

# NEW ROAD TOWARD READINESS

By Leland Webb

**T**O THE NEW missionaries assembled for an experiment, Jesse C. Fletcher declared, "Something could happen here."

Sixteen weeks later, Fletcher, Foreign Mission Board secretary for missionary personnel, appraised what had happened. "We thought we started out to conduct a missionary boot camp of sorts to give you greater preparation for the field," he told the same group.

"What happened was probably the most unusual and, I think, significant experience in Christian community ever carried on in Southern Baptist life."

The setting: Ridgecrest (N.C.) Baptist Assembly grounds. The occasion: the first 16-week session in the Board's lengthened program of orientation for missionary personnel.

Ninety-eight new missionaries and missionary associates and their 115 children (one born during the session) took part in the first program. A smaller group—39 missionaries and 37 children—is now in the second 16-week schedule.

"Orientation has proved to be a time of study, stress, strain, sharing, and spiritual strengthening," wrote one couple.

Exactly what happens in outlook, inspiration, and self-understanding during orientation to make it "most unusual" likely cannot be put on paper. One has to *be* there.

It's something akin to life in a college dormitory, but with families. They live side by side in dormitory-type rooms (parents in one room, children in another or more). They eat together in the large dining hall and work together on KP. They listen together to hours of lectures and adjust to the close proximity of diverse personalities.

"We are living as a group in all of our activities," explained one couple. "We eat together, study together, work together every day. All of our children go to school together. We are in a situation very much like a mission station might be.

"We seem to be adjusting to the pace of six class hours a day, plus outside reading assignments, plus all the general living activities, such as washing clothes, ironing, and room cleaning. We even manage a little recreation, like volleyball or tennis. . . ."

"In addition to our three children there are 111 more through whom we wade daily going to and from class and meals and rooms. Sometimes the noise level is difficult to accept. . . ."

Why longer orientation? Speaking to the first group, Baker J. Cauthen, FMB executive secretary, listed the reasons.

The Board, he said, hopes the longer period of stateside preparation will ease the trauma of adjustment to new environments, help improve effectiveness in working with people, sharpen facility in language, and stimulate exploration of more effective missionary methods.

It is also intended, he went on, to increase capacity for closer community relationships, bridge the transition from family and friends to a new "family" and friends, test motivation and call, and offer a spiritual atmosphere in which to grow a more contagious Christian faith.

Basic curriculum includes cultural anthropology, cross-culture communication, applied linguistics (including tape-recorded practice in language labs), and group dynamics (a week of penetrating discussion in small groups). Supplementary courses offer instruction in book-keeping and fiscal responsibility, missionary health, first aid, leadership principles and methods, protocol, music (with instrumental instruction optional), mechanics, and electrical repairs and maintenance.

Faculty members are experts in various fields, seminary professors, FMB personnel, and furloughing missionaries sharing insights from experience.

A nursery and preschool program cares for children below first grade. Those in

first through fourth grades have their own school on campus, while those in higher grades travel about three miles in their own bus to school in Black Mountain, N.C.

"These people have been exposed to insights, knowledge, and skills which other missionaries as a group have not," pointed out W. David Lockard at the close of the first session. Lockard, missionary to Rhodesia, serves as director of orientation. Victor A. Greene, missionary to the Philippines, is assistant.

"They go to the field with some extras," continued Lockard. "They go with more awareness of self and of the role of the missionary."

One major objective, he said, was "a greater openness . . . in a sense of tolerance and the acceptance of differing viewpoints. . . . Other objectives have included how to look at a new culture and how to evaluate it, how to relate to it, how to get along with other missionaries, and what it means to join a new community. In linguistics, these missionaries have better insight into how to hear and how to reproduce sound."

The extended orientation was begun as a two-year experiment. Two sessions are scheduled each year, one beginning in January, the other in September.

"Orientation is a success!" exclaimed one couple. "It is, if the success can be measured in what it has meant to us. We are changed individuals."

Initial reactions seem to agree that the program will help missionaries make the transition to another culture. But perhaps the full impact must wait to be seen in the ministry of these who travel a new road toward readiness.

*Orientation as experienced by one family of appointees is pictured on the following pages. H. Earl Bengs, Jr., and wife Sheridan (Sherry) (opposite page), and their five children departed for Vietnam in January to begin missionary service.*



PHOTOGRAPHED BY BOB HARPER



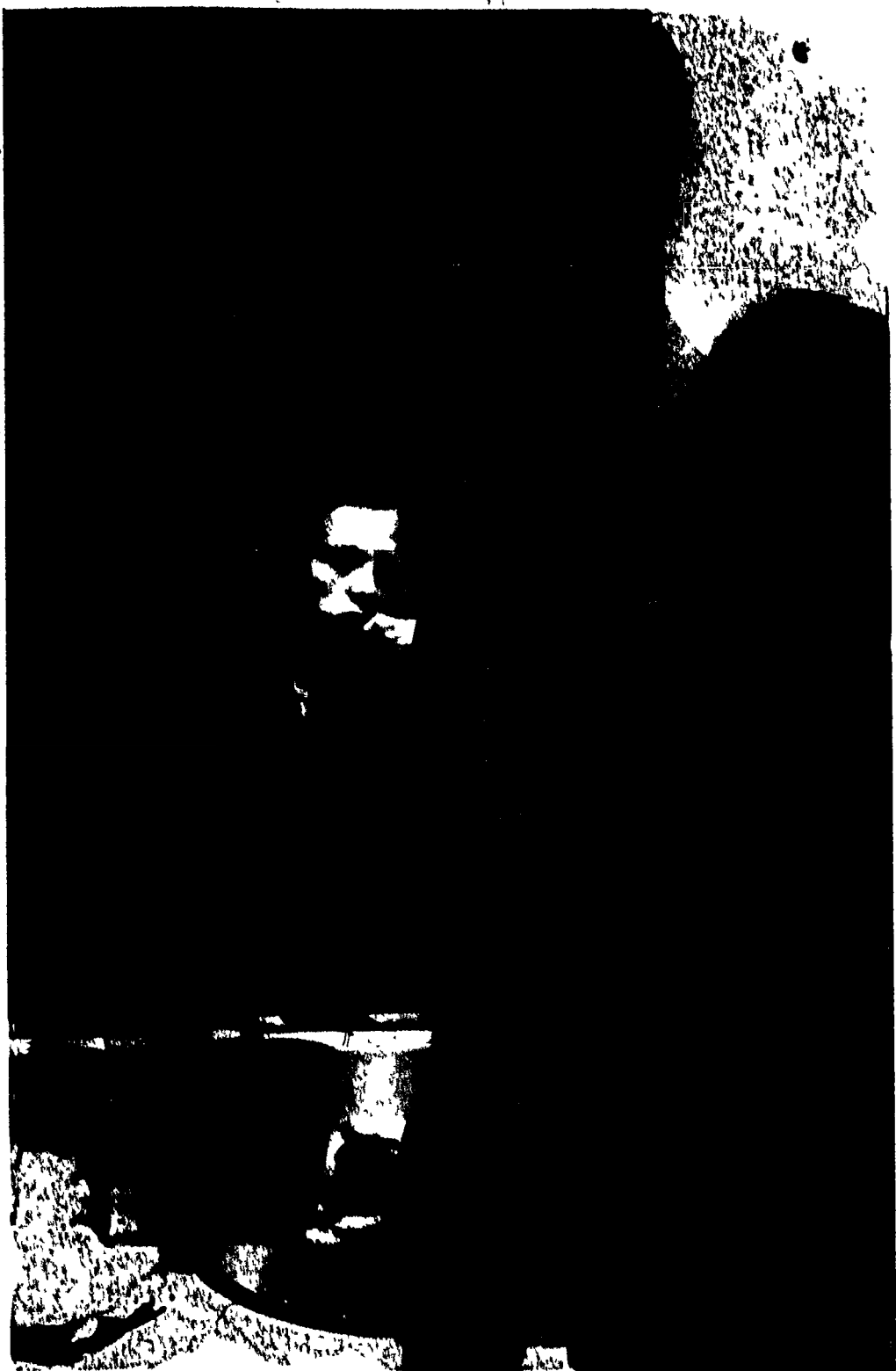
*Left: Welcoming any letter is standard procedure at orientation.*



*Unscheduled time is scarce, and much of it must be spent in reading.*

*Sixteen weeks of orientation means a great deal of listening, note-taking, and sitting in the lecture hall.*

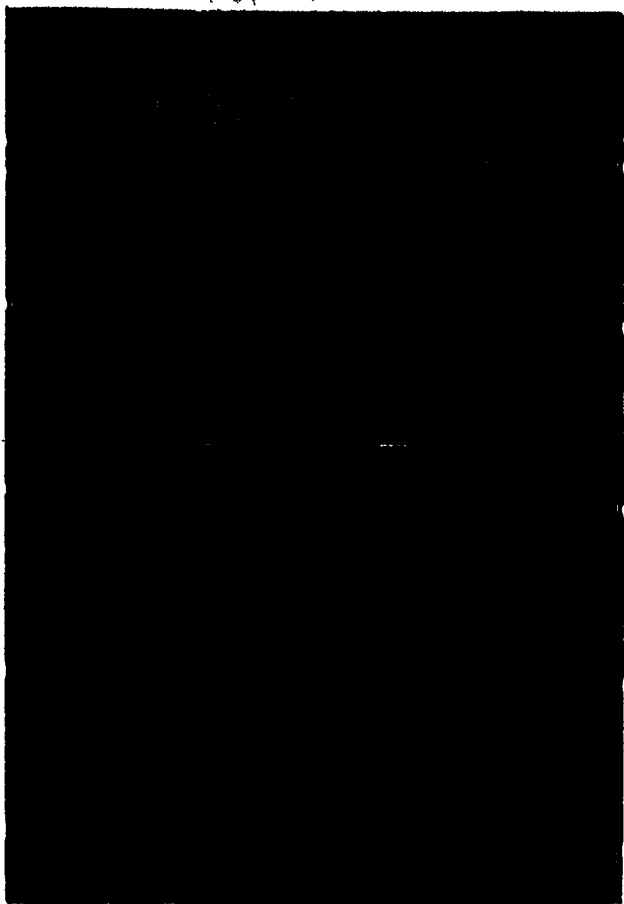




*Eleven-year-old Ronnie, the eldest Bengs boy, brushes teeth in dormitory-type room he shared with a brother.*

*Wide-eyed, blonde Valerie, the youngest child and only daughter in the Bengs family.*





*In the library provided for orientation, Kim Bengs explores the choices.*



*Earl, like the other men, shares in the continuing chore of family laundry. Washers and dryers are in the basement. Only linen service is provided.*



*Child care was provided during class periods, but during flu siege at first orientation session, mothers sometimes brought their fretful little ones with them.*



*Gathered for family time with their parents are Kim, 9, Daryl, 5, Ronnie, 11, Eric, 7, and Valerie, 1.*

*In language lab, Earl practices basic sounds during linguistics study. After a lecture session, he catches up on the news.*



## This Month

New Road toward Readiness.....	Leland Webb	Inside front cover
Project 500's Longer Reach.....		7
Since the Coup.....	Gainer E. Bryan, Jr.	8
First Family.....	Avery T. Willis, Jr.	12
Postwar City.....	Frances Anderson Fuller	18
The Biblical Basis of Medical Missions—II.....	Robert H. Culpepper	20

## Departments

Editorials .....		14
Doing What You Can.....	Baker J. Cauthen	15
Spanish America: Argentina, Chile.....		16
Epistles from Today's Apostles around the World.....		24
New Foreign Missionaries.....		26
Missionary Family Album.....		28
In Memoriam: Jesse Daniel McMurray.....		29
Letters .....		29
News .....		30

# THE Commission

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COVER: The afternoon sun lengthens his shadow as a new missionary attending the extended orientation sessions crosses the campus at Ridgecrest (N.C.) Baptist Assembly grounds. Photo by Bob Harper.



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# Project 500's Longer Reach

*Big cities are prime targets for Project 500. Through strategic centers in congested, deteriorating neighborhoods, many lives will be saved and redirected into the mainstream of God's redemptive purpose for them. Every "base" church that develops out of this new approach is a potential source of financial support and personnel recruitment for the missionary task in other lands.*



**P**ROJECT 500 is here. A special two-year effort by the Home Mission Board, it signals a new approach for the establishment of churches in the more noticeably unchurched areas of our nation. The name of the project announces its goal—500 strategically located churches and church-type missions established during 1968 and 1969.

Our purpose here is not to present the project in terms of its many detailed facets. The Home Mission Board has prepared a pamphlet that contains all the basic information. Copies are reportedly available at the offices of every associational superintendent or missionary and at the Home Mission Board, 161 Spring St., NW., Atlanta, Ga. 30303.

We want to indicate our enthusiastic and prayerful support for the success of Project 500. This means also that we join with our sister agency in urging all Southern Baptists to give this year as never before to the Annie Armstrong Offering for Home Missions.

As it has for many years, the offering supplies a large amount of money for the Home Mission Board's annual budget, but this year it will include a million dollars for Project 500. Thus the goal must be reached in order that the project can be developed as planned.

It should not seem strange that the Foreign Mission Board, its staff, and all missionary personnel would want to encourage such an effort by its sister agency. Project 500 seems to promise the development of a greater potential for reaching America with the gospel. The overall mission commitment and involvement of Southern Baptists is a united one. The difference in tasks for the two mission boards is one of assignment by the Southern Baptist Convention. Each agency rejoices over the successful ministries and witness that the other is able to fulfill.

With a large measure of its energies directed to large cities, Project 500 shows promise of becoming a much-needed new approach. It could mean the difference between having and not having centers of Christian witness in many of our burgeoning cities. Current developments of inner city life seem to indicate that great blocks of population are more and more effectively sealing themselves off from all communications except those that reach them through mass media. With Project 500, the Home Mission Board is demonstrating a determination to challenge these trends and to head off their deadly, paganizing effect.

Through this new approach, numbers of "base" churches will be established in places where locally there are not now

enough Southern Baptists to make effective beginnings. In many such localities it is "now or never" for establishing a center of witness and ministry that will be strategic for years to come.

Project 500 seems to have an exciting potential not only for a continuing witness to the highly organized American community but also for the continuing and expanding resources for Southern Baptist witness beyond our borders and shores. Surely, within a few years, the strategic churches established through Project 500 will have developed effective ministries and a deep missionary concern through witnessing, teaching, and training.

We look in this direction with the same kind of hope that we have for the many churches in older Southern Baptist areas. We pray that both the new and the old will cultivate such a climate of missionary concern that in great numbers their youth will be attentive and obedient to God's possible calling for missionary service.

We look to Project 500 as a promising development for the cultivation of greater human resources and financial support for the total missionary task of Southern Baptists. This must occur in order that we keep faith with our Lord's expectations.—FLOYD H. NORTH



# SINCE THE COUP

By GAIL F. BEXALL, Jr.

Associate Editor, World Mission

Editor, The Commission

*Indonesian "jack-of-all-trades" balances baskets of vegetables on shoulder board.*

**W**E WANT religious freedom, and you Baptists invented it."

So said an official of the Indonesian Department of Religion to Baker J. Cauthen soon after the Dutch East Indies, now Indonesia, gained independence from the Netherlands in 1945. Cauthen was then secretary for the Orient for the Foreign Mission Board of the Southern Baptist Convention.

Because of what Baptists stand for, the Foreign Mission Board was permitted to send missionaries to this predominantly Muslim nation. The Board is the only mission organization that has been so recognized since the nation's independence. The first Baptist missionary landed in Indonesia at Christmas, 1951.

"From then right on through, we have had a good response in Indonesia," declared Missionary R. Keith Parks in an interview in late 1967. Parks, stationed at Djakarta, the capital, is treasurer of the Southern Baptist Mission (organization of missionaries).

"It is considered one of the most responsive mission fields—the most, in fact, that is predominantly Muslim," he continued. "This indicates that Muslims in Indonesia in general are tolerant. The response has been steady—spectacular in some situations."

Last year was the best that Southern Baptist mission work in the world's larg-





*Mother and child on island of Java, one of the most densely populated areas on earth. Indonesia is world's fifth most populous nation.*

est archipelago has ever had, Parks said. The churches began the year with 4,000 members and counted approximately 4,000 new professions of faith during the year! Of these, 2,680 came in one simultaneous revival crusade conducted in various parts of the country, section by section, in the spring.

This was the harvest Southern Baptists reaped in an unprecedented spiritual awakening that has come to the world's fifth largest nation in the past two years-plus.

The revival has occurred in the midst of a severe social upheaval. An attempted Communist coup d'etat during the administration of President Sukarno was ruthlessly put down. The ouster of the "George Washington of Indonesia" from power followed, and the new government under General Suharto called on all citizens to profess a belief in God. Under these conditions thousands of Indonesians have rushed to join Christian churches, both Protestant and Catholic.

Nothing short of the activity of the Holy Spirit can adequately explain the phenomenal stirring in this island nation of Asia, a continent where Christianity has seldom met with a mass response. The Baptist stand for religious liberty undoubtedly has been a factor, and the Baptist witness on this point will continue to be needed in the struggles that lie ahead.

Muslims have reacted to the broadscale

turning of Indonesians to Christianity. Anti-Christian propaganda is being circulated, evangelistic meetings are being picketed and harassed, church property has been damaged, and Muslim leaders are seeking legal restrictions on Christian missionary activity.

In the struggle the government has stood on the side of human rights. It has been defending the first principle of the Indonesian constitution—belief in God—with its implications of freedom of religious belief and practice.

"Because Indonesia is so keenly aware of freedom, so emotion-charged on the subject, the strong Baptist emphasis on freedom was quite pivotal in opening the door for Baptists to come to Indonesia," Parks said. "The dissociation of church and state, democratic church government, and the responsibility of the individual Christian in the local church—these Baptist principles were all new in Indonesia."

The mission treasurer was quick to disclaim any human credit for the open door Southern Baptists have found in Indonesia. "The zeal of the Lord hath performed this," he said.

If Muslim reaction to the revival constitutes some impediment to Baptist mission work in Indonesia, it cannot be compared to the menace that communism posed prior to the dispersal of that threat. From about 18 months before the attempted coup to about six months after-

ward there was a lull in Baptist growth. Missionaries were accused of being Western imperialists.

As the Communist tide built up to an overt attempt to take over the government by force, all religious leaders, including Southern Baptist missionaries, were marked for extermination. An actual death list drawn up by the Communists is in existence, and various missionaries told the writer, "My name was on the list."

All who stood in the way of a Communist victory, including both civilian and military forces on the side of freedom, were scheduled for liquidation. Some say the Communists had planned to kill 40 million.

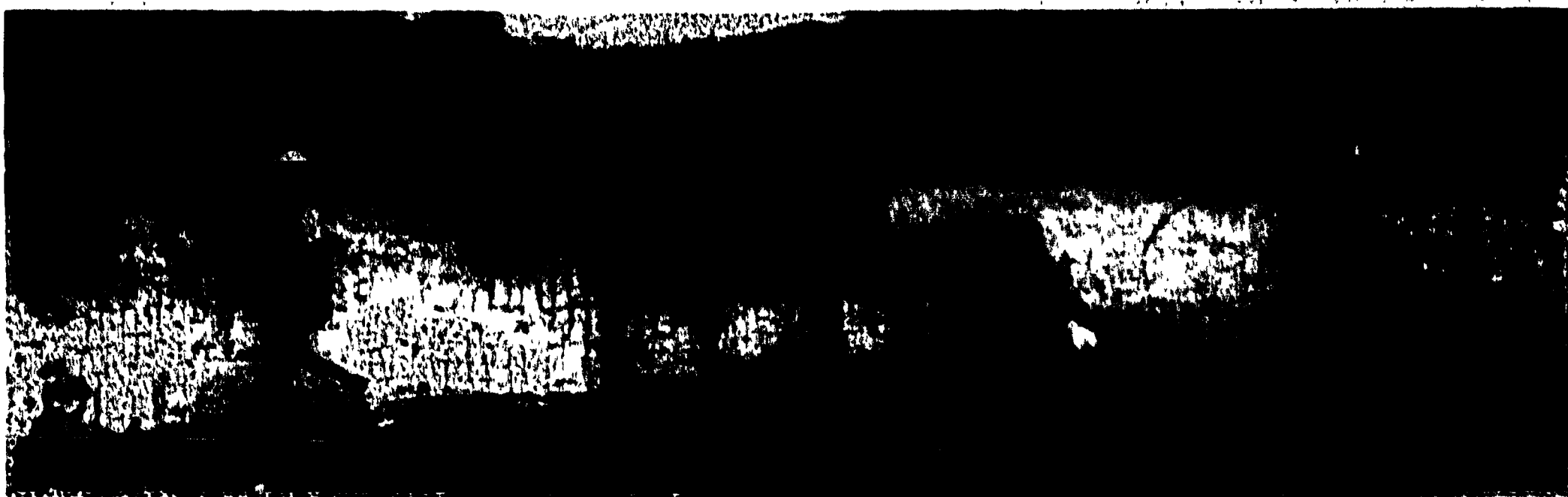
On the night of Sept. 30, 1965, the Communists acted. They seized five top army generals in their homes, tortured, mutilated, and killed them, and stuffed their bodies down a well. Then they moved to consolidate their power.

Two generals—Suharto and Nasution—miraculously escaped. Within 24 hours the army under these men had regained the upper hand. The press made maximum use of photos showing the mutilated bodies of the generals. Terrified and disillusioned Indonesians, many of whom had trusted the Communists as "agrarian reformers," now turned on them. At least 400,000 people were killed—Communists and suspected Communists. Estimates run to 800,000 and higher.

Kediri, where the Baptist hospital is located, was one of the chief centers of

*At Hindu temple on picturesque island of Bali, Author Bryan signs a guest book.*





*Leading a water buffalo, child walks alongside Indonesian rice paddies.*

communism. Thousands of people were killed there. So many bodies were thrown into the river that residents of the area would not eat fish for months afterward.

Basically, the killing was done by Muslim youths, called *Angsur*, according to authoritative sources in Indonesia. They reportedly were very cruel. In many instances they came to the door of a home and invited the head man out, and he was never seen again. Many were found decapitated.

Many people saw this as Muslim holy war and were repelled by Islam, explained Indonesian religious leaders. Uncommitted people—observing the Muslims killing while the Christians were showing love and teaching forgiveness—began to turn to Christianity in large numbers.

The socio-political aspects of the revival have caused Southern Baptist missionaries to be unusually wary in receiving professed converts for church membership.

"I think it is a genuine *religious* revival," said Missionary Avery T. Willis, Jr., stationed in Bogor, West Java. "Whether it is *Christian* or not remains to be seen."

The church that Willis established in mid-1966, the only Baptist church in Bogor, had admitted only 40 persons to membership as of December, 1967, although thousands of people attended two evangelistic campaigns conducted by the church, and there were 166 professions of faith.

Bobby E. Allen, missionary who is acting pastor of a church in Djakarta, said his church had baptized 22 persons out of 42 making professions of faith since June 30, 1966.

"Many of the reported conversions are genuine," commented William N. McElrath, publication missionary in Bandung, West Java. "Some are by Communists who are not sincere. Many start from circumstances but become sincere."

Parks reported that many Baptist converts are coming from Muslim and other Indonesian backgrounds—"I would not

want anyone to get the impression that only Communists are coming." Also acting pastor of a church in Djakarta, Parks in November baptized 11 new converts, ages 17 to 55.

A spiritual awakening had already begun, a year before the attempted coup, on the island of Timor, where the Reformed Church is strong. About half the people on this island reportedly are animistic. The turning to Christianity from this background was marked by char-

ismatic outbreaks, which many believed to be miraculous.

In an atmosphere of visions, speaking in tongues, and faith healing, 150 lay witnessing teams were recruited and sent out. Whole villages turned to God. A member of Team No. 36, interviewed by the writer, claimed there have been 150,000 professions of faith on the island as a result of the witnessing of these teams.

The revival spread to Central and East

*Missionaries William and Elizabeth McElrath and sons at home in Bandung.*



Java and northern Sumatra. Churches, many of which had not been evangelistic, were overwhelmed by converts. Officials of the Djakarta Regional Christian Council of Churches, C. C. Kainama and Alex Rotti, said in December that 55,000 people are waiting to be baptized in North Sumatra and that thousands of soldiers had made professions of faith in the armed forces under the chaplains. "It is a call from God," they testified.

Parks said the Lord has used the revival to revive the whole Mennonite group in Central Java. A Mennonite pastor confirmed this. Silas Mintonohadi, whose church is at Kelet near Jepara in the Muria region of North-Central Java, said there are 100 to 200 baptisms monthly in one Mennonite congregation. The entire village of Ndirai turned to Christianity, and the Mennonites baptized 2,000 people, ages 15 and up, from this village Dec. 17.

Christian leaders of various faiths in Indonesia bear testimony to the leadership of the Holy Spirit in the current great awakening. "I am sure this is not the work of Christians, but of the Holy Spirit," J. Saptojo, a minister who is acting director of Christian Affairs, Department of Religion of the Indonesian Government, said in the writer's presence.

Asked to comment on the revival and its reported charismatic aspects, Parks said: "The Lord moved in Indonesia in a remarkable way two years ago. It was only God's intervention that saved this country from the Communists. There is a great revival, people turning to the Lord in great numbers, more in some areas than in others. Whole villages are coming to the Lord.

"Beyond that, other than tremendous conversion experiences, some of which I am aware are not genuine, I don't have any documentation of charismatic events. They are all hearsay. In our group the miracle has been the conversions—both Muslim and Indonesian."

Parks feels it is providential that Baptist churches went ahead with a Sunday



*Missionary R. Keith Parks (left) and John Edmund Haggai, Atlanta, Ga., evangelist, discuss the phenomenal response to the gospel in Indonesia since the attempted coup.*

School campaign in the fall of 1966 to prepare for special evangelistic efforts, followed by the actual revivals in the spring.

"We nearly cancelled both efforts because of problems," he pointed out. "The revival campaign came at the peak of the response. The Lord had prepared us to capitalize on it."

He said he believes "we have reached the peak and may be on the downside now in some situations. We must continue to make the most of our opportunity, because it is probably not going to be like this indefinitely."

All of the Christian leaders interviewed in Indonesia stressed the urgency of evangelism now while the Holy Spirit is moving and doors are miraculously open to the gospel. It has not always been so—under the hazards of Dutch colonialism, then Japanese occupation, and, lately, the Communist threat.

So long as Indonesia is beset by its present unsolved economic and political problems, the Communist menace will continue. Indonesia ranks third in the world in natural resources, yet per capita income is only \$65 a year. In spite of the wholesale killings of 1965, it is believed that a hard core of the Communist Party is still intact underground and that its original goal of conquest by 1970 still stands.

Right now the Muslim reaction seems to pose the greater danger. A movement is under way to establish and legalize national and regional assemblies of religion

which would create lines of demarcation between Muslim and Christian areas and prohibit the establishment of new churches where there is already a mosque.

Parks is officially optimistic with regard to interfaith relations. "There's definitely some pressure of Muslims on Christians," he agreed. "It is isolated and localized. I do not anticipate large-scale persecution of Christians by Muslims. I think the government will prevent that. There may be some incidents for awhile."

Kainama and Rotti were more blunt. "Send money to train ministers of this country and send them out to the need," they told a party of American visitors headed by Southern Baptist Evangelist John Edmund Haggai, of Atlanta, Ga., in December.

"If you are not going to face this opportunity, it may be lost," warned Rotti. "... and maybe forever," added Kainama.

Because of Muslim reaction, the Department of Religion has requested that evangelistic meetings not be held in public places but only in churches for the time being.

The 101 Southern Baptist missionaries now assigned to Indonesia are grateful to God that he has given them an opportunity to build a mission base in this populous nation in the 16 years since 1951. They are moving hopefully ahead with their message of personal repentance, individual responsibility, democratic church government, and religious liberty.



*Mr. and Mrs. Yo wait on customers in their small cookie shop in Bandung.*

**M**OST ANYONE can see the apples on a tree, but who can see the trees in an apple? The first family of Baptist converts in Indonesia have helped produce several "trees"—all five Baptist churches in the city of Bandung.

The Yo Tjin Thay family recently helped open their fifth church since the arrival of the first Baptist missionaries in Indonesia in 1951.

Mr. and Mrs. Yo told me their story as we sat around the plastic-covered kitchen table in the living quarters be-

hind their Lilliputian cookie shop. He has been a merchant since before World War II, and has sold everything from candy to onions.

The couple first met while teen-agers at an English school run by a Malayan. After they were married, their landlord invited them to an English-language service at the Seventh-Day Adventist church. Mrs. Yo attended a few times but soon quit.

"I like to eat too well," she explained, "and they have too many rules about

food for me." As she chuckled, the wrinkles in the corners of her eyes lined up like her Sunday School children for candy.

Five years later their landlord's grandson invited them to Baptist services. "Come to the new Baptist church. You can eat everything in that church," he promised. They declined the invitation because Yo still worshiped his ancestors and was one of the seven leaders at the Bandung Buddhist shrine. She had no religion.

Missionary Charles P. Cowherd [now serving in Hong Kong] sent them three invitations by the landlord's grandson. The last one, with the Yo name on it, arrived near Easter.

"See, they already know you and want you to come," the boy claimed.

Mrs. Yo promised to attend the English-language services, but as she prepared to go, a monsoon rain descended. Her husband forbade her to leave.

They quarreled.

"I promised and I must go," she pleaded. She went, taking Billy, age eleven, and his ten-year-old sister, Jessie.

The services were held in a rented Masonic building, called "Satan's house" by the neighbors who believed it was haunted. "The Baptists used Satan's house to call men to God," Mrs. Yo reflected.

There she heard songs she had never heard before—"What a Friend We Have in Jesus" and "Jesus Loves Me." Jessie wanted to borrow a songbook so she could learn to play them on the piano.

"No," Mrs. Yo answered, "wait until we are members."

"Let's join now," pleaded the children. "If you want to join the church, bring

# FIRST FAMILY

By Avery T. Willis, Jr.  
Missionary to Indonesia



**PHOTOGRAPHS  
BY THE AUTHOR**

your father, and then maybe you can borrow the songbook."

With childish innuendos they cajoled Yo into accompanying them. Although he was addicted to playing badminton every Sunday morning, he finally agreed to go with them to church. One Sunday was usually enough for Yo to attend a church, but he expressed a desire to return to the Baptist church. "The people were so friendly there," he explained.

The couple began to ask questions of Missionaries Cowherd and Buford L. Nichols, who were soon able to answer in broken Indonesian. The Yos often visited in the missionaries' homes and soon began to understand the Christian message. "Our whole family professed their faith in Christ on the same day," she said.

Suddenly Mrs. Yo broke into a few bars of "O Happy Day . . . that fixed my choice . . . in Thee, my Saviour and my God . . ." "That's what they sang when we were saved," she recalled. "Jessie came home and played it over and over on the piano that Sunday afternoon."

First Baptist Church in Bandung was organized Nov. 23, 1952, only 11 months after the first missionaries had arrived. The Yo family were the only Indonesians in the first group to be baptized.

Their initial opportunity to help start a new work came the following year. Mrs. Yo was asked to teach Sunday School classes in the missionary residences. She soon had 50 pupils.

"I just love children and they love me, but I didn't know much about religion then," she related. "I just read the English Sunday School book and translated it." Converts from these two groups combined to form the Tjipaganti Baptist Church in north Bandung.

In 1954 Mrs. Yo began using their store and home, located in an unchurched area, as a place for Sunday School. The work expanded to an adjoining vacant store, and soon 130 children attended regularly. "I used to give them old Christmas cards until too many started coming," she confided. Young people from the First Baptist Church helped her teach. They began at 7:00 A.M. so they could attend both places.

Three years later, afternoon preaching services were started, but attracted only



*Mrs. Yo (right) and Sunday School children in front of Efrata Church, the newest Baptist church in Bandung.*

four or five adults. With the help of Ishak Iskandar, a seminary student, the group grew and in 1962 was constituted into the Bethlehem Baptist Church in west Bandung. It is one of the fastest growing churches in Indonesia.

In 1962, Billy Yo, by then a seminary student, made another contribution by becoming pastor of Bandung's newest chapel, which met in a home in the eastern section of town. Each weekend Billy traveled the 500-mile roundtrip by bus to and from the Baptist Theological Seminary of Indonesia, located at Semarang. He graduated with the highest honors in the history of the seminary.

The church entered its new building last November. Soon after the completion of the building, Billy resigned to become editor of *Suara Baptis*, the Indonesian Baptist newsmagazine.

When Missionary Robert H. (Bob) Stuckey started Efrata Baptist Church in south Bandung near their new home, the Yos attended the first service. Mrs. Yo transferred her membership, but he was reluctant to leave First Church, where he had been a deacon since 1958. After a struggle, he followed his wife's example.

It was difficult to leave the first church they had helped to start, but, as they put it, "We have so many friends around here, and we want them to be Christians. God has helped us in so many ways in happy and troublesome times that we want to help others to know Him."

Baptist churches proclaim the gospel in north, south, east, west, and downtown Bandung, and now to the nation through *Suara Baptis*, because the first-fruits of Baptist witness have become prolific fruit-bearers.

*At Efrata Church, Mrs. Yo (right) works with children.*





# editorials

## Word from Vietnam

**R**EPORTING ON VIETNAM at the Foreign Mission Board's February meeting, J. Winston Crawley, secretary for the Orient, stated that all Southern Baptist missionaries on that field were safe and unharmed. His information was based upon the latest communications following attacks on major cities in South Vietnam during what was supposed to be a truce in celebration of the lunar new year.

Observing that dangers for the missionaries were greatly increased as fighting moved into the cities, Crawley indicated that each family had taken precautions to avoid hazardous exposure. After expressing the sadness shared by many over the tragic death of six Christian and Missionary Alliance missionaries, he reported having received a number of communications from our own missionaries, each one a reassurance about the safety of all 24 of them currently in Vietnam. Parents and all other stateside family members were notified, and the Board's Division of Press Relations sent the news to Baptist state papers.

Dr. Crawley explained that the Vietnam staff is free, family by family, or together as a Mission, to evaluate their crisis situation and to decide whether to stay or withdraw. They are fully authorized to take temporary refuge in another city or in a nearby country. If and when missionaries make such decisions and move, they immediately notify the Board. This is the freedom of all Southern Baptist missionaries stationed in or near dangerous centers of crisis.

## Ministry in Our Mission

**LOOKING BACK** can serve a good purpose. In this instance our reference to the recent past may help us fix our sights on this year's denominational emphasis—A Church Fulfilling Its Mission through Ministry.

It is fourth in a series of five such emphases adopted by the Southern Baptist Convention in 1963. The overarching theme, expressed in the first five words, is a timeless one. It could have served as a stimulating idea for the first church in Jerusalem, and just as surely for a church anywhere and at any time in the future.

Nothing can be more wholesome for a church than some self-examination to see if it is truly fulfilling the mission our Lord has given to it. This can be done well if at least the leadership has a biblically based awareness of the current involvement of their church. Knowledge of such involvement is impossible apart from having access to reliable accounts of all the outreaching ministries of that church.

The 1967-68 emphasis on the ministry of a church should suggest to each of us his need for knowing how many ministries his church has, their reach, and their effectiveness.

One part of missionary education is the dissemination of information that will help every church member realize how far-reaching the ministries really are. Comparatively few persons will ever visit the foreign mission fields, but they can learn much from reading about the programs of their mission boards.

The Foreign Mission Board carefully plans and produces a full range of information-packed free literature that is available to any church that wants to know how it

ministers and where this ministry reaches through cooperatively supported missionaries. Thus a church can be led to know how it is fulfilling its mission through ministries both at home and in other nations. And for keeping up to date with recent developments in these ministries and on the foreign fields, there is nothing comparable to **THE COMMISSION**. We hope that many churches become so concerned with knowing how they are fulfilling their mission that they will open up this particular channel of information and inspiration by providing the magazine through the church budget. Such an investment will encourage and help cultivate fuller comprehension of our Christ-commanded ministries in the uttermost parts of the world.

## He's a Friend Indeed

**KUDOS** and heaps of thanks to Erwin McDonald, editor of the *Arkansas Baptist Newsmagazine*, official publication of the Arkansas Baptist State Convention! He wrote an editorial in January vividly describing the financial devastation wrought on his publication by the exorbitant fee of 15 cents for every change-of-address notice handled by the U.S. Post Office.

We have it from a recent Baptist Press release that United States Postmaster General Lawrence O'Bryan, upon reading a copy of the editorial that McDonald sent him, reduced the fee back to the 10-cent amount charged before the recent increase. This one adjustment will mean a saving of literally thousands of dollars just for Baptist publications alone.

Up to this moment we have not learned what types of publications the postmaster general's office has listed for the benefit of the reduced fee. We believe that **THE COMMISSION** qualifies. Perhaps this has already been decided, for the change-of-address notices we have received during the past few days have been at the lowered rate.

Editor McDonald's appeal to his readers expresses exactly what we want to say to ours: ". . . Dear readers, please, please anticipate your every move as far ahead as possible and notify us promptly."

And while we are on the subject, our thanks also to Postmaster General O'Bryan.

## That Package Can Wait

**SURPRISES** sometimes can hurt. That package you send overseas may cost the addressee more than it is worth. In a recent newsletter one missionary related how he was subjected to a lengthy and complex procedure through customs just to clear an ordinary personal item sent to him by a friend in the United States. Clearing customs was just a part of the problem. The fee was almost triple the amount originally paid for the article.

The person who plans to send a parcel, large or small, to anyone beyond U.S. borders should first write to the intended recipient. He deserves the opportunity to advise as to what can and cannot be cleared conveniently through customs where he lives. Furthermore, he usually knows the surest and most economical way for such items to be sent. Granting him such an opportunity could mean the difference between reward and penalty.



BY BAKER J. CAUTHEN

## Doing What You Can

**M**ISSIONARIES are frequently asked if racial problems in our country present difficulties for them in fields where they are working.

A moment's thought will help to visualize the situation in which the missionary finds himself. Most missionaries are a part of a tiny minority of Caucasian people living amid a vast non-white population.

In many lands, unpleasant memories still linger. Strong fortresses can be seen along the coast of Africa where people were held in terrible conditions awaiting shipment overseas as slaves. In some lands of ancient culture and extreme sensitiveness there linger burning memories of the harsh indignities endured by many people.

Amid this situation, a missionary usually finds himself surrounded by warmth, welcome, and hospitality. He has long since demonstrated by action as well as by word that he loves the people among whom he is serving. That love is communicated by word and deed, and people feel the genuineness of it.

Those who become Christians are caught up in the warmth of Christian love, and discover a brotherhood that reaches across racial barriers. Even non-Christians are impressed with the genuineness and sincerity of missionaries as a whole.

One of the humbling things in the experience of a missionary is to see how graciously, warmly, and appreciatively homes are opened to him. He finds himself a frequent guest among those to whom he has gone. Their tables are spread with the best food, and they open their hearts to their missionary friends as servants of the Lord Jesus.

One can imagine, therefore, the problem which a missionary confronts when newspaper headlines proclaim some regrettable incident in race relationships. Often those headlines underscore the sharpest aspects of the situation and reflect bitter feelings on the part of those who write them.

Missionaries are frequently asked by the people to explain something of these events. Often they are able to point out some elements in the story which may have been presented out of proper focus.

The missionary is hard-pressed, however, when incidents are reported reflecting failures of Christian people to exhibit an attitude of love in race relations.

Sometimes students return to their countries from periods of study or travel in our land with memories of experiences which have been extremely humiliating. Often they love the Lord Jesus so much that they do not talk too much about it, because they recognize that they have encountered an incident which does not represent prevailing Christian feeling. Some of them have exhibited such attitudes of Christlikeness in this matter as to command the highest esteem.

Perhaps the most shocking thing to non-white Christians in other lands is the realization that some of them in their stay in this country have encountered rebuff in attending worship services or in presenting themselves for membership in churches. Their awareness of the warmth and hospitality extended by their own churches to visitors from abroad makes them greatly perplexed in encountering any kind of experience that raises barriers to meeting with fellow Christians to worship the Saviour of all mankind.

On the other hand, it is a great joy to Christians from other lands who come to America and find increasingly an open door of hospitality and genuine love that now awaits them on an ever widening scale. The number of regrettable incidents is diminishing and the number of happy experiences is multiplying. When an unhappy incident occurs there is now an increasing atmosphere of sorrow among Christian people and a sharing in the humiliation experienced.

More progress is being made in widening the circles of Christian love than many people realize. We need to keep in mind, however, that this open-heartedness cannot be restricted simply

to people of other lands, but should extend to people of all races in our midst. There must be no barriers to Christian brotherhood and no obstructions to reaching a loving hand to every human being.

Everybody who loves Jesus can have a share in bringing his transforming love to bear upon problems of race relationships. We can purpose in our hearts that love toward people of all races will have dominance in our lives. We can ask the Lord to remove all unrecognized barriers of prejudice, unforgiveness, intolerance, pride, and selfishness. Sometimes we do not recognize these terrible qualities within us, but the Holy Spirit can make us aware of them and give victory over them.

We can ask our Lord to help us to relate to every individual whom our lives touch, in such a gentle, loving manner that they will feel the spirit of Jesus. We can make it our purpose to extend to all who come to the house of worship the fullest warmth of Christian welcome and receive them even as Christ has received us. We can ask our Lord for wisdom to know how to take such steps as will widen the area of understanding, good will, and brotherhood.

By doing what we can where we are, we can share in the work of Christ around the world to a degree that is beyond our measurement. In this sense everybody can be a world missionary. What each of us does for Jesus' sake will contribute to those spiritual conditions that our Lord can use to carry forward his purpose in the world.

If you wish to strengthen the hand of your missionaries, pray, give all the money your Lord enables you to give, offer yourself to do the will of God, and reach as far as God gives you capacity in love toward all people regardless of race, circumstance, or attitude. Perhaps our Lord will say of all who do so, even as he said of Mary of Bethany, "She hath done what she could."



## ARGENTINA

Southern Baptists have not yet finished what God wants them to do in Argentina. . . . A great responsibility falls on them because God has given them trained workers, missionary vision, and stewardship dedication through which to continue a vital role in Argentina until Christ reigns there.  
—William W. Graves, missionary to Argentina

**Size:** 1,071,789 square miles; second largest country in South America; about one-third the size of the United States.

**Population:** 22,691,000.

**Government:** Republic. Proclaimed independence from Spain in 1816.

**Religion:** State religion since 1810, Roman Catholicism. About 90 percent of the population are said to be adherents.

**Southern Baptist missions:** Date of entry, 1903 (third country entered in Latin America). Three Baptist churches—the result of work of a Swiss pastor beginning in 1881—already existed when Southern Baptist workers arrived.

**Related to work:** 225 churches (189 self-supporting) and 140 mission points; 17,237 members; 172 national pastors; 911 baptisms reported last year. The Argentine Baptist Convention was organized in 1909; its missionaries work in interior sections. There are 16 kindergartens, six elementary schools, and one secondary school, and one home for the aged.

*At International Baptist Theological Seminary, Buenos Aires.*



JOHNNIE JOHNSON



W. ROBERT HART

*In a park in Buenos Aires, Argentina.*

**Assigned personnel:** 84 missionaries (39 couples, 6 single women) and 3 missionary journeymen.

**Buenos Aires** (7,000,000 population; capital) 40 missionaries, 3 journeymen.

International Baptist Theological Seminary (serving Argentina, Uruguay, Paraguay, Chile, and Bolivia).

Baptist Board of Publications.

Good will center.

**Córdoba** (589,153) 10 missionaries.

Summer assembly.

**La Plata** (330,310) 2 missionaries.

**Mar del Plata** (141,886) 2 missionaries.

**Mendoza** (109,122) 3 missionaries.

**Neuquén** (125,000) 2 missionaries.

**Paraná** (175,124) 2 missionaries.

Good will center.

**Posadas** (44,000) 2 missionaries.

**Rosario** (671,852) 5 missionaries.

**San Juan** (106,665) 2 missionaries.

**San Luis** (38,000) 2 missionaries.

**San Nicolás** (55,000) 2 missionaries.

**Tucumán** (287,000) 2 missionaries.

Field statistics as of Jan. 1, 1968. Personnel locations as of Feb. 1, 1968. Population figures come primarily from *United Nations Demographic Yearbook* (1966) and *South American Handbook* (1966-67).

# h Ameri...

## CHILE

**Size:** 292,181 square miles; slightly larger than Texas. Coast line measures 2,800 miles; the country's average width is 110 miles.

**Population:** 8,750,000.

**Government:** Republic. Became free from Spanish rule 1810-18.

**Religion:** Roman Catholicism is predominant, but state maintenance of the church ended in 1925.

**Southern Baptist missions:** Date of entry, 1917 (fifth country entered in Latin America). The earliest evangelical missionary, representing the British and Foreign Bible Society, arrived in 1820.

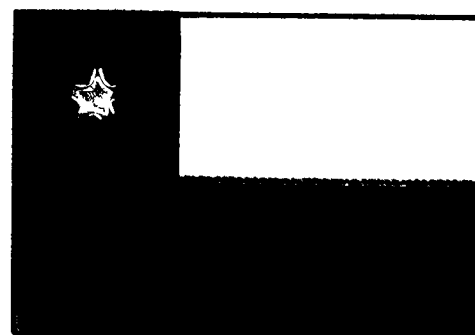
**Related to work:** 109 churches (74 self-supporting) and 145 mission points; 10,500 members; 67 national pastors; 758 baptisms reported last year. German colonists organized the first Baptist church in 1892. Chilean Baptist Convention was formed in 1908. There are two kindergartens, two elementary schools, and one secondary school, and one children's home.



*Indian girl in Chile.*

GERALD S. HARVEY

Chile is a land which offers unlimited opportunity for gospel proclamation and growth. . . . Everywhere spiritual hunger is evidenced. . . . This is our opportunity, unlimited. God give us grace and dedication to take advantage of it.—*James H. Bitner*, missionary to Chile



*Road in Vega Redonda area of Chile.*

GERALD S. HARVEY



**Assigned personnel.** 53 missionaries (23 couples and 7 single women) and 5 missionary journeymen.

**Antofagasta** (112,421 population) 4 missionaries.

Clinic and good will center.

**Concepción** (174,224) 4 missionaries, 1 journeyman.

Student center.

**Osorno** (100,000) 2 missionaries.

**Punta Arenas** (64,487) 2 missionaries.

**Santiago** (2,248,378; capital) 22 missionaries, 1 journeyman.

Chilean Baptist Theological Seminary.

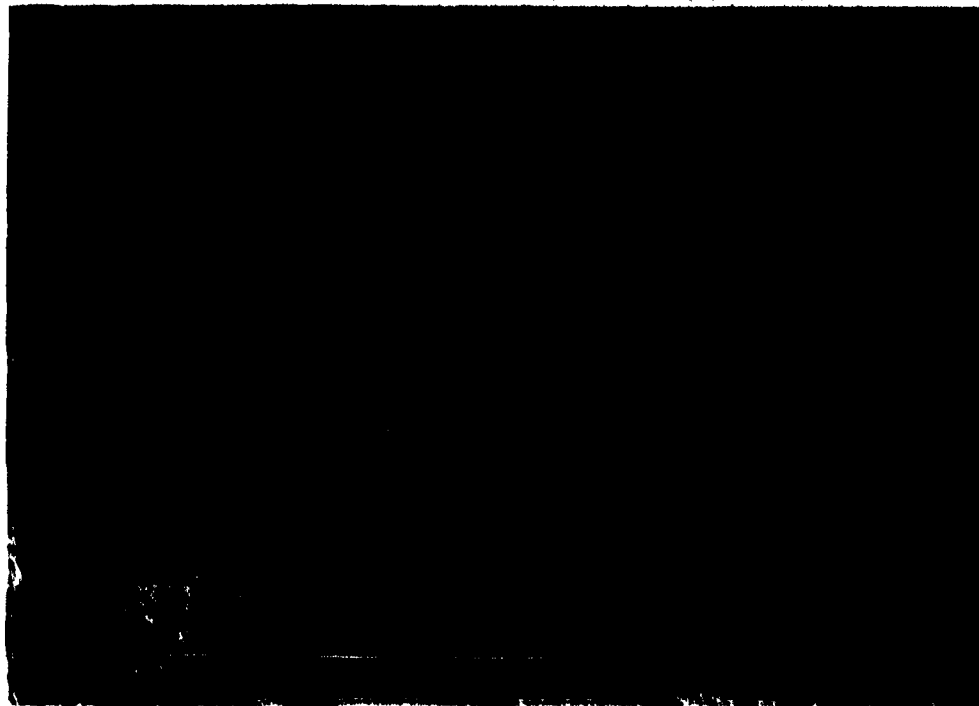
Baptist Publication Society.

**Temuco** (109,000) 13 missionaries, 3 journeymen.

**Valparaíso** (276,330) 4 missionaries.



**By Frances Anderson Fuller**  
(Mrs. J. Wayne Fuller)  
*Missionary to Jordan*



*Throngs fill the sidewalk in downtown Amman, Jordan.*

# POSTWAR CITY

**T**HE STREETS of Amman, Jordan, are clogged with humanity. For the second time in 20 years the city has absorbed an influx of tens of thousands of refugees from territory conquered by Israel.

In 1948 Amman was the small capital of a young and penniless nation, hardly more than a desert town with narrow streets circling its dusty hills. Then a flood of Palestinians doubled its population within a span of a few days, bringing economic disaster and hunger.

Few cities in the world have changed as much in 19 years as Amman. During those years it was not only the hub of a

growing nation but the center of a changing culture. The urbanization trend brought many thousands more from the villages and deserts to the city, until Amman sprawled over seven mountains. Its main post office stands in the center of the city on a spot where only a few years before boys used to fish in a little stream.

By June, 1967, it had become a seething city of 300,000 with well-lighted streets, a university, beautiful stone houses with elaborate gardens, hospitals, embassies, traffic jams, and a mad pace of perpetual construction. The well-to-do went out to dinner in fine restaurants;

the educated attended concerts in foreign cultural centers; and the poor ate bread and olives and sent their children to school.

This was the proud heart of a nation that was on schedule with its announced timetable of financial independence by 1970.

Once again war changed many things. Jobs dissolved, while the number of workers increased fantastically.

Tents mushroomed in vacant lots beside modern homes.

The streets were so full of people, many of them unaware of the peculiar dangers of the city, that in the summer

*Residences and business structures cover mountainside in Amman, population center of Jordan.*

PHOTOS COURTESY JORDAN MINISTRY OF INFORMATION







*Main gate at the University of Jordan presents distinctive design and pattern.*

children were killed or injured in the streets at the rate of one a day, a policeman told a Southern Baptist missionary.

Schools reverted to overcrowded double shifts, with children in government schools getting only three and a half hours of schooltime per day.

The jobless walked the streets seeking work, a piece of bread, or a bit of wood to burn.

Most significant of all, prolonged grief and fear produced emotional depression in the people of Amman. Yet many private and city building and development projects continued as a courageous demonstration of faith in the future.

In this population center of Jordan, Baptists have also shown faith in the future. For the first time in the 15-year history of Southern Baptist missions in Jordan nearly half of the mission force lives in the capital city. Here four missionary families have chosen residences in scattered locations, hoping to begin meetings in their homes and to become friends, not only to the poor and homeless but to the fortunate and well-to-do.

With no organized Baptist congregation and no church building, much of the witnessing in Amman centers in the homes

of believers. Neighbors of Saleem Kavar, Baptist Book Store manager, come to his home for a week-night Bible study.

Children on Jabal IWebdeh flock to the home of Jiryls Delleh for a Thursday afternoon "Sunday School."

A women's meeting in a poorer area of the city moves from house to house. Women who never attend church services will not only accept a neighbor's hospitality but will open their own homes for Bible study and prayer.

Gospel-hungry Americans and English-speaking nationals crowd a missionary home for Sunday afternoon Bible classes, followed by a worship service.

The largest Bible study is the one on Jabal aTaa, where the director of a small school offered her building as a meeting place. There 60 people cram into a room large enough for only half of them, in order to hear Saleem Kavar expound the Scriptures.

Baptists are the tiniest minority in the city of Amman, and sometimes they feel a kinship to Uriah, who threw away his life in a vain attempt to storm the mountaintop fortress of ancient Amman for King David.

Anti-Western feeling has made the

months following Jordan's calamitous war with Israel especially difficult for American missionaries and those associated with them. Yet it has proven a time to be present to say that Jesus heals the broken-hearted.

One woman who lost her home, treasures, country, and friends with the fall of Palestine in 1948 and was plunged into hopelessness by the war of 1967 began attending Baptist meetings. She explained "If I don't find something I will go crazy."

A brilliant professional man made penniless by the war began coming to a Bible study. When the teacher gave him a homework assignment he borrowed books, got up at 4:30 in the morning, and studied all day.

A despairing youth visited a missionary and said, "The past is sad, but the future is zero." He was given a copy of this author's booklet, *The Spiritual Foundations of Freedom*. Two days later he returned to ask for a hundred copies to share with his friends.

Amman demonstrates again that in every circumstance of men Christ can find his opportunity, and never is he more magnificent than when he speaks to the weary and heavy-laden.



# THE BIBLICAL BASIS OF MEDICAL MISSIONS

BY ROBERT H. CULPEPPER

**I**N THE EASTERN religions, such as Hinduism and Buddhism, the fundamental problem of human existence is suffering, but in the biblical perspective it is sin. Moreover, biblical faith does not resort to the concept of *maya* or illusion in explaining any aspect of human experience, but rather takes for granted the reality of experiences in this world.

One strand of biblical thought traces much if not all of the disharmony within the universe to human sin, and looks forward to the restoration of the conditions of paradise when God's redemptive work shall be complete (Gen. 3; Isa. 11:6-9; Rom. 8:18-25).

This article is concerned not with such ultimate problems but with the question of whether one can always reason back from sickness and suffering to antecedent sin as the immediate cause of these experiences.

Last month, attention was called to the deuteronomic concept which dominates a great segment of Old Testament thought. According to this, "All prosperity is award for antecedent goodness; all disaster is penalty for antecedent sin."<sup>1</sup> This conviction was based upon the premise that Yahweh is the righteous judge who rewards the good and punishes the evil.

Human experience, however, did not always confirm this faith. Even in Old Testament times there was the problem of "Truth forever on the scaffold, Wrong forever on the throne." A number of the psalms (e.g., 37, 73) come to grips with this problem, and their solution is a "wait and see" attitude. "If only we give God enough time, ultimately in human history

the Deuteronomic theory will be seen to be right."<sup>2</sup>

According to Norman Snaith, it was the unwavering faith that God is righteous along with the failure of human history to verify the deuteronomic formula, that led the Hebrews to project an afterlife in which righteousness would be rewarded and wickedness punished.<sup>3</sup>

Certainly the intent of the book of Job is to repudiate the deuteronomic scheme, though the point is somewhat weakened by the complete restoration of the good fortunes of Job in the last chapter of the book.<sup>4</sup>

While some Old Testament passages speak of the disciplinary value of suffering (Job 5:17; Prov. 3:11-12; Dan. 11:35) the apex of Old Testament thought on suffering definitely comes in the Suffering Servant Song of Deutero-Isaiah (Isa. 42:1-7; 49:1-6; 50:4-9; 52:13 to 53:12). Here the Isaiah of the exile sets forth the startling conception of the redemption of the guilty by the vicarious suffering of the innocent.

Our Lord refused to attribute the affliction of the man born blind either to the man himself or to his parents, but spoke instead of the glory of God which was to be demonstrated through his being made whole (John 9:1-7). He declared that the Galileans "whose blood Pilate had mingled with their sacrifices" and the 18 upon whom the tower of Siloam fell were no worse offenders "than all the others who dwell in Jerusalem," but he used their misfortunes as the occasion for a call to repentance (Luke 13:1-5).<sup>5</sup> Clearly Jesus did not subscribe to the deuteronomic theory.

Last month, in Part I, the missionary author, a Baptist seminary professor in Japan since 1953, explored Old and New Testament references seeking to discover "the relation between medical missions and the redemptive purpose of God as revealed in Jesus Christ."

In this concluding section, he considers "Theological Problems," beginning with "1. The Relation Between Sin and Suffering."

**"When the Christian faces sickness and suffering he is not to ask 'What have I done to deserve this?' but 'What is the Lord seeking to teach me?'"**

On the other hand, Jesus did recognize that there is sometimes a clear relation between sin and sickness. Before healing the paralytic's body he first addressed himself to the man's sin problem with the words of assurance: "My son, your sins are forgiven" (Mark 2:1-12). The reason is probably that he realized his physical disability was rooted in a deep sense of guilt.

In dealing with the invalid at the pool of Bethzatha, Jesus reversed the order of the cures, for after restoring him to physical health He later sought him out and warned: "See, you are well! Sin no more, that nothing worse befall you" (John 5:1-15).

Our Lord seems consciously to have accepted for himself the vocation of the fulfilment of the role of the Suffering Servant.<sup>6</sup> That Jesus, the spotless Son of God, suffered the cruel death on the cross is the strongest possible refutation of the deuteronomic theory that if one is a great sufferer he is ipso facto a great sinner.

No longer was the idea that suffering can be redemptive simply one theory among many. With the crucifixion and resurrection of Jesus it had been verified in life. Christ crucified became the center of the gospel (1 Cor. 2:2; Gal. 6:14; John 12:24), and Christians came to glory in "the fellowship of his sufferings" (Phil. 3:10 ASV).

The direction of New Testament thought is not focused backward to the cause of suffering but forward to its positive use. Since our Lord, though the Son of God, "learned obedience through what he suffered" (Heb. 5:8), the disciplinary value of suffering in developing strong

character is established (Heb. 12:5-11).

With this in mind, when the Christian faces sickness and suffering he is not to ask "What have I done to deserve this?" but "What is the Lord seeking to teach me through his experience?" When he faces suffering in this way he will prove in his own experience the truth of Paul's words that "in everything God works for good with those who love him, who are called according to his purpose" (Rom. 8:28).

**2. The Unitary Nature of Human Personality.** The Greeks thought of the body as the prison house of the soul from which man was freed at death into the blessed immortality of a spirit untrammelled by any material element. The Hebrews, however, looked upon the body as the essential medium for the expression of personality, and their concept of the afterlife took the form of the resurrection of the body rather than that of the immortality of the soul. Though there are some Greek elements in New Testament anthropology, the dominant strain of thought is definitely Hebrew. Speaking of the New Testament view of man, D. R. G. Owen says:

There is little trace of body-soul dualism; instead, man is regarded as a unity. This personal unity that is man can be called, as a whole, either *soma* (body) or *psyche* (soul) or *sarx* (flesh) or *pneuma* (spirit), depending on the point of view from which man is considered. But the point is that none of these terms refers to a part of man; they all refer to the whole.<sup>7</sup>

In our day, through the advances of psychosomatic medicine, we are coming

to a new appreciation of the unitary nature of human personality. Many physical diseases have their basic origin in spiritual disorders, and permanent cure can come only when these psychic factors are taken into account in the remedy.

Since man's existence in this world is an embodied existence, any evangelistic approach which seeks simply "to save souls" while manifesting a basic indifference to the material and physical problems of life which are a part of the human lot is clearly inadequate. The compassion of Christ is lacking in our witness if we show no concern for the needs of man in his total situation.

**3. Salvation and Health.** It would be a vast oversimplification to say that good physical health and spiritual health always go together. Just as there are many physically healthy people who are not partakers of Christ's salvation, there are also many radiant Christians, enjoying the closest imaginable fellowship with Christ, whose lives are wracked by physical infirmities.

Not only do we distort the biblical witness and fall into the deuteronomic fallacy when we flatly equate spiritual health with physical health, but we sow the seeds of needless spiritual anguish in the lives of many dedicated Christians whose bodies are already burdened with intense pain.

"Healing for your body is in the atonement as much as salvation for your soul."<sup>8</sup> With these words Oral Roberts begins his book entitled, *If You Need Healing—Do These Things*. This theory, which seems to have originated with A. J. Gor-

don<sup>o</sup> (1882), has been affirmed by faith healers again and again until this day. A number of powerful arguments make it untenable.

In the first place, the exegetical basis of this view is very weak. Most writers who uphold this view appeal to Matthew 8:17, which Roland V. Bingham calls the Magna Charta of the whole theory.<sup>10</sup> After mentioning Jesus' activity in casting out demons and healing the sick, Matthew's Gospel asserts: "This was to fulfil what was spoken by the prophet Isaiah, 'He took our infirmities and bore our diseases.'" However, the meaning of this passage seems to be that Jesus bore our infirmities and diseases not on the cross but in his ministry of healing through which, out of sympathy and love, he bore them away.

In the second place, this theory implies that sickness and disease need atonement. If this is the case, *"then sickness implies a clouded conscience and broken fellowship with God,"*<sup>11</sup> and we are again saddled with the deuteronomic theory of the relation between sin and sickness. Carried to its logical conclusion this would call one's faith into question with the occurrence or persistence of every illness.

And if our diseases were borne in the same way as our sins by Christ on the cross, how could we be sure that our sins had been forgiven if all of our physical infirmities had not been removed? Again, carried to its logical conclusion this view would imply that Christians should be immortal, when the clear teaching of Scripture is, "All flesh is grass" (Isa. 40:6), and "it is appointed for men to die once" (Heb. 9:27).

Finally, this theory misconceives the gospel because no such view was propounded by the apostles, and there is no evidence that it was a part of the *kerygma* (proclamation) of the early church. Paul says: "Christ died for our sins according to the scriptures" (1 Cor. 15:3 ASV); but there is not the slightest indication that he also taught and believed, "Christ died for our sicknesses according to the scriptures."

Now a positive statement of the nature of salvation and health is in order.

The term salvation is the comprehensive designation for all that God does for us in Jesus Christ. It is past, present, and future. It has a beginning, a continuation, and a consummation. The beginning and continuation are this-worldly events. The consummation is on the other side.

Physical health may accompany salvation in this life, but this is not always so, nor is it necessarily the case.

When Christ sent forth the twelve and then the seventy on their journeys through Israel, he included in his commissions to them a charge to heal. However, the healing commission is not con-

tained in any of the post-resurrection commissions of the risen Lord.<sup>12</sup> This would seem to indicate that the command to heal as such is no more a part of the Great Commission than other biblical commands, such as those to feed the hungry or to care for widows and orphans.

The center of the gospel is that in the incarnation, life, death, and resurrection of Jesus, God has dealt effectively with our sin problem and that he has opened up a new and living way to the Father through the Son. Sin, not sickness and suffering, remains the central problem. Reconciliation in terms of peace with God, peace with one's fellow man, and peace with one's self is the central concern.

Frequently, through his grace and mercy, God saves us from our sicknesses as well as from our sins, but this is not always the case.

Paul's thorn in the flesh was not removed, despite his repeated prayers for healing (2 Cor. 12:7-9). And yet Paul's prayer was answered in that God supplied "grace abounding." Timothy suffered from stomach troubles and frequent ailments (1 Tim. 5:23). Moreover, Paul left Trophimus ill at Miletus (2 Tim. 4:20). Surely all these men were of strong faith, and their physical infirmities are in no wise to be interpreted as due to some deficiency in their spiritual lives.

Christlikeness, not physical health, is the goal of the Christian life (Eph. 4:13;

Rom. 8:29), and sometimes physical infirmities are the disciplinary measure which God uses to stimulate the development of strong character.

**4. God as the Source of All Healing.** Accepting God as the source of all healing eliminates the necessity of distinguishing sharply between healing with medical means and healing without such means, as if one method were more spiritual or more in accord with God's will than the other.

In the Old Testament we find reference to rollers or splints for broken limbs (Ezek. 30:21), to balm used as a sedative for pain (Jer. 51:8), and to a cake of figs being used as a plaster for a boil (Isa. 38:21).

In the New Testament Jesus refers to the use of oil and wine for wounds, probably viewing wine as an antiseptic and oil as a soothing agent (Luke 10:34); and Paul enjoins Timothy, "No longer drink only water, but use a little wine for the sake of your stomach and your frequent ailments" (1 Tim. 5:23).

In 2 Chronicles 16:12, the fact is deplored that when king Asa had a foot disease he sought help from physicians instead of seeking the Lord. The fact that the next verse records his death is probably to be interpreted as the judgment of God upon his implety. "The Chronicler's frowning allusion to pre-exilic physicians was probably due to their having employed not only medical





FOR H. BOGGS, JR.

"Christlikeness, not physical health, is the goal of the Christian life."

remedies but also spells and incantations."<sup>18</sup>

In introducing the apparently hopeless condition of the woman suffering from a hemorrhage before she met Jesus and was healed, Mark says that she had "suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse" (Mark 5:26). It is noteworthy that Luke, in dealing with this section of Markan material, omits the disparaging reference to physicians (Luke 8:43).

On the positive side is the fact that Jesus himself sometimes touched the patients whom he healed or used saliva in the healing process. James counsels the use of oil (which probably refers to the best medical remedy of the day) along with prayer and confession of sin (James 5:13-16).

Some of the most helpful words on this from ancient writings come from the apocryphal book of Ecclesiasticus:

Honor a physician according to thy need of him with the honors due unto him: for verily the Lord hath created him. For from the most high cometh healing. . . . The Lord created medicines out of the earth; and the prudent man will have no disgust at them. . . . My son, in thy sickness be not negligent; but pray unto the Lord and he will heal thee. . . . Then give place to the physician, for verily the Lord hath created him. (Ecclesiasticus, 38:1-12)

Apparently the writer saw no conflict

between the use of doctors and medicines on the one hand and prayer on the other. The point to be emphasized, as indicated by George Gordon Dawson, is that scientific medicine did not create its remedies. It discovered and used what God had provided. Similarly, mental healing mechanism is from Him. He impressed the mind with its laws, and psychotherapists must obey them in order to heal sufferers. Spiritual laws are also God-given. Every good thing is from Him, and it is our part to seek, to find and to use them in faith.<sup>14</sup>

A second advantage of affirming that all healing is divine is that it eliminates the necessity of drawing a sharp line of demarcation between the miraculous and the non-miraculous, between the natural and the supernatural in healing. James Dale Van Buskirk points out:

We have gotten away from the idea that miracles are contrary to the laws of nature: We think of them rather as events in which divine power has been used for moral ends in ways we do not understand. But we know enough to believe that they are not magical, capricious displays of power; rather they are truly in line with the laws of nature and nature's God.<sup>15</sup>

This basic point of view, however, is not as modern as it might seem, for it goes back at least as far as Augustine, who declares that a portent or miracle "Happens not contrary to nature, but contrary to what we know as nature."<sup>16</sup>

The so-called laws of nature, Boggs

reminds us, are simply human constructions based on man's observations of God's usual activity. Considered from this point of view, "A miracle is either an unusual act of God, or else it is a divine act which seems unusual to us because we are unfamiliar with that particular kind of divine activity."<sup>17</sup> Declaring that there is no antithesis between the "natural" and the "supernatural," Boggs goes on to affirm that when God performs a miracle

He merely uses his freedom to act in a way different from that in which he ordinarily acts, a way which is unfamiliar to us. "Miracles" may therefore be defined as unusual acts of God called forth by extraordinary circumstances, according to means unfamiliar to us, but which we may believe to be perfectly normal expressions of God's character.<sup>18</sup>

Because of the unique nature of the Christ-event it should not surprise us that a strong concentration of the "miraculous" attended the advent of Christ and the establishment of the early church. Even today in answer to prayer God sometimes effects miracles of healing which transcend the understanding of the most advanced medical science.

Even so, one is not to say that these unusual acts of healing are more divine than the countless acts of healing which God effects through the dedicated labors of physicians acting according to the laws established by nature's God.

Finally, when one accepts the point of view that all healing is divine healing, he can gladly welcome the best help available from physicians, psychotherapists, or spiritual counselors, realizing that healing comes from God and conforms to God's laws.

1. Harry Emerson Fosdick, *A Guide to Understanding the Bible* (Harper & Brothers, 1938), p. 157.

2. Wade H. Boggs, Jr., *Faith Healing and the Christian Faith* (London: Elek Books Ltd., 1957), p. 92.

3. *Hymns of the Temple* (London: S.C.M. Press, Ltd., 1951), p. 113.

4. Many scholars regard this chapter as an appendix added by a later hand for the purpose of upholding the deuteronomistic view.

5. All quoted Scripture references are from the Revised Standard Version, unless otherwise indicated.

6. Cf. Robert H. Culpepper, *Interpreting the Atonement* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1966), pp. 56-63.

7. *Body and Soul* (Philadelphia: The Westminster Press, 1956), p. 196.

8. Oral Roberts, *If You Need Healing—Do These Things*, p. 13. Quoted by Boggs, *op. cit.*, p. 83.

9. Boggs, *op. cit.*, p. 81.

10. *The Bible and the Body* (Toronto: Evangelical Publishers, 1952), p. 53.

11. *Ibid.*, p. 59. Italics in the original.

12. Cf. Matt. 28:19-20; Luke 24:45-47; John 20:21-23; Acts 1:8. It is to be remembered that the ending of the Gospel of Mark has been lost. The casting out of demons and the healing of the sick referred to in the King James Version are signs that are to attend the witness of the apostles rather than a part of Christ's original command to them (Mark 16:14-18).

13. W. A. L. Elmslie, "The First and Second Book of Chronicles," *The Interpreter's Bible* (New York: Abingdon Press, 1951), Vol. 3, p. 487.

14. *Healing: Pagan and Christian* (London: S.P.C.K., 1935), p. 122.

15. *Religion, Healing & Health* (New York: The Macmillan Co., 1952), p. 73.

16. Saint Augustine, *The City of God* (New York: The Modern Library, 1950), Book XXI, Chapter 8.

17. Boggs, *op. cit.*, p. 49.

18. *Ibid.*, p. 50.



# EPISTLES

## Released from a Lifetime of Guilt

Khun Sutat is 71. He squandered his first 60 years making mischief, part of the time masquerading as a policeman or a priest, but most of the time living as a rogue, bandit, murderer, thief, and liar.

His last decade has been spent making up for the first 60 and in showing appreciation to Jesus who helped him when no one else would or could. There is no doubt where his loyalty lies. His gratitude to God is boundless.

He served as guide for a recent trip into back country near the Cambodian border. We located a half-brother of Khun Sutat whom he had not seen in 50 years. Khun Sutat told his brother that the Lord had permitted him to live long enough to come tell about Jesus.

When his brother brought us some bananas, Khun Sutat led in a prayer of thanksgiving as if it were a feast. Three of us preached and witnessed concerning God's love for more than an hour to the brother and a curious crowd at his little

shop in the village. After a closing prayer, Khun Sutat asked that we sing the doxology.

Seeing a person like Khun Sutat—condemned by conscience and religious teaching—released from the accumulated guilt of a lifetime by God's grace, is seeing the unfolding of the drama introduced at the birth of Jesus.

**Bobby L. Spear**  
*Nakorn Nayoke, Thailand*

## Blind Help the Blind

The Sunday School class for the blind at Calne Road Baptist Church in Hong Kong is now actively engaged in the process of printing the Bible in Cantonese Braille. A number of class members have been meeting at the church each week for several months learning to use Braille typewriters.

The members' first effort was preparation of a Braille Christmas tract for distribution during the holiday season. This work means that many blind people in Hong Kong who are not able to read English Braille will at last be able to read the Bible.

Two of the girls who have accepted Christ as Saviour since joining the Braille Sunday School class are now helping to prepare this Bible so that others can know its good news.

**Elaine Hancock, Kowloon, Hong Kong**

## Revival in Indonesia

The revival service was almost at an end when the man in his fifties limped down the aisle. Perhaps a little shy about his crippled condition, he had left his cane at the bench.

The day before, the pastor and I had visited this man in his home. He is the father of a teen-ager who attends Faith Baptist Church, and he told of the recent death of a daughter, a college student. The man himself had suffered from arthritis for four years and had not worked in that time.

We witnessed to him for the gospel, yet as we left the home I mentioned to the pastor that I did not think the man was interested. But we are often wrong. That night he attended the service with his wife, and she made her profession of faith in Christ. The next evening he followed.

During 11 days of services, that 100-member church saw 66 persons make professions of faith. During the next three months, 50 new believers completed new members classes and were baptized.

**John E. Ingouf, Surabaya, Indonesia**

## Knocking

Not often does someone come to the front door and ask how to become a Christian, but it happened one recent Saturday. Returning home late, I found a young student knocking at our door. He had attended some English classes at the Baptist book room in Dalat, and now wanted us to explain how he could become a follower of Jesus. What a joy to tell someone like that!—**Samuel F. Longbottom, Jr., Dalat, Vietnam**

## Wondrous Change

The first meeting with Mrs. Amal Veneka was shortly after we had moved to our field of service. She was sitting outside her small, thatch-roofed home, when we invited her to attend services beneath some trees not far away.

She did not come at first, but later began attending Woman's Missionary Union meetings from time to time. We discovered that she could not read, but was interested. We also learned that she was an alcoholic.

Periodically she visited the church, and we went to her home. After she suffered a broken leg we took her to the hospital for weekly medical checkup. As our first term on the field closed, she had not made a profession of faith in Christ, but was attending services regularly.

While in the U.S. on furlough, we shared her story and requested prayer for her. When we returned to Rhodesia, we were happy to see Amal Veneka among the friends—both African and European—meeting our plane. Soon she shared her testimony of how she had accepted Christ as Saviour. Both her pastor and friends gave evidence that a wondrous change had taken place in her life. Now she seeks to win her husband to Christ.

**John P. Griggs, Ft. Victoria, Rhodesia**



## Korean Prisoners Sing

Twenty-three prisoners, Communist infiltrators from North Korea, attended a service during a recent revival at Korea Baptist Theological Seminary, Taejon.

Seminary students have taken an interest in these young men and have visited them in prison many times. The students originated the idea of inviting the prisoners to the service and were pleased when prison officials granted permission.

When the group arrived, each student attached himself to a prisoner. One choir member even took his prisoner companion to the choir. But the guards were wary of such an arrangement, and soon moved the man back with the group.

While playing the piano, I surveyed the prisoners and wondered about their thoughts. They are intelligent men; some had been schoolteachers or held other responsible positions in North Korea. I wondered if they were really Communists or if they had been forced to serve as spies.

After my husband Cloyes had sung "How Great Thou Art" as a solo, he taught it to the North Koreans.

Mary Jo (Mrs. H. Cloyes) Starnes  
Taejon, Korea

## Trinidad Youths Eager

Trinidad is a youth worker's paradise. I could spend my every minute working with the young people. First, they are here. Second, they have talents, especially musical, and are eager to develop them. Third, they are unemployed and have much time on their hands, so they are delighted to occupy their time in a wholesome way.

Youth Fellowship meets every Tuesday night, and includes crafts, dramatics, guest speakers, games, etc. We have exchanged fellowship meetings with young people from St. John's Baptist Church, a British Baptist church in Port-of-Spain.

Every third Tuesday the fellowship meets at the mission point at Bagatelle. The first time we met there, 75 persons attended, ranging from babies in arms to the parents holding them.

The youths are doing so well in playing piano that a little recital was planned for one fellowship meeting. Few of them have pianos in their homes; in fact, only one church member owns a piano. But there are two pianos at church, and now whenever we go to church for a meeting we hear someone practicing at each piano.

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



Steve Hart does homework at Ridgecrest. His parents, the Sherman C. Harts, Jr., missionary associates, attended first extended orientation for missionaries.

## Pioneer Pastor Sees Work Grow

As a young seminary graduate, Aurelio Mandujano went with his family to the state of Yucatán about 15 years ago to begin work in the peninsula. The area includes the states of Campeche, Tabasco, and Yucatán, and the territory of Quintana Roo.

He opened work in Progreso, a little port city on the Gulf of Mexico. Soon a Baptist church was organized. It grew rapidly and established several missions. One of these missions was in Mérida, capital of Yucatán.

Seven years ago this mission was organized into a church with 17 members. Now 250 attend Sunday School, and the

building is packed for all the preaching services. Laymen are extremely active in mission work. The church sponsors 17 missions and preaching points.

Recently I had the privilege of teaching and preaching in an institute for the entire area, an event promoted by Baptist Representative James H. Green and Pastor Mandujano. Twenty-two churches and missions were represented.

One night I preached in the patio of the church to more than 400 people. Fifteen persons made professions of faith. Viewing the results in this area, I am keenly aware that little of it would have been possible except for the faithfulness of Mandujano during difficult days.

Ervin E. Hastey, Mexico, D.F., Mexico

## Lone Member's Patience Rewarded

More than 60 persons filled the mud church building, and others were arriving. It was the first day of revival at the little preaching point 50 miles from Dar es Salaam, Tanzania. Carlos Gruber, visiting musician from the U.S., was playing the violin. Suddenly the thought came to me, *Here we are having a revival, and we have one member!*

Then I noticed that member, Joseph Kam-bangwa, happily observing the attendance. I recalled his baptism some two years earlier. I remembered that, because he had become a Christian, he sent home the young girl he had recently taken as his second wife.

The two years had been hard. The preaching point is in the heart of a Muslim area, and there is no other Christian witness. The people caused much trouble for the new Christian, but he stood firm. For several months he had been leading a service on Sunday. He had firmly declared his faith in Christ.

Many times it had seemed useless to continue in this locality, but as I observed the crowd, I rejoiced that we had not quit. At the close of the service eight persons made professions of faith in Christ. The first Sunday after the revival, 21 joined the new members class.

James G. Tidenberg  
Dar es Salaam, Tanzania





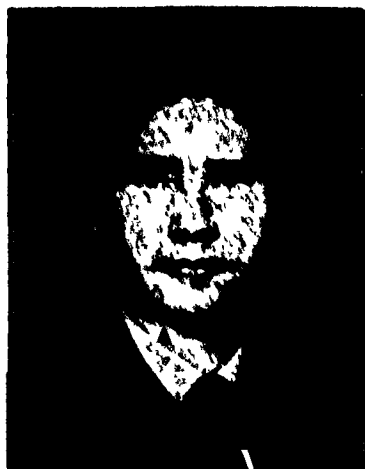
**Barron, Thomas Olon (Tom)**

b. Forest, La., May 27, 1934, ed. Bob Jones Univ., 1955-57; Cameron State Agr. Col., 1959; Okla. Bap. Univ., 1959-60; Wm. Carey Col., B.A., 1961; NOBTS, B.D., 1965. Auto co. laborer, Detroit, Mich., 1955; univ. cafeteria waiter, Greenville, S.C., 1955-57; vendor employee, Richton, Miss., summer 1956; plant employee, Richmond, Mich., 1957; serviceman, U.S. Army, U.S., 1957-59; music dir., Immanuel Church, Lawton, Okla., 1958-59; food co. employee, Hattiesburg, Miss., 1960; dept. store employee, New Orleans, La., 1961-62; pastor, Williamsburg Church, Collins, Miss., 1960-61, W. Side Mission of First Church, Picayune, Miss., 1962-63, & Mt. Lebanon Church, Covington, Tenn., 1965-68. Appointed for Indonesia, Dec., 1967. m. Hazel Clark, Nov. 29, 1958.

**INDONESIA**

**Barron, Hazel Clark (Mrs. Thomas O.)**

b. Richton, Miss., Jan. 21, 1937, ed. Bus. col., Mobile, Ala., 1954-55; Okla. Bap. Univ., 1959-60; Wm. Carey Col., 1960; NOBTS, 1961-65; Memphis State Univ., 1967; Sem. Extension Dept. (by corres.), 1967-68. Clerk, 1954-55, & sec., 1955-58, Mobile, Ala.; steno., Lawton, Okla., 1959, & Hattiesburg, Miss., 1960 & 1960-61; univ. purchasing clerk, Shawnee, Okla., 1959-60; steno. & contact rep., New Orleans, La., 1961-65. Appointed for Indonesia, Dec., 1967. m. Thomas Olon (Tom) Barron, Nov. 29, 1958. Child: Thomas Olon, Jr., Apr. 28, 1960.



**Braughton, Charles Thurman**

b. Altus, Okla., Aug. 29, 1932, ed. Ouachita Bap. Col. (now Univ.), B.M., 1958; SWBTS, M.R.E., 1962, & B.D., 1965. Music dir., Emmanuel Church, Hot Spgs., Ark., 1954-56; music & youth dir., Althelmer (Ark.) Church, 1956-58, & Maple Ave. Church, Smackover, Ark., summer 1958; serviceman, U.S. Army Reserve, U.S., 1958-59; interim youth dir., Park Pl. Church, Hot Spgs., 1959; warehouse worker, 1960-61, music & ed. dir., Cent. Church, 1960-61, student dir., Bap. Good Will Ctr., 1961-62, & sem. employee, 1962-63, Ft. Worth, Tex.; pastor, Bethel Hts. Church, Gatesville, Tex., 1962-64, & Westside Mission, Antlers, Okla., 1964-68. Appointed (special) for the Orient, Dec., 1967. m. Muriel Kathleen Blount, Dec. 22, 1957.

**THE ORIENT**

**Braughton, Muriel Kathleen (Mrs. C. Thurman)**

b. Little Rock, Ark., July 17, 1938, ed. Ouachita Bap. Col. (now Univ.), 1956-58; SWBTS, 1960-62. Col. employee, Arkadelphia, Ark., 1956-57; summer field worker, TU Dept., Ark. Bap. State Conv., 1957; elem. dir., Bap. Good Will Ctr., Ft. Worth, Tex., 1961-62. Appointed (special) for the Orient, Dec., 1967. m. Charles Thurman Braughton, Dec. 22, 1957. Children: Joel Thurman, Sept. 5, 1959; Daniel Carey, July 19, 1962; Carol Ruth, July 6, 1966; Samuel Stephen, June 17, 1967.



**Burtis, John Robert (Bob)**

b. Madisonville, Tex., June 14, 1937, ed. Tex. A&M Col. (now Univ.), 1954-55; Howard Payne Col., B.A., 1958, & further study, 1958-59; SWBTS, B.D., 1967. Asst. pastor & youth dir., First Church, Gorman, Tex., 1956-57; paint co. lab. tech., 1962-63, supply co. employee, 1963-64, & hosp. file clerk, 1964-66, Ft. Worth, Tex.; pastor, Bap. Chapel, Brady, Tex., 1957-59, Northview Church, Bryan, Tex., 1959-61, First Church, Singleton, Tex., 1961-62, Pecan Grove Church, San Saba, Tex., 1962-63, & Shiloh Church, Hempstead, Tex., 1966-67. Appointed for Argentina, Dec., 1967. m. Betty Maureen Allen, Jan. 26, 1957.

**ARGENTINA**

**Burtis, Betty Maureen Allen (Mrs. J. Robert)**

b. Shattuck, Okla., Nov. 16, 1935, ed. San Angelo Col., 1954-55; Howard Payne Col., B.S., 1957, & further study, 1958-59; SWBTS, 1965. Sec., San Angelo, Tex., 1955; col. sec., Brownwood, Tex., 1956-57; sec.-bookkeeper, 1961-65, & sem. prof.'s sec., 1965-66, Ft. Worth, Tex. Appointed for Argentina, Dec., 1967. m. John Robert (Bob) Burtis, Jan. 26, 1957. Child: Sharon Beth, Feb. 13, 1958.



### Hope, Benjamin Edgar

b. Grant Co., Ark., Jan. 17, 1936. ed. Univ. of Okla., summer 1958; Okla. Bap. Univ., B.A., 1959; SWBTS, B.D., 1963; Tex. Wesleyan Col., 1960-61. Bible salesman, Nashville, Tenn., summer 1955; bottling co. employee, 1955-56, & groc. clerk, summer 1956, Shawnee, Okla.; shoe salesman, Okla. City, Okla., 1956-58; salesclerk, Hugo, Okla., 1958-59, & Ft. Worth, Tex., summer 1959; office mgr., 1960-63, bookkeeper, 1963-64, & office worker, 1964-65, Ft. Worth; pastor, First Church, Cloudy, Okla., 1958-59, & Columbia Rd. Chapel, N. Olmsted, Ohio, 1965-67. Appointed for S. Brazil, Dec., 1967. m. Berdie Lou Moose, June 9, 1956.

## SOUTH BRAZIL

### Hope, Berdie Lou Moose (Mrs. Benjamin E.)

b. Okla. City, Okla., July 26, 1934. ed. Okla. Bap. Univ., B.S., 1956; Cent. State Col. (Okla.), summer 1955; SWBTS, 1959-64 (intermittently). Univ. dean's sec., 1952-56 (part-time), & library asst., summer 1956, Shawnee, Okla.; summer jobs, Okla. City, 1953, '57, & '58; HMB summer missionary, Tex., 1954; high school teacher, Jones, Okla., 1956-58; cashier-bookkeeper, Hugo, Okla., 1958-59; clerk-typist, Ft. Worth, Tex., 1959-60 & 1963-65; sec. to Bap. area missionary, N. Olmsted, Ohio, 1965-67 (part-time). Appointed for S. Brazil, Dec., 1967. m. Benjamin Edgar Hope, June 9, 1956. Children: Janet Lorita, Dec. 3, 1960; Joel Jeffrey, July 8, 1967.



### Hudson, James Vassar (Jimmy), Jr.

b. Jackson, Miss., Jan. 21, 1936. ed. W. Va. Univ., 1956-57; La. Col., B.A., 1958; SWBTS, M.R.E., 1960, & further study, 1960-61; NE. La. State Col., M.Ed., 1966. Construction worker, summers 1954, '55, '57, & '60, & YMCA counselor, summer 1959, Monroe, La.; HMB summer missionary, Mont., 1958; serviceman, U.S. Army Nat'l. Guard, S.C., 1961; teacher, Bastrop, La., 1961-66, & Sulphur, La., 1967-68. Appointed for Korea, Dec., 1967. m. Charlotte Linda Pickett, Aug. 19, 1961.

## KOREA

### Hudson, Charlotte Linda Pickett (Mrs. James V., Jr.)

b. Bastrop, La., Dec. 22, 1940. ed. NE. La. State Col., B.S., 1962. Sec., 1957 & summers 1958 & '59 (each part-time), private tutor, 1961-63, sub. teacher, 1962-66, & teacher, 1963-67, Bastrop. Appointed for Korea, Dec., 1967. m. James Vassar (Jimmy) Hudson, Jr., Aug. 19, 1961. Children: Johnna Kay, July 23, 1962; James Kelly, May 23, 1964; Joel Keith, July 21, 1967.



### Watanabe, George Hideo

b. Waiialua, Oahu, Hawaii, Jan. 9, 1938. ed. Ouachita Bap. Col. (now Univ.), B.A., 1960; SWBTS, 1960-62; GGBTS, B.D., 1963. Col. employee, Arkadelphia, Ark., 1956-60; HMB summer missionary, Mo., 1958, Va., 1959, & Calif., 1961; Bible teacher, Hawaii Bap. Academy, Honolulu, 1963-67; pastor, Cornelia Ave. Chapel, Fresno, Calif., 1962-63; Kahaluu (Hawaii) Chapel, 1963-64, & Academy Church, Honolulu, 1964-68. Appointed for Japan, Dec., 1967. m. Amy Emiko Konishi, Aug. 1, 1964.

## JAPAN

### Watanabe, Amy Emiko Konishi (Mrs. George H.)

b. Honolulu, Hawaii, Jan. 30, 1944. ed. Calif. Bap. Col., Riverside, 1962-63; Univ. of Hawaii, B.A., 1968. Univ. clerk-typist, Honolulu, 1963-64 (part-time). Appointed for Japan, Dec., 1967. m. George Hideo Watanabe, Aug. 1, 1964. Child: Elaine Michiko, Sept. 19, 1966.

## REAPPOINTED



### Hocum, Merna Jean

b. Ft. Dodge, Iowa, Apr. 26, 1927. ed. Blue Mtn. Col., B.A., 1949; WMU Training School for Christian Workers (now merged with SBTs), M.R.E., 1952; Univ. of Tenn., M.S.S.W., 1956; NOBTS, G.S.R.E., 1967. HMB summer missionary, Tex., 1947, '49, & '51; high school teacher, Ft. Lookout, Mo., 1949-50; dir., Benedict Good Will Ctr., St. Charles, Va., 1952-54; staff member community ctrs., Nashville, Tenn., 1954-55, & Memphis, Tenn., 1955-56; social worker, Sellers Bap. Home & Adoption Ctr., New Orleans, La., 1964-67. Appointed for N. Brazil, Mar., 1956; lang. student, Campinas, 1956-57; good will ctr. worker, Recife, 1957-62, & Natal, 1962-63. Resigned, Oct., 1963. Reappointed for Guyana, Dec., 1967.

## GUYANA

# FAMILY ALBUM

## SPECIAL PROJECT NURSES

(Employed in January)

HARR, Patricia Ann, S.C., Gaza.

(Employed in February)

RIDDLE, Joyce Faye, N.C., Gaza.

## ADDRESS CHANGES

### Arrivals from the Field

CHAPPELL, Catherine Flo (S. Brazil), 779 Jefferson St., NW., Atlanta, Ga. 30318.

GRAHAM, Rev. & Mrs. J. Billy (Taiwan), c/o Dr. E. I. White, 109 Seviere Ave., Greenville, Tenn. 37743.

VINEYARD, Onis (N. Brazil), 401 W. Sixth St., Del Rio, Tex. 78840.

### Departures to the Field

ATNIP, Mrs. Logan C., Box 8241, Belmont, Bulawayo, Rhodesia.

BEEVERS, Rev. & Mrs. Ernest B., Djl. Hegarmanah 41, Bandung, Indonesia.

BELLINGER, Mr. & Mrs. Robert N., Box 1416, Monrovia, Liberia.

BENOS, Rev. & Mrs. H. Earl, Jr., Box 107, Saigon, Vietnam.

BRAGO, Rev. & Mrs. Kenneth R., 1919-3 Kami Ishihara, Chofu-shi, Tokyo, Japan.

BRASWELL, Rev. & Mrs. George W., Jr. (Lebanon), Box 1503, Teheran, Iran.

CARLIN, Dr. & Mrs. Louis E. (assoc.), Bap. Med. Ctr., Nalcigu, via Gambaga, Ghana.

CARTER, Rev. & Mrs. William P., Jr., Casilla 9796, Santiago, Chile.

DAVIS, Rev. & Mrs. Burton de Wolfe, Caixa Postal 714, Fortaleza, Ceara, Brazil.

DUKE, Sr. & Mrs. H. Dean, Apartado Aereo 1336, Barranquilla, Colombia.

ELLISON, Rev. & Mrs. Kenneth Z., Djl. Hegarmanah 41, Bandung, Indonesia.

FOX, Rev. & Mrs. Calvin L., 1134 M. H. del Pilar, Manila, Philippines.

FRAZIER, Rev. & Mrs. Billy R., Caixa Postal 916, Santo Andre, São Paulo, Brazil.

GATELEY, Rev. & Mrs. Harold G., Bap. Mis., O Jung Dong, San 3, Taejon, Korea.

GIVENS, Shute V., Caixa Postal 950-ZC-60, Rio de Janeiro, GB, Brazil.

HARR, Patricia Ann (spec. proj. nurse), Bap. Hosp., Gaza, via Israel.

HARRY, Rev. & Mrs. Lawrence P. (assoc.), Box 1416, Monrovia, Liberia.

HARRIS, Rev. & Mrs. T. Franklin, Bap. Mis., IPO 1361, Seoul, Korea.

HENDERSON, Mr. & Mrs. W. Glenn (assoc.), Box 1416, Monrovia, Liberia.

HENSLEY, Rev. & Mrs. Robert L., Caixa Postal 35, Goiânia, Goiás, Brazil.

JACKSON, Alma, Caixa Postal 35, Goiânia, Goiás, Brazil.

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LATHAM, Dorothy, Caixa Postal 226, Manaus, Amazonas, Brazil.

MARROW, Rev. & Mrs. M. Maurice (Tanzania), Box 32, Limuru, Kenya.

MARSHALL, Bertha Jane (assigned to India), Bap. Hosp., Gaza, via Israel.

MASON, Rev. & Mrs. J. Donald, Box 1928, Lusaka, Zambia.

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MULLINS, Rev. & Mrs. Charles D., Box 836, Wailane, Hawaii 96792.

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PIPPIN, Rev. & Mrs. Ernest C., Casilla 146, San Juan, Argentina.

REYNOLDS, Rev. & Mrs. Marvin R. (Botswana), 152 Fourth Ave., P.O. Waterfalls, Salisbury, Rhodesia.

SCHLEIFF, Rev. & Mrs. G. E., Box 657, Gwelo, Rhodesia.

SCOTT, Rev. & Mrs. B. Rue, Box 469, Blantyre, Malawi.

SMITH, Rev. & Mrs. J. Wendell, Djl. Hegarmanah 41, Bandung, Indonesia.

STOVER, Josephine W. (Mrs. Thomas B.), Caixa Postal 352-ZC-00, Rio de Janeiro, GB, Brazil.

TURNER, Louise (Mrs. Walter M.) (assoc.), Bap. Hosp., Gaza, via Israel.

VAUGHN, Edith, Caixa Postal 1940, Recife, Pernambuco, Brazil.

WILLIS, Miriam (Paraguay), Bap. Hosp., Gaza, via Israel.

WILSON, Sarah, Azul 548, Buenos Aires, Argentina.

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BURNETT, Rev. & Mrs. Johnny N., Caixa Postal 941, Belém, Pará, Brazil.

CARTER, Joan, Box 30370, Nairobi, Kenya.

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ENGE, Rev. & Mrs. Siegfried G., Casilla 344, Mar del Plata, Argentina.

FRYE, Rev. & Mrs. C. Ray, JIwan Mohammed Salleh, Ipoh, Perak, Malaysia.

GARRETT, Dr. & Mrs. Robert H., Sessami Bap. Mis., P.O. Gokwe, Rhodesia.

HARDISTER, Rev. & Mrs. Graydon B., Bap. Hosp., Ajloun, Jordan.

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PATE, Mavis, Box 99, Ramna, Dacca 2, E. Pakistan.

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PAICE, Rev. & Mrs. Harold L., 2-16 I-chome, Gohongi, Meguro-ku, Tokyo, Japan.

ROBERTS, Rev. & Mrs. Will J., Box 478, Nyeri, Kenya.

SMITH, Rev. & Mrs. Clarence R., Apartado 358, Valencia, Venezuela.

SMITH, Rev. & Mrs. Paul S. C., Box 9096, Amman, Jordan.

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CLIFT, Annie Sue (Japan), Box 218, Ridgecrest, N.C. 28770.

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SCHWARTZ, Evelyn (Indonesia), 414 S. High St., Winchester, Tenn. 37398.

SMITH, Rev. & Mrs. William L. (S. Brazil), 3400 Price Ave., Orlando, Fla. 32806.

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### Lockard Receives Doctorate

W. David Lockard, missionary to Rhodesia, received the Doctor of Theology degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex., on Dec. 21. Lockard is now serving as director of the Foreign Mission Board's extended orientation for new missionary personnel.

### Nordic Crusade Set for 1969

Participation in a 1969 Nordic Baptist evangelistic crusade with Baptist unions of Norway, Denmark, and Sweden has been voted by the executive board of the Swedish-speaking Baptist Union of Finland.

Because of similarities of their languages, the four groups will be able to share a common crusade theme song and to exchange ministers as evangelists.

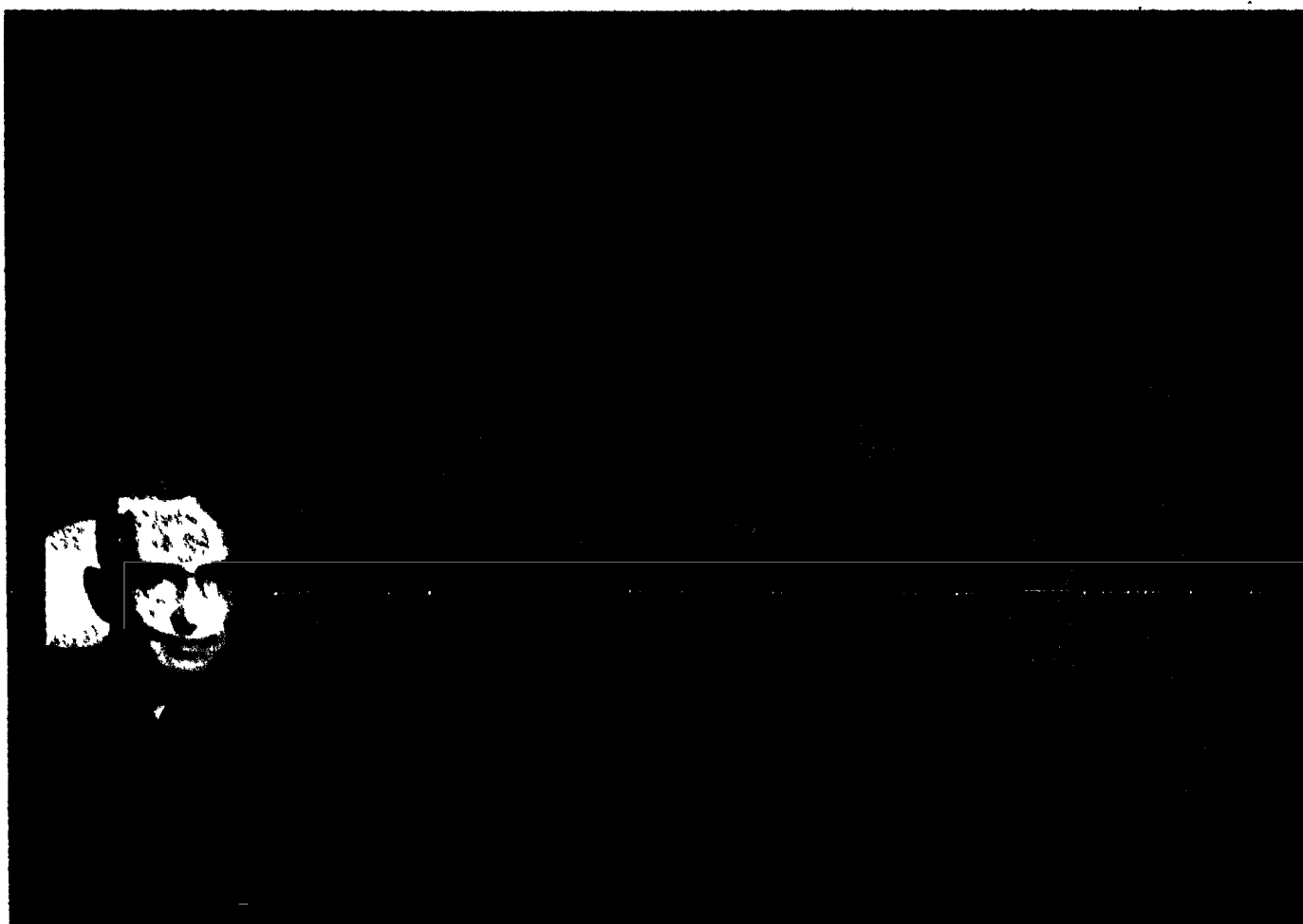
### Poles Report 120 Baptisms

Baptist churches in Poland baptized 120 converts during the past year, according to the annual report from the Polish Baptist Union. More than 20 persons were baptized in one church service.

The report also says that Polish Baptists conducted evangelistic meetings in their churches, published three books, and conducted training courses for youth and for preachers.

### Tokyo Church Dedicates Building

Members of the English-language Chofu Baptist Church, on the outskirts of Tokyo, Japan, formally dedicated their new \$85,000 building in January. The church is located near several military housing complexes.



### Evangelical Choir Given First Recognition in Mexico

In the first time any evangelical choir has received recognition in Mexico, the choirs of the Estrella de Belen (Star of Bethlehem) Baptist Church and the First Baptist Church, Mexico City, sang in a series of Christmas concerts, reported Alan W. Compton, Southern Baptist radio and television representative for Latin America. The concerts were sponsored by the social action department of the Federal District of Mexico.

Both choirs received diplomas from the city government, taking note of their con-

tribution to the religious and cultural life of the community. More than 20 choral groups, selected on the basis of excellence, took part in the concerts, held in a park in the heart of Mexico City.

"Due to laws forbidding public gatherings for the purpose of disseminating religion, Mexican evangelicals have had to confine choir concerts to the churches," pointed out Compton. Now, "by the people's demands for more cultural events," new opportunities seem to be coming "to present the gospel through music."

### Likes 'Factual' Articles

Enclosed is check for \$1.50 for another year's subscription to THE COMMISSION.

Thanks to all your staff that you haven't gone "sensational" . . . and that we can always depend on you to give us simple, factual, and richly informative articles about our work of love on foreign fields.

Mrs. W. E. Lamar  
Lorain, Ohio

### Response to Letter

After reading THE COMMISSION I thought it necessary to comment on the letter (Jan., 1968) written by Mrs. I. J. McMahon, Jr., concerning the use of certain photographs on the covers of our Christian magazines.

First, if we would concern ourselves less with the semi-miniskirted and pipe smokers among Christian workers and concern ourselves more with the real meaning of Christianity, we would accomplish much more.

Secondly, I am quite disappointed to hear that we Southern Baptists are the denomination with THE message. It sounds too much like Roman Catholicism to me. The Great Commission was given to all who wish to be Christians. As Christians, we have a mes-

sage to share with the world, but let's not narrow it down to any one denomination.

I appreciate receiving your magazine. As an MK, I enjoy reading it to keep in touch with the work that my parents and other missionaries I know are doing throughout the world.

James L. Harper  
Liberty, Missouri

Note: The writer's parents, the Leland J. Harpers, are missionaries to Paraguay.

### Two Young Men

I enjoyed very much your article "MK in Concert" in the January edition. In response to your request I want to share with you two of the most marvelous young men I have ever met: Bob David and Neal Hill, teen-age sons of Dr. and Mrs. Ronald Hill, missionaries to Thailand. Their picture appeared in THE COMMISSION last year playing the guitar and singing for a meeting. They have done this at various meetings in New Orleans this year and have done outstanding jobs.

They sing with the Choraleers, a group of six young men, from First Baptist Church. They are intelligent boys and ahead of their age group in school. Bob David is a senior and will be staying in the States to attend college next year. Neal is a junior and active in Junior Achievement.

It is refreshing to meet young men who not only are thoughtful and courteous but

who enjoy communicating with adults. They are so gracious in participating in any activity.

Marcel S. (Mrs. Ken) Roper  
New Orleans, Louisiana

### Church Sends Magazines

I notice our church is sending THE COMMISSION and Home Missions to everyone who will turn in their address. This is the way it should be done for a starter. . . . Certainly it is as important as the state papers, and the . . . S.S. material sent out every quarter.

Greene Strother  
Columbia, S.C.

### From a New Baptist

Being a new Baptist, I have really enjoyed THE COMMISSION and Home Missions magazines. It has been a blessing to me, learning about missions and how, by giving to home and foreign missions, we can help so many people all over the world come to know Christ.

I have a friend who is a new Baptist, and I know these magazines will help her also to understand about our mission work. Will you please send her a gift subscription from me for both magazines.

Sarah (Mrs. John W.) Wilkett  
El Paso, Texas



EUROPEAN BAPTIST PRESS SERVICE

## Walking Posters

Enclosed by their message promoting the approaching Baptist evangelistic crusade, sign-carriers stroll among pedestrians in Duisburg, one of the main cities in the densely populated Rhine-Ruhr region of northern Germany, where Baptists will open in March the first simultaneous campaign to be held in the nation. Ginter Wieske, crusade coordinator, asks that fellow Baptists pray for the effort.

## Vietnam Mission Aids War Victims

The Vietnam Baptist Mission, studying ways to assist the destitute masses of refugees, war-wounded, and Vietcong returnees, has asked for a missionary couple to specialize in social service.

Meanwhile, some work of this type is being done through activity centers in Danang, Camranh, and Nhatrang. The U.S. military encourages these centers and helps with expenses and personnel, reported Mrs. Rondal D. Merrell, Sr., missionary in Danang.

Missionaries were invited to direct a program of English classes for Vietnamese at Camranh. The military provides teachers and facilities, including a lunchroom and recreation center. Missionaries have furnished a room with books for study and pleasure reading.

In Danang, where 150,000 refugees have crammed inside city limits, there is a center downtown and another in a refugee settlement. Both offer graded English classes, which enrolled more than 1,500 people in the past year.

At the Danang centers, U.S. military dental teams hold free clinics, examining from 30 to 60 Vietnamese weekly. A local seamstress teaches sewing classes. Mis-

sionary Journeyman James Bobo has begun a typing class at the downtown center to prepare people for jobs in American offices. This center also features a library with books in Vietnamese, French, English, and Chinese.

The missionaries distribute used clothing, toys, and "help-yourself-kits" sent by Baptists in the U.S. and articles donated by servicemen in Vietnam. Scripture portions or tracts are packed with each gift.

At Christmas, 25 Army trucks hauled 1,000 Vietnamese children from the Baptist centers in Danang to a nearby military base. There missionaries helped servicemen give a Christmas party.

## Totals Grow in Peru

Membership in churches related to the Peru Evangelical Baptist Convention grew from 539 to 700 during 1967, a 30 percent increase, messengers were told at the Convention's third annual meeting in January. Enrolment in Sunday School rose to 1,367 (up 52 percent). Total income of churches increased by 90 percent and financial support to the Convention by 98 percent.

The promoter of evangelism announced that Peru Baptists stayed on schedule in the first year of their four-year plan of advance. The plan was adopted in 1967 with the aim of tripling the number of churches. There are now 12 churches and 38 "annexes."

## Funds Voted for Projects

Allocations totaling nearly \$300,000 were voted by the Foreign Mission Board at its January meeting for work around the world. Among the items were \$22,000 for publication of a Chinese-language hymnal by Baptist Press in Hong Kong, and \$15,000 for three radio-television workshops in Latin America this year. The Board voted \$10,000 to provide a residence for the first Southern Baptist missionaries to Botswana.

Appropriations totaling more than \$11,000 were approved for Bible distribution in Lebanon, Indonesia, Vietnam, and the Philippines.

Relief items totaling more than \$3,700 were voted to repair churches damaged by earthquakes in Lima, Peru, and for typhoon damage repairs in the Philippines and Taiwan.

The Board also approved \$3,000 to aid an evangelistic campaign in the Rhine-Ruhr region of Germany.

## Situation in Spain Called Improved

Appraisal of the merits of Spain's new religious freedom law continues, while the deadline for non-Catholic churches to register with the government under the law has been extended to May 1. Original deadline was the end of 1967.

Spain's Minister of Justice said in Madrid that the law "is good in itself" and "has been generally accepted." In a statement to the press he declared, "Unfavorable opinions expressed by some religious bodies do not accord with the general view but reflect that of one group."

Commenting on the statement, Baptist Pastor José Cardona said that the situation of Protestant communities in Spain is distinctly better since the passage of the law, but that some communities are still opposed to registration. Cardona is executive secretary of the Evangelical Defense Committee, which represents interests of all Protestant groups in Spain.

He said the deadline extension allows churches "ample time" to make up their minds on the subject. He added that the registration question would be an important topic at the next national synod of Protestant churches, to be held after the

Ministry of Justice issues more detailed regulations on registration.

Cardona cited as signs of the improving condition of Protestants the opening of a new Baptist church in the industrial Madrid suburb of Villaverde, the burial of a Protestant in one of Madrid's Catholic cemeteries for the first time since the days of the Republic, and the unusual cooperation of the town council of Cigales, near Valladolid, in a recent Protestant wedding by loaning chairs and other furniture to a non-Catholic church for the ceremony.

## Fifth Church Formed in Madrid

The fifth Baptist church in Madrid, Spain, was organized on New Year's Day with 34 charter members. The new Villaverde Baptist Church developed from a mission started by First Baptist Church of Madrid in 1966. The congregation met in a beauty shop until May, 1967, when a storefront building was bought.

Villaverde is the only evangelical church in a section of Madrid with 150,000 people, reported Mrs. Charles W. Whitten, missionary.

# NEWS

## Staff Outnumbered

Statistics comparing U.S. Roman Catholics engaged in mission work overseas, Peace Corpsmen, and Southern Baptist foreign missionaries were presented to the Foreign Mission Board in January by Frank K. Means, secretary for Latin America.

As of January, 1967, reported Means, U.S. Catholic overseas personnel totaled about 9,500, of whom 5,369 were in Latin America (according to a report of the U.S. Bishops' Committee for Latin America, National Conference of Catholic Bishops).

As of Nov. 15, there were 12,325 Peace Corpsmen at work in 58 countries, including 4,318 assigned to Latin America, the largest contingent to any distinctively separate part of the world.

As of Jan. 11, 1968, Southern Baptists had 2,276 career missionaries, missionary associates, and missionary journeymen. Of these, 785 serve in the 23 Missions in Latin America.

Means pointed out that no new missionaries were appointed in 1967 to 11 of these Missions: the Bahamas, Bermuda, Equatorial Brazil, North Brazil, the Dominican Republic, the French West Indies, Jamaica, Chile, Costa Rica, Honduras, and Venezuela.

"Those of us concerned for Latin America face 1968 with the earnest hope that Missions too long neglected can receive reinforcements and that the level of personnel for the entire area will experience a gratifying degree of growth," said Means.

## Group To Meet in Vienna

Date for the conference of the European Baptist Federation, to meet in Vienna, Austria, in 1969, has been set for Aug. 6-10. The meeting is expected to attract more than 4,000 Baptists to Vienna, Austria's capital and largest city.

Officials of the EBF believe that holding the conference in Austria, which borders on Czechoslovakia, Hungary, and Yugoslavia, may allow many more delegates to come from Eastern European countries.

The conference will share the spotlight in Vienna with two other events. Austrian Baptists wanted the conference since 1969 marks the 100th anniversary of the origin of Baptist work in Austria, a work which began in Vienna. The other event is the meeting of the Baptist World Alliance executive organization, to precede the EBF conference.

Austria, with seven million inhabitants, is 88 percent Roman Catholic, according to European Baptist Press Service. Only 5 percent of its citizens are Protestant, among whom are the some 750 Baptists in eight churches and four missions. Two Baptist churches are in Vienna.



## Laubach in Hong Kong

Frank C. Laubach, renowned literacy expert, explains his "Teaching English the New Way" plan to a class at Hong Kong Baptist College. In a series of evening classes he instructed more than 500 persons in his simplified method of teaching English. Plans are under way to set up an Asian headquarters at the college and continue this program, since English is a vital language in commerce and education in many parts of Asia. Scenes for a documentary about the Laubach method have been filmed at the college and at other Hong Kong centers where it is being used.

## Encouraged Chileans Stress Witness Now

Chilean Baptists, exultant over results of a nation-wide evangelistic campaign in late 1967, are showing determination to press forward in efforts to lead countrymen to Christ. Gathered for the 60th annual meeting of the Chilean Baptist Convention in January were 500 persons, including messengers from 74 of the Convention's 112 churches.

"Uppermost in the minds of the pastors, lay leaders, and missionaries was how to conserve and continue the harvest from last year's evangelistic campaign, when thousands professed faith in Christ, and how best to reach the rest of the country," reported Missionary F. David Stull.

The Crusade of the Americas, scheduled to culminate in 1969, was discussed

repeatedly, "and hours were spent praying for God's guidance and blessing in this campaign," said Stull.

"But Chilean Baptists are not waiting until 1969 to win their neighbors to Christ," continued Stull. In Woman's Missionary Union sessions and in young people's meetings the emphasis was on the "immediate use of every available method to win others."

## Winner Supports Offering

Because a Woman's Missionary Union member in Birmingham, Ala., figured a crossword puzzle correctly, an additional \$1,000 went to the Lottie Moon Christmas Offering for Foreign Missions.

Mrs. W. Leon Spain won \$5,070 in the Cashword Puzzle Contest of the *Birmingham News* and *Birmingham Post-Herald*. Prize money had mounted during a 35-week period without a winner.

Mrs. Spain's husband, an ordained Baptist minister, has been in poor health and unable to work full-time. Besides the \$1,000 to the Lottie Moon Offering, Mrs. Spain tithed \$500 through her church.

One of their daughters, Sarah F. Spain, is a missionary journeyman in Colombia.

## Programs Boost Crusade

A weekly Crusade of the Americas radio program in Rosario, Argentina, claims first place with the Sunday-morning audience (according to station reports). It has led to Baptists being given some free time on television and has won laudatory comment in an important Argentine newspaper and good wishes from civic clubs, schools, and churches.

Purposes of the program, explained Samuel O. Libert, its director, are to create and increase interest in the Crusade, particularly among rural and language groups, to make contact with youth, to express the relationship of the Bible to daily living through discussion of issues, and to present "Christ the Only Hope," the Crusade theme.

Libert, an Argentine, is regional coordinator for southern South America for the Crusade, a hemisphere-wide evangelistic effort to culminate in 1969.

## Center Opened in Montevideo

A multi-purpose Baptist center was opened recently on a main thoroughfare of Montevideo, Uruguay. The center includes a book store, library, radio and television studio, dining room to seat about 100 persons, and offices for the Uruguay Baptist Convention and the Baptist Mission of Uruguay (organization of Southern Baptist missionaries).

The center's program will include sports, English classes, and study courses for church members.



## NEWS

### Broadcasts Begun

The first radio program in the 59-year history of Baptists in Portugal was begun in late December. The 15-minute program, "Musica Para Meditar (Music for Meditation)" is broadcast on Tuesday nights over the most powerful commercial station in Portugal, which has transmitters in Lisbon and Porto.

The program can be heard over all Portugal and in Spain and North Africa, said Missionary Grayson C. Tennison.

Initial reaction "has been extremely gratifying," Tennison added. "Though not the first program sponsored by Portuguese evangelicals, it is the first one transmitted in Portugal with coverage of the entire country. It is also the first evangelical program accepted by the Radio Clube Portugues, a station with 150,000-watt transmitters."

Acceptance of the program "gives Portuguese Baptists added impetus in their steadily developing work, and at the same time speaks volumes of the changing image of evangelicals in Portugal," Tennison pointed out.

Four of the dozen persons who responded to the first broadcast were not Christians, reported Wesley Miller, Rueschlikon, Switzerland, director of the European Baptist Recording Studio, which assists in preparing the program for broadcast. The program presents choirs and soloists of Portuguese Baptist churches, as well as the best selections from Baptists in Brazil, where Portuguese is also the national language.

#### Yugoslavs Start Year with Baptisms

The first baptism of 1968 in Yugoslavia was conducted at the close of a New Year's watch-night service in which several Baptist churches participated, reported European Baptist Press Service.

Nine converts were baptized, including one adult woman and eight teenagers, at the service in the church in Novi Sad.

#### Japanese Choir Records Album

The first record album by a Japanese church choir to be released through a commercial recording company went on sale in late December, reported Missionary Worth C. Grant. The album of 15 hymns by the choir of Tokiwadal Baptist Church, Tokyo, is selling well in Japan.

#### Portuguese Open Book Store

Baptists of Portugal have opened a book store in rented quarters on a main thoroughfare of Lisbon, the nation's capital. The store replaces a book deposit which for several years has provided literature for the churches of the Portuguese Baptist Convention.

The three-story book store includes a reading room where interested persons may study evangelical literature or have conferences for spiritual guidance.



Three pastors make up the Portuguese Baptist Convention's radio committee: (l to r) Chairman Antonio dos Santos, Orlando Caetano, and Daniel Machado. They supervise the first Baptist radio series in Portugal, begun in December.

### Orient Opportunity 'Unprecedented'

"Unprecedented missionary opportunity in the Orient" now presents itself, Winston Crawley, Foreign Mission Board secretary for the Orient, reported to the Board in January. His summary of highlights in the Orient for 1967 included:

A rate of baptisms greater than one for every nine Baptist church members; opening of six new stations of missionary residence; organization of 17 churches in the Philippines and 12 in Japan; the beginning of advanced training for Baptist leadership in Pakistan when a Pakistani student went to the Philippines for theological study.

Also, an evangelistic campaign in Indonesia resulting in nearly 3,000 professions of faith; evangelistic campaigns in Japan and southeastern Thailand; Baptist cooperation in the Billy Graham crusade in Tokyo, Japan.

In radio and television evangelism: completion of preparation for a radio ministry in Vietnam; broadcasting of a monthly radio program at Bukittinggi, Indonesia, and a weekly TV program on Guam; public health broadcasts by the Baptist hospital in Pusan, Korea; more than 1,000 persons enrolled in follow-up correspondence courses related to Baptist radio-TV work in Thailand.

Although the missionary staff in the Orient had a net gain of 34 during 1967, "There are still emergency needs for reinforcement, with young preachers for general evangelism in especially short supply," said Crawley.

#### Missionary Earns Degree in Brazil

Missionary Carolyn (Mrs. Richard T.) Plampin, serving in South Brazil, received a degree in Pedagogia from the Universidade Federal do Parana in Curitiba, Brazil, in December. The degree is equivalent to a Bachelor of Science degree in pedagogy (education).

### Bibles Sell during Fiesta

A literature booth in a park served as "Costa Rican Baptists' first effort to provide a Christian witness at a large public gathering," according to Missionary L. Laverne Gregory. The booth was set up in Plaza Viquez, where a number of amusements are located, during the Christmas-New Year fiesta time in Costa Rica.

Baptists sold 108 Bibles and New Testaments and 308 other books. They sold or gave away hundreds of copies of *Respuesta (Answer)*, magazine published by the Baptist Spanish Publishing House, and gave away tracts and other items.

"As we tried to pack up at midnight on New Year's, people were still crowding around to purchase Bibles and books," said Gregory.

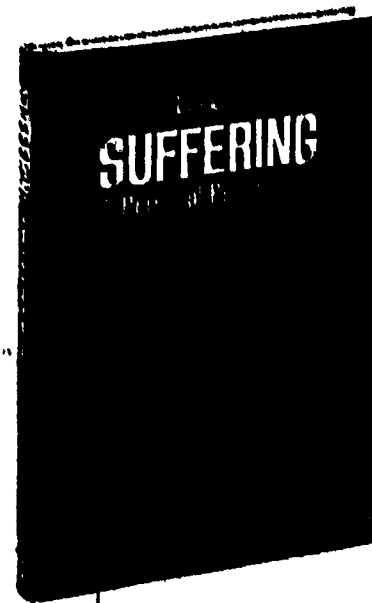
Pakistan, Vietnam, Malaysia, and Japan head the list of countries needing preachers. Other urgent needs are for doctors and nurses, theological seminary teachers, religious education specialists to prepare literature, at least half a dozen pastors for English-language work, dormitory parents for missionary children, and office secretaries.

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THE COMMISSION

## NEWS

### Convention Fourth Largest

The Japan Baptist Convention—233 affiliated churches and missions with 19,800 members—now forms the fourth largest Protestant group in Japan, according to Worth C. Grant, press representative for the Japan Baptist Mission.

Baptists lead all other groups in Japan in Sunday School enrolment, with nearly 26,000, added Grant. Oi Baptist Church, Tokyo, is the largest Protestant church in Japan. The number of Christians is believed to be fewer than one million among the approximately 100 million people of Japan.

Among the 15 persons baptized by Oi Church in a recent service were the nine- and seven-year-old sons of the church's Sunday School superintendent.

"A few years ago it was unheard of for children to be baptized in Japanese Baptist churches," commented Grant, "but as more and more Christian homes are established, there will be more youngsters accepting Christ at an early age."

### Dutch Baptisms Highest

Churches affiliated with the Union of Baptist Churches in the Netherlands baptized 464 converts during 1967, a record number. The previous year's high was 382 baptisms in 1962, and the average since 1945 has been 309 a year.

The record year for baptisms comes as the Union is preparing for a special evangelistic crusade. A nation-wide rally has been set for September to draw the Union's 67 churches and more than 9,000 members more closely into preparation for the evangelistic crusade in April and May, 1969.

### Anderson Elected in Hong Kong

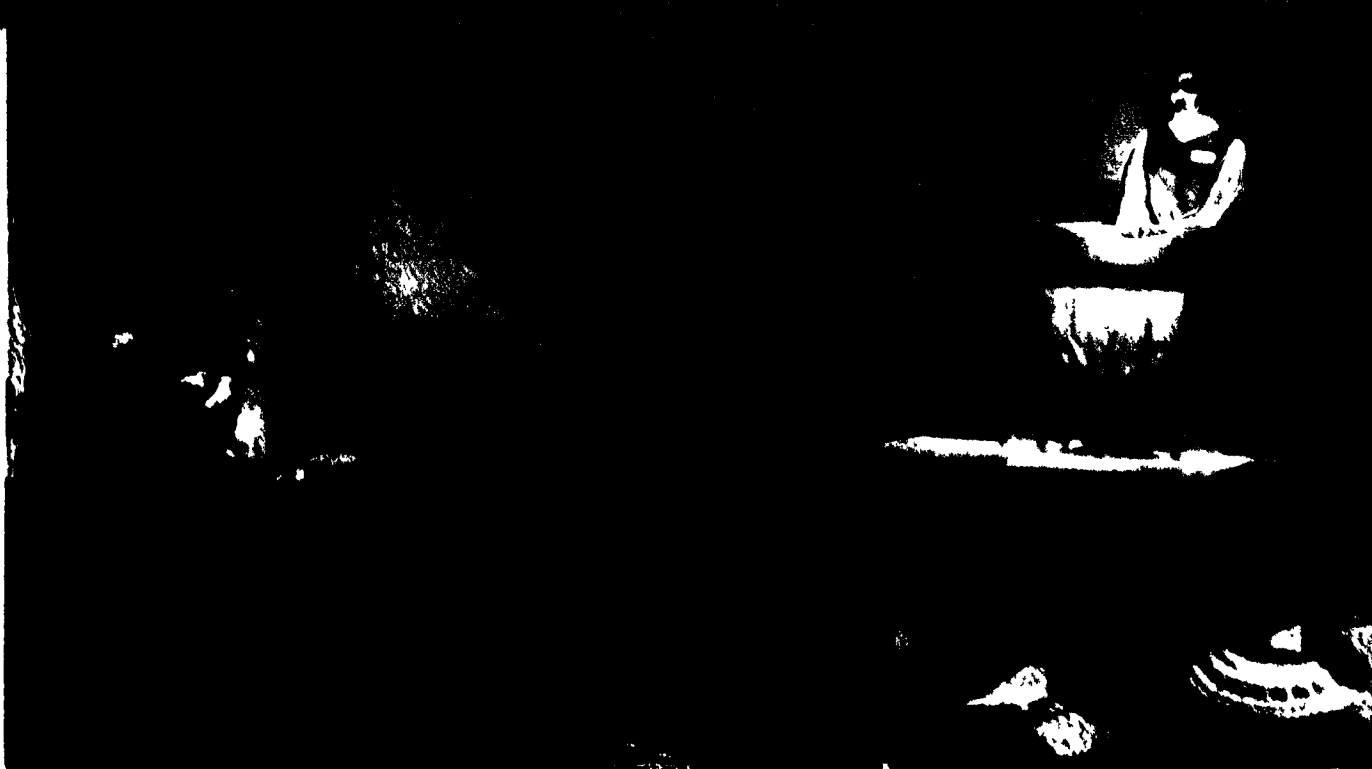
Missionary Maurice J. Anderson, vice-president of Hong Kong Baptist College, has been elected president of the newly organized Hong Kong Sociological Society, an associate member of a world organization.

One of the society's chief purposes is to inform the public and to work with the government and industry in providing information about the types of work in which persons trained in sociology may meet the needs of the developing industrial and commercial community.

### Rwanda Short of Pastors

A new school for pastors has been opened in the African nation of Rwanda to help solve a preacher shortage. In 1962 there were 500 Baptists in Rwanda, according to the Danish Baptist weekly newspaper. Baptists now number more than 4,200, but there are only two national pastors. One of these baptized 581 converts in a six-month period.

Six students are enrolled in the pastors' school. Among the teachers is a Danish Baptist missionary couple.



### Missions and Medicine

Some 80 persons registered for the recent medical missions conference in Birmingham, Ala., one of a series of such meetings with the theme "Contemporary Missionary Medicine," sponsored by the Foreign Mission Board and local groups. Programs include missionary messages, professional discussion groups, visual presentations, symposium, conversations, and opportunity for personal conferences. The meetings are designed for persons interested in Christian missions and the healing sciences and are planned for students and practitioners of the medical profession. Future conferences include: Richmond, Va., Mar. 15-16 (by invitation); Columbia, Mo., Mar. 22-23; and Memphis, Tenn., Mar. 29-30. Program coordinator is Miss Edna Frances Dawkins, associate secretary for missionary personnel for the FMB.

### Nurses Help Relieve Gaza Crisis

Five Southern Baptist nurses have arrived in Gaza to relieve the critical shortage of nurses at Baptist Hospital.

The June war in the Middle East brought about the personnel crisis. The hospital has always relied heavily on Arab doctors and nurses. Now it must have more missionary help while nursing students from the Gaza Strip are in training. Until the newly assigned nurses arrived, there were but two missionary nurses on the staff, one career and the other a missionary journeyman.

The five new nurses are Mrs. Walter M. Turner, employed by the Foreign Mission Board in December as a missionary associate for four years; Miss Patricia Halle, employed in January as a special project nurse for two years; Miss Bertha Jane Marshall, career missionary recently transferred from Japan to India but who was asked to spend 18 months in Gaza before going to India; Miss Anne Dwyer, career missionary who had been on inactive status for several months, now returned to active duty and transferred from Jordan to Gaza (she previously served in Gaza); Miss Miriam Willis, career missionary who had been in the U.S. on medical leave from Paraguay, now reassigned to Gaza for two years.

"We are particularly grateful to the Lord for answering our prayers for nurses for the hospital," said Baker J. Cauthen, FMB executive secretary, who in December issued a call for nurses.

John D. Hughey, FMB secretary for Europe and the Middle East, urged that Southern Baptists continue praying and working for additional medical personnel for Gaza. He said in January that three

nurses and an additional missionary doctor (three now serve there) are needed.

Another special project nurse, Miss Joyce Riddle, was employed by the Board in February to serve in Gaza.

Southern Baptists have maintained a hospital in Gaza since 1954. It was damaged slightly during the June fighting (the FMB appropriated \$3,000 for repairs), but the main problem since the war has been personnel shortage.

The number of beds in the hospital has been temporarily reduced from 92 to 72, said Hughey. More nurses' aides have been employed, and six young men and nine young women from Gaza have been accepted for the new nursing class.

English-language services of the Baptist church in Gaza — now better attended than ever, said Hughey — are currently being conducted by James W. Smith, missionary to Israel.

"The Baptist witness — the only evangelical witness in Gaza — continues," reported Hughey. "This is cause for thanksgiving and renewed dedication."

"Merrill D. Moore, Jr., missionary doctor, recently wrote: 'The work of the Lord in Gaza is not in shambles. There are scars of war on the church building and on the lives of many. At the same time there is a new horizon and new hope for the future.'"

### Building Houses Music Center

The new educational building of Yokohama International Baptist Church, in Japan, was dedicated in January. It includes rooms for the Christian Music Center, which enrolls 70 students of sacred music.

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