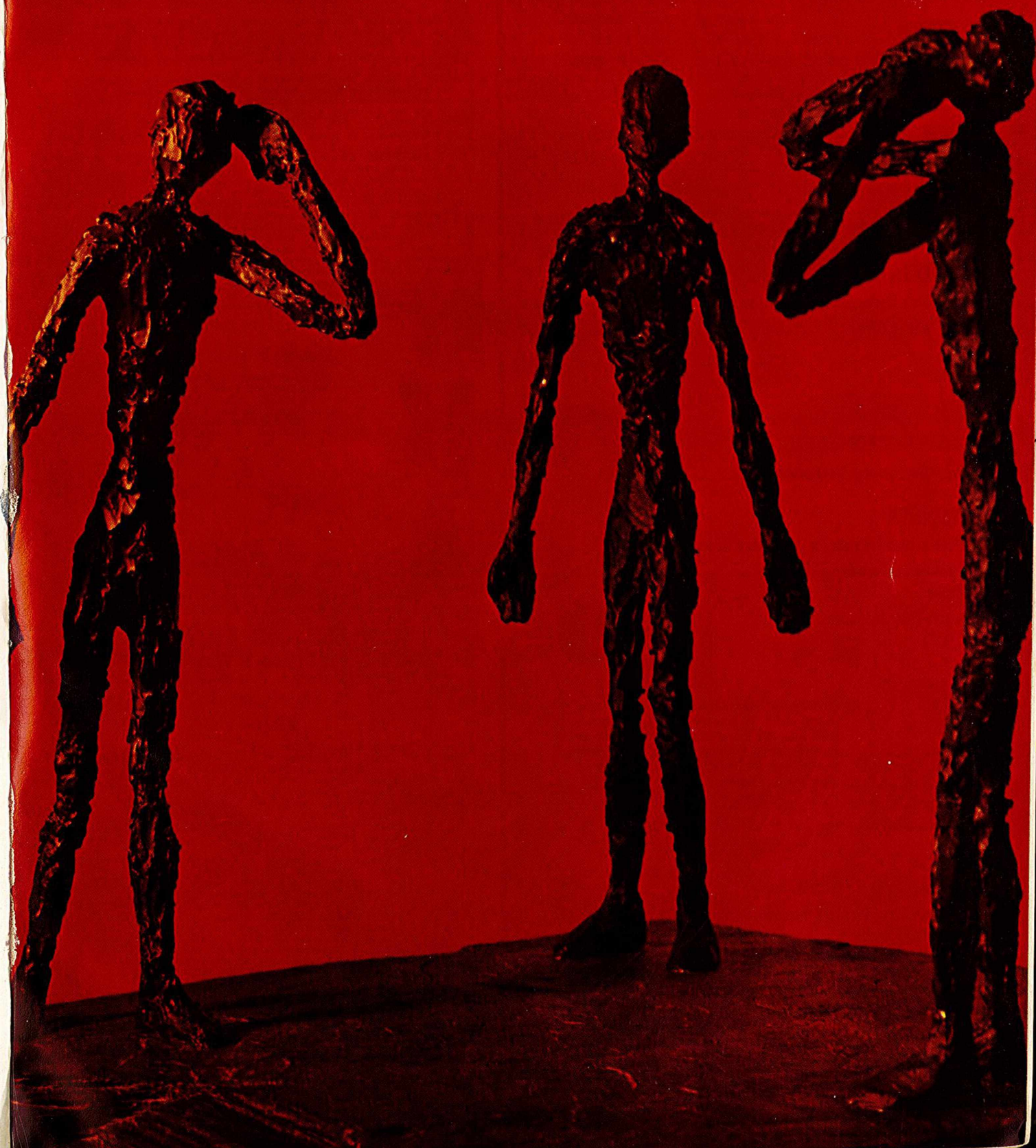


# THE COMMISSION

Southern Baptist Foreign Missions Journal • January 1970





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COVER: "Communication" sculpture by Nancy McNairy, prepared for The Commission. Alan W. Compton reports on effort to improve communication through the medium of television, beginning on page 1. Photo by Lawrence R. Snedden.

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### Art and Missions:

•Chandler Lanier reports on Dugith, the Baptist art gallery in Israel.

•Darrell Wood, Hong Kong, states a Christian view of the arts in missions.

•Norma Young, Japan, explores the art of Sadao Watanabe, Christian printmaker.



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



# THE Commission

January  
1970

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Number 1

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BOB HARPER, Art Editor

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**C**UT TO camera two. Camera one, get a close-up on the announcer. . . . Dolly in. Tighten it up! That's it.

"OK, take one. Cue the announcer. . . . Cue him!

"Bring the music up under him. . . . Stand by for title. . . . Cut to slide. Music up and hold it.

"All right, we're going to black—bring the music out as we fade. That's it. Great!

"Thanks, everyone. You did fine. OK, we'll be ready to tape it in three minutes, so keep loose."

So another television program comes to the final stages of production. It will not be just another "show," but rather will be the presentation of the gospel message through the most communicative medium available today.

The director "calling the shots" could have been a layman from Bermuda, or a pastor from Guyana, a missionary from Brazil, or a housewife from Argentina. Or he might have been from any one of the 20 countries in Latin America or Middle America and the Caribbean where Southern Baptists are cooperating in the presentation of the gospel.

He may well have been trained in one of three television workshops conducted in those areas under sponsorship of the Foreign Mission Board. [Compton was director of the workshops.]

Workshop "graduates" have returned encouraging reports.

—In Costa Rica the Baptist Mission has been producing a live children's program on television. The format has "Uncle Baptist" gathering children around him to tell stories.

—In Ecuador Missionary James C. Muse, Jr., is producing a regular five-minute weekly feature. He has also prepared some special TV productions.

—In Guatemala Jorge Rousselin and Missionary William W. Stennett have collaborated in producing spot announcements.

—In Argentina hour-long TV specials have been produced for occasions such as Christmas and Easter. Mr. and Mrs. Francisco Pons have been involved in

this work. In fact, Mrs. Pons received recognition from the television industry in Argentina for one program she wrote.

—In Brazil Ramos Andre has produced several TV specials using basically the Baptist seminary choir at Recife.

—In Honduras Harold Hurst has been doing live television for years.

The television workshops grew out of a need created by the fact that television has a merciless appetite for material. Unlike radio, that which is seen is recalled more readily. In order to maintain an audience for the television message, something different must be presented with each transmission.

Material for television in Central and South America at first was provided through films dubbed (box, p. 3) into Spanish and Portuguese, using initially

the Southern Baptist "The Answer" series and later dubbing other materials, such as "The Book of Acts."

The first real breakthrough for television use came when Frank K. Means, then area secretary for all Latin America (now secretary for Spanish America after the larger area was divided), in response to the immediate need for filmed materials to be used in the opportunity areas, called on the Southern Baptist Radio and Television Commission to help in preparation.

With the cooperation of the commission's Jerome Pillow, the first films were dubbed in Spanish in Miami, Florida, in a studio staffed by Cuban refugees. The operation was moved to Mexico City when I was named radio-TV representative for Latin America in 1965. In Brazil Missionary Gene H. Wise began the dubbing of the same materials into Portuguese.

As the film-dubbing process continued two things were noticed. First, the supply of films available for dubbing was rapidly being depleted.

Second, although their effectiveness had been noticeable and their availability invaluable, the imported and dubbed programs did not reach the highest level of communication desired. The reason was that most of the films, except those biblical or documentary in nature, dealt with

# that they might see

*Recording studio, Mexico City, where sound track elements are combined.*

GERALD S. HARVEY

**By Alan W. Compton**



plots not indigenous to the area where they were shown. Viewers were impressed with the quality and the message, but reacted as they would to anything of foreign origin: "How does this apply to me?"

The problem was threefold: (1) How to provide more materials; (2) how to make them indigenous to the culture; (3) how to keep the standards of quality already established.

Increased local production was imperative. Several countries had produced national programs, but in no case had those concerned received training. They operated as missionaries always have—on initiative created by opportunity and need.

To help meet the need, three regional TV workshops were planned, to be of two weeks duration each. Representatives from the countries involved would be invited and would return home to conduct national workshops.

Television studio facilities were sought where actual laboratory teaching could be carried out. The clinics could not deal only in theory. They had to be workshops.

Two workshops were planned for Spanish America. One was set at San José, Costa Rica, in late April and early May, 1968, for Ecuador, Colombia, Venezuela, Honduras, Guatemala, Mexico, and Costa Rica.

The second Spanish workshop was planned for Buenos Aires, Argentina, in late November and early December, 1968, for Brazil and southern countries.

The final workshop was to be staged at Kingston, Jamaica, in June, 1969, to

serve equatorial Brazil and countries of the Caribbean.

Locating studios was expected to be a problem. It wasn't. With amazing ease they were provided, with help on the local scene from missionaries and nationals who had made previous contacts with the stations.

In San José the nation's largest station, Channel 7, did not go on the air until mid-afternoon, so laboratory work was scheduled in the morning without interfering with their broadcast day.

In Buenos Aires well-equipped studios were secured at El Salvador University, the only school in Argentina where serious teaching in television is being done. The school was on vacation, and we had complete access to facilities.

In Kingston the island's only studio,

the facility of the Jamaica Broadcasting Company, was made available.

In every case local residents reported that station management and personnel were deeply impressed to learn that we were interested in producing programs locally and in seeking quality.

When I was interviewed by a news commentator in Kingston on the editorial portion of the evening newscast, he remarked that he was pleased to see that someone was trying to improve religious broadcasting.

The planned curriculum was intensive. We all knew that in two weeks the students could not become professionals in a medium where others had taken years to become expert. It was hoped, however, that all would receive enough skills to play the role of writers and producers.



CHARLES TATUM



CHARLES TATUM

In TV workshops participants alternated at various production posts to get practical experience. At microphone during Jamaica workshop are (above) Ernest E. Brown, Sr., missionary to the Bahamas, and (at left) Missionary Harold W. Lewis, Trinidad, and Lee Mills, son of Missionaries Dottson and Betty Mills, Jamaica. Below: Alan Compton checks a script at Baptist studio, Mexico City.

GERALD S. HARVEY





A television producer may see to the writing of the script, collect the materials and talent for the program, but then leave the actual production to the station director. Hopefully, in some cases those who attended will be able to direct their own programs. Most channels will not allow this, but if the individual Baptist is familiar with the medium he will be respected by the station personnel when they arrive to carry out the production.

Therefore, as much as possible was taught in the workshops concerning script writing, production, and direction. To become familiar with these different areas, each student was required to write and produce two scripts for programs of five to ten minutes duration, as well as two one-minute spot announcements.

The participants naturally thought of electronics first in terms of radio, for they had listened to radio all their lives. Their first scripts thus were little more than visualized radio, overloaded with audio—the spoken word. They had to learn that sight serves better to communicate than sound. Sound is to be an auxiliary to sight.

The students also were shown how to use spot announcements of a minute or less. Usually they had thought in terms of 30-minute program format, but a lot can be said in a minute. Their attitudes about formats were expanded to seek higher viewer interest. No longer are they limited to a preaching format.

Production was carried out in the studios. Participants were formed into teams, and the work positions were rotated so that every student filled the following positions several times: director, audio engineer, cameraman, lighting technician, floor manager, switcher (the button-pusher; in some stations the director does this, but in the workshops the task was separated in the hope that some students, although not allowed to switch in their local situations, might be permitted to direct), boom microphone operator, observer on the film chain, scenery and graphics supervisor.

Each production was video-taped for evaluation. The students knew they were beginning to learn when they were able to see their own mistakes, as well as those of their co-workers.

The workshop's teachers were all missionaries who had received previous TV training. Missionaries David Stull (Chile) and Thomas L. Watson (Peru) assisted in Buenos Aires. Each is mass media coordinator in his country. Assisting in Costa Rica and Jamaica were Missionary David P. Daniell, mass media coordinator for Mexico, and Clark Scanlon, Caribbean field representative who formerly served in Guatemala where he used television extensively.

Watson, Stull, and Scanlon had received training at Texas Christian Uni-



Actors in Mexico City rehearse lines for film dubbing. GERALD S. HARVEY

## The Art of Dubbing

Film dubbing, a fascinating process, requires the combined efforts of many professionals.

First the film scripts go to the studio director. He determines the cost and calculates the time required.

Next the scripts are turned over to a translator trained in this art. Indeed it is an art. Spanish words must be selected that carry not only the exact meanings as in English but also match as nearly as possible the English movement of the lips. The translator must be as familiar with the original language as with the language being dubbed.

Those sponsoring the production still must check and recheck to be certain no meanings have been changed, especially in dubbing biblical films. On the other hand, for films with a modern plot emanating from a foreign culture, the more the translation can be adapted to the area, the better.

After script translation the production is assigned to a director. He chooses actors who best fit the film characters. The actors may be movie personalities, often the case in Mexico. But the bulk of the personnel used for dubbing are radio dramatic actors, since they have far more

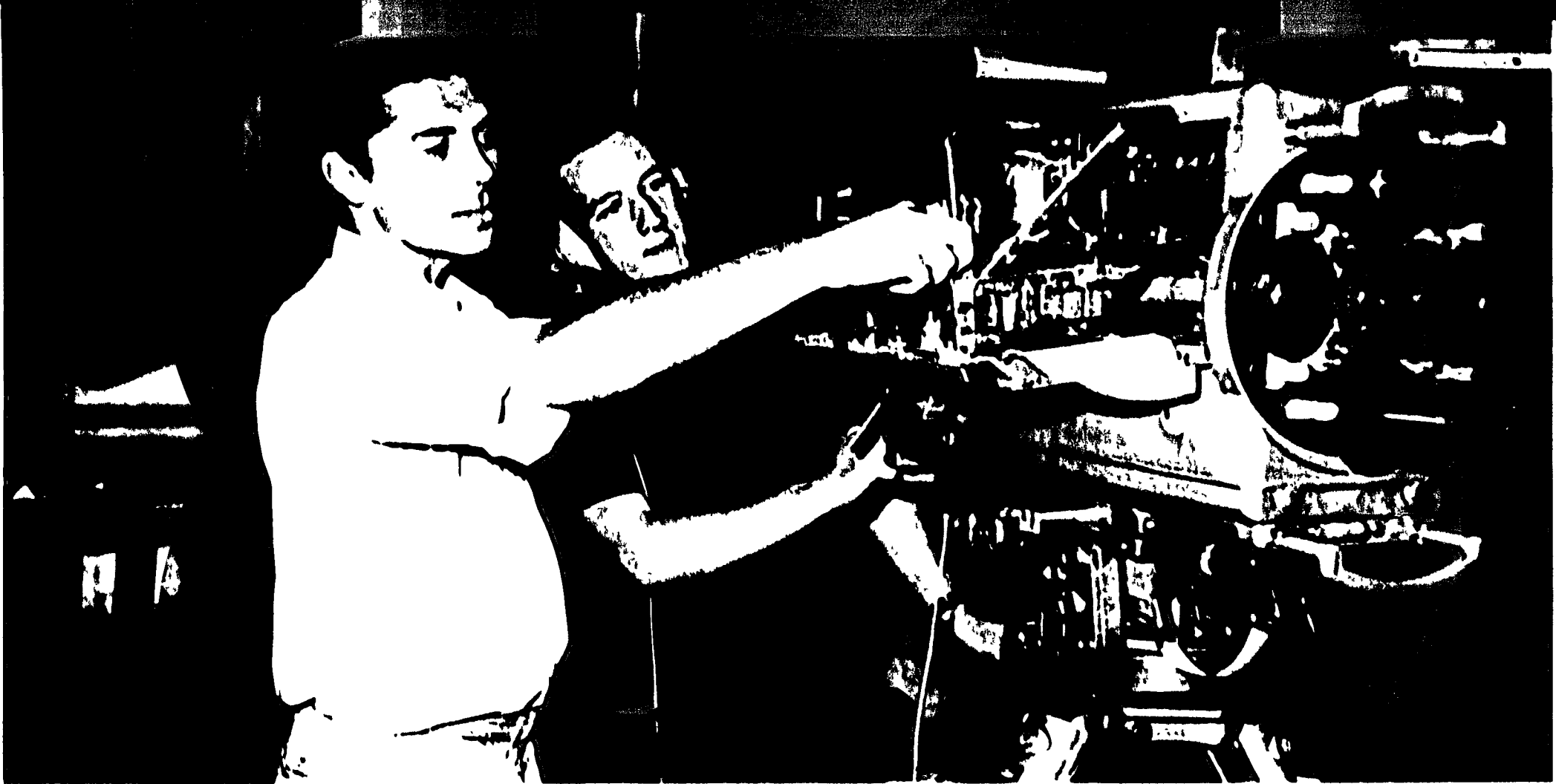
experience than movie actors in placing characterization in their voices.

Dialogues and narrations are recorded on ordinary quarter-inch tape in a studio resembling a radio studio, except for the movie screen in front of the actors. The work copy of the film is cut in loops, which usually run about 25 seconds each. A loop is projected silently on the screen in front of the actors, who read their lines, seeking to synchronize as closely as possible with the lip movement.

The loop may pass several times for practice. Then the director begins recording. Each try at recording is a "take." Several takes may be recorded, the last one usually being the one used. As many as 12 takes may be recorded in difficult passages where there is odd movement of the lips that make the dubbed language seem awkward coming from the actor's mouth on screen.

After dialogues and narrations are recorded, the process continues with use of several pieces of specialized equipment, addition of sound effects, music, and mixing and synchronizing elements. Finally the finished product is transferred to a duplicating negative.

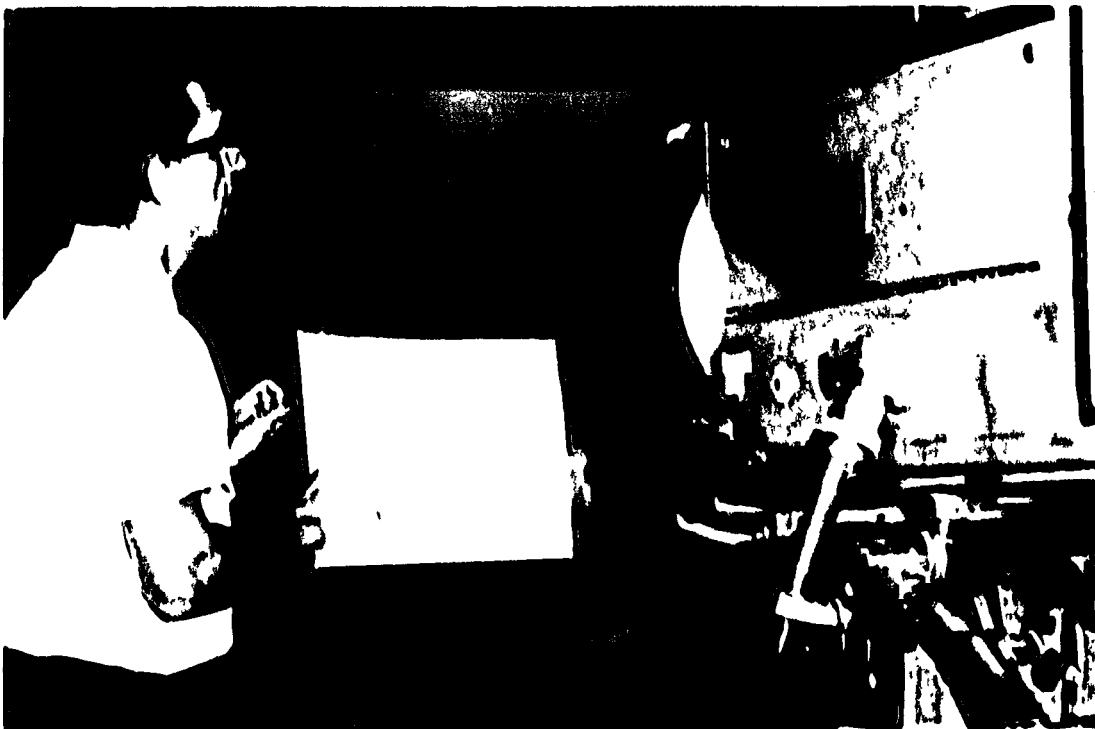
—ALAN COMPTON



PHOTOS THIS PAGE BY JAMES O. YEEL, JR.

*At workshop in Argentina, station engineer "lines up" camera (a daily routine) for Baptist layman from Uruguay.*

*Missionary O. D. Martin, Brazil, prepares graphic effect for spot.*



*Workshop student handles audio control board.*



versity while on furlough, and Daniell had previous commercial experience in Texas. I served in all three workshops.\*

Each teacher recognized the need to adapt to the specific situation. In many ways television in the southern part of the continent is different from that in the rest of the region. The faculty also tried to stimulate in the students the desire to continue their training after returning home, as well as to share their newly acquired knowledge.

To see the expressions of fulfillment as the students watched the playback of their productions gave the teachers their greatest satisfaction. Most students had never even visited a television studio before entering the workshop. Everyone realized there was much to learn, but it was amazing to note how much the students did achieve in only two weeks.

An even greater satisfaction has been

\*Compton's commercial experience came in Wilmington, Raleigh, and Dunn, N.C. He received formal training in broadcasting as his major subject at the University of North Carolina.

to hear from these students about how they have put their knowledge to use.

—In Peru Missionary Thomas L. Watson has produced TV spot announcements, and Missionary Steve Ditmore prepares periodic live productions in Piura.

—In Argentina Eufasio Delros, a psychiatrist who is also a pastor, reported "a new world opened" to him after a workshop. In his local TV productions, "now it is not speeches I deliver, but instead I try to illustrate the message with films, slides, and graphics" as he was taught in the workshop.

At the request of station officials, Delros began a cultural-scientific program with religious applications, "The Space Era." As script writer and narrator he was given liberty of presenting religious messages during the programs. A local newspaperman invited him to appear on a new TV roundtable.

The pastor also broadcasts on the only local radio station twice a week.

"Believers take me to visit their friends and introduce me as the doctor who speaks over the radio," he wrote. "I have established contact with several families, and some persons have come to the services."

Added the pastor-doctor: "The radio and television programs have given us prestige in the city, and the 'image' of the Baptist church has improved."

—In Jamaica after the workshop the local station began using filmed Baptist series, and the door is open for more programs.

Perhaps all three problems related to television have not been solved, but the workshops were a beginning. People are responding because they are seeing the gospel presented on television in their own environment on subjects related to them.

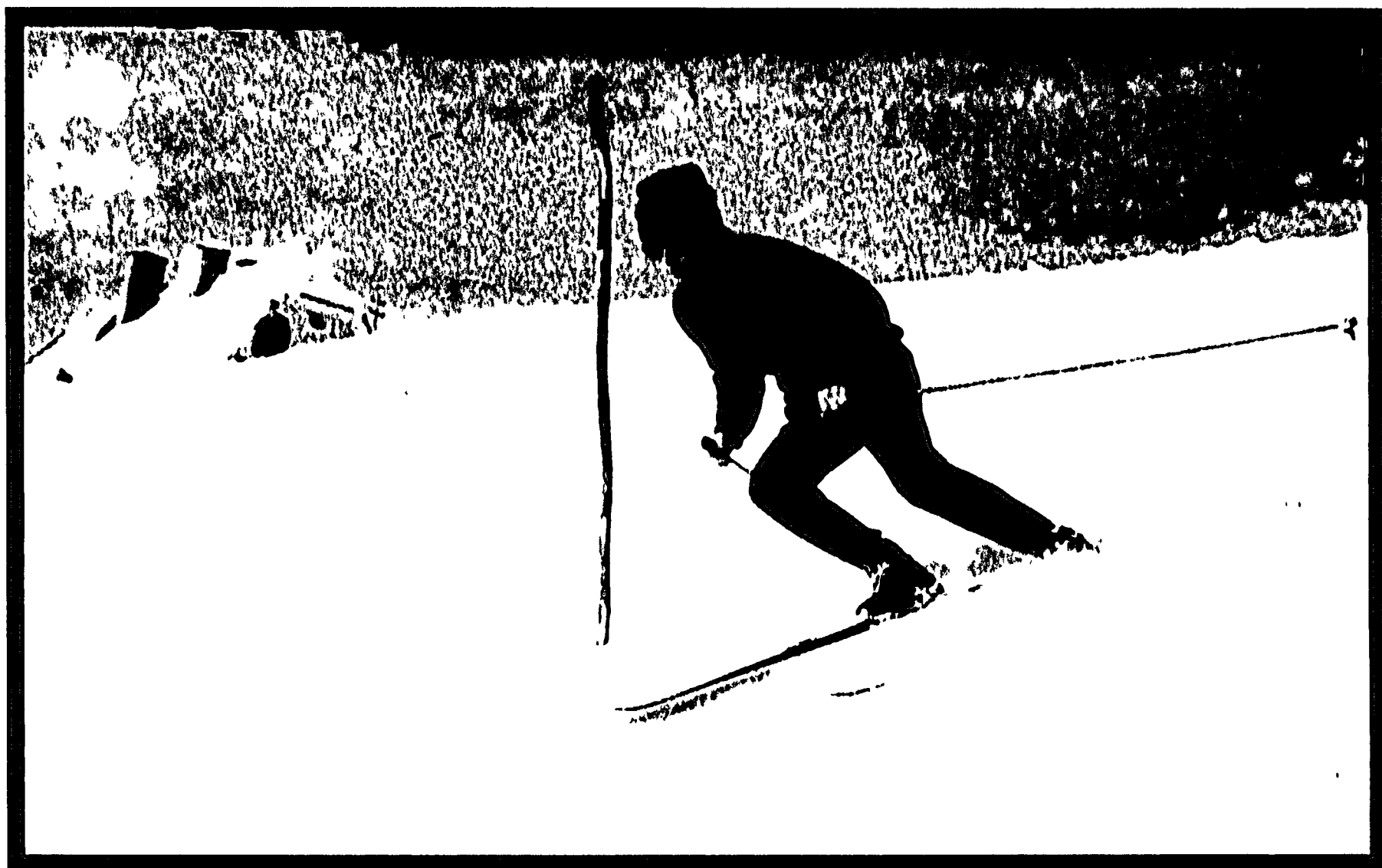
The workshops were a starting point. Much remains to be done before we take full advantage of this medium placed at our disposal so that they might see.



**AUSTRIA**

# youth center

*European Style*



*Young Austrian races during ski retreat sponsored by Baptist youth center in Salzburg.*

**By Perry Bassett**

*Missionary journeyman in Austria*

IT IS A QUIANT, little place, the Baptist Youth Center of Salzburg, quietly snuggled among several shops and office buildings in an area of the city's central business district.

Outside rests a small sign. On it is a huge mod-art bubble with *Jugendzentrum* (youth center) molded to its form. Hundreds of people, young and old, stare curiously at the sign and peer through the windows as they pass by on their way to work, browsing through shops, or going to the nearby theater.

The size and obscuring compactness of the buildings have not limited the role the center has played in changing the lives of many young people. Since it opened in April, 1968, contact has been made with more than 500 youth. They have come with problems, with serious

questions about Christianity and its meaning, or simply in curiosity at this new appearance on the Bergstrasse.

Some 35 young people have professed faith in Christ due to the ministry of the center.

The center exists in an atmosphere where religion is in abundance and where the terminology and tradition of Christianity are familiar to all but not experienced in life.

The center has also served to revitalize the energy and commitment of other Baptist youth groups in Austria. Other churches have begun speaking of the need for a special outreach for youth. In fact, one Baptist church in Vienna is now converting its basement area into a gathering point for young people.

How has the youth center succeeded

*Missionary Bill Wagner (without coat) leads young men in Bible study at the center.*

*Below: Casual music and table football at Salzburg center.*

in a country where success among Baptists has been a problem for 100 years?

Three basic strategies are involved:

(1) Confront young people honestly and simply with the claims of Jesus Christ on a personal level.

(2) Keep freshness in atmosphere and thought in programs and approach.

(3) Maintain an informal, go-between position with the mass of young people on one hand and an image of the state church on the other—an image most youth fear and believe meaningless because of its contradictions with the facts and problems of life.

Austrian youth want honesty. They respond to compassionate concern. They are looking for the genuine. Most of them have never been confronted with much of any significance. They seek meaning and purpose to fill the vacuum left by the organized church system as they know it.

These young people have never been provoked to the kind of deep questioning about a religious faith that personal confrontation at the center demands. In the face of a destructive and negative nature among youth, we at the center have sought honestly and simply, but positively, to proclaim on a personal level what it means to receive Christ. Those who come to the center find an atmosphere and flavor of life with joyous energy and vitality, unartificial—a flavor they have not seen elsewhere and which they desire.

Freshness is closely related to confrontation. The vigor and joy of the young people working at the center coexist with continual effort to recognize and deal with the personal problems of non-believers as well as those of maturing Christians. Real needs and crises in their lives are not ignored.

The third idea refers to the center's position as an arm or branch of Baptist work. Being unique, the center has not presented the traditional image of the church held by most youth. The young person does not think "church" when he enters the center. In this casual atmosphere the walls of separation and hardness between church and youth have, in most cases, fallen.

The youth center stands to fill the gap and lack of understanding regarding New Testament Christianity, to hear youth with their problems in, and fears about, society, and to proclaim what it means

to know Christ in this situation.

Young people are not usually invited to come to the church first. The preferred order puts first a confrontation with Christ, and the center is intended for this. After a young person has responded in commitment to Christ, we attempt to help him develop a positive, healthy understanding and desire for a local New Testament church, preferably a Baptist one if he has no church background or inclination.

In three simple ways these principles are implemented:

—person-to-person discussion in the center throughout the week;

—a regularly planned weekend youth meeting that carries current programs covering the spectrum of youth needs;

—special emphases experimenting with various methods in an effort to attract young people to the center.

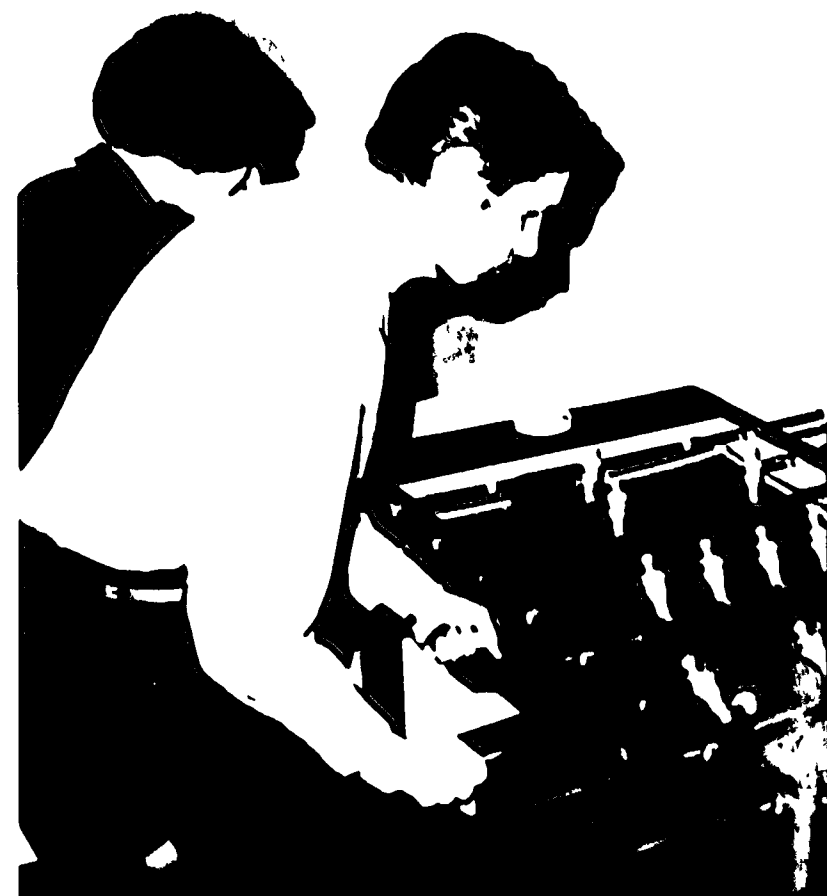
The person-to-person approach refers to the daily open hours at the center when we seek to get to know young people, understand their problems, and discuss their questions. The stereo music, piano, small library, table tennis, and miniature football game are ways of creating the informal and casual atmosphere in which barriers can be penetrated.

This is fitting warm-up for the organized meeting on Sunday evening, evangelistic in nature, creatively planned by young people of the Salzburg Baptist Church. Programs range from Sunday-style preaching to small group discussion on a given topic. There may be a motion picture, a "singspiration," Bible study, testimonies from young people, or question-and-answer sessions.

At a Bible study hour early on Sunday evening materials on the Christian life, prepared by German Baptists, are being used. Three groups meet. I teach a section for new young people—the questioners or seekers. William L. (Bill) Wagner, Southern Baptist missionary and fraternal representative to Austrian Baptists, leads the advanced young men. Mrs. Wagner conducts the course for the girls who are Christians.

In my group are individuals who have inquired about God or about the youth center and its purposes. Currently we are using *54 Questions for Christians*, a book that tackles many questions asked by youth outside the church.

Special emphases throughout the year







are perhaps best explained by one example. In December, 1968, a "coffee-bar" series of meetings was conducted. We arranged the center similar to a coffeehouse and invited youth each night Wednesday through Sunday. Those who came heard a team share Christ through music, testimony, and preaching.

Only 20 young persons showed up the first evening. The number and interest increased nightly until about 100 attended Sunday. Young people from the Baptist church sat at tables with newcomers, getting acquainted and exploring reactions to program content.

The format opened with a 30-minute program—singing intermixed with personal testimony by youth and a short message from a team member. After a 15- or 20-minute pause for informal conversation came a similar program period, followed by yet another pause for discussion and response around the tables.

By week's end perhaps ten young persons had professed faith in Christ.

Last spring, in cooperation with the Lutheran church, a youth rally weekend was sponsored—on Friday a Billy Graham film; on Saturday evening a widely known youth leader. Total attendance reached about 350. Some lasting initial contacts were made with young people of Salzburg.

These examples may not seem impressive when compared with the quantitative success many Baptist churches in the States experience. But though we are concerned with reaching as many youth as possible, our "success" rests in quality—hoping to build in the new Christians a deep commitment.

Paramount is the effort to cause Austrian youth to think for themselves regarding their Christian lives and to understand their Christian faith. Religion and its symbols are abundant, but vibrant Christianity is a thing scarcely known except for that recorded in history books.

In terms of spiritual awakenings, or at least renewal among churches, Austria has usually been omitted. It has been labeled the burial ground for missionaries. Youth have for years ignored the established state church.

More than 90 percent of the 7.4 million population have been educated in the tradition of the state church. They already speak its terminology. Much of our task is to lead youth to think deeply

as individuals and to be honestly receptive to Christ, whom previously they may have thought about only in a token sense to appease family and educational demands.

Many have had this experience at the youth center. They have helped illuminate it as a bastion of genuine proclamation of living Christianity. For many youth it exemplifies the difference between traditional, boringly hopeless religion and the vibrancy and adventure that should characterize disciples of Christ.

The lives of two young men who came in contact with the center in its early days testify to the center's influence.

While the center was located in the basement of Bill Wagner's home one young man was changed dramatically after he discovered the way to Christ. He had spent considerable time in the entertainment spots of Salzburg, but, still restless, he felt he somehow lacked the direction and meaning he sought.

At the center one night he was deeply impressed by the young people he met. He saw a radiance he was missing. Before long he had been converted and baptized. Now he attends a European Bible school in preparation for vocational Christian service.

The other teen-ager had been reared in a Christian tradition, and was relatively near the church. Through the youth center he was awakened to his need of Christ. The center has played a continuing, significant role in widening his vision and deepening his Christian life.

He, too, is now planning to enter some vocational Christian service. He is studying classical guitar and in all of his schoolwork is among the top in his class.

These examples point to the key for the uniqueness of the Baptist Youth Center of Salzburg: God is working here in individual lives.

Some people may not recognize any drama in all this, but the plain fact is that at the center gather a bunch of excited young people who want earnestly to do everything possible to bring other youth to Christ.

It is one thing to read about situations where powerful Christian lives are being born. It is quite another to observe such a situation. It is even more satisfying to have the joy of living amid such circumstances every day.



*Mrs. Marion Fray,  
missionary, calls  
Sanyati hospital  
while Mrs. Sraba's  
father waits.*



# Little 'Airplane'

Text by Eunice Harvey

Photos by Gerald S. Harvey

*Missionaries in Rhodesia*

**T**HEY named him Ndege—"airplane." He's a tiny baby boy in a rural area of Rhodesia. But he is also a living testimony to the power of God and to the love of God in the lives of Christian people.

Ndege bears his testimony in a community where until recently there was no evangelical Christian witness.

The chain of events began when Mrs. Evelyn Siziba was unable to give birth to her sixth child. Her husband, like many others, was away from home, working in one of the towns. So Mrs. Siziba's father walked the ten miles to the Sessami Baptist Clinic.

There he found Mrs. Marion G. (Bud) Fray, Jr., a missionary, and reported the situation: his daughter had been in labor a day and a half; the baby was



*Top to bottom:  
Missionary Marlon (Bud)  
Fray and MAF pilot  
load stretcher for airdrop.  
Takeoff from Sessami.  
Patient is carried across  
river to ambulance.*



*At Sanyati Baptist Hospital Mrs. Siziba undergoes emergency cesarean section. At left: Missionary Nurse Mary Clark administers anesthetic. Below: Prayer precedes surgery; left to right—Miss Clark; Missionary Dr. Frances Greenway; Nurse Grace Makomichi; Missionary Journeyman Nurse Lora Taylor; and Mrs. Matangazi.*





not in the right position, and one arm had come first; the mother could not deliver the child, and she could not live long without help.

By radio Mrs. Fray informed Sanyati Baptist Hospital and advised them to be ready for emergency surgery as soon as Mrs. Siziba arrived.

Fortunately the Missionary Aviation Fellowship airplane and pilot were in the area. But first it would be necessary to transport the patient from her home to the airstrip at Sessami. A flooded river blocked the ambulance from reaching her village, so the first part of the trip must be by other means.

Ted Ludlow, the MAF pilot, and Missionary Bud Fray tied a stretcher to the side of the small plane. Then with Fray along to show the way, the plane took off for Mrs. Siziba's village. Before the two men reached the village they spotted a tiny procession moving along the path toward the river. Relatives had



placed Mrs. Siziba in a wheelbarrow and were making their way toward Sessami.

Circling the group, Fray and Ludlow dropped the stretcher, and the patient was placed on it for the trip to the river, while the plane returned to the airstrip. By the time the procession reached the river, Fray had arrived with the ambulance and joined the group as they waded the swollen stream with the stretcher.

In quick succession followed the ambulance ride to the airstrip, the plane trip to the Baptist Hospital at Sanyati, the treatment by a skilled missionary doctor, and the use of modern surgery. All were used by God to perform a miracle.

A radio message carried the word back to Sessami: mother and baby were both alive and doing well.

For more than a month Mrs. Siziba was a patient at the hospital. She and

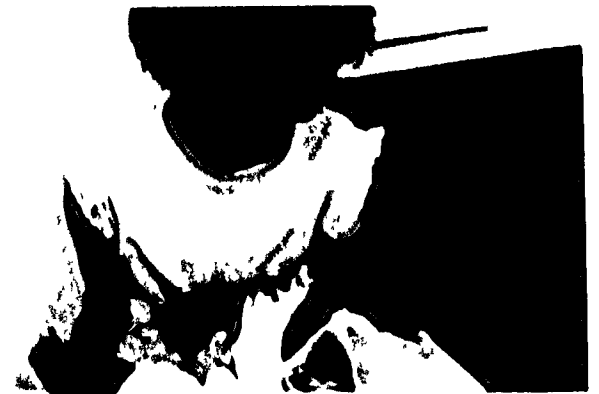


*Dr. Greenway during surgery.*

*Mrs. Matangazi assists.*



*Joy Harvey, daughter of the  
Gerald Harveys, holds Ndege.*



*Ndege—little "Airplane."*



*Chaplain Semwayo  
reads Bible to  
new mother.*



her young son received the best of care. The hospital chaplain, Rev. Semwayo, read the Bible with her. Members of the hospital staff witnessed to her. She heard the hymns and worship services broadcast over the hospital's speaker system. When she was able to move about, she listened to the gospel preached daily in the hospital chapel.

The MAF plane landed one Sunday morning to return Mrs. Siziba and little "Airplane" to their home. The Frays and a group of well-wishers greeted them at Sessami. By pickup truck, the missionary couple and the mother and



her new son started the last leg of the trip home.

On the way they stopped at a small Baptist church, where Wireless Lunga, a lay preacher, and his congregation were waiting to join them. Members piled into the back of the truck and the journey continued until the truck broke down. Then everyone walked the rest of the way, singing happily as they moved along the bush path.

At Mrs. Siziba's kraal, her husband, family, and friends waited to joyfully welcome home mother and child. The women, cupping their hands to their mouths, sounded their traditional shouts of celebration.

In front of the new mother's house the entire group assembled for the first

*Bud Fray conducts the first preaching service ever held in Ndege's village.*



*Ready to leave,  
Mrs. Siziba  
and Ndege  
say farewell  
to Dr. Greenway.*



*Little "Airplane" leads the procession home.*



evangelical Christian service ever held in the community. Fray preached, and when the service was over the people asked for more. Moving into the shade of trees, the entire group took part in a second worship service.

Ndege's father and grandfather told how grateful they were for what had been done for their family. Arrangements were made for Lunga and members of his church to return regularly for preaching services. The little mud-and-pole church five miles away thus began a new preaching point.

Equally important is the witness of Ndege—little "Airplane." He is a daily reminder of what God can do.

# A NEW DECADE

By Baker J. Cauthen



**T**HE '70s are here! Their coming has been anticipated with eagerness, concern, hope, and apprehension. The world is caught up in the midst of great crises, the outcome of which will determine much of what the '70s will bring.

Our worldwide Christian responsibilities become accentuated as this decade opens. It is imperative that we share the message of redemption throughout the world in keeping with our Lord's command.

We thank God for the blessings received during the decade which has closed. In 1960 we had 1,381 missionaries serving in 44 countries. At the beginning of this new decade there are 2,492 missionaries serving in 71 countries.

During the decade of the '60s we experienced great efforts in evangelism. The New Life Crusades in Asia, the Brazil national crusade, followed by the Crusade of the Americas will be remembered for years to come. In addition large evangelistic efforts were made in Africa, the Middle East, and Europe. Individual countries and sections of large regions were blessed by evangelistic outreach.

The use of radio and television was greatly extended so that hundreds of broadcasts now tell the story of Jesus.

Entrance was made into new countries, and work was greatly reinforced in those fields that had been opened earlier. Many new types of work were begun. Major emphasis was placed upon the development of churches and the training of leaders. Medical work

provided the point of entry for some of the new fields and a constant strengthening in old fields.

Multiplying needs on the home front command our attention and should receive great reinforcement. We must not, however, allow our eyes to be turned away from the escalating calls from the whole world. This is to be a decade of international responsibility.

The new decade will make special demands upon us for intercessory prayer. We must keep in mind that certain parts of the world can be served only by intercessory prayer at this time, because no funds can be sent, and no people can go, to strengthen the work being done in China and some of the lands behind the Iron Curtain. We must pray that the day will be hastened when those doors can be opened and servants of God can go in to share in Christian witness for our Lord.

Increasing financial resources will be vitally necessary in order for the new decade to bring forth its maximum fruitage. In order to sustain the advance at the rate we have experienced in the decade just closed, the foreign mission enterprise must have each year \$2 million more than the amount required for the preceding year.

During 1969 there were 258 missionaries appointed. This was the largest number for any year in the history of the Foreign Mission Board. It is obvious that the addition of those missionaries in 1969 creates long-range financial responsibilities. For this reason, new money must be added to

the resources of the Board year by year in order to sustain the forward thrust.

We must always keep in mind that the going of missionaries is a spiritual experience. Jesus taught us that we are to pray the Lord of the harvest to send forth laborers into his harvest. If in the new decade we rise to the maximum, churches throughout the entire Convention should address themselves afresh to praying that people from their own congregations may respond to God's calling for missionary service across the world.

The new decade calls us to manifest to a world—through loving service, Christ-honoring attitudes, and the beauty of Christian living—the difference Christ makes when he takes control of a life. Witness abroad is strengthened when the quality of Christian life at the home base is radiant and strong.

Above all, the new decade calls us to high expectation that God will hear and answer prayers in keeping with his will. We must move into this decade with courage, confidence, and joy. We must regard the crises and dangers as challenges to Christian dedication and witness rather than as reasons for drawing back into limited efforts.

Jesus Christ is Lord! God is sovereign! We must proclaim to the ends of the earth that God is able to do exceeding abundantly above all that we ask or think.

This is a new decade of challenge. Let us respond to it in a way that will honor the name of our Saviour.





*Anti-Communist posters at Tokyo street meeting of a Japanese nationalist party.*

# Ferment in Japan

By Worth C. Grant

*Missionary in Japan*

**C**OMMUNISM is wrong! Communism is wrong!

Upon first hearing these words, blaring from the loudspeakers of a spanking new sound truck cruising one of Tokyo's busy streets, I didn't believe my ears. But then I saw the same words printed in large letters on the side of the vehicle.

This incident, which took place a few weeks ago in the world's largest city, brought home to me a new reality of Japan's present-day ferment—political, social, and religious.

For the first time during my almost 20 years in Japan, I heard the voices of the Right. They grow louder with each passing day.

The Left, with its vanguard of radical students, has largely dominated the news, but those days are over. Although the voices from the Left are still being heard, and there is still plenty of

potential trouble from that source, nationalism is again asserting itself in Japan through the increased tempo of many religious and politically oriented groups.

A newcomer to the religious, right-wing forces in Japan is the Christians United against Communism, formerly a religious movement whose stated aim was that of the "unification of Christianity in the world." I was present at their first "Asian Conference" in Tokyo's Kudan Hall recently; 2,000 people attended.

Among other statements made in the usual anti-Communist vein was that by a former University of Tokyo professor. He stated that although Japan had lost the war (World War II) to "the white man," the future of civilization is in the Orient, and since Christianity is of Oriental origin, the hope of Christianity is also in the Orient. Various

speakers lambasted "Western Christianity" for its soft stand on communism, which was repeatedly called the "work of Satan."

In 1970 the ferment now going on in Japan will come to a head, as important and far-reaching decisions about the future of the country must be made. Will Japan move toward the Right or toward the Left?

With the all-important issues of the return of Okinawa and the continuation of the Security Treaty with the U.S. demanding immediate action, the nation will have to take sides.

"Police Raid Munitions Factory at Tokyo Univ. Research Institute." "Arms Cache Seized in Teacher's Room." These were headlines in a recent issue of the *Asahi Evening News*, the English-language edition of *Asahi Shimbun*, the "New York Times" of Japan, which boasts the world's largest



newspaper circulation. Headlines of this sort are not unusual in these days. Raids on headquarters of various radical groups are reported almost every day.

These raids uncover homemade bombs, Molotov cocktails, assorted weapons, maps, and battle plans for "liberating" various train stations of the city. So far, the nation's well-trained riot police have nipped in the bud these revolutionary schemes of the various groups of the radical Left.

The ferment is social as well as political. Miniskirts are in, teen-agers hold hands in public, and the increasing number of teen-age drivers seen in Tokyo's famous traffic jams are evidence of the extent to which old customs are being discarded daily. These sights are also evidence of the affluence of a country where a decade ago the youth wore the dark blue school uniforms, and no girl wore makeup until she had reached the age of at least 20.

This ferment is affecting the churches.

A leading Baptist church in Tokyo had to cancel its fall evangelistic campaign when a radical element of its youth threatened to barricade the church. This group had demanded that the church take its stand on some of the political issues of the day. When the church refused, violence was threatened.

Other Baptist churches have encountered serious problems of a similar nature. Mission schools have been the scene of bitter struggle and boycott by the extremist elements in their student body — usually a small minority.

But the turmoil — to some extent affecting the life of the entire nation — is not exerting an altogether unhealthy influence on the church.

Shuichi Matsumura, pastor of Tokiwadai Baptist Church in Tokyo, told me about recent revival services at his church. People to whom handbills advertising the meetings had been given



responded by attending in the largest numbers of any revival in several years.

Pastor Matsumura's conclusion was that the man in the street, being bombarded by propaganda daily from the Left and the Right, was ready to respond to an appeal to give Christianity a hearing. Matsumura feels that people are searching more than ever before for something spiritual.

Whatever happens in 1970 in Japan, it should be a great year for Christian evangelism. Christians, too, as they see the boldness and enthusiasm of the various political groups, are already asserting their rights of freedom of speech, and are growing bolder in their convictions. I have observed this in the youth of the Japanese congregation where it is my privilege to be pastor in Tokyo.

Seeing this boldness and youthful energy manifest itself in door-to-door visitation in our area of Tokyo renews within me the hope for a breakthrough in Japan for Christ. It could be in 1970.

A young Tokyo student attending an English Bible class (taught by my wife) in our church began to fire sharp questions about the Christian position concerning social dissent. Realizing that these questions were born of a felt need for guidance and direction, the teacher pointed out the instruction of Scripture concerning the place and limits of dissent.

Later, since the student felt he had found someone in whom he could con-

fide, he stated that he had been selected to lead out in a violent student demonstration, but as a result of the study of God's Word he became convinced it was the wrong thing to do. He had pulled out of the group.

Not yet a Christian, still he continues to study the Bible each week, earnestly seeking the truth which brings true freedom.

There are thousands of students such as this one. Caught up in the turmoil of their times, pressed for decisions they are not prepared to make, and pressured into causes they are not altogether in sympathy with, they need a word of assurance, a message that speaks to their inner turmoil.

God's Word has that message, for Christ is that message.

At perhaps the most momentous time in the history of Japan since the end of World War II, it is thrilling to be here to share that message.





Tokyo

# これは 異文化 日本

*Japan is another world, another way of life, other customs and other laws."* Thus Alessandro Valignano wrote, 400 years ago, of his impressions of Japan.

Today—a dynamic nation of about 100 million, the world's leading builder of ships, boasting the world's largest city, owning more television sets than any country except the United States—Japan is still to many people "another world" and "another way of life."

To the world-minded Christian comes the call to preach the gospel to every creature, including these who live in "other worlds." This call carries with it the obligation to know as much as we can about the people of these "other worlds" and to pray intelligently for their conversion.

## The Land And The People

Francis Xavier said of the Japanese: "Among the unbelievers no people can be found to excel them." Politeness, courtesy, kindness, and above all industriousness, are just a few of their well-known character traits. Those who would understand and communicate with these people must not ignore the long history and deeply rooted traditions of their land.

When Japan is mentioned, most people think of cherry blossoms, kimono-clad girls carrying parasols, and Mt. Fuji in the background. This is the picture-postcard Japan which many who visit the country are disappointed not to find.

Instead they see a modern nation with gleaming new office buildings and streets choked with traffic. Almost everyone is dressed in Western-styled clothing. Tokyo looks no more Japanese than does New York City, and at rush hour when millions of commuters jam the fast-moving trains and subways, New York seems tame by comparison.

Most school children know that Japan's burgeoning population lives mainly on four crowded islands. The total land area, slightly less than our state of California, is mostly mountainous.

Japan's industrial plants, which manufacture and export everything from hugh oil tankers to transistors, cameras, and silks, must import almost all of their raw materials. Trade is the economic life's blood of the nation and millions of Japanese people depend upon it for their livelihood. Today, "made in Japan" is a familiar and respected mark the world over.

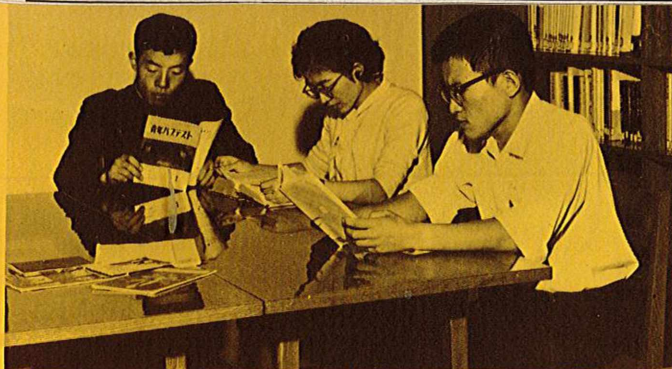
## The Religions

Two religions, Shinto and Buddhism, have done much to mold the character and culture of Japan across the centuries. Shinto, which means "way of the gods," is Japan's indigenous religion. Buddhism was first brought in by missionaries from China and Korea. Neither of the two religions is exclusivistic and it is quite common to hold membership in both. As a result there are more adherents to Shinto and Buddhism than there are people in Japan!

While these two faiths wield a great influence in the traditions and customs of the nation, very few people hold to their teachings as a way of life or really consider themselves as "believers" in the accepted meaning of the word. The fact is that the vast majority of the people have no deep personal faith. Someone has well said, "Although they have innumerable gods, the Japanese pay little attention to any of them."

Since the end of World War II, many so-called "new religions" have come on the scene to exploit the spiritual vacuum which is yet to be filled. The strongest of these groups is *Soka Gakkai*. Like the Nichiren sect of Buddhism from which it split, it is intolerant of all other religions and also strongly nationalistic. It is said to claim 6.5 million households, but this figure is difficult to verify. Leaders of the movement vow to make Soka Gakkai the religion of the country. They have a strong political organization which has been successful in electing a total of twenty-five candidates to the national legislature. Many fear that through this movement fascism will again emerge in the life of the nation.





*Reading room in the Baptist Student Center, Tokyo.*

## The Baptist Story

The first missionaries sent to Japan by Southern Baptists, the John Quincy Rohrsers, left San Francisco in 1860, but were lost at sea. Not until 1889 did our first two couples, the J. W. McCollums and the J. A. Brunsons, arrive. Meantime other Protestant groups, most notably Church of England, Congregational, and Presbyterian, started their work in the early 1860s and are among the stronger churches today. Most Protestant denominations now belong to the United Church of Christ in Japan, which has the largest membership (about 200,000) of any Protestant group. The ecumenical influence in Japan is now and has through the years been very strong.

Prior to the outbreak of World War II, Southern Baptist work was concentrated on the southern island of Kyushu, where two mission schools, Seinan Jo Gakuin at Kokura and Seinan Gakuin at Fukuoka, had been established. After the war, sixteen churches, which independently of each other had withdrawn from the United Church of Christ in Japan, organized the Japan Baptist Convention (April, 1947). With a membership of about a thousand, Baptist work began anew.

In the postwar years, Southern Baptists through their Foreign Mission Board have placed in Japan a missionary force of over 150. They labor in a cooperative evangelistic endeavor with more than 200 Japanese pastors and just over 20,000 members in 247 churches and missions.

The mission schools enrol over 8,000 students, and the Baptist church kindergartens minister daily to several thousand children and their parents. The theological department of Seinan Gakuin serves as a Baptist seminary for Japan.

The Baptist hospital at Kyoto ministers to thousands of patients annually with its staff of Japanese and missionary medical personnel.

Through the Baptist publishing house, Jordan Press, Christian literature is produced for both Christians and non-Christians. Baptist book stores located in four cities tell the message of Christ by means of the printed word. With the highest literacy rate in the world, Japan offers a wide open door of opportunity and challenge for literature evangelism.

Through its Department of Evangelism and the Woman's Missionary Union, the Japan Baptist Convention has sent its own foreign missionaries to Brazil. The home and foreign mission program is supported through the Convention's Cooperative Program and the churches' Week of Prayer offerings.

## The Wide Open Door

According to recent figures, the total number of Christians in Japan, both Protestant and Catholic, is about 965,600. Of this number more than 612,000 are Protestants. Over one twelve-month period their count increased by 18,000. When compared to the 6.5 million households claimed by the Soka Gakkai, this number seems pitifully small. It appears even

smaller when we realize that more than one fourth of all Christians in Japan live in three cities: Tokyo, Osaka, and Kobe. It is estimated that in Tokyo there are about fourteen Christians for every thousand people, whereas in the rural sections the number is more likely one in a thousand. The gospel of Christ has not yet penetrated Japan's rural communities.

The million or more students in Japan's hundreds of colleges and universities present another great area of challenge. In Tokyo alone there are over 900,000 young people enrolled in the capital's numerous institutions of higher learning. Zealous Communist student organizations exist on every campus and are making their appeal daily to the uncommitted. Through the ministry of the Baptist Student Center in Tokyo, students are being offered an alternative to communism. In one year, 12,000 students had the opportunity through Bible study groups to find the Christian answer to the problems of life.

Many thousands of Japanese each year end their lives by committing suicide. The religions of Japan seem little concerned and have no remedy for the despair which overwhelms so many. The gospel alone with its message of forgiveness and hope through Christ can solve a problem such as this.

## The Challenge

Pastor Kiyoki Yuya, Baptist leader and dean of Baptist pastors in Japan, once told a group of new missionaries, "The soil of Japan is very stony, and you must not lose patience." His words contain much wisdom and a great challenge.

During his first fourteen years of labor in Japan, Dr. Guido F. Verbeck, pioneer missionary of the Reformed Church, had only twelve baptisms. The work is still difficult, but it is not nearly as unproductive as it once was. Even when faithful work brings an encouraging response, the soil is stony. The stakes in this endeavor, however, are worth the very best of Christian effort, of prayer, of giving, of going.

Such a dynamic, talented, cultured nation, with vast spiritual potential could be the key to the evangelization of Asia's millions—if only that potential could be captured for Christ. This is the challenge of missions in Japan today. To give the gospel of Christ to a great nation, now apparently more ready to receive it than ever before, Baptists must mobilize their vast resources and be willing to make a total commitment to God.

Asia, more than Europe, is today communism's number one target. It is the chosen battleground on which Communists are waging their war for the souls of more than half the world's population. The nation of Japan with its advanced technology and industrial know-how, with its skilled, highly educated people, is the key to the Communist conquest of Asia and is, therefore, communism's coveted prize.

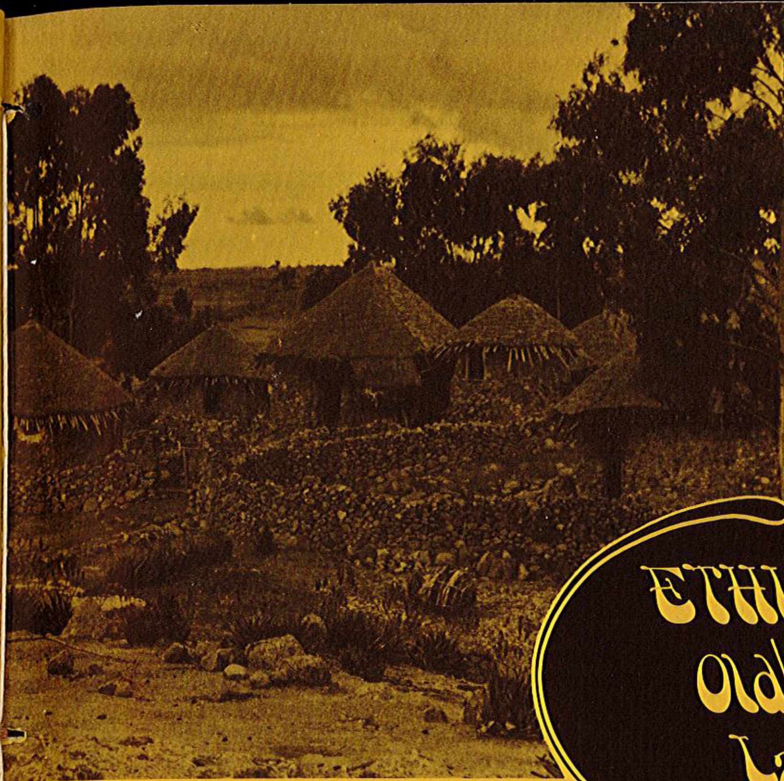
Never before have Baptists in Japan faced such opportunity. Never have the adversaries of the gospel here and elsewhere been more determined to counteract and undermine our every effort. Without our greatly increased fervent prayer support and sacrificial giving, the church here may well lose the battle and be trampled underfoot by pagan totalitarian power.

Will we accept our God-given responsibility and opportunity to share the gospel now? To win Japan?

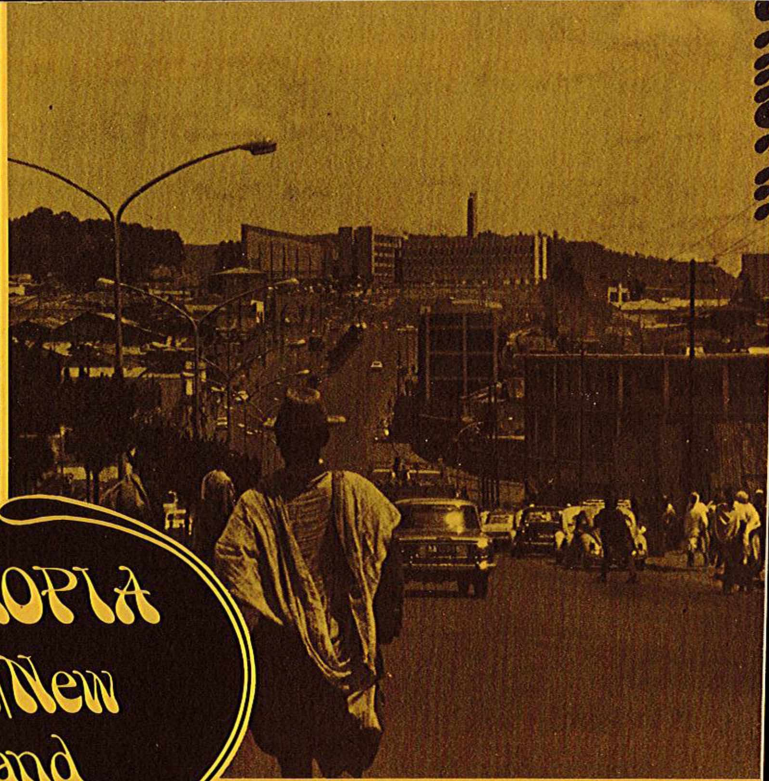
by Worth C. Grant

*Reprints of the above material are available free upon request from Department of Missionary Education and Promotion, Foreign Mission Board, SBC, Box 6597, Richmond, Va. 23230.*





Menz District



Addis Abeba

## ETHIOPIA Old/New Land

By the time America was discovered, Ethiopia had already passed through the reigns of over 200 kings. Today, His Imperial Majesty, Haile Selassie I, is the 255th monarch to rule in this ancient kingdom. Except for one short period, all the kings of Ethiopia have claimed descent from King Solomon and his legendary son by the Queen of Sheba. This land of kings, mentioned in both the Old and New Testaments (Ezekiel 29:10; Acts 8:27), is today as new as it is ancient.

Ethiopians are an admixture of Hamitic and Semitic races. Official estimates claim well over 22 million people in the new/old country. In the recent past, these not African and not Semitic peoples were divided into small feudal kingdoms, hidden away in their mountain fastness. Today they are clamoring for roads, communications, schools, everything that will bridge the chasm from tradition to the new day of technology.

In the fourth century A.D., Christianity was introduced into Ethiopia. It was accepted by the king, and the Ethiopian Orthodox Church became, and is now, the state church. Since there is also religious freedom, one finds Muslims, Orthodox Christians, and evangelical Christians, as well as pagans and the new religious breed of educated materialists. In earlier times, the Orthodox faith was jealously guarded; now with the encroachment of Islam, evangelical Christian missions are encouraged to come and work in the country.

Ethiopia has never been a colony\*; still, in a very real sense, she has entered into the travail of the developing nations of Africa. Part of a whole world seeking spiritual equilibrium, she is also seeking relationship between the old religions and social patterns and the new age. She is like a tree being shaken to its roots by the winds.

### The Old and The New

Nowhere is the changing new Ethiopia so manifest as in the capital city, Addis Abeba, where over 600 thousand persons

\*The emperor had to flee temporarily when Italian troops occupied the nation in 1936-1941.

live. Two thirds of them inhabit the giant market area, day and night a dizzying tangle of humanity. An unending stream of people flows into the city, seeking work and a chance for a better way of life. The university cannot begin to assimilate all who want to earn degrees. The embryonic but expanding industries cannot scratch the surface of the unemployment problem.

The Ethiopian government has long realized that development must not be confined to the capital city. The various ministries have continually sought to recruit young educated citizens for work in the rural areas (provinces). But such people long for the modernity of the city, so it has been difficult to achieve much success in recruiting for rural development. Therefore, the government has invited various mission groups to work in the country if they will minister out in the provinces.

### Religious Opportunity and Response

Many Christian mission bodies, principally evangelical groups, are working in Ethiopia. One group has been here since before the fascist occupation of World War II. Where this mission has labored, there has been a mighty turning to Christ. Such response is being found in many other parts of Ethiopia today.

Most of the traditionally Orthodox areas had been closed to evangelical missions for fear of proselytism. Today, however, these regions are being opened, with gratifying response. Now, missionaries are finding themselves working with peoples who have inherited a mixture of pagan and Christian teachings and are unable to distinguish between them.

Two Baptist groups have been at work in the country. The Baptist General Conference of North America (formerly Swedish-American) has found itself swept up in a vigorous and expanding countryside revival. The Baptist Bible Fellowship, with headquarters in Missouri, U.S.A., has work in largely Muslim territory.

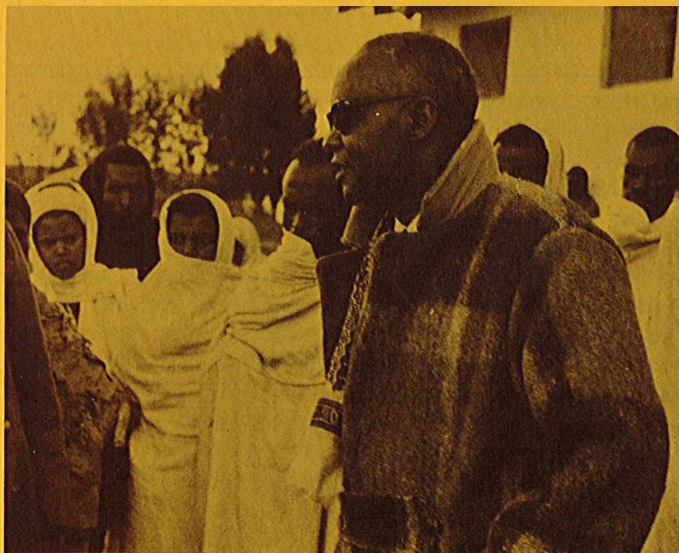




*Learning the Amharic alphabet, Orthodox church school.*



*Missionary Lewis, unloading station wagon, and residents of Menz District.*



*Ethiopian "mediator" who helped open Menz District to missionaries.*

In most countries, and especially in Africa, young people seem to be deaf to the message of Christ. In Ethiopia it is the young educated person who is most responsive to the challenge of the gospel. In Addis Abeba the greatest response to the gospel message is from university students. Wherever one turns, the challenge of the new Ethiopia is in evidence.

### **Southern Baptist Witness**

In 1966, Southern Baptists surveyed the opportunity for beginning a witness in the new/old country of Ethiopia. The Foreign Mission Board's secretary for Africa and a missionary couple, the William E. Lewises (then working in Tanzania), were authorized to make the survey trip.

The Lewises and the John R. Cheynes (formerly in Rhodesia) became the first Southern Baptist missionaries in Ethiopia, going to live in Addis Abeba in 1967 and beginning study of the Amharic language. In early 1968, a medical missionary couple joined them in the Baptist Mission of Ethiopia (S.B.C.). By the end of the next year, there were six couples in the Mission.

Southern Baptists were invited to work in the very heart-land of Ethiopia. No mission group had ever served in Menz District, the homeland of Emperor Haile Selassie, about 150 miles north of Addis Abeba. It was in this district that Southern Baptists' first program of service was planned. At the same time, needing a base in the capital city, one of the missionary couples began evangelistic and publications work there.

Menz, with its mountains, plateaus, and canyons, has no communications system and is basically a land of extremely conservative people. Therefore, the approach of total community development was adopted as the avenue of witness in this area.

Medical clinics, agricultural help, a handcraft school, aid to local schools, introduction of new methods and ideas—all these became a part of the Mission's plan for opening doors of witness for Christ. Evangelistic missionaries with training in special fields became the primary need of Southern Baptists' ministry in Ethiopia. Soon, from other areas where no mission group was working, came the plea that Southern Baptists carry out the same program there. Such pleas can only be answered as God leads others to join in this type of witness in Ethiopia.

With the Baptist Mission of Ethiopia (S.B.C.) yet in its infancy, it is difficult to evaluate the total effectiveness of this new approach to missionary witness. The evident leadership of God—in the time and place of entering and beginning, in the miraculous discovery of specialized personnel, and in the continual opening of doors—gives confidence of fruitful response to this new approach.

In the midst of turbulent times in the new/old land of Ethiopia, the Lord Jesus Christ seems to be speaking through the Baptist Mission and other evangelicals: "Peace, be still." In the Land of Kings, the KING of KINGS is being proclaimed.

by William E. Lewis

*Reprints of the above material are available free upon request from Department of Missionary Education and Promotion, Foreign Mission Board, SBC, Box 6597, Richmond, Va. 23230. This is the board's first leaflet on Ethiopia.*



# FROM THE EDITOR

## Say Something Japanese

MANY SOUTHERN Baptists will be visiting Japan this year, mainly because Tokyo is the site for the Baptist World Alliance Congress, July 12-18. Most U.S. citizens will make the journey in tour groups. Difficulties in verbal communication should not be extreme, since many of the tour leaders have had previous experience with world travel and have been to Japan at least once. Also, many Japanese have attained a speaking knowledge of our language, putting us to shame for our failure to learn theirs. In the major urban areas of that country there should be little difficulty in finding someone who understands English and can help Americans find their way. It might help if we learned to express a few Japanese phrases and sentences.

This isn't absolutely necessary, but it could provide opportunities for promoting good relations.

We present here some phonetically-cast phrases which, if reproduced with a fair degree of accuracy, could be used by the tourist. The syllables that appear in capital letters are to be given enough force to make them primary inflections. The phonetic examples are not exact equivalents of the sounds that the Japanese people make in pronouncing their own language, but they are reasonably comparable and are likely to be understood by persons who frequently hear similar efforts by other Americans.

The letters of our alphabet that we identify as vowels are presented here as parts of phonetic symbols—sounds to be reproduced. The letter *g* is always given the hard sound, as in *gay*. To produce the proper sound for *r* use the forward part of the tongue, almost producing the sound of *l* or *d*. The basic vowel sounds are:

ah—as in <i>hah</i>	u—same as oo but shorter
ai—as in <i>sky</i>	ee—as in <i>keen</i>
eh—as in <i>bet</i>	i—same as ee but shorter
ei—as in <i>day</i>	oh—as in <i>grow</i>
oo—as in <i>noon</i>	oi—as in <i>toy</i>

Now try a few expressions.

Thank you: ah-ri-gah-TOH goh-ZAI-mah-su.

Yes: HAI (sounds like high, but a shorter, quick expulsion of breath).

No: EE-yeh.

Good morning: oh-HAH-yoh.

Good-bye: sah-YOH-nah-rah.

How are you?: ee-KAH-gah des-KAH.

I'm fine, thank you: AH-ri-gah-TOH, GEH-ki deh-su.

Pardon me: goh-MEN-nah-sai.

I am an American: wah-TAH-ku-shi wah ah-MEH-ri-kah-jin des-su.

Next month we will present more expressions, including one way for a person to introduce himself.

## Tokyo Reservations

SURELY they who cannot attend the Baptist World Congress in Tokyo this year will not seriously object to our providing some information for those who are planning to go. The following paragraph was supplied by L. Galen Bradford, Southern Baptist missionary associate who is hospitality coordinator for the preparation committee in Tokyo.

"Since 6,000 rooms at all major hotels in Tokyo are controlled by the Baptist World Alliance preparation committee, in contract with the Hankyu Express International Co., Ltd., reservations for these rooms *cannot be made* by contacting the hotels directly. Requests for reservations should be directed

to the Baptist World Congress preparation committee, Shibuya Baptist Building, 33 Hachiyama-cho, Shibuya-ku, Tokyo, Japan 151 or Baptist World Congress, 1628 Sixteenth St., N.W., Washington, D.C. 20009, and accompanied by registration fee or a certificate that this has been made already. Note: The Japan Baptist Mission office cannot make reservations for you. Further inquiries may be made to L. Galen Bradford, 19/18, 2-chome, Uehara, Uehara Plaza, Apt. 3A, Shibuya-ku, Tokyo, Japan 151, phone 460-8954. We will assist our missionaries any way possible."

## Where Is Your Will?

ON THE SOUTHERN Baptist Convention's calendar of special emphases, January is "Make Your Will" month. For literally thousands of persons it has implications of urgency. Whether morbid or not, vital statistics reveal that some of us will not be around when another January comes.

No adult should risk having his estate disposed of without having predetermined the manner in which he wishes that disposal made. And no matter how small his estate, a person should pre-manage it through the instrumentality of a will.

It is doubtful that anyone intentionally leaves this matter to be decided by the courts. But when such a development does occur, more often than not the results are sad—even tragic. Resources that are the product of a gainful life are dissipated into legal fees and in the directions determined by a court. The end result is quite different from what the person would have indicated had he drawn up a will.

We believe that there are hundreds, if not thousands, of Southern Baptists who intend to leave their estate to Christian causes. It is hoped that this emphasis will spur them to have their wills drawn up without further delay. And for some it should be the occasion for having existing wills reviewed and brought up to date with the present standing of their estates and with the related laws of the states in which they live.

On most of the fields where Southern Baptist foreign missionaries minister and witness there are needs that have remained unfulfilled year after year because the amounts of money made available by Southern Baptists through the Cooperative Program and the Lottie Moon Christmas Offering were sufficient only for maintaining programs and projects already in force and for assuring at least some degree of expansion or growth. Even if dramatic increases were made in these two main channels of foreign mission support there would still remain many unentered doors of opportunity for witness and ministry. Some of these have been entered only because of legacies left to the Foreign Mission Board by persons who so planned and directed their wills. Even more of these open doors can be entered as others use the instrumentality of a will to assure such results.

Every person contemplating the first steps toward making his will should seek sound legal counsel. A will that is not formulated and signed according to the laws of the state in which it is designed is not likely to be valid. Some flaw that only the trained legal mind would detect could nullify the testament's effectiveness as a instrument. The foundation secretary for each state Baptist convention is eager to assist and advise anyone who wishes to explore the procedures by which the denomination or any of its agencies would be named in a will. The Southern Baptist Convention also has as one of its institutions the Southern Baptist Foundation. The names and addresses of all the foundations are given, along with the names of their secretaries, in the directory section of the *Southern Baptist Convention Annual*.



# The Colombian Scene

*Alan P. Neely recently began his second term as a missionary to Colombia, stationed at Cali, where he is a professor at the International Baptist Theological Seminary; he began teaching at the seminary in 1964. During his recent furlough he was interviewed by members of THE COMMISSION staff during two visits to Foreign Mission Board offices, Richmond, Virginia.*

**Dr. Neely, have most of the Baptist seminary students in Colombia grown up in the Baptist denomination?**

I doubt that we could say that "most" of them have grown up under Baptist influence, but I would say that only a small percentage are recent converts to the gospel, and that probably more than half have been in Baptist churches from the time they were adolescents. Southern Baptist missionaries have been in Colombia more than 25 years and nearly 20 years in other countries from which we receive students. These years of work and influence have begun to affect the quality and capacity of our students.

**In what way?**

In the students' knowledge and understanding of the Bible, for example; also in their familiarity with Baptist polity and doctrine. Their musical ability and knowledge has also improved, as well as their educational and social levels. There is little doubt in the minds of us who work in Latin America that the gospel tends to raise the level of those who receive it. There is plenty of evidence.

**Is there any sense in which the seminary might dampen the initiative or cultural contributions of the students?**

This we continually ask ourselves. An institution such as the seminary tends to produce more or less a reproduction of the theological graduate in the U.S. The seminary is obviously patterned after the North American model. The majority of



**'A national group somehow must come into being that will evolve its own strategy, its own church, its own theology.'**

the faculty and administration are missionaries. Consequently, the graduates from our seminary tend to have the same values, aspirations, prejudices, etc., that their mentors have consciously or unconsciously instilled.

Some would not see this as objectionable, but I think we would have to admit that it does tend to discourage national involvement, support, and innovation.

**What do you see as the priority need for missions in Colombia?**

My answer, of course, represents only my personal point of view. I wish you had said "priorities" instead of "the priority." Nevertheless, I will try to answer from an ideal and real perspective.

Ideally we need the vitality and the capacity for acting which can only come from the endowment and constant reinforcement of God's Spirit. Speaking practically I believe that our greatest need in Colombia is for a plan of operation and some specific goals in keeping with needs which we can meet.

In other words, we need to ask ourselves, "What are we trying to do in Colombia? How well are we accomplishing what we have stated is our goal?" Otherwise, how can the work be evaluated? How many and what kind of missionary personnel should be requested and maintained? How can the funds and the personnel best be utilized?

**Can you spell this out as it applies to the individual missionary?**

I can spell it out as it applies to me. To say, for example, "Our goal is to make all or a large percentage of Colombians Baptists" is unrealistic and probably unworthy. To say "Our goal is to win all Colombians to Christ" means little in an environment where nearly all the people would strongly resent any implication that they are not Christians.

I want them to know what I am doing there, and I want to know what I am doing there. I want to know if what I



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anything significant  
happen in Colombia—or in  
Guatemala or in Argentina  
or anywhere else—it  
will be the Colombians  
or the Guatemalans or  
the Argentines who do it.'

am doing is really making any difference in their society. I want to know if my efforts are a positive, negative, or a neutral force in the establishment of Christ's lordship in the lives of individuals and of the community.

If our goal in Colombia is "to make all or a large percentage of the Colombians Baptists," then comparing population growth to Baptist growth for the last 25 years would lead one to the conclusion that his efforts as a missionary are really "ploughing the sea," to use Bolivar's expression. I believe our goal or goals should be realistic, and in a measure realizable, or else I have no way to determine the effectiveness of my effort.

Because of past history, Colombia perhaps has the image among many Southern Baptists as a country where evangelicals face persecution. What is the situation now? How much freedom do you have?

To my knowledge there has been no case of unprovoked persecution of evangelicals in the last four years in Colombia. Rather there has been a marked attempt on the part of some Roman Catholic clergy and laymen to establish cordial relations with the evangelical community. Frankly, I have been astounded at the openness and gestures of friendship extended by some Catholic leaders in Colombia during the past two or three years. There are still some technical restrictions on evangelical activity in certain areas of Colombia—activities which may be interpreted by Colombians as proselytism or evangelizing in geographical sections reserved for Roman Catholic missionaries.

Also, because of the past history, some evangelicals suffer from a sense of social inferiority and view the sudden change in the Roman Catholic attitude as either temporary, insincere, or both. But the climate is changing rapidly, and evangelicals now enjoy unprecedented liberty and status. Meanwhile, there is a multi-

tude of indications that the Roman Catholic Church in Colombia, as in all of Latin America, is experiencing a period of self-criticism, reform, change, and modernization, which will, I believe, mean a new day for them and for us.

**How have your views of the foreign mission enterprise changed since your appointment in 1963?**

Your questions get progressively more difficult. I had been overseas twice before appointment, once for an extended period of time. Consequently, living outside the United States was not a totally new experience. But we have been obliged to change some of our perspectives and ideas.

First, I think the greatest change is in the idealism I nurtured in going out as a missionary. The utopian has been rudely shaken. A frank reevaluation has been necessary.

But I do not believe that all of my original hopes were quixotic, nor have I ceased to dream or to be basically idealistic. But I think I am now in a much better position to see what we can do and what we ought to do in Latin America.

One of the basic realizations is that what I as an individual do in Colombia will be negligible as over against the needs of the country. One person or one group of North Americans, even if they were committed to a single purpose and had impeccable interpersonal relationships, is a small and insignificant force in a country of 20 million people.

This is to say that if we are ever to see anything significant happen in Colombia—or in Guatemala or in Argentina or anywhere else—it will be the Colombians or the Guatemalans or Argentines who do it. We may provide the stimulus and help a few to use the tools, but the general planting, cultivating, and harvesting will be done by nationals. Being overly concerned as to who receives the credit simply assures that little will be accomplished that will merit credit.

This, of course, involves "risking" a sometimes immature national leadership with "our" program. But it should be *their* program, and they should have the freedom to develop it, direct it, and grow with it. Anything less than this is a paternalism, well-meaning though it may be, and tends to stifle rather than to stimulate the national incentive.

A national group somehow must come into being that will evolve its own strategy, its own church, its own theology. We can help with the spark, a few of the implements, and provide some laboratory experience so that they can develop. But we must sooner or later leave the nationals free to be themselves and not a prototype or carbon copy of what we missionaries feel is a "real Baptist" or a "real Christian."

**How much range is there from the church of the least financial capacity to that with the greatest capacity?**

Most of our churches and missions in Colombia are predominantly composed of people from the poorer classes, that is, from families with an income of less than 1,000 pesos a month (equivalent to about \$55 U.S.). Consequently, it is difficult, if not impossible, in some cases for them to build a building, maintain it, pay the taxes on it, pay a full-time pastor, and support an involved program requiring an inordinant amount of literature and equipment that we sometimes expect.

All in our congregations are not poor, however, and on a whole the financial conditions of several of our churches are rapidly improving. A few of the churches are financially capable of supporting their own work, but the majority are still extremely limited. The range would be from an income of 200 pesos a week (about \$11 U.S.) to 3,000 pesos a week (about \$170 U.S.).

**Is there a danger of spending too much effort just for the survival of the church as an institution?**

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of our mission  
as the people of God.'

This depends on what you mean by survival, and by what you mean by the church as "an institution." Someone has said that there is church work and there is the work of the church. If I may make a comparison to the home, I think I can better explain what I mean. My home is an institution and there are certain things around the home that must be done if it is to remain intact—things such as washing dishes, mowing lawns, changing diapers, etc.

All of home life isn't listening to Beethoven, dialoguing, or going on vacations together. There is a certain amount of routine that must be done in order that the family can be free to do other things. How the individual members of the family assume and perform these responsibilities—that is, the maintenance of the home as an institution—will determine what kind of life they have and what kind of home they have.

Now there is *church work*—the maintenance of the institution. How one involves himself in this maintenance and how much time and effort he gives to it will determine what kind of institution he will have. If all he does is church work—keeping the organizations going, raising the budget, paying the bills—and is never free to do *the work of the church*—proclamation, loving, healing, helping, redeeming, educating, etc.—he has then confused church work with the work of the church. Some work has to be done to keep the church going. But it is tragic when all the time of the pastor, the deacons, and the members is devoted to doing the work around the church.

The same is true in missions. The missionary can always be engaged in mission work. There is a continual string of committee meetings to attend, reports to be given, plans to be projected, letters to be written, and bookkeeping to be done. But if all I do is mission work and never get time to do what is my basic mission, then in a sense I am always cranked up but

never getting to the harvest.

There will always be a certain amount of church work to be done, but somehow we tend to confuse the custodial activity of the institution with the carrying out of the basic mission of the institution.

**How do you relate the matter of meeting a man's physical and social needs with his need of Christ as Saviour?**

It is a mistake, I believe, to compartmentalize the needs of a man. He has certain physical, emotional, and spiritual needs, all of which are important. I do not know if it is morally justifiable or even possible to meet his spiritual needs while ignoring his emotional, social, and physical needs.

Conversely, however, one can devote himself exclusively to the satisfying of another's social or physical needs and leave untouched his basic spiritual yearnings. Man needs Christ as his Saviour and Lord in order that he be released from his sense of guilt, loneliness, and meaninglessness.

I know of nothing that can give a man a "why for living" that transcends his present dimension apart from an encounter and surrender to the lordship of Jesus Christ. Attempting to minister to a man as a person with varied needs is extremely difficult and in a sense hazardous, but this is our mission.

**What responsibilities do you think Baptists of Colombia have toward individuals living in the worst kind of poverty?**

Our responsibility is to do all we can to relieve the lamentable conditions. Of course, many of the people we help are members of our own congregations. The reason is that many of the Baptist people live on subsistence levels. Also, whatever is done is only a token effort as compared to the overall needs. This should not, however, discourage attempts to rectify the poverty conditions that exist.

In my judgment, history and the directions of societies are changed by this kind of minority action that accepts the challenges of the environment and responds to them creatively, sacrificially, and positively. What the minority does can often become contagious. Unfortunately, Baptists in Colombia do not constitute a mighty army; we are a very small company, but battles are sometimes won by guerrillas.

**Does a minority complex itself prove to be a hazard?**

It does if a person believes that the majority determines the course of history. But as I understand it, history turns the corner not because the masses suddenly and independently rise up, but rather because an individual or a small group acting as a dedicated, dynamic force provoke the majority to action.

**Is there now a Communist minority in Colombia?**

Yes, there are individuals who consider themselves to be Communists, and there are groups who are said to be directed and supported from Communist sources. Communism, however, is not monolithic, and often there are deep ideological divisions between Communist groups. It seems to me that in the case of Colombia they provide a stimulus which in reality acts indirectly as a positive force. Their ubiquitous presence keeps the wheels turning for reform.

At present, communism constitutes no serious threat in Colombia. But this, of course, could change suddenly and radically, and I would not want to prognosticate regarding the future of communism in any Latin American republic. Rather I would prefer to emphasize that the strength of communism in a country is indicative of the social ills that need to be corrected.

**What changes have you noticed in the**



BOB HARPER PHOTOS

### **United States' society and atmosphere since you left in 1963?**

The most apparent changes are in the increased prosperity of the country, the insecurity in the churches, and the extremely involved, busy lives of the people. In spite of all the affluence, the interpersonal contacts, and full schedules, I sense that people are lonely and are plagued with feelings of futility at always being "on the go" but never getting anywhere—at least, never getting anywhere that really matters.

The disillusionment, the restlessness, dissent among the young people doesn't appear to be qualitatively different, but it is much more apparent and is striking at many of the fundamental inconsistencies in our society. I must admit that I am distressed by what is commonly referred to as "sexual revolution," for I fear that the people can be persuaded to ignore the moral absolutes of life. But someone is going to have the impossible task of trying to piece their shattered lives back together.

### **Do you sense more of a feeling of isolationism among people in the U.S.?**

I do not know if I would equate what is happening with what might be called traditional isolationism. Doubtless the people of the United States are extremely frustrated by our military involvement abroad. Consequently, they have turned inward. The critical social problems here have become increasingly apparent, and there is the understandable cry to clean up our own house before trying to police the world.

### **Do you encounter among church members a questioning of the wisdom of foreign missions?**

Yes I do. The romanticized idea of the missionary as some kind of super-dedicated hero has pretty well passed out of existence. But also today they are questioning whether we have the right to

go to other countries, to other cultures and impose our value systems and our theological views. I find that I am increasingly challenged to justify my presence in another country as a Christian missionary.

### **As you visit various churches or have the chance to talk with the church members in this country, what missions topics seem uppermost in their minds?**

I am gratified but also somewhat perplexed by the fact that the majority of people with whom I talk in the churches are primarily interested in what we Baptists are doing. It is almost as if they have been led to believe that the only missionaries working overseas are Baptists. I do not intend to leave the impression that interest in what Baptists are doing is wrong. After all, that is what they give to support and that which they know best. I do wish, however, that we could broaden our perspective to include what God is doing through others, too.

Secondly, people want to know what we are doing in regard to the tangible, that is the physical and educational needs of people. What is happening in literacy, health, schools, etc.? They have learned of the desperate situation in which many of the underdeveloped countries struggle, and they want to know what we are doing in this respect.

### **How can people in this country better help the missionaries?**

First, the greatest help I can think of—other than spiritual support and interest—is that the people of our churches become more knowledgeable in regard to the rest of the world. I fear that we really know very little of the critical needs, the aspirations, frustrations, and the dynamics operating in other parts of the world.

I recognize that it can be considered presumptuous to be sending people overseas to help in other countries when the

domestic scene is in turmoil, and the social and spiritual conditions here cry out for solution. But to withdraw to our own shores because of past failures overseas or current difficulties at home is not only a highly questionable strategy, it is a clear negation of our mission as the people of God, community of Christ. We do have a responsibility for the peoples outside our country.

In the second place, the people in this country could help us to better enlist and utilize the personnel resources available, personnel other than the "professional" missionary. I am speaking of the almost untapped numbers of Christian men and women who by the thousands are, or will be, living overseas. They are with the government, in the military, in private business, are students, or are traveling.

There are comparatively very few of us missionaries working overseas. All of the evangelical missionaries added together in Colombia would not represent more than 300—300 among 20 million people—spread over a land nearly twice the size of Texas. We are not many. But how our efforts could be multiplied if the Christians who come to Colombia and who are already there would be ambassadors for Christ!

### **What can be done to that end?**

Somehow we must find a way to enlist and prepare these hundreds of people who go overseas. We need to provide them with information on the country, its people, the language, the customs, and instill in them the sense of mission that could make their stay effective for Christ's cause. They need to know where the missionaries are, what they are doing, and be given an opportunity to help. Just think how we could increase the impact of our work if those who are scattered abroad would, like the early Christians, go "about preaching the Word."

## One More Trip

Kangar, some 30 miles from Alor Star, is a town almost on the Thai border. For two and a half years I have been driving there every Wednesday night to preach to about 20 people, most of them schoolteachers and nurses.



In all that time there had not been one conversion. Discouraged, I was becoming dissatisfied, thinking I could better use my time by staying in Alor Star and working with the people at my own church.

On one particular Wednesday night I told the Lord that I was through, that I was not going back to Kangar, that the people didn't want me, and that I thought they certainly didn't need me.

The same night there was an outpouring of the Holy Spirit. When I finished preaching and gave an invitation a teacher who had been attending the services for two years accepted Christ.

I know now that every minute I spent with those people for two and a half years has been worth it. If I had not continued to go, this young girl might never have accepted Christ. Now she is a faithful Christian. Every Friday night she comes to Alor Star to attend the adult Bible class.

The Lord is still working in the hearts of people in Kangar. Last week seven raised their hands to indicate they would try to win someone to Christ. God's Spirit will work in the hearts of people and in our own hearts if we will let him.

**Billy H. Love**  
*Alor Star, Kedah, Malaysia*

*Diane and Cindy, daughters of the Donald Phlegars, missionaries, at home in Thailand.*

BOB HARPER PHOTO



## EPISTLES

From the Missionary  
and the Word

## Response at Simchembu

During Missionary Dr. Robert H. Garrett's furlough, the two physicians at Sanyati Baptist Hospital have been "covering" his area. Missionary Aviation Fellowship Pilot Ted Ludlow, maneuvering a small Maul Rocket, picks up one of us every two weeks for a two-and-a-half-day spin to clinics in Gokwe. One of the five clinics is at Simchembu.

Chief Simchembu and his people, dwelling in the Zambezi River Valley, have always been of interest because of their primitive nature. The men wear European style clothing and, with the exception of their Tonga language, appear no different from others with whom we deal.



The women, however, are fascinating. They are scantily clad and utilize animal skins to tie their anemic, protein-deficient youngsters on their backs. The women wear a ring in the upper lip as well as in their ears and put sticks and similar objects through their noses. They make generous use of beads and wear bracelets and leg bands of copper tubing, which is heated and applied permanently.

The women (never the men) smoke a pipe designed from a large, long-handled gourd and partially filled with water for filtering the smoke. One pipe may be passed about all during a clinic or

preaching service, each woman taking a few good draws before sending it on to her neighbor. If there are four or five pipes present, the vigorous bubbling sound becomes continuous. The absence of the four upper front teeth, knocked out with a hammer for cosmetic purposes, also facilitates pipe smoking.

The Tongas are a poverty-stricken people and often run short of food. It is not unusual for them to have so little that they eat only one meal every other day. On the day they eat, they go out and do a little work. On the day they do not eat, they do not venture outside their huts but just sit, conserving energy.

Their undernutrition and malnutrition no doubt contribute greatly to their apathy. They do not live; they exist.

Their mental dullness makes it a chore to get through to them on any subject. It is not surprising then that some thought, and even dared to say, "We're only increasing their punishment in the hereafter, because they will have heard but not heeded. It would be kinder just to leave them alone. They will never come to Christ."

But, praise God, they have!

Our first visit to Simchembu was made in 1964 by Missionary Dr. S. R. J. (Sam) Cannata, Jr., and Missionary Evangelist Marion (Bud) Fray. Like all subsequent visits, that was a combination medical clinic and preaching service.

By 1965 the visits had increased in frequency to every two weeks and have remained so. I have had occasion to serve there from time to time. Dr. Garrett followed Dr. Cannata (now in Ethiopia) as physician in Gokwe, and Missionary Dr. M. Giles Fort, Jr., currently alternates with me.

Two MAF pilots have flown us there and both have spent much time witnessing while the doctor examined and treated patients.

There was no response to the gospel until last year, but the Holy Spirit is now at work among those people! Last July Bud Fray baptized 22 converts, including Chief Simchembu and the youngest of his seven wives.

One day recently we had an unusually small clinic (no more than half a dozen patients were treated) but 85 persons came to sing, pray, and hear God's Word.

**Frances Greenway, Gatooma, Rhodesia**

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THE COMMISSION



# Scarred Witness

Kombeti, his young wife, his infant son, and his friend, returned to the hospital for a visit recently.

This tall, thin Masai had been healed in body, and taught to speak, read, and write Swahili at Baptist Hospital. Best of all, he had accepted Christ. After study and baptism Kombeti had returned to his people. As he put it, "Among my people this name of Jesus has never been heard."



Now, two years later, he recounted their adventures while we drank tea together.

I'm sure his wife, if she had been asked, would have said that her greatest adventure was the tea time. Unwashed, barefooted, covered with beads, trailing the men by 20 feet, she came into our home all eyes. She jumped and squealed when the record player started. The piano—the first she had ever seen—fascinated her. Without thought she emptied the cold tea from her teacup onto the carpet before accepting hot tea.

Her biggest shock was eating with the men. My husband carefully explained to Kombeti that this was an American custom and asked his permission to allow us women to sit with them and share their food.

The huge, jagged scar across Kombeti's forehead was the first thing I noticed. (His arm and back were slashed, too, but these were covered.)

The fight had occurred one evening as Kombeti was distributing tracts and introducing Jesus to an interested man. Two drunks swaggered up and said they were not interested. When Kombeti replied that he was speaking to the other man, the two jumped him. With long knives they hacked him almost to death.

"I know I would have died if I had not been doing work for the Lord," Kombeti said as he recounted the event.

I was thankful to be able to assure him that the power of your prayers had helped and would continue to help him remain faithful, even in physical danger.



Jean (Mrs. J. Franklin, Jr.) Daugh, Mbeya, Tanzania

## Metropolitan

The baptism of Monsieur and Madame Jean-Noel Sautif on a Sunday in July was an historic occasion. The place was Guadeloupe, French West Indies, a small island in the southeast Caribbean. Missionary Wendell L. Page conducted the baptismal service.

Sautif thus became the first Metropolitan—a person from France who lives in Guadeloupe—to be baptized in Guadeloupe by an evangelical missionary.



Sautif has lived in Guadeloupe since 1966. He teaches French and French literature in a school comparable to junior-college level in the States.

Page conducted the wedding ceremony for the Sautifs in April. It had been through the testimony of Jean-Noel's wife, Maria, that he was led to Christ early in the year.

To have a friend like Maria is a delight. Tiny and brunette, she is never without a twinkle in her dark eyes and a bright, friendly smile. She was born in Guadeloupe. Her father has been dead for some time, leaving her mother to care for the ten children.

Maria has been a helpful influence in the lives of her three younger sisters. She became a Christian five years ago through the witness of her mother, but Maria had not become a church member, and she expressed the desire to be baptized.

"In this self-centered world where man lives," wrote Jean-Noel in a brief testimony, "all is being physically destroyed there by the times, by the preoccupations with things material which thus torment him, and by the social injustices to his fellowman. I renounce to sin to the measure of which I am conscious and place my life and my destiny into the hands of Jesus Christ who died on the cross for me."

What a joy to know this young couple and to hear them speak of their desire to honor Christ from the very beginning of their marriage! Who can say what God has in store for their future together?

Mary Ann (Mrs. Bob A.) Teems, Point-à-Pitre, Guadeloupe, FWI

## Good-bye to Ho-hum

Impossible! I could not possibly be nearing boredom, taking a ho-hum attitude toward this whole adventure. Why, I am a journeyman! My wife is a journeyman. We are in Nairobi, Kenya, to do Asian youth work.

How exciting that sounded—at least while we were in the States and for the first two weeks here! Now it's Sunday,



and one of the Indian Christians is going to speak. He is a young man in Form V, shy, never one to speak much about anything, although he is faithful to attend weekday

Bible study and Sunday services.

He seems terrified as he gets up and walks toward the front. Climbing the one step to the platform, he almost trips and falls. Haltingly, in a voice so soft that even the small children in the congregation stop their noise and strain to listen, he begins. His title is not particularly stirring—"What Christianity Means to Me."

He continues with doctrinal statements, and as he moves into his personal testimony all of us become more attentive. With deep conviction he begins speaking in a louder voice.

"Am I satisfied with Christianity or do I want to go back to my old religion? (He had been a Hindu.) Or why don't I join that majority and forget all about religion and concentrate on money-making?"

"I wish we had a time machine here so you might see me as I was four years ago. Then I was hopeless, friendless, full of hate, full of anger, full of envy, and full of misery—I mean 24-hour-a-day misery.

"Who changed me? Not my family doctor, not a psychiatrist, not even my old religion. Jesus Christ changed me!"

He closed by saying, "You can do one of three things with this message. You can ignore it. Or you can laugh at it. Or you can take it seriously and consider the possibility of taking Jesus Christ into your own life.

"You can take some trouble to find out whether what I have said is nonsense or something of great value. How I wish you will do something about it. Do give Jesus a chance."

Ashamed of my own lack of faith, I leave the service inspired, challenged, and rededicated to the task of sharing Jesus Christ. It is a task that might be carried out in seemingly undramatic ways but which inevitably leads to dramatic changes in the lives of those who come to know him.

Fred D. Young, missionary journeyman  
Nairobi, Kenya



# NEW

## Missionaries Appointed

November, 1969

**NIGERIA:** Ellis B. Hardwick, born at Norman Park, Ga., July 6, 1938. Graduate: Norman Junior College; Howard College (now Samford University); certificate from Mayo Clinic Physical Therapy School, Rochester, Minn. Attended New Orleans Baptist Theological Seminary. He has been a physical therapist since 1963 in Minnesota, Alabama, North Carolina, and Louisiana. Expected type of service: physical therapy. **Marilee Riddle Hardwick**, born at Columbus, Ga., July 13, 1937. Attended New Orleans Seminary. She has worked as a secretary in several states. Children: Melissa Lee, nine; Mary Melinda, four.

**YEMEN:** Sally Kirk, born at Norman, Okla., Apr. 13, 1939. Graduate: University of Oklahoma; certificate from Tripler General Army Hospital School of Medical Technology, Honolulu, Hawaii; attended Southwestern Baptist Theological Seminary. She has worked as a medical technologist since 1961 in Oklahoma, California, and Texas. Expected type of service: medical technology.

**TAIWAN:** Milton A. Lites, born at Garland City, Ark., Apr. 3, 1937. Graduate: Louisiana Polytechnic Institute; Southwestern Seminary (M.C.M.); attended New Orleans Seminary. Since 1957 he has served as music director for churches in Louisiana, Texas, Georgia, Alabama, and Mississippi, including First Church, Elba, Ala., 1966-68. Expected type of service: music evangelism. **Nannette Webb Lites**, born at Dyess, Ark., Sept. 8, 1937. She worked during 1969 in the music library at New Orleans Seminary. Graduate: Ouchita Baptist College (now University); attended Southwestern Seminary. Children: Phillip Allan, six; Emily Anne, two.

**JAPAN:** Takahiro Oue, born at Kochi, Japan, Aug. 5, 1943. Graduate: Western Kentucky State College; Southern Baptist Theological Seminary (M.Div.). He became a U.S. citizen in 1961. He has been pastor of churches in Kentucky, since early 1968 at Gethsemane Baptist Chapel, Louisville. Expected type of service: general evangelism. **Lana O'Banion Oue**, born in Larue County, Ky., Feb. 7, 1946. Graduate: Western Kentucky University. She has worked as a secretary and has taught school in Kentucky and Indiana.



Appointed in November—Left to right, front row, Ellis and Marilee Hardwick, Sally Kirk, Milton and Nannette Lites, back row: Takahiro and Lana Oue, Gwen Powell, Louie and Joe Scales, and Jo Yates.

**JORDAN:** Gwen Powell, born at Sarah, Miss., Jan. 5, 1940. Graduate: Greenwood (Miss.) Leflore Hospital School of Nursing; University of Mississippi School of Nursing; University of Alabama School of Nursing (M.S.); Southern Seminary. Became R.N. in 1960. She has worked as a nurse and has been instructor in nursing schools in Mississippi, Louisiana, and Kentucky. Expected type of service: nursing education.

**EAST AFRICA:** Louie T. Scales, born at Houston, Tex., Mar. 12, 1939. Graduate: Texas Technological College; Golden Gate Baptist Theological Seminary (M.Div.). He served in the U.S. Army 1963-65 as chaplain's assistant. He has been church music director and associate pastor, and since 1967 he has served as pastor of First Church, Guerneville, Calif., a mission of Immanuel Church, Santa Rosa. Expected type of service: general evangelism. **Jo Long Scales**, born at Amherst, Tex., Mar. 3, 1939. Graduate: Texas Technological College (B.S.Ed. and M.Ed.); attended Golden Gate Seminary. She has taught school since 1962 in Texas, Kansas, Georgia, and 1966-69 at San Anselmo, Calif. Children: Stacey Jo, one.

**PARAGUAY:** Jo Yates, born at New Boston, Tex., July 11, 1941. Graduate: Texarkana Junior College; certificate from Wadley Hospital School of Medical Technology, Texarkana, Tex.; Baylor University; attended Southwestern Seminary. She has served as medical technologist at Wadley Hospital 1962-63 and 1965-69, and at Providence Hospital, Waco, Tex., 1963-65. Expected type of service: medical technology.

Reappointed June, 1969



**EQUATORIAL BRAZIL:** Wyatt M. Parker, born at Knoxville, Tenn., Mar. 29, 1928. Graduate: Carson-Newman College; Southern Seminary (B.D.); Indiana University (M.Mus.). He was church music and education director, assistant pastor, and pastor before appointment by the FMB to Brazil in 1958. He served at São Luiz, Brazil, and became director of a Baptist School in 1962. **Joyce Carter Parker**, born at Pigeon Forge, Tenn., May 2, 1928. Graduate: University of Tennessee. She served as a teacher before appointment to Brazil in 1958. In Brazil she was a state WMU worker and taught in a Baptist school. Children: Christine Dayle, 18; Rebecca Joyce, 16; James Newell, 13; John Wyatt, 11. The Parkers resigned in 1965 and were reappointed in June, 1969.



**VIETNAM:** William T. Roberson, born at Candler, N.C., July 6, 1924. Graduate: Wake Forest College; Southern Seminary (B.D.). After serving as a pastor in Kentucky and North Carolina he was appointed by the FMB in 1959. Following language study he was stationed in Nhatrang, Vietnam. **Audrey Hanes Roberson**, born at Charlotte, N.C., June 2, 1921. Graduate: Mars Hill College. She had worked as a secretary before appointment in 1959. Children: Milton Hanes, 18; Amelia Kay, 16; Nancy Ruth, 13. The Robersons resigned in 1967 and were reappointed in June, 1969.

# 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, Virginia 23230.

### Arrivals from the Field

CAMPBELL, Rev. & Mrs. Charles W. (Argentina).  
CORLEY, Rev. & Mrs. Marion L. (Columbia).  
DENMARK, Rev. & Mrs. I. Dean (Nigeria).  
DIXON, Rev. & Mrs. John P. (Assoc., Guinea).  
HAMPTON, Roberta (N. Brazil).  
HOCUM, Merna Jean (Guinea).  
JOLLEY, Rev. & Mrs. Earl E. (Argentina).  
LIVINGSTON, Mr. & Mrs. G. F. Jr. (Columbia).  
McCONNELL, Dr. & Mrs. H. Cecil (Chile).  
MISNER, Marian L. (Indonesia).  
NICHOLS, Rev. & Mrs. Lee H. (Korea).  
PARK, Rev. & Mrs. J. Kenneth (Chile).  
RYTHER, Rev. & Mrs. Carl E. (E. Pakistan).  
SNELL, Oleta E. (Chile).  
THOMPSON, Dr. & Mrs. Cecil J. (Argentina).  
TOPP, Rev. Charles A. (Uruguay).  
VARNER, Rev. & Mrs. Victor N. (N. Brazil).  
WISNER, Sandra (Journ., Nigeria).

### Departures to the Field

ALLEN, Olive, Vietnam.  
AMIS, Dr. & Mrs. Robert E. (Nigeria).  
AUSTIN, Stella A. (Nigeria).  
BOYES, Rev. & Mrs. Olin D. (Brazil).  
BROWN, Rev. & Mrs. Bradley D. (Liberia).  
CLARK, Dr. & Mrs. Stanley D. (Argentina).  
GARDNER, Hattie Mae (Nigeria).  
MIDDLETON, Rev. & Mrs. Hubert K. (Chile).  
PARKER, Rev. & Mrs. Wyatt M. (Eq. Brazil).  
STARNES, Rev. & Mrs. H. Cloyes (Korea).  
TROT, Mrs. Edward B. (N. Brazil).  
WESTBROOK, Rev. & Mrs. Charley E. (Argentina).

### Transfers

DARNELL, Mr. & Mrs. James H., Nigeria to Ivory Coast, Dec. 1.  
NELSON, Rev. & Mrs. Edward W., Chile to Spanish Pub. House, Dec. 4.  
SUTTON, Mr. & Mrs. H. Thomas, Nigeria to Guatemala, Dec. 4.

### Retirements

CARLISLE, Rev. & Mrs. Robert L., Jr. (Uruguay), Nov. 30.

### Resignations

DAVENPORT, Rev. & Mrs. Billy J., S. Brazil, Oct. 31.

### Births and Adoptions

GAYLE, Nathan Edward, son of Mr. & Mrs. John H. Gayle (appointed for Indonesia), Nov. 18.  
GIBSON, James Edward, Jr., son of Mr. & Mrs. James E. Gibson (appointed for E. Africa), Nov. 16.

KAMMERDIENER, Donald Ralph, son of Rev. & Mrs. Donald R. Kammerdiener (Columbia), Nov. 18.  
MASON, Allan Dale, son of Rev. & Mrs. J. Donald Mason (Zambia), Nov. 9.  
PATRICK, Russell Allen, Jr., son of Dr. & Mrs. Russell A. Patrick (Columbia), Nov. 22.

### Deaths

SCHNECK, Mrs. Anna May, mother of Rev. Homer I. Schnick (Assoc., Hong Kong), Oct. 30.  
FLETCHER, Mrs. C. C., mother of Jerry (Mrs. Robert D.) Worley (Spain), Nov. 21.  
JORDAN, E. C., father of Dr. Martha Gilliland (Nigeria), Nov. 17.  
LESTER, Lonnie M., father of Linda (Mrs. J. Beryl) Boswell (Penn.), Nov. 12, Bluefield, W. Va.

### Marriages

REED, Carolyn, daughter of Rev. & Mrs. Marcus C. Reed (Iowa), to Joel Spencer, son of Rev. & Mrs. Alvin E. Spencer, Jr. (Oklahoma), Oct. 26.

## ANNUAL INDEX of The Commission

Volume XXXII  
12 issues published in 1969

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## LETTERS

THE COMMISSION is to be commended for the new format which includes a center insert presenting information on the fields to which Southern Baptist foreign missionaries are assigned. It is helpful to my wife and me because we are seeking appointment by the Foreign Mission Board and do not know what country we should serve. By reading this publication we can compare our interests, experience, and aptitudes with the various countries where Southern Baptist missionaries serve.

This new policy should stimulate those who support the work of the Board to greater efforts of support. The people of the Southern Baptist Convention can feel the heartbeat of foreign missions pictorially and through the printed page.

Continue the good work of imaginative journalism.

John Laramore  
Villa Rica, Georgia

In reference to "Without a Heart" (Letters, November), it looks like a man who understands advances in science could also appreciate a mission journal keeping pace with what God's up to in the world today. Or maybe the physics professor wants to hope that God's mission is less exacting than His Word, and, therefore, prefers "something felt to be true"—whether it is or not.

Susan Weaver  
Richmond, Virginia

I am sure I am safe in saying I have received and read your magazine for 25 years or more, and enjoyed every issue of it. It is so informative now of the different countries we study about in our Woman's Missionary Union.

Some letters on different subjects have been disagreeable, but that's OK; gives us another point of view to think about.

Mrs. Zada Yarn  
Selma, Alabama

While at the washateria this morning I loaned my copy of THE COMMISSION to a man and asked him to read a certain article. He immediately handed me \$1.50 and asked that I send in his subscription.

Mrs. Ouida F. Renner  
Franklinton, Louisiana

P.S. I like the magazine very much.

I become more and more amazed at the FMB everyday whenever they send out "cool" literature like THE COMMISSION magazine, which is finally beginning to appeal.

David Bradford  
San Marcos, Texas

We appreciate very much the information that appears in THE COMMISSION relating to the areas of study (Foreign Mission Graded Series). It has been particularly helpful to have the symbols used indicating the year in which specific articles will be applicable.

Sara Ann Hobbs, Executive Secretary  
Woman's Missionary Union of  
North Carolina  
Raleigh, North Carolina

## MOVING SOMEWHERE?

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BOB HARPER

# CAMERAMA

On a river in Tokyo, Japan, three young men take a midday row against the reflection of one of the city's tall buildings.



## Record 258 Added in '69

### Ten Years in Vietnam

Baptists in the Saigon, Vietnam, area on November 16 celebrated the tenth anniversary of the beginning of Baptist witness in the country. They also held a rally to launch in December a special evangelistic effort to continue for a year.

Herman P. Hayes came from Cantho, in the Mekong Delta, to be the main speaker for the anniversary. He and Mrs. Hayes, the first Southern Baptist missionaries appointed for Vietnam, first arrived in Saigon November 1, 1959.

"God has blessed Baptists in Vietnam from the time when there was not one who could say, 'I'm a Christian because of the witness of Baptists,'" Hayes said. Today there are a few thousand who are Christians because of Baptist witness, and more than 1,000 baptized members in six organized churches and 12 chapels.

Thirty-one career Southern Baptist missionaries, two missionary associates, and six missionary journeymen now serve in Saigon, Dalat, Nhatrang, Camranh, Danang, Quinhon, and Cantho.

Twenty-four career missionaries were appointed and twelve missionary associates were employed by the Foreign Mission Board at its December meeting.

This brought to 258 the number of missionary personnel added during 1969, setting a record high for one year. The 1968 total was 247.

The new career missionaries, their native states, and fields of service:

Jerry P. Bedsole, Alabama, Ethiopia; Jack L. Carter and Geneva Reeves Carter, both of Texas, Thailand; Charles A. Chilton, Virginia, and Fay White Chilton, Maryland, Philippines; Dwight C. Clark, Missouri, and Ann Salter Clark, Arkansas, Bahamas; L. Wayne Frederick, Mississippi, and Florence Blush Frederick, Louisiana, French West Indies.

Also, Harry B. Garvin and Doris Shott Garvin, both of Texas, Uganda; Jerry E. Juergens and Mary Lester Juergens, both of Oklahoma, Hong Kong; Maxine Moseley, Alabama, Ghana; Gordon B. Reese and Donna Dunkin Reese, both of Missouri, Chile.

Also, Jim L. Richards, Alabama, and Pamela Barker Richards, Virginia, Dominican Republic; J. W. (Jake) Riemenschneider and Paula Fletcher Riemenschneider, both of Texas, East Africa; J. Edward Smith, Jr., and Sharon Craig Smith, both of Oklahoma, Japan; G. Kenneth Varner and Patricia Arthur Varner, both of South Carolina, Taiwan.

The missionary associates: Paul W. Benedict, Jr., North Carolina, and Sue Suddath Benedict, Georgia, Japan; Gayle A. Hogg and Sylvia Dickey Hogg, both of Texas, Trinidad; Wayne R. Maddox, Virginia, and Dorothy Rogers Maddox, Tennessee, Okinawa; Graham B. Walker, Kentucky, and Jeanne Francisco Walker, Florida, Singapore; Jac S. Weller, Ohio, and Jane Vanoy Weller, Alabama, Singapore; Allen G. Williams, Sr., Texas, and Helen Phelps Williams, Tennessee, East Africa.



At Birmingham conference (l to r): Merrell Barron, medical student; Gwen Powell, appointed to Jordan; Betty Wright, former journeyman; Byrd Williamson, physician.

### Looking at Medical Missions

First-hand reports on medical missions were provided nursing and medical students, dentists, physicians, graduate nurses, and students and graduates in medical technology attending a medical missions conference at the Baptist Student Center, Birmingham, Alabama, in November. Some 60 persons attended.

Speakers included Dr. Timothy C. Pennell, assistant professor of surgery at Bowman Gray School of Medicine, Winston-Salem, North Carolina, who aided Baptist hospitals in Africa and Gaza in 1968; Dr. Merrill D. Moore, Jr., missionary to Gaza; Dr. Byrn Williamson, Birmingham surgeon, who has assisted mission hospitals on four trips overseas; Miss Mary Clark, missionary nurse to Rhodesia; and Dr. Franklin T. Fowler, Foreign Mission Board medical consultant.

Coordinators for the conference were Elbert Williams, student director at the University of Alabama Medical Center, Birmingham, and Miss Edna Frances Dawkins, FMB associate secretary for missionary personnel.

Similar conferences are slated for Richmond, Virginia, March 20-21, and for Dallas, Texas, April 24-25. Conferences also are planned for Memphis, Tennessee, tentatively set for early May, and for Oklahoma City, Oklahoma.

### Farewell to Half-crown

As Great Britain and Ireland convert to decimal currency, churches are somewhat worried about the disappearance of an old friend, the half-crown coin, which goes into oblivion January 1.

The half-crown (equal to 30 cents, U.S.) was the currency of the offering plate. Church officials claim the random giver reached into his pocket for a half-crown more than for any other coin. There will be no new decimal coin to take its place.

### ROK Citation

The first special recognition certificate ever presented to a private foreign group by the Republic of Korea's ministry of defense went to the Korea Baptist Mission, the organization of Southern Baptist missionaries there.

Cited was the ministry of the Baptist-sponsored servicemen's center at Nonsan, location of the main basic training facility for the ROK army. Major General Kim presented the citation to Missionary Rolla M. Bradley.

The citation, said Bradley came about through the "consecrated daily witness" to the troops of Mr. Pak, director of the Nonsan center. During the center's three years of operation nearly 600,000 men have trained at Nonsan. Pak has led 1,875 to make some kind of spiritual decision.

Through the public address system, the gospel message penetrates every barracks at the training base twice daily. The army's broadcasting station airs taped devotional messages prepared by the Korea Mission's mass communications department.

Servicemen who visited the Nonsan center when it first opened in 1966 have now been discharged from the army. "Perhaps soon we will find some of these in our churches," said Bradley.

The Mission maintains three servicemen's centers in Korea. The center at Wonju was recently cited for its contributions to servicemen in a letter from the commanding general of the ROK First Army Division.

"Operating on a budget of only \$2,500 a year, Baptists are getting their dollar's worth in the returns on these centers," declared Bradley.

### Area Secretary's Father Dies

Frank E. Means, father of Frank K. Means, Foreign Mission Board secretary for South America, died November 6 at Riverside, Missouri. He was 86.

### 'Bill Wallace' Available

The motion picture *Bill Wallace of China* premiered in its new form in December at the Wallace Memorial Baptist Church, Knoxville, Tennessee. The film deals with the life of Bill Wallace, former Knoxville physician and Southern Baptist missionary to China.

The feature was originally produced for secular theaters. It has now been cut to one hour in length on 16 mm. film. The color motion picture, produced by Logos Films, will be available to churches through Southern Baptist film centers for a \$30 rental charge.

The 1960s were termed "a remarkable decade of advance" and "a decade of evangelism" by Foreign Mission Board Executive Secretary Baker J. Cauthen at the Board's final meeting of 1969.

At the beginning of 1960 the Board had 1,381 missionaries under appointment in 44 countries. Now there are 2,492 in 71 countries.

Baptists in many parts of the world have enjoyed "outstanding advances," Cauthen declared. He pinpointed "remarkable expansion in the use of radio and television" as one of the highlights of the decade. He also underlined the strengthening of Baptist work in publications, education, medicine, agriculture, and benevolent ministries.

"This is no time to rest upon our yesterdays," said Cauthen. "Every blessing we have received becomes a summons to a larger commitment that we may do the will of God and sound the message of redemption to all mankind."



Kathy Seat and Migiwa Kaneko speak of their Christian faith.

### Kathy Does Her Own Talking

"In Japan, where there are so few Christian homes, for young children to profess faith in Jesus Christ is a rare thing," wrote Mrs. Leroy Seat, missionary stationed in Fukuoka. "Thus, in our children's Sunday School at Hirao Baptist Church, the missionary daughter, Kathy, and the pastor's daughter, Migiwa, both eight years old, are the only two Christians in the group."

On one Sunday the leaders asked the two girls to give their testimonies before the other children. Someone suggested to Kathy that, since time was short, she speak in English and let someone translate into Japanese. She declined, declaring, "I'd feel like a fool not to do my own talking."

"So it was," continued Mrs. Seat, "that these two girls, one speaking freely, the other struggling with words unfamiliar to her tongue, spoke of the joy that finding the Saviour has brought to their lives."

### Baptists in Scotland Reach 100

Prominent Baptists from many parts of the world took part in four days of celebration in Edinburgh, Scotland, to mark the centenary of the Baptist Union of Scotland. When the Union was formed in 1869 there were 51 congregations. Today there are 160 churches with 17,500 members. Among the guests was Baptist World Alliance President William R. Tolbert, who is also vice-president of Liberia.

### Angolans Plan for Radio, Mail Course

Baptist churches of Angola in their annual convention agreed to launch a 15-minute radio program simultaneously with a Bible correspondence course for a greater evangelistic outreach. The convention also decided to appeal to churches to increase their support for denominational causes from 10 percent to 12 percent. Also approved was changing the Baptist paper from quarterly to monthly publication.

The Community Baptist Church, an English-language congregation serving oil company personnel in Luanda, capital of Angola, was received into the convention.

The eight churches constituting the convention are made up of two Portuguese-language congregations, one English-language, and five native dialect churches. Eighty baptisms were recorded during the year, bringing total membership to 482.

## Concerts Aid Witness

Concerts, the first of a series to be held in Taiwan in preparation for the 1970 Asia Baptist Crusade, have helped more people than ever before to know of the Baptist presence and witness in Taiwan, reported Missionary Harlan E. Spurgeon.

Featured were two faculty members of Southern Baptist Theological Seminary, Louisville, Kentucky—Richard R. Lin, tenor, who sang in Chinese, and James W. Good, pianist. They performed for 6,000 people at concerts in Keelung, Kaohsiung, Tainan, Taichung, Hwa Lien, and Taipei.

At each concert those in the audience received a packet of materials. It contained the Gospel of John, a doctrinal tract, a tract concerning salvation with the names and addresses of Baptist churches on the back, a correspondence course registration card, and a letter of invitation to attend local churches.

Coverage by news media, said Spurgeon, "exceeded all expectations" as a result of the concerts' being jointly sponsored with the Broadcasting Corporation of China, the largest radio and television network in Taiwan. For more than a week before the concerts BCC played the music of Lin and Good nightly.

## Sixth Church in Israel

Independent of any local or foreign assistance, the Haifa Baptist congregation formally organized as a church on November 1. It became the sixth Baptist church in Israel. Gathered for the occasion were representatives from the United Christian Council in Israel (UCCI), an English Baptist, and pastors from some Israeli Baptist churches.

The congregation, from its first meeting in October, 1965, expressed desire not to become a mission but to function independently. Missionary Dwight L. Baker reported that it never has requested assistance from local or foreign groups.

From the beginning, the group conducted services in Hebrew, Arabic, and English through the means of a translation system. During its first months, the organization was sponsored by Acre Baptist Church and aided by its pastor.

## 'Space Suit' Assists Birth

The first birth of a child in Hong Kong with use of a decompression "space suit" took place recently at Baptist Hospital, reported the *Hong Kong Standard*.

Discovery of the decompression method of delivery is credited to Professor O. S. Heyns of South Africa. He demonstrated the equipment during a recent visit to Hong Kong. "The principle involved in decompression is to create a negative pressure inside the mother's abdomen during delivery to take away pain," said the *Standard*.



## Building in Belgium

WHEN THE MAYOR of Grèce-Berleur, a suburb of Liège, Belgium's third largest city, cut the ribbon at the dedication of Bethel Baptist Church's new building, it was the realization of a dream and the answer to prayer by many people.

The main building houses a 200-seat auditorium and smaller rooms. An annex provides educational space and a fellowship hall. A tower rises 20 feet from the church roof; its illuminated cross is visible for long distances at night.

Although total membership of all the churches in the Belgian Baptist Union is only slightly more than 300, an overflow crowd of about that number gathered for the building dedication October 12. Perhaps a hundred more stood outside.

Jean Dery, Baptist Union president, presided. Greetings were heard from various Protestant groups, Roman Catholics, and the local government. Principal speaker was André Thobols, president of the Baptist Federation of France.

The closing benediction was offered by six men in six languages—French and Flemish (Dutch), Belgium's two main languages; German, still spoken in a small area in eastern Belgium; Polish—the nearest neighbor Baptist church is Polish-speaking; Italian—an Italian evangelical group meets at the church on Sunday afternoons; and English. Southern Baptists are repre-

sented in Belgium by two missionary couples in English-language work.

The congregation began during World War I when workers from surrounding areas came to work in coal mines. Among them were Baptists from Ougrée, a small mining town, now part of greater Liège. The newcomers witnessed, people accepted Christ, a congregation grew, and a modest building was erected in Grèce-Berleur in 1934. The mission became a church, with the pastor from Ougrée serving both churches.

The building was always considered "temporary," but World War II, post-war deprivations, and rapid inflation interfered with building plans. The old structure, patched and repaired, became more susceptible to fire.

In 1967 a church committee learned that existing property was too small to allow adequate parking for the kind of new building envisioned. Adjacent land was unavailable. A new site was found, but purchase exhausted the church's funds. Sale of the old site brought some money. Southern Baptists and American Baptists gave about half of the building costs, and a loan was secured for the remainder.

The building represents a long-standing dream fulfilled. But it also represents a new potential for evangelism and ministry. Pastor Henri Bens and the congregation are accepting this challenge.

—RUDOLPH M. WOOD  
Missionary to Belgium

# NEWS

## Taiwan TV Series

A new Chinese television station in Taipei, Taiwan, is broadcasting a series of 30-minute television programs sponsored by the Taiwan Baptist Radio and Television Studio, the mass communication arm of the Taiwan Southern Baptist Mission and the Taiwan Baptist Convention.

The series is called "Wan Fu Lin Men" ("Happiness at the Gate"). The programs consist mainly of films from "The Answer" series produced by the Southern Baptist Radio and Television Commission. They have been dubbed into Mandarin Chinese by staff members of the Taiwan Baptist studio. (See box, page 3.)

Signing of the contract for these broadcasts was the climax of several years' negotiations with television stations in Taipei. Other documentary films and live programs of music and drama have been planned.

The Baptist studio also prepares radio programs in both the Mandarin and Taiwanese dialects for daily broadcast over a ten-station network reaching all parts of the island, and two weekly programs in the Hakka dialect that are broadcast in the central area of Taiwan.

## Mary Anne in Brazil

Thirteen-year old Mary Anne Smith, president of her Intermediate Training Union at Jardim America (American Garden) Baptist Church, Londrina, Parana, Brazil, directs closing night of the Intermediate Training Union leadership program during evening worship. Mary Anne, daughter of the W. L. (Bill) Smiths, field missionaries in Parana, came to Brazil when she was seven. She is studying in a Brazilian school, doing work comparable to eighth grade in U.S. schools, and her mother is also teaching her the seventh grade of the Calvert course.



## 'Our Hour' in Vietnam

Following a "challenge to full-time commitment" by a Southern Baptist missionary, 32 young Vietnamese said they are dedicating their lives to Christian vocations. Some are beginning pre-seminary studies. They responded to the preaching of Samuel M. James at Faith Baptist Church in Nhatrang, Vietnam.

For training some of the young people, who expect to go eventually to the Vietnam Baptist Theological Seminary in Saigon, a branch of the Bible institute operated by Southern Baptist missionaries in Vietnam was to be opened in Nhatrang. James serves as seminary director.

The young people were in an audience of about 300 Vietnamese, most of them Baptists from three chapels who had been brought by bus to Faith Church for a rally in preparation for evangelistic meetings in Vietnam early in December.

Under the leadership of Missionary Walter A. Routh, Jr., stationed in Camranh, and a Baptist seminary student, 100 persons from the Nhatrang-Camranh area were baptized in October. Three hundred more await baptism, said James. Last May 103 were baptized sitting down in a water-filled rubber raft.

"In spite of unsettled times and much confusion relative to the war, we appear to be standing at our hour of greatest opportunity," said James. "Vietnam must be evangelized now, or our hour may be lost forever."

## 8,000 Enrol

Eight thousand people of Arab countries are enrolled in a correspondence course on the life of Christ sponsored by the publications committee of the Arab Baptist General Mission, reported Mrs. J. Wayne Fuller, missionary in Amman, Jordan. (The Mission is the organization of Southern Baptist missionaries in Jordan, Lebanon, and Egypt.)

Mrs. Fuller also reported that several governments have apparently begun to intercept materials to prevent their delivery.

## Mexican Results Near 1,000

Revivals in the Mexican states of Yucatán, Campeche, Tabasco, and in the territory of Quintana Roo, prompted 958 professions of faith in 18 of the 27 churches and missions participating. Figures for the other nine churches taking part were not available when the report was made. Supplementing the campaign in Mérida, capital of Yucatán, were one television and eight radio broadcasts.

## Mass Media for Asians

From seven countries in the Orient, Southern Baptist missionaries engaged in mass media evangelism in Asia met together recently in Manila, Philippines.

—They approved setting up an Asian Baptist Press Service, to be directed by Missionary Britt E. Towery, Jr., in Hong Kong.

—Tentative date (August 24-September 18) was set for a radio-television workshop at Hong Kong Baptist College. Enrolment would be limited to 16 Asians and one missionary from each country in the Orient where Southern Baptists work.

—Missionary William R. O'Brien, of Indonesia, was requested to produce a record with Asian music on one side and national Christian music on the other.

—J. O. Terry, Jr., missionary in the Philippines, was asked to issue a bi-monthly Asian communication newsletter.

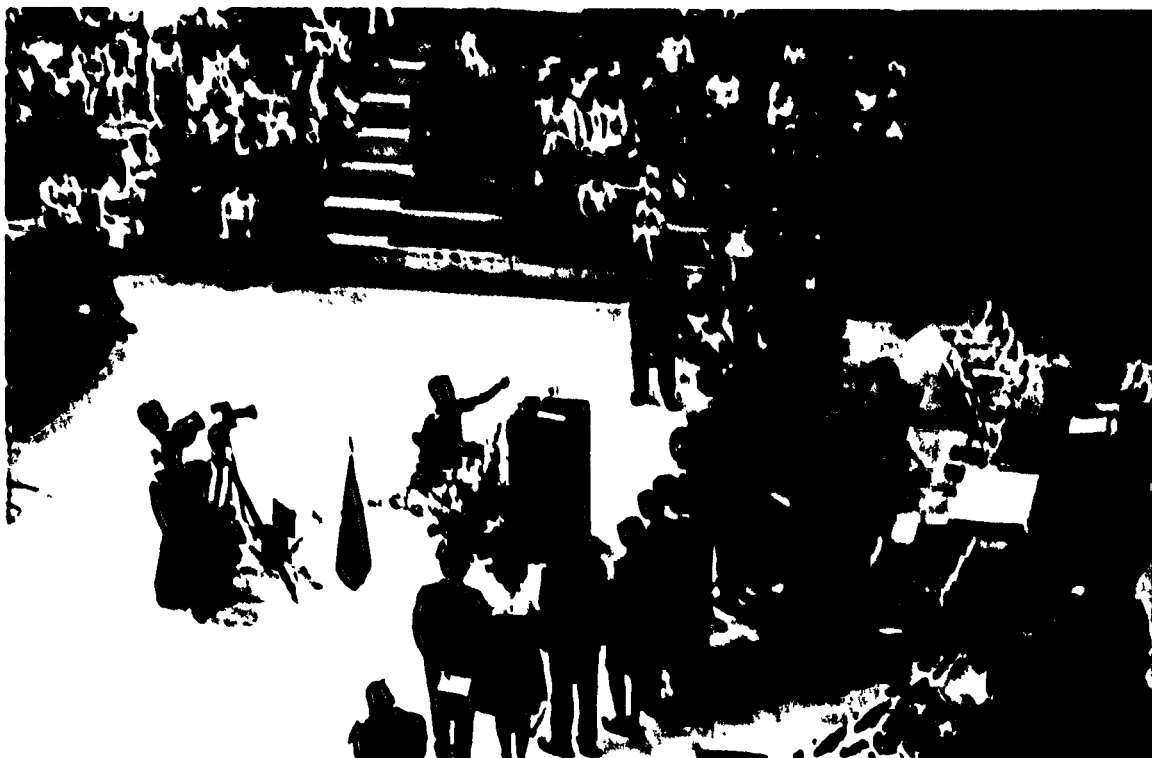
A committee was appointed to gather information regarding production of a 28-minute color film with an Asian story using Asian actors.

Missionaries at the conference, reported Ione Gray, Foreign Mission Board international writer and editor, voiced a kind of refrain: "Asian talent for Asian audiences, Asian-produced programs for Asian studios, Asian technicians and professionals as soon as they can be trained in Asian schools or workshops."

Those at the conference urged that production of Asian films and programs be given priority in the 1970s. One quoted the president of a new television station in Taiwan: "Western programs entertain, but only Chinese films help the Chinese people identify with the characters and situation. It is a matter of entertainment or involvement."

English programs are not wanted by Vietnam stations, reported Missionary Peyton M. Moore. But he added that opportunities are growing for Baptists to get time on both radio and television in the Vietnamese language.





Foreign missionary appointment service held in Dallas, Texas, is filmed for SBC movie.

W. ROBERT HART

## 'Dimensions of Courage'

SOUTHERN BAPTISTS are the stars in the new 45-minute color movie produced for the 125th anniversary of the Southern Baptist Convention in 1970.

*Dimensions of Courage* is a documentary with a now-view of the heretofore and the hereafter of Baptist life.

Many Southern Baptists from coast to coast are seen and heard expressing their candid views about the things that affect their faith and witness.

There are some fascinating faces flashing on the screen—elderly men and women weathered by decades of toil and care, bright boys and girls scarcely able to contain their energy, scientists, day laborers, and an art gallery of others. They tell of what it means to them to be the link between the Baptist past and the Baptist future.

The film was seen publicly the first time at "M" Night meetings in November and December.

The film may now be booked for showing anywhere—in church groups, for association meetings, for state gatherings, or wherever—through the Baptist Film Centers. The cost is a service charge of \$3.

Stacks of research and days of conferring went into the script. After all, how do you tell about 125 years, 11 million people, 34,000 churches in all 50 states, and the challenge of the future in 45 minutes? This film tries to do it, not with costumes and make-believe, but with people playing their best roles: being themselves.

The cameras roved back and forth across America trying to capture the mixture and the ferment, the vitality and the dynamic of the nation's largest Protestant body finding its place in the unfolding life of the U.S. and the world.

From Augusta, Georgia, to Cape Kennedy, Florida, is not many miles

but the route symbolizes the pilgrimage of Southern Baptists from their founding in 1845 through a century and a quarter of change to the time of moon flights.

In view of where Baptists have been, the film asks now where are Southern Baptists going. It was produced by Jack Copeland Productions of Hollywood and directed by Don Hall.

From 20 hours of film showing interviews and discussions with Baptist people in all kinds of surprising places, a pattern emerges. It is the story of the individual Baptist in his own church trying to apply the light and power of the gospel to an ever-widening world about him. It speaks of past struggles and of a future full of promise.

You may wish to take the initiative in seeing that *Dimensions of Courage* is scheduled near you soon.

—W. C. FIELDS

(Reprinted from *The Baptist Program*.)

## Reds Apply Pressure

Chinese Communists are taking a strong stand against religion, particularly Christianity, reported a recent "Communication Research Review" of the Far East Broadcasting Company. Pressure against all forms of religious life in China has increased substantially during the past few months, said the research paper. Reports from Shanghai, Nanchang, and Canton indicate tightened conditions and deep apprehension on the part of Christians.

Even clandestine, cell-group meetings are reported to have stopped because of the dangers involved. Believers are now restricted in their worship services to secretive family gatherings or personal devotions, according to *Asia News Report*, a Hong Kong-based Christian newssheet.

An Australian churchman who recently toured the mainland said he saw only one building of any religious faith still being used for its intended purpose. This is a mosque in Peking, which was opened in 1966 and is allowed to function as a goodwill gesture to African Muslim countries.

Requests have come from all over China to stop remittance of funds to Christians on the mainland because of unwelcome attention from the authorities, added FEBC. Outside remittances are being branded as "imperialistic cash."

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# ACAPULCO

The Lord decided to make a paradise.

He made:

Clear water,

Waving palm trees,

Blue sky,

White clouds,

Multi-colored flowers,

Tropical birds,

Silvery fish,

Soft sand,

Cool breezes for beaches

Warmed by the sun,

Green mountains surrounding.

Water swirled around the rocks in the shallows,

Made a white foam and returned to the sea

As it was met by another wave.

On the rocks a small bird

Played touch-and-go with the water.

He followed a retreating wave looking for tidbits,

And jumped away just as another swished in.

God had made a masterpiece.

A man came, built a house, and began a garbage pile.

Another came and tried to steal from him.

Others arrived, and soon a bar opened.

Some were thieves, others perverted.

That which was to be a paradise

Jangled with sensual music,

Sin, sorrow, and selfishness.

God's Word was taught.

Francisco listened and came back to learn more.

His father had known every vice

And was shot down on the street.

Why had the Bible teacher waited so long?

Francisco let God's Word guide his life.

He learned to talk with God.

He was happy with other believers.

He realized who had made Acapulco,

And now he praises God for its beauty.

For him it is a paradise when

God walks with him on the beach.

Come to Acapulco!

See the paradise now stained.

Help Francisco as he tries to make it anew,

According to the plan of its first Architect.

**By R. Henry Wolf**

*Baptist representative in Mexico*





PHOTO BY  
BOB HANSEN

3566 09

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# FOREIGN MISSIONS WEEK

Ridgcrest/June 18-24, 1970  
Glorieta/August 20-26, 1970  
While for reservations—Ridgcrest Baptist Assembly, Ridgcrest, N.C. 28770  
While for reservations—Glorieta Baptist Assembly, Glorieta, N.M. 87535