

THE Commission

Southern Baptist Foreign Missions Journal • February 1968



BY W. BOYD PEARCE
Missionary to Kenya

Quiet Miracle

AS SWEEPING as it was, the Baptist crusade in East Africa was not great enough to reach all the villages. Some areas have no churches. There were not enough special guests to send into every village, and there were many places that the crusade passed by.

One such village is Tiriki. A few days after the crusade ended, a cheap, soiled, blue envelope came to my postal box from this little village. Inside the envelope was one of the tracts that had been printed especially for the crusade. Across the front of the tract were the words, "*Maisha Mapya Kwako*" (New Life for You).

The tract had been folded down the middle and showed evidence of having been carried for some time in someone's shirt pocket. It evidently had been taken out many times to be unfolded carefully and read and then returned to the pocket. It was soiled and torn, and the pages were coming apart.

But on the back page there is a place for the reader to sign his name and put the date if he would accept Christ as Saviour. There a hand had written, very laboriously, the date, *October 12, 1967*, and the name, *Mark Keva*.

The machinery of the crusade had rolled right past Mark and his village. His opportunity for "new life" was almost lost. Yet in one of those quiet miracles that are so seldom talked about, he found Christ as his Saviour.

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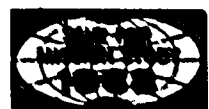
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COVER: Medical missionary S. R. J. (Sam) Cannata, Jr., is welcomed by his family—his wife Virginia, Stanley, Cathy, and Michael—after another flying trip to hold medical clinics in scattered areas of Gokwe District in Rhodesia. The airplane belongs to Missionary Aviation Fellowship. Story about the mobile clinic work begins on page 2. Color photo by Gerald S. Harvey.



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

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Clinics by Air

BY S. R. J. CANNATA, JR.
Medical Missionary to Rhodesia

THE DISTRICT is large, roughly 100 miles square. The population is sparse, about 70,000 people, although thickly settled in some spots. Transportation is sketchy, though it is getting better. And I have been the only doctor.

Gokwe District lies in a remote area of Rhodesia. Sessami, where our family is stationed, is almost in the center of the district. A government clinic some 35 miles away at Gokwe, where the district office is located, does have trained orderlies and nurses. They send complicated cases by ambulance to the hospital at Que Que.

People of the district are mainly agricultural, farming small plots of ten to fifteen acres. A few own cattle, some have goats, and some keep donkeys. Residents grow crops mainly for their own food, but earn what little money they have by selling leftover crops.

In this setting, should a person become seriously ill he could hardly travel the 50 or more miles necessary to find help. So we have chosen to go to the various population centers of the district to minister to the people where they are, through a schedule of mobile clinics. In 1966 these clinics recorded a

total of 16,000 outpatient visits.

By car I have traveled regularly to hold a clinic at Goredema and occasionally at Madzivazvido. Missionaries Clyde and Annel Dotson, before they moved to another station, helped cover some of the clinics. I also went fairly regularly to the 100-bed government clinic at Gokwe to make the rounds and assist when possible.

But the biggest boost for the mobile work came through use of the airplane provided by Missionary Aviation Fellowship (MAF). Three airstrips were being used for clinic work before I left on furlough almost a year ago—one is at Mtanke, some 50 miles southeast of Sessami; another lies to the northwest, at Simchembu; a third is almost directly north, at Nenyunka.

Another airstrip was under construction at Chinyenyetu, about 25 miles east of Sessami, with plans for a regular clinic there. (For a while, we also visited the area of a chief named Mola, near a government airfield.)

Dave Voetmann, our regular pilot from MAF, is a Conservative Baptist from the state of Washington and an active witness for the gospel. Like all

other MAF pilots, he is highly trained in bush flying. (The safety record of MAF is remarkable; the first fatality in its 23 years occurred in 1967.)

Without the assistance of MAF and people like Dave, this type of clinic ministry could not be carried on.

By using the airplane we can accomplish in three days what would require perhaps a week in the car—and that only during the dry season when rivers can be crossed on the sand. During rainy season—November to April—we could visit none of the clinics on the edges of the district, for there are no bridges.

Dave, with his wife and three children, is stationed about 200 miles from Sessami at Karanda, in the Zambezi River valley, where The Evangelical Alliance Mission has a hospital. He has been coming to the Gokwe area regularly every two weeks, staying about three days at a time.

To secure an airstrip, I first explain to local residents that the lives of those in the plane depend upon how the craft is able to land and that we need their help to maintain the strips. At each strip the local people begin the work

At the Baptist Hospital at Sanyati, Robert H. Garrett, missionary doctor, prepares to load medical supplies for a trip into Gokwe District, which borders Sanyati Reserve. Garrett and other doctors have helped to maintain the clinic schedule in Gokwe during Cannata's furlough, and Garrett has now moved into Gokwe District. Other doctors stationed at Sanyati are M. Giles Fort, Jr., his wife Wana Ann (also a doctor), and Frances Greenway. At the door of the Missionary Aviation Fellowship plane is Dave Voetmann, pilot.



themselves after being informed that our coming to their area will depend on their aid for a place to land.

If the residents help build it, the airstrip becomes not "ours," but theirs, and ours, and the Lord's.

After we have indicated a location, villagers cut down trees and remove the stumps. Then one of us from the mission station uses a vehicle to drag the field with large logs chained to the back of the car or truck. Picks and shovels level the rough spots until the strip is smooth enough for a car to travel on it at 50 miles an hour.

Maintenance is left to the people served. But because their concept of what is necessary for an airplane to land at 90 or so miles an hour is probably vague, extra precautions are taken. When Dave approaches an airstrip he has not used for as much as two weeks, he inspects the field first by flying over it at an altitude of about ten feet.

Intently looking over the entire field, we watch for any sign of an animal hole, soft spot, or water pool. If a hazard is detected, we drop a note saying that we cannot land until the airstrip is repaired, and that we will try

again on our next trip to the area.

In all the medical clinics held, a minimal charge is made—in the areas where the economy is more stable it is equivalent to about 35 cents, in other areas about 14 cents. This token fee does help in operation of the clinics, but the main reason for it is that it helps the people keep their self-respect. They do not have to beg for what they receive.

When a patient has paid, he has carried out his part of the bargain, and he can expect me to carry out mine. When a man brings his child and puts down his money for the child's treatment, we have a man-to-man relationship, a bargain.

The charge also helps the spiritual ministry, for it eliminates any feeling the people might have of depending on the doctor or his ministry. The patients need not feel they must patronize the missionaries. "Medicine Christians"—those who join the church only because they expect medicine—are not wanted.

The fee also aids in treatment. We found early that when medicine is doled out the patients may feel it has no value. They know that local storekeepers give

nothing worthwhile without payment. If the patient does not pay, he may think the medicine not worth much and throw it away if it is bitter. But if he has paid for it, he will take it home and follow directions.

One other reason for the small charge is to save sorting through hundreds—perhaps thousands—of persons who would come just out of curiosity to see what happens inside the clinic.

All the buildings at the mission station at Sessami are prefabricated and movable. First the John R. Cheynes (now assigned to Ethiopia) and then the Dotsons lived in the building that later was moved to Sessami and became our family's home.

We have not entered Gokwe District intending to remain there all our lives. The hope is to relate people to the Lord, and to use medicine as a means to do this. We pray that some disciples will be made, New Testament churches started, and that someday—when the district has opened up or the government provides a hospital—our medical ministry there will have been completed. Then we can move to some other area to do the same.

(Photos continued on following pages)

Marion G. (Bud) Fray prays with a family at Semchembu, in Gokwe District. Fray and his wife Jane began the evangelistic work in Gokwe in late 1963, while Cannata was visiting weekly from Sanyati by car. "Through contacts in the medical clinic, Fray visited the people and began his preaching points," Cannata relates. "People began coming together to study the Bible and continued for several months." Fray held the first baptismal service early in 1965 for about 20 persons. A second baptizing was held in 1966 for about 40 persons. "All of

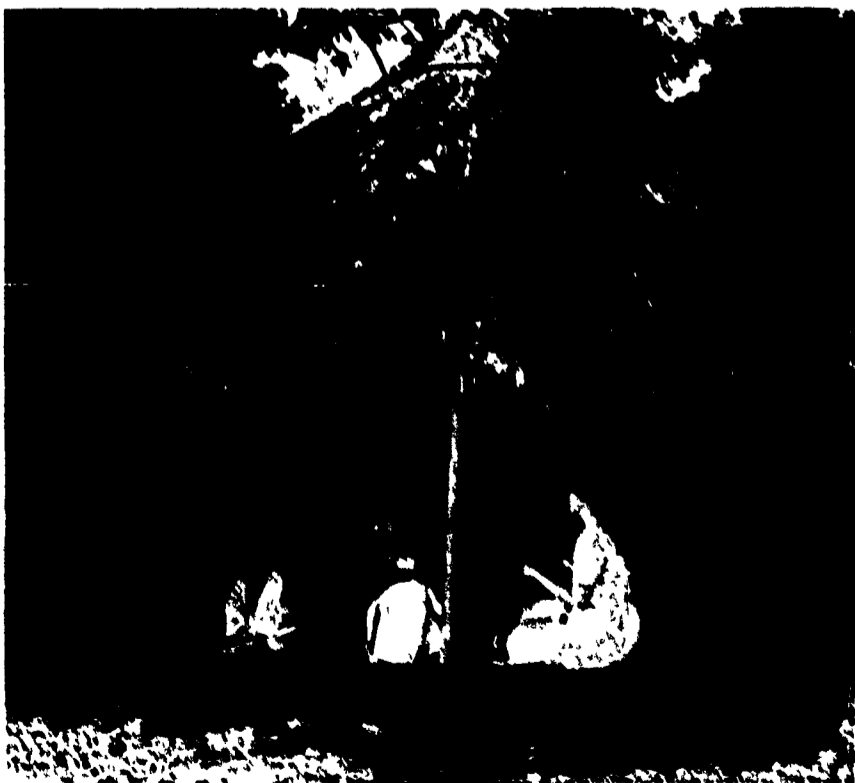
these do not attend the church at Sessami, for there are preaching points scattered throughout the area, usually manned by African lay preachers," says Cannata. "The laymen are trained through special institutes, held about three times a year. Men come and camp on the church grounds for a week to study doctrine and Bible." For a period of several months in 1967, the laymen carried on the work entirely when furloughs of the Frays and the Cannatas overlapped. On his return, Fray found the people had gained a spiritual maturity.





At Mtanke, Cannata preaches to group gathered outside the clinic building. In Cannata's cycle of flying trips to clinics, Mtanke usually comes first, normally every other Monday. The Mtanke clinic program is typical. Patients are registered, and then Cannata preaches. "We know they have come because they are sick in their bodies," says Cannata in summarizing his usual message. "We want to assure them that, though we can give them medicine, all healing comes from God. And despite the fact that death will come to their bodies some day, if they will trust the Lord Jesus as their

Saviour they will find eternal life in their spirits from God." Cannata tries to channel those who are interested through the local church that meets at this mission station. Mr. Mhlanga, head teacher in the Mtanke school, is one of the lay preachers, and other laymen also help. Mhlanga's wife is nurse at the clinic. "She sees the patients who come between my visits," Cannata explains, "and treats them as best she can." Cannata began the work here while still stationed at Sanyati. He crossed Umyati River on a raft and kept a Jeep on the western bank for use in reaching clinics.



At Sessami, where both the Cannatas and the Frays have their residences, Mrs. Cannata (Virginia—her husband calls her "Ginny") teaches a Sunday School class. This building is "completely air-conditioned," jokes Cannata. The floor is made of a paste material, a combination of clay and cow dung that hardens to a suitable surface. Members of Woman's Missionary Union repack the floors about every three months. Total cost for this building: \$4.50. The Africans took the initiative to build their larger church building, which resembles a pavilion, and paid for it with their gifts.

A prefabricated building serves the clinic at Sessami, which is, by Cannata's description, "not a town, not even a village—just a place." It is about 50 miles by air, 60 by road, from the Baptist Hospital at Sanyati. Patients line up at a table where Wilson Hwema, Cannata's African orderly, writes their names. After being registered, the people sit on the ground to wait for the preaching service and afterward an examination by the doctor and treatment by the orderly. To Sessami

come people from as far as 20 miles away in the central area. Others come as far as 40 miles from the northeastern or southwestern parts of the district where there is no airstrip and roads are almost impassable. Hwema usually accompanies Cannata to some areas, and Mrs. Hwema helps treat patients at Sessami. One other building, similar to this structure, is equipped with a few beds and used for more serious cases. Cannata, with a chuckle, calls it his "intensive care unit."



In their home Mrs. Cannata teaches the Sunday School lesson to her children, Stanley, six, Cathy, three, and Mike, eight. "Though the children have a conversational knowledge of Shona, the local language, we feel they do not know enough to follow a Sunday School lesson and sermon to get all they need for their own spiritual development," explains Cannata. "The children attend Sunday School and church at the African church, but Ginny always teaches them in English first." She also teaches the children their school work; until furlough she had taught Mike since he began school.





Mrs. Cannata gives an injection at the Sessami clinic. One third of the building is partitioned off for use as a small operating room or delivery room or for other procedures when patients arrive intensely ill. Laboratory equipment is available, but the shortage of personnel limits the amount of lab work. Although Mrs. Cannata has had no formal nursing training, she has been assisting her doctor husband since

they were newlyweds. Besides helping in the clinic when needed, she works with the WMU and teaches literacy, mainly to the women. "She has devised her own system of teaching literacy, based on phonetics," explains Cannata. "We have found that all the African languages in our part of Africa are written phonetically. Thus we found that literacy teaching can be simplified even further than usual."

The Cannatas wave farewell to the MAF plane as it leaves Sessami. While this landing strip was being built, a road grader used by the district commissioner happened by and graded the strip. Thus the 800-yard strip is very solid, even during rainy season. The plane comes every two weeks, often bringing medical and other supplies. Sometimes its load includes groceries, frequently fresh vegetables and fresh bread.



The Biblical Basis of

MEDICAL MISSIONS

By Robert H. Culpepper

Missionary to Japan

What is "the relation between medical missions and the redemptive purpose of God as revealed in Jesus Christ"? In this study, Missionary Culpepper, Baptist seminary professor at Fukuoka, Japan, since 1953, explores that question. In this first of two parts, he considers Old Testament foundations and New Testament witness. Next month he will consider theological problems. This article was condensed by the author from a paper delivered at the Orient Mission Conference in Hong Kong.

THE PURPOSE of God in human history is the reconciliation of man to God, the establishment of God's sovereignty in hearts that gladly recognize his lordship. For the achievement of his purpose God works in human history through a covenant people.

The covenant is based upon a divine act of redemption. In the Old Testament the nation Israel is the covenant people, and the act of redemption is the deliverance from Egypt. In the New Testament the covenant people is the church, and the divine act of redemption is redemption from sin through the atoning death of Christ.¹

This article seeks to indicate the relation between medical missions and the redemptive purpose of God as revealed in Jesus Christ. By medical missions is meant a healing ministry in Christ's name

by which the church seeks to demonstrate the compassion of Christ and his concern for the redemption of the whole man.

Accepting the principles of progressive revelation and the fulfillment of the law and the promises of God in Jesus Christ, this study deals briefly first with Old Testament foundations, then with the New Testament witness, and finally tries to give a theological interpretation of the problems involved from the perspective of what is hoped is a sound biblical theology.

Old Testament Foundations

When Israel entered into a covenant relation with Yahweh at Sinai, the nation consented to submit its whole life to the sovereign demands of God. These de-

mands are set forth in legal form in the Pentateuch, the so-called five books of Moses. God promises that blessings will follow obedience, but that disobedience to the commands of God will be punished by plagues, pestilences, and all kinds of misfortune. God declares:

If you will diligently hearken to the voice of the Lord your God, and do that which is right in his eyes, and give heed to his commandments and keep all his statutes, I will put none of the diseases upon you which I put upon the Egyptians; for I am the Lord, your healer (Ex. 15:26).²

This fundamental position is affirmed again and again in the deuteronomic legislation, but it is stated most explicitly in words like these:

See, I have set before you this day life and good, death and evil. If you obey

the commandments of the Lord your God which I command you this day . . . , then you shall live and multiply, and the Lord your God will bless you in the land But if your heart turns away, and you will not hear . . . , I declare to you this day that you shall perish (Deut. 30:15-18).

Though the purport of the book of Job is to repudiate this basic philosophy, the fundamental view persisted until Jesus' day that good health and prosperity were an evidence of the favor of the Lord, but that bad health and misfortune were an evidence of his displeasure and his punishment upon sin.

In the Old Testament legislation no fundamental differentiation was made between so-called moral laws and ritual laws, for all were regarded equally as the commands of Yahweh. As Christians who are no longer under law but under grace, we tend to depreciate the ritual requirements of the law. However, in connection with this study it is significant to note that much of this legislation embodied fundamental principles of health which are valid to this day.

These health regulations included laws of sanitation (Ex. 29:14; Deut. 23:12-14), laws of sterilization for cleansing from contagion (Lev. 11:32, 39, 40; Num. 19:11; 31:32), laws of quarantine for isolation of infectious diseases (Num. 5:4; Lev. 13-14), laws of hygiene and dietetics (Lev. 11), and sabbath laws requiring rest (Ex. 20:8-11; 34:21; Deut. 5:12-15).³

Roland V. Bingham declares that these fundamental health laws given to Israel "placed that nation on a physical plane so advanced that our modern science is only beginning to stumble up to it."⁴

New Testament Witness

1. The Healing Ministry of Our Lord.

The three-fold character of Jesus' public ministry has frequently been emphasized. He went about teaching, preaching, and healing. He interpreted his miracles of healing as signs of the kingdom of God. He declared: "But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you" (Luke 11:20; cf. Matt. 12:28).

On the day of Pentecost, Peter spoke of Jesus of Nazareth as "a man attested to you by God with mighty works and wonders and signs which God did through him in your midst" (Acts 2:22).

When doubts arose in John's mind concerning whether or not Jesus was the coming one, Jesus pointed to his works as attesting his messiahship when he said, "Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them" (Matt. 11:4-5; cf. Isa. 35:5-6).

Concerning the miracles of Jesus as





GERALD S. HARVEY

signs of the kingdom of God, Alan Richardson has written:

The truth would seem to be that the early Church regarded the miracles as it regarded the parables, namely as revelations or signs to those to whom it was given to know the mystery of the Kingdom of God (Mark iv. 11 f.). To the "Outsiders" the miracles were mere portents, the acts of one wonder-worker amongst many. . . .⁵

To say that Jesus interpreted his mighty works as signs of the kingdom is not to say that he performed his miracles to compel faith on the part of men. Often his miracles of healing were performed in answer to expectant faith (e.g. Mark 5:34; 10:52). Where faith was lacking his power was limited (Mark 6:4-6). When the Pharisees sought from him a sign from heaven to demonstrate his authority, he lamented the attitude which sought a sign, and steadfastly refused to perform one (Mark 8:11-12). And when he performed miracles of healing he frequently enjoined the recipients of his mercy to tell no one (Mark 1:43-44).

Nevertheless, Jesus interpreted the mighty works for good which he performed and which his disciples performed in his name as evidence of a new realization of the sovereignty of God in the affairs of men (Luke 11:20; Matt. 12:28; Luke 10:9, 17-20).

Again and again the gospels highlight compassion as the basic motive of Jesus in his healing ministry. Our Lord was concerned for the total welfare of man. "When he saw the crowds, he had compassion for them, for they were harassed and helpless, like sheep without a shepherd" (Matt. 9:36). Here the reference is primarily to the lost spiritual condition of the multitudes who had no sense of direction and purpose in life. But Jesus also had concern for the physical needs of men. On one occasion he said to his disciples, "I have compassion on the crowd, because they have been with me now three days, and have nothing to eat; and if I send them away hungry to their homes, they will faint on the way; and some of them have come a long way" (Mark 8:2-3). Because of this compassion he multiplied the loaves and fish and fed the multitude.

Mark tells us that when a leper knelt before Him and said, "If you will, you can make me clean," Jesus was moved with pity and, stretching out his hand, he touched him and said, "I will; be clean" (Mark 1:40-41). Again we read: "And he had compassion on them, and healed their sick" (Matt. 14:14).

Matthew relates that when two blind men cried out to him for mercy, "Jesus in pity touched their eyes, and immediately they received their sight and followed him" (Matt. 20:34).

The deep sorrow of a grief-stricken mother weeping over the death of her

only son moved Jesus to compassion and caused him to raise the young man up and restore him to his mother (Luke 7:11-17; cf. Mark 5:19; 9:22).

Surely Wade H. Boggs, Jr., is right when he refers to the healing miracles of Jesus as "signs or revelations of God's compassionate love for mankind."⁸ The pitiful plight of mankind—the spiritual lostness of the multitude, the hunger of the crowd, the loathsomeness of the leper, the desperation of the blind, or the poignant sorrow of a grief-stricken mother—moved our Lord to compassion and called from him deeds which were fitted to the occasion.

It is to be noted, moreover, that "He is never represented as having worked a single miracle on His own behalf."⁷ He who fed the multitude by the lakeside refused to turn stones into bread to assuage his own hunger (Matt. 4:3-4; Luke 4:3-4). And just as he would not call forth a sign from heaven to satisfy the curiosity of the Pharisees, he would not perform miraculous feats before Herod when to have done so might have saved his own life (Mark 8:11-12; Luke 23:6-12).

According to Boggs, the gospels mention 41 instances during the earthly ministry of Jesus when our Lord healed the sick.⁹ In 33 or possibly 34 cases, those healed had been suffering from physical infirmities.⁹

The cures reported in the Gospels are varied. They include blindness, paralysis, demon possession (unclean spirits), leprosy, fever, lameness, withered hands, hemorrhaging, probable coma (Jairus' daughter), deafness, epilepsy and dropsy. In addition, there are three instances of the dead being raised (the son of the widow of Nain, and Lazarus by Jesus, Tabitha by Peter) (Acts 9:36-41).¹⁰

Various classifications of Jesus' miracles of healing have been attempted. George Gordon Dawson speaks of three classes of cures: (1) "Those in which the psychological side is especially evident." (2) "Those which transcend our knowledge of both mental and spiritual laws, but which may ultimately become known to man . . ." (3) "Those which seem to be contrary to all rational experience . . . e.g. the healing of Malchus' ear."¹¹

Leslie D. Weatherhead also finds three types of cures, but his classification list is somewhat different from Dawson's. He speaks of (1) "Cures which Involve the Mechanism of Suggestion," (2) "Cures which Involve a More Complicated Technique," and (3) "Cures which Involve the Influence of a Psychic 'Atmosphere' or the 'Faith' of People other than the Patient."¹²

2. Our Lord's Commissions to His Disciples to Heal the Sick. Early in his public ministry, from among the many who followed him Jesus "appointed twelve, to be with him, and to be sent out to preach and have authority to cast out demons" (Mark 3:14). These twelve left all to follow Jesus. Theirs was the glorious privilege of being with him day and night, of hearing his preaching and teaching, of witnessing his mighty works, of partaking of his power, and preaching and healing according to his commands.

Later he sent the twelve out two by two on a mission to carry the good news of the kingdom to "the lost sheep of the house of Israel" (Matt. 10:6). According to Luke, "he sent them out to preach the kingdom of God and to heal" (Luke 9:2). "And they departed and went through the villages, preaching the gospel and healing everywhere" (Luke 9:6). (The mission of the twelve is recorded in Mark 6:6-13; Matt. 10:1-15; Luke 9:1-7.)

Rejoicing at the success of the twelve and knowing that the harvest was plentiful but the laborers were few, Jesus sent out 70 others "two by two, into every town and place where he himself was about to come" (Luke 10:1). He gave them orders similar to those he had given the twelve, instructing them, "Whenever you enter a town . . . heal the sick in it and say to them, 'The kingdom of God has come near to you'" (Luke 10:8-9).

3. The Ministry of Healing in the Apostolic Church. The book of Acts bears ample testimony to the fact that miracles of healing continued in the apostolic church. Those healed included men lame from birth (Acts 3:2-8; 14:8-10), people possessed with unclean spirits (5:15-16; 8:7), a slave girl possessed with a spirit of divination (16:16-18), a man bedridden for eight years with paralysis (9:32-35), a young man who had fallen from a third-story window (20:9-12), the father of the governor of Malta who lay sick with a fever and dysentery (28:7-10), and Paul, when he suffered blindness following his conversion (9:17-19), and when he had been bitten by a poisonous viper (28:3-6).

Frequent reference is made to signs and wonders wrought through the apostles (2:43; 5:12; 6:8; 14:3; 15:12), and a record is even given of Tabitha being raised from the dead (9:36-42).

The impression which the book of Acts leaves is that miracles of healing were not as frequent in the lives of the apostles as they had been in the life of Jesus and that the apostles regarded the work of healing as secondary to the task of proclaiming the gospel of God's saving grace in Jesus Christ.

The miracles were not performed to

startle or amaze, but were motivated by compassion similar to that which had stirred the heart of Jesus. The apostles never ascribed glory to themselves, but always used the interest created through these marvellous deeds as opportunities to bear witness to Jesus.

4. Relevant Teachings of the New Testament. Jesus laid great stress upon deeds of mercy and compassion such as feeding the hungry, welcoming strangers, clothing the naked, and visiting the sick and the imprisoned. Our Lord made it clear that he identified himself with these downtrodden people and that deeds of love and mercy done unto them were done unto him and the failure to show kindness to those in need was the failure to show kindness to him (Matt. 25:31-46).

Jesus identified love as the second greatest commandment of the law, and he told the story of the Good Samaritan not only to clarify the meaning of the word "neighbor" but also to show how love expresses itself in a ministry of helpfulness to those in need (Luke 10:25-37).

Paul twice refers to gifts of healing as among the charismatic gifts of the Spirit (1 Cor. 12:9, 30), and he lists healers along with apostles, prophets, teachers, workers of miracles, helpers, administrators, and speakers of tongues as those whom God has appointed in the church for the edification of the body (1 Cor. 12:28).

The famous passage in James 5:13-16 emphasizes the efficacy of prayer in the healing of the sick, but it also supports the use of the best medical means available (anointing with oil). In calling for confession of sin and connecting healing and forgiveness, it suggests some of the deeper insights that modern psychosomatic medicine has popularized.

Next Month: Theological Problems

1. Robert H. Culpepper, *Interpreting the Atonement* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1966), p. 23.

2. All quoted Scripture references are from the Revised Standard Version.

3. Cf. Roland V. Bingham, *The Bible and the Body* (4th ed., Toronto: Evangelical Publishers, 1952), pp. 32-36.

4. *Ibid.*, p. 32.

5. *The Miracle Stories of the Gospels* (London: S.C.M. Press, Ltd., 1941), pp. 48-49.

6. *Faith Healing and the Christian Faith* (London: Elek Books, Ltd., 1957), p. 73.

7. John H. Best, *The Miracles of Christ* (London: S.P.C.K., 1937), p. 66.

8. Boggs, *op. cit.*, p. 56.

9. Boggs' list of 33 cures is as follows: Mark 1:30-31, 40-42; 2:13-12; 3:1-5, 10; 5:22-24, 35-43; 5:25-34; 6:5, 55-56; 7:24-30 (compare with Mark 1:23—"unclean spirit"), 32-37; 8:22-26; 10:46-52; Luke 7:2-10, 11-17, 21; 13:10-13, 32; 14:1-4; 17:11-14; 22:49-51; Matt. 4:23-24; 8:16; 9:27-31, 32-33, 35; 12:22; 15:30-31; 21:14; John 4:46-53; 5:2-9; 9:1-7; 11:1-44.

10. The United Presbyterian Church in the United States of America, *The Relation of Christian Faith to Health* (New York: Board of National Missions, 1960), p. 13.

11. *Healing: Pagan and Christian* (London: S.P.C.K., 1935), pp. 115-121.

12. *Psychology, Religion and Healing* (revised ed., New York: Abingdon Press, 1954), pp. 41-69.

Entrance to Botswana

BY H. CORNELL GOERNER
FMB Secretary for Africa



GERALD S. HARVEY

JUST AFTER Christmas, 1967, Marvin and Elizabeth Reynolds received notice from the Department of Immigration of the Republic of Botswana that their applications for residence permits had been granted. This brought the assurance that they would be able to enter this new republic in January, to begin a program of Southern Baptist mission work.

The couple completed their orientation at Ridgecrest, N.C., on Dec. 20, and prepared to proceed to Botswana early this year.

They will make their first place of residence Francistown, in the northeastern part of Botswana, not far from the border of Rhodesia. After studying the Tseswana language for about a year, they will decide upon a permanent location.

One of the newest of the African republics, Botswana gained its full independence on Sept. 30, 1966. Previously known as Bechuanaland, it had been a

British protectorate for many years. The country is very dry. The western section embraces much of the Kalahari Desert. Cattle grazing is the main industry.

Much of Botswana is sparsely settled. The bulk of the population is concentrated near the railway line which runs along the country's eastern edge from the Rhodesian border to South Africa.

Botswana, 219,858 square miles in area, is almost as large as the combined size of the states of Arizona and Nevada. An impressive new capital is being developed at Gaborone, about 300 miles south of Francistown.

The Tswana people were evangelized early in the nineteenth century. Robert Moffatt of the London Missionary Society pioneered in this area, and it was here that David Livingstone first labored. King Khama became famous as a wise Christian leader of his people. His grandson, Dr. Seretse Khama, became the first

president of the republic.

Many of the larger towns have churches established by the London Missionary Society and by Anglican missionaries. Some villages remain unevangelized, and there is definite need for schools in many localities. Because of the barren nature of the country and poor productivity, social service and relief ministries have played a prominent part in some mission activities.

The exact form of the Southern Baptist contribution is yet to be determined, but it will take into full account the presence of other Christian groups and the desire to minister to the total needs of man, as well as the ever present need for Bible instruction and a vital Christian witness.

Southern Baptists should pray that others may feel the call of God to join the Reynolds family in a ministry to the people of Botswana.



Missionary William E. Lewis, Jr., looks over vendors' wares at market in Addis Ababa, Ethiopia.

GERALD S. HARVEY

The Challenge of Ethiopia

BY H. CORNELL GOERNER
FMB Secretary for Africa

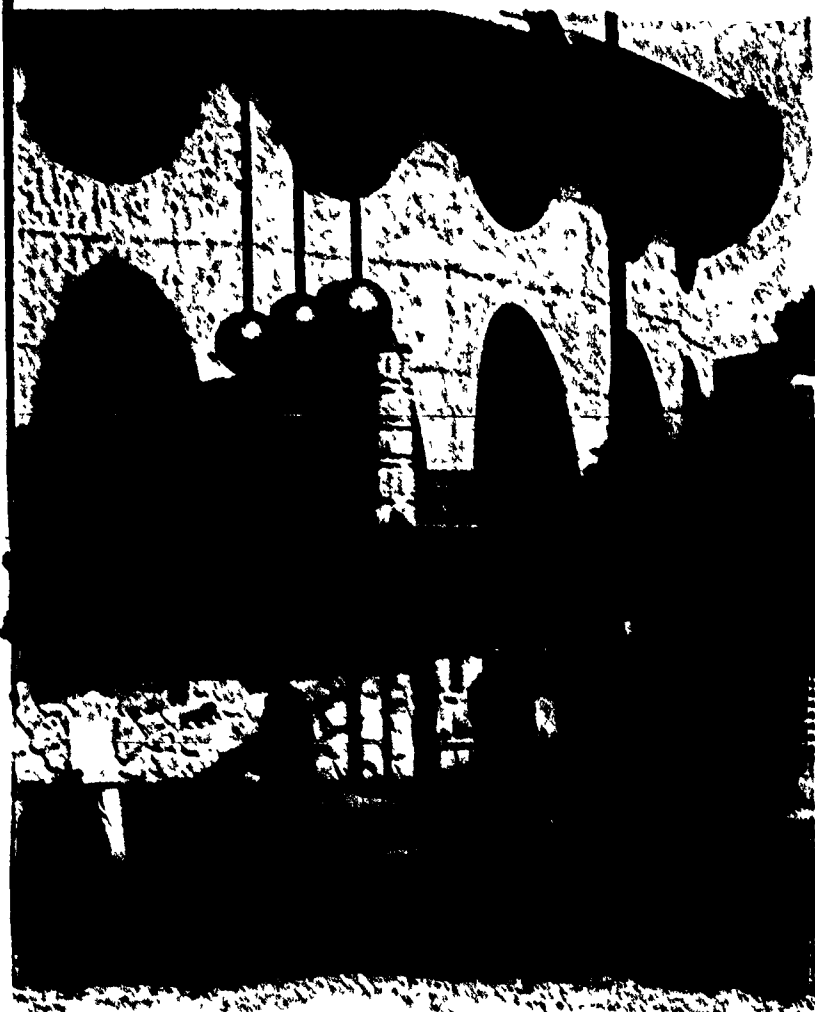
ON December 14, 1967, the government of Ethiopia recognized the Foreign Mission Board of the Southern Baptist Convention and granted it permission to begin a program of mission work.

A few days later residence permits were granted to William E., Jr., and Nina Lewis and to John and Marie Cheyne. These two families had been in Addis Ababa since July, 1967, when they entered on tourist visas and began negotiations with authorities in the capital city.

While waiting for official permission to remain in the country, the two couples began to study Amharic, the principal language. They also undertook to survey areas of greatest need and to discuss with appropriate ministers the types of work which might make the most helpful contributions to the country.

Ethiopia is unique among the nations of Africa. It is often described as "an island." In several different ways the term applies.

Ethiopia has been an island of civilization in the midst of underdeveloped tribesmen. With great difficulty it has maintained contact with the ancient Semitic and Egyptian cultures since before the



H. CORNELL GOERNER

Entrance to the Bank of Ethiopia on Haile Selassie I Square, Addis Ababa.

days of King Solomon. Evangelized in the fourth century, it became an island of Christian influence surrounded by pagan religions and later besieged by aggressive Muslim forces.

When the partition of Africa took place in the late nineteenth century, Ethiopia became an island of political independence surrounded by colonies of European powers. With remarkable courage and determination its people have preserved their freedom, and Ethiopia is today recognized as the veteran among many new nations which have gained independence in recent years.

With an area of 471,653 square miles, Ethiopia is a little larger than the states of Texas, Oklahoma, and New Mexico combined. Larger than either Nigeria or Tanzania, it has more territory than any other country of Africa in which Southern Baptists have mission work. Its 22,000,000 people are of many different tribes, the most dominant strains being of Hamitic and Semitic origin.

The national religion is the Ethiopian Orthodox Church. Modern evangelical missions have been directed primarily to the pagan and Muslim tribes. Limited social, educational, and medical projects have been carried on for the benefit of all groups, regardless of religious affiliation.

The principal missionary societies that work in Ethiopia include Swedish Evangelicals, Norwegian Lutherans, the Sudan Interior Mission, and United Presbyterians. Two small Baptist organizations are present: the Baptist General Conference of North America and the Baptist Bible Fellowship.

The Lewises and Cheynes expect to complete their language study in June, 1968. The Cheynes will probably remain

in Addis Ababa to serve as Mission treasurer and business manager. The Lewises will begin work in some interior station yet to be decided.

Careful study has been given to the needs of the Munz district, about 200 miles northeast of Addis Ababa. The Minister of Education has encouraged the development of social and educational programs designed to improve the lot of the proud inhabitants of this rugged and somewhat isolated district. Local leaders have indicated that Southern Baptists would be welcome, if helpful ministries are offered.

Other opportunities and needs south and west of Addis Ababa are under study. The Southern Baptist program may eventually include agricultural projects and a technical training school, with courses in carpentry, mechanical engineering, and domestic science.

An ancient nation with a glorious past, Ethiopia is rapidly being modernized and obviously plays a strategic role in the New Africa which is emerging. The capital city, Addis Ababa, is often referred to as "the Geneva of Africa." It is the headquarters of the Organization for African Unity and also for the United Nations Economic Commission for Africa. It is the frequent site for meetings of international significance. The nation as a whole is rapidly developing its highways, industries, and educational system.

Southern Baptists are latecomers to a land with a distinguished history. We should hope and pray that our representatives may make some helpful contributions to the future development of Ethiopia, and in the process gain something which may enrich our own heritage and make us more fully a part of a world community.

Lewis talks with men selling pots at market in the Ethiopian capital city.

GERALD R. HARVEY





PHOTOS BY THE AUTHOR

Marie Cheyne learns to write Amharic.



Nina Lewis in language lab.



The Lewises and Mrs. Cheyne (center) study with instructor.

Another Beginning

BY JOHN R. CHEYNE
Missionary to Ethiopia

VISAS APPROVED! This may not sound like much of a telegram to send halfway around the world, but for two missionary families it meant the end of six months of negotiations and the beginning of official residence in Ethiopia.

For Southern Baptists it means the beginning of another effort to share the message of Christ. It also means the answer to the praying of many.

With visas approved, the four missionaries—William E., Jr., and Nina Lewis, and my wife Marie and I—look forward even more eagerly to the time when we can stand alone to preach in the language of the people the good news of Jesus Christ. Our prayer is that David's prophecy will come true in our time: "Ethiopia shall soon stretch out her hands unto God" (Psalm 62:31b).

Having served for a number of years in other parts of Africa (the Lewises in Tanzania, the Cheynes in Rhodesia) with at least some fluency in the local tongues, it wasn't easy to start all over again as beginners in language study. But this is where we found ourselves, struggling to learn Amharic.

Each morning, after taking the children to the American missionary school, the

two missionary couples load into the small blue Fiat bus to start another day at language school.

We are grateful for the school. For years each mission provided its own language study, until, under the leadership of Herbert Sheffer, the missions came together in 1963 to form an inter-mission school. Milton Fisher, of the Presbyterian mission, must receive much of the credit for setting up the school along the lines of the most up-to-date linguistic techniques.

The school offers a modern tape-recording laboratory, a well arranged grammar, and liberal help by many individual informants, as well as guided class time. The varied structure of the system places maximum emphasis upon hearing and actually speaking, rather than on grammatical analysis.

The language, like the culture, dates far back into biblical times. The smooth blending of the Semitic and Hamitic cultures is reflected in the language and in the people, who must be considered some of the most handsome in all Africa.

Just learning to read and write was our first major hurdle. Each of the 276 characters of the alphabet represents a

different syllable. Believe it or not, there are 28 different ways of making an *h*.

Ethiopia will present a unique challenge to Southern Baptists. Today it is the hub of the African continent, with the home of the United Nations Economic Committee for Africa and the headquarters of the Organization for African Unity being located in Addis Ababa, the Ethiopian capital.

His Imperial Majesty, Haile Selassie I, ascended the throne Nov. 2, 1930, and is now the longest reigning monarch in the world.

Ethiopia is a nation on the move. There is an unusual hunger and enthusiasm directed toward finding its place in the modern world.

We missionaries hope to address ourselves to this hunger, for not only is it seen in the advancing agriculture and the expanding cities, but also in the hearts and minds of thousands who are beginning to respond eagerly to the gospel.

While Ethiopia deserves the reputation of being one of the oldest Christian nations in the world, there are seemingly countless numbers who still have not "stretched out their hands to God."

On one hand is the official religion of the land, the Ethiopian Orthodox Church. Having many similarities to the Roman Catholic Church, its traditions and liturgy date to antiquity.

On the other hand, the ever expanding influence of the Muslims is a constant influence on the many militant tribes of the north, and all around are thousands still in the grasp of primitive paganism.

Some 22 million persons are scattered in an area about one eighth the size of the United States. They await our response to the same kind of call which sent Philip to plant the first seeds of the gospel that reached this land when, as recorded in Acts, he joined the eunuch from Ethiopia in his chariot and "preached unto him Jesus."



FOH H. SCOTFIELD, JR.
In Beirut, Arab boy drinks from ibreek.

THE IDEA of moving the offices into a Muslim neighborhood met a cool reception. Employees of the Baptist publications department in Beirut, Lebanon, greeted such talk with a noticeable lack of enthusiasm.

Lebanese Christians traditionally are fearful and disdainful of their Muslim compatriots and believe it almost impossible to witness to them.

Likewise, Muslim neighbors in the area where the offices were to move displayed attitudes of doubt about the Christians soon to come into their midst. Many of the neighbors-to-be asked questions. Some made hostile remarks.

So we in the publications department of the Arab Baptist General Mission anticipated long, patience-demanding months of getting acquainted and of soothing over misunderstandings before the two groups would accept each other. But the committee in charge felt it was following the Lord's clear leadership in this venture toward understanding.

Putting the stock in order and trying to catch up on routine office work kept everyone busy the first weeks after the move. Then came the Middle East war of last summer. This delayed the job of getting settled. Worse, it produced additional anti-American feelings among the Arabs.

In the face of these barriers we were

a new NEIGHBORHOOD

BY VIRGINIA COBB
Missionary to Lebanon

willing to wait and work patiently to win the friendship of our new neighbors. But God did not wait.

The office secretary, a Sunday School teacher, became acquainted with the children who played in the entrance to the building. Casually one day she invited a girl, who seemed to have nothing else to do, to come in and read a book.

The girl accepted the invitation and borrowed a book. A few days later she returned with it and with several friends who also wanted volumes. Older children, and then high school and university students, began coming to check out reading matter.

Mothers at first read the books their children brought home. Then the mothers, too, started coming to our library—to ask for books on child care, to drink coffee, or to talk about religion.

"I never knew there were any Christians who believe what you do about a personal relationship to God," one woman told us following a lengthy discussion. "I thought they all were full of superstitions about saints and statues and priests!"

After reading Christian books for several weeks, this particular woman began to show a strong attraction to Christian teachings, even defending them to her neighbors.

"If I decided to believe in Christ," she recently asked cautiously, "would I have to leave my husband and children?"

Several university students visited the offices on one occasion. They toured the building and asked many questions. Employees answered frankly, but with some trepidation, fearing the visitors might be hostile. But they discovered their fears were groundless.

"No one in this area has ever tried to perform such a service or have anything for us on such a high moral level," said the students after the group had carefully examined the library. "We deeply appreciate what you are doing for us!"

Hamid, a high school student, read a number of Christian novels. "I don't know what you've done to me!" he said later.

"I used to hate my neighbor and spend all my time reading the filthy novels for sale on the streets.

"Now it's as if you took away the old Hamid and brought in a new one! I like my neighbor and have no interest in those other stories."

Then his friend, Abd Allah, visited the offices. "Since you've come our whole neighborhood has changed," he reported. "All we used to hear as we walked down the street was quarreling and cursing. Now it's completely different. And the young people are coming from blocks away just to read your books!"

A young mosque preacher, preparing to be a leader in his religion, came weekly all summer. He has completed a correspondence course on the life of Christ and is reading the New Testament.

A Christian novel recently impressed him with the verse, "In all these things we are more than conquerors through him that loved us." He came to ask where to locate it. He told of a nominally Christian woman who found herself in such deep despair and depression that she had sent for him to teach her his religion.

"Please write down some verses on the peace and joy and victory that Christ offers," he asked our librarian-secretary. "Why should I tell her of our religion when Christianity offers this?"

So many came to borrow books that it became necessary to limit library hours in order that we could take care of our other work. Since school opened, teachers in three neighborhood schools have been recommending this library to their students. More than 300 are using it each week.

The neighbors are now our fast friends. The employees in our department are convinced that showing Christ's love to Muslims is not only possible, but also a great joy.

We have been so busy we have not yet completed installations. We have not even put up a sign in front. But God already has done "more than we asked or thought."

editorials

Berne Conference: Youth Opportunity

WE HAVE just received information from Robert S. Denny, secretary of the Youth Department of the Baptist World Alliance, that "there is still room in Berne." It seems that some official assurance has been given that attendance of American citizens at the seventh Baptist Youth World Conference in Switzerland will not be curtailed, even though the president of the United States had indicated a general curtailment of foreign travel.

According to the January issue of *The Baptist World*, Feb. 1 has been set as a deadline for conference registration. Space for housing and openings in tour groups are still available, but filling up fast. All reservation requests should be sent to the Youth Department of the Baptist World Alliance, 1628 16th St., NW., Washington, D.C. 20009. The dates for the conference are July 22-28.

Certain fundamental ground rules have been adopted for

the conference: (1) The conference must be a youth meeting. Registration will be restricted to youths between the ages of 17 and 30, except in the cases of youth leaders and tour leaders who may be older. (2) Housing and seats will be restricted to those people who are registered for the conference and who will stay for the full conference period. If there is any room left, visitors and part-time participants will be welcome. (3) February 1, 1968, was set as a registration deadline. All tour directors will be required to submit actual registration for all members of their party by that date. Space not sold will be subject to cancellation, and that space will be made available to the first group on the waiting list that comes up with full registration.

We believe that the Baptist Youth World Conference at Berne will enrich the lives of many American youth.

If He Has His Way

IN ANTICIPATION of what Race Relations Day, Feb. 11, can mean, we pray that our Lord's will may govern. One thing is sure, He leads people together, never apart. He welds them together in a fellowship of understanding and love, never scattering them with distrust and hate.

Perhaps all of us can set a goal for Race Relations Sunday: to do and say whatever we can to help heal the hurt caused by long-held, deep-rooted prejudices and fears about anyone whose color, background, and culture is different from ours.

To Remove All Doubt

THERE IS STILL some confusion about the date for this year's Foreign Missions Conference at Ridgecrest. It will begin Thurs., June 13, and continue until midday conclusion on Wed., June 19. An August date was announced several months ago, when the 1968 Southern Baptist Convention was scheduled for New Orleans, La. When the Convention site was shifted to Houston, Tex., it was possible to reschedule the Foreign Missions Conference for the customary time at Ridgecrest.

No date changes were suggested for the Glorieta Foreign Missions Conference this year. We realize that this is a repeat announcement, but evidence of continuing confusion has suggested that repetition might be worthwhile. It may help also to repeat the reminder that reservation requests should be sent to both assembly offices early. By mid-spring the number of confirmed reservations has greatly limited the choice of accommodations.

Up Goes the Cost

ALL OF OUR APPEALS asking readers for early notification of address changes must now be intensified. We are now charged fifteen cents for every notice of address change provided by the United States Post Office. In simple arithmetic, for every ten notices we receive from the post office we must

pay an amount equivalent to a single one-year subscription for **THE COMMISSION**.

Almost everyone is besieged by myriad details that consume precious time, but it is our hope that every subscriber who changes location would notify us as soon as his new mailing address is known. We regret that it costs six cents to do this, but we also believe that many would rather do it this way than for the Foreign Mission Board to have to pay fifteen cents for the same information through the post office. Furthermore, if we do not know of the change until notified by the post office, the subscriber may fail to receive one issue, possibly two, before the corrected address is operative.

At the new rate, our current volume of official change of address notices will cost us approximately \$180 a month. These costs are inevitable, for every copy of **THE COMMISSION** that is not delivered to the addressee is destroyed. This is because magazines are mailed at the second-class rate and are not forwardable. To mail them at the first-class rate would be prohibitive. For every undelivered magazine, we receive a fifteen-cent notification from the post office.

Key to Themes

THE SYMBOL that appears on the Table of Contents page is used to identify various items in this magazine with annual themes of foreign mission study. Any feature story or epistle accompanied by the symbol dated '68 is related to this year's theme, Spanish America. Ensuing annual themes, for which a similar application of the symbol will be made, are as follows:

1969—The Middle East

1970—Chinese Mission Fields Today

For annual themes yet to be chosen, we will continue this type of identification of the magazine's content.

Our purpose in this is to help the person who wants to build a resource file for any annual mission study theme. We suggest that every church librarian prepare a vertical file for each annual theme, storing in it all items clipped from **THE COMMISSION** and from other sources. In order that this be done a triple subscription to **THE COMMISSION** is needed. Two copies of each issue are needed for the clipping operation; the third may be kept intact, possibly for annual binding.

By Baker J. Cauthen



Quickening Pace

WHEREVER missionaries go they have one clear objective: making disciples. It could not be otherwise, because the Lord we serve has instructed us, "Go therefore and make disciples of all nations." To be sure the task does not stop with making disciples, but, as defined by our Saviour, we are to baptize them and teach them to observe what the Saviour has commanded.

This task is called evangelism. It is the continuing work that goes on in churches, schools, hospitals, publishing houses, good will centers, radio ministries, witness to students, and all other types of mission responsibility.

The need of people to know Jesus Christ as Saviour grips the heart of the missionary and makes him realize that his being on the mission field is occasioned by the grim fact that millions have had no opportunity to know.

This is why missionaries so readily give themselves to all manner of services on mission fields, whether it be an agricultural project, a student center, a class for illiterates, or a city-wide evangelistic crusade. Everything is done with a view to helping people become aware of God's deed of redemption in Jesus Christ.

When people have been brought into the grip of God's redeeming love in Christ, new light beams upon all their life situation, and transformation results. The same facts are approached differently. A new dynamic of Christian love comes into action. Human miseries, needs, injustices, problems, burdens can never be regarded indifferently. Life has to be changed because Christ has come into the heart. A new life principle exists in the heart of a child of God, and he cannot remain the same, nor can he leave life around him unchanged.

The task of making disciples is not easy. It is inevitable that people who have

been living in spiritual darkness—bound by ideas, customs, fears, burdens, and hatreds—should have great difficulty understanding the grace reaching toward them from the heart of God. Missionaries, however, labor with confidence that the Word of God bears fruit, and history gives evidence that their faith is justified.

One of the thrilling features of Christian witness in the world today is that the pace is quickening in making disciples. In many lands the Christian base is becoming much stronger, and the number of those who are in position to tell others of Jesus Christ is larger.

On mission fields the gospel is good news. The people have not become weary of hearing or hardened by rejection. When opportunity is presented to them, there is the tendency to listen. Decision is a different matter, but a willingness to listen is widely found throughout the world.

In recent years, many special efforts have been made to accelerate the task of making disciples. Since 1950 numerous special projects in evangelism have been undertaken in all parts of the world. One of the earliest was a preaching mission to Japan in 1950 when the widespread response gave indication of the vast potential. In the following year, a larger effort gave further indication of what such witness in the Master's name might mean.

Since that time, special efforts have been seen in many countries of Asia, Latin America, Africa, Europe, and the Middle East. Some have been highly publicized, while others have been effective but not so widely known. The New Life Movement in Asia, with special focus upon Japan, in 1963 was followed by a nation-wide evangelistic crusade in Brazil, out of which came the call for the Crusade of the Americas, scheduled for 1969.

What do these efforts really accom-

plish? This, of course, is difficult to answer statistically. It is somewhat easy to refer to the numbers of decisions registered in meetings, such as 2,100 in East Africa, 4,700 in Zambia, 6,000 in Chile, 2,600 in Indonesia—all within recent months.

But this is only fragmentary measurement. Other highly significant consequences are evident. For one thing, great crowds of people who might otherwise never hear the gospel of Jesus are assembled to hear it. Large gatherings in public auditoriums, sport stadiums, and other places have become outstanding features in overseas evangelistic efforts. In regular occurrence, thousands of people assemble in those public meetings and listen reverently to Christian witness.

When 150,000 people gathered in the great stadium in Rio de Janeiro for the launching of the nation-wide campaign in Brazil, it was evident that multitudes had been brought to hear the gospel who might have gone all their lives without hearing a message about Jesus.

Who can measure what it will mean for these throngs of people in the twentieth century to have had the opportunity of hearing of Christ? Thousands leave the meetings having made no outward commitment, but in their hearts the seeds of truth have been planted, and God watches over his own word and makes it to bear fruit. Is it not to be expected that the seed implanted in these hearts will bring forth abundantly as the years go by?

Another remarkable thing in this accelerated pace is that the courage of Christian groups is increased. It is thrilling to observe a small band of Christians who are caught up in the experience of challenging their nation for Christ. They have become zealous and daring, so that something of the vibrant Christian faith we

(Continued on page 25)

Tracts by the Thousands

Concerned about the number of people who cross our paths each day, my wife Martha bought a handful of leaflets about the gospel from the Baptist Promotion and Publication Board while we were still in Bandung in language study. She began handing them to peddlers at the door and to people along the street.

One day I needed to ask her something after she had gone to a beauty parlor in a home on a nearby street. I set out walking and found her trail easy to follow. Here sat a man reading a tract. There stood a woman holding her baby and reading a tract. An old man rested on his haunches looking at his tract upside down.

Martha soon discovered that a handful of literature would not last long. When people realized something to read was being given away free, they came from all sides to get one.

She began buying leaflets by the thousands, and tried always to have a large supply with her. One Sunday morning she walked several miles to church so she would not have to bypass all the people along the way. She arrived with a happy heart after having distributed hundreds of tracts.

In a crowded market in Djakarta, people pressed around her while she shoved a tract into every hand as fast as she could. Finally, someone grabbed the whole stack, so she let him distribute them.

Now Rosella, our oldest child, has taken up tract distribution.

George R. Trotter, Bandung, Indonesia



Three Days in San Pedro

The only light was a flashlight when I arrived in San Pedro de la Laguna, an Indian village in Guatemala, late one night. Everyone around me was talking in an Indian dialect. After getting my baggage and bed roll from the top of the bus, I was taken to one of the churches where a room had been built for visiting preachers and missionaries.

The first night there alone seemed a bit strange, but I was awakened early the next morning by the singing of a little girl: "I have a joy, joy, joy, joy down in my heart." Then I knew that Christian people were near. I soon made acquaintance with the next-door family, members of the church.

This was the beginning of three wonderful days in San Pedro for a Sunday School and Vacation Bible School institute. The village has two large Baptist churches. Never have I been in a place



EPISTLES

*From Today's Apostles
Around the World*

Tokyo Crusade Explodes Some Theories

Preparations for the Billy Graham Tokyo Crusade International began about two years before the meeting. Almost every home in the metropolis of more than 11 million persons was visited with invitations to the meetings.

About ten weeks before the crusade, Dan Piatt, one of Graham's associates, began training classes for counselors. It was hoped that as many as 3,000 could be trained. To the amazement of everyone, more than 4,000 responded and were trained.

Meetings in the crusade were held for nine consecutive nights at the 15,000-seat Budokan in the heart of downtown Tokyo. Some expressed fears that a place so large could never be filled in this non-Christian city. Again, to everyone's amazement, with the exception of the first night the hall was filled nightly and people had to be turned away.

Some of the so-called "facts" of Japanese evangelism were thoroughly demolished. One such "fact"—since the Japanese are so reserved, the open invitation is offensive and cannot be used. Many of us missionaries have bowed to this insistence and have long ceased giving the open invitation, settling for a less



conspicuous type, such as having individuals sign cards at their seats.

But from the first service, Graham gave the open invitation in his usual way. I would not have been surprised if not a single person had responded, but literally hundreds from all over the two-balconied, octagonal hall began quietly and reverently to leave their seats and make their way to the rostrum.

I felt I was witnessing a quiet but powerful miracle. You cannot imagine how I felt, after some 17 years of almost fruitless work in Japan, to see such an open demonstration of the working of God's Spirit. An average of 1,500 made decisions each night.

The final service was held on Sunday afternoon in the Korakuen Baseball Stadium, with a seating capacity of 40,000. Again doubts were expressed about filling it. But so many came that even after every seat was taken, ushers asked people to move closer together to make room for others waiting to get in.

Another theory was exploded—that the Japanese will not give generously (although Baptists have done well in this area). Some were fearful that the projected 50 million yen offering (approximately \$140,000) could never be raised by the Japanese alone. The goal was exceeded by 50 percent! Seventy-five million yen (about \$210,000) was raised.

Potentially of greater value was the school of evangelism for pastors and interested laymen during the week. In all Japan there are only about 4,300 ordained pastors, but more than 4,400 persons registered for this conference. Surely it included a large majority of the Protestant pastors of Japan.

Graham opened the meeting by sharing some of the principles of his evangelism, which God has blessed. He said that people can be reached by appealing to needs that run deeper than intellectual ones; for example, their sense of emptiness, loneliness, shame, and guilt, and their fear of death.

He said further that his authority in preaching comes from belief of the Bible as it is and from his proclamation of the essentials of the gospel. The gospel, he emphasized, has its own built-in power. No matter whether it is presented in strength or in trembling and weakness, it has its own power to save.

Edward L. Oliver, Tokyo, Japan

Viola D. Campbell
Baptist Spanish Publishing House
El Paso, Texas

Encouraging Delivery

Sometimes we look back over five and a half years in this city of more than seven million persons and wonder if our presence is felt at all.

Then, from the U.S., a young member of Girls' Auxiliary sends a letter addressed only: "Mrs. Julian Bridges (missionary), Mexico City, Mexico."

And miraculously it reaches me at our church (which is not listed in the Yellow Pages).—**Charlotte (Mrs. Julian C.) Bridges, Mexico City, Mexico**

Multiplied by Five

Five young men received diplomas in November for completing the most advanced theological course offered by International Baptist Theological Seminary in Buenos Aires, Argentina. These five come to mind because four years ago they were beginning their theological training just as I was starting my ministry as seminary professor. Each of these has been in my class every semester but one during these four years.



One of them is Ignacio, who, in addition to promoting Sunday School work in Argentina, recently was called to be pastor of one of the oldest and strongest churches in the Federal Capital.

Ananias, with his capable wife, who also received a diploma from the seminary, is going to serve in another church in Buenos Aires.

Guillermo, of German background, serves as pastor of an older church in a wealthy neighborhood of Buenos Aires.

Pablo, an unusually capable and personable young man, was married in December and has gone to Second Baptist Church of Bahia Blanca, an important port and university center on the Atlantic coast south of Buenos Aires.

The fifth man, Fernando, a brilliant student, married one of the finest young ladies among the seminary students and has gone to the far-south city of Comodoro Rivadavia to become pastor of a young and vigorous congregation.

Our witness and that of Baptists in the U.S. is multiplied many times over because of the investment made in the preparation of these lives.

Stanley D. Clark
Buenos Aires, Argentina

Michael Green, son of James and Barbara Green, Baptist representatives in Mexico, finds a comfortable tree perch.

R. HENRY WOLF



Peaceful Sleep

While traveling by train, my husband Marion shared a berth with an Argentine Jew. They talked about many things and finally about religion. At the end of the journey, Marion gave his companion a New Testament.

A few weeks later the man talked with a pastor he had known previously and told about the trip with Marion.

"The thing that impressed me about this missionary," he related, "was not what he said to me or his behavior, but the peace with which he slept. He sleeps soundly and peacefully, and I do not. You Christians have something that we do not have."

Not only in our conscious efforts to witness, but even in ways of which we are not aware, we can give testimony to the peace that comes only through Christ.—Polly (Mrs. Marion T., Sr.) Lineberger, Neuquén, Argentina

Influence Continues

When Luambi Baptist Church needed a building, a young Christian was ready to give. Sulemani, a small-scale trader and carpenter, dismantled his nearest store building and, with a friend, carried the roof and the door and window frames piece by piece to the church site (see THE COMMISSION, March, 1967). The building was constructed.

Sulemani died Sept. 27, 1967. But the tide of his self-giving witness continued to sweep over the community. When the revival meeting ended in October, 25 persons had accepted Christ as Saviour at the Luambi Church.

Arville E. Senter, Tukuyu, Tanzania



Seminary at Cali Growing

One of the most challenging opportunities in all of Latin America is at the International Baptist Theological Seminary, Cali, Colombia. This year 65 students are attending from Peru, Ecuador, Colombia, Venezuela, Panama, Guatemala, and Spain.



A fine spirit of harmony and cooperation exists among the students in spite of long-standing differences between their countries. The fact that we are members of the kingdom of God gives a deep unity to student body and faculty.

The seminary offers a diploma in theology or religious education, and a university degree that would be a bachelor of theology or religious education.

Beginning with One

As the motor launch chugged down the long straight river, I stood on deck breathing the cool, crisp air of the Bengali winter. I watched a beautiful sunset and later a full moon reflecting off the still water.

Then I noticed the silhouettes of a half-dozen Muslim men standing at the stern. In white caps and flowing robes they stood perfectly erect, eyes closed, quoting from the Koran. In perfect precision they bowed, then kneeled, then bowed to the deck.



These are religious men. So are the dozens of Hindus I saw leaving town for their villages on their way to worship, with small statues made of clay and painted red and yellow.

The realization came anew: I am in the midst of about 65 million people of whom only a tiny percentage will celebrate the birth of our Lord Jesus (in the Christmas season then approaching).

I was bound for Gopalgang, a small town isolated by rivers and swamps, to visit a group of Christians who have no pastor or missionary. After a late meal, I slept on the church building floor.

The crowd arrived slowly next morning, but by the time I stood to speak, people sat all over the floor (there were no pews), and children were in and out of the windows.

Where did all these Christians come from? One Hindu lawyer was won to Christ in Calcutta. He came to Gopalgang in 1874. They say he baptized 130 converts in his lifetime. The present size of the Christian community there is 400.

I preached on the new birth. This is the hope. If I help lead one man to Christ, he may lead 130. Each of them may lead 130 also.

J. Howard Teel
Dacca, E. Pakistan

Roy B. Wyatt, Jr., Cali, Colombia



In Rhodesia, Missionary Journeyman Elizabeth Wright instructs mother on proper diet for her son, a malnutrition patient.

Missionary Homemaker Keeps a Busy Schedule

Several have asked about my role as a missionary homemaker.

My privileges, responsibilities, and duties are very similar to that of any mother. Kathy Jane, our two-and-a-half-year-old daughter, requires much time. Language study consumes several hours of the day—we have formal instruction daily two hours in the morning and again in the afternoon.

We have recently been spending an hour each morning at the chief's compound, listening to cases and getting a better understanding of the culture. We are translating from Luke and learning the Lord's Prayer and the Twenty-third Psalm.

I do all of our cooking. Our food is similar to what we had in America. Meat is available on market days. Usually we buy freshly butchered beef. It must be sliced thin and pounded until it is tender enough to cook and eat. We also grind our own hamburger.

Since there are no bakeries in this area, I usually bake a variety of biscuits, yeast products, pies, cookies, cakes, and other goodies. Flour is available at Tamale. Often it becomes "protein enriched" (full of bugs) in a few weeks. I usually sift the flour through a fine-mesh screen wire and use it for baking.

In cooking we use powdered milk and powdered eggs in almost every recipe. Routinely I prepare the milk the day before we use it.

Any green, leafy vegetable must be soaked in a Milton (chlorine) solution for 15 to 20 minutes before being ready for

use. This is to kill any larvae that might be present. All drinking water must be filtered and boiled about 15 minutes. Doing all of these little tasks is just a part of our living here, and we have accepted it as such.

Guiding the two houseboys is a necessity. One has worked for missionaries for several years, but the other has not had so much training. They must be taught to properly use and clean the washing machine, and how to fill and clean the refrigerator, which operates on kerosene. Many of the appliances operate on 110-volt current with the use of a transformer; others require 220-volt current. This must be carefully explained to our helpers.

Dozens of the Mamprusi children come to our yard daily to play with Kathy Jane and the other MK's ("missionary kids"). So I must supervise and observe their playing.

Prayer meeting is held at the Baptist church in Nalerigu each Wednesday night. On Thursday nights the mission compound has its weekly prayer and business meeting, followed by a social hour. We take turns in preparing the devotional and refreshments for these meetings.

Friday night belongs to the village. On alternate Fridays we have prayer meeting at one of the African compounds and a planned visitation program. We take part in all these services as often as possible.

I teach the Primary department in Sunday School. Between 20 and 50 children attend, the wide variation being due to weather, market day, or any other activities, which always seem to get priority. Most of the children are eager to learn, and will listen to the Bible stories and

participate in singing and learning Scripture verses. Much outside preparation is required for this teaching. One of the church members serves as interpreter.

Each family gets one shopping trip a month to the nearest large city. At the end of the month we usually drive the Peugeot to Tamale to get the groceries and supplies for the Baptist hospital.

Mail days for us are Monday and Thursday. We take the outgoing mail to Gambaga every Wednesday and Saturday. The missionaries take turns caring for the mail. On Saturday I pick up all the mail from each missionary family and from the medical center. Then I drive the five miles to the post office in Gambaga. Laboratory specimens are sent to Texas, as well as to London, almost every week.

Oh, yes—I have another title: "Miss Barber" for Don. Each missionary wife cuts hair for her husband and children whenever needed.

During Mission meeting, each missionary is assigned to several committees. My assignments include cost-of-living committee, language, orientation, and visitors committee, school committee, and gift committee. All mothers are members of the school committee.

I also will be teaching at two of the Woman's Missionary Union schools and Girls' Auxiliary camps this year.

With family duties, household direction, Sunday School teaching, language classes, visitation, and trying to learn about the customs, I find each day is heavily scheduled. Each day presents a new challenge.

Esther (Mrs. Donald E.) Donley
Nalerigu, Ghana

Spiritual Frontier

Can you hear a small voice inviting, "Come over and help us?" If you had been with me not long ago you could have heard that voice as thunder.

I was in a town of ten thousand people. The only evangelical church building is the new Baptist facility just finished.

The small group of about 50 who usually attend has been greatly encouraged. More than 250 persons were present, though the benches, the same as used previously, held only about 50. Everyone else stood and listened to the gospel, many of them hearing it for the first time. More than half the congregation had never before been in an evangelical church.

The first person to accept Christ was a man over 60 years of age who had to be helped by two friends. Next came two young people. The young man walked across the church to where his girl friend was standing. They talked briefly and then came forward together to turn their lives over to Christ. Two other young persons followed them.

A lady with a starving child came and asked me to pray for it. I inquired what she fed the child. "Nothing but water," she answered. "I have no work now."

How long has it been since you preached or taught to a group where half or more were hearing the gospel for the first time? When did you last invite to church a person who had never been before?

There is still a spiritual frontier in the world. For you it may be far away or close by. Open your eyes, ears, and heart, and hear God's thunder in your soul.

Archie V. Jones, Guayaquil, Ecuador

68



Hy Leaves the 'Cowboys'

Associated with the restless Vietnamese teen-agers known as "cowboys," Mr. Hy (pronounced hee) first became acquainted with Baptists through English-language classes.

The "cowboys" delight in tricking gullible Americans—particularly missionaries who seem to have generous pocket-books. One scheme was to scream in front of an American's house, pretend to have been bitten by his dog, and demand money.

These teen-agers also have sought money by claiming they needed bus fare to attend the funeral of a relative killed by the Viet Cong.

But about two and a half years ago Hy became a baptized Christian. We met him a few months later. His only attire seemed to be a dirty, faded pair of cotton pants, a flannel shirt, and a pair of



rubber thongs. Although he had a good job as an interpreter, most of his earnings went to help support his father's two families (his father has a second wife).

Hy's next step in development came when the church in Nhatrang elected him to represent Baptist young people from Vietnam at the Baptist Asian Youth Conference in the Philippines. Shortly afterward my husband Bob employed him as "teacher-helper," which involved helping write sermons "in good Vietnamese."

Today Hy stands as a Christian example among his "cowboy" friends in Nhatrang. He is also proving to be a worthy student at the Baptist seminary in Saigon, which opened in the fall of 1967. He dresses with modest dignity, preaches like Paul (by giving his own testimony), and daily is growing into Christian maturity.

Priscilla (Mrs. Robert R.) Compher
Nhatrang, Vietnam

A Reminder of Why

"Just think," remarked Antonia Lucero, "I'm 30 years old, and this is the very first time I've read the Bible."

She made this exciting observation not long ago. In Argentina where portions of the Bible are sold on corner newsstands, this seems incredible. The unlikelihood is heightened by the fact that Antonia has always faithfully adhered to Argentina's traditional religion.



The turning point in her life came in August. A grave health problem gave rise to spiritual unrest. She sought counsel and comfort from a leader in her church, but received an unsatisfactory answer and came away disconsolate.

Just a few days later a Baptist merchant, who is a deacon, sold her a Bible and invited her to attend church. She first came during a Woman's Missionary Union evangelistic series and continued coming to services, accompanied by her husband and two children.

We invited them to our house for ice cream after prayer service on a Wednesday night. Seated at our table, both Mr. and Mrs. Lucero gave their lives to Christ.

As they left, Lucero shook our hands. "God sent you into our lives to bring us to him," he said.

Once again, we were reminded of why we're here in Argentina.—**Charles W. Shirley, Mendoza, Argentina**

68

Hindu Festival Features Lights

Diwali, or the Festival of Lights, is one of the important celebrations for Hindus. Observed during October/November each year, it heralds the approach of winter. In 1967 it began on Nov. 1.

Occupying an important place on the Hindu calendar, the festival is a time for homage to Lakshmi, goddess of health, wealth, and happiness. It is a picturesque and widespread festival in India.

The Hindus of Trinidad, now numbering more than 300,000 have celebrated Diwali since their arrival from India a little more than 120 years ago.

Diwali celebrations extend over five



days, each connoting a special event. The first day, called Dhanteras, is named after a doctor of medicine born on this day. Special feature is the purchase of new vessels made of brass, etc.

On the second day, called Little Diwali, lamps are lighted. It is believed that a consort of Lord Krishna killed a demon on this day. Another belief concerns the return of Lord Rama from exile; his brother, who is said to have remained in darkness for the 14 years of exile, then lighted a lamp. The lamps, called deyas, are small, bowl-shaped clay vessels, filled with oil and using a cotton wick. Deyas are lighted in every Hindu home. The light is considered a symbol of the triumph of good over evil.

Prior to the third day, houses are thoroughly cleaned, for it is said that Lakshmi visits each home on that night and would not remain in any which was not accommodating. New clothes are bought for the family.

The businessman claims a holiday on the fourth day. This begins a new year, and new ledgers are started.

The fifth day is called Brother's Day, for sisters in the family place red coloring with roti (bread) and rice on their brother's forehead, signifying their love for him.

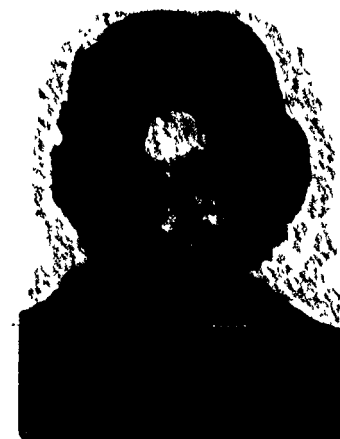
On the Sunday before Diwali, Missionary Harold W. Lewis, pastor of Monte Grande Baptist Chapel, preached on the topic, "I Am the Light of the World," proclaiming Christ as the light. He said the people, mostly from Hindu background, had never known that the symbol of light is used in Christianity. Their comments indicated the sermon had helped broaden their concepts.

Sara (Mrs. David L.) Martin
Point Cumana, Trinidad

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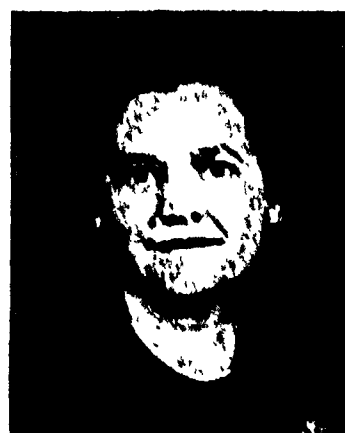
*Employed October
and December, 1967*

Planning to work in religious education is **Darrell Mock**, who was employed in October with his wife **Norma Lea** to serve in Japan, where he assisted during the New Life Movement in 1963. Both are natives of Oklahoma, he of Byron, and she, the former Norma Lea Thomas, of Enid. A graduate of Oklahoma Baptist University, Mock also holds B.S.M., M.S.M., and M.R.E. degrees from Southwestern Baptist Theological Seminary, Ft. Worth, Tex. He has also done special study at the Fred Waring School for Choral Directors, Shawnee, Pa. He served 1942-46 in the U.S. Army Air Forces as chaplain's assistant. He was minister of music and youth in Athens, Tex., and then minister of music and education at Calvary Church, Enid, Okla. (becoming associate to the pastor), and at Big Spring and Palestine, Tex., before going to Cedar Crest Church, Dallas, Tex., for almost seven years. He became associate pastor of Beverly Hills Church, Dallas, in 1964. Mrs. Mock worked for more than seven years as private secretary in Enid. The couple's two children are Randall, 13, and Kendall, 10.



Employed in December, **James and Katharine Cecil** are to go to Hong Kong, where he is to serve in business administration. A native of Arkansas, he is a graduate of Arizona State College and holds B.D., M.R.E., and G.S.R.E. degrees from Southern Baptist Theological Seminary, Louisville, Ky. After service in the U.S. Air Force in the U.S., Japan, and Korea, 1949-53, Cecil worked as accountant in Flagstaff, Ariz., for almost five years before entering the seminary. He has been pastor in Indiana, Arizona, and Kentucky, most recently at Kosmosdale Church, Valley Station, Ky. Mrs. Cecil, the former Katharine Mae Gardner, was born in Penrod, Ky. A registered nurse, she has worked as staff or private duty nurse much of the time since 1948, chiefly in Kentucky and Arizona. The couple has two children, John Carlton, 12, and Naomi Louise, 8.

After serving as a forest ranger in national forests since 1935, **Ed Engstrom** and his wife **Jeannette** were employed in December to become dormitory parents for children of missionaries in the Philippines. Engstrom is a native of Arkansas and a graduate of Colorado College. After summer jobs in forest work during college, he worked in C.C.C. and N.I.R.A. camps before entering the ranger service. In the summer of 1930 in the Kootenai National Forest, "I worked as a fire-fighter for the first time and have fought forest fires every summer" until 1967, he related. He has been assigned to Lincoln and Carson national forests in New Mexico and to Coronado and Kaibab national forests in Arizona. The former Jeannette Faus, Mrs. Engstrom is a native of Colorado. Since 1951 she has worked as typist, stenographer, or clerk, including nearly seven years for Taos County in New Mexico, and most recently for the U.S. Naval Observatory, Flagstaff, Ariz. They have seven children, the youngest 13.



After an Air Force career, **Charles C (Chuck) Maddox** and his wife **Grace** are planning to serve in Ghana. Employed in December, he is to serve in business administration and they are to be houseparents for a MK ("missionary kid") hostel. Maddox, a native of Alabama, entered U.S. military service in 1940, just after high school. Following 20 years in service, he retired from the U.S. Air Force in 1960 as a lieutenant colonel at the age of 38. His career included 50 combat missions as a B-24 pilot stationed in Italy. Later he was adjutant, personnel officer, flying instructor, pilot, and inspector, and was commander of the Guided Missile Tracking Station on Grand Turk Island during the orbiting of the first U.S. satellite. After retirement from the Air Force he worked for an Orlando, Fla., firm four years before going to Southwestern Baptist Theological Seminary, Ft. Worth, Tex., where he received the Diploma in Religious Education. He became minister of education at First Church, Shawnee, Okla., in mid-1966. The former Grace Henry, Mrs. Maddox, a native of Georgia, completed training as a licensed practical nurse in 1967. The couple has two children, Tallulah, now Mrs. Gerald R. Burton, and Jo Anna, 13.

Planning to return to Kenya are **Lewry Mallory, Jr.**, and his wife **Ruth**, employed in December. He taught school in Kenya 1963-67, first at Nairobi and then at Kijabe, under the U.S. government program, Teachers for East Africa. An Alabaman, Mallory served in the U.S. Army Air Forces in the Pacific theatre 1943-45. He then received the B.A. degree from Colorado State College and the M.A. degree from Stanford University. Following graduation, he became a high school teacher, first at Yuba City, Calif., and then 1952-63 at Piedmont, Calif., except for 1959-60, when he taught in Bergen, Norway, on a Fulbright scholarship. Mrs. Mallory is the former Ruth Baker, a native of Texas. She holds the B.A. degree from Colorado State College of Education (now Colorado State College). She has taught in kindergarten and high school. While in Kenya she served as secretary and bookkeeper. The Mallorys' children are David, 16, Charles, 14, and Kirsten, 12.



To go to Gaza, where the shortage of nurses is critical, **Louise (Mrs. Walter M.) Turner** was employed in December. The former Louise Belvin, she is a native of Louisiana, and received the diploma from the Southern Baptist Hospital School of Nursing at New Orleans, La., in 1944, the same year she was married. For most of the next 17 years she worked as private duty, staff, or industrial nurse, mainly in Louisiana and Texas. After her husband was killed in a hunting accident in 1962, she resigned her position as an industrial nurse to return to school. While on a visit to Gaza in 1963, she was asked to stay for a time as clinical supervisor to fill a vacancy at Baptist Hospital. Later she studied at American University of Beirut, in Lebanon, and at Baptist Theological Seminary, Rueschlikon, Switzerland. She received the B.S. degree in nursing from Texas Christian University in 1966. She served as director of nurses at Espanola (N.M.) Hospital 1966-67.

Becoming Southern Baptists' first missionary personnel to be assigned to South West Africa, **Charlton (Charles)** and **Betty Whitson** were employed in December to engage in English-language work there. Both are natives of Alabama, he of Bankston, and she, the former Betty Huckaby, of Buffalo. A graduate of Howard College (now Samford University) in Alabama, he also holds the B.D. degree from New Orleans (La.) Baptist Theological Seminary. He served in the U.S. Army 1945-47 in the U.S. and Italy. Since 1949 he has been pastor of churches in Alabama and Georgia, most recently at Northside Church, Manchester, Ga. Mrs. Whitson attended a business school in Birmingham, Ala., New Orleans seminary, and Brewton-Parker College. She has worked as bookkeeper and secretary, and was music director at Tabernacle Church, Vidalia, Ga., 1964-65. The Whitsons' children are Deborah, 13, and Virginia, 11.



Quickening Pace

(Continued from page 19)

read about in the book of Acts begins to be felt.

The twentieth century needs to be characterized by a holy boldness. Christians around the world need to dare to do the seemingly impossible. This is exactly what has been taking place on mission fields during recent years.

The Bible clearly tells us that the gospel is the power of God unto salvation. Our task in these closing decades of the twentieth century is to get the gospel out to the people. We must keep in mind that our communicating the gospel must be with such quality of love, tenderness, and care for human concerns that the world will not only hear about the love of God but feel it through loving service extended in the Master's name. Furthermore, we must keep in mind that in our own country, where so many people pro-

fess to believe, there must be an ever increasing demonstration of what it means to be *disciples* of Jesus Christ.

This calls us to prayer. If there could come about in every church a great upsurge of prayer for God's power in telling the story to the nations in word and deed, we could expect to see events taking place about which all would say, "This has God done!"

We must not forget that resources are important in order to undergird this ministry. That is why we have been so grateful for Advance funds received through the Cooperative Program. When the budget adopted by the Southern Baptist Convention is reached annually, all funds beyond that point are divided one third for the Home Mission Board and two thirds for the Foreign Mission Board. Whenever these Advance funds are made available, it becomes possible to do more in telling the story to many who have never heard.

We are living in a problem-torn world that is confused and afraid. These very conditions make this a great day to tell the world about Jesus Christ. Let's give ourselves to this task with joy and enthusiasm until God calls us home.



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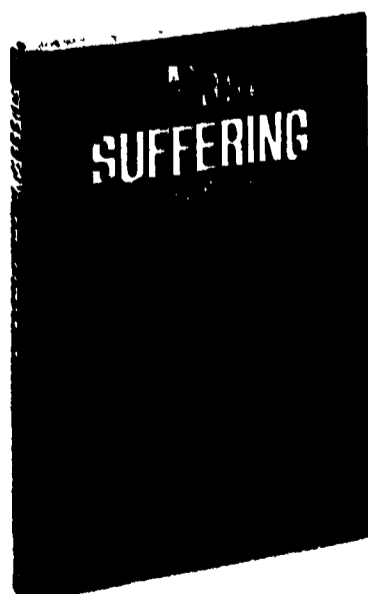
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BAINCFIELD, Clara (Chile), 919 Fifth St., Statesville, N.C. 28677.
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HORTON, Frances (Japan), 43 Gloucester Ave., Pensacola, Fla. 32505.
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Written from many years of personal experience

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by T. B. Maston

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SPRINKLE, Rev. & Mrs. S. D., Jr. (Costa Rica), 1735 Conner Dr., Dallas, Tex. 75127.
TARRY, Rev. & Mrs. Joe E. (S. Brazil), c/o Pat Bowen, 3004 Bandolina, Roswell, N.M. 88201.
TORSTRICK, Rev. & Mrs. Melvin E. (Chile), 2223 Wadsworth Ave., Louisville, Ky. 40205.

Departures to the Field

BEARD, Rev. & Mrs. Charles R. (assoc.), Box 427, Taipei, Taiwan, Rep. of China.
BRIZENDINE, Rev. & Mrs. J. Wesley, Bap. Mls., Sinoe County, Greenville, Liberia.
COWHERD, Rev. Charles P., 169 Boundary St., Kowloon, Hong Kong.
DEAN, Mr. & Mrs. Clark E. (assoc.), 169 Boundary St., Kowloon, Hong Kong.
HALL, Ruth Ann, PMB 5113, Ibadan, Nigeria.
HART, Rev. & Mrs. Sherman C., Jr. (assoc.), Bap. Hosp., Ogbomoso, Nigeria.
HODGES, Rev. & Mrs. Ruford D., Jr., Bap. Mls., IPO 1361, Seoul, Korea.
HUNT, Rev. & Mrs. Bob W., Box 427, Taipei, Taiwan, Rep. of China.
KINNEY, Mr. & Mrs. Richard H. (assoc.), Bap. Theol. Sem., Rüschlikon-Zürich, Switzerland.
MOORE, Dr. R. Cecil (emeritus), Casilla 6042, Santiago, Chile.
PEACOCK, Rev. & Mrs. H. Earl, Caixa Postal 30475, São Paulo, São Paulo, Brazil.
PHILPOT, Mr. & Mrs. James M., Apartado 1616, Guadalajara, Jalisco, Mexico.
TAYLOR, Sara Frances, Bolanos 141, Buenos Aires, Argentina.
THOMPSON, Sue, Niger Bap. Col., Minna, Nigeria.

Language School

(Apartado Aereo 4035, San José, Costa Rica)
DIXON, Rev. & Mrs. J. Rodolph (Peru).
FURN, Rev. & Mrs. Max T. (Peru).
LAGRONE, Rev. & Mrs. Charles E. (Argentina).
PARSONS, Rev. & Mrs. Everett L., Jr. (Ecuador).
REEVES, Rev. & Mrs. Samuel D. (Argentina).
SIMMS, Rev. & Mrs. Donald M. (Guatemala).
STILES, Rev. & Mrs. James H., Jr. (Colombia).
TREAT, Rev. & Mrs. C. Dennis (Uruguay).
WATKINS, Rev. & Mrs. Kenneth H. (Paraguay).

On the Field

BAILEY, Rev. & Mrs. Doyle L., Casilla de Correo 217, Tucumán, Argentina.
BLANKENSHIP, Rev. & Mrs. Harold L. (assoc.), Box 6375, Tripoli, Libya.
CARROLL, Rev. & Mrs. G. Webster, Box 1310, Jinja, Uganda.
FREDENBURG, Mary Evelyn, Eku Bap. Hosp., PMB 4040, Sapele, Nigeria.
GANN, Rev. & Mrs. M. Dale, Box 188, Tukuyu, Tanzania.
GEIGER, Mr. & Mrs. James W., Jr., Casilla 1417, Concepción, Chile.
HERN, Rev. & Mrs. William O., Box 9068, El Luweibida P. O., Amman, Jordan.
HONJO, Rev. & Mrs. Ralph S., 98 Tautsumi Dor, Sendai, Japan.
MALONE, Rev. & Mrs. William P., Jr., Bolanos 141, Buenos Aires, Argentina.
OLIVER, Sr. & Mrs. James C., Jr., Apartado Aereo 862, Barranquilla, Colombia.
POULOS, Mr. & Mrs. George W. (Germany), Filiron & Adrianou, New Kifissia, Athens, Greece.
PRUITT, Rev. & Mrs. Morris G., 250 Ave. de Grammont, Tours (I-et-L.), France.
SHOEMAKE, Robert E. (Journ.), 11-20 6 Chome, Osawa, Mitaka-Shi, Tokyo, Japan.
STULL, Rev. & Mrs. F. David, Casilla 1253, Santiago, Chile.

VESTAL, Rev. & Mrs. J. Gordon, Casilla 1445, Temuco, Chile.
WHALEY, Rev. & Mrs. Charles L., Jr., 352-2 chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.
WOOD, Rev. & Mrs. Norman W., Box 1928, Lusaka, Zambia.

United States

ARTHUR, Rev. & Mrs. George E. (appointed for Indonesia), c/o L. E. Barrett, Rt. 1, Rose Bud, Ark. 72137.
BUCKNER, Rev. & Mrs. Charles E. (appointed for Indonesia), 3929 Lynda Ln., Apt. G., Pinecrest Apts., Kingsport, Tenn. 28770.
CLEMENT, Lora, emeritus (China-Malaysia), 219 N. Mountain St., Union, S.C. 29379.
CORWIN, Rev. & Mrs. William E. (appointed for Indonesia), c/o D. H. Corwin, First Bap. Church, Sallisaw, Okla. 74955.
DOTSON, Rev. & Mrs. Clyde J. (Rhodesia), Box 664, Tusculumbia, Ala. 35674.
ELLISON, Rev. & Mrs. Kenneth Z. (appointed for Indonesia), c/o L. E. Greer, Rt. 6, Box 140, Roanoke, Va. 24014.
FAYELL, Rev. & Mrs. C. Hudson (Ghana), 4202 S. Rocheblave, New Orleans, La. 70125.
FERGUSON, Dr. & Mrs. W. Joel (Nigeria), 1922 Parkside Ln., Austin, Tex. 78745.
FOX, Rev. & Mrs. Calvin L. (appointed for Philippines), c/o Melvin Fox, Rt. 1, Gentry, Ark. 72734.
GRAHAM, Mr. & Mrs. Thomas W. (appointed for Japan), c/o Mrs. B. H. Easterlin, 2156 Stella St., Ft. Myers, Fla. 33901.
HAILEY, Rev. & Mrs. William M., Sr. (appointed for Indonesia), c/o J. G. Halley, 1300 Cherokee, Arlington, Tex. 76010.
HARKINS, Rev. & Mrs. T. Franklin (appointed for Korea), c/o L. B. Meador, Rt. 1, Union, S.C. 29379.
HAYES, Rev. & Mrs. C. Kenneth (Japan), 7215 Tangelo Dr., Louisville, Ky. 40228.
HOBART, Mary Louise (Tanzania), 315 N. Bellevue, Memphis, Tenn. 38105.
HOOPER, Rev. & Mrs. Dale G. (Kenya), 10555 Channel Dr., Dallas, Tex. 75229.
JOHNSON, Rev. & Mrs. L. L., emeritus (N. Brazil), 1220 Summit, Muskogee, Okla. 74401.
JOHNSON, Rev. & Mrs. R. Elton (N. Brazil), 2360 Hillside Dr., Memphis, Tenn. 38127.
JONES, Rev. & Mrs. Bobby L. (appointed for Indonesia), c/o Mark Twain Jones, Rt. 1, Box 15, Jones, Okla. 73049.
LEE, Rev. & Mrs. Carl G. (appointed for Indonesia), c/o W. H. Turner, Box 787, Lone Star, Tex. 75668.
MCPIHAIL, Dr. & Mrs. Jasper L. (India), Assoc. Dean of Clinical Affairs, Univ. of Ark. Med. School, Little Rock, Ark. 72201.
MILLS, Rev. & Mrs. Dotson L. (Jamaica), 164 Apache St., Miami Springs, Fla. 33166.
MOORE, Mr. & Mrs. Charles B. IV (Peru), Rt. 1, Box 386, Black Mtn., N.C. 28711.
PARHAM, Rev. & Mrs. Robert M., Jr. (Nigeria), 1503 NW 16th Terr., Gainesville, Fla. 32601.
PARKER, Rev. & Mrs. Wendell C. (Guatemala), Box 174, Cuthbert, Ga. 31740.
PIKE, Rev. & Mrs. Harrison H. (S. Brazil), 4308 Tex. Blvd., Texarkana, Tex. 75501.
RADER, Rev. & Mrs. Dick A. (appointed for Zambia), Rt. 2, Tecumseh, Okla. 74873.
SANDERS, Eva M. (Nigeria), Broadway Manor, Apt. 9, 2415 Broadway Ave., SW., Roanoke, Va. 24014.
TAYLOR, Fay (Hong Kong), Apt. 4, 5335 NE Third Ave., Miami, Fla. 33137.
TCHERNESHORFF, Rev. & Mrs. Peter J. (S. Brazil), 1300 Constat Dr., SE., Huntsville, Ala. 35802.

Missionary Orientation

The following new missionary personnel (listed below with the name of the country for which they have been appointed or employed) may be addressed during the period January through May at Missionary Orientation Center, Box 218, Ridgecrest, N.C. 28770:

BARRON, Rev. & Mrs. Thomas O. (Indonesia).
BRASWELL, Johnnie Mae (Yemen).
BRAUGHTON, Rev. & Mrs. C. Thurman (Orient).
BUCKLEY, Rev. & Mrs. R. T. (Korea).
BURTIS, Rev. & Mrs. J. Robert (Argentina).
CECIL, Rev. & Mrs. James W. (assoc., Hong Kong).
COLSTON, Rev. & Mrs. Billy G. (Korea).
ENOSTROM, Mr. and Mrs. G. Edwin (assoc., Philippines).
HOPE, Rev. & Mrs. Benjamin E. (S. Brazil).
HUDSON, Mr. & Mrs. James V., Jr. (Korea).
MADDOX, Mr. & Mrs. Charles C. (assoc., Ghana).
MALLORY, Mr. & Mrs. Lowry, Jr. (assoc., Kenya).
MOCK, Rev. & Mrs. Darrell A. (assoc., Japan).
NICKELL, Dr. & Mrs. John A., Jr. (Nigeria).
PHLEGOAR, Rev. & Mrs. Donald V. (Thailand).
WATANABE, Rev. & Mrs. George H. (Japan).
WHITSON, Rev. & Mrs. Charlton D. (assoc., S. W. Africa).
WIKMAN, Dr. & Mrs. John H., Jr. (India).
WILLIAMS, Rev. & Mrs. I. Earl (Liberia).
WISDOM, Rev. & Mrs. Charles J. (Mexico).

TRANSFERS

MARSHALL, Bertha Jane, Japan to India, Dec. 7.
MARON, J. Donald, Japan to Zambia, Dec. 7.

BIRTHS and ADOPTIONS

Bailey, James, son of Rev. & Mrs. C. R. Bailey (Colombia), Nov. 27.
Doyle, Susan Kay, daughter of Rev. & Mrs. C. Donald Doyle (Costa Rica), Nov. 24.
Hall, Grace Elaine, daughter of Rev. & Mrs. Robert J. Hall (Nigeria), Nov. 16.
Jester, Karina Lynette, daughter of Dr. & Mrs. David L. Jester (Nigeria), Dec. 5.
Lynch, Carola Lucinda, daughter of Rev. & Mrs. B. Layton Lynch (Taiwan), Dec. 19.
Murray, Douglas John, son of Rev. & Mrs. Ben R. Murray (Mexico), Dec. 18.
Slack, Sherrie Ann, daughter of Rev. & Mrs. James B. Slack (Philippines), Nov. 14.

DEATHS

Hips, Dr. J. B., emeritus (China), Dec. 30, Wake Forest, N.C.
Knapp, Edson, father of Rev. Douglas M. Knapp (Tanzania), Dec. 28, Tampa, Fla.
Rives, Mrs. W. A., mother of Ruby (Mrs. C. R.) Bailey (Colombia), Dec. 30, Rotan, Tex.
Smyth, Mrs. Jot, mother of Rev. Jerry P. Smyth (N. Brazil), Dec. 29, Mineral Wells, Tex.

Paul Hayes Receives Scholarship

Paul David Hayes, son of Herman and Dottie Hayes, missionaries to Vietnam, is the first recipient of an Andy Creed Memorial Scholarship at Campbell College, Baptist school in Bales Creek, N.C.

Hayes entered Campbell as a freshman in January. He is a graduate of Dalat High School in Vietnam and has attended the International School of Bangkok, Thailand, and Morrison Academy, Taichung, Taiwan.

At Campbell he will be assisted by a \$500 grant from a trust fund set up by the Airlie B. Creeds, Sr., of North Carolina, in memory of their son who was killed in a traffic accident. The award to Hayes was made in consideration of his scholastic credentials and the endorsement of persons acquainted with his qualifications.

MK Nursing Student Honored

Sylvia Mefford, oldest daughter of Joseph W., Jr., and Lila Mefford, missionaries to Spain, has been honored by the Department of Nursing at Oklahoma Baptist University. She was chosen by the faculty as the outstanding senior student nurse of 1967-68. Special recognition was given her during the annual meeting of the Baptist General Convention of Oklahoma in November.

The Meffords, missionaries to Spain since 1933, now serve in Barcelona.

Group in Israel Elects Lindsey

Robert L. Lindsey, missionary to Israel, was elected chairman of the United Christian Council in Israel during the organization's recent annual conference.

The council, "formed 11 years ago, provides a framework through which evangelical Christians in Israel can have fellowship and work together in programs of common interest and concern," explained Missionary Dwight L. Baker.

"Thirteen denominations cooperate in the UCCI, making it the largest Protestant organization in Israel. It is not affiliated with any national or international council of churches."

Projects of UCCI include "translating and printing important books in Hebrew and Arabic, granting scholarships to deserving students, and guarding the rights of the small Christian minority in Israel," said Baker.

Wrong Portrait

I call your attention to a slight mistake on page 18 of the December issue. The article is "Library Opens the Way."

It is a good article, and I am glad of the news it contains, but it has my son-in-law's picture with it, and he is in Taiwan learning the Chinese language so he can fill a station at Singapore in a student center. He has been very fully employed in language study, and I am pretty sure he has not also been working in Africa. No "moonlighting" on that job . . .

The only harm done in this case would be that the proper person would not get the credit for his article. Possibly the Africa missionary has a similar or even an identical name.

David V. Phillips
Norman, Oklahoma

Our apologies. The article was written by Russell R. Morris, missionary to Tanzania, whose name appears at the bottom of the item. By mistake, the photo of your son-in-law, Russell A. Morris, was used.

Epistles Her Favorite

Would like to say that I think THE COMMISSION improves with age. It seems it gets more attractive each month, and the material is very good, too. I hope that when I retire I will be able to squeeze THE COMMISSION into my rather small income. It is a wonderful magazine and is part of my

life, as I have been taking it for as long as I can remember being a Christian.

My favorite is still the letters from the missionaries each month, as I think this gives you a real nice look into the accomplishments and type of people we have serving for us on the field.

Miss M. Auchter
Ferguson, Missouri

The Best Issue

A recent raise in house rent, and other hikes in the cost of living helped make it easier for me to decide that I couldn't afford a renewal of my subscriptions to THE COMMISSION and Home Missions magazines. And though they have meant so much interest to me, I had planned on letting them go.

Then today, along came the December issue of THE COMMISSION. And I either imagine it, or it really is the best you've ever given us, so I said to myself, "Even if you have to skip a few meals, you must have these magazines in your life." And I didn't have any trouble in talking myself into seeing things that very way.

Therefore, you will find enclosed a money order for the renewal of THE COMMISSION and Home Missions for two years, which is the biggest bargain I've run across in many days.

Thank you for doing your best in choosing interesting material for the magazines.

Mrs. E. E. Swann
Avery, Texas

Korean Women Prisoners Respond to Witness

The woman has served 14 years in a Korean prison. But she recently startled hearers by declaring she was glad she had been put in prison.

"I'm sorry for the crime I committed," she explained, "but if I had remained out in society I probably never would have experienced the Christian witness I've had here. I rejoice in prison because I have new life in Christ."

She had heard the gospel because of the ministry of Mrs. Roy E. Snell, a missionary, who teaches Bible and music every Friday in a women's prison in Taegu, Korea.

Prisoners range in age from 20 to 65, and some have their children with them. Every woman in the prison has a Bible and a hymnal. Three of the women have recently been baptized. About 40 participate in a special music program.

One woman in her 20's was baptized in October. Two weeks later she was released from prison at dawn on Sunday morning. That day she went to church for the first time.

Mrs. Snell also visits weekly a home where 80 "very old" women live. "A grandmother who came to me asking for something to keep her warm started these visits," related Mrs. Snell. "She told me she had nothing to live for."

After a year of Mrs. Snell's visitation, 30 women walk to church, five have professed faith in Christ, and two have been baptized.

"One of those baptized was an ardent Buddhist," said Mrs. Snell. "Now she and other women of her church have caught a vision of needs in their community and have launched a weekly visitation program," continuing in spite of ridicule.

6% INTEREST

Colorado Southern Baptist
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FOR OFFERING
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MAIL TO—

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

Name.....

Street.....

City.....

Students Hear Baptists

Visits to the University of the West Indies, teacher training colleges, and hospitals were included in the recent three-week Baptist "student mission" in Kingston, Jamaica. Meetings for Baptist students were held on the different campuses each afternoon, and meetings for all students were held in the evenings.

Those working with the students included Baptist pastors in Kingston, officers of the Jamaica Baptist Union, laymen from nearby Baptist churches, and five guests from the United States.

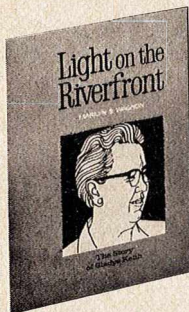
Team members spent their mornings visiting all the high schools and junior highs in the Kingston area for devotional messages and conferences with seniors.

"There are 500 Baptist students in institutions of higher learning in the Kingston area," pointed out Missionary Dottson L. Mills. "We wanted to encourage them to maintain contact with a church, to become involved in Christian service, and to witness on their campuses. We also wanted to challenge all students to personal faith in Jesus Christ as Saviour and Lord."

He added, "Some students made decisions of personal faith, some, decisions regarding church involvement, and others, commitments to God's leadership in vocational Christian service."

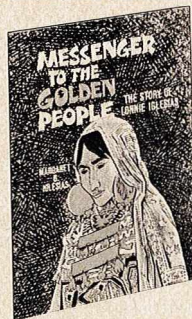
VIVIDLY TOLD

Missionary Biographies



LIGHT ON THE RIVERFRONT
The Story of Gladys Keith
Marilyn Waggon

Exciting adventures for Christ in the teeming city! That's the story of Gladys Keith, who worked for more than 25 years with men and women, boys and girls in the tough waterfront of New Orleans. (26b) Paper, 75¢



MESSANGER TO THE GOLDEN PEOPLE
The Story of Lonnie Iglesias
Margaret Iglesias

How the son of the village medicine man became a convert to Christianity and the first Indian missionary to the "Golden People" is told by his sister-in-law. (26b) Paper, 75¢



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BROADMAN BOOKS from
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IN MEMORIAM

James Hamilton Ware

Born Walnut Grove, Ga., June 10, 1893
Died Winston-Salem, N.C., December 3, 1967



EMERITUS missionary to China and Hawaii, J. H. Ware died at Winston-Salem, N.C., Dec. 3, at the age of 74. Funeral services were conducted in Franklin, N.C., where he had made his home for several years.

A native of Georgia, Ware grew up on a farm near Duluth, and received the Bachelor of Science degree from the University of Georgia, Athens. He taught school and worked for an insurance agency before becoming a preacher. He interrupted his study at Southern Baptist Theological Seminary, Louisville, Ky., to serve in the U.S. Navy during World War I, and then graduated with the Master of Theology degree in June, 1921, the same month he was appointed by the Foreign Mission Board to serve in China.

Ware became a rural evangelist, making weekly rounds of villages in the area of Shanghai, China, to distribute Christian literature, preach in the streets, do personal evangelistic work, and help Chinese Christians develop churches. He set up and administered a church building loan fund to help village congregations.

When hostilities between the Chinese and Japanese curtailed village travel in the 1930's, he became involved in administrative work related to Baptist institutions in Shanghai and to the overall Baptist program for central China.

Interned by the Japanese in 1942, Ware was repatriated in 1943. He returned to Shanghai in 1946 but withdrew to the U.S. in 1948 in the face of Communist advance. He later went to Hawaii, where he served as pastor of Nuuanu Baptist Church, Honolulu, from 1951 until his retirement at the end of 1960. He worked with a mission in Palmdale, Calif., for nearly a year after retirement, and later was pastor of an English-language Baptist church in Hong Kong for a year.

Ware's partner in missionary service was the former Mary Bibb Long, who died in 1962. In 1964 he married Mrs. Jessie B. Horsley, who survives him.

John Burder Hipps

Born Spring Creek, N.C., February 12, 1884
Died Wake Forest, N.C., December 30, 1967



ATEACHER both in China and in the United States, J. B. Hipps, emeritus missionary to China, died Dec. 30 at the age of 83. During most of his 38-year missionary career, he taught in the University of Shanghai (a Baptist school). After retiring from overseas service in 1951, he taught missions in Southeastern Baptist Theological Seminary, Wake Forest, N.C., for six years, and was made an emeritus professor.

He was author of *History of the University of Shanghai*, published by the school's Board of Founders in 1964. He also wrote *Fifty Years in Christian Missions*, an autobiography privately published in 1966.

Son of a Baptist minister, Hipps attended Mars Hill College and received the Bachelor of Arts degree from Wake Forest College (now in Winston-Salem, N.C.), both in his native state of North Carolina. He later received the Master of Theology degree from Southern Baptist Theological Seminary, Louisville, Ky., the Master of Sacred Theology degree from Union Theological Seminary, New York City, and the Master of Arts degree from Columbia University Teachers College, New York City. Wake Forest College awarded him the honorary Doctor of Divinity degree in 1935.

Hipps served as principal of a Baptist institute in Pennington Gap, Va., for three years before going to China. Appointed by the Foreign Mission Board in 1913, he joined the faculty of the University of Shanghai after initial language study. Professor of Old Testament for 34 years, he also served as dean and associate dean of the theological seminary division and director of religious studies.

He left Shanghai in September, 1949, after it became apparent he could not serve effectively under the Communists, who had taken the city in May. The university was closed three years later, but Hipps wrote his history of the school with faith that it will eventually reopen. Survivors include Mrs. Hipps; two sons, Robert Owen Hipps and Jackson Stroh Hipps; and three grandchildren.

Yugoslavs Marking 100th Anniversary of Baptism

Planning for special evangelistic services in their churches 1968-69 and commemorating the 100th anniversary of the first baptism among Baptists in Yugoslavia were topics at the annual assembly of the Baptist Union of Yugoslavia.

Five converts were baptized in 1868 at Lukavac; today there is no Baptist church there. The state of Bosnia, where Lukavac is located, is predominantly Muslim, with more than two million residents claiming it as their faith.

NEWS

FEBRUARY 1968

FOREIGN MISSION BOARD

SBC



W. ROBERT HART

Second Session

W. David Lockard (left), Foreign Mission Board director of orientation, and Victor A. Greene, the associate director, have welcomed to the Ridgecrest (N.C.) Baptist assembly grounds 39 new missionary personnel (with 37 children) for the second 16-week orientation session, which opened Jan. 22. The first of the longer orientation sessions, attended by 98 new missionaries, closed in December.

No. 66: South West Africa

New missionary personnel added in December included the first couple employed by the Foreign Mission Board for service in South West Africa. Charlton and Betty Whitson were employed as missionary associates to go to Windhoek, the capital. A small English-language Baptist church there had asked the Board to send a missionary pastor.

The first Southern Baptist missionaries to Botswana, Marvin and Elizabeth Reynolds, were scheduled to leave the U.S. for that African field of service in January (see article, page 13).

The FMB now has missionary personnel assigned to 66 countries and political entities.

Teams Work in Thai Provinces

Teams of Baptists recently led five days of evangelistic emphasis and Bible study in Thailand's Chonburi and Rayong Provinces. Local Baptist leaders, including two pastors, four ministerial students, and laymen, were joined by pastors, missionaries, and students from other parts of Thailand to make ten teams.

Results included 40 professions of faith in Christ and many more indications of genuine interest in Christ. Christians, new to the area, were found in two towns. Sunday services have already been started at two new places.

Personnel Additions Set Record

Appointment of 12 career missionaries, employment of 11 missionary associates, and reappointment of a former missionary by the Foreign Mission Board at its December meeting brought the total of missionary personnel additions for 1967 to a record 222. The total includes all categories of missionary service.

The previous record in the Board's 122-year history was 220, in 1965.

The December additions brought the Board's overseas staff to 2,286, including 197 persons in various programs of short-term service.

The "large number of appointments has been made while maintaining high standards for missionary service," pointed out Baker J. Cauthen, FMB executive secretary.

"In recent years, auxiliary types of missionary service, such as the missionary associate and the missionary journeyman programs, have been designed to supplement the permanent corps of career missionaries. We move very gradually in any type of auxiliary service because we recognize the imperative need to strengthen the permanent missionary staff.

"Our basic plan," he continued, "calls for the auxiliary categories not to exceed 10 percent of the total overseas staff. This minimizes the danger of instability

from personnel turnover occasioned by short-range appointments.

"The corps of career missionaries will continue to be the center around which all auxiliary programs will be related."

Year's Giving Highest

Gifts to Southern Baptist Convention causes through the Cooperative Program exceeded \$25 million for the first time during 1967, according to a report from the Convention's Executive Committee in Nashville, Tenn. The total for the year reached \$25,169,804, an increase of \$1.1 million over the 1966 total.

The receipts exceeded the Cooperative Program budget goal by \$969,804. Under Convention procedure, this amount is distributed two thirds to the Foreign Mission Board and one third to the Home Mission Board. Thus, for 1967 the Foreign Mission Board received through the Cooperative Program not only the budget allocation of \$11,780,300, but an additional \$646,536 in the Advance section of the budget.

In addition to the Cooperative Program funds, the Convention offices in Nashville also handled a total of \$19.9 million received as designated gifts for specific mission causes, primarily home and foreign missions.

Campaign Results Encourage Chileans

"Chilean Baptists stand taller, heads more erect, and with a glad new confidence as a result of the national evangelistic campaign, Oct. 15-Nov. 5," declared R. Cecil Moore, an emeritus missionary.

Special preaching services were held in 151 churches and missions during the three-week effort. Though reports were incomplete, campaign leaders estimated there had been about 6,000 professions of faith.

"The 110 Chilean Baptist churches, with 11,000 members, are not accustomed to thinking so big," commented Moore, "but they are following their plans to care for this multitude of new believers and to prepare them for baptism and responsible church membership."

The Moores were the second missionary couple sent to Chile by Southern Baptists. They retired in 1964, but after a year in the U.S. they returned to Chile. They make their home in Santiago.

Recalled Moore: "When I came to

Chile 48 years ago the Baptists were a tiny frontier group without any property whatever. They were either ignored or despised. I tramped the streets of Concepción for weeks, vainly trying to find a place to rent for a Baptist chapel.

"But during the recent campaign, Baptists received splendid cooperation from Concepción's city authorities, the newspapers, the radio stations, and the police."

During the campaign many Christian young people committed themselves to full-time Christian service.

Ghana Pastors' School Moves

The Baptist pastors' school formerly located in Tamale, Ghana, is now meeting in Moglaa, since most of the students live within three miles of the Moglaa Baptist Church, where classes are held.

The school provides some formal schooling for young men who have little or no education but who want to share the news of Christ with others in their villages. Eight students are enrolled.

CRUSADES
around
the
WORLD

NEWS

Aid Voted Baptist Groups

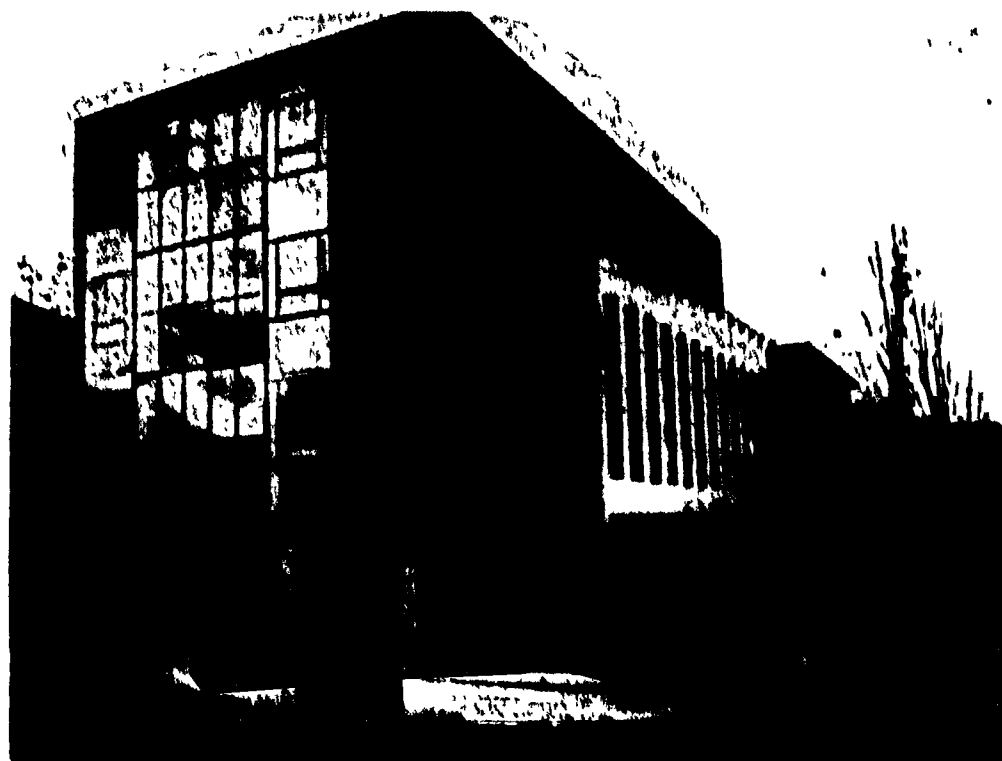
Appropriations to aid Baptist work in three European countries where Southern Baptists have no missionaries were made by the Foreign Mission Board at its December meeting.

For work in Finland, \$2,500 was voted for camp property and another \$2,500 for church property in Turku.

An appropriation of \$3,000 is to aid in publication of a Baptist hymnal in Hungary. The Buda Baptist Church in Hungary was also voted an appropriation to aid in construction of a baptistry.

For a church building in Radovis, Yugoslavia, \$2,500 was voted.

An appropriation made by the Foreign Mission Board in December will aid installation of a baptistry in this building of Buda Baptist Church in Hungary. The Board aided financially in construction of the building, dedicated in 1965.



Rare Visit to Romania Allowed

Baptists in Romania, for the first time since 1944, were able to receive an official visit of representatives of the Baptist World Alliance. Making the trip in December were C. Ronald Goulding, secretary of the European Baptist Federation, and Rudolf Thaut, vice-president.

"We were very much impressed by the crowded houses of worship and the very lively worship services in three of the six churches in Bucharest, as well as in Brasov and Sibiu, in which we preached," commented Thaut.

He said the churches in Romania now number about 100,000 members (adults).

Officer Says Center Proof 'Baptists Cared'

"We are faced on every side with problems—here on this training base, in our nation, and in Vietnam," declared the commanding general of the Korean army induction center at Nonsan, Korea. "But we can come to the Baptist center and spend an hour or even just 30 minutes to relax, and, when we leave, our problems are not so big."

"This center is a sign that Baptists cared for us enough to come and help us."

The Baptist servicemen's center, opened in November, 1966, is the only recreational facility at the induction center. Recruits stationed there for six weeks of basic training account for more than half the visits to the center.

Recruits and their officers and trainers made 213,515 visits to the center during its first year of operation, reported Missionary Rolla M. Bradley.

He reported that 2,154 men have sat down for evangelistic interviews with the two Korean Baptist laymen who work at the center and that 654 have said they

wanted to accept Christ as Saviour. Most of the converts have been recruits, though some have been officers.

Southern Baptists, through the Foreign Mission Board, provided the \$10,000 that built and furnished the center and \$1,800 in operational funds. Korean Baptists also have servicemen's centers in Wonju and Taejon.

Four Stockade Inmates Baptized

A number of prisoners in a stockade for military prisoners in the Philippines have professed faith in Christ as a result of the ministry of students from the Philippine Baptist Theological Seminary, at Baguio. The students teach Bible and preach at the stockade each Sunday.

When four converts among the prisoners requested baptism, officials denied permission for them to be baptized in Central Baptist Church, Baguio, which sponsors the student ministry. So the men were baptized in a clear, cold mountain stream within the stockade.

"These men have renounced feelings of animosity toward the people who sent them to prison," stated T. C. Hamilton, missionary associate on the seminary faculty. "They are determined to witness for Christ in their homes and communities when they are released."

Argentines Use 'Impact Plan'

As part of their Impact Plan (a program of concentrated effort to expand Baptist witness), Argentine Baptists, after more than a year of prayer and preparation, carried out an evangelistic campaign in Tucumán, a city of about 300,000.

"Though the environment in Tucumán is 99 percent Roman Catholic, the city's two newspapers printed our evangelist's sermons," reported Missionary Glen L. Johnson. "And we were granted an interview with the governor of the province and presented God's message to him."

Baptists now have only one church in Tucumán, but "a second is being started and plans are under way to start a third near the university," he added.

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Finnish Contact Enlarged

Meeting recently in Finland with the executive committee of the 1,200-member Finnish-speaking Baptist Union, John D. Hughey, Foreign Mission Board secretary for Europe and the Middle East, found the unanimous opinion expressed that fraternal representatives from Southern Baptists to Finland would be welcome.

"Three leaders of the somewhat larger Swedish-speaking Baptist Union indicated their support of such a plan," he added.

The FMB has no immediate plans to send a couple to Finland, but at its December meeting took action "to cultivate relationships with Baptists there." Lewis M. Krause, missionary to Germany, was asked by the Board to make periodic visits to Finland. The Board added that further consideration would be given to sending a couple as fraternal representatives to Finland.

NEWS

English-Language Church Ten Years Old

Tokyo Baptist Church, which has had "a unique mission and ministry," celebrated its tenth anniversary early in January, reported Missionary William H. (Dub) Jackson, Jr.

The congregation was established for overseas Americans and other English-speaking people living and working in Tokyo. "Organized several months before the Southern Baptist Convention and the Foreign Mission Board adopted policies to encourage and facilitate the development of English-language churches overseas, it has been a 'pilot church,'" explained Jackson.

It has helped begin four other English-language churches and two Japanese-language missions. "Yet as it gave up one group after another, and as its ranks were greatly diminished by the removal of U.S. military housing from Tokyo, other members came to fill the vacant places," he added.

Tokyo Church "ministers to people from a wide variety of backgrounds and professions: military, diplomatic, business, educational," Jackson continued. "On a typical Sunday morning one finds

people from New Zealand, Germany, the Philippines, Taiwan, the Netherlands, and, of course, Japan and the United States. Ambassadors have worshiped there, and one was baptized there."

Among the more than 30 persons who have committed their lives to full-time Christian service while members of the church are Miss Anita Coleman, now a missionary to Japan, Mr. and Mrs. L. Galen Bradford, missionary associates in Japan, and Trozy R. Barker, dean of men at Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

Three missionaries have been pastor: Jackson, Milton E. DuPriest, and Marlon F. Moorhead, the present pastor.

Class Project Produces Mission

A class project by students from the Paraguayan Baptist Theological Institute, Asunción, has resulted in a new Baptist mission in the city.

Members of the institute's "practical work" class began the project in January, 1967, by visiting door to door in a section of Asunción where there was no Baptist church or mission. Wherever they met a friendly response they asked permission to return and hold services. At times there were five services in different homes on Sundays.

Property for a mission was found in June. Working on Saturdays, class members and several institute professors renovated the house and cleaned the yard. The mission was begun in October.

Flood Forces Basement Swim

The daughter of missionaries in Lisbon, Portugal, had to take a basement swim to safety during recent floods in the city.

Laura Tennison, 15, daughter of Missionaries Grayson and Betty Jean Tennison, was at the home of American friends in the suburb of Alges the afternoon the heavy rains came. She and two schoolmates were trapped in the basement when the force of the flood broke open a door, and water poured in.

When water in the basement reached a depth of about seven feet, Laura and her companions decided it was time to leave the floating bed on which they had taken refuge. They swam to the stairway and went to the floor above.

Several hundred persons died in the floods. No Baptist churches were reported damaged, and no Baptist people apparently were physically harmed. Several Portuguese Baptist families had to evacuate their homes and lost part or all of their possessions.

The Portuguese Baptist Woman's Missionary Union collected food, clothing, and money for relief of flood victims.

Visitors Hold Dental Clinics

"I'm very tired, but, oh, so happy!" commented Don Gillis, a dentist from Douglas, Ga. He and two other dentists—Neal Goss, of Panama City, Fla., and Bobby Joe Evans, of Decatur, Ga.—held dental clinics in remote rural areas of Guatemala in November.

In Totonicapan, a small industrial city with no resident dentist, Gillis attended 59 patients and pulled 184 teeth in a four-hour afternoon session, said Mrs. Chester S. Cadwallader, Jr., a missionary.

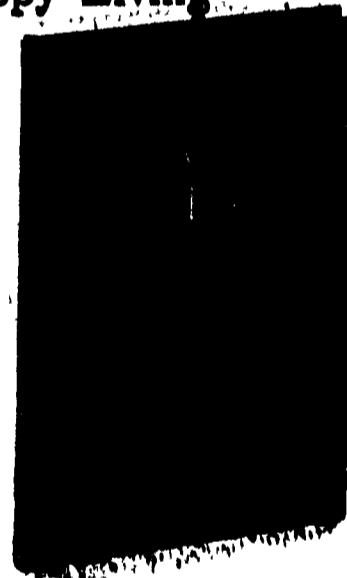
"I couldn't believe I could get a blister on my thumb from pulling teeth!" commented Gillis.

Gillis also gave instruction in dental hygiene. The local Baptist pastor spoke with all who came to the clinic, giving each a religious tract and taking down names and addresses for evangelistic follow-up.

For Goss, it was the seventh such trip. He and Mrs. Goss worked for nine days in five Indian towns and villages of the Lake Atitlán region. They attended approximately 400 patients and pulled almost 1,000 teeth, reported Missionary Hubert N. (Ted) Lindwall.

Meanwhile, Evans and Gillis practiced in northern and western Guatemala.

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'Small Minority' Aids Riots

Disturbances in Hong Kong "are being caused by a very small minority," Winston Crawley, Foreign Mission Board secretary for the Orient, reported to the Board in December. "Those actively involved may not number more than 1 percent of the population, and even those sympathetic with the demonstrators probably do not amount to 10 percent."

Crawley had recently returned from an overseas trip including Hong Kong.

Despite the seven months of Communist-led disturbances, "Essentially, Baptist life and work are going on as usual in Hong Kong," said Crawley. "Even nearby Macao, where disturbances approximately a year ago resulted in rather obvious Communist dominance, is still open to Christian work, and Missionary Richard L. Lusk visits there fairly regularly.

"Human need and Christian opportunity are increased rather than diminished by the uncertain circumstances and the sense of crisis," said the secretary. "This is a time for us to be concerned about Hong Kong, but not discouraged."

Emphasis Week Brings Decisions

Registering their acceptance of Christ as Saviour were 112 students, and 125 made other decisions, including dedication of their lives to Christian service, during religious emphasis week at Hong Kong Baptist College in December. The school, currently enrolling 1,940, holds a religious emphasis week each semester.

NEWS

Congregation Closes

The Baptist congregation in Luxembourg has disbanded, leaving no Baptist witness in the tiny, overwhelmingly Roman Catholic country. The Baptist mission had faced a steady loss of its people, without replacements.

Missionary Rudolph M. Wood, who served as pastor of the mission from September, 1964, until shortly before the mission closed, has moved to Belgium to help cultivate a new English-language congregation of American military personnel.

The Luxembourg congregation had been made up of American businessmen, rather than military personnel as are other English-language Baptist churches in Europe. Americans had been sent to help develop a factory or business outlet, and then trained Luxembourg citizens to manage and operate the projects.

Businessmen and their families launched worship services and Bible study in early 1963. For much of the mission's short life, most of those who attended were not Baptists, but from several other denominations. The congregation was never constituted as a church, but was a mission related to an English-language church in Heidelberg, Germany.

The mission bequeathed its small amount of possessions to the new English-language mission at Mons, Belgium, and to the Baptist church at Bitburg, Germany, just across the border. The Bitburg work was initiated last summer. The mission's cash balance went to the English-language European Baptist Convention for its pastoral aid fund.

Popular Program Gets New Name

Schools of Missions now have a new name: World Missions Conferences. The new title became effective Jan. 1 and emphasizes a program outline introduced about two years ago.

The Foreign Mission Board, the Home Mission Board, and state conventions have been sponsoring Schools of Missions since 1929 for the mission education of total church memberships.

Since 1943 some 25 million persons have attended some 3,500 associational programs. In these meetings about 10,000 persons made professions of faith and another 30,000 volunteered for missionary service.

A total of 1,233,054 persons attended a reported 133 Schools of Missions programs in 1967, reported Kenneth Day, secretary of the Home Mission Board's missionary education department. Reports had not been received from another scheduled 16 schools.

Day said feeling had been growing for about five years that a name change was needed. A committee, headed by



ROBAL STUDIOS, BULAWAYO

New Quarters

The Baptist Publishing House in Bulawayo, Rhodesia, now occupies this new building, after six years in rented quarters. Standing in front of the building are the Logan C. Atnips, missionaries, with staff members at the publishing house. Atnip directs the work. The building, constructed with funds from the Foreign Mission Board, includes a conference room-library where reference books, study course books, and other helps will be made available for Baptist writers and local church members.

Another Book Store Opened in Israel

In the heart of the market area in Acre, Israel, Baptists have opened a book store. Described as "little more than an arched Oriental stall," by Missionary Dwight L. Baker, the store opens onto a broad street.

"In addition to providing Christian literature in Arabic, Hebrew, and English, the book store provides an opportunity for promoting better inter-faith relations," reported Baker.

The property, only a few feet from the entrance to a Muslim mosque, is owned by the local Muslim foundation.

On either side are Jewish-run shops, and other nearby shops are operated by Arabs. Acre is an ancient seaport 15 miles north of Haifa.

After the contract for the property was signed, traditional tiny cups of black Turkish coffee were served, and Baker and the representative of the Muslim foundation expressed wishes for long and amicable relations.

"I extended an expression of good will from Southern Baptists," said Baker, "and added, 'We come as friends.'"

"The Muslim smiled and replied, 'But we accept you as brothers.'"

Baptists have had a combination book store and art gallery in Tel Aviv, Israel, since 1959. Another Baptist book store is in the section of Jerusalem that passed from Jordanian to Israeli control during the Middle East war last June. Direction of it was recently transferred to the Israel Baptist group.

Sumatra Site Bought

Plans for a Baptist hospital in Bukittinggi, Sumatra, Indonesia, took a step forward in late November when the final paper was signed for purchase of hospital property. Blueprints were soon to be ready, "and a building permit is hoped for in the near future," reported Missionary R. Keith Parks, treasurer of the Indonesian Baptist Mission.

"Officials in Bukittinggi are decidedly in favor of the hospital," Parks continued, "though not thoroughly in sympathy with our concepts of Christian evangelization."

Baptists have operated a clinic in Bukittinggi since April, 1965. Baptists also have a 120-bed hospital and a nursing school in Kediri, Java, Indonesia.

NEWS

Board Assists Efforts in Evangelism

Within four years, beginning with 1967, the Foreign Mission Board will have joined the Baptists of 74 countries in extraordinary efforts in evangelism, Joseph B. Underwood, consultant in evangelism and church development, told the Board in December.

Special programs of evangelism have been or are scheduled in 22 countries of Asia, Latin America, Africa, Europe, and the Middle East in 1967 and 1968, in 34 countries of Latin America and Europe in 1969, and in 25 to 30 countries of Africa and Asia in 1970. By the end of 1970 at least 12 of the countries will have had two special efforts in evangelism.

More than 18,000 decisions for Christ had been reported in seven major evangelistic campaigns in which the Foreign Mission Board shared in 1967, at the time of Underwood's report: more than 6,000 in Chile, 2,681 in Indonesia, 2,100 in East Africa, more than 4,200 in Zambia, 800 in Portugal, 386 in Jordan, and more than 2,000 in over 30 churches in Japan which joined in team evangelism. (None of the figures is complete as it is almost impossible to get instant reports from some of the churches.)

All the efforts carried out and planned "are the result of the heart-yearning of Baptists in these 74 countries for genuine revival," said Underwood.

"We cannot sit down in Richmond and plan 'revival' for any people," he declared. "We can — and we do — share reports of God's remarkable blessings in evangelistic campaigns with the hope and prayer that Baptists in other countries will also attempt great things for God."

"We can — and we do — communi-

cate information concerning special features, types of campaigns, organizations, and suggestions as to how Baptists of other countries have tried to prepare themselves spiritually. It is our hope that this information may serve as a basis for creative planning by the Baptists of other countries."

Continued Underwood: "It is essential that those involved in such efforts know that the projects are theirs — theirs because they desired and planned them, theirs because they labored as God's instruments to cultivate and help prepare hearts for the message of Christ. The Holy Spirit reaps the harvest."

"People of other countries can be overwhelmed with foreign elements in evangelistic undertakings and also with foreign personnel carrying out the program. The Foreign Mission Board stands ready to assist in any way possible, in accordance with plans developed by the Baptists of any country to which we are invited."

"We dedicate ourselves and our resources to assist them in the development of their program, but without any desire to impose any plan or resource on any people at any time."

Development, strengthening, and intensification of perennial evangelism is the major concern of the Foreign Mission Board, said Underwood. He pointed to First Baptist Church of Niteroi, Brazil, as one of a number of churches which in recent years have developed well-rounded and total programs of evangelism and church development.

Membership of the Niteroi church has increased from less than 400 to more than 1,200 during the past four years, reported Underwood. Sunday School attendance averages approximately 1,300.

The Board consultant said that Nilson Fanini, pastor at Niteroi, attributes the growth to constant emphases on stewardship, religious education, and evangelism. These emphases include visitation, teacher training, and personal witnessing.

Building Memorial to Girl

In interior Liberia, Sanniquellie Baptist Church has dedicated a new building that stands as a memorial to a Baptist girl who was fatally injured in a hiking accident near Ridgecrest, N.C., in 1959.

Just out of high school, Barbara Butler, of Saluda, S.C., went to Ridgecrest Baptist Assembly during student week to see a friend. While on a mountain hike she fell from a rain-slick trail.

When Ridgecrest staffers took their annual "Christmas" offering, they designated it in Barbara's memory. They collected \$1,673 and sent it to the Foreign Mission Board to be used for a chapel overseas.

The money went to Liberia for the church in Sanniquellie, near the Guinea border. The FMB and the Liberian Baptist Convention added to the fund. The new building is designed to accommodate 400 people.

Paraguayans Plan Advance in Light of Crusade

Effects of the coming Crusade of the Americas, hemispheric evangelistic effort set for 1969, have already been felt in Paraguay. Baptist churches in Paraguay reported 99 baptisms in 1966; during 1967 baptisms reached 170 even before the end of the year.

Paraguayan Baptists, inspired by the projected Crusade, have adopted a plan of advance. It calls for a doubling of all Baptist work—churches, missions, membership, finances, and workers—in five years, reported Mrs. Wilbur C. Lewis, missionary.

During 1967, Crusade-related activities

in Paraguay included a planning meeting and retreat for national Baptist leaders, a Sunday School attendance campaign in which four rallies drew a total of 2,450 persons (nearly double the Baptist Sunday School enrolment in Paraguay at the end of the previous year), and a retreat for leaders and workers aimed at deepening spiritual life.

Simultaneous noontime prayer is a part of Paraguayan Baptists' Crusade plans for 1968. Also scheduled are home prayer meetings, retreats, and the use of mass media to inform their countrymen about what Baptists believe.

James E. Hampton, missionary to Tanzania, presents flowers to Miss Annette Meriweather, an American opera singer, following a concert in Nairobi, Kenya. Her performance and Christian testimony were in preparation for recent East African Baptist evangelistic campaign.

Clinic Affects Evangelism

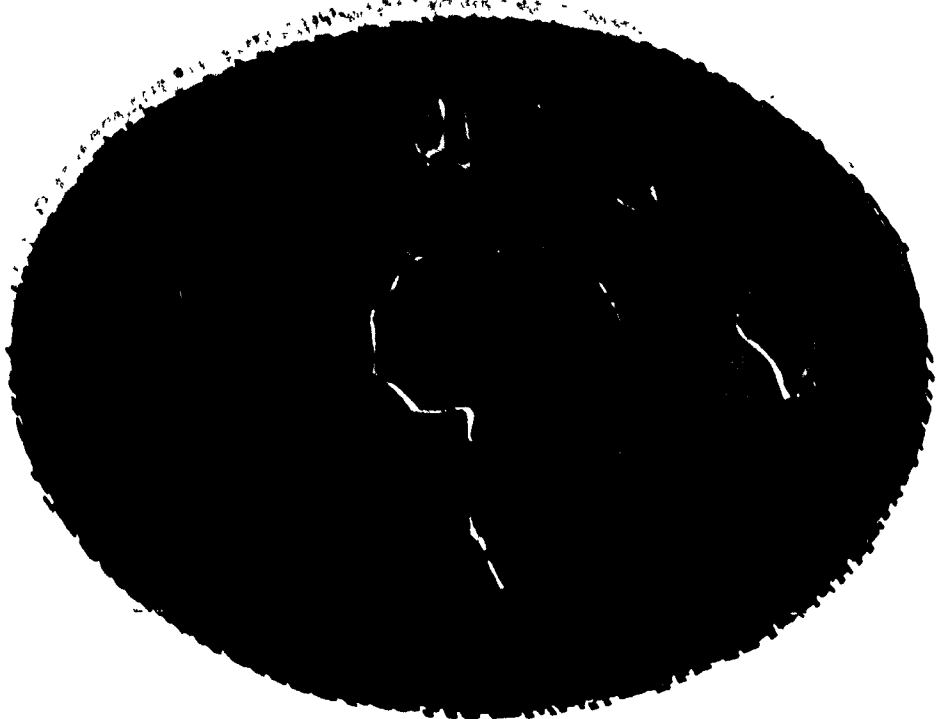
Among the 2,100 East Africans who professed faith in Christ during the East African Baptist evangelistic campaign last fall, were 52 Waarusha tribesmen who heard the gospel at Enkokidongoi Baptist Church, in Tanzania.

The church, located on the slopes of a mountain about six miles from Arusha, Tanzania, is the only Baptist church among the Waarusha tribe.

"It was a thrilling experience," said Missionary James E. Hampton concerning the evangelistic results, "because we have worked with this church for over two and a half years and have seen little response."

Hampton and Mrs. David L. Saunders, missionary nurse, opened a clinic at the church about two years ago. They often see from 90 to 100 patients during clinic hours on Wednesday morning. As a result of contacts made through the clinic three new Sunday School classes have been started.

"I have no doubt the clinic had a lot to do with the results during the evangelistic campaign," said Hampton. "There was an average attendance of nearly 100, many of whom had been patients."



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