

THE Commission

Southern Baptist Foreign Missions Journal • August 1967



NIMBA: Nobody's Home

• Reports from the Middle East
• Downriver to Ejekimoni



Strolling along an avenue in Saigon, Vietnam, two U.S. servicemen pass Buddhist monks in their robes.

THREE CHURCHMEN stood talking about the war in Vietnam. Call them X, Y, and Z.

"It's an unjust war," said Mr. X.

"It's a just war," said Mr. Y.

"Just or unjust," said Mr. Z, "the existential fact is many of our men are there. Harry Jones, who sang in our choir, is with the First Cavalry at Danang. Rodney Smith, our pastor's son, is fighting with the Marines near DMZ. Thousands of Americans are there in Vietnam fighting, and some of them are dying. What concerns me is: Are we doing all we can for these men? Are the churches as concerned as they ought to be?"

A small committee of concerned people (the Committee on Ministry to Armed Forces Personnel of the General Commission on Chaplains) invited two chaplains to sit down with them and discuss this question: Through our chaplains and our churches we are trying to meet the religious needs of our men in Vietnam, but what more can we do?

Suggestions were made by the two chaplains and by members of the committee, during the session and since. In general, three answers have come forth:

First, there needs to be more and better communication.

Every church has a moral obligation to keep its members informed. This involves service personnel who are far away in Vietnam. Morale is highest among informed and dedicated Christians. The lines of communication between the men in service and their home churches help to give a lift to this morale.

How communicate? By sending church bulletins, news-

letters, pastoral letters, religious reading material. But personal letters are the most welcome. Pastors ought to write occasional personal letters to their men in service. If they are too busy to do this, they are too busy.

"You can talk all you want about USO shows and the like as morale boosters," said Mrs. Franklin D. Roosevelt. "They are fine. But there are two things that keep up the serviceman's morale more than any others—warm socks and letters from home."

I believe it is a good idea, commented one chaplain, to write to the chaplain of a man's unit. The chaplain is the best man to meet any soldier's spiritual needs. Letters from the church or from parents to the chaplain will introduce him to the specific needs of specific persons. Thus, he is able to personalize his ministry where military personnel sometimes appear as a mass.

"In a whole year I had only one letter from back home about any service person," one chaplain said. A young man in the military lamented, "The only time I heard from my church back home was when it needed money."

Chaplains make efforts to provide wholesome reading material for military personnel, such as *The Link* magazine and religious pamphlets. The American Bible Society makes Bibles available to chaplains for distribution.

A Lutheran pastor in Michigan has organized in his church a group named FROMMS (Friends and Relatives of Men in Military Service). Included in their program: Send the weekly bulletin and other material to our servicemen; meet periodically to hear from our servicemen who may be on



RIZZOLI PRESS-PIX

By Lawrence P. Fitzgerald

Our Servicemen

What more can we do?

leave, and work on projects to remember them; request pictures (preferably in uniform); request the most recent addresses of our servicemen from their friends and parents; send a monthly letter from the pastor; request ideas from other members of the church.

The second suggestion: *People at home need to pray more for the men in service.* Never lose faith in prayer. Prayer is "the earnest plea of a spirit in need," and there are thousands in need in Vietnam.

Many men in Vietnam are learning to pray for the first time. Facing danger and death, they ask protection. We don't want our men to use religion as "a celestial good luck charm," but it is only natural—and right—to pray when in danger.

We are trying to lead our men to see that prayer is communication with God—the meeting of two spirits: "I am" and "I." Many are beginning to think like Clark Poling, one of the chaplains who gave his life when the *Dorchester* was sunk during World War II. He wrote home long before the *Dorchester* went down and made this request:

"I know I shall have your prayers, but please don't pray simply that God will keep me safe. War is a dangerous business. Pray that God will make me adequate."

I believe it is a good idea to create prayer groups to pray definitely for your men in service. Learn the meaning of what Samuel said: "Far be it from me that I should sin

against the Lord by ceasing to pray for you." Pray for your men, and let them know you are praying for them.

One pastor mentions his servicemen every Sunday in his pastoral prayer; sometimes he prays for them by name. Nothing is a greater challenge to faithfulness to Christ than to know that you are being prayed for—and specifically.

Finally, we need to develop the laity so they will become exponents of the good news in Christ. This we must do if we take the doctrine of the church seriously. The working out of God's way of life among men was never left only to the clergy.

This may mean counseling with young people before they go into military service. Do they not need help as they enter this strange new experience of the military?

This means a well-rounded program of Christian education. Young people need to be taught what it means to be a Christian and the necessity for letting the whole man be converted. In his battle with sin the young person must learn to take a stand for Christ. Of course, he needs to see that God is forgiving, but he also must see that the church is not just a nursery for weaklings but a brotherhood of strong men.

Ordained clergymen need to take the laity into full partnership in the work of Christ. "I often feel that the chaplain is charged with an impossible task," said one chaplain. "He works by himself; he is not a part of a team of laity who can pray, evaluate, plan, and execute a viable program. He must go it alone. . . . But laymen can and ought to be trained to share in the evangelistic and teaching ministry of the church. Once a man becomes a Christian, he is a part

of the body of Christ and ought to be out doing the work of Christ here and now."

This creative chaplain goes on to say that he knows of Marine Corps sergeants who are doing a most effective job as counselors. Chaplains, he said, ought to have the desire and the tools to train lay people to become effective witnesses for our Lord.

To be sure, chaplains are provided by the churches, and they are doing a good job. They cover as much territory as possible. But "none of our churches is ever going to do an adequate job in assisting chaplains on active duty until they take their mission to the man in uniform with radical seriousness. . . . We are going to be called on some day to give an accounting of ourselves and be asked what our mission was and we may have to answer feebly that we had little sense of mission. Of course, we've done fairly well in our mission as counselors but we need to look again at our mission as evangelists, Christian teachers, and preachers."

One supervisory chaplain declared, "I was leader for 200 chaplains, and I can truly say that I have never seen a finer group and a more capable group of clergymen in the world." But chaplains face many problems: lack of transportation, rapid turnover, mud and heat, a general lack of adequate materials.

The men often do not turn out for the services. Perhaps they can't. For example, in one situation where there were 1,600 Protestants, only 17 men showed up for the religious service. A battalion chaplain reported, "I can remember that, week after week, after five to eight services we would have met with 15 percent of the Protestant personnel."

But the laymen are there. They are all around. And a

Infantryman rests a few moments during patrol in Vietnam.

WIDE WORLD PHOTO



dedicated layman can often spell the difference: he can bring the good news of Christ to needy men. I believe we ought to renew our faith in the ministry of the laity.

Home churches can help these laymen by providing appropriate literature for their use—but perhaps not Jesus in long-flowing robes on the front cover of the Sunday bulletin. Maybe we should forget trying to create a dear, old homey atmosphere of the sweet church older people were reared in when they were children. What do we have to fear from pop-art or contemporary photographs that are realistic and show men ministering in their daily situations?

I especially hope someone will come up with guitar music for the *Armed Forces Hymnal*. Maybe not all of it—for some hymns may not be appropriately set to guitar music—but some of them. Most likely you'll find a fellow around who has a guitar and can lead the singing with it.

Do not forget that our ministry, in the Navy at least, is to teen-age Americans whose cultural and social values are deeply rooted in America's teen-age culture. More than 70 percent of the men in the Marine Corps are under 20 years of age. Our ministry ought to speak the language of that group and meet their needs.

Anyway you look at it, Vietnam is a dirty mess, not a clean mess. But it is there—and our men are there—and they need an in-depth ministry by chaplains and laymen alike.

Your men will not come back the same "boys" they were when they went into service. They are going through fire: they are facing crises. It is well you want to help. And you can in the ways suggested—and in other ways you will think of yourself. All of this calls for concern, prayer, and understanding.

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COVER: Huge machinery mines iron ore at Nimba, boom town in Liberia. See story, page 14. Photo by Gerald S. Harvey.

Next Month: How do Christians in mainland China live their faith under Communist rule? This is perhaps best revealed in personal accounts. In September, a missionary to Hong Kong tells of two incidents in China.



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This Month

Our Servicemen—

What More Can We Do?.....	Lawrence P. Fitzgerald	Inside front cover
Downriver to Ejekimoni.....		4
New Help for New Missionaries.....	W. David Lockard	7
Argentina's 'Mr. Baptist'.....	Johnni Johnson	10
The Coming Crusade.....	Frank K. Means	12
Nimba: Nebedy's Home.....	Johnni Johnson	14
Mrs. Tiang Tang at 93.....	Maxine Stewart	18
Combined Effort.....	Fon H. Scofield, Jr.	19
Reports from the Middle East: Missionaries and the War.....		28

Departments

Editorials		16
Missionaries in Crisis.....	Baker J. Cauthen	17
Epistles from Today's Apostles around the World.....		20
New Foreign Missionaries.....		22
Missionary Family Album.....		25
Letters		27
In Memoriam: Belle Tyner Johnson, Teddy Arline Smith Lofland.....		27
News		29
Clipboard.....		Inside back cover

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After driving his car to the river, Missionary Gordon E. Robinson rides downriver. He had written the two men, who "are happy to pick up visitors to their church" at Ejekimoni. This type of canoe is for fishing or can carry up to five persons.

DOWNRIVER TO EJEKIMONI

AS ADVISER for fourscore churches and preaching points, a missionary can't visit any one of them frequently. When he does arrive, the day is a special one for that particular church.

Gordon E. Robinson, missionary to Nigeria, is designated "associational adviser" for two associations, including some 80 churches and preaching stations. Only about one in five of these congregations has a full-time pastor with any training. The rest are led by part-time lay leaders.

"My primary function," explained Robinson, "is to assist, counsel, and advise pastors, lay leaders, churches, and preaching stations. This includes visiting them whenever possible, but with so many it is difficult to visit any one very often.

"Of course," he continued, "additional contacts are made with the missionary at the quarterly associational meeting,

through correspondence, when the church sends members to the missionary for help from time to time, at area meetings (smaller than association-wide) of the churches, and at other times."

Several churches are fortunate to have student pastors from the pastors' school, conducted six months a year where the missionary lives. For six months students attend Tuesday through Friday and serve as pastors on weekends. For the next six months they work full-time as pastors, returning at the end of that time to the pastors' school for another six-month schedule like the first.

Ejekimoni Baptist Church has been served by student pastors in the past, but not in recent months. A lay leader was in charge when Robinson traveled down-river to the church on the visit recorded in photos on these pages.



**PHOTOS BY
GERALD S. HARVEY**



"When we were within shouting distance," related Robinson, "the men in the canoe announced our arrival, and a crowd gathered to greet us. Villagers sing and wave while one person—usually the church leader—will step out to officially welcome the visitors."

Greeting Robinson is the church's lay leader, teacher at the Baptist school begun in Ejekimoni two months earlier. A teacher for several years, he was transferred to open the school. Although not born in this village, he is of the same clan and speaks the language. "I carry my shoes and wear rubber boots," said Robinson. "The muddy waterside calls for boots or bare feet."



The congregation, joined by late-comers, walks through the village to the mud church building with corrugated iron roof. The church received \$100 from the Mission to help buy materials. Members provided most of the construction work. "With a missionary present, an extra large crowd was expected," Robinson explained, "so some brought benches from home to increase the seating capacity."



(Continued on next page)

DOWNRIVER (Cont.)

The church leader interprets for Robinson. "I can only greet in this language," the missionary commented.

"Many in the village speak some English, but certainly not all."



"Drums typical of the area accompany singing," Robinson continued. "The people also clap their hands and some use shakers (rattles) while singing. Some of the larger churches have a pump organ." The small, cylindrical drum near the door is a bamboo stick with a slit.



A representative of the local WMU gives the missionary a chicken. "It is quite common," he pointed out, "for churches to give a gift of appreciation—usually food—to the missionary for his visit. Chickens, bananas, oranges, and pineapples are among the most usual gifts."



"As I leave, the church people again accompany us to the waterside," concluded Robinson. "They sing as we walk through the village and wave until we are out of sight."



How Help For New Missionaries

By W. David Lockard
Associate Secretary for Missionary Personnel

For recently appointed missionaries, the new orientation conference, a 16-week session, will begin in September. On these pages W. David Lockard, on leave from missionary duties in Rhodesia to lead the program, outlines the objectives and methods of the longer orientation as the two-year pilot project gets under way.

SOMETHING DIFFERENT happened on my way to the mission field," they'll be able to report. They are the some 100 newly appointed missionaries who will be taking part in the initial 16-week orientation conference provided by the Foreign Mission Board.

These consecrated, highly trained young men and women are, in effect, already en route to their assigned mission fields. But they will pause four months at Ridgecrest (N.C.) Baptist Assembly grounds to receive specialized help for their overseas efforts.

The journey to Ridgecrest in September will be a sentimental one for several of the new missionaries. A number of them received or confirmed their call to foreign missions at Ridgecrest. Some couples fell in love at Ridgecrest and planned a life together. Now Ridgecrest will become the scene of preparation for work abroad.

The lengthened orientation is another repudiation of the "salt-water myth"—the suggestion that crossing an ocean is the only requirement for becoming a foreign missionary. Many factors have led to the inauguration of this more adequate orientation program for outgoing missionaries.

In October, 1965, the Foreign Mission Board restudied new ways of strengthening its overseas ministry. It decided to provide a greater opportunity for the new missionary to receive the insight, attitudes, and skills vital to his new ministry.

Every appointee will attend one of the 16-week conferences. Two conferences will be held each year—one beginning in September and one in January—at Ridgecrest. This schedule replaces conferences that lasted one week to ten days held in recent years.

Not a new school, but a new community will be set up at Ridgecrest for orientation months. Appointees will arrive at a spiritual boot camp, as it were, where they will withdraw from American society and begin the transition to a new society and a new culture. As they contact experienced missionaries on furlough and undergo the highly concentrated course in applied linguistics, they will receive further help for a task that demands their best.

The missionary's role in a typical, non-Western community is constantly changing. As Western ways encroach upon the traditions of non-Western man, the Christian missionary—more than ever before in history—needs to be the symbol of love and the expression of an eternal, unchanging God.

In order to be this kind of a person, he must position himself *within* the community, not *beside* it. There he will become the salt and the leaven as he fills those roles where love can be expressed in relevant and redeeming ways.

"I hope I will not be a *foreign* missionary very long," Dennis Treat declared to the surprise of the audience at his appointment service last April. He

was simply expressing the profound truth that no one can minister to and witness among people effectively as a "foreigner." The missionary's first task is to join the new community.

The four months at Ridgecrest will provide the appointee an opportunity to withdraw from the familiar in order to enter the new community more effectively and more rapidly.

Prior to his service, a missionary is fully enculturated. He has found certain roles within his own society. His orientation must prepare him to give up, in a sense, the very things that give him security and add meaning to his life. He must be helped to see their relativity. He must be prepared to go through the process of re-enculturation within another society. He will learn new roles. He will become aware of new values, themes, and patterns of cultural behavior.

Missionary service in the contemporary world makes heavy demands on those who give themselves to it. It forces missionaries to draw on all the resources of mind, spirit, and body. It calls for men and women who can live in areas of tension where their own personal security and future may be uncertain and precarious. Yet they live there with profound faith in God's purpose and a deep sense of His presence in their lives.

This requires an understanding of the revolutionary changes taking place in the world and the ability to respond to them with openness and daring. The orienta-



PHOTO BY LAWRENCE R. GREGORY
David Lockard will direct orientation.



FON H. EGGFIELD, JR.

At Ridgecrest, Lockard and recently appointed couple stand beside new building that will house orientation.

tion program is designed to help new missionaries prepare for this kind of service and experience.

One missionary, who has served since 1959, offered this advice concerning the program:

As they come, have them expect things to be a mito different, and expect to do things differently: Customs, money, religion, morals, ethics, "face," toilets, language, roads, cars, food, telephones, prices, furniture, houses, plumbing, churches, politics, laws, traffic.

Shoes, underwear, fruits, bigger chiggers, more mice, lots of lice, soft drinks, no minks, poor lights, doctors, plumbers, crusty carpenters, water with a little milk in it, gasoline with less gas, gum, candy—all are different.

The only thing that stays the same is our message. Even we change, but our story stays the same.

Studies in the total culture of the people are designed for the new orientation to give the missionary vital insight and perspective. The longer orientation session will allow intensive area study of the assigned field. Saturation reading from a rather specialized library will be supplemented and interpreted in lectures and discussion groups, in most cases led by experienced missionaries.

Motion pictures and tape recordings will further increase the missionary's knowledge of other lands and people, including their history, philosophy, and the various other elements that make up the

different society—in so many ways actually another world.

God's ministry is still incarnational. "In the beginning was the Word . . . And the Word was made flesh, and dwelt among us . . ." wrote John. In the Incarnation the Word in heaven became the Word on earth and became man, partook of man's ways and weaknesses, and lived as a man among men in order to communicate God's message to man.

Likewise, today's missionary must learn the language and cultural context of the people to whom he is sent. He must partake of their ways and problems and live among them to communicate God's message by word and deed, as God sent Christ to "join the community."

To put people in communicative touch with Jesus is a basic objective of missions. At Ridgecrest, the new missionary will take an intensive course in applied linguistics, designed to strengthen his capacity to master another language.

The five-week linguistics course, designed and directed by Donald N. Larson, is the finest of its kind. The course in applied linguistics, coupled with cultural study of the people, will give the new missionary the skills and attitudes to help in acquiring the target language—the language he will use on the field.

To learn a second language one must have aptitude, motivation, and opportunity. Of these variables, aptitude seems to play the most prominent role. Moti-

vation, supplied by the missionary, is most important. The Mission and the Foreign Mission Board must supply the opportunity for language learning.

The course in applied linguistics consists largely of instruction and drill in "what to do and how to do it" regarding language learning. At the same time, some of the basic concepts of what language is and how it works are taught to make the techniques more meaningful.

The purpose: To train the new missionary in the skills essential to learning a foreign language and to provide some awareness of the cultural situation in which people live and speak. Persons naturally think in terms of their own lives and backgrounds. "Effective communication, therefore," it has been noted, "must take a form that automatically strikes a sympathetic chord and harmonizes with the rest of society."

Speech habits mastered in English often become a barrier in learning another language. A course in phonetic skills, utilizing a language laboratory, is designed to aid the new missionary in the rapid assimilation of new habits. Such habits are vital to the learning and reproduction of new sounds.

A missionary's natural and valid participation in a community is built on communication. The largest number of clues to successful relationships between persons are found in language.

Life together in Christian community

will be an important aspect of the orientation program at Ridgecrest. Families will live together in close proximity. Thus they can gain valuable help in learning to live and work together. The arrangement imitates the close-knit community found on the mission field. On the foreign field the importance of interpersonal relationships looms even larger.

Techniques of group dynamics will be used during orientation. Some intensive group work will be carried out. This will focus on the development of awareness of the group process. The group experience is also intended to increase self-awareness on the part of those taking part, as well as a sensitivity to others in a group situation. Group experiences should deepen insights into better dealings between persons.

Overseas, when no school is available, mothers often find it necessary to teach the MKs (missionary kids) at home. At Ridgecrest, both mother and child will become better prepared for this task. Children will do their schooling under the Calvert Correspondence Course, frequently used overseas. This will introduce mother and child to the course's curriculum and methods. Some of the teachers will be missionary journeymen, just returned from two years' service overseas. Preschool children will be cared for in a model kindergarten designed by Elizabeth Hutchens, of Southern Baptist Theological Seminary, Louisville, Ky.

Guided by furloughing missionaries and seminary professors, the new missionaries will study mission methods and strategy. Each appointee not only will become acquainted with various methods and strategies, but will learn what has been done and what is being done within the particular Mission to which he is going. This will provide him a historical perspective and a sympathetic insight into the ever-changing conditions on the field. Thus he will be able to grasp the spirit and the direction of the Mission he is to join. Simultaneously, he can offer his own fresh and unique contribution.

During the weeks at Ridgecrest everyone taking part will have the opportunity to learn a variety of practical skills. Basic and practical instruction will be offered in automobile mechanics and bookkeeping. Some will take advantage of the course in piano for themselves or their children. Others may learn basic techniques of slaughtering and butchering. All will take part in a rather complete and sophisticated first aid course that will add to their ministry greatly in many areas of the world.

Other practical courses will deal with "Teaching English as a Second Language" and "Literacy Techniques." Formal and informal sessions will deal with entertaining in another culture and matters of protocol in the new country.

This program of missionary orienta-

How do missionaries already on the field feel about the new orientation program?
The reactions that Lockard received from them indicate a generally wide acceptance. Below are some of their comments, pro and con, and from various countries:

"How thrilled we are with the prospects of this program."—Chile

"Ever since our own orientation in 1959 I have been recommending . . . such a program."—Mexico

"Some of the plans for the longer orientation truly sound exciting. My only regret is that some of us who were appointed before the days of orientation can't have the same opportunity."—Taiwan

"Having been on the field less than one year since finishing language school in Costa Rica, I am in a position to say that more orientation is needed."—Peru

"Our first reaction on hearing of the extended period was like that of many of our colleagues in Europe—I am glad I am already orientated!"—Spain

"I am thrilled with the outline of the program, especially the first aid course. I had a course in anatomy, diseases, and symptoms taught by a doctor, which has been invaluable to me on the field."—Kenya

"We do hope and pray that the advantages of this longer orientation will outweigh some of the distinct disadvantages."—Japan

". . . should contribute much to helping the new missionary face the field. Personally, I would like to go back through it, if for any moment it would help me correct my errors of this, our first term. . . . How many times we've said, 'If they'd only have told us.'"—Ecuador

"I would agree that a more thorough orientation session would be helpful for future missionaries, but I seriously doubt the gain of numerous advantages from a 16-week program in the States. . . . It would be more profitable and probably less expensive to have a more extended orientation program after arriving on the field."—Brazil

"It surely should save a lot of headaches on the field."—Lebanon

"As I recall my time of orientation, I have mixed thoughts as to how it prepared me for our assignment. We were too saturated. I'm glad a longer period of time will be allowed for this new program."—Philippines

"We have wondered if the new, longer orientation program will be worth the many problems it entails and the great expense involved. However, we are eager for its success. . . . We were impressed with the areas of study."—Taiwan

"Some of us older missionaries regret that we didn't have a better orientation, but are happy that the newer ones will have. When I arrived in Argentina and asked for some orientation I was told, 'Just follow your heart.' "—Argentina

"All the teaching projected is of immense value, and I believe it will prove itself in increasing worth. There is an inherent danger, however. . . . With all this valuable training, people may arrive on the field with an attitude of knowing it all. Some come that way anyhow."—Luxembourg

"May I frankly voice one fear. . . . We find that those people adjust most quickly in our setting who can soon lose their self-consciousness of being 'missionaries.' To the extent that a lengthened orientation program will heighten this sense of distinctiveness, it may make the process of settling back down to earth in a job here all the longer."—Switzerland

"I sure could have used a course in bookkeeping, first aid, etc."—Brazil

"Generally I am in favor of some sort of orientation program for new missionaries, although I do feel that orientation to the field had best be carried out here on the field."—Korea

"We have been hearing about it from various sources, and it sounds great. If I would resign and get reappointed, could I attend?"—Ecuador

tion is chiefly, but not exclusively, the Foreign Mission Board's responsibility. Outstanding leadership will come to Ridgecrest from various institutions and agencies of our denomination. These guests, with their varied talents and oneness of purpose, will help to enrich lives and strengthen ministries.

Limitations of such a program are real and obvious. Much of what needs to be learned can be grasped only on the field as the missionary becomes involved in the work. The making and shaping of a servant of God is a lifelong task. However, the extra help given in the early days when most needed is significant.

Effectiveness in kingdom service depends ultimately upon the missionaries' spiritual anchor and resources. The primary task is not to do some specific job, but to be and to serve after the manner of the Lord. Adjustment, language learning, and healthy personal relationships are primarily spiritual matters.

For many, the name of Ridgecrest recalls hallowed memories. High moments and deep decisions have been experienced in solitary prayer and at times of meditation. Now, new memories will be created as Ridgecrest's facilities are put to use on a through-the-year basis for a round-the-world ministry.

Argentina's

'MR. BAPTIST'



Santiago Canclini, "Mr. Baptist" in Argentina.

LET US NOT FORGET that we live in times when despotism and tyranny are casting their shadow upon the earth and over the minds of men. Let us battle with faith to keep unfurled the flag of glorious liberty which our forebears have passed on to us."

As Santiago Canclini spoke those words in 1939 at the sixth congress of the Baptist World Alliance, meeting in Atlanta, Ga., he was aware that the man he had succeeded as pastor had been a champion of freedom. But he did not know that he himself would soon be called on for the cause of religious liberty.

Canclini (pronounced khan-clean-knee) followed Pablo Besson as pastor of Central Baptist Church in Buenos Aires, Argentina, in 1927. Besson's long pastorate—44 years—and his renown as Argentina's defender of the liberty of conscience thrust young Canclini into an old tradition. Since that time, and following Besson's example, Canclini has taken the risks of liberty personally, so much so that today he is "Mr. Baptist" in Argentina.

When the dictator government of Juan Perón decreed the establishment of religious teachings in the public schools and effected prohibitions against non-Catholic activities, Canclini went into action. He vigorously upheld the rights of Baptists and other evangelical Christians to propagate their faith. He fought restrictions against the opening of new works (missions) and the inauguration of new temples (church buildings) and meeting places.

During the five years that radio broadcasts and open-air meetings were forbidden to evangelicals (1949-54), Canclini pleaded many cases before government officials. He steadfastly refused to yield to edicts contrary to the civil and religious liberties won by Don Pablo Besson.

Why was he willing to assume these risks? "First, I am a Baptist," replied Canclini without hesitation. "Secondly, I carry this tradition in my blood. And thirdly, there was great necessity for someone to do what was done."

The Baptist tradition to battle for religious liberty antedates even Roger Williams in North America and the Separatists in England. In South America it has been defended nowhere as bravely as in Argentina where Besson and Canclini have lived. Canclini is the son-in-law of another man of Italian descent, the pastor-author Juan C. Vareto, also a true champion of religious freedom.

"During all the struggles," related Canclini, "we made plain to the president and to other high government officials that the basis of our position was the sovereignty of God and the lordship of Jesus Christ."

Even today this theological position is not too well understood in Argentina. Nevertheless, the average Argentine knows that the evangelical Christians called Baptists have made vast efforts on behalf of religious liberty for every

By Johnni Johnson

Associate, Visual Education Division

person in the nation. As a result, evangelical Christians are now respected in Argentina.

This has not always been the case. Canclini can remember going out to preach in a tent meeting and returning home with a black eye because someone in the neighborhood did not understand. In those days a non-Catholic was suspect and unwelcome. Today, however, Canclini's calling card, identifying him as an evangelical pastor, is well received in all circles of Argentine society.

To his fellow Baptists in Argentina, Canclini has been a faithful co-worker in the gospel. A man of many gifts, he is equally at home in the pulpit, in the classroom, or at his desk. In addition to his efforts for religious freedom, and his long pastorate (1927-62), he has been a Convention officer and a seminary professor.

Nine times he has been called upon to serve as president of the Argentine Baptist Convention. He is now chaplain to the students in the school where he taught for many years, International Baptist Theological Seminary in Buenos Aires. He is chairman of the Convention's committee for its current Decade of Advance. In his spare time he continues to write, adding to the already considerable shelf of books from his pen.

Canclini has preserved many documents related to the struggle for religious freedom in Argentina. One such document is the Record of the National Congress (June 1, 1949), recording the constitutional legislation (largely influenced by the Baptists) by which the local evangelical churches were able to maintain their freedom to propagate the faith outside their church buildings.

But Canclini is the first to point out that his pastoral ministry and his labor in behalf of religious liberty are not his doing, but God's. He pays tribute to his predecessors in the faith and to many colleagues in Christian witness. His personal testimony is to God's working in his own heart.

"Shortly before our great struggles," he recalled, "I was in the United States, in Atlanta, Ga., to attend the Baptist World Alliance. On the last evening there was a drama related to Baptist history and the heroes of religious liberty. I sat on the first row. At the end of the program I was deeply moved by a portrayal of the work of Pablo Besson.

"For 12 years I had been pastor of the church founded and served by Don Pablo. That night I made a decision in my heart before God to try to defend religious liberty and follow this tradition."

In retrospect, Canclini feels that on that night in his hotel room in Atlanta the Lord was preparing him for a particular task, because shortly thereafter the great struggle began in Argentina. He and fellow Baptists were called upon to battle for the freedom passed on to them by their forebears. This they did, valiantly. This they still do today.



PHOTO BY GERALD B. HARVEY

Canclini shows Missionary Justice C. Anderson documents concerning the struggle for religious freedom in Argentina.



Anderson and Canclini visit Besson's grave in Buenos Aires. The stone declares: "Apostle of evangelism and of the liberty of conscience."



The Coming Crusade



THE MOST AMBITIOUS evangelistic thrust ever undertaken by Southern Baptists is the Crusade of the Americas.

It was suggested by Rubens Lopes, Brazilian Baptist leader, and at first it was to be confined to Latin America. Later, the idea was expanded to include all of the Western Hemisphere.

As originally conceived, it was to be a Baptist effort—by all Baptists who cared to participate. That concept has not changed.

The Crusade idea has been accepted enthusiastically in Latin America, and most Baptist groups have voted to participate.

The Crusade is more a movement than an event. It will not be confined to 1969. This great evangelistic movement has already started. Emphasis is being given this year to "Spiritual Preparation"; in 1968 to "Work and Witness"; in 1969 to "Proclamation"; and in 1970 to "Follow Through."

Its purposes are suggested in the "Cali Declaration" adopted by the Central Coordinating Committee, which is composed of representatives from all participating Baptist bodies:

(1) The Crusade can lead to a deepening of spiritual life.

(2) The Crusade can contribute mightily to the evangelization of the Americas. It is unequivocally and unapologetically evangelistic. Basic to it is the belief that men without Christ are lost and doomed.

(3) The Crusade can establish true moral and spiritual bases for the better-

ment of mankind's welfare. This is a matter of especial concern in Latin America. The Crusade offers an opportunity to demonstrate the broader implications of discipleship. Witnessing is only part of what Christ expects of us. He also expects us to minister to hungry, thirsty, lonely, naked, sick, imprisoned humanity. Latin America needs Christ, but her people also need bread, shelter, education, medicine, justice, understanding, and love which expresses itself not only in sympathetic interest but in deeds of loving kindness.

The Crusade theme is "Christ the Only Hope!" The prophecy of Zechariah speaks of "prisoners of hope." They had lived so long in hope of something they had not realized that they had actually become prisoners of their hopes.

"Christ the Only Hope!" will be proclaimed during the Crusade of the Americas. But the Christ who is being proclaimed must be accepted personally before "prisoners of hope" can become "possessors of hope."

Christ is the only hope of Latin America and the world!

Christ is the only hope of Latin America and the world!

The Crusade's organizational apparatus has been kept simple and minimal. Care has been taken to protect and encourage local initiative in planning and projecting the Crusade country by country.

Local churches and conventions, in line with time-honored Baptist practice, are competent to do their own planning under the Holy Spirit's guidance. Addi-

tional organization is needed only to co-ordinate efforts between countries and across international boundaries.

The Crusade has a Central Coordinating Committee made up of representatives from the participating Baptist bodies. The committee elects its own officers. Pastor Rubens Lopes, of Brazil, is president. Owen Cooper, Southern Baptist layman, is second vice-president. The committee also has a smaller administrative or executive group within its membership which is called the Directory Council.

The Central Coordinating Committee has divided the Western Hemisphere into six regions for purposes of convenience,



PHOTO BY FON H. EGGFIELD, JR.

The author at his desk at the Foreign Mission Board.

By Frank K. Means

FMB Secretary for Latin America

and has selected a general coordinator and six regional coordinators. They are: general coordinator, Missionary H. Earl Peacock, Brazil; regional coordinator, United States and Canada, Dr. W. Wayne Dehoney, Southern Baptist Convention; regional coordinator, Mexico and Central America, Missionary Ervin E. Hastey, Mexico; regional coordinator, Islands, Missionary Dottson L. Mills, Jamaica; regional coordinator, northern part of Spanish South America, Rev. Manuel A. Calderon, Colombia; regional coordinator, southern part of Spanish South America, Rev. Samuel Libert, Argentina; regional coordinator, Brazil, Missionary A. Amelio Giannetta, Brazil.

The Southern Baptist Convention has given its full encouragement to the Foreign Mission Board and the Home Mission Board to study Crusade possibilities. The Foreign Mission Board does this in cooperation with Baptist leaders in Latin America, the Home Mission Board in cooperation with Baptist leaders in North America (exclusive of Mexico).

At the request of the two mission boards, the Southern Baptist Convention's Executive Committee created an advisory committee, composed of some of our most honored and capable leaders: Wayne Dehoney (chairman), Herschel H. Hobbs, Ray Roberts, Connally Evans, and Owen Cooper. Ex-officio members include C. E. Autrey, Joseph B. Underwood, Albert McClellan, W. Douglas Hudgins, and H. Franklin Paschall.

The advisory committee helps in two ways: (1) It advises the two boards in matters related to the Crusade; (2) It represents the Southern Baptist Convention on the Central Coordinating Com-

mittee. The advisory committee's help has already proven most significant and meaningful.

Latin American aspects of the Crusade should be left up to the appropriate Latin American entities, with such help as the FMB is able to provide. Groups in Latin America who want help from the States should channel their requests to the Missions in the respective countries. The Missions can then give the Board the benefit of their evaluation and counsel.

Stateside groups who want to help in Latin America should indicate what they have in mind through the Foreign Mission Board. The Board will then consult Missions to see what is best in terms of the planning being done there. Stateside aspects of the Crusade should be left up to the appropriate stateside entities.

Southern Baptist resources are of three kinds:

Human. Our best human resources are our 800 missionaries already in Latin America. Other people from the churches of our Convention will be needed. The number necessarily will be somewhat limited. Latin American Baptists want the actual preaching to be done in the language of local preference.

Financial. The Foreign Mission Board is being asked to provide a substantial share of Crusade expenses. Our help, however, should not be permitted to stifle Latin American initiative or generosity.

The Foreign Mission Board must look to its Missions to request such personnel and funds as are required. It will then undertake to meet these requests with the human resources it can recruit and the financial resources it has available.

Spiritual. Most would agree that we are not spiritually prepared for such a mighty effort. Until we are, the required efforts and sacrifices will seem too great for our small powers. Unless God is in the movement it is foredoomed to failure. Our complete reliance must be upon him.

God's people need to humble themselves, and pray, and seek God's face, and turn from their wicked ways. If they do, God has promised to hear from heaven, and forgive our sins, and heal our lands. Whenever we have followed this divinely given plan, God has not failed to bless us.

If God blesses the Crusade in Latin America—

The gospel will be widely proclaimed. Countless thousands will be won to faith in Christ.

Neglected segments of the population will be reached.

The perimeter of our witness will be pushed out much farther.

Many new churches will be organized. Church life will be revitalized.

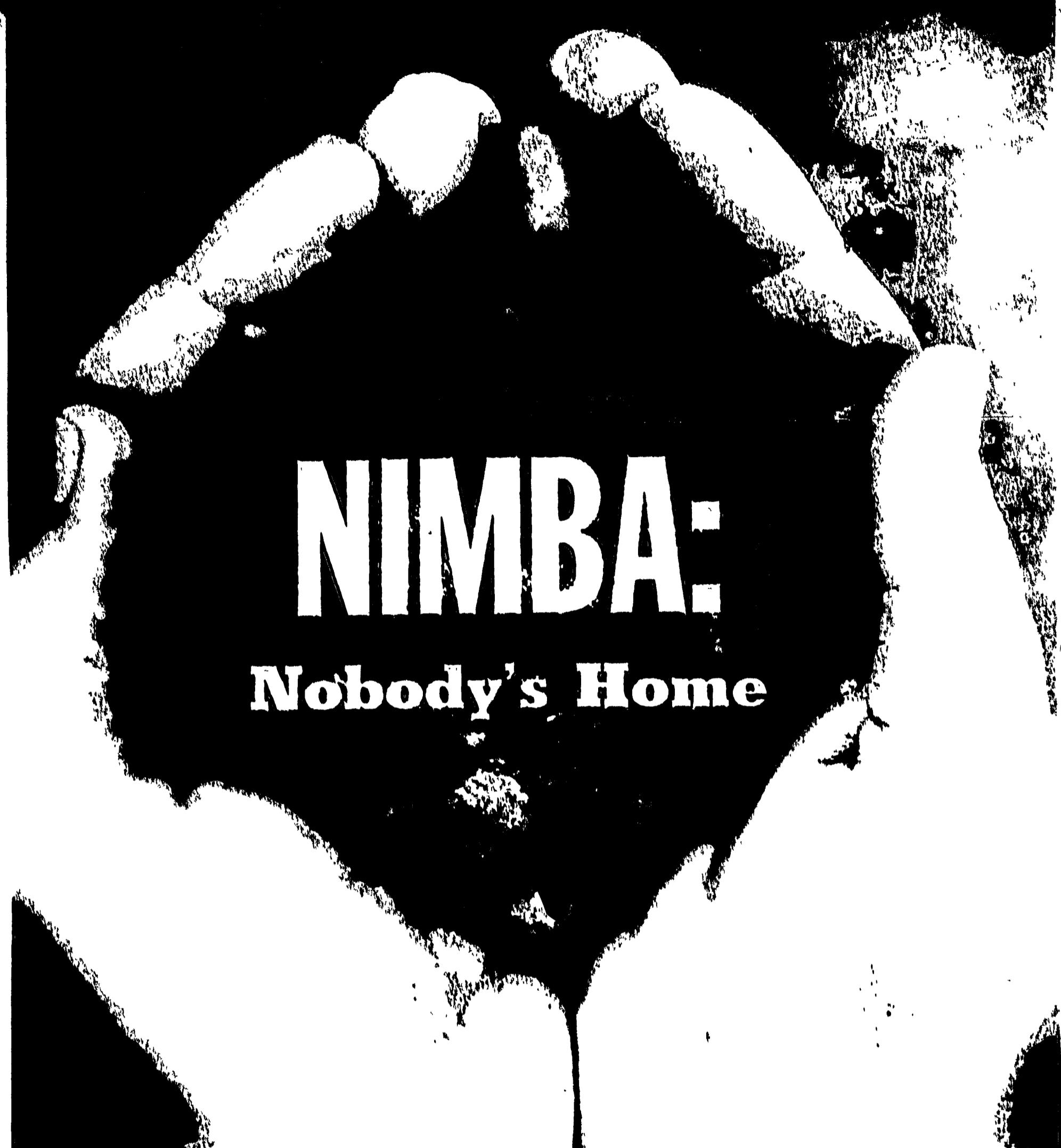
Young people will respond to God's call.

Christ's followers will realize as never before that they are to minister to all the needs of others. Although mankind's need for Christ comes first, other fundamental needs cannot be neglected, if the love of God dwells within us.

Our fraternal relationships with other Baptists will be much more meaningful.

The ties which bind us together in Christian love will be stronger.

By bearing each other's burdens, we shall fulfill Christ's law.



NIMBA:

Nobody's Home

PHOTOS BY GERALD S. HARVEY

EXCEPT for its modern Swedish architecture," Missionary E. W. (Bill) Mueller told me, "Nimba could be a mining town anywhere in the world."

Actually Nimba is in Liberia, in the hinterland 200 miles northeast of the capital city, Monrovia. The town has come into existence since 1961 because iron ore, discovered in the Nimba Range in 1955, is being mined by Swedish-American industrial interests.

For a mining town, Nimba is first-class. Its inhabitants enjoy paved streets, electricity, supermarkets, and a full-service bank with safe-deposit boxes, something not available even in Monrovia at the time the bank was built.

As you approach Nimba from Monrovia, Mt. Nimba is on the right and the community is to the left. Spread out in

the panorama are the warehouses and maintenance shops for the railroad system so necessary to transport iron ore to market.

For Baptists the significance of Nimba has little to do with its location in the Liberian highlands, and less to do with its modern features. Convenience and modern architecture do not make Nimba unique today. What puts Nimba in the spotlight for Baptists is that in her secular society—unsophisticated and small, but nonetheless real—every Christian lives so close beside his neighbor that he cannot escape the challenges of materialism and animism.

Having come from so many different places, nobody considers Nimba home. They work there, but their roots are in a village, perhaps many miles away. Back

in the village the people needed cash only for taxes. In Nimba it's a different story. Money now becomes important, and so do the things money will buy.

In the home village one's neighbors were lifetime friends. In Nimba housing is assigned on the basis of availability without regard to who the neighbors may be or where they may have come from. This creates a situation which can only mean change—new social patterns, new relationships.

Often new problems are added to old ones. A polygamist may rotate his family groups, bringing one to Nimba and leaving the others back on the farm.

Medicine men do not live in Nimba, but men who do will not hesitate to go back to the home village for the medicine man's help.

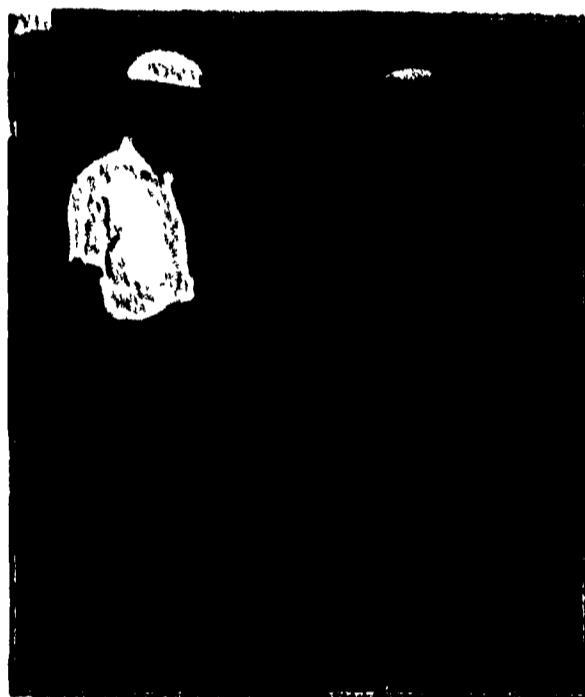


Missionary E. W. Mueller and crowd outside Mt. Nimba church. On opposite page he holds iron ore.

SAVE FOR
MISSION STUDY
1967



Mrs. Mueller operates ham radio from their residence in Nimba.



Beside line of trucks during lunchtime, Mueller talks with a driver.



Rows of homes indicate growth of Nimba, a young mining town.

BY JOHNNI JOHNSON

Associate, Visual Education Division

The Europeans in Nimba do not intend to stay. They have come from Sweden, Denmark, Italy, or some other country to make money which they hope to invest to provide a comfortable retirement.

"Nimba is nobody's home," said Mueller. "Nobody comes to Nimba to live. They come to make money."

This secular mind-set affects everything. Many people attend services at Mt. Nimba Baptist Church and consider themselves a part of its fellowship, but few have "joined the church." The strong ties are still the home ties. Even now no one expects to die and be buried in Nimba, although an interesting problem did develop about whether Nimba needed a cemetery.

The Baptist church in Nimba was the

first of any denomination in the community. Shortly after construction of the town began, Liberian Baptists negotiated with the Lamco Joint Venture Operating Company for property. In early 1963, William R. Tolbert, president of the Liberian Baptist Missionary and Educational Convention (and now president of the Baptist World Alliance), stood on the selected site to pray that God would honor their dream for a church in Nimba.

Two months later, Mueller moved his family from Monrovia to Nimba and began services in a public market shelter. The church occupied its first building in October, 1964. At furlough time, Missionary Paul H. Grossman succeeded Mueller in Nimba.

On Sundays an early worship service is conducted in Mano and Gio, two re-

lated Liberian dialects. After Sunday School there is a service in English, the official language of Liberia. Many who work in Nimba understand enough English to do their jobs, but the vocabulary of a mine laborer, or even a foreman, is inadequate to discuss the Bible. Tribal languages predominate, but the missionary must take care not to identify himself with a particular tribal group.

Perhaps after a generation, when children born in Nimba have grown up, they will feel enough at home that Nimba will become a place to live. Meanwhile, people work there, and Christian missionaries labor there, for, despite materialism and animism, they hear in their hearts a word from the Lord, a word given first to Paul: "I have many people in this city."

editorials

Churches on the Mission Fields

THE STATISTICAL REPORT that follows is taken from the Foreign Mission Board report to the 1967 Southern Baptist Convention. Except for some of the countries in Europe, most of the churches and missions reported began—either directly or indirectly out of the witness and ministry of Southern Baptist missionaries.

In each country the churches have voluntarily related themselves to each other in fellowships that have the framework

of either an association or a convention. Each Baptist body so constituted, as well as every church related to it, is denominational identified in terms of its national setting; i.e. the Japan Baptist Convention, the Brazilian Baptist Convention, etc.

The report for China is according to the last figures available since the Communist regime banned missionaries in the early 1950's.

Area	Churches	Self-Supp't	Mission Points	Nat'l Pastors	Baptisms	Membership
LATIN AMERICA	2,952	2,161	4,395	1,945	31,924	328,365
THE ORIENT	581	469	457	725	8,030	72,442
AFRICA	956	389	1,563	1,066	10,919	112,110
EUROPE & MIDDLE EAST	218	57	127	168	807	16,041
TOTALS	4,707	3,076	6,542	3,904	51,680	528,958
CHINA	392	392	410	123,000

Up-to-Date Album

THE CURRENT *Missionary Album*'s reputation is growing as more and more persons learn how easily it can be kept up to date. Published in May, 1965, it has been followed by annual supplements presenting the same format of pictures and biographic briefs for all missionaries appointed by the Foreign Mission Board since the cut-off date for the basic, original issue. All pages in the supplements are numbered for insertion and the correct locations in the parent volume.

Since the problem of updating has been so fully solved by this arrangement, any person can now purchase a copy of the album and its supplements at a Baptist Book Store without fear that he is getting something obsolete. It is almost as if a new album were published every year, except for the heavy expense such a project would require.

For the time intervening between the releases of supplements *THE COMMISSION* offers an opportunity for the most immediate updating possible for the album. It presents all new missionary personnel as soon as possible following every appointment service conducted by the Foreign Mission Board. A format in the magazine is almost identical to that of the album. Thus it is possible for those who receive *THE COMMISSION*

MISSION to make their own supplements by clipping out and mounting the material on insertion pages and blending them in just as it is possible to do with the annual supplement.

The *Missionary Album* has a number of uses, most of them basic for the purpose of missionary education and at most age levels. Although the album pictures are merely portraits of the missionaries, they serve a purpose with their visual value. Seeing a person's picture helps make any bit of information about him more personal and more likely to be remembered. A similar effect is usually derived for those who use the album at family or private prayer times.

The *Missionary Album* is also well-known and much used by many persons who plan programs for conventions, encampments, and various kinds of mission emphases in the churches.

For general, all-round utilization of the album we recommend it for every church library and that it be publicized so that everyone knows of its availability. It seems that every church would want to have on hand the names, pictures, and biographic sketches of all the foreign missionaries they support financially and with their spiritual resources.

And Now August

AN AUGUST ISSUE is something new for regular readers of this publication. It is the second of two innovations during 1967. The first was an increase in the page size dimensions, beginning with the January issue. For the foreseeable future we will continue the present size and publish 12 issues a year, instead of the traditional 11.

In recent years the number of Southern Baptist foreign missionaries has more than tripled, as has the number of countries where they serve. The number of pages in *THE COMMISSION* is the same as before these last increases oc-

curred, making space for stories, articles, and news a commodity in critically short supply. By increasing the trim size of the magazine and by adding the August issue we have eased the space problem considerably, and without having to raise the basic single subscription price.

As we approach the time when Southern Baptists have 5,000 foreign missionaries we will have to consider an increase in number of pages. Until then we shall try to give coverage for all the mission fields and of all facets of the witness and ministry our missionaries effect on those fields.

Missionaries in Crisis

BY BAKER J. CAUTHEN



THE MIDDLE EAST crisis has given occasion for another demonstration of missionary stability and faith.

None could question the seriousness of the situation. As the storm gathered it was obvious that its potentialities were far-reaching. The attention given by the United Nations organization and by the heads of governments indicated the gravity with which the situation was viewed.

As the crisis developed, the Foreign Mission Board remained in close contact with missionaries throughout the entire area. John D. Hughey, secretary for work in Europe and the Middle East, turned back from his journey to the meeting of the Southern Baptist Convention to remain in his office so as to be in touch by overseas telephone and cable with missionaries in every place. He also was able to keep in regular contact with the State Department, which extended at all times greatest helpfulness and courtesy. He was also in position to keep in touch with family members who sought information about their dear ones in troubled areas.

Sixty-two missionaries of our Board and their children were in the Middle East. They were there as messengers of Jesus Christ in response to his call to service and witness.

In keeping with long-standing procedure, all missionaries received word from the FMB that they had full power to act, and they were assured that their decision would receive the Board's backing, financially and otherwise. Thus they were enabled to meet the situation as wisely as possible.

Missionaries in crisis are greatly reinforced when they know that all available information is given to them and that they are free to make their own decisions in light of their best impressions of God's leadership. It is a great joy to give missionaries this word of reinforcement in times of emergency.

Many things had to be considered. For one thing, the actual danger in the fighting areas could not be overlooked. It was obvious that there would be fighting in many places. The threat of air

raids throughout the area was a major factor to be weighed.

Another consideration was the very real danger of actions directed against individual American citizens by excited crowds reacting to war propaganda.

Over against this was the obvious possibility of rendering major service in time of crisis by staying as long as possible.

Usually in times of such emergency it becomes evident that some people are doing wisely to come away and others are doing wisely to remain.

The first steps were taken in Gaza. Two doctors, Merrill D. Moore, Jr., and David C. Dorr, remained at Baptist Hospital to continue their medical service. Miss Marilyn Sheaffer, who had recently married an Egyptian Christian worker, remained there with her husband. The other missionaries went to Beirut, Lebanon, where they were met by Hughey, who consulted with them and with the Lebanon missionaries concerning steps to be taken.

With the outbreak of fighting, Gaza was soon in the hands of Israeli military forces. The doctors continued their work in the hospital and were grateful to report that only slight damage had been sustained to the hospital building and only one worker had been slightly wounded.

Missionaries in Beirut, with the exception of Finkay M. Graham and his family, and James K. Ragland, came away to Istanbul, Turkey, and later to Rome, Italy, there to await return to Lebanon as early as advisable.

In Jordan, Dr. L. August Lovegren remained at Baptist Hospital in Ajloun to continue the medical service of this institution. The other missionaries gathered in Amman, from where they, along with other American personnel, were evacuated to Tehran, Iran, to await returning to their work at the earliest possibility.

All the missionaries in Israel were able to remain in the country. Some days after the fighting was concluded it was also possible for Missionary Dwight L. Baker to visit the hospital in Gaza and to bring firsthand word from the missionary doctors.

The steps taken have given a deep

sense of satisfaction. On the one hand, precautionary measures were followed so that families were protected from the dangers that were so evident. On the other hand, ministries were continued which would be of special significance during the days of emergency. Missionaries remaining to carry on their work were in position to measure the situation and give word to those who had withdrawn as to the advisability of their return. The missionaries stood by in the cities to which they withdrew, watching developments and hoping to get back into their places of work as early as possible.

It has been gratifying to know that the missionaries in Yemen have been able to remain in their country. The hospital is under construction, and we have had direct word of the progress being made.

It is entirely possible that the task in the Middle East will be even harder in the days ahead. War propaganda makes its impact upon the feelings of people and raises barriers to the message being borne.

Missionaries are not dismayed in the presence of such problems. They meet them in faith, prayer, and with outflowing Christian love, knowing that in due course the love of Christ can reach the heart of people who have been deeply disturbed.

Missionaries in the Middle East will be leaning hard upon the prayer support of Southern Baptists. The area in which they serve is inhabited by millions of people who need to know the love of God through Jesus Christ. Our task is to witness "in season and out of season." We cannot determine the circumstances; we can only determine how we will meet them. The Christian response is in terms of faith, hope, and love, knowing that the gospel of Jesus Christ is the power of God unto salvation and that the Lord Jesus can liberate men from hatred and fear.

However difficult work may be in the Middle East, we must remember that this area, too, is included in the assurance that "every knee should bow . . . every tongue confess that Jesus Christ is Lord, to the glory of God the Father."



Mrs. Tiang Tang and great-grandson.

THREE ELDERLY Chinese women sitting in the service on the first Sunday our family attended Chacheungsao Baptist Church made a lasting impression on us. That was more than eight years ago, and we had been on the field in Thailand only a short time.

Two of these Christian women have passed away since then, but the eldest still attends church regularly. She is 93.

Mrs. Tiang Tang came to Thailand from mainland China 49 years ago, joining her husband who had come a few months earlier to locate a place to live. Neither of them was a Christian at the time they were married. She recalls that she had heard the gospel message at one time somewhere in East China, but was not impressed then.

When her husband rented living quarters in Chacheungsao, in southeastern Thailand, they were near the only Christian chapel in the community. There the couple later accepted Christ as Saviour.

Mrs. Tiang Tang's husband died several years ago. Their only child, a dentist who is now 69, has faithfully cared for his mother, according to Chinese custom. An active church member, he never misses a service unless called on for an emergency dental case.

Mrs. Tiang Tang seldom misses a church service either. This includes the prayer meetings that were held at 5:30 each morning, except Sunday, from Janu-

ary to mid-April preceding the evangelistic campaign in 1965.

She rides to church in a pedicab. In 1962, while we were on furlough, a motorcycle ran into the pedicab in which she and her son were passengers. Both were thrown out, but neither was hurt. Picking themselves up, they went on to church, praising God for his protection.

The customary greeting in Thailand is not a handshake, but after our usual greeting Mrs. Tiang Tang and I always take each other's hands and express our joy in seeing one another. Her grip is always strong.

She delights in her seven grandchildren and 13 great-grandchildren, six of whom are in the same family, the oldest being twin girls. How satisfied she must be to see her family so involved in the church.

The twins teach Sunday School classes each Sunday morning. Four of the family—sometimes more—help to sing the special music before the morning sermon. One of the twins presents the Sunday School report in both Thai and Chinese languages. The other twin leads the service at times. Her grandson-in-law, father of the twins, serves as translator from Thai to Chinese, or vice versa.

One of the younger granddaughters is a registered nurse, whom we hope will work at the Baptist Hospital in Bangkok after she has completed her service time to repay the Government for her train-

MRS. TIANG TANG AT 93

BY MAXINE (Mrs. Robert R.) STEWART
Missionary to Thailand

ing. I feel sure that Mrs. Tiang Tang has played a large role in the Christian development of this granddaughter and her strong devotion to the work of Christ.

Mrs. Tiang Tang's mind is unusually alert for her age. A member of the family or a friend always sees that she has a Chinese Bible and hymnbook, and they help her find the Scripture or song. I have often watched her during the reading of the Chinese translation as she follows in her Bible, tracing her finger up and down the columns.

My amazement grew when I learned recently that she has never had any formal schooling. When she was young, custom held that it was not proper for a girl to attend school. Thus her only instruction in reading and writing has come from her son and her grandchildren. Although she is not able to join in the group reading of the Scripture, she can join in the singing, for the pace is slower.

Besides reading, she also sews frequently at home, yet, at 93, she has never worn glasses.

Her conversion as a Christian 49 years ago was in the Presbyterian faith, so she was sprinkled. When later she desired membership in this Baptist church, she requested immersion. My husband Bob was interim pastor at the time and had the privilege of administering the service. Mrs. Tiang Tang was then 90 years old. What a testimony she has borne!

COMBINED EFFORT

By Fon H. Scofield, Jr.

Associate Secretary for Visual Education



W. REBECCA WARY

Production crew and Scofield (right, center) on sound stage at Foreign Mission Board, Richmond.

SOUTHERN BAPTISTS have begun seeing a new credit title on audio-visuals related to missionary education. It reads: "A Broadman Films Production with the Foreign Mission Board," and became effective Jan. 1. From now on, all audio-visuals related to foreign missions released for sale or rental will be so identified.

This additional step of cooperation between the Foreign Mission Board and the Sunday School Board implements an action taken by the Southern Baptist Convention in 1965, at Dallas, Tex. That action directed all agencies to work together to eliminate costly duplication of facilities and personnel. It was restated at this year's Convention in Miami Beach, Fla.

We who work in the Division of Visual Education at the Foreign Mission Board have the resources for foreign mission audio-visuals. Broadman Films Department of the Sunday School Board has production and merchandising facilities. When both agencies studied the Convention recommendation it seemed logical that they match strength with strength. The new working arrangement resulted.

The two boards were set up to serve churches, and on this basis they have worked together since their beginning. This recent action is just one more step in a continuous line of cooperation.

Under the new arrangement, we of the Division of Visual Education give all our time to providing resources for audio-visual productions. Our work with Broadman Films includes the selection of titles that should be released. In the preparation of filmstrips and slide sets we furnish all the original pictures and the information needed for manual copy, and Broadman's evaluation channels are open to us at all times. Thus the benefits of the joint efforts by specialists in many fields are garnered for the resulting productions.

For motion pictures all the specialists are available, from the early discussion of ideas through the finished product. The scripts prepared represent the best that excellent writers of both boards bring to the projects. Production efforts are largely in the hands of Broadman Films personnel, but Foreign Mission Board personnel are present and available for counsel throughout production. This same pattern prevails through editing and laboratory stages of production.

The one big difference that will be noticed by the churches will be the increase in rental fees and in sale prices. However, these prices would have been drastically increased in 1968 due to budget adjustments within the division.

All audio-visuals listed under the Broadman Films label, including those produced with the Foreign Mission Board, are available to members of the Church Audio-Visual Education (CAVE) Plan. When they are members of the CAVE Plan, churches receive substantial discounts on all Broadman releases, and the Foreign Mission Board recommends the plan.

All Broadman filmstrips (packaged with manual and record) and slide sets are available to church libraries at a 20 percent discount from the retail price. Now the discount is applicable for all Broadman filmstrips produced with the Foreign Mission Board.

This new pattern of cooperation means that the full promotional resources of Broadman Films are available. Suggestions in all denominational journals and publications will include more references to appropriate audio-visuals with foreign mission emphases.

Baptist Film Centers and Baptist Book Stores will be retail outlets for all audio-visuals released for rental or sale.

The Foreign Mission Board will con-

tinue to release promotional titles as necessary. For example, the motion picture "Some To Be Missionaries" was released in May. This motion picture is directly related to personnel needs of the Board rather than to needs of church educational programs. It is released in a custom pattern designed to get full value from the title, and is made available to the churches for a use fee of \$3.00 through Baptist Film Centers.

A filmstrip was prepared under the title "Baptist Missions Abroad" and given to all associational mission offices. It was made for that purpose and is not available for other distribution.

Filmstrips, slide sets, and motion pictures are provided for summer camps, Baptist Student unions, state stewardship offices, etc. Such titles do a specialized job for the Foreign Mission Board and are released in a pattern designed to do that job.

Sometimes promotional releases are combined with releases through Broadman Films. For example, slide sets are available in Baptist Book Stores (Broadman releases with the Foreign Mission Board) under the titles "The Cooperative Program and Foreign Missions" and "The Lottie Moon Christmas Offering." In each box of slides there is a coupon which the customer is invited to fill out and mail to the Foreign Mission Board. The FMB has prepared flexible records of an eight-minute statement by Baker J. Cauthen, its executive secretary, that may be used as narration with the slide sets; these recordings are furnished without charge to the customer.

"A Broadman Films Production—with the Foreign Mission Board" adds a new dimension in missionary education: new standards of quality, more effective teaching aids, more audio-visuals, and immediate accessibility to all churches.

Girls Attend First Camp

The first Girl's Auxiliary camp in the state of Mato Grosso had a capable staff of young women. We lacked equipment and necessary furniture, but the outcome was worth the effort.

Our week of camping began with a trip in an overloaded vehicle. We carried lumber to make tables and benches, food for 80 people for five days, tools, extra gas and oil, and luggage for three passengers. A hillside creek swollen by recent rains stalled us. We unloaded the cargo, carried it up the hill, and with the help of a jeep, steel cables, and people pushing freed the vehicle. We reloaded and made our way to camp.

The girls arrived the next afternoon, three hours late, in a 1924 passenger coach pulled as the last car of a freight train. The girls quickly were settled in the cabins. Then my wife Billie and the caretaker took them on a tour of the grounds to help them recognize the primary danger—poisonous snakes. They were provided an unscheduled demonstration. On the path leading to the river, the caretaker killed a large pit viper.

Some of the girls had traveled as far as 500 miles to camp. After a 500-mile trip in a crowded bus on a dirt road for 18 hours, they rode at the end of the freight train for six hours. Then, at camp, since there were no beds, some slept on the floor.

But the week had rewards: The beautiful setting, fresh oranges from our own trees, the 50-pound speckled catfish from the river, the two little monkeys that were caught, the Christian testimony through cooperation of the camp staff, the fireside decision service on the sandbar extending into the river, and—most important—the decisions, some for rededication, some for Christian service, some accepting Christ as Saviour.

Ernest C. Wilson, Jr.
Campo Grande, Mato Grosso, Brazil

Hope for Marta

When she was an infant, her mother put her on a railroad track to be killed. Spared, little Marta Rocha was cared for four years by a warm-hearted woman. After her benefactor's death, the girl was kept in a poverty-stricken home where there are eight other children. Now Lar Batista (Baptist Home) here has agreed to accept Marta. In the boys' home is a small child whose father, in desperation after the mother's death, placed him on a highway to be killed. There is so much need and sadness in the world. But there is much that we can and must do.—Jean (Mrs. John A.) Poe, Vitoria, Espírito Santo, Brazil



EPISTLES

Muslim Burial Offers Little Comfort

The night watchman at our house is a Muslim. Not long ago his three children decided to cook *ketela*, a tapioca root. This foodstuff is brought to local markets by the wagonload. But the children were unaware the *ketela* their parents had stored in the pantry was of a poisonous variety. To be made edible it must be dried for several days and cooked in a particular way.

Soon after eating the *ketela* the two younger children became ill. At first their parents did not know the cause. When the condition worsened, the mother took the youngest child to Kediri Baptist Hospital, while his older brother was taken to the village *dukun* (medicine man). The hospitalized boy was immediately given an antidote, but his brother died before his mother returned from the hospital.

Visiting the home to offer help, we observed the Muslim burial procedure. A group of men sat on woven bamboo mats spread on the floor in the small area that constituted the living room. The boy's body had been placed on a low bed and covered with *batik* (a type of material). In the ceremonial washing, two men held the body while women poured bucketsful of water over it. Then the corpse was thoroughly washed; cotton was placed in its mouth and ears, and it was wrapped in white cloth for burial. Later it was laid in a freshly dug grave with the head toward Mecca, the sacred Muslim city.



We wondered what comfort the family received from the ceremony. A Muslim has no assurance of eternal life. His life is considered a period of testing and preparation for the life to come, but he never knows what his destiny will be until judgment. Then, depending on whether his good deeds outweigh the bad, he goes to paradise or to hell. This is why a faithful Muslim repeats the same prayer five times daily while facing Mecca, and why he will not refuse alms to beggars. One month during the year he refrains from eating or drinking from dawn to sunset. If necessary he will spend his life trying to save enough money to make a pilgrimage to the holy city.

How much more wonderful to know a God of love!

Melvin G. Gentry, Kediri, Indonesia

Friend by Friend

In a citywide evangelistic campaign in Córdoba, Argentina, I was part of a team in a community where a large tent was erected. On the first night many people came forward at the invitation to profess faith in Christ. On the second night I began counseling with an 18-year-old boy. He told me he had accepted Christ the night before. "But tonight," he said, "I brought my friend." So I counseled the friend. During the invitation two nights later, both boys came forward again—bringing another friend.—Stephen W. Davenport, Purand, Entre Ríos, Argentina

'Longhairs' Hear Baptist Views

Signora Tabea Szaller, a cultured, attractive mother of two daughters, aged 19 and 12, so lives her new-found faith that one believes her testimony: "Jesus Christ, our Saviour, is the one purpose of my life. Jesus is light, security, love."

Tabea writes down brief meditations as they come to her, and leaves them with me. Copies enclosed in letters find their way to numbers of friends, among them a half-paralyzed girl in a small city near Bari, a young convict in a Milan prison, a sullenly beautiful

Calabrian student who is beginning to see her own self-centeredness, a professional man who is in the midst of an agonizing personal tragedy but is coming to a great faith.

Don Quarcello also receives copies, but



he can get them in person. He is a professor in the vast Pontifical Salesian Institute, a mile away, where some 400 Catholic theological students from all parts of the world can be accommodated. This priest friend began coming for a dialogue with our pastor and others of us last year. He is too busy to come often, but he never misses a presentation of the dramatics class here at Armstrong Memorial Training School.

The young people invited him on the Sunday afternoon when they welcomed a group of *Capelloni* ("Longhairs," the Italian term for beatniks), who wanted to propound their views and hear some of ours. He talked like a Baptist pastor and rejoiced when two of the *Capelloni* decided to remain for the evening church service.

Virginia Wingo, Rome, Italy

Letters on Furlough

While on furlough in 1962, I wrote letters to four people in Indonesia—people whom I had prayed for and worked with for many years.

While still on furlough, I received an answer to only one of these letters. Mrs. O. Setiawan said she wanted to attend church, but her husband became angry whenever she went. (Their three children had been in Sunday School since our Baptist work opened in 1952.) I continued to pray for Mrs. Setiawan and her family.

On my first Sunday back in Djakarta after furlough, Mrs. Setiawan and her husband were in church. I visited them in their home immediately, and both accepted Jesus as Saviour. Mrs. Setiawan now serves as Woman's Missionary Society president in a Baptist church, and her husband is church treasurer.

Within a month after my return, Pan Eng So and Lum Hong Jong (to whom I had written) also accepted Jesus as Saviour. One month later Lum Hong Jong was dead following a heart attack.

One letter was yet unanswered. Yo Giok Ho, it seemed, had hardened his heart. Every Monday afternoon I visited in the home. If Yo saw me first, he always managed "not to be at home." He would not allow us to read the Bible or pray with him. Many times I felt Satan had this victory.

Twins were born in January, 1966, making 11 children in the Yo family. When the family asked me to name them, I chose Jonathan and David. Although the mother was seriously ill during this time, her life was spared.

Yo was quite impressed by this, and asked his son, who is a Christian, if he could go to "Miss Eblem's" church. The mother called me to the home and we joined in a prayer of thanksgiving for this show of interest. Also, beginning in 1963, Yo's name was mentioned in prayer every Monday at our chapel services.

About this time he began to take interest in the songs his children sang in Sunday School. But he did not come to church, and still allowed no prayer or Bible reading.

On one Saturday last February his daughter came to the chapel to tell "Miss Eblem" that daddy had said he wanted to go to church on Sunday. He came the next morning, and he accepted Christ.

I felt the Lord had given me a parting gift, for within a month I would be leaving Indonesia for furlough again. I am thankful I did not concede the victory to the devil, but kept praying for 13 years. His wife had prayed for him for 20 years. For this I give thanks.

Evelyn Schwartz, Djakarta, Indonesia



Steve Smith works on his stamp collection in Venezuela. He is the oldest son of Donald and Doris Smith, missionaries.



PHOTO BY W. ROBERT HART

Workman Finds a New Song

"To God Be the Glory, Great Things He Hath Done" is the song we often sing at the beginning of the Sunday-morning Bible class in one of the Chinese churches on Taiwan. The men and women present were singing with enthusiasm one morning, when I noticed a young Chinese man watching from the roof of a building under construction next to the church.

Several times while teaching I glanced in his direction and noticed that he continued to show interest. He was supposed to be placing tiles on the roof, but he managed to remain in about the same square-yard area during the entire Sunday School period.

The next Sunday, though he was working on another part of the building, I saw that he had managed to be at a spot where he could conveniently see and



hear us. This behavior continued for several weeks. Then one Sunday he came as far as the door of the classroom, but would not enter because he wore work clothes. I invited him to return.

Two weeks later he came into the class and remained for the full period, listening to my explanation of the plan of salvation. He lingered as the others left. We chatted for a moment, and I asked his reason for coming. The song first attracted him, he explained, because he liked the melody and because those who sang seemed happy. He had listened to the Bible teaching every week; now he wanted to accept Christ.

"Now I understand why you are so happy," he declared after we had prayed together. "The song is not only pleasing to my ears, but now I have a song in my heart."

Lola Mac Daniel, Missionary Associate
Taichung, Taiwan

Camp Residents Take Gospel Along

State governments in Brazil maintain "camps" for families of highway department employees. Housing is usually simple, sometimes only a wooden frame structure covered with straw. More permanent camps have homes made of wood slats.

Fifteen families lived in such an encampment on the edge of São Luis de Montes Belos. We discovered last year that the foreman and his wife and one other woman are Baptists. They had been members of a Baptist church where they lived previously.

Upon their invitation, we held open-

air services in the camp. Often more than 100 persons attended. On Sundays many of them walked the two miles into town to attend the services. In addition to the three Christians, another three adults and four children were converted and were preparing for baptism.

Then word came that a private company will maintain these roads, and the entire camp was to move immediately to Pontalina, a town in the southern part of the state.

These Christians are taking the gospel with them. They have already made a plea for a missionary to help them begin a Baptist church in Pontalina.

Robert L. Hensley, Goiânia, Goiás, Brazil

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FOREIGN MISSIONARIES

FILE IN YOUR MISSIONARY ALBUM

MAY 1967



Brasuell, Johnnie Mac

b. Council Hill, Okla., Nov. 6, 1935, ed. Okla. Bapt. Univ., B.S., 1957; Grad. School of Nursing, New York Med. Col., M.S.N., 1963; R.N., 1963; SWBTS, 1966-67. Counselor, summer 1954, & rec. dir., summer 1958, state GA camp, Okla.; univ. employee, 1955-56 (part-time), & mfg. co. employee, 1956-57, Shawnee, Okla.; water safety instr., San Francisco, Calif., summer 1957; physical ed. teacher, Velma, Okla., 1957-59, & Tulsa, Okla., 1959-63; girls' camp tennis instr., Waterville, Me., summer 1959; lifeguard, GA camps & Falls Creek Bap. Assy., Davis, Okla., summers 1960 & '61; day camp swimming instr., Tulsa, summers 1962 & '63; nurse, Bap. Mem. Hosp., Okla. City, Okla., 1965-66. Appointed for Yemen, May, 1967.

■ YEMEN ■



Dixon, John Rodolph

b. Greenville Co., S.C., Jan. 25, 1936, ed. Mars Hill Col., A.A., 1955; Furman Univ., B.A., 1958; SBTS, B.D., 1961. Col. employee, Mars Hill, N.C., 1953-55; constr. co. employee, summer 1954, mill worker, summers 1955 & '56, & dept. store employee, 1955-57 (part-time), Greenville, S.C.; dept. store employee, Raleigh, N.C., 1957-58 (part-time); asst. pastor, State St. Church, Cayce, S.C., summer 1959; interim pastor, 1959-60, & pastor, 1960-62, Middlesex (N.C.) Church; pastor, Corinth Church, 1962-67, & col. instr., dept. of religion, 1965-67 (part-time), Gaffney, S.C. Appointed for Peru, May, 1967. m. May Frances Bailey, June 8, 1957.

■ PERU ■

Dixon, May Frances Bailey (Mrs. J. Rodolph)

b. Columbia, S.C., May 8, 1934, ed. Furman Univ., B.A. in Music, 1956. Univ. employee, Greenville, S.C., 1952-56; state office clerk, Columbia, summers 1952-55; high school chorus teacher, Cayce, S.C., 1956-57; music teacher, Wake Forest, N.C., 1957-60; private piano teacher, Greenville, Cayce, Middlesex, N.C., & Gaffney, S.C., 1956-57 (part-time). Appointed for Peru, May, 1967. m. John Rodolph Dixon, June 8, 1957. Children: David Rodolph, Apr. 2, 1961; Meredith Joy (Merry), Nov. 12, 1965.



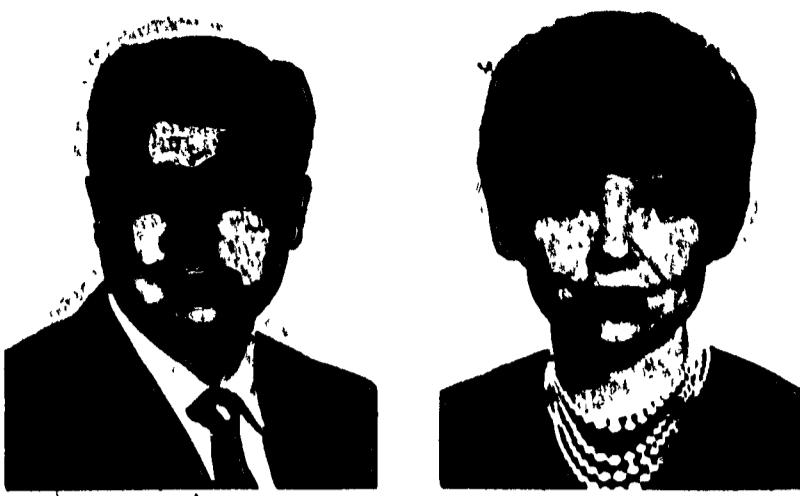
Hodges, Ruford Burton, Jr.

b. Darlington Co., S.C., Aug. 4, 1932, ed. N. Greenville Jr. Col., A.A., 1952; Furman Univ., B.A., 1954; SBTS, B.D., 1957, & further study, 1957-58. Col. employee, Tigerville, S.C., 1950-52; univ. PDX opr., 1952-53, & food co. employee, 1953-54, Greenville, S.C.; sem. infirmary asst., 1954-57, & hosp. attend., 1958, Louisville, Ky.; interim pastor, Southside Church, Florence, S.C., summer 1954; pastor's asst., summers 1955 & '56, & assoc. pastor, 1958-60, Loray Church, Gastonia, N.C.; staffer, Ridgecrest (N.C.) Bap. Assy., summer 1958; pastor, High Hill Church, Darlington, S.C., 1960-61, & Tigerville Church, 1961-67. Appointed for Korea, May, 1967. m. Hula Jo Morris, July 20, 1957.

■ KOREA ■

Hodges, Hula Jo Morris (Mrs. Ruford B., Jr.)

b. Sand Rock, Ala., Sept. 19, 1933, ed. Howard Col. (now Samford Univ.), B.A., 1955; SDTS, M.R.E., 1957. Summer missionary, SS Bd., Ala. Bap. State Conv., 1952; HMB summer missionary, Okla., 1953, & Baltimore, Md., 1955; city playground supvr., Gadsden, Ala., summer 1954; Jr. high school teacher, Louisville & Anchorage, Ky., 1957-58; staffer, Ridgecrest (N.C.) Bap. Assy., summer 1958; Jr. col. speech instr., Tigerville, S.C., 1966-67 (part-time). Appointed for Korea, May, 1967. m. Ruford Burton Hodges, Jr., July 20, 1957. Children: David Burton, Dec. 16, 1959; Stephen Todd, Feb. 2, 1963.



Lacey, Robert Hiram (Bobby)

b. Alamogordo, N.M., Aug. 6, 1935, ed. Decatur Bap. Col., 1954-55; Wayland Bap. Col., 1955-57; Eastern N.M. Univ., B.A., 1959; SWBTS, M.R.E., 1961, & B.D., 1967. Col. employee, Plainview, Tex., 1955-57; pastor, Forest Hts. Church, Clovis, N.M., 1957-59, Quanah (Tex.) Chapel, 1960-61, Longview Church, Muleshoe, Tex., 1961-64, & Harvey St. Church, Gainesville, Tex., 1964-67. Appointed for E. Africa, May, 1967. m. Minnie Evelyn Trammell, May 29, 1957.

EAST AFRICA

Lacey, Minnie Evelyn Trammell (Mrs. Robert H.)

b. Athens, Tex., Nov. 18, 1937, ed. Wayland Bap. Col., 1956-57; Eastern N.M. Univ., B.S.Ed., 1964. Typist-clerk, 1956-57, & col. employee, 1957, Plainview, Tex.; investment co. sec., Alamogordo, N.M., summer 1957; cashier, Ft. Worth, Tex., 1959-60; sec., First Church, Quanah, Tex., 1960-61. Appointed for E. Africa, May, 1967. m. Robert Hiram (Bobby) Lacey, May 29, 1957. Children: Kyle Dee, Jan. 9, 1963; Kimberly Ann, Feb. 8, 1965.



Laing, Donald Kersey

b. Tipton, Okla., Oct. 23, 1933, ed. Wayland Bap. Col., 1952-53; Hardin-Simmons Univ., B.A., 1957; SWBTS, B.D., 1964, & further study, 1965-66. Printing co. employee, Hobbs, N.M., 1947-52 & summers 1953 & '54, Plainview, Tex., 1952-53, Abilene, Tex., 1953-55, Colorado City, Tex., 1960, Dallas, Tex., 1960-62, & Ft. Worth, Tex., summer 1961, & 1962 & 1963; newspaper employee, Abilene, 1955-58, Snyder, Tex., 1958-60, & Ft. Worth, 1963; furn. co. employee, Snyder, summer 1959; pastor, Wilmeth Church, Winters, Tex., 1956-58, Dunn (Tex.) Church, 1958-60, Willow Sprgs. Church, Alvarado, Tex., 1961-62, First Church, Urbana, Ark., 1962-63, & Calvary Church, Colorado City, 1963-67. Appointed for S. Brazil, May, 1967. m. Barbara Ruth Clark, Sept. 4, 1952.

SOUTH BRAZIL

Laing, Barbara Ruth Clark (Mrs. Donald K.)

b. Crockett, Tex., July 5, 1933, ed. Wayland Bap. Col., 1953; Hardin-Simmons Univ., 1954-60 (intermittently); Tex. Wesleyan Col., 1960; Howard Co. Jr. Col., 1966-67. Tel. opr., Hobbs, N.M., 1952, & summers 1953 & '54, & Plainview, Tex., 1952-53; typist & file clerk, 1953-54, & recep.-typist, 1954-55, Abilene, Tex.; sub. teacher, Tex. & Ark., 1955-67 (intermittently). Appointed for S. Brazil, May, 1967. m. Donald Kersey Laing, Sept. 4, 1952. Children: Nedra Jan, July 1, 1955; Leo Paul, Apr. 28, 1958; DeWretha Marie, Feb. 10, 1963; Sonya Lynne, Sept. 8, 1965.



Parsons, Everett Lee, Jr.

b. Charleston, W.Va., Sept. 10, 1934, ed. Belmont Col., B.A., 1962; Middle Tenn. State Col., summers 1959 & '60; Univ. of Tenn. (night school), Nashville, summer 1961; SEBTS, B.D., 1967. Draftsman, Charleston, 1952-53; engineering crewman, S. Charleston, W.Va., 1953, & Nashville, 1958; serviceman, U.S.A.F., Japan, 1954-57; pastor, Calvary Chapel (mission of First Church), Murfreesboro, Tenn., 1960-61; First Church, Ridgetop, Tenn., 1960-64, Red Bud Church, Castalia, N.C., 1964-65 (half-time), & Wood Church, Louisburg, N.C., 1964-67 (half-time, becoming full-time in 1965). Appointed for Ecuador, May, 1967. m. Carolyn Marie Baird, Dec. 28, 1957.

ECUADOR

Parsons, Carolyn Marie Baird (Mrs. Everett L., Jr.)

b. Nashville, Tenn., Apr. 11, 1939, ed. Louisburg Col., 1965-66; SEBTS, 1966-67. Recp. & PBX opr., LaVergne, Tenn., 1957-58, & Nashville, 1960-62 & 1963-64; cashier, Nashville, 1960. Appointed for Ecuador, May, 1967. m. Everett Lee Parsons, Jr., Dec. 28, 1957. Child: Deborah Lynne, Aug. 10, 1958.



Stiles, James Harland, Jr. (Jimmy)

b. Little Rock, Ark., July 4, 1931, ed. Midwestern Univ., 1950; Okla. Bap. Univ., B.A., 1959; No. Okla. Jr. Col., 1953-55; SWBTS, B.D., 1965. Serviceman, U.S.A.F., Tex., 1949-53; sign co. employee, Shawnee, Okla., 1953, Alamogordo, N.M., summer 1959, & Ft. Worth, Tex., 1959-60; pastor, Carter Nine & Webb City missions, near Shidler, Okla., 1953-54, First Church, Webb City, 1954-55, First Church, Meeker, Okla., 1955-59, Thornberry Church, Wichita Falls, Tex., 1959-60, Allendale Church, Wichita Falls, 1960-62, & First Church, Bridgeport, Tex., 1962-67. Appointed (special) for Colombia, May, 1967. m. Oncila Faye Milford, Sept. 2, 1951.

COLOMBIA

Stiles, Oncila Faye Milford (Mrs. James H., Jr.)

b. Kamay, Tex., May 30, 1934, ed. No. Okla. Jr. Col., 1955; Okla. Bap. Univ., 1957-59; N. Tex. State Univ., 1963-66, & 1967 (by corres.). Sub. sec., First Church, 1965, & elem. school aide, 1966, Bridgeport, Tex. Appointed (special) for Colombia, May, 1967. m. James Harland (Jimmy) Stiles, Jr., Sept. 2, 1951. Child: Becky Sue, Nov. 10, 1956.

New Law in Spain

SPAIN, at long last, has a new law on religious freedom. But evangelicals are now wondering if they might have been better off just to continue under the recent climate of increased toleration.

The Spanish Cortes (Parliament) passed the law late in June after months of consideration and after introducing numerous changes from the original draft of the law, greeted optimistically by evangelicals late last year.

"I am very disillusioned," said José Cardona, Baptist pastor and secretary general of the Evangelical Defense Committee. He added that the Spanish law is more restrictive than the Second Vatican Council's statement on religious freedom.

Evangelicals might have fared better, he commented, if their rights had been merely safeguarded by the general phrasing of Article 6 of the National Organic Law, which was approved by a national referendum last December.

A simple guarantee of religious freedom in principle, he explained, without detailed legislation defining the legal status of the non-Catholic minority, might have combined with a growing attitude of practical tolerance on the part of the authorities to improve the actual situation of evangelicals in Spain.

The new law grants non-Catholics several rights legally for the first time: worshipping publicly, putting signs on their churches and listing the time of services, conducting schools and seminaries for their members, distributing books to mem-

bers, having their own cemeteries, holding commissions in the armed forces and public offices (below that of chief of state which must be held by a Catholic), and having Protestant marriages recognized. Also, non-Catholic organizations may own property, rather than having property registered in the name of a member, as in the past.

Evangelicals generally agree that the opening paragraph of the law is a satisfactory statement of principle:

"The Spanish state recognizes the right of religious liberty as founded on the dignity of the human person, and ensures the necessary protection in providing immunity against any coercion in the legitimate exercise of this right."

"But in the 40 articles which follow, this right is whittled down by limitations, restrictions, and regulations which apply only to non-Catholic religious groups," pointed out Josef Nordenhaug, general secretary of the Baptist World Alliance.

Among specific limitations:

—Non-Catholic churches must register with the government as "civic organizations," and submit annually a complete list of members. Financial records of each non-Catholic church must be open at any time for government inspection.

—Places of worship must be approved by the state. Permission to hold religious services anywhere else must be secured from the authorities "in ample time." Signs on non-Catholic churches and ad-

vertising of services must be only on "a scale adequate for their needs."

—The Ministry of Justice will establish a register of non-Catholic ministers and of non-Catholic confessional associations. Evangelical ministers, unlike Catholic priests, are not exempted from military service.

—Limitations introduced into the final draft of the law—strictly interpreted—may forbid non-Catholics to establish charitable or cultural associations or to "disseminate" the teachings of their religion as opposed to "teaching" it to their own members.

—Non-Catholics in the armed forces must attend church parades "as an act of service." Cardona said the original draft had exempted them from this on grounds of conscience.

"It is evident," said Nordenhaug, "that the 'liberty' advertised for non-Catholics is severely limited by these and other regulations. The proposed law merely grants to non-Catholics the right to apply for permission to exercise their religion within these limits."

He added: "Many Spaniards within the Roman Catholic Church and in government positions have voiced the conviction that religious liberty should be extended equally to all. They hold that a law made to apply only to one segment of the population cannot be in harmony with universal religious liberty which is rooted in the dignity of every human person."

Evangelical spokesmen have said that the effect of the law will depend largely on the way in which it is interpreted and enforced.

Italian Picnic

By William C., Jr., and Helen Ruchti
Missionaries to Italy

Italians must have invented picnics, they enjoy them so much. They take advantage of holidays and Sunday afternoons in summer to find fresh air in the countryside around their cities, crowded with high-rise apartments.

Italian evangelicals seem especially to enjoy opportunities for informal fellowship with other evangelicals. Strong fellowship does seem to develop among minority groups.

On the day after Easter—known as "Little Easter"—Baptists of the Piedmont, largest province in Italy, planned a day for fellowship and relaxation in the country. The Piedmont, in northwestern Italy, nestles in the curved arm of the Alps, which reach down to the sea at Genoa.

Members of 12 churches and nine missions gathered at LaMandria, a large communal farm near Turin. Once owned by an Italian king, the farm is now the

property of an Italian marquis. More than 2,000 people live and work there.

The estate is totally enclosed by a stone fence, and armed guards stand at the gate before the bridge over the water-filled moat. Permission to enter was secured through a Baptist employed there.

About 125 Baptists, including seven pastors and four missionaries, went on the excursion. Bruno Saccmani, pastor of Passalaqua Baptist Church in Turin, is president of the Baptist pastors of the Piedmont, who planned the outing.

The children and young people enjoyed the freedom of being outdoors and took turns on the swings and merry-go-rounds provided for children on the estate.

As day faded, the group gathered in a circle to sing hymns and to pray. Several pastors spoke of the fellowship of Christians.

Among the participants were members of the La Spezia Mission, founded by Edward Clark, an English Baptist who



On picnic, missionary children Nina Lawton and Paul and Esther Craighead, and Italian friend gather at merry-go-round.

came to Italy in 1863. Several churches and pastors of this mission are seeking closer fellowship with the Baptist Union, which is related to the Southern Baptist missionary effort.

This day of fellowship, noted Missionary Albert B. Craighead, was one of many steps leading toward closer ties between the La Spezia Mission and the Baptist Union of Italy.

MISSIONARY

FAMILY ALBUM

APPOINTMENTS (July)

HERVERS, Ernest Bryant (Ernie), Miss., & Barbara Mae Tetlow Beavers, Pa., Indonesia (1035 Vacationland Dr., Cincinnati, Ohio 45231).
HAGG, Kenneth Raymond, Ga., & Faye Grace Helms Bragg, N.C., Japan (229 Tenth St., Princeton, W.Va. 24740).
HARZENDINE, John Wesley, Mo., & Genevieve Belle Billings Brizendine, Mo., Liberia (202 S. Rutter, Chanute, Kan. 66720).
HUCKNER, Charles Edward, N.C., & Mary Ann Moore Buckner, Tenn., Indonesia (Box 1, Ashville, Ohio 43103).
CORWIN, William Ernest (Bill), Pa., & Emma Elizabeth (Liz) Hudman Corwin, Okla., Indonesia (2209 Greenway, Arlington, Tex. 76010).
ELLISON, Kenneth Ted, Va., & Mary Melissa Gordon Ellison, Ga., Indonesia (426 Lucky Dr., SE, Marietta, Ga. 30060).
FENNER, Charlie Warden, Tex. (reappointed), & Joy Lynn Phillips Fenner, Tex., Japan (Box 874, Rolling Sprgs., N.C. 28107).
FOX, Calvin Leon, Ark., & Margaret Gail Cotton Fox, Ark., Philippines (c/o Melvin Fox, Rt. 1, Gentry, Ark. 72734).
GRAHAM, Thomas Wayne, Fla., & Minnie Dot Easterlin Graham, S.C., Japan (2156 Stella, Ft. Myers, Fla. 33901).
LAGRONE, Charles Edwin (Chuck), Tex., & Cynthia Ann Ivey LaGrone, Tex., Argentina (914 Egan, Denton, Tex. 76201).
LAW, Carl Glenn, Tex., & Twila Mae Turner Lee, Ark., Indonesia (1305 Elm St., Colorado City, Tex. 79512).
MARROW, Milburn Maurice, Tex., & Lois Maxine Venable Marrow, Okla., Africa (821 S. Kansas, La Porte, Tex. 77571).
MOORE, Eucled Doyle, Tex., & Mabel Janelle Williams Moore, N.M., Africa (c/o A. P. Moore, Box 243, Crosby, Tex. 77532).
NICHOLSON, Kenneth Royce, N.M., & Sara Joyce Roof Nicholson, N.J., Liberia (917 Ake, Socorro, N.M. 87801).
SCHLIEFF, Gerald Eugene (Jerry), Ark., & Barbara Lee Robertson Schleiff, Ark., Cent. Africa (1201 W. Seventh St., Hope, Ark. 71801).
SCOTT, Robbie Rue, Tex., & Gwendolyn Leuceretia Matlock Scott, Okla., Malawi (Box 116, Kenefic, Okla. 74748).
SMITH, Joseph Wendell, Ky., & Betty Lou Woodring Smith, Ky., Indonesia (Rineyville, Ky. 40162).
WATKINS, Kenneth Hughes, Ala., & Doris Linda Claville Watkins, Fla., Paraguay (c/o S. G. Claville, Box 696, Brandon, Fla. 33511).

MISSIONARY ASSOCIATES

(Employed in July)

BEARD, Charles Robert (Bob), Tenn., & Saranell Head Beard, Ala., Taiwan (c/o W. L. Head, 531 43rd St., Fairfield, Ala. 35064).
DEAN, Clark Earl, Mich., & Marjorie Cornelia Perkins Dean, Va., Hong Kong (c/o N. R. Perkins, 2332 E. Bugle Dr., Chesapeake, Va. 23320).
HARDY, Lawrence Parker, Ga., & Alice Ann Boen Hardy, Ga., Liberia (Box 636, Pembroke, N.C. 28372).
HART, Sherman Clinton, Jr., Ala., & Joyce Lee Hurst Hart, Fla., Liberia (c/o Mrs. Sherman Hart, 1916 Fifth St., S., Phenix City, Ala. 36867).
KINNEY, Richard Howard (Dick), Pa., & Daisy Pearl Davis Kinney, S.C., Switzerland (3024 Ramble Ln., Decatur, Ga. 30033).

ADDRESS CHANGES

Arrivals from the Field

ADAMS, Carroll H. (Journ., Guyana), Rt. 1, Cadiz, Ky. 42211.
ADIAN, Virginia (Journ., Liberia), 701 W. Fifth, Coleman, Tex. 76834.
ALLIN, Rev. & Mrs. Charles A., Jr. (Guatemala), 1010 Bridges Dr., High Point, N.C. 27262; after Sept. 1, 327 West Ave., Wake Forest, N.C. 27587.
BELL, Dr. & Mrs. Lester C. (transferred to Portugal), 1807 Mountainview Dr., Waco, Tex. 76710.
BLANKENSHIP, Rev. & Mrs. Harold L. (assoc., Libya), c/o Nick Nall, Rt. 1, Box 690, Pensacola, Fla. 32507.
BLATTNER, Doris (Indonesia), 7762 Paddington, St. Louis, Mo. 63121.
BRERETON, Dr. & Mrs. Glynn (Colombia), St. Paul Hospital, 3909 Harry Hines Blvd., Dallas, Tex. 75235.
BROCK, Rev. & Mrs. L. R., Jr. (N. Brazil), 1001 Beveridge Rd., Richmond, Va. 23226.
BROWN, Aquilla (Journ., Guatemala), Rt. 4, Box 240, Gaffney, S.C. 29340.
BRUNSON, Rev. & Mrs. J. Ralph (Malaysia), c/o

D. M. Brunson, Box 582, Conover, N.C. 28613.
BURKWARD, Paul A. (Journ., Nigeria), 2073 Ives, Beaumont, Tex. 77701.
CANZONERI, Antonina (Nigeria), 3939 Clinton Blvd., Jackson, Miss. 39209.
CLINKSCALES, Rev. & Mrs. Thomas N. (S. Brazil) Florian, La. 71429.
COFFEY, Lou Ellyn (Journ., Gaza), Box 37, Ferris, Tex. 75123.
CORLEY, Rev. & Mrs. Marion L. (Colombia), 2552 Dorrington, Dallas, Tex. 75228.
COWLEY, Mr. & Mrs. William A. (Nigeria), 142 N. Adelle Ave., DeLand, Fla. 32720.
CRAIG, Betty Jo (Nigeria), 1201 Ave. F, El Campo, Tex. 77437.
CRANE, Rev. James D. (field rep., North Field, Latin America) & Mrs. Crane, 821 E. Polk, Harlingen, Tex. 78350.
DAVIS, Janet (Journ., Nigeria), 1521 Maple Ave., Owensboro, Ky. 42301.
DAWDY, Lucille (assoc., Taiwan), Patterson, Ill. 62078.
DICKSON, Rev. & Mrs. Charles W. (N. Brazil), 925 Harwell, Abilene, Tex. 79601; after Sept. 1, 1901 W. Seminary Dr., Ft. Worth, Tex. 76115.
DILLARD, Jim C. (Journ., Nigeria), Rt. 1, Box 101B, Tyronza, Ark. 72386.
DONALSON, Dianne (Journ., Jordan), 486 S. Gordon Rd., S.W., Mableton, Ga. 30059.
DUKE, Rev. & Mrs. J. Carlton (Lebanon), Rt. 1, Rockmart, Ga. 30153.
EASTON, Betty (Journ., Bahamas), 212 S. 29th St., Belleville, Ill. 62221.
ELLIOTT, Darline (Colombia), Smith Hall, E. Tex. State Univ., Commerce, Tex. 75428.
FORRESTER, Rev. & Mrs. Richard A. (Venezuela), 3299 Mary Dr., Macon, Ga. 31204.
FOX, Rev. & Mrs. Hubert A. (Thailand), c/o John A. Fox, 625 E. Sycamore, Nevada, Mo. 64772.
FULLER, Aletha B. (Nigeria), 742 Sandifer St., Abilene, Tex. 79601.
GIVENS, Sistic V. (S. Brazil), Rt. 1, Mangum, Okla. 73554.
GOATCHER, Rev. & Mrs. (Dr.) Earl G. (Thailand), 8815 Fair Haven Dr., Little Rock, Ark. 72205.
GULLATT, Rev. & Mrs. Tom D. (Japan), 581 Manford Rd., SW., Atlanta, Ga. 30310.
HARRER, Eleanor (Journ., Nigeria), 216 Tomlinson, E. Alton, Ill. 62024.
HAYNES, Rev. & Mrs. Henry P. III (Venezuela), Box 23, Chelsea, Okla. 74016.
HELM, Charles W. (Journ., Peru), 7211 Southwest Ave., St. Louis, Mo. 63143.
HILL, Dr. & Mrs. Thomas O. (Nigeria), c/o Mrs. Temperance F. High, Rt. 3, Woodruff, S.C. 29388.
ICUTTER, Rev. & Mrs. William H. (S. Brazil), 311 E. West St., Minden, La. 31005.
JRF, Rev. & Mrs. Hal B., Jr. (France), c/o Dr. L. E. Green, Box 297, Prentiss, Miss. 39474.
LONG, Valda (Nigeria), Rt. 1, Ona, Fla. 33865.
LYONS, Nancy (Journ., Nigeria), Rt. 4, Walterboro, S.C. 29488.
MCNEILLY, Rev. & Mrs. Gerald A. (Spain), c/o John Hall, 1925 Milburn Dr., Anchorage, Ky. 40223.
MALLOW, Jeannie (Journ., Jordan), Olton Rd., Plainview, Tex. 79072.
MANN, Lloyd W. (Journ., Costa Rica), Star Rt., Block 20, Mesa, Wash. 99343.
MILLS, Rev. & Mrs. Dotson L. (Jamaica), c/o James Theo Mills, 3129 NW, 23rd Ave., Miami, Fla. 33142.
MOORE, Dale (Nigeria), Star Rt., Blackwell, Tex. 79506.
NICHOLAS, Rev. & Mrs. R. Edward (Gaza), 4036 Pershing, Ft. Worth, Tex. 76107.
NORMAN, Rev. & Mrs. John Thomas (Colombia), Box 52, Trenton, Tex. 75490.
ORR, R. Allen (Journ., Philippines), Box 829, Athens, Ala. 35611.
PARHAM, Rev. & Mrs. Robert M., Jr. (Nigeria), 3820 Bessent Rd., Jacksonville, Fla. 32218.
PHILLIPS, Linda (Journ., Liberia), 3711 E. 14th St., Amarillo, Tex. 79104.
POE, Rev. & Mrs. John A. (S. Brazil), 404 Whitaker Mill Rd., Raleigh, N.C. 27608.
RICHARDSON, Rev. & Mrs. J. W. H., Jr. (Nigeria), 2127 Park St., Columbia, S.C. 29201.
ROBERTS, Emily (Journ., Liberia), Rt. 2, Box 4, Clarkesville, Ga. 30523.
ROBINSON, Janice (Journ., Nigeria), Rt. 3, Box 5, Ellisville, Miss. 39437.
SKITZ, Berta (Journ., Nigeria), Rt. 5, Berryville, Ark. 72616.
SHEPARD, Dr. & Mrs. John W., Jr. (Japan), School of Religion, Baylor Univ., Waco, Tex. 76701.
SMITH, Rev. & Mrs. Robert L. (Indonesia), 825 E. Church St., Bartow, Fla. 33830.
SPENCER, Mr. & Mrs. Harold E. (Philippines), Rt. 1, Carlinville, Ill. 62626.

STALCUP, Carol (Journ., Ghana), 207 Lucada St., Santa Paula, Calif. 93060.
STAMPS, Rev. & Mrs. Stanley D. (Ecuador), Box 398, Hillsboro, Tex. 76643.
SUMMERS, Ramona (Journ., Taiwan), Rt. 2, Box 206, Edinburg, Tex. 78539.
SWITZERSON, Rev. & Mrs. Glen M. (N. Brazil), Box 1828, Dothan, Ala. 36301.
TERRY, Rev. & Mrs. R. W. (Iceland), Box 202, Meridian, Tex. 76665.
THRESHIER, Sue (Journ., Nigeria), 1922 N. Seventh St., Ft. Smith, Ark. 72901.
WALKER, Rev. & Mrs. Richard E. (Eq. Brazil), 1408 Fox St., Memphis, Tenn. 38111.
WALKER, Rev. & Mrs. William L. (Japan), 3404 Parrot Ave., Waco, Tex. 76707.
WALWORTH, Rev. & Mrs. E. Harvey (Mexico), 207 W. Polk St., Greer, S.C. 29651.
WARD, Josephine (Taiwan), c/o Mrs. E. O. Carroll, Rt. 1, Box 95, Comanche, Tex. 76442.
WARMATH, Rev. & Mrs. William C. (Japan), c/o C. T. Warmath, Star Rt., Mayfield, Ky. 42066.
WATSON, Rev. & Mrs. James M. (Spain), Rt. 1, Grandfield, Okla. 73546.
WATSON, Rev. & Mrs. Leslie (Japan), c/o C. J. Watson, 1008 Webb St., Henderson, Tex. 75652.
WHATLEY, Annice (Journ., Jordan), Box 726, Cedar- town, Ga. 30125.
WHITTEN, Bonna Fay (Journ., Paraguay), Box 107, Corinth, Miss. 38834.
WILSON, Dr. & Mrs. J. L. (Thailand), c/o Dr. E. N. Gardner, 153 Young Ave., Henderson, N.C. 27536; after Sept. 1, c/o Wm. Jewell Col., Liberty, Mo. 64068.
WINE, Mary Ellen (Journ., Korea), Rt. 5, Box 101, Fredericksburg, Va. 22401.
WINGO, Nancie (Lebanon), c/o Mr. & Mrs. H. C. Wingo, 258 Tuxedo, San Antonio, Tex. 78209.
WINGO, Virginia (Italy), 802 Shell St., Pineville, La. 71360.

Departures to the Field

BELLINGTON, Rev. & Mrs. R. Paul, Caixa Postal 117, Porto Velho, Territory de Rondonia, Brazil.
BRYANT, Dr. & Mrs. Thurmon B., Caixa Postal 30259, São Paulo, São Paulo, Brazil.
BURKS, Dr. & Mrs. Edgar H., Jr., P.M.B. 5113, Ibadan, Nigeria.
BYRD, Rev. & Mrs. Harry E., Apartado 1135, Guatemala City, Guatemala.
CARPENTER, Dr. & Mrs. Jimmie H., Box 6, Kedir, Indonesia.
CARTER, Mr. & Mrs. J. Dale, Corrente, Piaui (Via Gilbués, Piaui), Brazil.
CLEMENT, Rev. & Mrs. Richard D., Casilla 2166, Quito, Ecuador.
CONGDON, Rev. & Mrs. Wilfred H., Bap. Architecture, Box 123, Oshogbo, Nigeria.
DIRTRICH, Rev. & Mrs. Vernon L., Box 832, Bangkok, Thailand.
FOSTER, Rev. & Mrs. James E., Box 78, Tamale, Ghana.
GORDON, Rev. & Mrs. R. Edward, Box 26, Dagupan City, Philippines.
HASTRY, Sr. & Mrs. Ervin E., 16 de Septiembre 6-401, Mexico 1, D.F., Mexico.
HAYLOCK, Rev. & Mrs. Arthur R., Apartado 100, San Pedro Sula, Honduras.
HEADRICK, Rev. & Mrs. Harvey O., Caixa Postal 572, São Paulo, São Paulo, Brazil.
HOSHIZAKI, Rev. & Mrs. Reiji, 350, 2-chome Nishi Okubo, Shinjuku-ku, Tokyo, Japan.
KING, Dr. & Mrs. Ernest L., Jr., Bap. Hosp., P.O. Box 6, Kediri, Indonesia.
LEWIS, Rev. & Mrs. William E., Jr., Ras Hotel, Addis Ababa, Ethiopia.
LINDWALL, Rev. & Mrs. Hubert N., Apartado 25-A, Coban, Alta Verapaz, Guatemala.
LOZUK, Rev. & Mrs. George S., Apartado del Este 5152, Caracas, D.F., Venezuela.
LUPER, Rev. & Mrs. J. Daniel, Caixa Postal 969, Fortaleza, Ceara, Brazil.
MAY, Rev. & Mrs. William P., Casilla 503, Quito, Ecuador.
MERCER, Rev. & Mrs. Dewey E., 22/6 1-chome Miyawaki-cho, Takamatsu Shi, Japan.
MOON, Rev. & Mrs. J. Loyd, Caixa Postal 135, Belém, Pará, Brazil.
MOORE, Rev. & Mrs. Billy Bob, Box 20191, Kampala, Uganda.
MOORE, Dr. & Mrs. John Allen, Bap. Theol. Seminary, Rüschlikon-Zürich, Switzerland.
MOORE, Rev. & Mrs. W. Trueman, Box 99, Ramna, Dacca, E. Pakistan.
MUSK, Rev. & Mrs. James C., Jr., Casilla 2166, Quito, Ecuador.
OLIVER, Rev. & Mrs. Edward L., 350, 2-chome Nishi Okubo, Shinjuku-ku, Tokyo, Japan.
ODDY, Mr. & Mrs. T. Eugene (assoc.), Ricks Institute, Box 1416, Monrovia, Liberia.
OWENS, Rev. & Mrs. R. Eugene (assoc.), Bap. Theol. Seminary, Rüschlikon-Zürich, Switzerland.
RALBY, Rev. & Mrs. Harry L., Box 427, Taipei, Taiwan.
RUMPHIOL, Mrs. Ruth, Box 1, Kontagora, Nigeria.
SCANLON, Dr. & Mrs. A. Clark, Apartado 1135, Guatemala City, Guatemala.
SCHOCHELER, Rev. & Mrs. Lowell C., Caixa Postal 19, Natal, Rio Grande do Norte, Brazil.
SHELTON, Rev. & Mrs. Keith D., Apartado 783, Arequipa, Peru.

(Continued on next page)

REAPPOINTED



Missionary Family Album

(Continued from preceding page)

SHOEMAKE, Rev. & Mrs. Howard L., Apartado 880, Santo Domingo, D.N., *Dominican Rep.*
 SMITH, Rev. & Mrs. Clarence R., Apartado 152, Valencia, *Venezuela*.
 SMITH, Rev. & Mrs. Donald R., Apartado 1128, Maracaibo, *Venezuela*.
 SMITH, Rev. & Mrs. Wade H., Caixa Postal 206, João Pessoa, *Paraíba, Brazil*.
 SOUTHERLAND, Rev. & Mrs. Lawrence M., Jr., 7-34 1-chome, Torikai, *Fukuoka, Japan*.
 SPANN, Rev. & Mrs. J. Frederick, Caixa Postal 221, Recife, *Pernambuco, Brazil*.
 STARMER, Dr. & Mrs. Roy F., Via Antelao 2, *Rome, Italy*.
 TAYLOR, Rev. & Mrs. Preston A., Bolanos 141, *Buenos Aires, Argentina*.
 TERRY, Virginia K., Rua Uruguai 514, Apt. 202, *Rio de Janeiro, GB, Brazil*.
 TROTTER, Rev. & Mrs. Edward B., Caixa Postal 324, Aracaju, *Sergipe, Brazil*.
 WILSON, Mr. & Mrs. Michael H., 100 Morrison Rd., *Taichung, Taiwan*.
 WRIGHT, Dr. & Mrs. Morris J., Jr., 6-go 18-ban Kamiyama-cho, *Shibuya-ku, Tokyo, Japan*.

On the Field

ALLEN, Rev. & Mrs. Bobby E., *Tromolops 77/DKT, Djakarta, Indonesia*.
 BICKERS, Rev. & Mrs. Howard B., Jr., Box 50, *Salima, Malawi*.
 BULLINGTON, Rev. & Mrs. Billy L., *Togo Bap. Mission, B.P. 1353, Lomé, Togo*.
 CHRISTIAN, Rev. & Mrs. Carle E., *Apartado 1883, San José, Costa Rica*.
 CUMMINS, Rev. & Mrs. Harold T., Box 30370, *Nairobi, Kenya*.
 DAMON, Mr. & Mrs. William J., *Caixa Postal 766, Curitiba, Parana, Brazil*.
 DAVIDSON, Rev. & Mrs. Roy G., Jr., *Limbe Bap. Mis., Box 94, Limbe, Malawi*.
 DAVIS, Mr. & Mrs. W. Ralph, Box 16, *Oshogbo, Nigeria*.
 FREELAND, Estelle, *Bap. Mission, B.P. 20812, Abidjan, Ivory Coast*.
 GARNER, Rev. & Mrs. Alex F., *Casilla 49, Santa Fe, Santa Fe, Argentina*.
 JOHNSON, Rev. & Mrs. Glen L., *Mariano Moreno, Entre Nunez y C/publica, Arguello, Córdoba, Argentina*.
 LOGAN, Dr. & Mrs. W. Wayne, Box 16, *Oshogbo, Nigeria*.
 NORMAN, Dr. & Mrs. Wm. R., Jr., Box 16, *Oshogbo, Nigeria*.
 OWENS, Nannie B., *P.M.B. 5113, Ibadan, Nigeria*.
 SLEED, Rev. & Mrs. Maxwell D., Box 2085, *Lagos, Nigeria*.
 WILKES, Rev. & Mrs. John M., 19 les Chardonne, *Domaine St., Francois 78, La Celle-St. Cloud, France*.

United States

BENDER, Rev. & Mrs. William D. (*Nigeria*), 4210 S. Seventh St., *Abilene, Tex. 79605*.
 BENFIELD, Rev. & Mrs. Leroy (*Philippines*), 4526 Frazier, *Ft. Worth, Tex. 76115*.
 BRASUELL, Johnnie (appointed for *Yemen*), *Near Eastern Languages, Firestone Library, Princeton, N.J. 08540*.
 BURNETT, Rev. & Mrs. Robert S. (appointed for *Nigeria*), Rt. 1, *Rabun Gap, Ga. 30568*.
 DONALDSON, Rev. & Mrs. (Dr.) Buck, Jr. (*Nigeria*), *Lincoln Memorial Univ., Box 147, Harrogate, Tenn. 37752*.

O'Conner, Louis, Jr.

b. Birmingham, Ala., May 24, 1928, ed. Howard Col. (now Samford Univ.), B.A., 1950; SWBTS, B.D., 1954; Univ. of Tenn., 1962-64. Shoe salesman, 1948-50, photo printer, summer 1948, & church custodian, 1949-50, Birmingham; salesman, Birmingham & Ft. Worth, Tex., 1950-54; timekeeper, 1951-52, cleaners' routeman, 1952-53, & groc. clerk, 1953-54, Ft. Worth; motor corp. parts employee, Arlington, Tex., summer 1954; sub. teacher, Bassett, Va., 1955-56; pastor, Bryan's Chapel, Springville, Ala., 1949-50, First Church, Mill Creek, Okla., 1952-54, & Oak Level Church, Bassett, 1954-56; exec. dir., Holt Adoption Program, Inc. (Orphan's Foundation Fund), Cresswell, Ore., & Korea, 1964-67. Appointed for Korea, Oct., 1956; lang. student, Taejon, 1958-59; evang. work, Wonju, 1960-61; resigned, July, 1964. Re-appointed for Hong Kong, May, 1967. m. Barbara Crumbley O'Conner, Sept. 20, 1949.

HONG KONG

O'Conner, Barbara Crumbley (*Mrs. Louis, Jr.*)

b. Akron, Ohio, May 16, 1927, ed. Univ. of Ala. Exten. Ctr., Birmingham, 1946-48; Howard Col. (now Samford Univ.), B.A., 1951; Harris Col. of Nursing, Ft. Worth, Tex., 1951-54; R.N., 1954; Tex. Christian Univ., B.S., 1954. Salesclerk, 1945-47, clerk, 1947-48, & col. sec., 1948-50, Birmingham, Ala.; church sec., 1950-51, & aircraft co. employee, 1951-52, Ft. Worth, Tex.; private duty nurse, Martinsville, Va., 1955-56. Appointed for Korea, Oct., 1956; lang. student, Taejon, 1958-59; Wonju, 1960-61; resigned, July, 1964. Re-appointed for Hong Kong, May, 1967. m. Louis O'Conner, Jr., Sept. 20, 1949. Children: Debra Len, Sept. 12, 1953; Louis III, Dec. 5, 1955; Barbara Ann, Mar. 9, 1960; William Larkin, Jan. 13, 1961; Arthur Randall, Nov. 26, 1961; Melissa René, May 28, 1963.

Serviceman Term 'Missionary'

While the young man stood tall and straight, the church heard Pastor Marvin Haire declare, "The Monmouth Baptist Church of Eatontown, N.J., 'appoints as missionary' Daniel A. Leaphart to the country of Vietnam, on this 12th day of March, 1967."

"Thus a Baptist church recognized the missionary call of God to our people in uniform," reported Frederick M. Horton, missionary to Japan now on furlough.

Monmouth Church itself was begun in the home of Ralph Mauriell, whose wife, Lena Bratton Mauriell, had served in Japan as a WAC, Horton continued. In the early 1950's she was instrumental in beginning WMU work in Yokohama, through which was given the first offering for Amagi Sanso, Baptist assembly in Japan.

She was also a charter member of Yokohama Missionary Fellowship that led to the founding of the Yokohama International Baptist Church.

6% INTEREST

Colorado Southern Baptist
Church Loan Bonds

FOR OFFERING CIRCULAR

MAIL TO—

Bill Landers, Administrator
Colorado Baptist General
Convention
P. O. Drawer 22005
Denver, Colorado 80222

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LETTERS

Used at Worship

We have been using excerpts from THE COMMISSION magazine in various parts of our worship service. They tremendously bless as a call to worship and at the offertory.

This constantly keeps the work of foreign missions before us, challenging us to do more for missions. This especially encourages us as we think about what part we are playing in world missions. It further personalizes the 33 percent portion of our budget that goes to missions beyond our own church field.

Jerry A. Songer, Pastor
First Baptist Church
Greenbrier, Tenn.

Warning on 'Promotion'

I write as a reader and as a "user" of THE COMMISSION. This is not an effort to sit in judgment "a-tall," simply suggestions based upon years of reading faithfully this publication.

Do not fall into "the ditch of promotionalism," that is, simply use the magazine as a tool to promote the Foreign Mission Board. There must be constant education among Baptists. Sometimes in reading THE COMMISSION I feel there is not too much different material here than I could read in any Baptist publication that subscribes to the Baptist news service.

Have more inspirational materials. I read for sermon illustration . . . poems, brief stories of missionary experience. Others of my people read in order that they may share with their groups . . . Bible classes, mission auxiliaries, etc.

Have brief Bible studies on the biblical basis of missions. I have always read with interest Carver's *Missions in the Plan of the Ages*. Jack Grey's articles were good. Don't take it for granted that at the grass roots our people are all "missionary Southern Baptists." Exhort!

Kyle Glenn, Pastor
Highland Hills Baptist Church
San Antonio, Texas

Contrary to what some persons may think, we welcome this kind of letter. Your friendly manner of cautioning us against making this magazine a tool to promote the Foreign Mission Board prods us to take a harder look at what we are doing.

After reviewing the first four issues for 1967 I wonder what items you would place under the label of promotion, unless it is our presentation of the Foreign Mission Board Programs. Our purpose in presenting this information is educational rather than promotional.

No doubt some of our readers, like yourself, see items in THE COMMISSION that they read in other Southern Baptist publications or agency releases. We keep in mind, however, the larger number of readers who depend on this publication as their chronicler of events in foreign missions, both within and beyond our denominational involvement.

Comments on Contents

I wish to thank each of you who work to prepare THE COMMISSION each month.

IN MEMORIAM

Belle Tyner Johnson

Born October 2, 1879, Lumberton, N.C.
Died June 18, 1967, Chapel Hill, N.C.

BELLE TYNER (Mrs. T. Neil) JOHNSON, emeritus missionary to China, died June 18 at the age of 87. A native of North Carolina, she received the Bachelor of Arts degree from Meredith College, Raleigh, N.C., in 1905 and later studied in Woman's Missionary Union Training School (now merged with Southern Baptist Theological Seminary), Louisville, Ky., and the University of Chicago, Ill.

She did social service work in North Carolina cotton mill communities and taught school in North Carolina and Virginia before going overseas.

She and her husband went to the Orient in 1916, the same year they were married. They taught in a school for foreign students in Tokyo, Japan, for two years. Then they joined the faculty of the University of Shanghai, China, a Baptist school where they taught until 1932. They came under appointment by the Southern Baptist Foreign Mission Board in 1923.

The Johnsons retired in 1936. He died in 1948. She had made her home in Chapel Hill, N.C., for many years.



Teddy Arline Smith Lofland

Born September 2, 1927, Luling, Tex.
Died June 21, 1967, Rockwall, Tex.

TEDDY ARLINE SMITH (Mrs. Wilson L.) LOFLAND, missionary to East Pakistan, died June 21 in Rockwall, Tex., after an illness of several months. She was 39. The Loflands had returned to the U.S. for their first furlough last November and had lived in Rockwall, his hometown, most of the time since then.

A native of Texas, she attended Mary Hardin-Baylor College, Belton, Tex., and Baylor University, Waco, Tex. The Loflands were married in 1948. His last pastorate before going overseas was at First Baptist Church, Farmersville, Tex., for eight years. Mrs. Lofland majored on work with youth during that time, when teen-agers of the church made the Lofland home their headquarters. This, explained a church member, was because she had "a youthful outlook, the vitality to keep up with young people, the patience and sense of humor necessary for working with them, and, more important, a compassionate nature."

Appointed in 1963, the Loflands were assigned to Comilla soon after their arrival in Pakistan. Most of her time there was occupied with Bengali language study and homemaking. She had expressed the hope that after furlough she might find ways to present a more positive Christian witness through the home and also take greater responsibility in young people's work.

In addition to her husband, she is survived by her father, C. R. Smith.

Correction: Annie Jenkins (Mrs. W. Eugene) Sallee's sister—not her aunt—was the wife of George W. Truett. This was misstated in the *In Memoriam* sketch about Mrs. Sallee in the May issue.



God has blessed my life much and taught me many things through the reading of it! . . .

I wish to express my appreciation for the various articles that have so vividly portrayed the differences, difficulties, and adjustments in the day-to-day lives of our missionaries. I wish more articles could study this matter in even greater depth.

As a foreign mission volunteer, I am receiving a special subscription through the courtesy of the Foreign Mission Board. I am very grateful for this and hope it can continue.

Robert Thomas Haynes
Houston, Texas

While reading THE COMMISSION, I became aware of the fact I was enjoying the publication, and also realized that I was drawing

from it items of mission information, which experiences had not been common in the past.

May I commend you on the fine job that you are doing.

W. N. Thorlakson, Pastor
Florissant Valley Baptist Church
Florissant, Mo.

Thank you . . . for raising the question on the 'Plus-2' promotion [Editorial, April], for I was seriously doubting the advisability of redoing an earlier issue of the *Piedmont Progress* [associational publication] which carried the emphasis in full.

W. A. Duncan, Jr.
Superintendent of Missions
Piedmont Baptist Association
Greensboro, N.C.

Reports from the Middle East: Missionaries and the War

"My heart is broken in the middle if I can't live in Jordan," sobbed Cynthia Fuller. Six-year-old Cynthia's reaction upon news that her parents and other missionaries could be evacuated from Jordan told some of the missionary heartbreak of the Middle East war.

Among Southern Baptist missionaries, a small medical force remained in Gaza. One doctor stayed in Jordan. Three missionaries remained in Lebanon and were joined in mid-June by others returning after evacuation. No missionaries had to leave Israel.

At dawn on June 11, 100 persons—among them 25 Southern Baptist missionaries and missionary children—scrambled aboard an American C-130 at the damaged Amman, Jordan, airport, and were airlifted to Iran. There the missionaries awaited return to Jordan, or perhaps first to Lebanon.

"Jordan is a deeply troubled and crippled nation, with hordes of refugees flooding in from the conquered territory," wrote Missionary Frances (Mrs. J. Wayne) Fuller, Cynthia's mother. "Just when anti-Western feeling will subside enough for missionaries to do their work is not known."

Personal reports from missionaries in the Middle East began to fill in the human account of the crisis. Returning to Lebanon, Jeannie (Mrs. J. Conrad) Willmon related the following:

"We had worked among refugees in Gaza. We had taught refugees in Beirut. Suddenly we were refugees."

"The war officially began Mon., June 5. By Tuesday afternoon anti-American feeling had reached such proportions that the call came from the American Embassy to evacuate. Airport and borders had been closed.

"Decisions had to be made instantly. The message said to come immediately to American University for processing. Missionaries from Gaza, evacuated to Lebanon a week earlier, were now "pros" at this business. Their stories of choosing their most valuable items in a moment's notice became reality for us in Beirut.

"We chose pictures, slides, souvenirs, family Bibles, Dad's copy of Shakespeare, numerous small objects of value. Many of us left our homes expecting never to see them again. We who are new at this part of missionary life walked through our homes grasped by the realization that the material possessions we once valued so highly had been released, never to hold the same prominence in our lives.

"By 1:00 A.M. processing was complete, and the efficient American gov-

ernment began moving us to the airport in guarded convoys.

"By 6:00 A.M., chartered flights were leaving for Istanbul, Athens, and Rome. Over 3,000 U.S. civilians left Lebanon this way.

"By the end of the week we learned of the cease-fire. With grateful hearts we thanked God for the safety of all the missionaries in the Middle East.

"Waiting—this was the hard part: Waiting to return to the comfort of our homes, waiting for families to be reunited, waiting to return to loved ones. Waiting and wondering—wondering how God can use us as instruments of peace in these countries in conflict."

Events of the last days in Jordan were reported by Mrs. Fuller:

"The talk of war was getting louder. The families of official United States personnel had quietly left Jordan on commercial flights, and the Embassy had advised all subjects with non-essential business to go.

"The missionaries had met and discussed the situation. It was agreed that everyone must decide for himself what risks he would take. A week went by and no missionary left.

"The war struck with the speed and fury of a tornado. It was too late to decide to go. . . .

"For Evangelist Bill (William O.) Hern, the week meant the heart-stopping announcement of the fall of Jerusalem, where he had spent years trying to build a fellowship of believers. His work and his people, dead or alive, had disappeared behind an uncrossable line.

"For every American the loneliness set in on the second day, when Radio Cairo announced that American and British planes had participated in bombing raids. The Arabs believe the Americans are against them, and the story spread. People normally friendly and hospitable became coldly suspicious, resentful, or belligerently angry.

"Missionaries in Amman received an urgent message from the American Embassy: 'Give the impression you are not at home. Close the shutters. Lock the doors. Be quiet. Don't let anyone in except a trusted friend.'

"A restless hostile crowd gathered in front of the Herns' home in a good residential section of Amman. They accused the gardener tending the flowers of 'working for the enemy' and made such threats that he fled in terror. When the crowd hung on, Bill went out and persuaded them, 'Jordan is my home. I am one of you.'

"In Ajloun, a concerned and friendly chief of police told the missionaries, 'We need the hospital and want it, but I can't guarantee your safety.' Only Dr. Lovegren was encouraged to stay. . . .

"Jordan was a crippled nation, and missionaries who would have gladly shared her darkest hour found that they did not really belong, but were homeless refugees."

With Gaza occupied by Israeli forces, Dwight L. Baker, missionary to Israel, was able to visit Baptist Hospital in Gaza. He filed this report:

"Accompanied by an Israeli captain, I rode a convoy to Gaza; it was not yet safe to enter the area unescorted. We found the Baptist Hospital an oasis of calm and green lawns behind high walls. The battle almost missed the hospital, sparing it for its healing ministry. Three near hits only scarred walls and broke windows.

"One shell fell on the huge cistern but did not penetrate, leaving the water supply intact. But a new walk-in refrigerator awaiting installation caught the major impact of the bursting shrapnel and lay crumpled like discarded aluminum foil.

"A second shell, landing in front of the recreation room in the hospital's newest building, blasted out windows in all three floors and reduced a piano inside to kindling wood. The only casualty among the staff was the gardener. As he worked furiously to place cement blocks before a window in the nurses' quarters, a third shell exploded a few yards away, wounding him in the leg.

"The doctors told me their supplies are adequate and that an Israeli health officer has promised to come by each day to help with their needs.

"I think unmasks, hideous war really struck my consciousness for the first time as I walked through the hospital wards. I couldn't stifle the bitter cry, Why?, as I walked through a room full of children.

"They were on beds, on the floor, filling every available space. Some had their faces blown off. Others had lost an arm or leg.

"In a corner of the ward lay a small brother and sister, both pocked from head to foot from the splinters of a bursting shell. Their father, mother, and three brothers and sisters didn't make it.

"Why are those who love darkness better than light so determined to pull others into their black, hate-filled hells?"

NEWS

AUGUST 1967

FOREIGN MISSION BOARD

SBC



Hospital Going Up

Under construction in Pusan, Korea, is this new six-floor Wallace Memorial Baptist Hospital to replace older facilities. The first 60-bed unit is to be completed early in 1968. The hospital can be expanded to 150 beds when fifth and sixth floors are completed on the interior, said Missionary Charles W. Wiggs, administrator. The Korean Hospital Association approved the hospital to teach intern and resident doctors for the 1967-68 teaching year, and 17 Korean doctors are in training there.

First Outdoor Evangelistic Rallies Held in Danang

When missionaries in Danang, Vietnam, sought government permission to hold outdoor meetings in public squares, they had little hope for an OK.

"Even though the mayor had been favorably impressed by our small social ministry," explained Missionary Lewis I. Myers, Jr., "we were aware of all the political and security problems related to public meetings.

"But, to our amazement, the mayor gave immediate approval, the directorate of censoring approved within five minutes all the advertising and movies to be shown, and the security police chief agreed to divert a part of his overworked force to keep an eye on the meetings. Once again God had accomplished the impossible."

Advertising banners went up at a public beach, at a receiving depot for province trucks and buses, and at Quang Thi Trang Memorial Park (named for a coed killed in religious riots).

"One year ago, almost to the day," related Myers, "the park had been the scene of frenzied antigovernment and anti-American demonstrations by agitated mobs, resulting in open and bloody warfare in the streets. Against such a background, the huge letters on the advertis-

ing banner asked, 'Where Does Peace Come From?'

Making up the evangelistic team were two Vietnamese Christians, a Korean civilian employee in Vietnam, a former missionary who is now an American aid official, and Missionaries Rondal D. Merrill, Sr., Robert C. Davis, Jr., and Myers.

By the end of the week more than 10,000 persons had heard the gospel message and had seen movies of the life of Christ. Questions asked by inquirers during personal interviews varied, but mostly they related to the question about peace.

The public outdoor evangelistic rallies were the first held in Vietnam in relation to Southern Baptist mission work.

Missionary Reid's Son Drowns

Roderick A. Reid, 31, son of Orvil W. Reid, Southern Baptist representative to Mexico, drowned June 19 at Gold Beach, Ore. He was a resident of Diamond, Mo., where he was a schoolteacher and coach. Survivors include his wife and two daughters.

Missionary Reid's first wife (Roderick's mother) died in 1940, and he married the former Alma Ervin in 1943. Their only child, Charlotte Ann, passed away in 1960.

Eight Baptized Before War

Eight days before the Middle East was engulfed in war, 15 new Christians were baptized in the Mediterranean Sea by Missionary Associate Harold L. Blankenship, pastor of the English-language First Baptist Church in Tripoli, Libya. The service was held on Sunday, May 28.

The converts included three young U.S. airmen from Wheelus Air Base and a nurse from Taiwan who works in an Arab hospital. Two days later the nurse and a doctor from Taiwan were married in First Church, the groom moving his church membership from Taipei, Taiwan.

As a result of the tensions in the Middle East, the Blankenshops and their three children—including a son born May 29—were evacuated from Libya. They have come to the U.S. for a brief furlough and hope to return to Libya in late summer.

Cubans in Spain Organize

Cuban Baptist refugees and Spanish Baptists are cooperating to provide spiritual and material aid for the estimated 30,000 Cubans now living in Madrid, capital of Spain.

Besides attending the Baptist churches of Madrid, the Cubans have organized a Baptist fellowship and hold a service each Friday night in First Baptist Church. The fellowship's social action committee helps new arrivals locate housing and provides clothing for those who left all possessions in Cuba.

At present three Cuban pastors are living in Madrid. Missionary Charles W. Whitten is pastor-adviser for the Cuban Baptists.

Memorial Day in Italy

During Memorial Day services at Netuno, Italy, Missionary W. C. Ruchti, Jr., talks with Lt. Col. Vaughn Stuart, the treasurer of English-language Rome Baptist Church, where Ruchti serves as pastor. Stuart was program coordinator for the services honoring Americans killed at the Anzio beachhead during World War II. Ruchti led in prayer at the program.



NEWS

Argentines Launch 'Impact Plan' with Campaign

To launch its Impact Plan, the Argentine Baptist Convention met in annual session in Córdoba, rather than in San Isidro as originally scheduled.

The Impact Plan, approved by the Convention a year earlier, called for a concentrated effort by Baptists in two important state capitals of Argentina's interior, explained Alfonso Olmedo, a prominent Argentine Baptist who has been studying in the U.S. this year. The two capitals are Córdoba, for centuries the stronghold of Roman Catholicism in Argentina, and Tucumán, to the northwest. The goal was to open four new works in Córdoba and two in Tucumán.

At the Convention session the last of April, the development of churches was discussed and the Impact Plan was explained. The Convention's closing session, held in a theater, launched the impact.

"After the Convention ended, some 50 pastors, missionaries, and other workers remained in the city to help with the simultaneous evangelistic campaign which followed," related Olmedo.

The campaign lasted until May 7. Five meetings were held in church buildings, two in tents, and one in the theater. After a fellowship breakfast each morning, pastors and other workers handed out thousands of tracts in downtown Córdoba. Afternoons were used for visitation. Public-address systems, radio, television, and newspapers were used in publicity.

The launching of the Impact Plan yielded some 350 professions of faith, according to a report from Esteban Elias.

Emeritus Missionaries Honored

Registration reached 2,093 at the annual Foreign Missions Conference at Ridgecrest (N.C.) Baptist Assembly in June. The figure includes 66 emeritus missionaries, guests of the Foreign Mission Board for the first observance of Emeritus Missionary Year (to be held every five years hereafter).

During the week 232 persons responded to invitations to make public decisions, 156 of these indicating interest in mission service.

A similar conference is scheduled for Glorieta (N.M.) Baptist Assembly, Aug. 17-23, to open with a meeting of the FMB and the appointment of missionaries. About 30 more emeritus missionaries are expected as guests of honor.

Doctor Earns Another Degree

A Master of Public Health degree was awarded Dr. Joanna Maiden in June upon completion of study at Johns Hopkins University in Baltimore, Md. Miss Maiden, a physician, has served as a medical missionary to Nigeria since 1958 and did the additional study while on furlough.

executive secretary of Argentine Baptists who led one of the tent meetings.

A recent study by Argentine Baptists has pointed out places demanding immediate action in at least 19 states. "In the rest of the country," commented Olmedo, "Baptists not related to the Southern Baptist mission efforts—but counting a good missionary and national force—are also doing a marvelous work, having established scores of churches. Fraternal ties are beginning to be established between them and the Convention."

Women Assemble in Africa

By Carlos R. Owens

Missionary to Tanzania

From 17 nations throughout Africa, women assembled in Limuru, Kenya, recently for the meeting of the Baptist Women's Union of Africa, its first gathering since 1962. Meeting theme was "God's Chosen Women." On the Baptist assembly grounds for the East Africa Mission, at an altitude of more than 7,000 feet, the 125 women discussed Baptist work on the continent.

The union had its beginning in the minds of leaders in the Women's Section of the Baptist World Alliance and Miss Neale C. Young, missionary (now emeritus) to Nigeria. Through Miss Young's untiring efforts the first meeting of Africa's Baptist women was held in Ede, Nigeria, in 1956. Since then, meetings have been held in Liberia in 1959, and in Ghana in 1962.

The East African nations of Tanzania, Kenya, and Uganda served as hosts for the recent meeting. The largest group attending was from Liberia, with 14 representatives. Among them was Mrs. Victoria Tolbert, whose husband is vice-president of Liberia and president of the Baptist World Alliance.

Although the proceedings were carried out in English, an interesting confusion of tongues was obvious during break times.

The differing shades of skin color, the colors, patterns, and styles of dresses, the various hair fashions and headdresses all combined into one striking spectacle. However, there were factors contributing oneness to the meeting. The women worshiped, prayed, sang, ate, and had fellowship together as one in Christ.

Cameroon delegates at women's meeting.

CARLOS R. OWENS



LAWRENCE R. SHEDDEN

Journeyman trainee labors over form as eight-week session opens at Bristol, Va.

Journeymen Training

The "third generation" of missionary journeymen is nearing the end of intensive training at Virginia Intermont College, Bristol. Upon successfully completing training, the more than 50 young persons will be commissioned as journeymen at a Foreign Mission Board service in Richmond, Va., on Aug. 10. After brief visits home, they will go overseas to begin two years' work in 25 countries.

The first journeymen, sent out in 1965, are returning home this summer. The 1966 contingent is hard at work overseas. The new journeymen, all college graduates under 27 years of age, began classes on June 19. The rigorous, 10-hour-a-day schedule will allow them to accumulate 400 hours of study in theology, comparative religion, mission survey, linguistics, languages, world affairs, personal development, health, and physical education.

Working with the trainees is a rotating faculty of theological seminary professors, denominational leaders, furloughing missionaries, specialists in various fields, and FMB staff members.

James D. Belote, missionary to Hong Kong, is directing the training program. He is the first missionary assigned this responsibility; Baptist student workers have directed training previously.

Visas Refused Canadians

The Canadian Baptist Foreign Mission Board reported that three of its appointed missionary couples have been refused entry visas to India. In London, the Methodist Missionary Society said three of its missionaries have been barred entry into India, bringing to 14 the number banned since March 1.

In India, officials rejected demands made in the national Parliament for legislation to "channel" funds of foreign Christian missions in India through government agencies, and to ban conversions of tribesmen and other Indians under 21. The questions were raised by a Hindu anti-missionary political party.

NEWS

Press Review Weighs Movie about Wallace

Premiere showings of the motion picture *Bill Wallace of China* were viewed by several hundred Baptists during the recent Southern Baptist Convention in Miami Beach, Fla. The showings in a theater were scheduled so as not to conflict with Convention sessions. Based on the book by Jesse C. Fletcher, Foreign Mission Board secretary for missionary personnel, the movie tells of the ministry of Wallace, who was martyred by Communists in China.

Released by The Logos Corporation, headed by Gregory Walcott, formerly second vice-president of the SBC, the movie was shot on location in Hong Kong. Several missionaries were cast for parts in the production. They included: Maurice and Kitty Anderson, Carter and Agnes Morgan, Thomas and Ellen Adkins, J. Logan, Jr., and Lounette Templeton, Lucy E. Smith, Britt E. Towery, Jr., Cornelia Leavell, and Missionary Journeyman Nancy Dalton.

A review released by Baptist Press after the Miami Beach showings included these comments:

"Producer-actor Gregory Walcott gets an *A* for sticking with the known facts about Wallace's character, career, and death. The film's authenticity in detail and in showing the Foreign Mission Board's philosophy are to be commended.

"The screenplay is a series of more or less chronological events in Bill Wallace's life in China as a missionary doctor. It is factual biography rather than character or plot development.

"Good acting and authenticity make *Bill Wallace of China* a worthy use of the motion picture as a medium of missionary biography.

"Walcott in the title role gives Wallace believable human characteristics—not missionary stereotype ones

"A non-political, passive character is obvious from Walcott's portrayal. If his martyrdom was to be the climax in his personal life (and in the movie), the story should have made more of the circumstances surrounding his death. Imprisonment and death should have been seen through Wallace, as the central character, rather than through the brief, third-person announcement that he had died. The story should have shown, rather than spoken of, the final loyalty of the Chinese people, in order to prove the impact of Wallace's life. . . .

"The wide-screen color film makes good use of Hong Kong scenery Interesting photography gives the film a taste of travelog

"Despite the film's weakness in letting dialogue, not action, carry the story, *Bill Wallace of China* will be popular and useful among Southern Baptists."



On location at fishing village of Sai Kung in Hong Kong, Gregory Walcott (right) discusses *Bill Wallace of China* scene with some of cast, including missionaries.

Former Patients Open Way to Villages

Beginning with persons who became Christians while patients in Kediri Baptist Hospital, Baptists in Kediri, Indonesia, have developed an extensive program of village evangelism.

Often the former patients are the only Christians in their villages. Pastor Molus Budianto began the program by contacting some of these converts and asking if they would open their homes for religious meetings.

Volunteers from Baptist churches and missions in Kediri help start services in the villages. Organized into groups called "Christ's Witness Corps," they normally

work with each village about two and a half months. By then they have visited most of the homes. Mimeographed materials are provided—a song sheet and a series of eight lessons for new Christians. A 24-volume lending library—two copies each of 12 Christian books—has been put in each village.

The first of the village meetings was held at Blabak in March, 1966. Now biweekly services are held in 13 villages, with an average attendance of 630. Persons professing faith in Christ have totaled 375, and 215 are enrolled in classes for new believers.

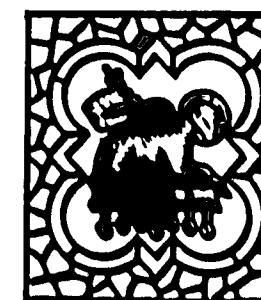
Testimony in Vietnam

namese that Christianity is not just another American religion."

She added: "The words of a Korean carry special weight in Vietnam at this time. Korean participation in the Vietnam war has elevated the people of that country in the eyes of the Vietnamese.

"The Koreans sit down with the Vietnamese and say: 'Look, we've been through all of this. We know what it is to fight the Communists. We remember our own struggle for freedom. Others came to help us. Now we come to help you. It's worth it, so don't give up.'

"Thus, the Koreans bring new life and determination to the weary Vietnamese."



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NEWS

Layman's Congress Planned

A hemispheric-wide Baptist Layman's Evangelistic Congress has been set for July 15-21, 1968, in Rio de Janeiro, Brazil, according to tentative plans announced by Rubens Lopes, a Brazilian Baptist leader.

The layman's meeting would be part of the Crusade of the Americas activities. Some 750 Baptist laymen from 25 countries in North, Central, and South America would be expected. Purpose would be "to acquaint laymen . . . with the evangelistic program and methods being used in Brazil," and to stimulate interest in the Crusade.

Following the congress, participants would be assigned to Portuguese-speaking Brazilian Baptist churches for a special weekend evangelistic effort.

Lopes also announced the appointment of a 15-member laymen's committee to direct detailed planning of the congress. Owen Cooper, Southern Baptist layman and industrialist, of Yazoo City, Miss., was named chairman.

Attendance at the laymen's congress will be by invitation, Cooper announced, with invitations extended by the proper group responsible for men's work in each country and convention. The Brotherhood Commission is handling invitations to Southern Baptists. Organized tours are to be offered, enabling participants to visit mission fields on their way to and from the congress.

Mrs. Stamps' Brother Killed

Lowell E. Morgan, only brother of Glenna (Mrs. Stanley D.) Stamps, missionary to Ecuador, was killed in action while with U.S. military forces in Vietnam on June 3.

Journeyman and Bride

Lloyd W. Mann gained an unexpected bonus during his two years as a missionary journeyman working with university students in San José, Costa Rica. Mann and his bride, the former Wilma Mendoza, cut the cake following their wedding the night before his return to the U.S. after completing his journeyman tour.

L. LAVERNE GREGORY



Bob and Neal Hill, sons of the Ronald C. Hills, missionaries, and Thai youth play spirituals at Bangkok rally.



Bangkok Rally Built on Broadcasts

A "televangelism rally" in Bangkok, Thailand, provided a solution for linking Baptists' broadcast ministry with personal contact.

"Since many people in Thailand feel strange about going to a Christian church without a personal introduction," explained Missionary Ronald C. Hill, "it was felt that some middle step was needed to get those who watch the weekly Baptist TV series, 'The Answer,' in contact with Christians."

More than 400 persons attended the rally in the spacious chapel of the four-story Baptist Student Center in Bangkok. They received a formal introduction to Baptist life and work in the local area.

A Thai naval officer testified that he had found Christ through radio evangelism. A choir, accompanied by traditional Thai instruments, sang Christian songs composed by a member of Bangkla Baptist Church. Joan Eubanks, a Disciples of Christ missionary and former Broadway actress, sang Thai hymns. A short message by a Thai pastor closed the program.

Thai pastors and missionaries served at counseling tables, and 249 persons signed cards indicating interest in the Christian faith. Area churches reported numerous visitors in their services the next day. The naval officer who gave

Swiss Hope for Church in Berne

Formation of a Baptist church in Berne, Switzerland, may grow out of interest created by the presence of nearly 6,000 delegates at the Baptist Youth World Conference there next year. Swiss Baptists are hoping.

Claus Meister, president of the Swiss Baptist Union, told the Union's annual meeting that so large a youth delegation would be sure to attract the attention of residents of Berne to Baptists.

Although 44 converts were baptized during the year, membership in the 14 churches of the Union dropped slightly to 1,481.

Switzerland recognizes three major languages, but all churches of the Union are in the German-speaking area, except for one bilingual church located in the Italian section. A group of Baptists in the French-speaking region is not affiliated with the Union.

his testimony presented himself for baptism at Thonburi Baptist Chapel.

The rally grew out of unusual response to a 1966 holiday gift offer of a book on the meaning of Christmas. By the end of February, 2,660 persons had requested the book, and 919 of them had enrolled in a Bible correspondence course.

"The Answer" is shown during prime time at 5:30 P.M. each Tuesday over HSA-TV, one of two television stations in Bangkok and one of five in the nation. It is also shown on the Khon Kaen station in northeastern Thailand, where it has reception in Laos, and on the Haadyai station in the south, where viewers in Malaysia can see it. Thailand has an estimated 300,000 TV sets, and research indicates about 15 viewers to each.

A daily 30-minute radio program, broadcast to most of the country over a powerful station, is also presented by Baptists in Thailand. It appeals to a wide audience, featuring drama, music, interviews, panel discussions, children's stories, and preaching.

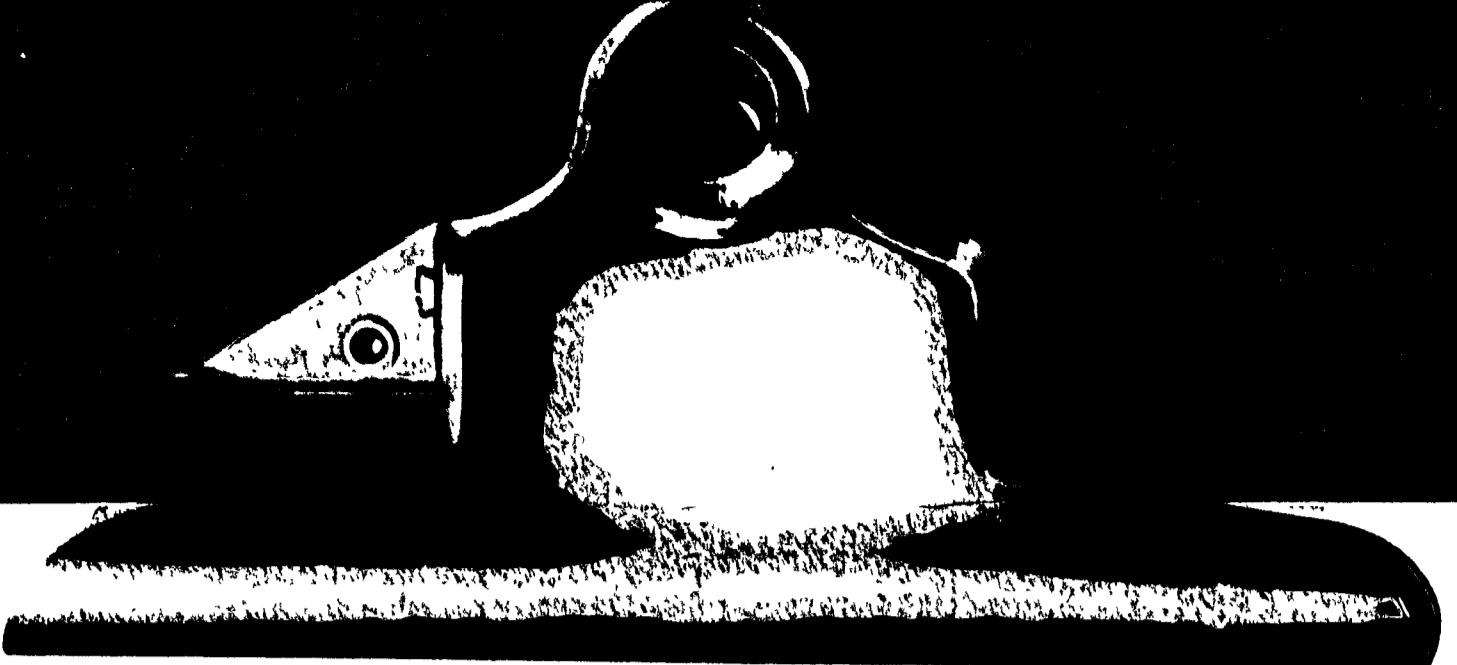
Students Give during Week

As part of William Wallace Week, students and faculty of Southern Baptist Theological Seminary, Louisville, Ky., raised \$1,668 to buy dental equipment for Hong Kong Baptist Hospital.

The annual observance at the seminary honors the vision of Missionary William L. Wallace, who was martyred by the Communists in China in 1950. During the week, the seminary student body recognizes the church's ministry through so-called "secular" professions, such as medicine.

An oil painting of Wallace was presented to the seminary by Edna Frances Dawkins, an associate secretary for missionary personnel for the Foreign Mission Board. The painting was commissioned by Missionary Everley Hayes, who served with Wallace in China and is now a missionary in Indonesia.

Since 1963 the students have chosen mission projects to receive aid from the week's offerings. In the past, students and faculty have purchased inoculation "jet-guns," built an outpost clinic, bought a versatile operating table, and provided a blood bank for mission hospitals from South America to Africa.



FOREIGN MISSIONS CLIPBOARD

August, 1967

"The people appreciated our presence and help," wrote Dr. Merrill D. Moore, Jr., who, with Dr. David C. Dorr, a fellow missionary, stayed in GAZA to keep open Baptist Hospital. "At one time we had about 140 patients, 250 refugees seeking shelter and food, plus some 65 or 70 employees." The hospital, staying open throughout the Middle East crisis, treated more than 200 wounded and performed about 130 operations in the two and a half weeks following outbreak of the war on June 5. An official of United Nations Relief and Works Agency (UNRWA) commended the "magnificent work" done by the hospital.

Missionary nurses, teachers, and doctors can now enter JORDAN, the Foreign Mission Board was told at its July meeting. It was expected that some of the Southern Baptist missionaries evacuated to Iran would soon return to Jordan. Women with children were expected to go first to Beirut, Lebanon. William O. Hern, evacuated to Iran with other missionaries (except for Dr. L. August Lovegren), had already returned to Jordan.

Baker J. Cauthen, FMB executive secretary, reporting on his recent eight-day trip to the MIDDLE EAST, expressed appreciation for the courtesy and consideration of U.S. consular representatives during the crisis.

The Foreign Mission Board in July added the largest group of new missionary personnel in one month since April, 1947, when there were 56. The Board appointed 35 career missionaries, reappointed two, and employed 10 missionary associates. The 47 additions brought the Southern Baptist overseas mission staff to 2,301, assigned to 65 countries.

Six couples among the new personnel are bound for INDONESIA, five for general evangelism and one for student work. More than half of the 47 will serve in general evangelism and church development. Others will work in music, teaching, radio communications, building maintenance, social work, and medical ministry.

Rue Scott, appointed with his wife for MALAWI, is the twin of F. Rae Scott, missionary to the PHILIPPINES now on leave in the U.S. Reappointed for NIGERIA, Lolete Dotson is the daughter of Clyde J. Dotson, missionary to RHODESIA.

A July 13 cable from H. Cornell Goerner, FMB secretary for Africa, offered encouragement about NIGERIA. "Conditions reassuring," Goerner cabled from Nigeria. He authorized return of furloughing missionaries. Federal troops had invaded Nigeria's eastern section, which had announced its secession as "Biafra." Only six Southern Baptist missionaries remained in the East as of mid-July.

Raiders shot and killed a British Baptist missionary during a predawn foray at Kisangani, CONGO, June 27, reported the Baptist Missionary Society office in London. David Allen Claxton, 28, had served in Congo three years, the past 15 months in Kisangani. Survivors include his wife and two children.



WIDE WORLD PHOTO

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