Rev. Stanley P. Howard, Jr. (*Japan*), Jan. 26, Waco, Tex.
PEELER, Mrs. Mary L., mother of Marian (Mrs. Charles P.) Cowherd (*Hong Kong*), Tampa, Fla.
REED, Horace B., father of Rev. Marcus C. Reed (*Israel*), Feb., Knoxville, Tenn.
SALLIE, Annie J. (Mrs. W. E.), emeritus (*China*), Mar. 1, Waco, Tex.
WALKER, Carl W., father of Rev. James C. Walker (*Rhodesia*), Feb. 18, Tuscaloosa, Ala.
WATTS, Rebecca Susan, infant daughter of Dr. & Mrs. John D. W. Watts (*Switzerland*), Feb. 26.

Women Missionaries Honored

Several Southern Baptist foreign missionaries are among individuals listed in the newest edition of *Outstanding Young Women of America*, an annual biographical compilation of 6,000 young women between the ages of 21 and 35.

Among those included, according to available information, are Bettye McQueen, *Nigeria*; Marjorie (Mrs. H. Von) Worten, *Indonesia*; Dorothea Lott, *South Brazil*; and Jo Ann (Mrs. John D.) Hopper, *Switzerland*.

PHOTOS BY THE AUTHOR



Saul witnesses to a student near mural-covered library.



In veterinary training at university.



Reading Bible on visit to mission family.



Saul (in white) with the student home director (a national) and family in Mexico City. Bridges is the administrator.

A CHANCE TO STUDY

BY JULIAN C. BRIDGES
Baptist Representative in Mexico



ISOLATED in a remote, rural area of southern Mexico, Saul García Alvarado had slim chance to get an education. The family was large—there are now 19 children—and the father's financial resources were limited. So at the age of 15, Saul seemed destined to have no more than a third-grade education.

All of that changed on the day a national Baptist missionary stopped at the small pueblo. He told Saul's father about a student home Southern Baptists had begun in a town not too far away. To the older García this seemed the needed opportunity for Saul and several of his brothers and sisters.

"I remember that when I left my home I went away very sad, since I had never lived away from my family," related Saul later. "Soon, however, I became accustomed to living in the Baptist student home. I found there the wise direction and counsel of the directors, Mr. and Mrs. Arévalo." He also enjoyed being with the other students.

When Missionary Wyatt W. Lee preached at an evangelistic meeting in the town, Saul accepted Christ. He was baptized at age 18, the same year he completed primary school. Then came the offer to enter the Baptist student home in Guadalajara, where he could attend secondary school.

"In this city, Mexico's second largest, I encountered many things—sensual attractions and new ideologies—which easily could have led me astray," said Saul. "Thanks to God, I had already received Christ and I lived in a Christian environment" with the Lee family.

Saul was bound for one more Baptist student home, this one in Mexico City, where he was admitted to the School of Veterinary Medicine of the National University. During the next five years of classwork Saul practically supported himself by working, but received some personal gifts from a missionary couple and from friends. He stayed active in Baptist student work, serving as president of the university student group and later as associate director of a Baptist student center.

This young man from southern Mexico has been directly responsible for bringing

a number of students to church to hear the gospel for the first time. Many of these he had befriended on campus or at the student center.

Because, as Saul put it, "The Lord had blessed so much during the years of study," he wanted to give a full year of service as a layman, after completing classwork requirements. During the past two years, while rendering required social service, writing his thesis, and preparing for professional examination, he has given at least half of his time to Christian vocational work.

Most of this time he spent in personal witnessing to students, both on and off campus, at Mexico City's many schools of higher learning. In addition, he served as lay pastor of a Baptist mission on the outskirts of Mexico City. Often, while making pastoral calls, he attended to animals that belonged to families of the mission or to their neighbors.

Saul also visited Mexico City's large penitentiary every Sunday morning for almost three years—sometimes waiting in the visitors' line as much as two hours—to witness personally to the inmates. "It is marvelous," he wrote, "to see how Christ can radically change the hearts of all who had not known him before—from the delinquents in a jail to the cultured and educated of the universities."

Most promising young professionals seek to stay in Mexico City or some other large city, for earnings there are higher and living standards more comfortable. Saul, however, has chosen to return to his home state to work in a small, strategically located town where his service is greatly needed. "Collaborating in the work of our Lord has always brought satisfaction," he told me, "and it is my intention to continue serving him as an active layman."

In his written testimony Saul has expressed gratitude to God for the assistance Baptists have provided through student homes. "If it had not been for this help, probably I would not have succeeded in arriving at the goal of graduation," he wrote. "I give thanks to God for Baptist student centers and work, for by these means we are trying to win the future leaders of my country to Christ."

LETTERS

Words of Praise

I have just gone through *THE COMMISSION* [January] from the very attractive front cover to the very last page. It is a tremendously well-edited magazine. You are certainly doing an outstanding job as editor. I especially enjoyed Julian Bridges' article, "Interview with a Communist," your pictorial presentation of the Foreign Mission Board program objectives, your editorial page—especially the one on furlough dwellings, a much needed subject—the "Epistles from Today's Apostles around the World," and the tremendously important news section.

If Southern Baptists are not informed on foreign missions it will not be because you are not trying.

Albert McClellan
Program Planning Secretary
SBC Executive Committee
Nashville, Tennessee

Your generous commendation has inspired us to try even harder to make every page, every picture, and every paragraph in the magazine say and mean the most. As you well know, not one of the magazine's several aspects you cited could qualify for such appraisal without the excellent production staff I have working with me. We are all deeply grateful for your message.

Bargain on Renewal

I am sorry that I did not see that my subscription had expired. So here is a check for \$1.20 for a year, having you put me annually on a renewal basis.

I think very highly of *THE COMMISSION* and read all of it, and pray for different accounts of work in different countries.

Mrs. Irene James
Monahans, Texas

The cost of automatic renewal has forced us to discontinue it. Nevertheless, the special renewal price of \$1.20 is still available to every subscriber who renews prior to the time he receives his expiration issue. The first expiration notice (a renewal envelope inside the magazine) lets him know that his subscription expires with the next issue of the magazine.

After the subscriber's expiration issue is mailed, his name and address are no longer kept on the mailing list. If he does not renew until this has occurred, our operational cost is the same as for a new subscription. Therefore we must charge the late renewer the amount required for a new subscription.

Appraisal from Japan

I would like to express my personal appreciation to you and to the staff of *THE COMMISSION* for the very fine magazine you produce each month. The continuing efforts to improve it are noted, if not often commented on by the readers. I used to only "spot" read it along with all the other multitude of reading material that comes my way,

IN MEMORIAM

Effie Hay Elder

Born Oamaru, New Zealand, April 13, 1877
Died Buenos Aires, Argentina, January 23, 1967

EFFIE H. (Mrs. Robert F.) ELDER, emeritus missionary to Argentina, died Jan. 23 in Buenos Aires, Argentina, where she made her home with a son, David H. Elder, a businessman. She was 89.

Born in Oamaru, on New Zealand's South Island, she was educated in Oamaru and in Melbourne, Australia, where she attended a missionary training school. Mrs. Elder went to Argentina in 1901 under a British missionary society. She and her husband came under appointment by the Southern Baptist Foreign Mission Board in 1920. They subsequently did evangelistic and educational work, serving in Buenos Aires, Adrogué, and Llavallol.

The couple retired in 1940. Elder died in 1947.



but it is getting so interesting that it invites a more serious reading than I had been giving to it. You have a way of even making the merely "informative" articles interesting. I just wanted to say thank you for a job well done.

Melvin J. Bradshaw
Southern Baptist Missionary
Hiroshima, Japan

Coming from within the family of missionaries, this appraisal has special significance. Thank you, Melvin, for reassuring us that *THE COMMISSION* is a communication medium for both the missionary and the person who reads about him and his work.

Magazine Put To Use

THE COMMISSION is an invaluable aid in studying and using in regard to Woman's Missionary Union work. (Subscription order accompanied note.)

Mrs. Marvin Lane
Chattanooga, Tennessee

May I take this opportunity to congratulate you on *THE COMMISSION*. I am a new subscriber, but was delighted with it. The article on Nigeria in the January issue will be used in my January 4 Sunbeam meeting. Thank you.

Mrs. Willie Perry
Altus, Oklahoma

We are grateful to both of you for telling us your plans for using the magazine. We believe that more and more church leaders in missionary education are discovering how useful *THE COMMISSION* can be.

Expiration Signals

Until just recently the mailing sticker on my mother's (copy of) *THE COMMISSION* said "Mar. 67." Today . . . the February issue arrived with no date on the sticker and a renewal notice enclosed saying this was the last issue before renewal. First, I think March is the last issue, and second, if it is or isn't, renewal notices should be sent before the last or next-to-last issue.

We believe in being informed Baptists—but frankly I am sometimes ready to give up

with our denominational periodicals (not just *THE COMMISSION*).

Enclosed check is for renewal for three years.

Ruth Goodin
Palatine, Illinois

We regret the inconvenience and confusion our procedures have caused you. We regularly send two notices of expiration, each one in the form of a postage-paid, renewal envelope. The first is sent to the subscriber inside the next-to-the-last issue of his subscription. The second notice is sent inside the expiration issue. For several years we sent three notices starting one issue earlier, but we have found that our present plan is just as effective.

In that the subscriber mailing list is now computer-printed, the expiration date will no longer appear on the address label that we apply to each mailed copy of the magazine.

Invitation

Messengers and visitors attending the 1967 meeting of the Southern Baptist Convention in Miami Beach, Fla., are invited to a Foreign Mission Board reception at the Roney Plaza Hotel, 4:00-6:00 P.M., on Wed., May 31. Guests will have opportunity to meet missionaries—many attired in the national dress of the lands where they serve—and members of the Board's administrative staff.

Chilean Giving Shows Increase

Chilean Baptists increased their gifts through the Cooperative Program of their Convention by 51 percent during 1966, it was announced at the Convention's annual meeting in January. Out of 109 churches affiliated with the Convention, 108 contributed the equivalent of \$7,998 (U.S.), reported Missionary Melvin E. Torstrick. Convention messengers adopted a 1967 goal of another 50 percent increase; if reached, gifts would total \$12,000 (U.S.).

NEWS

APRIL 1967

FOREIGN MISSION BOARD

SBC

New Trainees Invited

A total of more than 80 young persons from 22 states gathered in February for one of the regional conferences for those interested in serving under the Missionary Journeyman Program of the Foreign Mission Board. The conferences were held on successive weekends in Richmond, Va., and in Dallas, Tex.

Prospective journeymen have been sent invitations to attend the intensive, eight-week training program, to begin in June at Virginia Intermont College, Bristol. Director of training this year will be James D. Belote, missionary to Hong Kong now on furlough.

The new journeymen, the third annual group to be sent under the program, will be presented at a dedication service in Richmond, Va., on Aug. 10 before beginning two years' service overseas under direction of career missionaries.



LAWRENCE R. SNEDDEN

At Journeyman meeting in Richmond, Va.

Record Additions Possible

The year 1967 may bring the largest number of missionary appointments in the 122-year history of the Foreign Mission Board, according to current indications, Executive Secretary Baker J. Cauthen told the Board in February.

The record for additions to the overseas staff was set in 1965, with 220. In 1966, 207 were added.

For many years, personnel losses from death, retirement, and resignation amounted to about 3 percent of the staff under appointment, the executive secretary pointed out in his preface to the Board's annual report for 1966. But in 1966, for the third time in four years, the loss ratio dropped below 3 percent.



W. ROBERT HART

Frank K. Means, FMB secretary for Latin America, meets conferee at regional Journeyman conference in Dallas, Tex.

Church Formed in Republic

The first church to result from Southern Baptist mission work in the Dominican Republic was formally organized Feb. 5 as Ozama Baptist Church, with 25 charter members, according to Missionary Billy W. Coffman.

The first Southern Baptist missionaries to the Dominican Republic, the Howard L. Shoemakes (now on furlough), arrived in the summer of 1962. The Coffmans joined them in 1964, and the Paul E. Potters and the Thomas E. Ratcliffs arrived in 1966. All serve in Santo Domingo, the capital, except the Potters, who are stationed in Santiago.

Closing at Orleans Leaves One Church

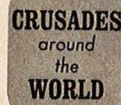
The English-language First Baptist Church of Orleans, France, held its final service Jan. 29. Its closing, after nearly 10 years of existence, resulted from the French government's policy calling for withdrawal of NATO forces from France. The church had served American military personnel.

The closing leaves but one English-language Baptist church in France—Emmanuel Church at Paris. Up to recent months there were eight such churches; Orleans was the oldest. The Paris church is launching a bilingual ministry.

A cameraman from the national radio-television network covered the final service of the Orleans church, in which the Americans presented their building to the local church associated with the French Baptist Federation. Newsmen from the U.S. Army Public Information Service

Second Campaign Due

Thirty-six churches and missions are planning to take part in the nation-wide evangelistic campaign of the Portuguese Baptist Convention, Oct. 8-22. They will be divided into two groups, with a week of meetings for each group. Campaign theme is "Jesus Christ is the Bread of Life."



Guest evangelists will include one minister from Spain, one from Mozambique, two from Brazil, and two from the U.S. (Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development and former missionary to Brazil, and Nathan J. Porter, Home Mission Board associate personnel secretary, whose parents were missionaries to Brazil).

Portuguese Baptists' first nation-wide crusade, in 1964, resulted in nearly 700 professions of faith in Christ. Convention President José Gonçalves said the earlier effort made many Portuguese aware of Baptists for the first time. "I believe this next campaign will bring us even greater recognition," he added.

Honduras Plans for Crusade

Planning and promotion for the 1969 Crusade of the Americas were major items of business at the annual meeting of the Association of Baptist Churches in Honduras, held in January. Guest speaker was Ervin E. Hastey, Southern Baptist representative in Mexico and Crusade coordinator for Mexico and Central America.

and reporters from the two Orleans newspapers also were present.

Henri Vincent, president emeritus of the federation, spoke of the Baptists from the U.S. as being "no more aliens in a foreign land," and expressed appreciation for their prayer and financial support given French Baptists.

All the English-language congregations in France cooperated with the Federation and together contributed about \$5,000 annually to its work. At the Orleans service, the church gave a \$2,100 check for the Federation's advance program.

Begun in 1957, the Orleans church at one time had nearly 300 members. More than 200 converts were baptized during its lifetime. Eight former members are now in the gospel ministry. The church launched four missions, and three became major churches.



Reception

A student from Nigeria talks with Truman S. Smith, Foreign Mission Board staff member, and Mrs. Smith, during the Feb. 4 reception at Board offices for persons from overseas studying in the Richmond, Va., area. The reception, the Board's second such event, was held as a gesture of friendship and to allow the visitors to become acquainted with the work of the Board. A few of the guests attended Baptist mission schools.

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Visiting 10 countries: France, England, Switzerland, Italy, Austria, Germany, Belgium, Holland, Scotland, and Ireland.

**October 2—AROUND-THE-WORLD
TOUR**

Visiting the Bible Lands (21 days), African Safari (21 days in Africa), ending tour in the Hawaiian Islands.

Write for brochures or phone (614) 879-8466 for complete details and rates. Brochures on request. Tours priced all inclusive.

Street Named for Once-Persecuted Missionary

Honoring a Southern Baptist missionary once persecuted in the city, a main artery of São Fidellis, Brazil, has been named Solomon Ginsburg Street. Ginsburg 73 years ago was arrested and jailed for preaching the gospel in São Fidellis, in Rio de Janeiro state.

The street, which runs past the Second Baptist Church, was named for Ginsburg during the city's recent anniversary celebrations. Brazilian Baptist leaders were present for the naming.

Son of a Jewish rabbi, Ginsburg was born in Poland, educated in Germany,

and converted to Christianity in England. He went to Brazil in 1890, came in contact with Southern Baptist missionaries, and became a Baptist. He served under the Southern Baptist Foreign Mission Board from 1892 until his death in 1927.

In his life story he recounted the persecution in São Fidellis. When forbidden to preach, Ginsburg told the chief of police Baptists do not accept orders from civil authorities in matters of religion, but from a higher authority. He then read Jesus' words in Matthew 28:18-19: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." His case came to the attention of the governor of the state, who halted the persecution.

Brazilians Reelect Soren

Brazilian Baptists, meeting in annual Convention session in Belo Horizonte in January, approved a budget calling for a 60 percent increase over the previous budget. The approximately 1,000 messengers, reelected João F. Soren president, and rejected a proposal to change from annual to biennial meetings.

Soren is serving his eighth year (not all consecutive) as president. His father, the late F. F. Soren, was the Convention's first president.

The second woman ever given a Convention office, Miss Lúcia Margarida Brito was elected second secretary of the Convention.

H. Franklin Paschall, Southern Baptist Convention president, was principal speaker at a session promoting the Crusade of the Americas.

Peru Aims for Increase

At the first annual meeting of the Baptist Convention of Peru since its organization in 1966, messengers approved a four-year Plan of Advance with a goal of tripling the number of Baptist churches in the country. The plan also includes participation in the 1969 Crusade of the Americas. The Convention met early in January at First Baptist Church, Lima.

After delivering a series of messages on stewardship, guest speaker Ben H. Welmaker, missionary president of the International Baptist Theological Seminary, Cali, Colombia, in his final address spoke on the Christian ministry. He gave an invitation for commitment to the ministry, and 13 persons responded.

"We had wondered where the leaders would come from for the new churches" resulting from the Plan of Advance, commented Carlos Garcia, Lima pastor and newly elected president of the Convention. "The Lord has already started to solve that problem."

A number of those making decisions already are planning to enrol in the Baptist Theological Institute of Peru. The school will open its 1967 session in April in new quarters at Trujillo.

Writers Gather in Quito

More than 25 persons took part in an institute for Christian writers held in Quito, Ecuador, in February. Participants included a poet, a newspaper reporter, a university student, a shoemaker, an evangelical pastor, and two former students for the Roman Catholic priesthood.

Baptist Spanish Publishing House, El Paso, Tex., initiated the institute for the purpose of discovering and training new writers for its publications. Similar workshops have been held in Lima, Peru, and Caracas, Venezuela.

Missionary W. Judson Blair, of the Publishing House staff, taught the course in Quito. He gave instruction in the fundamentals of writing for publication and suggested possible ideas and themes.

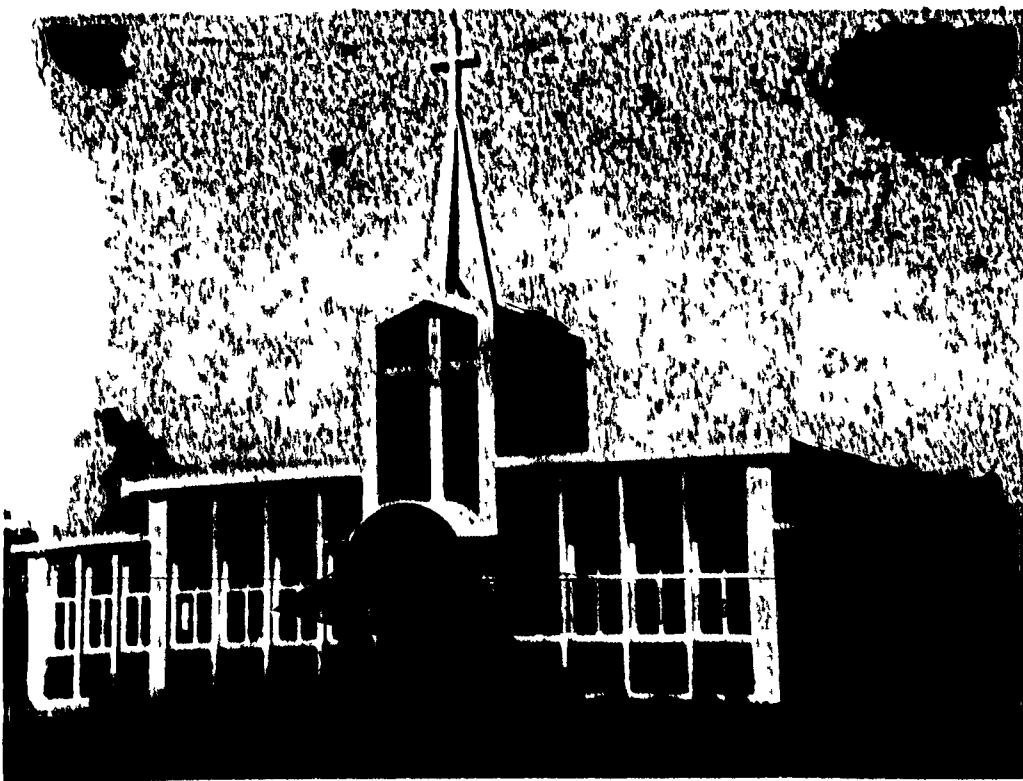
Participants produced several articles during practice sessions. They organized a Christian writers' circle to meet periodically so they can share their writings and benefit from discussion and criticism.

Danang Center's Uses Vary

Certificates were presented to 150 of the 301 students enrolled in the third term of English classes in Danang, Vietnam, the first to be held in the new Baptist Activities Center. Making up the faculty for the 14 classes, which met two nights a week for three months, were missionaries, four U.S. Air Force personnel, a Baptist working with the U.S. AID program, and a marine who is a Southern Baptist. A new term opened Jan. 31.

Official opening of the reading room at the center was held in December, with the assistant mayor of Danang cutting the ribbon, reported Missionary Rondal D. Merrell, Sr. The 350 books and the magazine section were welcomed enthusiastically by the 150 persons present.

Literacy classes were begun at the center in February. Clothing also is distributed through the center.



For Students

This new chapel-student center was dedicated recently at Chung Yuan Christian College of Science and Engineering, at Chungli, Taiwan. Missionary Lois Glass teaches Bible and works with the Christian student group at the private school. The Foreign Mission Board provided a total of \$16,000 for the center.

Salary Revision for Missionaries Outlined

The base salary of missionaries under appointment by the Foreign Mission Board has been revised recently, though actual support has not greatly changed. It is pointed out in the Board's 1966 report, which will be presented to the Southern Baptist Convention this spring.

A single missionary now has a base salary of \$2,000; a married couple, \$3,600; an allowance for each child under 10 years old, \$250, and for each child

over 10, \$300. Thus, a family with one child under 10 receives \$3,850, and a family with two children under 10 and two over 10 receives \$4,700. Inflationary conditions in most countries require cost-of-living supplements to be added to these figures.

Missionary remuneration is thought of in terms of "living support" rather than "salary." Missionaries also receive housing, assistance with medical expenses (all excessive bills are paid by the FMB), life insurance, pension dues, educational expenses for children, an outfit allowance upon appointment, and a refit allowance at the end of each furlough. Transportation on each field is provided as recommended by the Mission (the organization of missionaries in that field).

The Foreign Mission Board's total budget for 1967, providing for missionary support, ministries throughout the world, and construction of necessary buildings, is \$28,022,300. Of this amount, 93 percent will be spent on mission fields.

Specialist To Aid Hospitals

Norman E. Halbrooks, an anesthesiologist in Tyler, Tex., plans to spend a month aiding medical missions in the Middle East this summer under the medical volunteer program of the Foreign Mission Board.

The doctor is to spend two weeks in Gaza, where an 88-bed hospital ministers to Arab refugees, and two weeks at a 50-bed Baptist hospital in Ajloun, Jordan. He plans to give short courses in anesthesiology to nurses and other hospital personnel; both hospitals have schools of nursing.

Halbrooks is a member of First Baptist Church, Tyler. The volunteer program allows participants to serve weeks or months in Baptist hospitals and other medical institutions overseas, relieving the permanent staff of some of the work load and giving instruction in their specialties.

Czech Baptists Note Date

Baptists in Czechoslovakia this year are observing the 500th anniversary of the organization of the Brethren Unity, in 1467. "This movement rejected infant baptism and brought the baptism of believers into church practice," explained Josef Hovorka, historian for the Baptist Union in Czechoslovakia, writing in *The Baptist World* (journal of the Baptist World Alliance).

"This was 58 years earlier than the emergence of the Anabaptist movement in Zurich," continued Hovorka. "The Anabaptists in Zurich were therefore not the beginning of the free church movement, but the Brethren Unity of Bohemia! The detailed sources of this history are in the Czech language, and that is probably the main reason that the world so far knows little of the details of this beginning."

Hovorka also reported that about 20 percent of the Baptist churches in Czechoslovakia have been affected by the movement of speaking in tongues. Advocates of the movement claim this is the first proof of the gift of the Holy Spirit.

At the Czechoslovak Baptist conference last June, "spokesman against this opinion referred to the obligation of those who speak in tongues to pray that they may also interpret such speech," related Hovorka. "The churches were urged to call the attention of those who speak in tongues to the teachings of the New Testament, and to counsel those who will not heed these teachings to leave the church."

Servicemen's Center

This Baptist servicemen's center at the Korean army induction center at Nonsan was opened late in 1966. Built and furnished at a cost of \$10,000, provided through the Foreign Mission Board, it is the only recreational facility at the Nonsan base. More than 200,000 men train at Nonsan each year, according to Missionary Rolla M. Bradley. This year each inductee is being given a Gospel of John. Other Baptist servicemen's centers in Korea are at Wonju and Taejon.



THIS SPACE CONTRIBUTED BY THE PUBLISHER

Do you know the seven warning signals of cancer?

1. Unusual bleeding or discharge.
2. A lump or thickening in the breast or elsewhere.
3. A sore that does not heal.
4. Change in bowel or bladder habits.
5. Hoarseness or cough.
6. Indigestion or difficulty in swallowing.
7. Change in a wart or mole.

Just in case you don't: 1. Unusual bleeding or discharge. 2. A lump or thickening in the breast or elsewhere. 3. A sore that does not heal. 4. Change in bowel or bladder habits. 5. Hoarseness or cough. 6. Indigestion or difficulty in swallowing. 7. Change in a wart or mole.

If a signal lasts longer than two weeks see your doctor.

It makes sense to know cancer's warning signals.

It makes sense to give to the American Cancer Society. *

NEWS

ABC Council's Vote Stands

In action that in effect reaffirmed its decision of last November, the General Council of the American Baptist Convention voted in February that the Convention "will not be listed as officially participating in the Crusade of the Americas."

Since the earlier decision by the council, several state conventions, associations, churches, and other groups associated with the ABC have expressed intention to cooperate with the Crusade.

The council's action does not preclude such cooperation, but it does mean there will be no financial or staff help from ABC agencies to those in the U.S. who take part. However, "The American Baptist Home Missions Society will seek to assist Latin American Conventions with leadership and resources in strengthening their own programs of evangelism."

The council said the ABC family "will be vitally concerned with evangelism during the years 1969-71, as it always seeks to be." However, "the evangelistic emphasis will be integrated into the major thrust of the Christian Faith and Work Plan, which will be the denomination-wide focus of attention during this period of time."

Carl W. Tiller, ABC president, reported that as a gesture of reconciliation he has agreed to serve on the layman's committee for the Crusade.

Grants Begin Work in Japan

To begin a year of work with English-speaking people in Japan, the J. Ralph Grants, of Lubbock, Tex., arrived in Tokyo in January. Grant, who recently retired from the pastorate of Lubbock's First Baptist church, is serving as interim pastor of the Chofu Baptist Church, in the Tokyo area near U.S. Fifth Air Force headquarters. He is a member of the Foreign Mission Board.

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CARLOS R. OWENS

Moni Church building during evangelism clinic. Land Rover was first car in village.

Moni's First Vehicle 'A Gospel Car'

"Today a car has come to Moni for the first time, and it is a gospel car!" exclaimed the Baptist pastor at Moni, Uganda. His words followed arrival of the Land Rover driven by Missionary Jimmie D. Hooten over the first road up to the mountain village. Past the small farms of Muslims who tried to hinder the work, determined members of the Moni Baptist Church had hacked a road so that the evangelistic clinic for Uganda could be held at their newly organized church.

More easily accessible was the church in nearby Mbale. But David Lulaba, a Baptist layman from Moni, convinced Hooten the clinic should be up the mountain, though there wasn't even a road. "If we can only have our meeting at Moni," said Lulaba, "we can show those Muslims that we Baptist Christians are faithful to the Lord Jesus!"

The clinic was in preparation for the three-nation (Uganda, Kenya, Tanzania) evangelistic campaign planned by Baptists for next October. To the two-day clinic came 35 preachers and laymen,

traveling by bus, taxi, missionary car, and bicycle from as far as 240 miles away. Most slept on bedrolls spread over sisal mats on the church building's dirt floor, though a few were housed by church members.

In the evenings, more than 500 persons crowded around the small mud-and-pole building to listen to sermons; 35 accepted Christ.

"At Moni, where Muslim influence is so thick you can feel it, we saw the simple message of a Saviour's love take root and begin to blossom," declared Hooten. "We pray we will continue to see this happen all through this year of evangelism."

Holiday Retreat Largest Ever

Young people and counselors representing all areas of Ecuador where Baptists have work took part in a five-day retreat, held annually during the carnival (pre-Lenten) holiday weekend.

The record number of 70 campers taxed the recently enlarged facilities of the Baptist encampment near Quito. At the close of the retreat, sponsored by the organization of Southern Baptist missionaries in Ecuador, 10 young persons made life commitments to Christian service.

Congregation Dedicates Building

The only evangelical church in the city, the Baptist Church of Cacém, Portugal, celebrated its ninth anniversary by dedicating its new building with an overflow crowd present.

Due to restrictions placed on evangelicals in Portugal, normal architectural design for church buildings cannot be used. Therefore, most evangelical churches have the facade of an apartment building, or are adaptations of residences. The Cacém church is a modified home.

Paschall's San José Visit Busy

Southern Baptist Convention President H. Franklin Paschall, of Nashville, Tenn., spent a busy 31 hours in Costa Rica during a recent trip to Latin America. He first spoke in chapel at the Spanish language institute in San José, where are enrolled more than 175 missionaries representing over 30 mission organizations.

At the local television studio he recorded a program, directed by Missionary L. Laverne Gregory, for future release; Paschall spoke on the Crusade of the Americas. He had lunch with the Southern Baptist missionaries permanently assigned to Costa Rica and dinner with Southern Baptists from the language school. The next morning he met with Costa Rican pastors before leaving to continue his tour.

Clinics Prepare for Three-Nation Effort

Evangelism clinics in preparation for a three-nation evangelistic campaign in East Africa next October brought together a total of about 180 pastors, laymen, and missionaries between Jan. 11 and 17. Clinics were held in Nyeri, Kenya, in Arusha, Tanzania, and in Moni (near Mbale), Uganda.

Nearly 200 churches have been started in these three countries since Southern Baptist missionaries began work in Kenya and Tanzania in 1956 and in Uganda in 1962. The crusade planned for October will be the first attempt to unite all of these

young churches in a simultaneous evangelistic effort.

"We have invited several outstanding pastors from Liberia, Nigeria, and Zambia, as well as pastors and musicians from the United States, to assist us in bringing new life in Christ to the more than 19 million" non-Christians in the three countries, said Missionary James E. Hampton, of Tanzania, chairman of the steering committee.

Guest speaker at each clinic was Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development.



At Uganda clinic, Underwood (right), Missionaries C. Ray Blundell, Jr., and Jimmie D. Hooten, and national pastors examine poster used during crusade in Spain.



Missionary Will J. Roberts and national pastor discuss plans during Kenya clinic.



PHOTO BY CARLOS R. OWENS

Chatting beside a road in Uganda, this man, not a Christian, typifies the large numbers for whom crusade is planned. He carries staff and three-legged stool.

School Marks Anniversary

The Seminary of Christian Educators, Recife, Brazil, launched its 50th anniversary observance by presenting a historical pageant during the Brazilian Baptist Convention's annual meeting in January. Anniversary activities will continue throughout the year.

The Baptist training school for women had its beginning when a girl came to the all-male Baptist theological seminary in Recife seeking an education so that she could work among women and children along the Amazon River. Graduates now serve throughout Brazil in home mission posts, Baptist schools, good will centers, children's homes, local churches, and state and national Baptist offices. Many are pastors' wives.

Missionary Martha Hairston, director of the school since 1953, wrote and directed the pageant. Four former directors took part on the program.

Germans Plan Tent Missions

Baptist tent mission work will be carried on in about 100 places in West Germany this summer, according to Evangelist Herber Weinert of Cologne. Joining the four regularly appointed evangelists of the Union of Evangelical Free Churches (primarily Baptists) will be a large number of pastors, Weinert said.

Teams of men's choirs also will assist. Approximately 400 laymen are expected to give about three days apiece of their summer vacations for this pioneer mission service.

Swedes Build for Yemen

A Swedish firm is constructing a prefabricated hospital for the proposed Baptist mission hospital in Jibla, Yemen. John D. Hughey, secretary for Europe and the Middle East, told the Foreign Mission Board in February. It is expected the hospital unit will be taken to Jibla in April or May and will be ready for use by the end of the year.

Under the supervision of W. Murray Scarborough, a contractor from Memphis, Tenn., who went to Yemen as a missionary associate last year, a sewerage system has been installed at the hospital site, ground has been prepared for buildings, and construction has started on a duplex missionary residence.

The medical staff at Jibla—currently consisting of Missionary Dr. James M. Young, Jr., Special Project Nurse Jean Potter, a Baptist nurse from Spain, and one from Egypt—conducts a trailer clinic. They treated 3,000 patients in November and December.

Time 'Ripe' for Indonesian Crusade

Its arithmetic is admittedly faulty, but the goal adopted by Indonesian Baptists for their 1967 nation-wide crusade carries a challenge: "1+1=140, 1+1=8,000."

The "1 + 1 = 140" part of the slogan "challenges each of the 70 churches to start a new chapel or preaching point during the year, and '1+1=8,000' challenges each of the 4,000 Baptists to lead at least one person to faith in Christ," explained Missionary Ebbie C. Smith.

"Evangelistic harvest is ripe among the more than 100 million Indonesians, of whom only four of every 100 are Christians," he continued. "Approximately 80 million people—more than 75 million non-Christians—live on Java and Sumatra, the two of Indonesia's 3,000 islands in which Southern Baptist missionaries serve."

Related Smith: "Two years ago, when the Indonesian Baptist Mission asked Missionary Edward O. Sanders to lead in planning for a nation-wide crusade in 1967, conditions did not seem promising for such an effort. The steady growth of Communist influence even cast doubt on the possibility of continuing mission work. Then came the failure of the Communist coup in October, 1965. The Muslim resurgence which followed has not filled the vacuum left by the Communist downfall. The field awaits the reaper, and abundant harvest is assured."

"It is providential that Baptists have planned their most ambitious and far-reaching evangelistic effort for this time."

Sanders last year called together a steering committee of Indonesians and missionaries. Plans were laid and subcommittees set up. A giant prayer movement was begun. Packets of Bible verses for memorization were distributed. Mass meetings in various cities informed Baptists about the crusade.

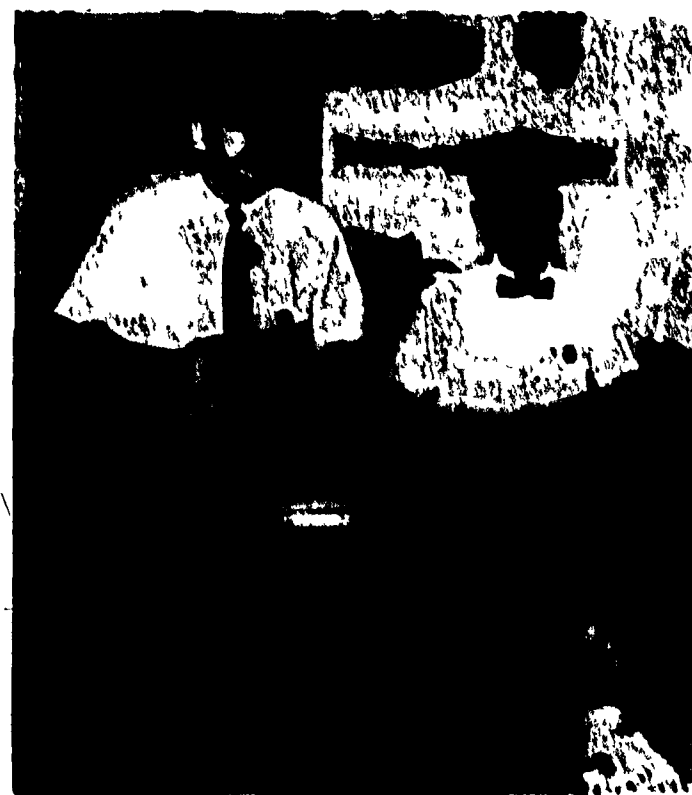
Pastors and other leaders from every church and chapel met at the Baptist seminary in Semarang for "preparation week" in January of this year. Leading

were Evangelist Gregorio Tingson, of the Philippines, and Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development.

Clinics in various cities during February and March were held to prepare local church members. Musical concerts, newspaper and radio advertising, and other publicity methods are being used to command public attention.

The evangelistic meetings will be held in May, June, and July. Crusade theme is "New Life in Jesus." Definite plans for follow-up have been made.

"Baptist work in Indonesia is still young—the first Southern Baptist missionaries to this land arrived on Christmas Day, 1951," said Smith. "Indonesia's young Baptists look for exciting miracles this year."



Underwood, with interpreter, speaks to Indonesians during crusade preparation.

Overseas Baptisms Exceed 51,000 in Year

Baptisms by the 4,707 churches related to Southern Baptist mission work overseas totaled 51,680 during 1966, bringing church membership to 528,958. The rate of baptisms was approximately one for every 10 church members.

These are among facts contained in the foreign Mission Board's 1966 report, to be presented to the Southern Baptist Convention in Miami Beach, Fla., May 30-June 2. The report offers a compilation of figures and facts from the countries where Southern Baptist missionaries serve.

The work of the churches overseas, served by 3,904 national pastors, was supplemented by 6,542 mission points. Churches and mission points together enrolled 604,487 in Sunday School, 106,792 in Training Union, 154,605 in Woman's Missionary Union, 16,525 in Brotherhood, and 123,402 in Vacation Bible School.

At the end of 1966, there were 2,208 missionary personnel—among them 92 missionary journeymen—assigned to 64 countries, including three (Bermuda, Morocco, and Ethiopia) to which missionaries were first assigned during the year.

In 1966, 387 missionaries and 6,256 nationals worked with 185,050 students in 1,181 Baptist schools—kindergartens, primary and secondary schools, colleges and schools for training teachers and nurses, and theological seminaries and other institutions for preparing vocational church workers.

Publication centers totaled 23, engaging 68 missionaries and 530 nationals, and producing 4,129,689 copies of 386 periodicals, 728,322 copies of 229 books, and 16,548,783 copies of 372 tracts.

Twenty hospitals and 56 clinics and dispensaries treated 45,051 inpatients and

544,004 outpatients. These institutions were staffed by 62 missionary and 102 national doctors, 60 missionary and 312 national nurses, and 40 missionaries and 870 nationals in other jobs.

Four missionaries and 99 nationals cared for 793 boys and girls in 13 children's homes. Twenty-five missionaries and 104 nationals assisted 7,959 children and adults enrolled in 19 community and good will centers.

First Broadcast Clinic Held

The first radio and television clinic for Guatemalan Baptists attracted more than 25 pastors and laymen, Jan. 23-26. From Alan W. Compton, Foreign Mission Board radio-TV coordinator for Latin America, they received instruction in how to use radio in church work, programming and production, locution, and follow-up.

Sponsoring the clinic was the Guatemalan Baptist Convention's radio-TV committee, headed by Carlos Quillo, a national pastor, and Missionary William W. Stennett.

"Guatemala is wide open for the use of radio and television in evangelism," reported Missionary Jean (Mrs. Charles A., Jr.) Allen. "Everyone owns a radio or has access to one, and many people own television sets."

Earthquake Spares Missionaries

All Southern Baptist missionaries were reported safe following the earthquakes which rocked Colombia on Feb. 9, according to cabled word from Ben H. Welmaker, chairman of the Baptist Mission of Colombia. He reported no known damage to Baptist property. Southern Baptists have 44 career missionaries and one missionary journeyman assigned to Colombia.

Singapore Study Opens

A leadership training course to help meet the need for trained lay persons in Baptist churches of Singapore began in January. Three terms, each three months long, are scheduled annually. First-term courses included "Methods of Bible Study" and "Baptist History."

Separate classes are held in Mandarin Chinese and in English. Pastors teach in Mandarin and missionaries in English. During the first term, January-March, classes met for two hours each Monday night. Seventy persons enrolled, 41 in English and 29 in Chinese.

HERE'S BACKGROUND READING FOR CHRISTIAN HOME WEEK



The Christian home—a form of sanctuary from the pressures of the contemporary secular society. The poet, Robert Frost, described it adequately: "Home is the place where they take you in."

With this viewpoint in mind, Lofton Hudson, director of Midwest Christian Counseling Center, Kansas City, Missouri, has written a timely and provocative new book currently being offered in Broadman Readers Plan, **Home Is the Place**.

The book suggests that the problems which families and individuals face should be met with straightforward Christian principles. Drawing from his own experiences as a counselor, Hudson gives many examples of common problems in society today, being both frank and contemporary.

Two other new inspirational and informative books have been selected for inclusion in Broadman Readers Plan this quarter.

Our God Is Able, by William Walter Warmath, vice-president at Union University, Jackson, Tennessee, advocates that God can deliver his people from their tensions and troubles. Psychology and reason are not enough to battle against fear, temptation, anxiety, and doubt, the author feels; rather, God can mean the difference between despair and victory.

The third new title in this quarter's selection is **What's Right with the Church?**, by G. Avery Lee, pastor of St. Charles Avenue Baptist Church, New Orleans, Louisiana. Using a positive approach, he answers many popular objections to the church, presenting a strong case for its challenge and effectiveness.

You may receive these three new, delightful and informative books now and continue to receive three additional books on stimulating and interesting subjects quarterly, all for only \$1.00 per book, simply by enrolling in Broadman Readers Plan.

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19

MAY						
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"teaching them to observe..."

JULY						
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67

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
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*MISSIONARY SPEAKERS - BIBLE STUDY HOUR - VESPER SERVICES - AGE-GROUP & LEADERSHIP CONFERENCES

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