



'My peace I give unto you, not
the world giveth, nor can it take.'

Becoming a Real Person

BY LOU ELLYN COFFEY



PHOTO OF MISS COFFEY BY W. ROBERT HART

WHEN I received an airmail letter from Gaza, I hastily went to my room to open it. I saw big handwriting, "Miss Lou Elyn Coffey," and I knew immediately it was from a special friend.

The letter began, "Dear Miss Coffey, How are you? Please send my greetings to your family. I hope you are doing well. I'm now in school, and I'm the fourth in my class."

It ended: "Thank you, Miss Coffey, for helping me become a real person. Your brother, Ghanim."

My mind went back two years to the day when Ghanim, a Palestinian refugee, was brought into Baptist Hospital in Gaza about to die after a train accident. The doctors amputated his right arm and right leg to save his life. Is this what he meant by "Thank you for helping me become a real person"—taking away half of his body when he was blind in the right eye also?

Perhaps he meant "thank you" for the many units of blood and for the work of the doctors. Perhaps he

meant, "Thank you, because when I was discouraged and wanted to die, since I only had one leg and one arm and one eye, you spoke to me about Christ and how he came to make half people whole." Is that what Ghanim meant about being a real person?

Maybe he meant, "Thank you for getting me a crutch made and saying, 'Maybe you can walk.'" I watched him fall day by day, but then, through weeks and months, I watched him learn to walk. Is that what he meant "to be real"—to be able to walk?

Perhaps he meant "Thank you" for the pencil, the day I told him, "You're going to have to write with your opposite hand now." Although I helped him, he couldn't even write Arabic when I left Gaza.

Or did he mean "thank you" to us missionaries for talking to his parents when they said, "No, this boy cannot go to school, because he has 15 brothers and sisters, and we make only \$30 a month." The family came to expect and want Ghanim to be

able to secure an education.

Did he mean "thank you" for finding a man with a donkey cart in a little village outside of Gaza who could transport Ghanim to school every day? Or did he mean "thank you" for going to the head schoolmaster of Gaza three times to beg permission for an afflicted person to enter school. The first replies were "No, positively no!" for there was a law saying handicapped persons could not attend school.

"Thank you for making me real," wrote Ghanim. I don't know which he meant. I do know that to me, the challenge of missionary medicine is to help make people real. It is to help persons who are unreal, half-real, come to relationship with God and become real people.

I closed the letter and closed my eyes to say, "Thank you, God, for making me real through you, and thank you for the opportunity and challenge to help one person become a real person."

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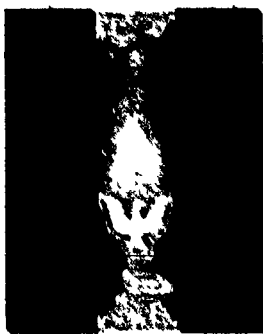
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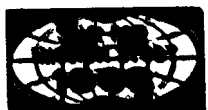
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COVER: Scripture reference, John 14:27.



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

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SOME

LIGHT

in the Barrio

THE congregation was small, the distance discouraging, a meeting house unavailable. Still, for more than two years, a small Venezuelan congregation carried a preaching ministry into Barrio Santa Cruz.

The effort cannot accurately be termed "street preaching." "There are really no streets, just winding paths leading to and between the houses," explained Missionary Charles B. Clark.

But for more than two years, without either a borrowed or rented house in which to meet, open-air preaching services were conducted in the barrio.

Barrio Santa Cruz is a part of a suburb of Caracas, and is in a section of severe poverty, where squatters have occupied land that was intended for urban de-

(Text continues on page 5)



Photographed by Bob Hart

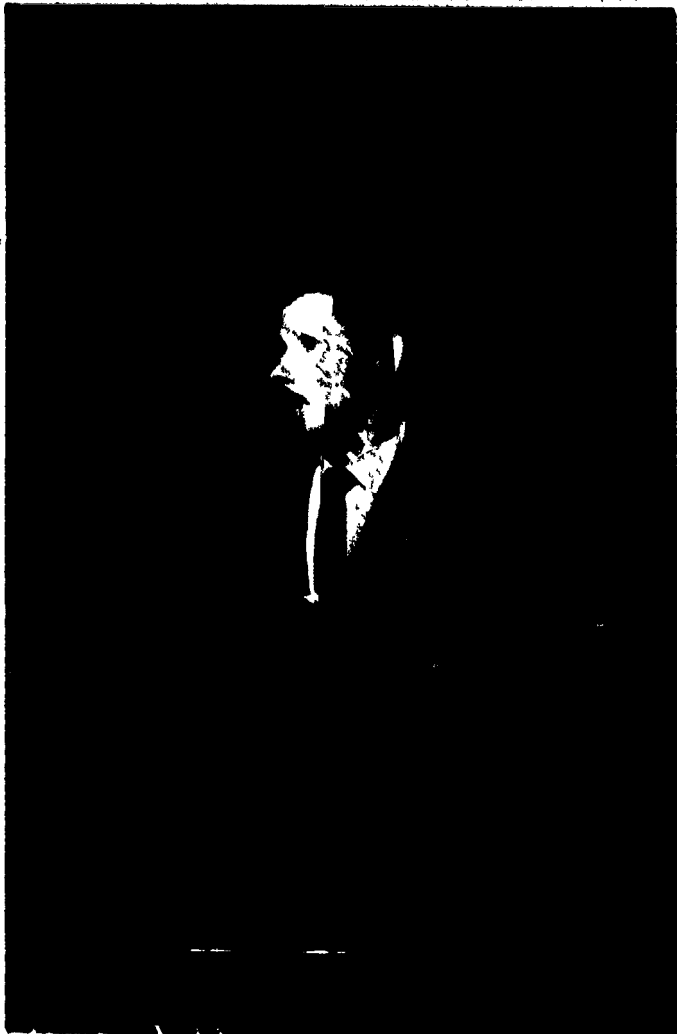


Preceding page: Juan Prada, whose concern for his barrio led Immanuel members to begin open-air services, sets up lights.

Above: Missionary Charles B. Clark speaks in Barrio Santa Cruz.

Right: Some of the listeners. The woman wearing the scarf was baptized a few weeks before this photo was made.





velopment. Now the urbanizing construction has bypassed and surrounded the barrio.

The ministry there began because of the concern of Juan Prada and his wife, residents of the barrio, who became members of Immanuel Baptist Mission in Caracas. The mission congregation began holding services in Barrio Santa Cruz while the Eugene B. Kimlers, Jr., missionaries, were serving the mission.

A few months later Immanuel Mission, sponsored by the English-language Bethel Baptist Church in Caracas, was organized into *Iglesia Bautista Emanuel* (Immanuel Baptist Church). It now has more than 50 members.

Finally, lack of personnel, time, and energy caught up with the church's ministry to Barrio Santa Cruz. The barrio is several miles from the church. Bus and taxi transportation, besides being uncertain, still leaves the traveler some distance from the barrio. The only vehicle available for reliable transportation was the Baptist station wagon driven by Clark, now pastor at Immanuel.

On three occasions negotiations fell through just as the church was about to purchase property for a mission in the barrio, Clark added. Meanwhile, the barrio's inaccessibility, made worse by rain and mud, finally broke the will of

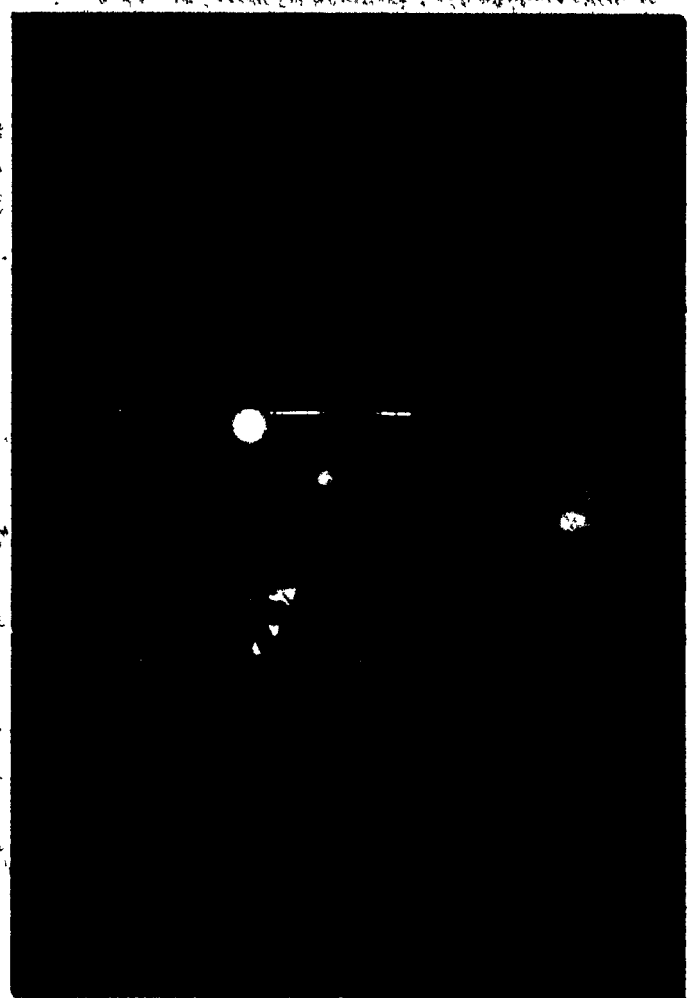
church members to continue the services.

"The greatest problem," said Clark, "is the worldwide story—the harvest is plenteous, but the laborers are few. Our small church with 50 members, handicapped by lack of personnel and transportation, just couldn't continue the work."

Three families from the barrio area continue to attend Immanuel Church, and one woman has been baptized. A small fund is being held in the hope of purchasing property in the barrio as soon as possible.

"In the meantime," Clark continued, "Immanuel Church maintains a visitation ministry to two barrios located within walking distance of the church building."

Despite the difficulties, members of the small Immanuel congregation, with the help of missionary families, for many months punctuated the darkness of Barrio Santa Cruz with the lights of an outdoor preaching service and the sound of hymns.



Top: José Alexandre, a layman who helped organize barrio services, preaches there. Now nationalized Venezuelan citizens, he and his wife came from Spain.

Above: Beside the Baptist station wagon, Ruth Ayllón, accordionist for services, gives her testimony over loudspeakers. Daughter of a Bolivian Baptist pastor, she works for a firm in Venezuela. With her are the Clarks and their youngest child, John.

Right: Electric lights hanging from a tree provide a patch of light as Clark leads singing.

from pioneer to fellowship

W

HERE missionaries have worked, several distinct stages of development may be traced. This has been true of the Christian effort among people of sophisticated or simple culture, in city and in town, East and West, North and South. The stages are four.

First was the pioneer. Early missionaries were surrounded by masses of people speaking strange languages, eating strange foods, observing odd superstitions and customs, subservient to many social and religious traditions at variance with the gospel the missionaries hoped to communicate.

Therefore, the first task of the pioneers was to establish a home and to provide for their own daily needs. Next they had to learn the language, translate the Bible, open elementary schools, set up simple printing plants, conduct Christian worship, establish good relations with government authorities, and become acquainted with all sorts of tribal and community customs and modes of thought.

The early missionaries sought to win friends—as many as they could. But these initial steps took time. Years—in some cases a generation—were required before the mission might emerge from the pioneer stage of life.

The pioneer had the field to himself. To be sure, he had enormous physical difficulties; there were dangers and handicaps, but spiritually he was free. He could do virtually what he liked. He could be an individual and a dictator. There was no red tape, and there were few other

people to be considered or consulted. In this form such a pioneering opportunity exists in few places today.

After a while difficulties were encountered by these early missionaries. Property was acquired. To manage it required time and attention. Missionaries discovered the dire poverty of undeveloped peoples. They became concerned about the physical as well as the spiritual needs of men. Where preaching was effective, churches were organized, and they had to be guided and sustained.

Schools and hospitals were founded, and where there were institutions managers were needed. Many who went to teach or heal during this period, known as the “managerial” period, soon found themselves doing far less than they would wish in these spheres. Willingly or unwillingly, they were spending much of their time behind an office desk, running a large institution or a network of schools.

Their apparent devotion to administration was often misunderstood by the nationals. All too easily as the system grew more complex, the missionary withdrew upward into a position of higher status and increasing power. Looking at this, the national came to think that the reward of faithful service was graduation from pastoral and personal evangelistic work to administrative responsibility. The ambition of many pastors then became to be promoted from pastoral work altogether and to be like—or better still to succeed—the missionary manager.

The managerial phase, though belonging to a past era, still exists. In some

By Helen E. Falls

How does the task of a missionary change as work on a field develops? Have changing world conditions altered what the missionary will encounter? Helen A. Falls, professor of missions at New Orleans (La.) Baptist Theological Seminary, explores these topics on these pages. This is a portion of Dr. Falls' lecture to new missionary personnel during orientation.

places it must continue; elsewhere it should gradually end. Nowhere should it be regarded as permanent.

As missionaries made friends and became established, a nucleus of a Christian community was gathered. Often the printed page or simple medical treatments were the magic tools for creating friendship and opening hearts and homes to the gospel.

As soon as practicable a group was formed to constitute a training class or school for the preparation of pastors and teachers. This stage of development has been called the training stage. It continued until a community of converts and believers was formed with its own more-or-less well-qualified leaders in many types of Christian activity. The length of this period varied with the political, social, and religious circumstances of the people or area, as well as with the indefinable genius of the people.

In these stages of missionary development the missionary stood in the center of the picture and was the dynamo of all enterprises. This situation began to change when the mission wisely and increasingly placed more and more responsibility upon indigenous leaders and local churches. This stage is called the fellowship stage of growth. It begins in earnest as the missionary recognizes himself and is recognized by others as a colleague, but no longer a director.

In this period local self-governing, self-supporting, and self-extending churches are formed, and, in time, these churches form associations or councils which plan and prosecute the work of the Christian

movement in that area.

More and more, as nationals have acquired competence and skill in many fields, various jobs formerly done by missionaries have been handed over, and rightly so. For example, now instead of a missionary's being simply a bedside nurse, it is necessary that she be an administrator, directing a school of nursing or teaching in one.

Instead of teaching children in a primary school, the modern missionary teacher has found it necessary either to teach specialist subjects in a secondary school or college, or work in teacher training.

Experts are needed in social work, in training the ministry, in developing youth work, etc. Thus missionaries are being given new opportunities for pioneering.

There was a time when a missionary knew fairly exactly the type of situation into which he could expect to go. In the nineteenth century he went from the stable Western world to pioneer in a different, but almost equally stable, world.

The popular picture of the missionary preaching under a palm tree in Africa, in the bazaar in India, or on a village street in China, was never far from the truth. The west coast of Africa was not called "the white man's grave" in vain. Bandits or unruly mobs were real possibilities in China and elsewhere. But even these dangers were clearly defined, and one knew in each area something of what to expect.

To this picture there came to be added in the second half of the last century

and the first few decades of this another picture—the missionary institutions. The vast majority of these were built and run on Western models, and the young recruit, medical or educational, knew with some precision the kind of work he would be doing. The equipment would be primitive, but he would be using tools he was accustomed to handling and working toward an end that was clear and well defined in terms utterly familiar to him.

Today these pictures are strangely jumbled. It has been said recently that if you think missionary work consists of standing under a palm tree and preaching the gospel, you are completely mistaken; but that if you think it does not consist of standing under a palm tree and preaching the gospel, you had better not go.

That paradox certainly expresses one aspect of the situation. There are still the geographical pioneers today, but they preach no longer in a stable world. There is not a country in the non-Christian world that is not liable to violent political upheaval. Everywhere there is a ferment of ideas, social and religious, as well as political.

The initial pioneering has been done. Most of the institutions have been built. Yet the task of world evangelization has hardly been begun. Into a world of intense nationalism, of growing industrialization, and of rival ideologies, the missionary goes now to cooperate with the young local church in the task of winning the world for Christ.

This is a new situation, and it makes great demands upon the missionary.

YOUR HONOR

Recife's Youngest Judge

YOUR HONOR, what is your opinion of mixed marriage?" asked the impulsive university student.

"I love my wife very much," was the reply, "and consider mine a happy marriage. I do not recommend it."

I cringed when the student raised the question, for I knew that Judge Mauro Jordão de Vasconcelos is married to a Catholic. His reply led me to request an interview with him to learn more about his heritage and his decision to become a Baptist.

Dr. Mauro, as he is lovingly known, is the youngest judge ever appointed in the state of Pernambuco. He is also the only evangelical to have this honor.

He comes from a family of judges — his father and grandfather also were judges.

A faithful member of the Capunga Baptist Church in Recife, the judge was taking part in a drama sponsored by the Training Union when the question was asked. He agreed to an interview, which almost became a time of reminiscing about his younger years.

What was your first contact with the gospel?

Mauro: When my paternal grandfather was taken to the Catholic Church to be baptized, the priest changed the name which the parents had chosen. This made the family very angry. They would not send their children to a Catholic school to be taught by overbearing priests who changed the names of innocent little children. My grandfather studied at home and later taught himself English and French.

He used the Masons as an escape valve [the Catholic Church in Brazil is strongly opposed to this organization]. This be-

came his religion, and he would have nothing to do with the church. He reared all of his children "out of the church."

My father wanted his children to have a formal education, and the best way to "get back" at the Catholic Church was to send his children to the Baptist school in Recife.

I was about 12 years old, studying in the secondary course. One day as I started upstairs to change clothes, I saw a fellow student crying. I stopped to see what had happened. He told me that he was poor, his father was a pastor, and the other boys delighted in teasing him.

I didn't know what a pastor was, but

surely it couldn't be all that bad. I talked with him until he calmed down and went on in to change my clothes, but I resolved to be a friend to Nathanael de Barros Almeda.

My favorite Sunday afternoon activity was to go to the movie. It was several miles away, but if we (a group of boys always went together) walked we could use the streetcar fare for ice cream. Needless to say, we always walked.

Near exam time Nathanael said his church was having special services and he wanted me to go with him.

"Miss the movie on Sunday afternoon to go to church? You're crazy!" I told

Judge Mauro records marriages in the official register.



PHOTOS BY ROBERTA HAMPTON



At a church business meeting.



Performing wedding at city hall.



The judge and his wife.

him. "Church is okay if you don't have anything better to do."

Nathanael pulled his trump card. "There are lots of pretty girls at my church."

This put a different light on the subject, and I agreed to miss the movie just this once to go and see the pretty girls.

I shall never forget that sermon. It was about Zacchaeus. I could not take my eyes off the preacher. This was the most fascinating thing I had ever heard. I didn't even think about the girls, much less look at them. I knew that I wanted to serve Jesus.

Did you make a public decision then?

No; I didn't understand about all that. The following year I did make my public decision at the Capunga Baptist Church and was baptized on Oct. 18, 1944.

Have you been in this same church ever since?

When I finished the university and was appointed a judge, I served in the interior (hinterland) for seven years. There I had opportunities for helping the cause of Christ in areas where it had only known persecution before.

For example, when Missionary L. L. Johnson [now emeritus] went to Triunfo no one would rent him a house to use as a mission because he was a Baptist. My authority as a judge was useful to him in securing a good location.

You see, in interior towns the judge is the highest authority, and people respect authority above everything else.

Knowing the kind of people with whom you dealt, did you ever find it necessary to carry arms?

Definitely not. That would have been out of keeping with my Christian faith. I have never been armed in the land of those who always carry them. I felt it would be a lack of faith to be armed. Neither I nor any member of my family was ever harmed in any way.

Are you the only evangelical in your family?

Yes.

What is the attitude of your family toward your religion?

They think me a fanatic. I have one brother who feels that a good moral foundation is sufficient, that he doesn't need a religion. My father gives the impression that he thinks me a fanatic, but on occasion I have heard him tell my brothers they would do well to follow my example.

And your wife?

She helps by getting the children ready for church on Sunday morning and usually goes with me on Sunday evening. Sometimes she complains because I spend so much time at the church, and I suggest that perhaps she would prefer that I be like certain of our friends and relatives. She quickly replies that she would rather I be at the church.

In his modesty and humility, Dr. Mauro would not tell of the great respect his family, friends, and co-workers — most of whom are unbelievers — have for him.

He was jubilant when three of his six children made their decisions for Christ during the evangelistic campaign of 1965.

He is a deacon, teacher of a young men's class in Sunday School, an officer in the Training Union, sings in the choir, and is chairman of the church finance committee. He works long hours, sometimes until 3:00 A.M., to give account of his responsibilities — responsibilities that might include the preparation of more than fifty marriage licenses in one evening.

He is a true Christian in every phase of his life — enough so that he would admit to a young man facing the decision of the choice of a partner, "I do not recommend mixed marriage."

Judge leads church tribute to its retiring pastor.



Story by Mattie Lou Bible

Missionary to Brazil

FLIGHTS IN BAHIA

By
Roberta
Hampton

Missionary
in Brazil

Roads are few, and travel by car is slow, at times extremely tedious, in the far southern section of the state of Bahia, Brazil. In this setting a new Baptist airplane ministry has been a boon to the churches.

The ministry began on an experimental basis in May, 1967. A new Baptist church at Guaratinga, in the southern tip of the state, wanted a special program for Mother's Day. J. Eugene Troop, field missionary for that section of Bahia, made arrangements with Missionary-pilot R. Brown Hughes and Missionary R. Elton Johnson, Sr., director of the Northeast Baptist Bible Institute in Feira de Santana, to fly institute students to four small churches.

The response of the people in the places visited called for a continuation of such trips at least twice a month during the school year.

Most of the students making the trips were in their final year at the institute. This meant they would be available to become pastor of one or more of these churches upon graduation. Of the four students making the original trip, three were seniors. All three have accepted pastorates within the area supervised by Troop:

Welerson Rodrigues Valentim became

pastor of Canavieiras Baptist Church, which he visited on the first trip, and of the Córrego Vermelho Church, accessible only by horseback—a three hour ride.

Abimael Joaquim de Oliveira was ordained in August, 1967, by the Lindópolis Baptist Church in Ilhéus, where he was installed as pastor following the ordination service.

Ricardo Palm was called as pastor of two new Baptist churches in the extreme southern part of the state—First Baptist Church of Itamarajú, organized in November, 1967, and First Baptist Church of Guaratinga, organized in September, 1965. The Guaratinga church is about 60 miles from Itamarajú, but is the closest Baptist church.

Missionary Troop made plans to enlist the help of other students in Northeast Institute during the current school year.

The region involved is one of the richest in the state of Bahia, but has not been developed in proportion to its natural and human resources. It was here that Cabral, the Portuguese navigator who claimed Brazil for Portugal, first sighted the Brazilian coast. Here the first Catholic mass on Brazilian soil was held.

In the area Troop serves—roughly the size of his native state of Missouri—Baptist work is divided into four associa-

tions, with 60 churches. Paved roads are few, and other roads make car travel slow and tiring. Without the airplane, institute students could not make the round trip to minister to the churches on the weekend.

The Itamarajú church is approximately 500 miles from Feira de Santana, and several churches are even farther away. To reach some of the churches in his field by car, Troop has to travel through the eastern part of Minas Gerais State and back into Bahia.

The airplane ministry in the state of Bahia is much newer and of a somewhat different nature than that of the Baptist plane at Corrente, Piauí. Hughes finished Portuguese language study and moved to Jaguaquara, Bahia, in 1965. The Baptist Mission purchased the Cherokee Six Piper plane in 1966, and much time was spent in securing necessary documents for its operation. Several survey flights were made by the pilot, but the South Bahia undertaking was the first of major consequence.

Hughes has now come to the United States on furlough, but Pilot C. Alexander (Aleck) Dabney, Jr., a missionary journeyman, has been transferred to this region of Brazil to qualify for this transportation responsibility.

Along the road between Camacã and Itaimbé, in Bahia, where Missionary Troop's vehicle had a flat tire.

PHOTO BY THE AUTHOR



WITHIN HIS CIRCLE

BY BETTIE (Mrs. Charles) HIGGINS

The medical information left no room for doubts about the decision that must be shared. Charles and Bettie Higgins could not be encouraged in their lifelong interest in seeking foreign mission appointment. The presence of a bleeding ulcer pushed the amount of risk beyond the normal limits.

The responsibility—in this case it was mine—for conveying the news of a negative decision for any reason is never easy. This is particularly true when the people are above-average candidates for missionary service. As the personnel secretary who worked with this couple, I had come to recognize their unusual abilities and deep sense of commitment to the will of God.

Yet I could not keep from wondering just how they would respond to this disappointing decision. Frustration? Resentment? Bitterness? Disillusionment? These alternate responses are conspicuously absent in this account of Bettie's reaction to a difficult decision.—SAMUEL A. DEBORD, associate secretary for missionary personnel

THE LETTER from the Foreign Mission Board was kind but explicit: "Because of your medical condition we cannot now, nor at any foreseeable future date, encourage you to pursue appointment for foreign service."

My friend's voice was gentle as she handed the letter back to me. "Well," she remarked, "it just must be God's will that you not be appointed."

I smiled my thanks for her concern, her words barely impressing themselves on my consciousness. After the initial shock of disappointment had worn away I came again to consider what my well-intentioned friend had said. This time my own thoughts reacted to her concept of God's will.

"No," I thought, "it was within God's will that I be appointed for service. I could be a happy, productive missionary and could serve a lifetime. I just don't believe that God would suddenly present me with a bleeding ulcer as a revelation of his will."

"The reason I can't be appointed," I concluded, "is not because of any whim

on God's part but largely through my own negligence."

Within the wonderful mystery of creation God allowed for sickness and death as a natural effect of mortality. He also provided rules of nature for human existence which, if broken, tend to bring about the sort of discomfort I now suffer. I cannot believe that it is God's will that I suffer, nor can I expect him suddenly to throw out of kilter his laws of creation to intervene in my behalf.

It is inconceivable to me that God has just one pattern for each person's life and that if we, in our humanity, fail to find or complete that pattern, then we have somehow thwarted God's purpose. Surely the scope of divine will is broader than this narrow approach. Surely there is, within his goodness, not just one thing to which I have to be directed by a series of events through which I must blindly stumble.

My communication with God through 20-plus years as his child has been more direct than this. I have had no sky-written revelations, nor have I needed

any. God has given me both mind and spirit which, when yielded to him, prove adequate channels for his will to be revealed.

As a Christian I believe God's will is the highest order of living for me. I believe it is his will that I be a happy and healthy witness to his love and goodness. At times he certainly has to work with less than my wholehearted cooperation. But whatever peace and joy I find in living is testimony to his ability to develop what I relinquish to his control.

"Within the circle of God's will" is a favorite in our catchall phraseology. Perhaps it is a better expression than we realize. Within such a circle a person is free to turn, finding on every side that which might be meaningful and to which he might give himself. He may turn from time to time, changing position, looking in a new direction, finding a deeper dimension.

Within the circle of God's will for me was certainly the mission field. I cannot go. I turn now to new discoveries within his circumference for my life.

People with Mission

By
Johnni
Johnson

Associate, FMB
Visual Education

PEDRO S. Varela Street in Juarez, Mexico, is but a short drive from the United States. Public transportation in the area consists of one shuttle streetcar, which serves the border area.

The building at 1326 Pedro S. Varela is unmarked, but looks more like a church, which it is, than the houses on both sides of the street. The small yard in front—dirt, bare, swept clean for services the Sunday I saw it—is in contrast to the adobe buildings nearby, for they stand flush to the sidewalk.

There are few trees, and the lack of breeze intensifies the morning heat. The street in front of the church building is alternately paved and rutted. The wall around the next lot has jagged glass on top, and an election poster adorns its side.

In the few minutes I waited for missionary Hoyt Eudaly to walk around the corner for the church key, the neighborhood came to life. I saw a boy licking a popsicle. A jello seller and a banana vendor appeared. A woman, with child by the hand and mop over her shoulder, crossed the street. A trucker drove by with a load of pineapples. More pedestrians came into view—a small boy with a gunnysack across his shoulder, a boy with shoeshine kit, a man with an empty Pepsi bottle. Another man, wearing a green shirt, carried a blue bucket.

"Will any of these people be in church today?" I asked Eudaly, who is assigned to the Baptist Spanish Publishing House in El Paso, Tex.

"Some are returning from there now," he said, and pointed across the street to two girls with black scarves over their heads and small books in hand.

About this time Senorita Aurora Ulloa Huzar arrived, bringing a small niece—and the key the missionary had gone to find.

"Buenos dias," she smiled.

"Buenos dias," I replied, for it was a good morning. And people were beginning to arrive for Sunday School at *Iglesia Bautista Gethsemani*.

Senorita Aurora knew that all was in readiness; she had seen to this the day before—except for the fluorescent lamp a man came bringing in. The tract rack was full. Hymnbooks were in the pews. Flowers brightened the pulpit. A map of Bible lands was visible at the back of the small room, ready for the adult class. Behind this room was another, with the chairs arranged for several classes. Not many of the chairs were alike; some were green, some not painted at all.



Beyond the back room were a few other rooms, with Girls' Auxillary and Royal Ambassador materials on the walls.

In the main room, where worship was held, as well as four or five Sunday School classes, the Sunday School report board told part of Gethsemani's story: *matricula*—150; *asistencia*—73. The rest of the record was not much to brag about, but what church can brag in late August?

Senorita Aurora's niece, a brown-eyed child of five or six, was ready for Sunday School: red plaid dress, white socks, and high Roman shoes, obviously her Sunday best.

But all the people who arrived for Bible study and worship at Gethsemani Church this Sunday, or any, were only part of its story. This church—its building so unpretentious, its members so serious—has five or six missions in other communities in Juarez, on other streets much like Pedro S. Varola.

Gethsemani itself was once a mission. It began in 1958 in a corner building about a block from where it is now, because members of First Baptist Church in Juarez had a vision of missionary outreach.

Part of the vision belonged to Missionary J. W. McGavock (now emeritus), who conducted classes for lay preachers because his pastor, Señor M. M. Gurrola, had the idea that a pastor can work through his laymen. Gethsemani Church, and another, and a dozen missions in various sections of Juarez today attest the effectiveness of Pastor Gurrola's idea and Missionary McGavock's vision.

Gethsemani Church will average 100 to 150 in attendance on Sunday mornings. Since it was organized, in 1958, it has had its own pastor and now plans to expand its facilities, if the lot next door can be purchased.

Meanwhile, in its own missions and here on Pedro S. Verela, the Christians called Baptists who comprise *Iglesia Bautista Gethsemani* are studying the Bible together and worshiping together. Their concern is to bear witness to their faith before the jello seller and the banana vendor . . . the woman with child by the hand and mop over her shoulder . . . the man with the empty Pepsi bottle . . . the boy with his shoeshine kit . . . and the two girls returning from church, with black scarves over their heads and small books in hand.

Next month: Miss Johnson tells about a mission in Juarez's La Piedrera community.



FOR N. HOYT EUDALY, JR.
Missionary N. Hoyt Eudaly and Senorita Aurora Ulloa Huzor, with her niece, at Gethsemani Church, in Juarez, Mexico.

editorials

Enter the Crusade Even Yet

IN VARYING DEGREES the Crusade of the Americas has commanded the attention of Southern Baptists. Many churches have been praying and planning for months, anticipating all the possible results and blessings that can come from such an effort. Others, however, have been hesitant about becoming involved.

There may be a number of reasons why some churches have hesitated to enter wholeheartedly into this, the most extensive international evangelistic opportunity in Baptist history. Some Southern Baptists have become confused about the significance of evangelism and are wondering how much emphasis it should have in their personal and church life. They have the point of view that a Christian should channel most of his energy into social action. Temporal values and humanistic motivations are of primary significance, according to this viewpoint, and the claim and values of spiritual regeneration and eternal life are challenged.

As Baptists, however, we have long been better known for a sustained emphasis on, and dedication to, evangelism. Coupled with this has been our assumption that regenerated people become the salt of the earth, permeating and transforming society. We have believed that the source of all social evils lies in the unregenerate state of man and that spiritual regeneration in Christ is indispensable to his hope for anything of lasting good.

It is difficult for this writer to understand how a follower of Christ can be zealously committed to what he chooses to call redemptive social action, but at the same time is indifferent to the need for Christian evangelism. It is also difficult to comprehend how a person can become fully and fervently engrossed in the work of evangelism but excuses himself from

involvement in efforts by his community to relieve human suffering and to combat its causes.

The "either-or" climate of these points of view leaves much to be desired. Our Christian commitment should be so shaped by Christ's love that we would regard all fellowmen as desperately in need of a personally known Saviour and in urgent need of whatever ministries of service and love can bring him relief for his suffering and hope to replace his fears.

Perhaps our nation has never had a greater need for the evangelistic impact an effort like the Crusade of the Americas could bring in the months just ahead. As we pray and prepare for this cooperative effort with fellow-Baptists of the Western Hemisphere we should be dedicated both to a clear proclamation of the gospel of Jesus Christ and to the task of finding solutions for the seismic disturbances within our society.

It is entirely possible that some churches have hesitated about becoming involved in the Crusade because spiritual coldness has chilled their fellowship and dimmed their view of the redemptive role to which God would call them. Such conditions intensify the reasons why that church should enter the Crusade efforts alongside its fellow churches.

Baptist churches in Central and South America are throbbing with anticipation about the Crusade of the Americas. (They refer to it as the "Campaign" because of semantics.) We can see in their enthusiasm what it means to them to be teamed with us, their fellow Baptists in North America. This is not the basic reason for their commitment to the Crusade, but it means much to them and should mean much to us.

Although much time has already passed for planning and preparation, a church can still become a meaningful part of the Crusade of the Americas.

Non-Subscribers Should Know

ON OUR back cover this month we have shown how a reproduction of our June issue cover can be used for a collector-decorator effect. We ordered a special printing of the full-color cover without the magazine title imprinted on it. Inquiries about this particular item have been more numerous than about any previous cover we have produced.

The two order forms provided on this issue's back cover allow only for the extension of the current subscription or for a gift subscription. This does not mean that we are limiting the availability of the color imprint to these two responses. We hope that every reader will show his copy of the June issue to a friend who does not receive **THE COMMISSION** and tell him that he, too, could receive an imprint of the stamp collector's spread by subscribing to **THE COMMISSION** for a year. It costs only \$1.50 a year.

To the person who subscribes for two years (\$2.75) two of the full-color imprints will be sent. For a three-year subscription (\$3.50) three imprints will be awarded.

Moving? Please Advise

WE ARE NEVER out of the woods with the problems that we have with changes of address for our subscribers. Recently we have received notices from several persons who have supplied the information about the location to which they have moved or plan to move before another issue of the

magazine is sent to them. However, they did not send us the address at which they have been receiving the magazine. Much time has been required in searching for the information about their previous addresses.

We must repeat our request that every person notifying us of his change of address also send the address label that was used to send him the most recent issue of **THE COMMISSION**. When this is done we can immediately locate and update a subscription.

Again we repeat our appeal for notification by the subscriber himself. If the post office has to notify us of address changes they charge 10 cents for each one. If, for some reason, a post office notification reaches us after our cutoff date for updating our mailing list, the second magazine may go to an outdated address. This means that the post office will again send us a notice of the change and will charge us another 10 cents. Such costs rapidly consume the funds for our operation in mailing the magazine.

Something To See in Texas

HEMISFAIR is the name of something big going on in San Antonio, Tex. It is a tourist opportunity, but more than that. A visit there can lead to understanding the great Southwest and how it has developed. Baptists have been prominent in that development and have helped shape the history. In fact, no Baptist visiting Hemisfair should miss seeing the exhibit his denomination has provided there.

The Main Thrust

By BAKER J. CAUTHEN



AT THE John F. Kennedy Space Center one is impressed with the vast amount of power being made available to thrust into space the Saturn V rocket by which men hope to reach the moon. It is said that the Saturn V will have 7,500,000 pounds of thrust to lift the vehicle from the launching pad.

In our worldwide labor as servants of Christ, we keep in mind the main thrust which gives purpose and direction to this labor in response to the clear command of our sovereign Lord.

Without any apology, we face a world task with the objective of bringing people to faith in him as Saviour and obedience to him as Lord.

Jesus very clearly instructed us in the Great Commission to "make disciples of all the nations" (Matt. 28:19 ASV).

He said to Pilate, "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth" (John 18:37 ASV). After his resurrection he said to his disciples, "As the Father hath sent me, even so send I you" (John 20:21 ASV).

Jesus also stated, "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ" (John 17:3 ASV). He further said to his disciples after his resurrection, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem" (Luke 24:46-47 ASV).

From these Scriptures, it is clear that the Great Commission given to us by our Lord has at its heart bringing people of all nations unto a right relationship with God by faith in Jesus Christ.

It is clear that the apostles so understood their commission. Paul, in referring to Jesus Christ, said, "Through whom we received grace and apostleship, unto obedience of faith among all the nations for his name's sake" (Rom. 1:5 ASV). It is evident that Paul considered that his task was to bring people of all nations to respond to Jesus Christ in personal faith. This is a most important

matter because the Bible states, "To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins" (Acts 10:43 ASV).

The missionary enterprise aims at bringing people to identify themselves with Jesus Christ through personal faith and to yield themselves to him as Lord for direction of their lives.

In aiming toward this objective, witness is borne to our fellowman through ministries of love and mercy. Medical work, educational work, benevolent ministries of many types, and a vast array of efforts to solve human problems and lift standards of living engage the services of missionaries. Christian love demands that we do whatever we can to minister to the suffering of our fellowman wherever he is found. Jesus clearly taught this in the parable of the Good Samaritan and in many other passages.

There is no conflict between ministering to the suffering of our fellowman and witnessing to him of God's saving grace in Jesus Christ. These go together because a human has needs both spiritual and physical. Christian love responds to total human need wherever it may be.

It would be a vast mistake to move into a world of human need simply to proclaim by word of mouth salvation by grace with no attention whatever to the tragic needs of our fellowman. Such a procedure would show us quite oblivious to many of the obvious teachings of our Lord. It would be equally a mistake to cross the world to become involved in ministries of hunger, illiteracy, sickness, and homelessness without any effort to witness to our fellowman of God's great deed of redemption in Jesus Christ our Saviour. Through him we find liberation from bondage to sin and new life as children of the living God.

The missionary enterprise involves itself, therefore, in vast benevolent ministries and services to man's physical, intellectual, and social needs. However, it goes far beyond those efforts and bears witness to man's deepest need, which only Jesus Christ can meet as the hearts of people respond to him in personal faith.

It is easy for us to recognize physical hunger, sickness, illiteracy, homelessness, and many forms of human misery. It is sad, however, to overlook the tragic conditions of spiritual darkness which have bearing upon every facet of man's existence for time and eternity.

This is but to say that we are living in a day when we must tell the good news on an unprecedented scale to all the world. As Southern Baptists, we have come a great distance in our worldwide missionary efforts. In 20 years we have seen a growth from 625 missionaries under assignment in 25 countries to 2,300 missionaries with assignment for work in 69 countries. As we have labored, however, the needs of the world through population increase and developing problems have escalated. This is no surprise, because these conditions have been recognized for many years.

God has greatly blessed Southern Baptists and has multiplied our numbers and resources. We have a profound conviction that these blessings have been entrusted to us in order that we may project a worldwide witness in word and loving ministries on a scale never before contemplated.

We have set our sights upon the objective of 5,000 missionaries as a minimum response of our denomination to a world so greatly in need of the message of life. We will press toward this objective as God leads and as Southern Baptists respond with resources, prayer, and life.

We must move forward on the basis that every blessing we receive in our churches and denomination places us under greater obligation to reach out more effectively in a world of tragic need to tell the story of Christ and his redeeming love.

The main thrust of our total Southern Baptist effort at home and throughout the world must be to tell the good news. We joyfully accept this as the heart of our task and dedicate all we are and all we have to our Master, that his will may be done and that people in every land may rejoice in his glorious salvation.



Size: 744,033 square miles; almost equal in size to all the states east of the Mississippi River.

Population: 44,145,000; the world's largest Spanish-speaking country. (More than 50 Indian dialects also are spoken.)

Government: Federative republic with 29 states.

Religion: Roman Catholicism prevails, but the constitution adopted in 1857 separated church and state.

Southern Baptist missions: Date of entry, 1880 (first country entered in Latin America).

Related to work: 196 churches (65 self-supporting) and 411 mission points; 13,689 members; 173 national pastors; 1,362 baptisms reported last year. The Mexican Baptist Convention was organized in 1903.

Some years ago a simultaneous revival effort had this slogan: "Mexico for Christ . . . in this generation." Mexican Baptists, working to make that dream a reality, have approved a five-year plan (1966 through 1970) of "evangelistic-missionary expansion." But they still need help from their fellow Baptists in the United States. - *Pan Gladden*, Baptist representative in Mexico

Spanish



FOR H. SCOFIELD, JR.
At a Baptist church in Juarez.

MEXICO

Mrs. Pat H. Carter, missionary, teaching English at Baptist seminary in Mexico.



Assigned personnel: 72 missionaries (34 couples, 4 single women), 2 missionary associates.

Chihuahua (209,650 population) 2 missionaries.

Student home (boarding house).

Durango (131,232) 2 missionaries.

Guadalajara (1,105,930) 16 missionaries.

Baptist Hospital.

School of nursing.

Two student homes.

City missions program.

Hermosillo (154,987) 2 missionaries.

Iguala (26,845) 2 missionaries.

León (290,634) 2 missionary associates.

Mazatlán (75,000) 2 missionaries.

Mérida (100,394) 2 missionaries.

Mexico City (3,287,334; national capital) 16 missionaries.

Student home and center.

Book store.

Morelia (133,764) 2 missionaries.

Saltillo (121,996) 2 missionaries.

Torreón (220,122) 14 missionaries.

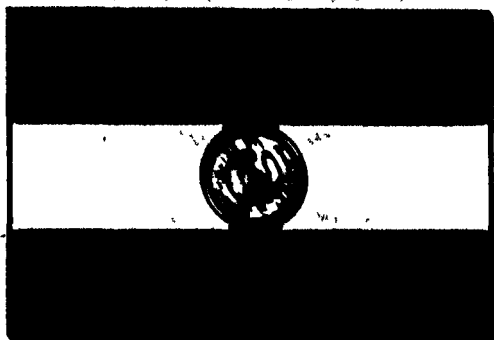
Book store.

Mexican Baptist Theological Seminary.

Tuxtla Gutiérrez (41,000) 2 missionaries.

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

America



PARAGUAY

What is the future of Baptist work in Paraguay? The answer lies in whether or not trained personnel will be available to meet the overwhelming needs.—Mrs. William Skinner, missionary to Paraguay

Size: 157,000 square miles; about the size of California.

Population: 2,094,000. Most of the inhabitants are of Indian descent. Guarani, an ancient Indian tongue, is spoken in addition to Spanish, the official language.

Government: Republic; gained independence from Spain in 1811.

Religion: State religion is Roman Catholicism, but others are tolerated.

Southern Baptist missions: Date of entry, 1945 (seventh country entered in Latin America). Argentine Baptists began the Baptist witness there.

Related to work: 9 churches (5 self-supporting) and 14 mission points; 1,168 members; 14 national pastors; 170 baptisms reported last year. The Paraguay Baptist Convention was formed in 1956. There are three kindergartens, and four elementary and two secondary schools.

Load of melons en route to market in Paraguay.



Mother and child, Asunción, Paraguay.



Assigned personnel: 23 missionaries (10 couples, 3 single women), 1 missionary journeyman.

Asunción (305,160 population; capital) 19 missionaries, 1 journeyman.

Baptist Hospital (first Baptist hospital established in South America).

School of nursing.

Paraguyan Baptist Theological Institute.

Book store.

Encarnación (35,000) 2 missionaries.

Eager for Tracts

While waiting for a train, I began to read one of the tracts I had brought. Some of us in language school in Costa Rica were on our way to the Atlantic coastal region to work during the weekend in English-speaking churches among Baptists from Jamaica.

As I read, a little boy soon came up and asked if he could have one of what I was reading. I gave him one, and soon children swarmed around us asking for tracts to read. We gave a tract to each who asked.

But after the children moved away, adults began coming to ask for copies. We gave out every Spanish tract we had and then all our English tracts.

After we boarded the train a stranger approached to ask if we could bring Bibles, because he and some of his friends would like to buy them.

Never before had anyone asked me for a tract. People are hungry to talk about the gospel and to read our tracts. But they are not ready to come into a building marked "Baptist," for this would mark them before friends and neighbors.

C. Dennis Treat (appointed for Uruguay)
San José, Costa Rica



EPISTLES

A Border Between

Picture a modern classroom, interested students, an eager teacher, a lively discussion. Twenty miles away the scene is repeated. But the distance between is far greater than miles.

The first classroom is in the nursing building at Baptist Hospital in Gaza. The students are Arabs from families who were refugees 20 years ago. They are all Muslim young people, except for two Greek Orthodox adherents and one Baptist. I am the teacher. The discussion, which grew out of compositions they wrote for English assignment, is on concepts of God.

The second classroom is in the nursing annex of the General Hospital in Ashkelon. The students are all young Jewish women who make up the first nursing class in the history of this modern hospi-

tal. My husband Jim is the guest lecturer. The discussion is on what Baptists believe. The language is modern Hebrew.

Jim was invited to speak as a Christian clergyman because the nurses need some background to help them deal with the Christian patients who are admitted to the hospital from time to time.

Between these two schools of nursing lies a military border separating the State of Israel and the Gaza Strip, one of the territories occupied by Israel as a result of the war last summer. Passage from one area to the other is by military permit only.

This is a glimpse of the two worlds we live in this year as we represent Southern Baptists in Gaza and Ashkelon in evangelistic work in the church and hospital.

Elizabeth (Mrs. James W.) Smith
Ashkelon, Israel



Refugees Find Help in East Danang

At East Danang Baptist Center activities have just about returned to normal (April). Night curfews remain, so English classes haven't reopened there.

On Sunday morning we leave our house in the bay area and drive to town. At various points we drive around barbed wire barriers and wave at the guards.

We weave in and out among bicycles and motorcycles and then approach "the creep." As we join traffic approaching the bridge, heavy military vehicles, as far as we can see, form what resembles a creeping worm with no beginning or end. On one side of us as we drive is a helicopter pad, on the other, tanks and heavy equipment, then the port.

The Vietnamese guard looks anxiously at my wife Betty. If she is Vietnamese, he will stop us to check her papers before we can cross the bridge. The American guard grins, though, and waves us on. No doubt in his mind—that's an American woman!

Reaching East Danang, we must wait again at "the fork." Traffic here moves to the right to Navy Hospital, numerous Army, Seabee, helicopter, and Marine bases, and Marble Mountain. Traffic taking the middle road is headed for China Beach and the R and R Center.

We make a slight twist to the left and follow traffic heading for Naval Camp Tien Sha, radar facilities, and other installations.

At last we reach the center. The 100-plus children waiting under an old tree and watching for us race us to the center. Another 50 or more come running from the houses all around the center. The young girls are all carrying little brothers and sisters at their sides. If we had enough teachers, we would divide these children into classes.

Adults enter the other building for their study with me. Four of them are new Christians only recently baptized. Three others have become Christians since then. The others . . . not yet.

On weekdays the sewing classes meet, with 55 enrolled. One room is now filled with 14 machines, and the other two rooms are used for cutting patterns and materials. There are no ready-made patterns in Vietnam.

Many of our friends in the community live in one-room, dirt-floor shacks, since about a year ago they left everything they owned to come to begin life over in relatively secure Danang.

On Friday the afternoon begins with a chapel service for the sewing students. Afterward there is Bible study with the Vietnamese women who have gathered in the tiny living quarters behind the center.

Not long ago we had the opportunity of showing these women the first map of the world they had seen. They just couldn't believe that Vietnam was so tiny and America so far away!

On Saturday the old dental chair is pulled out, and one of the sewing rooms becomes the local dentist's office. American Navy dentists deaden gums and pull one tooth after another for about two hours, with no fee. Patients range in age from 5 to 85. Most of them have their first experience with a dentist here, since dentists are few in Vietnam, and charges are far beyond the reach of most Vietnamese.

In another room Betty and our next-door neighbor, whose husband is here on a civilian job, wash babies and small children whose dirty bodies are covered with heavy rashes and raw sores. Mothers and little children watch the soap bath demonstration, then are given the half-bar of soap and the quartered wash cloth and urged to go home and do likewise. Now many are coming to request soap. What a difference soap and water have made to their skin over the past few weeks!

Rarely a Saturday passes but that some mother doesn't bring her baby to us and say, "Here, I give my baby to you!"

Ronald D. Merrell, Sr.
Danang, Vietnam



'Why the Delay?'

In the first woman's meeting held among Baptists in Santiago del Estero, where Baptist work is relatively new, I showed slides of the work all over Argentina.

One of the women has been a Christian for five years, ever since there has been Baptist work in that city. She learned through the slides that Baptists have had work in other parts of Argentina for more than 80 years.

"Senorita," she asked me, "if there has been Baptist work in other parts of Argentina for so many years, why did they delay so long in coming to Santiago del Estero?"

I had to reply that it is the same as in Jesus' time—the harvest is great, but the laborers are so few.

Frances E. Roberts
Buenos Aires, Argentina



Nationals Lead at Encampment

As the missionary airplane took off, a group of Christians in the Brazilian state of Bahia stood waving good-by, some wiping away tears. Out of grateful hearts they were remembering the blessings received during the week.

Missionary Dan Luper and two Brazilian pastors had come from Fortaleza to the Baptist state encampment in Jaguaquara. They challenged us to prepare our hearts for the 1969 Crusade of the Americas.

Professor Chaley, from North Brazil Baptist Theological Seminary in Recife, guest speaker for the week, asked, "Where is our America?" Then he reminded us that it is our own neighborhood and the friends with whom we work and study.

Missionaries attending the encamp-

ment were delighted at such visible results from many years of mission work. They saw national leadership in action. Morning discussions, song services, and preaching were led mostly by our national brethren and were of high quality.

Each night the church was filled to overflowing with enthusiastic, animated Christians. Moving and inspirational was the main encampment song, "Advance Bahian Christians," written by a woman who is a professor and wife of the president of the Baptist school in Jaguaquara.

As one pastor closed his last morning talk, a woman exclaimed, "God bless you for bringing us this spiritual baggage."

As we watched the plane disappear, I secretly thanked God for a missionary airplane and a dedicated pilot who helped make the week possible.

Donna (Mrs. Donald E.) Turner
Alagoinhas, Bahia, Brazil

Edward was the first to accept Christ as a result of Baptist work in Kampala. He was reached at the Luganda-language mission in Bwaisi, a little community on the outskirts of Kampala. Only 17, Edward became active for his faith. No one else in his family is a Christian, and his father is in prison because of political affiliation.

In January Edward visited his home village of Kabawala, in the bush some 37 miles from Kampala. This young man saw an opportunity for the gospel to come to his village, and asked the chief for permission to bring a missionary.

The following Sunday, Missionary Thomas S. Tipton went to the village and met a tremendous reception. The next Sunday Tom found more than 100 persons present to hear him, and many came forward at the invitation.

About 200 were present the following Sunday, and 40 adults professed faith in Christ as Saviour. The next Sunday Tom stood to preach, with Edward interpreting, to 275 persons, most of them adults. Fifty-five accepted Christ.

Not every missionary has the privilege of seeing people respond so readily to the gospel. More than 300 persons are reported attending the services, with many decisions being made every Sunday.

Billy Bob Moore, Kampala, Uganda

A letter from Tipton adds:
On our first visit to Kabawala we found that there was no church or hospital there.

At first the people did not believe that we would come to their village.

More than 150 have made professions of faith and there is much interest in the inquirer's class. The chief of the village has been converted and has offered land on which to build. He now lets us use his hut for services.

The people are learning stewardship with the giving of many items—eggs, bananas, milk, and passion fruit.

What has saddened me most is to see the people line up after the services to ask me to look at their diseased bodies. Many have eye infections and many children are suffering from malnutrition. Oh, for more medical missionaries to come to villages like this!

S. Thomas Tipton, Kampala, Uganda

At Ridgecrest, N.C., Cynthia Moore, Rebecca Beard, and Becky Stiles do homework. Their parents were attending missionary orientation.

PHOTOS BY BOB HARPER



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FOREIGN MISSIONARIES

FILE IN YOUR MISSIONARY ALBUM

APRIL 1968



Barron, James Roland

b. Huntsville, Ala., May 8, 1934, ed. Apprentice School, Newport News (Va.) Shipbuilding & Dry Dock Co., certif., 1957; Miss. Col., B.A., 1959; SBTS, B.D., 1963, & Th.D., 1968. Apprentice machinist & draftsman, 1951-57, & draftsman, 1959, shipbuilding co., Newport News; draftsman, Louisville, Ky., summer 1960; pastor, Southside Church (formerly Grace Mission), Yazoo City, Miss., 1957-59, & Wickland Church, Bardstown, Ky., 1960-68 (mission, becoming church in 1961). Appointed for Ghana, Apr., 1968. m. Linda Anne Rierison, July 14, 1956.

GHANA

Barron, Linda Anne Rierison (Mrs. James R.)

b. Greensboro, N.C., Nov. 23, 1938, ed. SBTS, 1959-61 & 1967-68. City waterworks employee, Newport News, Va., 1956-57; clinic med. sec., Jackson, Miss., 1957-58; dr.'s med. sec. & bus. mgr., Bardstown, Ky., 1963-67. Appointed for Ghana, Apr., 1968. m. James Roland Barron, July 14, 1956. Children: Angela Christine, Aug. 15, 1958; Stephen Thomas, Aug. 15, 1959.



Boothe, Dwain Holt

b. Chickasha, Okla., Feb. 28, 1935, ed. Univ. of Okla., B.S. in Pharmacy, 1957; SWBTS, B.C.M., 1968. Officer, U.S. Army, Tex., 1957-59 & 1961-62; pharmacist, Bartlesville, Okla., 1959-60, & Chickasha, 1960-61; drug store partner, 1962-63, & owner, 1963, Chickasha; interim music dir., Epworth Methodist Church, Chickasha, 1962-63; pharmacy employee, Mansfield, Tex., 1965-68 (part-time), & Burleson, Tex., 1966-68 (part-time); music dir., Webb Church, Arlington, Tex., 1966-68. Appointed for Thailand, Apr., 1968. m. Sylvia Marlene DeHart, Aug. 10, 1956.

THAILAND

Boothe, Sylvia Marlene DeHart (Mrs. Dwain H.)

b. Chickasha, Okla., Mar. 24, 1936, ed. Okla. Col. for Women (now Okla. Col. of Liberal Arts), summer 1954 & 1955-56; Okla. Bap. Univ., 1954-55; Univ. of Okla., 1956-57. Piano teacher & sub. teacher, 1967-68, Mansfield, Tex. Appointed for Thailand, Apr., 1968. m. Dwain Holt Boothe, Aug. 10, 1956. Children: Stephan Dwain & Stephanie Dawn (twins), Nov. 30, 1957; Jeffery Alan, Mar. 1, 1963.



Edminster, Herbert Clyde

b. Houston, Tex., Oct. 12, 1938, ed. Rice Univ., 1956-59; S. Tex. Jr. Col., 1959-60; Univ. of Houston, B.S., 1962; SWBTS, 1962-64; Tex. Christian Univ., teacher's certif., 1965, & M.Ed., 1968. Salesman, 1950-58, hosp. orderly, 1959-60, & hosp. chemist, 1961-62, Houston; paper co. employee, Pasadena, Tex., summers 1959 & '60; youth dir., First Church, Alta Loma, Tex., summer 1961; hosp. lab. tech., 1962-63, chemist, 1963-65, & high school teacher, 1965-68, Ft. Worth, Tex. Appointed for Rhodesia, Apr., 1968. m. Wanda Jeannette Standley, June 20, 1959.

RHODESIA

Edminster, Wanda Jeannette Standley (Mrs. Herbert C.)

b. Houston, Tex., June 14, 1939, ed. Lillie Jolly School of Nursing, Houston, certif., 1960; R.N., 1960; Univ. of Houston, 1960-62; Tex. Christian Univ., B.S., 1963; SWBTS, 1964. School of nursing librarian, Houston, 1958-59; staff nurse, 1959-60 (part-time), & surg. nurse, 1960-62, Mem. Bap. Hosp., Houston; surg. nurse, All Saints Hosp., 1963, & sem. staff nurse, 1964-65 (part-time), Ft. Worth, Tex. Appointed for Rhodesia, Apr., 1968. m. Herbert Clyde Edminster, June 20, 1959. Children: Rhonda Renee, Jan. 3, 1961; Michael Wayne, Oct. 29, 1963; Warren, Mar. 18, 1966.



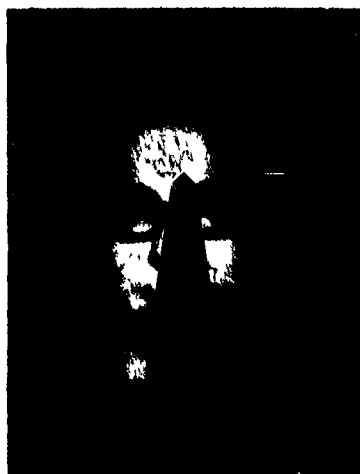
Hendrick, Robert Mack (Bob)

b. Orgas, W. Va., Feb. 9, 1935, ed. Carson-Newman Col., B.S., 1956; Univ. of Tenn., 1957-58; State Univ., 1962-63; SBTS, 1968. Staffer, Ridgecrest (N.C.) Bap. Assy., summer 1953; engineering asst., Melbourne, Fla., 1956-57; cost acct., Oak Ridge, Tenn., 1957-59; city finance dir., 1959-63, & city mgr., 1963-66, Eustis, Fla. Appointed for Argentina, Apr., 1968. m. Martha Joanne Tyre, June 17, 1953.

ARGENTINA

Hendrick, Martha Joanne Tyre (Mrs. Robert M.)

b. Yalaha, Fla., Dec. 11, 1932, ed. Carson-Newman Col., B.S., 1954. Teacher, Leesburg, Fla., 1954-55 & 1960-61, Morristown, Tenn., 1955-56, & Harriman, Tenn., 1958-59. Appointed for Argentina, Apr., 1968. m. Robert Mack (Bob) Hendrick, June 17, 1953. Children: Carolyn Elizabeth, Oct. 18, 1956; Robert Alan, May 19, 1962; Carl Dean, Oct. 10, 1963.



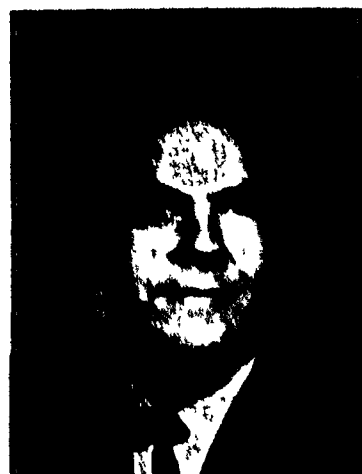
Johnson, Paul Burke

b. Bassfield, Miss., Dec. 20, 1936, ed. Miss. Col., B.A., 1958; NORTS, B.D., 1961, & Th.D., 1966. Highway dept. employee, Prentiss, Miss., summer 1953; staffer, Ridgecrest (N.C.) Bap. Assy., summer 1956; HMB summer missionary, Ind., 1957, & Calif., 1958; snack bar employee, 1958-59 & 1959-60; sem. library worker, 1960 & 1960-61, & sem. fellow, 1963-64, New Orleans, La.; youth dir., Broadmoor Church, summer 1959, & Alta Woods Church, summer 1960, Jackson, Miss.; counselor, Gulfshore Bap. Assy., Pass Christian, Miss., summer 1961; Bible teacher, Gardner-Webb Jr. Col., Bowling Spgs., N.C., 1967; pastor, Old Silver Creek Church, Silver Creek, Miss., 1961-64, & Patterson Spgs. Church, Grover, N.C., 1964-68. Appointed for the Philippines, Apr., 1968. m. Vera Laura Rose, Aug. 23, 1958.

PHILIPPINES

Johnson, Vera Laura Rose (Mrs. Paul B.)

b. Glen Alpine, N.C., Apr. 8, 1936, ed. Gardner-Webb Jr. Col., A.A., 1956; Miss. Col., B.A., 1960. Col. employee, Bowling Spgs., N.C., 1954-56 (during school terms); staffer, Ridgecrest (N.C.) Bap. Assy., summer 1956; hosp. employee, Morganton, N.C., 1956-57; col. library employee, Clinton, Miss., summer 1958; sem. library employee, New Orleans, La., 1958-64; counselor, Gulfshore Bap. Assy., Pass Christian, Miss., summer 1961. Appointed for the Philippines, Apr., 1968. m. Paul Burke Johnson, Aug. 23, 1958. Children: David Wayne, Jan. 23, 1962; Raymond Paul, Mar. 30, 1963.



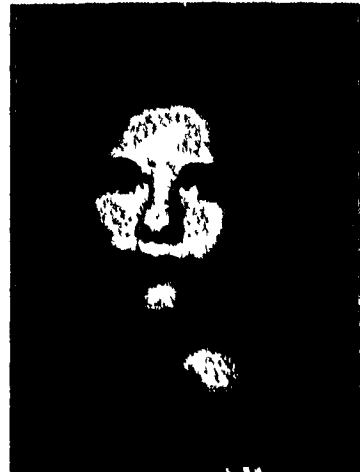
Jones, Donald William

b. Delaware, Ohio, June 24, 1933, ed. Middle Tenn. State Col. (now Univ.), B.S., 1959; Middle Tenn. State Univ., M.A., 1966; SBTS, 1967-68. Plastic factory worker, Elyria, Ohio, 1951-52; serviceman, U.S.A.F., Calif., Japan, Tenn., & Alaska, 1952-56; dairy worker, 1956, & univ. employee, 1956-59, Murfreesboro, Tenn.; spec. ed. teacher, Middletown, Ohio, 1959-63, & Boys Ranch, Tex., 1963-64; cabinet maker, Franklin, Ohio, 1964-67; shop teacher, Middletown, 1964-65, & Dayton, Ohio, 1966-67. Appointed for Pakistan, Apr., 1968. m. Mary Helen Brandon, Dec. 17, 1955.

PAKISTAN

Jones, Mary Helen Brandon (Mrs. Donald W.)

b. Louisville, Ky., Jan. 15, 1934, ed. Belmont Col., B.A., 1955; SBTS, 1968. Col. employee, Nashville, Tenn., 1951-55 (during school terms); creamery employee, summers 1952-53, & teacher, 1957-58 & 1958-59, Woodbury, Tenn.; teacher, Murfreesboro, Tenn., 1955-56; spec. ed. teacher, Middletown, Ohio, 1961-62; sub. teacher, Middletown, 1963-66, & Middletown & Carlisle, Ohio, 1966-67. Appointed for Pakistan, Apr., 1968. m. Donald William Jones, Dec. 17, 1955. Children: William Keith, Oct. 6, 1956; Robert Donald, Mar. 17, 1958; Rebecca Elaine, Mar. 24, 1960; Brian Marvin, May 23, 1962; Elizabeth Anne, Mar. 4, 1964.



Kirkland, Donald

b. Graceville, Fla., July 14, 1935, ed. Ga. Southwestern Col., 1954-55; Air Force School of Pharmacy, Gunter A.F.B., Montgomery, Ala., specialist, 1955-56; Howard Col. (now Samford Univ.), 1959; Auburn Univ., B.A., 1961; SWBTS, B.D., 1963. Pharmacist specialist, U.S.A.F., U.S., Greenland, & Newfoundland, 1955-59; asst. pastor & music & youth dir., Second Church, Columbus, Ga., 1959-61; hosp. surg. tech., 1961-64, & music dir., Caraway A.F.B., 1962-63, Ft. Worth, Tex.; pastor, First Church, Stanfield, Tex., 1963-64, First Church, Lavon, Tex., 1964-65, & First Church, Phil Campbell, Ala., 1965-68. Appointed for Ghana, Apr. 1968. m. Shirley Laverne McQuinn, Sept. 8, 1955.

GHANA

Kirkland, Shirley Laverne McQuinn (Mrs. Donald)

b. Columbus, Ga., Aug. 7, 1935, ed. NW. Ala. State Col., 1967-68. Cashier, 1953-55, & bookkeeper, 1955-56 & 1959-61, Columbus; typist, Montgomery, Ala., 1956-57; sem. library worker, Ft. Worth, Tex., 1961-64; bookkeeper, Lavon, Tex., 1964. Appointed for Ghana, Apr., 1968. m. Donald Kirkland, Sept. 8, 1955. Children: Cindy Kaye, June 28, 1957; Sharon Lea, June 25, 1966.

Meaningful Hour

THE COMMISSION is always of much use and interest to us. But today as I read the April issue during "siesta" time I found it unusually meaningful. Much has to do with the fact that it dealt in large part with who, what, and what for, are missionaries. I trust these articles will be read by large numbers of our people there in the U.S. I pray that they will.

So, thank you, to you, your staff, and all who contributed to give me a meaningful siesta hour, and added encouragement for the days ahead.

Mrs. H. Dean Duke, Missionary
Barranquilla, Colombia

Dividends for Yemen

Your issue on Yemen [May] is paying some dividends, for a physician in South Carolina has written me to find out more about Yemen, stating he wants to go join Dr. [James M., Jr.] Young for a short-term service there. I hope it will influence others either to go or give to the work there.

Z. W. Hutcheson, Jr.
Andrews, Texas

World Stamp Cover

I have just received my copy of the June issue. The cover is beautiful! Why not enlarge it to poster size for use in missionary programs?

Mrs. Vera C. Moore
Harrison, Arkansas

See back cover for special offer.—Ed.

Laubach Agency

Laubach Literacy appreciates very much the coverage you gave to Dr. Laubach on page 31 of the [March] issue of THE COMMISSION. We are thankful our Lord is using this great saint to serve him through Hong Kong Baptist College. Laubach Literacy paid his transportation there and back and plans to give considerable help to Hong Kong Baptist College in the year ahead.

As you may know, Dr. Laubach was associated with the National Council of Churches 14 years ago. He is no longer. He is working with Laubach Literacy, Inc., Syracuse, N.Y. . . .

As a fellow Southern Baptist I appreciate the fresh breeze blowing through THE COMMISSION. I feel I *must* read it now.

Courtland Shepard, Director
Missions Liaison Department
Laubach Literacy, Inc.
Syracuse, New York

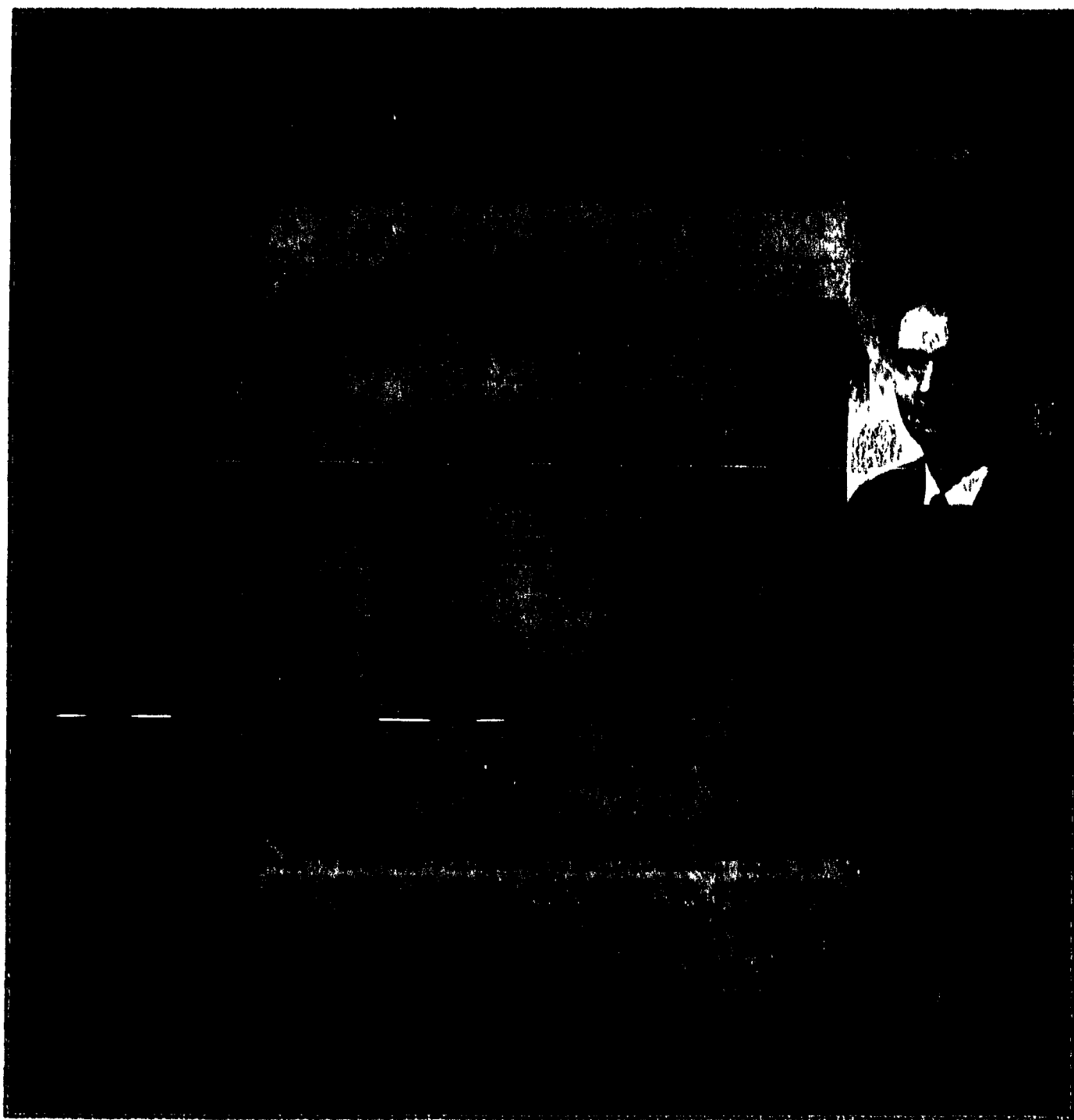
'Like Receiving Letters'

We enjoy THE COMMISSION so very much. It is just like receiving letters from our missionaries.

Mrs. Kenneth Fleeman
Kingsville, Missouri

I am so thankful for THE COMMISSION. I look forward to its coming each month. It's a blessing to me to know what our missionaries are doing for Him.

Marion E. Walker
Richardson, Texas



Two Returning Journeymen Employed by Board

Two returning missionary journeymen have been employed by the Foreign Mission Board to work in its missionary personnel department. They are Dwight Young, of Lubbock, Tex., who has been teaching English in Hong Kong Baptist College, and Miss Sarah Spain, of Birmingham, Ala., who has been serving in Cali, Colombia, as secretary to the FMB's field representative for the Caribbean area and northern South America.

They are completing two-year assignments overseas under the Missionary Journeyman Program, which is directed by Louis R. Cobbs, an associate secretary for missionary personnel.

'Bill Wallace' Film Changed

The version of the motion picture *Bill Wallace of China* soon to be released for commercial theater use will be different than the one Baptists saw in rough previews at the time of the Southern Baptist Convention last year.

"The film has had a 30 percent pictorial change but only eight minutes added time," explained Gregory Walcott, star and producer.

The most significant additions to the movie about the martyred Southern Baptist missionary doctor, added Walcott, were scenes from the arrest and interrogation of Wallace.

tary for missionary personnel.

Young will be a staff assistant in the personnel department. His responsibilities will include presenting the journeyman program on college campuses, at Baptist Student Union conventions and retreats, and in churches.

Young succeeds Allen Orr, of Athens, Ala., a former journeyman to the Philippines who has been a staff assistant since returning to the U.S. last summer. Orr plans to resume his seminary study.

Miss Spain will coordinate the deputization work of returned journeymen, assist with conferences and programs related to the selection and training of new journeymen, make travel arrangements, and speak to youth groups.

Foundation Designates Two

Winston Crawley, Jr., and Larue Goldfinch, students at Carson-Newman College in Tennessee, have been designated by the Woodrow Wilson National Fellowship Foundation as among the best future college teacher prospects.

Crawley's parents live in Richmond, Va., and his father is secretary of the Overseas Division for the Foreign Mission Board. Goldfinch's parents, Rev. and Mrs. Sydney L. Goldfinch, Sr., are missionaries to Costa Rica.



GERALD S. HARVEY PHOTOS

*Nurse Frances Crawford treats an epileptic child.**Visitors to the clinic meet the missionary.*

Village Nurse

*Missionary Harold E. Hurst, in Tegucigalpa, contacts clinic by radio. Oxcart in the village. Baptist chapel in El Porvenir.*

FOR MANY people the love of Christ comes in the form of a missionary nurse. For the people of El Porvenir, Honduras, this love comes in the form of Frances Crawford, Southern Baptist missionary nurse and midwife.

She demonstrates this love and concern in several ways—such as in the delivery of a child or the care of a mother. She may preach a silent sermon through daily contacts with people, in the routine of giving medicine, taking temperatures, or just talking with someone about a problem.

For many who live in the vicinity of El Porvenir, Frances Crawford is the gospel truth—the truth that Christ came into the world to heal the sick, as well as to save the lost; the truth that Christ came to bring new life here and now, as well as hereafter; and that Christ came to redeem all of man, as well as all men.

Because He came, she has gone to live in a remote village in Honduras, as a witness and worker in a land of great physical and spiritual need.

Miss Crawford went to be the first director of the Baptist clinic of El Porvenir,

which opened for service in May, 1966. More than 425 patients made their way to the clinic the first week. They came from everywhere and with "a little of everything." By the end of the first year, the clinic's patients totaled 5,500—including the birth of 72 babies.

The challenge of El Porvenir demands a special type of missionary nurse. The problems and concerns of this rural clinic require that one have special training, proper background, and, most of all, a commitment to this type of work. Missionary Crawford meets these qualifications. Her background and desire to serve in a rural or village situation made her a natural choice as clinic director.

Before going to the clinic in 1966, she served as a missionary nurse in Colombia and Gaza, and at two hospitals in Nigeria. Before appointment as a missionary nurse in 1954, she served as a nurse in various hospitals in Kentucky and Missouri, including a term as acting director of nursing at the hospital in Farmington, Mo.

She also has a varied educational background. Receiving nurse's training from

the Missouri Baptist Hospital School of Nursing, she became an R.N. in 1949. She attended Georgetown (Ky.) College and later earned the B.S. degree from the University of Missouri. She studied at Carver School of Missions and Social Work (now merged with Southern Baptist Theological Seminary), Louisville, Ky., and took special training in rural nursing and midwifery with the Frontier Nursing Service of Hyden, Ky.

Miss Crawford is now the only American living in El Porvenir, a village 30 miles by air, 60 to 70 miles by car, from the Honduras capital city of Tegucigalpa. Mail service from the capital to the clinic takes about two weeks. Radio contact, however, is made daily between the Baptist Mission offices in Tegucigalpa and the clinic, keeping the clinic in touch with all schedules and information.

Frances Crawford's kindness and concern demonstrate the gospel message in daily activity. But she does even more—she tells of Christ's love in the instruction given to all who come to the clinic. And so she teaches, by deed and word, the redemptive purpose of God.



Musen, James Donald

b. Boyd Co., Ky., Aug. 31, 1938, ed. Univ. of Louisville, 1956-58; Draughton's Drafting Co., Louisville, Ky., certif., 1960; Western Ky. Univ. (formerly State Col.), B.A., 1963, & M.A., 1967; SBTS, 1967-68, Draftsman, engr. asst., Buckner, Ky., 1957-60, & summers 1961, '62, & '64; high school math. & science teacher, Owensboro, Ky., 1963-64, & Glasgow, Ky., 1964-67. Appointed for E. Africa, Apr., 1968. m. Jenny Lynn Rossetter, Dec. 23, 1961.

EAST AFRICA

Musen, Jenny Lynn Rossetter (Mrs. James D.)

b. Bowling Green, Ky., Mar. 11, 1940, ed. Western Ky. State Col. (now Univ.), B.A., 1962; SBTS, 1967-68, Univ. student asst., Bowling Green, 1959-62; asst. sec., Cedarmore Bap. Assy., Bagdad, Ky., summer 1961; sub. teacher, Glasgow, Ky., 1966; high school teacher, Hiseville, Ky., 1966-67. Appointed for E. Africa, Apr., 1968. m. James Donald Musen, Dec. 23, 1961. Children: Steven Lee, Dec. 11, 1962; Donald Earl, Jan. 24, 1963.



Parker, Robert Raymond (Bob), Jr.

b. Honea Path, S.C., Mar. 9, 1932, ed. Erskine Col., B.A., 1954; Furman Univ., M.Ed., 1965; SBTS, 1967-68. Mfg. co. swimming pool mgr., Honea Path, summers 1949-54; teacher, 1954-55, & teacher-coach, 1957-59, Tamassée, S.C.; serviceman, U.S. Army, U.S. & Germany, 1955-57; camp counselor, Brevard, N.C., summer 1957; elem. school prin., 1959-67, YMCA swimming pool dir. & instr., summers 1960-65, & asst. pastor & youth dir., Oakland Church, summer 1967, Rock Hill, S.C. Appointed (special) for Rhodesia, Apr., 1968. m. Mary Lorena Stroup, June 14, 1955.

RHODESIA

Parker, Mary Lorena Stroup (Mrs. Robert R., Jr.)

b. Clover, S.C., Sept. 25, 1932, ed. Erskine Col., B.A., 1954, High school teacher, Salisbury, N.C., 1954-55, Rineyville, Ky., 1955-56, & Tamassée, S.C., 1957-58. Appointed (special) for Rhodesia, Apr., 1968. m. Robert Raymond (Bob) Parker, Jr., June 14, 1955. Children: Mary Frances, July 24, 1958; William Robert (Bill), Feb. 21, 1960; Marion Elizabeth, Apr. 7, 1961; Benjamin David, July 14, 1962.



Poor, James Wallace (Wally)

b. Cassville, Mo., Apr. 8, 1935, ed. SW. Bap. Col., A.A., 1955; Univ. of Mo., B.J., 1957, & further study, 1967-68; SWBTS, 1968. Adv. salesman, Wichita, Kan., 1954; newspaper sports ed. & photog., Wellington, Kan., summer 1956, newsman, Red Lodge, Mont., 1957, news ed., Newport, Ark., 1957-58, wire ed., Wellington, 1958-60, & Lakeland, Fla., 1961-65, reporter & copy reader, Tampa, Fla., 1960-61, & state copy desk chief, Orlando, Fla., 1965-67; proofreader, Columbia, Mo., 1967 (part-time). Appointed (special) for Uruguay, Apr., 1968. m. Frances Elizabeth (Betty) Magee, Nov. 28, 1963.

URUGUAY

Poor, Frances Elizabeth (Betty) Magee (Mrs. J. Wallace)

b. St. Louis, Mo., Nov. 28, 1935, ed. Univ. of Mo., B.J., 1957; SWBTS, M.R.E., 1961. Newspaper reporter, Harriman, Tenn., 1957-59; HMB summer missionary, N.M., 1959; acm. prof.'s sec., Ft. Worth, Tex., 1959-61 & 1968; edit. asst., Title Commission, FMB, Richmond, Va., 1961-63; youth dir., First Church, Lakeland, Fla., 1963-65, & N. Park Church, Orlando, Fla., summer 1966; sec.-bookkeeper, Wekiwa Bap. Assoc., Orlando, 1967 (part-time); univ. dept. sec., Columbia, Mo., 1967-68. Appointed (special) for Uruguay, Apr., 1968. m. James Wallace (Wally) Poor, Nov. 28, 1963.



Walker, Laurence Allen

b. Jackson, Tenn., Jan. 28, 1938, ed. W. Tenn. Bus. Col., Jackson, summers 1952 & '53; Union Univ., B.S., 1959; Univ. of Tenn., Advanced A/C certif., 1962; NOBTS, 1967-68. Office worker & deliveryman, 1952-57, & supply co. employee, 1957-60 (each part-time & summers). Jackson; bookkeeper, 1960-61 & 1963-64, Jr. acct., 1962-63, & office mgr. & acct., 1964-67, Memphis, Tenn.; office worker, 1968 (part-time), & dock worker, 1968, New Orleans, La. Appointed for S. Brazil, Apr., 1968. m. Nancy Arwood Applewhite, July 19, 1958.

SOUTH BRAZIL

Walker, Nancy Arwood Applewhite (Mrs. Laurence A.)

b. Jackson, Tenn., Aug. 26, 1939, ed. Union Univ., 1957-58 & 1966-67; Memphis State Univ., 1966; NOBTS, 1967-68. Mfg. co. employee, summers 1957 & '58, & tel. co. service rep., 1958-59, Jackson; sem. children's bldg. asst., New Orleans, La., 1967-68. Appointed for S. Brazil, Apr., 1968. m. Laurence Allen Walker, July 19, 1958. Children: Cindy Leigh, Jan. 7, 1960; Edie Lynn, Jan. 14, 1962.

REAPPOINTED



Smith, Maurice

b. Houston, Tex., Nov. 9, 1931, ed. Howard Payne Col., B.A., 1953; SWBTS, B.D., 1956. Cleaners employee, Brownwood, Tex., 1951-53 (part-time); sub. teacher, San Antonio, Tex., 1957-58; pastor, Whon (Tex.) Church, 1949-52 (half-time, becoming full-time in 1950), Elm Grove Church, Mercury, Tex., 1950 (half-time), Buffalo Church, Santa Anna, Tex., 1952-53, Harmony Church, Eastland, Tex., 1953-54, Olin Church, Hico, Tex., 1955-56, Salem Sayers Church, San Antonio, 1956-58, First Church, Santa Anna, 1958-59, & First Church, Freer, Tex., 1966-68. Appointed for Ghana, Oct., 1959; lang. student, 1960-61; evang., 1961-66, & Mission treasurer, 1964-65, Kumasi; resigned, June, 1966; reappointed for Ghana, Apr., 1968. m. Evelyn Virginia Rickman, July 24, 1951.

GHANA

Smith, Evelyn Virginia Rickman (Mrs. Maurice)

b. Trinity Co., Tex., Aug. 9, 1931, ed. Howard Payne Col., B.S., 1959. Bookkeeper, Houston, Tex., 1950-51; col. dean's sec., Brownwood, Tex., 1951-53; sec., Ft. Worth, Tex., 1954-56. Appointed for Ghana, Oct., 1959; lang. student, 1960-61, evang., 1961-66, & bookkeeper, Mission treasurer's office, 1964-65, Kumasi; resigned, June, 1966; reappointed for Ghana, Apr., 1968. m. Maurice Smith, July 24, 1951. Children: Richard Reed, July 22, 1953; Kenneth Ray, June 11, 1956.

FOREIGN MISSIONS BOARD

Europe and the Middle East



TEST YOUR KNOWLEDGE

Europe and the Middle East is one of six areas in the Foreign Mission Board's geographical groupings of mission fields. The area includes countries on three continents and stretches from Iceland to Pakistan.

Within the area, Southern Baptist mission work is carried on in 20 countries or political entities. These 20 fields are indicated by numbers on this map. Test your geographical knowledge of mission fields in this part of the world. Match the number of the country with the correct name on the alphabetical list below. Answers on page 27.

- () Austria
- () Belgium
- () France
- () Gaze
- () Germany (West)
- () Iceland
- () India

- () Israel
- () Italy
- () Jordan
- () Lebanon
- () Libya
- () Luxembourg
- () Morocco

- () Pakistan (East)
- () Portugal
- () Spain
- () Switzerland
- () Turkey
- () Yemen

FAMILY ALBUM

APPOINTMENTS (June)

BRELAND, Murray Neil, S.C., & Barbara Ann Mears Breland, S.C., Thailand (Rt. 1, Box 133, Dover, N.C. 28526).
CULLEN, Robert Lee (Bob), Tex., & Joy Estelle Souther Cullen, La., Thailand (4341 Seminary Pl., New Orleans, La. 70126).
ELMORE, Lanny Monroe, N.C., & Brenda Jane Clay Elmore, N.C., Uganda (Rt. 5, Box 504, Shelby, N.C. 28150).
EUBANK, Ocie Jacqueline (Jackie), Ga., Nigeria (1166 Virginia Ave., Apt. 11, Atlanta, Ga. 30306).
RODGERS, Wilma Leona, Mo., Ivory Coast (c/o R. O. Rodgers, 812 Plute, Independence, Mo. 64050).
SHELBY, Jack Murle, Ill., & Avah Louise Phillips Shelby, Ill., Malaysia (430 Oregon St., Gridley, Calif. 95948).
TERRY, James Oliver, Jr., La., & Mabelee Worthen Terry, Ark., Philippines (5901 Wedgewood Dr., Ft. Worth, Tex. 76133).
TODD, Chester Lee (Chuck), La., & Alice Lee Exley Todd, Calif., E. Africa (1200 E. Seminary Dr., Ft. Worth, Tex. 76115).
WIGGER, Larry David, Mo., & Barbara Jean Jett Wigger, Mo., E. Asia or SE. Asia (Box 6, Goodman, Mo. 64843).

MISSIONARY ASSOCIATES

(Employed in June)

BANKS, James Allison, Fla., & Mary Sue Bradley Banks, Ark., Israel (Box 468, Lake City, Fla. 32055).
HARVEY, Muerner Strasmore, Tex., & Billy Jane Bonifield Harvey, Okla., Hong Kong (Rt. 2, Box 372-J, Jamesburg, N.J. 08831).

ADDRESS CHANGES

Arrivals from the Field

BOND, Mrs. G. Clayton (Togo), 1051 E. Kyle Rd., Clute, Tex. 77531.
BRIDGES, Dr. & Mrs. Julian C. (Mexico), 437 Campbell Hill, Marietta, Ga. 30060.
BRUCE, Joe W. (Journ., Chile), Star Rt., Poynor, Mo. 63959.
BUTCHER, Dr. & Mrs. Orby L., Jr. (Thailand), Box 460, Beaver, Okla. 73932.
COMPIER, Rev. & Mrs. Robert R. (Vietnam), 1415 Glenwood Dr., SE., Huntsville, Ala. 35801.
DAVIS, Mrs. W. Ralph (Nigeria), 700 Grace Ave., Hattiesburg, Miss. 39401.
DORA, Dr. & Mrs. David C. (Gaza), 3808 32nd St., Mt. Rainier, Md. 20822.
DOUTHITT, Dr. & Mrs. T. E., Jr. (Korea), 5200 Holly, Bellaire, Tex. 77401.
EDWARDS, Dr. & Mrs. T. Keith (Nigeria), c/o C. Blankenship, Rt. 4, Box 330, Marion, N.C. 28752.
FAILE, Dr. & Mrs. George M., Jr. (Ghana), 3219 Windsor Forest Rd., Chamblee, Ga. 30005.
FRANK, Rev. & Mrs. Victor L. (Hong Kong), Bunker Hill, Ill. 62014.

FRIED, Dr. & Mrs. David D. (spec. proj. dr., Nigeria), 423 E. Lincoln, Hollis, Okla.
GARROTT, Dr. & Mrs. W. Maxfield (Japan), c/o Alice Garrott, Box 203, So. Bap. Theol. Sem., 2825 Lexington Rd., Louisville, Ky. 40206.
GRAHAM, Dr. & Mrs. Finley M. (Lebanon), c/o James Hagood, 518 N. San Jose, Abilene, Tex. 79603 (until July 18); Box 22302, Ft. Worth, Tex. 76122 (after July 18).
GREEN, Rev. & Mrs. A. Jack (S. Brazil), c/o J. L. Green, Marion, La. 71260.
GRIFFIN, Rev. & Mrs. Harry D. (Japan), Box 203, Collinsville, Okla. 74021.
HORNBUCKLE, Linda (Journ., Switzerland), 2212 Riviera, Dallas, Tex. 75211.
JACKSON, Dr. & Mrs. William H., Jr. (Japan), 3939 Gentilly Blvd., New Orleans, La. 70126.
JONES, Rev. & Mrs. Don C. (Korea), 1420 Marshalldale, Arlington, Tex. 76010.
JONES, Rev. & Mrs. Mack P. (Paraguay), c/o Mrs. Lois Stagg, Box 344, Purvis, Miss. 39475.
KAMMERDIENER, Rev. & Mrs. Donald R. (Colombia), Rt. 1, Lane, Kan. 66042.
KENDRICK, Bertie Lee (Hawaii), 102 Georgia St., Spindale, N.C. 28160.
LIGON, Rev. & Mrs. William T. (Spain), c/o W. C. Reeves, Rt. 7, Box 845, Tallahassee, Fla. 32301.
LINCOLN, Clyde R. III (Journ., Germany), 2388 Jefferson Ave., Winston-Salem, N.C. 27103.
LOCHRIOS, Rev. & Mrs. James T. (Philippines), 2329 Maplewood Ave., Winston-Salem, N.C. 27103.
LOVELACE, Rev. & Mrs. Beryle C. (assoc., Japan), 5024 Quirt, Lubbock, Tex. 79404.
MAHER, Rev. & Mrs. Herbert (assoc., Philippines), c/o Mrs. Helen Wright Gordon, Star Rt., Pleasanton, Tex. 78064.
MERRITT, Mr. & Mrs. Dewey E. (Nigeria), 5221 N. Garfield, Kan. City, Mo. 64118.
MOORE, Rev. Peyton M. (Vietnam), 4626 Frazier, Ft. Worth, Tex. 76115.
MORPHIS, Rev. & Mrs. Luther H. (assoc., Germany), 410 Walnut St., Wilmington, N.C. 28401.
NASH, Rev. & Mrs. Robert N. (Philippines), 2622 Huber St., Lithonia, Ga. 30058.
OERTLI, Ernestine (Journ., Korea), Rt. 2, Box 49, Bertram, Tex. 78605.
RAGLAND, Rev. & Mrs. James K. (Lebanon), Rt. 2, Box 67, Wetumka, Okla. 74883.
ROSE, Rev. & Mrs. Donald H. (assoc., Germany), 355 Glenn St., Lake Orion, Mich. 48035.
SHIRLEY, Rev. & Mrs. Charles W. (Argentina), c/o Mrs. Charles Tucker, Rt. 8, Box 81, Johnson City, Tenn. 37601.
SMITH, Rev. & Mrs. J. Leslie (Indonesia), c/o Mrs. Cooper Bradley, Rt. 3, Box 280, Henderson, Ky. 42420.
SMITH, Mr. & Mrs. Jack A. (assoc., Japan), Box 290, New Braunfels, Tex. 78130.
SPAIN, Sarah F. (Journ., Colombia), 3 Glen Iris Park, Birmingham, Ala. 35205.
SPURGEON, Rev. & Mrs. Harlan E. (Taiwan), Bolivar, Mo. 65613.
STATON, Jane (spec. proj. nurse, Jordan), Rt. 1, Belknap, Ill. 62908.
THOMAS, Rev. & Mrs. John N. (Colombia), c/o DeWitt Woodward, Box 8724, Greenville, S.C. 29604.
WATSON, Rev. & Mrs. Harold R. (Philippines), 2334 Coronet Pl., Jackson, Miss. 39204.
WATTERS, Rev. & Mrs. James L. (Japan), 1320 Carolyn Ave., Escalon, Calif. 95320.
WHITLEY, Rev. & Mrs. E. Jackson, Jr. (Venezuela), 3009 Prince Ave., Birmingham, Ala. 35208.
WHITLOW, Mr. & Mrs. Henry S. (Hong Kong), 2000 Broadus, Ft. Worth, Tex. 76115.
WILLIAMSON, Dr. & Mrs. Guy S. (Mexico), 581 Mansford Rd., SW., Atlanta, Ga. 30310.
WINFIELD, Mary (Journ., Korea), 13 E. Peebles Rd., Memphis, Tenn. 38109.
WINHAM, John T. (Journ., Germany), 2717 Olive, Texarkana, Tex. 75501.

Departures to the Field

BRASUELL, Johnnie, Box 404, Taiz, Yemen.
BROCK, Rev. & Mrs. L. R., Jr., Caixa 862, Recife, PE, Brazil.
BROWN, Rev. & Mrs. Bradley D., Bap. Mis., Lower Buchanan, Grand Bassa Co., Liberia.
BURTIS, Rev. & Mrs. John R., (appointed for Argentina), Apartado 4035, San José, Costa Rica.
CECIL, Rev. & Mrs. James W. (assoc.), 169 Boundary St., Kowloon, Hong Kong.
CHAPPELL, Catherine Flo, Caixa 320-ZC-00, Rio de Janeiro, GB, Brazil.
CRAIG, Betty Jo, Box 563, Lagos, Nigeria.
CUMMINS, Rev. & Mrs. Harold T., Box 10060, Nairobi, Kenya.
DOSHER, Dr. & Mrs. Edward P., Bap. Hosp., Ogbomoshio, Nigeria.

DUBBELY, Rev. & Mrs. T. Eugene, 25 de Mayo 530, Mercedes, Uruguay.
ENGSTROM, Mr. & Mrs. G. Edwin (assoc.), M. K. Dormitory, 4796 Mercado St., Makati, Rizal, Philippines.
FONTNOTE, Dr. Audrey V., Box 723, Mbeya, Tanzania.
HALLOCK, Dr. & Mrs. Edgar F., Jr., Caixa 320-ZC-00, Rio de Janeiro, GB, Brazil.
LEE, Rev. & Mrs. Hal B., Jr., 86 rue Bons Raisons, 92 Rueil, France.
LEWIS, Rev. & Mrs. Francis L., Djendral A. Yani 136, Semarang, Indonesia.
LEWIS, Mrs. Harold W., Box 488, Port-of-Spain, Trinidad, W.I.
MADDOX, Mr. & Mrs. Charles C. (assoc.), Box 400, Accra, Ghana.
MITCHELL, Mr. & Mrs. D. Leon, Tromolpos 77/DKT, Jakarta, Indonesia.
NICHOLAS, Rev. & Mrs. R. Edward, Bap. Hosp., Gaza, via Israel.
NICKELL, Dr. & Mrs. John A., Jr., PMB 4040, Sapele, Nigeria.
OGBURN, Georgia Mae, Casilla 132, Santiago, Chile.
REBER, Mr. & Mrs. Sidney C. (assoc.), Rm. 510, Shaw House, Orchard Rd., Singapore 9.
ROGERS, Rev. & Mrs. C. Ray, Box 6, Kediri, Indonesia.
SNOW, Laura Frances, Casilla 132, Santiago, Chile.
SPENCER, Mr. & Mrs. Harold E., M'lang, Cotabato, Philippines.
STAMPS, Rev. & Mrs. Stanley D., Casilla 3236, Guayaquil, Ecuador.
SWICHOOD, Rev. & Mrs. Glen M., Caixa 2571, Recife, PE, Brazil.
TEMPLETON, Mr. & Mrs. J. Logan, Jr., 169 Boundary St., Kowloon, Hong Kong.
THOMAS, Dr. & Mrs. Bill Clark, Box 427, Taipei, Taiwan, Rep. of China.
TOLAR, Dr. & Mrs. Jack E., Jr., Bap. Hosp., Shaki via Oyo, Nigeria.
TYNER, Dr. & Mrs. Grover F., Jr., Box 7, Baguio, Philippines.
WHITE, Kathryn, 169 Boundary St., Kowloon, Hong Kong.
WIKMAN, Dr. & Mrs. John H., Jr., 190 Sankey Rd., Upper Palace Orchard, Bangalore 6, India.
WILLIAMS, Rev. & Mrs. I. Earl, Lamco J. V. Opr. Co., Yekepa, Roberts Int. Airport, Liberia.
WILSON, Dr. & Mrs. J. L., Box 832, Bangkok, Thailand.
WILSON, Rev. & Mrs. James M., Caixa 102, Teresina, PI, Brazil.

On the Field

ANDERSON, Rev. & Mrs. James W., 2444 Taft Ave., Manila, Philippines.
BOBO, James J. (Journ.), Box 134, Danang, Vietnam.
CAMPBELL, Rev. & Mrs. Charles W., Ambrosetti 993 (Fisherton), Rosario (SF), Argentina.
CARTER, Rev. & Mrs. J. Dale, Instituto Batista Industrial, Barreiras, BA, Brazil.
DABNEY, C. Alexander, Jr. (Journ.), Caixa 184, Salvador, BA, Brazil.
FOX, Rev. & Mrs. Calvin L., 2444 Taft Ave., Manila, Philippines.
FULLER, Mrs. Ronald W., Box 107, Saigon, Vietnam.
GARRETT, Rev. & Mrs. Harold D., 2444 Taft Ave., Manila, Philippines.
GIVENS, Slatie V., Caixa 88-ZC-09, Rio de Janeiro, GB, Brazil.
GWYNN, Rev. & Mrs. Orman W., Instituto Batista Industrial, Barreiras, BA, Brazil.
HENDERSON, Dr. & Mrs. Richard C., 59-C Katipunan, Loyola Hts., Quezon City, Philippines.
HUDSON, Lenora C., Selman Jo Gakuin, Shimo Itozu Kokuraku, Kitakyushu City, Japan.
KINNEY, Mr. & Mrs. Richard H. (assoc.), Bap. Center, Gheistrasse 31, 8803 Rüschlikon-Zurich, Switzerland.
LAWHON, Rev. & Mrs. Charles H., Sr., 2444 Taft Ave., Manila, Philippines.
MORRIS, Rev. & Mrs. Russell A., Rm. 510, Shaw House, Orchard Rd., Singapore 9.
NEWTON, Mr. & Mrs. Joseph A. (Morocco), Carlos de Arellano, 25-3°, Melilla, Spain.
PARKMAN, Mr. & Mrs. W. Hugo, 2444 Taft Ave., Manila, Philippines.
POULOS, Mr. & Mrs. George W., c/o L. M. Krause, Schuppstrasse 74, 62 Wiesbaden, Germany.
TROT, Rev. & Mrs. Edward B., Caixa 121, Campina Grande, PB, Brazil.
TROTTER, Rev. & Mrs. George R., Djl. Gunung Gede 10, Bogor, Indonesia.

United States

ANDERSON, Mr. & Mrs. Phillip M. (Philippines), Rt. 1, Killen, Ala. 35645.
CANNON, Mary (Japan), 707 Schuyler Apts., 269 S. Church, Spartanburg, S.C. 29301.
CLIFT, Annie Sue (Japan), Rt. 2, Newbern, Tenn. 38059.
CROSS, Rev. & Mrs. Eugene M. (Philippines), 254 Montclair Ave., San Antonio, Tex. 78209.
CUNNINGHAM, Dr. & Mrs. Milton E., Jr. (Zambia), 118 Fifth Ave., N., Texas City, Tex. 77590.
DUNCAN, Rev. & Mrs. Marshall G. (Kenya), Rt. 3, Box 392, Clinton, Tenn. 37716.
DUNN, Rev. & Mrs. William T. (appointed for Lebanon), 110 Bleeker St., Apt. 15-E, New York, N.Y. 10012.

FOSTER, Rev. & Mrs. James A. (Philippines), 437 Sillwood Dr., Jackson, Miss. 39206.
 KENDRICK, Bertie Lee (Hawaii), 102 Georgia St., Spindale, N.C. 28160.
 LEBBETTER, Rev. & Mrs. Michael J. (Mexico), 1516 Jarvis St., Winston-Salem, N.C. 27104.
 MCKINLEY, Dr. & Mrs. Hugh T. (Rhodesia), c/o Sam Knott, Rt. 1, Oxford, N.C. 27565.
 MCMILLAN, Rev. & Mrs. Tom W. (Tanzania), 10405 Watterson Ter., Jeffersontown, Ky. 40299.
 MBOCALP, Dr. & Mrs. Winfred L. (Thailand), 421 Monroe, NW, Ardmore, Okla. 73401.
 PITMAN, Dr. & Mrs. G. Gene (Nigeria), 4918 Lake Englewood Dr., Waco, Tex. 76710.
 SBRIGHT, Rev. & Mrs. Gerald Ben (S. Brazil), Box 4486, Lefors, Tex. 79054.
 SHEPARD, Dr. & Mrs. John W., Jr. (Japan), 2424 Oak Cliff Dr., Waco, Tex. 76710.
 WHITSON, Rev. & Mrs. Charlton D. (assoc. employed for South West Africa), c/o Ray Huckaby, Rt. 2, Lafayette, Ala. 36862.

TRANSFERS

DABNEY, C. Alexander, Jr. (Journ.), S. Brazil to N. Brazil, May 31.
 DUDLEY, Rev. & Mrs. Dwight N., Okinawa to Japan, June 1.
 MOSS, Rev. & Mrs. J. Ullman, Venezuela to Mexico, May 31.
 PATTON, Rev. & Mrs. Glenn, Jordan to Lebanon, June 1.

RESIGNATIONS

BUTCHER, Dr. & Mrs. Orby L., Jr., Thailand, June 30 (Box 460, Beaver, Okla. 73932).
 GILSTRAP, Rev. & Mrs. R. E., Sr., Guatemala, May 31 (2207 Baywood Dr., Atlanta, Ga. 30315).
 KETTH, Rev. & Mrs. Billy P., Japan, May 31 (Bap. Gen. Convention, 103 Bap. Bldg., Dallas, Tex. 75201).
 MOORHEAD, Dr. & Mrs. W. James, Philippines, June 30 (Box 94, Davao City, Philippines).
 SEABORN, Rev. & Mrs. Miles L., Jr., Philippines, May 31 (1810 Broadus St., Ft. Worth, Tex. 76115).

BIRTHS and ADOPTIONS

CAIN, Daniel, son of Rev. & Mrs. William H. Cain (Fr. West Indies), Jan. 26.
 DONLEY, Roger Scott, son of Mr. & Mrs. Donald E. Donley (Ghana), May 26.
 HARKINS, Philip Timothy, son of Mr. & Mrs. T. Franklin Harkins (Korea), May 13.
 LEWIS, Joni Marie, daughter of Rev. & Mrs. Harold W. Lewis (Trinidad), May 28.
 WAKEFIELD, Christopher Robert, son of Rev. & Mrs. William R. Wakefield (Philippines), Apr. 11.
 WHEELER, Elizabeth Ruth, daughter of Rev. & Mrs. S. Wayne Wheeler (Honduras), Apr. 10.

DEATHS

CROMER, Mrs. Ora, mother of Rev. Ted E. Cromer (Liberia), May 9, Tulsa, Okla.
 FULLER, Roy C., father of Aletha B. Fuller (Nigeria), May 21, Abilene, Tex.
 GARDNER, Dr. Norfleet, father of Alice (Mrs. J. L.) Wilson (Thailand), May 12, Henderson, N.C.
 RICKETSON, Mrs. J. E., mother of Dr. Robert F. Ricketson (Philippines), Apr. 16, Ft. Worth, Tex.
 SMITH, Dr. L. C., (Nigeria), May 16.
 STONE, O. W., father of Evelyn Stone (Ghana), May 8, Ga.
 TEAGUE, Mrs. Tom O., mother of Martha (Mrs. Harold W.) Lewis (Trinidad), May 8, Woodruff, S.C.
 TRIPPER, Mrs. Leona, mother of Marjorie (Mrs. Troy C.) Bennett (Pakistan), May 19.
 WHITSON, T. J., father of Rev. David H. Whitson (Tanzania), & Rev. Charlton D. Whitson (assoc. employed for South West Africa), June 5, Ala.

MARRIAGES

CRAWLEY, Sarah Anne, daughter of Dr. & Mrs. Winston Crawley (he is director of the Foreign Mission Board's Overseas Division), and Dennis Edward Pennington, May 28, Richmond, Va.

Yugoslav Baptist Youth Meet

There was standing room only for some sessions of the fifth triennial Yugoslav Baptist Youth Congress in Novi Sad recently. Approximately 800 delegates along with several hundred additional participants from 70 congregations.

ANSWERS

See Foreign Missions Quiz, page 25
 1, Iceland; 2, Belgium; 3, (West) Germany; 4, Luxembourg; 5, France; 6, Switzerland; 7, Austria; 8, Italy; 9, Portugal; 10, Spain; 11, Morocco; 12, Libya; 13, Turkey; 14, Lebanon; 15, Israel; 16, Gaza; 17, Jordan; 18, Yemen; 19, India; 20, (East) Pakistan.

South Africa Invites Evangelist

Robert L. Hughes, a Southern Baptist evangelist of Pensacola, Fla., is beginning a two-year evangelistic crusade in South Africa upon invitation of the Baptist Union of South Africa.

Hughes, his wife, and their three children—Sue, 14, Charles, 12, and Jan, 11—left the U.S. in mid-June. His speaking engagements are to begin July 1.

In the U.S. Hughes has conducted evangelistic campaigns every other week and on alternate weeks served as minister of evangelism for First Baptist Church, Pensacola. The pastor at First Church is James L. Pleitz, chairman of the Southern Baptist Convention Executive Committee.

The invitation to Hughes by the Baptist Union of South Africa, made up of both European and Bantu churches, grew out of the 1967 simultaneous crusade in South Africa in which 32 Southern Baptist ministers took part. The invitation also continued the Union's policy of using evangelists in denomination-wide crusades on two previous occasions.

With transportation provided by the Pensacola church and five churches in Mississippi, Hughes took part in the 1967 crusade in South Africa. (The total of professions of faith in all the meetings held in that two-week simultaneous effort reached 1,333.)

At its annual convention in Capetown, South Africa, last September, the Baptist Union voted to invite Hughes. The

March issue of *The South African Baptist* featured the Hughes family on its cover.

The Union in 1945 employed a British evangelist for about a year, and in 1955 an evangelist from the U.S. was used.

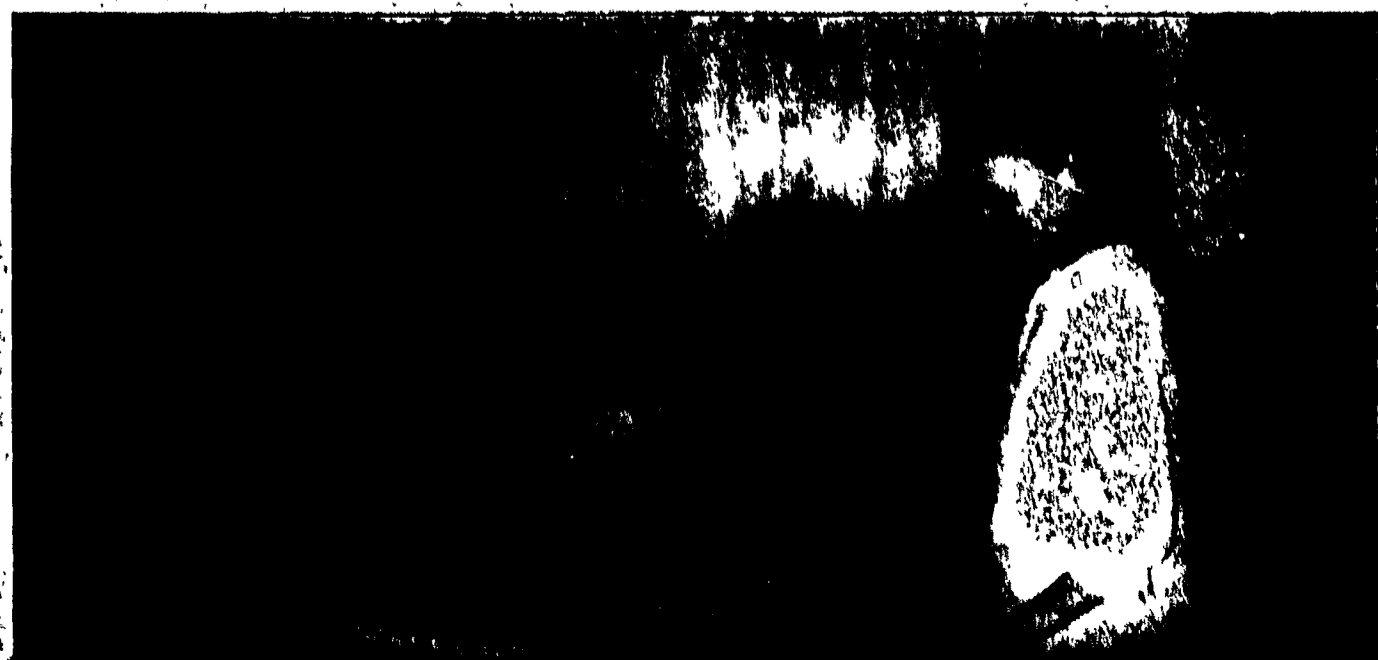
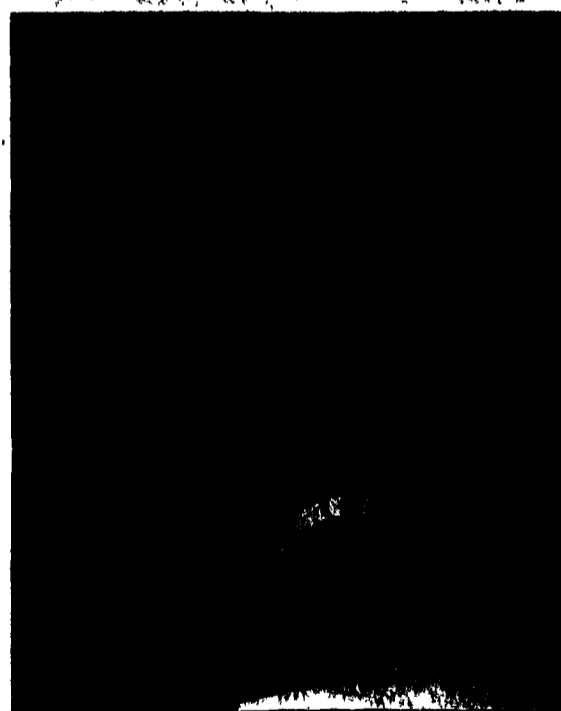
"In each instance," Hughes explained, "the young and growing Baptist Union—consisting of about 140 churches—was so strengthened by the crusades, the number of converts was so large, and the number of converts who became denominational leaders was so large that the Union decided to use some approved, full-time evangelist for an extended series of crusades every ten years."

The decision to invite an evangelist now was intended to reap additional benefits from the continuing interest generated by the 1967 crusades.

Hughes is a graduate of Mississippi College, and holds both the Bachelor of Divinity and Doctor of Theology degrees from New Orleans (La.) Baptist Theological Seminary. He served as pastor of two churches in Mississippi before entering full-time evangelism.

At the Pensacola church, besides engaging in person-to-person evangelism and training church members for personal evangelism, Hughes has directed the church's program for the deaf. In connection with this work, he has also been writing lessons for the Baptist Sunday School Board's *Sunday School Lessons Simplified* series.

Hughes (right), his wife, and their children, Charles, Sue, and Jan, pack for South Africa.





FOREIGN MISSIONS CLIPBOARD

July, 1968 .

Three AREA SECRETARIES for newly created geographical administrative units were elected by the Foreign Mission Board, meeting in June at Ridgecrest (N.C.) Baptist Assembly during the Foreign Missions Conference.

Frank K. Means was named secretary for SOUTH AMERICA area. Charles W. Bryan was elected secretary for MIDDLE AMERICA AND THE CARIBBEAN. (The FMB created these areas in April by dividing what was formerly called Latin America area.) R. Keith Parks was elected secretary for SOUTHEAST ASIA area. The secretary for EAST ASIA area will be named later. (The FMB created these areas in April by dividing what was formerly called the Orient area.)

MEANS has served as area secretary for Latin America since 1954. BRYAN, a former missionary to Costa Rica and Peru, has been field representative for the Central Field of Latin America since 1961. PARKS has been a missionary to Indonesia since 1955; he served during furlough as associate secretary for missionary personnel.

The Board also named two REGIONAL REPRESENTATIVES (bringing the total to five) for the Board's missionary personnel department. Paul Box, a former missionary to Malaysia, will be stationed at Los Angeles, Calif. Victor A. Greene, a former missionary to the Philippines who has been assisting with missionary orientation at Ridgecrest, probably will make his home in Memphis, Tenn.

APPOINTED MISSIONARIES by the Board in June were seven couples and two single women. Two couples were employed as missionary associates.

Viet Cong fire--a direct mortar hit on the roof, a small rocket round at the front, small arms fire from all sides--damaged the recently dedicated building of Bay Hien, newest Baptist chapel in Saigon, VIETNAM, during the VC's May offensive. A report early in June said the chapel was being used as a food distribution center for refugees and as a post for a South Vietnamese army radio lookout team. It was hoped evangelistic services could be resumed soon.

Most of the Southern Baptist missionary wives and children who were evacuated from VIETNAM to THAILAND in February had returned to Vietnam by early June.

The Spanish Evangelical Baptist Union, in a called meeting shortly before the May 31 deadline for non-Catholic congregations to register under SPAIN's new religious liberty law, recommended that member churches and pastors abstain from registering. Baptist Union representatives said the law "does not provide the minimum requirements of the modern concept of religious liberty." Later, a spokesman for Protestants reported that 150 congregations, some of them Baptist, have registered as "confessional associations" under the law.



H. CORNELL GOERNER

First Baptisms

The first baptisms resulting from Southern Baptist French-language work in the West African nation of Togo were conducted April 21. Missionary G. Clayton Bond baptizes one of eight young Togolese men, first converts in the French-language work. They were expected to form the nucleus of a French-language church to be organized in Lomé. The baptistry is at First Baptist Church, Lomé, a Yoruba-language church made up of Nigerian immigrants. Baptism of a few converts in another French-speaking country, Ivory Coast, was planned later.

French-Language Staff Face Needs

The first conference of Southern Baptist missionaries to the French-speaking nations of West Africa convened in Lomé, Togo, in April.

A handful of missionaries to Togo and the Ivory Coast discussed joint measures for meeting common problems. They boldly acknowledged responsibility for helping evangelize not only the countries where they minister but the rest of French-speaking Africa as well.

Rev. and Mrs. G. Clayton Bond began Southern Baptist mission work in Togo in 1964. Rev. and Mrs. John E. Mills opened work in Ivory Coast in 1966.

Taking part in the Lomé conference were H. Cornell Goerner, Foreign Mission Board secretary for Africa, and seven of the nine missionaries currently living in Togo and the Ivory Coast: the Bonds and the Billy L. Bullingtons, stationed in Lomé; and Mills, D. Edwin Pinkston, and Miss Estelle Freeland, of Abidjan, Ivory Coast.

"We have common challenges and problems," commented Bullington. "One of our greatest immediate needs is Chris-

Hospital Site Dedicated in India

Representatives of local churches and three Southern Baptists who have helped plan for a Baptist hospital joined in dedicating land for the institution in Bangalore, India, in late April. Construction plans are incomplete.

Preaching the dedication sermon was Winston Crawley, director of the Foreign Mission Board's newly created Overseas Division and until recently secretary for the Orient. Also on the program were Ralph C. Bethea, missionary doctor, and Franklin T. Fowler, the FMB's medical consultant. Several government officials attended.

The growth of Baptist work in Bangalore since the arrival of the Betheas in September, 1966, was outlined by N. Joshua, Indian pastor.

Three churches have been organized; membership totals 154. These churches have baptized 77 persons this year, including four from the caste Hindu community. Average combined attendance in the three Sunday Schools is 75.

The churches have women's associations and sewing classes organized by Mrs. Bethea. Women are learning to do sewing for household and for sale.

Nearly 300 persons have enrolled in a Bible correspondence school, begun in

February, 1968; some have completed the first course, "Who Is Jesus?" Ten students have professed faith in Christ, and three have been baptized.

Two mobile clinics have treated nearly 6,000 patients; 14 of them are now baptized Christians.

Bethea launched a poultry project to improve economic conditions among the Indians, and 75 laying chickens were distributed. About 500 chicks are now growing. When suitable land is secured, this project is to be enlarged.

The Bethea family and Indian Christians go out to do street preaching and personal witnessing on Sunday evenings.

"Our missionary doctor is kind enough to help the poor sick people, irrespective of caste and creed," said Joshua.

"He and his wife drive patients to hospitals for treatment. Mrs. Bethea and other Christian women visit the sick."

Concluded the Indian pastor: "We are grateful to Southern Baptists for sending a doctor missionary family who are following the footsteps of Jesus."

3,000 by 1973 Hoped

Hope that the Foreign Mission Board will have 3,000 missionaries overseas by the close of 1973 was expressed by Executive Secretary Baker J. Cauthen during the Board's May meeting.

This would mean about the same net increase as during the past five years. Appointment of 11 missionaries in May brought overseas staff to 2,376.

"We must address our efforts not only toward the appointment of an ever enlarging number of missionaries," said Cauthen, "but also toward ministering to those who are already under appointment."

Vietnamese Plan Evangelism

Vietnam Baptists' first evangelism conference was attended by 37 representatives of 11 churches and chapels in Saigon in April. Participants adopted a three-year program of personal evangelism, preaching to the masses, and establishing churches.

The plan includes special emphasis in connection with the 1970 meeting of the Baptist World Alliance in Tokyo, Japan. Nguyen Zuan Canh was elected steering committee chairman for the effort.

The first convert to result from Southern Baptist mission effort in Vietnam, Le Quoc Chanh, preached at the conference's opening session.

NEWS

Missionary Dr. L. C. Smith Killed in Crash in Nigeria

An automobile crash in Nigeria May 16 took the life of Missionary Dr. L. C. Smith, who was stationed at Ogbomosho (see *In Memoriam*, page 22). Mrs. Smith, not critically injured, was hospitalized.

A report said their automobile was involved in a collision with a military vehicle which apparently swerved in front of them. The Smiths were returning to Ogbomosho from Lagos, where he had

gone to meet his wife who was returning from a visit to the U.S. Mrs. Smith had visited with her sister, Mrs. Truman Smith, who is ill in Richmond, Va. Truman Smith, an FMB associate secretary for missionary personnel, is a brother of the late Dr. Smith.

"He was an honored member of the medical community in Nigeria and highly respected for his surgical skills," Missionary Edgar H. Burks, executive secretary of the Baptist Mission of Nigeria, said of Smith. "His commitment to Christ and to Christian medical missions was known to all of the medical profession."

Burial services were held at a Baptist church in Ogbomosho May 23. "Hereditary chiefs and rulers, government leaders, consular representatives, and professional colleagues joined the large congregation of Christian friends who came to pay honor and tribute," Burks reported.

Spanish Women Attend Camp

During celebration of the 20th anniversary of the Baptist Woman's Missionary Union of Spain, 70 women met for the group's first encampment for adult women in Denia early in May.

Nigerian Aid Voted

A \$5,000 appropriation for the relief of Nigerian families dislocated by fighting there was made by the Foreign Mission Board in May.

"Nigerian Baptists recognize that, even if current negotiations bring an end to hostilities, they will have a special ministry to perform in seeking to heal the wounds created by the Easterners' attempted secession," reported H. Cornell Goerner, FMB secretary for Africa, who recently visited Nigeria.

Resumption of missionary activities in areas recently recaptured by federal forces must await the outcome of negotiations, he added.



Visit to the Board

Chatting at a coffee given in her honor at Foreign Mission Board offices, Richmond, Va., May 21, are Mrs. Charles E. Maddry and George W. Sadler. Mrs. Maddry's husband, who died in 1962, was FMB executive secretary 1933-44. She was making her first visit to Richmond in several years. Sadler, a former missionary, for many years was area secretary for what was then called Africa, Europe, and the Near East. Mrs. Maddry now lives at the Meadhaven Nursing Home, Box 6250, Montgomery, Ala. 36111.

Racial Unrest: Reactions from Abroad

Reactions of citizens in other nations to racial disturbances in the United States have been shared in recent correspondence by missionary personnel.

Jimmy K. Maroney, a missionary journeyman in Ghana, wrote of how he heard of the assassination of Martin Luther King, Jr. "Just seven hours from the time of death, a 20-year-old student came with tears in his eyes and told me," related Maroney.

"The next day the following editorial appeared in the *Daily Graphic*. Every person who can read in Ghana reads this paper."

Excerpts from that editorial:

"They have murdered Martin Luther King at last. We knew they were going to do it, for the murder of leaders of Afro-American movements for equality of all races in that country is a symptom of the disease from which America is suffering.

"The latest martyr is by no means the only one who has suffered this fate. They started murdering black people, natives of this continent of Africa, a long time ago.

"Only the Father above knows how many bodies of our kinsmen have been thrown into the Atlantic Ocean from the first day the wooden ships set sail from our shores with their cargoes of blackmen. . . .

"Is it our fault that we were made black by the Creator in whom most American whites profess to believe? . . .

"We would like the hocus-pocus bunch of American missionaries with their smooth holier-than-thou manner to know that there is more work in the name of Christ to be done in their country than there is in Africa.

"The time is long past when leaving for Africa with the Bible in the armpit was a mark of supreme sacrifice. There is still a supreme sacrifice to be made by missionaries—but this does not lie in crossing the oceans to far-away places with strange sounding names.

"The sacrifice lies right at the doorstep of the missionary's own home, wherever it may be in this world.

"America is a very sick country needing the help of all her truly Christian citizens.

"We the 'backward' people of the 'dark' continent of Africa stopped murdering missionaries long ago. We do not create saints any more. The murder of the men of God is being done now in the civilized countries—like the United States of America."

In Rhodesia, Missionary James C. Walker related how crisis events in the U.S. appear on newspaper front pages and on news broadcasts.

"Hardly do we meet a person who knows we are Americans but that they ask, 'What's wrong with the United States?'" wrote Walker.

"When we say there are over ten million Southern Baptists in the U.S.A., how can we convince them that Christianity

as taught and believed by Baptists is any good? We have no acceptable answer."

In Brazil, too, "Racial flareups make front page stories," pointed out W. L. C. Richardson, missionary stationed in Belo Horizonte, Minas, Brazil. "Usually the international news is found on page two of the newspapers, but any racial disorder in the U.S. will often receive priority billing." Richardson indicated that there is a consciousness among Brazilians about discrimination.

"Society in Brazil has long been a 'melting pot' with intermarriage being practiced among all races," Richardson continued. "Proud of this heritage, Brazilians often are critical of other nations where racial discrimination is practiced."

There does exist some racial discrimination in Brazil, particularly among the higher economic classes, perhaps a result of economic conditions as much as racial reasons, Richardson commented. But the racial prejudice that does exist there "is on a much smaller scale" and "bitter hatred and resentment have not built up over the years between the blacks and whites. Instead both have found a place in the churches, in business and labor, and in society in general."

Following the assassination of Dr. King, Baptists in several countries took steps to express their grief at his death. In the Netherlands, a new Baptist church building in Amsterdam will be named in his honor.

After 14 Years, 'Final Accounting'

A "final accounting of stewardship" after 14 years as Foreign Mission Board secretary for the Orient was given by Winston Crawley at the May meeting of the Board. What was the Orient area was subdivided in April to become East Asia and Southeast Asia, and Crawley became director of the newly created Overseas Division May 1.

While Crawley was Orient secretary the number of Southern Baptist missionaries to that part of the world rose from 294 to 748.

The number of churches and chapels related to Southern Baptist mission work and their membership nearly quadrupled, growing to 1,222 congregations with almost 80,000 members. Self-supporting churches increased from 24 to 87 percent, and the number of national pastors from 85 to 754. (Most of the 13 Orient countries to which Southern Baptist missionaries are now assigned were entered after missionaries had to leave mainland China around 1950.)

In addition, Baptist work in Hawaii was transferred from the FMB to the new state's Baptist convention. Student work, radio and television evangelism, and ministries to English-speaking people were greatly expanded.

Two new colleges, four theological schools, and six hospitals were opened, and two more hospitals are planned. Six new publication centers were developed.

Advances not apparent in statistics were also listed: the development of strong churches, the maturing of leaders, improved organization and deepened spiritual fellowship, and, "probably most significant," the strengthening of cooperative relationships with vigorous young Baptist associations and conventions.

Crawley compared the duties of area secretary to those of a "county agent" who comes by from time to time to help

with the problems. He said his tenure was a relatively smooth period, though "civil strife, coups and counter-coups, demonstrations, riots, and terrorist activities disturbed one land and then another," and two situations called for temporary evacuation of missionaries.

"These developments have pointed up the urgency of need for the gospel rather than preventing progress and expansion of missionary efforts," he said.

"The problems are not all solved," Crawley added. "I bequeath them to the new area secretaries."

Glass Broken in Dacca

A group of about 4,000 demonstrating students attacked the Baptist Mission building in Dacca, capital of Pakistan, soon after the first of the year, reported Missionary W. Trueman Moore.

"I was in my office on the fourth floor when they broke the plate glass windows at the front of the ground floor evangelistic center," related Moore. The students did not enter the building and did no additional damage.

Moore went to the ground floor as soon as he heard the commotion, "but there was nothing to do but survey the damage," he said. "The students were satisfied after they had broken three large sections by throwing a piece of brick through each one just above three open Bengali Bibles on display."

Added Moore: "This was the first time to have our windows broken in eight years. The United States Information Service's buildings are attacked about four times a year on an average. So we are not doing so badly."

Togo Home Missions

Preparing for an outdoor service beside the Agbonou Baptist Church building in central Togo are Missionaries G. Clayton Bond and Billy L. Bullington. As its first home mission project, the Lomé Baptist Association, with some assistance from the Togo Baptist Mission, is helping to support a pastor for this small congregation. The funds allowed the calling of a pastor from Nigeria.

H. CORNELL SPENCER



Statement Approved

A statement calling on the Southern Baptist Convention to make far-reaching efforts to help the nation through its racial crisis and to "secure for every person equality of human and legal rights" was voted by a large majority (about 72 percent) of messengers at the denomination's annual convention in Houston, Tex., the first week of June.

The messengers asked the Home Mission Board to take the lead in working with the denomination's agencies with problems relating to the national crisis.

"We are shocked by the potential for anarchy in a land dedicated to democracy and freedom," said the statement.

Among other sections, it declared commitments:

—To respect every individual as a person possessing inherent dignity and worth growing out of his creation in the image of God.

—To personally accept every Christian as a brother beloved in the Lord and welcome to the fellowship of faith and worship every person irrespective of race or class.

—To undertake to secure opportunities in matters of citizenship, public services, education, employment, and personal habitation that every man achieve his highest potential as a person.

The statement called on the nation to respect law and order and urged minority groups to accept responsibility as well as to express their desires.

The statement came to the Convention as a recommendation from the Executive Committee. The action seemed to indicate a new trend in Southern Baptist policy on social concerns, for it went far beyond previous Convention expressions on race relations and problems related to poverty and human indignity.

The Convention voted to participate in a worldwide evangelistic crusade in 1972-73 "if such is projected." The vote included request that the Foreign Mission Board and the Home Mission Board represent Southern Baptists in planning for such a crusade, in cooperation with the Inter-Agency Council.

Messengers approved without discussion a record budget including \$26,561,019 for the Cooperative Program operating budget and \$1,109,461 for capital needs. The budget includes \$13.8 million for the Foreign Mission Board, an increase of \$818,619 over the 1968 budget.

Elected Convention president was W. A. Criswell, 59, pastor of the 15,000-member First Baptist Church, Dallas, Tex., largest church in the Convention.

Owen Cooper, Yazoo City, Miss., layman, was elected first vice-president, and Lee Porter, pastor of First Baptist Church, Bellaire, Tex., was named second vice-president.

Medical Student Serving

The first medical student to go overseas under the Foreign Mission Board's new Medical Receptorship Program is now serving at the Baptist Hospital, Ogbomosho, Nigeria. He is George E. Linney, Jr., who left the U.S. June 10th to assist at the hospital until Aug. 22.

The FMB authorized the receptorship program in April as a two-year experimental project. Under the plan, qualified medical or dental students may serve eight to ten weeks in the Board's overseas medical mission institutions. The Board meets travel and living expenses.

Linney, a native of Washington, Ga., is now classified as a senior at the Medical College of Georgia, in Augusta. He is a 1965 graduate of Furman University, Greenville, S.C.

NEWS

Witnessing in Mexico

Special emphasis on witnessing marked the sessions of the Baptist Convention of Mexico, meeting in Tampico in April.

"In a country where, in past years, it has been difficult to witness to the masses, many were deeply impressed with the varied and intensified witness which was made this year," commented Ervin E. Hastey, a Southern Baptist representative in Mexico.

In two 30-minute television programs two Baptist choirs sang, and the gospel was openly presented.

A number of persons made professions of faith in Convention services held Wednesday through Friday night in an 850-seat theater. On Friday night the Mexican Baptist Theological Seminary choir gave a sacred music concert in one of the principal plazas of Tampico. An invitation was given and more than 50 persons professed faith in Christ.

Attendance reached 2,000 and there were 300 professions of faith at an evangelistic rally Saturday night in Tampico's

Alfonso Victor Muñoz preaches at rally at the municipal auditorium in Tampico, Mexico, during the Baptist Convention.

municipal auditorium. This service was rebroadcast by radio on Sunday.

Two choirs and several pastors and laymen visited the state penitentiary on two days. A number of professions of faith were reported.

"These activities were given the best newspaper coverage ever received in Mexico at a Convention," said Hastey.

A total of 275 messengers representing 80 churches registered for the Convention and helped transact business.

Groups Seeking Official Recognition in Israel

Application for official recognition as a religious community was presented to Israel's Minister for Religious Affairs Zerah Warhaftig by leaders of six Protestant groups in May.

Recognition is being sought jointly as the Protestant Community so that the groups would be able to deal with matters related to the "personal status" of their members. According to Israeli law, such matters as marriage, divorce, burial, and certain inheritance features are handled in the framework of the *millet* (religious community) system.

The petition, Southern Baptist Missionary Robert L. Lindsey told Minister Warhaftig, represents six years of study and cooperation involving the Lutheran, Baptist, Church of the Nazarene, Pentecostal, Christian and Missionary Alliance, and Mennonite bodies. These together represent about half the Protestants in Israel.

Their total membership in Israel numbers only about 1,000, but the groups represent a combined membership of more than 120 million in the world, noted Lindsey, spokesman for the Protestants and chairman of the United Christian Council in Israel.

Two major Protestant organizations, the Anglican Church (largest Protestant body in Israel) and the Church of Scotland, chose to stay out of the "umbrella" organization for the present, but are interested.

Minister Warhaftig accepted the petition and promised to give it careful study. He expressed hope that technical and legal difficulties can be overcome.

Lindsey explained at a press conference that Protestants do not particularly like the idea of becoming a recognized community like other eastern religious communities under the *millet* system. But they decided to apply for recognition because the present system discriminates against Protestants and withholds rights and services from them.

Among examples of the problems resulting from nonrecognition recounted for newsmen was an incident related by Southern Baptist Missionary Dwight L. Baker. The funeral cortege for a charter member of the Baptist church in Nazareth was intercepted on its way to the Baptist cemetery by a priest of the Greek Orthodox Church, under which the man was officially registered. The priest declared the man must be buried in the Greek Orthodox cemetery. Police intervened and decided the burial should be as the man's four sons wished, in the Baptist cemetery.

In seeking recognition Protestants are trying to integrate into the life of Israel, Alexander Wachtel, superintendent of the Church of the Nazarene in Israel, told newsmen.

"We must provide for the needs of our people," he said, "and the only way to do so is within the framework existing in Israel and the Middle East. We are losing our young people because we can't care for their needs. For our people, it is either integrate or emigrate."

Baker listed five reasons why Protestants had not sought recognition earlier:

(1) During the British mandate individual Protestant groups were discour-

Will Benefits Missions

As primary beneficiary of the will of Miss Elsie Gilliam, a former missionary to China, the Foreign Mission Board will receive, according to preliminary estimate by the executor, "securities which now have a value of over \$400,000." She died in Lynchburg, Va., March 23 at the age of 86.

A native of Lynchburg, Miss Gilliam was a part of the first class to attend the Woman's Missionary Union Training School (now merged with Southern Baptist Theological Seminary), Louisville, Ky. Appointed a missionary to China in 1910, she served in Shanghai until she returned to the U.S. in 1911 because of the illness of her mother.

She was a trustee of the WMU Training School for 14 years and was active in many other Baptist and civic affairs.

Miss Gilliam "gave of herself," Executive Secretary Baker J. Cauthen told the Foreign Mission Board in May. When she could not stay on the mission field "she came back and gave what she had."

aged from seeking recognition—because the government did not want to disturb the status quo as inherited from the Turks following World War I.

(2) Protestants came from countries where they were accustomed to life in pluralistic societies, with equal rights automatically provided all religious groups.

(3) Protestants are not structurally prepared for a rigid type of communal life. Not many have canon law, the *millet* system is totally foreign to them, and they are largely voluntary societies. As such, they do not consider their children for membership until after they have indicated a desire for membership.

(4) Protestants in Israel had hoped for years that basic rights eventually would be provided for all minority religions. At last they felt they could wait no longer.

(5) When it finally became clear that Protestants must act, time was needed for a suitable plan to be devised. Realizing the government would not consider recognition for each small Protestant group, they had to create a community-of-churches type of organization to serve as an "umbrella" under which all Protestant bodies might come for protection of rights. They had to work out a system which all Protestant bodies would accept and which would not disturb their autonomy.

"Protestant leaders in Israel are optimistic in their hopes for the success of their petition," said Baker. Competent legal aid was used in drawing up the constitution of the Protestant Community, he pointed out, so that it conforms in every point to Israeli law.

TV from Local Angle Studied at Workshop

"Now I know how a television station works and what is required for a program," said Pastor Bardoniano Patino, of Mexico, at the end of a two-week television workshop in San José, Costa Rica.

"Recently the owner of a new station said Baptists could have free time for programs," continued the pastor. "Now I will know how to take advantage of opportunities like that."

Gathered for the workshop were 15 missionaries and national Baptist leaders from Guatemala, Mexico, Costa Rica, Colombia, Ecuador, and Venezuela. Lecturers were Alan W. Compton, Foreign Mission Board radio-TV representative for Latin America, David P. Daniell, appointed for mass media work in Mexico, and A. Clark Scanlon, missionary to Guatemala.

Participants observed the preparation and presentation of programs on Costa Rica's Channel 7, and each wrote, produced, and directed a program.

"Our basic purpose," said Compton,

Whirley Directing Training

Directing training for missionary journeymen this summer is Carl F. Whirley, missionary to Nigeria. Mrs. Whirley is assisting.

Whirley, preparing to return to Nigeria after furlough, responded to the last-minute appeal from the Foreign Mission Board after James D. Belote, previously named training director, asked to be released for health reasons. Belote, missionary to Hong Kong, directed journeyman training last summer and helped plan the program for this summer.

The Board's fourth and largest group of journeymen—74 young people—entered eight weeks of training in mid-June at Virginia Intermont College, Bristol. They are to begin two years of mission service overseas in late summer.

Camps Popular in Trinidad

Three camps held by the Trinidad Baptist Mission recently have demonstrated the effectiveness of camps in helping to develop individuals, reports Missionary Sara (Mrs. David L.) Martin.

A women's prayer retreat, the first such meeting for women only, was attended by 22 women. They urged that another retreat be provided soon.

A men's retreat drew 25 participants. Forty-five campers registered for a four-day youth camp in April.

The camps were held at facilities of The Evangelical Alliance Mission.

The Trinidad Mission hopes "to build its own campgrounds," said Mrs. Martin, "and to have a missionary couple who are specialists in developing, building, and supervising a camp. Because of the climate, camping can be year-round."

"is to gain techniques and insights that will help us present Christ in a way that takes into account local and national characteristics of Latin Americans."

Compton is planning another conference, to be held in Buenos Aires, Argentina, in November, for Baptist leaders in southern South America. Immediate purpose of these conferences is to employ the TV medium in the 1969 Crusade of the Americas. The long-range purpose is to train local leaders in program production.

Chileans Telecast Live

The first live television program presented by Baptists of Chile originated in Valparaiso the night before Easter. Participants, including the Baptist radio choir, made the mountainous 100-mile drive from Santiago to appear.

Baptist TV efforts in Chile previously had been limited to showing films from Southern Baptists' Answer series with dubbed-in Spanish sound tracks, pointed out Missionary F. David Stull, radio-TV promoter for Chilean Baptists.

Chile has only four channels, "and they are controlled by the Catholic University of Chile," explained Stull. "Even use of the Answer films was limited by the high cost of time on the Catholic stations, government regulations on importation of films, high custom duties, and difficulties in advertising evangelical programs."

Crusade: Outsiders Come in

As never before, outsiders attended the 110 Baptist churches in the Rhine-Ruhr area of Germany during German Baptists' evangelistic campaign there in March. Incomplete reports indicated between 500 and 600 persons made professions of faith in Christ, according to European Baptist Press Service.

One goal was to make all the people of the Rhine-Ruhr area aware of the campaign. Baptists used such publicity methods as streamers towed by airplanes, press conferences, mass rallies drawing up to 7,200 persons, and concerts by Baptist performing artists from abroad. One such artist was Claude H. Rhea, Jr., Foreign Mission Board consultant in church music and mass communications.

The campaign showed that German Baptists can conduct a crusade without a widely known guest evangelist. Preaching were 15 Rhine-Ruhr pastors and about 65 other German pastors and evangelists, along with six pastors from the Netherlands, one from Yugoslavia.

Campaigns along the Rhine-Ruhr pattern are being planned by German Baptists for Bremen and West Berlin.

Participants from Norway and Sweden record an interview during Baptist-sponsored television conference in England.

Europeans Study TV

Baptists from eight countries took part in a television conference and workshop in England sponsored by the Radio and Television Committee of the European Baptist Federation.

E. Wesley Miller, Southern Baptist Foreign Mission Board radio-TV representative for Europe and the Middle East, directed the April conference at the Churches' Television Center, in Bushey, near London. The center trains personnel and provides facilities for producing experimental programs and educational video tapes.

Each participant presented a five-minute program alone. At other times they paired off to conduct interviews, or divided into groups to produce programs.

Radio conferences have been held by the EBF radio-television committee at the Baptist recording studio in Rüschlikon, Switzerland. However, no TV training facilities are available there.

"Baptists in northern European countries, particularly, get to participate in TV programs produced by their networks," commented Miller. "At times a Baptist church will be featured, and the congregation will be shown, but rarely do they get to produce their own television program."

"It is important for their leaders to be trained for those times when they have a chance to participate in religious television."

Countries represented were Scotland, England, Norway, Sweden, Denmark, Germany, Switzerland, and Spain.

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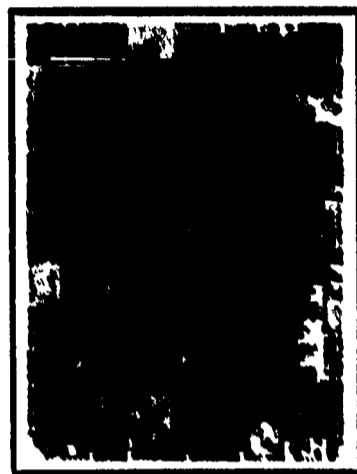
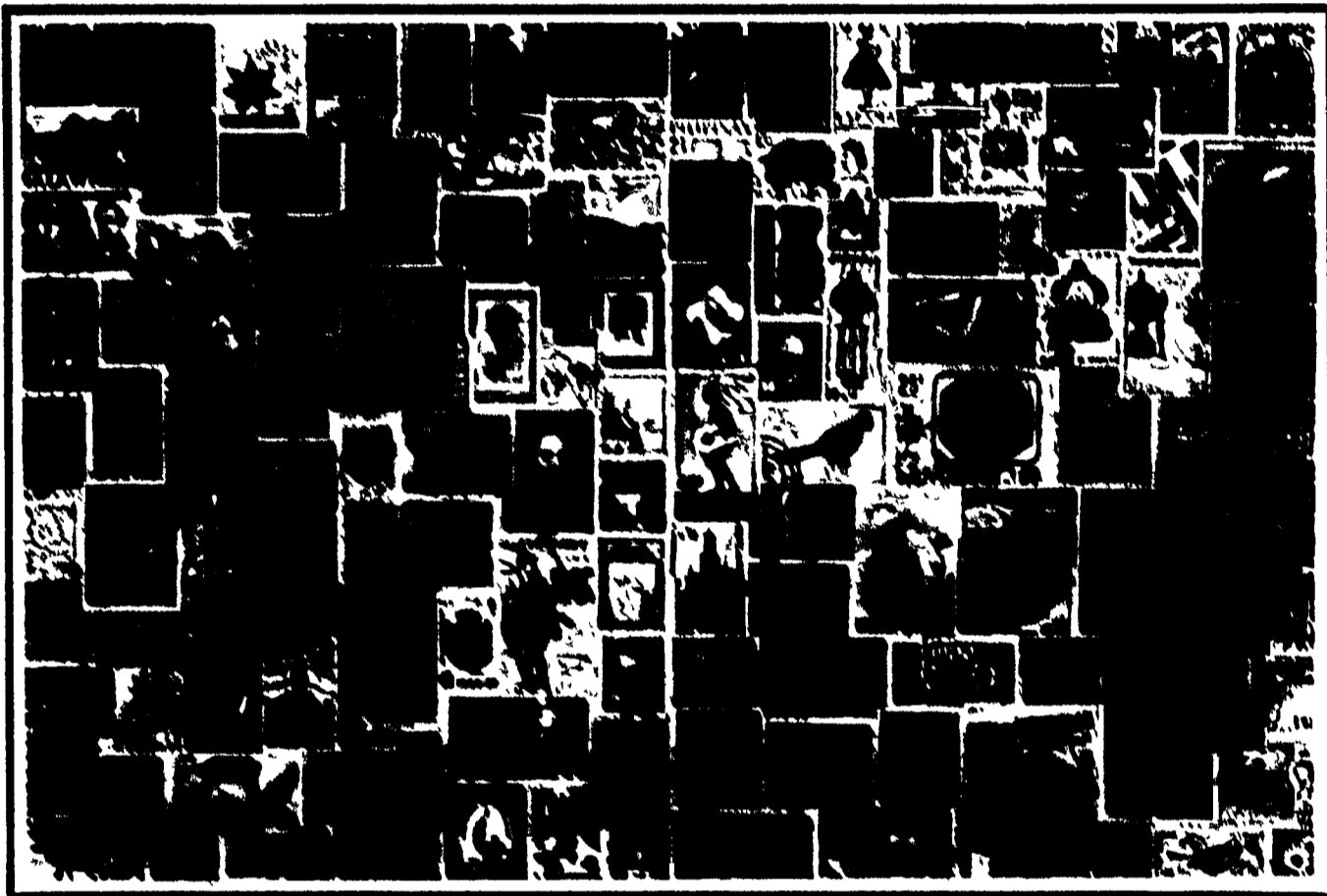
Elmer S. West, Jr., who served as Foreign Mission Board secretary for missionary personnel 1953-63, has become director of program development for the Southern Baptist Convention's Christian Life Commission, Nashville, Tenn.

West became pastor of a church in Annandale, Va., in 1963, and since 1966 has been pastor of Mars Hill (N.C.) Baptist Church.

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