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460 James Robertson Parkway  
 Nashville, Tennessee 37219  
 Telephone (615) 244-2355  
 W. C. Fields, Director  
 Jim Newton, Assistant Director

**REGIONAL OFFICES**

ATLANTA Walker L. Knight, Editor, 161 Spring Street, N.W., Atlanta, Georgia 30303, Telephone (404) 523-2393  
 DALLAS R. T. McCartney, Editor, 103 Baptist Building, Dallas, Texas 75201, Telephone (214) RI 1-1996  
 WASHINGTON W. Barry Garrett, Editor, 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

**BUREAU**

BAPTIST SUNDAY SCHOOL BOARD Lynn M. Davis Jr., Chief, 127 Ninth Ave., N., Nashville, Tenn. 37203,  
 Telephone (615) 254-1631

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**BEST Speakers Give  
 Federal Aid Views**

NASHVILLE (BP)--A Texas Baptist educator issued a plea here for permission for Baptist school trustees to accept federal aid, but a retired Baptist editor from Texas argued that such would be unscriptural, unconstitutional, unfair, and simply "not right".

The differing viewpoints on the question of federal aid to Baptist schools came during the second national conference here as part of the two-year Baptist Education Study Task (BEST).

Abner V. McCall, president of Baylor University in Waco, Tex., argued for federal aid, saying Baptist schools cannot long continue to operate effectively without it.

E. S. James, retired editor of the Baptist Standard in Dallas, replied that it is wrong for the government to aid church work, and Baptists have no right to be wrong.

Still another speaker on the same program, C. Emanuel Carlson of the Baptist Joint Committee on Public Affairs in Washington, said that the question of financing should be determined primarily on the basis of the purpose of the institution.

If the purpose of the school is to serve church interests by training church workers and leaders, it ought to be financed completely by the church, Carlson said.

But if the purpose of the school is to be "a service station in the world for the meeting of human and social needs," then its method of financing could include public support, Carlson indicated.

In a philosophical approach to the problem, Carlson said that Baptists have tried to answer the federal aid question with a simple "yes" or "no" without first determining the purposes of the institutions. "In my opinion, the isolation of the fiscal problem does our debate to sterility at the best and to antagonistic interests and divisiveness at the worst."

In a brief discussion period that followed the three speeches, the president of California Baptist College, Riverside, Lloyd Simmons, vigorously protested the structure of the conference, charging that the opponents of federal aid were not getting equal time with the speakers who favored federal aid.

Simmons said that four speakers during the meeting had favored federal aid, calling the planning of the program "a deliberate snow job."

He wanted more than three minutes to present his viewpoints against federal aid, saying the ground rules for the discussion period following the speeches was designed to stifle debate.

Herschel H. Hobbs of Oklahoma City, however, countered that the evening's program had been very well-balanced, with one speaker favoring federal aid, another opposing it, and a third offering a philosophical approach to the problem.

Two earlier speakers from outside the denomination had urged Baptist acceptance of federal aid.

During a banquet prior to the federal aid discussion session, Wesley Hotchkiss of the United Church of Christ education office in New York urged church-affiliated liberal arts colleges to break out of their denominational emphasis on educating only church people, and to meet the needs of the world.

Church-related schools are experiencing, he said, "a mass struggle to turn from denominationalism...to a new form of servanthood. The church is awakening to the fact that she was not created to serve herself, but to serve the world,"

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Hotchkiss said he truly believes the church-related liberal arts college has today its greatest opportunity of history, because public education has become so specialized that it has been forced to emphasize mass education, with people becoming secondary to subject matter. The primary purpose, however, of the liberal arts college is maturation of students, he said.

Financing such schools takes on quite a different light, he said, if church-related schools are providing a service to all of society that public education is not. "If the school serves the church, it should get its money from the church; but if it serves society, it has a right and a duty to obtain funds from every possible source."

James, however, argued that it is unfair to force an unbeliever through taxation to support Christian education.

It is not only unfair, but it is also unscriptural, unconstitutional, unnecessary, unsafe, and not right, James said.

He answered arguments that Baptists have accepted some sort of government subsidies for years by declaring: "violations of the principle in the past do not in any manner justify more and bigger subsidies today."

James said that Baptists have enough resources to support their own schools without government help, and will do so if they believe the schools are completely Christian, if they are properly promoted, and if Baptist people know the schools are depending upon them for support and not government hand-outs.

Saying that 85 percent of Baptists on the grass-roots level are against tax funds, James said the biggest mistake the schools could make is to "alienate the volunteers."

"Baptists all across the nation have so vehemently voiced their opposition to government aid for their work, is it wise for a few men, or a few dozen men, or a few hundred men to continue agitation for a change in Baptist policy and practice?" he asked.

He declared in closing that government aid to church work is not right because it can never be equitably divided, it is derived from unwilling persons by coercion, it is contrary to scriptural injunction, and it hurts the helpless instead of helping the hurt. "If it isn't right, it is wrong, and we have no right to be wrong," he said.

McCall said, however, that regardless of Baptist beliefs that tax support of religious schools is wrong, the federal government has embarked upon a program of financial aid to colleges, including denominational colleges, and millions of dollars of Baptist taxes are going to support other religious schools whether they like it or not.

"If only Southern Baptists refuse to apply for the share paid in (taxes) by Southern Baptists, the colleges of other denominations will happily take the Baptist share.

"The most practical policy would be to continue to seek a change in the governmental policy of collecting taxes to aid denominational colleges, but until such policy is changed we should ask for the return to Baptist colleges the proper proportion of such funds reasonably allocable to the taxes paid by 11 million Southern Baptists," he said.

McCall advocating policies allowing the boards of trustees of each school to accept federal aid when and if private funds are not available, such aid is badly needed for proper educational programs, there are no conditions or regulations attached to the aid which would attempt to control the school, and if the school will not become dependent upon such aid in the future.

He argued that in 100 years of federal aid to American colleges and universities, there have been no indications of attempts by the government to control the schools except in the matter of compliance to the civil rights law which was also imposed on other public and private institutions.

Saying that more financial support is absolutely necessary for education, McCall declared that if Baptists are not vitally involved in higher education tomorrow, they will decline and ultimately be finished as a major influence and force in the nation.

Congressmen Tie Family  
Planning To Poverty War

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WASHINGTON (BP)--Eleven members of the U.S. House of Representatives are pushing for a national program of family planning services. They hope to tie it in with the War on Poverty and to make it a part of the work of the Office of Economic Opportunity.

The government program, although not endorsed by the Southern Baptist Convention, would be in harmony with a resolution approved by the Miami Beach meeting of the convention.

For the first time the SBC formally endorsed planned parenthood and the distribution of information about birth control.

Rep. James H. Scheurer (D., N.Y.) is taking the lead in the House for the development of a service aimed at better family planning. Similar efforts are being made in the U.S. Senate during the debate on the renewal of the Economic Opportunity Act.

The new bill would authorize grants for family planning services at the state and local levels to private and non-profit agencies such as hospitals and health departments. It would also expand such grants to the present community action programs.

The proposed program would include family planning information as well as medical supervision and supplies to persons wanting the service.

The Scheurer bill protects the religious beliefs of people by providing that "no individual will be provided with any medical supervision or supplies which such individual states to be inconsistent with his or her moral, philosophical, or religious beliefs."

Likewise, no compulsion will be used in the program. No information or supplies will be provided unless the persons involved voluntarily ask for help.

The last four presidents--Harry S. Truman, Dwight D. Eisenhower, John F. Kennedy, and Lyndon Johnson--have favored government support of family planning services, according to Scheurer.

In addition, he points out, many religious groups are now asking for such programs. Even the Roman Catholic church, which has traditional positions against certain types of birth control, is now encouraging governments to make available "appropriate information" and to take "suitable measures" in the area of family planning.

Scheurer emphasizes that family planning, or the lack of it, is directly related to poverty conditions. He quotes Mollie Orshansky, a prominent social scientist, as saying, "the larger the family, the greater the poverty hazard for children."

According to Orshansky, "of the 15 million children being reared in poverty, 6.5 million or 43 per cent were growing up in a home with at least five youngsters under age 18."

She further says, "Indeed the poverty rate among families rose sharply from 12 per cent when there was one child in the home to 49 per cent when there were six or more."

According to Shceurer, many families find it difficult to escape poverty conditions because of too many children spaced too closely together.

"The poorly educated and poverty stricken, who are the most in need of family planning assistance, are the very persons who now have the least access to such assistance," he said.



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**---FEATURES**

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NOTE TO EDITORS: The following July 4 special feature was originally prepared for the Baptist Standard of Texas at the request of editor John J. Hurt, who felt editors of other Baptist state papers might find the article useful in their Fourth of July issue. Baptist Press is happy to share with you this special seasonal feature.

### PATRIOTIC PRAYER IN 1967

By C. Emanuel Carlson  
Executive Director, Baptist Joint Committee on Public Affairs

"Lord, teach us to pray...."

On July 3, 1776, the day after the text of the Declaration of Independence had been agreed upon, John Adams wrote a letter to his wife, Abigail. He assumed that July 2 would be the anniversary of independence.

"It ought to be commemorated as the day of deliverance, by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires, and illuminations from one end of this continent to the other, from this time forever more."

Back of such boisterous rededication to God were the long conferences needed to get the several colonies to agree to a course of action. It was also a breakthrough in which many people rose above their party differences and put their energies into a concerted war against the motherland and against her "duly constituted authorities."

In the enthusiasm of those days the founding fathers had agreed to some strong and clear language. Those ideas have been embossed before the eyes of every generation since then, both to challenge and to embarrass. Listen!

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.--That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,--That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness..."

A hundred ninety years later that small group of leaders has become a nation of 190 million. How do we respond now to Adams' call to "solemn acts of devotion to God Almighty?" How shall we pray on July 4, 1967, so as to pray in earnest and not in mockery?

At this season thoughtful Christians face several soul-searching questions. For instance:

Are guns, bombs, bonfires, etc., whether real or make-believe, a background of music that brings forth true responsiveness to God? Are there different kinds of patriotism and different kinds of prayer to match each?

Are those "self-evident" truths universal truths that are applicable to "all men"? Is "self-determination" of God? Do Americans now believe in "self-determination"?

Are those "self-evident" truths so valid that God's devoted people must apply their implications in both church and state? Is equality a distinctive prophetic ministry of government? What does it mean in the life of the church?

Our generation is in spiritual need. We are part of a nation in need of guidance. July 4th is a time to say, "Lord, teach us to pray...."

History has no shortage of the prayers and sermons formulated in times of national crises. They are of several kinds, with no end of variety in both intent and language.

Before and after 1776 the clergy were very vocal on the public issues. Those who now would silence preachers with reference to community and public affairs can gain no support from the age of the founders. It is useful, indeed, to read periodically some of the ideas of those "Patriot Preachers of the American Revolution" (published in 1860, this collection contains sermons by more than a dozen notables).

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Nathaniel Whitaker, for instance, in 1777 preached at Salem, Mass., a sermon he called "Antidote against Toryism." In it he was compelled to define what he meant by freedom. Living as he did before the idea of the "rights of man" vis-a-vis government had become clearly espoused, he uses a strange concept of "civil liberty." "Civil liberty is the freedom of bodies politic, or states." It is "the power of a civil society or state to govern itself by its own discretion, or by laws of its own making, without being subject to any foreign direction or the imposition of any extraneous power." This civil liberty, he held, gave people "all that freedom which God designed for his rational creatures in a social state. All liberty beyond this is mere licentiousness--a liberty to sin which is the worst of slavery" (Op. cit., p. 199).

Few Americans would be satisfied now with that little freedom. The term "civil liberty" now is the caption under which individual human beings are guarded from oppression and are assured a role in society. On the other hand, Nathaniel Whitaker's idea of "civil liberty" is one to which modern U.S.A. cannot give a ready assent in the far parts of the world. It is hard for us to pray with Whitaker, for his world was too simple. But how shall we pray?

In the midst of World War II, I stood on a Sunday afternoon beside the trembling wheelchair of an elderly lady who was cruelly twisted with arthritic pains. She has two sons. That previous week both of her sons had had to report for military service, leaving their mother as a public charge in a private home. I heard that saint's prayers that God would watch over her sons, and I shared her assurance that God had also heard. She did not pray that her sons should have preferential treatment, that they should be spared induction, or battle, or suffering. For her it was enough to know that "God would be with them."

Her mind was not complicated with information about the goals of statecraft. The relationship of war to economic resources and standards of living did not enter her petition. She had no concerns about the "power vacuums" in the world, or about the watersheds of history as they are shaped by military exploits. For her, she saw no nations in the making nor in the breaking. All that was a world beyond her, but she prayed for her boys, and was answered.

There are times and places in life in which all join in the experience of simple trust. It is not a selfish prayer, it is faith at work. It is a simple personal desire. But how shall we pray for the large complex world out yonder, the world into which those boys had to go and fight?

Every war has also had its prayers for the victory of "our righteous cause." All wars tend to become "religious wars." I do not mean that they necessarily pit one religion against another, for wars have room for all the friends of "the cause." Rather, I mean that a war demands "ultimate loyalty," and has no room for those whose religion stands apart or stands in the way of "patriotism."

The cause is usually the cause of national victory. The philosophic and the theoretic results are reserved for future analysis. For a "state church" to invoke providence in behalf of the nation's arms may be called normative. It remains to be shown, however, that established churches are either more or less zealous in their prayers for military success than are the free churches.

Within the mature memories of 1967 are the recollections of prayers against "the Huns" and against "the Japs," prayers that expressed the animosities of one nation for another and assumed that these expressions were well-pleasing to God. "Do not I hate them, O Lord, that hate thee. . . I hate them with a perfect hate," said King David of old. The "amens" have resounded through the centuries.

In praying providential care for our nation in 1967 we do well to read again the Declaration of Independence, and in the process to rethink "the cause" that God can bless. "Created equal," "unalienable rights," "life, liberty and the pursuit of happiness," "just powers," "consent of the governed,"--these are phrases that are full of vision and hope for mankind. Many Americans are praying for this cause to begin at home, and that it be our guide abroad. Clergymen and laity alike can well find inspiration for prayers by reflecting on the needs and aspirations of mankind.

Our day also needs a word of warning. Prayer comes by the Spirit of God, not by constitutional formulas, by government policy, nor by legislated timing, form, or substance. When the nation is in special need there is a strong temptation to assume that the powers of government can be effective in calling people to prayer. The stubborn recurrence of prayer as a "constitutional issue" is a clear warning of how near at hand is state religion in a time of crisis.

The request by those early Christian disciples was "Lord, teach us to pray...." and there is no political unit, federal, state, or local, that can be substituted for their address, "Lord."

National crises come at various times, and from various reasons. Back in 1832 Senator Henry Clay was fearful of the "Asiatic cholera" and proposed a resolution to appoint a joint committee of Congress to request the President to recommend a day "of public humiliation, prayer and fasting." He wanted "fervent supplications to Almighty God" that "He will avert from (this nation) the Asiatic scourge." But Senator Clay was no model churchman. His honesty required him to explain, "I am a member of no religious sect. I am not a professor of religion." He said he respected the religion of his father, so he now sponsored a resolution for prayer! How typical! Those who know religion simply as heritage may well move in its favor through government. Clay's resolution lost, for some dared to vote against "God."

The prayers and commitments that are suitable expressions for the "people of God" have a number of characteristics.

Patriotic prayers are prayers that open unto the future with faith and confidence in an almighty and a righteous heavenly father. They are not in substance nor in aspiration the transmitting of appreciations for the past. They are rather the equivalent confrontation with our own situation.

The patriotic prayers of the people of God encompass the world with its diversity of peoples and problems. We may not know all the answers but we can go out in divine empathy to all mankind, and through mankind to relieve the waiting, groaning universe that awaits the showing of the sons of God.

The patriotic prayer gets past the "give me" desire to exploit the world to the larger opportunity of giving something to meet the needs of others. The crisis is an occasion not for panic but for involvement in service.

In the last analysis, devotion and prayer consist in responsiveness to God; and God desires not only the response of trust and dependence but also the response called responsibility for action in the life that is given. In prayer we say "yes" to God. That "yes" is said in the midst of the world and its needs.

Thoughtful Christians who pray on July 4, 1967, may have less need of firecrackers than they have had for many years. What is really involved is a clearer awareness of both individual and group motives, a sense of what is worthwhile, and a deep desire to be useful in the ageless purposes of God as they touch our contemporary scene.

*O God, We Pray for All Mankind*

O God, we pray for all mankind,  
The nations far astray;  
We plead that all Thy grace may find,  
In this Thy gracious day,  
In this Thy gracious day.

Thou knowest, Lord, man's sinful state,  
The source of human woe,  
His evil heart, his greed and hate,  
But whither can he go?  
But whither can he go?

With humble plea on Thee we call  
For nations in distress;  
Of one hast Thou not made us all?  
O God, our kindred bless,  
O God, our kindred bless!

Help all the nations, near and far,  
Awake, Thy glory see;  
Behold the Bright and Morning Star,  
The Christ of Calvary,  
The Christ of Calvary! A-men.

*H. J. Conover*

# PROGRAM

*Theme: Mandate to Minister to the World*

Scripture: "But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel and the grace of God" (Acts 20:24, ASV).

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Foreign Mission Board Report

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Crusade of the Americas Frank K. Means; W. Wayne Dehoney

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Prayer C. E. Autrey

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"O God, We Pray For All Mankind" (See opposite page)

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The Ministry We Received From the Lord Jesus  
William K. Lewis, Jr., East Africa; William R. O'Brien, Indonesia

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Solo William R. O'Brien

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We Go To Minister New Missionaries

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Prayer of Dedication H. Franklin Paschall

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"Heralds of Christ" Hymn No. 33

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Benediction Bennett Cook

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# NEEDED NOW

**THE CALL FOR MISSIONARY ADVANCE.** This listing of specific urgent needs for new missionaries represents the distilled concern of the entire missionary family and the national Christians with whom they serve. These are urgent needs and represent only a portion of the number and variety of requests for new missionaries for 1967. After studying these representative needs, if you would like to explore the

possibility that you could meet one of them, please feel free to make inquiry at the information desk of the Foreign Mission Board Exhibit here at Miami Beach Convention Hall, or write the Secretary, Department of Missionary Personnel, Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230.

## Africa

### EAST AFRICA

Field evangelists—5 couples  
Secondary education teachers—2 couples  
Nurses—2 women  
Good Will Center workers—3 couples; 2 women

### GHANA

Field evangelists—3 couples  
English-language pastors—1 couple\*  
Religious education promotion—1 couple  
Women's work—1 woman\*  
Physician—1 couple

### IVORY COAST

Field evangelist—1 couple  
Good Will Center worker—1 woman

### LIBERIA

Field evangelists—2 couples  
Religious education promotion—1 couple  
RA-Brotherhood worker—1 couple  
Student worker—1 couple

### MALAWI

Field evangelists—3 couples

### NIGERIA

Field evangelists—4 couples  
Seminary teachers—1 couple\*  
Missionary children's school teacher—1 woman\*  
Physician—1 couple  
Nurse—1 woman

### RHODESIA

Field evangelists—2 couples  
Secondary education teacher—1 couple  
Missionary children's dorm parents—1 couple

Nurse—1 woman  
Publications worker—1 couple\*

### TOGO

Good Will Center worker—1 woman  
Field evangelist—1 couple

### UGANDA

Field evangelists—2 couples

### ZAMBIA

Field evangelists—4 couples

## Europe and Middle East

### EUROPE

#### ITALY

Bookkeeper—1 woman

#### SPAIN

Field evangelists—3 couples  
Women's work—1 woman  
Publications—1 couple

#### SWITZERLAND

Radio-TV programmer—1 couple  
Business manager—1 couple  
Librarian—1 couple or single lady

### MIDDLE EAST

#### GAZA

Physician—1 couple  
Nurse educator—1 woman  
Nurse administrator—1 woman  
Para-medical worker—1 woman

#### ISRAEL

Field evangelist—1 couple

#### JORDAN

Field evangelist—1 couple

Field evangelist and secondary teacher—1 couple  
English-language pastor—1 couple\*  
Women's work—1 woman  
Secondary education teacher—1 woman  
Physician—1 couple\*  
Nurse educator—1 woman  
Book Store manager—1 couple

#### LEBANON

Field evangelists—2 couples  
Secondary education teacher—1 couple  
Treasurer and host for tourists—1 couple

Radio-TV programmer—1 couple  
Social worker—1 couple

#### MOROCCO

Field evangelist—1 couple

#### YEMEN

Physician—1 couple  
Nurses—2 women  
Para-medical worker—1 couple or single person  
Hospital administrator and evangelist—1 couple

# Latin America

## ARGENTINA

Field evangelists—5 couples  
Women's work—1 woman  
Radio-TV programming—1 couple

## CARIBBEAN AREA

(Bahama Islands, Dominican Republic,  
French West Indies, Guyana, Jamaica,  
Trinidad)  
Field evangelism—10 couples  
Religious education promotion—  
1 couple

## CHILE

Field evangelists—3 couples  
Religious education promotion—  
1 couple  
Youth work—1 couple  
Book Store manager—1 couple  
Social worker—1 couple

## COLOMBIA

Field evangelists—4 couples  
Physician—1 couple  
Nurse—1 woman  
Clinic Chaplain—1 couple

## COSTA RICA

Field evangelists—1 couple

## ECUADOR

Field evangelists—5 couples  
Seminary teacher—1 couple  
School administrator—1 couple  
Business administrator—1 couple  
Student worker—1 couple

## EQUATORIAL BRAZIL

Field evangelists—4 couples  
Secondary education teacher—1 couple  
City missionary—1 couple  
Good Will Center worker—1 woman  
Student workers—1 couple

## GUATEMALA

Field evangelists—4 couples

## HONDURAS

Seminary teacher—1 couple

Physician—1 couple  
Radio-TV programmer—1 couple

## MEXICO

Field evangelists—5 couples  
English-language pastor—1 couple\*  
Missionary children's dorm parents—  
1 couple\*  
Physician—1 couple  
Agriculturalist—1 couple

## NORTH BRAZIL

Field evangelists—5 couples

## PARAGUAY

Field evangelists—2 couples  
Physician—1 couple  
Nurse educator—1 woman  
Medical technologist—1 woman

## PERU

Field evangelists—5 couples

Student hosteler—1 couple\*  
Business manager—1 couple  
Social worker—1 couple

## SOUTH BRAZIL

Field evangelists—5 couples  
Music promotion—2 couples  
Women's work—1 woman  
Secretaries—2 women

## URUGUAY

Field evangelists—3 couples  
Seminary teacher—1 couple  
Radio-TV programmer—1 couple  
Book Store manager—1 couple

## VENEZUELA

Field evangelists—5 couples  
English-language pastor—1 couple\*  
Religious education promotion—  
1 couple

# The Orient

## GUAM

English-language pastor—1 couple

## HONG KONG AND MACAO

Seminary teacher—1 couple  
Secondary education teacher—1 couple  
College teachers—2 couples  
Publication workers—2 couples  
Secretary—1 woman\*  
Social worker—1 woman\*  
Student worker—1 couple

## INDIA

Physicians—2 couples  
Nurses—2 women  
Hospital administrator—1 couple  
Chaplain—1 couple

## INDONESIA

Field evangelists—4 couples  
Missionary children's school teacher—  
1 woman\*

Physician—1 couple  
Nurses—2 women  
Student worker—1 couple

## JAPAN

Field evangelists—10 couples; 2 women  
English-language pastor—1 couple\*  
Religious education promotion—  
2 couples  
Music promotion—1 couple  
Secondary education teachers—  
1 couple; 2 women\*  
College teachers—2 couples\*

## KOREA

Field evangelists—9 couples; 2 women  
Religious education publications—  
1 couple; 1 woman  
Seminary teachers—2 couples  
College teachers—1 couple\*  
Dentist—1 couple\*  
Nurse—1 woman

Business manager—1 couple\*  
Student workers—1 couple; 1 woman\*

## MALAYSIA

Field evangelists—8 couples  
English-language pastor—1 couple\*

## OKINAWA

Field evangelist—1 couple  
English-language pastor—1 couple  
Religious education promotion—  
1 couple

## PAKISTAN

Field evangelists—4 couples  
Missionary children's dorm parents—  
1 couple\*  
Industrial teacher—1 couple  
Physician—1 couple  
Nurses—2 women  
Hospital administrator—1 couple  
Para-medical worker—1 woman

## PHILIPPINES

Field evangelists—8 couples; 1 woman  
English-language pastor—1 couple\*  
Student worker—1 couple

## TAIWAN

Field evangelists—9 couples; 3 women  
English-language pastor—1 couple  
Music promotion—1 couple  
Book Store manager—1 couple  
Business manager—1 couple  
Student workers—1 couple; 3 women

## THAILAND

Field evangelists—8 couples; 1 woman  
Nurse—1 woman  
Publication workers—1 couple; 1 woman

## VIETNAM

Field evangelists—6 couples  
Youth worker—1 couple  
Business manager—1 couple

All personnel needs statistics as of May 1, 1967  
\*Could possibly be filled by missionary associate.

“teaching them to observe...”

## FOREIGN MISSIONS CONFERENCES

Ridgecrest, North Carolina, June 15-21, 1967

Glorieta, New Mexico, August 17-23, 1967



## MANDATE TO MINISTER TO THE WORLD

Foreign Mission Board Program • Thursday Evening, June 1, 1967  
Southern Baptist Convention • Miami Beach, Florida (99)