

The Commission

Southern Baptist Foreign Missions Journal • March 1971



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COVER: "Refugees," a painting by Daniel Lifschitz, a Jewish believer now residing in Jerusalem, Israel. Works by Lifschitz made up the first exhibition by a Christian artist at the Dugith Art Gallery in Tel Aviv, Israel. In the 13 years of operation by Dugith, the only Baptist art gallery in the world, many of Israel's artists had exhibited there, but none had been a Christian.

Lifschitz's abstract style has been described as "full of mystery and serenity," wrote Missionary W. Chandler Lanier, manager of Dugith. (See The Commission, Feb. 1970.) "Many people at Dugith asked if the artist was religious because of the quietness and composure of his paintings," said Lanier.

Following Lifschitz's exhibition was an exhibition titled "Faces of Vietnam"—15 paintings in red and black by Bob Harper, art editor of The Commission. This gave the gallery "two Christian exhibitions back to back," Lanier wrote.

PHOTOS: Joseph B. Underwood, 1-4. Borje Claesson, 5 (top), 6 (top), 7. Bob Harper, 6 (bottom), 16-19, 24-28. Gerald S. Harvey, 8-11. Samuel M. James, 12, 13 (top). Fon H. Scofield, Jr., 21, 25, 27. W. Robert Hart, 31, 33. Roberta Hampton, 34.

Next Month

Special emphasis on Music in Missions will feature the work of missionaries who specialize in music, the contribution of U.S. musical artists overseas, the development of hymnals on mission fields, and other aspects of the basis and potential for music in foreign missions.



Each article to which this symbol is attached is recommended for use in the Foreign Mission Study of the year indicated. Scheduled topics: 1971—Communicating the gospel in East and Central Africa, 1972—Europe, 1973—Career missions as a vocation, 1974—Strategy in foreign missions.

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THE Commission

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SINGING JOURNEYMAN



Photos and Text by
Joseph B. Underwood

S

HE BELIEVES a missionary journeyman should "get involved," should "get to know people, get into their homes, love the people, understand their problems, concerns, needs, aspirations."

She feels it is tragic for a missionary journeyman—or any other Christian witness—to be content merely with the performance of the minimum task and then "go home and bury oneself in a book" or in severely limited friendships.

She recommends: "Cultivate a wide circle of friends and share in various service activities."

Doris Glenn practices what she preaches. Although her primary responsibility is teaching English at the Baptist High School in Nyeri, Kenya, this missionary journeyman considers her assignment only one of many varied opportunities for witnessing.

On her daily walk to school she may stop to visit with neighbors or to converse with people along the way.

In teaching her class she takes a personal interest in students. She's always willing to assist with a problem or to chat with students after class. With the principal, Missionary Lowry Mallory, she discusses students' records and plans for school activities. She teaches English at the school 38 hours weekly and spends other time in personal counseling.

On Sundays she teaches two Sunday School classes—one in the morning for high school girls; one in the afternoon for children at a government elementary school nearby.

She trains a girls' trio at the Baptist High School, works with the school choir and the school drama club.

Among the small farms she visits African families. With her autoharp

The author is consultant in evangelism and church development for the Foreign Mission Board.



Children flock to Doris Glenn and her autoharp on a Kenyan hillside.

on her lap she can quickly assemble a group of children. Then she teaches them to sing Christian choruses in Swahili or Kikuyu.

She visits Asian families in their homes, enjoying vivacious conversation and learning to cook Asian food.

Among her friends she numbers Mr. and Mrs. Walter Diener, who grow coffee at their home near Nyeri. Now retired, Diener for many years was Swiss consul general in Dar es Salaam, Tanzania.

Miss Glenn is a favorite of MKs (missionary children). She has become piano teacher for several children in missionary families. Last summer she directed a choir of MKs singing **Tell It Like It Is** at the annual meeting of the East Africa Mission. She has worked with MKs at a special retreat and in other activities.

In December 1969 she was one of the soloists presented by the Kericho Music Ensemble and the Nairobi Symphonic Orchestra in the presentation of **Elijah** at the national cathedral.

A native of Texas, she is a graduate of the School of Music at Baylor University, Waco, Texas. As a voice



Above: Doris finds a moment for a little golf.

Right: With her new friends, Mr. and Mrs. Walter Diener, at a bin of coffee beans.

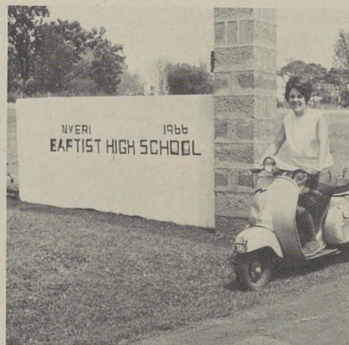


major she studied under Dr. Andrew White, now professor of voice at College-Conservatory of Music of the University of Cincinnati. Miss Glenn keeps up her voice training while in Kenya and hopes to continue studies at the Cincinnati conservatory after completing journeyman service later this year.

Her musical ability led her into what she calls her happiest experience yet in East Africa—working in the 1970 Baptist evangelistic crusades.

A soprano soloist, Miss Glenn helped launch the evangelistic campaign with a concert at the Kenya National Theater in Nairobi last October 1. The multi-racial audience of various religious backgrounds that filled the auditorium warmly applauded her and responded enthusiastically to her presentation of the gospel in song.

The missionary journeyman introduced her concert with arias from oratorios. She interwove her Christian testimony between arias, spir-



Top: Visiting in the home of Indian friends, Doris dons a sari.

Middle: At entrance to the school.

Above: This missionary journeyman's primary assignment: teaching English at the Baptist High School.

Left: She chats with manager of Kenya National Theatre, where her concert helped launch Baptist crusade.



SAVE FOR
MISSION STUDY
1971



Journeyman sings at park rally in Kenya, held in connection with Baptist crusade.



Cooking lesson, Indian style.

ituals, and hymns that communicated the gospel of Christ.

The depth of feeling with which she sang about the death and resurrection of Jesus Christ for the redemption of men enhanced the impact of her voice. "One of the most beautiful voices ever heard in Nairobi," many listeners commented.

The day after the concert she



Doris teaches one of her two Sunday School classes.



Child finds a new friend during journeyman's visit in a Kenyan home.

sang again, this time to help attract passersby to stop and hear E. O. Agboola of Nigeria preach at Kama-kunji Park, Shauri-Moyo, Nairobi—one of several preaching rallies introducing the evangelistic campaign. Approximately 100 persons made public decisions for Christ at that rally.

She also presented concerts at Nyeri, in Arusha, Tanzania, and in other cities in connection with the campaign.

Miss Glenn lives with two other missionary journeymen — Diane Hutto and Jo Von Bryan—in a house within walking distance of the high school.

This singing journeyman, who arrived on the field in 1969, recalls as her most difficult experience the feeling that she was an unwanted foreigner, confronting hostility "because I am a white American and because I am a woman."

Being able to overcome this atti-

tude gradually and to win friends from among those who at first had rejected her because of her race and sex she counts as one of her most gratifying memories.

Her "inability to communicate in the language of the people" has been frustrating. She learned a remarkable amount of Swahili in only a few months, but naturally still encounters difficulty, since she has had little formal instruction in the language.

In the midst of all her other activities she somehow finds time for recreation. She is an expert golfer, swimmer, and horsewoman. She has even been teaching swimming to some of her Asian friends, whom she hopes to win to faith in Christ.

This radiant journeyman with a beautiful voice is following closely her own recommendation:

"Cultivate a wide circle of friends and share in various service activities."

The President Is Coming



Baptist hospital at Jibla, Yemen.

by Roberta Kells Dorr

THE PRESIDENT'S coming! The President's coming!"

Word passed from one person to the next until every nurse, doctor, and staff worker at Jibla Baptist Hospital was bustling about with last-minute preparations. It was at least a half hour before anyone realized that the President was not coming after all.

It had seemed unlikely that the President of Yemen would take time to stop on his way to Sanaa to see the Baptist hospital. We knew his days were full of meetings and that many people waited to see him about important matters. We had hoped he could come; we had hardly dared expect him.

A week later a boy dashed up to my house with a note. I opened it thinking that my husband had forgotten to take something with him to the hospital. To my surprise, the note read:

Dear Berta,
It seems the President is *really* coming today. He will have but a few minutes, and we will want to serve him tea. Come down to the hospital so you can meet him.

David

As I started down the hill to the hospital, I heard horns honking and saw children from Jibla running to see if their President was actually coming. I arrived at the door to the outpatient department just in time to see the procession: Mercedes automobiles with soldiers standing on the fenders; a truck with more soldiers; finally a long, black car, occupied by President Abdul Rahman al-Iryani

and other officials, pulled up and parked.

I was as eager to see the President as any of the others at the hospital who were crowding around for a first glimpse of this man they had heard so much about.

Many of the attending ministers and officers wore Western clothes and looked like any group of businessmen. But the President—in turban, balto, and gammeese (the long coat and robe many Yemenis wear)—stood out from the rest. I later learned that some Yemenis would prefer that he dress more like some of the dignitaries in other Arab countries—in Western suits. But by far the majority of his subjects respect the President for preferring his own attire, for being individualistic, and for being proud of his Yemeni heritage.

My husband, David [Missionary Dr. David C. Dorr], as acting director of the Jibla Hospital—Missionary Dr. James M. Young, Jr., was on furlough in the U.S.—met the President at the gate. They exchanged greetings, and the President said he would like to see the hospital.

He was taken to every department. In each he met and greeted the nurses and other workers. He spoke to patients and expressed interest in their welfare.

While being shown the doctor's office, he recognized Ahmed, an old friend.

Ahmed reached for the President's hand to kiss it in the typical Yemeni greeting of respect. Instead, the Presi-



President of Yemen.



A Yemeni poses with his rifle and jambiya (curved dagger).

dent pulled Ahmed to him and embraced him, as they recalled hard days of the past.

In 1944 Ahmed as a young boy had been jailed with his father on suspicion of participating in a revolution against the *Imam*, then ruler of Yemen. Imam Yahia and some of his sons and ministers had been killed. Those suspected of being part of the revolt were put into Yemen's most dreaded prison—the Hajjah.

Al-Iryani—now the President—was sent to the same facility. He and Ahmed were imprisoned together there for seven years.

Political prisoners in Yemen then faced a terrible ordeal. An inmate received only what food and water his family brought. If there was no one to bring provisions, the prisoner would starve unless fellow prisoners shared their rations. Usually no books were allowed. The only diversion permitted political prisoners was chess; prisoners of al-Iryani's stature often were deprived even of this and were tortured in ways that less important prisoners escaped.

As Ahmed greeted the President, he could not help but recall those years that had bound them in a special way.

"Where do you live?" the President asked.

"In Jibla," replied Ahmed simply, with the caution born of long years spent in prison at too tender an age.

The men smiled at each other. The President seemed to understand in a way none of the rest of us could why Ahmed was so close-mouthed and sparse in his answers.

President al-Iryani took time to sit and drink tea, but he seemed constantly aware of the people who

wanted to press through a crowd and claim the distinction of kissing his hand. He was never so preoccupied with his own conversation that he ignored someone who came forward to greet him. He had a sincere smile for everyone.

He expressed interest in the hospital's work. David told him that in 1969 there were 29,000 outpatients seen in the clinic, 1,400 patients admitted to the hospital, and 900 surgical operations. People come from all over Yemen to the hospital—some from as far south as Aden and often from villages north of Sanaa. Some patients walk four or five days to reach the hospital.

The President spoke of deep appreciation for the hospital. He went on to urge us to start another hospital in Yemen just like it so that more people of the north and east could be reached.

After picture-taking and good-byes, the President walked back to his car.

We had been impressed with his friendliness and sincerity. But it was only after his visit that we learned more about his life.

President al-Iryani was born in the castle of Iryani June 10, 1912. This castle, in the village of the same name, has been the home of the Iryani family for generations. Driving to Sanaa from Taiz, one can see the village on a distant mountain across a deep valley. The village crowns the mountain's summit and can be reached only by donkey caravan.

There young al-Iryani began his education at home. He later moved to Sanaa, where he attended a religious and liberal arts institution—Al-Madrasah al-Elmyyah. His education was supplemented by his father, al-Quidi Yahia bin Mohammed al-Iryani. Then supreme court president in Sanaa, his father was known as a man of great wisdom. Although a busy man, he took time to assist in his son's education.

Al-Iryani was a bright student. At the age of 25 he was appointed judge in al-Nadirah district—the youngest judge to be appointed.

About this time, during the rule of the imams, he became politically active. This led to a transfer and finally to seven months in prison.

Upon release he was appointed to the court of the crown prince, Ahmed, an appointment supposedly to put him in position to review various legal decisions taken by local judges. Actually

the appointment allowed the crown prince to keep al-Iryani under constant surveillance.

In 1944 Imam Yahia was assassinated, and al-Iryani went to prison for seven years. The second time he was released, he was a leader of the Free Yemenis Organization. In the unsettled days that followed, Imam Ahmed executed two of the future president's brothers and exiled another brother for revolt.

The Free Yemenis Organization also fell under suspicion. This time al-Iryani was not taken to prison. Instead, he was led to the Martyr's Square in Taiz—for execution!

At the last moment his life was spared by the Imam.

During the contention and disruption within the Imam's family the Free Yemenis movement grew. The Imam died in 1962, and his son, al-Badr, came into the imamate. His reign was short. On September 26, 1962, revolt broke out again. This time al-Badr fled.

Unsettled times plagued the new government. It was only at the end of the June war in 1967 that al-Iryani returned to Yemen from Cairo, Egypt. Once in Sanaa he was named chairman of the presidential council and commander-in-chief of the armed forces.

The Yemeni people are proud of their president. "He has always admired George Washington," one young student commented. "He read about him when he was just a boy, and I guess that is where he got some of his ideas."

Another well-educated youth added, "It's a well-known fact that he has, upon occasion, had his driver stop his car so he could help someone in need."



The author, Mrs. David C. Dorr, and her husband, a physician, were appointed as missionaries to Gaza in 1958. They were later transferred to Yemen and began their first term there in 1969.

"He is very religious," put in a wealthy young Yemeni. "He wears the conservative robes of the Muslim, goes to the mosque faithfully for prayers, and begins every address and every letter in the name of God."

A few weeks after President al-Iryani's visit to the hospital, David and I rode to Sanaa with the President's cousin, the Hakim (governor) of Jibla. We asked if he could give the President a picture commemorating the hospital visit. Instead, the Hakim said he would inquire if we might present it ourselves.

The next day an impressive car, a machine gun mounted on its hood, pulled up in front of our hotel. The Hakim stepped down to inform us that the President could see us within a half hour.

We followed the armed car through the winding streets of Sanaa until we came to several gates and a courtyard full of soldiers. With some qualms—since we had never before visited a president—we followed the Hakim up the steps, down a hall, and through a curtained doorway into a lovely, small room. As we waited, I noted that, although the room was the proper size to relieve a visitor of fright, the oriental carpets and the gold Louis XIV chairs still were what one would expect for the President.

The curtains parted, and President al-Iryani entered. He was taller than I remembered, and there seemed

about him a quiet confidence that had not been evident in his hurried visit. He thanked us for the picture and seemed pleased with the small remembrance of his visit. He again told of his gratitude for the hospital's work and expressed hope that Southern Baptists would build another hospital, as this is one of Yemen's greatest needs.

As we left a few moments later, we understood why he held the position

of president and was known for his peace-making ability between factions in the government. It was not in anything he said but in the way he made one feel liked and the object of genuine interest.

There was something more. Underlying all else was a passionate love of country and a deep desire to help Yemen make the leap into the twentieth century safely with its values and basic beliefs intact.

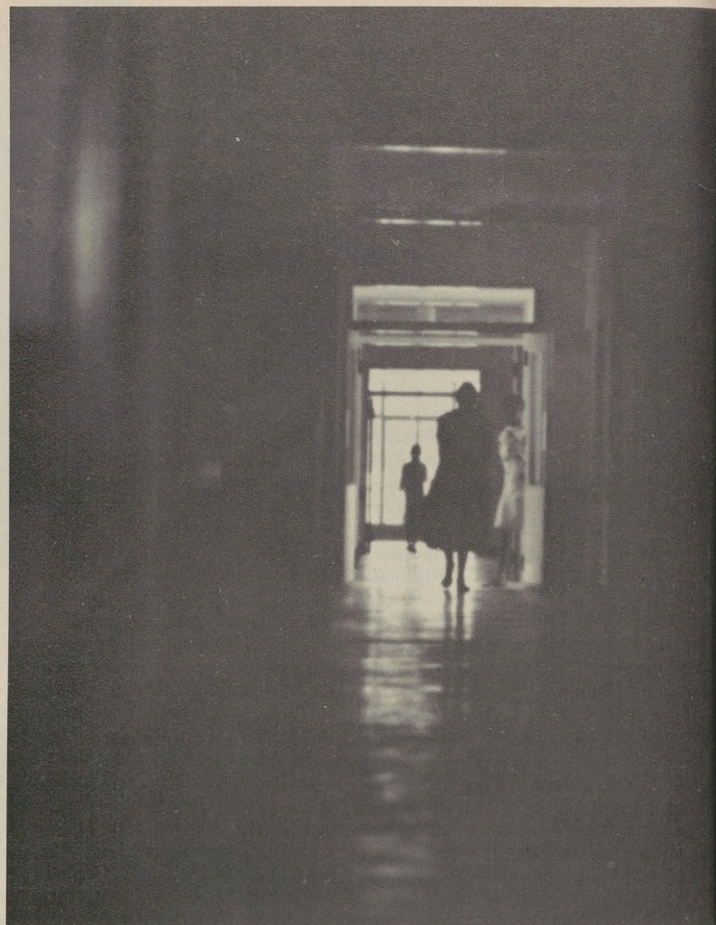


Yemeni portrait.



Patients wait for treatment at Jibla hospital.

TO TELL THE STORY



TODAY'S service represents the culmination of 12 years of planning and dreaming for Sanyati Baptist Hospital," Missionary Dr. M. Giles Fort, Jr., told the assembled group.

The service was the dedication program for the newly completed medical ward block, the nurses' dormitory, the aides' dormitory, the administrative block, and pharmacy facilities.

In 1958, recalled Dr. Fort (my husband), the hospital superintendent, the hospital consisted of a single building, erected according to a government clinic plan. It had been adapted for use as a general hospital with some of the rooms equipped for obstetrical and surgical procedures. No space had been allotted for central

supply, laboratory, x-ray, or office space.

The hospital staff met with the architect and engineer in early 1958 to plan for needed buildings, Dr. Fort related. The plan was approved by the Baptist Mission that year. Gradually money was appropriated for the various units.

In 1963 the Cynthia Siler Morgan Chapel, the outpatient registration and waiting room unit, and the obstetrical block were dedicated.

Two years later the isolation block was completed.

In 1966 a laundry-engine room was added.

At last, in August 1970, the final units were ready.

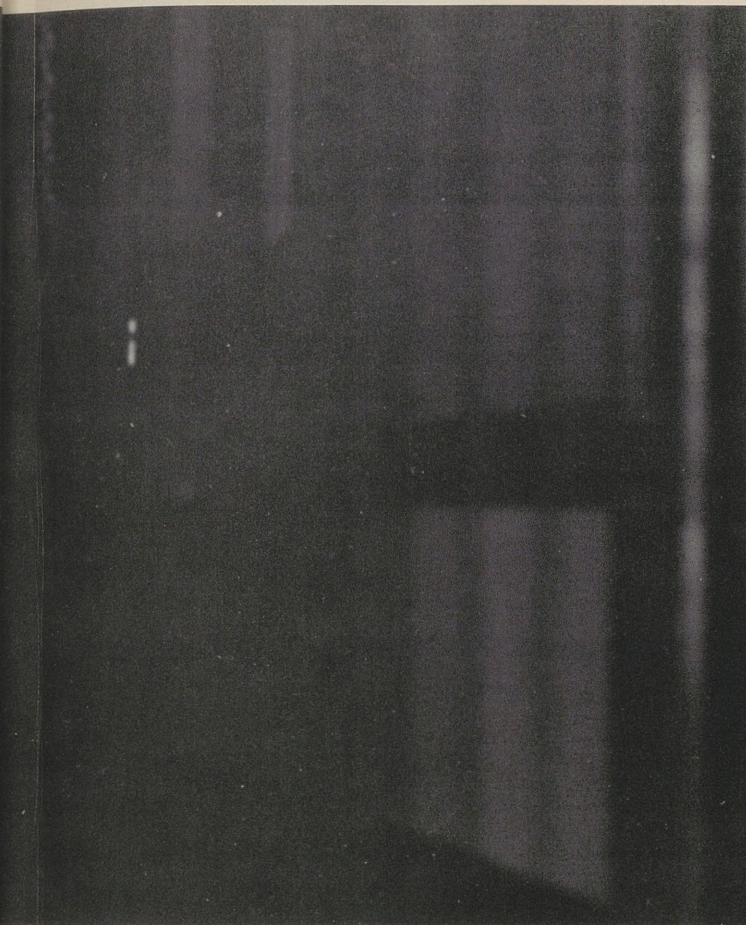
As adequate facilities for inpatient care were provided, the original build-



The author is Mrs. M. Giles Fort, Jr. She and her husband are both medical doctors and have served at the Baptist hospital, Sanyati, Rhodesia, since 1953.

By Wana Ann Fort

Photos



Top: Looking down the corridor of the recently dedicated medical ward block at Sanyati Baptist Hospital in Rhodesia.

Above: Missionary Nurse Mary L. Clark and nurse's aide move patient along covered walkway that connects various sections of the hospital. The new medical ward block can be seen in the background.

ing was remodeled for outpatient clinic, eye clinic, laboratory and x-ray, central supply, pharmacy, and office space.

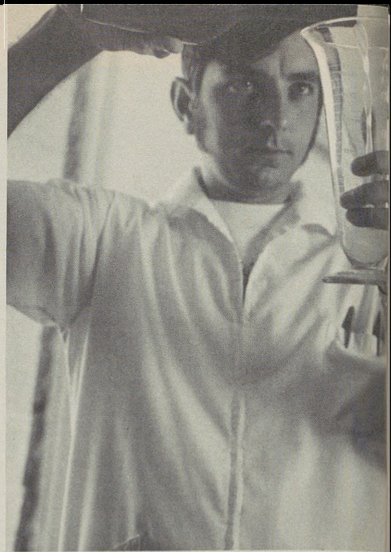
All the money for these buildings, Dr. Fort pointed out to the audience, had come from concerned Christians in the United States, given by Baptist people, often sacrificially, through the Cooperative Program and through the Lottie Moon Christmas Offering.

"The hospital as it now stands," he summarized, "represents an accomplishment of more than 11 million Southern Baptists in more than 34,000 Baptist churches. We express our sincere gratitude to all these people."

The hospital choir was ready to sing "I Love To Tell the Story."

"This hospital has been built to tell the story," Dr. Fort declared.

(Continued on next page)



Left: Missionary Dr. M. Giles Fort, Jr., assisted by Addie Sue Flowers, a summer missionary, treats baby at hospital.

Above: In the hospital pharmacy, Summer Missionary John Ray measures drugs.

Right: Chief Whozhele, one of two chiefs in the Sanyati area, speaks during dedication service for new hospital buildings.

"Through its healing ministry we are here to tell the story of the love of God for all mankind—for every little baby, every boy and girl, every man and woman who may come here.

"Each member of the staff has agreed that he, too, is interested in telling the story of God's love."

Early days, when the Sanyati road was merely a trail hacked through the bush, were recalled by Missionary Clyde J. Dotson in the dedication sermon. Dotson was the one who applied for the mission site when Sanyati Reserve opened in 1950.

"After the work began at Sanyati, my wife and I lived here for a while," Dotson related. "She helped give pills to sick people, even though she was untrained. Then we moved to Gatooma, and Ralph and Betty Bowlin came out.

"During a heavy rainy season Ralph received an urgent call for help one Sunday. A young woman had been in labor two days and could not deliver." Bowlin and others "managed to ford a flooded river, carrying the woman on a stretcher over their heads. They got into the old Bedford lorry and started out for Gatooma. In

their rush and concern for the woman they took only a few sandwiches.

"About 20 miles out, the lorry bogged down hopelessly in the mud. Ralph sent a schoolboy by bicycle to Gatooma for me to come. The boy arrived at our house late Monday. I started out that evening, but before I reached Ralph my truck also bogged down and was stuck in the mud.

"I was finally able to reach him on Tuesday morning. The woman and her half-born baby lay dead by the side of the road. A broken missionary wept, 'If we had just reached a doctor, she might have lived.'

"We dug a grave there by the road, and then knelt beside it to pray that God would send a doctor to Sanyati."

Dotson praised God for answering those prayers and for continuing to answer prayers in providing medical personnel and buildings for Sanyati Baptist Hospital. He spoke of how Jesus, the Great Physician, set the example—always concerned about the needs of people.

Greetings were brought during the service by chiefs of Sanyati Reserve, national leaders, and missionaries.

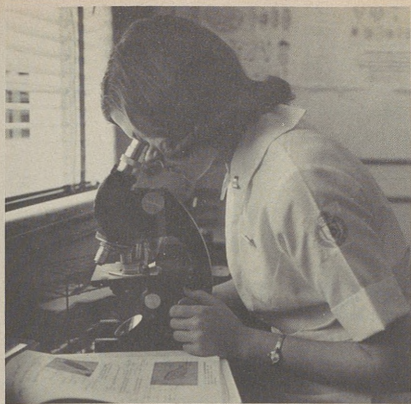
"I know that at one time people wondered whether I would be able to stand before them ever again," began Chief Whozhele, one of two chiefs in the Sanyati area. He had been a patient in the hospital during the year.

"I thank all the people who prayed to help me—the missionaries and pastors and people. God gave his power so that I could continue to live here on this earth. Doctors can try with everything, but without the power of God they can do nothing. I trust the doctors, but I trust God because he has the great power."

The older brother of the late Chief Neuso, who had died the week before, represented Neuso's people.

"I am thankful for what the Americans did when they came here, and we let them work here," he said. "Now we are here together. We want God to help us as he did when he used his power to create the world."

Abel Nziramanga, president of the Baptist Convention of Rhodesia and pastor of Harare Baptist Church, reminisced a bit on his first work in Sanyati, when he arrived in 1953 to teach at Chigovare School. He spoke



Linda Tiller, another summer missionary, in hospital laboratory.



Missionary women serve lunch after the dedication.



of how his little premature son, Ralph, was cared for in the old mud-and-pole building used for the hospital until the first unit was opened. (The son is now in high school.)

"I express my gratitude to the Southern Baptist Convention, which has made all this possible," he declared. "Baptists have sent financial help, manpower, and love that springs from Christian hearts. . . . The ministry of medicine is something from God to help the people. We invite all the people to come here and be helped.

"The first missionaries came with the task of carrying out the commission of Jesus Christ," he went on. "This is also our task as the Baptist Convention of Rhodesia. The church has the same task. We share it together."

"I have found something that is the same wherever I have gone," commented Mrs. Joan Nyathi, president

of the Baptist Women's Union of Africa. "I found it in Nigeria. I found it in Japan. I have found it everywhere. Everywhere Baptists do the same work as here.

"They seek the will of God. They worship the Lord. They seek his leadership in all their work of hospitals, schools, and churches.

"We receive with both our hands (as the polite Shona always would—after all, only baboons take things with one hand) all the good things God gives, and thank the Lord."

Alf Revell, director of the Hospital Christian Fellowship of Rhodesia, told the assembly, "As God has answered my prayer in leading you here to organize a unit of HCF, I now pray that this will be a blessing to the ministry of the hospital. I pray that the work here may be richly blessed with souls brought to Jesus by those who love him."

The chairman of the Baptist Mission of Rhodesia, Missionary James W. Westmoreland, explained, "We of the Baptist Mission are an arm of the millions of Baptists in the United States. Because of their love, their prayers, their giving, this day is possible. Because of the concern of Jesus we have built this hospital and have this ministry."

Appreciation was expressed for the work of the late builder, Simon Hlatschwayo, by Missionary Dr. Robert H. Garrett, director of Baptist clinics. Under the direction of Missionary Architect-Contractor I. E. (Monty) Montgomery, Jr., Hlatschwayo constructed the new hospital units.

"Every day we have an opportunity to learn more about Jesus," said Garrett. "As we walk these halls we hope to learn more of his love and to share more of him with those who are treated here."

NURSE WITHOUT A HOSPITAL

WHAT DO you do?" inquired the letter to Rachel (Mrs. Samuel M.) James. "I read that you are a nurse in Vietnam, but I know we don't have a hospital there."

Correct; there is no Baptist hospital in Vietnam. But Rachel James is one of the busiest nurses on the mission field. People usually picture medical missions as a hospital with a prescribed number of doctors and nurses, rooms and beds for the sick, and perhaps an occasional trip out to visit those who can't get into the hospital. This is not always the case.

Rachel Kerr—her name when she enrolled—attended Duke University, Durham, North Carolina, for nurse's training, because she knew that she was going to be a missionary nurse and would need a degree and plenty of experience. This had been her dream from the time she was nine years old.

The fact that she married a husband along the way didn't change the dream even slightly. Even after the couple's third child was born, the dream persisted.

When God led Mr. and Mrs. James toward missionary appointment to Vietnam—no hospital there and no plans for one—the dream faded a bit, but her determination to use the nurse's training continued.

For the first four years on the field it seemed that her only patients were three children, a husband, and a flock of neighborhood children with runny noses and stubbed toes.

Upon the family's return to Viet-



Top and above: Mrs. James utilizes nurse's training at medical clinic in Saigon chapel.

nam in 1967 after furlough, plans were begun to open a small clinic in their home, providing a place where a witness of Christian love and concern could be expressed to the neighborhood in the little village of Thu-Duc, just north of Saigon. Then came devastating Communist offensives, temporary evacuation to Thailand, the birth of another baby, and finally the trip back to Vietnam.

Arriving in a war-torn and refugee-filled Vietnam, Mrs. James felt a definite conviction that now was the time to use her years of hard-earned training. The problems were formidable. First, there must be a doctor available for referrals. Rachel, Sam, and the children prayed about it.

A Baptist chaplain stopped by the

family's home one day, bringing with him an Army doctor who was a Christian. When the visitor was introduced as the "Doc," several hearts beat considerably faster. God answers prayer, they knew, but so quickly?

"I'm going to be here for a year, and I want to serve my Lord while I'm in Vietnam," Dr. Leo Record began in his North Carolina drawl. "Is there any place you folks can use an Army doctor like me?"

Within weeks Rachel had opened her clinic in one of the neediest areas, utilizing the building of a small Baptist chapel. Once a week the Lord's Supper table became the examining table. Hymnbooks were moved aside, and the bookcase became a dispensary. The little chapel came to be known



as the place where not only a sin-sick heart might find forgiveness and salvation but also where the physical body might find healing at the skilled hands of God's medical missionaries.

Other doctors have volunteered, and other clinics have been opened in other chapel buildings. The experience gained by Nurse James has been so extensive that these clinics could continue to a certain degree even if the valuable help of the Christian doctors should be lost.

There may never be a Baptist hospital in Saigon, but where there's a will, there's a way to use whatever skills and talents God leads a person to develop.

When the U.S. Army Third Field Hospital began accepting Vietnamese patients, a need arose for an interpreter skilled in medicine. Vietnamese brought in from battlefields often were frightened almost to the point of shock by the strange surroundings at the American hospital and the language so impossible for them to understand.

Within days Mrs. James was there on a voluntary basis, interpreting and giving assurance and comfort in the language the wounded could understand.

A little girl shot through both legs by Viet Cong soldiers needed more than bone graft and a cast. She needed love, tenderness, and an understanding ear where she could pour out her frustration.

At times even an experienced nurse needs to know more than medicine and psychology. Rachel James learned that in the agony and deep hurt of war there must be the overwhelming presence of God, who gives wisdom, understanding, and the strength to continue in spite of broken-hearted tears.

But the contributions of this missionary are not limited to nursing. For several years she gathered a little group of Vietnamese Christian women together for Bible study, prayer, and visitation. Quite naturally they often

found themselves being led to a Vietnamese hospital to give a little bag of fruit or candy or just to share a smile and a word of encouragement on the ward. Certainly there are few areas more needy, but when one is a nurse where else would she go anyway?

Nurse James never had an opportunity to study music, but she had managed to learn enough as a little girl to attack a few hymns. When her husband became pastor of the Vietnamese Grace Baptist Church in Saigon, and there was no one else to be musician, naturally she volunteered.

She set out to teach Vietnamese to read music and sing in harmony. Now she has a four-part choir of young people who sing each week and who have served as the rallying point for the youth and witnessing band of Grace Baptist Church.

Almost every day some neighbor stops by the James home for medical advice. Often as not, the request for medical advice is simply an excuse to seek for some deeper spiritual need. Numbers of wives of Americans employed in Vietnam—women who would never consider visiting a church—have sat for hours talking to Rachel

James, whom they respect professionally.

The wife of an American construction engineer stopped by the home one day. This non-Christian woman told of a friend in deep spiritual need who had expressed a desire for a Bible but had no idea where to acquire one.

"There is only one person in Vietnam who I know can help you," the woman had said—and came straight to Mrs. James.

On another day the missionary met a Korean woman whose American husband was in deep financial trouble; their home had almost broken apart. Rachel couldn't rest until months later when that Korean woman walked the aisle in the English-language church to accept Christ as Saviour.

Missionary colleagues know where to turn for a sympathetic ear. Wherever missionaries are gathered, Mrs. James will likely soon be seen in a corner actively listening while a friend discusses her problems.

What does a nurse do in Vietnam without a hospital?

She simply does as God leads each day—using every little talent and every little bit of know-how to magnify the Lord Jesus.

Samuel M. James family at mealtime in Vietnam.



ESCAPE TO FREEDOM

MANY PEOPLE living in the free world think of Hong Kong as the exotic home of Suzie Wong, Chinese junks, sampans, sweet and sour pork, and shopping.

But for countless others—like 22-year-old Poon Yuen-ching—Hong Kong is a city of refuge, a haven of hope for persons fleeing from the fetters of atheistic communism in mainland China.

Yuen-ching and her fiancé, Lo Ping-sun, were among the almost 300 young people who made bids for freedom during a recent one-month period.

Yuen-ching successfully reached the sanctuary of Hong Kong shores, but tears of disappointment and sorrow mingled with tears of relief. Her companion was counted among the 45 dead who failed to make the grueling, nine-hour swim across the three-mile stretch of Deep Bay, between the mainland and Hong Kong.

The young couple from Wong Kong fishing commune in Kwangtung province had planned their escape for more than three months. They hoped to marry in Hong Kong and find a new life of freedom.

During a nine-day walk to the coast from their village they were almost detected at one point by the flares of an armed patrol. They reached the coast, and, supported only by a flimsy rubber bladder and high hopes of reaching safety on the other side, they slipped into the chilly waters of Deep Bay.

After two and a half hours of struggling against the surging tidal current, Ping-sum gasped that he couldn't go any further and fainted from exhaustion. Repeatedly, unsuccessfully, Yuen-ching attempted to revive her fiancé. She held on to him and swam for more than six hours before being picked up by a Hong Kong police launch.

Awaiting the young bride-to-be at the end of her tortuous ordeal was a funeral—not a wedding.

Hong Kong's one million refugees comprise a quarter

of the population and have been relocated in more than 500 high-rise, resettlement blocks. Among the refugees are the Cheung Shiu-hings, a young couple who recently made a hazardous, 1,500-mile trip from the heart of mainland China. They came so that their first child could be born "in a land of freedom."

After leaving Chungking in Szechuan province, the young man and his pregnant wife led a nomadic life for three months, traveling by train and on the roads, crossing the Yangtze and Pearl Rivers in small sampans, and trekking through the treacherous mountainous terrain of southwest China.

They were obsessed with the thought of leaving China "by any means," and thus they forged travel documents, dodged Communist cadres, and even engaged in black marketeering to save enough money for the trip.

Similar stories of frantic flights to freedom often command front-page space in Hong-Kong's newspapers.

Refugees who can afford to pay HK\$500 or more often take their chances as human cargo in the hold of a "snake boat," a fishing junk that sets out at night from Macao, the Portuguese colony 40 miles west of Hong Kong. Presumably headed for the open sea, the junk secretly plies to one of the 235 islands in Hong Kong's outlying territorial waters.

Having paid their fare in advance (they used to pay only after a safe delivery), the "passengers" alight and hide until morning, when they try to catch a ferry bound for the inner sanctuary of Victoria Harbor.

Some make good their escape; some do not. Many have chosen to die in escape bids rather than remain in the land of the Red Dragon, where life is often a nightmare and freedom only a dream.

The majority of fugitives are the young, especially those who are strong swimmers, but many who are old and feeble never give up the dream of freedom.

Lo Kam, 66-year-old grandfather, recently escaped from China with his son, Kan-tai, and daughter-in-law, Wong Ng-mui, and their five children. They reached Hong

The author was appointed a missionary to Hong Kong in 1968.

By Darrell W. Wood

Kong after setting out in a junk from the Sun Wei commune in Kwantung province.

"We wanted to leave," he explained, "because we had been told to give up our traditional job of fishing and to work on a farm. And two of my grandchildren—a 14-year-old boy and a 13-year-old girl—had been told to join the Red Guard."

These documented accounts of dedicated and desperate people who attempt so much with so little should stir the hearts of freedom-loving people everywhere. The dedication of a Communist has become legendary, but many people are coming to recognize that the dedication of a person fleeing communism is truly heroic.

In light of these realities, how does our faith as Christians measure up? Christ said, "Unto whom much is given, much shall be required. We who have breathed the air of freedom so freely for so long should renew our efforts at pointing others to him who promised, 'You shall know the truth, and the truth shall make you free.'"

Regardless of where a man lives—in the free world or under the yoke of communism—he is merely existing until he serves the One who came that we might have life, and have it more abundantly. The world needs to know that the only way of freedom and fulfillment is to be enslaved to the unfolding redemptive purposes of God through Christ.

If only the struggle for implementing this truth in the world matched the intensity of those who are struggling for survival. How can we have a flagging faith when so many are giving their all in the quest for freedom?

The exodus of fugitives from mainland China has brought deliverance to some and death to others. Such faith and determination is contagious and inspiring for those whose faith has never been subjected to the acid test. If people have enough faith to flee the forces of evil in the face of unbelievable odds, how much greater should be the faith of a follower of Christ!

Tragic indeed is a fugitive of the faith who flees from God's call and claim on his life.

'Hi do'

on the path

By W. Glenn Henderson

SPEEDING through the towering, silent African jungle, side by side they ran mile after mile—one straight and true, the other rambling and crooked. One of steel rails, the other of foot-worn laterite soil.

Sitting in the rail "bus," with its rhythmic clickety-clack on the twin ribbons of steel, I became entranced, thoughtful, and then exuberant as I looked out the window. I began watching for my rambling, well-worn friend that never left my view for long during the 170-mile journey into the interior of Liberia.

Dare I call a footpath—an African footpath—a friend? I do.

This foot-scarred, sandy, narrow, snaking path that had become my friend brought back memories. The path itself would dart behind a hill or a quartz boulder or angle into a village or around a mangrove swamp, soon to return and run its eternally endless race against the glistening rails.

But the memories came through pure and strong, memories of people—great people—I have met on African paths.

I recalled the friendly "hi do's" given and received while walking the footpaths. Women with large bundles or "head loads." Mothers with children "back-tied." Men with razor-sharp cutlasses. Strangers and friends. Whites, blacks, the old and young. Hunters, Muslims, Christians, animists, rogues, and chiefs all travel the paths and greet each other with a "hi do."

Agreement? No. Respect? Yes.

Where does the African path go? Everywhere. Everywhere people have a desire to go. The path by the railroad seemed to have no end; there must be a "path heaven," for they seem eternal.

The path has style, personality, spirit. It laughs at the modern, hard-top road that breaks, crumbles, and drags its travelers down.

The power of the path is unmoveable. It never crumbles or becomes impassable. It is powered with the human heart, a heart with somewhere to go, a "hi do" to speak.

One traveling the African path has a mission, a purpose:

To see a big brother or
a sick ma or old pa.

To keep a wake for the dead.

To buy fish and oil; to pick soup greens.

To hear the God-man preach.

Perhaps to buy kerosene,
look for a small job, or

find taxi for a trip to Monrovia.

The paths are beautiful things. Some I know better than others. I remember the "hi do's," the smiles, the eyes—the people. To walk the African path is to be greeted by all, to feel animosity to no one and an abiding kinship to everyone.

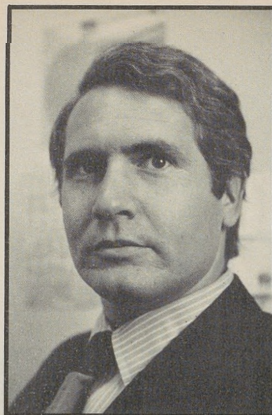
I am a white American in black Africa, greeted on the footpaths with a "hi do." I return the greeting.

I wish there were some foot paths in my still-wonderful-to-me America that people could walk and greet one another with "hi do."

The author, a missionary associate, has served at Ricks Institute, Monrovia, Liberia, since 1968.

MINISTRY THROUGH LAW

By Leland Webb



ASKED the voice on the phone, "Who's buried in Grant's Tomb?"

"Grant," answered the naïve householder in Nashville, Tennessee.

"You've just won a prize," came the exuberant reply. "I'll come by tomorrow, and you can sign for it."

The householder signed. Then she began receiving magazines. Next came a bill. She paid, even though she couldn't afford it. More magazines arrived and another, larger bill.

Where can she turn?

What she needs next, of course, is legal advice. But since she is existing on a poverty level, what she really needs is *free* legal advice.

That's where Ashley T. Wiltshire, Jr., former missionary journeyman, comes in. The plight of victims like this one helped change Wiltshire's line of direction in ministry. In addition, he is finding the personal satisfaction of seeing results—concrete results.

"Finally she came to us [Legal Services of Nashville]," Wiltshire said of the woman inundated by unwanted magazines.

"My procedure was to write the magazine company and threaten to sue. 'We think you've taken advantage of this person,' I wrote, 'We'd like for you to make adjustments.' After much

discussion, the magazine company came around."

Therein lies the advantage of legal know-how.

"You know where to go for relief," explained Wiltshire. "That is what the ordinary person doesn't know. He gets in trouble, and he doesn't know how to try to rectify it."

Wiltshire, a native of Richmond, Virginia, is a licensed minister, a seminary graduate with a bachelor of divinity degree. Before he went to Thailand in 1967 as a missionary journeyman—his assignment was teaching English as a second language to Thai students—he was expecting to become a pastor.

He had already worked as chaplain at two prep schools, been pastor of a small church in Virginia one summer, served as summer youth director for a church, and received specialized training in pastoral counseling at Georgia Baptist Hospital.

He conducted Vacation Bible Schools "all over the island" of Jamaica in 1960 as a Baptist Student Union summer missionary and spent a summer in south Georgia in an interracial ministry with other students.

Despite all this, upon return from Thailand he entered training for a

new profession—law. He's in the middle of the three-year law course at Vanderbilt University School of Law, Nashville.

Meanwhile, as a law student, he worked full-time last summer and continues working two or three afternoons a week while in school with Legal Services, a sometimes controversial agency providing legal aid to the poor. It is financed mainly by federal funds.

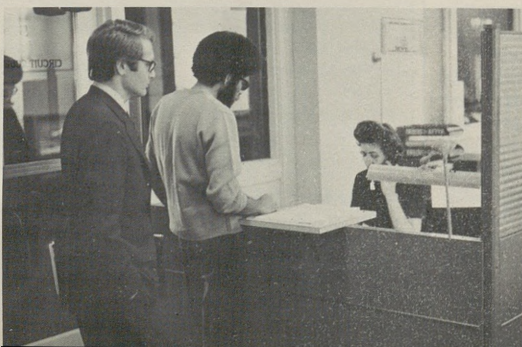
It's natural to ask why this potential pastor would seek legal training.

"It gives me certain tools as a Christian minister that allow me to do a kind of work that I think is an important ministry," he explained.

"My parents impressed on me kindness and fairness. In so many situations you find yourself saying, 'This just isn't right. Something ought to be done about it.' But without legal help you can go only so far.

"In Thailand I had a chance to reflect—to look back at one time of work and to project forward to a coming time of work, even while in the middle of the assignment in Thailand."

Not that Wiltshire wasn't busy in Thailand. Besides teaching English at the Baptist Student Center he taught



Wiltshire waits to file papers at court clerk's office.

Photos by Bob Harper



Facing page: Law Student
Ashley T. Wiltshire, Jr.,
former missionary journeyman.

Left: Entering courthouse
in Nashville, Tennessee.

Right: At his desk
in Legal Services office.



a Sunday School class at a church. By the time of his second year on the field he had learned enough Thai that he could preach in that language once a month at a church where a Thai seminary student was pastor.

He made many friends among the Thais and had a close look at Buddhism. He came to appreciate the religion and some of its doctrines, and by doing that he at the same time came to reflect on some of the basic doctrines of Christianity. This led to a new appreciation for the Christian understanding of sin, which, in turn, had something to do with Wiltshire's decision about law.

It's likely that a number of young people have entered law study out of a humanitarian motivation—because they want to help people. But it is just as likely that very few have, like Wiltshire, entered law not only to help people, but also due in part to a firm conviction about a conservative religious doctrine—sin.

In contact with Buddhism, Wiltshire kept encountering the teaching: "Do good; receive good. Do evil; receive evil."

"It's a system of salvation by works," he characterized. "There are," he digressed, "a lot of 'Buddhists' in

Baptist churches; that is, they believe in salvation by works: 'Be a good Christian and Jesus will love you, and then you'll go to heaven.' That's really a form of Buddhism. Whereas the Christian message is: God loves you, even though you're a sinner.

"The experiences in Thailand gave me an appreciation for the Christian doctrine of sin. And, therefore, greater appreciation for the stark reality of salvation by grace—not by works. . . . We are all sinners. God breaks in and uses us even though we are sinners."

Without this concept, the man operating strictly out of humanitarian motivation is handicapped.

"Progressive liberalism believes, 'We can change things,'" said Wiltshire. "But if one can't recognize sin in the world, then he can't deal with the situation as it really is.

"In the South there is another manifestation of the same problem. I think we're anesthetized in our social religion of the Protestant South to the sinfulness not only of ourselves but of society," he went on. "Here in particular the church is so tied up with society that it is almost a captive of society."

The step from the doctrine of sin

to the study of law was a short stride for Wiltshire.

"From some of the reading I was doing in Thailand, it seemed to me that the American legal system recognizes the fact of sin," related the former journeyman. "Because the idea in law is: Don't trust the next guy.

"The American government—with its checks and balances—is set up on this basis. The founding fathers knew that man must be controlled by law.

"We make compacts of law to say, we will watch between us—I will hold you to your duties; you hold me to mine."

Pondering his return to the States, Wiltshire felt he wanted to "do something useful."

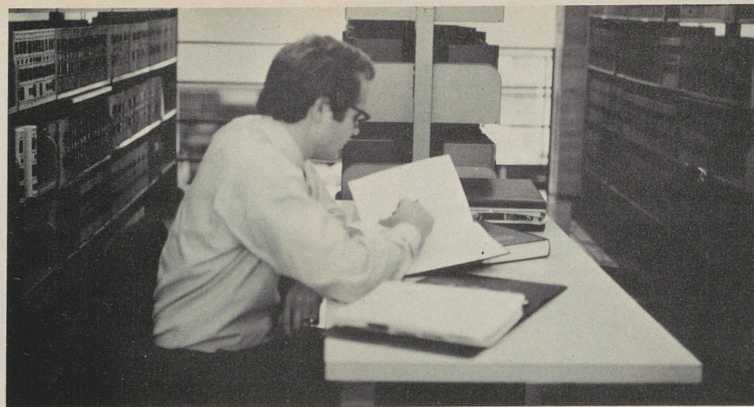
"I wanted to see results, not the kind that means building the tallest church steeple in town. I thought that one kind of tangible results, personally satisfying and at the same time worthwhile, would be in bringing about some changes through law."

His connection with Legal Services came unexpectedly. It allows him to do some of the things he is training to do. In Nashville, Legal Services is operated by a local board of directors, a majority of the members coming from the Nashville Bar Association.



A time for study
outside the library
at Vanderbilt University.

Being a law student means spending time among the book stacks.



Local support provides about 20 percent of the costs.

A half dozen or so attorneys and four law students are employed by Legal Services (students at \$2 an hour). There are three offices in Nashville, but the busiest is downtown, on the Stahlman Building's sixth floor.

Clients—usually sent by a friend or referred by some agency—are first interviewed by a secretary. If a person makes more than \$35 a week, he is not poor enough to receive free legal aid. (A graduated scale allows another \$12 or so of weekly income for each dependent.)

"The people who rub against the law most are the very rich and the very poor," Wiltshire reminded.

Legal Services accepts no case that could be fee-generating (such as a lawsuit in which the client is plaintiff and may be compensated) and handles no criminal cases—these are referred to the public defender.

"Most of our cases are settled out of court," reported Wiltshire. "It is simply a matter of a client's having someone to speak for him, to negotiate for him.

"We can call on the phone and

say, 'I'm So-and-so from Legal Services.' The other person may never have heard of us, but at the same time it's better than poor old Mrs. Doe calling to ask, 'Why have you done this to me?' We can say, 'You have done this, and we think you should straighten it out.'

"I've been able to help clients with consumer problems, such as one woman who was in an \$800 jam because of a home repair scheme. Her house was already mortgaged, and creditors were going to put a second mortgage on it."

Some people resent the fact that these poor people are being represented and for free, especially when the person on the other side in the case has to pay for his own legal representation.

"It's a lever, I grant you," agreed Wiltshire. "But the fact is, these people cannot afford private attorneys, and they are under the law, and they do need an advocate."

At least some attorneys also oppose the service. "They say we take away business. But they'd have a hard time collecting from these clients," he smiled.

Wiltshire personally has assisted more than 130 clients.

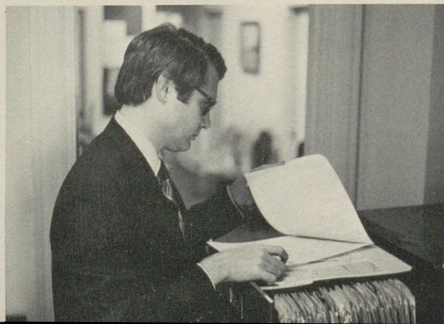
"Almost half our work is domestic relations—adoption, support, paternity suits, divorce, legitimation, and the like. We aid in consumer problems—I've worked on cases involving an encyclopedia company, a magazine firm, a home repair company. A current case involves a used car dealer who failed to provide a client with a proper contract."

Housing and landlord cases arise, and the legal office is becoming involved in commitment proceedings to state hospitals.

Wiltshire and his wife, Susan, live in a two-bedroom home in a racially mixed Nashville neighborhood. Mrs. Wiltshire (she traveled to Thailand so they could be married in Bangkok at the end of his missionary journeyman service in 1969) directs the honors program at Fisk University in Nashville. She has also taught at Belmont College, a Baptist school in Nashville, as visiting professor. She holds the Ph.D. in Latin and Greek classics.

Wiltshire is still a student, so he cannot appear in court, but he assists in the preparation of court cases.

Being a law assistant means becoming familiar with files and forms.





Ashley and Susan Wiltshire at their Nashville home.

"And," he added, "I can appear at administrative hearings, such as before the welfare commission appeals board in behalf of disabled clients who have been denied aid."

The personal satisfaction in all this is clear-cut—"seeing results." The inability to realize results plagued Wiltshire during the summer he spent in rural Georgia in an interracial ministry between seminary terms. He lived with a Negro family, worked in a Head Start program, and met with black farmers concerning the agricultural subsidy system.

He didn't see the kind of consequences he wanted from his personal efforts. But some attorneys in the group were able to make visible progress. The reward of observing actual results impressed Wiltshire.

One of the former journeyman's more exhilarating experiences of noting a problem and helping to secure a change came through contact with the American Civil Liberties Union in Nashville. Aware of what he considered discrimination in voter registration, Wiltshire contacted the ACLU. The lawyers and students prepared their case, went into federal

court, and the judge agreed with the complaint. Voter registration was ordered reopened.

"We won," Wiltshire announced in his customary, soft-spoken manner, a grin revealing his personal feeling of satisfaction.

He still expects to be a pastor someday, but after completing law school and being admitted to the bar, "I want to use my legal training. Probably my concentration for a while will be in the legal field. But I still want to be in the church. And I enjoy preaching and teaching."

Possible categories for working in a poverty law situation add up to about three.

One is to work for some organization like Legal Services. Although Wiltshire doesn't relish working for the government, he feels Legal Services, at least "as it has been," is something of a maverick operation, not weighted down with bureaucracy.

A second possibility would be to become associated with other attorneys in what is called a "public interest law firm." Such a firm would handle cases for paying clients but reserve part of its time for providing

legal aid for clients who cannot pay and for consumer problems.

Even more appealing to the former journeyman is a church-related option.

"The church has a lot of different kinds of ministry," he noted. "And it seems to me that legal aid would be a valid ministry for a church or association of churches that operates a good will center. It would be one way for the church to say, 'We care not only about your educational or medical welfare but also about your legal welfare.'"

"Jesus recognized people where they were in their sin and he did something to help them—giving himself as the Way, but also helping in healing and the like, dealing with people where they hurt.

"All anyone can do is to do what he can, motivated by the love of God, to make a person not hurt where he is. This may take the form of political, social, or individual action.

"The Christian must see the white person, the black person, the Thai—each of us—as a sinner whom God loves. Then he deals with a person as one sinner with another, and he deals with him where he hurts."

City in the Andes

By Max T. Furr

CAJAMARCA, a beautiful and historic city, snuggles in a valley 9,000 feet high in the Andes Mountains of Peru.

"Beautiful" because after a five-hour drive from the coast through hot, sandy mountains, the first sight of the city, settled in a green valley, is striking.

"Historic" because Cajamarca was the site of an important part of the Spanish conquest of the Inca Empire.

We arrived in the city in April 1969 to open new work for the Peru Baptist Mission.

Francisco Pizarro landed in San Miguel in September 1532 and led his band of 177 men into the mountains of Peru. They reached Cajamarca in November and encountered Atahualpa, the Inca leader who had only recently defeated his brother to become the ruler.

The greatly outnumbered Spanish—there were 4,000 Incas—called a meeting for the next day. From ambush they attacked the Indians and took Atahualpa prisoner. Seeking his release, Atahualpa had a room filled with gold and silver to offer as ransom. The Spanish took the ransom

but did not release him. Instead, they accused him of refusing to recognize King Charles V and accept Christianity, and they executed the Inca ruler by drowning.

The ransom room can still be seen in Cajamarca, as well as the Inca baths, where Atahualpa bathed in thermal water. These and other Inca tourist attractions continue to bring many people to this city.

But it is not the past conquest that most concerns us, but the present power—that of the dominant religion—that holds in sway most of the people of Cajamarca.

On one side of the Plaza de Armas (the central park in Cajamarca) stands the church of San Francisco, with its solid gold high altar. On the other side looms the cathedral, with ornately carved towers.

Yet in the very shadow of these two Catholic churches can be seen children who are dirty and ragged, beggars who are crippled and blind, mountain Indians who are poor and hungry—people devoted to these churches. Looking at the magnificent churchly structures and the human needs, we wonder at the strange contrast.

Music is heard, and around the corner come a number of men, dancing in weird costumes. Shells about their

legs make jingling sounds. Gaily colored bands around their foreheads hold mirrors that reflect the bright sunlight (perhaps a carryover from ancient Inca sun-worship).

The musical instruments, indigenous to the area, include a clarin (a reed instrument about ten feet long), a small drum, and a wooden flute. The dancers prance, leap, and sometimes even lie prostrate on the ground, seemingly caught up by the haunting rhythm of the instruments. A crowd of people, made up mostly of boisterous mountain Indians, follows the procession and delights in the festive goings-on.

Toward the end of the procession a large group of Indians carry a huge platform, at the foot of which are rows of lighted candles, flickering gently in the slight summer breeze. A jeweled statue sits on an elaborate plush velvet throne on the platform.

Onlookers gaze with adoration at the statue as it passes. The image is not of a pagan god or goddess, as some might assume. It is of Mary, the mother of Jesus.

"Viva María, la Madre de Dios," onlookers cry as the image passes. Indians push their way to the image to touch and kiss the robes. In their usually expressionless faces can be

seen signs of hope and adoration.

Many of the worshippers give literally all they have as they place money in the boxes around the statue. Physically hungry, they hope that in giving their money away they might be spiritually fed.

Sick at heart, we turn away, wishing for an opportunity just once to preach Christ and his love.

The description is not fanciful or imagined. It is factual and only one of the many "Christian" processions in this Peruvian mountain town.

Even though open persecution of Protestants in Peru is now virtually non-existent, life can be made uncomfortable for believers and their children. Religious education is compulsory in all Peruvian schools and is taught by priests and nuns. Permission for exemption from this religious education can be obtained, but often a pupil suffers by receiving low marks on his other subjects. And without exceptionally good grades, further education in the university system is almost impossible.

But we are not disheartened. Protestants now have freedom of worship and witness, granted in the last few years by governmental act. This witness is having its effect in the life of the people.



Adolfo Robleto discusses his book with Missionary Thomas W. Hill.

a study of dogma

By Johnni Johnson

A STUDY of Roman Catholic dogma was published in 1970 by the Baptist Spanish Publishing House, El Paso, Texas. The book, in Spanish, written by Adolfo Robleto, focuses attention on Catholic doctrine in the light of the Second Vatican Council.

Summarizing his work, Robleto expressed doubts that any profound reformation of dogma has taken place within the Roman Catholic Church in the wake of Vatican II.

"I do say, however," he added, "that the council's pronouncement on religious liberty was a tremendous advance. In fact, since that time the atmosphere in which we work in Latin America has changed greatly."

Robleto, assistant book editor at the Baptist Spanish Publishing House and pastor of Grandview Spanish Baptist Mission in El Paso, gave particular attention to church dogma in his study at four points: the immaculate con-

ception; the sacraments; the ascension; purgatory. Relating his findings to evangelical Christians, particularly Baptists, Pastor Robleto emphasized loyalty to Christ and to the Bible.

"Our main duty," he explained, "is to keep loyal to our commission to preach the gospel."

At the El Paso publishing house, Pastor Robleto has worked closely with Missionary Thomas W. Hill, who became the third director of the 60-year-old institution late in 1970.

A native of Nicaragua, Robleto was educated in his own country and at New Orleans Baptist Theological Seminary in Louisiana. He has held pastorates and taught in theological institutions in Nicaragua and Costa Rica.

Besides this doctrinal study, he is the author of three other books in Spanish. He is also editor of *El Hogar Cristiano*, a monthly Christian home magazine the Baptist Spanish Publishing House distributes to all Spanish-speaking Latin America.

The author is assistant to the director of audio visuals at the Foreign Mission Board.

The author was appointed a missionary to Peru in 1967.

EXTENSION IN THE CAPITAL

BY MARION T. LINEBERGER, SR.

A REVOLUTION is in the making in Buenos Aires, Argentina. But it is not the kind in which governments are undermined. This is a revolution in Baptist work. Its name: "Plan of Missionary Extension for the Federal Capital."

The plan grew out of an "Impact Program" of the Argentine Baptist Convention for the cities of Córdoba and Tucumán. Baptist work in those large interior cities had shown little growth. The Convention and the Argentine Baptist Mission pooled resources—personnel and finances—and conducted evangelistic campaigns in several sections of each city. As a result, new missions were begun in each place; some have already developed into organized churches.

From such a successful beginning some raised the question, "Why not an Impact Program for the federal capital?" For a period of about ten years no new missions had been founded in the capital city.

One reason: the high cost of property. Many churches continued to sponsor *anexos* (missions) in the surrounding cities of the province because of the reduced cost and more rapid response of the people.

Another reason: no organized association for the capital during those years, due to an interesting phenomenon. An association for the greater Buenos Aires area existed and functioned well over a long period. But the distance covered was great, and the task became difficult. The churches in the perimeter areas of the capital formed associations related to three geographical areas. Thus Buenos Aires was left alone.

Pastors were burdened with convention boards and committees, and efforts to organize an association proved

futile. But in July 1967 enough interest was received to organize once again under a simple constitution; it provides for a president, secretary, and treasurer, with three standing committees—new works (or missions), evangelism, and training.

Since that beginning two new missions have been opened—one in the chapel of the International Baptist Theological Seminary, the other in a house left by a church member.

Before launching a program of missionary extension, the association sought a missionary to serve as "promoter," corresponding to superintendent of missions. In August 1969 the association called me to the post. (At that time I was serving in another association, in the provinces of Río Negro and Neuquén.) Our family moved to the federal capital late in 1969. I was also asked to promote the plan of missionary extension for the capital city.

The Argentine Convention voted for the plan in 1968, to be realized in 1970, but the date was postponed until 1971 because of the Crusade of the Americas. In March 1970 the Convention's executive committee named a nine-member committee to make detailed plans and to see them carried out.

Santiago Canclini, retired pastor of Del Centro Church, where he served 33 years, and retired chaplain, professor, and former president of the seminary, is chairman.

"We must consider the name of our program," Canclini said at the committee's first meeting. "It is unlikely that we could cause an 'impact' upon the capital city with its 3,170,000 inhabitants. Because of the city's size and the high cost of publicity and property, coupled with the fact that the *porteño* (citizen of the port city of Buenos Aires) is more difficult to

reach, we need to change our strategy. It cannot be done in a few weeks or months on an impact basis.

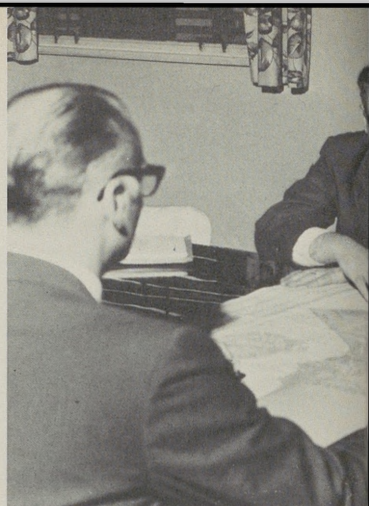
"We should change the name to the Plan of Missionary Extension in the Federal Capital," he suggested, "and the emphasis should continue for several years."

The committee agreed, and the Convention accepted the innovation, voting to continue the plan three years in succession (1971-73) as a Convention project. After that, the association will sponsor it alone. The extension strategy is still in planning stages, but plans are being completed for the first stage.

The Baptist Mission voted to help finance the project with funds received from Southern Baptists through the Foreign Mission Board. But that will be only part of the support. Churches of the association will be called upon to give generously through special offerings. The Argentine Convention will also contribute, although symbolically, to the plan. Contributions from other sources will be accepted. Baptist churches throughout Argentina will be kept informed and will be requested to pray for their capital city, for the program, and for the personnel.

Leaders hope to begin at least two new works in each of the three years. To some this may not seem aspiring, but in consideration of the high costs of property and rent, it may actually be overly ambitious. Possibilities are being explored for the economical construction of chapels which could be moved to different locations.

The most likely beginning point:



The author was appointed a missionary to Argentina in 1964.



In Buenos Aires, Argentina, members of associational executive committee meet with map of area spread before them. At left: Across the table are Arnoldo Canclini and Ignacio Loredo, secretary for the association. Above: Around table—Santiago Canclini (gesturing), Juan Cieslar, Author Lineberger, Guillermo Kratzig, president of the association, and Loredo.

Villa Lugano, a lower middle-class section. About 20 members of Nueva (New) Chicago Church live in the area. With this nucleus and the hearty support of this mission-minded church and its aggressive pastor, Ignacio Loredo, the project has great potential.

Other plans call for at least 50 home fellowship meetings each week, sponsored by the 22 churches and two missions. From these, it is felt, possibilities for establishing missions will result.

It is also hoped to begin work among the almost 100,000 students at the University of Buenos Aires. There are some Baptist students who can help.

Guillermo Krätzig, pastor of Belgrano Church and president of the association, has a personal interest in the student work possibility. A graduate of the Baptist seminary, he is continuing his education at the university.

"It is amazing how the forces of communism are at work among the students," he said recently. "One would have to be present to believe it. We have arrived late, but I would like to do what I can to begin work on the university campus."

One pressing need is for a "center of orientation" in the heart of the city, where hundreds of thousands of commuters and shoppers pass daily. It would offer free counseling service, short evangelistic messages, brief films, information regarding the churches, literature and Bibles, and a file of services offered for the needy.

It could also serve as a "crisis cen-

ter," as well as a central office for the association. Although the need is urgent, there are no funds available to finance the purchase or rental of such property.

Another idea is to establish a permanent work in some of the slums. Resources of the good will center and the Convention's Board of Social Work could be used to good advantage. Missionary Sarah Wilson had worked effectively in and through the good will center. With her help, churches may develop week-day ministries through which to reach out and create new opportunities to communicate the love of Christ.

Still another project is to seek ways to reach residents of high-rise apartments. Caballito Church has led the way in this respect and is having some success. Pastor José Sami indicated that several members have made this their personal project.

One elderly woman has visited every family in several of the buildings, inviting them to church and giving them literature. A retired pastor mails literature, at his own expense, to professional men living in apartment buildings. Later he plans to try to visit them.

Although "hippies" have not invaded Argentina in large numbers, Baptists are concerned that all youth may come to know Christ. The capable youth in the churches can serve in this ministry through youth groups, sports, musical events, and other means which will bring them into contact with others.

Lack of personnel does not appear to be a problem. There are capable, well-educated laymen, many of whom have taken night courses at the seminary. The practical work (or field work) department at the seminary stands ready to utilize the students. A. Ben Bedford, missionary-director-professor, also serves on the Convention committee of the extension plan. Other professors will cooperate as time permits.

The problems faced are those of any large megalopolis. There is the usual mistrust for the stranger; a person's circle of friends is limited. Time seems scarce, and the individual rushes from home to work daily with no time to stop, no time for the gospel, no time for God.

One Argentine author expressed it rather ironically: "With the kind of life we lead, there is so little time to lose in useless things such as friendliness and compassion."

The typical *porteño* has a unique philosophy of life: "No te metas," literally, "Don't get yourself into it," or "Don't get involved." This philosophy relates to the wreck he might see in the street, to politics, and even to his religion.

But these people are starved for friendship and love. They are lonely and needy. They have a profound need for Christ and the abundant life. As the Plan of Missionary Extension progresses, missionaries and Argentine Baptists alike will be seeking that many of these people may be reached with the message of a living Saviour.



Miss Jean Thorp (wearing glasses), senior switchboard operator, and Sandra Sweeney, part-time worker, at the Foreign Mission Board switchboard.

International Switchboard

By June P. Carter

THE SUN never sets on all the foreign missionaries of the Southern Baptist Convention. Scattered across five continents in 76 countries, almost 2,500 members of this fraternity look for direction to the Foreign Mission Board and its administrative staff in Richmond, Virginia.

In this vast sphere of influence, communication is usually carried on by mail. Although world postal service has improved during recent years, this can still be a slow way to communicate, and therefore not always expedient. An air-mail letter to or from Tukuuyu, Tanzania, takes about seven days and another seven, of course, for a reply.

In the event of an emergency on the field, missionaries are encouraged to write if there is time and if not, to cable. If an answer is needed immediately, they telephone.

Six area secretaries based in Richmond are personal links between the Board and its missionaries. There is a close relationship between each secretary and the missionaries of his particular area; it is usually he who communicates any family emergency in the States to the missionary, or an emergency on the field to the missionary's family back home.

The area secretary must serve as problem-solver in emergency matters that concern the mission, and this sometimes involves an overseas call.

J. D. Hughey, secretary for Europe and the Middle East, says that one of the most welcome calls he has ever received came from Missionary Dr. L. August Lovegren last October during the civil war in Jordan. For 18 days there had been no word at all from him or the two women missionaries who had remained at the Baptist hospital

in Ajloun, Jordan, when others were evacuated. Telephone and other communication with the area was impossible.

Lovegren, who had managed to join his family in Beirut, Lebanon, for several days' rest, called from there. He advised Hughey that although the hospital had been caught squarely between opposing forces, with Jordanian soldiers on one side and commandos on the other, hospital personnel and patients experienced no hostility. After hearing from Lovegren, Hughey was able to advise Lovegren's and the other missionaries' anxious families of their well-being.

Switchboard operators at the Foreign Mission Board are strictly English-speaking, and fortunately, says one, most of the overseas operators they have talked with speak English. On several occasions, however, they have reached one who spoke only Spanish. Charles W. Bryan of the Board's administrative staff, a former missionary to Latin America, has assisted in these cases.

In the event of death in a missionary's family in the States, the Board notifies the missionary on the field, often within minutes. Telephoning makes possible not only the immediate sharing of the news and the expressing of sympathy, but gives the missionary an opportunity to request certain arrangements.

Early last year telephone connections could not be made with a missionary in Japan whose father had died. James D. Belote, secretary for East Asia, happened to be in Taiwan at the time. A cable was sent to him, and he telephoned the missionary from there.

Some months ago a missionary returned to the States for surgery; the problem was not considered critical, and his family remained in South America. Following the operation in a Rich-

mond hospital a cable was dispatched to his wife advising her that the procedure had been successful and that her husband was all right. Hours later complications developed, and the missionary died.

A telephone call directly to his wife was not considered wise in this case. A missionary who lived near the family was telephoned, and he went to their home to share the tragic news with them. Later, when the new widow had had time to make plans, she telephoned the Board concerning arrangements.

The switchboard closes after five o'clock, and operators work overtime to complete calls whenever necessary. An answering service makes it possible for a missionary to get in touch with someone from the Board at any hour.

Elbert L. Wright, business manager for the Board, accepts at his home any cables called in after hours. After midnight anything of a non-emergency nature is held until the following morning, but he says he's stubbed his toe many a night getting up to take late calls. With time differences of, say, eight hours in Dar-es-Salaam and fourteen hours in Tokyo, the telephone can ring at strange times.

Miss Jean Thorp, senior switchboard operator, has been with the Foreign Mission Board for 16 years, the past four in her present capacity. She says that until a year ago overseas calls from the Board were rare indeed. Once when Hughey needed to place an overseas call he reached a novice operator, who exclaimed excitedly, "You mean I'm going to get to speak to Rome?"

Until recently connections were often unsatisfactory. Now, however, service is improved and some calls are so clear "you'd think you were in the same room," says Miss Thorp. Although still infrequent, there are usually several overseas calls each month.

JEW AND CHRISTIANS

By Robert L. Lindsey

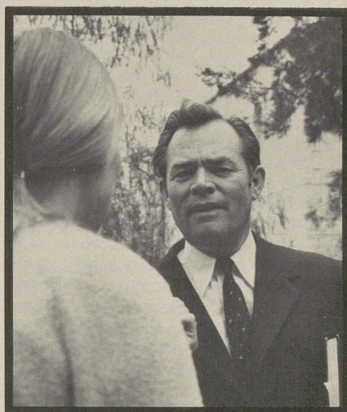
Part I of this article by Robert L. Lindsey, missionary to Israel, appeared in the February issue. The article (published earlier in *The Baptist World*) is from a paper by Lindsey read at a consultation held by the United Christian Council in Israel in April 1969.

WHAT then is the answer to our Christian ambivalence, this dangerous lack of thought and theology which can one moment make us Jew-lovers and the next Jew-haters?

What is the true relationship between Christians and Jews? What are we to do about the Jews?

Let me suggest first that only a straightforward, well-rounded biblical point of view can be accepted by the thoughtful Christian. It will not do to focus one eye on the post-biblical separation of Jews from Christians, with all the tensions and distortions this has brought into Jewish and Christian theology, and sit like the gourmet in an Italian restaurant picking out only those choice little biblical categories that tickle our intellectual fancy so that we can "adjust" Christian theology to the times. This is, in the end, a simple denial that something really happened to our world when Christ Jesus came into it to save sinners. It is to turn the cross into a lump of paper maché.

Nor will it do even to take the simplistic view of Hendrik Kraemer's justly famous book, *The Christian Message in a non-Christian World*. Kraemer's point of view, like that of Jacob Jocz in his *Jesus Christ and the Jewish People*, is that the Jews actually represent failing, sinful humanity as they erect their law



Author at Jerusalem Baptist Church.

and liturgy and memory of divine acts, and as such are the world's outstanding sinners from whose example we should all flee. This more or less Barthian point of view is essentially unhistorical, even ahistorical, and as such distorts the biblical view that God is really doing something with all people who claim him, and with the rest of the world, in a continuing and meaningful encounter with all people.

Surely a better starting point are the words of Paul in the Epistle to the Romans, chapters nine through eleven. I dare not attempt to elaborate even a small fraction of the details of this Pauline passage, but let me suggest two or three points of importance.

(1) The first is that Paul takes it for granted that over the previous 20 or 25 years in which the gospel had been actively preached in the synagogues of

Palestine and the Diaspora, a decisive general Jewish rejection of the apostolic message had taken place.

He tells us in 11:28 that this was in the end largely due to the fear Jews felt when they saw Gentiles being welcomed too easily into the Jewish faith of Christianity. Jews of the period, we now know, had a strong feeling that their task was to bring the Gentile world to the God of Israel, but it was upsetting to them to see this being done by Paul and his colleagues in a way which seemed to short-circuit the law.

Paul goes on to say this general rejection has brought about the impossibility of direct evangelism in the synagogues and has led him to use the more indirect method of "provoking" his brethren to "jealousy" by emphasizing the wonderful way the Gentiles were coming into the faith of Israel through the apostolic preaching. This very Jewish, very individualistic approach, he says, is actually the way God will finally bring about a reverse of the historic rejection; the "new people" of God, the church which appears Gentilic to Jews, will ultimately increase in strength so greatly that Jews will be unable to maintain their distinctive feeling of chosenness and mission and will surrender to Christ in faith. There are excellent reasons for thinking that Paul saw this future salvation of Israel not at the "end of history" but within history (see *The Epistle to the Romans*, H. C. G. Moule, pp. 308-314).

This is what Paul has to say about what we would call the category of salvation, or soteriology, in regard to his brethren according to the flesh, the Jewish people.

(2) The second point has nothing to do with a realized or hypothesized soter-

iology. It has to do with divine or holy history.

When Paul recognizes that an Israel without Christ (or part of Israel without Christ) is unsaved and unchosen, he is not saying at all that Israel remains meaningless in history. The Jews are still right there.

"They are Israelites," he says, "and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, the promises; to them belong the patriarchs, and of their race, according to the flesh, is Christ."

This is to say that Israel retains in visible form the divine results, the divine artifacts, which were produced as a result of the encounter of God and Israel in Old Testament history. The possession of these visible forms, these divine-human artifacts, does not save the Jewish people, just as the possession of a Bible does not save me, or my children, or anyone else. What these memorials of the divine-human encounter can do for me is simply point me to God's concern and love for me, and, *if I follow on to Christ*, I shall be saved.

Israel's retention of the artifacts, of course, also demonstrates to the world God's essential character of love, especially when Christians hold up the Bible and point the pagans of the world to the story. This is Israel's meaning till this very day, and it is for this reason that the future general Jewish return to Christ will be like "life from the dead," as Paul says, for it will mean that God has never abandoned any group of people he has "foreknown" until he has succeeded in bringing them to faith in Christ.

What we must be clear about is that Paul would never for a moment have agreed to an arbitrary doctrine of Jewish chosenness which meant a special way of salvation for Jews outside Christ. I know that what we often mean by saying that the Jews are "God's Chosen People" is only that God has never forsaken even unbelieving Israel.

The trouble with this phrase is not so much what we mean by it but our use of it in a way the New Testament does not use it. From such a false start it is easy to go on to ideas which include James Parkes' "continuing relevance of the Covenant of Sinai as opposed to that of Calvary" and in the end actually come to a kind of Christless salvation for Jews. For this reason we must reject unalterably the non-New Testament statement that the Jews are "God's Chosen People." Its use will lead us astray.

The sad truth is that in the Christian's search for a definition of God's continuing relation to unbelieving Israel he has invariably skipped over the most cate-

gorical statement of this relationship in the New Testament, Romans 11:28. This verse states that they—the Israel which has missed Christ—are "beloved because of the fathers."

Turn this phrase into direct speech and it simply means that *God loves the Jews!* He loves them because they are the descendants of Abraham, Isaac, and Jacob, with whom he made covenants, and whom he therefore "chose" or elected.

This is just a good biblical way of saying that God had entered history through the faith of those who were willing to follow his direction and that he is not prepared to abandon any person or group of persons who are the product of his encounter with men he once knew. He will love them until they come to his appointed Messiah and Lord.

When have Christians thundered from their pulpits this straightforward phrase, *God loves the Jews?*

Where is there today in all the world a Christian who will automatically respond to the question "What about the Jews?" with this categorical answer, "God loves them?"

This is the "theological" word about the Jews we Christians have forgotten. We have allowed ourselves to bog down on the details of the millennial future in the supposition that the only part the Jews play in these coming events is to act as God's timepiece, God's holy clock, whose hands he turns at his capricious pleasure. Thus the Jews become for us a mere thing. Worse still, a machine!

It is no wonder that we cannot think of this beaten but struggling folk as people, human beings capable of pride and fear, love and hate, joy and sorrow. No Christian has a right to speak to a Jew about his Master until he can see this Jew through the eyes of him who said, "O Jerusalem, Jerusalem, thou that stonest the prophets and them who come to thee. How oft have I desired to gather your children as a hen gathereth her chicks under her wings!"

The Jewish-Christian relationship is thus on a quite different plane than that of soteriology, or the doctrine of salvation. The point of contact between Jews and Christians lies in their sharing the space-time continuum of holy history.

Perhaps it will help us to compare the Jewish position vis à vis God to that of the vast masses of men who live in Christendom and whom we sometimes call dormant or nominal Christians. These residual Christians live under the developed influence of the Bible and the churches. They are not "saved." They are not believers in the best sense. But they are also not, as a whole, anti-Christ-

tian or anti-religious. Indeed, if the right evangelist steps before the right crowd or the right television camera and preaches the gospel in the power of the Spirit, many of these sleeping souls may find themselves kneeling in repentance and crying out for God's salvation.

Who are these nominal Christians? Where did they come from?

Quite simply, they are our brethren "according to the flesh." They are the children and grandchildren of people who called themselves Christians. Their "fathers" are the first Jewish Christians, the Greeks of Asia Minor, the converted Huns and Gauls and Angles and Saxons, and, more immediately, the Smiths and Browns and Longs and Scotts who hearkened to the voices of Wesley, Moody, Billy Sunday, and hundreds of other great evangelists.

Were the Apostle Paul living today he would doubtless say about these masses that God "loves them because of their fathers." He would not call them saved or chosen. But he would be just as certain as he was with his own brethren that they belong to God's earthly family of holy history and may become at any moment people for God's own possession "if they believe."

God, he would say, is chasing each and every one of them down the halls and chambers of time to try to bring them to Christ. For, after all, God involved himself in history with these people when their "fathers" turned from idols of wood and stone to serve the living God—and in the same fashion as he did so with Abraham and his descendants. God loves Christians, too! With all their apostasy, with all their coldness, with all their blindness!

Let me carry my illustration a step further.

Let me suggest that, in a very real sense, a theological and historical sense, the nominal Christians of today are but a continuation, or extension in time, of the Jews of Paul's day. In other words, theologically speaking, unbelieving Jewry today and unsaved nominal Christendom are in the same category. They are both "brethren according to the flesh." They form the vast natural human hinterland from which the active, committed, saved, chosen Church of God in Jesus Christ is mainly gathered.

To these brethren the Lord continues to "rise early and send" his preachers and evangelists in order that they may be brought to open confession and active participation in Christ's body.

It is true that the Jews were given a historical priority as the first in any generation who must be presented with

Lindsey
in Jerusalem.



the gospel message. As long as there is a man who will rise up and say that he is a Jew, the evangelist can only say with Paul: "the gospel is the power of God for salvation to every one who has faith, to the Jew first . . ."

But in a very important sense all Christians, including nominal ones, are Jews, and thus the priority is extended to all the people of holy history. When Christians everywhere finally accept their historical Jewishness we shall all quite truly speak of ourselves as Jewish Christians, for there really cannot be any kind of Christianity which is not Jewish.

The name "Christian" appears only three times in the New Testament, and it is clear that it was invented by outsiders to describe a special Jewish sect whose adherents constantly talked of "Christ." We must never forget that Christians were known as Jews in North Africa until the end of the fourth century!

Thus one can quite simply claim that all Christians are Jews (on the plane of holy history) but not all Jews are Christians (on the plane of Jewishness or salvation).

Nor are the people of holy history—the Jews and Jewish Christians—in any theological sense to be called Gentiles. For pastoral purposes Paul does indeed direct his remarks in the eleventh chapter of Romans to the Gentiles in the Roman church, but it is obvious from many of his writings that people of Gentile background are spiritually "sons of Abraham" who have joined the "commonwealth of Israel."

The word *Gentile* normally means "pagan" in the Bible. Christians, nominal or genuine, are not pagans. When Christians and Jews give up the un-

fortunate habit of equating the names Gentile and Christian we shall all begin to reread Jesus' exhortation not to pray as "do the Gentiles" with a proper theological understanding.

How often have ordinary, Bible-reading Christians read a saying of Jesus in which he uses the expression "the Gentiles" and wondered if Jesus were talking of them! No, neither the Jew nor the Christian is a Gentile!

And who are the Gentiles? That is, who are the modern group or groups of people who fit this biblical category?

Very simply they are the animists, the fetishists, the adherents of Shintoism, Buddhism, and other religions which cannot be denominated Jewish or Christian. These are the people who have not yet been swept into holy history.

Strictly speaking, it is to these people that the church sends its missionaries. They go to them with the story of a God who loves them and has sent his Son to save them, but they also train any of these Gentiles who accept this message to read the Book of Books and claim it as a part of their own history. Thus is the pagan swept into holy history along with his children and his children's children, even if the children never actively commit themselves to Christ.

For those children and grandchildren of the converted pagan the church will no longer need to send a *missionary*, however. It will send the *preacher* and the *evangelist*.

If we understand it rightly, there is a good Pauline verse which makes these distinctions clear: 1 Corinthians 10:32. "Give no offense," says Paul, "to Jews or to Greeks or to the church of God."

The Greeks are the Gentiles of Paul's

day. The Jews are the people of holy history. The church of God is the committed, saved, chosen body which stands with its feet in Jewish holy history but includes within its fellowship both Jews who are followers of Christ and Gentiles who were pagans but now "have been brought nigh by the blood of Christ."

All we must do to keep this trichotomy today is to read it as follows: "Give no offense to Judeo-Christendom or to the non-Jewish-Christian world, or to the church of God."

It is my conviction that when Christians generally come to see the full meaning of this kind of theological identification and distinction we will be on our way to a mature understanding of the Jewish people and what it is that we must do about them.

What must I do about the Jews?

It is really very simple. *I must love them because God loves them.*

I must recognize that they are, like all purely nominal Christians in Christendom, unsaved and unchosen, but that "because of the fathers" God wants only one great thing for them—their salvation and renewal.

I must also recognize that whether I am a committed or nominal Christian I share with every Jew a kinship "in the flesh," for we share holy history together, and on this plane Christian and Jew are inseparable.

Finally, I must labor for and look forward to the day when all Israel—whether alone or in company with masses of nominal Christians—shall say, "Blessed is he that cometh in the name of the Lord." And I must do this with the conviction that this great day will doubtless come long before all the Gentiles, or pagans, bow the knee to Christ.

Teaching in Kenya



Richard and Betty Dreessen are missionaries to Kenya, stationed in Mombasa, where he is a teacher at the Baptist high school. During furlough in the U.S. after their first term of service in Kenya, they talked to the managing editor of *The Commission*. The Dreessens have now begun their second term in Kenya.

How would you evaluate your first term on the field? What do you feel you were able to contribute?

Dreessen: Rendering a service is important to me. In the school I think we have rendered a service to the country by teaching the subjects and by helping to prepare the students for an occupation and for life. I feel we were able to have a definite Christian influence on many students. A letter from one of them emphasized the point: "It's not particularly what you said, but we saw something different in your lives."

In Oklahoma you were a teacher, Richard, rendering a community service. In what ways do you feel your service in Kenya is greater than where you were?

Dreessen: The need in Kenya is so great. Only about 10 percent of the population who finish the seventh grade go to high school, for there are not enough schools available. I feel that a teacher can render service anywhere, but in a place where there are, comparatively, not as many teachers, this service seems more needed. Teaching in Kenya has also meant working with people who do not have the background in Bible knowledge and experience with the gospel that students in America might have.

What subjects are you teaching?

Dreessen: The same as in Oklahoma—math and physics. I taught ninth through twelfth grades, about 30 periods a week. Our second year I was also in charge of the dormitory—discipline and grocery buying. And I was athletic director and also club sponsor.

Mrs. Dreessen: And don't forget youth fellowship. Kenyans watch you in action. Africans are too often used to seeing a white man telling an African what to do while the white man stands and watches, avoiding physical labor. Richard not only taught school but worked at the dormitory, made repairs at the school, and worked in the yard during his time off. The students assisted, but they were amazed that a man with an education would do things like that. They told me as much.

What was your church relationship?

Dreessen: Our church work primarily was in attending one of the local churches. We went there just as members. We did hold a Bible school at the church during one of the school vacations.

What did you do about language study?

Dreessen: We only went to language school for three months, since the language study program was in transition. The term is usually longer. We learned just enough Swahili to carry on a kitchen conversation. My teaching was all in English. Language at the church was Swahili, and we had just enough to survive. The pastor is African and the real leader of the church. We just tried to be good church members. There was a church service in English held at the school on Sunday nights. We took turns preaching there.

Do students attend these night services?

Dreessen: Quite a few of our students did. There was also chapel in connection with our school. Sometimes various

teachers—missionaries—brought chapel messages.

How many teachers are at the school, and how large is the enrolment?

Dreessen: For a while there were only two missionary men and two missionary journeyman girls teaching full-time. Our wives taught part-time. There were some local staff members, usually about three. The usual student enrolment is 144.

Did you teach at the school, Mrs. Dreessen?

Mrs. Dreessen: I am a nurse, not a teacher, but I did teach some general knowledge classes and some first aid. I held a clinic twice a week at the school. I also held a clinic at the good will center once a week and taught classes there—first aid, prenatal and postnatal care, care of the newborn, nutrition, and the like.

What are the requirements for a student to attend this school?

Dreessen: They have to apply. The last January before our furlough there were 250 applications. We had room for only 36. The scholastic record is one factor for acceptance. Applications come from many who are scholastically qualified (they have to be rated high) to attend a government school but for whom there is not enough space in those schools.

Do they have to be Baptists?

Dreessen: No. There is a dormitory for students who have been recommended by their Baptist churches and by missionaries for residence as boarding students. But about a hundred students live in Mombasa. As to their religious backgrounds we make no requirement. There are some Hindus, some Muslims, and some of other faiths.

Is chapel attendance compulsory?

Dreessen: It is, and we make a point of explaining this to the parents at the time a student applies. We tell them that this is a Christian school, provided mainly by Baptists of the U.S. Therefore, as part of the curriculum, Bible is taught as a required subject, and chapel attendance is required. They come with this understanding.

How well were you able to adjust to living on the field?

Mrs. Dreessen: I felt our adjustment wasn't much of a problem. After all, we were living in a large, modern city. The water was good, and we could get almost anything we wanted. Our greatest adjustment was in other areas—in our three years there we had two children; that's an adjustment anywhere. We went to the field with two children and came back with four.

What comparisons or contrasts stand out between your life as it was in Oklahoma and your life in Kenya?

Mrs. Dreessen: There's a great deal of difference in one's social life, and church life is different. There are not all the activities connected with church, because the Africans do not venture out after dark. And our circle of acquaintances was smaller, but it was spreading out about the time we came home on furlough.

Dreessen: The primary difference is that your interests are narrowed down. The mission family has the greatest common interest, so consequently it's more difficult to move out from this circle. In the States naturally our contacts were broader—more people in the school group, more people at church.

Mrs. Dreessen: Then, too, in the States we each had a completely different employment. He was a schoolteacher, and I was a public health nurse.

What first started you thinking in terms of mission service? After all, you were already settled and well into a career.

Dreessen: After we were married, I went into military service, but we came back to the farm, and then I attended college and later started teaching math and physics in high school. During my third year we began to feel that there may be more for us than just teaching. There was teacher unrest and talk of a walk-out; probably this made us evaluate our purposes. One evening as we were talking, the idea of foreign missions came up. I don't even know who said it first.

Mrs. Dreessen: First we talked of teaching overseas with the armed forces. Then we thought about missions. We asked our pastor, he contacted the Foreign Mission Board, and we began correspondence. It seemed that with each letter the door was opening wider for us.

Dreessen: It was November 1964 when we first started considering the possibility. By the next March or April we definitely knew this was the direction the Lord was leading. We were approved tentatively for appointment, pending a year in seminary study. We were appointed in 1966.

Have you ever honestly regretted your decision for mission service?

Dreessen: Not really. There was probably a time during the term that I wondered if we were really accomplishing what we had hoped. There was one particular semester at the school when problems arose with pupils. But it worked out, and by the time we left for furlough we were satisfied with the term.

Mrs. Dreessen: Many of the students who, in their unhappiness, caused prob-

lems have told us since their graduation that they had come to realize how much the school had meant to them. Some with whom Richard had the worst communication while they were in school came back to visit and to talk after their graduation.

What are some of your hopes or expectations about future work on the field?

Dreessen: I hope we can strengthen the involvement of students more directly in Mombasa-area churches. Many of the Baptist students came from outlying areas and perhaps did not become involved in local churches as they should. The difficulty lies in the fact that each three-month school term is followed by a one-month vacation. If a student teaches in Sunday School three months and then goes home for a month, someone has to fill in for him. The school is located in a residential district among a number of housing compounds. Perhaps students could render a service to the community by leading in an athletic program.

Mrs. Dreessen: We would also like more personal contact with the local students in their homes, to get acquainted and to make their parents better aware of the school. Forty-four of the students live in the dormitory; the rest live with relatives or friends in Mombasa. Sometimes the living quarters for these students who are staying with relatives are small, or the financial or family circumstances are embarrassing. We cannot improve their living conditions, but perhaps we can tell them of Christ and help them to bear their environment.

Tell me about one student in particular in whom you feel you have seen God's hand at work.

Dreessen: The first to come to mind is Henry, who graduated two years ago. He came from one of the Baptist churches. After graduation he got a job to train as a shoe salesman in Nairobi. But on Sundays he preached at one of the local churches. He helped numbers of missionaries when they went out to preaching points. He could speak three languages and would sometimes preach himself in two languages. He would preach in Swahili and interpret it into Kikuyu because some in the congregation could only understand one of the languages.

Mrs. Dreessen: He was out of school for one term with tuberculosis, but he has made a complete recovery.

Dreessen: Anthony is another student who comes to mind. He liked to fight. If there was any activity he was in the middle of it. But during his junior and senior years he became a serious student and was converted.

He felt the Lord was calling him into the ministry. We saw a definite change in his life.

FROM THE EDITOR

Only a Suggestion

MOST of us have either seen or heard about the device that many schoolteachers use—the curve. It is a graph configuration consisting of a line that indicates the distribution of students according to their performances in the process of learning, either by classroom or on a school-wide range. As a tool for grading, the curve has served education for many years.

Curves plotted for this purpose have an almost universal similarity. The students with the highest grades are usually few in proportion to the entire class; also those with the lowest grades are usually a small part of the total. In between these two extremities the remainder of the class is distributed at the various levels of performance. Therefore, both ends of the graph line are low, but it rises to its highest point where the greatest number of students have identical records of performance.

In reference to the total membership of a church it seems that we can safely conclude that the number of persons who intentionally keep themselves informed and active in the cause of missions are comparatively few. And at the other end of the spectrum it is likely that an almost negligible percent are without awareness of the mission cause. In between, the rest of the membership registers varying degrees of awareness and responsiveness on the subject of missions.

For a church that has had a consistent, well-planned program of missionary education through the years, the measuring curve almost surely will indicate a larger percentage of the membership in the higher range of awareness and involvement in missions. For a church that has been deprived of such an emphasis, the curve is almost sure to indicate a large-scale lack of awareness, involvement, and concern.

If a church is willing to measure itself on this subject, perhaps the curve can be a useful means for measurement. But such measuring should not be applied unless it is to be used as a guide for planning. And the objective for such planning would be an intensified and improved program of missionary education.

If a plan like this has been developed and applied to churches anywhere, we have failed to learn about it. It seems feasible and possibly could be developed into an interesting project either for individual churches or for associations of churches. It is another possible approach that could help lead to what many Southern Baptists feel is a much needed resurgence of mission concern.

In order to have data out of which a measuring curve can be produced, a standardized test is needed. A simple type of examination is all that is needed. Its results could be compiled and a curve plotted.

We invite everyone who is interested in seeing this kind of project take shape to submit one or more questions that he feels would be needed and valid for measuring the awareness and knowledge of missions across the membership of a church.

The questions should be aimed at a measurement of each person's knowledge of the biblical basis for missions

and his awareness of how he and his church are involved in the fulfillment of those scriptural teachings. Needed also are some questions with which to measure a person's knowledge of the channels—local, associational, state, home, and foreign—through which Southern Baptists extend their missionary witness.

It should be understood that whatever type of examination individual church members are asked to take they should not be asked to sign it.

With sufficient response to this invitation a test form will be compiled, using questions from among those submitted. The test form would then be made available for anyone requesting it.

None of what is being said here should be interpreted as a formalized project of the Foreign Mission Board, or its staff, for measuring the churches. Response to what has been suggested will determine whether or not the idea appeals to our readers. If the proposal materializes, the editor will provide the resultant product merely as a service for any pastor or church leader. We assume that there are some who would like to experiment with this type of measurement, using its results as an aid in planning the teaching and training programs of their churches.

Travel Tips

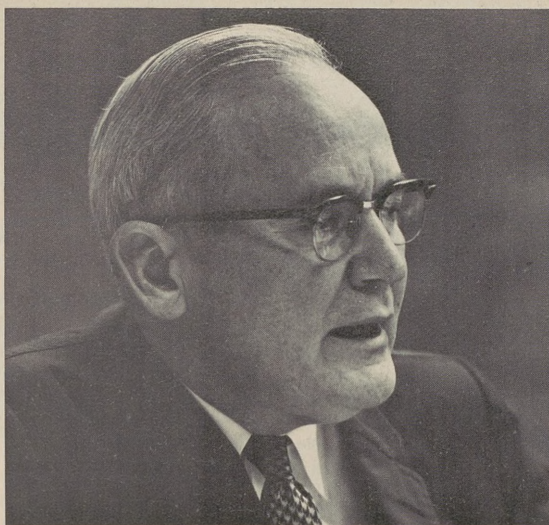
MANY FAMILIES soon will put finishing touches to their overseas travel plans for the coming summer. They are invited to observe the work of their foreign missionaries wherever they go. The list of countries and locations to be visited would require more space than is available here. However, the information desired will be provided in reply to any written request addressed to the Foreign Mission Board, Box 6597, Richmond, Virginia 23230.

Tourists should keep in mind, however, that the missionaries bear heavy loads of work and are seldom free from crowded schedules. They welcome visitors from the States and hope that each one will help strengthen the witness and ministry of Christ on that field. It should be kept in mind also that the missionary has no fund available for housing and feeding the tourist.

Something Grand

INCLUDED among the Letters from readers that appeared in the February issue was a brief message from Davis C. Woolley, late executive secretary of the Southern Baptist Historical Commission. The editor has received a few inquiries and comments about this, in view of the fact that the letter was published almost simultaneously with the news of Dr. Woolley's death.

First of all, we felt honored by his commendation of the January issue of THE COMMISSION. But when we learned that he compiled and sent the letter to us from his hospital bed only a few days before his passing, we were almost overwhelmed by the obvious graciousness and unflagging spirit of this man. May this same mark of greatness characterize us all.



WITNESS TO THE TRUTH

By Baker J. Cauthen

ONE of the objectives in worldwide missionary labor is to bear witness to the truth.

Jesus stated, "For this I was born, and for this I have come into the world, to bear witness to the truth" (John 18:37). Jesus clearly stated, "He who sent me is true, and I declare to the world what I have heard from him" (John 8:26). In his prayer just before going into the Garden of Gethsemane, Jesus said, "I have given them the words which thou gavest me" (John 17:8).

Jesus made it clear that what he said was from God and, therefore, is to be regarded as truth for all men.

Jesus further declared, "I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you" (John 16:12-15).

Our risen Lord instructed his disciples to go forth to bear witness to the truth. When he appeared to his disciples in the closed room following the resurrection and showed them his hands and his side, he said to them, "Peace be with you. As the Father has sent me, even so I send you" (John 20:21).

The charge given to his disciples as recorded in Matthew 28:18-20 stated, "All authority in heaven and on earth has been given to me. Go therefore and

make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

As he was about to depart from his beloved disciples to ascend to the Father, he stated, "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8).

The urgency of bearing witness to the truth is clearly reflected in the statement made about the beginning of Jesus' ministry: "The people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned" (Matthew 4:16).

This Scripture clearly indicates that people need the truth of the living God in Christ to lighten their spiritual darkness.

This is not to imply that God had left himself without a witness in the world, for as Paul clearly stated in Romans 1:19-20, "What can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So that they are without excuse."

In Lystra, Paul declared to the excited crowds who had been greatly impressed by the healing of the crippled man, "In past generations he allowed all of the nations to walk in their own ways; yet he did not leave himself with-

out witness, for he did good and gave you from heaven rains and fruitful seasons, satisfying your hearts with food and gladness" (Acts 14:16-17).

The first chapter of Romans clearly sets out how the world through its disregard of the truth of God as revealed in the created order sank ever more deeply into spiritual darkness. "For although they knew God they did not honor him as God or give thanks to him, but they became futile in their thinking and their senseless minds were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man or birds or animals or reptiles" (Romans 1:21-23).

Paul declared in 1 Corinthians 10:20, "I imply that what pagans sacrifice they offer to demons and not to God."

Paul described mankind under these circumstances as "having no hope and without God in the world" (Ephesians 2:12).

Christ sends his messengers into this darkness to bear the light of truth. His servants are so caught up in the meaning of this witness that they declare with Paul, "But I do not count my life of any value nor as precious to myself, if only I may accomplish my course and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God" (Acts 20:24).

Jesus said, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life" (John 8:12).

Our aim is to go into the world as witnesses of the truth of God in Jesus Christ and to bear this light which brings people to life everlasting.

All Scripture quotations are from the RSV.

Frisky at 68

THE STUDENTS call her frisky. The MKs (missionary kids) say she makes a good grandmother. The rest of us agree that she is 110 pounds of energy.

Those of us on the campus of Ricks Institute took turns driving to the airport to meet her so many times that we began to think she was a fictitious character. Each time a letter came saying, "Sorry your missionary wasn't on that flight. Still no visa."



Finally in August Mrs. Christena Donath received her visa to enter Liberia. She must have astounded the official in the New York airport when told that she had missed her flight.

"Oh, that's o.k.," she responded. "I'll just stretch out here on this bench for the night and catch the next flight out tomorrow."

Mrs. Donath, a Texan, is not new to Africa. She and her husband, A. C. Donath (he died in December 1969), were appointed by the Foreign Mission Board in 1935 to Nigeria, where they served until 1943. For the next 25 years he was pastor in the U.S.

I asked Mrs. Donath why she had come back to Africa as a volunteer worker after all these years.

"After A. C. died, I just wasn't sure where I belonged," she explained. "And as I prayed about it, God seemed to say, 'Why not Africa?' You know, from the day I arrived it has seemed so right; I feel so at home."

Mrs. Donath left two daughters (a son was killed in an accident two years ago) and several grandchildren, but her family in Liberia is a bit larger. Her days are filled with teaching Bible and English classes, teaching a Sunday School class, counseling a G.A. group of students, serving as leader for the MK group of GAs, and entertaining students, national faculty, and staff, as well as missionaries and children. Each Sunday finds her with enough guests to fill the six places at her dining table.

"Do you object if I tell that you were born in 1902?" I asked.

"Why, no," she replied. "My age is what is so unusual about me."

It isn't Mrs. Donath's age that is unusual. It is she and what she is doing at her age that are unusual.

MARGERY (Mrs. W. Glenn)
HENDERSON
Monrovia, Liberia

EPISTLES

**From Today's Apostles
Around the World**

The Second Question

THE THUMP on the stairs meant Tukata was coming. By the time she made it up to the third floor where the Chonburi Church met, we knew who was coming by the sound of her distinctive limp.

She came straight to the front and waited with hands pressed in a *wai* before her face until I stopped to acknowledge her presence. After her mother died, her father was so busy running his coffee shop that Tukata roamed the streets, often until midnight. So it was important for someone to notice that she was present.

With this assurance, she snuggled close to my wife and asked her the inevitable question, "Do you love me?"

"Yes, I love you," Evelyn said with her arm around Tukata.

"How much do you love me?"

That question always came next. By asking her the same question we had found the right answer. The Thai way to put it is, "As far as the sky is from the ground." On hearing this answer, Tukata relaxed. This is why she came.

Tukata is not yet a Christian. Where she is, I do not know. But her words still speak to me often. For a poignantly needy world, she says, "Do you love me?" Any concerned Christian would respond, "Yes, I love you."

But the second question probes, "How much?"

Do we love with God's kind of love that reached in Jesus Christ all the way from heaven to earth?

Is it the kind of love that makes us leave our safe ivory towers and gets us down to the level of human need? The Tukatas of this world want to know.

RONALD C. HILL, Bangkok, Thailand

All in One Class

EACH HEARD the voice of the Lord saying, "Whom shall I send?" Receiving their diplomas in November from the Seminary for Christian Educators in Recife, Brazil, they have answered, "Send me."

These were all in one graduating class:

Valquiria Almeida will direct the religious ministry of an extensive social work project in Bahia state, in cooperation with the Bahia Baptist Convention.

Socorro Alves will return to work in the territory of Rondonia, where she first heard the Lord's call.

Berenice Andrade is being appointed by the Brazilian Baptist Home Mission Board.

Eliane Barreto, valedictorian, has already been appointed by the Home Mission Board to direct a good will center in Ibotirama, Bahia, where the board maintains a theological institute. This will be the board's first good will center.

Eunila Fructuoso, class president, is being appointed by the Home Mission Board.

Ednalva Guedes is being appointed by the Home Mission Board.

Valnice Milhomens is being appointed by the Brazilian Baptist Foreign Mission Board—most likely to Mozambique, East Africa.

Diana Minho has already been appointed by the Home Mission Board to teach in the Baptist school in Barreiras, Bahia.

Neyde Oliveira is a missions volunteer. Circumstances necessitate a delay in her plans.

Eunice Rêgo will enter nurse's training.

Orádria Souza will become religious education director in Brazil's oldest Baptist church, First Baptist in Salvador.

MARTHA E. HAIRSTON, Recife, Pernambuco, Brazil



On Their Own

I WAS INVITED to lead Bible study and assist at the recent South-Eastern State pastor's conference. I was pleasantly astonished to see how Baptist work had grown in spite of the war.

Before the war, there were 29 Baptist churches in the area. When the



Ibo people flocked back to their home area after attacks against them in other regions, they all seemed to organize little Baptist Sunday Schools and preaching stations in their old hometowns. This resulted in 103 new Sunday Schools and preaching stations. Now there are 132 churches and preaching stations.

Workers were needed, so, on their own, the people began a pastor's school with 34 students. They built their own mud-block, grass-covered dormitories, classrooms, and assembly hall.

We had one glorious, singing, preaching, worshipful, good time at the conference. After all the suffering of the war the missionaries wanted to get all the church leaders and pastors together to thank and praise God for his providence and the fact that the conflict is over.

One deacon sang with me the song, "Nobody Knows the Trouble I've Seen," and many laughed and cried as they remembered the experiences of war. The whole land is beginning to blossom again. Hymns about suffering mean more to me now.

H. JEROLD PALMER, JR.
Kafanchan, Nigeria

'Not Giants'

We are not giants,
We are not even the sons of giants.
We are journeymen.
We do not know the path we will walk.
We do not know where the path leads
nor what we will find at its side.
We do not go as suffering servants or
great evangelists.
We go as journeymen sent to do a job.
The journey is long, for we know it is
a journey that takes one's whole life
and does not end in two years.
For the stranger we have met has bid
us walk a mile.
But our master has bid us walk
with him two.
We go not as giants but as journeymen.

PAUL A. RHOADS, missionary journeyman
Taejon, Korea



Beside a rock at missionary orientation center, Pine Mountain, Georgia, rests Stacy, the daughter of Wayne and Betty Gresham, new missionaries to the Philippines. The Greshams completed orientation in December and left for their field December 29.

A Revolutionary Change

SOUTH AMERICA has known much turmoil. Its countries have been torn many times by revolution. South American young people seem to embody this sense of discontent and frustration. Young people often are the object of subversive agents who encourage revolutionary inclinations for their own ends.

One 15-year-old Ecuadorian youth, Vicente, was attracted by the ideological dream of a better society and a more prosperous future for his country. Along with other young men he was sent to train in the mountainous jungles near Santo Domingo de los Colorados in the northern coastal province of Ecuador.

The youths studied Marxist ideology, trained in guerilla warfare, and worked among the *campesinos* to try to win political support in that agricultural area. The young men lived the rigorous life of their idol, Ché. They mapped plans for the takeover of neighboring *haciendas*, and they programmed the ultimate overthrow of the constitutional government.

But Vicente was to undergo a revolutionary change of his own—he was to have an encounter with Christ.

Through the influence of a Christian friend, Vicente came to know Missionary James P. Gilbert, who led him to acknowledge Christ as Lord. The only Christian in his family, Vicente began attending University Baptist Church, Quito.

Enrolling at the university, he decided to enter the School of Agronomy; this was no surprise, for his heart had always been in *el campo*. Vicente committed his profession to Christ's service. For a time he worked as librarian at the Baptist Student Center near the university.

During his two-week vacation from this job, he returned to the farming area near Santo Domingo. His one desire was to go back to the same farms where he had passed out Communist literature of hate and destruction and to proclaim the message of love now in his heart. People were amazed to see the change in this youth who once was a terrorist in the hills.

In his final year at the university, Vicente became involved in ministering to an isolated farming village, Rio Armarillo, a site colonized in a government program to open jungle frontiers. Two families from Calvary Baptist Church, Guayaquil, joined the colonizers in an area previously infested by criminals.

Through the testimony of the Christians and by listening to the evangelical radio station in Quito, the entire village became converted. Their principal contact with Quito churches was through Hermano Vicente.

Vicente traveled the 35 kilometers to the village once a month—through ankle-deep mud during rainy season. He conferred with villagers on community development and discussed improvement of pasture and poultry. He made plans to begin a breeding program with a bull and hog from the Baptist Agriculture Center in Chone. On each visit, Vicente conducted a worship service.

This revolutionary is still striving for radical change. His aim is still the progress of his beloved country and a better way of life for his countrymen. But his message now is the loving pardon of Jesus Christ.

ROSA LINDA RASCON, missionary journeyman, *Quito, Ecuador*





James, son of Kenneth and Divina Park, missionaries to Chile, enjoys a drumstick during a picnic held on a Pacific beach.

Partners

AS YOU at home give to the work of foreign missions you become partners with us in bringing people to Jesus—people like an African truck driver from Gatooma

A few months ago he was involved in an accident a few miles from Sanyati Baptist Hospital, and the injured were taken there. The driver had suffered severe head injuries. Missionary Dr. Wana Ann (Mrs. M. Giles, Jr.) Fort, the only doctor on duty at the time, knew he would die without surgery.

By shortwave radio the Missionary Aviation Fellowship pilot who works with the mission was called. It was almost dark, and there are no lights on the grass airstrip at Sanyati.

Car lights aimed at the airstrip guided the pilot. Two hours later the patient was receiving care in Salisbury's large Harare Hospital.

After the driver was released from the hospital, completely recovered, I went with the pastor of the church nearest his home to visit the man. While at the hospital at Sanyati the driver had indicated his desire to become a Christian. In his home he accepted Christ as Saviour.

We cannot say who brought this man to Christ—the Sanyati missionaries and hospital staff, the pilot, the missionaries in Salisbury and Gatooma, the pastor, or those who gave the money to build a mission hospital and buy fuel for the plane and for the cars that provided light for the airstrip.

Truly, we are laborers together in taking the gospel of Jesus to all.

JAMES N. WESTMORELAND
Gatooma, Rhodesia

'I Am Free'

THE CHIEF had pleaded with us to preach in his village. He said he and his people needed to hear about the true God.

"We just take some dirt, and we make an idol with our own hands," he lamented. "We just worship the devil."

That was in 1969, and Missionary Morris G. Pruitt and I responded by going to the chief's village. Our family's furlough came not long afterward.

Soon after returning to Togo, I visited the village again. The chief and I greeted one another.

"I am free now," he announced. "I no longer go to the fetish priest or worship idols. I read my Bible, and I pray anytime I want. When one of the members of my family is sick, I do not go to the fetish priest; I go to the hospital, and I pray. I am free."

He had accepted Christ as Saviour and had been baptized while we were on furlough. The joy, peace, and victory he had found were obvious.

"The fetish priest cannot help us," he continued. "He only wants our goats, our grain, and our chickens."

"I am free," he said again.



BILLY L. BULLINGTON, *Lomé Togo*

Gifts for the Preacher

AT THE lay preacher's school last summer, Baba Ruzive, lay preacher at Jichidza in the Zaka Reserve, was the only man attending who did not have shoes. Members of the church in Ft. Victoria heard of his need, not only for shoes but for other things as well, following the destruction of his home by fire.



The members decided they must do something to help, for a spirit of compassion was generated during the recent revival held as part of the evangelistic crusades in East and Central Africa. Nearly every church member gave something—a dress, a shirt, shoes, children's clothing, sweaters, cups, plates, pots, etc.

On a Wednesday in November, five women from the Woman's Missionary Union accompanied the missionary and family out to the Zaka area for the presentation of the gifts to the lay preacher. It was a time of much rejoicing.

JOHN P. GRIGGS, *Ft. Victoria, Rhodesia*

For the First Time

THERE ARE STILL places where the gospel has never been preached. I was in such a place in central Java recently with Missionary H. Von Worten.

My introduction to the village of more than 3,000 residents was on a Friday evening as we made the necessary arrangements with local authorities to conduct Christian worship services (we had already been invited).

We parked the Volkswagen on a dirt road and hiked, without even a flashlight, into complete darkness. When we reached the house, the light from the ancient kerosene lamp momentarily blinded us.

Soon my eyes adjusted to the light, and I could see how dim the lamp really was. Its beams cast shadows on the woven bamboo walls but failed to light the corners of the dirt-floor home. The furniture was of rough-hewn teakwood, the beds of bamboo slats atop a simple wooden frame.

The people were small by American standards, and the soft glow of the lamp made their brown faces shine like gold. The surroundings were primitive, but the warm friendliness of the people left nothing to be desired.

On Monday evening we returned with a Javanese-speaking pastor. More than 70 men sang gospel hymns in their own language and heard the message of salvation preached for the first time.

My recent survey of the Tegal area revealed several villages like this one. The fields are certainly white unto harvest.

G. FRED BECK, *Bandung, Java, Indonesia*



NEW

MISSIONARY PERSONNEL

Correction: The portraits of Oliver H. Harper and Frank T. Florence, Jr., were inadvertently transposed in the February issue. This is the correct pairing of the couples.



Dr. and Mrs. Oliver H. Harper



Rev. and Mrs. Frank T. Florence, Jr.

Missionaries Appointed

Appointed January 1971

ETHIOPIA: Rosetta C. (Rosie) McIntire Bedsole; born: Splitlog, Mo., Jan. 8, 1938. Graduate: Central Missouri State College; New Orleans Baptist Theological Seminary (M.R.E.). She served as a Home Mission Board summer missionary in Kentucky in 1958, and has worked as a secretary and bookkeeper. She was Girls' Auxiliary director for Woman's Missionary Union of the Missouri Baptist Convention 1962-67 and Sunbeam Band director for the WMU of the Alabama Baptist State Convention 1967-70. On December 30 she was married to Jerry Paul Bedsole, a veterinarian who was appointed a missionary to Ethiopia in December 1969 and who began his first term last summer. The couple is now at the Missionary Orientation Center, Box 535, Pine Mountain, Ga. 31822.



Missionary Associates

Employed January 1971



TRINIDAD: John B. Hines; born: Atlanta, Ga., Dec. 21, 1920. Graduate: Southwest Baptist College; William Jewell College; Golden Gate Baptist Theological

Seminary (B.D.). He has been a pastor since 1942, serving at several churches in Missouri and one in California. From December 1954 until December 1970 he was pastor of First Southern Church, Garden Grove, Calif. Expected type of service: English-language pastorate and evangelism. Margaret Lela Leek Hines; born: Crocker, Mo., Mar. 5, 1923. Graduate: Southwest Baptist College; William Jewell College. She has worked as a bank bookkeeper in California for several years at intervals, most recently at Garden Grove 1964-70. Marriage: Sept. 5, 1943. Children: John Richard, April 19, 1949; Karen Elizabeth, June 24, 1957; Dana Kathryn, Mar. 4, 1962. Present address: Missionary Orientation Center, Box 535, Pine Mountain, Ga. 31822.

MISSIONARY FAMILY ALBUM

Current addresses of Foreign Mission Board missionary personnel, including emeritus missionaries, are available in the **Directory of Missionary Personnel**, published quarterly by the Board's Department of Missionary Education and Promotion. The **Directory** is available free on request from the department, Box 6597, Richmond, Va. 23230.

Arrivals from the Field

HENDRICK, Mr. & Mrs. Robert M. (Argentina), Box 5, Okahumpka, Fla. 32762.
MOORE, Betty Jo (Mrs. Dono) (Ghana), c/o Carolyn Monty, 10629 Felton Way, Cupertino, Calif. 95014.
NOLAND, Rev. & Mrs. Paul W. (S. Brazil), 4236 Youree Dr., Shreveport, La. 71105.
PARHAM, Rev. & Mrs. Robert M., Jr. (Nigeria), c/o S. R. Walton, 1121 NE. 23rd Blvd., Gainesville, Fla. 32601.
POE, Rev. & Mrs. John A. (S. Brazil), 2 Berkeley Ave., Greenville, S.C. 29609.
ROWLAND, Dr. & Mrs. W. Russell (India), Box 413, Black Mountain, N.C. 28711.
VIERTEL, Rev. & Mrs. Weldon E. (Barbados), 4601 Seminary Pl., Apt. 208, New Orleans, La. 70126.
WISE, Rev. & Mrs. Gene H. (S. Brazil), 3715 Coker, Apt. 209, Irving, Tex. 75060.

Departures to the Field

CALHOUN, Lois (assoc., employed for Jordan), Lebanon.
CALLAWAY, Rev. & Mrs. Merrel P. (assoc.), Yemen.
EPPERSON, Barbara, Nigeria.
JIMMERSON, Rev. & Mrs. Joseph A., Hong Kong.
KINNEY, Mr. & Mrs. Richard H. (assoc.), Switzerland.
KIRK, Rev. & Mrs. James P., N. Brazil.
MCFADDEN, Dr. & Mrs. John W., Jr. (spec. proj. dr.), Nigeria.
MOON, Hazel F., Nigeria.
MULLICAN, Mr. & Mrs. Kenneth R., Jr. (appointed for Gaza), Israel.
STEELE, Rev. & Mrs. E. Richard, Mexico.
WILSON, Sarah G., Argentina.

Field Assignments

MOORE, Dr. & Mrs. Eugene Alman, Tanzania.

Transfers

ALLEN, Rev. & Mrs. Fred M., Guyana to Zambia, Jan. 15.
CLIFT, Annie Sue, Yemen to Japan, Dec. 15.
NEAL, Lillie Joy (jour.), Zambia to Kenya, Feb. 11.

Retirements

JACKSON, Alma (S. Brazil), Jan. 31.
KING, Harriette L. (China-Malaysia), Jan. 31.

Resignations

AUSTIN, N. Ruth (Indonesia), Jan. 31.
BAKER, Rev. & Mrs. Charles B. (Korea), Jan. 1.
DEAN, Mr. & Mrs. Clark E. (assoc., Hong Kong), Jan. 1.

JOHNSON, Rev. & Mrs. R. Elton, Jr. (S. Brazil), Jan. 1.
LIVINGSTON, Mr. & Mrs. George F., Jr. (Columbia), Jan. 1.
MOORE, Rev. & Mrs. Billy Bob (Kenya), Jan. 1.
RIPPERT, Judy (Mrs. Jimmie Fred) (assoc., Hong Kong), Jan. 1.
SMITH, Eunice (Mrs. L. C.) (Nigeria), Jan. 1.
THURMAN, Rev. & Mrs. Clarence, Jr. (Malaysia), Jan. 31.

Assignments Terminated

SHAW, Timothy J. (jour., Zambia), Jan. 14.

Births and Adoptions

EVANS, Denise Evelyn, daughter of Rev. & Mrs. Orlynn Evans (appointed for Liberia), Dec. 27.

Deaths

BARKER, Mrs. N. E., Sr., mother of Pamela (Mrs. Jimmie L.) Richards (Dom. Rep.), Jan. 25.
CONWAY, Mrs. Esmer, mother of Lena Jewel (Mrs. James A.) Lunsford (S. Brazil), Jan. 13, Lawton, Okla.
CULPEPPER, Mrs. J. P., Sr., mother of Dr. Robert H. Culpepper (Japan), Jan. 25, Decatur, Ga.
STEPHENS, William M., father of Bobbie (Mrs. R. Brown) Hughes (Leeward Islands).
TAYLOR, Thomas Leonard, father of Myrtice (Mrs. Carlos R.) Owens (Kenya), Jan. 31.
WORLEY, Willie G., father of Rev. Robert D. Worley (Spain), Jan. 10, Portales, New Mexico.

Marriages

BOZEMAN, Laura Gene, daughter of Mr. & Mrs. Oscar K. Bozeman, Jr. (Korea), to Douglas Glen May, Jan. 2, Baton Rouge, La.
COOPER, William Bruce, son of the late Clinton Cooper and Mrs. Marion L. Corley (Columbia), to Marlyne Sue Perimon, Jan. 9, Dallas, Tex.

Deaths Reported

Harold B. Canning, appointed a Southern Baptist missionary to NIGERIA in 1946, died in December at Thomasville, Georgia. He was 55. A physician, he was founder and director of the Baptist Welfare Center in Eku, Nigeria. Canning was a native of Georgia. He resigned as a missionary in July 1953.

* * * * *

Miss Mary Lou Hobart, a former missionary to TANZANIA, died January 12 at Memphis, Tennessee. She would have been 39 on January 29.

A native of Missouri, she was appointed by the Foreign Mission Board in 1959 and after language study served at the Baptist Community Center in Dar es Salaam, Tanzania. She resigned as a missionary in June 1969.

* * * * *

Miss Nannie Bland David, a former Southern Baptist missionary to NIGERIA, died at her home in Meridian, Mississippi, on January 10, five days after her 84th birthday. The daughter of missionaries, she was born in Lagos, Nigeria.

Miss David was appointed by the Foreign Mission Board in December 1919. In Shaki, Nigeria, she opened a small clinic in her home and thus began the Baptist medical work that later grew to a hospital.

After serving in Nigeria for five years, she returned to the States and opened a convalescent home in Houston, Texas. She resigned as a missionary in 1929. She later returned to Nigeria as missionary of the West University Church, Houston.

Thai Pastor Elected

The first Thai to be elected executive secretary of the United Bible Societies of Thailand and Laos is Boon Krong, pastor of Immanuel Baptist Church, Bangkok, the largest Baptist congregation in THAILAND.

Boon Krong said he hoped to emphasize Thai Baptists' responsibility for reaching their countrymen through increased financial support from local churches and individuals and by increased participation by voluntary colporteurs from the churches in Scripture distribution.

He said Scripture distribution is an excellent way of expressing the revival spirit evident among many groups.

The Thailand Bible House, the United Societies' outlet in Bangkok, observed its 80th year in 1970 by distributing more than two million portions of the Bible, more than in all its previous history. The establishment of an advisory council marked first steps toward an autonomous Thailand Bible society.

A native of Uttaradit, Thailand, Boon Krong became a Christian while convalescing in a hospital. As a student in a Christian and Missionary Alliance Bible school, he spent vacations working with leprosy patients in Chonburi, Thailand, where he came in contact with a Baptist church. He and his wife were baptized into the Chonburi church on the day it was organized in 1959; he became pastor there the next year.

Store Tops Report

The leader in Scripture distribution in ECUADOR for the year November 1, 1969, to October 31, 1970, was the Baptist Book Store in Guayaquil, according to the annual report of the national Bible societies organization.

A total of 53,235 copies of Scripture portions, Testaments, and Bibles were distributed by the store during the 12-month period, according to Missionary Stanley D. Stamps.

The record by the store, operated by the organization of Southern Baptist missionaries in Ecuador, was due largely to the intensive use of New Testaments and Scripture portions during evangelistic efforts related to the Crusade of the Americas, he said.

The Bible societies' report indicated a total of 976,306 Scripture portions were distributed during the year's time.

NEWS

MARCH 1971

Foreign Mission Board

SBC

Career Appointments Stressed

The need for missionaries to be appointed on a long-range career basis must be stressed in the Southern Baptist Convention, Baker J. Cauthen, Foreign Mission Board executive secretary, told the Board in January.

He said the need calls for a fresh emphasis in addressing persons 25 to 35 years of age. More attention must be given to theological seminary students nearing completion of their work, he continued, so that many of them can move from seminary to mission field early after graduating. He added, however, that adequate educational preparation, work experience, and commitment to mission service will remain as important as ever.

Calls from all mission fields around the world are "far beyond our resources," he told the Board, but the outlook for missionary appointments in 1971 is encouraging.

"The critical matter as we face the future," he said, "is the financial undergirding." A minimum of \$2 million of new money every year is needed to sustain the current rate of growth, he pointed out.

Additions Drop after Peak Year

A total of 182 new missionary personnel were added by the Foreign Mission Board during 1970, and the total of overseas personnel reached a new high of 2,501 during the year.

The total of additions was the lowest annual figure since 1964, however, and represented a sharp drop from the record of 262 personnel additions set in 1969.

The 182 new missionary personnel included 98 regular missionaries, 18 missionary associates, 64 missionary journeymen, and two special project personnel.

Louis R. Cobbs, FMB secretary for missionary personnel, noting the small net gain to the missionary force in 1970, said that normal rotation of auxiliary personnel (including missionary journeymen, missionary associates, and special project personnel), accounted for 71 losses. Eight missionaries retired, eight died, and 84 resigned during the year for a loss percentage (excluding rotation) of 3.99, well below the 1967 high of 4.30 percent, Cobbs indicated.

He also pointed out that a fall-off usually follows peak years, and 1969 was a peak year. Also predictable, he continued, was the lower number of prospective missionaries being interviewed and processed by several new personnel representatives on his staff. It takes new staff workers a year to get into the full swing of their responsibilities, he observed.

Cobbs also noted that an administrative decision to reduce the number of mission jobs filled by auxiliary personnel resulted in fewer missionary associates being employed during 1970 than previously. The Board intends to limit auxiliary programs to approximately 10 percent of the missionary force, he explained.

Another development affecting missionary appointments, Cobbs said, is the apparent interest of many seminary graduates in a growing variety of ministries open to them in the States, particularly in urban areas. Most seminarians don't seem to be informed of the variety of challenges for ministries overseas, Cobbs related, particularly in the world's great cities. Urban ministries comprise the thrust of newly developing needs for missionaries overseas, he added.

Looking toward 1971 and following, Cobbs pointed out that the Board's missionary personnel department is maintaining correspondence with approximately 4,300 young men and women; 2,300 of these are of high school and college age. The remaining 2,000 are in a seminary or graduate school, or they are gaining practical experience.

Work Continues

Southern Baptist missionaries in CHILE are carrying out their duties as usual even in the midst of political change, reported Foreign Mission Board Executive Secretary Baker J. Cauthen after a recent visit to Chile. He said the installation of a Marxist president in Chile has not adversely affected the missionaries' activities or plans.

"They are very much like people in a hurricane area," Cauthen said of the missionaries in Chile. "They are watching the storm carefully, but they are going right on with their work and other activities."

New missionaries are needed for work in Chile, Cauthen noted, and some have recently been appointed. He said that none of the developments in Chile have raised any question as to the advisability of recent appointments.

"We cannot follow a strategy based upon trying to discover secure places in the world to do our work," the executive secretary continued. "The Lord's witness is needed where the people are."

First Layman Chosen

Messengers to the fifth annual meeting of the Evangelical Baptist Convention of PERU elected the convention's first lay president. He is Santiago Mallea, deacon in First Baptist Church, Lima, and manager of the Baptist Book Store in Lima.

Membership in the convention's 15 churches passed 1,000 during 1970, and offerings exceeded 1 million soles (about \$23,750), it was reported.

Chinese Youth Sing

Chinese young people in HONG KONG are now performing the popular Christian folk musical *Good News*. The 24-member Sacred Singers group has sung the musical in three Hong Kong Baptist churches and has presented excerpts on television station HKTVB.

Yip Wai-Hong, a teacher in the music department of Hong Kong Baptist College, directs the group, which includes young men and women from several churches in Hong Kong.

Although the Sacred Singers do not sing in Chinese, "it is their hope that with the universal language of music they may present a dramatic new witness of the good news of Jesus Christ," reported Miss Micki McCrary of the Hong Kong Baptist Association's mass media department.

International Church Secures Site

International Baptist Church in Casteau, BELGIUM, has completed the purchase of property for construction of a building in the near future. The 16½-acre site is near the military headquarters for NATO in Europe and is on an access road from the military housing area.

Jean Desy, president of the Belgian Baptist Union and legal representative of the participating churches, signed the documents. Total cost for the property was \$8,000, of which \$5,000 was contributed by the Southern Baptist Foreign Mission Board and the remainder raised by members locally.

Missionary George W. Poulos is pastor of the congregation. Membership is made up of Baptists from several nations who are stationed in Belgium for military or military-related service. There are about 30 members, and about 70 attend worship regularly.

The church originated as a mission of the Emmanuel Baptist Church in Paris, France, in July 1967, when NATO forces moved their headquarters from France to Belgium. Six member families of the Paris church were involved in that move, and they decided before leaving France to begin a mission in their new location. The Paris church sponsored the endeavor. The mission secured rental property and became a church in July 1968.

Children's Films Dubbed into Spanish

The children's film series of the Moody Institute of Science have been dubbed into Spanish in a cooperative project between the Foreign Mission Board and the Moody Institute. Missionary Alan W. Compton, FMB radio and television representative for LATIN AMERICA, supervised the dubbing.

The 15 films, seven of them biblical in nature and eight with scientific content, will be used on television by permission of Moody, and in general field evangelism, Compton reported.

"This is the first time specific materials have been produced for use with children, and it is hoped they will give us new opportunities for target evangelism with these who constitute well over 50 percent of the population of Latin America," Compton said.

Special literature to be used with the films is being produced in cooperation with the Baptist Spanish Publishing House, El Paso, Texas.

As a result of an earlier cooperative effort between the FMB and the Moody Institute of Science in Latin America, Moody science films are being used on television in England, Spanish, and Portuguese. The Moody Institute has also cooperated with the Foreign Mission Board in many areas of the world in dubbing into other languages their science films, Compton added.

Retired Pastor Invited to Athens

Mr. and Mrs. Clyde R. Campbell of Big Spring, Texas, have been invited by the Foreign Mission Board to go to Athens, GREECE, for a one-year pastorate. Campbell, recently retired as pastor of Hillcrest Baptist Church, Big Spring, was requested to begin the new duties in February.

There is no Baptist church of Greek citizens, but Americans living in Athens have been holding services, John D. Hughey, secretary for Europe and the Middle East, told the Board.

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... Missions Update

"THINGS ARE ABOUT BACK TO NORMAL HERE," MISSIONARY LANNY ELMORE REPORTED FROM UGANDA FEB. 9. ACCORDING TO PRESS DISPATCHES, BRIGADIER GENERAL IDI AMIN, COMMANDER OF UGANDA'S ARMED FORCES, AND WILLIAM ORYEMA, INSPECTOR GENERAL OF POLICE, TOOK OVER THE GOVERNMENT JAN. 24, OUSTING PRESIDENT MILTON OBOTE, WHO WAS OUT OF THE COUNTRY. WASHINGTON MOSETE, UGANDA BAPTIST CONVENTION PRESIDENT, AND MISSIONARY HAL B. BOONE, CHAIRMAN OF THE BAPTIST MISSION, ATTENDED A JAN. 30 MEETING AT GENERAL AMIN'S RESIDENCE FOLLOWING HIS BROADCAST INVITATION TO HEADS OF RELIGIOUS COMMUNITIES TO MEET FOR A BRIEFING AND TEA. "HE PROMISED COMPLETE RELIGIOUS FREEDOM," BOONE REPORTED.

TOTAL INCOME OF THE FOREIGN MISSION BOARD FOR 1970 WAS \$34,664,147, EXECUTIVE SECRETARY BAKER J. CAUTHEN REPORTED TO THE BOARD IN FEBRUARY. THIS WAS A \$912,540 INCREASE OVER 1969. EVEN SO, HE POINTED OUT, REQUESTS FROM OVERSEAS MISSIONS LAST YEAR EXCEEDED THE BOARD'S RESOURCES BY MORE THAN \$4 MILLION.

A READING CLUB AT THE BAPTIST CENTER OPENED IN DECEMBER IN DAKAR, CAPITAL OF SENEGAL, IN WEST AFRICA, ALREADY HAS ABOUT 150 MEMBERS, NEARLY ALL MUSLIM. MEMBERS INCLUDE HIGH SCHOOL AND UNIVERSITY STUDENTS, TEACHERS, JOURNALISTS, NEWS COMMENTATORS, AND BUSINESSMEN. PEOPLE WHO WOULD NOT ATTEND A FORMAL CHURCH SERVICE "CAN COME INTO THE READING ROOM AND GET THE GOSPEL THROUGH THE PRINTED PAGE, GROUP DISCUSSIONS, AND INFORMAL TALKS," SAID MISSIONARY FARRELL E. RUNYAN. THE READING ROOM, WITH 600 BOOKS AND BOOKLETS, HAS BEEN VISITED BY 50 OR MORE PERSONS DAILY DURING THE THREE HOURS A DAY IT IS OPEN.

THE BRAZILIAN BAPTIST CONVENTION'S FOREIGN MISSION BOARD APPOINTED NINE MISSIONARIES IN 1970, THE LARGEST YEARLY NUMBER IN THE CONVENTION'S 64-YEAR HISTORY. FOUR WILL GO TO BOLIVIA, THREE TO PARAGUAY, ONE TO PORTUGAL, AND ONE TO MOZAMBIQUE.

BAPTIST MISSIONARIES IN EAST PAKISTAN BY FEB. 1 HAD SUNK A TOTAL OF 204 TUBE WELLS TO PROVIDE WATER FOR VICTIMS OF LAST NOVEMBER'S CYCLONE AND TIDAL WAVE, ACCORDING TO MISSIONARY W. TRUMAN MOORE. ALSO DISTRIBUTED WERE 2,300 BLANKETS IN ONE DISTRICT AND TIN ROOFING SHEETS FOR 200 FAMILIES IN ANOTHER DISTRICT.

THE BAPTIST UNION OF TRINIDAD AND TOBAGO DURING ITS RECENT ANNUAL ASSEMBLY ACCEPTED INTO AFFILIATION TWO CHURCHES BEGUN BY SOUTHERN BAPTIST MISSIONARIES IN TRINIDAD, REPORTED MISSIONARY JOHN C. SANDERSON. HE SAID THAT SINCE ITS BEGINNING IN 1962, SOUTHERN BAPTIST WORK IN TRINIDAD WAS INTENDED TO BECOME PART OF THE NATIONAL BAPTIST BODY. ACCEPTANCE OF THE TWO CHURCHES INTO THE UNION IS, HE ADDED, PARTIAL FULFILLMENT OF THE MISSIONARIES' OBJECTIVE: "A BAPTIST WORK UNDER THE CONTROL AND DIRECTION OF NATIONALS."

THE FOREIGN MISSION BOARD IN FEBRUARY PROVIDED FUNDS FOR W. L. HOWSE, DIRECTOR OF THE EDUCATION DIVISION OF THE BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENN., TO GO TO KOREA AND TAIWAN DURING APRIL AND MAY TO CONSULT WITH MISSIONARIES ON THEIR STRATEGY AND LONG-RANGE PLANNING. THE BOARD ALSO VOTED TO INVITE LEO T. CRISMON, LIBRARIAN AT SOUTHERN BAPTIST THEOLOGICAL SEMINARY, LOUISVILLE, KY., TO SERVE AS CONSULTING LIBRARIAN FOR SEMINARIES IN EAST AND SOUTHEAST ASIA FOR A YEAR AND A HALF, BEGINNING NEXT FALL.

THREE PERSONS DIED FEB. 9 IN THE CRASH OF A MISSIONARY AVIATION FELLOWSHIP AIRCRAFT IN HONDURAS. KILLED WERE THE PILOT, A RECENTLY EMPLOYED MAF PUBLIC RELATIONS OFFICIAL, AND A LOCAL LAYMAN.

J. CONRAD WILLMON, MISSIONARY PROFESSOR AT ARAB BAPTIST THEOLOGICAL SEMINARY, BEIRUT, LEBANON, WAS ONE OF ONLY TWO NON-ARABS ATTENDING THE RECENT ORGANIZATIONAL MEETING OF THE ARAB COUNCIL OF MUSIC IN TRIPOLI, LIBYA. THE LIBYAN MINISTRY OF EDUCATION PAID HIS EXPENSES. ATTENDING WERE OUTSTANDING MUSICIANS FROM MOST ARAB COUNTRIES.