

THE Commission

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CONTACT

On flight to Baltimore to confer with missionary candidates, Bill Marshall, an associate personnel secretary, reads report.



Photographed by Bob Harper

Becoming a foreign missionary is not really a mysterious process. In this interview, a candidate secretary tells about procedure, change, and candidates.

MAN



*Airports are familiar
to candidate secretaries.
Terminal may serve
as "conference room."*



WHEN A MAN feels that God is leading him toward foreign mission service, where does he look for answers to questions about qualifications, opportunities, and procedure for appointment?

He may ask his pastor, a missionary, or a Foreign Mission Board staff member, but eventually he will come in contact with the missionary personnel department of the Board. The secretary for missionary personnel and his associates are assigned the task of consulting with prospective missionaries and guiding them through the time of appointment.

The personnel department staff members make the person-to-person contacts with missionary volunteers (not yet college graduates) and candidates (those who have completed college work).

Personnel secretaries answer questions, correspond voluminously, talk by phone, meet at seminars, or at an airport, or in the candidate's home, answer more questions, provide information about needs, procedure, and qualifications, contact references, and answer still more questions, until the candidate either seeks appointment or elects to fulfill his ministry in ways other than in foreign missions.

At the Foreign Mission Board, the secretary for missionary personnel is Louis R. Cobbs (he succeeded Jesse C. Fletcher last November). Cobbs joined the Board staff in 1964.

There are four candidate secretaries: William W. Marshall, who was elected late in 1963, responsible for 29 states in the central and northeastern sections of the U.S., from Arkansas and Tennessee northward; Truman S. Smith, with the Board since 1964, whose area includes eight states in the southeast-

ern part of the U.S.; Samuel A. DeBord, a missionary before joining the Board staff in 1966, whose area extends from Oklahoma and Texas north and westward; and Miss Edna Frances Dawkins, who joined the department in 1947, and who now works with all single women candidates and cooperates with the other three associates in relation to medical candidates.

The newest associate secretary, Stanley A. Nelson, works with high school and college volunteers and with the Missionary Journeyman Program.

Five strategically located regional personnel representatives assist the associate secretaries in contacting potential candidates: Roger G. Duck, in Ft. Worth, Tex.; Ralph L. West, Atlanta, Ga.; Melvin E. Torstrick, New Orleans, La.; Paul Box, Los Angeles, Calif.; Victor A. Greene, Memphis, Tenn.

Some people may view the procedure of becoming a foreign missionary as a somewhat mysterious, hush-hush arrangement. Individual confidences are kept, of course, since the process touches upon the personal matters of motivation, capability, and the like. But the procedure is no secret, and is open to anyone willing to explore the will of God concerning foreign missions and who can meet certain necessary requirements.

To find out how an associate secretary for missionary personnel approaches this task and what he encounters, Leland Webb, THE COMMISSION production editor, talked with one of them. In this interview, William W. (BIM) Marshall shares insights gained from five years as a candidate secretary.

Since the time of the interview, the Marshalls have sought appointment as missionaries. They were appointed at the

March meeting of the FMB. During the time they were seeking appointment to serve in Europe, John D. Hughey, area secretary for Europe and the Middle East, invited Marshall to become field representative for the Middle East, a new post created by the Board in February. In this capacity the Marshalls will reside in the Middle East. They are to leave the U.S. in June.

The procedures Marshall uses and his points of view may vary in some respects from the methods and appraisals of other candidate secretaries.

Mr. Marshall, how would you describe what an associate personnel secretary does? Counsel? Encourage?

I would say I carefully encourage. That is, in conversation I seek to discover qualifications and eligibility—for instance, is there a medical problem? Feeling that a person is a prospect, potentially appointable, I definitely encourage.

This reflects a change, I think, in what I understand used to be the approach of the personnel department. I understand that in the past the candidate had to take most of the initiative. Now I'd say we make an effort to "recruit" people and help to facilitate their appointment as soon as possible.

Why the effort for early appointment?

The goal is to get people on the field as young as possible, with children as young as possible, with as few material possessions as possible, so that adjustment and language learning can be better facilitated.

The U.S. church syndrome—too much experience here in the States—can make adjustment to the more flexible missionary role difficult. Some of the most experienced pastors in the States might have the most difficulty adjusting overseas, particularly if they were geared to do things as they did them in the States.

For most people, the longer they have done something a certain way, the harder it is to change.

Is there pressure toward numerical goals?

No numerical goals are actually structured by the FMB or the personnel department. However, I do feel a keen sense of responsibility at the point of

Marshall snacks on a jelly bun, then (below) reviews file while awaiting first conference.



seeing as many qualified people as possible appointed from my geographical area.

Why do you feel this?

I'd like to believe that my goal is motivated by my awareness of the loneliness and the overload of missionaries overseas, and the fact that I still believe missionaries can make a difference in a difficult world situation.

How do regional representatives help?

Primarily they may make initial personal contact with someone who has recently approached us. This often provides more immediate contact with the personnel department than a personnel secretary is able to provide because of schedule. I believe they will ultimately cause an increase in the number of new contacts.

How do you initiate communication with potential appointees?

One of the newest ways in my own area is the utilization of specially selected furloughing missionaries. They are given a brief orientation in personnel work and assigned the primary responsibility of getting in touch with people who might

even remotely be interested in missionary work. If they discover interest, I write the prospect.

In my area this approach has resulted in a 20 percent increase in new contacts in slightly over a year.

About eight out of ten who have graduated in the past five years from the two seminaries I visit have never had any contact with us. They are out in the convention somewhere serving. This is a pool of resource I am concerned about. So these furloughing missionaries make a concentrated effort to get before pastors' conferences and the like to tell of specific opportunities overseas.

How much encouragement do you give one who has been contacted but who shows minimal interest in mission work?

First I try to help him see what a missionary does in relation to what the prospect is already doing. By correspondence I try to provide several typical job descriptions relating to current needs overseas; I would hope by that time to have established the prospect's general geographical area of interest. I also try to provide information about housing, children's education, salary, etc. I would



Third couple of day meet with Marshall.

try to put him in touch with a selected furloughing missionary.

I would continue to make contact up to the point of being obviously pushy.

What questions do prospects most often ask?

The most frequent: What about my children's education? Second: What would I actually do in my vocation overseas?

How do you answer about education of children?

Since each country varies, I attempt to keep informed so as to be able to answer specifically. However, in a given country, education facilities may vary with the city or town. The Mission (organization of missionaries within a field), together with the new missionary, determines where he shall go within a country, so I try to prepare each candidate to be flexible. I try to make each wife aware that she may have to participate to some degree in her child's education.

Sometimes misinformation must be corrected. One couple asked, "Can we take furniture with us?" They had heard the erroneous report that, upon arrival, they would have to give away much of their furniture to other missionaries. In fact, they're entitled to a certain cubic footage allowance, about the equivalent of five rooms of furniture, to be shipped at FMB expense. Sometimes they are sur-

prised to realize that they don't have to leave much, if anything, behind.

How do candidates decide to what countries to go?

The vast majority who initiate contact with me have already decided on a general area. This could be accounted for through association with a visiting missionary, or an earlier experience through RA's or GA's. Often it is a long-standing matter.

When there is no preference, I would name several opportunities for him to prayerfully consider and give time for him to make a decision fully satisfactory to his personal sense of God's leadership.

Are there times when a candidate is not needed in the country he prefers?

There are some countries where we have no specific request, but rarely is this true in the case of a preacher. The more specialized a person, the fewer his options of places to serve overseas. For example, a man with a Th.D. degree in Old Testament who wants to teach that subject in a seminary might have only one or two options, whereas a pastoral evangelist would have about 45 country possibilities.

Location of a new missionary within a given country is determined by the Mission in consultation with the new missionary. Often the Mission will give two or three options as to location, but this varies from country to country.

Missions are reluctant to give specific job descriptions because they expect the new missionary to be flexible, and he may not do exactly what he had anticipated. I try to make clear that the first term may be mainly a time for learning. I'm not certain how many candidates really "hear" this, however.

What are the main factors that lead a candidate to turn down mission service overseas?

He will probably say, "I do not feel the Lord leading." This, of course, is a religious phrase to explain that he doesn't feel this is the thing to do. The real question is, Why? What were the elements that helped him determine it was not God's will?

I think some of these reasons are:

(1) The couple discovers in the process of seeking appointment some problems they are not sure they could handle.

(2) One or the other of the couple does not feel his motivation to go is strong enough; that he or she could not feel totally free to commit himself to an overseas ministry.

(3) They feel parental pressure—the displeasure of the couple's parents at the prospect of being separated from their grandchildren.

(4) They are unable to see how they could make the financial adjustment.

(5) At a "feeling" level, they just don't feel right about it.

When do you count a candidate out as a prospect?

When there is no possible way, either now or in the predictable future, of his being appointed, or when the candidate states specifically he is no longer interested. Of all the people of all age levels who make any contact with the Board, I'd guess that one in 300 eventually moves through the entire procedure to seek appointment.

What are the steps in the appointment process?

(1) Preparation of a life history and the preliminary medical questionnaire (intended to uncover any serious medical problems before references are released).

(2) References are secured. The candidate gives names, then additional references are sought from the primary references. The average male candidate will have 30 to 35 references received on him.

(3) Preparation of a statement of faith, a summary of his life history, recording mainly the spiritual movements in his life.

(4) Final medical examination, conducted at one of about 12 different centers throughout the country. This includes a psychiatric and a physical examination.

These materials then are compiled and presented to a committee by each candidate secretary, who, in a sense, acts as the candidate's advocate.

Who makes up the committee?

Board members, both local (Va.) and from out of state. Meetings are usually held twice a month. Normally the committee decision occurs about a month before scheduled appointment. Prior to this meeting, members of the personnel department staff have discussed each candidate.

Does this mean you personally make a recommendation?

Yes, and there have been times when my recommendations have been altered by the committee, both positively and negatively.

When is the candidate made aware of the decision?

On the day of the committee decision I telephone the candidate to tell him. He has been notified of the committee meeting, so he knows he can expect to hear. At the time of actual appointment each candidate recommended by the Board's personnel committee will appear before an appointment committee before he is appointed by a vote of the Board in session.

How do you feel personally when you must tell a candidate he has been turned down?

No matter who it is or for what reasons, the decision is negative, I'm always disappointed. I feel that I've sustained a

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personal loss. It's very difficult to tell someone he's been turned down. After five years I find no ease of pain.

However, I have come to believe these negative decisions, as they are called, have been the best for the candidates and/or for the mission fields to which they would have gone.

What are the main reasons for a negative decision?

Sometimes, even with the careful preliminary medical forms, there have later been discovered major medical problems about which no one knew. But in the majority of negative decisions there has been a combination of small, but real, medical problems, accompanied by references that are not altogether encouraging, making the total picture questionable.

Perhaps the major factor is the references. What do other people say about the candidate—the people who live and work with him? If these references do not indicate that this person represents, at this stage in his life, a good, potential missionary prospect, we cannot disregard their opinion. A negative decision by the personnel department is basically a decision reached by the candidate's own community of faith, and in a real sense I feel we are acting upon their recommendation.

How significant is the psychiatric report?

I have had only one person from my area rejected on the basis of a negative psychiatric report alone. There almost

always is other accompanying, negative information. In some cases we have received negative psychiatric information but have appointed the couple on the basis of other positive information.

Do you feel you have ever made a mistake?

Probably! At times we've turned down candidates that I then, and later, wondered about. But we've appointed some about whom I've had reservations.

Does a candidate ever feel the Board has thwarted God's will by not appointing him?

Often a candidate will feel we have intervened in the will of God. This is an understandable feeling. We believe, however, that if it were God's will for a man to be appointed as a missionary, this will would also be expressed in an affirmative way among his associates, his fellow workers, those in his church, and others who know him far more intimately than we.

Any personal negative feelings I might have about a couple are never allowed to be a major negative force in the decision without corroborating evidence.

What do you do about those who are not appointed?

The term "negative decision" is used now rather than the term "deferred," used formerly, which implied, but did not necessarily mean, that the candidate might ultimately be appointed. With the present terminology the couple is not left hanging for two more years.

Sometimes there is enough positive information that we can encourage them to reapply after additional experience. And some kinds of medical situations may resolve themselves. Often, we follow up on these negative decisions where help is asked by the candidates themselves, such as suggestions for counseling, etc.

What is the most difficult part of your job?

Travel; being away from my family. Travel involves one third of my time at a minimum. There is the physical and emotional strain of seeing people sometimes from early breakfast until midnight without a break. There is the frustration of having to terminate a conference with questions unanswered in order to keep a schedule, or of knowing you had to leave a conference with a strained relationship.

How do you plan your travel?

In seminary settings visits can be structured in advance, with planned periodic visits of two to three days' duration. Other trips are determined by the concentration of candidates in a given area and by the immediacy of any situation relating to individual candidates.

I often set up conferences between flights. One man met me three times at an airport before we conferred at his home. The last time he jokingly remarked, "I've enjoyed meeting with you in your portable conference room."

Many of my conferences are at a table in a coffee shop in some airport. To see a candidate I've ridden a subway from



'There is a diminishing ratio of preachers among appointees . . . because there are not as many pastors and preachers making themselves available for overseas ministries.'

Times Square to Queens, and I've caught a bus into the country. I try to get into the home of every candidate I process, for I feel he is most nearly himself there. This is not always possible, however.

What trends do you see in missionary work?

I think there is a definite trend toward lay ministries overseas. Foreign missions provides for the use of many types of professional people. For instance, in the past three or four years there has been significant growth in such vocational opportunities as agriculture, business management, and radio-TV work. Social work will soon experience this kind of growth.

Probably there is a trend in being able to use short-term people overseas, although we must continue the emphasis on career missionaries to provide the base on which short-term personnel can work. We have learned from other denominations the fallacies of short-term programs without adequate career support.

A larger number of missionaries are seeing the opportunity of presenting the gospel in ways other than by preaching. This trend will probably result in increasing numbers of missionaries going out, although probably a diminishing number of preachers.

Do you mean there are fewer preachers being sent?

There is a diminishing ratio of preachers among appointees, not because preachers are not requested by Missions, but because there are not as many pas-

tors and preachers making themselves available for overseas ministries. Many of the preachers in the U.S. have moved into social work, chaplaincy, or other non-preaching ministries.

Do you observe other trends?

I'd like to believe there is a trend toward realism in the concept of missionary commitment. People are no longer overawed by some strange mystique that God is doing something more special by calling a foreign missionary than by calling someone to be a minister in the U.S.

There seems to be a recognition of God's consistent pattern of leadership, not necessarily spectacular, but through the emotional and intelligent awareness of an individual who sees the need and the opportunity overseas, and who seeks to know if this is the best place for him at this time in his life.

This means a more realistic concept of God's call to a person is on a progressive, day-to-day basis. A person does not have to hear from God a call which clearly articulates, "You will spend a lifetime in Africa." Who could be so bold as to know that much of his own future? But one can say, "I feel that God is leading me to Africa now, and I'm willing to commit myself on that same day-by-day basis to a ministry in Africa." This does not mean a person will necessarily stay there for a lifetime. I feel, however, that before he can make a right kind of commitment, he should be aware, at least implicitly, of the long-term nature of foreign mission service—learning

language, adjusting to culture, learning new ministries, etc.

When one says to me that he has been "called," he basically means he has weighed who he is and what is expected of him overseas as best he can understand. He feels that God wants him there.

There is a likely sense of oughtness as reflected through a sense of need and a growing feeling of excitement that may not have been there when he first made contact with the Board. Because of personal contact, more information, he has achieved a state of "I-really-want-to-goness." I think God is at work in this kind of progressive—if not spectacular—leadership.

Do you feel there has been a change in the Foreign Mission Board's role as related to the missionary?

In the past it has been thought that the Board was to be only a sending agency for people provided by the churches. But the churches are not now often "calling out" those for us to send. Pastors generally are not educating, stressing, emphasizing the possibility of mission service overseas. For instance, of the Southern Seminary graduates appointed in the past five years, only one has pointed to a pastor as the main influence toward foreign mission service.

In order to secure missionaries we have had to change from a passive, waiting role to an aggressive, stimulating role. For this day and age I am convinced this is the right approach.

EVANGELISM AND SOCIAL ACTION:

Twins, Cousins, or Strangers?

The Christian missionary . . . has something to offer the world that cannot be duplicated by government agencies or fraternal associations.

By R. Cal Guy

The First of Two Parts

HOW WOULD four "busted" ribs serve as partial preparation for understanding the world's pain? A nasty backward fall, in which I wound up six sudden feet lower against the top rail of a hayrack, was the dubious blessing for additional preparation for this article just about the time the final stages of it were due.

The problem of suffering, of pain, and of sorrow has long been at the top of the list of philosophical and theological perplexities. Many attempts have been made to solve it philosophically. It is probably safe to say that none has succeeded.

Confession of such limitation is necessary at the outset. The Christian who has no deep woes, either spiritual or physical, is not occupying a becoming role as he pontificates to a suffering world about ignoring its miseries.

To a degree unknown to most of us in America, the people of the rest of the world have indeed been able to endure and to ignore privation and misery which would have swamped most of us, trained as we are in the school of soft living.

There is a "cheerful idiot optimism" which pretends that everything is lovely, bright, and sweet, and that this is the best of all possible worlds. We would like to avoid the phony aspects of this little Miss Merry Sunshine character.

Where does that leave us? It leaves us facing a very deep question about man and his total life situation, which, for most of the world, is heavily involved in solving the problems of survival or in stoically enduring difficulties that cannot be removed.

It was into this kind of world that Jesus came, and it was with this kind of people that he identified completely. The "man of sorrows and acquainted with grief" was predicted before he came and fulfilled in his daily journey. He identified truly with man and his burdens.

One of the most consistent, comprehensive statements about Jesus was that he was moved with compassion—a word filled with action and with agony. What it describes is a far different state from fleeting, inactive pity.

We begin, then, with identification on the part of Jesus. It is costly but also quite revealing. Someone in the middle of man's misery, himself enduring it, is much more able to pronounce clear judgment and to seek effective remedy than one who, standing outside of it, feels condemned by his own isolation.

When compassion and identification are proved beyond debate, realistic evaluation can be given without the risk of being classified as either uninformed or uncaring.

At this point, the social concern and the spiritual reality involved in Jesus' ministry meet. John 6 is the most revealing

episode. Confused disciples, who could see no possible remedy for a difficult situation, were prepared to send away a hungry crowd. They seemed to be saying that these people would find some villages or some little farms where they could buy food and meet the emergency. With compassion and with miracle Jesus fed the five thousand.

It is the sequel that is most revealing, yet most often overlooked. That gracious feeding stirred the imagination, not to say the cupidity, of the crowd—food in abundance for free! Because we have heard it so often, we take calmly the fact of the miracle. (Has anyone ever really explained it or had even half success in trying to explain it away?)

But mealtime comes with frightening regularity. A big meal today does not eliminate the need for at least a small one tomorrow. The account in John does not speak of gratitude for the relief for today, but it does speak of the crowd's immediate attempt to guarantee security for tomorrow. John 6:15 reports that the people planned to take Jesus by force to make him king. What a king he would be! Free bread—and plenty of it—every day!

The consequences of this kind of provision are remarkable and, examined thoughtfully, quite frightening. What happens when the necessity for daily struggle is removed? Perhaps affluent American society, with its enormous ten-

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'Jesus drew such clear distinction between what people want and what they need that he seemed hardhearted, even to some of his followers.'

slons seemingly caused more by affluence and its demands than by poverty, will give at least partial answer. What about the classification of man's nature that suggests—for his good, surely—that six days must be spent in labor?

Jesus avoided this particular confrontation by going alone into the mountain. The crowd became greatly confused when the disciples left in a boat without Jesus. When they couldn't find him the next day, they shipped across to Capernaum and sought him there.

He came at once to the heart of the matter: "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed" (John 6:26-27).

In the ensuing conversation Jesus tried to talk to these people about essential relationship to God: "This is the work of God, that ye believe on him whom he hath sent" (John 6:29).

This was too much for his audience. Having been fed the day before by miracle, they needed—the very next day—both more food and a better sign. Their demands led them to glorify the old desert days where food was free for the gathering every morning. "Them were the good old days," they said, when they had free bread from heaven.

Like most of the snow scenes on Christmas cards, this Old Testament situation seemed prettier at a distance. The report of the actual conditions is given in Numbers 21:5: "And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, neither is there any water; and our soul loatheth this light bread."

How strange (or is it?) that their descendants could glorify the days which were so terribly unsatisfactory to their forebears.

Perhaps this brings us to an essential point: The life that is lived without spiritual satisfaction is always trying to find its peace elsewhere and in some other circumstance. The "now" is always empty, but the promise of some future, or the sentiment of some past, utopia forever beckons. The hungry soul pursues

the mirage until at last death comes in its own private desert.

Jesus spent much time, as reported in the remainder of John 6, in pointing out the difference between that which is eternal and that which is always passing and always inadequate. He spoke of being the Bread of Life, of the difference between the manna their fathers ate and the true bread which came down from heaven, of the flesh of the Son of Man which they must eat, and his blood which they must drink.

He drew such clear distinction between what people want and what they need that he seemed hardhearted, even to some of his followers. "This is an hard saying; who can hear it?" (John 6:60b) they inquired.

Jesus responded to their perplexity by asking if this clear distinction became a deadfall trap: "Doth this offend you?" Then he drove home his point: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63).

How tragic the report that many of the disciples went back and walked no more with him after they understood his refusal to be king on their terms!

He was unwilling to compromise his call to life in the spirit by being drawn in, either by their needs or their demands, to minister exclusively, or first, to life in the flesh.

It was a hard saying, but who can deny the validity of it? Who can accuse him, this one who said, "greater love hath no man than this, that a man lay down his life for his friends," and then went on to lay it down? Who can accuse him of not caring?

The point is that he cared wisely. It was a *disciplined* care.

Perhaps we can try to put it together again: Wherever he met human need he dealt with it as he reached out in an honest, inevitable compassion to heal the sick, cleanse the lepers, and literally raise the dead. These acts were spontaneous, honest, miraculous, and rendered for the good of suffering humanity whether they followed him or not. (And most of them did not.)

But when their answer was negative, he grieved with a loving concern that grew out of his very nature and revealed how

'What added misery this world would endure today if Christ had attacked symptoms instead of the actual sources of man's distress!'

dreadful was the future for the people who would not come to honest answers about eternal matters.

As he approached Jerusalem, in what we call the triumphal entry, during the week of his passion, he wept over it: "If thou hadst known, even thou, at least in this thy day, the things which belong unto peace! But now they are hid from thine eyes" (Luke 19:42).

"He had no tears for his own griefs but sweat drops of blood for mine" is an accurate description. He cared desperately about people and always tried to draw them to the point of their greatest need.

What does that say to us in today's world, and how does it affect today's decisions?

Begin with the absolute necessity for the Christian to walk in a compassionate relationship to everybody about him with regard for every aspect of his life. We have heard too much of that false dichotomy about saving souls but not caring if a man starves to death. It is, and nearly always has been, a false accusation. The personal relationships that most of us have known anything about, within the fellowship of believers anywhere, have resulted in spontaneous, unrehearsed, and often unreported expressions of fairly expensive self-giving.

Granted, some congregations have shut themselves up in too comfortable homes, churches, offices, and factories which they control. They have isolated themselves from deep human need, not bothering themselves much about the masses in distress. But face-to-face fellowship has nearly always evoked an honest, person-to-person sharing.

When withdrawal sets in, when we know need only through the newspaper, or missions only in the budget, this impersonal approach freezes the warm streams of compassion. To be Christian is to have the nature of Christ within. That nature loves and serves. It always has, and it always must.

But that service always issues out of a disciplined love. There is a vast difference between the "grandfatherly love of the jovial god," so often palmed off for biblical faith, and the love manifested both in his creation and in Calvary. The very stars are kept from colliding with each other because "God geometrized"

when he created, and his ministry to men showed that he agonized but did not pauperize.

A mother in Amarillo, Tex., took her little girl, paralyzed by an attack of polio, to a treatment center. The hot towels were painful, and she protested. Sweeping the child up into her arms, the mother took her away, saying as she went, "Your mother loves you too much to make you hurt like that."

She condemned that child to paralysis because her love was not disciplined enough to establish viable priorities or to suffer while the sentimental gave way to the essential.

Dare we be bold enough to shout it? It profits a man nothing if he gain the whole world and lose his own soul! What added misery this world would endure today if Christ had attacked symptoms instead of the actual sources of man's distress!

Creation itself is good. Freed from man's abuses, his selfishness, his sin, and the "inhumanity of man to man," life could move along in most places with a fair degree of physical security. But man has ever suffered far more from his fellowman and from the consequences of his own wrong choices than he has from everything involved in the forces of nature, be they the excesses or the limitations therein.

Dare we take one step further? It is better for a man to pluck out an eye, or cut off a hand, than, with the comfort of possessing both, to enter into the hell of fire.

If we must make such a choice—and we would hope no conflict need exist between evangelism and social action—in true biblical faith we must opt for that which is eternal.

The Christian missionary—the Christian churchman—has something to offer the world that cannot be duplicated by government agencies or fraternal associations. We possess the good news that God was in Christ reconciling the world unto himself.

Not even in a "both-and" arrangement, but in a clear exercise of priority, we must proclaim that Christ—not bread and not health — is God's greatest gift to man.

To be concluded next month.

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COVER STORY—Interview

Contact Man.....William W. Marshall Inside front cover

ARTICLES

- Evangelism and Social Action;
Twins, Cousins, or Strangers?.....R. Cal Guy 6
- BibliTek: Studio on Wheels.....Patsy Lawton 10
- Three Steps Forward.....Charles A. Tope 12
- To Lift Their Spirits.....Maxine Stewart 15
- At Peace in Jerusalem.....G. Douglas Young 17
- Heartbreak of the Middle East.....A. C. Forrest 19
- Among Malawi's Students.....John W. Hinkle 22

PERSPECTIVE

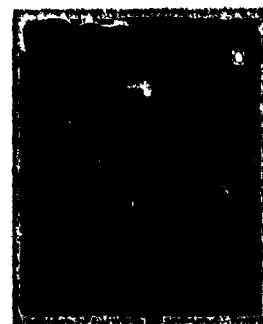
- Editorials 14

EVENTS

- Foreign Missions Clipboard..... 24
- News 29

DEPARTMENTS

- Epistles from Today's Apostles around the World.... 25
- Missionary Family Album..... 27
- International Recipes 27
- Foreign Missions Quiz..... 28
- Letters 28



COVER: Jet takes off from Friendship Airport in Baltimore, Md., where one of the Foreign Mission Board candidate secretaries was spending the day to confer with prospective missionaries. An interview with the secretary begins on inside front cover. Photo by Bob Harper.



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

By Patsy Lawton
(Mrs. Benjamin R. Lawton)
Missionary to Italy

BIBLITEK: Studio on Wheels



PHOTOS BY FON H. SCOFIELD, JR.

BibliTek waits while Dr. and Mrs. Ben Lawton with son Patrick study road map.

TOO MANY PEOPLE who think they know Italians probably have in mind the stereotyped image: Black mustached waiters with white napkins draped over their arms; spaghetti; red checkered tablecloths; candles stuck in wine bottles; gesticulating men; voluble women; green-gold olive oil; crushed waves of garlic; knit suits; Italian boy haircuts.

But the *real* Italians are dignified, reserved, and self-conscious. This is one reason the story of BibliTek should be told, for it has made "street preaching" acceptable to Italians.

BibliTek was perhaps conceived in some wild moment when an American missionary visualized himself traveling the length and breadth of Italy preaching from a modern covered wagon.

But by the time the idea had been approved by the Italian Baptist Mission, the area secretary, and the Foreign Mission Board, the money allocated, and the Ford Taunus truck ordered and received from Germany, two years had passed, and thoughts had radically changed.

The new truck was driven to the tiny, paved courtyard of Ello Roffino in Rivoli. There a corps of specialists made

a diagnosis and performed the necessary operations.

Having a hand in proceedings were Roffino, specialized mechanic from the Fiat car company; Signor Albanese, metal craftsman; Walter Auditori, electrician; Patrick Lawton, student; Bill Moore, student, professor, and artisan; and Missionary Ben Lawton, seminary professor and handyman.

For three and a half hours every night for nearly five months they met. Gradually they changed the vehicle into a self-contained recording and transmitting studio for street preaching.

During the day another group of specialists gathered: Enrico Paschetto, pastor, translator, musician; Gustavo Ribet, camera constructor, photographic technician; Patrick Lawton, translator; and young musicians from the Salvation Army. They prepared tape recordings of music and announcements, readied motion pictures, dubbed in sound on films, and formulated plans.

Test day finally arrived. Equipment was carried from the basement into the courtyard of the Roffino residence and installed in the truck: electric organ, tape

recorder, loudspeakers, record player, transformers, bookcases, seats, speakers' platforms, projector, batteries

Switches were turned to "on." Signorina Cocomele began to sing "What a Friend We Have in Jesus." She sang it once, twice, ten times, 25 times.

By late afternoon Ben Lawton went home shouting triumphantly, "It works! It works! It could be heard distinctly for half a mile!"

Whispered Mrs. Roffino, as she closed the gates to the courtyard, "'It works. It could be heard for half a mile.' . . . What do the neighbors think?"

The first invitation came to Lawton from Bruno Saccomani, pastor in Turin:

"The Passacqua Church of Turin has been discussing plans for street preaching for years. After the visit of Mr. Underwood [Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development] these plans became more specific. A group of interested members of this church has met for prayer and planning for nearly a year and wish now to put these plans into action.

"We have obtained permission to hold



With trailer attached, BibliTek pauses near entrance to Baptist seminary at Rivoli, Italy.



Author plays electronic organ in BibliTek.

services in four of the squares of Turin during the month of October. Since we know of your interest in this work and have heard that the truck you are preparing for this purpose is ready, we would like to ask the use of this equipment if possible."

Was it possible? From BibliTek were unloaded platforms, literature, and loudspeakers in Turin hours ahead of time. Buttons were ready to be pushed when Pastor Saccomani climbed the tiny stairs to the platform with the three speakers of the afternoon.

Something about Saccomani commands attention. Tall and slender, he stood quietly. His snow-white hair and noble head announced without words that this was an important meeting.

Turin's October fog, smog, and mist dripped from umbrellas and hair, but people paused to look and remained to listen.

Four Sunday afternoons, four different squares, and 12 speakers proved beyond question that people would stop and listen to the message of Christ's love, and that laymen and pastors would speak publicly for Him.

BibliTek was on its way. In the spring of 1968 it worked again with the Pas-sacqua Church when members held a parade to advertise their revival meeting.

By mid-afternoon church members had lined up their cars near the church. Giuliano Clolfi climbed into BibliTek and picked up the microphone.

"Cars will please line up in the following order: mini-cars, 850's, BibliTek, larger cars," he announced. "We have permission to circle the central section of Turin at a slow speed.

"Music and announcements of the revival will be broadcast from BibliTek. Please do not blow your horns. Tracts may be distributed freely from the cars. The parade is being led by four city policemen."

The parade began slowly and with dignity. Along the route, hands holding tracts stretched from the cars, and people stepped down from the sidewalks to receive them and to say a hurried thank you.

Twice around the city of a million and a half inhabitants the policemen led the procession. After going back to the church, the group sat quietly while the pastor thanked God for the opportunity.

BibliTek had begun to roll! It rolled up into the Alpine mountains to Cuneo, Bussoleno, St. Antonio, Rivoli, down to cultured Florence, over to crowded Genoa, and even to historical Rome, helping pastors, laymen, and Baptist communities present Christ to their neighbors in the street.

Those who travel with BibliTek are storing away special memories of these trips. Could anyone of them forget the afternoon a crowd stood in the rain and listened to Signor Scorsoneilli, the Methodist pastor at Genova, talk about the love of God?

In the middle of his discourse a middle-aged woman in the crowd demanded shrilly, "How can you stand there and talk about love? Do you know that my 18-year-old son was hanged during the war? There is no love! There is no God!"

Softly the pastor replied, "I must tell you about my God, for he is love."

Or could one forget the "miracle" with a pencil in its hand? Italians do not willingly sign their names nor disclose their addresses, yet 19 people in Cuneo and

50 people in Genoa gave their names and addresses in asking for copies of the New Testament.

At least one Catholic priest, and sometimes two, can usually be found at the edge of every crowd that gathers around a BibliTek meeting. They look and listen; sometimes they participate.

One priest, who had accepted a small copy of the hymns, came by the platform after one meeting. "I hope I didn't do wrong," he admitted, "but I couldn't help joining with you as you sang!"

Imitations of BibliTek have already appeared. Luigi D'Isanto, a student pastor, purchased a loudspeaker and microphone and does his own preaching from his tiny car. A layman rented a motorcycle-truck and rode around his village announcing the revival in his community.

BibliTek, the modern covered wagon, has begun its trek. But where is that American missionary who had the vision of preaching the length and breadth of Italy? Inside the truck he can be found, working like an octopus during a meeting:

Unplug the loudspeaker for the organ where Missionary Stanley Crabb is playing, and plug it in for the Salvation Army band on platform two. Now disconnect that speaker and open the microphone for the preacher on platform one. Be sure and record him on tape—that's Pastor Mollica, and his sermon may be used sometime if a speaker fails to show up. There's a distortion from the loudspeaker on the right—cut down the volume. Get Paschetto. Swap batteries. Quickly, the speaker has finished—switch back to the organ while the band returns to its position.

The "octopus" doesn't dare pause to wave an arm—that's the signal to begin packing for the appointment with another group on the opposite side of town.

BibliTek meetings are nerve-racking because many things can go wrong—perhaps that may leave the preacher gesticulating while no sounds come from the loudspeakers. But BibliTek is rolling, and dignified, quiet Italians are hearing the gospel in the streets.

By Charles A. Tope
Missionary in Uganda

THREE STEPS FORWARD

THREE GIANT STEPS in less than a month were taken recently toward the day when Uganda Baptists can move into church buildings and out from under trees, where many worship services are still held.

Atari means "danger," and seldom was a village more appropriately named. Fierce Karamojong raiders sweep down from the north, near the Sudan border, to steal cattle and to kill innocent villagers. Such terror has caused people of many nearby communities to desert their homes. In Atari, villagers have refused to flee.

Baptist work was begun in this location about four years ago, but was abandoned early in 1966 because a sect became popular in the community, and the pastor who was leading the Baptist group left.

Then Harrison Wekesa, a young man who had found Christ as Saviour while at Moroto, moved to Atari. His vocation is tailoring, but he was distressed to learn that the little mud chapel, once a place of worship, was being used for illicit purposes. Like Hezekiah of old, he resolved, under God, to open the building and resume worship services.

An intensive visitation campaign was opened. Soon a number of inquirers were studying. The number of people attending services grew week by week.

Both pastor and people wanted to improve and enlarge the building. Someone dared suggest that a new building be considered. But by this time drought had set in, and the Karamojong continued their raids, so no funds were available.

But back in the U.S., the Lord was moving in the hearts of a couple in Florida. Word came to Uganda from H. Cornell Goerner, Foreign Mission Board secretary for Africa, that a retired pastor and his wife, Rev. and Mrs. L. J. Keels, were prepared to help in constructing small village church buildings where there seemed to be no other way to build.

A request was made, and money was granted for the Atari project. Wekesa and the people were told that the money would provide only materials; they must provide the labor.

All the building materials had to be bought in Mbale and transported to Atari.

THE COMMISSION



Under the relentless African sun, villagers brought water needed for construction by carrying it in containers on their heads. Sand was brought by oxen from a riverbed two miles away.

The people were ready to dedicate the building late in 1968. Invited to attend were pastors and members of other churches, as well as many government officials, including the area Gombolola chief.

The event turned out to be a *siku kuu* (time of feasting and celebration). A whole cow, green cooked bananas, and *posho* (cornmeal) were prepared for guests. Late on a Saturday night, after three hours of singing, everyone gathered around tables in close fellowship. Using fingers instead of eating utensils, God's people feasted and rejoiced over the completed task.

Many of the guests slept in the church building that night and survived yet another raid by the Karamojong.

The next day Missionary C. Ray Blundell, Jr., from Jinja, preached. Late that afternoon people headed toward their homes convinced that a brighter day lay ahead for the Baptist Church of Atari.

Another rural church building was dedicated the following week at Aparisa, in Teso district, although Baptist witness in the area was less than a year old.

Not many months before, a letter had come to a missionary asking that someone come to preach the gospel, since the people of Aparisa had heard that Baptists were preaching in other places.

Among the young men attending Uganda Baptist Bible School was Onesimus, who speaks the language of the Teso people. When the request was shared with him, he quickly agreed to go.

Residents of Aparisa responded well, even though a missionary was able to visit there only periodically. One man donated land as a site for a building. Villagers cleared the lot and constructed the house of worship along the simple lines used in building their own homes. The Baptist Mission in Uganda agreed to provide windows and doors at a cost of \$42.

When missionaries and other guests arrived on the first Saturday in December (1968), the hosts were ready for a joyful

celebration. They had constructed a temporary kitchen near the church building, and each member had brought a food offering for the visitors.

The highlight was the baptismal service. In a questionable pond of stagnant water were baptized 148 persons who had professed faith in Christ and had completed the inquirers' study.

Pastor Harrison Wekesa from the Atari Baptist Church cut the ribbon to open the facilities officially, and I was privileged to speak at the dedication.

Next came the turn of First Baptist Church of Mbale. These services were a bit more formal, with engraved invitations going to leaders of local, district, and national government to share in dedication of the new place of worship. A printed program was prepared.

Former pastors and missionaries who had served in Mbale arrived to take part. Missionary Dale G. Hooper, director of communications for Baptists in East Africa, was on hand to cut the ribbon and lead church members and guests into the new structure.

Since the Uganda Baptist Bible School was in session, J. Washington Maseto, chairman of the African executive committee of the Baptist Churches of Uganda, took the opportunity to introduce the pastors and evangelists to the crowd. The Bible school choir provided music.

Services were tri-lingual—English, Swahili, and Luganda. Hymns were sung in all three tongues. Many Asian friends from the Hindu and Muslim communities were among the more than 300 persons present.

Missionary G. Webster Carroll, in his dedicatory message, presented the simple truth of God's salvation. Pastor Marko Wamache confidently expects growth in the coming year.

Funds from the Lottie Moon Christmas Offering aided the Mbale project.

The month of dedications is but one indication of growth in Uganda. From Moroto in the north to Masindi in the west, doors are opening wide. And they are being entered, even though there are but four Baptist missionary families now trying to minister to seven and a half million people.

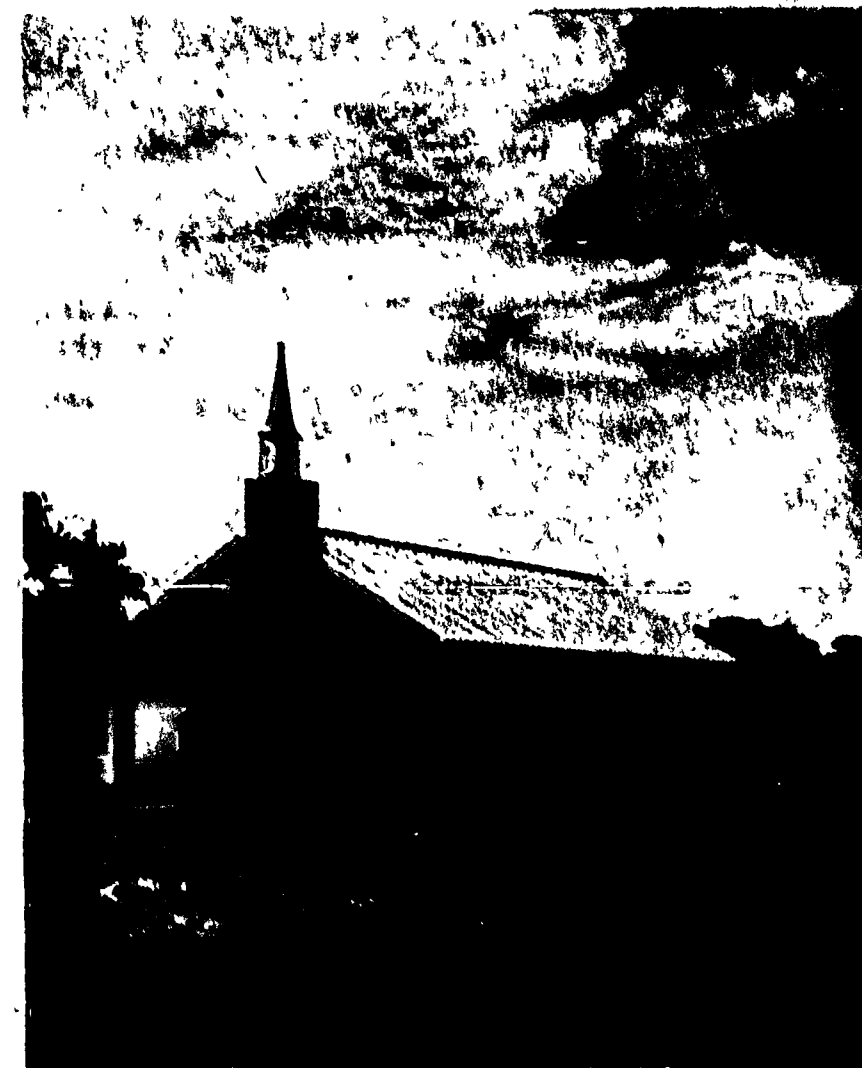


H. CORNELL CORNER

Opposite page: Pastor and family beside sign for Atari Church.

Above: Missionary Jimmie D. Hooten baptizes in a stream near the Bumbo Baptist Church in Uganda.

Below: Crowd gathers at the new building of First Church, Mbale.



editorials

Only the Latest for Libraries

NATIONAL LIBRARY WEEK this year is April 20-26. It provides the occasion for a look at church libraries and their role as resource centers for missionary education.

A church with leaders who understand the resource center concept usually lays good library plans. Among these should be a system for developing vertical files and keeping them up to date.

The Foreign Mission Board produces not only this subscription publication, *THE COMMISSION*, but also a complete assortment of free literature, available for every church library. Included are pamphlets, booklets, and maps, some for world areas and others for individual countries to which Southern Baptist missionaries are assigned. Every item is available on request by mail.

The free literature items that were current two or three years ago are now out of date. Change and growth in overseas fields require a constant program of statistical updating and copy revision in existing pamphlets and the replacement of some each year with completely new ones.

For this reason we urge every church librarian to request the Board's free literature specimen packet. It contains the complete assortment, including the latest revisions. These should replace every piece that is obsolete, bringing all files up to date.

To the librarian who asks to be placed on the permanent

mailing list for free literature the Board will automatically send every revised or new item as soon as it is published.

Major changes have been made in two categories of the Board's free literature, the *Directory of Missionary Personnel*, published quarterly, and *Know Your Baptist Missions*, often referred to as KYBM.

Former editions of the directory listed each missionary by name, mission field, current mailing address, native state, and date of birth. Beginning with the first quarter's issue this year, the directory includes also each person's given name, his type of work on the field, the month, year, and type of furlough, and the zip code number for anyone currently in the U.S.

The KYBM item is now a booklet, providing a capsule of highly condensed, basic information about each Southern Baptist foreign mission field. It takes the place of the former pamphlets by the same title but separately produced for each of the Board's overseas areas.

In addition to church libraries, we also suggest that all state convention offices, seminary and college libraries, and other organizations that keep Foreign Mission Board free literature on hand request from the Board its packet of the latest assortment. It can be used as a guide for discarding obsolete materials and for ordering needed quantities of all current items.

With Missionaries in New Orleans

EVERYONE planning to attend the Southern Baptist Convention this year is invited to place the Foreign Mission Board reception on his calendar of New Orleans events for that week. It begins at 4:00 P.M., Wed., June 11 at the Roosevelt Hotel.

We hope that every person attending the Convention will also visit the Board's exhibit. The exhibit hall will be clearly designated and easily accessible. Attendants will be at the foreign mission booth throughout each session of the Convention, ready to answer questions and to schedule conferences with area and personnel secretaries.

New at the booth this year is the special section in which a specific missionary or missionary family will be scheduled for appearance at stated hours. Passers-by can become acquainted with the missionaries on hand at the moment and can learn from the visible schedule at what hours other missionaries will be present.

A Balanced Arrangement

A LARGE ATTENDANCE of youth is anticipated for the Foreign Missions Conferences at Ridgecrest and Glorieta this summer. The dates for Ridgecrest are July 3-9, rather than at the customary time in June. The Glorieta conference is scheduled for August 14-20, at which time the Foreign Mission Board will meet for business and the appointment of new missionaries.

The presence of hundreds of Juniors and Intermediates at these conferences is an inspiring challenge. From among them must come the missionaries for the late 70's and beyond. The Foreign Mission Board has planned specially de-

signed conferences for every age level. Thus every person, young or old, is included in the plan to provide maximum results in learning, involvement, and commitment to God's purpose through mission and missions.

For the best results from these plans, every church or organization that sponsors the attendance of a youth group at one of these conferences should provide an adequate number of accompanying adults. Experience has shown that one adult person cannot properly counsel and guide a busload of Juniors and Intermediates. We urge that every church consider ten as the maximum number of youth for which any person should be responsible.

Neither the assembly management nor the Foreign Mission Board staff is prepared to assume responsibility for regulating or overseeing the activities and behavior of any church group. This is a matter for which every church should make adequate plans.

The New Penny

COIN COLLECTORS may be interested in this issue's pictorial enlargement of the 1969 U.S. penny shown on the back cover. We have learned that it is being produced from a new master die. All Lincoln pennies made prior to this year were minted from a master die produced in 1909.

The bust of Abraham Lincoln as it appears on the new die is quite similar to the one formerly used. However, the hair on the top and back of his head has been trimmed slightly, giving a smoother appearance.

We hope the interest in this new version of the penny, along with the simple fact that is presented on the back cover will be used by many of our readers to enlist others as subscribers.

During the first Bible conference at the Leprosy Rehabilitation Building in Thailand, a sermon on keeping the body clean because it is a temple of God had a lasting affect on at least one woman. She determined—and announced her decision—to give up chewing beetle nut, a slightly narcotic nut used by many villagers. That first night she suffered the same withdrawal symptoms a person might experience in giving up smoking. But her determination held.

When a missionary next visited her village, the woman was still abstaining. In addition, during the teaching and preaching session in her home, not a person lighted a cigarette—a most unusual circumstance.

This woman, scarred by leprosy, broken in health, and hardly able to walk because of loss of muscle control, has been made spiritually whole by the Great Physician. And she has allowed her testimony to be used to bring praise to God.—Darline (Mrs. Jerry) Hobbs, *Bangkla, Thailand*

to lift their spirits

BY MAXINE (Mrs. Robert R.) STEWART
Missionary in Thailand

MY FEELINGS were mixed the day my husband, who is chaplain of Baptist Hospital in Bangkla, Thailand, asked if I would teach an English class once each week for leprosy patients.

We always seek opportunities to become better acquainted with the people with whom we work, and teaching English offers such an opportunity. In the past I had instructed some teachers at one of the schools here, as well as some of the hospital nurses. None of those attending the classes were Christians, and this effort provided occasions for witnessing.

But as the wife of the hospital chaplain, with no nursing or medical knowledge, I had never thought I would be working with victims of leprosy. I wondered what good English would do them; I supposed they would never be working where English is understood.

Even I was surprised at my answer when I said I would try.

A Leprosy Rehabilitation Building was opened for use in June, 1967. From the beginning, a daily period of Bible study and worship has been part of the program. Before a year had passed, at least half of those patients who had never accepted Christ as Saviour did so, and many have given evidence of Christian growth.

Patients in various stages of the disease come to the rehabilitation facilities to receive continuous treatment unavailable to them at home. Some stay a week, and some stay longer, depending upon the severity of the case. Some who come are not Christians.

After Khun Manop and his wife accepted the task of overseeing the building, they encouraged Bible correspondence study and an evening worship service with patients leading.

At the first Bible conference for leprosy patients, held at the building early in 1968, nearly 40 adults attended from four provinces in Thailand. Professions of faith numbered 15, although some of them had already privately expressed their faith.

Participants were offered a program of Bible study, worship, a study of hygiene and sanitation, and physical therapy. My husband was conference coordinator.

Now I was to try to teach English to the patients. Deciding how to go about this new task, I recalled that sometimes people from Bangkok, or even from America, visit Bangkla to see the work of the hospital. So I decided to use a conversational approach, in order that the patients could speak with guests.

In both English and Thai phonetics, I jotted down 30 simple sentences and circled ten to use the first afternoon. At that

session, after my opening remarks, the class got under way. I had not gone far with lesson plans when a young man raised his hand.

"Will you teach us the alphabet?" he asked.

I looked at their gnarled fingers and drawn hands and wondered how they could possibly write. Yet each patient held in his lap an open notebook and a pencil.

It became clear that the majority in the class wanted to study the alphabet. I erased all I had written on the little blackboard that rested on a portable easel, and we started over. Writing as neatly and clearly as possible, I put before them the alphabet, in both capitals and lower case letters.

Most of the class members sat on the cement floor and used the seats of their chairs for desks. I walked from chair to chair and watched as each copied the letters; I was amazed at their beautiful writing—at least it looked beautiful to me.

In the class that day we combined a study of letters and words. At the close, I realized how absorbed I had become—the class had lasted two hours; I had intended to teach only half that long.

Class members met me with a spurt of English the following week. Their vocabulary was limited, but they could use the few words they had learned the previous week.

Since they were so excited about speaking English, we spent less time on the alphabet and more on words and sentences.

A group of 20 people from Calvary Baptist Church, the English-language congregation in Bangkok, were to visit the leprosy facilities the day after the third class period, so we spent that session working just on conversation for use with the visitors. Although I could not be present to hear my students, their debut into the world of English went well.

At the next class I was introduced to the wax treatment. A container, much like an oversize kitchen sink, stood in the room. Pieces of wax—at first they appeared to me to be slices of cheese—were stacked alongside, and some were in the container. A pipe from a burner underneath ran to a portable gas supply.

In this treatment, patients dip their hands and arms into the melted wax, let it cool and harden, then peel it off and massage the affected parts.

Khun Maw Sin, a Thai physician from the Baptist leprosy clinic in Cholburi, said there would be ample time for our English study while the wax melted. He sat near the large pan and stirred the melting wax with a length of bamboo.

More than once I stopped and reminded him to announce when the wax was ready, and he gave assurance he would let us know. But he, too, speaks a little English, and he became engrossed

in the class. Before anyone realized it, the wax had not only melted but had become too hot for immediate use.

Language study was quickly brought to a close so that the patients would not be delayed when the wax had cooled sufficiently.

One by one, each patient approached the basin to dip his hands and arms, bent at the elbow, into the melted wax. The doctor cautioned each not to touch his arm to the tub, for some of the patients have no sense of pain there and could be burned before they realized it.

I saw one man press fingertips to lips to feel just how hot his fingers were. His fingers had long ago lost any ability to distinguish hot or cold, but his lips were sensitive.

The wax cooled and hardened quickly. As each patient returned to the tub to peel off the long, wax "gloves," I again thanked God for my ten healthy fingers.

As I watched, my thoughts were not on English until Dr. Maw Sin turned to me.

"I'm so glad you are teaching these people English," he remarked. "The writing is good therapy for their fingers, and to have something like this to look forward to is good for their spirits."

Wheeling home on my bicycle, I felt a bit selfish when I realized that it is I who always feel my spirits have been lifted after a teaching session with this special class.



FOR H. SCOFIELD, JR.

Above: In Thailand, Missionary Jerry Hobbs dispenses medicine to children for their father, who has leprosy.

Left: Author Stewart with her English class at Bangkla.

The Arab-Israeli confrontation in the Middle East, with its potential for wider conflict, has become a topic of considerable debate—frequently intemperate, usually inconclusive.

Statements by those who have leanings toward one side or the other are often highly partisan, as these articles are. This is true even among missionaries who serve either in Israel or in one of the Arab countries, for missionaries tend to closely identify with citizens of their adopted lands.

This article and the one following, written by qualified observers, consider the Middle East situation from differing viewpoints; both should be included in one reading. Neither writer is a Southern Baptist or a missionary. The articles are presented by this magazine so that readers may know what representatives of both sides are thinking, and do not represent the position of the Foreign Mission Board. This publication does not plan a continuing polemic between the two sides.

AT PEACE IN JERUSALEM

By G. Douglas Young

UNEASINESS and uncertainties stemming from misinformation or lack of information about what is really happening in Israel—"held" territories seem to be on the increase in certain circles in America. It affects the moral and value judgments of individuals and groups, not only to our detriment who live in Israel, but also to the personal detriment of those who become party to the spread of misinformation that hurts others.

In the long U.N. debates about border incidents, refugees, and Israeli occupation since the six-day war, accusations motivated by political considerations, rather than considerations of truth, contribute to the uncertainty.

Delegations of church groups, as well

The author is president of the American Institute of the Holy Land Studies in Jerusalem. The article originally appeared in the *Jerusalem Post* and has been made available by Associated Church Press.

as individual clergymen, have been coming to Israel for "inspections" that last only a few days. Some of their reports, widely circulated even though necessarily (for reasons of the shortness of their visits) based on partial and sometimes even faulty sources, add to the unrest being created. In fact, some church groups and clergymen who make reports never even get to Israel, but base their observations on information secured wholly from outside and biased sources.

This statement is made in the interest of easing any tension that might be developing and of inviting Christians to come, stay for awhile, study the situation firsthand, and form their own conclusions.

We Christians who live in Israel find life here as normal as in most parts of the world. The local tensions are not greater

than anywhere else in our twentieth century, and in some respects, due to good control of law and order, are much less.

Who speaks? The American Institute of Holy Land Studies is a ten-year resident of Jerusalem, Israel. It is an educational institution serving the churches of the world and their schools in general, American and European in particular. It is evangelical in background and perspective, yet its students come from many different ecclesiastical and theological origins, and its lecturers include distinguished local clergymen of a variety of theological backgrounds as well as noted Israeli scholars from local universities.

Thus, the Institute provides, along with its more academic objectives of archaeological, geographical, historical, sociological, and linguistic studies, an unusual, on-the-spot study and observation post and

'TO SAY ONE IS NOT ANTI-JEWISH BUT ONLY ANTI-ZIONIST IS MEANINGLESS.'

forum for the exchange of perspectives in all the areas of misgivings and lack of objectivity noted above.

Our long and close observation in Israel has brought us to certain understandings of the Jewish people here and their intentions as well as their acts, and of the problems causing uneasiness abroad.

There can be no doubt about the deeply religious character of the average Israeli and in particular the young, the sabras. Their religiosity may not be expressed as we in America are accustomed to seeing expression of religion, nor obviously is the content of their faith the same as ours. It is Jewish, not Christian, and consequently there are differences.

The impact of the Bible from Genesis to Malachi is everywhere evident, in person and place names, in quotations by statesmen, in names of products, and ideas, in Bible contests and study, in books and articles, and in many other ways.

The biblical records as well as uninterrupted Jewish tradition have created the Israeli feeling of deep roots in the land of the Bible and its history. These roots they justifiably see as eternal since the prophets from Moses to Jeremiah and Ezekiel reiterate it: "I have given thee this land as an eternal possession." To state that modern Zionism (the hope of their own government in the land God promised them) is opposed to Judaism is completely to fail to grasp Jewish self-understanding and tradition and to twist biblical statements.

'Error' about Promises

To take the promises made by God to Judah and Israel and apply them to the church is an error of hermeneutics of long standing in some churches. The New Testament declares that the "building of the tabernacle of David" is after "the calling out of the Gentiles a people for God's name" and not that they are the same things (Acts 15) and thus makes it clear that the church cannot absorb to itself the good statements of God to Judah and Israel. God's promises to Israel must, and do, stand yet.

The oft-repeated attempts to be anti-Zionist without being anti-Jewish (anti-Semitic in that sense) were shown to be erroneous by the complete solidarity of all the Jews of the world in June 1967. To say one is not anti-Jewish but only anti-Zionist is meaningless, since that June showed a solidarity unimagined before and demonstrates that there is no real distinction between these terms for the vast majority of Jews. This is a dangerous distinction to try to make in this age when anti-Semitism is frowned upon, certainly in theory, everywhere.

Religious and biblically-oriented people should not allow themselves to be moved to apprehensions by such allegations as irreligiosity or non-Bibleness among Israelis, not even by the use (misuse) of Zionist charges.

About the Refugees

Books and multitudes of articles have been written on the "Palestine Refugee." We have found, contrary to many of the conclusions reached in these books and articles, a great empathy between the Israeli and these people since so many—at least one-half of all Israelis—have been refugees themselves, many from Arab countries.

To speak of a "great deal of pressure and not a little force to 'encourage' the Arabs to leave" Israeli areas is sheer fabrication, vicious, and bound to contribute to feelings of uneasiness. The Israeli policy has always been, as Israel has done with all who chose refuge here, that they would be settled productively in their host countries, in line with the settlement of similar refugee problems in many other areas of the world, and that refugees should not be used as tools to raise international political sympathies. It is ironical that this issue, maintained by Arabs, should be used by friends of Arabs to cause antipathy against a people who have demonstrated so much humanitarianism.

It is also erroneous to say "Jerusalem has been overwhelmingly Arab from the seventh century until the modern influx." Historically, the opposite is true. The Jewish population has been the majority

in Jerusalem for many, many years—long before modern times. To unify a Jewish majority city after 20 years of its being divided by others is surely no cause for antagonism abroad.

Our churches damaged by wars since 1948 are being repaired by Israeli compensation funds. The extremely stringent laws protecting holy places and worshipers at them have been consistently and strictly enforced.

We feel at peace and at ease in our united city as Christians, with actually less fear of personal assault than in other cities in which we have lived abroad—such is the force of Israeli law and order being maintained. This may be said in spite of the border incidents and occasional Arab terrorist acts.

Contrary to the policy of the Arab countries, we here do not find opposition to ideas of peace. Attempts to bring physical destruction on civilians by border incidents or by planting of bombs in schools and theatres, or to use women and children for political ends, are ideas that are abhorrent to the mentality of people among whom we have lived here. To them, the basic question is peaceful coexistence, not destruction.

'Peace or Genocide'

The problem is not one of refugees, of occupations, or borders. It is a problem of either peace or genocide of Jews. When the area is ready for a genuine peace, all outstanding problems can be mutually worked out.

It becomes to Christians abroad not a cause for uneasiness or uncertainty but rather a deep moral issue as to whether they will lend encouragement to Arab nations whose plans include more war and possible genocide, or whether they will use their influence for the negotiation for peace now.

Now is the time for us all to stand up and be counted on the side of directly negotiated peace.

Such lasting peace is possible through wise action. Until we have that peace, however, we wish it known that in this local situation we dwell and work in confidence, with a real sense of security.

Heartbreak of the Middle East

By A. C. Forrest

FOR A DOZEN years now I have traveled in and out of this unholy Holy Land. I've always gone to both sides, where the arrogance and violence of some, the suffering of others, the bitterness and the blindness of many have always made it a heartrending, frustrating experience.

But now it is obviously worse, and getting worse every day.

I am convinced that we in the churches of North America and Europe could be much more helpful than we have been; but we have been led into misunderstanding by indifference and by propaganda, and, failing to understand, we have failed to act.

A first priority for Christians should be, I believe, a serious attempt on the part of pastors and leaders to understand and inform our people. We have been the objects of a massive and skilful propaganda campaign, and for long the recipients of imbalanced news.

Christians have a special concern for the Holy Land, although no more so than Jews and Muslims. It is the birthplace of three great monotheistic religions, and much of its historical interest and sacred geography are common to us all. I suppose most of us, reared in Protestant Sunday Schools, know the geography of Palestine as well or better than that of our own province or state.

The Holy City of Jerusalem, the little town of Bethlehem, the fair, green hills of Galilee, and the busy streets of Nazareth seem to belong to us all. Yet for

many years this land has been divided by hatred; its frontiers are marked by barbed wire and no-man's-lands; on its cease-fire lines the sporadic sounds of gunfire are often heard.

This is our first concern as Christians: a just and peaceful settlement.

And the Middle East is of tremendous significance to the peace of the world. This is the meeting place of three continents, where the ancient trade routes crossed and where the great powers still confront. It is more significant by far to future peace than Vietnam.

I don't like to bring up the anti-Communist bogey, but you can't live here, travel to Cairo, Syria, and Jordan, and not notice who's there and what's happening. "The West is handing us over to the Communists on a platter," I must have been told by desperately concerned Arabs one hundred times.

There is truth as well as fear in that charge. When America announces more Phantom jets for the Israeli army, the Arabs feel forced to turn to Russia for weapons, Communist threat or not. They believe Israel intends to expand further, even as Israel believes the Arabs would throw them into the sea if they could.

The Middle East oilmen know that whatever controls Middle East oil has a hand at the throat of Europe. Whoever is the military ally of the Arabs has a foot in the door of Africa.

And while we may know it isn't quite true, almost every Arab believes these three things: The Zionists control North American mass media. The American Mid-East policy is based not on what is good for America or the world but on the Jewish vote. And all that needs to

be done is for an American president to tell the Israeli Prime Minister to do what the United Nations says, and peace and justice could be restored in the Holy Land.

To help bring a promise of peace rather than a threat of war is for Christians a primary responsibility.

Neglecting the Cure

Our next concern is for the refugees. Here Christians have demonstrated their concern again and again these past 20 years. But the sad thing is, the situation is now worse than it has ever been. We've treated the symptoms but neglected the cure.

When Palestine was partitioned in 1948, and the Arab peoples refused to accept the division of their ancient land, they were defeated by the Israeli. Three quarters of a million of the Arab peoples lost their lands and homes and became refugees in the tents and camps of Jordan, Syria, and Lebanon.

By 1967 refugee numbers had increased through a large birthrate to over 1,300,000. Then came the June war. About 130,000 of these who fled were refugees from 1948; they took to the tents again, homeless for the second time. But another 220,000 were newly displaced in Jordan, Syria, and the U.A.R. (Egypt).

Since then, another 400,000 Egyptians have become displaced from their homes on the banks of the Suez Canal, and are scattered all over the U.A.R. There are now over 2,000,000 refugees and displaced persons in the Middle East.

The main task of feeding, sheltering, and educating them through the years

The author is editor of *United Church Observer*, publication of the United Church of Canada, and is on a year's sabbatical in Lebanon. The article, written in Beirut, was made available by Associated Church Press.

MOST IMPORTANT TASK

has been performed by the United Nations through UNRWA (United Nations Relief and Works Administration).

Recently displaced persons in Syria and the U.A.R. are provided for by their own governments. And 61 percent of the Palestine refugees don't live in camps. One way or another they have managed to get along, with some assistance, on their own—in caves, hovels, and accommodations shared with relatives. And, of course, great numbers of the refugees have made it to a new life in one or another of the Arab countries or abroad.

When I came to see these camps in July, 1967, they were still rather chaotic after the June war. I was appalled at the tragedy and the suffering. People were still trudging along the dusty roads carrying their beds and babies—some delivering their premature infants along the way. Tens of thousands were sleeping without shelter under the Syrian sky.

Incident in the Camp

Near Alexandria one day I visited a camp housing about 13,000 people from Gaza who had somehow gotten across the Sinai Peninsula and the Suez or had taken to the sea and were washed up in Egypt; many had been separated from wives, husbands, parents, and children.

One little boy, about ten or twelve, plucked at my sleeve, thinking I was a Red Cross representative come to help. "If you go to Gaza," he said, "would you tell my mother I didn't get killed?" Apparently in the fighting he became lost and was carried off to a distant place.

I took the name and address and made contact with the Red Cross, but there were many thousands of such cases, workers were few, censorship was strict, and other things came first. So I carried that little boy's note in my pocketbook and on my conscience all year.

When I came back, I went to that camp and to the hut where the boy was last year, and found out that he is now in Alexandria with his father, although his mother is still in Gaza. At least she now knows he didn't get killed.

That is only one of a hundred stories I could tell—and those who work here know so many more—of human tragedy, tragedy that can be abated by the skillful dedicated work of the church, YMCA, UNRWA, and others among these people.

There are a number of serious misconceptions among us about the refugees.

One is that they fled of their own accord, or because Arab governments told them to get out to make way for their armies. Numerous competent and informed writers have laid low that tale, but one of the most authoritative is John H. Davis, former Commissioner-General of UNRWA, who says in his new book *The Evasive Peace*: "Panic and bewilderment thus played decisive parts in the flight. But the extent to which the refugees were savagely driven out by the Israelis as part of a deliberate master plan has been insufficiently recognized."

Exhaustive research has destroyed the persistent myth that they fled of their own accord or were ordered to do so, but I. F. Stone, the Jewish intellectual, pointed out in *The New York Review of Books*, Aug. 3, 1967: "That argument not only rests on a myth but is irrelevant. Have refugees no right to return? Have German Jews no right to recover their property because they fled?"

This, of course, is one of the greatest—perhaps the greatest—cause of bitterness in the Middle East today. The people who fled from their homes, or just happened to be away when war broke out, have received no compensation, no rent, nothing of any sort through all the years, despite the fact that the United Nations says every year that they should either be allowed to return to their homes or be compensated for their losses.

Another myth is that they are lazy and would rather live in idleness in the camps than work. Davis says: "By nature the Palestinian Arabs are a friendly and an orderly people. They are also an innately industrious people."

There were and are grave economic and social reasons why the refugees, most of them peasants, could not be employed usefully after they lost their own fields. But by June, 1967, about half of them were making a go of it.

John Reddaway, UNRWA official, says: "For the first few years, some were stagnating in enforced idleness . . . but by 1967, 720,000, representing over half of the whole refugee population, were rapidly achieving the capacity to support themselves."

Actually, UNRWA's expenditures on the refugees average about ten cents a

day—seven cents for rations and medical services and three cents for education and vocational training. The refugee gets basic ration of dry foods providing 1,500 calories a day in the summer and 1,600 in winter.

'They Want To Go Back'

There are many other myths: that the host countries could settle the refugees; that the Arabs have spent nothing on them (they have contributed over \$100 million); that they are being kept in their poverty for propaganda purposes; that it is just an ethnic exchange, the Israeli receiving Jewish immigrants from Arab countries, and the Arabs ought to absorb the Palestine refugees.

The fact is, whatever the faults of the Arabs—and they are numerous—most Palestinians don't want to emigrate to America or be settled in Iraq; they want to go back to their homes and lands in Palestine. This is one thing on which the Arab nations are united, probably more strongly now than 20 years ago: "We will see justice done for the Palestinians if it takes 100 years."

Of course, there are many Arabs still in Palestine, and many are Israeli citizens with the vote, the right to sit in Parliament, and many other rights of citizens. But they claim—and there is evidence for it—that they are second-class citizens in their own land.

Since June, 1967, the Israeli have occupied all of Jerusalem and Jordan west of the River and a big piece of Syria, the Gaza Strip, and the Sinai Peninsula, conquered in the six-day war. There is evidence they intend to keep it, and Israeli hawks keep threatening to keep on going till the ancient biblical prophecy is fulfilled, and they have it all from the Nile to the Euphrates.

The Problem Defined

Stone says of this basic problem: "Stripped of propaganda and sentiment, the Palestine problem is, simply, the struggle of two different peoples for the same strip of land. For the Jews, the establishment of Israel was a Return with all its mystical significance the capital R implies. For the Arabs it was another invasion. This has led to three wars between them in twenty years. Each has been a victory for the Jews. With each victory,

IS TO SEEK TO UNDERSTAND?

the size of Israel has grown. So has the number of Arab homeless."

I asked an Israeli official, Schlomo Hillel, about the great empty camps in Jericho where there are homes, schools, hospitals, clinics—excellent UNRWA facilities built up over 20 years at Jericho; UNRWA keeps repeating that the refugees should be returned to their homes.

"Why didn't the Israeli permit these wretched people living in tents on the other side to come back?" I asked. The United Nations had voted 91-1 on Dec. 12, 1968, to "take effective and immediate steps for their return."

"The difference between you and me is that I have responsibility for the security of my people, and you haven't," he said. But the Arabs say this is all a calculated plan to rid Palestine of Arabs to make it a Jewish state.

The Israeli feel threatened and are threatened. They respond by blowing up houses, making arrests, expulsions, and reprisal raids on the other side. And the commandos infiltrate and set off bombs in marketplaces. And on it goes.

I was in Jerusalem right after 12 persons had been killed when an Arab bomb went off in the marketplace. A few days later, I was in the Jordan village of Kafar Assad right after an Israeli air raid had leveled half of the houses, killed 14, and injured many more, including several small children in an air raid shelter.

Bitterness Intense

The bitterness on both sides in both places was intense. There was no sign that the commandos' raids were frightening the Israeli into a settlement or withdrawing from the territory they had occupied, or agreeing to a U.N. settlement. There was no sign in Jordan that the air raid was going to frighten the villagers to abandon their border outpost.

You could feel the hatred in the Muslim Sabbath air of Kafar Assad as the men went to the mosque to pray and hear a sermon, "not from the Koran but on the events of the week."

"You can tell the world we're not leaving our homes this time," the village headman said.

There are many responsible persons on both sides. But I get the feeling here that in Israel the hawks are in command, that there is no intention of withdrawing

from occupied territory, or permitting refugees to return, or responding to U.N. demands.

In the Arab countries I find that responsible elements in Jordan and the U.A.R. and Lebanon are still in control—but they could lose control. The common people are with the commandos whom they look upon as the French looked upon the resistance fighters 25 years ago. They want a settlement on the basis of the Nov. 22, 1967, resolution of the Security Council.

"If there is not a settlement soon, there will be war," I have been told repeatedly by men whose judgment I respect.

It is rather generally assumed that Israel would win again, occupy more territory, and drive out more Arabs to be refugees.

When you say that even to a responsible Arab, he will say, "Maybe. But we have lots of time. If it takes 100 years, we will have justice."

Some Steps To Take

What can churchmen do?

In my opinion, the most important task is to seek to understand. There are excellent sources of information. I trust U.N. reports and such writers as Stone and Davis—and others whom they quote. If you take a trip to Israel, go to Jordan, too—or vice versa.

I don't think anyone will disagree with the generalization that the Israeli and Zionists are skillful propagandists, or Stone's assertion: "The U.S. press is so overwhelmingly pro-Zionist;" or the statement that the Arabs are terribly inept at their public relations, and that their hyperbole, "We'll drive them into the sea," has done incalculable harm.

Churches should have good study books, and our people should be encouraged to study this matter carefully. Home churches should listen to what their fellow churchmen and missionaries in the Middle East say.

I believe, too, that we should continue to support generously our own denominational appeals for world service and refugee work. The agencies helping the refugees do a good job. The people need the help. And we should support our governments and urge them to contribute even more generously to UNRWA.

But I am remembering what a young

American churchman said after he had been on the job a few months in Jerusalem: "I think we should take some of the money and use some of the effort now expended on the refugee projects and press hard for a solution of this problem."

And a young refugee girl in Jordan said to me, "Appeals, appeals, charity, charity. I'm sick of it! What we want is justice." Church councils have passed good resolutions. They need to do more.

Whatever way you cut out the cloth, whatever analysis you make of the whole matter, however you interpret or misinterpret the prophecies of Scripture, this is an inescapable fact: great numbers of innocent people are suffering.

Great numbers of innocent people have lost the homes where their fathers had lived for over 13 centuries. A great injustice has been done the Palestinian people. The scales of justice can never be completely balanced; the pages of history cannot be turned back.

But an attempt to right the wrongs must be made.

In a statement issued last November, some Middle East churchmen said: "We have seen hope among our people give way to hopelessness, and sorrow turn to despair. We have seen anger turn to hatred, and we are deeply grieved. Our young men have been taught to hate injustice, but it is so easy for them to learn to hate the hand by which injustice comes. Yet, we Christians believe that only more pain will come from further violence, and that there is a better way."

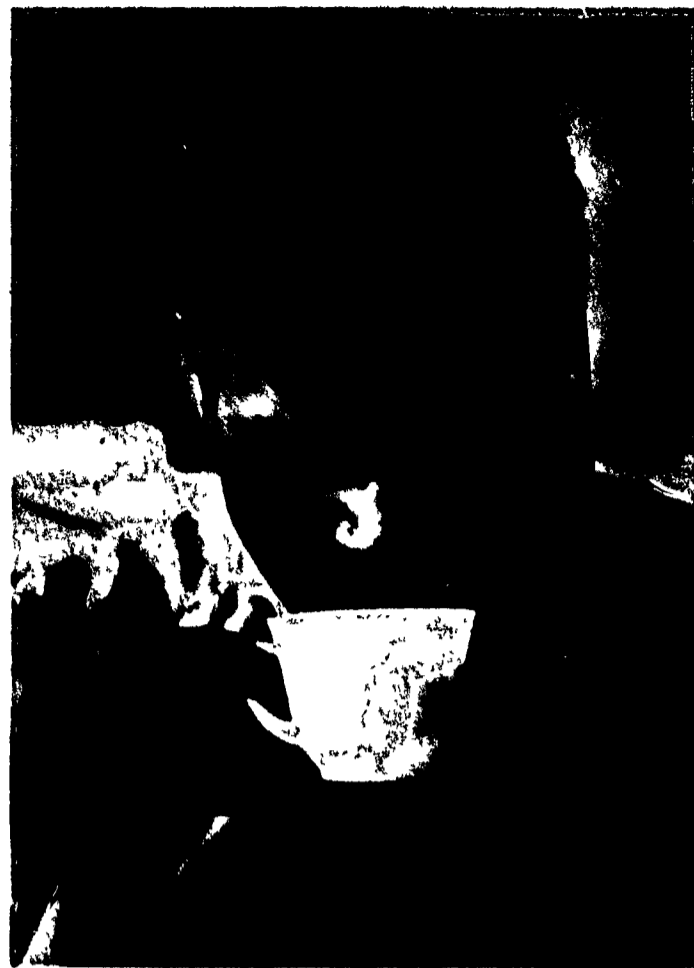
One way, warn a group of Middle East statesmen, all educated in American universities and committed to the democratic principles and high ideals of the West, is communism. "If it is a choice between Zionism and communism, we will take communism," they told President Nixon's envoy, William Scranton.

Another way, warned I. F. Stone: "If enmity deepens and tension rises between Israel and the Arab states, both sides will by one way or another obtain nuclear weapons for the next round."

There is a third and best way in which the churches may help. There should be a massive and sustained effort—mounted by informed and honest people—to bring a settlement based on justice now. The Nov. 22, 1967, U.N. resolution provides the basis for such a settlement.



Journeyman Hinkle paints display poster for Baptist book store.



University of Malawi student at tea time.

Photos by Gerald S. Harvey

Among Malawi's Students

By **JOHN W. HINKLE**
*Missionary Journeyman
in Malawi*

Hinkle and students at University of Malawi, Blantyre.



STUDENT work." That's what I told people in the States I would be doing for the next two years when I became a missionary journeyman in 1968. But during the first few months in Malawi I found my work much more varied.

A lounge to be used for students is included in the new Baptist Building. But since the facilities were not completed until early 1969, opportunities appeared for other types of work.

For instance, I have helped make

building blocks for two African churches—one in Chickwawa, the other at Nyamula. And I helped form bricks for the African pastor's house at Soche. Aside from causing a few blisters, this work has been exciting and rewarding in the fellowship established when African and European [white person] work side by side.

For Baptist book store windows I have been expressing myself in drawing and painting posters. Each month a new poster goes up in the windows

of the book store at Limbe and the one in Chickwawa. A scene featuring Africans in typical village settings is featured on each poster, along with an appropriate Scripture verse.

Hopefully, the posters not only brighten the shops but visually extend the Good News to people of Malawi.

The new student lounge should prove a real asset in working with university students. It provides books and magazines of a religious nature. Stereophonic music sets the mood. A ping



Hinkle talks with guard at Malawi Broadcasting Corporation.

Relaxing at mission residence, journeyman weaves picture with yarn on screen wire.



pong table inside and a volleyball court outside offer recreational outlets. A study room with reference books is available.

Plans include organizing a choir so that students may learn some of the great Christian anthems. A student Bible study and round-table discussion are anticipated.

Contacts with students from Chancellor University, Malawi Polytechnic, and Soche Hill College have been rewarding. At one recent student gathering I spoke to more than 40 students. Twenty-one attended a fellowship for Soche Hill College students. From Chancellor University several students join a weekly Bible study for Blantyre Baptist Church.

At a young people's Bible study class on Sunday mornings attendance has increased steadily since it was begun last September. Europeans, Africans, and Asians study the Bible together.

Visiting various campuses, I encounter many students who are searching for a meaning in life. Many are curi-

ous about Christianity but are afraid to take the first step in trying to find out about this new way of life.

College students in Malawi seem much the same as in the States: Some do not yet know what they will do after finishing their education. Some forget what they have been taught at home about Christianity; these usually try to join the crowd by starting to drink alcoholic beverages or to smoke. Of course, some remain true to their Lord and are anxious to serve him in any capacity while at school.

Tremendous potential is apparent among the young people of Malawi as they seek to strengthen themselves with education. Even greater promise lies within those students willing to follow their Lord at any cost.

Student work is my vocation, as I had imagined, but it involves much more than I had dreamed. The work is exciting and promising.

Students and young people everywhere need Christ as Saviour. My prayer is that I can be the Lord's instrument among students of Malawi.

FOREIGN MISSIONS CLIPBOARD

April, 1969

The first Southern Baptist missionaries to WEST PAKISTAN were designated by the Foreign Mission Board in March. Transferred from East Pakistan to West Pakistan were the Patterson S. Johnsons. Pakistan is one political unit, but its two geographical parts lie 1,000 miles apart, separated by India. Southern Baptists have had missionaries in East Pakistan since 1957.

A study of physical and social needs of the people of SOUTH VIETNAM was authorized by the FMB at its March meeting. The purpose is to develop a long-range plan for ministering more effectively to the South Vietnamese. Asked to assist missionaries with the study this summer was Walter Delamarter, associate professor of social work and director of social work education at Southern Baptist Theological Seminary, Louisville, Ky.

A total of 18 new missionary personnel were added by the FMB in March. The Board appointed 12 career missionaries, employed four missionary associates, and reappointed a former missionary couple.

Among March appointees was Lynn Groce, first ex-journeyman to be appointed by the Board for career service. An agriculturist, he served as a missionary journeyman 1966-68 in TANZANIA, where he met his wife Suzanne, daughter of the Douglas M. Knapps, career missionaries in the field of agriculture. The Groces are to go to Ethiopia.

Having extended the "field representative plan" in February (story, page 29), the Foreign Mission Board in March designated four new field representatives: John Allen Moore, missionary to Europe since 1938, for Europe; William W. Marshall, appointed in March, for the Middle East (he is concluding work as an associate personnel secretary for the Board; story, inside front cover); John E. Mills, missionary to Africa since 1947, for West Africa; Davis L. Saunders, appointed in 1951, for East and Central Africa.

A total of \$11,730,175.45 from the 1968 LOTTIE MOON Christmas Offering was reported received by the Foreign Mission Board as of March 13. This is \$406,034.75 more than receipts at about the same time last year. Books on the 1968 offering close May 1.

A gift of \$10,000 from the ALABAMA Baptist State Convention for relief in Nigeria and Biafra was acknowledged by H. Cornell Goerner, Foreign Mission Board secretary for Africa. An upsurge of concern within many Alabama churches prompted the state Baptist executive board to authorize an appeal for funds.

Skyjacking has affected at least one Southern Baptist missionary. The return to BRAZIL after furlough was slightly delayed for Missionary Betty Smith late last year when her flight to Miami was diverted to Havana.

Results Precede Crusade

Even before campaigns in the Crusade of the Americas began in Mexico in late March, Crusade publicity had brought definite results.

—In Monterrey, Nuevo León, a young drug addict waited to buy drugs from two acquaintances in a public market in front of First Baptist Church. When they did not show up, the young man began walking around the market until he looked up and unexpectedly saw the sign, "Christ, the Only Hope."



He entered the church, where he found Alfonso Victor Muñoz, himself an ex-addict of drugs, preaching Christ as Saviour. The young man professed faith in Christ at that service and later accepted God's call to preach. He is now enrolled in the Mexican Baptist Theological Seminary, Torreón.

—In Guadalajara, Jalisco, a man saw one of the "Christ, the Only Hope" announcements and began asking who put out the publicity. He finally made his way to the Third Baptist Church, where he professed faith in Christ.

About a week later, the pastor, Apolonio Hernández, Missionary James D. Crane, and some other church members held a service in the street in front of the convert's home. Two families remained after the service to hear more about Christ, and the new Christian gave a vital testimony of his own saving faith in Christ. A mission has been established in his home.

—In Tijuana, Lower California, a young man who is not a Christian arrived home by bus from Mexico City to visit his mother. In her home he found publicity about the Crusade.

Then he told her about seeing a sign three stories high on San Juan de Letran Avenue in Mexico City. He said that when he looked up to read the sign's message, "Cristo, la Unica Esperanza," he had his most profound spiritual experience ever.

We have joined his mother in prayer that this theme will become reality in her son's life.

—In Nuevo Laredo, Tamaulipas, a man who had taken a couple of drinks was walking by First Baptist Church when he saw the sign with the Crusade theme. He met Pastor Homero Job Ramos and was relating his spiritual needs when he began to cry. During this encounter, the man accepted Christ as Saviour.

The Crusade is a reality in the lives of many laymen. Some are sacrificing hours of work.

One man sold his business to be able to dedicate most of his time this year to the Crusade.

Ervyn E. Hastey, Mexico, D.F., Mexico

EPISTLES

Cure for the Blues

The blues almost overcame my husband Harry one Saturday morning. Because of illness, we had been unable to attend the National Baptist Convention during the week in Escuintla, at the church where we are members. It seemed to Harry that recent months had produced only a zero in missionary service.



Then a visitor came. "Does Don Haroldo live here?" he inquired when the door was opened. (Many Guatemalans call Harry "Haroldo," since "Harry" is difficult for them to pronounce.)

Our guest was Fidel Samol, a young man from a remote Indian congregation. He had ridden a bus from Escuintla, where he had attended the convention, into the capital to greet us and tell us about the work.

Out of a congregation of 50, he is one of perhaps five who can read and write. He had attended a three-week course of study for lay leaders and pastors at the Paul Bell Baptist Indian Institute and planned to attend another.

Harry had helped him secure a Bible with a concordance and had encouraged him to attend the institute. While we were ill we had sent him a small check to help with travel expenses to the institute.

Timidly he explained why the check had never been cashed: it was the first check he had seen, and he had not known what to do with it. He had managed to

pay for his travel out of personal funds and was saving the check to buy a Bible dictionary.

Fidel told of a new spirit of unity and enthusiasm in his church, which had been thrilled by what he had learned at the institute, especially the instruction in homiletics and music. We could picture him preaching in his community, where an Indian dialect is predominant.

While we talked, another visitor came—Daniel Garcia, a student at the Guatemalan Baptist Theological Institute here. He has been helping a small congregation in the village of Cerro Colorado on the south coast. He, too, had attended the convention.

Not long before, he had conducted a Vacation Bible School—his first ever—at Cerro Colorado. I had explained the purpose of such a school during one of his many visits to our home.

My husband and I recalled past associations with these men—the conferences in our home with Daniel, and the conversations with Fidel that culminated in his venturing out of his provincial community to attend the institute. As they said goodbye, we felt gratitude that God had permitted us to share life with them.

After they left, Harry remembered having prayed that morning, amid his despair, that we might see some meaning and purpose in our missionary work. He had not expected so quick an answer.

Jean (Mrs. Harry E.) Byrd
Guatemala City, Guatemala

Jacket Witness for the Champ

The weight-lifting champion of Central America, Fernando Esquivel, went to the Olympics in Mexico City with a jacket given him by the Costa Rican Baptist Convention. On the back the jacket bore the words "Cristo, la Unica Esperanza" (Christ, the Only Hope).

While at the Olympics he took part in the custom of exchanging jackets with other participants. Although Fernando finished 12th in the competition, he managed to exchange his jacket with the champion, who is from Finland.

Fernando told the champion what the jacket inscription meant and asked whether he was a Christian. The Finn professed no faith at all.



We are praying that each time this champion is asked what the words on the jacket mean that his heart may be touched until he comes to accept Christ. We also pray that many people in Finland will come to the realization of their need for Christ as a result of those words.

Fernando, a member of San Ramón Baptist Church in San José, is not a professional weight-lifter and has never had formal lessons. He learned to increase by 100 pounds the weight he could lift just by watching weight-lifters at the Olympics. He broke all his previous records and remains the champion of Central America and second in all Latin America.

"It is only through Christ that I have been able to do this," he declares.

Esther (Mrs. Carlo E.) Christian
San José, Costa Rica



At their home in Argentina, Darlene (Mrs. Charley E.) Westbrook teaches her children. The family is now on furlough in the States.

Tending an Old Vineyard

The needs of an old vineyard are often greater than those of a new one. It takes more patience and greater love to care for an old plant than a new. There is something exciting in youth that has to be searched for in age. But the searching is worth the effort.



Nigeria is an old vineyard. Much toil has been expended. There has been much sowing, watering, and reaping of the Word since Southern Baptists began work with the commissioning of Thomas Jefferson Bowen in 1850. God has led and blessed.

Perhaps it is impossible to adequately compare the needs of two vineyards. The needs of one will not be the same for another. They must both be cared for—propagated, watered, nurtured.

Even a productive vineyard needs watchful attention. Vinedressers must be trained to cultivate, prune, and care for the plants if they are to bear fruit of quality. A large, old vineyard requires the services of many well-trained vinedressers, and their work is never finished.

Nigeria is an old vineyard, but I challenge anyone to find a vineyard where needs are greater, where rewards and satisfactions are sweeter to the faithful vinedresser. True, the dark and hideous shadow of war casts gloom and despair

over the vineyard. This does not lessen the responsibility of the dresser, but only makes it more difficult. In fact, the more difficult the task, the greater the challenge and the reward can be.

Many dressers are working in this vineyard, but not nearly enough. Many plants here are not adequately cared for. In some sections there are no plants.

It's a good land, and plants will grow if only someone will come to sow, water, prune, and love.

Robert M. Parham, Jr., Jos, Nigeria

'Will You Tell Us?'

Just as I started to prepare lunch, I looked out the window and saw a young couple passing by. I decided to invite them in from the yard for coffee.



"We have often passed by your sign on the highway and have wondered about you," they said. "Today we decided to come in. Will you tell us about your religion?"

I was the first Baptist they had ever met, and I tried to "start from the beginning," as they requested, to tell them what we believe. The young man was born in Israel and is going to practice law. They invited me to visit them.

Sarah (Mrs. R. Lee) Bivins
Central Sharon, Israel

A Time for Feasting

What a festive occasion was the Chinese feast we attended not long ago. It was very different from the wedding feasts where it is a Chinese custom to serve alcoholic beverages. This was a feast to celebrate something of a miracle.

The day before, at Leng Kwang Baptist Church in Singapore, a Chinese businessman publicly professed his faith in Christ.

For years, missionaries had been praying for him. His Christian family, as well as others, had witnessed to him. But he



felt he could not accept Christ as long as his aged mother was still living. Since she is a strong Buddhist, she opposed her son's accepting the Christian faith.

But the feast marked a double celebration—his decision and his mother's 85th birthday.

We enjoyed the delicacies of shark's fin soup, baked goose, turtle prepared exquisitely, and delicious suckling pig.

What a wonderful birthday present this man had for his mother—a Christian son! Now we pray that this son who loves his mother so much might be able to win her to a saving knowledge of Christ.

Wheeler Kidd, Johore Bahru, Malaysia

Outdoor Baptistry

A local swimming pool served for the recent baptismal service for two men and a woman.

Swimmers in an adjacent pool at first did not pay much attention to the little congregation singing "O Happy Day," nor was there much heed paid the poolside sermonette.



But after we entered the water fully clothed, I looked up and observed that the other pool was empty of swimmers. All was quiet, and our pool was surrounded by a gallery of curious onlookers.

With such an audience, the candidates stood solemnly while my remarks grew longer and longer.

It was this aspect of testimony that caused the church to decide some months ago to locate its baptistry not inside the house that is being remodeled into a church building, but in the front yard, where services might draw a crowd of spectators from the street. The weather, of course, is like summer the year around.

The next baptismal service was scheduled to be conducted in the new, two-by-three-meter, plaster-lined, brick baptistry—outdoors.

George R. Trotter, Bogor, Indonesia

Beginning with Ten

Unfamiliar words echoed through the streets of Salama, Chile: "Día feliz, cuando escogi servirte, mi Señor!" (O happy day, that fixed my choice!).



The song came from an unusual procession—a group of Christians walking toward the river to be baptized.

On this day in October, ten new Christians, accompanied by their friends, were making their way from the rented mission site through the streets to the river that flowed nearby. The baptismal candidates were the "firstfruits" won in Salama, a town of some 5,000 people. They represented results of sacrificial labor by a Baptist family who had moved there a year earlier.

As the candidates walked and sang, other townspeople joined the group and followed them to the river, where missionary and converts waded into crystal water flowing from the melting snows of the Andes Mountains a few miles away.

Ten people offered impressive testimony by their baptism to those who watched. Ten people formed the beginning of another Baptist church; plans call for organization next October.

R. Frank Coy, Valparaíso, Chile

MISSIONARY

FAMILY ALBUM

APPOINTMENTS (March)

BLAKELY, Vernal Nelson, Okla., & Carol Jean Faulkner Blakely, Calif., E. Africa (4618 Frazier, Ft. Worth, Tex. 76115).
GROCE, Verl Lynn, Mo., & Suzanne Louisa Knapp Groce, Fla., Ethiopia (7908 W. Ridge, Raytown, Mo. 64138).
HOGLEN, Wilburn Cordell, N.C., & Betty Jean Miller Hoglen, Tenn., Venezuela (3802 Bennett Ave., Flint, Mich. 48506).
MARSHALL, William Walter (Bill), Ky., & Alice Leo Gardner Marshall, Ky., Middle East (3910 Hanover Ave., Richmond, Va. 23220).
NELSON, George Barry, Mo., & Judith Ann (Judy) Ray Nelson, Mo., Indonesia (Rt. 1, Malta Bend, Mo. 65339).
WYMAN, David Gregory, N.M., & Barbara Ann Walker Wyman, N.M., Mexico (7358 Norma, Ft. Worth, Tex. 76112).

MISSIONARY ASSOCIATES (Employed in March)

KIDD, Jesse Lee, Ark., & Wilma Alice Gemmell Kidd, Nebr., S. Brazil (200 Julia St., El Dorado, Ark. 71730).
LANGLEY, Earl Edward, Tex., & Lois Eugenia Henson Langley, Tex., Taiwan (105 Juanita, Plainview, Tex. 79072).

ADDRESS CHANGES

Arrivals from the Field

BAUSUM, Rev. Robert L. (emeritus, China-Taiwan), Rt. 1, Box 382, Annapolis, Md. 21401.
MILES, Virginia (Indonesia), c/o John E. Miles, 1302 Chaney Rd., Raleigh, N.C. 27606.
NICHOLS, Sophia (S. Brazil), 1516 Richardson Cr., Hartsville, S.C. 29350.
PARSONS, C. Victoria (Philippines), c/o Ruth Parsons, 347 N. Laburnum Ave., Richmond, Va. 23223.

Departures to the Field

BRANDON, Rev. & Mrs. James O., Caixa 552, Campinas, SP, Brazil.
BRUBECK, Rev. & Mrs. Roger, Box 7190, Kampala, Uganda.
CRUCE, Rev. & Mrs. Billy F., Box 7190, Kampala, Uganda.
CULLEN, Rev. & Mrs. Robert Lee, Box 832, Bangkok, Thailand.
DOUGLASS, Rev. & Mrs. Richard B., Caixa 679, Campinas, SP, Brazil.
ELMORE, Rev. & Mrs. Lanny, Box 7190, Kampala, Uganda.
FISHER, Rev. & Mrs. Maury J., Box 832, Bangkok, Thailand.
FLOURNOY, Rev. & Mrs. H. Marshall, Caixa 399, Florianopolis, SC, Brazil.
HAWKINS, Rev. & Mrs. James W., assoc., Caixa 23, Santa Maria, RS, Brazil.
JACKSON, Shirley, Caixa 950-ZC-00, Rio de Janeiro, GB, Brazil.
KING, Harriette L., 10-C Farquhar St., Penang, Malaysia.
MATTHEWS, Rev. & Mrs. E. Price, 350, 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.
MEIN, Dr. & Mrs. David, Caixa 221, Recife PE, Brazil.
PEACOCK, Rev. & Mrs. Bill R., Bap. Mis., IPO 1361, 35-3 Ka, Choong Moo Ro, Seoul, Korea.
PEMBLE, Peggy, Caixa 206, Teresina, PI, Brazil.
ROBINSON, Mr. & Mrs. Jerry L., Caixa 679, Campinas, SP, Brazil.
SAUNDERS, Letha M., Caixa 572, São Paulo, SP, Brazil.
SCAGGS, Josephine, Bap. Mission, Box 197, Ft. Harcourt, Nigeria.
SCANLON, Dr. & Mrs. A. Clark (he is field rep., Caribbean Field), Apartado 880, Santo Domingo, D.N., Dominican Rep.
SCHOLLAR, Rev. & Mrs. John E., 83 Onishi Ter, Hgts., Toguchi, Kitanakagusuku-Son, Okinawa.
SPANN, Rev. & Mrs. Jimmie D., Dr. Carlos Maria de Pena 4309, Montevideo, Uruguay.
TERMS, Rev. & Mrs. Bob A., Boite Postal 312, Pointe-a-Pitre, Guadeloupe, F.W.I.
WAKEFIELD, Rev. & Mrs. R. E., 96-B, Jalan Telak Gadong Rd., Klang, Selangor, Malaysia.

On the Field

EDMOND, Rev. & Mrs. Roy T., Jr., P-40, Mercy Housing, Oyama, Ginowan City, Okinawa.
GREEN, Rev. & Mrs. Urban L., Bap. Mission, Box 197, Ft. Harcourt, Nigeria.
HAMPTON, Rev. & Mrs. Robert A., Caixa 24, Petrolina, PE, Brazil.

HARRIS, Emogene, Bap. Mission, Box 197, Ft. Harcourt, Nigeria.
HENDERSON, Rev. & Mrs. John M., Rua Corte Real 150-2A, Porto, Portugal.
HERRINGTON, Mr. & Mrs. Glen D., 14, Road 7/20, Petaling Jaya, Selangor, Malaysia.
HOLLEY, Rev. & Mrs. Herbert H., Bap. Mis., Box 752, Sandakan, Sabah, Malaysia.
McMILLAN, Rev. & Mrs. Tom W., Box 739, Arusha, Tanzania.
MILES, Rev. & Mrs. David L., Caixa 178, Recife, PE, Brazil.
PARKER, Rev. & Mrs. Wendell C., Primera Calle, Barrio La Esperanza, Jalapa, Guatemala.
POWERS, Rev. & Mrs. George W., Boite Postal 41, Mombasa, Kenya.
STILES, Sr. & Mrs. James H., Jr., Apartado Aereo 1399, Cucuta, Colombia.
WATANABE, Rev. & Mrs. George H., 5/22 2-chome Kamodogahara, Sumiyoshi Higashi Nada-ku, Kobe, Japan 652.
WILLIAMSON, Dr. & Mrs. Guy S., Apartado F-2915, Guadalajara, JAL, Mexico.
WILSON, Barbara, Box 32, Limuru, Kenya.

United States

ANDERSON, Dr. & Mrs. Maurice J. (Hong Kong), Box 21823, Univ. Sta., La. 70803.
BAILEY, C. R. (Columbia), 1808 Symphony, Mid-west City, Okla. 73130.
GRIFFIN, Rev. & Mrs. Harry D. (Japan), Box 32, Hinton, Okla. 73047.
HANLETT, Lettie (Mrs. P. W.) (emeritus, Brazil), Hotel Cactus, San Angelo, Tex. 76901.
MILLS, Mr. & Mrs. John C. (Liberia), 4731 NW, 34th, Apt. 205 N, Okla. City, Okla. 73127.
MONTGOMERY, Mr. & Mrs. I. E., Jr. (Kenya), 325 Piney Pt., Houston, Tex. 77024.
MOSELEY, Dr. & Mrs. James R. (Nigeria), 401 N. 27th St., Leeds, Ala. 35094.
RENFROW, Rev. & Mrs. Harold E. (S. Brazil), 5820 Kenmore, N. Apt. 683, Chicago, Ill. 60619.
STOVER, Dr. & Mrs. S. S. (emeritus, Brazil), 917 Greencove Dr., Garland, Tex. 75040.
WARR, Mr. & Mrs. James C. (Mexico), 7017 Hillwood Rd., Little Rock, Ark. 72207.

RESIGNATIONS

LAMBERT, Margaret, Nigeria, Feb. 14 (White Marsh, Va. 23183).

ASSIGNMENTS TERMINATED

MORRIS, Cecilia G., Journ., Vietnam, Mar. 1 (c/o Harpie Morris, Box 304, Chillicothe, Tex. 79225).

TRANSFERS

CLAXON, Rev. & Mrs. W. Neville, Nigeria to Dahomey, Mar. 1.
GREEN, Rev. & Mrs. T. S., Paraguay to Argentina, Mar. 1.

HASSEN, Rev. & Mrs. Charles M., Columbia to Paraguay, Mar. 1.
LUNDWALL, Mr. & Mrs. Raymond V., Nigeria to Ethiopia, Mar. 1.

BIRTHS and ADOPTIONS

BLUNDELL, Claude Richard, son of Mr. & Mrs. C. Ray Blundell, Jr. (Uganda), Feb. 5.
GREENWOOD, Jonathan Eric, son of Rev. & Mrs. Richard R. Greenwood (Guatemala), Feb. 10.
HOBBS, Carrie Ellen, daughter of Rev. & Mrs. Jerry Hobbs (Thailand), Dec. 21.
LAGRONE, Stephanie Grace, daughter of Rev. & Mrs. Charles E. LaGrone (Argentina), Feb. 2.
MARONEY, Barry Kent, son of Mr. & Mrs. Jimmy K. Maroney (Journ., Ghana), Feb. 5.
SMILEY, Janet Kristen, daughter of Rev. & Mrs. G. Eugene Schlett (Rhodesia), Jan. 27.
SCHROEDER, Lori Gayle, daughter of Rev. & Mrs. Lowell C. Schroeder (N. Brazil), Nov. 11.
SHELTON, Lisa Anne, daughter of Rev. & Mrs. Keith D. Shelton (Peru), Feb. 3.
TURNER, Anne-Marie, daughter of Mr. & Mrs. Joe G. Turner (appointed for Vietnam), Jan. 26.

DEATHS

AUSTIN, Mrs. Feb V., mother of Stella A. Austin (Nigeria), Feb. 27.
BELLINGER, Mrs. N. H., mother of Robert N. Bellinger (Liberia), Feb. 5, New Orleans, La.
SHORT, Mrs. W. T., mother of Jaxie Short (Hong Kong), Mar. 1.
STEVENS, Homer, father of Rev. Howard L. Stevens (Mexico), Feb. 17, Athens, Ga.
SUMMERS, Mrs. T. B., mother of Mabel Summers (Lebanon), Feb. 9, Bardonia, Ky.
WATSON, Mrs. I. L., mother of James O. Watson (Paraguay), Jan. 26, Marianna, Fla.
WILLIAMS, R. F., father of Maxine (Mrs. Gordon E.) Robinson (Nigeria).

Assisting Psychiatrist Dies

Dr. Benjamin Parker, a New Orleans psychiatrist who has worked with the Foreign Mission Board in examining missionary candidates and helping missionaries for the past 15 years, died Feb. 24. "Through the years, Dr. Parker has had a very keen understanding of our missionary problems and has been of great help in evaluating the candidates for appointment," said Franklin T. Fowler, the Board's medical consultant. "His death is indeed a loss to the whole foreign mission enterprise."

Surface Mail again Deliverable

An embargo on surface mail to Africa, Europe, and the Middle East was lifted in mid-February by the Post Office Department. Settlement of a longshoreman's strike permitted the action.

INTERNATIONAL RECIPES

Fried Rice

4 cups cooked rice	2 eggs
3 tablespoons peanut oil or salad oil	1/2 cup ham (diced)
1/2 cup diced roast pork (leftover)	2 tablespoons soy sauce
	2 sprigs green onions, chopped fine

Heat pan, add oil, and fry pork and ham. Add rice and fry for 10 minutes, stirring constantly. Add soy sauce and green onions and mix well. Break eggs into the rice and stir until cooked. Add salt to taste.

(Note: Any leftover meat or vegetables, diced, may be used. Fresh or canned crab, shrimp, or lobster will add to the taste of the dish.)

—Mrs. Samuel Choy, missionary in Korea

(Readers are invited to share recipes for specialty dishes from any overseas country where Southern Baptist missionaries serve.)

FOREIGN MISSIONS QUIZ

Report

How up to date and accurate is your knowledge of the extent of the Foreign Mission Board's worldwide endeavor?

Annual statistics from the fields were recently released. The multiple-choice questions below are based on that report, dated at the end of 1968. Answers on page 30.

1. The total of overseas missionary personnel (career and all short-term categories) of the Foreign Mission Board at the end of 1968 was:

- (a) 2,094 (b) 2,371
(c) 2,814 (d) 3,105

2. Since its organization in 1845, the Foreign Mission Board has appointed a total of how many missionary personnel (all categories)?

- (a) not quite 4,200 (b) almost 6,000
(c) nearly 8,500

3. Overseas churches related to Southern Baptist foreign mission work total:

- (a) 2,040 (b) 5,154
(c) almost 9,000

4. Of these churches, what portion are self-supporting?

- (a) about 4 out of 10 (b) almost half
(c) more than 7 out of 10

5. National pastors number:

- (a) 1,504 (b) 2,079 (c) 4,413

6. Membership of these churches is:

- (a) 611,000 (b) 734,000
(c) just over 1 million

7. Baptisms reported for the year by these churches reached:

- (a) just over 22,000 (b) 50,000
(c) 120,000 (d) almost 300,000

8. The number of schools (all types, kindergarten through theological) related to the Southern Baptist foreign mission program total:

- (a) 374 (b) 519 (c) 837

9. In Southern Baptist medical mission work overseas, besides 83 clinics or dispensaries, there are how many hospitals?

- (a) 9 (b) 21 (c) 40

10. The total of registered inpatients and outpatients treated in these facilities during the year reached:

- (a) about 247,000
(b) just under 410,000
(c) almost 680,000

11. At these medical mission facilities, how does the number of national physicians compare with the number of missionary physicians?

- (a) twice as many missionary physicians as national physicians
(b) nearly four times as many national physicians as missionary physicians
(c) almost an equal number

12. How many publication centers does the FMB have around the world?

- (a) 5 (b) 27 (c) soon to be 42

LETTERS

One Word

I was enjoying my February THE COMMISSION and thought we were really making progress, and the article by Gainer E. Bryan, Jr., on "Audiences in Rhodesia" was one I could share with my neighbors.

Then I came to the last paragraph, and the whole article was ruined because of one word, "use." I knew then that my friends would not see it, for they would know that the white people were still "using" their race to benefit the Caucasian, even in religion.

Choice of words is important in a troubled world.

Mildred Johnson Jones
Fort Worth, Texas

Meaning of 'Missionary'

Train up a child. Fine! But Pastor Moffatt ["Train Up a Child—for Missions," THE COMMISSION, Jan.] leaves me wondering what all the fuss is about.

Along with other millions of Americans I own and use a camera; a pretty good one, in fact. But I'm not thereby a real photographer. Snapshots, yes. But photographs? Not many.

I confess myself a Christian; a witness. Pray God, an honest one and faithful. And "missionary" in the sense of identification with a local congregation and the church. But "a missionary"? Until somebody shows us how to use a more descriptive word, it seems to me that a missionary is one who personifies the ministering concern of all our congregations in places and situations where we can't all go to live for the sake of the gospel.

Susan Weaver
Richmond, Virginia

A Penny Per Dollar

I have been a Christian for ten years and taking your fine magazine for nearly eight of them. I sometimes read of ways to increase the Lottie Moon Christmas Offering.

The first year, I did not know ahead about it, so had very little to give. So I started right away in January of the next year saving money for it, and still do the same.

I aim to give at least a penny out of each dollar I earn, also add other coins from time to time. Even my smallest grandchildren know of the Lottie Moon jar in my cupboard and will bring money from the sale of a pop bottle to add to it.

Being church treasurer, I can see what our Lottie Moon Offering could be if we'd all give a "penny to Lottie Moon" from each of our dollars.

Mrs. E. W. Klepps
Beaver, Washington

Such a practice, if adopted by a great number of persons, could push the offering well beyond its announced goal. If every Southern Baptist would enthusiastically apply a similarly uncomplicated daily commitment to the Cooperative Program the end result would be glorious. Suppose that every adult church member, for the remainder of this year, would increase by two cents a day the amount of his gifts that

go into the Cooperative Program. The Southern Baptist Executive Committee would record almost \$7 million more than is now anticipated for 1969. The Foreign Mission Board would have at least an additional \$3 million, and the other SBC agencies would receive much to relieve their financial needs also.

Expiration Signal

Farm and trade magazines print the expiration renewal notice on the address label. It can be condensed and be on straight name line. . . . Many would respond and save you postage, effort, and envelopes.

THE COMMISSION is my favorite magazine. The epistles, editorials, photos, new and old appointees from all over the world—they all defy description.

John M. Panosian
Boston, Massachusetts

We hope the day will soon come when we can place a four-digit expiration figure on the name line. At present this is prevented because the punch card used in our computer system does not have enough fields for programming all the information required, and the number of positions in the name field allows only the basic minimum for the subscriber's name. Further study is being given this problem. We believe something will be worked out to make it possible for us to let subscribers know their subscription expiration date.

Your February issue was superb. I made 100 percent in the test on the cities and countries, thanks to my WMS education and all the magazines. Keep up the good work.

Marie Layne
Duncan, Oklahoma

Too Hot

Lest the gourmets scorch their tongues with Indonesian Fried Rice as printed in the January THE COMMISSION, please let me substitute "crushed red peppers" instead of "ground red peppers." Even then it will be hot enough for most who try it.

Mrs. R. Keith Parks
Richmond, Virginia

7% and 8% Interest

La Mirada Grace, Inc.
Convalescent Hospital
Building Notes (Bonds)

FOR OFFERING CIRCULAR
TEAR AND MAIL TO:

Dr. W. R. Bates, Exec. Sec.
P.O. Box 546
La Mirada, Calif. 90638

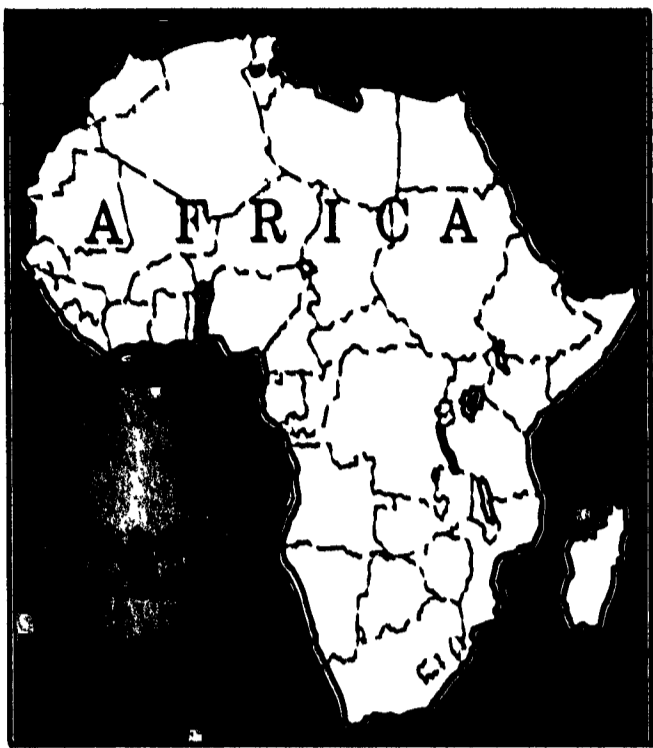
Name _____
Address _____
City _____ State _____

NEWS

APRIL 1969

FOREIGN MISSION BOARD

SBC



First Couple Assigned to Dahomey

The assignment of a missionary couple to serve in Dahomey, if government permission can be secured, brings to 70 the number of countries to which Southern Baptist missionary personnel are assigned.

The Foreign Mission Board in February transferred a missionary couple, the W. Neville Claxons, from Nigeria to Dahomey, on condition that residence permits and permission to begin a mission program can be secured from the government of Dahomey.

The Claxons, now on furlough, are to study French in France before going on to Dahomey.

A French-speaking West African country, Dahomey covers an area slightly larger than the state of Ohio and lies between Togo on the west and Nigeria on the east. It has been an independent republic since 1960.

The Fon, or Dahomey, people make up about half of the estimated 2,500,000 population. Four other major collections of tribes compose the remainder. Although the history of the more primitive northern people has never been compiled, the Dahomeans date their kingdom back to 1625. Dahomey was incorporated into French West Africa in 1899.

Christianity has made progress among people of the south in Dahomey, and some in the northeast have accepted Islam. Most others cling to an animistic religion.

Evangelical Christians are few, reported H. Cornell Goerner, Board secretary for Africa. Six or eight small Baptist groups, composed largely of Yoruba settlers from Nigeria, are known to be in Dahomey, he said.

"While every effort will be made to assist the Yoruba congregations, the principal medium of communication of Southern Baptist missionaries in the country will be the French language," explained Goerner. "Effort will be made to reach the indigenous people."

Conferences To Include Briefings

A daily briefing conference for pastors is to be a feature of the Foreign Missions Conferences at Ridgecrest and Glorieta Baptist Assemblies this summer.

Leading the morning briefing will be Jesse C. Fletcher, director of the Foreign Mission Board's mission support division, and members of his staff.

The conference at Ridgecrest, N.C., will be July 3-9, and the one at Glorieta, N.M., Aug. 14-20. "Good News for All Men" is the theme.

Appointment of new missionaries will take place Aug. 19 at Glorieta during a three-day Foreign Mission Board meeting.

Some 125 missionaries will take part in each of the two conferences, said Rogers M. Smith, administrative associate to the Board's executive secretary, who directs the conferences.

Dialogue sessions, a new feature that proved popular last year, will be continued this summer. Dialogues allow time

for groups of conferees to question missionaries and exchange views.

Baker J. Cauthen, Board executive secretary, will preach in the Sunday morning services both weeks. Mrs. Cauthen will lead the mission study leaders' conference on the Middle East at Ridgecrest, and Mrs. H. Cornell Goerner, whose husband is secretary for Africa, will lead this study of the mission theme for 1969 at Glorieta.

At least one adult sponsor for every ten young people attending is requested.

'Field Representative Plan' Extended

The "field representative plan" of organization will be put into effect in two more of the Foreign Mission Board's six geographical administrative areas of work. The Board voted in February to provide for two field representatives for Africa south of the Sahara and two for the area of Europe and the Middle East.

The field representative plan is already in operation in the two areas of Latin America.

The new action divides Africa into two "fields": (1) West Africa and (2) East and Central Africa. The other area divides naturally into Europe and the Middle East.

The field representative is really a regional missionary representative. He remains a missionary but is assigned to a "field" rather than to a specific Mission (organization of missionaries).

He stands alongside the area secretary in interpreting Foreign Mission Board policy to the Missions and the recom-

mendations of the Missions to the Board.

The representative keeps in close contact with every missionary family on his field and often serves in a pastoral relationship, sharing in the family's plans and problems. The plan thus makes possible a more intimate and vital contact between missionaries and the Board.

Sunday Garb: Flak Jackets

"Such attacks always hamper the missionaries' work," wrote James F. Humphries, missionary associate in Saigon, Vietnam, after recent rocket attacks there.

"It surely was a strange sight Sunday to see everyone coming into Trinity Baptist Church wearing guns and flak jackets," he continued in a letter written in late February. Most members of the church are U.S. servicemen.

"Of course, the rockets are the hardest to take," he commented. "So far they have not come closer than half a mile from any of our homes."

Newsmen Told of Crusade

At the first such function sponsored by the Guatemalan Baptist Convention, eight representatives of news media in Guatemala were briefed on progress of the Crusade of the Americas.

A diploma of merit from Guatemalan Baptists was presented Ramon Celada, president of the Press Association of Guatemala, at the dinner meeting.

Celada said the press conference had led him to conclude that Baptists were fulfilling their responsibilities as Christians better than his fellow Roman Catholics, reported Missionary William W. Stennett.

Mercer Cited for Aid

A Southern Baptist missionary was among some 35 persons commended in Kagawa Prefecture in Japan for their acts of "little kindness."

Missionary Dewey E. Mercer became the first foreigner in the prefecture to receive the honor from the headquarters of the Act of Little Kindness, reported *The Mainichi Daily News*, English-language newspaper in Osaka.

The headquarters, headed by Seiji Kaya, former president of Tokyo University, was established in Tokyo about two years ago to encourage acts of kindness to better society and kindle the light of consideration for others in the minds of people.

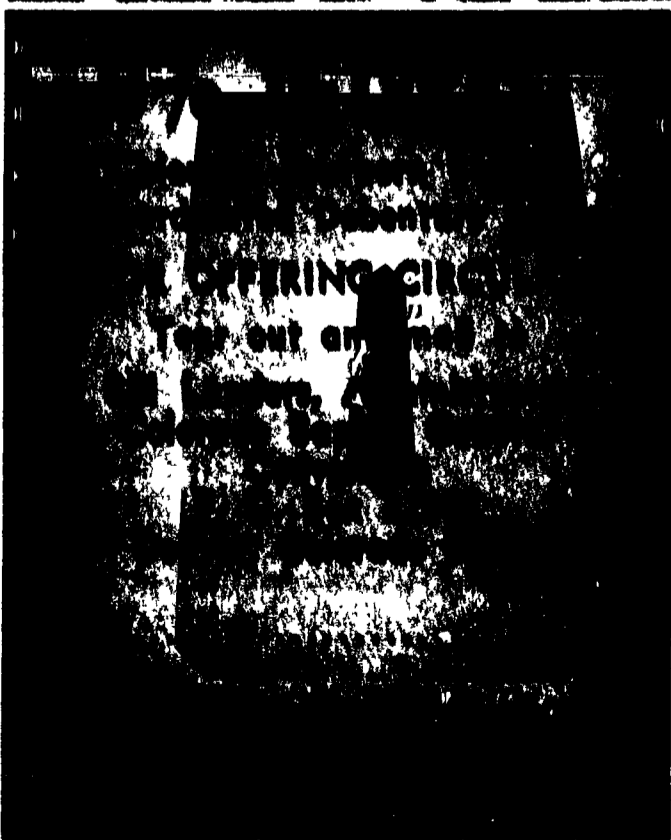
Mercer was commended for an incident of last December. While at his home in Takamatsu just after lunch, he heard the sounds of a traffic accident on the national highway nearby. Dashing to the scene, he found five persons injured; one man was bleeding profusely. Mercer carried the injured man to his car and drove him to a hospital.

In reporting the commendation, the newspaper carried a photo of Mercer and pointed out that he was engaged in evangelistic activity.

Partners Pray for Crusade

Helping support the Crusade of the Americans in prayer are more than 25,000 prayer partnerships formed as a result of Pact, an effort to bind Baptists of the Western Hemisphere together in prayer.

Before closing the assignment period, Woman's Missionary Union headquarters in Birmingham, Ala., matched requests for partnerships among 50,230 applications—from churches, groups, families, individuals. Mrs. R. L. Mathis, Pact coordinator, said there was no way to estimate the total number of persons participating.



Dedicated Lives Challenge Giving

The parallels of dedicated life and financial resources in mission advance were emphasized by Baker J. Cauthen, Foreign Mission Board executive secretary, at the Board's February meeting.

The 1969 budget of \$32,102,119, he explained, represents what is required for sending and maintaining missionaries on the field, providing funds with which they are to work and the necessary buildings and equipment.

And the current rate of growth, he continued, requires an additional \$2 million annually in the operating budget.

During the past 21 years the proportion of the Board's total resources applied to the support of an enlarging staff of missionaries has increased from 33 to

42 percent, while the proportion for buildings has dropped from 33 to 25 percent, said the executive secretary.

"This fact clearly illustrates that many capital needs are not being met," he pointed out.

Major efforts are made to develop self-support on all levels of work overseas, he said. More than 71 percent of all organized churches overseas which are related to the Board are self-supporting.

"All who give toward the work of foreign missions," he reminded, "can have a deep satisfaction of knowing that their gifts are utilized to the maximum and that the people to whom we go are challenged to become stewards of their possessions."

Approximately 5,200 persons interested in missionary service are now in touch with the Board's personnel department, Cauthen said.

"As we challenge these people to devote years of preparation for service overseas, it would be sad indeed if financial resources were to diminish, and they found themselves facing closed doors," he declared.

"The dedication of life is an inescapable challenge to Southern Baptists to keep under constant review our financial planning, beginning with individual churches and continuing through state conventions, the Southern Baptist Convention, and all aspects of our work."

Congo Rebuilding Assessed

About five million crowns (\$700,000) will be needed to rebuild mission stations in the Congo damaged or destroyed five years ago, reported Knarre Lauveng, general secretary of Baptist Union of Norway, according to European Baptist News Service.

He made the assessment during a two-month tour of Uélé province in Democratic Republic of Congo, where Norwegian Baptists have worked since 1920.

While in Congo, Lauveng visited the four principal mission stations and met with all missionary personnel. During rebellions in 1964 all missionaries had to leave Congo; mission property suffered.

The first missionaries returned in 1966. Now 13 Norwegian Baptist missionaries are working in Congo. Five more are to return this summer after training.

Budget Boost Small

Faced with less-than-optimistic statistical projections of giving trends, the Southern Baptist Convention Executive Committee has proposed a 1970 Cooperative Program budget that provides only a 2 percent cost-of-living increase for most Convention agencies.

The proposed operating budget for 1970 is an increase of \$597,100 over the 1969 operating budget, the smallest increase in many years, Baptist Press reported. The total 1970 proposed budget goal, including capital needs, will be \$27,560,000.

Final budget approval must come from the SBC, meeting in New Orleans, La.

The proposed allocations would provide \$14,113,351 for the Foreign Mission Board, an increase of \$276,732 over the current year's allocation.

Livestock Travels by Air

An airplane load of registered livestock arrived in Ecuador recently to become a part of mission work.

The livestock, valued at \$14,800, will help Samuel L. Simpson, agricultural missionary, demonstrate modern techniques of livestock care.

Members of U.S. churches of several denominations donated the 36 animals. Upon arrival in Guayaquil, Ecuador, from Miami, Fla., the horses, pigs, and cows were transported by truck to their stalls in newly constructed barns at *Centro Agrícola Bautista* (Baptist Agricultural Center), near the small city of Chone in Manabí province.

Simpson is developing a 75-acre tract bought by the Foreign Mission Board into a demonstration-experimentation farm.

Since arriving in Ecuador in 1965, the Simpsons have been assisted by various individuals in the States in obtaining some of the equipment and livestock needed.

ANSWERS

See Foreign Missions Quiz, page 28.

1. (b) 2,371 missionary personnel, 2. (a) 4,176 persons have been sent out by the FMB since 1845, 3. (b) 5,154 churches, 4. (c) More than 7 out of 10 are self-supporting, 5. (c) 4,413 national pastors, 6. (a) 611,000 members, 7. (b) 50,003 baptisms, 8. (c) 837 schools, 9. (b) 21 hospitals, 10. (c) almost 680,000 patients, 11. (b) nearly four times as many nationals; there are 56 missionary physicians, 208 national physicians, 12. (b) 27 publication centers.



Hsu You Duan, family, and Missionary Culpepper at ordination.

REMAINING IN TAICHUNG

A missionary's contract in the Philippines a few years back has helped secure a student worker and pastor in Taiwan.

While Missionary Fern Harrington was serving in the Philippines, among the Intermediate boys who attended the church where she worked was Vicente Co.

Vicente later graduated from the Philippine Baptist Theological Seminary. After pastoral experience, he went to Taiwan to continue his education under the study program of the Asia Baptist Graduate Theological Seminary.

The graduate school is a faculty, rather than a school in one location. Its administrative offices are in Hong Kong, but each student goes to study where his major professor lives.

In the case of Vicente Co, his major was theology, and his professor was Missionary Charles L. Culpepper, Jr., who teaches in the Taiwan Baptist Theological Seminary at Taipei. Thus Vicente left his wife at home in the Philippines and went to Taiwan.

Miss Harrington had also moved to Taiwan, where she now teaches religious education at the theological seminary. Her mind turned to Vicente when, in the fall of 1967, there seemed to be no one available to work at the "student center chapel" in Taichung, Taiwan. She mentioned the young preacher to Missionary W. Carl Hunter, seminary president.

So Vicente—now known by his Chinese name, Hsu You Duan—began serving at Taichung, making the two-and-a-half-hour train ride from the seminary at Taipei every weekend.

The chapel building at Taichung

serves a dual purpose. During the week it is the Baptist student center for the schools located there. On weekends the facilities house the church congregation. Many students are members.

The ministry of Hsu (Vicente) went well at Taichung, but two missionaries, Miss Lorene Tilford and Miss Mary Sampson, realized that his graduate study would soon be completed, and that he would be returning to the Philippines. The two women are co-directors of the Baptist student center.

"Much prayer went into the call the chapel gave him," related Miss Tilford. "By the end of April, 1968, he was willing to go back to the Philippines, get his wife and 16-month-old baby, and return to us."

The Hsu family returned to the Taichung church last September.

"Our congregation is 110 to 120 people every Sunday morning," wrote Miss Tilford, "and our work is getting organized. The WMS is doing well with Mrs. Hsu. We have decisions for the Lord almost every Sunday. His messages are good. His Mandarin (Chinese) is almost perfect."

The church soon called for the ordination of Hsu, who now has his master's degree. On the first weekend in November he was ordained. Professor Culpepper, on hand for a weekend student revival, and area pastors took part.

"We have been praying for a co-worker like Hsu for more than ten years," said Miss Tilford. "Our college students love him, and he is a wonderful preacher and personal worker. He is God's answer to our need."

NEWS

Plans Optimistic

Recent government restrictions placed on the press and advertising in general in Spain have not kept Spanish Baptists from optimistically laying the groundwork for simultaneous evangelistic campaigns in 1970, Missionary Joseph W. Mefford, Jr., has reported.

Campaign plans were made in a Madrid meeting in February. "It is felt that, if they are well planned and carried out, they will mean a new surge of life for Spanish Baptists," said Mefford.

Evangelists from Latin America will work with national pastors in preaching and carrying out campaign plans.

Pastor David Pena, of the Cadiz Baptist Church, is general chairman for the campaigns. He presided at the meeting where missionaries and Spanish nationals discussed plans with Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development.

The Spanish government in January placed the country under a "state of exception," equivalent to a state of emergency, with five articles of the constitution being suspended for three months, possibly longer.

Full censorship of the press was restored after a three-year absence. One of the suspended articles guarantees freedom of expression to all Spaniards. The move was blamed on student disorders.

Guests Assist Dutch

An evangelistic campaign held by Baptists of the Netherlands in March was assisted by Singer Irene Jordan and a handbell choir from Texas and New Mexico.

Miss Jordan, opera singer, appeared in a series of pre-campaign concerts in famous halls of the Netherlands early in the month. G. Maurice Hinson, professor of church music, Southern Baptist Theological Seminary, Louisville, Ky., was accompanist. (Miss Jordan is a sister of Martha Gillingland, missionary to Nigeria.)

Six ministers of music and their wives made up the handbell choir, which presented concerts in Netherlands Baptist churches and assisted in special music features in the campaign.

Two appearances on the Dutch national television network were scheduled for the choir, with one to be telecast after the campaign. Merrill J. Luman, minister of music at Sharpstown Baptist Church, Houston, Tex., directed the group.

Plans for sending the musicians overseas were coordinated by Claude H. Rhea, Jr., Foreign Mission Board consultant in church music and mass communications. Chairman of the committee preparing for the campaign was Theo van der Laan, general secretary of the Baptist Union of the Netherlands.

NEWS

Responsibility Shifted

Full responsibility for administration of Baptist medical institutions in Nigeria now belongs to Nigerian Baptists.

The Foreign Mission Board has transferred the proprietorship of the institutions to the Nigerian Baptist Convention with the understanding that title to the mission property will continue to be held by the Board. In Nigeria, "proprietorship" does not involve ownership, but refers to administrative responsibility.

The transfer means that the Nigerian Baptist Convention will assume responsibility for administration of the five Baptist hospitals, six clinics and dispensaries, and the Baptist Health Service (a program of clinics, health education, and nutrition carried out by doctors, pastors, and patients). The work will be administered through the convention's medical board, made up of Nigerian Baptist leaders and Southern Baptist missionaries.

The official transfer stipulates that the hospitals continue to be supported as private institutions without financial aid from the government.

The transfer, explained H. Cornell Goerner, Board secretary for Africa, is a normal, healthy step in the growth and development of Baptist mission work in Nigeria.

"The Nigerian Baptist Convention which is celebrating its 55th anniversary this year, has developed maturity and a sense of responsibility," he said.

Church Builds in Kumasi

The foundation stone of its new auditorium was dedicated by Ebenezer Baptist Church in Kumasi, Ghana, in February.

The church, with a Sunday morning attendance of more than 1,100, was organized three years ago with 290 members. A. O. Ojedokun is pastor.

Church members are Yorubas of Nigeria, although most have lived in Ghana for years. They have contributed more than \$10,000 toward construction so far.



W. ROBERT HART

Journeymen To Be Named

Young persons to enter missionary journeyman training in June will be employed by the Foreign Mission Board at its monthly meeting, April 9. Some 100 interested young people attended regional conferences during February in Dallas, Tex.; Richmond, Va.; and Portland, Ore. Above, Stanley A. Nelson, associate secretary for missionary personnel, leads the Richmond conference. The eight-week training session for journeymen will again be at Virginia Intermont College, Bristol, June 14-Aug. 9.

Recaptured Sector Described

"We are desperate," a Baptist teacher in Joinkrama, Nigeria, told Missionary Urban L. Green, who is working to take relief supplies into the area Nigerian troops have recaptured from secessionist forces.

Green described the Joinkrama-Port Harcourt section of Nigeria in a letter written in January.

He told of an alarmingly high death rate, of Baptist teachers without enough money to buy a fishhook to provide food for their families, of missionary facilities looted, of an extreme shortage of money to help pastors and workers.

He said he has a good supply of relief foodstuff at his base in Eku. "I have sent some three times to Joinkrama," he wrote H. Cornell Goerner, Foreign Mission Board secretary for Africa. "But to reach Ahonda (farther inland) and that section from what was formerly the Mid-western Region seems almost impossible now."

After hearing a report on the desperate needs, Green carried medicine and other

supplies to Joinkrama in a two-week journey "through the creeks."

Some of the trained staff members remaining in Joinkrama are operating a clinic, and people are coming to it from far back in the Ijaw area behind Joinkrama. But the need for full hospital operation is said to be acute.

Missionary Dr. William R. Norman, Jr., was the only physician at the hospital for more than a year after his family was evacuated to another section of Nigeria. Missionary W. Ralph Davis joined him to work with pastors. Both returned to the U.S. last August for a furlough rest.

"The hospital and houses at Joinkrama were completely looted," reported Green. "The buildings seem to be almost untouched except for broken doors and windows. Very little equipment remains."

All the pastors have lost most of their personal belongings in the war. Their churches are unable to help since the members are equally destitute. Grants for church buildings have been used to help pay pastors' salaries, and these funds will have to be replaced, Green noted.

A recent Baptist conference in Port Harcourt praised the work of Norman and Davis and urged a quick return of missionaries to the area. The Greens, Miss Josephine Scaggs, and Miss Emogene Harris were slated to move to Port Harcourt to direct relief operations and assist in reopening Baptist work.

Spanish Serve in Latin America

There are now 16,728 Roman Catholic missionaries from Spanish religious orders serving in Latin America, according to official figures published in Madrid and reported by Religious News Service.

The greatest concentrations of Spanish missionaries are in Venezuela, Argentina, and Peru.

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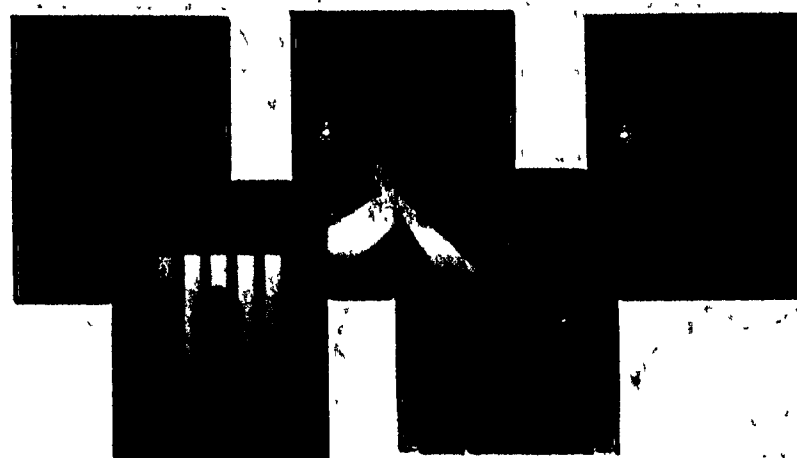
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