

THE Commission



May 1969

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COVER: Earth, as photographed from the unmanned, earth-orbital Apollo 4 space mission from an altitude of 9,622 nautical miles. Story about scheduled Apollo 10 astronaut and his brother, a missionary to Japan, begins on page 1. Photo courtesy National Aeronautics and Space Administration.



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LELAND F. WEBB, Production Editor

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After Gemini X splashdown in the Atlantic, July, 1966, Astronauts John Young (in raft) and Michael Collins are assisted by U.S. Navy frogmen.



Astronaut John W. Young.

upside down by the parachutes when it first splashed down in the Atlantic.

As boys together, growing up in the home of relatives part of the time, Hugh and John were different, the missionary said.

"I used to dream about flying; John built model airplanes," Hugh recalled wryly.

Recent information that Hugh can share about John, two and a half years his senior, is sparse. The brothers once corresponded regularly, but since John entered the space program in 1962, his training schedule allows little time for letter writing.

The brothers last saw each other more than two years ago, when John flew one night from his base to Orlando, Fla., the city the Youngs consider home.

Hugh definitely approves space exploration. "We ought to be going into space," he declared in a conversation during missionary orientation at Ridgecrest, N.C., last December.

"There are many by-products of the program—such as miniaturization and teaching aids. In fact, I once told John that the astronaut's flight simulator is just an overgrown teaching device."

Of John's career, Hugh suggested, "I think it is a spiritual calling, whether he thinks of it that way or not—a calling in the way things have worked out for him."

John became a Navy test pilot in 1959. He once set time-to-climb records in the F4B fighter. He has logged more than 4,500 hours of flying time, including more than 3,900 hours in jet aircraft. "John is cool under pressure," confirmed Hugh.

Did Hugh ever want to be a test pilot? "Only as a kid wants to be a fireman or

such." Now, "Being an astronaut is not for me."

Hugh's discovery of the will of God for him has been gradual.

He spent his first college year in pre-medical training at Duke University, Durham, N.C. That direction soon changed. The next year found him at Stetson University, De Land, Fla., majoring in painting and French.

"It was at Stetson that I first heard the tinkling bells of the pagoda in the words of my own pastor and then later in the words of a returned missionary telling of the needs of Japan," Hugh has written.

The pastor, returning from a tour of Japan, showed movies of Tokyo and of Mt. Fujiyama.

"I heard the phrase, 'Japan is the key to the Orient,'" related Hugh, "and my interest in Japan began."

Also at Stetson, "in the stillness of the woods near where I lived, I came to the conclusion that to be a Christian one must love God with one's whole might and one's neighbor as one's self," he has recorded. "My prayer became that I might fulfill that objective."

After graduation he intended to enter the University of Georgia, at Athens, to study painting, "for I felt that I must develop my talent for God." Instead, "I caught new directions and headed for seminary"—Southern Baptist Theological Seminary, Louisville, Ky.

The first semester was exciting for him. The following summer he worked among Cajuns of Louisiana under the Home Mission Board's summer missionary program.

Then disillusionment took hold. Hugh had hoped to study toward a doctorate in theology, but "honest and searching meditation revealed that I was not a stu-

dent," he admitted in his customarily frank review of his introspection.

He joined the staff at a downtown mission, Central Baptist Chapel in Louisville. A part-time worker, for a while he was assistant to Walter A. Routh, now a missionary in Vietnam.

Working among people in the Hay Market area of Louisville, Hugh also painted some of what he saw there. About this time he met Norma Lucas, who was helping conduct a church census. Six months later Hugh and Norma were married and moved into a third-floor apartment over the mission.

"We painted together in the Hay Market and ministered to the people," said Hugh, "and I thought of what to do next and where to go."

Painting seemed the direction. Hugh, with his bachelor of divinity degree, and Norma returned to the University of Georgia. The financial pinch was tight, but the couple still remember warmly the Christian friends in Athens who helped them.

Hugh's experiences as a student artist resemble those of many a struggling young painter. Short of cash, at times he used house paint or powdered tempera rather than the more expensive oils. "The professor always wanted me to squirt large amounts of paint across the canvas. I would be using a small dab."

Norma earned her master's degree in art history. For Hugh, things were different. "Continually searching," he has phrased it, "I changed from painting to pastoring to teaching public school. As a teacher, I had finally found my notch."

He taught French and Spanish in area schools for two years. Then came a Fulbright Scholarship for Norma to study in Germany. During the couple's year



Missionary Hugh H. Young.



Hugh and Norma Young during missionary orientation.

abroad, Hugh made two discoveries:

"I came to a deeper realization of God within a person," he said softly.

And, "I saw the students in Germany; they wanted to study! While in Germany I became willing to be a student—the kind of student necessary to get an advanced degree."

Upon the Youngs' return to the U.S., "Things came more in place for me," Hugh continued. "I began to feel what I ought to do."

Back at the University of Georgia, this time he earned the master of education degree in French, and then, in 1967, the doctor of education degree.

He still reveals enthusiasm about the project he developed while preparing his doctoral thesis. The plan suggested a method for self-study in learning French by using children's stories.

"Something like this excites me," he declared. "It remains incomplete as a program, but I hope to someday develop it further. I might even be able to use something like it in teaching French to my Japanese students."

The couple's last two years before appointment in March, 1968, were spent at Kentucky Southern College in Louisville, where both were on the faculty.

Once Hugh's doctorate was finished, he found "more time to help students find meaning to their lives. With the major phase of preparation behind me, I feel I am beginning my ministry of sharing my continuing and growing knowledge of God with others," he wrote before appointment.

Art still claims much of his interest. In fact, he first approached the idea of missionary service as an art teacher. Then he learned that there is currently no such vocation in Southern Baptist missions.

Even the possibility of going to teach French initially seemed dim. A candidate secretary knew of no such opening but referred him to Missionary Fred Horton, who was on furlough from Japan. Hugh found that such a position indeed was available at Seinan Gakuin, Baptist university in Japan.

"Students are, in a large measure, the key to the future," he has stated, reflecting the importance he assigns to teaching.

Before he can actually teach on the field, first must come two years of studying the Japanese language. Meanwhile, Hugh hopes to tutor in French, or at least to take a class in it, in order to keep the language active while he studies Japanese.

He soft-pedals his own ability as a linguist, even though the idea of an American teaching French in Japanese seems at least a bit unusual. He doesn't really count the limited amount of German he absorbed while abroad or the fact that he once taught Spanish.

Ambidextrous, although he favors his left hand, Hugh had already resumed sketching while at missionary orientation. He plans to renew painting, a talent he has kept fairly dormant since changing his graduate school major from painting to French.

Hugh and his vivacious wife seem to belong together. Norma matches him in stature, and her close-cropped hair adds to what has been described as her "slightly pixelish" appearance. The two share a love for art.

Norma sat near her husband in the large classroom at orientation as he talked about his brother and himself. She paused only occasionally in her knitting to add a comment—until the subject of art came up. Her attention level shot up, and her

countenance visibly brightened.

An artist herself, with a degree and teaching experience in art history, Norma encouraged Hugh to describe his painting style and told something of her own.

Articulate and intense when the topic is art, she feels strongly that an artist should express his feeling with integrity, never degrading his inborn—and consequently God-given—talent for the sake of profit.

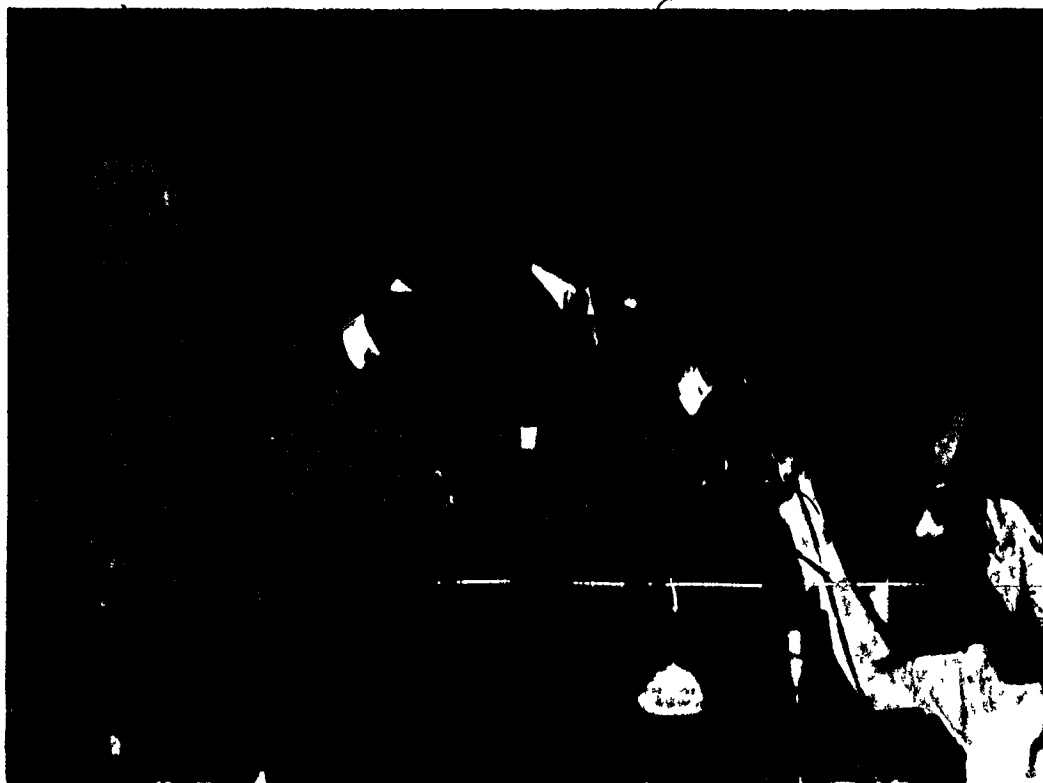
Probably no one knows how many missionaries have artistic talent or interest, but in relation to painting, the Youngs certainly seem out of the ordinary. It is not hard to imagine the kind of entrée such artist-missionaries might discover to command the attention of Japanese intellectuals. Perhaps someday the Youngs may explore that approach.

When language study is largely behind Hugh and Norma, he is to begin teaching French. His ministry may also include conducting English Bible classes or conversation classes. He anticipates opportunities to discuss religion with students and to counsel with them. The couple's church involvement will probably be similar to what it was at home.

Sometime in May, Astronaut John Young will likely have opportunity to see the world as a globe. If Hugh were to feel any envy about his brother's ride to the moon, it would probably come only at missing the artist's point of view from which to paint the ultimate landscape—the whole planet.

Missionary Hugh Young's view is of the world as people—individuals needing the example of young Christians who believe that followers of Christ should "love their neighbors as themselves." This multi-talented couple are planting their lives in Japan to that end.

MANY GOOD THINGS



ALL PHOTOS BY THE AUTHOR

Dr. Dalton Fonseca Paranaguá during installation as mayor.

By Roberta Hampton
Missionary to Brazil

THE SMALL, INTERIOR town of Corrente, Piauí, Brazil, seemingly has little contribution to make to the progress and well-being of its country.

Piauí—especially the southern part where Corrente is located—has long been neglected industrially and culturally.

Corrente sits "out in the middle of nowhere." Its almost total inaccessibility during the rainy season—except for flights of the Baptist Mission plane—is another drawback.

"Can any good thing come out of Corrente?" then is a logical question many people might ask.

Well-informed Baptists in this part of the world, however, know that many good things have come out of Corrente.

For example, the only lay president of the 62-year-old Brazilian Baptist Convention and the first Baptist doctor in Brazil was reared in Corrente. Dr. Joaquim Nogueira Paranaguá, then federal senator, was responsible for the Bible's having reached this most remote station in the North Brazil Mission area.

Just recently, another Dr. Paranaguá, grandson of Dr. Joaquim, made headlines in the southern state of Paraná. Dr. Dalton Fonseca Paranaguá, 41-year-old surgeon, became the first evangelical mayor of Londrina, a city of more than 200,000 inhabitants.

Previously, he served as Paraná's director of public health. In 1967 he was awarded the nation's highest medical honor, *Mérito Médico Nacional*, by President Castelo Branco.

Londrina, called the coffee capital of the world, is just 34 years old but is Paraná's second largest city. Dr. Dalton and his wife, daughter of a Baptist pastor, moved there in 1955, and their four children were born there. He served as head surgeon and director of the Evangelical Hospital several years and led in the construction of the state's most modern hospital, to be opened in a few months.

Dr. Dalton is an active member of First Baptist Church of Londrina and averages preaching in some Baptist church or congregation at least once a month. The special *culto em ação*



Vaqueiros (cowboys) at the corral are Dr. Hélio F. Paranaguá and Dr. Dalton F. Paranaguá.

de graças (service of gratitude) held in Londrina's First Baptist Church the same day Dr. Dalton took office provided an opportunity for many government officials and other influential people to attend their first evangelical service.

During his tenure as director of the state public health department (1966-68), Dr. Dalton earned the reputation as a man who "doesn't drink or smoke, is a real leader of the medical profession, a *crente* (believer), and means what he says," as a Paraná newspaper expressed it.

It wasn't surprising then, that mineral water instead of liquor was used for the toast on the occasion when Dr. Dalton took office as Londrina's mayor.

Another Christian politician in the family is Dr. Augusto Nogueira Paranaguá, Dr. Dalton's father. Educated at William Jewell College in Missouri, he served for years as a teacher in Corrente's Baptist Industrial Institute, founded by his father's twin brother. Dr. Augusto is now minister of the finance department for the state of Piauí and a deacon in Teresina's First Baptist Church.

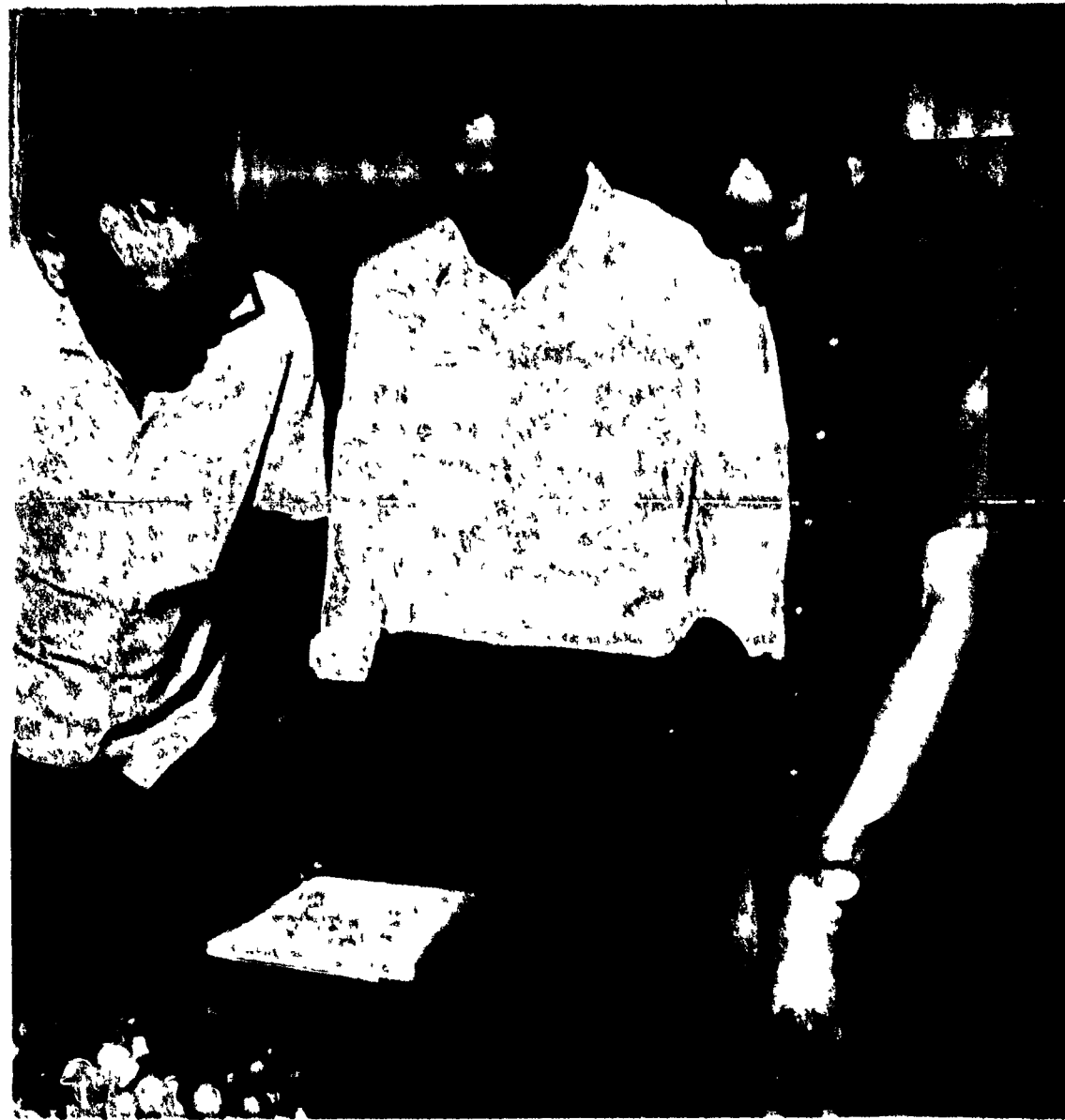
Dr. Hélio Fonseca Paranaguá, two years younger than Dr. Dalton, in 1965 became the first Brazilian director of the Corrente institute. He is a veterinarian, an athlete (he still holds the Brazilian intercollegiate high-jump record), a rancher, and a Baptist deacon.

The two brothers enjoy looking after their ranches and other properties in southern Piauí. When Dr. Dalton gets to Corrente—about once every year or so—they usually spend at least a week out on the ranches as *vaqueiros* (cowboys).

Dr. Dalton is proud of being from Piauí, and from the Paranaguá family. One doesn't have to converse long with him to find out that he was educated in the Baptist Industrial Institute and that some day he would like to return there to live.

The gospel seed sown in this seemingly insignificant village at the beginning of this century has borne fruit a hundred-fold, and its results are being felt throughout Brazil.

Mayor examines gift Bible with father (left) and brother.



A BALANCED MINISTRY

By Jim Newton

'New Chicago Church has no spectacular "social action" program. It simply is trying to preach and practice the gospel—the whole gospel.'

FOR A MOMENT it seemed as if the maté had affected my hearing.

So I asked Missionary A. Jackson Glaze, Jr., to repeat in English a precise translation of what Sr. Ignacio Laredo had said in Spanish.

"If the gospel is not social, it is not the gospel," Pastor Laredo had said. "And if the church does not awaken to this, it will fail in its mission."

These were strong words, coming from the pastor of a church in Buenos Aires, Argentina, a city teeming with nearly eight million people in the surrounding area, and a city with untold spiritual and social problems.

The words were so strong that I could hardly believe my ears.

But the problem was not with my hearing, or with the translator, or even with the maté, (a strong, somewhat bitter

tea Argentines drink from a gourd and silver straw that is passed around like an Indian peace pipe to visitors).

The problem was me. After nearly two weeks in South America I had been overwhelmed by the staggering poverty among the people of such cities as Bogotá, Colombia; Lima, Peru; and Buenos Aires.

The poverty level was so awesome that, after talking to dozens of missionaries and a few nationals, I got the overall general impression that Baptist churches in South America were not doing much about the overwhelming social needs of the people.

That was before I met Pastor Laredo and heard about his church, New Chicago Baptist Church in Buenos Aires.

Not that New Chicago Church has gone overboard on "social action," for such is not the case.

In a unique way, however, New Chicago Church is maintaining a balance between evangelism and social action that

churches in the Southern Baptist Convention could do well to consider, and in some cases where the situation is similar, to copy.

New Chicago Church is located in a semi-transition area, about 20 blocks from a shantytown district, and about equal distance from an upper-middle class area of Buenos Aires.

The section is called "New Chicago" because of its characteristics similar to the city of the same name in the United States. It is a fast-growing industrial district, with stockyards and processing houses for Argentina's fine beef.

Uniquely, the church ministers to all levels of society, feeling strongly, as the pastor does, that the gospel is for all people, regardless of race, class, or economic level.

The shantytown area not far from the church is by no means the worst in the city or the worst in South America. It hardly compares to some of the *barrios* of Bogotá, or the *favelas* of Rio de Janeiro, Brazil, or even some of the *villas de miseria* (villages of misery) or *conventillos* (beehives) of Buenos Aires, where thousands of people live in unsanitary conditions without water, electricity, food, and clothing.

But it is what truly could be called a "shantytown." Poverty there is real. So is hunger and even some starvation. Illiteracy and unemployment are rampant. It is much like some of the ghetto areas of Chicago, Ill., and, if possible, worse.

Most of the members of New Chicago Church are middle class, or lower middle class. But there are many professional people, including doctors, lawyers, seminary professors, and students, in addition to those who come from the impoverished area.

The church is strongly evangelistic. It was a recent evangelistic campaign that enabled the church to reach with the message of Christ several young people from the shantytown section.

Herein lies a part of the secret of the church's success in ministering to the district. By reaching the youth first with the gospel, the church finds an entrée with their parents.

"These people (in the shantytown) are suspicious of anyone from 'outside,'" Laredo said as we talked between sips of the strong maté.

Perhaps the main reason is that no one

The author is assistant director of Baptist Press for the Southern Baptist Convention Executive Committee, Nashville, Tenn.

Pastor Laredo (right) and Missionary A. Jackson Glaze, Jr.



from "outside" has ever come to help them before. Nobody ever cared.

But the people of *Nuevo Chicago* cared, and when they began to reach some of the young people, they cleaned them up, gave them clothing, and sought to meet their spiritual needs at the same time.

The church has no spectacular "social action" program. It simply is trying to preach and practice the gospel—the whole gospel that Laredo talks about.

It uses little things, almost routine things, to communicate its concern for people regardless of their wealth.

A benevolence committee—an unusually active one—provides food, clothing, medical assistance, and financial assistance to those who seek help, and to those the church committee members feel need it most.

The church also has an active literacy program to teach shantytown residents to read and write. Most of the classes are taught in the factory area where children are used as workers in garment manufacturing plants. Mrs. Laredo (Teresa) teaches knitting, reading, and writing classes in the program.

The church also seeks whenever possible to employ men from the shantytown area to teach them a trade. Laredo said the plan is to help the men learn manual skills so they can get out of the section and find jobs elsewhere in the city.

"We want to help people help themselves," Laredo said.

The 35-year-old pastor explained that the laymen of his church are leading out in the expansion of church ministries to meet social needs.

"The laymen are identified with the people," he explained. "They are aware of the needs."

What laymen in Argentina need, he added, is the fundamental biblical truths upon which to base their ministry as laymen in the church.

Laredo said that he seeks through his preaching to emphasize two things—the biblical truth and the needs of the people.

On the basis of an afternoon's interview, and on the testimony of several Southern Baptist missionaries in Buenos Aires, it would seem that Laredo is uniquely gifted in seeking to accomplish this goal.

A native of Rosario, Argentina (the second largest city in the country), Laredo

is the son of a "dedicated Christian mother," according to Glaze, who is president of the International Baptist Theological Seminary in Buenos Aires.

Laredo has served as pastor of New Chicago Church for two years since his graduation from the seminary. He went to the school feeling that God wanted him to serve in the field of religious education, but later felt called to the pastoral ministry.

Going to the seminary meant giving up a very successful business for Laredo, said Glaze. He was doing extremely well financially as a banker, and was wealthy enough even to afford an automobile.

Cars are a real status symbol in Argentina. They ought to be. American imports, such as Ford and Chevrolet, sometimes cost between \$15,000 and \$20,000, Glaze said. "You can buy a house for what you spend on a car," Glaze added.

Because of this Argentine pastor's middle-class background, the ravages of pov-

erty seemed to stir compassion in his heart. He and his wife could not stand to see the physical and spiritual suffering of the people in the shantytowns not far from the church.

Nor could he agree with a Baptist in another South American country who told us while standing in the midst of one of the worst slums I've ever seen: "We're just not set up to help these people. I couldn't come out here with a little bit of food and try to feed them. I would start a riot. What little we could do would just be a drop in the bucket."

Although Laredo might disagree, the situation is different in his area. And if Baptists are not set up to do anything about the needs, then Laredo would seek to change the "setup" and take action.

Glaze, obviously impressed with Laredo's life, testimony, and ability, said as we left the pastor's home, "He and his wife are two of the finest Christians I've ever known anywhere."

EVANGELISM AND SOCIAL ACTION:

Twins, Cousins, or Strangers?

If we scramble to display some proof of social action because the world calls for social action and shames us for the lack of it, we may do some good, but we do it for the wrong reason.

By R. Cal Guy

The Second of Two Parts

INTRODUCING MEN to Christ and his salvation is our business, and we are driven to the question about how to do it.

Let's go at once to the fact that salvation is not all for the hereafter. Anyone who has had a true Christian experience knows that the present is so full of the love of God, so pregnant with the meaning that he pours into life, that it is stupid and false to proclaim that there is nothing involved in the salvation experience but pie-in-the-sky-by-and-by.

Every true proclaimer of "new life" can report many examples of lives changed, homes preserved, desperate burdens lifted. Such fruit, because it is so quiet and routine, is usually unreported, but it is still produced.

"We beseech you in Christ's stead be ye reconciled to God" is our message. Too often we have heard about the silent proclamation. Without removing the absolute necessity of backing the word of concern with the life of compassion, we need to look at what Bonhoeffer calls the arrogance of pretending that my life will be so convincing because it is so Christ-like that people will be drawn to Him just by watching.

It is the Holy Spirit who convicts men of sin and points men to Christ. The loving, compassionate Christian life may get their attention and should become the vehicle for sharing the Word, but we need to maintain careful guard against the humanistic pretension that people will be drawn or driven to Christ by the fact that our lives are so sweet and clean and loving. This is a part of it, but the total is far more than that.

W. T. Conner cautioned his students not to get into the ditch on the left in order to avoid the ditch on the right. The modern age in missions has been char-

acterized in one aspect by the swing to philanthropy.

It is most unfortunate that in some cases this swing has been a reaction against a rigid fundamentalism which says words without warmth and gives warning without weeping, until people who have tender feelings have become disgusted. Along the same line, government and business have allowed some extremely unfortunate situations to develop while the decision-makers who permitted it were members of somebody's church.

Be it ever remembered that both preacher and institution are under the constant judgment of Christ, and though both may claim him, neither can honestly pretend to represent him in his fullness. We must beware of rejecting the total expression of an honest Christian faith because of the failure, or partial failure, of its human representatives.

Perhaps this is the place to list a series of dangers, with the suggestion that we beware of being caught in some well-hidden traps.

(1) Beware of the childish expectation that somewhere on this earth, amid man with all of his conflicts, his selfishness, and his sin, some one of us will set up the ideal society.

Idealism which does not reckon with reality will eventually tear itself to pieces like a machine put under an impossible load. Jesus seemed fairly calm when he warned that there would always be tares among the wheat on this earth. The sifting processes are not ever in our hands, but they will be quite adequate at the proper time.

(2) Beware of being driven to give up the total foundation in an attempt to improve the performance of the machinery. Great social ills are eradicated slowly, and as some disappear, others arise to take their places or become evident in the light of the last improvement.

There is abroad today a movement

which attempts "to be better and sweeter than God," which removes the reality and necessity of the cross and substitutes therefor noble ideals of service. Some of it denies man's deepest need while it tries earnestly to bear his more easily discerned burdens. Rejecting the rigidities of some hyper-fundamentalist presentation of the gospel, it has moved from theology into sociology. The two are not the same and can never be.

(3) Beware of projecting our basic program or our subconscious assumptions on the demands made by those who have overreacted to failures within the Christian movement or those who have never understood it in the first place.

There is an offense to the cross, a constant attempt by the world to insulate itself from its demands. Coupled with this is the human pride which cannot enter into Christian motivation but does good deeds to be seen of men.

How profound were the words of Jesus when he told his disciples to let their light so shine that the people who saw their good works could give all the glory to God. It is a different ball game entirely when the glory can be given to God instead of to the men who crave it. The Christian objective and impulse dare not duplicate or subject themselves to that impulse of wealthy men which delights to engrave its name on public buildings.

(4) We must beware of doing for public approval what does not stem from inner nature. Falseness to the indwelling nature of Christ is dangerous to the servant and to his cause.

If we scramble to display some proof of social action because the world calls for social action and shames us for the lack of it, we may do some good, but we do it for the wrong reason.

He is our life and our motivation and our leadership. Rivers of living water shall honestly flow from the one who has honest fellowship with Him, but the motiva-

The author is Bottoms Professor of Missions at Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

tion is, and must be, the expression of the nature of the Christ, which becomes the nature of the believer, rather than the attempt to gain the approval of the society about us.

(5) Beware of expecting greater results than are honestly possible from the performance of good deeds.

Said one thoughtful missionary: "We do things expecting other people to be grateful, forgetting that gratitude is a Christian grace."

Obligation is the basic reaction of the pagan heart, and it stings and embitters, while gratitude mellows and makes sweet. Good deeds do open some doors, and good deeds must be done whether they open any or not because it is our nature so to do, but we must beware of expecting the impossible from them.

(6) One of the real dangers is of failure to meet the deepest needs of persons. Privation can be so deep as to stunt the human spirit, and then the elemental physical necessities must be available before other progress can result. But for most of the people of this world the deepest need is to be honestly loved, to be truly important, to achieve personhood and selfhood. A self-centered society cannot produce it.

We are seeing the vision in our day of Americans who are living in material comfort but in personal misery. Rich or poor, everybody alive needs the companionship of other people where they are accepted as persons, encouraged into a growing personal life, and aided in becoming their fullest selves.

This kind of need can never be met by the institution, be it governmental or church. It can never be met by the official family of the local church. When every believer becomes undershepherd, when the privileged reach out to "their kindred" of different race and station to cherish him and all of his possibilities, the ministry will become what it ought

to be. When everybody ministers, the world will have a chance to feel accepted, encouraged, and fulfilled. The church community is an ideal place for this to be developed.

(7) Beware of failure to give credit for actual accomplishment.

A recent newspaper article brought the stinging accusation that the churches simply mouth their pious platitudes and do nothing about a world's deep misery. It was unfair and untrue, given as a broadside shot. There is, and always has been, some failure; there is, and always has been, some success, and it is unfair and unwise to ignore that each has happened.

Perhaps the attitude that ignores honest accomplishment can be illustrated. Discussing the work of John Wesley, a widely read physician commented, "Wesley didn't do much for the laboring man, did he?"

I gasped as he said it. Some historians credit Wesley with saving England from a French Revolution, with prison reform, with starting in motion the forces that abolished the slave trade, and with being the spiritual father of the modern mission movement. How unfair to say that he did nothing for the laboring man, when he did all these things for everybody!

Simon Bolivar, in his revolution in Venezuela, preserved the Roman Catholic Church, although there were grave weaknesses about it. It was not a perfect institution, but Bolivar had seen in France what happens to a nation when all institutions that create stability are destroyed. He therefore threw off the yoke of Spain, but he preserved the Roman Catholic Church because, imperfect as it was, it yet gave the body politic certain stability which was desperately needed. It is time to use some of Bolivar's common sense and give proper credit to good, if inadequate, institutions.

(8) We must beware of refusing to enter painfully and redemptively into the world's misery.

Utterly false to the true Christian is the smug acceptance of his own security—both spiritual and physical—while he shuts up the bowels of his compassion to other people who have been missed. He of all people ought to be able to see the other man and, honestly forgetting himself, move to meet his needs. This is possible to him because his own burdens have been lifted and his own fears dispelled.

A psychologist suggested that a person cannot easily receive or even attempt to give love until he has been conscious of being loved. We have experienced it—to some degree in our homes and, to whatever extent our Christian experience is valid, to a full degree in Christ. We then are liberated from that grinding drive to center all of life about our own need fulfillments. We can, therefore, honestly minister to other people.

Now the summary and a few positive suggestions:

(1) To fail to serve is to die. A Christian burning all of his energy upon his own welfare is such a contradiction of nature that the poor malfunctioning organism will surely come either to rebuke and correction or to self-destruction.

We sometimes hear it said that a person has become so useless that the Lord ought "to take him on home." There is real question about whether such a self-centered something, whether named Christian or not, has a home to go to.

(2) The same that is said of the individual must be said of the church as a group. Like the individual the church must be willing to lose itself for its Lord. Only thus can it gain its own soul.

Someone has told the story of a church that became owner of an oil well. It closed its books, refused to receive any further members, and declared a dividend to each one who was fortunate enough to belong to it before the advent of sudden riches. The very nature of the

'THAT WHICH DRIVES US FROM PEOPLE OFTEN IS THAT WHICH DREW JESUS TO THEM.'

story makes it impossible to believe—or to apply to anything called church.

(3) To delegate to institutions the responsibility for meeting the needs of mankind is not only impossible but fraught with danger. The most needful, as well as the most readily available, service open to the Christian is in person-to-person relationship.

This is not to dodge the larger social issues. It is simply to say that there is a dailiness about life and its needs which really makes or breaks the peace of the individual. Companionship is needed every day; real affection is needed every day; and real personhood is achieved in this day-by-day growth. Not many days of such growth can be left out without damage to the organism.

On the other hand the institution is usually meant for the emergency needs of life: the hospital, the orphan's home, and even the school can fulfill only emergency or partial needs, while the fullness of life must be rounded out in constantly developing contacts that are meaningful.

When the Christian is led to depend upon the institutions, created by the group of believers, to do his ministering for him, he comes into serious default in his own stewardship, however much money he has given, and the world is robbed of his ministering.

What we need most in our world is the widespread ministering of persons to persons in the everyday exchanges of life. Persons thus undergirded and, by these regular contacts and sharings, led to the redemptive experience with Christ can face up to the larger battles with a new strength and new ability, and be part of the force that wins them.

There is a further danger in delegating to the institution the major expression of Christian compassion: The institution can so easily lose its way. Great care must be exercised continuously lest the church, the seminary, the college, the hospital, or any other well-founded agency soon be-

come captive of its own "hired hands," and the warm purposes which caused its founding be allowed to go by default.

Even with these dangers inherent in the institutional witness, we must use available resources to serve humanity in a way that is impossible to individuals, but with much greater caution about maintaining proper motivation and in guiding the institutional expression toward the production of greater fruit in changed lives, which have been pointed honestly toward Christ in this ministry.

The W. E. Hocking thesis, stated in *Rethinking Missions*, that we do good deeds without desire to "proselyte" represents a gross misunderstanding of the real love that goes into the Christian witness and the enormously beneficent effects to the life that comes to Christ through that witness.

We must not allow those who do not understand the glory of the hope of those who are in Christ Jesus to stifle the purposes of every operation conducted by his people.

(4) All gifts from Christ must be used for the benefit of all his people, and they must all be used to point toward him. Some believers have a gift of winning friends. How dangerous for those gifts to be used to gather personal followers instead of calling men to follow him. As with the gift of making friends, so with the gift of healing. (Have we come to the time we accept the mechanical while rejecting the supernatural in this field?)

(5) We must be ever alert to our own temptation to shrink from suffering and from everything ugly or unpleasant. Embedded in the New Testament record are stories of people whose afflictions had driven them outside the pale of normal human companionship. With the kind of love that only his grace supplies, Jesus was drawn almost irresistibly to those people.

Applied today it may be simply stated:

That which drives us from people often is that which drew Jesus to them. We have surely not partaken of him and have not walked with him until we recognize and allow him to reverse this instinctive reaction.

Perhaps everything I have said here calls for the honest expression of service, helpfulness, and profound love which was truly seen (and is still seen more than the critics will allow) in the face-to-face society of the early churches. They knew of each other's problems, and they rose nobly in most cases to help to solve them.

Wendell Belew tells of this expression among the mountain people of his birthplace. When a home burned down, he said, they all met and rebuilt it and then shared furniture to get the family back in housekeeping. When this was all done, the family was probably better off than they were before, and then the neighbors might wonder if they had set the fire in order to get a better place.

One of the most moving expressions I have heard lately came from a young convert on a mission field. Her life before conversion had been quite loose. Through those days when she was a public character she would be likely to find several young people who had spent the night on the couches or the rugs or the spare beds of her home simply because their own homes were too brutal or too forbidding for them that particular night.

As she told of teen-agers who made a haven of her public house she shook with emotion and, speaking from a profound Christian experience, told the church people who had accepted her as a cleansed child of God that "our houses must be open again, but this time with a chance to give them guidance that was not available in the other days."

How it should shame us that distressed people can find a haven in a house of ill fame and feel unwelcome in a house that belongs to one of his. Inasmuch as ye have done it . . .

The Priority Facing the 'New Breed'

'We are brought back to choosing the best before the good. . . . We have chosen to seek the spiritual transformation of the individual rather than the changing of his environment.'

BY HENRY W. SCHWEINSBERG

Missionary in Spain

A LONG WITH marked progress and achievement in almost every sphere of human activity, this age can be classified as one of upheaval, revolt, and re-examination of established values. Acceptance of that which is traditional is considered by many as paramount to a confession of one's inability to grow mentally or spiritually or to be able to adapt to changing conditions or to accept novel and invigorating ideas.

Much of this investigation of accepted values is wholesome and timely, but does not necessarily require a rejection of all past enterprise as archaic or irrelevant.

The spirit of challenge to accepted norms is also expressing itself within religious groups, and the philosophy of missions is coming, once again, under scrutiny. Out of this oft-repeated analysis of missions, there is emerging, among Baptists, what is referred to constantly as the "new breed" of missionary.

In the history of missions there always has been the "new missionary" problem when the frustrated newcomer, valiantly struggling against cultural and personal reactions, endeavors to adjust to his new environment. The natural response often is to reject all of that which has been accomplished in the past as not very significant and to manifest an attitude of critical judgment upon past approaches and achievements.

Usually this attitude changes as time moves on and the individual becomes more identified with the peculiar problems of his field of service. He has had opportunity to test his favorite theories and the effect usually has been sobering and illuminating.

However, the present critical analysis

of mission philosophy and approach by this "new breed" of missionary goes far beyond the usual reaction to cultural shock and frustration. There is the persistent desire to revamp, from roof to basement the whole missionary program.

This missionary probably chafes under petty rules and regulations of a local Mission (organization of missionaries) which would, in some instances, order the smallest details of his life and ministry. He feels the constant restraint upon personal initiative, whether from the chronic problem of lack of funds for his work or the need to submit to the common denominator attitude that often results from majority decisions. The constant round of Mission and executive meetings, with almost never-ending discussions that seem to lead nowhere, cry out to him for change.

All of these organizational norms could be modified and in some instances completely eliminated. Up to this point few would fail to recognize the legitimacy of the missionary's questioning of Mission organizational policy. However, there are factors that he must accept as unchangeable or his work will be fruitless, and his labor will probably terminate in a return journey to the States.

Unchangeable is the message of salvation as revealed in the New Testament.

The individual, whatever his religion or morality, who has not been regenerated by the Spirit of God is eternally lost. He may be fed, clothed, doctored, and educated by the missionary program, but unless he has experienced this spiritual transformation he is under divine wrath and outside the kingdom of God.

Naturally, the sincere missionary will manifest the love of God in all his contacts with humanity, but he will be continually called upon to make decisions between the good and the best. His financial resources for the work are pitifully meager. He cannot begin to touch the physical and material needs of humanity that face him daily. He is forced to hammer out on the anvil of experience, prayer, and Bible study, his own personal philosophy of missions.

As a result of such personal investigation and examination, some missionaries have transferred to the Peace Corps. In this organization they have found fulfillment in being able to help humanity's hurt in a real, practical, and tangible manner. They have had financial backing that, if not adequate, has been sufficient for the task in hand. They have had the satisfaction of seeing quick returns for their labors. Grateful individuals have responded to their endeavors; even governments have decorated them—and rightly so—as worthy and useful individuals.

However, this is not the pathway for him who has been sent forth by New Testament churches, believing that in doing so they are sending forth a messenger who fulfills their obligation to the Master's command: "Go ye into all the world and *preach* the gospel."

The process may be slow and frustrating, but the orders are concise and clear. Philanthropic, educational, and medical work fit into the overall plan of missionary strategy. Nevertheless, let us not deceive ourselves—unless all such activity is geared to this all-consuming, holy passion

(Continued on page 25)

Present
MK dorm
at Tel Aviv.



ONE SO

ONE OF THE THORNIEST problems missionaries face is that of educating their children. In Israel, Baptist missionaries have moved toward one solution.

Because of it, activities at the American International School (A.I.S.), near Tel Aviv, are liberally sprinkled with MK's (missionary kids). Sports day last year saw them walk away with a lion's share of the honors.

At this term's musical show, Donnie Lindsey lamented poverty in the role of Tuvia, the milkman, in *Fiddler on the Roof*. The school's recent talent show included the guitar playing of Joyce Reed, the drum, piano, and guitar trio of Robert and Donnie Lindsey and Charles Reed, the poetry of Sallie Lanier, and the high notes of her brother Homer singing "Maria," from *West Side Story*.

Robert Lindsey, Mark Murphey, and Eddie Nicholas "trod the boards" for the Eagles, the A.I.S. basketball team. Captain of the school's cheerleaders is Sarah Lanier. And the Baptist MK's provide a strong Christian witness at the school—a witness made possible, as are all their other activities, by the dormitory provided for them.

The question of how to provide education for their children confronts many missionaries. Numerous mission fields have no facilities, and the children must be sent back to the United States or to another country for schooling.

The British follow this plan. It is common practice for an English parent stationed overseas to send his children home to England at about age ten so they can grow up in an English environment.

This practice is commendable in some aspects, for many missionaries' children, having been reared overseas, encounter difficulties in adjusting to American life when they return for college.

Although such a plan eases the adjustment, it deprives the child of home life, not to speak of the pain parents experience in having to be separated from their children so soon. Even children who attend school in a neighboring country and are able to return home during holidays sacrifice most of their time at home.

Missionaries try many possible solutions to the education problem. Some teach their children by using a correspondence course. This may work well, depending on the child's willingness to study alone. Even so, the child is deprived of the fellowship of other children, the training that comes from the give and take of contact with those his own age, and the participation in sports and school activities so much a part of the modern school scene. A graver omission is that the child is unable to belong to a peer group, a need psychiatrists say is paramount.

The MK may attend public schools in the country where his parents serve, a plan offering both advantages and disadvantages. He certainly learns the language and the national culture and manners far better than his parents will be able to do.

Often, as in Israel, public schools may be excellent and provide sound education. Opportunities for the student to witness are unparalleled—opportunities that would never come to his parents.

On the other hand, there are some serious disadvantages. The child's knowl-

edge of the national language may actually work against him if it becomes his "mother tongue." When he returns to the States, his English will be that of a foreigner, lacking current slang, idiomatic expressions, and the subtle shades of meaning so vital in modern English.

The very opportunity to witness may well set him off from fellow students and cause him not to be accepted by them. The expression, "The Lord has called us to witness for him in this land, not our children," cannot be understood outside the context of the real problem missionaries must face at this point.

If the child is rejected by classmates, he undergoes a traumatic experience deeper than one that might result from not having a group with which to associate; at least, not having a group, he will not have been rejected.

In addition, the morals and manners of the child's non-Christian associates may actually be detrimental to his own spiritual and moral growth.

Finally, a foreign education is rather like a dead-end road: sooner or later the child will have to switch to an English-based curriculum. The longer the transition is delayed, the harder the adjustment when finally made. If the change is postponed too long, the child may feel that he belongs neither to the country where his parents serve and where he has grown up, or to the country described to him as his "homeland."

Another alternative, as already stated, is to send the MK back to the States or to another country for his education. But in doing this, the missionary runs a grave



A "singspiration" at the dorm.

BY W. CHANDLER LANIER
Missionary in Israel

LUTION

spiritual risk. The child might possibly interpret his being sent away as his parents' wish so that they may "be about their Father's business." The child may thus feel that his place in his parents' hearts has been preempted by God, and, therefore, that God is his enemy.

A happier solution is to establish a dorm for MK's. This has been the direction taken by the Baptist Convention in Israel (B.C.I.).

The dorm idea began in 1966 when the Dwight L. Bakers, living in Haifa, were sending their children to a local, French-speaking, Catholic school. The situation was not at all satisfactory—the children were neither happy nor progressing as they should.

In Kefer Shemaryahu, near Tel Aviv, the American International School was already educating the children of missionaries living in the area. Run by the American Embassy, the school is new and modern, the instruction is excellent, and the atmosphere is as close to that of a Stateside school as possible under the circumstances.

The Bakers wanted their children to receive the advantages of A.I.S., but problems of where the children would live and who would feed and supervise them seemed almost insurmountable.

The family attempted to meet the situation by having the children commute daily from Haifa by bus. Travel time, however, added three hours to an already long school day—8:15 A.M. to 3:15 P.M. Bumping along on Israeli buses was not conducive to study, especially since the children often had to stand up either go-

ing or coming or both. The result: worn-out, frustrated children and worried parents.

The Bakers next thought of renting several rooms in a house near the school and securing a young woman to cook for the children. Mrs. Baker would visit several times a week to lend a hand with cooking. This worked somewhat better, but there were still many days of homesickness, both for children and parents.

Then the idea of a dorm was born. A brand-new, two-story house was rented only blocks from the school. At about that time, the term of service at Baptist Hospital in Gaza was ending for Miss Ethnie Steiner, an Australian Baptist nurse, and she agreed to become dorm housemother. For her, it was love at first sight with the children. She has created a home away from home for them.

The Lindseys sent Robert and Donnie. The Jim Smiths sent Kyle and Jackie. The Bakers sent Carolyn and Steve, and the dorm became an actuality. The Dorr children—Phillip, Paul, Debra, and John—came from Gaza. This year, Eddie and Carol Beth Nicholas, also from Gaza, have joined the group.

Suddenly the A.I.S. became acutely aware of Baptists.

"You Baptists have the largest group of children in our school," remarked the principal one day.

Marcus C. Reed, a missionary, became a member of the school board. This year he was elected the first non-embassy treasurer in the school's history.

The B.C.I. recently purchased a much larger building in the same general area

as the present house to become a permanent dorm. [Funds for the dormitory were appropriated by the Foreign Mission Board in March.] The W. E. Grindstuffs, new missionary associates assigned as dorm parents, are to arrive in June.

A committee, with Reed as chairman, supervises the dorm. All parents with children as residents serve as members.

Every Sunday night a "singspiration" rings out at the home of the Laniers or the Reeds or at the dorm itself. Friends of the MK's are invited, adding to the group's witness in the community.

Dorm residents enter into all school activities, including parties, both school-sponsored and private. On several occasions last year, parties were held at the dorm so the MK's could return the social favors.

The MK's are expected to aid in washing dishes, making beds, and other chores. Although an employee does the heavy housework for Miss Steiner, there is still plenty for MK's to share.

A housemother carries weighty responsibility. She needs much patience to endure the piano lessons and, of course, the drums.

The dorm has worked so well that many non-Baptists have asked to send their children there. The Baptist convention has not thought this wise, but the school is now considering building its own dorm for boarding students.

The problem of educating their children is still a massive one for missionaries. The Baptists of Israel, however, feel they have taken some helpful steps toward a solution.

By Marvin R. Reynolds
Missionary in Botswana



PHOTO BY THE AUTHOR

While his sons and a friend look on, Reynolds purchases oranges from some young vendors.

WHAT ABOUT THE CHILDREN?

WHAT ABOUT the children? Are you going to take your three boys with you to Africa?"

Such questions were asked of us as we prepared to move to Botswana, a new field of work in Africa for Southern Baptists.

To be sure, there were some questions in the minds of Beth (my wife) and I concerning what hardships might be faced in regard to the children. Beth and I had felt a definite call, but our children had not felt such a call. What right did we have to expose them to the diseases and difficulties missionaries often face in a different land?

We found that we had to commit our children, as well as ourselves, to the Lord's will and his safekeeping before we could come. We realized anew that God had given the children to us, that he would not lead us to a place he did not want them, and that he does not lack the power to care for them in his own way under any kind of circumstance.

This fact was impressed upon my heart anew soon after our arrival in Botswana as our nine-year-old son lay seriously ill in the hospital with scarlet fever. God chose to restore him to health, for which we rejoiced, but had He chosen differently, he still would have been under the care of our God who does not waste anything.

We came to Botswana knowing that Beth might have to teach the children,

since the possibility was being discussed of closing the local, English-language primary school in Francistown, where we would first live in Botswana. We were glad to learn that the school remained open, thus giving Beth more time for study of the language—our major assignment this first year.

The interracial school enrolls about 80 children, most of them Europeans, their parents being either in business or with a mining company. The school, though small, has a high academic standing.

Much emphasis is placed upon sports and physical fitness. Our middle son, Timmy, took a number of first-place awards at sports day, about the biggest event that takes place in Francistown. Randy, our oldest, won a progress award on the commencement night of his first term. Teddy, the youngest, only recently began school, happy to be going with his big brothers.

An English-language, interdenominational Sunday School for children was another pleasant discovery. Since there were only enough teachers for children through eight years of age, Beth and I began two new classes for children nine years of age and above—one class for girls, another for boys. Admittedly, part of my enthusiasm to teach was selfish, for I wanted our oldest son, who is now ten, to be able to attend Sunday School with his smaller brothers.

The two new classes bring in ten to

fifteen more children a Sunday. They are eager to learn. All three of our sons look forward to the classes and are learning the Scriptures. This Sunday School has been another blessing regarding our children that we had not counted on.

Also in Francistown is an excellent music teacher, who has been giving ukelele lessons to our sons. At a recent recital of all her pupils, our boys teamed with one of their national friends to give the audience a touch of American cowboy music. Applause indicated their effort was well received. Who would have thought during our preparation for coming to Africa that our sons would have such experiences?

Many missionaries, we are aware, do not have the privilege of schools and other opportunities for children that we have found. We also realize that the present surroundings for our family may be changed as we seek to go wherever the Lord may lead in Botswana.

Whatever the case, we are thankful to God whom we serve that he has provided so well, especially for our children, during this time of arrival and adjustment in a new land. We are also grateful to know that wherever He leads, whatever hardships lie ahead. He will be with us.

What about the children? We feel assured that anything lost, by ourselves or our children, can never be compared with what is gained through following in His will.

My 8 Girls

BY SARA HINES MARTIN

(Mrs. David L. Martin)

Missionary to Trinidad

I LOOK OVER the eight girls. Not an impressive group.

"You will be counselor for eight, 14-year-old girls this week at camp," Camp Director Martha Lewis, a missionary, had told me.

"You will eat and sleep with them, help them with crafts, and have a private conference with each."

No. 1. Her bunk is the one above mine. She attends the same church I do, and I heard recently that she goes to bed hungry every night.

"I getting fat!" she brags as the week moves on. "My dress too tight!"

She lives with her grandmother in a home with 13 people. Her mother, unmarried, lives somewhere else.

In our private conference the girl and I discuss her plans and talk about the social custom of having children outside of marriage.

"What are your plans as a Christian young person? How are you going to guard against being caught in this wrong way of living?"

"Oh, it's not wrong to make babies when you're not married," she declares. "My grandmother has 13, and she never married. Three of her daughters live with us, and they not married. That's not wrong."

Her front teeth are badly decayed. After learning that her grandmother has no plans for dental care, I tell the girl about a free clinic in St. James.

After we view a teen-age film, she muses, "I think mothers in Trinidad don't tell their daughters enough. There are so many things I need to know."

She has been a Christian for a year. But there are more years ahead of her. She doesn't have much help.

No. 2. I notice her dimples the second day, then her sweet smile. Why did I first consider her unimpressive?

"Are you a Christian?" I ask.

"I was confirmed recently in the church where my mother is a member."

"Do you understand what it means to

become a Christian?"

"It means to stop dancing."

I explain what it means. "Have you thought about becoming a Christian?"

"No."

To press for a decision could lead her to make a choice just to please me.

"Have you ever come to the monthly youth fellowship at our mission?"

"I've been to every one," she says.

Yet I had never noticed her. She has been only another face. Now I will greet her as a friend.

No. 3. A lovely girl with long hair, she is a recent convert from a Hindu family.

"Does your family pressure you to leave the Christian faith?"

Her answer is negative.

We discuss a daily Bible reading plan, and she decides that after school each day will be the best time. She is to begin reading Mark, to learn about the life of Jesus.

No. 4. Originally from Tobago, the nearest island, she has lived with an aunt, another of the camp counselors, since her mother's death.

"It hurts me that my mother made eight babies and never married," she confides. "I don't want to do that. I want to get an education and live a Christian life."

She will receive strong guidance in her present home. We talk of positive ways that today's Christian young people can resist social customs damaging to their lives, their children, and their society.

No. 5. So shy. Does she ever speak?

"What do you like best about camp?" I want to know.

When she answers, "Swimming," I do a double take. She seems too timid to enter the water. I feel there is little communication between us because she is too shy to express herself.

(Later the missionary who is her pastor reported to me her superb testimony at her church after returning from camp. "I had the best counselor at the camp," she told the church. "She told me that

God loves me and cares for me." Hearing this, I did another double take.)

No. 6. Also from my church, she is another girl I have not had opportunity to know. Her father, who is not married to her mother, makes life difficult for the family. Since he is a nightclub entertainer, it is easier for others in the family to attend church at night; he hinders them if they try to go in the morning.

"What are your plans?" I ask.

Her answer is idealistic. "I want to be a nurse or a doctor and be a missionary. I want to help in a place where there are wars."

I commend her goals, adding sadly that I fear there will be places where wars are going on when she is ready.

No. 7. Completion of schooling is not possible for her, due to lack of finances. Her older sister secured secretarial training while her father was living. Now that he is dead, the younger children cannot afford school.

How I wish we could send all these young people to school! Their lives are cut in the middle by lack of schooling.

"I don't want to be a reckless girl," she declares.

"Oh? Do you know some reckless girls?"

"Yes, the girls by me. I don't want to be like that. I want to live a clean life."

No. 8. Like No. 6, she also has aspiring ambitions.

"I want to be a religious worker like my cousin in south Trinidad. She is the first Christian I have ever known who is a happy Christian. I want to be like her."

Immediate plans? "My mother has gone to Richmond, Va., to be a maid. I am going there to live with her and go to school."

There is a dark side: "My family doesn't want me to go into religious work."

By the close of the week the girls are no longer numbers. They have become individuals—lovely, likeable, impressive. My eight girls.

editorials

They Choose To Stay

THE PRESENCE of Southern Baptist missionaries in Vietnam has occasioned a variety of communications addressed to the Foreign Mission Board. Some correspondents have thought that the Board assigns persons to a hostility environment arbitrarily and that it keeps them there regardless of the hazards and dangers they face. The facts are quite the opposite, however.

Since our first missionaries arrived in Saigon in November, 1959, they and the more than 30 colleagues who have joined them in that country since have been constantly exposed to the dangers occasioned by civil and military strife. Repeatedly the Foreign Mission Board has assured them of its readiness to support and implement their decisions as individuals or as a group to relocate or withdraw according to their appraisal of their immediate circumstance. Their decision to stay, even in some of the most dangerous localities, has been entirely their own. Not once but several times the Saigon Mission as a unit has informed the Board that they have chosen to remain at

their posts, having prayed and found it to be God's will.

On only one or two occasions have the wives and children evacuated to a neighboring country because of hostility escalation. But each time, as soon as the immediate crisis passed, they returned to Vietnam to reunite as families.

Similar circumstances surround our missionaries in at least two other sections of the world. They who represent us in the Middle East or in the Nigeria-Biafra sector are faced constantly with the threat of further outbreaks of violence. As with its personnel in Vietnam, the Foreign Mission Board has assured all its missionaries in other troubled areas that they will be supported with the implementation of any decision they make with regard to their safety and well-being. Their remaining presence in any such locality depends upon their own decisions, not upon any directive from the Foreign Mission Board.

We feel that this statement should be brought to the attention of all Southern Baptists.

Keep These Also in Touch

LITERALLY HUNDREDS of institutions dot our land where thousands of Southern Baptists are convalescing or for other reasons reside. In the majority of cases these persons are in their retirement years and have time on their hands in amounts far beyond what they had in their earlier, more active years. Most of them still have sufficient eyesight to read, but do not have available reading materials that fulfill their interests and concerns as Christians and Baptists.

In some localities Baptist churches have made themselves responsible for seeing that religious books, periodicals, and church curriculum literature are made available to the ever growing number of confined and semi-confined persons in their communities. In other localities the only way such needs will be met is through interested and concerned individuals.

There is much in this publication that would be of interest to many persons of advanced age and to the infirm of almost any age. This publication can be made available to such persons, if someone will see it as part of a ministry to the many who are often overlooked or passed by.

To Get a Stamp Cover

WE HAVE DISCOVERED that there are many stamp enthusiasts among our subscribers. This has been made evident by the number of requests we have received for additional reproductions of last year's June cover. Some persons have tried to purchase the item, sending payment in various amounts. Others have just asked for copies, supposing that they are being distributed on a give-away basis.

Because of the purpose for which the stamp cover reproduction was prepared, our response to such requests has had to appear negative, even though we do not want to disappoint or offend anyone. The item is awarded to every person who subscribes to **THE COMMISSION** for the first time, or who extends his existing subscription by at least one year,

or who designates a gift subscription for another person. He must give that person's complete name and mailing address and enclose the remittance for the number of years he wishes that person to receive the magazine.

The stamp cover reproduction is then automatically sent to the person who remits, unless he designates another person to whom he wishes it to go. If he indicates and pays for a two-year or three-year subscription he will receive two stamp cover reproductions, or three, as the number of years indicates.

The stamp cover reproduction cannot be sold. We are pleased, however, that its attractiveness is such that many have offered to purchase it. If you know of any person who wants one, please advise him that a subscription response is required, whether for himself or for another person on a gift subscription basis.

For People on the Move

SOME OF OUR READERS are probably as weary of reading our reminders about change-of-address notices as we are of publishing them. But the problem is much like that of thirst. It recurs, and the thirsty one must again drink.

In this mobile age we are constantly struggling to avoid missending a single issue to any subscriber. Every month several hundred move to new addresses, but we do not know about some of them until too late for making the address changes that will get the next issue of the magazine to the new locations. This is why we keep on saying, "Please let us know ahead of time, if possible, the address to which you plan to move and when."

We realize that this is but one of many bothersome tedia that attend the big job of moving, but we keep trying. If we don't, the interruptions in service would be more than they are.

To you whose address seldom changes, if at all, we offer apologies and request your patient understanding.

involvement



By Baker J. Cauthen

SOME GENERATIONS are affected by a spirit of apathy. People seem to be so occupied with their own pursuits of pleasure or profit that they are unconcerned about issues affecting their fellowman or the world at large.

This generation is different; people are concerned. One has only to read the events in the daily papers or listen to commentaries on radio and television to become aware of the concerns which fill the minds of people in many walks of life.

Young people are taking life more seriously than they often have. It is true that many express their attitudes in ways which differ radically from what has been customarily known. They are, nevertheless, really concerned about the world and about their own lives.

Unfortunately, concern can be a very frustrating matter unless there are constructive channels into which it may flow. Sometimes actions are more expressive of frustration than they are of constructive effort.

At this point Christian forces need to measure afresh the meaning of our mission in the world. Modern man is the same kind of person his predecessors have been. He is in a different environment and has been caught up in the midst of an age remarkable for its scientific and technological progress. He has begun to look at life in new ways and to measure values from those different points of view; but as a person he is basically the same he has always been.

The fulfillment of man's deepest needs depends upon his relationship to

God through Jesus Christ. Man is a spiritual being. Unless his spiritual nature is cultivated and fulfilled, he remains in deep need regardless of material circumstances.

The challenge to Christian people in these days is to become involved in our basic Christian ministries. We must make it our purpose to communicate through word and deed the knowledge of the reality of the living Saviour. The word must be spoken; witness must be given. Testimony must be linked with qualities of life and loving service so that the genuineness of our faith in Christ and concern for our fellowman is evident.

In the worldwide missionary service projected by Southern Baptists into 70 countries, there are opportunities for involvement that challenge the earnest Christian who wants to make an impact upon the needs of our world.

People who feel that God is leading toward missionary service should not hesitate to offer themselves for this cause. They may be surprised to find that what they have to give is exactly what is needed in some place which has been calling for help. Qualifications in one line of work may even enable a person to serve in another capacity.

The Foreign Mission Board is confronted year by year with personnel requests from mission fields that call for more than 700 people. Our largest number of appointments has never gone beyond one third of that number in a year's time.

We must keep in mind that financial resources are necessary in or-

der to send those whom God is calling. The future of missionary advance depends upon the availability of (1) men and women who will give themselves to this service and (2) the necessary resources to send, maintain, and reinforce them in their work.

Young people particularly are encouraged to let their concerns for involvement lead them to an earnest inquiry as to what God wants them to do about missionary service. Places stand in need of what they have to give. The Lord Jesus Christ has implanted capacities within them that can be cultivated into effective means of service and witness.

We are deeply convinced that Southern Baptists earnestly desire to have a larger worldwide missionary effort than we have ever known. The response of people indicates that the currents of missionary concern flow deeply in Baptist convictions.

Let us, therefore, in the forthcoming meeting of the Southern Baptist Convention unite our hearts afresh in commitment to the responsibilities our Lord has entrusted to us.

Our task is to witness to mankind of the redemption God has wrought in Christ Jesus. We must make that witness linked with such loving service to man in his sorrows, pain, and longings that the reality of the love of Christ may break through into his heart, and the Holy Spirit may move him to respond to Christ.

We thank God for our task. We embrace it with joy, zest, and confidence. We believe Southern Baptists will continue to move ahead under Christ's command.

Photos by Gerald S. Harvey

Text by LeRoy Albright

AFTER YEARS of utilizing radio in Malawi on a limited basis, churches there may be entering a new era for gospel broadcasting.

The government-owned station has agreed to a trial period of paid-time religious broadcasting during prime time. This could mean that the gospel message can more easily be heard by the rapidly growing number of Malawians who own radios.

Baptists began investigating use of the medium almost immediately after entering Malawi, one of the most densely populated countries in Africa. But national independence there brought the first real opportunities. As an independence gift, a radio transmitter was presented to the new government by the United States. The facilities were soon in operation, and Baptists continued to feel the challenge of a radio ministry.

Among Malawi's 4,000,000 people at first there were only 12,000 radios. But the country soon had its own radio manufacturing plant, with Malawians building the sets. Purchase price for a radio started below ten dollars, and the production capacity of 4,000 a month could not meet the demand.

The author, a missionary, has served in Malawi since 1939.

Missionaries in Malawi had to learn some lessons and face some facts about radio work in a foreign country. First, they discovered that in Malawi, as in many other countries, the government controls radio programming. There are no local stations. No radio time was available for sale. Programs were produced at government expense.

When Baptists tried to secure free time for a religious program, they found that the Christian Council of Malawi, an organization with representatives from most of the churches, had been given the task of providing all religious broadcasts.

With funds from outside sources, the Christian Council built a recording studio in Lilongwe. The only program time available to Baptists was through the council. None of the programs could refer to a particular church or group.

Yet by providing some of their members with special training in radio speech, radio preaching, scriptwriting, and radio drama, Baptists have been able to play an active role in production of religious programs in connection with the council.

Because the Christian Council has placed strong emphasis on professionally produced programs that meas-

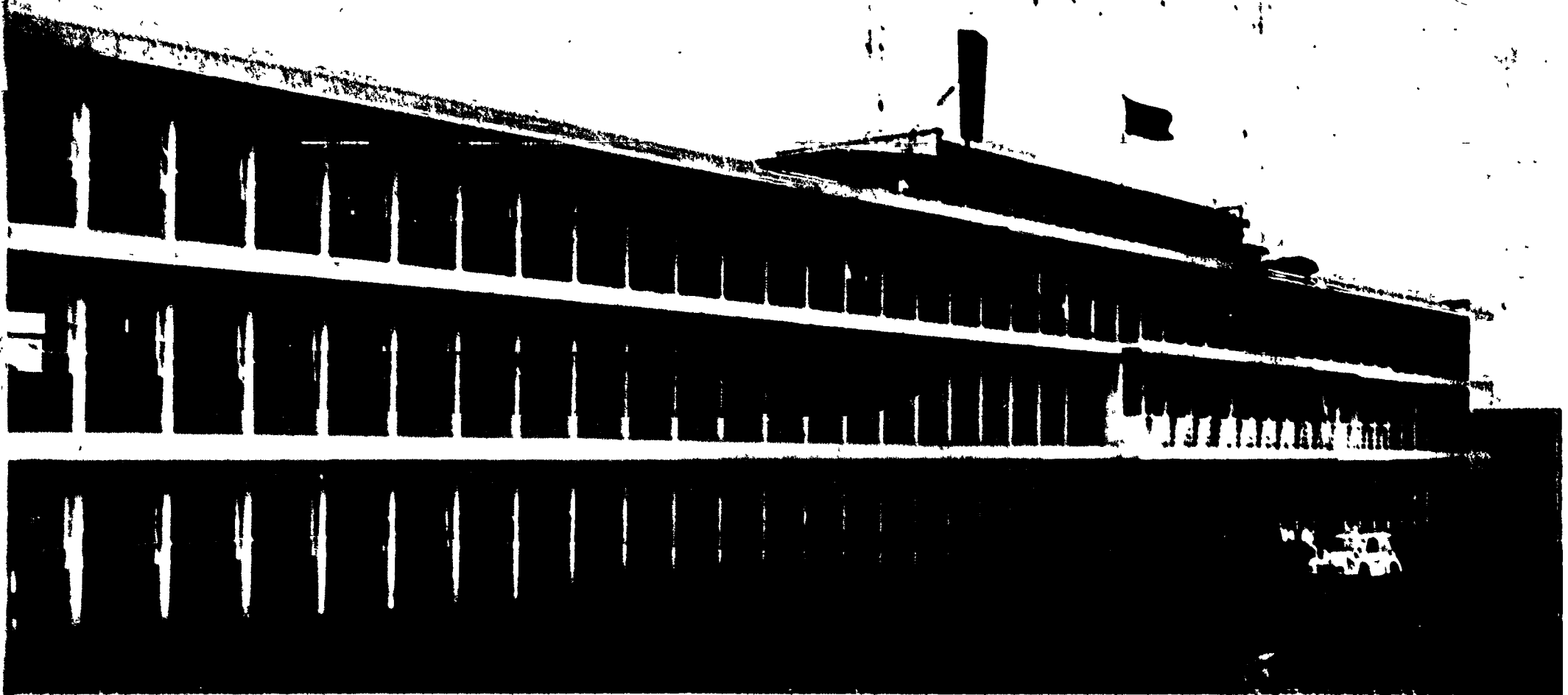
SOME LESSONS IN RADIO

ure up in every way to those used by Radio Malawi, and has designed the programs to appeal to every segment of the population, the council's programs have been well received by the station. However, the times allotted have been short and at poor listening hours.

Another lesson learned by Baptists was that all programs, except those brought in by the government-controlled station itself, had to be produced in Malawi. This eliminated the use of any programs produced in America or even in the neighboring

(Text continued on page 21.)

Malawi Broadcasting Corporation building at Blantyre.





In the marketplace at Lilongwe, Malawi, vegetable seller listens to portable radio.



Customer chooses radio in Malawi shop.



At radio manufacturing plant in Blantyre, workman checks components.



SOME LESSONS IN RADIO (Cont.)

Missionary Gene E. Kingsley and Josamu Sankhani, Mema studio director, set up tape recorder in Tsabango village. Mema studio is the recording facility of the Gospel Broadcasting Committee of the Christian Council of Malawi.

Sankhani interviews layman who preaches at nearby village.



Left: Sankhani narrates, and others (below) read roles for recording of religious drama.



Lobby of the Malawi Broadcasting Corporation building.



THE COMMISSION



(Text continued from page 18.)

country of Zambia, where there is a new Baptist recording studio.

In some countries Baptists have been able to provide "back-up" programs — that is, if some group failed to prepare their program on time, Baptists have one ready to fill the time period. Even this was not possible in Malawi.

One reason Baptists were not allowed to bring in programs from outside the country is that the government is in the process of standardizing the language. Recently, the president of Malawi decreed that all radio broadcasting must be in the language of the central province so that people in the North and in the South can more easily move to one language.

For individuals planning to be on a radio program, this standardization meant a quick trip to the station for a language lesson in their native tongue! Even recordings produced in Malawi for use on battery-operated tape recorders in the villages have had to conform to the new language standard.

Efforts by Baptist missionaries in

Malawi to buy radio time outside the country brought to light other interesting facts. One church group in a neighboring country decided to build its own broadcasting station, for it has been waiting 20 years for a permit to build.

Another group discovered a newly formed island in a river separating two African countries and decided to "bootleg" the gospel. Claiming the island as their own, they began to erect a small broadcasting station. Then the two countries involved claimed the island and closed down the operation.

Some hope for purchasing radio time arose when it was learned that a station for religious broadcasting was being built on Seychelle Island. But a quick survey showed that in Malawi the people listen to their own Malawian station more than 99 percent of the time. With more than a thousand languages in Africa, why would they listen to 999 others to occasionally hear their own?

It became obvious that any efforts in radio would have to be made within

the limitations imposed by the official station.

But a new day may be just ahead. With the gift of the radio transmitter by the United States came the offer to help operate it for awhile. Due to this influence, advertising is now allowed on the station, and some radio time is being sold.

None of the time has been available to religious organizations, however. The Seventh Day Adventists, with their broad overseas program, have made repeated efforts to buy time. Other groups have done the same.

Baptists, working through the Christian Council and with the council's studio staff, have persuaded the government to agree to a trial period of paid broadcasts, bought by the Baptists, during prime listening time on Sunday evening.

Baptist friends in America who work so hard to help support their sister churches in Malawi now need to redouble their prayers that the gospel can be preached throughout Malawi by radio.

EPISTLES

From Today
around a

Class Prays; Neighbors Change

When I asked for prayer requests from the Sunday School class of adult women, one member immediately spoke up.

"We should pray for Mrs. S.," she announced, referring to one of the others present, "since she is experiencing such a difficult time at home."



At my inquiring look, Mrs. S. explained. Ever since she and her husband had become Christians — the only ones in their area — the people of the village had persecuted them, she said. They called her vile names as she walked down the street. Sometimes neighbors came into her home to deliver insults to her face. Her children were continually harassed, often coming home from school in tears.

On one occasion when her husband was ill, my husband Bill and a young pastor carried medicine to him. Following close on Bill's heels came neighbors. "If you need any help for your husband or your children, call on the white man, not us," they shouted at Mrs. S.

They also warned that her religion would prohibit her family from having burial space in the village cemetery.

The village head man told the husband that none of the village men would help build the new, little house the family had planned.

In Indonesian culture this verbal slap was perhaps the most severe reprimand. Even large cities are made up of village groups in which residents do everything possible to help one another.

After the Sunday School class had offered Mrs. S. sympathy, I asked, "Don't you feel sorry for the people who are treating our Christian sister so badly?"

Such a thought obviously had never occurred to any of them. I talked for a few minutes about how the love of Christ could give those neighbors a kindness of heart toward our Christian friends.

The class and I pledged to pray daily both for Mrs. S. and her neighbors.

When I was next at the class, about six weeks later, I at once inquired about the situation in the class member's village. Nonchalantly, Mrs. S. pointed out six neighbors who were studying in the new Christians' class.

I was nonplussed! As a Christian for more than 20 years, I felt surprise, but my sister in Christ, a follower of the Lord for less than a year, thought it

natural to see almost immediate results. After all, hadn't we prayed that the Lord would answer?

The family's house was built with the help of 30 neighbors. One evening last October Sunday School and preaching services were begun in the new home, and it has become a place of worship for the whole village. The animosity has dissolved.

Almost every Sunday morning some visitor from that village walks three miles with this faithful family for worship in the sponsoring church.

Wanda (Mrs. G. William) Schweer
Semarang, Indonesia

Devil Mask Discarded

At a village about two hours off the motor road I discussed the possibilities of building a church among the 21 huts. At the close of the service that night ten people accepted Christ. One of them was a devil man, a leader in a pagan religion.



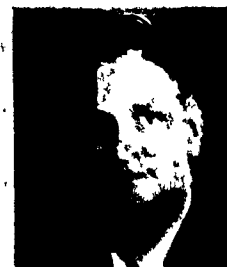
The next morning I baptized him. Afterward he brought his devil mask and gave it to me. His family begged him not to do so, but he was determined to follow Christ.

As the canoe carried me back across the river away from the village, the desire of the people for acceptance and love overwhelmed me. In their meager circumstances they had managed to send us a goat, a great sacrifice for them.

J. Wesley Brizendine, Greenville, Liberia

Chinese in New York

While I was in New York City recently, a Jewish friend from Brooklyn gave me a grand tour of New York's Chinatown. Located just behind City Hall on the lower end of Manhattan Island is this page out of the past.



We made a short visit to a grocery where we bought lichee nuts (from Florida, by the way). We checked the newsstand with its two Chinese-language New York papers and other Chinese-language papers from Hong Kong and Taiwan.

In the Chinese Toy Wan Restaurant it was as though I had come upon an old friend. The waiter's home was Hong Kong, and he had made several trips there in the past 30 years. As soon as he learned I was a Baptist he began to tell me good things about Pui Ching Middle School.

"It is the best school in Hong Kong!" he declared.

The school is the largest Baptist institution in Hong Kong, with grades from kindergarten through high school. When the waiter heard that I had taught there, he was almost (but not quite) ready to give me a free meal.

We who work in Asia become accustomed to seeing our students leave for studies in America or England. We often lose sight of them once they leave.

Chinese immigration to the U.S. in one recent year amounted to slightly more than 25,000. About one third of the immigrants go to metropolitan New York, according to various Chinatown estimates. As of January, 1968, there were nearly 17,000 alien Chinese residents in the metropolitan area.

The encounter served to remind me to be more faithful in prayer for the Chinese in the U.S., as well as for those with whom I work.

Britt E. Towery, Jr.
Kowloon, Hong Kong

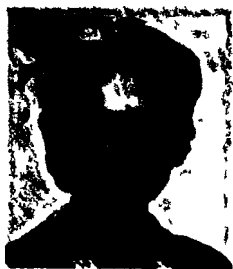
70



Playtime for missionaries' children during an orientation session at Ridgecrest, N.C.

After the Theft

In most, if not all, circumstances can be found some way to glorify God. If we will but wipe away our pain, discomfort, or unhappiness, we can see his hand at work.



When we returned from a weekend trip, we found our house had been robbed of a considerable number of valuables. We spent two days assessing the loss, talking with policemen, and generally feeling depressed.

On the third day we were shocked and hurt to discover that the son of a neighbor was involved. He and two other boys had become connected with a young man who had formed a burglary ring.

The neighbor's boy is a fine youth and had never before been in trouble. We helped him and the family through the siege of questioning by police and his appearance in juvenile court.

Then the mother asked if we would take the children to our church so they could receive some religious training in age-group classes. She said their church offered nothing they could understand. The family occasionally had been our guests at church, but never regularly.

We had prayed from the moment we learned the youth was involved that God would somehow use this experience for His glory. And He did. A few weeks later the boy and his father made professions of faith in Christ. Now our hope is that all of this family will become strong Christian witnesses.

Nereta (Mrs. William L.) Morgan
Florianópolis, Santa Catarina, Brazil

Formula for Curly Hair

A filmstrip has been prepared on protein deficiency in African children. The film stars 14-month-old Petros and 20-month-old Beauty, who live in my home and are responding in a magnificent manner to their high-protein diet.



It is fascinating to see these youngsters, who five months ago had very straight hair, now developing extremely tight curls.

(I've paid particular attention to this process, since I myself have such absolutely straight hair. From my observations I have derived a formula: (1) turn your meat plate upside down on your head occasionally, especially if it contains rich gravy; (2) rub in a little egg from time to time; (3) pour milk over the hair at least once a fortnight.)

We expect the filmstrip to be a tremendous boost to our overall efforts in nutrition and particularly in our battle against kwashiorkor. This project is to continue until late 1969.

Frances Greenaway, Gatooma, Rhodesia

TRANSFORMATION

To look into the eyes, or to see the face, of a person who has never heard of Christ is an experience of unparalleled strangeness. I do not think I shall ever become accustomed to it. To see the unquestioning eyes, the almost expressionless face, and to hear the unbelieving response is to feel, as never before, the inadequacy of human effort.



To tell him of Christ's love, his life, death, resurrection, and living presence and to tell him of the forgiveness of sins by this living Lord is to see that he doesn't begin to understand what you are trying desperately to say. But, after all, he has never heard before. So you try again and again—hoping with each telling that a foundation will be built for his saving experience with Christ.

Then one day—perhaps a week, a month, even five years later—you see him again. His eyes are no longer questioning. His face is no longer expressionless. His ears no longer misunderstand. In your weak attempts to reach the man, the Holy Spirit has interceded, cutting across thousands of years of cultural barriers, penetrating deeply into this man's soul, convicting him of sin, and permitting him to see himself as he really is.

The Holy Spirit has done what you as a man could not do. But—thank God!—through your telling, a way was prepared that the Spirit could use.

The once expressionless face is now aglow with the love of God. Through the once questioning eyes you can see deeply into the man's soul—joy, peace, forgiveness. He has been transformed. No longer does he just exist—he now lives in the abundant life of Christ. All this has come because you told him, and the Holy Spirit honored your efforts. But, of course, the Spirit always does.

—Harry E. Poovey, Kaohsiung, Taiwan

The Ministry of Tracts

A trip to the airport one morning to replenish the supply in the tract racks provided encouragement for me.

The tract racks have been at the airport since 1960. Every morning I go to fill them. In the past, there have been conversions among those who had read the tracts, but it had been a while since I had heard of any results.



On this morning, one of the customs officers stopped me.

"Miss, would you give me some of the tracts?" he asked. "I enjoy reading them. I also take them to my friends."

"Several years ago," he continued, "I took some to a preacher friend who lives near the ocean. He put the tracts in bottles and threw them into the sea. Within two years he had heard of 600 conversions from the reading of those tracts."

The customs officer picked up a tract, *The Heart of Man*. "I was saved from gambling by this tract," he said. "As I read it, I was convicted of the sin of gambling."

From the airport I went to the service station where I usually buy gasoline. As soon as I drove up, one of the attendants came to the car.

"Do you have any of the little books today?" he inquired. "I always enjoy reading them."

It had been a long time since I had distributed any tracts at the station.

These two experiences within 15 minutes illustrated the power of the printed word. I thought of how careless I had

been, and how many opportunities I had missed, by not "handing out a tract."

There are other tract racks at two hotels and at the main telephone office. I hope to put racks in yet another hotel.

Evelyn Schwartz, Jakarta, Indonesia

Service in the Street

In the dusty street of Chacarita, Costa Rica, we were preparing for the first service to be held in Costa Rica in connection with the Crusade of the Americas. It was also the initial service for the preaching point in Chacarita. We had no idea what to expect.



A member of the sponsoring church was singing softly, "We work in the Crusade because there are souls to be won." As he hung a lantern in place, young people from the sponsoring church milled about, their hands filled with Scripture portions. On every face was an expression of joy and anticipation.

Accordion music filled the air, and people began to join us in the street. I felt that they sensed something different within this group of Christians. We sang, prayed, and listened attentively to the message. At the invitation, 13 people accepted Christ as Saviour.

Now these new Christians, their faces also reflecting joy, gather with us each evening to help prepare for others to hear the gospel.

Patricia (Mrs. C. Donald) Doyle
San Ramon Alajuela, Costa Rica

MISSIONARY

FAMILY ALBUM

APPOINTMENTS (April)

CRAIGMYLE, James Phillip (Jim), Ind., & Doris Jane Rogers Craigmyle, Me., *Lebanon* (Y-1 Seminary Village, Louisville, Ky. 40207).
DARNELL, James Hugh, Okla., & Jerlene Clark Darnell, Ga., *Nigeria* (3798 Shamrock Dr., Columbus, Ohio 43227).
HOLLAND, Robert Miller (Bob), Ky., & Kathleen Gail Thompson Holland, Ky., *Japan* (6-A Judson Ln., Mill Valley, Calif. 94941).
INGRAM, Lawrence David (Larry), Ohio, & Shirley Ann Campbell Ingram, Fla., *E. Asia* (506 Rice Cr., Wake Forest, N.C. 27587).
JOHNSON, Margaret Anita, Tex., *S. Brazil* (535 Manchester Rd., Ballwin, Mo. 63011).
SIMONEAUX, Michel Saville (Mike), La., & Bonnie Jean Rushing Simoneaux, Miss., *Japan* (4460 Iroquois St., Apt. D, New Orleans, La. 70126).

MISSIONARY ASSOCIATES

(Employed in April)

MOORE, Dono William, Tex., & Betty Jo Fry Moore, Okla., *Ghana* (Quarters 6-B, U.S. Coast Guard Base, Governors Island, N.Y. 10004).

REAPPOINTMENTS (March)

ALLISON, Clarence Alvin, Ark., & Alta Claire Brasell Allison, La., *E. Africa* (1545 Center St., Arkadelphia, Ark. 71923).

ADDRESS CHANGES

Arrivals from the Field

ALLARD, Rev. & Mrs. J. Charles (*Eq. Brazil*), 302 Englewood Dr., Wilmington, N.C. 28401.
BERRY, Rev. & Mrs. Edward G. (*S. Brazil*), 406 White Station Rd., S., Memphis, Tenn. 38117.
BONNELL, Rev. & Mrs. Dutton A., Jr. (*Zambia*), 201 22nd Ave., NE., Birmingham, Ala. 35215.
BRANUM, Irene T. (*Korea*), 6 Vine St., Bonne Terre, Mo. 63628.
BUE, Rev. & Mrs. James W. (*Spain*), 802 Myrtlewood Dr., Jackson, Miss. 39204.
CLARK, Mary (*Rhodesia*), Rt. 8, Gainesville, Ga. 30501.
EVANS, Rev. & Mrs. Bobby D. (*Malaysia*), c/o Clabe Evans, 6 Bluff Rd., Rome, Ga. 30161.
HARLAN, Mr. & Mrs. R. Dean (*Venezuela*), 1798 Springtime Ave., Clearwater, Fla. 33515.

HIGHFILL, Virginia B. (*Japan*), c/o H. T. Highfill, 221 Petree Rd., Winston-Salem, N.C. 27106.
HOOVER, Annie (*Japan*), 3008 E. Fourth St., N. Little Rock, Ark. 72114.
KING, Dr. & Mrs. David W. (*Lebanon*), 2304-A 14th St., Lubbock, Tex. 79401.
LEEPER, Mr. & Mrs. James F. (*Turkey*), 618 Fifth Ave., Dayton, Ky. 41074.
MURRAY, Rev. & Mrs. Ben R. (*Peru*), 815 W. Main, Durant, Okla. 74701.
SHAW, Rev. & Mrs. Carroll Wayne (*Rhodesia*), 2120 Wheeler, Vernon, Tex. 76384.
STOUFFER, Rev. & Mrs. Paul W. (*S. Brazil*), Rt. 1, Box 165, Collins, Ga. 30421 (after May 10).
VANDERBURG, Ruth (*Indonesia*), 3908 W. Capitol Ave., Little Rock, Ark. 72205.
WESTMORELAND, Rev. & Mrs. James N. (*Rhodesia*), Box 544, Pryor, Okla. 74361.

Departures to the Field

BRUCE, Rev. & Mrs. R. Carrol, 8-143 Takinoue, Naka-ku, Yokohama, *Japan*.
COOPER, June 1/433, 1-chome, Ono-machi, Ichikawa-shi, Chiba-ken, *Japan*.
CROMER, Rev. & Mrs. Ted E., Box 1416, Monrovia, *Liberia*.
JOHNSON, Rev. & Mrs. Glen L., Calle 4-bis 151 Suc 9, Córdoba, *Argentina*.
JOINER, Rev. & Mrs. Garreth, Casilla 3236, Guayaquil, *Ecuador*.
LAY, Diana, Bap. Med. Ctr., Nalerigu, via Gambaga, *Ghana*.
LOGAN, Dr. Wayne, PMB 5113, Ibadan, *Nigeria*.
MONTGOMERY, Mr. & Mrs. I. E., Jr., Box 30370, Nairobi, *Kenya*.
PATE, Mavis, Box 99, Ramna, Dacca 2, *E. Pakistan*.

On the Field

BRUBECK, Rev. & Mrs. Roger, Box 254, Masindi, *Uganda*.
BUCKLEY, Rev. & Mrs. R. T., Box 99, Ramna, Dacca 2, *E. Pakistan*.
CRUCE, Rev. & Mrs. Billy F., Box 358, Ft. Portal, *Uganda*.
DEAL, Mr. & Mrs. John L., Box 140, Petaling, Jaya, Selangor, *Malaysia*.
ELMORE, Rev. & Mrs. Lanny, Box 1176, Mbale, *Uganda*.
GREEN, Sr. & Mrs. James H., Apartado 673, Cuernavaca, Morelos, *Mexico*.

GREENWOOD, Rev. & Mrs. Richard R., Apartado 14 Coban, AV, *Guatemala*.
HELLINGER, Dr. & Mrs. R. H. (assoc.), 518 Rajmahal Ext., Upper Palace Orchards, Bangalore, 6, *India*.
LACEY, Rev. & Mrs. Robert H., Box 2925, Mombasa, *Kenya*.
LEDBETTER, Sr. & Mrs. Michael J., Apartado F-2930, Guadalupe, Jal., *Mexico*.
LOVE, Rev. & Mrs. Max H., 1-10 OIage-cho, Matsumuro, Ukyo-ku, Kyoto, *Japan*.
MARTIN, Marilyn (Journ.), Panajachel, Solola, *Guatemala*.
PARSONS, Rev. & Mrs. Everett L., Jr., Casilla 361, Latacunga, *Ecuador*.
REEVES, Rev. & Mrs. Samuel D., Casilla 217, Tucuman, *Argentina*.
WALWORTH, Sr. & Mrs. E. Harvey, Apartado 610, Hermosillo, Son., *Mexico*.
WILLIAMS, Sr. & Mrs. James A., Jr. (assoc.), Tlaxco #707, Col. La Paz, Puebla, *Puebla, Mexico*.

United States

GARRETT, Dr. & Mrs. Robert H. (*Rhodesia*), 501 Foch, Eastland, Tex. 76448.
McPHAIL, Dr. & Mrs. Jasper L. (*India*), 3824 Oakwood Rd., Little Rock, Ark. 72205.
MOORE, Dr. & Mrs. Walter M. (*Nigeria*), 822 W. Broadway, Okemah, Okla. 74859.
MORGAN, Gertrude (Mrs. F. A. R.) (emeritus, *Brazil*), 474 Crestwood Dr., El Paso, Tex. 79907.
PINDER, Rev. & Mrs. Robert H. (*Argentina*), 409 W. Adams, Enterprise, Ala. 36330.
SATTERWHITE, Dr. & Mrs. James P. (*Japan*), 3131 NW Sixth St., Gainesville, Fla. 32601.
SMITH, Cathryn L. (*S. Brazil*), Chatham Apt. 7-B, Savannah, Ga. 31401.
SMITH, Rev. & Mrs. Wade H. (*N. Brazil*), 409 Redwood, McAllen, Tex. 78501.

TRANSFERS

JOHNSON, Rev. & Mrs. Patterson S., *E. Pakistan* to *W. Pakistan*, Apr. 1.

RETIREMENTS

VINEYARD, Onis, *N. Brazil*, Mar. 31 (401 W. Sixth St., Del Rio, Tex. 78840).

RESIGNATIONS

LOFLAND, Rev. & Mrs. Wilson L., *E. Pakistan*, Mar. 31 (102 Glenn Ave., Rockwall, Tex. 75087).
McPHAIL, Rev. & Mrs. Jasper L., *India*, Mar. 31 (3824 Oakwood Rd., Little Rock, Ark. 72205).
SANPETERSON, Rennie, *Japan*, Apr. 30 (c/o Rev. W. B. Sanderson, Box 94, Purvis, Miss. 39475).
SMITH, Rev. & Mrs. Wade H., *N. Brazil*, Mar. 31 (409 Redwood, McAllen, Tex. 78501).

BIRTHS and ADOPTIONS

Fox, Ligaya Gail, daughter of Rev. & Mrs. Calvin Leon Fox (*Philippines*), Feb. 25.
LOZUK, Lauralyn Ruth, daughter of Rev. & Mrs. George S. Lozuk (*Venezuela*), Feb. 4.

DEATHS

BLACKMAN, Rev. L. E. (emeritus, *China-Hawaii*), Mar. 24, Bat Cave, N.C.
DENSFORD, Mrs. Carl, mother of Carlene (Mrs. C. Turner) Hopkins (*Nigeria*), Dec., 1968.
McCONNELL, J. R., father of Dr. H. Cecil McConnell (*Chile*), Mar. 2, Lower Salem, Ohio.
McCOWN, Clyde Lee, father of Bettye (Mrs. Curtis L.) Dixon (*S. Brazil*), Mar. 7, Guymon, Okla.
Moss, Mrs. D. L., mother of Rev. Zebedee V. Moss (*Zambia*), Mar. 8.
NORTHCUTT, G. R., father of Irvin L. Northcutt (*Peru*), Feb. 28, Opp, Ala.

MARRIAGES

JOHNSON, Virginia Ruth, daughter of Rev. & Mrs. R. Elton Johnson, Sr. (*N. Brazil*) to Ovis Elton Fairley, Feb. 1, Jackson, Miss.

MK Reaches Scholarship Finals

Philip Davidson, a senior at Singapore American School, has received the certificate of merit from the National Merit Scholarship Corporation for reaching the finals of the current scholarship program. He is president of the senior class.

His parents are Rev. and Mrs. Minor Davidson, missionaries to Singapore.

Stuart Elected to Council Office

Malcolm B. Stuart, son of missionaries to Hawaii, was recently elected vice-president of the student council at Southwestern Baptist Theological Seminary, Ft. Worth, Tex. His parents, the Malcolm W. Stuarts, are stationed in Honolulu.

IN MEMORIAM

Lonnie Elwood Blackman

Born Goldsboro, North Carolina, June 10, 1892

Died Bat Cave, North Carolina, March 24, 1969



AN EMERITUS missionary who served 37 years in China and Hawaii, L. E. Blackman, 76, died March 24 in a Bat Cave, N.C., hospital. A native of Wayne County, N.C., he had lived in Lake Lure, N.C., since retirement in 1959.

Blackman first felt led toward missions in 1919 while a student at Southern Baptist Theological Seminary, Louisville, Ky. He received the Th.M. degree there in 1922 after intervals of teaching and preaching. He also held the B.A. degree from Wake Forest (N.C.) College (now Wake Forest University, Winston-Salem, N.C.) and the M.A. degree from Columbia University, New York City.

The Foreign Mission Board appointed him in 1922 to do evangelistic work in central China. After language study he was assigned to Yangchow, where he was missionary pastor and adviser to a dozen churches and missions. He and his wife moved to Shanghai in 1930. There he taught in Baptist schools, preached in nearby mission points, and worked with the Shanghai Russian Baptist Church.

When the Sino-Japanese War prevented his return to China following furlough in the U.S., Blackman in 1938 answered the appeal of a Baptist layman in Hawaii. In the Honolulu area he was pastor of Wahiawa Baptist Church and helped organize three other churches. He also taught at the Baptist Bible School in Honolulu for a short time and managed the Baptist Book Store in that city.

Survivors include his wife, the former Ethel Sorrell, and a daughter, Mrs. Henry L. Anderson, of New Orleans, La. Blackman's first wife served with him throughout his overseas missionary service and died in 1959 after retirement.

The Priority

(Continued from page 11)

of bringing men, women, and children into right relationship with God through Christ, we are missing our calling and unwisely using missionary dollars.

To invest missionary funds to do good just for the sake of doing good, as much as we wish it could be done, is an expensive luxury that we cannot afford before the need of bringing Christ to millions passing into eternity without salvation.

How we wish we could find a solution to the tremendous material need that presses upon us! How we wish we could see the millions spent on war and destruction channeled into social services for the betterment of humanity! We rejoice as we see many governments investing more and more of their resources into raising the social, educational, and physical standards of the people.

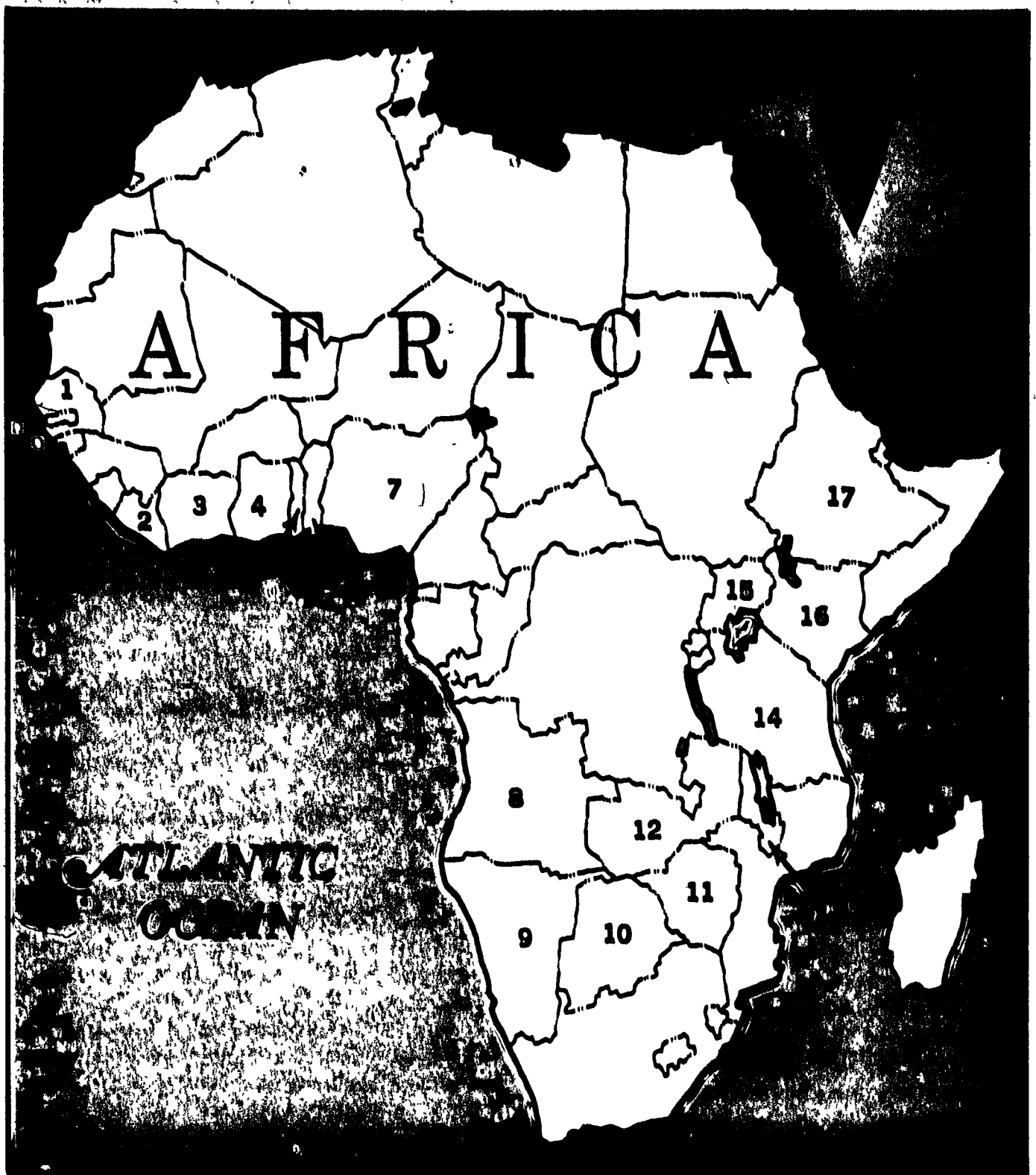
Where does our responsibility fit into this picture? Even though we were to invest the totality of mission funds provided by Southern Baptists into such channels, the effect would be hardly noticeable before the enormity of the need. Again we are brought back to choosing the best before the good. We are limited in our resources. We are forced to decide where the emphasis must be placed.

We have chosen to seek the spiritual transformation of the individual rather than the changing of his environment. Southern Baptists have tried to be faithful to this task in the past, and God has blessed. Some groups have chosen the other emphasis, and the sad phasing out of their missionary work has been the result.

The task and responsibility remain unchanged. There must be the clear presentation of the enduring message of salvation in Christ, which alone is God's power to transform the individual, the home, and society. Neither can any new plan be a substitute for the organization of New Testament churches to assure the continuity of this evangelistic program.

A "new breed" of missionary is necessary if this will result in more efficient and effective means of bringing the masses into personal contact with Christ. This new breed of missionary will require adequate financial provision for the accomplishment of the task to which he has been called. This may mean the limitation of the number of missionaries appointed while those who are sent forth are not being used to capacity.

Always there will be problems. Always there will be a place for personal sacrifice. But always there must be emphasized the fact that the supreme need of humanity remains the experience of the new birth in Christ Jesus.



FOREIGN MISSIONS QUIZ

Africa

Africa is one of six areas in the Foreign Mission Board's geographical groupings of fields for administrative purposes. The area includes 17 countries on the African continent south of the Sahara where Southern Baptist missionary personnel are currently assigned. (In the cases of Dahomey and Senegal, missionaries have been named for service pending official government permission for residence and work there.)

Test your geographical knowledge of Southern Baptist mission fields in this part of the world. Match the number of the country with the correct name on the alphabetical list below. Answers on page 26.

- | | | |
|-----------------|--------------|-----------------------|
| () Angola | () Kenya | () South West Africa |
| () Botswana | () Liberia | () Tanzania |
| () Dahomey | () Malawi | () Togo |
| () Ethiopia | () Nigeria | () Uganda |
| () Ghana | () Rhodesia | () Zambia |
| () Ivory Coast | () Senegal | |

Crusade Program in Guyana Features Music

At Guyanese Baptists' first Crusade of the Americas public event of 1969, 40 persons responded to an "invitation to Christian discipleship."

Featured in a two-hour program before an overflow crowd in the Georgetown City Hall were Mrs. Martha Branham, concert soprano and soloist at First Baptist Church, Dallas, Tex., and S. M. Lockridge, pastor of Calvary Baptist Church, San Diego, Calif.

Combined choirs of Central and

Campbellsville Baptist Churches of Georgetown also sang. George Parker, of Amarillo, Tex., gave his testimony.

Honorary Society Selects Miller

E. Wesley Miller, missionary associate, has been elected to Kappa Tau Alpha, national honorary society for scholarship in journalism and communications.

Miller has been serving as director of the Baptist Recording Studio at the Baptist Center, Rüschlikon, Switzerland.

Exciting to Students

Let me take this opportunity especially to express my appreciation for *THE COMMISSION* issues for both February and March. I think it is sometimes very difficult for us to span the communication gap with our young people and appraise them of all the exciting new dimensions of mission service. These two issues have been particularly attractive and exciting to our social work students.

I have used the "Message for an Urban World" [February] in a panel discussion in one of my social work classes to demonstrate some of the new winds that are blowing in foreign missions.

Also, the March issue contains an excellent article on Edith Vaughn and her work in Brazil which we found most challenging to our young people who are concerned about ministering to the whole man through creative social work ministries. [I am placing copies] in the hands of our students, many of whom are searching for new and creative ways to reach lost people through multiple social ministries.

Thanks again for the wonderful job that you and your staff are doing.

Walter R. Delamarter, ASCW
Director of Social Work Education
Southern Baptist Theological Seminary
Louisville, Kentucky

That March Cover

Really, I would have preferred the picture on page 11 or the poem by Edith Vaughn on page 24 for the cover of the March issue of *THE COMMISSION*.

Eula Mae Henderson
Executive Secretary
Texas Woman's Missionary Union
Dallas, Texas

Reactions to 'A Layman'

My wife and I read with considerable interest the article by Jim Newton, "A Layman Levels" [January]. As an admirer of Dr. Tinao and as an interested member of the Argentine Mission, I offer some observations that would seem pertinent.

The reaction against the "institutional approach of the church," by which Dr. Tinao seems to mean the educational organizations: Any casual look at the life of Argentine churches will reveal that the churches which are applying the same principles of Christian education that successful Southern Baptist churches are applying are, in general, the Argentine churches which are growing.

Training Union as such has never been widely accepted, but many of the same principles are applied in the Young People's Society (very similar to BYPU). It has never been true that "in order to get a loan for church construction, an Argentine church had to have a 'Training Union and all the things you have in the U.S.A.'" Vacation Bible School has wide acceptance and gives fine results.

A comment is made with regard to reluctance on the part of missionaries to talk about the United States' policy in Latin America, Vietnam, and racial problems in

the United States. With regard to the first two, this reluctance would seem wise since we are here as representatives of Christ and not of the U.S. government. Racial problems have always been freely discussed. . . .

The day that any missionary completely accepts the "national point of view" is the day that a part of his usefulness terminates. Unless missionaries are to be nothing more than other full-time workers whose presence makes available additional funds for the work, some degree of infusion of new ideas would always seem to be helpful, and these ideas can quite logically come from places other than Argentina.

The comments on missionary wives may be useful in the area of missionary education for Stateside readers, although I rather doubt it. For readers in the Argentine Mission, it could aggravate the tensions that Dr. Tinao seems to have observed, but which I doubt exist in very many cases. My guess is that at least a third of the wives speak the language as well or better than their husbands. It would also seem that his observations about tensions "between the missionaries themselves" are less than accurate, since tensions in the Argentine Mission are probably as low as any mission anywhere.

Finally, and perhaps least important, there are factual errors that perhaps should have been checked out. The "crucial meeting" to which Dr. Tinao referred was in 1961 rather than 1950, and the coordinating committee mentioned has nine nationals and nine missionaries.

There is also a question of semantics: Is Dr. Tinao a fine Christian layman and psychiatrist who takes time out from his profession to pastor a church and be a professor in the International Baptist Seminary, or is he a wonderful ordained pastor and seminary professor who also gives time to helping people through psychiatry? After knowing him for several years, I would have to opt for the latter.

Perhaps these reactions indicate that I am not of the "new breed" of missionaries, although I find myself agreeing with most of what this "new breed" is supposed to think. It would seem that greater care should be taken not to distort observations made by missionaries or nationals in *THE COMMISSION* and even to eliminate statements that are incorrect or potentially harmful.

We do appreciate Argentina getting before Southern Baptists, even though we are not in agreement with parts of the article.

William W. Graves, Missionary
Posadas, Misiones, Argentina

To Pray for Wisdom

In a book entitled *A Practical Primer on Prayer*, the author suggests ways in which we should pray for those who serve as missionaries overseas. One of the suggestions she makes is that we pray that they shall be given wisdom—wisdom to know how to witness to those they are trying to reach.

The article in the March issue of *THE COMMISSION* by Ashley T. Wiltshire, Jr., "The Americanization of Jesus," helped me to understand more fully the urgency of this prayer request for wisdom. What an awesome responsibility the missionaries have as they witness for Christ to those in a culture unlike their own. With this knowledge, our responsibility is increased to daily uphold

them in prayer, and in praying for them, to pray also for ourselves that our witnessing might be done in the Spirit of Christ.

The article following Ashley's, "Not Afraid To Care," by Jim Newton, is a wonderful tribute to Edith Vaughn. He has certainly captured Edith in every line. The only thing I would add is: not only is she "the best man" in Brazil, she's a great lady wherever she may be found.

Eloise Welch
Richmond, Virginia

Concern through Reading

One of our candidates said recently that he and his wife were not very concerned about missions until they began reading *THE COMMISSION*, and now they are preparing to go "to the uttermost parts."

Melvin E. Torstrick
FMB Regional Personnel Representative
New Orleans, Louisiana

Special 1 Percent Gifts Asked

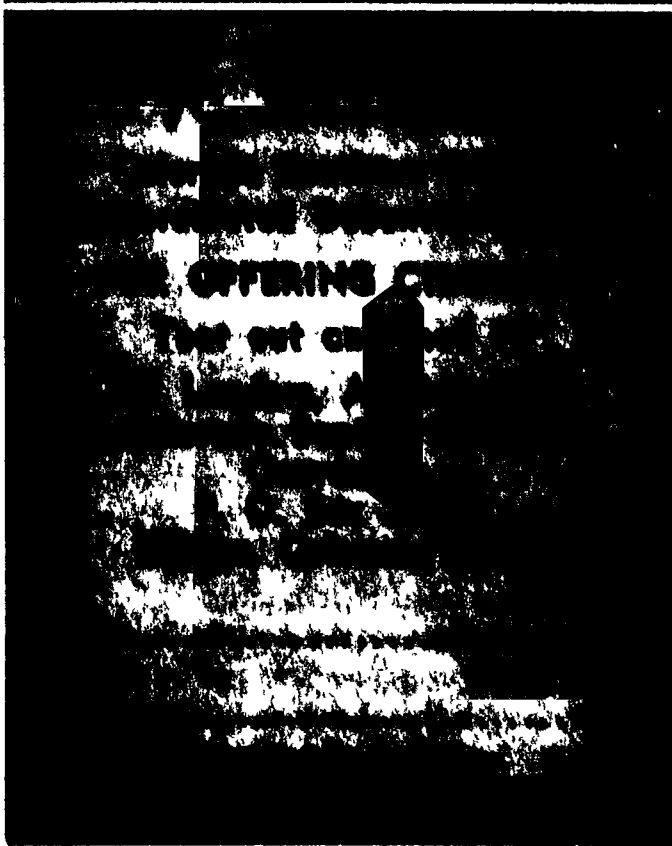
The Baptist Union of Sweden has begun a program called "1 percent to developing countries." Members of Baptist churches and others who attend the churches will be asked to give 1 percent of their income regularly to Baptist-sponsored work in the developing countries. This would be over and above any offerings already being made through the churches.

Sven Ohm, the union's foreign missions secretary, reported that more and more donors are turning to Christian missions. They feel that Christian missions operate with low administrative overhead, he explained. Christian missions also offer a lasting program, contrasted with the temporary nature of many other forms of aid, he added.

ANSWERS

See Foreign Missions Quiz, page 25.

1. Senegal. 2. Liberia. 3. Ivory Coast. 4. Ghana. 5. Togo. 6. Dahomey. 7. Nigeria. 8. Angola. 9. South West Africa. 10. Botswana. 11. Rhodesia. 12. Zambia. 13. Malawi. 14. Tanzania. 15. Uganda. 16. Kenya. 17. Ethiopia.

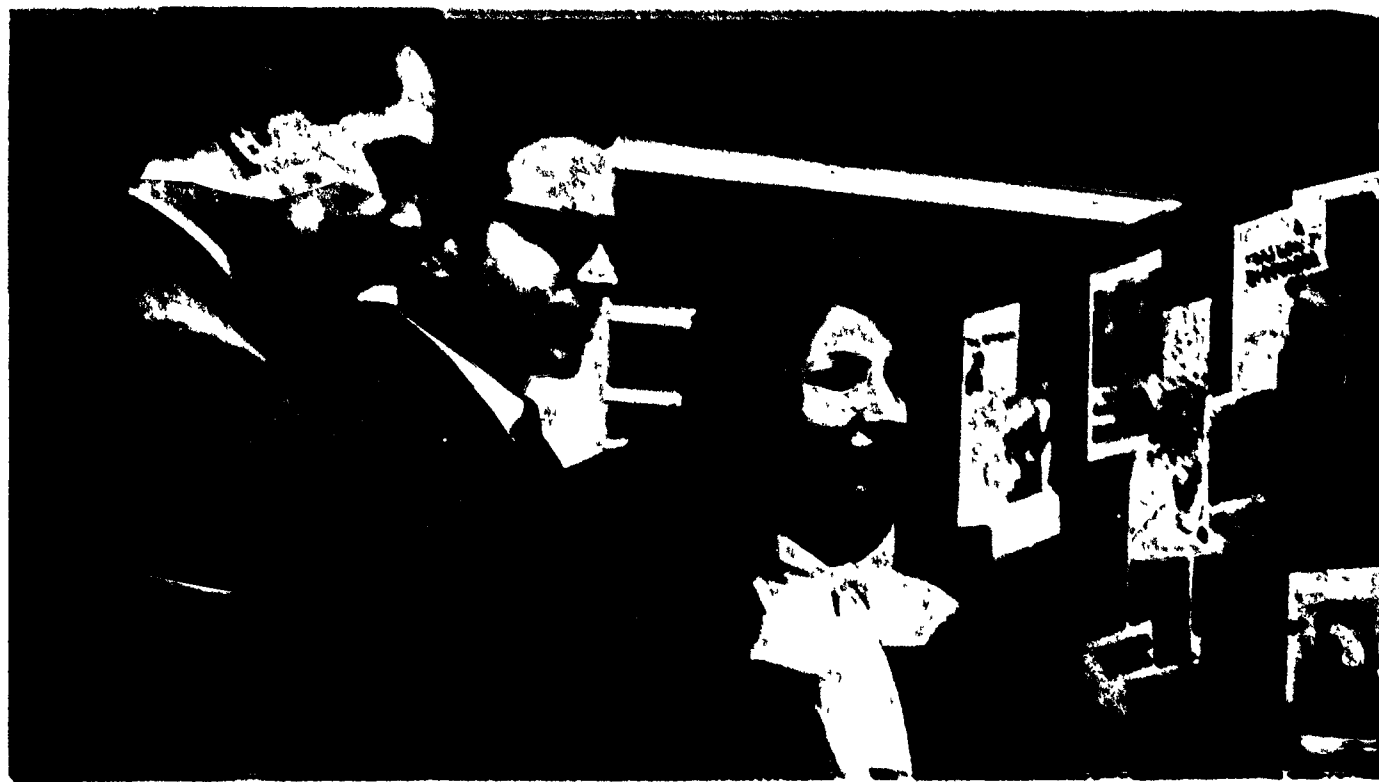


NEWS

MAY 1969

FOREIGN MISSION BOARD

SBC



W. ROBERT HART

Ex-Journeyman Appointed

Lynn Groce (center), first ex-journeyman appointed for career missionary service by the Foreign Mission Board, and his wife Suzanne look over published materials on missionary journeymen with Louis R. Cobbs, who directed the program while Groce served. Cobbs is now FMB secretary for missionary personnel. The Groces were appointed in March for Ethiopia. An agriculturist, Groce met Suzanne during his two-year journeyman term in Tanzania, where her parents, the Douglas M. Knapps, are missionaries in agriculture. The Groces were married after his term.

Radio Service Marks 15 Years

Trans World Radio, an independent missionary broadcasting service working with several evangelical societies, has just marked its 15th anniversary.

It currently carries broadcasts in 11 languages in which Baptists produce programs and pay for the air time, or on which Baptist individuals preach.

Ten of the 11 languages are European. Baptists produce, support, and sponsor broadcasts in Russian, Hungarian, Spanish, French, and Italian, as well as in the only non-European language, Arabic. Baptists produce and share support with Trans World Radio for broadcasts in Romanian.

Josip Horak, president of Yugoslavian Baptists, preaches for the Yugoslavian-language broadcast, on time provided by Trans World Radio. A New York City pastor preaches for the English-language broadcast. The Ukrainian Evangelical Baptist Convention in the U.S. maintains the Ukrainian-language transmission. The broadcast in Estonian is arranged through the Estonian Baptist Church of Toronto, Ontario, Canada.

The Baptist Recording Studio at Rüschiikon, Switzerland, prepares broadcasts in Russian, Hungarian, Spanish, French, and Italian. Romanian-language

broadcasts are prepared in a small studio in the courtyard of a Baptist church in Paris, France.

Baptist Recording Studio, Beirut, Lebanon, handles the Arabic broadcasts.

Recording studios located at Baptist seminaries in Rivoli, Italy, and Barcelona, Spain, cooperate with Rüschiikon's studio for productions in Italian and Spanish.

Trans World Radio sends out religious programs in a total of 30 languages, all but a few of them European. It uses transmitters in Monaco and in the Netherlands Antilles, islands located between North and South America.

Near Miss in Gaza Told

R. Edward Nicholas, missionary in Gaza, and his nine-year-old daughter Joy narrowly escaped injury March 15 when a charge exploded beside the road on which they were traveling at night.

Flying debris shattered the car's armored windshield, but the glass did not disintegrate until after they had reached home at Baptist Hospital compound.

Nicholas was returning from Tel Aviv, Israel, where he had left an older daughter at the dormitory for missionary children in school there (see page 12).

Plans Modified

Plans for a 200-bed hospital in Bangalore, India, have been scaled down because of several factors, John D. Hughey, secretary for Europe and the Middle East, told the Foreign Mission Board in March.

Factors included the estimated \$750,000 cost, intentions of Roman Catholics to build a 600-bed training hospital and to develop other medical facilities in the city, and uncertainty about the admission of missionaries to India.

Hughey said the hospital unit now projected would cost no more than \$250,000 and would provide 50 to 75 beds.

The two Southern Baptist doctors now in India will continue to conduct clinics in places where churches and missions have been started. They also will attempt to develop a community health program with emphasis on preventive medicine.

Response to the gospel in Bangalore continues to be encouraging, Hughey said. The five Baptist churches and seven preaching stations of the two-year-old work list more than 300 members.

In Pakistan, where efforts to build a hospital have been frustrated, a pilot community health project is to be developed in two Baptist social welfare centers near Dacca, Hughey announced.

Miss Mavis Pate, a missionary nurse, is expected to carry out the project.

The welfare centers will probably include such things as reading rooms, literacy work, recreation, sewing, clinics for dealing with minor illnesses, hygiene instruction, child care, family planning, and immunizations.

New Edition Bought Quickly

Hmar-dialect Christians in Manipur and Assam provinces in India bought up, in less than four months, a 5,000-copy edition of the Bible published in their language, Religious News Service reported. Another 5,000 are to be printed.

The Hmar Bible is the first complete text of the Scripture in the dialect spoken by some 28,000 people. It was printed by the Indian Bible Society in cooperation with the United Bible Societies and Partnership Mission, Inc., of Wheaton, Ill.

The Bibles, which cost about \$4 each to produce, were available in India for seven and a half rupees (about 90 cents, U.S.). This price, it was noted, amounted to about two days' salary for the head of a family.

NEWS

Four Representatives Assigned

Four field representatives were designated by the Foreign Mission Board at its March meeting to fill posts created in extending the "field representative plan" to Europe and the Middle East and Africa.

A field representative retains his missionary status and functions in a liaison capacity between the Missions (organizations of Southern Baptist missionaries) and the area secretary. He keeps in close contact with every missionary family on his field and often serves in a pastoral relationship to them.

John Allen Moore was made field representative for Europe. He will be closely associated with Southern Baptist missionaries in Austria, Belgium, France, Germany, Italy, Portugal, Spain, and Switzerland. He also will continue as fra-

ternal representative of Southern Baptists to Baptists of Eastern Europe. Moore has been a missionary to Europe since 1938.

Field representative for the Middle East will be William W. Marshall, appointed as a missionary by the Board in March. He has been an associate secretary in the Board's missionary personnel department for five years. He will now work with missionaries in Israel, Gaza, Egypt, Jordan, Lebanon, Yemen, Libya, Morocco, Turkey, Iran, Pakistan, and India.

As new field representative for West Africa, John E. Mills will be related to work in Liberia, Ghana, Ivory Coast, Nigeria, Togo, Senegal, and Dahomey. He has been a missionary to Africa since 1947.

Davis L. Saunders will have as his field East and Central Africa, including Ethiopia, Kenya, Uganda, Tanzania, Malawi, Zambia, Rhodesia, Botswana, South West Africa, and Angola. He has been a missionary to Africa since 1951.

Hoke Smith, Jr., field representative for Spanish South America, has been asked by the FMB to consider moving his headquarters from Buenos Aires, Argentina, to Cali, Colombia. This would make him more accessible to new and smaller missions with which he will be working.

Formerly field representative for just the southern part of South America (Argentina, Chile, Paraguay, Uruguay), the Board in February enlarged his region to include Colombia, Ecuador, Peru, and Venezuela.

Smith is one of two field representatives working with Frank K. Means, secretary for South America. The other is Horace V. Davis, whose region is Brazil, a Portuguese-speaking nation.

Orientation Ending

When orientation for 69 new foreign missionary personnel closes at Ridgecrest, N.C., May 9, the 33 families and three single women will begin dispersing to the 23 countries where they have been assigned. Here, W. David Lockard, the director of orientation, talks with a number of the group at Ridgecrest Baptist Assembly grounds, where four of the 16-week orientation sessions have been conducted. The next period, set to open Sept. 2, will be at Callaway Gardens, near Atlanta, Ga.

W. ROBERT HART



BAYLOR UNIVERSITY PHOTO

Into Portuguese

A. Ben Oliver (left), retired missionary to Brazil, and Ray Summers, chairman of the religion department, Baylor University, Waco, Tex., examine the manuscript of Summers' book, *The Life Beyond*, which Oliver recently completed translating into Portuguese. Plans are for the volume to be published soon in Brazil. While a missionary, Oliver, during the period 1953-62, assisted in translating 152 books into Portuguese. One was *Worthy Is the Lamb*, also by Summers. The Olivers are now residing in Waco.

Book Tells of Work

Under the title *67 Years a Pioneer for Christ*, the autobiography of J. R. Saunders, who died Jan. 20, has been published. It was in final stages of printing at the time of his death.

A Southern Baptist missionary to China for 42 years, Saunders was the denomination's oldest living missionary when death came at the age of 95.

The book tells of his call to China and of his experiences there in founding 45 orphanages for thousands of homeless Chinese children. It relates his rescue from a dangerous encounter with Chinese Communists.

He also describes his work after retirement in founding Pan Pacific Centers, Inc., an organization for promotion of East-West understanding through work with international students in the U.S. and support for orphanages in Asia.

As one who worked for Christian causes until his death, he shares in his book ten rules on "How To Live Long and Well."

"Not only personal friends, but those who are interested in the cause of missions generally will welcome this book," Baker J. Cauthen, Foreign Mission Board executive secretary, writes in the preface. He calls Saunders one of the remarkable missionaries of the twentieth century.

The book may be ordered for \$1.95 from Pan Pacific Centers, 881 Via De La Paz, Pacific Palisades, Calif. 90272.

THE COMMISSION

Need for Field Workers Acute

The greatest evangelistic opportunity in recent years in Nigeria has resulted from the growing freedom to preach and witness in the northern part of that country, reported Missionary Edgar H. Burks, Jr., secretary of the Nigerian Baptist Mission (organization of missionaries).

The opportunity has underscored the acute need for more field evangelists, Burks pointed out.

But the present openness to the gospel may not last, he warned. "The pagan areas in the north, especially, may soon be closed to us," said Burks in a letter to Louis R. Cobbs, Foreign Mission Board secretary for missionary personnel.

"The people will not continue long in this 'valley of decision.' If we do not reach them soon, they will become converts to Islam."

The new freedom to preach in the northern areas of Nigeria has come about through efforts of the federal government to enforce the guarantees of religious freedom that are part of the nation's new constitution, explained H. Cornell Goerner, Board secretary for Africa.

As a result, areas that formerly were being falsely reported as 100 percent Muslim by their chiefs are now opening to the gospel witness. Pockets of people who have never accepted Islam are being discovered, said Goerner. Many of these are responding to the gospel.

About 5,000 persons nightly attended a series of open-air evangelistic meetings in Zaria, once considered a Muslim area, related Burks. Yet there is such a shortage of field evangelists that Missionary Thomas J. Kennedy is considering moving from the Zaria area to another sector where no Southern Baptist missionary has ever worked.

Field evangelists are also needed in areas not as responsive to the gospel, Burks added. A large, almost totally pagan group living in the vast rivers area of the middle west has revived some of

the old animistic practices. Missionary work there is slow, but needed.

Wiley B. Faw, of Jos, is the only missionary preacher in an area 500 miles wide. Only one of the Nigerian pastors in the region is ordained.

Work of a field evangelist may differ from one area to another, Burks noted. In some areas where work is older, the missionary guides organized churches into programs of evangelism and stewardship, gives general counsel, and encourages new missions.

In newer areas, the field evangelist is free to set up his own program as long as it does not conflict with overall policy of the Mission.

Small subsidies to preaching stations from the Mission are reduced one fifth each year, so that no more Mission funds are required at the end of five years. However, some missionaries avoid even this financial assistance in order to make the work wholly indigenous, said Burks.

The going will be tough in most of the areas needing field evangelists, Burks emphasized, and the isolated living conditions are far from ideal. But, he added, a need still exists for some additional workers in city mission programs.

Nigerian Serving in Togo

Isaac A. Adegbile, a Baptist pastor from Nigeria, has become pastor in Togo at the Agbonou Baptist Church.

On a visiting preaching mission in Togo several months ago, he so impressed members of the Togo Baptist Association that they invited him as pastor.

Weekly attendance at the church grew to an average of 180 in less than three months after the Adegbile family arrived.

People in some of the villages where Adegbile has preached since his arrival have invited him to return as soon as possible. The language of the area's unevangelized people is almost identical to the pastor's own Yoruba.

he found more than he sought

The Search for Blonnye Foreman

the absorbing story of a missionary who found deeper meaning

Jesse C. Fletcher



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Jesse C. Fletcher

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NEWS

Opinions Differ

"Differences of opinion are appearing among our pastors about whether or not to register under Spain's religious liberty law," a Spanish Baptist leader told a meeting of general secretaries or presidents of nearly 20 European Baptist national unions, European Baptist Press Service reported.

What has been called a "religious liberty law" in Spain is actually a "law concerning the control of religion," explained the leader, who preferred not to be identified but who personally opposes registration. He said many Protestants have accepted registration under the law, but that Baptists generally—and a few other groups—have not yet registered.

[The 55 churches of the Spanish Baptist Union voted by mail in March on whether to register, but results were unannounced at press time.]

"We are not disturbed by the authorities as long as we stay inside our churches," continued the Spanish leader. "Those who registered are sometimes worse off now than they were before they registered," he contended.

One non-Baptist religious journal had campaigned editorially for churches to register, because, among other things, it would open new doors, he related.

The magazine quickly found what registration meant. Before becoming officially registered, it had printed what it wished. After registering, the paper had to submit to pre-publication censorship. The censor rejected about 50 percent of the articles the magazine had planned to use in one issue alone.

For the Summer

During briefing sessions for college students who will do mission work overseas this summer, R. Keith Parks, Foreign Mission Board secretary for Southeast Asia, offers advice to one group. Attending were 71 students from 50 colleges and universities who will serve eight to ten weeks in 22 countries. Stanley A. Nelson, associate secretary for missionary personnel, directed the briefing in Richmond, Va., March 28-29. The students were recommended by their peers and selected and sponsored by Baptist Student Unions of 17 states. They will assist missionaries in various ministries.

LAWRENCE R. SHEDDEN



LAWRENCE R. SHEDDEN

Talking Medicine

Discussing nursing service overseas during the Middle Atlantic Medical Missions Conference, held at Richmond, Va., in March, are Miss Jacqueline Eubank (right), missionary appointee for Nigeria and former special project nurse there, and Miss Bettie Bailey, anticipating overseas service. (Miss Bailey was one of the 1969 group named by the Foreign Mission Board in April for missionary journeyman training. She is to serve in Tanzania.) Some 90 persons attended the eighth annual conference, including representatives of 13 schools in Georgia, Maryland, North and South Carolina, and Virginia. Similar conferences were held in Houston, Tex., at the end of January, and at New Orleans, La., late in April. Sessions are directed by Miss Edna Frances Dawkins, Foreign Mission Board associate secretary for missionary personnel, and Dr. Franklin T. Fowler, the Board's medical consultant.

Chief Receptive after Aid Given Villager

For months, missionaries and students at Ricks Institute, a Baptist boarding school near Monrovia, Liberia, tried to establish a mission in Mimitown, a nearby village of the Kpelle tribe. The village chief, a Muslim, thwarted every attempt.

Then a missionary associate couple, the J. Howard Hovdes, returned home from church one Sunday to find some men from Mimitown awaiting them. They had brought, on a makeshift stretcher, one of the villagers who had nearly severed his toe with a machete.

Mrs. Robert N. Bellinger, a missionary and a nurse at the institute, "administered first aid, penicillin and tetanus shots, and love" before the man was taken to a hospital, reported Missionary Associate Thomas A. Rose.

When the missionaries went to Mimitown that evening, they found "the whole village waiting," said Rose. They listened as Hovde spoke. Then, "somewhere in the dark, at the rear of the crowd, a voice began to sing a Christian Kpelle hymn—

heard many years ago when the village had a Christian chief."

After worship, the chief thanked the missionaries repeatedly for coming.

"You love me, and I love you," he said to Rose as he shook hands.

"We were invited to come every week to their village to tell them of God and his love," added Rose. "Love never fails."

Spanish Youth Magazine Begun

The national youth association of the Spanish Baptist Union has launched a new magazine, *Juventud, Fe y Acción*. The quarterly publication's title indicates its interest: Youth, Faith, and Action.

Pastors' Wives Meet in Guyana

The first retreat for wives of pastors brought together nine Guyanese Baptist women to meet with Southern Baptist women missionaries recently in Guyana.

The women discussed such subjects as the spiritual commitment and preparation of the wife for her role in assisting her husband, her responsibilities in church and community, family relationships, mental and emotional health, and family finances.

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THE COMMISSION



'Mao-Thought': China's New Religion?

By Jeff Enderst, Special Correspondent
Religious News Service

Are reports of imminent "canonization" of Mao Tse-tung a mere figment of imagination of the "imperialists" in Washington and Moscow, or their "lack-eyes" on Taiwan?

Or are the more than 700 million Chinese confronted with the choice of practicing "Mao-think" as their new religion or be labeled as "enemies of the people"?

Consider the following official news reports from Communist China:

Farmer Wang Chai, of Putien, central Fukien province, and his wife were not particularly religious. But before retiring every night the couple would sit with bowed heads and closed eyes as though praying. They recited passages of Mao Tse-tung's Red Book quotations. Many of Mao's aphorisms and his pictures were plastered on the walls of their hut.

The Wangs, so say free-world experts, were not studying Mao's thought in order to become good Communists. Like the rest of the Mainland people, they had been told for years that the chairman's teachings could turn any trick—from making ping-pong champions or performing medical miracles to the making of a hydrogen bomb.

In their case, the Wangs hungered for a child after six years of childless marriage.

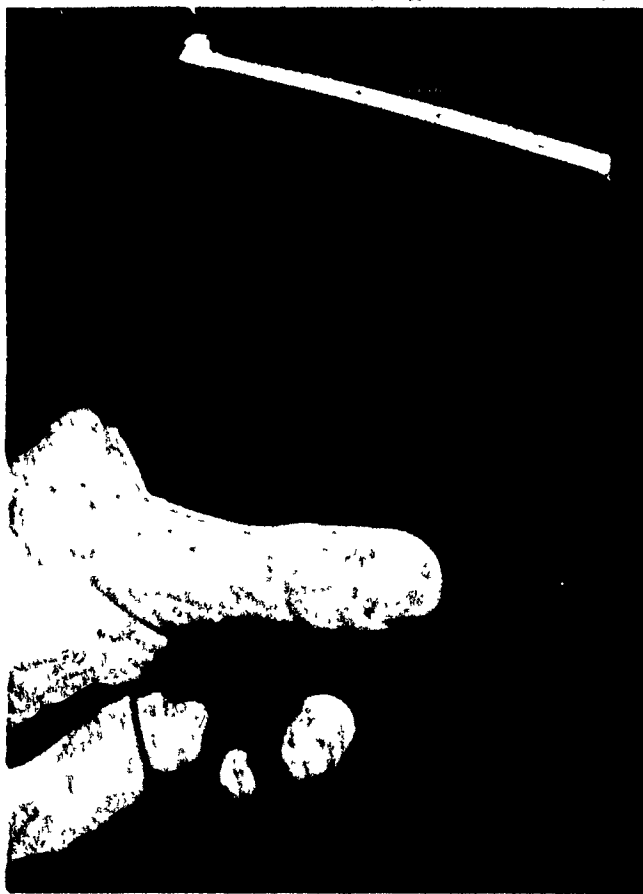
Just recently the Chinese were told "Mao-thought" had enabled an army medical team in China to remove a 90-pound tumor from the abdomen of a woman, due to the doctors' good knowledge of Mao's thoughts.

Last December, the New China News Agency reported that a six-man medical team needed only Mao's image to teach 125 deaf and dumb people to speak "with ease and almost instantaneously."

The Ninth National Congress of the Chinese Communist Party in April adopted a new charter drawn up by Mao and approved by his Central Committee; it declares that Defense Minister Lin Piao will succeed Mao.

In political terms, the charter legalizes Mao-thought as the supreme ideological guide of the Chinese Communist Party, thereby turning the movement into a personal tool of Mao, or of Lin Piao.

In psychological terms, the new charter, as viewed by Western Sinologists, endeavors to canonize Mao and depict him as an inspiration to the masses. His thought is now featured as capable of



English version of Mao's Quotations.

accomplishing "miracles" and of generating an overwhelming spirit of self-sacrifice among the people.

The adulation of Mao as the creator of "heaven on earth" in China started in 1958, although it met a few setbacks along the way.

In October, 1958, the *People's Daily* in Peking wrote: "Today in the era of Mao Tse-tung, heaven is here on earth. . . . Chairman Mao is a great prophet. . . . Each prophecy of Chairman Mao has become a reality. It was so in the past; it is so today." That was at the height of the ill-fated "Great Leap Forward."

This first full-scale attempt to deify the person of Mao and exalt his thought came soon after the unpleasant consequences of the "Hundred Flowers" episode (May-June 1957) in which Mao was engaged in a bitter ideological struggle with his opponents.

The early glorification of Mao was marked by an attempt to repair his prestige hit hard by his association with the Great Leap Forward; efforts to in-

Chinese communism is a religion and *Quotations from Chairman Mao Tse-tung* is its Bible—that observation was made in mid-1967 by a Chinese-born Christian theologian on the faculty of a Japanese university.

Dr. Masao Takenaka, after a 20-day visit to the China mainland, commented that "because there is in Mao's *Quotations* a great deal of humanitarianism and pseudo-religiousness, the future (of China) will not be easy."

fuse the party ranks with Mao-thought and the conviction that the Chinese Communist Army is invincible; the campaign to make army-style Maoism the model for the entire country; and compel belief in all the sloganistic Mao miracles set forth in the *Little Red Book*.

Students of Red China affairs generally agree that the effort to build up Mao was necessitated by the grave threat to his power and control of the Maoist movement.

They point out that *Quotations* by Mao was first written in 1945 when it was incorporated into the Charter of the Seventh Communist Party Congress at the urging of Liu Shao-chi, who was recently purged from his role as the country's president and chief ideological opponent of Mao.

Following the 1956 revelations about Stalin rule in the Soviet Union, made by Nikita S. Khrushchev, Chinese Communists later that year succeeded in eliminating Mao-thought from the party charter at the Eighth Congress. They cited the disastrous consequences in the U.S.S.R. of Stalin's "personality cult" and maintained that the Chinese comrades must avoid the personality pitfall.

The Maoists, recognizing the danger to their power position, renewed Mao's quest for deity in 1958.

What is the thought of Mao Tse-tung? Experts point out that certainly it is no political philosophy; there is no substantive content whatever.

Mao-think is basically no more than sloganism. The slogans are increasingly presented as mystical symbols of a quasi-religious system. Although claims are made that Mao's thought is basically "scientific" and "Marxist," even the Soviet Communists dispute this.

As seen by interpreters of Peking's political and ideological intentions, the Mao goal is total acceptance by the masses of his rule.

Maoists are said to operate on the assumption that the "Boxer" mentality of the masses is the best soil for Mao-thought. Superstition can be played upon to promote acceptance of "fa pao"—supernatural or magical weapons, the Boxers' magic bullet of the past era.

Opponents of Mao are automatically the enemies of the state and the people. They are become "devils, monsters, apparitions, ghosts."

The conditioning is done in the language of sorcerers and magicians, taken from old Chinese tales full of heroic legerdemain. Swords fly through the air, dragons breathe fire, and Mao's name is enough to work any miracle.

Middle East Focus

THE MIDDLE EAST—Arena of World Concern is the Foreign Mission Graded Series study theme for 1969. Two of the five books in the series prepared for use this fall have their setting in Israel—Intermediate and Primary. The other three are in Arab countries. Books and guides are available at Baptist Book Stores.

Sons of Ishmael

By Finlay M. Graham
Convention Press, 95 cents
Adult Teacher's Guide, by Dorothy Pryor, 40 cents

Using as his theme the question "How shall they hear?" Dr. Graham presents here a study of Arabs—and the work of Southern Baptist missionaries among them—in the area called "The Holy Land."

The focus is on the Middle East Arab countries in which Southern Baptists have missionaries—Lebanon, Jordan, Gaza, Yemen. The types of mission work—medical, evangelistic, educational, and publications—are discussed in the light of the difficulties of evangelistic witness in Muslim lands. To introduce the three dominant religions, the author speaks of the Dome of the Rock and its significance to Jews, Muslims, and Christians.

Islam, the dominant religion among Arabs, is discussed in greater detail, along with sociological and psychological aspects that make Christian witnessing difficult in Muslim areas.

Personalities presented through human-interest stories or situations give the book a pleasing flavor and help readers feel that they know Arab people as well as their background.

Journeyman in Jordan

By Annice Whatley
Convention Press, 95 cents
Young People's Teacher's Guide, by Kate C. Crouch, 40 cents

A missionary journeyman who served two years in Jordan tells this story of life at the Baptist hospital in Ajloun.

The journeyman nurse, Sally Wilson, is a fictitious character, but her interaction with the missionaries and Jordanians of the area portrays a true picture of life there. Beginning with a hospital crisis when relatives refuse to give their blood to save a patient's life, the events of the

story include many customs and traditions of the Jordanian Arabs and of the Muslim religion.

Readers learn much regarding the everyday life of missionaries and how they go about their work in a land where their activities are limited by the culture of the place where they serve. Something of the history of Southern Baptist mission work in Jordan is also revealed.

With it all, there is some guidance for living—in any land—for others as well as for self, and some knowledge of missionary (and Christian) motivation comes through the story's action. The author's bubbling, zestful personality shines through the story she tells.

To Be Free

By William W. Marshall
Convention Press, 60 cents
Intermediate Teacher's Guide, by Alice Marshall, 40 cents

The author has woven an interesting story from the varicolored threads that are found in the country of Israel. It centers in the Baptist farm called Baptist Village, located near Petah Tiqva, not far from Tel Aviv. Although Dov, the principal character in the story, lives on a *moshav* nearby, and Ruth, the girl he likes best, lives in Tel Aviv, they are frequent visitors at the Baptist farm, and meet there.

Readers feel something of the tension that is a part of Israeli life. They learn some of the ways missionaries have found to contact people who are often reluctant to accept anyone called "Christian." They learn that religious freedom does not necessarily mean freedom to believe as one desires.

Some of the events emphasized are Sabbath worship at the chapel in Baptist village, summer camps there during *Suk-keth* celebrations in memory of the wilderness wanderings of the Hebrews, a long march to Jerusalem in imitation of the Jewish ascent to the revered city at Pass-

over time, and a glimpse of a Baptist art center called Dugith (little fishing boat).

Lalla of Lebanon

By Nancie Wingo
Convention Press, 60 cents
Junior Teacher's Guide, by Richio H. Whaley, 40 cents

This is a story about a Lebanese Christian family. Their experiences help Junior readers learn of life in Lebanon and something of its history. Laila and her older brother are friends of a missionary family, and through their experiences readers also learn about Baptist mission work in Lebanon.

Among experiences covered in the story are Easter activities in various churches, a trip to historic Byblos, a day at Beirut Baptist School, a visit to the Baptist Center with its publication and radio and television departments, and a trip to the Baptist seminary and to the village of Mieh-Mieh.

The author helps Juniors realize that Lebanon has other religious groups as well as Baptists. She also includes something of Muslim life and of events in Lebanon that have resulted in its variety of religions.

Three Davids

By Marjorie Rowden
Convention Press, 60 cents
Primary Teacher's Guide, by Jester Summers, 40 cents

The three Davids are David, the son of American missionaries; Dah-ood, whose father is the Arab caretaker for the Baptist school and church; and Dah-veed, whose father is the Jewish man who repaired the church organ. All three live in Jesus' hometown of Nazareth and enjoy playing together.

This picture-book story, told by a former missionary to Israel, is a reprint of the Primary mission book for the 1963 study series on the Middle East theme.

—GENEVIEVE GREER

Three Davids

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