

THE Commission

Southern Baptist Foreign Missions Journal • November 1967



*'The Lottie Moon Christmas Offering
is sharing Christ with other people.'*

In a scene from the movie, The Lottie Moon Story, Miss Moon receives Chinese visitors





THE LOTTIE MOON CHRISTMAS OFFERING

BY BAKER J. CAUTHEN



BASICALLY the Lottie Moon Christmas Offering is sharing Christ with other people.

Sometimes in today's work we share the gospel on the campuses of great universities—like the National University of Mexico, where well over 75,000 students are gathered, many of whom do not know anything about Jesus.

This has not changed too much from the days of Lottie Moon, who went about the villages of North China, and whose work and prayers and challenge somehow captured the mind of Southern Baptists in such a way that God used it to bring forth the Lottie Moon Christmas Offering.

Even today in the Far East, with all of its burgeoning population, there are so many places where the gospel has not been preached. But this is not limited to the Orient. It is true all over the world. In a country like Brazil, where we find evangelistic work to be so very fruitful, little churches are developing that tomorrow will grow into large churches with their multiplied programs of work in the name of Jesus. In Spain, where it is not always so easy to do the things one might like to do, missionaries keep reaching into homes and into communities where openings can be found to project new work. In Africa it is much the same way, and the Lottie Moon Christmas Offering reinforces this effort.

Today we are privileged to use audiovisual aids to supplement the way we try to tell the story. Whereas we formerly told it by means of preaching only, now people can see as well as hear, and this helps them to understand a great deal more clearly.

The ministry of radio and television has an ever-expanding usefulness on mission fields. In Thailand, for example, there is a strong radio ministry. We are so grateful today

that it is possible to speak the Word of Life to larger numbers of people than before were able to hear it.

Literature must be prepared. Articles must be written to put the gospel message in the setting of the people to whom we minister. How grateful we are for the great centers of publication work, such as the one in El Paso, Tex., which serves all Spanish-speaking Latin America.

Often a book store can be the entering wedge for a Christian witness where difficulties confront the work of the churches. It becomes a center of evangelism, as the one in Amman, Jordan, where people come in to browse among the books and then ask questions and hear about Christ.

Theological education is a matter of primary importance, because there are two things that must be done in entry into any new field: one is the direct preaching of the gospel, resulting in winning people to Christ and organizing churches; second, some kind of leadership training from the beginning. Thus we have theological seminaries, as the one in Colombia, or missionary training schools, as the one in Italy. There may be only a few students gathered, but from the very beginning there must be some form of leadership training, because the missionary looks forward toward national leadership serving their own people in the way that God himself will direct.

We cannot pass by people who are sick, and merely preach

words to them without at the same time longing to reach to them hands of helpfulness. That is why in a place like Mbeya, Tanzania, for example, a splendid tuberculosis hospital stands, reaching out its ministries to many people who are in need of healing.

What shall we say about missionary children? They go with their parents, and their welfare is a matter of major concern. For this reason, across the world there are schools like Newton Memorial School for missionary children, in Oshogbo, Nigeria. And everywhere, whether they study the Calvert course, or come back to this country—encouraged by the Margaret Fund, which is a part of the Lottie Moon Christmas Offering—much is done to reflect the care for missionary children which lies at the heart of missionary outreach.

What about the missionary? The missionary today has the largest spiritual ministry ever known in the history of missions.

To be sure, the missionary has to learn to speak the language of the people to whom he goes. This is no small matter. It is a difficult, arduous task, and to it the missionary gives himself with great dedication. God blesses and uses this effort and enables him to preach the gospel with effectiveness and power.

That is why today when a man or a woman responds to the call of missions he is not responding to a fading oppor-

Missionary teaches Sunday School class in Barcelona, Spain.

JOSEPH B. UNDERWOOD



Engineer at console of Baptist recording studio in Thailand.

FON H. SCOFIELD, JR.



unity but to one that moves out in even sharper dimensions of spiritual quality in ministering to a world in need. The place of the missionary today is undiminished in missionary strategy.

It is not very different from the days of Lottie Moon: different, yes, from the standpoint of what we have with which to work and from the standpoint of the numbers of Christians now emerging on these fields abroad; but the same from the standpoint of what our being there means to those around us, and from the standpoint of what their going reflects about their Christian discipleship—and our own.

For how can we follow the Lord Jesus if we look out upon the world that is broken and sad, with multiplying millions who have never known the name of Christ, and our hearts do not respond to the Great Commission given to us by our Saviour?

Our hearts do respond, and will continue to respond. We will continue to go. Missionaries will volunteer and, going with their children, will learn the skills of today's new techniques, using radio—or whatever we can—to tell the story. We will give of our skills in medical science. We will open book stores. We will support training schools, theological seminaries, and the printing of the gospel message. We will study the world's languages so as to learn how to preach and

teach effectively. We will knock on every door to see how we can find openings for the gospel of Jesus. We will utilize audiovisual aids to make clear the message of the living Saviour. We will begin new work in simple places that tomorrow will grow into strong churches. We will reach out in the name of Jesus Christ that all men everywhere might listen to him and might turn to him whom to know is life everlasting.

The Lottie Moon Christmas Offering is a way to reach out across the world into all these lands to which missionaries have gone under God's calling.

Link hands with the missionaries. Link hands in prayer. Link hands in giving. Link hands in sacrifice and, if need be, in suffering.

Because of what it means, we love the Lottie Moon Christmas Offering. Without it, half we do would be impossible. But because of it we move ahead with courage and confidence. With the Lottie Moon Christmas Offering and the Cooperative Program—these two great streams of reinforcement mingling together like the waters of a great river to flow out into a parched and arid world—we join hands to reinforce the labor of foreign missions, to make known the message of life.

May God bless us in the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering.

Let Dr. Cauthen speak to your church about the Lottie Moon Christmas Offering. He has recorded the material in this article in a way designed especially for use with the Broadman Slide Set, *The Lottie Moon Christmas Offering*.

This nine-and-a-half-minute recording—on a flexible record—is not for sale. You may obtain it free of charge by using the coupon packed in the

**Broadman Slide Set
THE LOTTIE MOON CHRISTMAS OFFERING**

This slide set contains 16 color slides, each with identification data imprinted. Sale price: \$5.00 at your Baptist Book Store (also available through the CAVE Plan).

Left: Inside Baptist Book Store, Amman, Jordan. Right: Missionaries' children attend Newton Memorial School in Nigeria.

FON H. SCOFIELD, JR.

GERALD B. HARVEY



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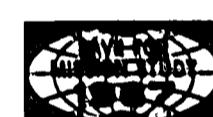
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COVERS: Flags of many of the nations where Southern Baptist foreign missionary personnel now serve.

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Frank, oldest son of the Frank A. Hoopers III, missionaries in Israel, examines fragment of shell that exploded just outside the family's shelter during the shelling of Jerusalem.

THE JOURNEY was peaceful, strangely enough, for the threat of war had loomed larger with each day during recent weeks. Our family had boarded the 7:00 A.M. train in Jerusalem on this bright June day for the trip to the Baptist Center at Petah Tiqva to meet with other representatives of the Baptist Convention in Israel. It was the first trip outside Jerusalem we had made as a family since the crisis had begun.

Traveling through the Judean mountains and past small Arab villages, the train sometimes came within meters of the Jordanian border. My uneasy feeling proved unfounded, for the morning was calm.

But on our arrival at Rosh Ha'ayin, Missionary Dwight Baker met us with the news: war had begun in the desert! The day—June 5—suddenly became a time of uncertainty and fear, of air-raid sirens and the shelter, of unbelievable radio reports and little knowledge of the truth—and a day of prayer. None of us had any idea how the conflict would end. Each person in Israel prepared himself for the worst, because his country and its people had been threatened with total annihilation, and most of the world was mute.

In the weeks before June 5, students at the Baptist Center high school, working with Missionary Robert W. (Bob) Fields, the director, had dug a large shelter under the main building. Seven times on that Monday we had to race there for cover.

An hour before noon, word came from Missionary Frank A. Hooper III and family, who had remained in Jerusalem, that the city was being shelled. My husband Norman decided to return at once to help church members and friends in the city. The children and I stayed at the center. Six hours later Norman called from Jerusalem to tell of his safe arrival and of the city's condition.

We slept in our clothes for four nights, and there was total blackout for a week. Then it was over—or was it?

After the children and I returned to Jerusalem on Saturday I visited in the neighbor-



Tamira and Todd, children of Missionaries Robert and Edwina Fields, help a student at Baptist Center fill sandbags.

BY MARTHA (Mrs. Norman F.) LYTHE
Missionary to Israel



At Baptist Center, Pastor Fuad Sakhnini, of Nazareth, baptizes converts from church in Old Jerusalem. Both Arabic and Hebrew were spoken.

Reflections After War

hood and learned that the husbands, fathers, and sons of our neighbors were safe. The members of the small Baptist chapel were all safe. The property was undamaged, although a mortar shell had hit in the street beside the chapel.

The Hoopers told of one close call. A shell landed just outside their shelter and scattered shrapnel through the window and into the shelter, but no one was injured. Others were not so fortunate. Jerusalem was now a whole city, but of broken people, both Jew and Arab. Each life lost was precious to someone, and we felt an atmosphere of sorrow as we walked the streets of both the old and new sections of Jerusalem during those first weeks after the war.

Our chief concern was for fellow Baptists in the former Jordanian sector of Jerusalem and in Ramallah. Norman finally received permission from authorities to enter the area. Gradually he and some of the other Baptist workers met members of the church and found that all were safe, either in Jerusalem or on the East Bank of the Jordan River. The property—book store, church building, and house—stood unharmed.

The Association of Baptist Churches in Israel collected items such as kerosene, rice, flour, and sugar to be distributed among members of the church in the old sector of Jerusalem.

Soon after the situation became more calm, and access was possible to almost all parts of the country, Baptists from throughout Israel met at the Baptist Center for a baptismal service for five new believers from Old Jerusalem. The service was held in Arabic and Hebrew. Jewish and Arab believers stood side by side to witness the event.

Was this not a testimony that hate and war need not affect Christian unity? Did it not declare that a people and a "work" belong not to one of us, but only to God, and therefore will survive no matter what the circumstances?

The two months just after the war were busy ones. Now that the situation has eased somewhat, there has been time to digest the recent events in the Middle East. These are my impressions:

The tension of war preparation and war itself enabled us to see many circumstances and people in a new way. There was unity as we worked with neighbors in making and filling sandbags. There was an air of helpfulness as drivers filled their cars with hitchhikers after the buses had stopped running, and volunteers crowded the offices for work. There was determination in the faces of all who were left alone at home or in their shops. There was relief as I awoke each morning to find that war had not yet begun, and a growing tenseness as the day ended.

Much that had seemed important, such as time and material possessions, fell by the way. All that mattered was the love my husband and I shared with each other and our children. After the fighting ended, there was a time of thanksgiving to discover our loved ones and ourselves still alive.

It was a time of heartache, such as I felt at Baptist Hospital in Gaza when I met a little girl who had lost her hand and leg during the war, and when newscasts showed mothers visiting their sons' graves after the battle for Jerusalem. I found myself repeatedly asking the question—why? I could not answer.

Personally, I discovered something else: a more profound faith, not in rulers of nations or in power of might, nor in organized Christendom's well-worded doctrines or policies, but a faith in a never-changing God who sees men as equal and in his wisdom and love has "broken down the middle wall of partition between us."

I am convinced that we who bear the name of Christ can and must join hands over the walls of selfishness, hate, and prejudice—the foundation stones of war. If we do any less, we have failed a world which sorely needs to see in action the love of which we speak. Do we care this much?

'Missionaries, who live and work amid the realities of today's world, realize that the colonial attitude toward missions is a relic of the past. . . . For many, many years, the approach and policy of the Foreign Mission Board have been along indigenous lines.'

it's — their — work

By Winston Crawley

Secretary for the Orient

SOUTHERN Baptists who are concerned for world missions may find it profitable to examine one of the most widespread, persistent, and troublesome misunderstandings involved in the worldwide missionary enterprise. The misunderstanding is all the more troublesome because it is usually undefined and unexpressed, a matter of attitude and assumption rather than a stated position.

This misunderstanding and the attitude and assumption that express it were reflected pointedly in a question at a discussion meeting in a homeland church following a missionary message. The question: "What if those churches in Japan [or some other mission field] get out of our hands?"

To all practical purposes the assumption underlying that question—and I am afraid it is a common one—is that the work overseas is our (Southern Baptist) work and should be subject to our control; that the churches resulting from the work are "our churches"; that the national workers (preachers and evangelists) are employed by us and are our workers; that we should make and carry out plans for the work; that we have the know-how, and so our ways are the standard and ideal by which we guide and evaluate the progress of the work.

In its extreme form this attitude views the churches in other lands as "Southern Baptist" churches.

This viewpoint, wherever it exists, can properly be described as a colonial approach to missions. Those holding this viewpoint consider our overseas representatives and the results of their work as extensions abroad of our own denominational life and work. On that premise they consistently think in terms of centralized planning and direction for the work. This colonial understanding of missions is remarkably widespread and persistent.

Of course there is a measure of validity, especially in pioneer fields, in the idea that missionaries must initiate the work and assume responsibility for planning in the beginning stages. Even there, however, the mission program needs to be developed in ways that can move steadily toward maturity, instead of toward colonial dependence.

Missionaries, who live and work amid the realities of today's world, realize that the colonial attitude toward missions is a relic of the past. That approach belongs to a day in missions that is long gone. It was never really fitting for Baptists. It does coincide with Roman Catholic theory that the church around the world should be directed from one central place, but Southern Baptists do not think of Richmond—or the sum total of Convention agencies—as our Rome.

Baptists' basic principles—no matter how we may depart from them occasionally in attitude, feeling, or practice—are along a different line. Believers in the Lord Jesus owe their allegiance to Him and not to the missionaries or the denomination who sent them. These believers look to the New Testament as their standard of faith and practice. The churches are their churches under the headship of Christ. They have their own leaders. They develop their own plans and programs. They do things their own ways, suited to their own customs and cultures. They grow their own institutions and agencies for the service of the churches and the spread of

Lebanese pastor greets members at church in Beirut.

PON H. SCOFIELD, JR.





AL J. STUART
Church building in Kyoto, Japan. Southern Baptists assist—but do not direct—work of the Japan Baptist Convention.

the gospel, instead of looking to American agencies for these functions. They develop their own denominational structures. This way of doing mission work, in contrast with the colonial way, is what may be called an indigenous approach.

To such churches and denominations in other lands we Southern Baptists and our missionaries relate fraternally and cooperatively. We offer them our help and encouragement. We can share in their efforts to win their own lands to Christ, but the responsibility and the undertaking are essentially theirs and only secondarily ours. We can have a helpful influence in their planning, but with the realization that the "soft sell" is most likely to be successful. The "hard sell" may receive polite agreement, but no great enthusiasm and no lasting results.

In immediate results, the indigenous way likely will be less impressive than the colonial. Decentralized and democratic functioning is slower than direction and control from some central headquarters. As has been pointed out, the trains in Mussolini's Italy ran on time. However, we are convinced that the indigenous approach is stronger in the long run. Evangelist Dwight L. Moody has been quoted as saying that he had rather put ten men to work than do the work of ten men.

What answer was given the one who asked, "What if those churches get out of our hands?" The answer is that they do not belong in our hands. If they have ever been in our hands, something is wrong. If we were Roman Catholics, the churches would belong under the control of Rome. But Baptists believe they belong in the hands of our Lord and their Lord. We relate to believers in other lands as friends and brothers.

For many, many years, therefore, the approach and policy of the Foreign Mission Board have been along indigenous lines. For example, Southern Baptists have a cooperative relationship with strong, more mature Baptist bodies in the Orient, such as the Conventions in Japan and Hong Kong. We help them implement their plans for the fulfilling of their responsibility in bringing their lands to Christ. We rejoice at the privilege of sharing with them in that way, but we certainly do not make their plans for them. They are quite definitely Japan Baptists and Hong Kong Baptists, rather than some appendage to an American organization. They do not look to America for decisions and direction for any aspect of their work. They look rather to their own best wisdom as guided by the Scriptures and the Holy Spirit. We feel honored that they count our missionaries as partners in the process.

In other Orient lands, we as Southern Baptists are related to young Baptist constituencies in various stages of development. In each case we try to follow procedures that contribute to the developing of indigenous responsibility, instead of procedures that might tend to hinder that development. We follow this course even when some other procedure might get quicker results. We believe that the indigenous approach will get better results and that it constitutes long-range wisdom. Thus we seek to use our resources in ways that reinforce local church and denominational strength.

One problem lies in the natural American tendency toward aggressiveness. Baptists of another land, when asked why they had not taken initiative in a certain matter, replied that the initiative had already been seized (that is, by the more aggressive Americans). Another and probably more serious danger is a condescending attitude toward new Christians of other lands. One book on missions includes a revealing chapter title: "The Downward Slant." If we look down on those among whom and with whom we work, the result will likely be deadening. Both at home and abroad we need to keep reminding ourselves of the dangers of possible Southern Baptist pride and pushiness.

Especially today, when the old political and economic colonialisms are discredited, any semblance of a similar attitude or approach in Christian missions must be eliminated. Those old wineskins are worn out. Some persons may occasionally feel a fond affection for the older viewpoint of missionary approach, for to them the newer viewpoint may seem strange. But if we fall victim to colonial attitudes, the probable outcome will be wine spilled and spoiled.

All Southern Baptists need to understand and support the truly Baptist, profoundly scriptural, and—in our day—utterly essential way of decentralized and indigenous mission development around the world.

National Baptist ministers plan work in their country at Executive Committee session for Baptist Convention of Peru.

FON H. SCOFIELD, JR.



WELCOME to Ricks Institute," proclaims the sign near the cluster of neat, pastel-tinted buildings, "an institution which provides high religious and academic instructions."

As recently as 1960 Ricks was a struggling boarding school with a hundred students and a proud tradition dating back to the 1880's. Now the institute, in the coastal region of Liberia, boasts both an elementary and secondary school. Its secondary department has attained full high-school status.

The work at Ricks is a partnership in Christian education between the Liberian Baptist Missionary and Educational Convention and the Southern Baptist Convention in the U.S. Encouraged by this outside support, Liberian Baptists have added substantially to their interest and investment at Ricks. People no longer speak of "poor Ricks."

A new administration and classroom building was dedicated early in 1964. Prior to that, new dormitory facilities were completed.

At present, a missionary associate is principal of Ricks. Others among the missionary personnel serve as science teacher, business manager, agriculture teacher, and in other ca-

BY JOHNNI JOHNSON
Associate, Visual Education Division

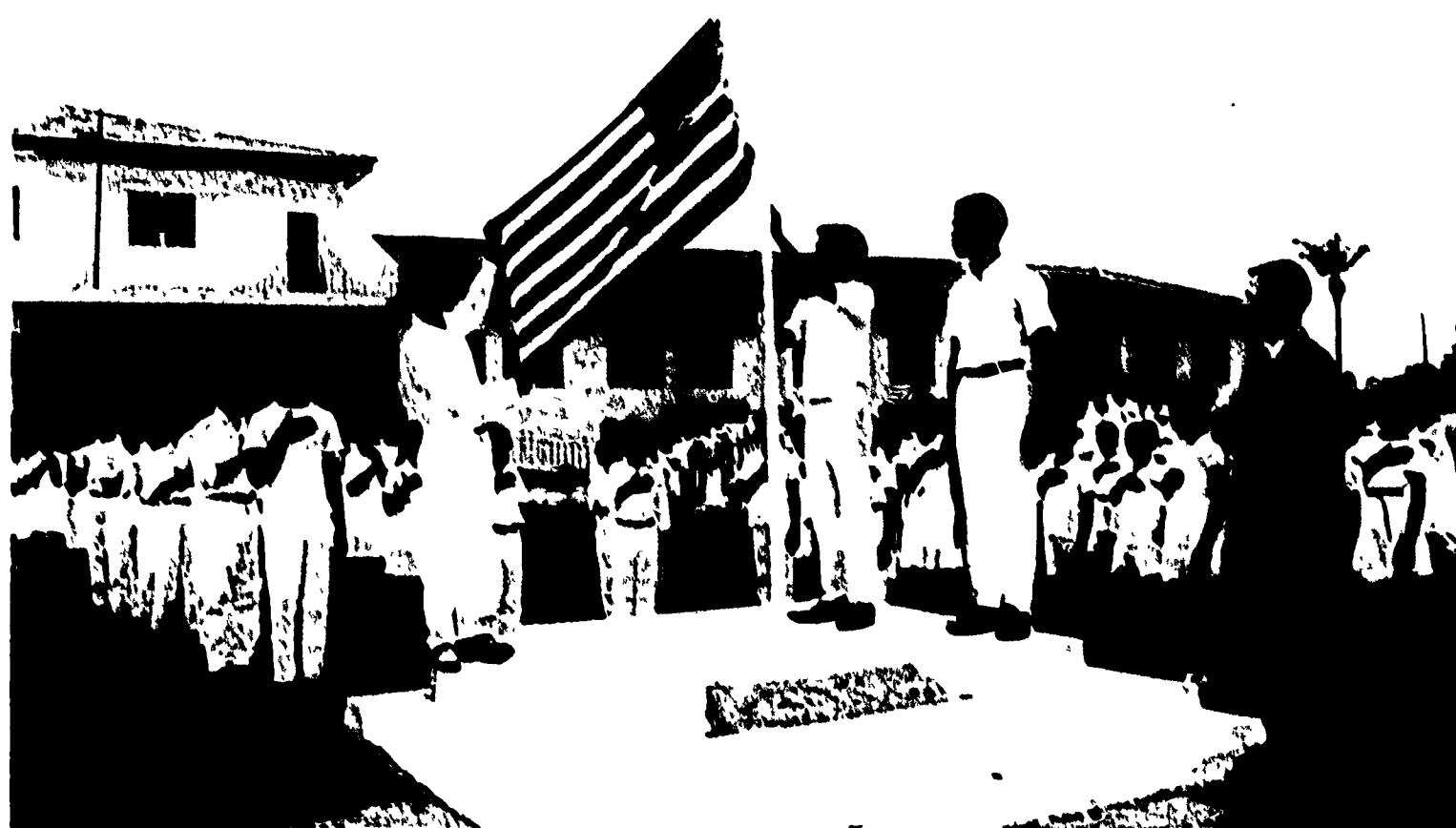


GERALD B. HARVEY
Emily Roberts, who served two years as missionary journeyman in Liberia, playing piano accompaniment for quartet at Ricks Institute.

PARTNERSHIP IN EDUCATION

Students watch flag ceremony with Principal T. Eugene Oody, missionary associate.

GERALD B. HARVEY





Twelfth-grade students at Ricks perform experiment in physics class.

GERALD S. HARVEY

SAVING FOR
MISSION STUDY
1967



William R. Tolbert, Liberian vice-president and Baptist leader, greets students during a visit to the Institute.

H. CORNELL GOERNER

pacities. These men and their wives are making significant contributions to the life and growth of Ricks.

In addition, three missionary journeymen—with skills in music, library science, and education—completed their two years of service this year. Two of the 1966 journeymen assigned to Ricks have been joined by two new journeymen of the 1967 group.

Offering instruction from first grade through high school, Ricks is organized on the 6-3-3-grade plan. Following the upgrading of the secondary department, high-school diplomas were awarded for the first time to four young men in February, 1963. In national examinations at the sixth-, ninth-, and twelfth-grade levels, Ricks students do well, standing high in the ranks of Liberian young people.

One current goal at Ricks is the training of men and women for church leadership. This is not surprising in view of the institute's long relationship to the Liberian Baptist Missionary and Educational Convention. Bible classes are taught in every grade for school credit. The institute is also a fertile field for evangelism, since students may come from various religious backgrounds.

Liberian Baptists now number perhaps 14,000. Presiding over their Convention is William R. Tolbert, vice-president of Liberia and currently president of the Baptist World Alliance. As president and executive secretary of the Convention, Tolbert holds responsibilities relating to Ricks. A familiar figure to the students, he usually visits the school at least twice a week when he is in the country.

Baptists in Liberia are older than the nation itself. They trace their beginnings to seven Negro freedmen who left Richmond, Va., in 1821 to begin a new life in West Africa. Their labors live on in the Providence Baptist Church they founded and in the nation of Liberia, whose capital, Monrovia, was established 25 years later.

These freedmen's successors dreamed of a school in their midst. Such a school is Ricks Institute, located about 12 miles from Monrovia, and at the place where, under God, it can enrich life in Liberia and in many of the new nations of Africa.

WHEN I ARRIVED I found 2,000 mildewed books piled in a third floor room," recalled Linda Phillips as she described the situation at the beginning of her two-year assignment as a missionary journeyman at Ricks Institute in Liberia.

For nine months Linda sorted books, then cataloged and processed them for the shelves. For some subjects it was necessary to order books and wait four months for them to arrive.

During the sorting, juniors and seniors at the institute gave their study hall time, and several students donated summer vacations to help prepare the library. Two weeks before school was to open, Linda still despaired of having anything resembling a library. But when the day came, the library was ready.

"I think my most rewarding time," she related, "was the half-hour each day when elementary students came to check out books. To watch them sit down with a storybook, and then to see the expression on their faces when they could read simple phrases is beyond expression."

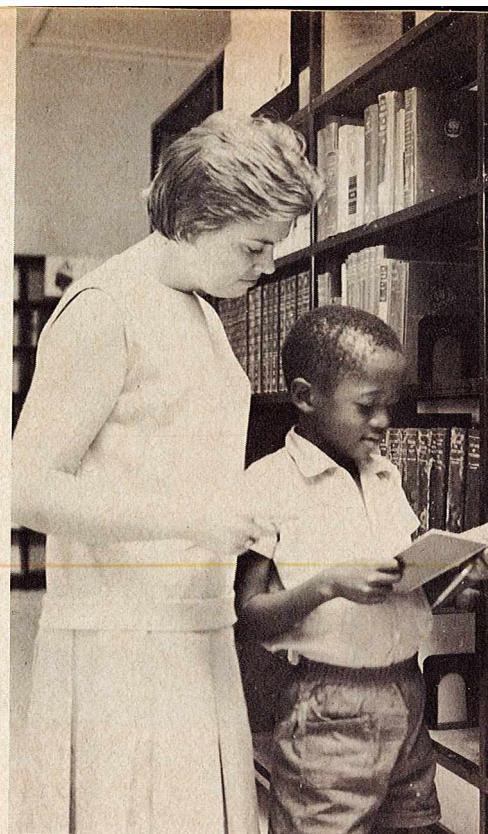
During her first year at Ricks, Linda felt isolated from other people, because cataloging books is confining. That job completed, however, she found herself serving every student at the school.

She also discovered that Ricks' students do make use of the library—to find out what is available, to check out books, and to seek help with lesson assignments. Linda also found, much to her amazement, that Liberian students return books on time!

She marveled at how the students love magazines and read anything they can get their hands on. She was gratified to see them respond to announcements on the bulletin board and come eagerly to check out suggested books.

"At Ricks I did everything a librarian could expect to do," Linda summed up. Her job even included putting a library together from scratch.

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MISSION STUDY
1967

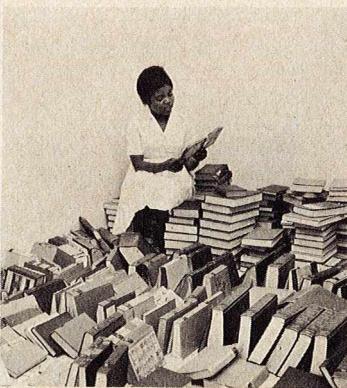


PHOTOS BY GERALD S. HARVEY

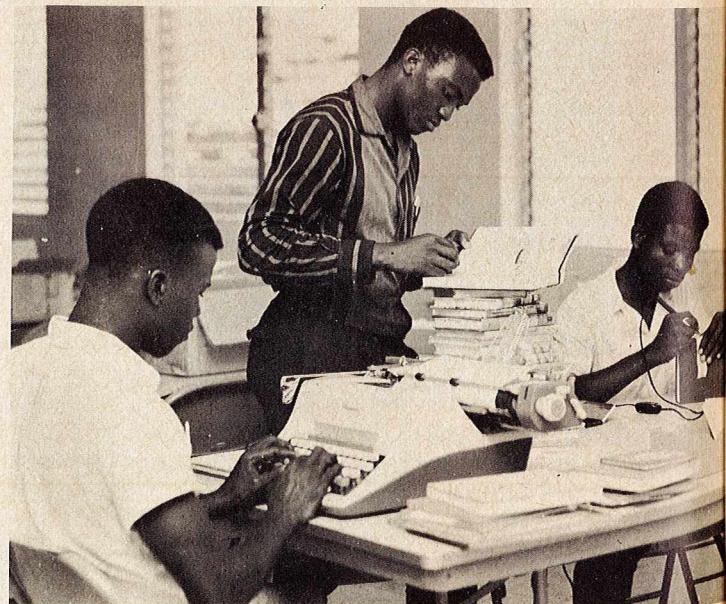
Linda Phillips, who set up library at Ricks Institute during term as missionary journeyman, helping young reader select book.

A Library From Scratch

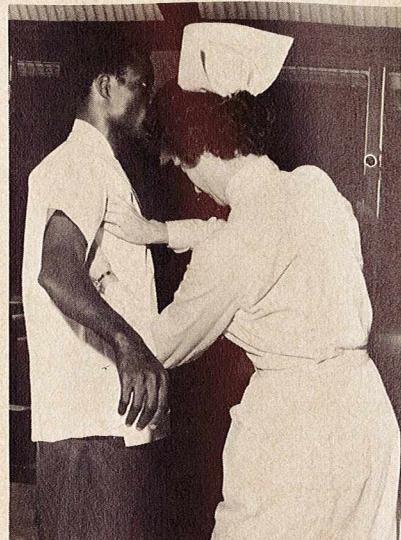
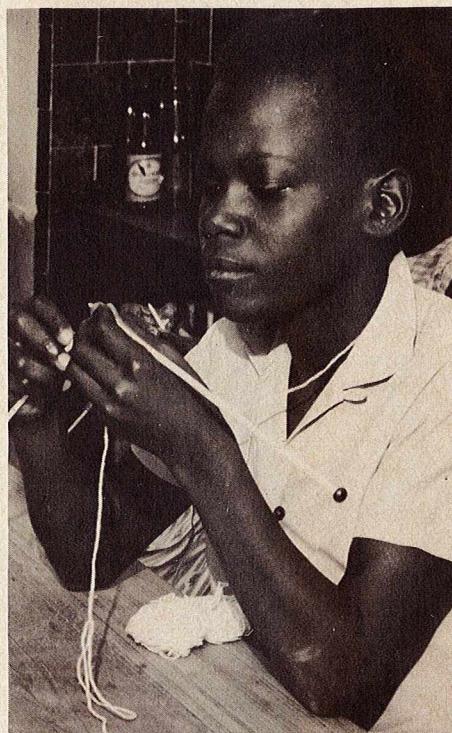
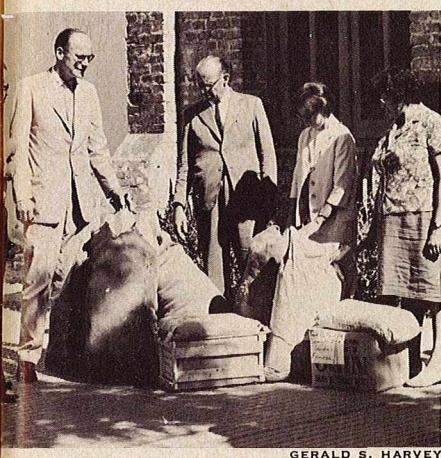
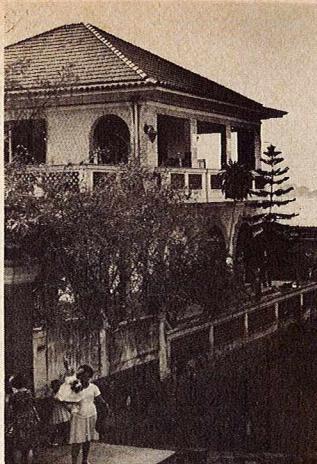
BY JOHNNI JOHNSON



Surrounded by books, Ricks student assists in library project.



Students willingly pitch in to prepare library for opening.



The FMB PROGRAMS

OBJECTIVES

MISSIONARY SUPPORT

EVANGELISM AND
CHURCH DEVELOPMENT

SCHOOLS AND
STUDENT WORK

PUBLICATION WORK

HOSPITALS AND
MEDICAL CARE

BENEVOLENT MINISTRIES

WITH THIS sixth installment we conclude our presentation of the Foreign Mission Board's Program Statement. The earlier installments appeared in intermittent issues, beginning last January. With all six installments in hand, a reader has the complete text as approved in 1966 by the Southern Baptist Convention for its organization manual.

(Continued on next page)



GERALD S. HARVEY

Technician assists missionary dentist at Hong Kong Baptist Hospital.

The Program of Hospitals and Medical Care in Foreign Lands

OBJECTIVE

To provide medical assistance to people in foreign countries as an expression of Christian love and as a means of witness in order that they may be brought to God through Jesus Christ.

STRUCTURE

Study and Research

1. Discover the medical needs of both present and prospective foreign mission fields.
2. Gather information for designing programs and projects to meet medical needs.
3. Test the feasibility of any proposed medical program or project.

Program Design

1. Develop suggested objectives and criteria for use by the Missions in developing medical programs and projects.
2. Develop specific immediate and long-range hospital and medical care programs and projects.
3. Set specific goals for immediate and long-range hospital and medical care programs and projects.
4. Consult with Southern Baptist hospital and medical specialists, as advisable, for advice on matters pertaining to hospital and medical work on foreign mission fields.
5. Design criteria to be used in maintaining high medical standards and practices.

Cooperation

1. Work with the national Baptist groups, seeking to encourage them in the development of their own programs for medical work.



CHARLES L. GILLESPIE

Nationals and missionaries work together at Baptist Hospital, Eku, Nigeria.

2. Seek, as needed, the cooperation and advice of Southern Baptist medical and hospital specialists.

Organization

1. Assign, as advisable, missionary personnel to service in hospital and medical work.

2. Establish and maintain hospitals and other medical agencies where such are advisable.

3. Provide opportunity, as desirable and possible within budget limitations, for special training of national Baptist leaders in hospital and medical work.

4. Coordinate direct assistance in medical work by groups and individuals in the United States.

Support

1. Supplement, within budget limitations, hospital and medical work of national Baptist groups through financial grants to hospital and medical projects.

2. Provide special information for hospital and medical

personnel on foreign mission fields.

3. Work to secure national Baptist ownership and support of hospitals and other medical work.

4. Provide opportunity, as desirable and possible within budget limitations, for hospital and medical leaders on foreign mission fields to observe and study hospital and medical procedures in the United States.

RELATIONSHIPS

The Program of Hospitals and Medical Care in Foreign Lands is related (1) to the national Baptist groups and their leadership in the countries where foreign mission work is maintained, and (2) to leaders in the Southern Baptist Convention who have skills and knowledge in hospital and medical work. Final responsibility for using these leaders rests with the Foreign Mission Board. Expenses for their use shall be paid by the Board except where there is specific agreement with the Board for their expenses to be paid by others.

(Continued on next page)



GERALD F. RIBBELL
Earthquake-damaged home in Peru. When disaster strikes, people seek help.

The Program of Benevolent Ministries in Foreign Lands OBJECTIVE

To minister in compassion and mercy to unfortunate persons (the hungry, thirsty, lonely, naked, imprisoned, etc.) in foreign countries, realizing that we minister to our Lord by so doing.

STRUCTURE

Study and Research

1. Discover needs for benevolent ministries in both present and prospective foreign mission fields.
2. Gather information for designing programs and projects for benevolent ministries.
3. Test the feasibility of any proposed social work programs or projects.

Program Design

1. Develop suggested objectives and criteria for use by the Missions in developing benevolent programs and projects.
2. Develop specific immediate and long-range benevolent and Christian social work programs and projects.

3. Set specific goals for immediate and long-range benevolent and Christian social work programs and projects.

4. Consult, as advisable, with Southern Baptist and other specialists in benevolent ministries for advice on matters pertaining to benevolent work in foreign mission fields.

5. Reflect, insofar as possible, high social work standards and practices.

Cooperation

1. Work with the national Baptist groups, seeking to encourage them in the development of their own procedures and institutions for benevolent work.

2. Seek, as needed, the cooperation and advice of Southern Baptist and other social work specialists.

Organization

1. Assign, as advisable, missionary personnel to service in benevolent ministries.

2. Establish and maintain institutions for benevolent ministries when such are advisable.

3. Maintain and publicize clearly defined procedures for



Women line up for food distribution at good will center in Rio de Janeiro, Brazil.

FON H. SCOFIELD, JR.

administering relief in foreign countries in crises created by wars, storms, earthquakes, famines, and other calamities.

4. Coordinate direct assistance in foreign benevolent ministries and relief by groups or individuals in the United States.

Support

1. Supplement through financial grants within budget limitations benevolent work of national Baptist groups.

2. Provide specialized information for benevolent work personnel in foreign mission fields.

3. Work to secure national Baptist ownership and support of institutions engaged in benevolent ministries.

4. Provide opportunity, as desirable and possible within budget limitations, for benevolence leaders on the mission field to observe and study benevolent procedures in the United States.

RELATIONSHIPS

The Program of Benevolent Ministries in Foreign Lands is related (1) to the national Baptist groups and their leadership in the countries where foreign mission work is maintained;

(2) to benevolence specialists in the Southern Baptist Convention; and (3) to the Baptist World Alliance through co-operation in relief programs. Final responsibility for using these specialists rests with the Foreign Mission Board. Expenses for their use shall be paid by the Board except when there is specific agreement with the Board for their expenses to be paid by others.

Ask at your Baptist Book Store for the
Broadman Slide Sets

FOREIGN MISSION MINISTRIES: HEALING

16 color slides to illustrate the Foreign Mission Board's Program of Hospitals and Medical Care.

FOREIGN MISSION MINISTRIES: SOCIAL WORK

16 color slides to illustrate the Board's Program of Benevolent Ministries.

Identification data on each slide mount. Sale price: \$5.00 each; also available through the CAVE Plan.

editorials

Making Prayer Count

THE TIME IS NEAR for another Week of Prayer for Foreign Missions. Almost simultaneously we think of it and the Lottie Moon Christmas Offering for Foreign Missions. This is as it should be, provided we do not assume that the emphasis on prayer is purely for the purpose of stimulating a large response in monetary giving.

Certainly the financial needs of an expanding foreign missions outreach are greater every year. Thus there is a real need for an ever larger offering. But to make this the sole purpose of the prayer emphasis is to overlook the broader potential of a united prayer offensive.

There are spiritual needs on every mission field that must be met with spiritual power. No amount of money can provide fulfillment for them. Strongholds of spiritual darkness and imponderable complexities often engulf a missionary as he strives to witness. These must be met with the interceding and petitionary praying of those who believe that God will bring about the spiritual victories needed.

Far too often the local treatment of the Week of Prayer leaves it compressed into one or two days and all but stifled by a "let's finish the program in a hurry" attitude. We can ill afford to deny ourselves the amount of time necessary to let our prayer efforts develop into experiences that God can use in the power of his Spirit at distant places.

As much in need of expanding financial support as our foreign mission program is year after year, it is every bit as much in need of effective, power-inducing prayer.

Twin Potential

WHO IS YOUR missionary twin?

A reader recently informed us that he has experienced a deeper sense of personal involvement in missions by directing special attention to those missionaries born on his birthday.

By becoming well-informed about his missionary "twin" any person could become a valuable resource person among his fellow church members. With this approach he could establish a more direct kind of contact with specific persons on specific mission fields. In addition he could become well read about the countries involved and through letters become more fully informed about the more urgent prayer needs related to the witness for Christ there. Although those particular missionaries themselves may never visit that church, their twin in its membership can make them and their ministries very real to many. This could help develop a more vital type of support, through both prayer and giving.

Check That Date

THE FOREIGN Missions Conference next year at Ridgecrest is now scheduled for June 13 to 19. This is a change from the dates originally announced when it was thought that the 1968 Southern Baptist Convention would meet in New

Orleans. An earlier announcement indicated August dates for the week at Ridgecrest. Therefore we want to enlist the assistance of all our readers in helping us get the word to every interested party that the date has been changed.

There has been no change of dates for the Foreign Missions Conference scheduled at Glorieta Baptist Assembly Aug. 15 to 21. Only the Ridgecrest dates were changed.

Reservation requests for both conferences next year can be sent in any time after Jan. 1. A much wider choice of accommodations is available to the person who makes his request early in the year.

State Where Born

FOR PROMOTIONAL purposes or for cultivating additional interest in missions, program leaders and planners occasionally compile lists of missionaries that they believe to be natives of a given state or locality. We advise that they use the FMB's *Directory of Missionary Personnel* as a checklist for accuracy.

The home state of every Southern Baptist foreign missionary is listed with his name in the directory. This particular bit of information sometimes brings a surprise. A missionary may have lived in a given state from infancy to adulthood and is regarded as a native of that state. Whatever the location of his childhood and youth, the state where he was born is the one named along with the other information about him in the directory.

Although there have been some objections to this way of identifying missionaries with states, it still seems to be the only factual way.

Make It a Gift

YOU CAN'T GO WRONG by ordering a gift subscription to THE COMMISSION for a friend. In fact, it could be considered an investment.

Young people trying to find God's will for their lives need to be confronted with the challenge of missionary service. THE COMMISSION can be at least one way to get their attention.

Apart from its potential for recruitment, the magazine can also mean much to any person who needs to know whom and what he is supporting with his gifts through the Cooperative Program and the Lottie Moon Christmas Offering. His understanding and sense of involvement will grow with every issue of the magazine he reads.

There is also a worthy audience for THE COMMISSION among the elderly and disabled in our churches. Their meager financial resources often disallow any expenditure for magazines. Gift subscriptions can bring them many good hours of reading throughout the year. The order coupon inside the back cover of this issue is for your use in having THE COMMISSION sent to at least one person. Enclose with it names and addresses of others to whom you wish to make this gift that means something for missions.



FOREIGN MISSIONS CLIPBOARD

November, 1967

A budget of \$30,256,000 for 1968--a record high--was adopted by the Foreign Mission Board at its annual meeting in October. It is \$2,233,700 higher than the 1967 budget, and includes \$24,356,000 in its operating portion, \$5,900,000 for capital needs. Largest single item: \$11,773,000 for support of missionaries.

The Board elected W. Morris Ford, Longview, Tex., pastor, its new president. Also elected: M. Hunter Riggins, Jr., of Poquoson, Va., first vice-president, and J. Leonard Moore, of Richmond, Va., second vice-president. John L. Moran, of Portsmouth, Va., was reelected recording secretary.

Newest FMB administrative staff member, Music Consultant Claude H. Rhea, Jr., was given a new title: consultant in church music and mass communications. The Board expanded his duties to include working in the area of radio, television, and newspaper ministries overseas.

Milton E. Cunningham, Jr., missionary to ZAMBIA, was named by the Board as radio and television representative for Africa. He will continue to reside in Zambia, where he has directed Baptist radio-TV work since 1963, but will now offer radio-TV consultation in other African nations south of the Sahara.

The Board appointed 10 missionaries and employed two missionary associates, bringing overseas mission force to 2,282 (189 of them on short-term assignments).

For the years leading up to its 125th anniversary year, to be observed October, 1969-September, 1970, the FMB set goals: missionary appointments each year to equal 10 percent of the total overseas staff at the beginning of that year; 10 percent annual increase in finances based on preceding year's budget.

To prepare for an Orient-wide evangelistic effort in 1970, the Board authorized a planning meeting in Hong Kong next February.

"Mission work has been seriously affected in the Eastern and Midwestern Regions" of NIGERIA, reported H. Cornell Goerner, FMB secretary for Africa. "There has been considerable tenseness and anxiety in the rest of the country." No missionaries suffered physical harm, but two women missionaries lost personal and household possessions when a Baptist school in the Midwest was looted. Other missionaries have faced unusual pressures, Goerner added. He said that he expects the troubles to result in Nigeria's becoming a federation of 12 states, divided according to tribal, cultural, and linguistic differences.

Gifts for Southern Baptist Convention work through the Cooperative Program totaled \$18,799,916 for the first nine months of 1967, up 7.34 percent over the same period last year, reported SBC officials in Nashville, Tenn. Designated gifts in the same period reached \$19,317,430, an increase of 4.97 percent.

'Mother for a Year'

I've never been queen for a day, but I've found a new and exciting experience: mother for a year! Two malnourished children from different villages live with me in order to demonstrate to the people the significance of proper diet. It is possible to manage the two youngsters and continue medical duties only because of my able assistant, Miss Winnie Neube.

Marvin, three years old, has been with me five months. His parents having "rejected each other," he lived with his father before coming here and will return to him after a year.

Marvin's father, a member of the religious sect Apostles of John, at first had misgivings about leaving his son in the care of a medical practitioner. The Apostles believe us to be instruments of the devil. If, in one of his weaker and more painful moments, an Apostle seeks medical help, he must publicly confess and ask forgiveness for this "sin."

Nonetheless, Marvin was hospitalized last year because of increasing swelling of his abdomen and lower extremities (a manifestation of his protein deficiency); his father saw the importance of diet.

Now the boy's straight, unnaturally fine, reddish-brown hair has been replaced by a more nearly normal crop (coarse, kinky, black). His light complexion grows darker. The swelling has decreased, and Marvin is fast developing an activeness that indicates normality.

Farai, two and a half years old, joined us about a month and a half after Marvin came. Her father was once a preacher in another denomination but forsook that for a sect that permits polygamy. Farai's mother is wife number three.

The parents are members of the Israelite group. Various members have been in the hospital from time to time. Farai's mother absolutely delights in breaking hospital rules. We tried for months to get the mother to feed Farai properly, but every time the child was dismissed from the hospital she returned to a strict diet of cornmeal porridge.

Each time we saw the little girl she looked worse than before. The fact that she was so widely known and also so severely malnourished made her an excellent child to take into my home. Her skin, though still light, is improving, and her hair has become darker. Her scrawny little face, arms, and legs have filled out. People cannot help being aware of her remarkable progress.

Already we have noted families trying to pattern the diet of their children after that of "my" children. We are trying to minister in this way to one of the greatest physical needs in Africa.

Frances Greenway, Gatooma, Rhodesia

EPISTLES

From Today's Report
April 1960

Military Families Worship

Military personnel and their families stationed with the Supreme Headquarters, Allied Powers Europe (SHAPE) in Belgium have made arrangements to meet for Sunday School and worship service in the building of the Protestant church in Mons, Belgium. Although there were only a half dozen families in the initial group, as many as 25 visitors attended on a recent Sunday. The congregation has possibilities of serving not only the American community but representatives to NATO forces from other nations as well.

Another group of military families, in Bitburg, Germany, held their first worship services the first Sunday in August. For months the group had met in homes for mid-week prayer and worship. They had searched the town for a meeting place, including the possibility of using a public school building, but nothing seemed available.

Suddenly things happened. A building better than anything the group had expected became available. Chairs, in child and adult sizes, were secured at an excellent price, and a piano was purchased.

The building has room for growth, and the group has high hopes that they will soon need all of it. Fifty-one met for the first service. Two weeks later 138 attended. Plans for a church were made.

Meanwhile, the church in Luxembourg has suffered another loss as families have been transferred back to the U.S. About six families remain, some of whom expect to leave soon. Most of the companies which brought in so many Americans to build and begin operations of overseas factories have now been able to

train nationals to assume the operation. Consequently, in most cases no Americans come to fill vacancies left by those transferred elsewhere. We still cherish the dream that future years will see the beginning of Baptist work on a national scale in Luxembourg.

Rudolph M. Wood
Gonderange, Luxembourg

(Note: The Woods now expect to move to Belgium, but will continue to give part of their time to the Luxembourg congregation. See News section, page 31.)

Time for Decisions

The annual Mission meeting was an experience of fellowship and work. We met at the International Baptist Theological Seminary in Buenos Aires. It had been

almost six months since we had enjoyed the company of our fellow missionaries, and the children were thrilled to see their "cousins" again. A program similar to that of Vacation Bible School had been planned for the 83 children present.

About 60 missionaries met to plan, study, and approve the work of the Mission. Many of the decisions concerned the distribution of money the Mission receives from gifts made through the Co-operative Program and the Lottie Moon Christmas Offering.

How difficult it is to decide which cause is to receive help when all are so needy and worthy! More than half of the urgent needs must go lacking, but we are so grateful for that which is supplied.

Marlon T. Lineberger, Sr.
Neuquen, Argentina

WITCH TRIAL

Belief in witches is common here. A natural result is the holding of witch trials. One was held in Nalerigu early this year without creating any excitement. A woman accused her neighbor of using black magic to make her ill. At first, the accused "witch" was to be forced to drink poison; if she survived, it would prove her innocent. Somehow she avoided this test. Instead, the sick woman was sent to Baptist Hospital; if she recovered, the only punishment against the "witch" would be payment of the hospital bill.

Of course, the doctor was told about none of this, and the sick woman came through the hospital as just another outpatient. We at the hospital did not hear about the trial until it was over. Thus it seems we will never know which drugs are most effective in curing victims of witches.—Donald E. (Don) Donley, Nalerigu, Ghana

BREAKTHROUGH

A breakthrough in services held in Danang at the home of Missionary Lewis I. Myers, Jr., began in June. "Six years ago in Saigon, Mr. Myers, you gave me this Bible," said Chuong, who is in military service. "I've been studying ever since. Today I want to become a Christian."

A few Sundays later an employee in the office of the Minister of Health made a profession of faith, and a bank clerk followed. Stepping forward the next week were the two 18-year-olds who assist the missionary families.

A week or two later Lieu made his decision. A Christian U.S. serviceman with whom Lieu works had influenced him to attend the recent outdoor rallies in Danang. "Now," said the new believer, "I shall diligently teach my wife and children so that they, too, will follow Jesus."—Rondal D. Merrell, Sr., Danang, Vietnam

State Convention in Brazil

For more than 40 years Baptist churches in this Brazilian state of Minas Gerais (the size of Texas) have been organized into a state convention. There are 146 Baptist churches, probably an equal number of congregations, and many more preaching points. New churches are being organized each year, and in one association of the state the number of churches has more than doubled in the last three years. Yet there are 638 cities—some of them with 25,000 or more residents—which have no Baptist work.

To plan and organize its work, the Baptist Convention of Minas Gerais elects a Junta, or state board, of 21 members. This board plans, promotes, and carries out programs of advance and support throughout the state. Working with the Junta are its executive secretary and its various departments. Minas Gerais now has separate departments for evangelism, religious education, camps, radio and television, and publications.

In an effort to speed up the possibilities of spreading the work, the Junta recently

divided responsibilities among its eight associations. The executive committees in the various associations will now be able to make many important decisions affecting their work, without having to wait for a decision from the Junta.

This new system gives leaders and missionaries in the associations more liberty and responsibility in developing a program tailored to their specific needs. For example, the Junta formerly received money for the purchase of lots and small buildings and then decided which locations throughout the state would receive help. Now the fund is divided among the associations, and the associations decide which cases are most needy.

The Junta also has entered on a new thrust in the field of pioneer missions. During the past year it stationed two couples of state missionaries in pioneer areas to open up and carry on the work in remote places. With more resources and workers the Junta could penetrate more regions where Baptists do not yet have work.

W. L. C. (Bill) Richardson
Belo Horizonte, Minas, Brazil

Venezuelan Volunteers

Nine students from Venezuela who had attended or were planning to attend International Baptist Theological Seminary in Cali, Colombia, were on the platform for a night session of the National Baptist Convention in Caracas, Venezuela. The students directed singing, led in prayer, read Scripture, gave testimonies, and provided an instrumental solo.

As a climax to the program, Missionary Ben H. Welmaker, president of the Cali seminary, spoke. He concluded with an invitation for other young persons to join the students in preparing themselves to be pastors or other full-time Christian workers.

A young Venezuelan couple stopped into the aisle and made their way forward as the first verse of the hymn ended. Next, the youth group president, a university student, edged to the aisle near the wall and came forward.

As I looked over the audience and waited to see who else would respond, I saw a man perhaps in his early fifties. At first he raised his hand, then put it down, all the while looking at Welmaker. I watched as the man struggled with his decision. Then, with considerable effort, he made his way past others on his row and, limping, walked down the aisle.

I rejoiced to know that the same God who had spoken to my heart in calling me into his service was still at the business of calling out others to special service. I left the service with the warm feeling that we missionaries are not in this business alone. Rather we are collaborators with the Master and with our national fellow Christians.

Clarence R. (Buck) Smith
Valencia, Venezuela



them with 25,000 or more residents—which have no Baptist work.

To plan and organize its work, the Baptist Convention of Minas Gerais elects a Junta, or state board, of 21 members. This board plans, promotes, and carries out programs of advance and support throughout the state. Working with the Junta are its executive secretary and its various departments. Minas Gerais now has separate departments for evangelism, religious education, camps, radio and television, and publications.

In an effort to speed up the possibilities of spreading the work, the Junta recently

Family Welcomes

The Morenos through the years have adopted 30 children, and ten live with them now. People seem amazed to learn that such a poor family could take in so many homeless children. But Mrs. Moreno, a beautician, has said, "Any child who will call me 'Mother' has a home here."

Mrs. Moreno first came to the local Baptist church because she felt her ten children ought to be baptized. The pastor explained the biblical meaning of baptism and invited the family to continue attending the church. Surrounded by the love and interest of the members, most of the family became regular in attendance.

Cristina Moreno and four of her sisters enrolled in the Sunday School class my wife teaches. Shortly afterward, Cristina, along with her mother, made a profession

Paul (left), son of the H. Barry Mitchells, and Timmy, son of the J. Dale Carters, on horseback. Both families are missionaries to Brazil.



Homeless Children

of faith in Christ. Several weeks later, at the church's summer retreat, Cristina drowned in the river beside the camp.

Out of this tragedy God brought victory. Moreno, who had previously been indifferent to the gospel, was impressed by the love and concern shown by the church. At Moreno's request, the pastor began preaching in the Moreno home regularly. One by one, all ten children have trusted Christ.

Mrs. Moreno witnesses to the customers who enter her beauty shop and invites them to attend services. Numbers of these have been converted, along with many neighbors who attended at the family's invitation. The Morenos face many problems in living out their new-found faith, but they have discovered the way and want to walk in it.

Hoke Smith, Jr.
Buenos Aires, Argentina



H. BARRY MITCHELL



Notes from a Diary—II

R. Henry Wolf, a Baptist representative in Mexico, in his letters records personal reflections in diary form. These excerpts include some candid notes from field travels.

EN ROUTE to La Laguna. My sermon outline was in my pocket, and I reviewed it as I rode along on a mule. Sermons prepared under such circumstances are not well documented, but they are close to life.

Los Zapotes

During the evening service on the porch I could see the poster of last year's youth encampment tacked on the wall. Also the one for the year before. We are getting our money's worth from those two posters.

El Ocote

After a five-hour trip I was invited to eat with a well-to-do Baptist. It did him good because he is recovering from a backslidden life; it did me good because I was hungry. It had been a week since I had spent a cent, heard the news, or had a cup of coffee.

Iguala

Back home. Eleven-day trip, 11 baptisms, eight sermons, \$24 travel expense. This trip emphasized the need for pastoral work. At times I feel I could sum up my work by saying I am the pastor of the Baptists of this state.

Chilpancingo

Emilio Sánchez told me about his former way of life. He used to drink, dance, fight, and be thrown in jail from time to time. His uncle, a member of the mission, loaned him a Bible. After Emilio began to read it, he quit those habits. Then he was put in jail for being a Protestant and was told he would not be allowed to live in his village. Soon the threats died down.

En route to Los Placeres

The pickup left the terminal at 11:00 A.M. The truck carried 25 people, four sacks of flour, a big box of vegetables, a case of eggs, a sack of onions, a box of candles, other boxes, a five-gallon can of alcohol, a 50-pound tank of butane, and 150 pounds of ice.

Altamirano

Dofia Demetria told about her employer's taking her to a priest a few months after her conversion. He asked why she had gone backward and changed her religion. She replied that she could not read, and in the Baptist mission they explained the Bible to her—something the

priest had never done. She quoted John 3:16 and other texts to him. He just shook his head.

Iguala

A big day in the life of Kay Lynn, our oldest daughter. We had selected it for her 15th birthday (since we were traveling then). Traditionally, this is the most important birthday for a girl in Mexico. We were glad Kay's Catholic friends saw there can be an enjoyable party without drinking and dancing. They enjoyed the games led by our pastor and the young people of our church.

Taxco

I visited the church I meant to pronounce dead last year, but then decided I was not the doctor. Sure enough, on its own it has come back to life. There were 29 in Sunday School. They hope to find a student pastor and will pay three-fourths of his salary.

Guayameo

The pastor thought I was coming tomorrow, so no one met me at the airport. My suitcase got heavy before I finished the mile walk. The new church building is only half-finished and has been that way for two years. Since it has no roof, corn was planted inside it, and also in the living room of the pastor's home, where the roof fell in during the earthquake two years ago.

The pastor and I walked to the river to bathe and stopped at the house of Silvestro Espino. This new convert recalled that when he was a Catholic, God was seldom mentioned in his home, but there was much talk about the saints. He said he had only two vices: smoking and drinking. Once he quit smoking for four days on his own will power. When he began to read the Bible he found the strength to quit these things.

The earthquake hit at 12:05 A.M. The shaking of the roof awakened me. Others hollered for me to get out of the house, but by then the quake had stopped. They cautioned that I should have left the light on low and the door unlocked for a faster exit. At 5:00 A.M. I thought I felt another quake and jumped to the edge of the bed. It was only a slight tremor.

The lieutenant in charge of a small group of soldiers stationed here sent word

Lunch and refreshment stand, Morelia, Mexico.

RACHEL COLVIN

he wanted to see me. He inspected my passport and immigration permit. I assured him I do not mix in politics, am not pastor of the church, do not carry a gun, and believe in obeying the government.

Potrerillos

Seeing a former church member's house reminded me how superstitions and sorcery had caused the man to be expelled from the church. Now his son is in jail, and the father is selling the last of his cattle to try to buy his freedom. As the pastor said, "It is sad when you go away from God."

Iguala

The building committee president told how one businessman had wanted to charge him more because we Americans attend the church. But the committee leader had explained that all the members cooperated to build the church. He also declared that the greatest contribution of the Americans was not the money we give. I hope we always live up to this compliment.

Acapulco

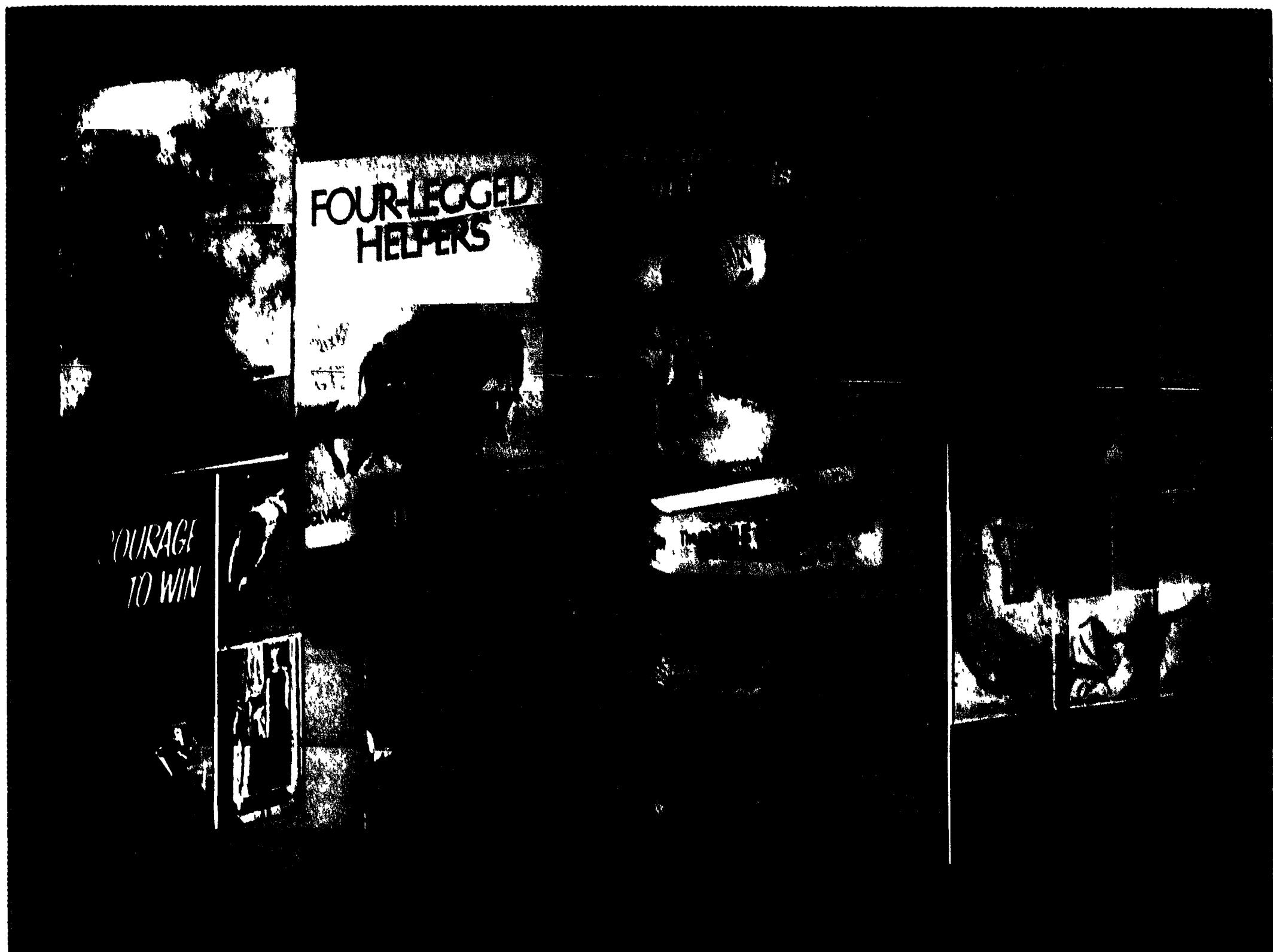
The Sunday School clinic had seven churches and missions represented. Each Wednesday the pastor is interviewed by the press on a radio program. A priest also takes part, and they are asked questions about moral and social problems. It is a wonderful and free opportunity to present the gospel.

Los Placeres

While shaving at the river I began to think of the simple habits I have learned in Mexico. I shave in cold water, using hand soap and no brush. After-shave lotion and deodorant are not frequently carried in my shaving kit.

Iguala

At home. I was in the schoolroom (our house) when classes began. The fourth-grade boy (son Johnny) marched in and then the fifth-grade girl (daughter Terri). The teacher (my wife Kathleen) asked the principal (me) to hold the *World Book Encyclopedia* open to the page showing the American flag. They gave the salute, and then Johnny recited a poem about the flag. As science teacher, I reviewed the questions Johnny and Terri will have on their tests.



SOME THINGS ARE FOR KEEPING

by Polly Gettfried. Pictures by William Dugan

This picture book acquaints the preschool child with some not-alike things and situations, and helps him decide on ways to react to them. Ages 4-7 (26b) \$1.35

FOUR-LEGGED HELPERS

by Selvig Paulson Russell. Pictures by Jan Willis

Introduces preschoolers to fourteen of the colorful pulling and packing animals and shows how they help people in their work and play. Ages 4-6 (26b) \$1.35

COURAGE TO WIN: STORIES FOR BOYS

Compiled by Mildred Dunn.

Here are exciting, true stories. Full of challenging situations and strivings against improbable odds, these stories tell of courage and triumph. Ages 9-14 (26b) \$2.50

HIDDEN IN THE HILLS

by Oren Arnold. Illustrated by Allan Elzen

A lost and hungry baby burro, with a red bandana around his neck, stopped the school

bus. How did he get to town? Where was his mother? Who tied the bandana on him and why? A clue discovered on the bandana led to a spectacular rescue and cleared up these questions and a puzzling mystery. Ages 9-12 (26b) \$2.95

THE LAST OUTLAW

by Curtis Bishop. Illustrated by Jim Padgett.

The bitterest feud of the West was settled by a scrawny near-blind pony and an undersized kid from Chicago! The kid was thirteen-year-old Job Allen, who caught the wild mustang with the help of friends. There's plenty of excitement and adventure in this action-filled story for boys and girls. Ages 10-up (26b) \$2.95

THE BIBLE STORY BOOK

by Bethann Van Ness. Illustrated by Harold Minten.

A must for every child's library! The Bible Story Book tells the Bible in language little ones understand. Ages 8 and above can read the 298 stories for themselves. They'll enjoy the beautiful pictures—85 in full color, and 130 in all. A special 70-page supplement explains life during Bible times. Completely indexed; endpaper maps; 672 pages. (26b) \$4.95

HOW THE BIBLE CAME TO US

by Robbie Trent. Illustrated by Don Fields.

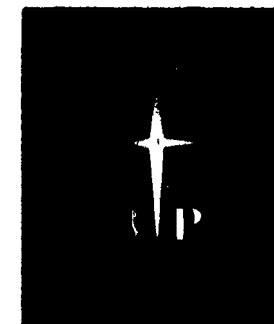
Lost books! Burned books! Exciting discoveries! Kings, farmers, inventors, and others writing, preserving, printing, and translating the Bible . . . children read all this and much more as the Bible, as far as possible; tells its own thrilling story. Ages 9-14 (26b) \$2.95

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Especially for boys and girls—definitions of almost 2,000 words found in the Bible or associated with Bible study. Gives many extra facts that widen the young reader's knowledge of the Bible. 85 illustrations, 128 pages. Ages 9-14 (26b) \$2.95

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FOREIGN MISSIONARIES

FILE IN YOUR MISSIONARY ALBUM

AUGUST 1967



Arthur, George Edward

b. Rio Linda, Calif., May 19, 1932, ed. Wayland Bap. Col., B.A., 1959; SWBTS, B.D., 1966. Truck driver, 1951, & mechanic's helper, 1952-53, Sacramento, Calif.; clerk-typist, U.S. Army, U.S., 1953-55; music dir., First Church, Lefora, Tex., 1955-58; school bus driver, Plainview, Tex., 1955-59; teacher & school bus driver, Lockney, Tex., 1959-61; groc. clerk, Ft. Worth, Tex., 1962-63 (part-time); pastor, Brico Church, Clarendon, Tex., 1958-62, Young Sta. Church, Ft. Worth, 1963-65, & First Church, Alba, Tex., 1963-67. Appointed (special) for Indonesia, Aug., 1967. m. Gwendolyn Jane Barrett, May 23, 1957.

■ INDONESIA

Arthur, Gwendolyn Jane Barrett (Mrs. George E.)

b. Victoria, Tex., Jan. 2, 1938, ed. Wayland Bap. Col., B.S., 1960; Tex. Tech. Col., summer 1961; B. Tex. State Univ., summers 1963 & '66; Tex. Col., 1966-67. Staffer, Glorieta (N.M.) Bap. Assm., summer 1956; col. lab. asst., 1956-59, & book store employee, summer 1958, Plainview, Tex.; teacher, Lockney, Tex., 1960-61, Lakeview, Tex., 1961-62, Aledo, Tex., 1962-63, & Grand Saline, Tex., 1963-67. Appointed (special) for Indonesia, Aug., 1967. m. George Edward Arthur, May 23, 1957. Children: Edward Vaughn, Apr. 27, 1960; Keith Edgar, Mar. 19, 1964; Kimberley Jane, Apr. 6, 1965.



Bengs, Harold Earl, Jr.

b. Kingfisher, Okla., Aug. 27, 1934, ed. Okla. Bap. Univ., B.A., 1956; NOBTS, Th.M., 1967. HMB Tentmaker Reserve, Fortuna, Calif., summer 1953; transportation dispatcher, New Orleans, La., 1963-66; assoc. pastor, First Church, Waynoka, Okla., 1954-55 (part-time); pastor, First Church, Vici, Okla., 1955-58 (interim, becoming pastor in 1956), First Church, Mooreland, Okla., 1958-62, First Church, Cheyenne, Okla., 1962-63, & New Hope Church, Independence, La., 1963-67; interim pastor, Mt. Pisgah Church, Franklinton, La., 1963-64, & Morgan Chapel Church, Butler, Ala., 1964-65; music dir., Downman Rd. Church, New Orleans, 1965; sem. pub. relations asst., New Orleans, 1967. Appointed for Vietnam, Aug., 1967. m. Anne Sheridan (Sherry) Derrick, Oct. 24, 1954.

■ VIETNAM

Bengs, Anne Sheridan (Sherry) Derrick (Mrs. H. Earl, Jr.)

b. Alexandria, La., June 26, 1935, ed. Univ. of Okla., summer 1953; Okla. Bap. Univ., 1953-54; NOBTS, 1964-66 & summer 1967; Southeastern La. Col., 1967. Univ. employee, 1953-56, Shawnee, Okla.; state hosp. employee, summer 1954, & dr.'s office recep., 1954, Norman, Okla. Appointed for Vietnam, Aug., 1967. m. Harold Earl Bengs, Jr., Oct. 24, 1954. Children: Ronald Brant, Feb. 28, 1956; Kimberly Wayne, Mar. 14, 1958; Eric DeNell, Oct. 31, 1960; Daryl Casey, May 23, 1962; Valerie Shawn, Sept. 19, 1966.



Braswell, George Wilbur, Jr.

b. Emporia, Va., May 30, 1936, ed. Wake Forest Col., B.A., 1958; Yale Univ. Divinity School, B.D., 1961. Carpenter's helper, Emporia, 1950-58; waiter, Wake Forest, N.C., 1955-56; col. library asst., 1956-57, & dorm. counselor, 1957-58, Winston-Salem, N.C.; constr. worker, Petersburg, Va., summer 1958; YMCA worker, 1958-59, & psychiatric inst. aide, 1960-61, New Haven, Conn.; student asst., First Congregational Church, Fairfield, Conn., 1959-60; pastor, Cullowhee (N.C.) Church, 1962-67. Appointed for the Middle East, Aug., 1967. m. Margaret Joan Owen, June 14, 1958.

■ MIDDLE EAST

Braswell, Margaret Joan Owen (Mrs. George W., Jr.)

b. Waynesville, N.C., Dec. 26, 1935, ed. Wake Forest Col., B.S., 1958; Western Carolina Col., 1962-67 (intermittently). Staffer, Ridgecrest (N.C.) Bap. Assm., summer 1955; univ. library asst., 1959, & univ. chaplain's sec., 1960-61 (part-time), New Haven, Conn.; sec. to Bap. student dir., 1961-62 (part-time), & teacher, 1962, Charlottesville, Va. Appointed for the Middle East, Aug., 1967. m. George Wilbur Braswell, Jr., June 14, 1958. Children: Margaret Anne, Sept. 26, 1959; George Robert, Feb. 13, 1963; William Brien, Dec. 26, 1964.



Furr, Max Taylor

b. High Point, N.C., Feb. 13, 1940, ed. High Point Col., B.A., 1962; SEATS, B.D., 1963. Accountant, 1937-58, Conrad Mem. Church sec., 1938-59, proc. clerk, 1960-61, & office worker, 1961-62, High Point; dir., Christian Endeavor camp, Siler City, N.C., summer 1959; billing clerk, Thomasville, N.C., 1959-61; courier, Burlington, N.C., summer 1962; motel clerk, Raleigh, N.C., summer 1963; pastor, Eden Chapel, Draper, N.C. (mission of First Church, Reidsville, N.C.), 1963-65, & Laurel Hill (N.C.) Church, 1965-67. Appointed for Peru, Aug., 1967, m. Joan Evon Fisher, Dec. 23, 1961.

■ PERU ■

Furr, Joan Evon Fisher (Mrs. Max T.)

b. Danville, Va., Nov. 16, 1940, ed. Averett Col., A.A., 1961. Salesclerk, 1956-61, & shipping dept. worker, 1961, Danville; bank employee, High Point, N.C., 1962-63, & Raleigh, N.C., 1963-64; sec., Laurinburg, N.C., 1963-66; school asst. librarian, Laurel Hill, N.C., 1966. Appointed for Peru, Aug., 1967, m. Max Taylor Furr, Dec. 23, 1961. Child: Gregory Scott, Apr. 8, 1964.



Halley, William Morgan (Bill), Sr.

b. Dallas, Tex., Jan. 27, 1931, ed. So. Methodist Univ., B.A., 1954; NOBTS, B.D., 1957. Elec. co. employee, 1947-49, bottling co. worker, 1949-52, & ins. co. employee, 1953-54, Dallas; accounting dept. employee, Oak Cliff, Tex., 1953-55; Salvation Army Boy's Club & gym dir., New Orleans, La., 1954-56; pastor, Wallace Ridge Church, near Jonesville, La., 1956-57; Bap. Student Union dir., Univ. of Tex. Med. Br., Galveston, Tex., 1957-67. Appointed (special) for Indonesia, Aug., 1967, m. Mary Christine Wilson, Aug. 17, 1956.

■ INDONESIA ■

Halley, Mary Christine Wilson (Mrs. William M.)

b. Pittsylvania Co., Va., Mar. 3, 1933, ed. Averett Col., dip., 1954; NOBTS, B.R.E., 1957. Sec., Danville, Va., 1954-55, New Orleans, La., 1955-56 (part-time), & Galveston, Tex., 1964; office worker, New Orleans, 1955-56. Appointed (special) for Indonesia, Aug., 1967, m. William Morgan (Bill) Halley, Sr., Aug. 17, 1956. Children: William Morgan, Jr., June 12, 1959; Rose Craig, Jan. 7, 1962.



Hale, Broadus David

b. Tulsa, Okla., Mar. 13, 1928, ed. Univ. of N.M., B.A., 1954; NOBTS, B.D., 1957, & Th.D., 1963. Aircraft mech., 1945, & asst. pastor, Highland Church, summer 1953, Albuquerque, N.M.; radar mech., U.S.A.F., U.S., 1946-49; radar repairman, U.S. Army, Tex., 1950-52; interim pastor, Mountainair (N.M.) Church, 1953-54; salesman, 1954-58 (part-time) & summer 1958, Union Bap. Theol. Sem. Inst., 1955-58, & NOBTS fellow, 1958-59, New Orleans, La.; pastor, Springhill Church, Franklin, Ala., 1958-62, Toxey (Ala.), 1962-64, & First Church, Aztec, N.M., 1964-67. Appointed (special) for S. Brazil, Aug., 1967, m. Margaret Owens, Aug. 31, 1956.

■ SOUTH BRAZIL ■

Hale, Margaret Owens (Mrs. Broadus D.)

b. Lake Charles, La., July 6, 1915, ed. Wayland Bap. Col., 1933-36; N.M. State Univ., Farmington Br., 1945-67. Recop., 1933, sec., 1933-35, & sec.-typist, summers 1936 & '37, Albuquerque, N.M.; col. sec., Plainview, Tex., 1933-36; sec. librarian's sec., New Orleans, La., 1936-38; sub. teacher, Gilbertown, Ala., 1964. Appointed (special) for S. Brazil, Aug., 1967, m. Broadus David Hale, Aug. 31, 1956. Children: Sarah Janetta, July 29, 1958; Mary Elizabeth, Feb. 10, 1962.



Harkins, Thomas Franklin

b. Scottsboro, Ala., June 14, 1932, ed. Mars Hill Col., 1933-36; Belmont Col., B.A., 1961; SEATS, 1961-62; SWBTS, B.D., 1967. Office clerk, 1949-50, & stock clerk, 1950-52, Atlanta, Ga.; mechanic's helper, 1952, & electrician, 1954-55, Augusta, Ga.; serviceman, U.S. Army, U.S. & Korea, 1952-54; compositor, Asheville, N.C., 1956-57; salesman, Ft. Worth, Tex., 1960-64; pastor, First Church, Campagn, Tenn., 1960-61, First Church, Morrison, Tenn., 1960-61, Wyatt's Grove Church, Richfield, N.C., 1962-63, Alexander (Tex.) Church, 1964-65, & Northside Church, Mineral Wells, Tex., 1965-67. Appointed (special) for Korea, Aug., 1967, m. Janie Ellen Meador, June 12, 1953.

■ KOREA ■

Harkins, Janie Ellen Meador (Mrs. T. Franklin)

b. Union Co., S.C., June 29, 1932, ed. Carson-Newman Col., 1930-32; Winthrop Col., B.S., 1934; SWBTS, 1965-67. Teacher, Columbia, S.C., 1934-35, Madison Co., N.C., 1935-36, Nashville, Tenn., 1937-39, & Oxford, N.C., 1961-62; hosp. food supvr., Nashville, 1937. Appointed (special) for Korea, Aug., 1967, m. Thomas Franklin Harkins, June 12, 1953. Children: Thomas Franklin, Jr., July 17, 1956; David Allen, Apr. 22, 1959; Lynn Ellen, Apr. 21, 1961; Gerald DeVaughn, Nov. 29, 1962; Deborah Gayle, Oct. 3, 1964.

MISSIONARY

FAMILY ALBUM

APPOINTMENTS (October)

BUCKLEY, R T, Miss., & Frances Louise Goynes Buckley, Miss., Korea (Box 45, Renner, Tex. 75079).
COLSTON, Billy Gene, Miss., & Geraldine Leneva (Gerry) Rutland Colston, La., Korea (Box 307, Leighton, Ala. 35646).
PHLEGAR, Donald Vaughn, Va., & Barbara Anne Carley Phlegar, Miss., Orient (Box 533, Delano, Calif. 93215).
WILLIAMS, Irvin Earl, La., & Jane Ann Williams Williams, Tenn., Liberia (Rt. 3, Box 72, Delhi, La. 71232).
WISDOM, Charles Joseph, La., & Lilly Faye McKinney Wisdom, Tex., Mexico (5823 Hanover, Wichita, Kan. 67220).

MISSIONARY ASSOCIATES (Employed in October)

MOCK, Darrell Alexander, Okla., & Norma Lea Thomas Mock, Okla., Japan (Beverly Hills Baptist Church, 810 N. Westmoreland, Dallas, Tex. 75211).

ADDRESS CHANGES

Arrivals from the Field

ALBRIGHT, Rev. & Mrs. LeRoy (Malawi), 5517 N. 29th Dr., Phoenix, Ariz. 85017.
CLARKE, Rev. & Mrs. James A. (assoc., Nigeria), 4584 Providence Pl., New Orleans, La. 70126.
GATELEY, Rev. & Mrs. Harold G. (Korea), c/o Paul Gateley, Rt. 1, Ola, Ariz. 72853.
GREEN, Jessie L. (Malaysia), Rt. 2, Calhoun, Ga. 30701.
HENSLEY, Rev. & Mrs. Robert L. (S. Brazil), c/o Rev. Stanley F. Taylor, 1012 N. Sixth St., Henryetta, Okla. 74437.
LOGAN, Dr. W. Wayne (Nigeria), 3452 Normandy, Dallas, Tex. 75205.
MCMILLAN, Rev. & Mrs. Tom W. (Tanzania), Box 993, Abilene, Tex. 79604.
ROGERS, Lillie O. (Singapore), 4125 Marquette St., Houston, Tex. 77005.
STOVER, Josephine W. (Mrs. Thomas B.) (S. Brazil), 8742 Quigley St., Westminster, Colo. 80030.
WHITE, Kathryn (Hong Kong), Box 412, Headton, Okla. 73438.
WILSON, Sarah (Argentina), 1202 N. Main St., Mt. Holly, N.C. 28120.

Departures to the Field

BELOTE, Dr. & Mrs. James D., 169 Boundary St., Kowloon, Hong Kong.
CAMPBELL, Vera L., 50/798 Nishijin, Fukuoka, Japan.
CLARKE, Linda (journ.), Box 86, Jos, Nigeria.
COMPTON, Rev. & Mrs. Bobby D. (appointed for Colombia), Apartado Aereo 4035, San José, Costa Rica.
DAWDY, Lucille (assoc.), 88 Shinsheng Nanlu, Section 3, Taipei, Taiwan, Rep. of China.
DOTSON, Lotte, Bap. Hosp., Ogbomosho, Nigeria.

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GEIGER, Mr. & Mrs. James W., Jr., Casilla 9796, Santiago, Chile.

HARRIS, Josephine, 1409 Kapiolani Ext., Hilo, Hawaii 96720.

HERRING, Rev. & Mrs. J. Alexander, Box 9, Taitung, Taiwan, Rep. of China.

JANES, Rev. & Mrs. I. Grundy, Jr., Casilla 50-D, Temuco, Chile.

JOHNSON, Mary Kay (journ.), Box 46, Saigon, Vietnam.

MCALISTER, Martha (journ.), Bap. Med. Ctr., Nalerigu, via Gambaga, Ghana.

MCWHORTER, Ava Nell, Bap. Hosp., Gaza, via Israel.

O'CONNOR, Rev. & Mrs. Louis, Jr., 169 Boundary St., Kowloon, Hong Kong.

PRIVETT, Areta (journ.), Niger Bap. College, Minna, Nigeria.

SMITH, Rev. & Mrs. Paul S. C., Bap. Hosp., Ajloun, Jordan.

SMITH, Sarah (journ.), Tromolpos 77/DKT, Djakarta, Indonesia.

STENNETT, Rev. & Mrs. William W., Apartado 1135, Guatemala City, Guatemala.

WILLIAMS, Sr. & Mrs. James A., Jr. (assoc.), Apartado 134, León, Guanajuato, Mexico.

On the Field

BENDER, Rev. & Mrs. William D., Box 331, Jos, Nigeria.

BLOUNT, Martha Ann, Caixa Postal 950-ZC-00, Rio de Janeiro, GB, Brazil.

BOLES, Rev. & Mrs. Olin D., Caixa Postal 163, São Luiz, Maranhão, Brazil.

CLEMENT, Rev. & Mrs. Richard D., Casilla 503, Quito, Ecuador.

CONNER, Marie, Box 124, Chiayi, Taiwan, Rep. of China.

CRAWFORD, Frances, Clinica Bautista, El Porvenir, F.M., Honduras.

DODSON, Dr. & Mrs. Maurice E., Apartado 29-028, Mexico 1, D.F., Mexico.

DUDLEY, Rev. & Mrs. Dwight N., P40 Mercy Housing Ar., Oyama, Okinawa.

FRICKE, Sr. & Mrs. Robert C., Apartado 42-225, Mexico 4, D.F., Mexico.

FULLER, Rev. & Mrs. J. Wayne, Box 5017, Amman, Jordan.

GILBERT, Sr. & Mrs. Charles H., 8 de Mayo No. 5, Fracc. Lomas de Hidalgo, Morelia, Michoacán, Mexico.

HALSELL, Dr. & Mrs. Thomas E., Agencia Postal, Av. Antarctica 380, São Paulo, São Paulo, Brazil.

HARRELL, Rev. & Mrs. Ralph W., Box 30405, Nairobi, Kenya.

HARROD, Rev. & Mrs. J. D., Caixa Postal 278, Manaus, Amazonas, Brazil.

HAWKINS, Dr. Dorine, Rua Uruguay 514, Tijuca, Rio de Janeiro, GB, ZC-09, Brazil.

HICKMAN, Diane (journ.), 79, Higashida-Cho, Jodoji, Sakyo-ku, Kyoto, Japan.

JIMMERSON, Rev. & Mrs. Joseph A., 39 Shouson Hill Rd., B/2, Hong Kong.

JOHNSON, Rev. & Mrs. R. Elton, Jr., Caixa Postal 20581, Agencia Iguatemi, São Paulo, São Paulo, Brazil.

LEWIS, Rev. & Mrs. T. Leighton, Caixa Postal 24, Paraiaba, Piaui, Brazil.

LINDWALL, Rev. & Mrs. Hubert N., Panajachel, Solola, Guatemala.

O'BRIEN, Rev. & Mrs. William R., Djl. Suroto 4, Djogjakarta, Indonesia.

PATE, Mavis (assigned to Pakistan), Bap. Hosp., Bangkok, Chacheungso, Thailand.

PINKSTON, Rev. & Mrs. D. Edwin, B.P. 20812, Abidjan, Ivory Coast.

PLUNK, Rev. & Mrs. Mell R., Casilla 224, La Plata, Prov. Buenos Aires, Argentina.

SANDERSON, Rennie, Sanno Palace Apt. 203, 7-13 2-chome, Sanno, Otaku, Tokyo, Japan.

TROTT, Rev. & Mrs. Edward B., Caixa Postal 438, Aracaju, Sergipe, Brazil.

VALERIUS, Rev. & Mrs. Erling C., Caixa Postal 552, Campinas, São Paulo, Brazil.

United States

ANDREWS, Rev. & Mrs. William P. (Chile), 205 Hunter Ln., Charlotte, N.C. 28211.

BOATWRIGHT, Rev. & Mrs. C. S. (Japan), 8490 Roswell Rd., Dunwoody, Ga. 30043.

BRASUELL, Johnnie (appointed for Yemen), 406 E. 17th, Apt. 1, Austin, Tex. 78701.

BROWN, Rev. & Mrs. Ernest E., Sr. (Bahamas), Box 29, So. Bap. Theol. Sem., 2825 Lexington Rd., Louisville, Ky. 40206.

CUNNINGHAM, Rev. & Mrs. Milton E., Jr. (Zambia), 4622 Frazier, Ft. Worth, Tex. 76115.

DURHAM, Rev. & Mrs. J. B. (Nigeria), 2622 Huber St., Lithonia, Ga. 30058.

FOSTER, Rev. & Mrs. James A. (Philippines), 1625 Easy St., Yazoo City, Miss. 39194.

FOX, Rev. & Mrs. Hubert A. (Thailand), 419 W. Walnut, Nevada, Mo. 64772.

FULLER, Aletha B. (Nigeria), 2000 W. Broadus, Ft. Worth, Tex. 76115.

GAUTNEY, Dr. & Mrs. Jerry B. (Nigeria), 2161 Mtn. View Dr., Birmingham, Ala. 35207.

GOATCHER, Rev. & Mrs. (Dr.) Earl G. (Thailand), Apt. 91, 6600 Lancaster Rd., Little Rock, Ark. 72206.

HARMON, Ethel (Nigeria), 307 First St., Corbin, Ky. 40701.

HARRIS, Josephine, 1409 Kapiolani Ext., Hilo, Hawaii 96720.

HICKS, Mr. & Mrs. Terry A. (Nigeria), 135-4 West Rd., Box 5183, University, Miss. 38677.

JESTER, Dr. & Mrs. William L., emeritus (Nigeria), 3319 Noe Way St., Apt. 2, Louisvile, Ky. 40220.

KNAPP, Mr. & Mrs. Douglas M. (Tanzania), 829 E. River Dr., Temple Terrace, Fla. 33617.

KNEISEL, Rev. & Mrs. Harvey J., Jr. (Guyana), 2837 Lowell, Irving, Tex. 75060.

LEROY, Rev. & Mrs. Julian R. (S. Brazil), 34 Moore Ave., Marietta, Ga. 30060.

LYNCH, Rev. & Mrs. B. Layton (Taiwan), 456 Shaw Ave., Shafter, Calif. 93263.

MILLER, Rev. & Mrs. Paul H. (Nigeria), M-10 Seminary Village, Louisville, Ky. 40207.

MITCHELL, Mr. & Mrs. D. Leon (Indonesia), 1919 Las Cruces Ln., Dallas, Tex. 75217.

MORGAN, Mr. & Mrs. David W. (Hong Kong), 5535 Valkeith, Houston, Tex. 77035.

NANCE, Rev. & Mrs. John I. (Indonesia), 812 N. 57th, Waco, Tex. 76710.

OLIVER, Rev. & Mrs. A. Bruce (N. Brazil), 7206 Neff, Houston, Tex. 77036.

OLIVER, Virginia (Mrs. John S.) (Eq. Brazil), 308 Crest View Rd., Southern Pines, N.C. 28387.

PALMER, Rev. & Mrs. H. Jerold, Jr. (Nigeria), 52 Huffman Dr., Hampton, Va. 23369.

SCHWARTZ, Evelyn (Indonesia), Box 22000, Ft. Worth, Tex. 76122.

SHELTON, Rev. & Mrs. Ray E. (Uruguay), 2133 Blakemore Ave., Nashville, Tenn. 37212.

SHEPARD, Dr. & Mrs. John W., Jr. (Japan), 3124 Maple Ave., Waco, Tex. 76707.

SMITH, Rev. & Mrs. Robert L. (Indonesia), 1614 NE. Seventh Tr., Gainesville, Fla. 32601.

SPENCER, Mr. & Mrs. Harold E. (Philippines), 120 E. High St., Sycamore, Ill. 60178.

SULLIVAN, Rev. & Mrs. J. Hartmon (Nigeria), 8819 Munson Ave., Niagara Falls, N.Y. 14304.

THOMAS, Dr. & Mrs. Bill Clark (Singapore), Samuels Missionary Apts., Box 624, So. Bap. Theol. Sem., Louisville, Ky. 40206.

WALSH, Dr. & Mrs. Billy J. (Mexico), 4618 Frazier, Ft. Worth, Tex. 76115.

WARD, Josephine (Taiwan), c/o Mrs. C. R. Bentley, 731 Buena Vista, Lakeland, Fla. 33801.

WARMATH, Rev. & Mrs. William C. (Japan), Box 687, So. Bap. Theol. Sem., 2825 Lexington Rd., Louisville, Ky. 40206.

WATSON, Rev. & Mrs. Thomas L. (Uruguay), 511 S. Ave. D., Portales, N.M., 88130.

WIKMAN, Dr. & Mrs. John H., Jr. (India), So. Bap. Theol. Sem., 2825 Lexington Rd., Louisville, Ky. 40206.

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TRANSFERS

BUNDY, Mary (journ.), Nigeria to Hong Kong, Sept. 14.
ROEDIGER, Connie (journ.), Nigeria to Rhodesia, Sept. 14.
SANDERS, Lynda (journ.), Nigeria to Zambia, Sept. 14.
SELF, Janice (journ.), Tanzania to Rhodesia, Sept. 14.

BIRTHS and ADOPTIONS

MINES, David Bradley, son of Rev. & Mrs. Donald E. Mines (Argentina), Sept. 4.
PARK, James Jonathan, son of Rev. & Mrs. J. Kenneth Park (Chile), Aug. 16.
PIPPIN, Stephanie Renee, daughter of Rev. & Mrs. Ernest C. Pippin (Argentina), Aug. 25.
STANLEY, Autumn Lynn, daughter of Mr. & Mrs. Robert L. Stanley (Philippines), Sept. 6.

DEATHS

CLARK, E. H., father of Barbara (Mrs. Donald K.) Laing (appointed for S. Brazil), Oct. 3, Hobbs, N.M.
EWEN, John W., father of Bettye Jane Ewen (Nigeria), Sept. 23, Galena, Mo.
JOHNSON, Mrs. Bertha E. Skoglund, mother of Mary Ann (Mrs. Glen D.) Herrington (Malaysia), Sept. 26, Austin, Tex.
RAY, Dr. J. Franklin, emeritus (Japan), Sept. 13, Jackson, Tenn.
ROSS, John A., father of Rev. J. Wilson Ross (Bapt. Spanish Pub. House), Sept. 29, Abilene, Tex.

MARRIAGES

FRANKS, Judith, daughter of the late Ruben I. Franks & the former Mrs. Franks (now Mrs. Maurice E. Brantley) (Chile), to Jeffrey Raymond Wesley, Aug. 19, Tucson, Ariz.
GOLDFINCH, Francis Larue, son of Rev. & Mrs. Sydney L. Goldfinch, Sr. (Costa Rica), to Marsha Braddock, Aug. 19, Jacksonville, Fla.
HARRISON, Alice Anne, daughter of Dr. & Mrs. W. C. Harrison, emeritus (Brazil), to Hugh Douglas Wise III, Aug. 19, Waco, Tex.

Miss Nixon Receives D.R.E. Degree

Helen Nixon, missionary to Argentina, received the Doctor of Religious Education degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex., in absentia on July 21.

Moore Named ACS Fellow

Merrill D. Moore, Jr., Southern Baptist missionary doctor who serves at Baptist Hospital in Gaza, was inducted as a Fellow of the American College of Surgeons Oct. 5.

Fellowship is awarded to surgeons who fulfill comprehensive requirements of acceptable medical education and advanced training as specialists in one or another of the branches of surgery, and who give evidence of good moral character and ethical practice.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Act of October 23, 1962; Section 4369, Title 39, United States Code)

1. Date of filing: October 2, 1967.
2. Title of publication: THE COMMISSION.
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6. Names and addresses of publisher, editor, and managing editor:

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Editor, Floyd H. North, 3806 Monument Avenue, Richmond, Va. 23230.

7. Owner: THE COMMISSION is the official periodical of the religious denominational nonprofit agency known and operating under a charter in the state of Virginia as The Foreign Mission Board of the Southern Baptist Convention.

8. Known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages or other securities: Said publication is produced primarily for and circulated among the Board's fostering denomina-

IN MEMORIAM

Jefferson Franklin Ray

Born Ripley, Miss., January 15, 1872

Died Jackson, Tenn., September 13, 1967

THE OLDEST foreign missionary of Southern Baptists, J. Franklin Ray, 95, died in Jackson, Tenn., on Sept. 13, apparently of a heart attack. Appointed for Japan by the Foreign Mission Board in 1904, he did evangelistic work in Fukuoka, Hiroshima, and Kure, and in the Shimonoseki-Moji-Kokura-Yahata area. He left Japan in 1940 and retired two years later.

A native of Mississippi, he received the Bachelor and Master of Arts degrees from Union University, Jackson, and the Master of Theology degree from Southern Baptist Theological Seminary, Louisville, Ky. Union University awarded him the honorary Doctor of Divinity degree in 1922. Before going to Japan, Ray pastored churches and taught school in Alabama and Mississippi.

This summer Ray traveled alone from his home in Jackson to Ridgecrest (N.C.) Baptist Assembly, where he was among 66 emeritus missionaries attending the Foreign Missions Conference as guests of the Foreign Mission Board.

He was a special friend to "preacher boys" at Union University and enjoyed speaking in their churches. He rented apartments in his large home to married students. Ray said he believed his life had been prolonged so he could "give testimony."

Survivors include three children, Hermon S. Ray, pastor of Waikiki Baptist Church, Honolulu, Hawaii; J. Franklin Ray, Jr., of Montclair, N.J., and Mrs. Charles C. Hazell, of Raleigh, N.C., and seven grandchildren. His wife died in 1944.



Friendship House Branch Center Fills Quickly

The new Santo Amaro branch of Friendship House, Baptist good will center in Recife, Brazil, reached its capacity enrollment of 200 during its first week. The Santo Amaro center, in a remodeled house, includes an assembly room and five classrooms. Another building on the property is to be remodeled for more space.

Missionary Edith Vaughn, who established Friendship House 13 years ago, has long been concerned for the thousands of residents of the Santo Amaro section, location of a housing project for low-income families. There is no Baptist church in the community.

The branch center not only serves needy people but provides experience for students from the seminary of Christian Educators, Baptist school for women in

national constituency from whom material and spiritual support might be elicited through this medium of information and promotion.

9. Paragraphs 7 and 8 include, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, also the statements in the two paragraphs show the affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner. Names and addresses of individuals who are stockholders of a corporation which itself is a stockholder or holder of bonds, mortgages or other securities of the publishing corporation have been included in paragraphs 7 and 8 when the interests of such individuals are equivalent to 1 percent or more of the total amount of the stock or securities of the publishing corporation.

10. Extent and nature of circulation.
A. Total no. copies printed (net press run): Average no. copies each issue during preceding 12 months, 90,000; single issue nearest to filing date, 87,000.

B. Paid circulation:
1. Sales through dealers and carriers, street

Recife. Two students direct the branch. Seven volunteers from local churches assist. They hold classes four afternoons a week and spend the fifth afternoon visiting homes. An evangelistic service is held each Sunday afternoon.

Those enrolled at the branch may use the medical clinic and library at Friendship House. Seven full-time workers and 49 students now staff the main center.

"In 1966 more than 154 persons registered decisions to accept Christ as Saviour through the ministry of Friendship House," reported Missionary Roberta Hampton. "Many of them are now actively participating in churches of the community. Enrollment for the past year reached 4,611. The teachers made 4,513 home visits, and 4,870 persons came to the center for personal conferences."

vendors and counter sales: Average no. copies each issue during preceding 12 months, 0; single issue nearest to filing date, 0.

2. Mail subscriptions: Average no. copies each issue during preceding 12 months, 86,000; single issue nearest to filing date, 83,000.

C. Total paid circulation: Average no. copies each issue during preceding 12 months, 86,000; single issue nearest to filing date, 83,000.

D. Free distribution (including samples) by mail, carrier or other means: Average no. copies each issue during preceding 12 months, 4,000; single issue nearest to filing date, 4,000.

E. Total distribution (sum of C and D): Average no. copies each issue during preceding 12 months, 90,000; single issue nearest to filing date, 87,000.

F. Office use, left-over, unaccounted, spoiled after printing: Average no. copies each issue during preceding 12 months, 0; single issue nearest to filing date, 0.

G. Total (sum of E & F)—should equal net press run shown in A): Average no. copies each issue during preceding 12 months, 90,000; single issue nearest to filing date, 87,000.

I certify that the statements made by me above are correct and complete.

FLOYD H. NORTH

NEW MISSIONARIES From Page 23



Jones, Bobby Leland

b. Okla. City, Okla., May 9, 1917, ed. Okla. Bap. Univ., 1933-36; Univ. of Tulsa, 1940-61; Cent. State Col. (Okla.), B.A., 1964; SWBTS, B.D., 1967. Univ. employee, Shawnee, Okla., 1933-36; groc. clerk, 1936-37; & electronics tech., 1961-64, Okla. City; radar mech., U.S. Army, Calif. & Hawaii, 1957-64; youth dir., First Church, Colcordville, Okla., 1960-61 (part-time); pharmacy employee, Tulsa, Okla., 1961; assoc. pastor & music dir., Twin Oaks Church, Okla. City, 1961-64 (part-time); pastor, Bethel Church, Healdton, Okla., 1964-67. Appointed for Indonesia, Aug., 1967. m. Mary Jo Carricker, Sept. 2, 1961.

■ INDONESIA ■

Jones, Mary Jo Carricker (Mrs. Bobby L.)

b. Hollenville, Okla., Feb. 1, 1941, ed. Univ. of Tulsa, 1959-61; Cent. State Col. (Okla.), 1962; Adult Bus. School, Jones, Okla., 1962. Typist, summer 1959, & private piano teacher, 1962, Okla. City; office worker, summer 1963, & elevator opr., summer 1961, Tulsa, Okla. Appointed for Indonesia, Aug., 1967. m. Bobby Leland Jones, Sept. 2, 1961. Children: Mark Lynn, Jan. 17, 1963; Daniel Leland, Oct. 31, 1964; Susan Lenora, Aug. 25, 1966.



Moore, Charles Beatty IV

b. Texarkana, Ark., Mar. 30, 1919, ed. Tex. Western Col., B.A., 1961; SWBTS, 1966-67; Summer Jobs, 1957-59; truck stop owner, 1960-61; & salesman, 1961, El Paso, Tex.; officer, U.S. Army, U.S., 1961-62; adm. asst., 1962, vp. & gen. mgr., 1963-65, & advisor, 1966-67, Moore Service Enterprises, El Paso; gen. mgr., Moore Sanitation, Inc., El Paso, 1962-63. Appointed for Peru, Aug., 1967. m. Judy Frances Sandusky, June 20, 1961.

■ PERU ■

Moore, Judy Frances Sandusky (Mrs. Charles B. IV)

b. San Angelo, Tex., Nov. 16, 1919, ed. Tex. Western Col., 1958-59; SWBTS, 1966-67; Steno-typist, Odessa, Tex., summer 1958; steno., summer 1959, & sec., 1959-61, El Paso, Tex. Appointed for Peru, Aug., 1967. m. Charles Beatty Moore IV, June 20, 1961. Children: Judith Ann, Feb. 10, 1963; James Wilson, Oct. 25, 1965.



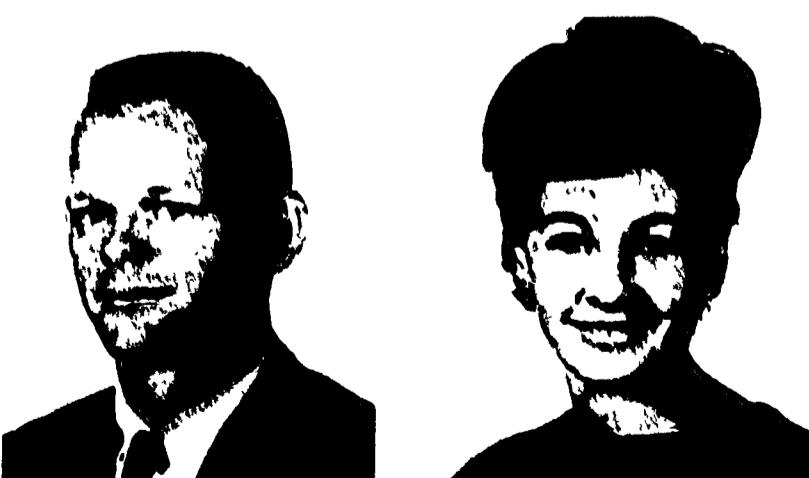
Parker, Wendall Carter

b. Lovington, N.M., Sept. 20, 1927, ed. Univ. of N.M., 1945-46; Hardin-Simmons Univ., B.A., 1949; Wheaton Col. (Ill.), summer 1947; SWBTS, B.D., 1956, & further study, 1967. Serviceman, U.S. Navy, U.S., 1946; music dir., Birchman Ave. Church, Ft. Worth, Tex., 1950; assoc. pastor, 1950-53; & pastor, 1953-56, Doyle Mission, Ft. Worth; teacher, Mobile Co., Ala., 1956-57; pastor, Calvert (Ala.) Church, 1956-57; HMB missionary, Canal Zone & Panama, 1957-67. Appointed (special) for Guatemala, Aug., 1967. m. Jane Averitt, Dec. 28, 1953.

■ GUATEMALA ■

Parker, Jane Averitt (Mrs. Wendall C.)

b. Selma, Ala., Apr. 14, 1930, ed. Judson Col., B.A., 1951; SWBTS, M.R.E., 1954; BSU summer missionary, Hawaii, 1950; high school teacher, McIntosh, Ala., 1951-52; office asst., WMU, Ark. Bap. State Conv., Little Rock, summer 1954; youth sec., WNU, Mo. Bap. Conv., Jefferson City, 1954-55; HMB missionary, Canal Zone & Panama, 1957-67. Appointed (special) for Guatemala, Aug., 1967. m. Wendall Carter Parker, Dec. 28, 1953. Child: LeAnne, Jan. 5, 1957.



Philpot, James Morgan (Jim)

b. Cherry Hill, Ark., Feb. 19, 1919, ed. So. State Col., 1956-58; Okla. State Univ., B.S., 1961, & M.S., 1963; GGBTS, 1966-67. Col. employee, Magnolia, Ark., 1956-58 (during school terms); serv. sta. attend., Fowler, Calif., summer 1957; dairy asst. supvr. & tester, Payne Co., Okla., 1958-61; univ. research fellow, 1961-62, & univ. research asst., 1962-63, Stillwater, Okla.; jr. asst. co. agt., Corsicana, Tex., 1963; asst. co. agt., Waxahachie, Tex., 1963-65, & Batesville, Ark., 1965-66; supply preacher, Bay Area & San Joaquin Valley, Calif., 1966-67. Appointed for Mexico, Aug., 1967. m. Rosalind Jurhee Sheffield, Sept. 1, 1961.

■ MEXICO ■

Philpot, Rosalind Jurhee Sheffield (Mrs. James M.)

b. Childress, Tex., July 20, 1939, ed. Fresno City Col., 1957-58; Hardin-Simmons Univ., 1960-61; Ark. Col., summer 1963; Ark. State Teachers Col., 1963-66 (by corres.); Ark. State Col., summer 1966; College of Marin, 1966-67. Office helper, 1957-58 (part-time), comptometer & PBX opr., 1958-59, & teller-clerk, 1959-60 & summer 1961, Fresno, Calif.; univ. office worker, Abilene, Tex., 1960-61 (part-time); univ. lab. tech., Stillwater, Okla., 1961-62. Appointed for Mexico, Aug., 1967. m. James Morgan (Jim) Philpot, Sept. 1, 1961. Children: Jodi Lynn, June 10, 1963; Jennifer Laine, Sept. 23, 1964.

LETTERS

The Brighter Side

I've just read the article about Camranh Center in Vietnam (June, 1967) and want to tell you how much good it did to my soul. All the pictures and reports we get about the situation there are always so sad. This article in your magazine brought joy to my heart. We can see happy faces and trusting people. I'm the president for a WMU association that counts 14 Baptist churches, and it has been our duty to pray for the situation in Vietnam constantly.

Thank you very much for giving us something that helped to see God is answering our prayers.

Mrs. David Gomes
Rio de Janeiro, GB, Brazil

Letters to the Field

Thank you for using my letter in Epistles (August, 1967). Many people have mentioned it to me.

Since being on furlough this time, I have written two letters to those I so longed to see receive Christ.

One was to my neighbor (next door), who was shot twice . . . by robbers who came to her home; when she didn't give them as much money as they wanted, they wasted no time in attempting to murder her. (I heard the shots and saw the robbers run.)

She has been saved, and came bringing her mother and sister-in-law with her. This thrilled me to get this piece of news.

I haven't heard from the other letter. I have faith to believe that this particular lady and her daughter will be saved.

Evelyn Schwartz
(Missionary on furlough from Indonesia)
Ft. Worth, Texas

About the War

I want to thank you for the article on "Arab Viewpoint" (Sept., 1967), by David W. King, missionary to Lebanon.

Mr. King expressed my views exactly as I like to express them at every opportunity.

The "world press," it seems to me, has given a one-sided analysis to the Arab-Israeli situation, and that side in favor of Israel. The facts of the Middle East War may be accurate, but justification of some kind needs to be made for the other side.

Mrs. Agnes G. Ford
Office of Public Relations
Sunday School Board
Nashville, Tennessee

I was amazed when I read the article "Arab Viewpoint," by David W. King. I suppose that Mr. King is a product of a Baptist college and also attended a Baptist seminary. However, I did not realize that our schools teach that God has "cast away his people" (Rom. 11:1), or is this a doctrine which Mr. King picked up from the Seventh Day Adventist, the Arab, or some other source?

In reference to the paragraph placing guilt upon those who in any way supported the creation of the nation of Israel, then I must plead guilty. I guess God is guilty, too,

even though Mr. King did not deem to express this.

I am as much amazed that you would print this article as I am that a supposedly educated man would write it. I am also astonished that Southern Baptists would support a missionary with an attitude that would say that the means that God uses to carry out His purposes are unrighteous. I would suggest that Mr. King read the account (Bible) of the Israelites entering the land of Canaan under the leadership of Joshua. Many thousands of women and children must have been slain in those cities where God gave commandment that none, not even the animals, should be kept alive. Unrighteous? God forbid! If He chose to wipe out all of mankind I still could not condemn this as an unrighteous act.

This article only points out to me that we need to know our missionaries before we support them. Mr. King has had an undermining effect upon me so far as "blind" support to our foreign mission program. I am sure others, too, are discouraged by this.

Know this though—I am not opposed to missions to Arabs, or any other people in this world. We do support missionaries and shall continue to do so—even missionaries to the Jews! I can, with genuine love, pray for men everywhere. I did not revel in the misery suffered by the Arabs. I still marvel that nations numbering over 100 million could be defeated by a nation of 214 million. Could it be that God had something to do with that? If not, then what kind of a miracle was performed to accomplish this, and by whom?

God be praised—if He fails with the Jew, then I shall begin to worry that He might fail with the church. But I don't have any expectations of having to worry about Him failing. I have diligently searched the Word and there is no account of His having ever failed. Isn't that comforting?

I am concerned about Baptist failings, and it seems that there are so many more in these days. I shall continue to pray for you. I know yours is a difficult task and I certainly don't envy you.

Lynn Harnage, Pastor
Northeast Baptist Church
Tampa, Florida

Doubtless you believe that God calls missionaries and reveals to them the places and the people among whom he wants them to bear his witness. It has been this way with Mr. King. He has acknowledged that call and it has led him to cast his life among the Arab people. Obviously he regards them and their needs with a compassion that only our Lord can give. Are Southern Baptists blind in their support of a man who has followed such a path?

I wonder if he would have such pronounced feelings as to where and how the State of Israel was formed if truly effective measures had been carried out that would have made it possible for the myriad displaced Arabs to adjust or relocate with a fair degree of human dignity. As is true of other national and international crises, this one has two sides and fosters at least that many viewpoints. For the missionaries immediately involved it means anguish not easily resolved. Prayer and understanding are essential ingredients of the support we give them.

For the Military

I desire to commend you for the article published in the August issue of THE COMMISSION regarding the churches' ministry to military personnel, written by my good friend Dr. Larry Fitzgerald. The article was timely, well-written, and occupied a prominent position in the magazine.

Willis A. Brown, Secretary
Military Personnel Ministries
Chaplaincy Div., Home Mission Board
Atlanta, Georgia

Language Study

Thought you might appreciate a copy of the enclosed.

Laverne Gregory, Missionary
San José, Costa Rica

Dear Laverne:

I have just finished reading your article, "Wherever Spanish Is Spoken," in the July number of THE COMMISSION. You did a good job in the portrayal of what we attempt to do in the Spanish Language Institute, and what the student is involved in as he becomes a part of this "community."

If I am correct, this is one of the few times I have ever seen a complete number of a popular mission periodical dedicated entirely to the subject of language learning. The selection of articles, presentation of missionary language-learning problems, and representation of world areas are all very well done. . . .

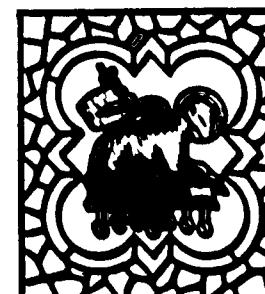
Aulden D. Coble, Director
The Spanish Language Institute
San José, Costa Rica

Congratulations

It is unfortunate that we ministers tend to neglect expressing our appreciation to those of you that work so hard in preparing our publications. I know that I am only one voice in our convention, and yet I wanted to extend a very sincere word of congratulations to THE COMMISSION for its award-winning ways at the Evangelical Press Association in Chicago.

Thank you for your commitment to a magazine that helps us feel the pulse of a world in need of our Christ.

Richard J. Milham, Pastor
Powers Drive Baptist Church
Orlando, Florida



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New Members of Foreign Mission Board

Presented here are Foreign Mission Board members elected by the Southern Baptist Convention last May. Given with each name is the state convention the member represents (or designation as a local member) and the year his present term expires. Other members of the Board were presented in earlier issues.



Drew J. Gunnells, Jr.
Alabama 1970



John W. Langdale
Georgia 1970



Roy O. McClain
Georgia 1970



W. Douglas Hudgins
Mississippi 1970



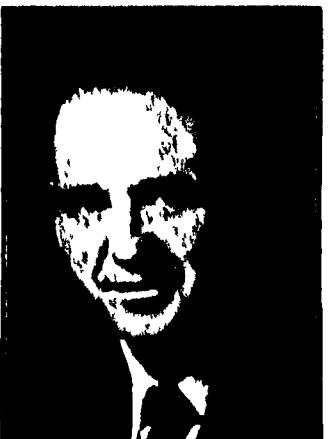
J. Howard Reynolds
New Mexico 1970



Mrs. Carl E. Bates
North Carolina 1970



James E. Mahoney
Ohio 1970



David G. House
Oklahoma 1970



Robert L. Deneen
South Carolina 1970



B. Greer Garrott
Tennessee 1970



Clyde J. Childers
Texas 1969



Mrs. R. B. Carter, Sr.
Virginia (local) 1970



Joseph B. Flowers
Virginia (local) 1970



Robert T. Marsh, Jr.
Virginia (local) 1970



Lucius M. Polhill
Virginia (local) 1970



Meredith K. Roberson
Virginia (local) 1970

A Challenge to Involvement

It's Worth Your Life

By William M. Dynl, Jr.

Association Press, 156 pages, \$3.95 cloth, \$1.95 paper

A Christian challenge to youth to become involved in the problems that beset the world today, this book points out some possibilities for service in the new age. Its seven chapters deal with idealism, truth, repentance, courage, justice, morality, and involvement.

Quotable sentences sprinkle the text, and each of the chapters states positively and reasonably the issues that youth must face. In his chapter on idealism the author says, "there is no lack of service opportunities for 'committed Christians who can affirm 'It is worth my life.' . . . 'Truth is not the enemy of intellectual freedom and vigor of mind.' . . . 'Repentance involves a new attitude toward life which one gains when he asks 'Who am I?' and faces honestly his need for a changed life.' . . . 'Courage is the response of a Christian to crisis.' . . . 'Is it worth your life to see love issue in justice?' . . . 'The price of true living is involvement.'"

It is this final chapter on involvement that has most to do with missions. Some opportunities available to young people are discussed. Get involved! Speak up! Do something! the author advises.

The book, which won the Association Press award for the best book in the area of youth and Christianity, is inspirational as well as informative. It is a "reasonable" discussion of how young people can make their lives count in an age that is like no other that has preceded it.

—Genevieve Greer

Coopers Study German

The W. Lowrey Coopers, missionaries to Argentina since 1939, recently completed four months of language study in Germany to prepare for a new type of work in Argentina.

Cooper resigned as rector (president) of the International Baptist Theological Seminary in Buenos Aires last November, after serving as its leader since 1950. He resigned because, he said, a younger man should fill the office. But rather than seek some undemanding post, the Coopers accepted an urgent request to work as evangelists in the province of Misiones in Northern Argentina.

Since many people of German descent live in the province, the Coopers went to Europe to study German. The couple is now on furlough in the U.S. before returning to Argentina to their new assignment in a different language.

Students Come from 20 Nations

Twenty countries—a record number—are included in the student body for the 1967-68 school year at Baptist Theological Seminary, Rüschlikon, Switzerland. The 43 students, and four who are attending classes but not for credit, come from 14 European nations, plus Israel, Brazil, Cuba, the United States, Canada, and Australia.

NEWS

NOVEMBER 1967

FOREIGN MISSION BOARD

SBC



UNIVERSITY OF OKLAHOMA PHOTO

Preparing To Translate

Solomon Abegunde, Nigerian Baptist minister, sits at a special typewriter for writing African languages while attending the Summer Institute of Linguistics at the University of Oklahoma, in cooperation with Wycliffe Bible Translators, Inc. A graduate of Baptist schools in Nigeria, he now has graduated from Oklahoma Baptist University and is seeking a linguistics degree at Michigan State University. He plans to serve as a Bible translator for Bariba people in Nigeria.

Committee Meets in East

The first meeting of the European Baptist Federation executive committee to be held in eastern Europe provided opportunity for leaders of Baptist unions in several eastern countries to be present. When they came to the meeting in Yugoslavia, it was the first visit to that country for the Baptist representatives from Romania, Hungary, Czechoslovakia, and Russia.

The committee announced July 23-27 as the date for the 1969 Congress of the European Baptist Federation, to convene in Austria. The group also agreed to call together foreign missions secretaries from Baptist organizations in Europe to share ideas and perhaps to help solve personnel needs on mission fields.

Plans were formed to convene another meeting of secretaries of national unions of Baptists, due to the interest created by the first meeting last March.

Churches Advised Not To Register

The Spanish Baptist Union has advised its pastors and churches for the present not to register with the government under the new religious liberty law.

Under the law, passed in June by the Cortes (parliament), non-Catholic religious groups in Spain must apply for registration with the Ministry of Justice in order to be recognized officially.

This "makes religious liberty depend on the administrative practice and discretion of the civil authority," declared the messengers representing the 56 churches of the Baptist Union. They termed the law's requirements "incompatible with Baptist doctrinal principles."

Despite the controversy over the law, Baptists attending the Union's 16th biennial convention found evidence of a more favorable climate toward religious liberty. A huge banner announcing the convention was hung on the host church in Albacete, reported Mrs. Charles W. Whitten, missionary.

"Policemen on duty gave the impression they were there to help," Mrs. Whitten.

ten added. "Reporters from news agencies attended some sessions, and regular radio announcements were made of the daily convention schedule."

Plans were reported to the convention for opening new Baptist work in Spain through associational efforts.

Beirut Studio Put to Use

Dedication ceremonies for the new Baptist recording studio in Beirut, Lebanon, drew members from every Baptist church in Lebanon except the most distant one, which sent a congratulatory telegram. The studio, on the campus of the Arab Baptist Theological Seminary, has been established to provide a radio ministry to the Arabic-speaking world.

The studio sponsored a conference and workshop during the following week for missionaries, pastors, and writers who will be involved in producing religious programs in Arabic. Scripts for the first programs were recorded during the workshop. They will be broadcast in January over Trans World Radio, Monte Carlo.

Missionary David W. King directs the studio, which is operated by the Arab Baptist General Mission (organization of Southern Baptist missionaries in Lebanon and Jordan). Missionary Associate E. Wesley Miller, radio-television representative for Europe and the Middle East, designed the studio and installed equipment.

Mission Gets Hyphenated Name

The Malaysia Mission, the organization of Southern Baptist missionaries in Malaysia and Singapore, took formal action at its annual meeting to change its name to Malaysia-Singapore Mission. This change fits present political realities, since Singapore withdrew from the Federation of Malaysia in 1965 to return to its previous status as a separate entity.

Assignment to Finland Being Explored

The Finnish Baptist Union has raised the possibility of a Southern Baptist missionary couple being assigned to Finland, John D. Hughey, secretary for Europe and the Middle East, told the Foreign Mission Board in September. Hughey expects to visit Finland to discuss this.

There are about 1,250 Finnish-speaking Baptists and nearly 2,000 Swedish-speaking Baptists in Finland, Hughey reported. The Board has given them some financial assistance for a number of years. About 92 percent of the country's 4,631,-

000 population is Finnish-speaking, but Finnish Baptists have not been able to obtain literature from related groups in other countries. "Their difficult language is in a class all by itself, with a little kinship only to Hungarian," Hughey explained.

Ties between Finnish and Swedish Baptists have been fairly close, and some assistance has gone to Finland from Baptists in Great Britain and America. "Still, few Baptist groups are as isolated as those of Finland," said Hughey.

NEWS

Growth Anticipated

Favorable factors in the long-range outlook for the financial support needed to continue foreign mission advance were cited by Foreign Mission Board Executive Secretary Baker J. Cauthen at the Board's September meeting.

"Population increase in this country should provide opportunity for steady growth in church membership," he said. "Southern Baptists are expanding into all states, thus entering areas of major population concentration. Economic conditions in the areas of major Southern Baptist strength continue to improve. It seems reasonable to anticipate that during the remainder of this century Southern Baptists should have sustained growth numerically and financially."

In 1966 Southern Baptist giving to all causes was \$669,779,972. Of this amount, 4.04 percent, or \$2.47 per capita, came to the Foreign Mission Board, reported the executive secretary.

"While these figures for foreign missions are small, they are encouraging in that they reflect steady growth," he added. "As Southern Baptists' total resources continue to increase, it is reasonable to expect they will insist upon a larger portion of each Baptist dollar being shared with the peoples of the world."

Swiss Minister to Migrants

Seven Italian migrant workers in Switzerland made professions of faith in Christ following a weekend evangelistic mission in the Baptist church of Thalwil, near Zurich, Switzerland.

The comparatively new Italian mission meets in the Thalwil church building, and is sponsored by the host church and the Baptist church in nearby Rüschlikon. A student at Baptist Theological Seminary, Rüschlikon, is mission pastor.

Eleven of those making decisions indicated it was the first time they had ever attended a preaching service. Most of them were men, since migrants usually leave their families in Italy. The Swiss Baptist Union has urged its member churches to sponsor work among the 400,000 Italians working in Switzerland.

Resolve Replaces Resolutions

Without adopting any resolutions on the Middle East or Vietnam, without issuing any pronouncements on social issues, and without making any demands for revision of denominational structure, participants in the second European Baptist Student Conference ended their meeting at Rüschlikon, Switzerland.

The 45 students from 12 countries did consider current problems in seminars and discussion periods. Yet, said the conference coordinator, participants felt there was already more than enough resolving here and there on these issues. They thought an easy way to avoid facing the reality of action on issues in their homelands might be to adopt outspoken statements on distant issues.

Instead, reported European Baptist News Service, the students resolved to go home to leaven their witness in their own Baptist unions, whenever and wherever it is needed, even at the price of personal inconvenience.

Plumbing Troubles Follow Flood Damage in Florence

The building of the only Baptist church in Florence, Italy, is undergoing its second restoration since the disastrous flood of November, 1966.

Following the flood, the floors, ceiling, walls, and pews were scrubbed and repaired, plumbing was cleaned or replaced, walls were painted, floors waxed, and hymnbooks salvaged.

Yet when Missionary Patsy (Mrs. Benjamin R.) Lawton visited the "salvaged" building in early August, she "found the entrance barricaded, the mosaic floor broken up, plumbing dug out, columns dangling, pews stacked high in the balcony, men with pipes, shovels, cement."

The setback relates to the history of "the exquisite little church, so lovely in its simplicity that the Italian government has classified it a national monument," Mrs. Lawton reported. Built in 1600, it probably originally had no plumbing at all. As its use changed during the years—at last becoming an English Baptist church in 1895 and an Italian Baptist church in 1913—and as apartments were added above it, networks of plumbing were installed and discarded in the catacomb-like basement. New pipes were added after last year's flood.

But Florence had no sooner cleaned up than rains began to fall. The Arno River rose again. Basements filled, and owners braced walls and windows. In the church, water began to seep up through the floor, along with the stench of sewage. "Plumbing all over Florence had been changed after the flood, and now city sewage was backing into the church's new pipes," said Mrs. Lawton. "It was necessary to raise them to correspond with the new sewage level of the city."

But water continued to ooze through the floor with every rain. Foot by foot the floor was taken up until the source was found. "Through pipes long considered closed, it was coming from gutters, the apartments above the church, and the roofs of other buildings, seeping down through the thick walls into the hollow space beneath the floor."

Plumbers and bricklayers went to work.

The floor must be replaced and repainting done. "The government requires that the building be restored just as it was," explained Mrs. Lawton. "The work is slow, material and labor costly."

Through two world wars and the great flood, "a week has never passed when the members have not gathered to pray that the church might be a blessing to Florence, to Italy, and to the entire world," continued Mrs. Lawton. "During my visit they passed the barricade and walked narrow planks through the church to huddle in a small room in the rear for their worship service."

Church Builds After Delay

Members of the First Baptist Church of Chemnitz (now known as Karl-Marx-Stadt), East Germany, have been waiting 40 years for a new building. First an economic crisis, then World War II, and afterward the reconstruction of Germany have delayed fulfillment of their hopes.

The building was badly damaged in 1945 during bombing. In 1954 the church sought a building permit from the East German government. In September, 1964, a permit was granted. The foundation stone was laid a year later.

On Sept. 2 of this year, the 300-member church dedicated its new building in Karl-Marx-Stadt, which has a population of 300,000. Members donated not only money but about 6,000 hours of labor to the project. Other Baptist churches in East Germany aided with gifts and loans through their denominational union.

Mission Uses Adobe and Cattails

Its walls made of adobe and its roof from cattails, a new place of worship was dedicated recently by a Baptist mission in the barren mountains of central Chile. Oscar Carvajal, farmer and administrator of grazing land shared by 100 families, is preacher for this small congregation and another mission nearby.

People of the area raise goats for meat, milk, and a minimum of money. They also grow meager fruit and vegetables.

The Baptist church in Ovalle, Chile, sponsors this and five other rural missions. Church members rented a bus to take them and their portable organ to the dedication service. Others came afoot. Nine persons made professions of faith in Christ that day.

School Visit Means 3,200-Mile Trip

Sixteen seniors and two professors from the Baptist Institute of Religious Education in Rio de Janeiro, Brazil, recently made a 3,200-mile round trip (102 hours by bus) to Recife to visit the Seminary of Christian Educators, celebrating its 50th anniversary. It was the first such exchange between the two Baptist schools.



The President of Uruguay (fifth from left) poses with Uruguayan Baptists, missionaries, and visiting laymen from the U.S.

Visiting Laymen Share Their Faith

By Mrs. L. E. Coleman, Sr.

"How is it possible to be a lawyer or doctor or businessman and lead a Christian life?" one youth asked the visiting laymen during a young person's question-and-answer period. The youths had never met a professional man who was a Christian until they heard the testimonies of the visitors from the U.S.

The eight Baptist men—including two doctors, a farmer, a judge, a sales executive, a druggist, and two denominational leaders—had volunteered their time and money to tour Southern Baptist mission work in Chile, Uruguay, and Paraguay. The tour, sponsored by the Southern Baptist Brotherhood Commission in cooperation with the Foreign Mission Board and the Missions of the countries visited, provided opportunities for the men to see foreign missions firsthand and to share their Christian testimonies.

In Southern Chile, after a testimony by one of the visiting laymen, an unshaved, poorly dressed man came forward. He held a soiled and torn portion of the Gospel of John that someone had discarded and he had picked up. "As I read this, something got hold of me," he said, "and now I want Christ to come into my life."

The President of Uruguay talked with the visitors, the first time, as far as is known, for him to have an interview with an evangelical Christian group. He seemed deeply impressed as the laymen presented him a Bible. "We are glad to receive men like you into our country," he said. "I want to help my people." Placing his hand on the Bible, he continued, "I know progress has to be made with the guidance of God."

One of the laymen gave his Christian testimony at a businessmen's club. A chemist who attended went later to a missionary's home to talk about "spiritual matters" until the wee hours of the morning. He expressed amazement that laymen could be so full of faith and so serene. He added that he wanted "that something" in his own life.

In a sugar mill town in Paraguay, the pastor of the church told the laymen his conversion experience. He had been

assigned the responsibility of killing prisoners during the Chaco War because there were not enough guards nor enough food. But he was never able to forget the testimony of a Bolivian Christian before he was killed. Later, when two Baptist laymen came to the guard's home to ask if religious services could be held there, he accepted Christ and became a preacher.

The lay movement is strong in some of the countries visited. Many services are conducted by laymen where there are not enough preachers. One of the most dynamic speeches the visitors heard was given in an open-air service by a man who had once been a criminal. His appeal for Christ was so convincing that many persons responded to find how to have this same experience. This layman conducts a service in the plaza every week, for it was in such a meeting that he accepted Christ.

Surprise was often expressed that individuals from the U.S., other than missionaries, were witnesses for Christ. Prayed one young Chilean: "Lord, if they have come so far in answer to thy command to be their brother's keeper, help us to be our brother's keeper here at home."

The laymen feel their lives have been changed. They were touched by the warmth and friendliness of the people. Seeing the dedication and untiring work of the missionaries and the enthusiasm of the missionary journeymen made the laymen resolve to be busier for Christ in their own communities.

Belgium Added to Wood's Field Assignment

Reflecting shifts of English-speaking personnel in Europe, the Luxembourg Mission was renamed the Belgium-Luxembourg Mission by action of the Foreign Mission Board in September. The Randolph M. Woods, missionaries who have served in Luxembourg for three years, were authorized to move to Belgium.

Wood "will continue to divide his time between Belgium and Luxembourg," explained John D. Hughey, FMB secretary for Europe and the Middle East, "but will now devote more of his time to Belgium." The two countries are closely

Staff in Morocco Grows

A second missionary couple was assigned to Morocco by the Foreign Mission Board in September. The Joseph A. Newtons, who have been working for more than a year in Melilla, Spanish-governed city on the Moroccan coast, have been transferred to Morocco at their request.

The first Southern Baptist missionary personnel to Morocco, the Merrel P. Callaways, missionary associates, arrived in Morocco in July, John D. Hughey, secretary for Europe and the Middle East, informed the Board. They secured their residence permit within 24 hours, he said. They have rented a house in Oujda with room for a maternity clinic to be operated by Mrs. Callaway, a registered nurse with midwifery training.

Voluntary Support Favored

Sweden's best known theological scholar, Krister Stendahl, has taken a forthright position for separation of church and state in his homeland, where the Lutheran Church is the state church.

He told an interviewer for the Stockholm newspaper, *Expressen*, that he considers the existing state church structure in Sweden obsolete. Stendahl, who received the second-highest support when a new Lutheran archbishop was chosen for Sweden, currently is professor at Harvard University in the U.S.

The newspaper quoted Stendahl as favoring voluntary giving to the church, as contrasted with the present government taxation to support the church.

Belgium Added to Wood's Field Assignment

related; their money is interchangeable.

An English-speaking Baptist mission has been started in Mons, Belgium, in an area where military personnel were relocated from France. Meanwhile, the English-speaking congregation in Luxembourg declined to six families this past summer, and some of them expected to be transferred (see *Epistles*, page 18).

Belgium has about 300 Baptists, said Hughey. The FMB has been granting them about \$5,000 annually (dispersed by Wood), plus occasional help with buildings.

NEWS

Hong Kong Tastes Communist Pressure

By Britt E. Towery, Jr.
Missionary to Hong Kong

A Communist-inspired wave of hate and fury, such as Hong Kong had never before experienced, made recent months a long, hot summer for the island colony.

Early in May, Communists began exploiting labor difficulties by exaggerating conditions. From a subdued beginning around two factories that were having labor problems, the troubles mushroomed. Communist trade unions united. Signs began appearing on buses and buildings denouncing the British and demanding that the colony of four million be given to the Chinese.

The fronts of several Baptist church buildings, as well as buildings of other denominations, were smeared with red paint in huge Chinese characters calling for the destruction of the Westerners. Similar signs were painted on the walls of the Baptist Press building.

Workers walked off their jobs for the ferry service connecting Hong Kong with the mainland city of Kowloon, and it



BRITT E. TOWERY, JR.

Bomb planted by Communists hangs above road in Hong Kong. The banner is anti-British.

was weeks before normal service was restored. Strikes were threatened in communications and public transport. When the water shortage began to be felt, Communists were discovered opening water mains to waste water.

Police showed restraint in holding back the rioters. In July, backed by Great Britain's refusal to comply with China's demands to "free the Chinese" in Hong Kong, the island government took the offensive. Police began surprise raids on

known Communist headquarters. In widely separated moves, police seized large quantities of offensive weapons, explosives, acid, and inflammatory material.

The general public seemed to support the government's action. Once prosperous Communist department stores stood idle. Shoppers quit buying from them.

Bomb scares filled much of August, as the Communists attempted to frighten Hong Kong residents and force their support. This, too, failed. On one ordinary day of work I saw three bombs that had been discovered by police. Demolition experts took care of most of these. A seven-year-old girl and her younger brother were killed when a bomb they had found exploded.

Then came the assassination of Lam Bun, one of Hong Kong's popular radio personalities, who had attacked the Communists with biting comments. He and a cousin were set afire by a gasoline bomb thrown into their car. Communist newspapers bragged about Lam's death.

The three leading Communist newspapers were ordered to close, and their editors and publishers were set to face trial for sedition.

In early October the anniversary of Communist control of Mainland China passed without any drastic action by Communists in Hong Kong. But a new wave of bomb incidents broke out in mid-October.

Thomas Fills Personnel Post

Bill Clark Thomas, missionary to Singapore, is serving as Central Area personnel representative for the missionary personnel department of the Foreign Mission Board during his current furlough year. His responsibilities include conferring with individuals seeking missionary appointment, and speaking to churches, associational and state convention meetings in an effort to encourage and assist anyone looking toward missionary service.

Thomas may be addressed at Samuels Missionary Apartments, Box 624, Southern Baptist Theological Seminary, Louisville, Ky. 40206.

Youth Choir Attracts Students

By Julian C. Bridges
Baptist Representative to Mexico

As the invitation to trust Christ was given in a Baptist church in Mexico City, a young law student from the National University of Mexico slowly stood to his feet and made his way forward. Another student soon responded, and others followed.

This was the climax of four days of special concerts in Mexico City by the Youth Choir of Travis Avenue Baptist Church, Ft. Worth, Tex. But it was not the conclusion of results, for more than two thirds of the 4,500 persons who heard the choir are non-Protestants. Numbers of these will find their way to a Baptist church.

The choir was well received in the city's leading schools of higher learning. The group performed before a capacity audience in the gymnasium of the National Teacher's College and in the largest auditorium of the downtown branch of the 60,000-student National Polytechnic Institute.

Robert C. Fricke, Southern Baptist representative who works with students in these two institutions, announced the program. He was introduced by school officials as director of the Normal-Polytechnic Student Center, a Baptist institution. At the conclusion of each program, Fricke mentioned that students could obtain a special gift of literature at the Baptist Center. Almost 300 students visited the center for the first time and were

given copies of the booklet for students, "The Uniqueness of Jesus."

The choir also sang in auditoriums of some of the largest colleges on the campus of the 90,000-student National University. Besides the 68-voice choir, programs included an instrumental trio and handbell ringers.

The booklet was offered at the end of each campus performance, and more than 1,500 copies were distributed. Attractive programs prepared by Travis Avenue Church contained a brief description of Baptists and invited members of the audience to the three closing concerts, held at the University Baptist Student Center, across from the campus, and in two of the city's largest Baptist churches. The overflow crowds included many students and professors who were entering an evangelical institution for the first time.

One outstanding student, a leader in a political party of the law school, followed the choir's concerts from the school auditorium to the student center to First Baptist Church, where 14 persons made professions of faith on Sunday morning.

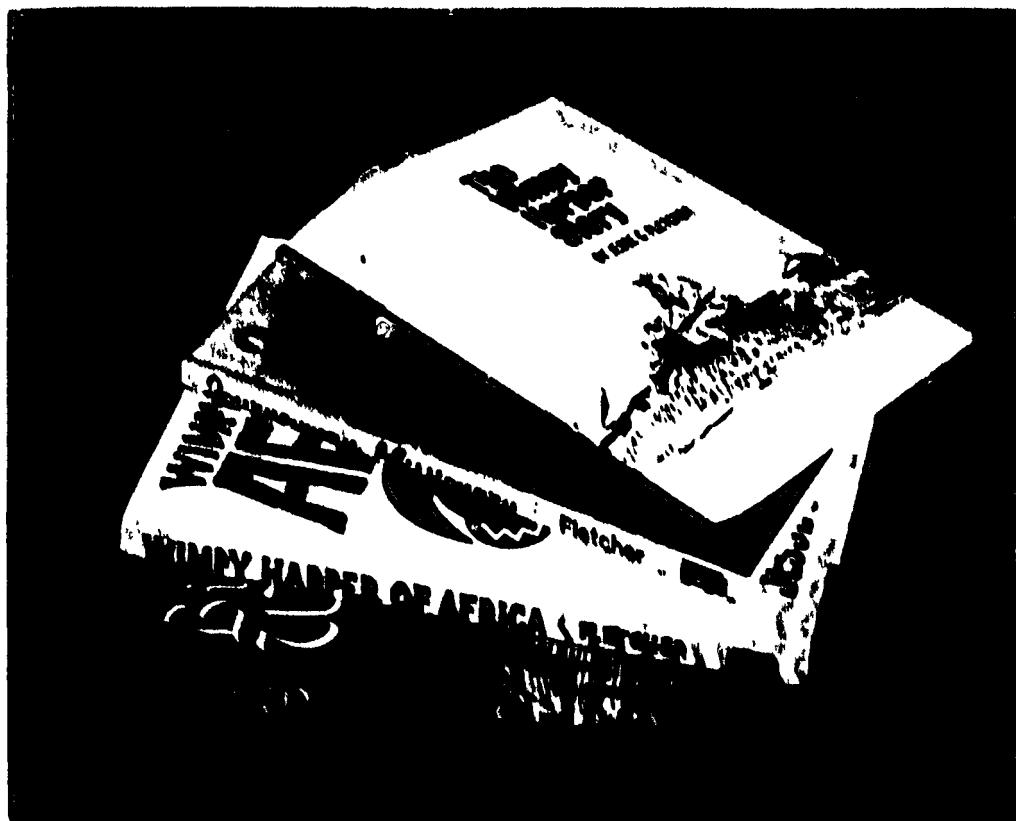
"This is my first time to visit a Protestant church," the young man remarked afterward. "I have been deeply impressed by the friendly manner in which you received me and my fellow students, by the enthusiasm and sincerity of your service, and by the message I have heard. I want to know more of what you believe."



A worthy gift is a book by

Dr. Jesse C. Fletcher

FLETCHER



Fletcher books are available
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Wimpy Harper of Africa—Death by drowning brought a shocking end for Wimpy Harper, one of the ablest of Southern Baptist missionaries. The book opens with an account of what occurred in the Indian Ocean on that fateful day almost ten years ago. The author then dares ask why this man's life should be cut off in its prime. The search for answers takes the reader through the most significant experiences and phases of Harper's life.

The Wimpy Harper Story—Written specifically for readers of Intermediate age, this is a shorter account of *Wimpy Harper of Africa*. The author has focused primarily on the action and events of missionary life so uniquely demonstrated by Harper.

Bill Wallace of China—Martyrdom in the twentieth century is revealed as a fact in this story about a quiet-mannered young doctor from East Tennessee. His 17 years in China as a medical missionary ended in a Communist prison cell where he died for his faith in Christ. By the end of the story, the reader is convinced that Bill Wallace knew full well the possible end for the choices he made.

Journeyman Missionary—Heralding a new development in opportunity for missionary witness by youth, this book introduces and describes the newest type of missionary being sent out by the Southern Baptist Foreign Mission Board. Student workers, pastors, and especially college students will find in this compact account both answers and guidelines that will help in evaluating or counseling about the place of youth in foreign missionary service.

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