



THE Commission

Southern Baptist Foreign Missions Journal • April 1968

Melvin Bradshaw went to the mission field, became discouraged, and resigned. In the familiar environs of a satisfying stateside ministry, he began to rethink his call. The depth of understanding that resulted—so sensitively articulated here—is a rare commodity among us. The complexities of the problem that Melvin Bradshaw encountered broke upon the hard rocks of his basic experience in Jesus Christ and some simple, yet profound, convictions. Read this story; your faith will be stronger for it.—JESSE C. FLETCHER, *FMB secretary for missionary personnel*

IS THE MISSIONARY movement outdated? Should we quit sending missionaries and call back home the ones we now have?

Once I was almost inclined to think so. I wondered if the present missionary movement is geared to this age.

The separation of "foreign missions" from the evangelism in which all Christians are engaged upset me. The disparity between the "halo" view of the missionary and his work and the everyday view of missions I met on a mission field discouraged me. So I resigned as a missionary.

I went back home to rethink my calling to missions. Of course, rethinking was not enough. Re-praying was necessary. Once, after I had thought about it quite a long time, God said to me, "You have analyzed it enough. Now what are you going to do about it?"

God's call demanded responsibility. Using a praying wife, God called me back to the mission field.

I am committed to the cause of worldwide missions and I would like to explain why.

First, I am convinced that the Christian church—worldwide—is the best hope for one world. "The church has many critics but few competitors." It comprises a fellowship in which all men are equal, mutually dependent, and commanded to treat others as they would like to be treated.

Admittedly, the church often falls far short of these ideals, but I don't know of any other institution that even has them. And, having spent all of my life in the church,

I have seen these ideals realized over and over. First as a member of the Society of Friends, then as a Baptist preacher, and now as a missionary I have experienced the ideal church often enough to know it will work if we will let it.

I worshiped with the Baptists of Hiroshima as they held a memorial service for those who have died during the history of the church. The list included eight who were directly the victims of the atomic bombing of the city. Many present in the service had lost loved ones in that terrible time. We worshiped together that day—Japanese, American missionaries, and a doctor who is in Hiroshima to study the effects of the atomic bomb—and we were one in Christ.

The worldwide fellowship of the church is more than an ideal. It often becomes a convincing reality.

The church has a worldwide organization and a program for winning the world. True, it is often too organization conscious, and the program can be curtailed by tradition or become purely promotional or engage in activity for activity's sake, but it can also be a living, vital, life-giving organism. The church is not dead—yet!

If you want to be recommitted to the church—with all of its weaknesses—consider the alternatives, existing or theoretical. Every alternative has or would have the same weaknesses as the Christian church, if it requires the participation of human beings. None of them has the potential of the "indestructible dream of God"—the kingdom of God. None of them could escape the weaknesses or reach the



Why I Am a Missionary

By Melvin J. [unclear]

potential of the Christian church.

The Holy Spirit is at work in the church. I marvel that he hasn't abandoned it, but the evidence is that he hasn't, and until he does I dare not. Whenever he finds an open door he comes in and creates a fellowship like none other on earth—and it really doesn't matter what language is being spoken, what color or how many colors are presented, or what political system happens to be in power.

I have experienced the Holy Spirit at work in mass meetings, in church "revivals," or where two or three are gathered together in his name. I challenge you to remember those times when you have had such an experience.

The Holy Spirit isn't dependent on English (sometimes not even on language), and he certainly can and longs to work outside of Western culture. He still calls men to "go to the land that I will show you." He hasn't withdrawn his "Go ye," nor has he narrowed the geographical boundaries of that command.

Which leads me to the second reason that I am a missionary, and it is really the first: God called me to be a missionary. He called me three times.

On the night the war ended with Japan, we had a prayer meeting of thanksgiving at the church where I was pastor. Someone prayed, "Lord, we have sent soldiers to defeat Japan. Now, lead us to send missionaries to win Japan to Christ." And I was compelled to say within my heart, "Here am I Lord, send me."

In a seminary chapel service M. Theron Rankin (late

executive secretary of the Foreign Mission Board) presented the call to missions with his repeated question, "Why shouldn't you go?" Each of us was urged to answer that question before God in response to the obvious call to missions of the Scriptures and of a needy world. As I remembered my former call, and as I could find no satisfactory answer to the question, "Why shouldn't I go?", I surrendered again to missionary service. The call was general then, but when I prayed it became specific: "Go to Japan."

Some years later, after I had resigned and spent two years in the States, God called me again to Japan. Edith and I were having our morning devotions. God spoke first to her, and then to us both: "Go back to Japan—to Hiroshima." The devotional book we were using was Oswald Chambers' "My Utmost for His Highest." These words are quoted by the author in his dedication of the book: "For His Name's sake they went forth . . ."

In each of these calls the central factor was the command of God rather than the needs of the area. As I sit in my living room in Japan and read of the events taking place around the world—including tragic events experienced in the U.S.—I might be tempted, on the basis of need alone, to go to many places, even to return to the States and minister there.

The call of God to worldwide missions does not overlook the needs of various areas of the world, but his call seems to be based on other considerations, too. Our response to his call is not to reason why, but to go.

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THE Commission

April 1968

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COVER: Considering the call of God to specific tasks is the underlying topic of a series of articles in this issue. Special photography by Bob Harper.



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The Call Is



PERSONAL

BY JOHNNI JOHNSON
Associate, Visual Education Division

TODAY'S missionary may be a person skilled in communications, education, or medicine. He may have gifts and training in music. His academic preparation may be in science or in the humanities—perhaps in both.

However, the specifics of his aptitudes and training are secondary to his relationship to the gospel.

Most likely, he—or she—has had formal theological studies, even graduate seminary work. Such study is increasingly important to Christian dialogue today. But there is another thing, even more basic. In common with all who walk by faith and not by sight, the missionary accepts God's direction as the working principle for life.

With inward openness, the missionary knows that God is at work in the world. He also knows that God speaks to people because exactly this happened to him. He also knows that God enables him to respond to the divine leadership he hears.

In the certainty of this speaking and responding—this calling—the missionary risks himself. In the apostolic tradition of self-

abandonment to God's purpose, he takes his place in God's world to proclaim that Jesus Christ is Lord.

Thus related to the church's missionary obedience, his commitment is deeper than a church affiliation. Standing where he must, the missionary's concern is with what God is doing. His joy is the opportunity to exercise the spiritual gifts God gives him.

Consider, for example, a group of 23 men and women who appeared before the Foreign Mission Board during one month's meeting in 1967. Five of them were ordained ministers of the gospel. Also among the group were a veterinarian and a dental hygienist—the first to receive overseas appointment by Southern Baptists. One was a mechanical engineer; another an agriculturist. Two were musicians. There also were teachers, two medical doctors, and two registered nurses.

Like hundreds of other missionary candidates, each had survived strenuous screening procedures before receiving the Board's invitation to one of its meetings.

Couple by couple, or individually, the candidates were interviewed by a committee of Board members assembled at the headquarters building in Richmond, Va. The missionary candidates talked about God's work in their hearts and their response to it. In the intimate conversation of candidate examination, they told how, step by step, God had led them to the place where—for them—this missionary obedience must override every other consideration.

In this frank exchange, each one described a missionary compulsion too deep to be realized by anything short of Abrahamic pilgrimage.

Later, at a formal—and public—Board session held in Richmond's First Baptist Church, each candidate bore public testimony to his sense of divine leadership toward missionary service overseas.

Said one: "God has shown me that this is where he wants me."

Declared another: "The reason I want to go into missionary medicine is a growing conviction that this is what God wants me to do."

Another described how God spoke to him and to his wife—at the same time but in different places—to reveal His will to both.

Taken together, the missionary candidates' testimonies affirmed quiet, deliberate commitment to Christian discipleship in a strange land and a foreign tongue. Like others who have responded to the missionary calling, they, too, accept gladly the discipline of life under His Word for the sake of a people who yet do not understand that God is in Christ reconciling the world unto himself.

"You stand here as those who have

tried God's promises," Baker J. Cauthen, Foreign Mission Board executive secretary, told the new missionaries.

"As you have spoken we have been aware that God has been at work in you, that you have come to a deep conviction that God is leading you—so much so that you stand here not by your own choice, but by response to what God has done and said in your lives," he continued.

"To be sure, you have confidence in Southern Baptists. But you would not be justified to begin the venture you are about to undertake upon the basis of your confidence in this Board or in Southern Baptists—as trustworthy as these are.

"You face the mission field," he concluded, "with your children and your unknown future solidly in the hands of your Lord. Whatever comes your way, the heart of the matter is resting upon the dependable, unerring promises of the Lord who loves you, who has called you, and in whose name you go."

In his public testimony, Louis E. Carlin, a veterinarian employed as a missionary associate in Ghana, remarked, "I am happy to be a Christian. I am happy to have this honor. Yet I would say that this honor is not mine. Nothing I possess is mine. The honor is the Lord Jesus Christ's."

"The name I possess was given to me

Whole or Broken

By William L. Jester

Emeritus Missionary to Nigeria

If five small loaves baked on a stone
Or two fish from the sea
Could speak of their experience,
What would their message be?

When Christ the lad's lunch took that day
And then in thanks He blessed,
What could have been the feeling
When His hands upon them pressed?

The loaf must break, the fish divide
That multitudes might dine.
I think I hear the words they said,
That grip this heart of mine.

"Just break or crush, O blessed Lord,
You our creator are,
And feed these hungry, waiting souls,
For us 'tis better far.

"For if the lad cast us away
Beside blue Galilee,
We would be whole, fishes and loaves,
But useless utterly."

Then, Lord; may I like fish or loaf
My life submit to you
To bless, to break, to multiply
That I your will may do.

by my earthly father. The life I live was given to me by my heavenly father. The message I will bear will not be mine, but his that sent me. The funds that will sustain my life as I go will not be mine, but come from thousands of people in the Southern Baptist Convention."

Concluded Carlin, "I am humbly grateful for this privilege to be their hands in the Great Commission."

William G. Henderson, an agriculturist employed as a missionary associate in Liberia, told the congregation, "Seven years ago at Ridgecrest we said we would be willing to go and do whatever God would have us do. Soon after this, plans

developed for us to go to Liberia as an agriculturist with a private company; however, these plans did not mature.

"Now a need has developed for a teacher of agriculture in a country in Africa. The country is Liberia. We look forward to going there."

Among the new missionaries was Miss Ava Nell McWhorter, a registered nurse who already had completed a two-year assignment as a special project nurse in Gaza. Now she was being appointed for missionary service there.

"Since my return, people ask me why I want to go back to Gaza," she related. "There are over 350,000 people in Gaza, a place only 50 miles from

where Christ was born, a hundred miles from where he died.

"God has shown me that this is where he wants me. I hope I will not fall in following his leadership."

Also in the group was J. Donald Mason, a pastor with student work experience being appointed for missionary service (now in Zambia). He told how, a few months earlier at Midwestern Baptist Theological Seminary, Kansas City, Mo., "during and following a candidate conference our questions were answered and we decided to seek appointment under the Foreign Mission Board.

"We stand here to say that we have felt a gradual awakening within our lives of the spiritual needs of the world around us. If we have any abilities God can use, we give them to him for his service."

In his public testimony, Carl D. Treat, a preacher appointed for missionary service in Uruguay, expressed the hope that he would not always be a foreigner, but that he could love people there deeply enough to share his faith "with neighbors and friends, my fellow Uruguayans."

"I like the way you talk about how you want to preach to your fellow Uruguayans," Cauthen said to him. "If that spirit really captivates your life, you may have the experience of one missionary in Latin America who spoke the language so acceptably that a businessman said to the national accompanying him into a place of business, 'You are the foreigner.' And to the missionary he said, 'You are the national.'"

To Nigeria-bound Sue Thompson, a school teacher (and the first Negro) appointed by the Board for career missionary service, the executive secretary said, "We have waited for you a long time. We are glad you are going because of who you are, of what you represent, of what is in your heart."

Then he added, "Let me give you a commission: Go to Nigeria, as Paul said, as 'a letter written on our hearts,' a love letter from us to them to say that 'In Christ there is no east nor west' and that we are all servants of the living God."

James H. Wikman, a physician, was appointed for missionary service in India. "I entered missionary medicine," he said, "not to get away from the malpractices and psychosomatic diseases we have to contend with in the States; not even because of tremendous physical and medical needs in the Orient, although they are overwhelming, and my heart goes out to these people.

"The reason I want to go into missionary medicine is a growing conviction that this is what God wants me to do."

Executive Secretary Cauthen speaks to new missionaries at appointment service.



FOR N. SCOFIELD, JR.

Pat H. Carter

Southern Baptist
Representative in Mexico

MISSIONARY,

MISSIONARY, go home!" Nationalistic demands for the withdrawal of missionaries have received much attention in recent years.

But what of another demand: "Missionary, *come home*"? This demand is more disturbing, because it originates among the very people whom Christ charged to "make disciples of all nations." Some Christians are saying that recruiting preachers for overseas service is anachronistic. The idea of foreign missions, they say, is simply a drab remnant of the nineteenth century, an embarrassing reminder of Western civilization's now defunct superiority complex—nothing less than Christian imperialism.

Any missionary with an ounce of self-respect will weigh evidence that might suggest he is wasting his life, as will those Christian leaders involved in promoting missionary support. God forbid that we should continue to enlarge our mission crew in an age that requires missionary automation!

From personal experience, I am willing to concede a high degree of validity to two often-used arguments against sending missionaries overseas. One is, perhaps, the oldest of the anti-missionary arguments, and the other perhaps the most modern.

The more venerable objection has to do with the difficulty the American missionary encounters as he attempts to adjust to a new environment. No matter how sincere and capable he is, the critics insist, the missionary can never succeed

in becoming one with the people of another culture.

Who would deny that this objection is based upon fact? Only a thin river separates the state where I was born from the country where I serve as a missionary, but I am reminded daily of the profound disparity between my own psychological and cultural heritage and that of my Latin brothers.

Elisabeth Elliot's recent novel, *No Graven Image*, tells the story of Margaret Sparhawk, missionary among the Quichua Indians of Ecuador. Margaret decides one day that she will begin to dress like the Indians. Donning the native costume, she walks down the village street and knocks at the door of Rosa, an Indian friend. Rosa looks at her in silence, a half smile playing on her face. Finally, she asks the young missionary why she is wearing *runa* clothes.

"I wear them in order to be like you," Margaret replies.

"Like us?"

"Yes."

"You want to be like us?"

"Yes, Rosa, I want to be."

"And . . . your nice clothes? Did you throw them away?"

"No, I have them."

"What will you do with them?"

"Oh, I don't know. Sometimes, when I go to the city, I will wear them."

"Thinking to yourself, 'Today I am white?'" (Elisabeth Elliot, *No Graven Image* [Harper & Row, 1966], p. 167).

And Margaret realizes that, though she might wish it, a white North American can never become a Quichua Indian.

There are other problems besides differences in dress, of course. One finds himself not laughing at a joke the nationals find uproariously funny. Or ignoring a custom. Then, there's the language. My face still burns when I remember a sermon I preached about Paul and Silas in the *calabozo*, the dungeon. Not until after the service, on the way home, did my children tell me I had put Paul and Silas in a *calabaza*, a pumpkin!

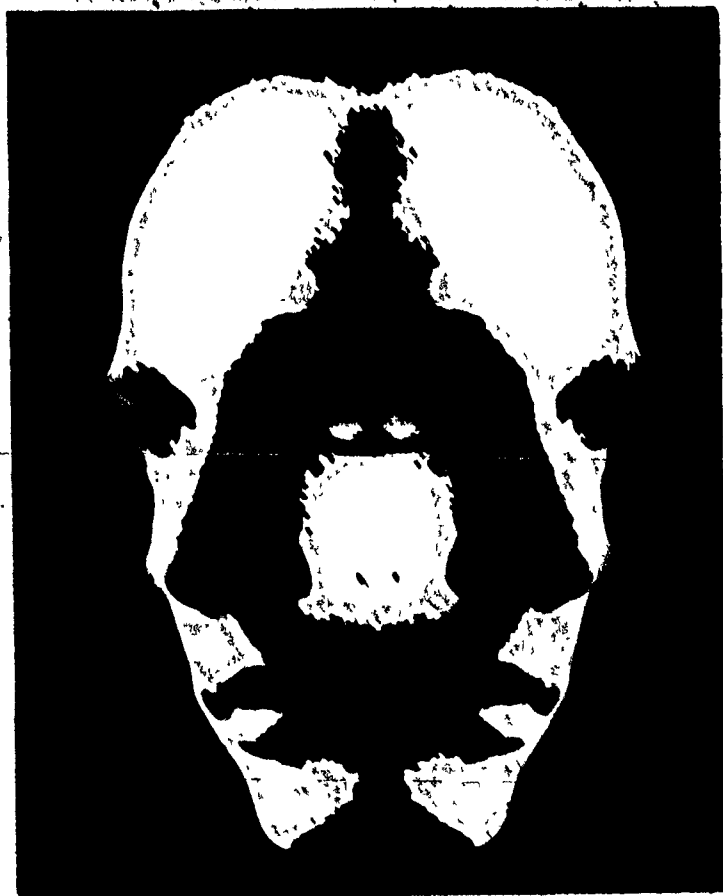
The problem of adjusting to a strange environment is very real.

The other objection is a more recent one. The missionary, like it or not, is identified with a nation regarded by many as an imperialistic power. And sometimes the fact that one is a Yankee weighs more heavily with people than the fact that one is a fellow Christian. One missionary remembers with dismay the day he raised his hand to vote in a hotly contested issue in a national convention. As the votes were being counted, he looked around. Suddenly he realized that some of his national brethren saw, not a fellow Christian who was voting according to his conscience, but a Yankee who was raising a white hand.

Yes, it would be foolish to deny that the foreign missionary faces an increasingly complex problem in his attempt to communicate the good news of God's plan of redemption. To the difficulties I have mentioned, a dozen others might be added.

Yet I undertake my second tour of missionary service with an even greater enthusiasm than I felt at the hour of my appointment [in 1958] . . . The argu-

Come Home?



ment that follows is admittedly more like a testimony than a theological treatise. But I offer it as evidence that sending missionaries is not an option but an obligation for the church.

In the first place, we must continue to send missionaries because God continues to call them.

What impelled Noah to keep hammering away at the ark for many years, even though his neighbors made sport of the "dry-land sailor"? What made Abraham pull up stakes and move into a strange land? Why did Moses, the stutterer, march into Egypt, his knees trembling, to make a preposterous demand of the most powerful king on earth? And why did Paul move from Lystra to Ephesus to Philippi to Athens, and finally to Rome, in the face of persecution and death?

Beneath the seemingly absurd behavior of these men was their conviction that they acted under orders from God. God gave Noah a vision of the earth covered by flood waters, implanted in Abraham the dream of a mighty nation flowing from his loins, untied Moses' tongue, and gave Paul itching feet.

God still takes the initiative. We never know what new adventure awaits us tomorrow.

I am a missionary because God took the initiative. I was neither a missionary nor a missionary's son. After 12 years in the pastorate, I ardently desired to spend the rest of my life in that fulfilling ministry.

Then came an opportunity for graduate study. One day as I listened to a re-

turned missionary in the seminary chapel, I found myself overwhelmed by the immensity of the world's need for Christ. Was this, I wondered, a call to foreign missions?

Later that morning, feeling I had to share my experience with my wife, I hurried over to our apartment. When I entered, she was standing at the sink washing dishes. I walked into the kitchen, stood behind her, and said, "Dear, I think God may be calling us to be foreign missionaries."

My wife dried her hands on her apron and turned and faced me. "He may be calling you," she said, "but he certainly hasn't called me!"

Two years passed. I had completed my residence and was working on my doctoral dissertation. Once again I sat in chapel one day and heard a missionary speak. This time there was no overwhelming emotional experience, only an inner voice that said with absolute certainty: "I want you in a foreign country."

Now I was sure; God had called me. But what of my wife? My family now lived a hundred miles away, in the city where I was pastor. That afternoon I returned home and later, after the children had been put to bed, told my wife what I now knew to be true: God's will for my life was foreign service.

I don't know what I expected—certainly not what happened. My wife smiled and said, "So that's what it meant!"

She explained that that morning, at the very hour I was in the seminary chapel, she had been reading the Bible. Suddenly she had found that the words

were blurring before her eyes and tears were falling. She had let the Bible drop into her lap and for half an hour had been acutely aware of God's presence. She had been waiting for an opportunity to ask my opinion of her experience.

Now we both understood better than ever before the kind of God we serve—a God who has a plan for the world's redemption and who in his own time reveals to each of us our role in that plan.

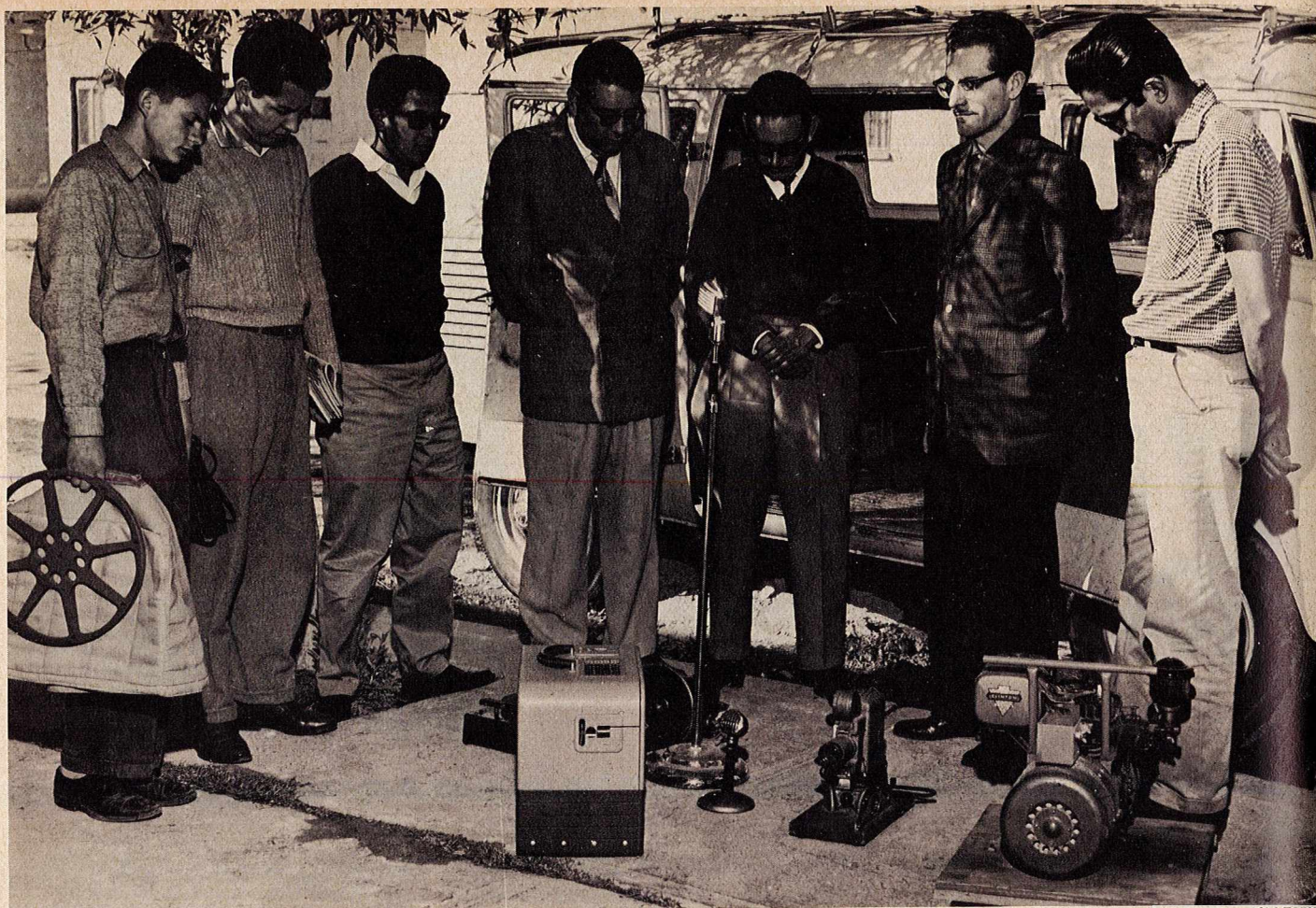
Is it not preposterous to argue about whether Americans should go overseas to tell others about Christ? As if it were for us to decide! The decision is God's to make, and as long as he calls, Christians must go.

In the second place, we must continue to send missionaries because the only adequate expression of God's love is love incarnated.

The apex of God's dealing with men was the advent of Jesus Christ. Across the centuries, God spoke through miracles and through his prophets; but only when his Word became flesh did the angels sing with such abandon that they were heard by the shepherds in the hills.

Today we have many means to convey the message of God's love: the printed page, radio, television, even the gift of money. Yet Paul's words, "How shall they hear without a preacher?" are as urgently relevant today as the latest call-up of troops for Vietnam. All other methods must ever remain secondary to that of one person touched by God's love telling another person face to face what this love has done for him.

In 1960, soon after I joined the fac-



CHARLES L. GILLESPIE

Pat Carter (second from right) and students at Mexican Baptist Theological Seminary, Torreón, before a witnessing trip.

ulty of the Baptist seminary in Torreón, Mexico, an experience demonstrated to me God's predilection for person-to-person communication of the gospel.

One Sunday morning as I drove down the highway on my way to a preaching engagement, I passed the village of Albia. Albia was no different from hundreds of other *pueblos* in northern Mexico—a few dozen adobe huts perched forlornly on the blowing sands of the desert. But I felt strangely attracted to the little village.

Thereafter, every time I drove by Albia the same thing happened—a subtle quickening of the conscience. "Why this place?" I asked myself. Within a 50-mile radius of Torreón there were hundreds of other villages without an evangelical witness. Was there something special here?

At last I concluded that, for some reason, God wanted me to enter the village of Albia. Christmas week my family and I played Santa Claus to the village. We learned from the mayor that 167 families lived in Albia, and we prepared for each one a bag which contained fruit, cookies, candy, and a copy of the Gospel of Luke.

Christmas morning my oldest son and I went from door to door, leaving the simple present "in the name of the Lord." At each house we asked permission to enter and read the Bible. But by sundown we felt like the disciples who had fished

all night and caught nothing; not a single person had invited us in.

We returned to the car and started home, our spirits low. Had it all been an illusion? Had I deceived myself into thinking that God had led me to Albia?

Then, at the edge of the village, we met two young men. We should return the following Sunday, they told us, and visit Mr. Roman. Mr. Roman and his family were with friends in another village today, but they'd be home next Sunday. And Mr. Roman was the only man in the village who owned a Bible, the young men said.

The following Sunday, I returned to Albia. Domingo Roman and his wife were seated in the dirt before their little house, shelling corn. As I entered the adobe-enclosed yard, he jumped to his feet, smiled, and said, "You must be Sr. Carter. They told me about you!" Hurrying into the house, he returned with a Bible. "At last God has sent someone to interpret this book for me," he said.

I spent the rest of the afternoon explaining the Bible to an avid congregation of two. They invited me to return the following Sunday, and the next. Soon Mr. and Mrs. Roman accepted Christ, and with them their three oldest children. In the months that followed, nephews, nieces, and cousins were converted. Today there is a strong congregation of believers in the village of Albia.

Could God have worked his miracle of redemption in Albia without the intervention of a missionary? Of course—but he chose to use a missionary.

Just before Christmas, 1965, my family and I arrived in the United States for a furlough, after spending the final years of our first term of service in Mexico's Yucatán Peninsula. The day after Christmas, a letter arrived from Pedro Herrera. Pedro, a bright-faced young man with only two years of Bible-school training, was pastor of a mission in a good sized city. We had helped him initiate the mission and had worked closely with him during the first months of its existence. We had also helped him pay a hospital bill after his wife's serious illness.

The purpose of Pedro's letter was to wish us a "Merry Christmas" and to say the following: "I want you to know that my wife and children and I love you and your family with all our hearts. We love you, not just because of what you did for us, but because we saw the love of God in your lives."

Missionary come home? Impossible, when the missionary knows for a certainty that God has called him to leave his home and make a new home in a foreign land. Missionary come home? Indeed not—not as long as the missionary is conscious that, despite his inadequacies, God still manages to reveal his love through the missionary's life.



GOD'S CALL:

To All or Some?

BY T. B. MASTON

SOME of God's calls are unquestionably to all his children. Is there in addition a unique call to some?

God's call to salvation is clearly addressed to all men. The words of Jesus, "Come, follow me," are an open invitation to all. His basic teachings apply to all who claim to know him.

What a difference it would make if those of us who sit in the pew really believed that God calls us to live on as high a moral and spiritual level as he expects of his servant in the pulpit!

What a tremendous impact would be made for God on the world if every child of his believed that God expected him to have the same sense of purpose and dedication that is expected of our missionaries!

Every child of God should have a conviction that his vocation or calling is within the will of God and can be used to promote the kingdom of God. He should realize that he not only serves God and his fellowman in and through his church but also in and through his daily work.

Does this mean that there is nothing unique about a call to church-related vocations? Can we maintain a sense of call for all and at the same time believe in a unique call for some?

A failure to answer satisfactorily these questions may be a factor in the decreasing number of young men entering the ministry and the increasing number of mature men who are leaving the ministry.

It seems clear from a study of the Scriptures and from the way the Holy Spirit has evidently worked through the centuries that some people are called of God to perform certain distinctive functions within the Christian fellowship.

Paul says that it is God's gift that some should be apostles, some prophets, some evangelists, some pastors and teachers (Eph. 4:11). The purpose of these specifically gifted or called ones is that they might perfect or equip the saints that the latter in turn might cooperate with the former in the building up of the body of Christ.

We can correctly conclude that every calling or vocation can become holy or sacred through a sense of divine

partnership while we insist at the same time that some people have a unique call to a distinctive task.

We will not increase the holiness or sacredness of other vocations or callings by refusing to acknowledge the unique holiness of God's call to certain church-related vocations. Ultimately the results will be the opposite: there will be a decline in the sense of a sacredness of the so-called secular callings.

The truthfulness of the preceding can be illustrated by the relation of the Lord's Day to the other days of the week. Each day of the week should be made holy for a child of God because of its dedication to the purpose of God in the world. The Lord's Day, however, is uniquely holy.

When an individual or a nation fails to recognize the unique holiness of the Lord's Day, sooner or later the sense of the holiness of the other days will be lost.

Let us retain the contemporary emphasis on God's call to all but at the same time recapture so far as we have lost it the uniqueness of the call of God to some to serve in distinctive ways.

The author, retired professor of ethics at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., prepared this article as part of a series released through Baptist Press.

BY GARVIN C. MARTIN
Missionary to the Philippines

God Still Calls



THERE'S no such thing as a call of God," said a Southern Baptist pastor in a conversation.

He was trying to make the point that every Christian is called to a specific task. But in so doing he failed to stress the fact that God often calls a Christian to a specific and particular Christian vocation.

He also expressed what seems to be a growing tendency to disbelieve the "calling out of the called."

In the last decade or so among Southern Baptists the pendulum has swung so far in the direction of saying that one can serve God in any vocation that we have failed to lay a positive emphasis on the aspect of God's call to young people for a specific vocation.

Evidence seems abundant that today fewer Christian young people are responding to the call of God to serve in church-related vocations.

We should be disturbed at this trend. There are many contributing factors, and, of course, it is easier to diagnose problems than to present solutions.

I believe one reason for the lack of

response is that the idea of a call from God is no longer as fervently held as it once was. Recent emphasis has been upon the fact that God can use Christian people in whatever vocation they enter. This is certainly true, and is a concept that church members need to grasp: God uses people wherever needs and problems exist.

But I feel we have failed to emphasize positively that God still speaks to the hearts of young persons to give their lives in a particular Christian vocation as home missionaries, foreign missionaries, ministers, ministers of education and youth, and in other ways.

Another reason for the downward trend is today's ultra-materialistic society. Adults, whether intentionally or not, are conveying to young people the concept that the important thing in life is how much one can get, not how much one can give.

From personal experience, I believe a key factor in the lack of response among our Christian young people to particular Christian service is that churches are not producing the kind of atmosphere in

which young people can hear and answer the call of God.

Many times I have breathed a prayer of thanksgiving for my home church. Out of that church have come numerous young people who heard the call of God to particular Christian service; they are still hearing today.

I would not detract from the important role the pastor of my home church has played, but it must be said that lay people are often the channel of God's will for a young person's life. The members of my home church may not have consciously produced this atmosphere; nevertheless, the young people of the congregation have felt their concern and love in a forceful way through the years.

As young people, we not only felt their concern but saw it in action. Lay people took time to lead discussions on subjects of interest to youths. They were with us at Sunday School and Training Union assemblies, at retreats and at other special activities. They expressed concern for the lost by actively witnessing.

Most important, they never appeared to resent giving their time for us. In fact,

they seemed to enjoy giving of themselves.

Many lay people today, I fear, do not realize the far-reaching consequences of their forthright Christian lives. Often they may want to speak a word to a young person about the call of God, but hesitate, believing they would be meddling. Lay people need to be more positive in their approach.

I recall reading an account of how members of his church said to young George W. Truett, "God is calling you to preach," even though he was planning to enter law as a vocation. The lay people made such an impression on Truett that he heeded God's call to the ministry.

No doubt Truett would have been an asset to the kingdom of God as a lawyer, but God used him in a mighty way as a minister. What if the lay people had not pressed upon him the call of God?

Such a positive approach requires wisdom and tact in order to avoid producing people-called ministers and missionaries. Even more, it requires an atmosphere of genuine love and concern, an atmosphere conveying the idea that the most important matter in any Christian young person's life is to hear and answer the call of God.

Young people today cannot meet their obligations as Christians with their parents' religion. The youths themselves must know God, and believe in Jesus Christ, and accept and practice his teaching. Young people of this generation must dare to be more deeply Christian than any prior group has dared to be if they are to meet the demands of this decisive time in history.

Unfortunately, in the experience of too many people years pass after conversion before they come to realize that Jesus Christ is also lord of life. When He speaks to us, we have no choice but to answer, "Here am I, Lord. Send me."

God still calls, and we preachers need to say this to young people openly from the pulpit.

Who Prays for Laborers?

BY DONALD R. HEISS

Missionary to Japan

SOMETHING was wrong. As I traveled on furlough, a shadow began to loom in my mind, but so slowly that at first I didn't recognize what was taking place.

Then I realized what was bothering me: Our churches were not praying for laborers for spiritual harvest.

Was there no longer a need for laborers? Had we forgotten that God had told us to pray for them?

I began to search for that prayer in every congregation and group I visited. I listened for it and longed to hear it. I cried out in my heart: "Oh, God, what has happened to our churches? The world is dying without Christ because the laborers are so few! Why do churches not pray for them?"

I had been in the United States on furlough for 161 days and had preached 116 times before I heard that cry for laborers the first time! During those days I had searched as I preached in churches small and large, in the country and in the city, at associational mission rallies, revivals, camps, and Schools of Missions [now World Missions Conferences].

Then at last I came upon one congregation that really felt the need to pray and ask God for laborers for their church and for the world.

I asked God to forgive me for searching the prayers and hearts of men as they prayed, that I would not be a judge of their praying. But I could not help listening and waiting for such a heartfelt cry from each congregation. Seldom did I hear it.

I had heard praying for laborers at a revival meeting in a small Japanese city, where the Baptist mission is small, and a single woman missionary and a Japanese pastor witnessed.

In this mission I saw an elderly woman whose twisted, crippled body responded slowly as she painfully made her way into the mission for each service. Her face reflected agony. Her voice quivered as she told of suffering so intense that, for three years, she had begged God to "take her home" so the pain would cease.

But at the seeming limit of her endurance her husband died. Then came a turning point—instead of thinking of her own suffering, she began to pray for lost souls and for laborers. Three women sat in the service that night who had accepted Christ after this crippled woman had prayed earnestly for them.

What has happened to churches in America? Do we really want laborers to work in the harvest?

Dear Lord, please lead our co-workers in Christ in the churches to feel the need of joining in a constant, agonizing petition for laborers. Lead us each one to a deeper commitment to Thee and to the work set before us. Call forth laborers, Lord, to the fields of harvest in this world where millions are dying without ever hearing the name of Christ.

LISTED on these pages are current, critical needs for ministries overseas. These requests are representative of those received from many different countries for 1968. Not all requests have been listed due to limited space. The requests are not listed in any order of priority. Information about these or other opportunities is available upon request. Write: Department of Missionary Personnel, Foreign Mission Board, SBC, Box 6597, Richmond, Va. 23230.

NEEDED NOW

FOR EVANGELISM AND CHURCH DEVELOPMENT

Preaching ministries

Ghana
Malawi
Nigeria
Tanzania
Uganda
Zambia

Israel
Lebanon
Spain

Argentina
Bahamas*
Equatorial Brazil
North Brazil
South Brazil
Chile
Colombia
Costa Rica
Dominican Republic
Ecuador
French West Indies
Guatemala
Guyana
Paraguay
Trinidad
Uruguay

Indonesia
Japan

Korea
Malaysia
East Pakistan
Taiwan
Thailand
Vietnam

Ministries to women**

Ghana
Nigeria
Rhodesia
Jordan
Spain

Argentina
North Brazil
South Brazil
Hong Kong

Music ministries

Argentina
South Brazil
Honduras
Hong Kong
Indonesia
Japan
Korea
Malaysia
Taiwan
Thailand

Student ministries

Nigeria
Israel
Lebanon
Equatorial Brazil
South Brazil
Hong Kong
Indonesia
Korea
East Pakistan
Taiwan**
Vietnam

Religious education ministries

Liberia
Nigeria
Israel
South Brazil
Jamaica
Paraguay
Japan
Thailand

English-language ministries

Venezuela
Guam*
Malaysia*
Okinawa*
Philippines*

FOR MISSIONARY MEDICINE

Physicians

Physician, Ghana
Internists, Nigeria
Pediatricians, Nigeria
Surgeons, Nigeria
Surgeon, Tanzania
Orthopedic surgeon, Gaza
Internist, Jordan
Physician, Yemen
Surgeon, Colombia
Physician, Mexico
Internist, Paraguay
Pediatrician, India
Surgeon, Indonesia
Pediatrician, Korea
Surgeon, East Pakistan
Physician, Thailand

Para-medical personnel

Hospital administrator, Nigeria
Hospital administrator, Yemen
Hospital administrator, India
Hospital administrator, Indonesia
Hospital administrator, East Pakistan
Medical and/or x-ray technologist, Gaza
Medical technologist, Paraguay
Medical technologist, East Pakistan
Pharmacist, Yemen

Hospital and school of nursing, Gaza

School of nursing, Jordan
Hospital, Yemen
Hospital, Colombia
School of nursing, Paraguay
Nurse educators (with M.S.N.), India
Clinic, Indonesia
Hospital, Indonesia
Hospital, Korea
East Pakistan
Hospital, Thailand

Nurses**

Hospitals and school of nursing, Nigeria
Hospital, Rhodesia
Hospital, Tanzania

Dentists

Clinics, Nigeria
Hospital, Korea

FOR SPECIAL MINISTRIES

Agriculturists

East Africa
Ethiopia
Malawi
Zambia
Indonesia
Korea
Thailand

Book store workers

Literature distribution, Paraguay
Peru
Hong Kong
Taiwan

Business managers and/or treasurers

Israel
Lebanon
Argentina
Ecuador
Korea*
East Pakistan
Taiwan
Vietnam*

Chaplains

Servicemen, Hong Kong
Hospital, India

Houseparents for children of missionaries

Israel*
Japan*
East Pakistan*
Thailand*

Librarian

Baptist Theological Seminary, Switzerland**

Office workers and/or secretaries

Nigeria**
Secretary, bookkeeper, Mission office, Spain**
Secretary, bookkeeper, Mission office, Italy**
Treasurer's office, North Brazil**
Treasurer's office, South Brazil**
Mission office secretary, Hong Kong**
Japan**

Men and boys' workers

RA and Brotherhood, Nigeria

Publication workers

Kenya
Rhodesia
Hong Kong
Indonesia
Thailand

Radio & television personnel

Technician-programmer, Lebanon*
Programmer, Switzerland*
Programmer, Indonesia
Programmer, Philippines
Programmer, Taiwan

Social workers

Good will center, Ivory Coast**
Community center, Tanzania**
Evangelistic—low-income groups, Lebanon
Good will center, Chile**
Good will center, Equatorial Brazil**
Peru
Vietnam

FOR EDUCATIONAL MISSIONS

Elementary teachers

(Schools for children of missionaries)
Nigeria**
Korea
Taiwan

Secondary teachers

Headmaster, Kenya
Liberal arts, Kenya
Science and math, Kenya
Science, Liberia
Business, Nigeria**
Home economics, Nigeria**
Science and math, Nigeria**
Principal, Rhodesia
Science, Rhodesia**

English and Bible, Jordan**
English and physical education, Lebanon**
Math and science, Bahamas
English, Hong Kong
History, Japan
English, Japan**
Industrial arts, East Pakistan

College teachers

English, Hong Kong
Math, Hong Kong
Business, Japan
Physical education, Japan
Physics and chemistry, Japan

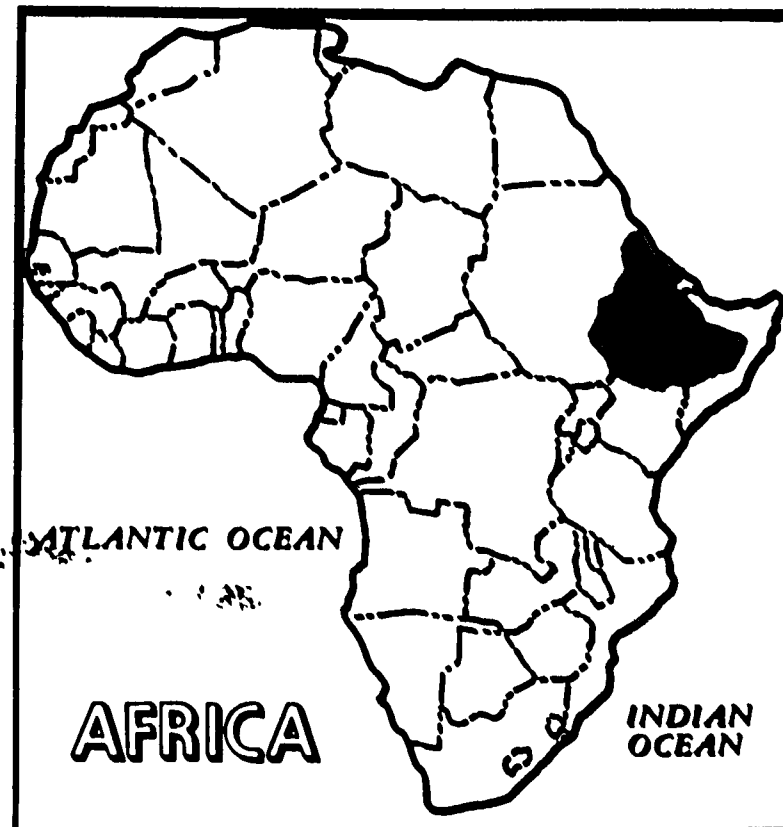
Seminary teachers

Ghana
Nigeria
Rhodesia
Tanzania
Lebanon
Paraguay
Peru
Uruguay
Hong Kong
Korea
Malaysia
Thailand

*Could be missionary associate
**Could be single woman



City hall in Addis Abeba (officially preferred spelling), Ethiopian capital.



Shaded area is Ethiopia.

A PLACE TO BEGIN

BY H. CORNELL GOERNER

FMB Secretary for Africa

AN ANCIENT SPRING near the crossroads of Tschay Sina is protected by a large slab of rock. On high ground about 150 yards away is the site chosen for the first project related to Southern Baptist mission work in Ethiopia.

A small building, housing an examination room, a treatment room, and a small office, is to be constructed. It is to serve as a minor health center (as they are called in Ethiopia), or clinic.

This modest structure will signal the beginning of efforts by Southern Baptist missionaries to serve the people of the Menz-Gishe District of Ethiopia. Missionary William E. (Bill) Lewis, Jr., and his family are to move into the dis-

trict, probably in April, from Addis Abeba, the capital, where they have been studying the Amharic language.

Missionary John R. Cheyne and his family plan to remain in the capital. Joining these two families will be Missionary Dr. S. R. J. (Sam) Cannata, Jr., and his family, being transferred from Rhodesia (see "Clinics by Air," *THE COMMISSION*, Feb., 1968). Even while studying the language in Addis Abeba, Cannata most likely will travel each weekend to the Menz-Gishe District to provide medical care at the health center.

Plans also call for a community health center in the district capital, Mehal Meda, as well as additional minor health cen-

ters scattered throughout the district, which now has only one government health center, located at Molale, far to the south of Mehal Meda. However, it cannot begin to serve the district's vast areas.

The community health center would be part of a community development program that later may grow to include agricultural projects, literacy work, vocational training, and eventually assistance in education. Meanwhile, officials have assured missionaries that they may offer Bible instruction, worship services, and other religious ministries.

To launch the work in Ethiopia, the Foreign Mission Board at its February

At Tschay Sina, Missionaries Cheyne (left) and Lewis sit beside natural spring near the probable site for Baptists' first health center in Menz-Gishe District.



Missionaries talk with district governor in Mehal Meda, the new district capital.



Monument of "Lion of Judah," national symbol, in Ethiopian capital.



PHOTOS BY THE AUTHOR

meeting appropriated \$4,000 for construction of the first health center, and \$4,500 for a mobile medical unit. Another \$1,500 was voted to provide audio-visual aids.

On my most recent visit to Ethiopia I met in conferences—arranged by the missionaries—with the government's Minister of Education and the Minister of Health to reach understandings about the work Baptists propose. Then came a visit to the Menz-Gishe District.

The paved road to the district leads northward from Addis Abeba for about 85 miles. Next comes nearly 40 miles of unpaved, but all-weather, road before a turnoff into the district on a new road still under construction.

The route winds along the crest of a mountain ridge at about 10,000 feet above sea level, climbing as high as 12,000 feet. Deep gorges on either side of the road seem to rival the Grand Canyon in massive beauty. At times the traveler sees clouds below him.

From its stretch of almost 50 miles along the ridge, the road turns sharply to the west and emerges onto a broad tableland. The soil appears rich and is well cultivated, except for occasional stretches set aside as pasture.

Twenty miles into this high valley is Mehal Meda, the district's newly established capital. Although not yet impressive, much development is scheduled soon. The governor will build a residence there, and land has been reserved for a summer palace for Princess Tenagne, the only living daughter of Emperor Haile Salassie I.

A telephone line slated for completion in February is to connect the town with Addis Abeba and the rest of the world.

Lewis, Cheyne, and I unpacked our belongings in one room of the school building, where we were to spend the night. The new district governor, who was using another room in the building as his temporary office, greeted us. Nattily clad in a western style suit, the tall and handsome official made a short speech expressing gratitude that Southern Baptists are planning to come and help.

The governor soon was joined by a young man, the elected member of Parlia-

ment from the district. This official also expressed keen appreciation of Baptist plans for entering the district.

The need for a community development program seems obvious. Although the farmers are industrious, they apparently need instruction about fertilizing the land, which is all but exhausted through years of cultivation. Cattle are numerous, but new strains could bring an improvement of life for many in the community. Methods of farming and harvesting are much the same as those used for centuries.

Established just a year ago, the primary school at Mehal Meda seems to be the only school in the district. Children are needed to till the land and tend the sheep, and the people are suspicious of education.

There is no accurate census, but estimates hold that about one million people live in the thickly populated Menz-Gishe District, which extends roughly 150 miles north to south and averages 75 to 100 miles east to west.

Almost every available square mile of land appears to be under cultivation. In many cases plowing is done in the midst of boulders too numerous to be removed. Somehow these hard-working farmers raise a crop despite rocky terrain that would discourage less hardy folk.

Houses are small round structures with conical thatched roofs, quite similar in appearance to African houses farther south on the continent, but constructed of stones rather than mud and wattle. There are no large towns, since farmers live close to the land they till, their houses scattered or in small clusters.

The people are basically Hamitic. Both in manner of dress and in many customs they are more like the people of the Middle East than the Bantu and Negro tribes typical of Africa south of the Sahara.

The district does not lack churches, and some of the buildings date back many centuries. The liturgy and the ritual used in these Ethiopian Orthodox churches are in an ancient form of the Amharic language now used by no one, not even the priests, who quote formulas they have memorized.

About 30 miles from district headquarters our group visited Tsehay Sina Maryam, site of the ancient kingdom prior to the sixteenth century. Great trees grow where the royal palace once stood and bear silent testimony to the glory centered there before Muslim invaders caused the emperor to flee and reestablish his seat of government miles to the northwest. Someday, after roads are completed and the district is opened more fully, this place may become a vacation site and a shrine for pilgrims who know about Ethiopia's past.

We visited a new church building that was erected recently on the site of the ancient Ethiopian Orthodox Church building destroyed by the Muslim invaders in 1540. Two Orthodox priests, clad in long, black woolen blankets, offered us some fresh, black barley bread. We accepted and ate it as a symbol of friendship.

But immediate interest is focused upon Tsehay Sina, on a fertile plain about 12 miles west of the district capital. Tsehay Sina is not a town in the usual sense of the word, but the crossroads of a sprawling, thickly populated community. Houses are scattered amid the farms. People come and go, carrying their waterpots, tending their flocks, bearing their burdens, sometimes with the help of the ever present burro.

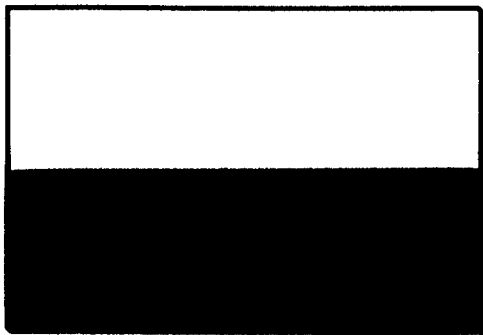
This is the hometown of Gebre Heiwot, private secretary and legal advisor to Princess Tenagne. He urged that Tsehay Sina be the site of the first Baptist health center. A faithful member of the Ethiopian Orthodox Church, he has recently discovered the new translation of the Bible in modern Amharic language, and is busy distributing copies of it and encouraging his people to learn to read it.

Genuinely evangelical at heart, he stands ready to help with anything that will improve the lot of his people and inject new life into the churches.

Symbolic of his interest in renewal of the church is the new chapel he constructed at his own expense at Tsehay Sina. Hopefully, Baptists may soon begin to use this building to show filmstrips and motion pictures on the life of Christ, and to hold Bible classes and youth activities at the invitation of the local priests.

The people of this district recognize their need of medical assistance. If Baptists can help meet this basic need, doors will be opened to offer Bible instruction, education, and other assistance toward realization of a fuller, richer life, culminating in the gospel interpreted in new and meaningful ways.

The two larger photos that appeared with the article, "The Challenge of Ethiopia," in the February issue were improperly identified as being in Addis Abeba, Ethiopia. They were actually made in Tanzania.



Spanish

COLOMBIA

This is a land whose history speaks of unrest. . . . Where the gospel prevails there is peace, and Colombia needs to know the peace that the gospel brings.—*Ben H. Welmaker*, missionary to Colombia



Cali, Colombia.

FOR H. SCOFIELD, JR.

Assigned personnel: 50 missionaries (23 couples, 4 single women) and 1 missionary journeyman.

Barranquilla (498,301 population) 9 missionaries.

Baptist Hospital.

Bogotá (1,697,311; capital) 4 missionaries.

Book store.

Bucaramanga (229,648) 2 missionaries.

Cali (637,929) 20 missionaries, 1 journeyman.

Christian Cultural Center.

International Baptist Theological Seminary (serving Mexico, Central America, and northwestern South America).

Cartagena (242,085) 1 missionary.

Manizales (221,916) 2 missionaries.

Medellín (772,887) 6 missionaries.

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

Size: 439,398 square miles; fourth largest country in South America; about six times the size of Missouri.

Population: 18,650,000.

Government: Gained independence from Spain in 1819; republic formed in 1886.

Religion: Roman Catholicism prevails. Other religions are tolerated officially, but evangelicals have sometimes met harassment.

Southern Baptist missions: Date of entry, 1942 (sixth country entered in Latin America).

Related to work: 45 churches (2 self-supporting) and 54 mission points; 5,490 members; 64 national pastors; 864 baptisms reported last year. Colombian Baptist Convention was formed in 1952. There are 23 kindergartens, 21 elementary schools, and two secondary schools.

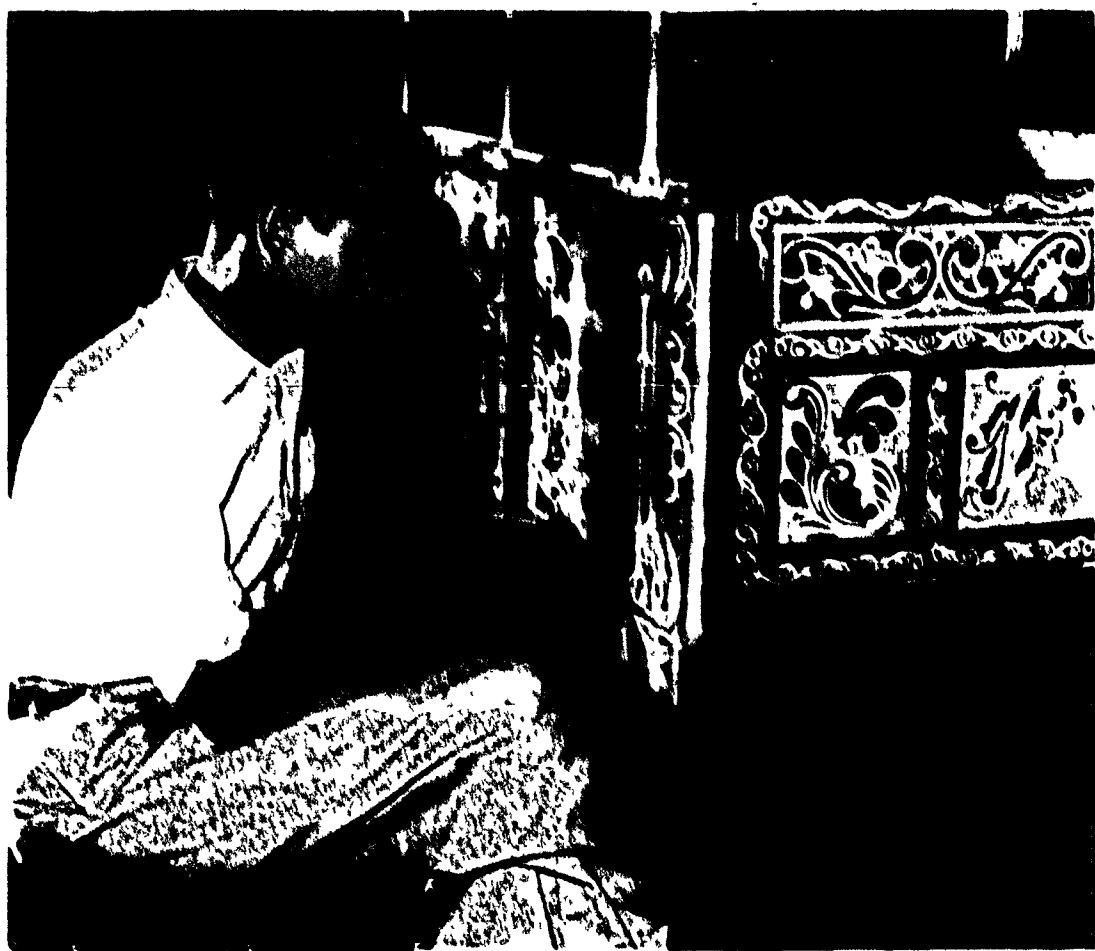
At Baptist Hospital, Barranquilla, Colombia.

FOR H. SCOFIELD, JR.



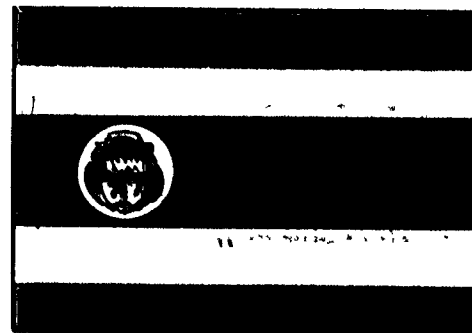
America

The phenomenal growth of the gospel in Latin America is one of the startling facts of this century. Costa Rica has participated in this evangelical growth. About three out of every hundred Costa Ricans are evangelicals.—*L. Laverne Gregory*, missionary to Costa Rica



Artist paints oxcart in Costa Rica.

FON H. SCOFIELD, JR.



COSTA RICA

Size: 19,570 square miles; not quite as large as West Virginia.

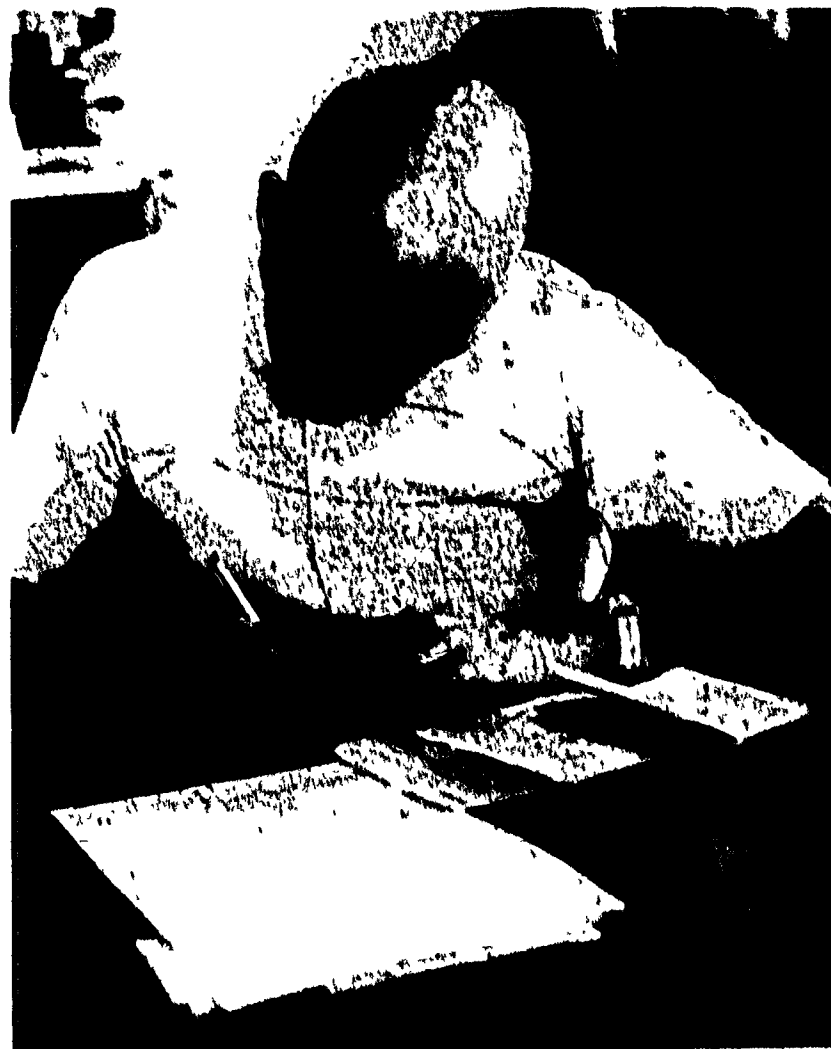
Population: 1,486,000.

Government: Republic; independent since 1821. Country has a model school system, and its literacy rate is highest among Central American republics.

Religion: Roman Catholicism, the state religion, is predominant.

Southern Baptist missions: Date of entry, 1949 (tenth country entered in Latin America). The Home Mission Board sent the first Southern Baptist missionaries in 1947. The work was transferred to the Foreign Mission Board in 1949.

Related to work: 20 churches (5 self-supporting) and 6 mission points; 1,107 members; 19 national pastors; 150 baptisms reported last year. The Costa Rican Baptist Convention was organized in 1947.



GERALD S. HARVEY

Missionary directs student center, San José.

Assigned personnel: 12 missionaries (6 couples) and 1 missionary journeyman. Besides resident personnel, appointees to Spanish-speaking countries study language one year at a school in San José. *San José* (339,094; capital) 8 missionaries and 1 journeyman.

Baptist Center, including Costa Rican Theological Institute, student center, book store, and offices.

San Ramón (6,444) 2 missionaries.

Turrialba (27,620) 2 missionaries.

editorials

Intercontinental Prayer

ONLY MONTHS FROM NOW Baptists of the Western Hemisphere will be linked in actual Crusade of the Americas evangelistic campaigns. Already many churches in the United States have engaged with sister churches in other countries for prayer and spiritual preparation. The plan through which these prayer links are forged is called Pact.

One of the values to be derived from the Pact relationship is the possible enrichment each church can realize from sharing prayer concerns with another church a great distance away and in another cultural setting. The earlier the relationship can be established the more likely is such enrichment to occur. To wait until 1969 and the dates for the scheduled campaigns themselves is to allow no time for such a relationship to mature.

The Woman's Missionary Union and the Brotherhood of Baptist state conventions or general associations stand ready to help any church with information for becoming involved with other countries and churches through Pact. In some instances, state groups have chosen specific countries or mission fields with which their churches will link up for fellowship in prayer.

It is difficult for most of us to realize what the Pact relationship can mean to many of our sister churches in Latin America. Baptists in North America, identified as members of a major denomination, have an acceptance in their society and culture. This is far from the case in most of the countries south of us. To be a Baptist there, one must be willing to be identified with an extremely small minority. In such a setting there are aspects and dimensions of Christian witness that many Southern Baptists would find difficult to comprehend.

Beyond the support we provide for sending missionaries to work with our fellow Christians who serve under those circumstances, we surely can reach out to them with the assurance that we want to be involved with them and their witness by sharing mutual concerns through the fellowship of prayer. Pact is a plan through which every Southern Baptist church can be a blessing and be blessed. We hope each one will become so involved during these remaining months of preparation for the Crusade of the Americas.

Missions in a Church Library

THE STORY of missions is endless and constantly expanding. Events and developments across the world growing out of the spread of the gospel are parts of the whole grand endeavor. As the unique foreign mission publication for Southern Baptists, THE COMMISSION brings together a wide coverage of news and many stories about specific witness and encounter on mission fields. Each item in every issue becomes an element of history and helps comprise a vast fund of knowledge that should be kept intact for future use in missionary education. These elements should be preserved at least as background material for review and study.

Stored up knowledge serves no purpose, however, unless it is made available and accessible to those persons seeking it. This is clearly a function for every church library. There-

fore THE COMMISSION should be a preferred periodical in that library. In fact, every librarian needs a triple (three-copy) subscription to this magazine. The purpose behind this suggestion is not just the selling of more magazines. We want to help every librarian build a vertical file on topics related to foreign missions. For this to be done, two copies of each issue are necessary, in order that a thorough job of clipping can be done. A third copy should be kept intact for reading and held for annual volume binding.

A number of church librarians now do this. They are building missionary files that everyone can use. We want to encourage all the others to join ranks in building the best possible resource centers for their churches. Without materials from THE COMMISSION they cannot be complete. We regret that there are still many church libraries from which we await even their first subscription to THE COMMISSION. We hope that all of them will close the gap this month, perhaps during National Library Week.

We Keep Trying

WE WANT a perfect record every time we mail THE COMMISSION. The probability of this is very remote, however.

Soon after a new issue of the magazine comes off the press, we learn that a number of subscribers have waited beyond the second notice that their subscriptions are expiring. In fact, some wait until we have to drop their names.

And then come their responses, with remittance, indicating that they had intended all along to renew. The combination of deadlines for renewals and address changes made necessary by the data processing system cannot be overcome; therefore at least one issue of the magazine is missed by many late renewers. Their renewals then have to be handled as new subscriptions.

What we have just described will occur month after month, but we have provided a brief description of it with the hope that it will help all our subscribers to realize why we advise that they renew their subscriptions with an immediate response to the first notice of expiration.

As it has turned out, we find ourselves repeating this type appeal in almost every issue. We would rather use the space for something else, but part of our job is to keep the magazine going to the people who subscribe for it. It seems that each time we discuss it a few more of them become aware of what is needed.

We repeat our appeal also for early notification of address changes. THE COMMISSION is distributed under a second-class mailing permit, and cannot be forwarded. Our effort to get the magazine to the subscriber who has just moved can be successful only if he tells us his new address promptly.

Pass the Word

DO YOU KNOW someone who plans to attend the forthcoming Southern Baptist Convention in Houston, Texas? Please let them see our invitation to the Foreign Mission Board reception. It is the only foreign missionary fellowship of its kind during the year. See the announcement on page 30.

CRISIS IN VIETNAM

BY BAKER J. CAUTHEN



THE WAR in Vietnam is personal for many families in the United States. Husbands and sons from many homes have been involved in this bitter conflict. Sorrow has come to many as word of injury or death has been received.

The intensive attacks upon the cities of South Vietnam brought unusual danger to a degree not previously experienced.

The war all along has been different from most conflicts. It has not been unusual for violence to occur in large cities like Saigon, where word of bombings, shootings, and other acts of violence have long been reported by the news media.

The heavy fighting occasioned by the recent Viet Cong attacks on the cities brought thousands of people into greater peril than they had known before.

Missionaries of the Foreign Mission Board have been located in Saigon, Thu Duc, Nhatrang, Dalat, Danang, and Camranh Bay.

Much prayer surrounded the people in the danger zones. Missionaries were much in the prayers of people concerned for them and for their work.

The Vietnam Mission has informed us that most of the missionary wives and children have moved to safety outside the country. At this writing we have no indication how long the remaining families and men will stay at their posts.

When crises come to an area of work, missionaries are aware of the undergirding that supports them. For one thing, they are certain that the people at home are remembering them in prayer. Repeatedly, calls for prayer are sounded. This is a most important matter because missionaries are deeply aware that only as they are sustained by the prayers of God's people do they find strength to carry on in difficult situations.

Individuals who have never lived on a mission field perhaps have some problem in measuring the great need of spiritual support that is felt by missionaries. On

mission fields God's servants are surrounded by large numbers of people who need to hear the message of life; many of these people are in sore distress, particularly in areas of war. Sometimes the feeling of helplessness that comes from such an overwhelming array of human need brings very painful pressure upon the heart of the missionary.

When a missionary becomes keenly aware that prayer is undergirding him and he knows he has access to the power of God, strength comes to enable him to carry on.

Sometimes amid grave dangers missionaries find themselves conscious of strength, courage, clarity of insight, and decisiveness that would not normally characterize them. They remember that in these times the Lord is keeping his promise to be present with them.

It is also a reinforcement to missionaries to remember that the Foreign Mission Board gives them full backing and freedom in making decisions in times of crisis.

Not every crisis calls for evacuation from the country where missionaries are working. Sometimes it is possible to move from one place to another and to continue carrying on one's labors. This depends entirely upon the nature of the crisis.

Some situations may allow missionary families to stay right where they have been working and to weather the storm. On other occasions, withdrawal is the proper measure for safeguarding the family as well as for making whatever adjustments are necessary from the standpoint of the work. Sometimes missionaries in crisis realize that it is better for those with whom they have been working if the "foreigner" is not in their midst.

Always the Board gives to missionaries in such circumstances assurance that their decisions will receive full backing and support.

Under such circumstances, mission-

aries find themselves responding to the impressions of their Lord. For many years God's servants have faced such crises as these; always they undertake to find what action is right for them and then to face that responsibility with faith in God.

When the Southern Baptist Convention was in session in Miami, Fla., in 1967, the Middle East was at war. Missionaries in that area were caught up in a dangerous crisis. God was gracious and gave them his protection and guidance. Only a few months later, missionaries in Vietnam are going through very serious circumstances.

Some people might argue that such crises indicate the world is so unstable that it is best not to try to do anything on a broad scale.

A moment's reflection, however, indicates that these crises demonstrate the need of the people of the world for exactly what the message of Christ proclaims. It is through Him that men are reconciled to God and find reconciliation to one another.

When alarm bells begin to sound, it is not the signal to lose heart, give up, and draw back from worldwide responsibilities. It is, rather, the signal for us to look to our Lord for strength, courage, insight, and power to keep moving ahead.

One reason why the cause of missions has such deep meaning in the hearts of Christians is that it is a labor which must be done in the midst of crisis. The story of missions is the story of men and women daring to move ahead in the work of the Lord Jesus Christ, even though storm clouds gather and unfavorable winds blow.

By looking to Jesus Christ in his sovereign power, rather than by observing the clouds and winds, God's servants are able to keep pressing forward in a task upon which our Master has placed his blessing.



BY JOHNNI JOHNSON
*Associate
Visual Education Division*

Another Land, Another People

W. ROBERT HART

*Missionary Bedford talks
with Mrs. A. Jackson
Glaze, Jr., missionary,
and Mrs. Julio Diaz,
of the seminary staff,
in Buenos Aires plaza
where seminary students
held evangelistic service.*



René Albornoz and family in congregation at Solano Church. Albornoz welded and helped install the baptistry.



GERALD S. HARVEY

THE MISSIONARY goes in order to give himself completely to another Church, another land, another people. . . . His calling is to belong to them, to be one of them, to penetrate, as far as he may, in love and understanding, to the heart and thinking of another people."—Douglas Webster, *Yes to Mission* (New York: Seabury Press, 1966), p. 62.

FOR THE PURPOSE of illustration, the church is a Baptist congregation; in this case, a group of congregations working together in an association within a national Baptist convention. The land is Argentina. The people are the Argentines, those cosmopolites of Latin America who are themselves the sons and daughters of immigrants from many lands and peoples.

For the same purpose—illustration—the missionary is Allen Benjamin Bedford, a native of Belen, N.M. His contemporaries in New Mexico and elsewhere in the United States (who call him Ben) know him as a Southern Baptist missionary appointed in 1951 for service in Argentina. His Argentine contemporaries (who call him Senor Bedford) know him as professor of practical theology in the International Baptist Theological Seminary in metropolitan Buenos Aires. Stated in more familiar terms, he is a seminary teacher and the director of student field work—in another land, among another people.

In 16 years in Argentina, Ben Bedford has served in three cities. First Rosario. Next Comodoro Rivadavia. Now in Buenos Aires, where he and his family first lived in suburban Adrogué, a county seat town in the geographical area of the South Buenos Aires Baptist Association he served before accepting his seminary assignment.

On Palm Sunday weekend in 1966 I was a guest of the Bedfords. He was

then still serving as promoter (superintendent of missions) for the association.

When I came downstairs to Sunday morning breakfast, it seemed to me that the dining room table was a still life on Ben's missionary calling, shared equally by his wife La Nell.

At the end of the table was a map, *Plano de la Zona Urbana del Gran Buenos Aires, 6a Edicion*, still unfolded from our discussion of the night before. In a prominent place—so as not to be overlooked in the rush of getting three children and a guest to Sunday School—was the bread La Nell had baked the day before. Now broken and in a covered plastic dish, it was ready to be carried to Solano Baptist Church for the observance of the Lord's Supper. Beside the bread was a bottle of Argentine grape juice (*jugo de uva rosado sin alcohol*, the label read). To one side, where Ben had pushed a chair back from the table, were an open Bible, a New Testament commentary, and a Sunday School quarterly—all in Spanish.

Study is an important part of the responsibility placed on Ben Bedford by the seminary and by the association which—in 1965—invited him to work in their zone with emphasis on evangelism and new works.

Visiting, preaching, speaking, teaching, planning, and counseling make heavy

demands upon his time—and no wonder! The metropolitan area is large. South Buenos Aires Baptist Association alone spreads over six counties, embracing two million people (one-fourth of the population of metropolitan Buenos Aires); it includes 13 Baptist churches, which maintain a like number of *anexas* (established places where services are held on schedule).

"The people of the association have the idea of projecting new work," Ben told me.

He cited the initiative of two pastors, Samuel Schmunk and Juan Cornaglia, who acquired field equipment (tent, chairs, loudspeaker, etc.) for use in places where the association wants to hold evangelistic services. He cited the church in San Francisco Solano, and an *anexo* there, which came into being by the faithful work and prayer of pastors and laymen from the churches in the association.

On my Sunday with the Bedfords the 30-minute drive to San Francisco Solano was time enough to review the circumstances of this church's development from a dream of the association to the reality of a congregation.

"Right now I am serving as pastor," Ben said, "but the congregation is hoping for enough growth to call a pastor, maybe in two years."

As we approached the place to turn off the highway to the church, Ben pointed out the corner lot where the work had been started in a tent in March, 1965. He told me how, with a loan from the Argentine Baptist Mission and funds raised in the association and in Solano itself, the building was inaugurated seven months later.

"People in the association prayed for this church, and gave time and money for it," Ben continued. "Pastors Daniel Gaydou and Juan Cornaglia preached during the tent meeting. Men from a number of churches did much of the construction work themselves. Women bought lumber for the pews, which were made by Gaydou, the pastor in Adrogué."

Because of recent heavy rains, we parked off the highway and walked to the church, past a public school, across a muddy street and a vacant lot.

"The building is on a street scheduled

New Film Features Seminary

The new motion picture *For Many Tomorrows* centers on the International Baptist Theological Seminary in Buenos Aires, Argentina. In this school God-called men and women receive training they will use "for many tomorrows" in the churches they serve. This story also illustrates many dimensions of the Foreign Mission Board's program of schools and student work as missionary personnel and Cooperative Program funds contribute to the extension of Christian witness in other lands.

For Many Tomorrows, in color (sound, 29 minutes), was produced by Broadman Films with the Foreign Mission Board. Rental rate: \$15, at your Baptist Film Center; also available through the CAVE Plan.

to be paved before long," Ben told me (as I stepped in a mud puddle).

At the church that morning all the Bedfords went quietly about their work. La Nell played the portable pump organ and taught the young women's class. Teen-ager David was in Sunday School with the boys and later at the door greeting members and visitors. His sister Nelda was indistinguishable from the other Intermediates in the congregation. And three-year-old Nancy skipped off to her class in makeshift quarters the family sometimes called Davenport Hall (because this room at the back of the church was built from a packing crate brought to Buenos Aires by Missionary Stephen W. Davenport). Much more important to Nancy were her friends in the class and the story pictures thumbtacked to the tarpaper walls.

Ben taught the baptismal candidates' class which met during the Sunday School hour along with four other classes. Then he preached in the worship service, which ended with the observance of the Lord's Supper.

Ricardo Kolln, of German ancestry, led the singing and later served the Lord's Supper. He came from another church in the association to help in Solano. On weekdays he runs his own manufacturing business in which he contracts to make such things as automobile grills, battery holders, and gas stoves.

René Alborno, of French background, made the Sunday School report. He is a metal worker by trade. After Mr. Kolln provided materials and cut them in his shop, Alborno welded the baptistry for the church and then helped install it.

Many names in the Solano congregation reflect immigrant influences in Argentine society: Loberche, Leopold, Skromskyj, Mattaloni.

Visiting in the South Zone Association with the Bedfords afforded me opportunity to see the scope of their work and the Christian challenge in another land, among another people.

"South B.A. is largely a workingmen's area, with some English influences dating back many years," Ben said.

United Brethren, evangelical missionaries from Europe, are strong in this area with at least one church dating back 70 years. Methodists and other Protestants are also at work here, but all of them, and the Baptists, have hardly begun to penetrate the city's life with the gospel.

We visited two churches in Avellaneda. "Believe it or not," Ben said, "Avellaneda is the fourth city of Argentina, after Buenos Aires itself, Rosario, and Córdoba."

On Alberdi Street, La Nell pointed out where Miss Irene Smith (then a missionary) began a good will center in 1946. Today Emmanuel Baptist Church meets at this location. Its membership is 50,



Ricardo Kolln (right) and brother aid construction project at Solano Church. He came from another church to help in Solano.

with half again that number in Sunday School. Its pastor, Juan Perez, has served as president of the association.

At the First Baptist Church in Avellaneda we talked with Pastor Angel Chialva and his wife, who showed us through the building which seats 125 people and is used for six classes on Sunday mornings. They told us about their church's three missions.

"This church," Chialva related, "was organized while I was a seminary student, with the help of Missionary Martin S. Blair (d. 1959). I graduated in 1943 and have been here ever since."

"How can we win Avellaneda to Jesus Christ?" Ben asked the pastor.

Without hesitation Chialva—fiftyish, balding, open and warm in manner—replied: "Cooperate in a downtown work, and reach out together."

Ben nodded agreement. He knew that the pastors would willingly assist with a Baptist work in the downtown area. But to plan for this new work raises a hard question: how and when can a missionary be located in downtown Avellaneda?

Another sizable community in the association is Quilmes. As we drove up to the Quilmes church, Pastor Juan Cornaglia and another man were putting loud-speaker equipment on a truck to announce Easter week services. A gracious man, 16 years pastor of the church, Cornaglia stopped to talk about its two *anexos*, its kindergarten, and its medical program—all prayerfully carried out by the congregation of 150 persons committed to Christian witness.

We walked through the church and across the patio to see the building where the medical clinic is open Tuesdays, Fridays, and Saturdays. On the walls of the clinic, in several Sunday School departments, and on a bulletin board, I saw the same Spanish inscription: "*Hasta aqui nos ayudo Dios*." Before I recognized the phrase as being from 1 Sam. 7:12, I asked its meaning.

"It is a miracle to have this church here," Pastor Cornaglia told me, "and

this word of Scripture—'Hitherto the Lord has helped us'—is the motto, and the testimony, of our congregation."

Over tea in a small shop off the main street in Lanus, another city in the association, Ben, La Nell, and I reviewed what we had seen in Avellaneda and Quilmes.

"This challenge can be repeated in every part of Buenos Aires," Ben insisted.

Around the dining room table back at the Bedford house there was more conversation about the work of an associational superintendent of missions in another land, among another people.

"We've been here two years now," La Nell said, "and hardly begun."

"We need six couples in this one association," Ben said, his eyes emphasizing what so many could do. "But we have one."

By this time he had the map of metropolitan Buenos Aires spread before us.

"Look at this," he began. "Avellaneda: half a million people — and we Baptists have three churches. Quilmes: 300,000 people in the county; four churches now, counting Solano and strong pastors like Juan Cornaglia."

The map itself was larger than an outside poster. I saw county names superimposed over multiplied thousands of residential blocks. The counties make a suburban ring around Buenos Aires proper, with the greatest density population to the south.

"Lanus," Ben continued, pointing to the communities one by one. "Here 400,000 people; we Baptists have three churches. Lomas de Zamora: Missionary Justice Anderson is pastor of a growing church in this county of 275,000 people. Almirante Brown, the county where Adrogué is: 135,000 people. Then smaller Esteban Echevarria with a church in Monte Grande."

Serious, and sobered by the opportunities, Ben Bedford rewalked his fingers across the map.

"Maybe I'm visionary, but . . . we have laymen. We have pastors who will teach

them and men who will go into homes to teach what they have been taught."

He paused. "What is the best strategy?"

Needless to say, we did not arrive at answers that Palm Sunday weekend in Adrogué. But I did see a man and his family giving themselves to another church, another land, another people. Two of the Bedford children were born in Argentina.

"Our David is a true Argentine," La Nell often says.

All the children are bilingual. The family routine is adjusted to the Argentine way of life, with its ups and downs of weather, public transportation, mail service, and food prices.

"There are real differences between us missionaries and American embassy personnel," Ben explained. "The government wants them to stay a short-enough time to keep the perspective of the United States. But our situation is just the opposite. Our job is to stay and to identify with life here."

Ben himself is so deeply involved in Argentine Baptist life that his most-used pronoun is "we," not "they." Arriving in Argentina just after the Perón era, he has lived through a time of slow progress and difficult adjustments in national life as well as in the Convention itself. He has entered into the labor of Argentine Christians and missionaries from Europe and North America who preceded him.

In pastoral and church building responsibilities in Rosario and pioneering a new work in Comodoro Rivadavia, Bedford invested himself in the Christian witness in Argentina. Now, laboring in the Buenos Aires area, he is on call to the seminary and churches in the metropolitan area, and busy in Convention life. (He is on the Convention's committee for the Decade of Advance, a ten-year program [1963-73] to double the number of churches and members. He has been asked to serve on the Argentine committee for the Crusade of the Americas. He serves on the National Board of Publications and as a trustee of the International Baptist Theological Seminary in Buenos Aires.)

His schedule includes numberless committee meetings concerned with plans, budgets, construction projects, and church emphases. Distances, even in one association, are time-consuming and subject to all the frustrations of metropolitan traffic. Already young David is planning for college in the United States, which means a family separation. But with it all there are opportunities to preach and joys in being a part of the Christian presence in the place to which God has called him and La Nell.

Seeking to fulfil the calling he has received from God, Ben Bedford is giving himself to another church, another land, another people. Indeed he belongs to Argentina.

APRIL 1968



*Above: Men labor on a classroom building project for the Solano Church.
Below: Missionary Bedford preaches during a revival service at Solano.*



Dedication service begins construction of anexo (mission) building, Buenos Aires.

PHOTOS THIS PAGE BY GERALD S. HARVEY



Verses in Red

One woman who cannot read is effectively using one of the New Testaments produced by Baptist Spanish Publishing House with key verses related to personal witnessing printed in red. She simply finds the verses marked in red and tells the person she is talking to, "Read this."

A few days ago, her eyes sparkling and face radiant, she reported, "Last night I led a man to accept Christ as Saviour."

And she doesn't even read.

In another instance, there may be something symbolic in the story of 13-year-old Esperanza, whose name means "hope." Julio Santos, a mission pastor, received this report:

"Uncle Julio, Esperanza has done what you did. She rounded up 39 boys and girls in the neighborhood and told them the Bible story you told last Sunday. She collected the 'gold' to buy literature. (She had never heard of an 'offering.') She received four soles (12 cents).

"She told about the love of Jesus just like you do—the cross and all that—how that everyone should give up, surrender, to Jesus. Uncle Julio, you should have been there, for 13 accepted Christ as Saviour."

Esperanza had been a Christian herself for only two days. In this sort of witnessing truly lies the "hope" of winning Peru to the Lord.

J. Bryan Brasington, Lima, Peru

In Turrialba, Costa Rica, Hugh Redmon wears Cub Scout uniform. His parents are the Donald H. Redmons, missionaries.

STUART S. HARRY



EPISTLES

Short War Changes Gaza

Gaza has changed. Most days the main street is filled with Israeli tourists in slacks and miniskirts. They have heard of many imported items for sale in Gaza at a lower price than in Israel. Shopkeepers are still apprehensive, and most of the goods which they hid in their homes before the war for fear of looting are finding their way slowly to the shelves in the market.

A burned-out Egyptian tank remains in the square in front of the train station as a bleak reminder of the short war a few months ago—as if any of us needed a reminder, for, in reality, the war goes on. There is no decision as to what will become of Gaza and her 400,000 Arabs, and the people are restless and unhappy.

Jet planes screech overhead in formations of three or four, and it is little wonder that the toddlers in the children's ward at Baptist Hospital are left trembling and in tears.

At the hospital, work goes on. Too many patients are the result of this miserable situation. Four or five teen-age boys found a mine and tried to pry it open; some did not live, because there wasn't enough blood available in time; others lost an arm, or fingers, or an eye.

Patients still come with draining sinuses due to infection in underlying bone caused by shrapnel wounds received during the war. In many cases, they received no medical care at the time of the injury.

A young girl was sent to a well for a jar of water in the midst of a curfew (after incidents of resistance, a curfew is imposed on the district involved). Perhaps the shot was intended only as a warning, but the aim was low, and the resulting compound skull fracture produced partial paralysis on one side. It seems a miracle the girl is alive.

Two men and a child were shot in the market area as a result of an argument. After several hours in surgery, the men lived. The child was not so fortunate.

I suppose doctors should get used to seeing injury, sickness, and death. But I shall never comprehend that which results from man's hatred of his fellowman.

It becomes hard to maintain a high standard of medical care when we have to bid goodbye to valuable members of our hospital team. Fourteen Lebanese

student and staff nurses left on one day to return to their homes and families. An Egyptian doctor returned to his home. One of the Egyptian staff nurses crossed the canal to rejoin her family some weeks ago and (at this writing) four others await opportunity to go, arranged by the Red Cross.

A "crash" training program was given several groups of "nursing aides," and a number of local girls were accepted into the first-year nursing classes. However, their English is so poor that communication becomes a real problem.

[The Foreign Mission Board in recent weeks has assigned six missionary nurses to help alleviate the shortage of nurses in Gaza.]

Even when the curfews are lifted, many of the local people are fearful to be out after sundown, thus many are missing from evening worship services. Morning and afternoon Arabic services are well attended, however. The critical situation seems to have brought many closer to the Lord.

There are now opportunities to witness. All of the new female nursing students and aides are from Muslim homes in Gaza. Already some of them have responded to the love of Christ and have given their hearts to him.

Jean F. Dickman, Gaza

Loudspeaker Witness

During the nation-wide evangelistic crusade in Chile, to amplify its services one church placed a loudspeaker in the doorway of a neighbor of the church. The householder was ill and could not attend services, but he heard the message each night.

On about the third day of the meeting, the pastor and evangelist visited the sick man. As they talked, they presented the plan of salvation. The evangelist invited, "Wouldn't you like to accept Jesus as your Saviour right now?"

"I would like to, but I can't," the man replied.

"Why can't you?"

"I can't because I accepted Jesus as my Saviour last night as I heard your message over 'my' loudspeaker."

Joe W. Bruce, Missionary Journeyman
Santiago, Chile



Everyone Helps

Oluketwa II is a Baptist church begun in a section of Iwo about ten years ago as a result of efforts by a street-preaching group from Iwo Baptist College. The two young men who work as my gardener and cook both attend there.

The congregation's first building was small. There was no pastor, but a teacher from a Baptist primary school in Iwo agreed to be the church leader. A couple from First Baptist Church began attending. One elderly man, who had been converted while under treatment at a Baptist leprosy camp, also became a member. These were the only adults. All the rest who attended were children, most of them teen-age boys. Later a young tax clerk joined them.

About three years ago the boys decided the building was too small and began to save funds for a new structure. No church bond issues or finance plans are available in Nigeria, so materials and workmanship have to be paid for immediately.

While I was on furlough in 1966, the congregation laid the foundation. Some of the deacons at First Church looked at the size of the foundation and criticized the teacher for allowing the boys to embark on a building program so big they could never finish. Later that year the congregation put up the walls. Late last year the corrugated iron roof was added.

During one month the young men practiced every day for a musical program at which the audience would be invited to contribute to buy windows for the building.

I talked to my cook about the income of church members. (My gardener, for instance, earns about \$11.20 a month.)

"How have you been able to do so well on the church building?" I asked.

"I know this," explained the cook. "When our church needs something, everyone in the church is willing to help."

Alma H. Rohm, Iwo, Nigeria.

Someone at the Door

"I want ice."

"I want bread."

These are two requests we hear at our door 15 or 20 times a day. Children from nearby villages are hot and thirsty and often hungry. However, they are really asking, "Do you love me?"

Love is so basic in our desires. When I'm in needless hurry, I give ice or bread. When I realize Jesus is knocking at the door, I give time and love, too.

—Carole (Mrs. J. Howard) Hovde, Missionary Associate, Monrovia, Liberia



Melissa, daughter of the Kenneth Ellisons, missionaries to Indonesia, while at orientation.

Hospital's Ministry Helps Save Lives

A little child was hovering near death with complications of severe measles and malnutrition when my husband Giles and I checked on the patient late one night.

Blood was needed immediately. Missionary Journeyman Linda Stringer, lab technician, came to secure blood for transfusion.

African nurses helped, sharing our concern. The anxious mother and grandmother stood by the stretcher.

We worked and prayed, giving the necessary treatments, making a further diagnosis of tuberculosis, and prescribing specific medications for that.

God answered prayer, and another life was saved in Sanyati Baptist Hospital.

Walking home under the brilliant, star-studded sky, we had a song in our hearts and a thanksgiving to God that he can use us.

A woman was brought in about noon one Sunday from adjacent Gokwe District. She had delivered her sixth baby at her mother's *kraal* (home) the day before, but there were complications. Missionary Robert H. (Bob) Garrett, surgeon, was on call and asked me to give the anesthetic. Again Linda Stringer helped secure blood. How we thank God for her and her training and dedication.

Finally it was decided that only immediate surgery could save the woman's life. Mary Clark, missionary nurse, was already assisting. Giles came to help, as did Dr. Frances Greenway and Elizabeth (Betty) Wright, missionary journeyman nurse.

Twice we thought the patient would die, but more blood was secured just in time. The woman withstood the surgery and all the infection we expected, because we knew the kind of treatment she had received from the grandmothers who tried to help her as she sat on the dirt floor of the delivery hut in the village.

God saved another life. We were glad to be a part of his work. How our hearts praised him when the woman accepted Christ as Saviour. Again the purpose of this hospital was fulfilled.

Wana Ann (Mrs. M. Giles, Jr.) Fort Gatooma, Rhodesia



FAMILY ALBUM

APPOINTMENTS (March)

AKIN, Cordell, Jr., Ind., & Martha Anne (Marty) Smith Akin, Calif., Tanzania (1861 Galveston St., San Diego, Calif. 92110).
CRUCE, Billy Francis, Fla., & Janice Hasty Goode Cruce, Ala., Uganda (818 Carole, Lakeland, Fla. 33803).
KITE, Billy O'Neal, Ala., & Thelma Elaine Olney Kite, Iowa, Zambia (Box 247, Elmore City, Okla. 73035).
MARTIN, William Frank (Bill), Jr., Tex., & Vivian Pearl Peterson Martin, Minn., Ecuador (Rt. 1, Box 135A, New Albany, Ind. 47150).
ROBINSON, Jerry Lynn, Tex., & Shermie Lou Vickers Robinson, Tex., Eq. Brazil (3609 W. Seminary Dr., Ft. Worth, Tex. 76109).
YOUNG, Hugh Rowland, Ga., & Norma Jean Lucas Young, Ky., Japan (153 Thierman Ln., Apt. 303, Louisville, Ky. 40207).

ADDRESS CHANGES

Arrivals from the Field

BAILEY, Rev. & Mrs. C. R. (Colombia), 642 Allgood Rd., Apt. 3, Marietta, Ga. 30060.
BELOTE, Dr. & Mrs. James D. (Hong Kong), c/o Bob Harrah, 1457 Englewood Dr., Sildell, La. 70458.
BRALY, Dr. & Mrs. Byron D. (Yemen), 3214 Sunset Blvd., Houston, Tex. 77003.
COMPIER, Mrs. Robert R. (Vietnam), 1415 Glenwood Dr., SE., Huntsville, Ala. 35801.
FLOURNOY, Rev. & Mrs. H. Marshall (S. Brazil), 2050 60th Way, N., St. Petersburg, Fla. 33714.
GREEN, Trina (Journ., Chile), 808 Jefferson, Hugoton, Kan. 67951.
HARVEY, Rev. & Mrs. C. Ernest (S. Brazil), c/o E. C. Thompson, 2624 Central Ave., Ft. Myers, Fla. 32901.
JACKSON, Shirley (S. Brazil), 4 Elm St., Natchez, Miss. 39120.
LEWIS, Rev. & Mrs. Harold W. (Trinidad), c/o Tom O. Teague, 540 Anderson Dr., Woodruff, S.C. 29388.
MASTERS, Helen Ruth (Nigeria), 1429 NW. 34th St., Miami, Fla. 33142.
MOORE, Mrs. Peyton M. (Vietnam), 4626 Frazier, Ft. Worth, Tex. 76115.
STANLEY, Mr. & Mrs. Robert L. (Philippines), c/o Mrs. H. L. Stanley, 917 Egan St., Denton, Tex. 76203.

Departures to the Field

ALDERMAN, Jennie, Box 427, Taipei, Taiwan, Rep. of China.
ANDERSON, Dr. & Mrs. Justice C., Ramon L. Falcon 4080, Buenos Aires, Argentina.
ANDREWS, Rev. & Mrs. William P., Casilla 291, Osorno, Chile.
BUCKNER, Rev. & Mrs. Charles E., Djl. Hegarmanah 41, Bandung, Indonesia.
COLEMAN, Anita, 11-798 Nishijin-machi, Fukuoka, Japan.
CORWIN, Rev. & Mrs. William E., Djl. Hegarmanah 41, Bandung, Indonesia.
DURHAM, Rev. & Mrs. J. B., Box 14, Oyo, Nigeria.
DWYER, Anne, Bap. Hosp., Gaza, via Israel.
GARDNER, Vera, Box 832, Bangkok, Thailand.
GILMORE, Rev. & Mrs. Billy O., Caixa Postal 284, Juiz de Fora, Minas Gerais, Brazil.
GRAHAM, Mr. & Mrs. Thomas W., 352, 2-chome, Nishi Okubo, Tokyo, Japan.
HALE, Dr. & Mrs. Broadus D., Caixa 758, Campinas, São Paulo, Brazil.
HARRINGTON, Mr. & Mrs. Glen D. (Malaysia), Box 427, Taipei, Taiwan, Rep. of China.
HOCUM, Merna Jean, Box 28, Georgetown, Guyana.
HOPEWELL, Gladys, 42/1 University Rd., Tainan, Taiwan, Rep. of China.
HUDSON, Lenora C., 350, 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.
KIMBROUGH, Rev. & Mrs. Clint, Caixa Postal 552, Campinas, São Paulo, Brazil.
LAINO, Rev. & Mrs. Donald K., Caixa Postal 552, Campinas, São Paulo, Brazil.
LANE, Dorothea K., 6/38 Minami-cho, Itabashi-ku, Tokyo, Japan.
LEE, Rev. & Mrs. Carl G., Djl. Hegarmanah 41, Bandung, Indonesia.
MEIN, Mildred (Mrs. John), Caixa Postal 16, Feira de Santana, Bahia, Brazil.
NICOLSON, Mr. & Mrs. Kenneth R., Box 1416, Monrovia, Liberia.
OLIVER, Mr. & Mrs. Charles W., Via O. Antinori 53/3, 06100 Perugia, Italy.
PARKER, Rev. & Mrs. Wendell C., Apartado 1135, Guatemala City, Guatemala.
RADER, Rev. & Mrs. Dick A., Box 583, Mulfullra, Zambia.

RIDDLE, Joyce (spec. proj. nurse), Bap. Hosp., Gaza, via Israel.
SAMPSON, Mary H., Box 135, Taichung, Taiwan, Rep. of China.
SCHWARTZ, Evelyn, Tromolpos 77/DKT, Jakarta, Indonesia.
TAYLOR, Fay, 169 Boundary St., Kowloon, Hong Kong.
WINGO, Virginia, Via Antelao 14, Rome, Italy.

On the Field

The following missionary personnel assigned to Vietnam are temporarily located in Thailand. They may be addressed at Box 832, Bangkok, Thailand:

BOBO, James J. (Journ.)
DAVIS, Mrs. Robert C., Jr.
FULLER, Mrs. Ronald W.
GAYLE, Mrs. James M.
HAYES, Mrs. Herman P.
HUMPHRIES, Mrs. James F. (assoc.)
JAMES, Mrs. Samuel M.
JOHNSON, Mary Kay (Journ.)
LONGBOTTOM, Mrs. Samuel F., Jr.
BENDS, Rev. & Mrs. Earl, Jr. (appointed for Vietnam), Box 832, Bangkok, Thailand.
CAMPELL, Rev. & Mrs. Charles W., Ambrosetta 993 (Fisherton), Rosario, Argentina.
COLB, Mr. & Mrs. Roger W., Caixa 20,803, São Paulo, SP, Brazil.
DOTSON, Lolote, PMB 4040, Eku, via Sapele, Nigeria.
FERRELL, Rev. & Mrs. William H., Domingo Repetto No. 327, Martinez, Buenos Aires, Argentina.
GARNER, Rev. & Mrs. Alex F., 3 de Febrero 860, Ramos Mejia, Buenos Aires, Argentina.
GAYLE, Rev. James M., Box 107, Saigon, Vietnam.
GIANNETTA, Rev. & Mrs. A. Amelio, Caixa Postal 30,010, São Paulo, São Paulo, Brazil.
HALB, Sandra (Journ.), Casilla 16121, Santiago, Chile.
HALL, Rev. & Mrs. Robert J., Igbomina Bap. Sch., Isanlu-Islin, via Offa, Nigeria.
HARRINGTON, Rev. & Mrs. Joseph A., Caixa 1119 Belo Horizonte, Minas Gerais, Brazil.
HOLLINGSWORTH, Rev. & Mrs. Tom C., Wineberg 3016, Olivos, Buenos Aires, Argentina.
HOLLOWAY, Rev. & Mrs. Billy W., Box 30370, Nairobi, Kenya.
JOHNSON, Rev. & Mrs. Glen L., Alameda 42, Suc. 9, Córdoba, Argentina.
JONES, Kay (Journ.), Casilla 3388, Santiago, Chile.
LOVELACE, Rev. & Mrs. Beryle C. (assoc.), 1794 Masashino, Fussa-Machi, Nishitama Gun, Tokyo, Japan.
MAY, Rev. & Mrs. William P., Casilla 10, Santo Domingo de los Colorados, Ecuador.
MOORE, Rev. & Mrs. Billy Bob, Box 1176, Mbale, Uganda.
OWENBY, Rev. & Mrs. Ronell L., Frente al MOP #4, Guanare, Venezuela.
PALMER, Rev. & Mrs. H. Jerold, Jr., Box 71, Kafanchan, Nigeria.
PERKINS, Rev. & Mrs. I. Samuel, Caixa Postal 1316, Salvador, Bahia, Brazil.
REYNOLDS, Rev. & Mrs. Marvin R. (Botswana), 14 Caltheus Rd., Hillside East, Bulawayo, Rhodesia.
SCOTT, Rev. & Mrs. D. Rue, Box 249, Lilongwe, Malawi.
SHELTON, Rev. & Mrs. Ray E., Conchillas, Colonia, Uruguay.
SOMMERKAMP, Mr. & Mrs. Theo E., Jr. (assoc.), European Baptist Press, 8803 Rüschlikon-Zurich, Switzerland.
SPANN, Rev. & Mrs. Jimmie D., Dr. Carlos Maria de Pena 4309, Montevideo, Uruguay.
VALERIUS, Rev. & Mrs. Erling C., Caixa Postal 163, São Luis, Maranhão, Brazil.
WORTEN, Rev. & Mrs. H. Von, Djl. Merdeka 27, Purwokerto, Indonesia.

United States

BEDENBAUGH, Rev. & Mrs. Charles W. (Tanzania), 31 Pinckney St., Greenville, S.C. 29601.
CARNEY, Dr. & Mrs. J. W. (Pakistan), 3259 Graves Rd., Memphis, Tenn. 38116.
CORLEY, Rev. & Mrs. Marion L. (Colombia), 2807 Hillglenn, Dallas, Tex. 75228.
ELLIOTT, Darline (Colombia), Box 4537, E. Tex. Sta., Commerce, Tex. 75428.
JOHNSON, Rev. & Mrs. L. L. (emeritus, N. Brazil), 1218 Summit St., Muskogee, Okla. 74401.
LOGAN, Dr. & Mrs. W. Wayne (Nigeria), 3609 McFarlin Blvd., Dallas, Tex. 75205.
MCMURRAY, Mrs. J. D. (Uruguay), 704 E. Lockhead Dr., Midwest City, Okla. 73110.
SATTERWHITE, Dr. & Mrs. James P. (Japan), 1326 NE. 12th Ter., Gainesville, Fla. 32601.
TCHERNESHOFF, Rev. & Mrs. Peter J. (S. Brazil),

1360 Cannstatt Dr., SE., Huntsville, Ala. 35893.
VIERTEL, Rev. & Mrs. Weldon E. (Bahamas), 706 Chilton, Martin, Tex. 76661.

TRANSFERS

CANNATA, Dr. & Mrs. S. R. J., Jr., Rhodesia to Ethiopia, Feb. 8.
MURRAY, Rev. & Mrs. Ben R., Mexico to Peru, Feb. 8.

BIRTHS and ADOPTIONS

BRADY, David Joe, son of Rev. & Mrs. Otis W. Brady (Guyana), Feb. 8.
DANIELL, Rebecca Marie, daughter of Mr. & Mrs. David P. Daniel (Mexico), Feb. 21.
JOLLEY, Joel Benjamin, son of Rev. & Mrs. Earl E. Jolley (Argentina), March 1.
TOLAR, Laura Ann, daughter of Dr. & Mrs. Jack E. Tolar, Jr. (Nigeria), Feb. 20.
WILLIS, Krista Dawn, daughter of Rev. & Mrs. Avery T. Willis, Jr. (Indonesia), Nov. 22.

DEATHS

CANNATA, S. R. J., Sr., father of Dr. S. R. J. Cannata, Jr. (Rhodesia), Feb. 5, Houston, Tex.
COMPTON, Mrs. G. W., mother of Rev. Alan W. Compton (radio-TV rep., Latin America), Feb. 9, Richmond, Va.
DUKE, Mrs. Guyle N., mother of Rita Duke (Taiwan), Feb. 9, Gadsden, Ala.
HARDY, Lillian Herron, daughter of Rev. & Mrs. Hubert L. Hardy, Jr. (Chile) Feb. 8, New Orleans, La.
MEANS, A. L., Sr., father of Sybil (Mrs. L. Bynum) Akins (Taiwan), Dec. 11, Cuero, Tex.
MOORE, Mrs. James W., grandmother of Rev. Peyton M. Moore (Vietnam) and the one who reared him; Jan. 27, Meridian, Miss.
POPP, William M., father of Violet Popp (Jordan), Feb. 3, Cumberland, Md.
STANLEY, Joe C., father of Rev. James I. Stanley (Philippines), March 7, Eastman, Ga.

MARRIAGES

BUMPUS, Linda Kay, daughter of Rev. & Mrs. Claud R. Bumpus (S. Brazil), to David Carlos Lingerfelt, son of Rev. & Mrs. James E. Lingerfelt (N. Brazil), Feb. 17, Rio de Janeiro, Brazil.

Baptist Influence Traced

The Indomitable Baptists

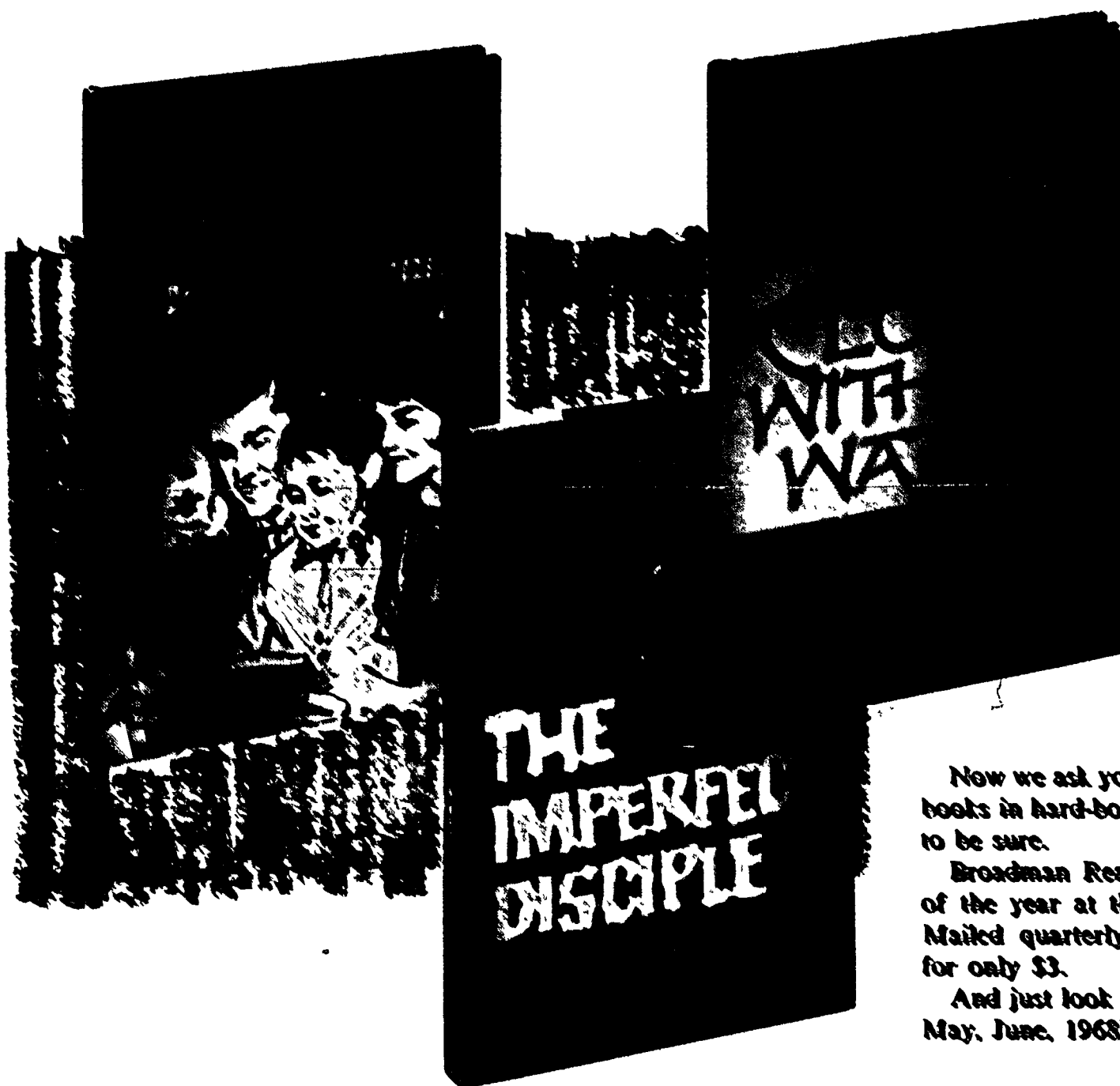
By O. K. Armstrong and Marjorie Moore Armstrong
Doubleday, 392 pages, \$5.95

This panoramic view of Baptist history from its beginning is entertaining as well as informative. The authors have avoided the heavy style and sprinkling of dates with which many historians mar their work for the average reader. For the most part, history here is pictured through the people who made it. Many a familiar figure appears to the reader in a different light as he is seen among contemporary personalities and within the broad context of the times in which he lived.

The book's major theme is Baptist influence on American history, and the Baptist stand for religious liberty is emphasized. The 26 chapters—the first about John Leland and the Bill of Rights and the last about future problems—highlight Baptists' indomitable stand on liberty and freedom of religion.

Following the first chapter, the story flashes back to earlier times—the Anabaptists, England's first Baptists, and then Baptist beginnings in America and spread westward. There are chapters on Negro Baptists, Baptist women, the beginning of missions to other nations, social concerns, publications, singing, Billy Graham, Baptist ecumenicity, Baptist alliances, and other facets of Baptist life and work.

Although major attention is given to the larger Baptist bodies, many of the approximately 30 different Baptist groups receive attention. The scope is too broad for a great deal of detail, but a surprising amount is packed into the picture. Here and there, bits of humor add color. —G. GREER



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by David and Virginia Edens, San Antonio, Texas

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by Bill R. Austin, Vernon, Texas

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Reflections on a Letter

I have never written a letter to an editor, although I felt compelled to do so when I read the article "Arab Viewpoint" (Sept., 1967) by David W. King. Now that I have read the letter from Pastor Lynn Harnage (Nov., 1967) concerning Mr. King's article, I feel that I must write.

I had many impressions when I read the article, but the overwhelming one was the great admiration and respect I felt for the great love and identification Mr. King has for "his" people. As a missionary I know very well that such intense empathy for our adopted people is not something that comes with merely boarding the ship to head for the mission field.

Something akin to this, although certainly not on the international scale of the Arab-Israeli conflict, was the War of the Triple Alliance, which took place in 1865-70 between Paraguay, alone, against Brazil, Argentina, and Uruguay. It was a devastating thing, and scars, even raw ones, exist to this day. I find myself invariably very Paraguayan in my attitude toward it.

I do not apologize for it, although I expect that some armchair missionaries in the States could find fault, perhaps believing that my feeling for Uruguayans, Argentines, and Brazilians is lacking in love, perhaps faulting the Baptist university and seminary I attended for my attitudes. This is not true. I have compassion for all and a consuming desire that all come to know the Saviour. It is simply that my lot is cast with Paraguayans, and what comes to them also comes to me. My sympathies are with them. A comparison would be the emotion a pastor has for his flock. He would respect and have love for other churches, but his first devotion is to his own church.

I do not know Mr. King. I never heard his name until I read his poignant article. But I resent very much the sarcasm in Pastor Harnage's letter which read, "I would

suggest that Mr. King read the account (Bible) of the Israelites entering the land of Canaan under the leadership of Joshua." To me, this is an insult to Mr. King as well as the rest of us who have gone through the rigorous study and appointment procedures of the Foreign Mission Board. I feel, also, that it is an insult to the personnel department of the Board who work so long, hard, and unselfishly, guiding us all toward the matter of God's will in regard to becoming a foreign missionary.

Some of the greatest theologians I have known are missionaries. No one in the States hears about them. Why? Because they have in their lives a fruit of the Spirit which I found very seldom when I was in the States on furlough—they have humility.

Any Southern Baptist can know any missionary. There are all sorts of pictures and data on record readily available. . . . Some missionary-minded churches "adopt" missionaries and pay their salary. But if a new pastor comes who is not inclined to this practice the Board resumes the salary so that a missionary is not left bereft. I have never met a missionary who would not correspond with a church or individuals who have a desire to know him better. We all have furloughs, and we all go to any church who invites so that we may share our ministry with those who "hold the ropes," so to speak.

And "blind" support to our foreign mission program? I suppose by this Pastor Harnage indicates his dissatisfaction with the Cooperative Program-Lottie Moon Christmas Offering type of missionary support as opposed to the individual church-individual missionary type of support. I wish the opponents of the group support arrangement that our Board has could work near missionaries for a year or so who must spend hour after hour in correspondence drumming up their support so that they can stay on the field. Precious time that they would prefer to spend in their missionary endeavors must be spent in the task of writing, writing, writing, in a sense, begging for money. This system, to me, is not worthy of God's people or God's servants.

I, personally, could never ask people to give me money, but I can, with a great enthusiasm, present to God's people what their gifts have done in my area and help them to see that this is multiplied many times around the world. How much more thrilling this is!

These so called "faith" missionaries (a term which makes me see red! It took just as much faith for me to leave my home and loved ones. This relegates faith to a monetary value—those who have less money have more faith. Does the pastor of a big city church have less faith because he has a greater salary than the pastor of a small or rural church?) usually fall into two categories: one group will be the great fund raisers with overwhelming personalities who are usually more than adequately cared for on the field, and the other group will be the more shy, less assuming ones who very often turn out to be better missionaries. There have been many instances when individual Southern Baptist missionaries have personally helped missionaries who have gone out under "faith" boards and found themselves without support when the pastor back home wanted a new building, or a new, more expensive program.

I have always been in a mission situation where all missionaries of all kinds have a very harmonious spirit and Christian attitude. I know that this is not always true. My observance of all the groups I have known always leads me to a grateful feeling to the Lord that He has given to Southern Baptists the genius of the Cooperative Program and the Lottie Moon Offering so that I can do what I came to do instead of wondering each day if my "blind" support will be forthcoming.

I, too, am concerned about Baptist failings, but I can assure all, at least as far as my experience reaches, and I believe it to be general, that heresy and ignorance on the part of Southern Baptist missionaries are not part of those failings.

Mrs. Wilbur C. Lewis
Medical missionary,
missionary homemaker
Asunción, Paraguay

SPECIAL PROJECT NURSES

Employed January and February, 1968

To serve at Baptist Hospital in Gaza, where there has been a critical shortage of nurses, Patricia Halle, a registered nurse, was employed in January. A native of South Carolina, she is a graduate of Mars Hill (N.C.) College and the South Carolina Baptist Hospital School of Nursing, Columbia. She also attended Texas Christian University, Ft. Worth. From 1959-65 she served as a nurse in Columbia, S.C., except for a summer as nurse at the South Carolina Royal Ambassador camp and another as nurse at Ridgecrest (N.C.) Baptist Assembly. From late 1966 until her employment by the Foreign Mission Board she was a medical-surgical nurse at Espanola, N.M.



Also to serve in Gaza, Joyce Riddle, a registered nurse, was employed in February. Born in North Carolina, she received nurse's training at Memorial Mission Hospital School of Nursing, Asheville, N.C. After working for a year in Asheville as an office nurse, she entered the University of North Carolina School of Nursing, Chapel Hill, where she received the B.S.N. degree. In 1964 she became instructor in medical-surgical nursing at Memorial Mission Hospital School of Nursing.



NEWS

APRIL 1968

FOREIGN MISSION BOARD

SBC



W. ROBERT HART

Prospective Journeymen

At a conference on the Missionary Journeyman Program, young people listen to Baker J. Cauthen, Foreign Mission Board executive secretary. A total of about 100 young persons attended two February regional conferences, this one in Richmond, the other in Dallas, Tex. Invitations to enter training were sent in late February, and in April the FMB is to employ those who qualify, reported Louis R. Cobbs, associate secretary for missionary personnel who directs the journeyman program. The trainees—the fourth group to be chosen for two-year terms as journeymen to assist mission work overseas—will enter the eight-week training session June 15 at Virginia Intermont College, Bristol. James D. Belote, missionary to Hong Kong, will again direct training. Dedication service is scheduled for Aug. 8 in Richmond.

Work Scholarships Make Training Possible

A work scholarship plan, inspired by the plight of one young Pakistani, is enabling him and other young men to attend the Mission Industrial School in Faridpur, East Pakistan. There they prepare for a more productive life.

The young man, James Kashem (formerly Kashem Khan), was employed as a postal clerk in 1965 when he read a tract on salvation. He was unable to pay the fare to the address given on the tract—in Dacca, 60 miles away—so he bicycled 30 miles to Faridpur, where he had heard there was a Christian mission.

He told Missionary James F. McKinley, Jr., and officers of Faridpur Baptist Church of his desire to follow Christ. He was given a New Testament and other literature and invited to come to worship. Every weekend Kashem rode the 30 miles on his bicycle. After six months he said he could wait no longer for baptism.

When he became a Christian he lost the support of his Muslim family and friends. Thus he was unable to pay school fees and buy food and clothing to attend the Mission Industrial School, Baptist trade school for young men.

This led the school committee to develop the work scholarship plan. Six acres around the shop area were divided into

garden plots and assigned to needy students. A poultry project was begun in 1966 when the school's superintendent, Missionary Carl F. Ryther, brought eggs while returning from furlough. Two cows have been added recently.

The agricultural projects have made it possible for Kashem and others to receive the technical training in motor mechanics, machine operation, welding, and blacksmithing which the school offers.

Since the work scholarship plan was begun, enrolment has grown to 74, including 44 Christians, 21 Hindus, and nine Muslims. First-year students earn money through agriculture. Second- and third-year students earn by repairing motors for local residents.

World Baptist Membership Reported Growing

Total membership of Baptist churches around the world increased sharply to a 1968 total of 29,817,707, according to the statistical table prepared annually by the Baptist World Alliance. This is an increase of 2.6 million over the total the previous year.

Josef Nordenhaug, BWA general secretary, said the statistics include only baptized believers who have "personally professed faith in Jesus Christ as Saviour

Year's Baptism Total Tops 46,000 Overseas

Baptisms by churches related to Southern Baptist mission work overseas totaled 46,275 for 1967, according to figures compiled in the Foreign Mission Board's annual report for 1967.

At the end of 1967 the 4,918 churches (3,211 of them self-supporting) and the 6,463 missions had a combined membership of 571,647.

"Statistics always tell only a partial story," Executive Secretary Baker J. Cauthen pointed out at the Board's February meeting. "It is impossible to relate fully what God has done through ministries of preaching, teaching, and healing carried on in his name.

"We are privileged to see some of the fruitage, but much of what God does is beyond our measurement."

Overseas churches and missions reported 515,630 persons enrolled in Sunday School. There were 4,119 national pastors.

Educational mission work included 1,295 schools (ranging from kindergartens to theological seminaries), with 181,639 students instructed by 399 missionaries and 6,469 nationals.

In 20 hospitals and 86 clinics and dispensaries 47,580 inpatients and 597,711 outpatients were treated. Serving in these institutions were 58 missionary and 145 national doctors, 65 missionary and 367 national nurses, and 43 missionaries and 913 nationals in other jobs.

The 24 publication centers, staffed by 71 missionaries and 566 nationals, produced 4,468,813 copies of 327 periodicals, 970,942 copies of 268 books, and 17,948,782 copies of 330 tracts.

Twenty-five community and good will centers, staffed by 31 missionaries and 112 nationals, enrolled 8,049 children and 1,981 adults. In 15 children's homes 1,168 boys and girls were cared for by four missionaries and 113 nationals.

and Lord and followed him" in baptism.

He said the gains were not necessarily achieved in a 12-month period because in some cases the previous comparative figures were more than a year old.

The new totals by regions: Africa, 471,856; Asia, 960,938; Central America, 214,363; Europe, 1,157,432; Middle East, 1,068; South America, 297,048; Southwest Pacific, 111,873; North America, 26,412,866.

Hospital Attains Training Goal

The first doctor to complete all of his specialty training at Wallace Memorial Baptist Hospital, Pusan, Korea, is now surgeon and physician for a clinic at a chemical company complex 30 miles north of Pusan.

Dr. Kim Jin Teek completed his fourth year of surgical residency at the hospital in January, reported Missionary Charles W. Wiggs, administrator.

"When Wallace Hospital was opened 12 years ago," said Wiggs, "it was decided that the training of young Korean

doctors would be one of its purposes. This goal is fulfilled as Dr. Kim goes into the Korean community as a fully trained Christian doctor.

"He is the first of many who will go from this hospital to help the needy sick as Christian doctors in the towns and cities of Korea. These Koreans will have a broader ministry than missionary doctors stationed in Pusan can hope to have."

The doctor training program got under way in 1959 with two participants. There were 17 interns and residents in 1967, and 19 were approved by the Korean Medical Association for the training year that began March 1.

The hospital is approved to offer training in surgery, internal medicine, pediatrics, obstetrics and gynecology, anesthesiology, and radiology.

Film Efforts Unsuccessful

After seven years and expenditure of \$110,000, the American Baptist Convention has been unsuccessful in efforts to produce a commercially suitable film about Adoniram Judson. The Judsons, who sailed to India in 1812 as missionaries, became Baptists during the voyage and thus were the first U.S. Baptist missionaries to serve abroad.

Fred Essex, American Baptist director of radio and television, said several major motion picture studios had been approached, but each had turned down the film, citing mainly financial reasons.

The film, if produced, would have played in commercial motion picture houses, rather than being designed only for use within churches. Essex said the obstacles included previous commitment by film producers to plots with an Oriental setting; the Vietnam war, which prevented use of a Thailand location; the fact that recent motion pictures with a religious subject have not been commercially profitable; and absence of a financial commitment by the Baptist group toward the filming.

Brazilians Choose Lopes To Head Convention

Reaffirming their support of the Crusade of the Americas, Brazilian Baptists elected Rubens Lopes president of the Brazilian Baptist Convention at the annual meeting in Fortaleza, Ceara, in January. Lopes, who inspired a 1965 Brazilian Baptist evangelistic campaign and who envisioned the Crusade of the Americas, has been president several times previously.

The Convention also created a Christian ethics commission and accepted 55 new churches for affiliation.

References to the Crusade of the Americas permeated the Convention. A parade and open-air evangelistic service

INVITATION

Messengers and visitors attending the Southern Baptist Convention meeting in Houston, Tex., are invited by the Foreign Mission Board to a reception on Wed., June 5, from 4:00 to 6:00 in the afternoon, in the Crystal Ballroom of the Rice Hotel. Guests will have opportunity to meet missionaries and Board administrative staff members.

Two New Fields Added

The Foreign Mission Board in March assigned personnel to two new fields.

The Harrison Pikes, missionaries to Brazil, were transferred to Angola, a Portuguese overseas province in southern Africa. If government permission to enter and reside can be secured, the couple will work in Portuguese at Luanda, the capital. The Baptist Convention of Angola had requested a couple.

Reappointed to go to Senegal, Africa's westernmost country, were the Farrell Runyans (they served in Nigeria 1946-64). After studying French one year in France, they plan to open work in Dakar, Senegal's capital, subject to government permission to enter and reside there.

Former Missionary Dies

William H. Cannada, a Southern Baptist missionary to Brazil from 1902 to 1912, died Jan. 27 in Pickens, S.C., where he had resided since 1960.

After returning from missionary service in Brazil, where he did educational work, Cannada served with an academy and then established Edisto Academy (now a junior college) in Aiken Co., S.C., which he served as president 15 years. He then was pastor in Charleston, S.C., until retirement. Mrs. Cannada died five years ago.

Nigerian Killed in Accident

An accident March 1 took the life of David Idowu, associate secretary of the Sunday School department of the Nigerian Baptist Convention. Associated with the department more than 20 years, he was soon to have become its secretary.

Colombia Asks More Help

Twenty-five more missionary couples have been requested by Southern Baptist missionaries in Colombia as reinforcements. This would more than double the missionary staff there. The additional missionaries are being sought to help open Baptist work in cities of between 50,000 and 200,000 people.

Missionary Ben H. Welmaker, of Cali, reported there are 123 cities of more than 25,000 people in Colombia. Baptists now have a witness in only 28 of these, and missionaries are stationed in only seven.

Colombia once was noted for resistance to evangelical efforts, but this seems to have changed. During 1967 Colombian Baptists established seven new churches and baptized at least 670 persons (some churches have not yet reported), more than ever before in their 25-year history.

Daughter Dies during Furlough

Lillian Hardy, daughter of Hubert L., Jr., and Ruby Hardy, missionaries to Chile, died suddenly Feb. 8 in New Orleans, La., where her parents are on furlough. The child would have been four years old March 24. In addition to her parents, Lillian is survived by a brother and a sister, both teen-agers.

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City.....

Area Advances Noted

"New concern for evangelism and willingness to try new methods" on the part of European Baptists have been noted, John D. Hughey, secretary for Europe and the Middle East, reported to the Foreign Mission Board in February.

In nine countries of Europe and the Middle East where Southern Baptist missionaries are stationed the number of baptisms in 1967 was greater than in the preceding year, Hughey pointed out.

"Broadcasting is the growing edge of mission work in Europe and the Middle East," Hughey continued. "Southern Baptist missionaries and/or money help produce broadcasts in Hungarian, Romanian, Spanish, Italian, French, Portuguese, and Arabic."

Participants in a correspondence course sponsored by the Baptist publications department in Beirut, Lebanon, have increased by about 200 per month since the six-day war last June, said Hughey. At the end of the year about 3,400 persons in 25 countries were enrolled.

Many people write to the publications department in response to newspaper advertisements about the course or Baptist columns in two Beirut papers. Baptist radio broadcasts in Arabic, now getting under way, are expected to bring similar response.

Special Projects Due in Poland

Baptist churches in Poland have scheduled more than 100 evangelization projects during 1968, according to the Polish Baptist Union's executive council. The events will take place in 79 churches, with a few of the churches having two campaigns in the same year.

The Union, with the help of printing paper from Baptists in the West, hopes to bring out several publications during 1968, including a new hymnal.

Retired Couples To Assist

Three retired couples were invited by the Foreign Mission Board at its February meeting to help in overseas mission work for a year.

Mr. and Mrs. W. W. Holifield, of Houston, Tex., plan to leave the U.S. about April 1 for Nigeria, where he will be business manager of the Baptist hospital in Ogbomosho. He formerly held an oil company administrative post.

Mr. and Mrs. Sibley C. Burnett, of Nashville, Tenn., expect to go to Berlin, West Germany, in June to substitute during the furlough of a missionary couple. Burnett was superintendent of weekday and Vacation Bible School promotion for the Baptist Sunday School Board, Nashville, prior to retirement.

To substitute for furloughing missionaries in Belgium are the Robert C. Fosters, of Thomasville, N.C., beginning in July. He is a retired pastor.

Candidate Conference

Samuel A. DeBord, associate secretary for missionary personnel for the Foreign Mission Board, speaks at a regional candidate conference at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., in February. About 150 interested persons attended. Needs on mission fields were presented, appointment procedures explained, and personal conferences arranged with Board area secretaries and about 30 furloughing missionaries. Similar conferences were held in Louisville, Ky., and New Orleans, La., in March, and are slated for Kansas City, Mo., April 15, and Wake Forest, N.C., May 6. Attendance at the conferences is by invitation only among individuals in the area who have been in correspondence with the Board.

Congress on Evangelism Scheduled for D.C.

About 2,500 persons from Baptist bodies participating in the 1969 Crusade of the Americas are expected to attend the invitational North American Continental Congress on Evangelism, Oct. 10-13, 1968, in Washington, D.C.

Specific format will be a program featuring "the best in inspiration, information, motivation, and technique" in evangelism,

said W. Wayne Dehoney, Louisville, Ky., pastor who is chairman of the steering committee for the congress. A special feature will be panel discussions and small group meetings, he said.

A "gigantic" parade and rally have been proposed by the committee to climax the evangelism congress, reported Dehoney. He emphasized that Baptists would not be marching "in protest and demonstration, but as a witness." The parade would proclaim "Christ is the only hope."

Some discussion has arisen as to the wisdom of a march, especially in the atmosphere of the nation's capital, where protest marches are common. Editors of two Baptist state papers editorially have advised against a march.

The steering committee agreed earlier that a parade and rally would be an "essential part" of the impact of the congress on the rest of the country and all of the Americas. Rallies and parades are planned for all the continental and hemispheric meetings for the Crusade.

Bolivian Town Elects Baptist

"Because of his utter honesty" in filling a prior office as town treasurer, a Baptist layman has been elected mayor of Pojo, a community in Bolivia, reported the *Canadian Baptist*.

"To the best of our knowledge," commented the newspaper, Mayor German Claros "is the first Baptist and perhaps the first Protestant to become a mayor of a Bolivian community." Baptists in Canada sponsor work in Bolivia.

Uruguayans Favor Program

A "cooperative plan" designed to enhance national leadership was approved in principle by the Uruguay Baptist Convention in annual session in January.

Missionary James W. Bartley, Jr., reported that Uruguayan Baptists seemed to feel the plan challenges them to be more responsible Christians, and that they are eager to accept this challenge. The plan will come up for final approval next year. Meanwhile, the Convention's executive committee is to study the purpose and duties of each national board.

Convention President Enrique Francia in his address noted 1967 as a year of building. Four congregations completed new church buildings, two completed homes for the pastor, and five purchased property. A Baptist center was constructed and opened in Montevideo, and a men's dormitory was completed at the Baptist theological institute there.

"Shock over the death" of Missionary J. D. McMurray, who died Jan. 22, "was voiced in every session of the meeting," observed Bartley. "His life and ministry had touched almost every activity of Uruguayan Baptists."

NEWS

Outreach Redirected

In Paris, Emmanuel Baptist Church—which Missionary John M. Wilkes reports now provides the only English-language evangelical witness in France—has redirected its outreach toward the international civilian population in the Paris area. The church lost many of its members when U.S. armed forces were withdrawn from the country last spring.

Persons of more than 16 nationalities have attended church functions in recent months, said Wilkes, interim pastor. They have come from a variety of professions and from diverse religious backgrounds, including Baptist, Roman Catholic, Russian and Greek Orthodox, Jewish, and Buddhist.

Emmanuel Church also has French-language worship services, in cooperation with the French Baptist Federation.

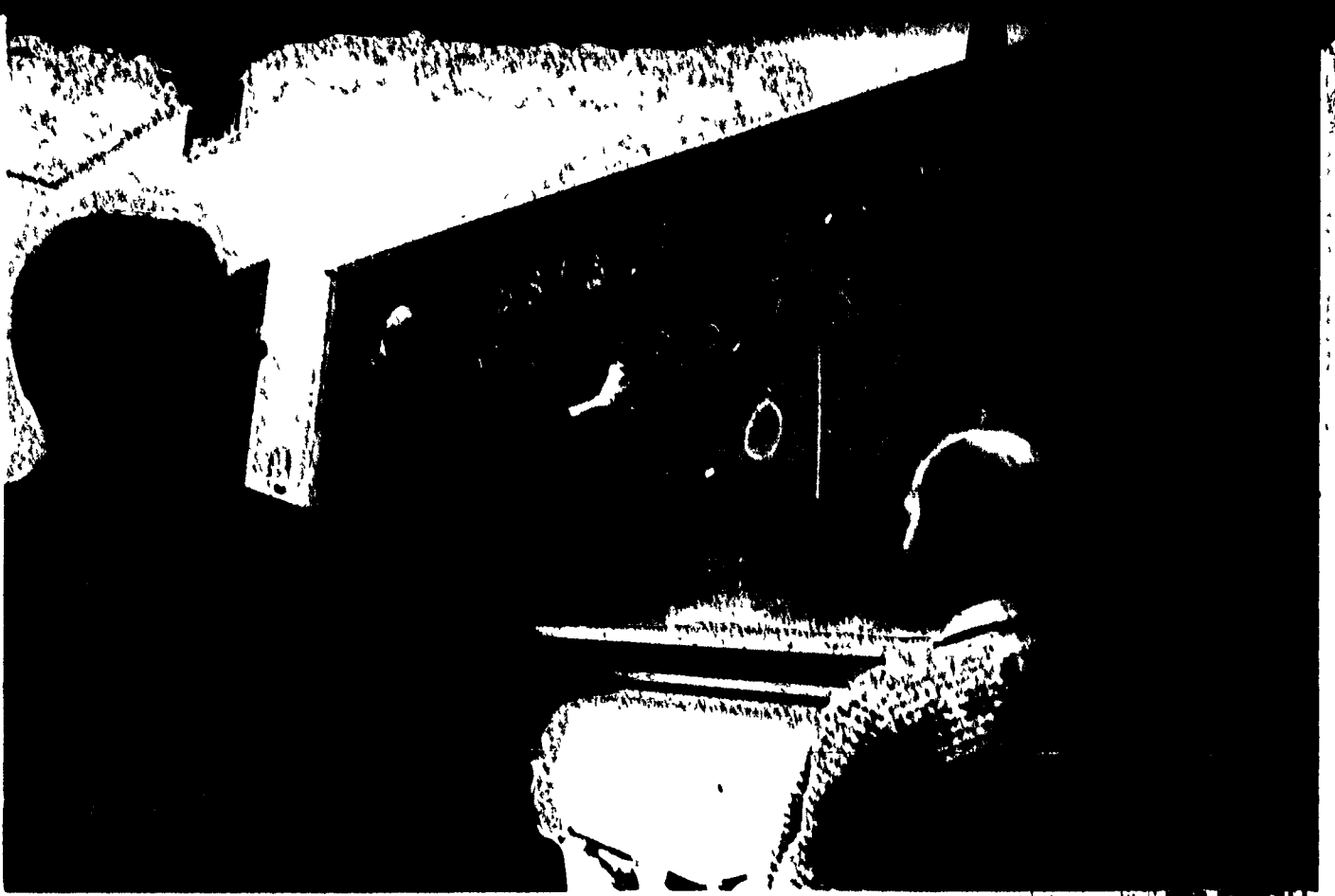
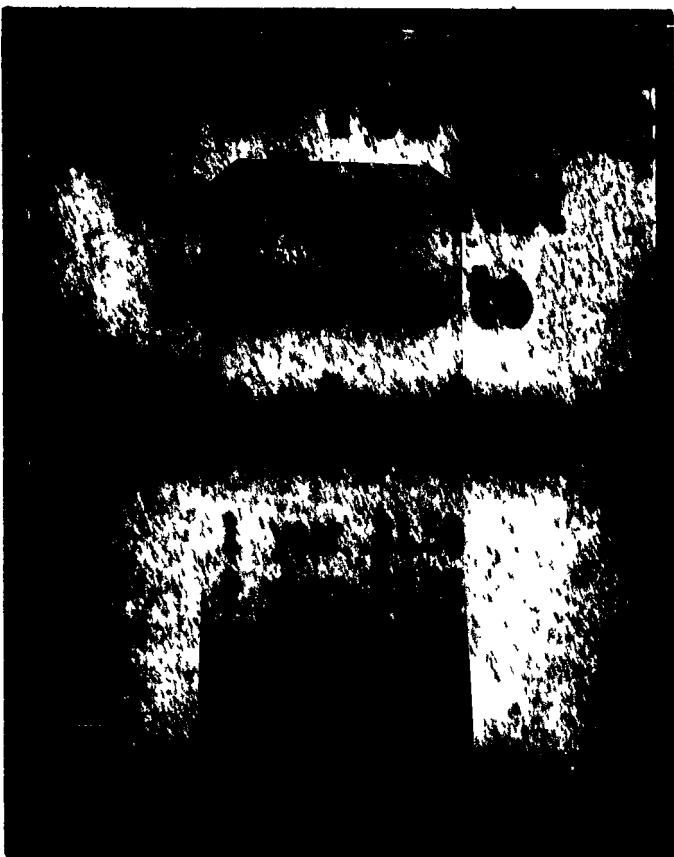
The church also has helped sponsor Emmanuel Baptist Mission, at Mons, Belgium, begun last June by military personnel transferred to Belgium from France. (Seven English-language Baptist churches and missions in France closed when NATO forces left the country.)

Wilkes invites groups attending the Baptist Youth World Conference in Berne, Switzerland, July 22-28, to visit the church, at 86 rue des Bons Raisins, Rueil-Malmaison (S et O).

Trinidad Church Organized

The third church to result from Southern Baptist mission efforts in Trinidad has been organized. Monte Grande Baptist Church, with 39 members, developed from a mission begun in June, 1966.

Starting with morning watch early on Sunday, the week at the church includes a full program of worship, Bible study, and youth activities. There is a choir and a library. Missionary Harold W. Lewis is pastor.



'Music for Missions'

T. W. Hunt emphasizes a point during his "Music for Missions" class at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., first seminary course of its kind ever offered. Twelve students recently completed the course, which seeks to use music as a means of communication and an aid in developing indigenous churches, promotional work, and outreach on the mission field. Hunt, professor of organ and piano, said the course was prompted by a questionnaire sent Southern Baptist missionaries. Response indicated a definite need for music on mission fields.

Appointment Service Set for Ridgecrest

Appointment of a number of new missionaries will be featured at the Foreign Missions Conference at Ridgecrest (N.C.) Baptist Assembly, June 13-19. The service will be held the final evening of the conference, Tues., June 18.

The full 65-member Foreign Mission Board will meet at Ridgecrest on Monday, Tuesday, and Wednesday.

A dialogue session has been added to the missions conference this year. Conferencees will have opportunity to question missionaries and exchange views in five

or six missionary-led discussion groups.

Guest speakers will include Chester J. Jump, Jr., general secretary, American Baptist Foreign Mission Societies; Bobby Joe Evans, of Decatur, Ga., a dentist who did volunteer work in Guatemala last fall; and Chester E. Swor, well-known writer and inspirational speaker who will conduct vespers.

John D. W. Watts, missionary president of Baptist Theological Seminary, Rueschlikon, Switzerland, will lead adult Bible study. There will be mission study sessions for all age groups, testimonies by furloughing missionaries, and noonday and evening services.

A similar conference will be held at Glorieta (N.M.) Baptist Assembly Aug. 15-21. Claude H. Rhea, Jr., FMB consultant in church music and mass communications, will direct music for both programs.

Rogers M. Smith, administrative associate to the Foreign Mission Board executive secretary, directs the conferences, sponsored by the Board. Groups attending are requested to include at least one adult sponsor for every ten young people.

Devaluation May Affect Budget

Devaluation of Britain's national currency late last year may hit the Baptist Missionary Society there "very hard," according to secretary A. S. Clement. About £40,000 (\$96,000 new rate) may have to be added to the Society's budget to compensate for devaluation. Clement said most BMS commitments are in areas abroad where the effects of the devalued pound worked against the Society.

Regional Congress Held

The first regional congress on evangelism for Mexico, Central America (Costa Rica, Nicaragua, Honduras, El Salvador, and Guatemala), and Panama drew more than 400 Baptists to First Baptist Church, San José, Costa Rica, in February. Also represented were the United States, Brazil, and Argentina.

Held in connection with the coming Crusade of the Americas, the five-day congress featured three sessions daily and an evangelistic rally in a local theater on Saturday night. On Sunday many of the visitors preached in local churches throughout Costa Rica.

Those attending heard messages and testimonies, listened to reports of activities in each country, divided into study groups, and became acquainted with fellow Baptists of other countries.

During the week Baptists visited President Trejos of Costa Rica to explain the Crusade, present an engraved New Testament, and offer prayer.

NEWS

Some Wives, Children Leave

Vietnam Report

"From a joyous lunar new year celebration this country was turned into a nightmarish holocaust." So reported Missionaries Samuel and Rachel James from Saigon, Vietnam, in early February.

"The war has raged on every side of us and for days our house was our only possible refuge," they added. "The building of our theological school has so far been spared, but it will be months before we can reopen. Our students are faced with a gigantic task of ministering to the suffering and of rebuilding churches and chapels."

In the wake of the Viet Cong offensive in the cities of Vietnam, seven Southern Baptist missionary wives and their children and two missionary journeymen left Vietnam Feb. 19 for Bangkok, Thailand. Two other missionary wives and their children have returned to the U.S.

The only Southern Baptist missionary families remaining in Vietnam as of early March were Rondal D., Sr., and Betty Merrell, and Lewis L., Jr., and Antoinette Myers, and their children, in Danang.

Seven men missionaries remained in Saigon, one in Dalat, and one in Nha-Trung. New appointees Rev. and Mrs. H. Earl Bengs, Jr., and five children, are waiting in Hong Kong en route to Vietnam.

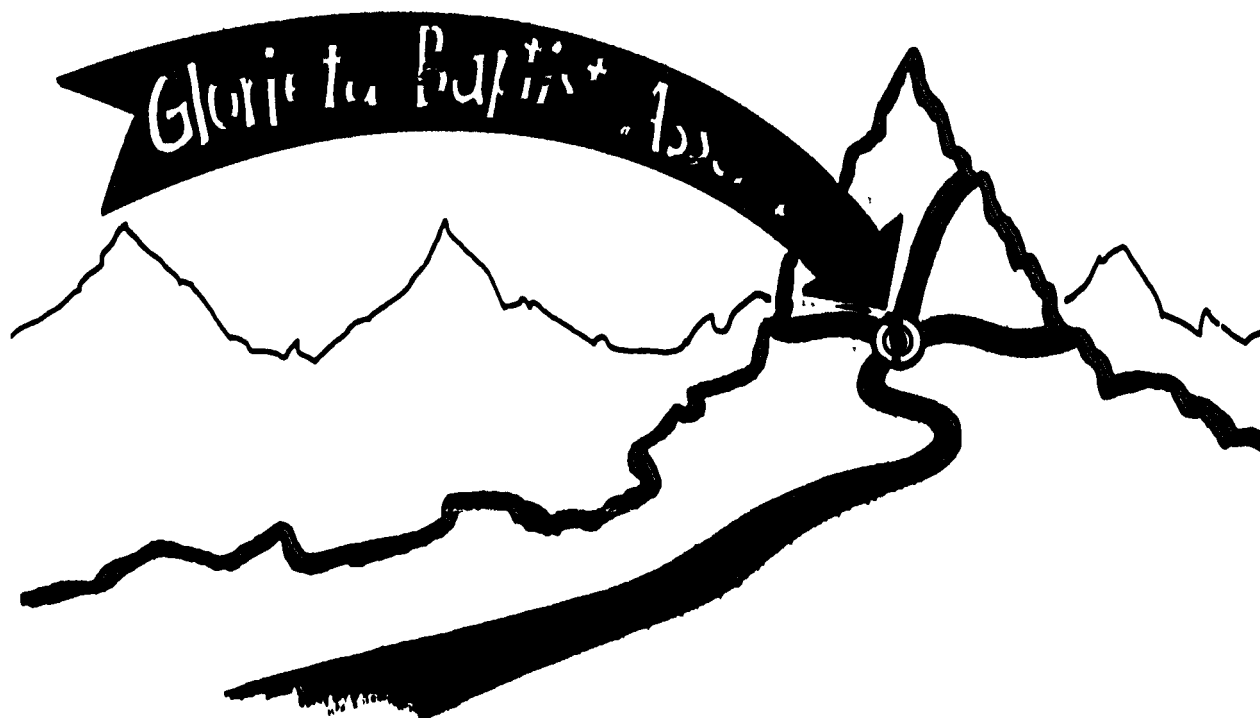
"We all face a massive rebuilding task," James wrote to friends. "I must admit that the only thing I have left is my call, but that is sufficient. We have experienced the Lord's presence and assurance through it all."

From Saigon, James F. Humphries, missionary associate, commented, "Whether our work as missionaries has been set back five years, or, in the providence of God, advanced five years, only time will tell."

He said that the building which houses Grace and Trinity Baptist churches was filled with refugees from chapel areas, all hard hit. The newest Baptist church in Vietnam, Faith Church, of Saigon, with less than 30 members, was reported to be taking care of more than 1,000 refugees.

The Christian and Missionary Alliance announced early in February that it planned to evacuate 48 women missionaries, Americans and Canadians, and 45 children from Vietnam. Fifty male missionaries were to remain. The decision, resulting from "worsening war conditions," was announced soon after six missionaries at the agency's facilities in Ban Me Thout, some 150 miles north of Saigon, were killed in a guerrilla attack.

Later the American Friends Service Committee announced it was suspending its programs in Vietnam because of "intensified military operations."



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Other subjects of interest to all Southern Baptists include guidelines for witnessing in this urban-

ized world.

And there will be unusual ways that families can participate in the Crusade of the Americas, including Project 500 and Pact.

The World Missions Conference is sponsored by Woman's Missionary Union and the Brotherhood Commission, in cooperation with the Home Mission Board and the Foreign Mission Board.

Registration fees are \$3 for each person nine and older and \$1 for children eight or younger.

Rooms may be rented for as low as \$5 per person per day or up to \$10.50 per person each day with private bath. Prices include meals!

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