

THE
Commission
Southern Baptist Foreign Missions Journal
April 1970



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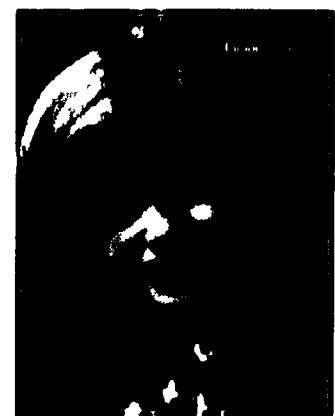
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COVER Deborah, four-year-old daughter of Charles and Marsha Baker, new missionaries to Korea, while at missionary orientation last fall. Orientation stories begin on page 1. Story about the Bakers, page 8. Photo by Bob Harper.

Next Month

In preparation for the Baptist World Congress to meet in Tokyo, Japan, in July:

- Worth C. Grant points out "What Every Visitor Should Know."
- Charles L. Whaley, Jr., writes about "The Challenge of Change" in Japan.
- Tucker N. Callaway discusses the problems of "Christian Communication to the Japanese."



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



THE Commission

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FLOYD H. NORTH, *Editor*

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Variety will likely be a common denominator among any enrolment at the Foreign Mission Board's orientation program for new missionaries. Variety in talents, backgrounds, types of service, field destinations, and factors leading to a decision for missions.

During the fall 1969 orientation session at Pine Mountain, Georgia, several of the couples were asked to reflect on the direction-changing influences that had brought them to this stage in preparation. The six articles that follow share some of their reflections.

His Own Sermon

THE sermon that September Sunday morning was about missions—not just foreign missions but “Missions—the Heartbeat of God.”

The pastor spoke in earnest. He told the congregation in Folsom, California, about world needs and especially about the need for preachers as missionaries.

He shared the plea of the Filipino woman who, the year after her husband died, heard the gospel for the first time and accepted it. Sobbing, she asked the missionary, “Why didn’t you come last year?”

This was the pastor’s first sermon to this church solely on world missions, and he seemed moved as he spoke.

As a response to the sermon three persons accepted Christ as Saviour.

And one 30-year-old man volunteered for the mission field.

The mission volunteer was Fred Beck.

So was the preacher.

A year later, Beck, a newly appointed missionary, entered orientation in preparation for service in Indonesia. One crisp fall afternoon in Georgia he paused to reflect on what had turned him in this direction. In the gathering dusk he had

been instructing one of his young sons in the art of place-kicking a football when he was interrupted and asked to talk about his calling.

“I’d had some strange feelings that whole month,” he recalled concerning the sermon, “but in the pulpit that day I knew that God was dealing with me in a way that I’d never dreamed, and I couldn’t fathom how God could really use me.

“I told the people that I didn’t understand it, but if this is what God wanted, I’d be willing.

“In the middle of the sermon I broke down and wept, because I felt for the first time—although I didn’t understand it—the initial call. It almost overwhelmed me to think I could have a part in some foreign field.”

The sermon came in preparation for a World Missions Conference, itself a result of the efforts of Beck and another pastor in the association. They had started out just to emphasize missions in their own churches, but the project grew into a missions conference.

“I have always had an interest in missions, but not personally to go,” related the soft-spoken Beck.

“I guess we all have preconceived

ideas, and I pictured a missionary as somebody special.

“When the Lord called me, this was one of the hardest things for me to recognize—that he deals with people just like me. We’re all the same; it’s just according to what we do in his hand.”

When a regional personnel representative of the Foreign Mission Board showed Beck personnel request lists from overseas Missions, Beck was surprised to see the cry for preachers heading the list for almost every Mission. “It was a new dimension,” he admitted.

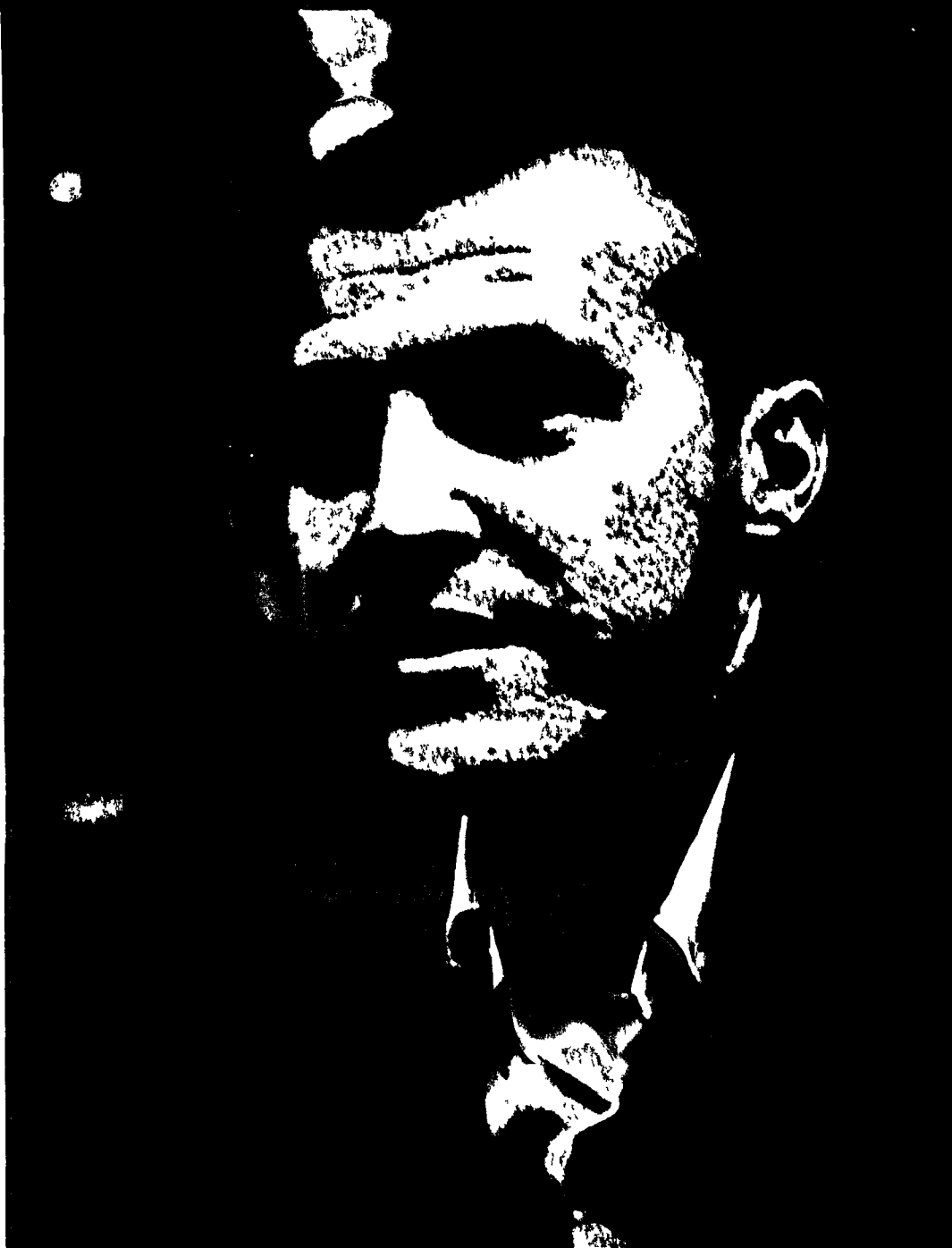
What happened in Beck’s life was not lost on his fellow pastors.

“For the first time they saw one with no call to missions suddenly called and just removed from them in a period of less than a year. I think this had an effect upon them. They recognized that God does deal in this way.”

Added Beck: “The needs are right now. God is preparing for tomorrow, but he’s calling people today, and apparently we’re not all responding. We’re all too dense, like I was.”

Why Indonesia? Beck’s experience in dealing with “where” sounded familiar. Other new mis-

ALL PHOTOS BY BOB HAMPTER



Fred Beck

sionaries had related similar happenings.

"For a lot of people it would be coincidence," agreed Beck. "For me it just mushroomed."

After his decision Beck began to read about missions. The first book—it had been on his bookshelf for five years, but unread (sorry, Dr. Fletcher)—was **Bill Wallace of China**. At one point Dr. Wallace was quoted as telling Nurse Everley Hayes that if China were closed, he'd like to go to Indonesia. (Missionary Wallace, as Jesse C. Fletcher relates in his book, later died in a Chinese Communist prison.)

"This was the first time the country had appeared before me," said Beck.

A few weeks later a familiar name showed up on the missionary prayer calendar: Everley Hayes, now in Indonesia.

The monthly **National Geographic** arrived. In it loomed a feature on Indonesia. Two travelogues were shown on television—both on Indonesia. Beck's daughter, Pamela, had joined a program to receive books about different lands. The first one came in the mail. Of

course, it was on Indonesia.

"I was overwhelmed by it," reflected Beck.

He is aware that mission opportunities are not limited by geography.

"There are mission opportunities right here," he said, referring to the vicinity of orientation. "The same is true around every church—mission opportunities that will lead to the salvation of people. But we just don't see them."

Fred and Linda Beck (she was the one who, the night before, had kept trying to corral all the missionary children at the basketball game in which the new missionaries defeated an area team), Pamela, and sons Stephen and Lynn are in Indonesia now. Events quickly initiated them into some of the heartaches of missionary life. Mrs. Beck's father died in January as the Becks were waiting to embark from California. A few days later, on board ship, she received word that her mother had passed away.

As a preacher who responded to his own sermon, Beck seems to have earned the credentials to deliver a sermonette to pastors:

"I would say to pastors: Assume that God can and would use you. Survey the needs, and open your heart and say, 'Lord, I see the field is overwhelming.' I don't mean to walk ahead of God, but I mean at least to open the door and say, 'Lord, here I am.'"

"First, find out the needs. We don't have enough pastors in California, true, but we've got a thousand churches and missions, and most of them have pastors. That's more missionary pastors than we have on the foreign field. This imbalance is not a real stewardship of time and talent and money. We have a responsibility to others.

"Do what God has called you to do here, but open yourself to God's broader possibilities. If you ever ask God, 'Lord, could you use me?' you might be surprised at what he says.

"I just could not believe that he could use me. But I've been around enough missionaries now that I realize they're just like you and me. We're all people.

"God's willing to use us all—anyone of us who will let him."



Jane and Charles Bellenger

Printed Plea

THE ITEM in the Baptist state paper was not large, not even ten lines, but it was big enough to change the direction of a career.

Charles L. Bellenger had been in dental practice in his own clinic in Birmingham, Alabama, more than eight years when he settled down one night not long before Christmas 1968 to read the *Alabama Baptist*.

One item caught his eye. Marvin R. Reynolds, Southern Baptists' first missionary to Botswana, had asked that a dentist be sent to serve in that country.

"I felt that this was God speaking to me. I answered it," explained Bellenger.

When his wife, Jane, came home from choir practice, Bellenger shared his discovery and decision.

"When he asked me if I would like to live in Africa, I immediately said yes and could hardly contain my excitement and joy as he explained the why of going," Mrs. Bellenger wrote later. "The Lord assured me that night and continues to assure me this is his will for us."

Sitting beside her husband one Monday afternoon during missionary orientation last fall, she recalled some impressions before that night.

A few years earlier she had begun working with a Young Woman's

Auxiliary group and "became more aware of world mission needs," she related. One program about how people are led to foreign missions told of the experience of a young dentist and his wife in accepting God's leadership toward missions.

"I didn't want to think about it," she admitted. "I thought that if the Lord wanted to call, he would work through Charles."

"I was impressed that the Lord would call somebody after business had been established."

Bellenger, while a college student and again while a dentist in the U.S. Air Force, had felt inclinations toward mission service, but these had faded.

The Bellengers' service in Botswana (they arrived in January) will be as missionary associates—meaning an initial four-year term, and possibly additional terms.

"People ask me, 'Aren't you giving up a lot?' or a lot of people think I'm only going for a month or two," said Bellenger. "Or they will ask, 'Are you taking your family?'"

What about the financial loss to a professional man leaving an established practice?

"Making money has never meant much to me," the red-haired dentist said simply. "We had just bought

three acres of land when we decided to do this. I don't really count it as giving up anything."

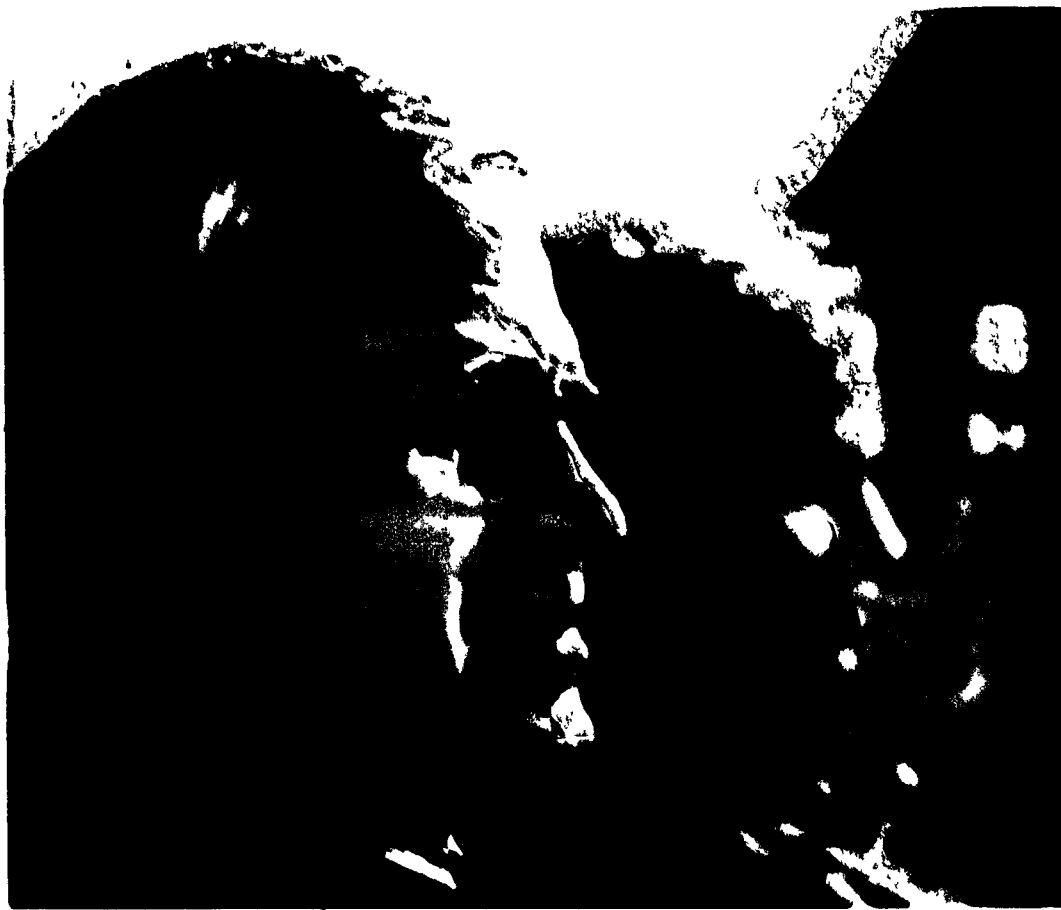
Some patients, not wanting to lose their dentist, were unhappy when Bellenger began closing his clinic. It was not altogether easy for Bellenger either. "You get attached to your patients," he acknowledged.

Plans for dental work in Botswana include both a stationary clinic and a mobile unit. Although the country reportedly still has no other resident dentist, one from Rhodesia serves in Botswana part of each week. Bellenger expects to begin teaching oral hygiene to children he contacts, hoping they will pass along the information to their parents.

The Bellengers, both natives of Birmingham, will be stationed in Francistown, where resides the Reynolds family, the only other Southern Baptist missionaries in Botswana.

When the Bellengers first hinted to their oldest child—David, now 11—about their plans for Africa, they told him about how MKs (missionary kids) live.

David's response was positive: "Sign up for that. That's what I'd like to do!"



Dono, Dena, and Betty Moore



Second Career

WILL you be able to step down from a position of responsibility and authority to the smaller tasks on a mission station?"

"Haven't you done enough?"

Questions like these disappoint Dono (he's called Don) W. Moore. He retired from the U.S. Coast Guard last September after 26 years in the military. He held the rank of captain and was commanding officer of the Coast Guard's only Supply Center, located in Brooklyn, New York.

"I must make it clear to all that I am taking a big step forward," Moore wrote, "not stepping down." He doesn't consider mission service a demotion.

Moore, with his military bearing, his silver hair, and long sideburns, seemed to fit the classic portrait of a sea captain as he, his wife (Betty), and daughter Dena talked at missionary orientation last fall.

However, during the conversation it emerged that the sideburns were a recent addition, grown because other new missionaries during orientation were lengthening their sideburns. The Coast Guard, in fact, has a regulation on sideburn length.

When Moore returned to the Coast Guard base in Brooklyn one weekend during orientation to complete final phases of retirement, he faced a problem. If he donned the uniform he would have to shave

the sideburns. So he wore his civilian clothes and tried to remain inconspicuous while on the base.

"It took only about three hours," lamented Moore, "until everybody on the base knew I was supporting the youth movement."

But Moore, now turned 50, just wanted to participate fully at orientation. Even without his youthful slimness he stayed apace with men 15 or so years younger on the missionaries' basketball team.

The Moores, missionary associates, arrived in Liberia for a three-year term in January. He has already been elected Mission treasurer.

His first thought regarding missions had been to teach. He has been a part-time college instructor, holds two bachelor's degrees and a master's degree, and has done further graduate work.

But when a Foreign Mission Board associate secretary for personnel inquired about experience, Moore outlined that nearly half his military duty "has been in the area of finance, supply, comptrollership, budget, purchasing." The secretary pointed to the need for a specialist in business administration and sent Moore a form to fill out.

About the time the form arrived, the Moores' oldest son, Glenn, was killed in Vietnam when his helicopter was shot down. Glenn had been in Vietnam less than two

weeks. That tragedy—in February 1968—postponed application.

The next August, at a Bible conference where Moore had gone to teach, he knelt in his room one night.

"Lord," he prayed, "for three years I've been trying to lead you to lead me into a teaching situation. I know that's not the way to do it. . . . Come September 1969 I'm going to retire from the Coast Guard. You created me. You know what I can do. If you can use me, I'm ready."

The next morning the FMB personnel associate called Moore's home to make an appointment.

"That's just how quick it happened," said Moore, "once the full surrender was made."

Besides involvement in the Liberia Mission's business affairs, Moore may do some speaking, and both he and his wife expect to be busy in church activities—like they've been doing in the States for years.

Their youngest daughter, Dena, born while Moore was stationed in Seattle, Washington, and who has moved from post to post in the U.S., will attend the international school at Accra, Ghana.

"I hope to be able to spend as much time in my second career as I did in my first one," said Moore.

"At least as long as we can," added Mrs. Moore. "If they need us and want us, we can go back."



Lynn Groce

Field Romance

LYNN Groce went to Africa as a missionary journeyman, "because I thought that was what the Lord wanted me to do at that time."

Suzanne Knapp went to Africa because her parents were going as missionaries.

Lynn found a calling to full-time missions. He also found a wife.

Suzanne found a deeper understanding of herself and greater dependence upon God. She also found a husband.

Now Lynn and Suzanne Groce are back in Africa—this time in Ethiopia—as career missionaries in the field of agriculture.

In the midst of missionary orientation they took time one Sunday afternoon to talk quietly about their dual experiences.

Lynn did not enter journeyman service as a way to "try out the mission field." That's not the program's purpose, and Lynn knew it.

But five months after arriving in Tanzania, Lynn wrote the director of the Missionary Journeyman Program to indicate his leanings toward missionary service.

"I began to see what the Lord was doing with nationals," Lynn re-

lated. Despite handicaps in education, they were "starting churches, and witnessing, and the gospel was spreading. Their lives were being used. . . . It made me see all I'd been given . . . and that I hadn't really been doing a whole lot."

Lynn's missionary supervisor was Suzanne's father, Douglas M. Knapp, agricultural missionary stationed at Tukuyu. But the Knapps were away for a six-week period not long after Lynn arrived and returned to the States on furlough after Lynn had been there ten months. During the ten months Lynn sought to learn about, and assist with, the projects. In Knapp's absence, Lynn kept the projects going.

There was an 11-acre demonstration and experimental farm to look after, where new crops and varieties were tried. A better type of rice was developed there, for example, and made available to farmers for seed.

There was the coffee demonstration program. Working in 16 villages with some 500 trees, the missionary and the journeyman used insecticides, herbicides, fertilizer, pruning, mulching, and spraying to improve the coffee yield—an increase of five

or six times on the average, sometimes 15 times the previous crop.

There were field days when vegetable seed and information were made available.

A community of 200 to 400 people might have a church of only ten or fifteen members. But for an agricultural field day, "there might be 150 or 200 people come, so 80 percent were non-Christian," Lynn noted. "Always we were able to present the gospel and preach in these situations."

A dairy project was begun. Cattle common to the Tukuyu area are immune to local diseases but give little milk—perhaps one or two bottles a day. The missionaries introduced cows that give two or three gallons of milk a day. "The people could hardly believe it," Lynn remarked.

Although Tukuyu itself is small, more than 350,000 people live in a 40-by-60-mile area around the town, according to Lynn.

Despite the heavy schedule, Lynn found time to meet and court Suzanne, even though her school was 1,000 miles away and the family returned to the U.S. for furlough less than a year after Lynn's arrival. The



Suzanne Groce

couple met during her Christmas vacation in 1966. They became engaged the next April.

When Suzanne's parents first went to the field in 1964, "the first stop we made was to drop me off at school," Rift Valley Academy in Kenya, she recalled.

Those first months were difficult. As an early teen-ager, she had to learn to make her own way. "It took about two weeks just to get an answer back from my folks, and I couldn't talk to them about every problem," she explained.

"I learned to depend on God. I learned that the things I had always studied and my parents had always taught me were really true. I just learned to take my problems to Him."

A month's vacation at home three times a year helped matters.

"I feel the greatest sacrifice missionaries have to make is to send their children off to school," Suzanne admitted. "And that is the greatest sacrifice MKs have to make, too. But it was worth it."

Worth it? Why?

"Because of what I gained by living overseas, by what I learned from the culture that I was able to know a little bit."

Just what did she gain?

"A different idea of the world, of my part in the world, and of God's dealings with the world. Just a very different outlook on life.

"The important thing in life to an African is more enjoyment of each part of life for what it is, each experience for what it is, because he doesn't have as much leisure time as we do.

"In our U.S. culture we don't take time to enjoy things. We're always heading toward the goal and letting things pass by us so we can get to what we feel is our main business. An African feels like his main business is to enjoy the things around him as he goes through wherever he's going."

After one term in Africa, readjusting to American culture did offer problems.

"It's hard for me to adjust to seeing people have so much after knowing people who have had so little," she confessed.

Ethiopia will be a new experience for the Groces. "The people are different, the background is different. It's an entirely new set of circumstances," outlined Lynn.

"Where we're going—the Menz District—is 10,000 to 12,000 feet in

elevation. . . . The people are an entirely different kind of people than the Bantu tribe we worked with in Tanzania."

Sheep will likely be one of the chief projects because of the elevation. But Lynn, who seems to prefer cowboy boots to shoes, holds a bachelor's degree in range management and animal husbandry and a master's degree in range management and statistics.

The Groces were married in August 1968 and entered Midwestern Baptist Theological Seminary (Kansas City, Mo.) the next month. They are young appointees. In fact, Suzanne is an exception to the usual minimum age for appointment. She considers this "a benefit in that it's going to be a long time before we retire, and we have a lot that we can learn in that amount of time."

Even this does not seem enough.

As Lynn spoke of the need for variety in training for his work, he commented, "It makes you wish you could have two or three degrees, because you're going to be doing everything."

"Goodness," interrupted Suzanne softly, "two or three lives."



Joane and Robert Myers

Camping Specialist

BOB, you ought to come back to the field with me."

The remark of the missionary from Nigeria, however deeply intended, left Robert V. Myers sitting stunned in his office.

"I realized this was just not a part of my concept," Myers confessed later. "It was, 'Lord, I'll do anything you want me to do, but surely it is right here within this little circle of Crescent Hill Church.'"

The year was 1965 and Myers had been at Crescent Hill in Louisville, Kentucky, more than five years as minister of recreation. But he had just returned from an international convention on Christian camping, where his eyes were opened to the concept of camping as "an instrument of foreign missions."

The next Sunday morning a Nigerian, a friend and former student of Myers at Southern Baptist Theological Seminary, Louisville, where he taught part-time in recreation and camping, approached him. The Nigerian put his hand on Myers' shoulder, looked him in the eye, and said, "Bob, my people need you."

"This sent a shiver up my spine," recalled Myers, as he told of the experience one morning at missionary orientation.

"David, is this a conspiracy?" he asked the Nigerian, thinking back to the missionary's remark.

Next, into a prayer group with Robert and Joane Myers came a missionary couple from Nigeria.

"Everywhere he turned there was missions, missions," mused Mrs.

Myers, recollecting the events.

Finally, Myers spoke to an associate secretary for missionary personnel from the Foreign Mission Board, but there were no calls for specialists in camping, and this is Myers' ministry.

He had been director of Christian recreation at First Baptist Church, Dallas, Texas, for five and a half years before moving to Louisville. He majored in physical education in college and received a religious education degree from New Orleans (La.) Baptist Theological Seminary.

One day in September 1968, Myers saw the personnel associate again. "Nothing yet," was the verdict. The next day the associate called to say that on his desk he had found a request from the Bahamas for a camp director. Myers' name was already attached.

At Crescent Hill, in the center of a residential area, "All we needed to do was open our doors, and we had mission right there on our doorstep," declared Myers.

Basketball (the church has a gymnasium), weekday Bible clubs, crafts, drama, skating, and other activities drew people. More than 100 churches were represented among those who took part. "One out of every five could name no church with which they were affiliated," Myers pointed out.

The program provided opportunity "for evangelism and nurture as much as a Sunday School program would in many churches.

"So coming here we have no sense of OK, now we are mission-

aries. We feel like we've been in mission. The turn this is taking is just another place, another location," said Myers at orientation.

A heavy emphasis on camping developed. Much was rough camping, mostly tent camping. "A great deal of the program ends up being survival," noted Myers. Counselors were available for each small group. Christian study was natural, not forced.

"We became more and more convinced camping was a tremendously vital instrument for outreach."

As a missionary associate, Myers is to help Bahamian Baptists set up their own camping program. Bahamian Baptist ministers asked for this assistance. The Myerses previewed their field in 1969 by visiting the Bahamas on a trip financed by trading stamps.

The form for a camping retreat program "is something that evidently we are going to be free to study with the people, and get to learn the people, and find out by experimenting what works best with the Bahamian," Myers explained.

"We take with us a kind of smorgasbord of background, which includes the Bible conference, the established facility camp, rough camping, retreats, and it may be that none of these forms in the American image will be what we'll end up with in the Bahamas."

Whatever the form, the need is universal, as Joane Myers put it: "The need for love that children everywhere have."



Marsha and Charles Baker

Student Ministry



THE FRESHMAN long-distance runner was elated. He was beating the freshman track coach. They were exercising on the oval college track at Stillwater, Oklahoma, jogging the curves, sprinting the straightaways.

They were near the end of their three-mile workout, and the freshman had beaten his coach, a two-time All-American, on every sprint.

On the next-to-last curve, the coach asked Freshman Charles B. Baker, "Are you a Christian?"

Surprised, Baker barely had time to give a yes before the straightaway. He won by about a yard. ("It was the first time in my life I'd ever been asked that," he recalled, "and I'd been in a Baptist church all my life.")

Jogging the last curve, the coach asked, "Are you **really** a Christian?"

Baker knew what the coach meant, but didn't answer. They hit the last sprint. This time the coach ran like he could have earlier. In 110 yards he beat Baker by at least 20 yards.

The freshman was humiliated. "I felt like he had cheated me. But the Lord used that, because afterward I got to thinking, 'Lord, I've cheated you all this time, too, be-

cause I've been playing a game I'm not really in.'"

Through the coach's witness, "I found out . . . that God has a purpose for every life, that he calls more than just preachers," Baker reflected as he talked at missionary orientation.

"This changed my whole perspective on life somewhat, because it meant God had more to say to me than just on Sunday."

Partially because Baker found his purpose while a student, he wants to work with students now.

"I feel comfortable around college students. They're alive. They're willing to change. They want to change. I think they want a purpose.

"I think a college student is very open. I think he somewhat wants to revolt in a way, but I think he's looking for something to grab hold of and put meaning in life. Those . . . turning off society . . . have found out that money does not answer their problems like their parents promised."

After college and seminary training, Baker spent a year in the Texas Baptist student department under W. F. Howard, ministering to international students. He has also been

a pastor and a high school teacher and coach. Mrs. Baker (Marsha) has also taught school.

Now Baker, Marsha, and their two children have arrived in Korea to begin language study before undertaking a ministry to students there. ("What we've found about our children," said the Bakers, "is that where we're happy, they're happy.")

A major factor in mission influence came at the church the Bakers attended shortly after marriage while juniors in college. The pastor presented what he called "living epistles," each Sunday reading a letter from a different foreign missionary, concluding with prayer requests.

"Nearly eight times out of ten the first request would be to pray for workers," said Baker. "So we got caught up in this thing: 'Lord, send some workers.' Then we got to the place of saying, 'Lord, would you send us?'"

"It was more . . . our wanting to go and asking God's permission instead of feeling directly God's call at first.

"Our first real commitment was, 'Lord, we want to go if you can use us in any way.'"

Walking with a Legend

By Harry E. Poovey

Missionary in Taiwan



I WALK with a legend.

She is five feet, two inches tall, 64 years old, Chinese by birth.

Her title: *Wang Shirmu* (meaning "Mrs. Wang, woman evangelist or pastor"), a title of honor indeed for a widowed "Bible Woman."

Small by physical standards, she is a giant in spiritual matters, and a veritable dynamo of energy (although 64, she can outwalk most of us).

And she is a legend—a walking, living legend.

Because of her, there are five permanent churches and four other preaching points established in a chain running from Kaohsiung, Taiwan, into the high mountains.

She has won countless people to Christ—in a recent year-and-a-half period I counted 95 who were baptized.

She is a legend. Just ask the 53 orphans at her indigenous orphanage. (The new orphanage building—she



Mrs. Wang

collected every penny for construction—now has three fish ponds to provide protein for the children's diets.)

Or ask the 51,000 Hakka folk in the village of Mei Nung, where she began the Baptist work.

Inquire among the refugees out of Burma, or the Bununs, the Tayal, the Palwan (aboriginal mountain tribal people).

Ask the 475 children who are fed daily through her programs of Christian service conducted from a shed on the main road in her village.


She is a walking, breathing, living legend. Ask the flock of people who always seek her out when they are ill or in trouble. Observe the love, respect, and awe in the eyes of villagers when she enters their community.

She is truly a legend. But she doesn't know it. And she wouldn't believe it if you told her.

Dedication for village chapel building in Taiwan. At right are Mrs. Wang and Author Poovey.

Photos by Gerald S. Harvey





I AM NOT a missionary. I am not even a preacher. I am a retired rural mail carrier. But for six adventure-packed months I was radio officer for a missile-tracking ship, the USNS *Sword Knot*.

On this voyage I learned what it means to be a Christian in the pagan world of a ship's crew. I felt the loneliness and frustration of a missionary who finds it is impossible to share the gospel with everyone. I learned the value of Christian fellowship, and I claimed God's promise when he said, "My word shall not return unto me void."

The *Sword Knot* had been two months at sea and one month anchored in the bay of Lourenço Marques, the capital of Mozambique. I had Sunday off from the usual mountain of paper work and message-sending. The day was bright and fair. On two previous Sundays I had tried unsuccessfully to locate a Protestant church. Failing this, I had attended mass, but Latin chants did not feed my hungry soul. Although every night I was reading a chapter and sometimes a whole book of the Bible, I craved Christian fellowship. None of my shipmates seemed to be active Christians.

Praying for God's guidance, I walked from the docks to the city hall. There I was directed to the Red Cross, where I was told how to find a Church of God mission. The missionary at that church gave me intricate directions to a Baptist church. By then it was ten o'clock.

When I realized I had missed a turn and lost my way, I stopped on the sidewalk and prayed, "Lord, lead me

to someone who can show me the way." Looking down the next street, I saw two men standing beside a car. Sure enough, they spoke English, and one of them was about to drive by the very church I was looking for! He told me to get in, and that is how I finally came to worship in a Baptist church in a strange land.

The welcome I received was balm to my soul. The pastor asked me to say a few words the next Sunday through an interpreter. I was more than happy to share my faith with these wonderful people of *La Primeira Igreja Baptista* (the First Baptist Church). In fact, I felt so bouyant that I even dared to sing the first solo of my life—and without accompaniment.

Christmas Day—my first away from home in all my 60 years—could easily have been unbearable. However, I had just received 13 letters from home, one a special card from my wife, marked "Open Dec. 25th." In addition, I attended the Christmas service at *La Primeira Igreja Baptista* on Monday. Even though it was sung in Portuguese, there was no mistaking the haunting melody of "Silent Night," or the rousing sound of "Hark, the Herald Angels Sing." I was among people who loved the Babe in the manger because they also know him as Saviour, and there is no sweeter fellowship in the world.

A month later we were notified that we would be sailing for home the next day. After supper I stood outside my cabin on the fifth deck, enjoying the gentle breeze and watching the sun's glow fade from the bustling city. I suddenly realized that there was a purpose to the movement of the milling along the dock. Glancing astern, I saw one of the kitchen help throwing scraps of

food ashore. The people pounced on each scrap like hungry chickens.

It occurred to me that I would not need the pocketful of *escudos* (coins) that I had left. With some idea of wanting to help alleviate the desperate need I saw, even in so slight a way, I began to pitch coins across the few feet of water. More hurrying and scurrying. I waited until the hubbub died down each time before throwing another coin.

Finally my supply was exhausted, but by now the crowd was looking upon me as some kind of magnificent benefactor. I cast about in my mind for something else I could give them. Rummaging in my cabin, I found some old T-shirts and a pair of khaki pants that I decided I could do without. These were as eagerly received as the coins.

Next I raided my collection of radio magazines and *Readers Digests*. If the people couldn't read, I reasoned, at least they might like the pictures.

Still the crowd waited expectantly. What more could I give up? My only hymnbook? It was a special present from my daughter. She had thought it might comfort me on my long days at sea without a church or any religious service to attend. And it had. But I was going home now. My worst days were behind me. If these people were curious enough, they might find a Christian who could explain to them the meaning of the hymns. If it were in-

strumental in the salvation of one person, it would be worth the small sacrifice.

I paused with my arm cocked to throw the hymnbook. The crowd seemed to breathe as one man. They sensed that this was more important than the other things I had thrown them. Finally I let it fly. Although there was a scramble, care was taken not to tear it. The lucky man began to turn the pages. A crowd looked over his shoulder. In my mind I imagined them learning to sing "To the old rugged cross, I will ever be true."

At that moment I did something else I had not planned to do. I returned to my cabin and got my Bible. If a hymnbook could bring them the gospel, how much more the Bible itself? I wished I had a thousand tracts in their own language to give them.

Before letting them have this treasure, I stood a long time holding it above my head. With my right hand I pointed at the Bible and up into the sky repeatedly. After awhile the crowd became breathlessly quiet. No one stirred. Then one and another began to nod as if they understood that this was a book that would tell them about God.

I prepared to throw it—certainly the only time I have ever thrown away a Bible. The breeze had freshened into a wind. I tried to allow for this, but somehow the wind caught the pages and the Bible landed close to the edge of the wharf.

The rush of the crowd did not seem quite as savage this time. One man soon emerged and edged off to one side with a dozen or so of his friends. They began poring over its pages in apparent awe. As they left, my prayer for their salvation followed them.

I have absolutely no way of knowing what became of my hymnbook or the Bible. But I do know the promise of the Lord, "My word shall not return unto me void, but shall accomplish the purpose whereunto I sent it." I claimed that promise one evening on the shore of a foreign land when I threw away my Bible.

BY C. E. HAND

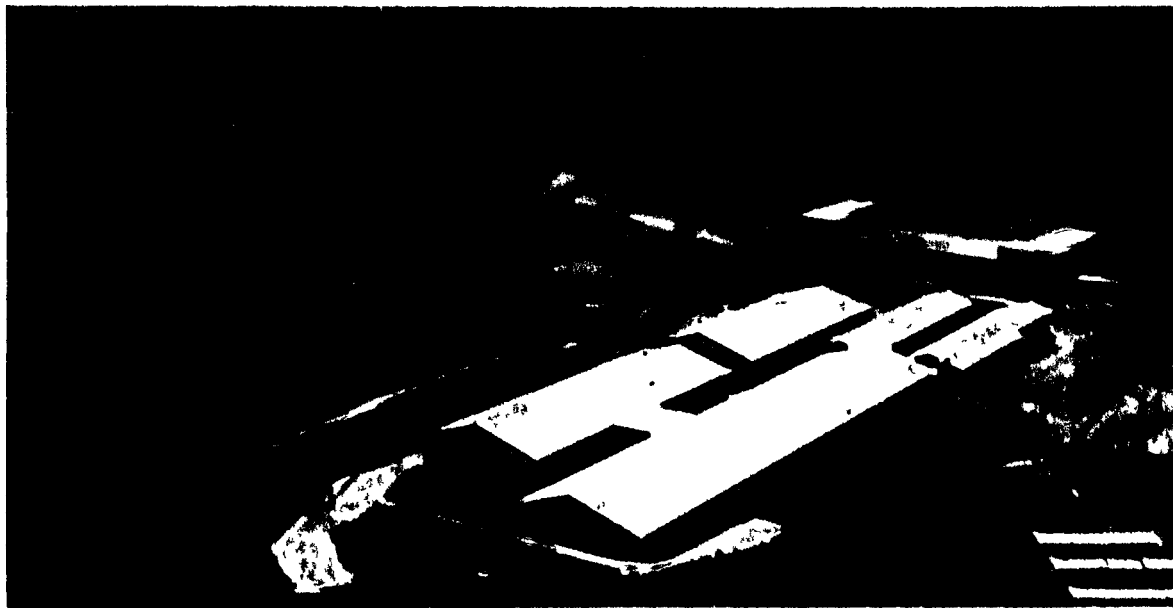
as told to Betty Hand Taylor

JIBLA SUMMER

By Roberta Kells Dorr



Leprosy patients at Jibla. Advanced case (at right) has caused blindness.



Photos by Franklin T. Fowler

Above: Baptist Hospital at Jibla, Yemen. Below: Pharmacy.



JIM BROCK felt a twinge of apprehension as his plane seemed about to land on top of one of the jagged peaks below. As the craft tipped one wing, Jim caught a fleeting glimpse of a bare patch of flat land and a small building with a circular top, which must be the Yemeni control tower.

This certainly wasn't Texas (his home state) or anything like it. He could sense that this summer was going to be different from any he had known.

Leaving the plane, he wondered if his message had been received—and what he would do if there were no one to meet him. All around were short, dark men in skirts and turbans. They all seemed to be smiling in a friendly way and motioning him toward the building.

He followed their direction and suddenly saw the one person he knew—his pastor's sister, pretty, red-haired Carolyn McClellan, a missionary nurse. Next to her, smiling happily, stood a short, dark-haired woman. Jim knew she must be Maria Luisa Hidalgo, the Spanish nurse.

Jim went through customs with no problem once Maria Luisa told the officials he was the third-year medical student from Texas who was coming to help at the Baptist Hospital in Jibla for the summer. (He went under the Medical Receptorship Program of the Foreign Mission Board.)

During the ride in the Land Rover Jim wanted to ask questions, but the noise of the vehicle on the bumpy, dirt road made conversation impossible. He could only look out the window at the surprising landscape rushing by. This was not sandy desert, but lovely green mountains. It was not hot either, as he had feared, but actually pleasant.

It took an hour and a half to ride through the valley, climb up and around the highest mountain that seemed to block their path, and then descend into the fertile Province of Ibb. Soon they turned onto a narrow, even bumpier, dirt road. Twenty minutes later Carolyn pointed to buildings dot-

The author, Mrs. David G. Dorr, and her husband were appointed missionaries to Gaza in 1958. They were recently transferred to Yemen and are in their first term there. The Medical Receptorship Program, under which Jim Brock went to Yemen, was authorized by the Foreign Mission Board in 1968. It annually provides overseas travel and living expenses for up to four Baptist students who have completed their third year of medical school to spend eight to ten weeks of a summer assisting missionary physicians and dentists.

ting the mountainside ahead.

"There is the hospital," she announced.

"And that is Jibla right behind it," added Maria.

Within minutes Jim was meeting James M. Young, Jr., the missionary doctor who had started the work in Yemen. The visitor was astonished and pleased to find how glad everyone was to see him.

Jim Brock had wondered just how much a third-year medical student could help in a mission hospital. Later, when he saw the hundreds of patients and realized that Dr. Young and a Yemeni doctor (in Jibla for a year before returning to Germany to reside) were the only doctors available—then he understood how much he could do. These two doctors had been seeing all the patients, performing all the operations, and were on call for emergencies every other night with no one to relieve them.

ALTHOUGH it was raining after lunch, Jim asked Maria Luisa to show him the hospital. He was impressed with how up to date were both the hospital and its equipment. Many things were still needed, of course, but he could see at a glance that this was no primitive, jungle hospital. Southern Baptists could be proud of it.

He could understand why people walked for miles over the mountains to be treated at this hospital. On clinic days every type of illness was seen, from leprosy to tuberculosis and bilharzia. The operating rooms were adequate for most major surgery, except open-heart and chest surgery.

("I had to ask, 'What is bilharzia?' before recalling a brief classroom encounter two years ago with the blood flukes," Brock wrote later. "But after seeing three or four cases per day, I learned quite a lot about its diagnosis, complications, and treatment.")

"This will be your office," said Maria, opening the door to a small room with a desk. Jim could see a screen behind the desk and could barely make out the examining table beyond.

"My office?" he echoed, his eyebrows raised in a questioning way that said more than his words.

"Of course," laughed Maria. "You will see tomorrow. It won't be difficult.

These people will like you."

The next day Jim Brock actually saw 35 patients. Sometimes it was necessary to seek help from Dr. Young, but as time went on Jim found there were many things that recurred again and again.

SOME experiences he would never forget. One was when a father came carrying his three-month-old baby because there seemed to be something wrong with the infant's leg. Upon examination Jim found the baby had tuberculosis of the hip. He explained to the father that he would have to leave the baby in the hospital and that it would take some time for the child to be cured.

The father picked up the infant and started toward the door. "It's better we let the baby die," he muttered.

Jim's horror was visible on his face as he challenged, "Why did you bring it here in the first place if you felt that way?"

The father recognized the shock and anger of the young doctor. He hesitated, then came back and put the baby on the table in front of Jim. He put both hands on his head and bowed slightly—the Yemeni way of saying he was sorry.

The baby was treated in the hospital and was able to go home before the summer was over.

Often in the afternoon Dr. David C. Dorr (he arrived at the beginning of the summer just as Dr. Young was leaving on furlough) and Dr. Hassan would be in the operating room, and Jim Brock was the only one available to see emergency cases.

One afternoon five men appeared, carrying an old woman who had fallen off a steep cliff while herding cows on a mountainside. Jim examined her thoroughly and determined she had broken the third vertebra and was paralyzed. She was put in traction immediately but only lived two days. Through all the experience the family was greatly impressed with the loving care she received.

("Just seeing how those missionaries are loved and appreciated by the people is more encouragement than I have known in a long time," Brock related later. "Such love and affection are not in response to medical attention but to the love of God that is being demon-

strated daily in their midst," he added.)

Jim's next emergency happened to be a four-year-old girl who had fallen from a window high above the ground. The windows in Yemeni houses are at floor level and have no screens or bars, so it is easy for a child to fall out. This little girl was fortunate. Jim sutured her head, and soon she was able to go home, well and happy.

Before the summer ended Jim found he had gained a great deal of experience. He had sewed endless sutures, set fractures, scrubbed on an unknown number of major operations, and had even done several hemorrhoidectomies himself. On clinic days he was regularly seeing 85 to 90 patients. His highest record for one day was 92.

(During the nine weeks Brock was at Jibla, he and the two doctors examined and treated 5,652 outpatients, more than 3,000 of these new patients. About a third were Brock's. There was also a daily hospital inpatient census of 60 to 65, and 20 to 25 surgical procedures were performed each week.)

More than this, he had made many friends. The Yemeni workers in the outpatient department liked him so much they bought him a Jambiyya (a dagger all Yemeni men wear at their waists) and incense to take home to America. So he would be sure to remember them, each signed his name on a card with the gift. There were tears in their eyes as they said goodbye and begged him to come back next summer.

JIM Brock is back in Texas and once again in medical school. When he finishes at the end of this year there will be many who feel he is needed so badly at home that he should not even consider going to some foreign country. Before the summer in Yemen Jim may have half believed them. But now he has gone, and he has seen, and his life will never again be quite the same.

Although God may not lead him into medical missions, Jim has seen something he can never forget—thousands of people coming in an endless stream for medical help, and only one or two doctors and a few nurses to meet the overwhelming need.

He has also seen a whole country in which Christ is not known and where there is only this same small handful of people to share the Good News.

BY WORTH C. GRANT

Missionary to Japan

A ride on the New Tokaido Line (the "Bullet Express")—any one of the 40 that daily make the run from Tokyo to Osaka at an average speed of more than 125 mph—is an experience not soon forgotten. It is one among many unforgettable happenings awaiting anyone visiting Japan for the first time. In fact, a trip to Japan is hardly complete without a ride on the express.

For thousands of Baptists attending the 12th Baptist World Congress in Tokyo, July 12-19, along with the usually exciting impressions that all tourists to Japan receive, there will also be a deeper interest and concern.

What about Baptist work in Japan, particularly in the area viewed from a window on the Bullet Express? Even as Baptist visitors view the breathtakingly beautiful Japanese countryside, including incomparable Mt. Fuji, they are likely to be asking, "Is there Baptist work in this section?"

In the region between Tokyo and Osaka, 40 percent of Japan's population live and work in five of the nation's six largest cities. Within 35 miles of downtown Tokyo reside 25 million Japanese!

Few church steeples are to be seen from the train windows. Instead, a passenger views acres of what used to be rice paddies now filled with mammoth apartments and rambling factories—convincing evidence of Japan's economic miracle. And the end is not in sight, for more factories are under construction on every hand.

Baptist work in Japan extends from the far north on the island of Hokkaido to the southern tip of the island of Kyushu, and even to Okinawa. But this article deals briefly only with the work in the major cities of those two great areas of Japan called the Kanto (East of the Pass) and the Kansai (West of the Pass), which economically account for the great bulk of Japan's annual output.

First stop for the Bullet Express is Nagoya, sometimes called Japan's central capital. It is the nation's third largest city, with two million people. Japan's prosperity is vividly displayed by the numerous imposing new buildings in the city's 12 wards. Nagoya is Japan's great pottery center, as well as an automobile and textile center.

Three churches and three missions—all begun since June 24, 1950—compose Baptist work in Nagoya. Growth has been rapid in the last five years, as three new missions were started.

"Nagoya is called Japan's 'City of the

on the route of the 'BULLET EXPRESS'

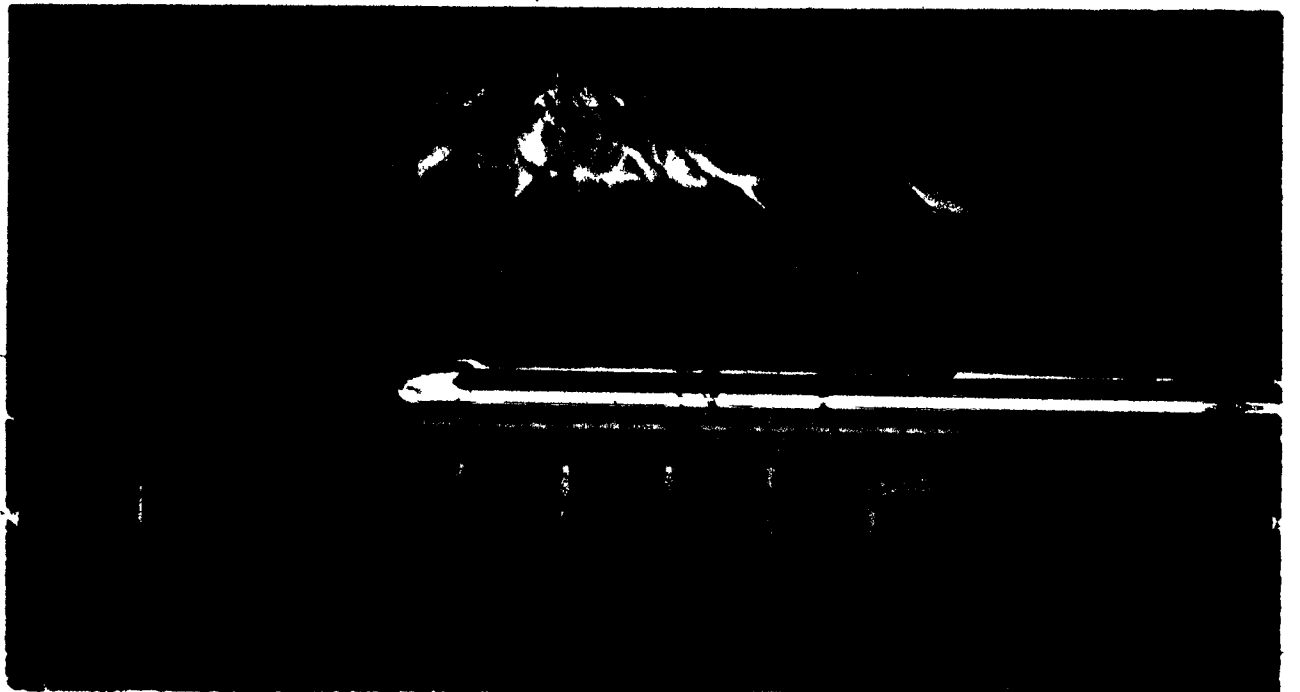


Photo courtesy Japan National Railways



Bob Harper



Bob Harper

Top: The Hikari (Light)—the "Bullet Express"—zips beside rice paddies along 320-mile New Tokaido Line between Tokyo and Osaka. Mt. Fuji is in background.
Center: Nagoya station.
Bottom: Shuichi Matsumura, pastor of Tokiwadai Baptist Church, Tokyo, and a Baptist World Alliance vice-president, rides express with church choir on tour.

Future!" declares Missionary Reiji Hoshizaki, who has worked in the Nagoya area for eight years. No one who sees the construction of hundreds of new apartment complexes, roads, and shopping centers will dispute this. Population growth in the Nagoya area is the most rapid of any section of the nation.

As in all parts of Japan, scarcity of land sends the price sky-high. The 75-by-100 foot plot recently purchased for a new Nagoya church site cost \$44,200. The unused portion will be sold later, as land prices increase, and the profit will help finance future purchases of land. In Japan, where real estate prices increase about 20 percent a year on the average, this is the only method to keep up with spiraling costs to assure future church development.

Laboring with pastors and missionaries, the approximately 300 Baptist believers in Nagoya hope to make it "Japan's Baptist City of the Future."

Next stop, Kyoto, Japan's ancient capital, which survived World War II without receiving a single bomb. Established as the capital in A.D. 794, the city remained the seat of the emperors of Japan for more than a thousand years. Kyoto now attracts some 12 million tourists each year.

Sometimes called the "Rome of Japan," Kyoto is the home of 1,600 Buddhist temples and 253 Shinto shrines, as well as some of the most valuable art treasures of Japan.

Baptist outreach in Kyoto started in 1950. Today there are four churches and two missions. The 125-bed Japan Baptist Hospital was opened in 1955 and has greatly strengthened the Baptist witness in the midst of unparalleled evangelistic opportunity. The city is one of Japan's educational and cultural centers and the home of the nation's first and most famous mission school, Doshisha, founded by Nijima Jo Sensei, renowned Japanese Christian leader.

Kyoto is also the acknowledged center for left-wing political activity. A Kyoto Communist Party candidate polled more than a million votes in recent elections. Some of Japan's bitterest, most violent student strikes and demonstrations have been in Kyoto.

Baptist work has not altogether escaped the radicalism centering in the area, radicalism which in some churches of other denominations has resulted in violent confrontations and disruption of worship services.

Recently a student group mounted the

pulpit of one of the churches belonging to the Kyodan (United Church), ripped off the pastor's robe, and forced the congregation to listen to their demands.

With much assistance from the highly respected ministry of the Baptist hospital and a Baptist book store, the Baptist witness for Christ in Kyoto is expanding. Land for a new mission was purchased recently. The Max H. Loves, missionaries now on furlough, are to begin work—Baptists' newest in Japan's ancient city—in June 1970, almost 20 years to the day after the first postwar Baptist effort was begun in Kyoto by the Coleman D. Clarkes.

The train ride from Kyoto to Osaka requires only a few minutes. A passenger never sees open countryside, for the entire area has been taken over by factories, housing complexes, and the sprawling site of Japan's Expo '70.

Passing station after station, the express finally arrives at Shin Osaka—New Osaka Station, especially built to accommodate the new, high-speed train, as are all other stations on the line.

Japan's second largest city with a population of three million, Osaka has been called "the town of the common people." Although the city dates to the seventh century, it is better known for its modern industrial products flowing ceaselessly from the assembly lines of thousands of factories, than for its ancient culture or tradition.

People in Osaka are known for their peculiar country accent, *Osaka Ben* (Osaka Dialect), which can be understood only with difficulty by today's younger generation, and sometimes not at all.

Dating from 1952, when the Osaka Baptist Church was begun as a mission, Baptist outreach in the postwar era has expanded to six churches and seven missions. Three couples and one single missionary work with ten Japanese pastors.

For sheer size and organized confusion, Osaka overwhelms me, even after 20 years of Japan's crowds, noise, and traffic jams. Miles of thoroughways that now crisscross the city have alleviated to some extent the colossal traffic jams of the past; some tied up traffic for as much as eight hours.

In this mammoth metropolis of "wheelers" and "dealers," this beehive of industrial activity, this giant city of commerce, industry, and finance, Japan, through Expo '70, is telling the world of its economic progress.

On a much smaller scale, in sections of metropolitan Osaka, such as Moriguchi (population 500,000), Missionary E. Preston Bennett is telling the story of Jesus Christ to all who will listen. Started from scratch in 1968, the Moriguchi Mission today has 23 believers—four married couples, several single working people, and some students.

As everywhere else in Japan, the problem in Osaka is how to get people into the church building to hear the message of Christ. The eight-hour day and the 40-hour work week are unknown in Japan. Many workers have only two or three days off each month, usually not on Sunday. Many commute daily two hours each way to their work and, physically exhausted, return home after seven in the evening.

In a country where work is the religion of most people and the quest for material things looms as strong as in any other nation, the appeal of the gospel of Christ has plenty of competition. The average church attendance in the nation's houses of worship on any Sunday is said to be about 40.

Not only do Baptist church buildings—small and almost primitive in structure when compared to the gleaming, modern movie houses and concert halls—face stiff competition from the physical standpoint, but they also are usually not located on busy thoroughfares because of the astronomical price of property in preferred areas.

Just beyond Osaka, and soon to be connected with the New Tokaido Line, is Kobe, Japan's beautiful port and shipping center. There four Baptist churches and three missions—staffed by five pastors and three missionary couples, plus two couples in language study—carry on ministry for Christ.

A book could be written about Baptist witness in other cities along the line of the Bullet Express, beginning with Tokyo and including Yokohama, Shizuoka, Yokkaichi, Gifu, Himeji—the list is long. Many are the thrilling stories of victories for Christ taking place daily as the gospel is preached in these places, as well as in all the 249 cities, towns, and hamlets where Baptist missions and churches are located on the four main islands of Japan.

To see even this one area and to glimpse the need, the opportunity, and the wide-open door, is an experience not to be forgotten and after which a visitor can never be the same.

FROM THE EDITOR

In Need of Prayer

INTENSIVE efforts to reach great numbers of unevangelized people with the gospel of Jesus Christ are generally called evangelistic campaigns. Prayer support for these large-scale efforts is just as essential as for person-to-person witnessing. Techniques and methods for this kind of prayer support are not suggested here, but purposeful engagement is urged.

The hope of Southern Baptist foreign missionaries and their national co-laborers in at least 20 countries this year is that many Southern Baptists will join with them in effectually and fervently praying for all phases of their planned efforts for reaching and winning great numbers of people to Christ.

If what is said here helps increase the response, we are indeed thankful. Perhaps churches and groups, as well as individuals, will adopt one or more of the countries listed below. All of us can pray with them and for them through the stages of their preparation and even through the culmination of their scheduled seasons of proclamation into the follow-up efforts.

June-July

Thailand	Malaysia-Singapore
India	East Pakistan
Okinawa	South Vietnam
Indonesia	Hong Kong
Taiwan	Philippines
Japan	South Korea
Guam	

September-October

Tanzania	Malawi
Kenya	Zambia
Uganda	Rhodesia
Ethiopia	

FMB History

BY THE TIME messengers from the churches converge at Denver in June for the Southern Baptist Convention, a new history of the Foreign Mission Board should be off the press. Published by Broadman Press, it contains eight chapters and bears the title, *Advance: A History of Southern Baptist Foreign Missions*, by Baker J. Cauthen and others. The history's production was planned as part of the Board's observance of its 125th anniversary.

Adequate comprehension of our denomination's continuing involvement in world missions requires knowledge that is available only through well-documented history. Such becomes a base for understanding the ever-expanding outcome of the task assignment given the Board in 1845 by the newly constituted convention. Upon that assignment the Board has developed and implemented programs and strategies, and has appointed and sustained a missionary force at all times, even through some of the most difficult financial straits imaginable.

With this newly published history at hand, any interested person can trace the stages of growth through 125 years and will better understand the Board's responsibility for maintaining its present missionary force, which numbers almost

2,500 serving in 71 fields, and the expansion needed even to keep pace with the past.

Every church library should have on its shelves at least one copy of *Advance: A History of Southern Baptist Foreign Missions*. The same is true for the libraries of Baptist colleges and seminaries. Advance orders are advised. Thus Baptist Book Store managers can more accurately estimate how many copies they will need for early orders and purchases. The price is \$4.95.

Recent Biography

CHINA is the setting for one of the most recently published missionary biographies, *Doctor in an Old World*. The author, Helen Thames Raley, tells the life story of Robert E. Beddoe, missionary doctor.

Until now, only a few Southern Baptists have known many of the details about this talented and warm-hearted man of medicine and music who served many years in South China. They who have read *Bill Wallace of China*, written by Jesse C. Fletcher, know Dr. Beddoe by name and that he was head of the hospital at Wuchow. He and Wallace shared many blessings and ordeals.

As one reads *Doctor in an Old World* he realizes that he is learning about a man of brilliance and dedication, rare and distinctive. During such learning one also gains new insight into the culture and conditions of China just before it went into communistic eclipse. For everyone who wishes to approach this year's graded series of foreign mission study, this book is worthwhile. It should be part of any program of background reading and general preparation for the study of "Chinese Mission Fields Today," the theme of the study scheduled for this year.

Doctor in an Old World is published by Word Books and sells for \$3.95. It is available in Baptist Book Stores.

May Program Topic

VIETNAM is scheduled for study in May by Current Missions groups in almost all Southern Baptist churches. Appearing in next month's issue of *THE COMMISSION* is an article about Missionary Journeyman George Pickle, who will soon complete his two-year term in Vietnam. Author of the story is Miss Ione Gray, international writer and editor for the Foreign Mission Board. She recently toured Vietnam and observed Pickle at work in a variety of ministries and services.

We suggest the use of this story in the study of Vietnam.

It Costs More

CIRCUMSTANCES change drastically for a subscription to *THE COMMISSION* if the subscriber moves outside the United States. The annual subscription rate is calculated in keeping with regular second-class mailing costs. The postage for sending magazines overseas, even by surface mail, requires either an additional payment by the subscriber or an adjusted expiration date for the subscription. If you are planning to change your residence to an overseas location, please remember that the additional cost for sending *THE COMMISSION* to you will be five cents an issue.

TAIWAN

CHINA'S PHOENIX?

Since prehistoric times, the phoenix has been the bird of good omen in China. A legendary bird, it is born to reappear at the most auspicious occasions.

Long regarded as an emblem of resurrection, the phoenix ended its long 500-year life by self-cremation. Then, rising from its own ashes, it was reborn to last another 500 years. Perhaps, today, Taiwan may be China's phoenix.

Can there be a rebirth of this most ancient civilization? Will 5,000-year-old China rise from its pyre, now burning red across the east? Only time and Taiwan hold the answer to such a hope of cultural resurrection.

Taiwan (sometimes called Formosa or Free China) is an island province of China, lying less than 100 miles off the mainland coast. This is the only part of China in the world today where Chinese and their free world friends may come and go as they wish.

The lush productivity of this country attracted the Japanese. In 1895 a peace treaty with China gave them Formosa (Portuguese for "beautifully green"). By this time, Canadian and English Presbyterians had been preaching Christ to the Chinese farming and fishing population for 30 years. During the period of Japanese occupation, members of a Japanese Holiness group began Christian work.

By the time World War II was over, there were about 30,000 Christians on the island, and the gospel message had spread to the mountain tribes of head-hunting aborigines. When Formosa was returned to China in 1945 and Christian missionaries began to join with national Christians to take up their interrupted mission, they found 5,000 tribesmen who had accepted the message of Christ. Tribal Christians had preached among them, in spite of Japanese threats and persecution.

After but a few years of uncertain peace, the China mainland began to fall to the advancing Communist armies. More and more Chinese from the mainland provinces were pouring into Taiwan, and in 1949 the Nationalist government of China moved to the island.

Along with the displaced persons came additional Christian groups. Today, more than 60 evangelical organizations have programs of Christian witnessing.* As many as 600,000 people, perhaps divided about equally between Roman Catholic and Protestant groups, are touched to some degree by the gospel. And yet, this still leaves more than 95 percent of the approximately 14 million population unreached by the gospel.

*Among these are Southern Baptists, North American Baptist Association, and the Conservative Baptists.

As the Communists put the torch to the mainland to see if they could indeed burn down Chinese society, other fires were burning on Taiwan.

Fires of a new evangelism. Baptist witness began to reach the island during those years of uncertain peace. Miss Bertha Smith, of the Southern Baptist Foreign Mission Board and Pastor Yang Mei Tsai, of the China Baptist Convention Frontier Missions Society, were sent to Taiwan in 1948. There followed years of reaping for the gospel, the like of which had never been seen before in China.



Missionary studies Taiwanese, with Baptist pastor's assistance.

The displaced millions from the mainland were distraught to the point of despair. Many turned to a gospel heard since childhood but never heeded. Others heard the story for the first time, and responded. In the first few months after a cottage prayer meeting began, 12 people were baptized. In ten years this handful of Baptists had grown into the Taiwan Baptist Convention, with 18 churches and just over 7,000 members. More than 1,300 people were baptized in one year. The young Baptist convention, weak and — some might say — wishfully organized, sent its first missionary couple to a prison colony on Green Island, just off the east coast of Taiwan.

These years of rapid growth swallowed reinforcements faster than they could be supplied. Several missionary families from mainland China were reassigned to this new area. A faculty and staff were gathered, and the Taiwan Baptist Theological Seminary received its first class of more than 30 students in the fall of 1952.

Gains and needs outstripped each other. Even as a new missionary couple came to study Chinese, there was a demand for missionaries who could work with the Taiwanese in the language of their birth. When missionaries began learning Taiwanese, there were still the Hakka and tribal communities waiting for a gospel witness. Also among the missionary reinforcements were some called into English-language work.

Fires of testing. The years between 1952 and 1962 were filled with all sorts of tests and refining. Much of the testing had to do with development of physical facilities, which the young denomination needed for its growth.

An adequate seminary campus was completed. The summer camp at Ling Tou (Little Ridgecrest) achieved its basic development. Lay training became a serious business. Literature and school work grew with little Mission* help or money. Nine bookstores and numerous libraries were opened. Two Christian schools were being encouraged by the Taiwan Baptist Convention.

Some churches were already paying their own way and most congregations were beginning to realize that the day would come when they would be self-supporting rather than receiving subsidy. Yet they were willing to designate about 10 percent of their total gifts to causes other than local needs. The estimated per capita gift of Taiwan Baptists in ratio to average income was about double that of Southern Baptists.

Although overall growth was slowed, this period saw a refining of the churches in their responsibilities. Less easily measured was the growing maturity of laymen. Today — 1970 — there are more than 100 congregations (churches and mission points) served by over 100 seminary graduates. The Taiwan Baptist Convention now has a total membership of about 10,000. Careful work has been done in Bible study training and in evangelism. But the pressures of modern-day living — schooling of the young and multiple jobs for the adults — make for slow growth.

Fires of renewal? Will there be renewal as these fires burn away the dross? Mass media evangelism has a good start in radio, and the groundwork has been laid for a new television ministry. Churches have been preparing for several years for a deeper evangelistic thrust in the new decade. As many pray, new leadership is taking heart. Over 60 Southern Baptist missionaries are now assigned to Taiwan. Others are in training to work with Chinese elsewhere in East and Southeast Asia. A new literary outreach paces the new church leadership, providing materials necessary for growth.

*A Mission is the organization of Southern Baptist missionaries in a country.

What does the future hold for Baptists on Taiwan? Possibly, through their prayers and faith, revival will emerge from these refining fires.



Grace Baptist Church, in Taipei.

Taiwan may well be China's phoenix, assuring renewal of that great country's spiritual, as well as cultural, life. Christians living on the island can say with Paul, "A great door and effectual is opened unto me, and there are many adversaries." (1 Cor. 16:9) They know the tremendous opportunities for effective witness on Taiwan, while they see the adversaries that prevent full and free witnessing in mainland China. Even so, they hear and feel the fervent prayers of their fellow Christians there. And Christians around the world join them in prayer for the day when full fellowship will be a joyous reality.

—by Charles L. Culpepper, Jr.

Reprints of the above material are available free upon request from the Department of Missionary Education and Promotion, Foreign Mission Board, SBC, Box 6597, Richmond, Va. 23230. This is a revision and updating of Dr. Culpepper's pamphlet on Taiwan. CARD

After long anticipation, Southern Baptists in 1962 entered a newly opened door to missionary involvement in the land of India.

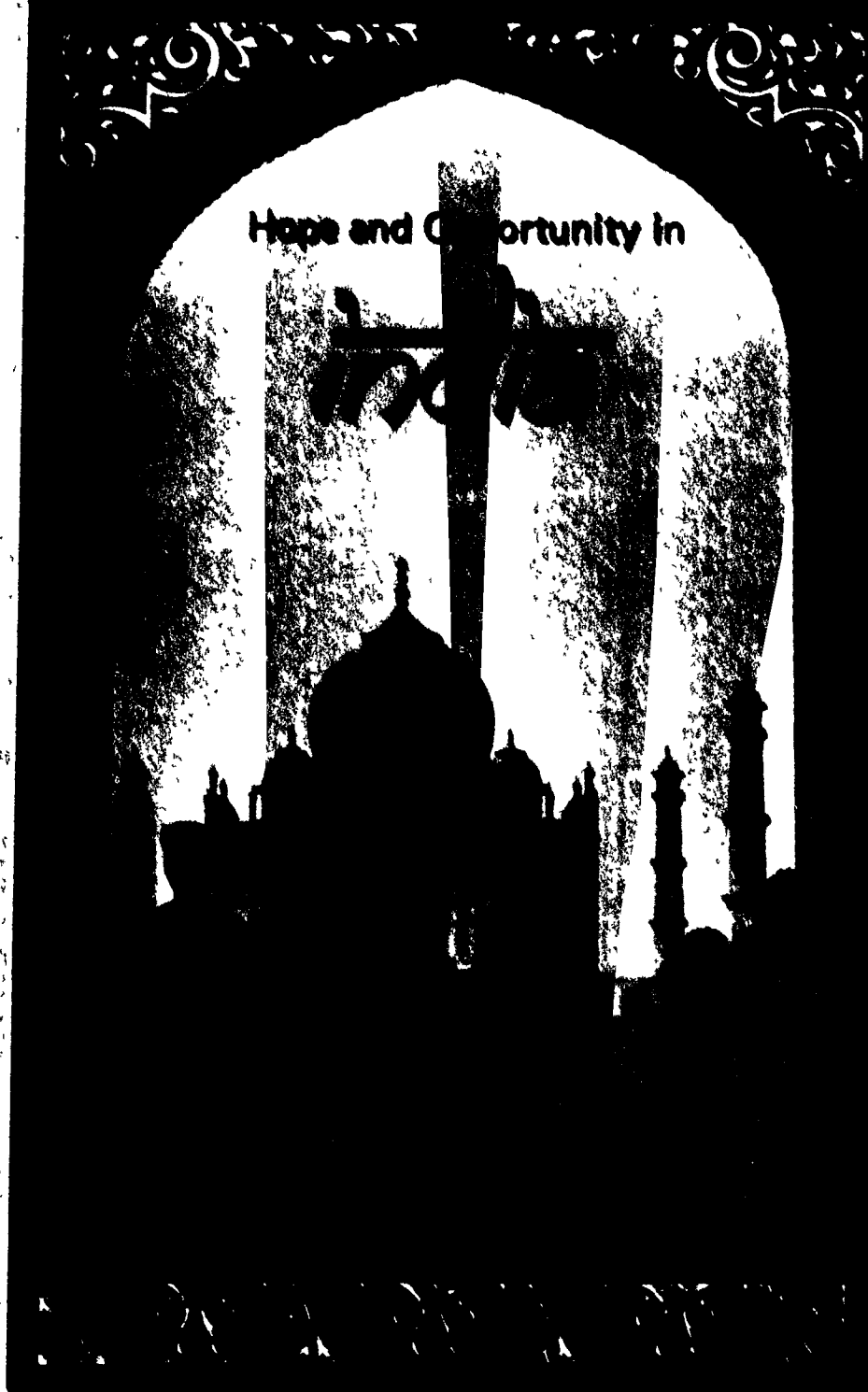
In every respect one of the world's major countries, India is roughly comparable in area and population to Europe apart from Russia. China is the only country which exceeds it in population. India shares with Japan the industrial leadership of Asia and has exerted considerable influence in international affairs, especially among the new nations of Southeast Asia. It is probably the most religious country in the world; and Hinduism, the dominant belief, is the world's oldest historic religion.

As a mission field, India holds particular importance. The modern missionary movement began with the work of William Carey in what is now a part of India. The nation's evangelical Christian population - probably more than 2,000,000 communicant members of numerous denominations - is the largest in Asia. Yet this is only about one half of 1 percent of India's population.

Although the country has been a major field for British, American, and Canadian Baptists, as well as several other Baptist groups, the Southern Baptist Convention has never had missionary work there until quite recently. Vast areas remain where Christianity is very weak and where there has been no Baptist work of any kind. From every standpoint, this land presents a special challenge to us.

No serious attempt to enter India was made by the Southern Baptist Foreign Mission Board until after World War II. Plans for the foreign missions advance program presented to the Southern Baptist Convention in 1948 included India as a possible future field. Mission organizations not previously at work in the newly independent country found it difficult to get government recognition and approval. Consequently, visas requested in 1950 for a Southern Baptist missionary couple were not granted.

In order to follow any promising possibility for an entry in India, the Foreign Mission Board maintained for 15 years periodic contacts with mission and government personnel there. At one time, it seemed likely that approval might come for a medical project in Kashmir. However, cabinet changes



removed from the India health ministry the outstanding Christian woman who had encouraged our plans.

Dr. Paul Brand, a prominent missionary doctor, then serving as director of the Vellore Christian Medical College in South India, visited the Foreign Mission Board in Richmond, Virginia, and made a suggestion. He indicated that the college would be happy to have on its staff a well-qualified Southern Baptist doctor and that he felt sure the

college could secure a visa for such a missionary. With personnel in India under that arrangement, the Foreign Mission Board would be in a much better position to explore the possibility of government approval for a Southern Baptist medical undertaking. That effort, in turn, might open the door for a broader missionary approach, including development of churches and other types of Christian witness and service.

In response to Dr. Brand's suggestion, the Foreign Mission Board offered the service of Dr. and Mrs. Jasper L. McPhail to the Vellore Christian Medical College and Hospital. This non-denominational institution is one of the largest and most significant Christian mission projects anywhere in the world. Dr. McPhail had specialized in thoracic surgery, and Mrs. McPhail had received training and experience both as nurse and as anesthetist. When this couple went to India in the early fall of 1962, it was an expression of the long-standing hopes of Southern Baptists to be able to share Christian missionary opportunities and responsibilities there.

During their term of service at Vellore, the McPhails explored avenues that might lead to an opening for a formal Southern Baptist mission effort there. They contacted, as potential sources of information and help, numbers of Indian leaders in Christian work or in medicine.

Eventually, the city of Bangalore, in Mysore State, South India, was selected as the most promising site for the proposed Southern Baptist medical work; and, in the summer of 1966, Dr. and Mrs. Ralph Bethes and their family were transferred to India to begin work at Bangalore. With the approval of state health officials, plans are under way for the establishment of a hospital.



Christian students in South India.



Dr. Bethea visiting in marketplace.



Dedication service on site of projected Baptist hospital.

Other missionaries have now joined the Betheas, and a multi-faceted ministry has developed, even during the period of preparation for the projected hospital. The doctors have conducted outpatient clinics, have administered relief in cases of special need, and have opened Bible classes and evangelistic meetings in several sections of the city.

As a result of these efforts, the first church related to Southern Baptist work in India was organized in December, 1966. By the end of 1969 there were six churches and 10 other preaching points, and already church membership had reached 300, made up mainly of Telugus.

In their Christmas 1969 letter, the Betheas wrote:

Have you ever seen a church happen? We have! Since we have been here two more new ones have begun because Indian Christians truly obey Christ's command, "Go ye into all the world." They meet nightly in their thatched mud huts for prayer, then go witnessing to their neighbors afterwards... No one has asked them to share their new faith with others, but because of their joy, they have been compelled to go. Many things are happening "New Testament Style" here in Bangalore!

The door to India has opened for us. It is a door of hope and opportunity. There are, therefore, immediate and urgent needs for missionaries qualified for service in India. Specialized training is a requirement. Present needs are doctors with


specialty board standing, nurses with the master's degree, and persons with professional training in hospital administration and hospital chaplaincy. Surely, among 11 million Southern Baptists, God has his persons for the meeting of these needs.

Our best approach to India, and that most welcomed by the people and the government of the country, is certainly a demonstration in life and spirit of the meaning of Christian compassion. This demonstration will introduce God's good news and God's unique Son to many of India's millions.

The Southern Baptist medical project being developed at Bangalore fulfills long years of hope and prayer on the part of the Foreign Mission Board and many Southern Baptists. We trust also that it is the beginning of a widening and unusually fruitful ministry in the challenging land of India.

—by Winston Crawley

Reprints of the above material are available free upon request from Department of Missionary Education and Promotion, Foreign Mission Board, SBC, Box 6607, Richmond, Va. 23230. This is a revision and updating of the board's leaflet on India. C&M



125 YEARS

BY BAKER J. CAUTHEN

This is a time of thanksgiving and celebration. Southern Baptists are remembering 125 years of history. Both the Home Mission Board and the Foreign Mission Board recall that the first action of the newly established convention in 1845 was the constituting of two mission boards. The celebration of the anniversary will highlight the forthcoming meeting of the Southern Baptist Convention in Denver, Colorado.

There is much reason for thanksgiving as we think of God's gracious leadership in the work of foreign missions during these 125 years. Our minds turn first to the missionaries, who responded to the call of God and went forth to make known the glorious tidings of salvation. What it takes to be a missionary today is no different from what it took in the early years of our history, although the circumstances have greatly changed. Early missionaries were separated from loved ones by long months during which they had no word from home. Today conversations can be conducted by overseas telephone. Airlines link the world with rapid and frequent schedules. Many inventions have added to the comfort and convenience of living.

What it takes to be a missionary, nevertheless, has not changed. God's servants must still face the problems of adjusting to other cultures, languages, circumstances of work, and the realities of being foreigners in a land not their own. They must do their work amid ever-increasing demands, losing sight of themselves in advancing the development of national Christian leadership. They must stand strong and true amid the crises that continue to explode in land after land. They must brave the winds of ill will that come amid international tensions. We thank God for missionaries who look to their Lord and seek no other portion in life than to do his blessed will.

We praise God for the providences which have surrounded his servants in their labors across the years. There have been those whose lives have been laid down in line of duty on mission fields. Some lives have been cut short by disease or accident; some have died in prison; many have stood the trials of war; some have gone through shortages of food and deep personal privation; many have been separated from their children; many have continued when they were surrounded by anti-foreign attitudes that made their daily life very difficult.

Amid all this, however, God has granted his wonderful providences so that his servants have been able to feel that they do

not walk alone. There has been victory over circumstances, and there has been triumph amid suffering. Our Lord has kept his Word to be with his servants and to make their ministry fruitful. As we think about their safekeeping across the years, our praise rises to God for his wonderful, fatherly care.

We praise God for the privilege of seeing an expansion of missionary labor in so many countries. In the early days of our Board's history, many people prayed for the very countries into which we have been privileged to go in recent years. We feel that many prayers are being answered today that were prayed long years ago.

SINCE World War II there has occurred a phenomenal expansion in mission work. It has no parallel in earlier times, except as the gospel was spread throughout the Roman Empire in the days of the apostles. For the first time in Southern Baptist history we are privileged to be at work on a truly worldwide scale. The sun never sets upon our missionary labors. We now preach his glorious grace in myriad languages and under widely differing conditions.

It is thrilling to be a part of such a Christian movement. It makes us feel that we are caught up in the dimensions of the Great Commission more in keeping with our Master's desires. Yet we are always reminded of the lands into which we have not gone and of the people who yet await the message of life.

We determine to keep pressing forward with geographical expansion into lands that need so much to know the name of Christ, while at the same time strengthening, solidifying, expanding the ministries in countries we have entered.

We praise God for the unchanging gospel we are privileged to preach in all the world. No alterations in the message we bear need be made in any land. We exalt the name of Jesus. We tell of the wondrous love of God—of his deed of redemption on the cross and the resurrection—whereby man is brought to him by faith in the Saviour. This message is told in a thousand different ways, fitted to meet the circumstances of the people to whom we speak. It is the same, unchanging story that brings light into darkness and joy into burdened hearts.

It is exhilarating to think of the multiplied ministries which now can be used to tell the story of Jesus. Not only through

preaching and teaching, but by ministries of love and mercy to people in distress the gospel is made evident. While undertaking to manifest the genuineness of Christian care, people are pointed at all times to the Lamb of God, who takes away the sin of the world. By keeping our eyes both upon the deep spiritual needs of man and upon the realities of his human situation, we try to follow the pattern set by Jesus in his ministry.

We thank God that even amid the stern realities faced by many of our brethren in lands behind the Iron Curtain, Jesus Christ is there with them. We pray for the day to come when the doors to China shall be reopened and our voices may blend with those of our brethren there in praises to our Lord. We shall learn much from them about the goodness of God and answers to prayer. They will be able to teach us what they have learned in the school of grace. We are glad that we are now able to preach the love of Christ by means of radio to people in lands behind the Iron Curtain, but we look forward to the day when we shall be able to move among them again in joyful service of our Lord.

Our hearts are filled with thanksgiving for millions of dedicated Southern Baptists who, through prayer and giving, make possible this expanding missionary undertaking. We thank God for the Co-operative Program and the Little Moon Christmas Offering. These channels of missionary giving have kept flowing like swelling streams so that, as people have offered their lives, the resources have been made possible to send them and give them reinforcement in their labors. We are reminded, however, that the needs far exceed all resources. In 1969, because of limited funds, the total amount of recommendations from mission fields which could not be provided came to \$7,716,000.

We thank God for his promises. We face the future realizing that the dangers, difficulties, problems, and demands before us are greater than ever before. We face this future confident that our Lord is able to do exceeding abundantly above all that we ask or think. We are assured that the victory belongs to Jesus Christ. We cast ourselves completely upon him and rest in his grace, love, and mercy. And we believe fully what he said, "Upon this rock I build my church, and the gates of hell shall not prevail against it."

The Gospel and Human Need

A STRATEGY FOR VIETNAM

BY WALTER R. DELAMARTER



- The stoic, frozen look of a wrinkled Vietnamese mother as she rides in the back of a dilapidated pick-up truck, escorting the orange-and-yellow-flag-draped box containing the remains of her fallen soldier son.

- Quiet tears running down the face of a bewildered husband-father as he explains that his wife would not have hemorrhaged to death in childbirth had some medical assistance been available.

- Troubled refugees pleading with Missionary Sam James to help them retain their squatters' shacks on a soccer field in the suburbs of Saigon.

- A busload of orphaned children from the Camranh Christian Orphanage singing and laughing as they head for Sunday School at the Baptist church in Ba Ngoi in Missionary Walter Routh's Volkswagen bus.

- Clouds of dust generated by tanks and trucks plowing through seas of bicycles, three-wheeled vehicles, ox-carts, and human bodies heading everywhere.

- Giggling Montagnard children racing after the shadow of a helicopter that inclement weather had forced down in their mountain village.

- Pumpkin pie (they made it) with Green Berets in a mountain outpost, where a visit by a civilian from the States was like a letter from home.

- Fellowship with God's choicest servants—Southern Baptist missionaries in Vietnam. Seeing their beautiful spirit and their humanness under the constant threat of change and physical danger.

- Flight over the countryside, viewing the acne of war with the pockmarks of bomb craters around almost every village.

- Sleep on the floor with 40 homeless street boys at a crude youth hostel in downtown Saigon. Hearing them discuss their exploits of stealing and

pandering. Sensing their need to be loved as they reach out to be near and touch the visiting American.

- Worship with Vietnamese Christians, my brothers. Entering into the joy of prayer and song without understanding a single word other than the common Spirit of God that hovers in our midst.

SUCH IS the montage of unforgettable moments from travels as a social work consultant throughout South Vietnam during three weeks in July 1969.

My assignment: to visit the stations of the Baptist Mission in South Vietnam, to talk with the missionaries, Baptist laymen, and officials, both American and South Vietnamese. My purpose: to determine how the Mission could more effectively minister to the needs of a war-torn nation through Christian social ministries.

From the moment I was met at the plane in Saigon by Samuel M. (Sam) James, Mission chairman, the urgent need for the development of a comprehensive strategy of Christian social ministries in South Vietnam was apparent. In the ensuing days the **rationale for urgency** unfolded.

In the first place, it is apparent that there is a high level of frustration and uncertainty among the missionaries as they attempt to maintain an appropriate balance between an aggressive program of evangelism through proclamation and *diakonic* ministry of service to human and social need.

In every mission station in South Vietnam the missionaries are confronted with almost overwhelming human need. Forty percent of the population are displaced persons who have been forced to leave their land and villages and move to the larger cities, where there is a higher security and protection from Viet Cong attack.

Many of these refugees have been given only temporary shelter and care by the government. As the war goes

on they look more and more to private, voluntary agencies for help.

On my first Sunday in Saigon (July 20), I was with James at Grace Baptist Church when he was approached by two leaders representing several hundred refugees who were living in a temporary shelter on a soccer field on the outskirts of Saigon. These people had been victims of the Tet offensive in 1967 and had been forced to leave their land.

The Baptist Mission had obtained an emergency grant of several thousand dollars from the Foreign Mission Board to build a large shelter to protect these refugees from the weather. The shelter consisted of corrugated metal roofing material on wooden framing and poles.

Later, on a visit to the camp, I ob-

three million persons since the beginning of the war).

The two men representing the refugees had come to plead with James for further assistance from the Baptist Mission. They were not interested in just material assistance, but they desperately needed a friend with power and prestige who understood their plight and could properly represent their cause with government officials.

In a letter they presented to James, they referred to the fact that many of the refugee families had become Christians during the past two years. They deeply appreciated the assistance provided by their Christian brothers, but now the government had given them an ultimatum to leave the shelter and vacate the soccer field within a two-week period.

After talking with these two desperate Christian men, Sam turned to me. "What can we do?" he asked. "We have no additional funds and I could spend the entire next week in an effort to plow through the red tape necessary to provide other temporary facilities for these needy people.

"These people are our brothers in Christ in dire need, yet the limitation of our resources of money, time, and skill make it almost impossible to minister to other than their spiritual needs."

With great feeling he declared, "We need trained Christian missionaries skilled in social work methods who can spend their full time devising ways and means to minister to these unfortunate people."

It was time for the preaching ser-

Beside a well near refugee tents, Vietnamese girl washes family dishes. Right: Vendor in Saigon offers sliced melons.

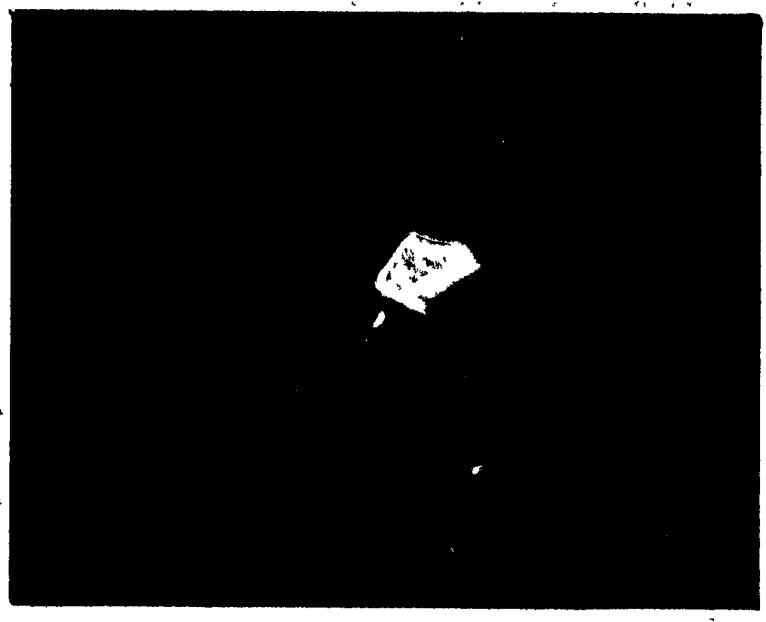


served several hundred families living like a sea of human bodies in quarters separated only by partitions of cardboard or other makeshift materials. There were no toilet facilities and a limited supply of city water.

Many of these refugees were almost totally dependent on government and private agencies for food, shelter, and medical care. Outside sources of income were limited since these people were mostly farmers without the skills to penetrate the already oversaturated labor market in Saigon (the population in Saigon has mushroomed to over

WALTER R. DELAMARTER

The author is associate professor of social work and director of social work education at Southern Baptist Theological Seminary, Louisville, Kentucky. At the invitation of the Vietnam Baptist Mission and the Foreign Mission Board he spent three weeks in South Vietnam last summer studying the needs for Christian social ministries. He gave an informal report of his findings to the Mission meeting in August and later prepared a lengthy formal report for the Mission and the Board.



vice to start. Sam and I headed for the sanctuary, leaving the two Vietnamese men with the consolation that we would be praying for their welfare and suggesting that perhaps it would be best if they were to return to their land, now occupied by squatters and Communist sympathizers.

A second factor, closely related to the first, is the need for more efficient and effective use of leadership. In my considered opinion it is not the wisest or most efficient use of missionary leadership to use men and women trained primarily as pastoral evangelists to be workers in Christian social ministries, where more than half of their time is spent in such activities.

Most of our missionaries have the qualities of compassion, concern, and desire to minister to such needs, but



Methodist church became target when Viet Cong hid there. Above: After lunch.



for the most part they lack the training and skill to do this task in the most effective and efficient way. The involvement of untrained personnel in such activities means that energies and skills are diverted from other teaching and preaching ministries for which they are primarily prepared.

Not only is there a great need for trained missionary personnel in social work to provide expertise in direct social service ministries, but there is also an even greater need for such workers to give increasing leadership to the training and enabling of nationals, who must ultimately assume the greater responsibility for conducting such ministries.

A third factor calling for immediate response is the imminent possibility of the increasing withdrawal of American troops from South Vietnam and the transfer of more and more responsibility for social services to the Vietnamese government and to private voluntary agencies (including churches and mission groups).

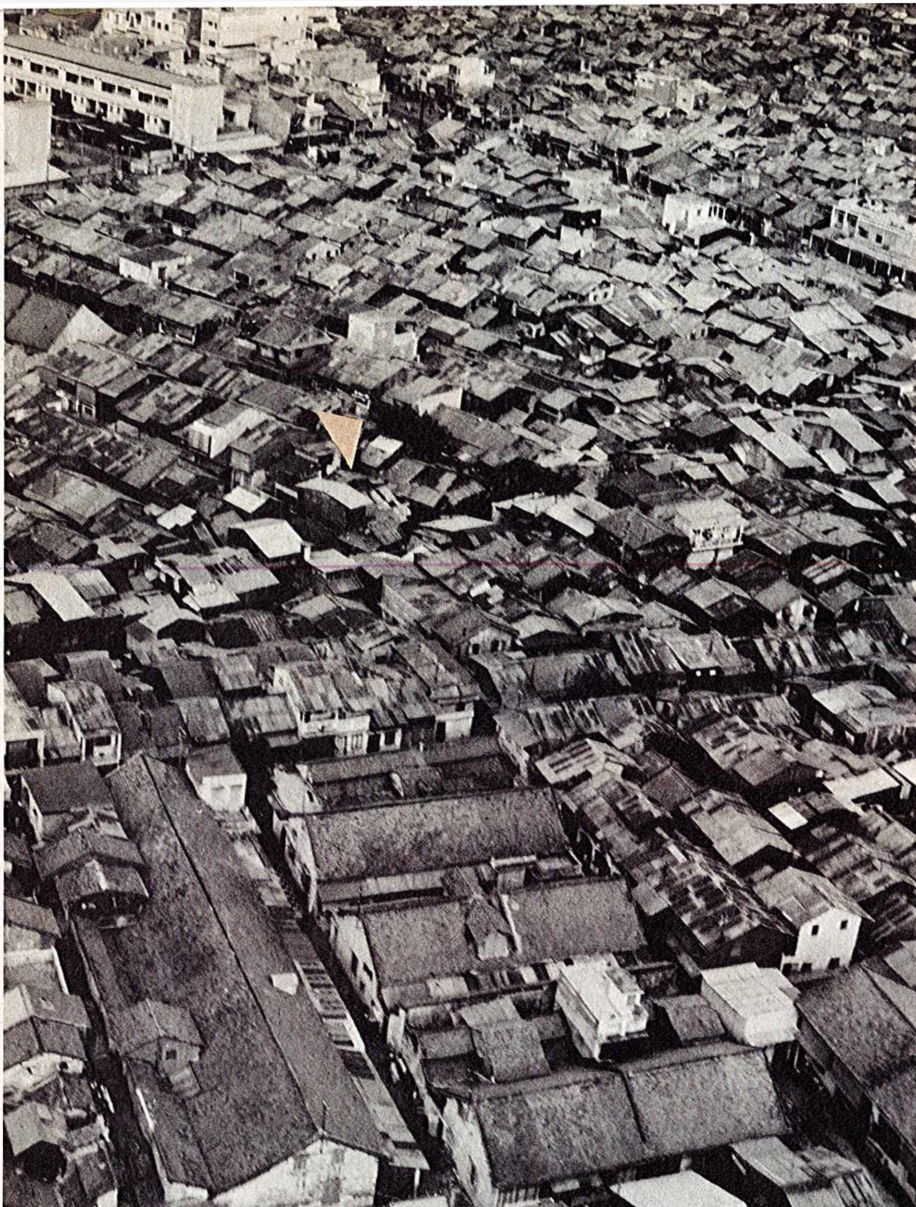
In talking with welfare specialists in both the United States and Vietnamese governments, we were told over and over again that as U.S. aid is gradually reduced, private voluntary groups will have to take up the slack in both welfare and medical services.

A fourth factor making a comprehensive strategy significant at this time has to do with the availability of material aid and support from U.S. government resources during the present transition period. In the next two or three years, as U.S. troop strength is reduced, there will be an increased availability of materials and supplies to private voluntary agencies. These will be provided on a "no strings attached" basis to voluntary groups which can be certified as to their ability to give quality services on a continuing basis.

The availability of material supplies in South Vietnam is not really a problem at the present time. The primary problem that haunts both the Vietnamese and U.S. governments is that of securing the necessary surveillance for the fair and equitable distribution of such supplies.

I believe that our mission stations can be qualified to provide such directions without violating Baptist principles of separation of church and state, if the minimum of professional leadership is provided.

Still another factor contributing to



Part of Saigon, probably the world's "most densely populated" city, says **Newsweek**.

an urgent need for the development of Christian social ministries is the need for the Vietnamese Christians and others to see some tangible evidences of care and concern for their physical and social needs. Response to evangelistic ministries in South Vietnam has been most productive, but everywhere the missionary turns he is faced with staggering human need.

In My Ca, outside of Ba Ngoi, one revival emphasis resulted in more than 45 conversions to Christ in one week. There are 193 families in this refugee camp, and there are Baptist members in 85 different families. In 65 families the head of the family is a Baptist.

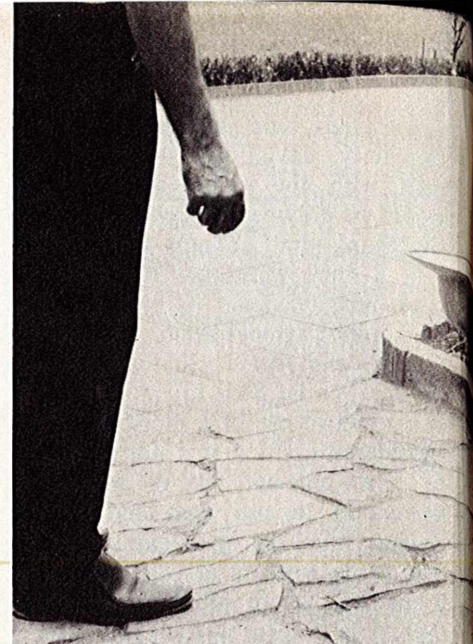
In a lengthy discussion with members of the chapel at My Ca, the people indicated a desperate need for medical care, a training program for their children, and a minimum amount of capital they could use to purchase pigs, chickens, and cattle. These refu-

gees are provided 600 square meters (20 feet by 30 feet) of land on which to build a small shack and cultivate a garden.

The people are industrious and during the past year have constructed a church building by themselves with materials supplied by chaplains from U.S. Air Force and Army bases at Camranh.

Walter A. Routh, missionary there, spends a great deal of his time trying to minister to the total needs of these people. During one visit we learned that a young wife had died during the night because of the lack of adequate medical care while she was having a miscarriage. Even outpatient facilities could have spared this woman's life.

One must be impressed with the untiring efforts of Southern Baptist missionaries to maximize the spiritual and material resources for the troubled citizens of South Vietnam. While the



major thrust of these missionaries has not been that of providing for human need, the urgency of need is such that no compassionate, caring missionary could pass by on the other side and refuse to bind up wounds and give the cup of cold water in the name of Christ.

Contemporary "Good Samaritan" ministries take on many different shapes in Vietnam.

There are programs of community development that are usually carried on in established villages or resettled refugee villages. Such service ministries include:

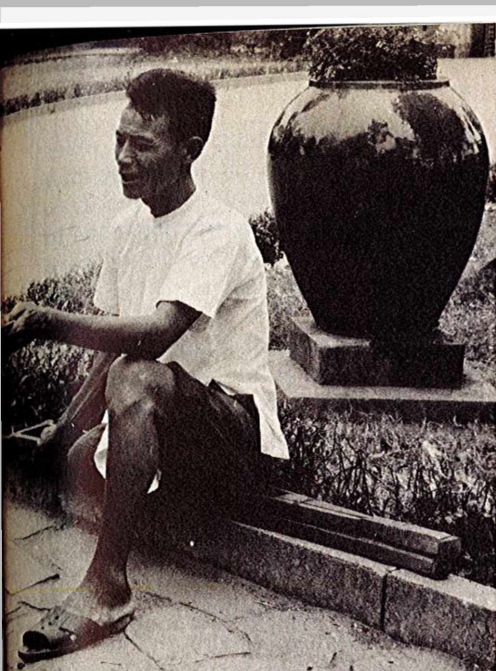
- Education projects, such as building of schools, literary programs, English teaching, etc.;

- Economic uplift projects, such as industrial training, sewing, typing, agriculture advice and help, and development of simple, but permanent, industry to provide jobs for the community;

- Direct welfare projects, such as distribution of food and clothing to the needy, welfare assistance through financial aid, children's day care centers, and the like.

Institutional aid is another form of assistance that includes working with established institutional programs where more specialized services are rendered by nurses, doctors, social workers, agricultural specialists, and others.

With 40 percent of the population moving about as refugees, the task of resettlement in permanent quarters is a staggering one. Missionaries are constantly bombarded with urgent requests for food, clothing, bedding, and building materials. The problems of logistics alone are almost overwhelming. Surveillance of goods which are



desperately needed by frantic people makes the fair, equitable, and efficient handling of such aid a major problem.

Missionaries are continually called on to assist in the establishment of educational programs. Vietnam has no national program of education that reaches out to all classes at every educational level. In the past education was denied the lower classes except in the elementary grades. Education at the high school and university level was limited to the economic and political aristocracy.

Times are changing in Vietnam. Wherever I asked, "What do you consider one of the most urgent human needs in South Vietnam?" the reply would usually place high priority on the need for more educational services.

Several generic ideas for program development seem to have emerged from this study. These might be classified as: (1) training of national leaders; (2) utilization of professional missionary leadership; (3) utilization of lay leaders at the local church mission level; (4) the development of a community center concept of weekday ministries.

Training Leaders: Perhaps no area of need is so urgent as is the training of national leaders in Christian social ministries. Wherever indigenous leaders have been trained it has been a revelation to see their effectiveness in enlisting the followship of nationals.

At the refugee resettlement village of My Ca a young Vietnamese pastor is taking major responsibility in providing pastoral leadership for a congregation that includes more than 100 new converts. This young man and two young women who were trained in the Baptist Theological Sem-

Facing the Needs

By lone Gray

FMB International Writer and Editor

THE CLEAREST and most comprehensive strategy for Christian social work ever devised by Southern Baptist foreign missionaries for the relief of suffering in a country has been hammered out by the social ministries committee of the Vietnam Baptist Mission.

The proposed program included:

(1) Beginning and continuing a program of training in social ministries through the Baptist theological seminary in Saigon;

(2) Encouraging the election of Christian social ministries committees of local Baptist churches;

(3) Instituting day care centers and programs of weekday activities—such as classes in elementary first aid, prenatal care, home health, infant and child care, nutrition, and food preparation and preservation—and starting outpatient clinics, counseling in family planning, and supervised recreation;

(4) Establishing a continuing program of workshops for training social ministries committees of churches;

(5) Continuing the distribution of relief goods.

Walter Delamarter's 46-page report was in the hands of the social ministries committee when it met in late November to draw up a policy statement of Christian social concern for the Vietnam Baptist Mission. The Mission's executive committee the same week accepted the statement for depth study.

Among the principles of Christian social concern the committee wrote into the policy statement:

1. "That which we do must help, not hurt, enhancing the dignity of the individual. . . . These questions might be asked: Does what we do for him make him more dependent? Does it bind him more to his present bondage and needs? Does it lessen incentive? Does it hinder personal development? Does it meet a real need while helping him grow?"

2. "That which we do should be identified with a local church or churches. This implies that it is a ministry of Christian concern of the local church. It also implies that, where possible, existing church buildings will be used as centers for projecting activities.

3. "Activities should be of a nature that mission involvement can be

terminated without endangering the effectiveness of the program. This recognizes that our program is assisting in the development of indigenous churches, that we carry on work from limited financial resources, and that we carry on work with limited personnel."

"Focus on quality rather than on quantity," encouraged Delamarter. "Good leadership in a tent is better than poor leadership in a beautiful facility," he added.

He also stated: "The church cannot be church unless it proclaims, teaches, provides a Christian fellowship, and engages in a ministry of service and healing. When any one of the four basic functions is missing, the church is no longer a whole church."

The social ministries committee suggested four church-centered goals for 1970. These must meet the approval of the churches. They are:

—Cooperate with the seminary in Saigon in beginning a course on the introduction to Christian social ministries.

—Set up a pilot project in day care or in kindergarten—or both—in cooperation with a local church.

—Set up a pilot project in other weekday ministries in cooperation with a local church.

—Conduct at least one workshop after implementation of these two pilot projects to train leaders of local churches in social ministries.

The committee closed its statement of purpose by declaring: "Our ministry of Christian social concern seeks to exemplify New Testament practice in cooperation with local Baptist churches and to train the members of these churches so that they can and will carry out Christ's command in an indigenous manner apart from our presence in South Vietnam."

A career social worker was placed high on the list of personnel requests by the Vietnam Baptist Mission.

As an emergency measure in the meantime, the Mission has asked the Foreign Mission Board to try to find a social ministries specialist willing to come to South Vietnam to work a year or two with the missionaries in English so that a structured program of Christian social work can be started immediately, beginning with the four 1970 goals.

inary in Saigon conducted a Vacation Bible School at My Ca last summer. They enrolled more than 80 children during the one-week period. The local missionaries, Walter and Pauline Routh, were amazed at the nationals' effectiveness with a minimum amount of supervision.

The social ministries committee of the Vietnam Baptist Mission has already taken steps to initiate a program of expanded training in Christian social ministries at the seminary in Saigon.

Professional Leadership: A second basic thrust of response to human need should take the form of utilizing specialized professional missionary leadership in numerous areas. A cardinal principle will be to provide specialists who will train indigenous leaders rather than dissipate their efforts in direct services to multitudes.

Nurses are needed to train midwives and practical nurses. Missionary teachers are needed to train Vietnamese teachers at the elementary levels. Professional social workers are needed to train lay helpers. Home economists and agriculturalists are needed to teach improved homemaking and farming techniques.

Lay Leadership: Extensive programs of in-service training need to be implemented to assist the laity in assuming more responsibility for program direction at the local church/mission level. Mobile teams of missionary specialists working out of Saigon could carry training to every mission station if flexible floating teams could be provided for such a ministry.

The handwriting is on the wall in Vietnam, and there appears little doubt that Vietnamization will become an over-increasing reality as months and

years go by. Staggering needs of relief and leadership can no longer be met by unlimited support from the U.S. government or private organizations in the United States. Such needs will have to be increasingly met at the local level.

Even the national Vietnamese government, unless it receives more help from outside sources than is anticipated, will find it difficult to provide adequate supplies of both material and leadership.

Community Center Concept: This leads to a fourth basic idea, which posits the responsibility for organizing local services around community centers serving whole neighborhoods.

The Ministry of Social Welfare of the South Vietnam government is urging such a program to help combat acute problems in sanitation, housing, control and prevention of crime, child



care, destitute families, prostitution, delinquency, poor health, illiteracy, and other problems which, under ordinary circumstances, individuals and families might either avoid or control.

Since there obviously are insufficient government funds for the establishment of such centers on a nation-wide scale, the national government is appealing to private groups—such as churches, missions, hospitals, schools, and other agencies—to provide a nucleus for such centers.

While the Baptist "community center concept" would not incorporate all

Far left: Schoolboy in Nhatrang.
Left: Montagnard mother and children.

Mealttime at orphanage
near Camranh.
Below: Missionary
Walter A. Routh leads
business meeting at a
mission in Camranh area.

the components of the government program, it might include some of the following characteristics:

(1) It would serve a given neighborhood or geographical area.

(2) It would attempt to serve all the people of a neighborhood, not just the church members.

(3) The program would be multi-service in nature, with programs during the entire week, including worship, proclamation, and Bible study.

(4) The center's weekday program would be conducted in church facilities, not in separate facilities. Separation would lead to an unhealthy cleavage between proclamation and social concerns.

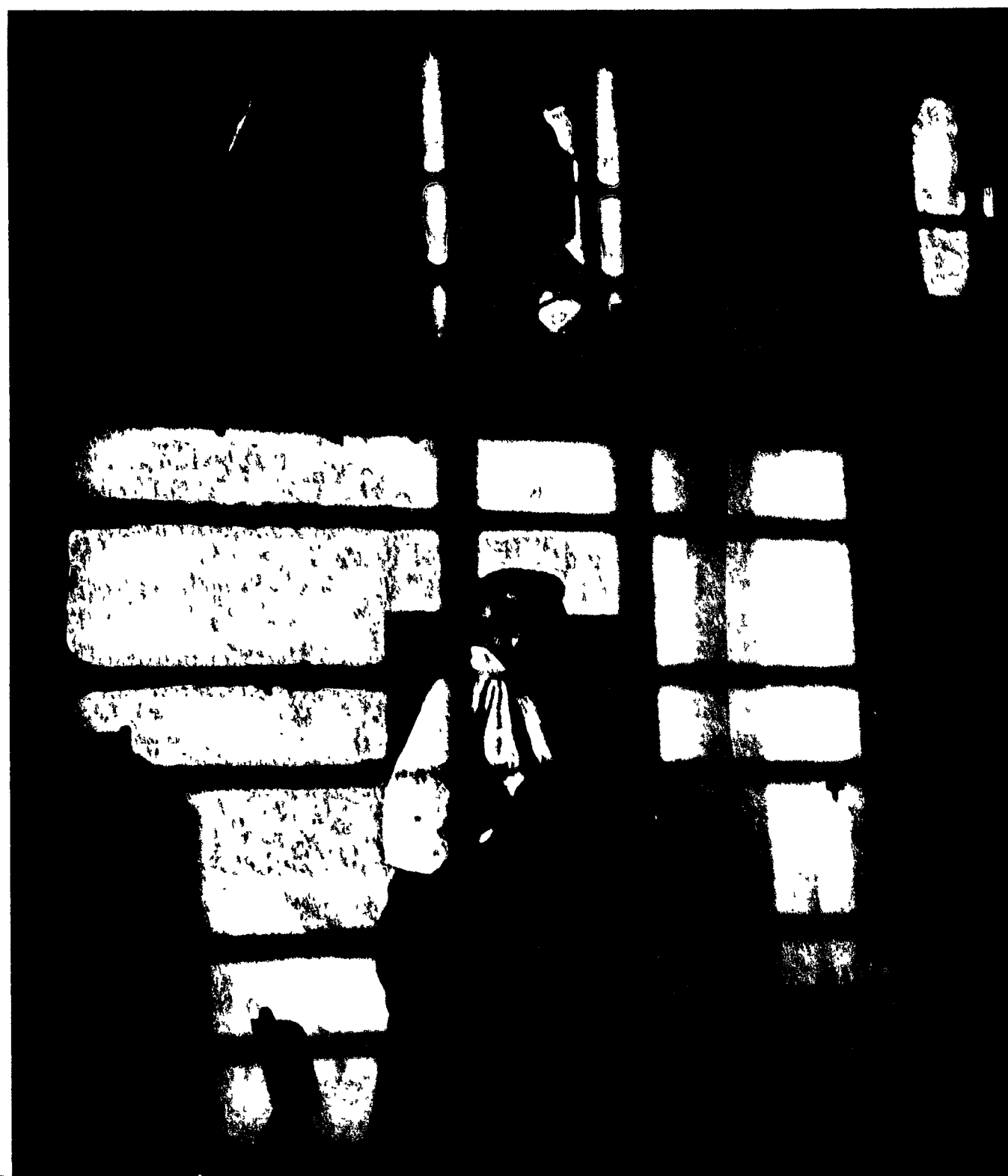
(5) Referral would be as important as direct services.

(6) The program would be administered by an advisory board composed of Mission, local church, and neighborhood representatives.

(7) The program would be an extension of the *diakonic* ministry of the church.

Word now comes from the social ministries committee of the Vietnam Baptist Mission that many of the findings reported above have begun to be implemented. A recent release from Saigon by Miss Ione Gray (see box, page 27) tells of training programs at the seminary in Saigon, where Missionary James is adding a new dimension of Christian social ministries to the seminary curriculum. Social ministries committees are being formed in local Baptist churches; day care centers and mother's clubs have been started; continuing education workshops have been initiated for the training of local lay leadership; there is a continuing emphasis on the distribution of relief goods.

As the work of Vietnamese Christians continues to reflect the Good Samaritan dimensions of caring—ministering to the whole man in the name of Christ—the broken people of that ravished nation may once again say, "My how those Christians love one another," and turn to Him who is the author of every good and perfect gift.



EPISTLES

Pigs for Sale

THE FARM in Chone attracts a variety of people—some rich, some poor. Some come to buy pigs and want all we have, taking out rolls of bills to prove they mean business. But with a program of help we can't sell only to the rich. The farm has a rule to sell only one male and one female pig to each farmer. If the farmer is so poor he cannot pay the reasonable price, there is a program whereby he can obtain a female and repay the farm by returning two of her offspring.

After two and a half years of the mission's hog project, there is now blood from our hogs in about 2,000 head over an area of five provinces of Ecuador. We started in 1967 by importing five little pigs from the States. In December 1968, we imported eight more pigs. We now have 15 sows, and we are selling the pigs as fast as we can wean them.

In order to enlarge the mission's agricultural project, we recently leased a 36-acre farm across the road from our present facilities, with an option to buy. The purchase will allow us to increase present operations by some 50 percent.

We are now using the banana harvest of about 80 stalks a week to feed our hogs. Good quality bananas are worth only about 12 cents a stalk here. The farm also has chocolate, coffee, mango, lemon, orange, tangerine, grapefruit, coconut, avacado, pineapple, and cashew nut trees.

We ask your prayers for our ministry to the physical and spiritual needs of a lost and hungry people. It seems impossible that there could be so much poverty and malnutrition in an area where the land is rich and the climate is favorable to the production of many farm crops and fruits. But as God's great salvation is rich and plentiful for all people, and few have received it, so it is here with the bountiful soil and the lack of a wholesome diet.

(73)

RICHARD D. CLEMENT, *Chone, Manabi, Ecuador*



Realization in India

WHEN confronted with India's culture and its overwhelming problems, the tendency is to feel sympathetic and then critical of the seemingly hopeless situations: a culture steeped in fatalism; extremely high unemployment (50 percent among our church members), coupled with poor wages (laborers make 25 cents a day); and extremely distorted ideas of what Christianity is all about.



It took time for our feelings to level off so that we could see things in their proper perspective. After some time we came to realize that to minister adequately to the Indian we must not only sympathize with him but accept him as a person rather than a statistical need, a certain point on the spectrum of the persistent caste system, or a nondescript "mission field."

This realization has allowed us to walk alongside our Indian brother, not in front of or behind him. The wonderful part of it is that our new countrymen have allowed us to flounder around, make mistakes, and seek our own relationships to them without being critical or unloving.

As you can see, India has given us far more in comparison to what we bring!

RICHARD H. HELLINGER, *Bangalore, India*

Claudia

CLAUDIA, a lovely young mother of four, brought her sick child to one of the medical centers sponsored by *Templo Bautista Central*. She had taken him to government hospitals, doctors in private practice, and everywhere anyone recommended, but he did not respond to any of the treatment.



Finally a friend suggested the Baptist Medical Center, "where they treat you with love and kindness, as well as with modern professional skill and medicines."

Her child did respond to the treatment, and the mother speaks with pride as she says, "They gave me much more than prescriptions of medicine. They gave me a desire to know personally the Saviour that was presented to me that day as I waited to see the physician."

The following Sunday morning she sat in a class taught by a devout woman of God, also a physician in another of the Baptist medical centers. The mother listened as God's Word was explained. She tried to stay for church, but her small children became so restless she had to leave. That night she found someone to stay with them and returned to church to make her profession of faith in Christ.

The story does not end there. She goes daily to the medical center in the church near her home to give personal testimony of what Christ means in her life. She has not missed a church service. She wants to learn all she can in Sunday School, Training Union, and Woman's Missionary Society so she can be a more effective worker.

HOWARD L. SHOEMAKE

Santo Domingo, Dominican Republic

EVERY MARCH

I took ten-year-old Linda to the bank to open a savings account. Maturely, she answered the questions of the woman who was filling out the proper forms. Linda gave her name, her address, and where she was born (Argentina).

Then the woman asked, "When is your birthday?"

"March 11," replied Linda.

"What year?"

"Every year!" she declared.

Dorson L. Mills

Kingston, Jamaica



Two MKs in Vietnam: Left, Samuel J. Longbottom III, the oldest son of Mr. and Mrs. Samuel J. Longbottom, Jr., missionaries at Dalat. Right, Tracy Humphries, daughter of Mr. and Mrs. James F. Humphries, missionary associates in Saigon.

Echoes from Listeners

WE HAVE received thrilling responses to our radio and television ministry. Many letters voice appreciation and request copies of sermons, Bible lessons, or both. But there are some responses a bit less regular.

From a teacher in a small Bible institute came a request for ten copies each of Pastor Peol's messages, "because these are being analyzed by my students in my homiletics class to teach them many good approaches to presenting the gospel." (How often Howard [my husband] would come home from a homiletics class when he was teaching in the Philippine Baptist Theological Seminary to relate what an excellent message his best student, Eduardo Peol, had given that day!)



From the operators of a barber shop in a neighboring province: "I close my shop on Sunday, go to church, and always hear and watch your radio and TV programs. Then when working days come again, I am able to share with my customers the many fine things I have seen and heard."

From a teacher in a Catholic university: "I . . . greatly desire to study in your correspondence school, but need to ask if you will put me on the mailing list since I am a Catholic."

From a college student in Makati, Rizal: "I would like to describe your valuable lessons as a mirror in helping me to see myself as I really am. I am a Catholic believer and often went to church only once a year. This is my first time in my life to read the Bible. Actually I have no Bible at all of my own. All the answers I made to your questions were gotten from a borrowed Bible of a Methodist friend of mine. I want to continue studying your lessons until I fully understand." (A Bible was sent.)

From the lower island of Mindanao: "I have been a churchgoer since childhood (now 22), but my knowledge about the truths of the Word of God was so little. Last week I was chosen as one of our VBS teachers, and I used your lessons to help me understand what I had to teach."

From an isolated province: "Your songs and biblical message really challenge me, and I always end up in fervent prayer. I received Jesus Christ as my Saviour through this broadcast, and now I want to serve God as I can."

From one serving in a local church in the greater Manila area: "I am a Methodist and a music-lover. Your beautiful songs and wonderful messages move me to action. I am a choir member and plan to introduce some of your songs to our choir."

73

MARJORIE (Mrs. Howard D.) OLIVE
Makati, Rizal, Philippines

Purpose

WHILE the first year on the field has been wonderful, it has not all been easy. It's been a growing experience for me, and, as in all growth, there has been some pain.

The times of frustration and depression have been very real, yet so have the times of victories in Christ. God has been far away, and he has been near. In the same instant I believe and I doubt; I have courage, yet I fear. I've known peace and struggle.



It's been a year of learning. Each day I learn more about God's demands on me as a disciple. It's a paradox. My very best effort could never be enough; yet God takes that effort, and it is enough.

This past year I've learned more about this world—it is full of superstition and ignorance, of poverty and suffering, of disease and hate. The experiences of this year have taught me much about faith, hope, endurance, patience, and love.

Out of the confusion of today's world—be it in America or Africa—only Jesus can bring meaning; out of the tumult only he can bring peace. Into the pit of despair into which the masses have been thrown only he can bring hope. He alone shines a light in the darkness and seeks out from the faceless masses the individual.

They call us "missionary journey-men." *Missionary*—that means something, but why *journeyman*? To set out on a journey implies a destination, a purpose. We're young people who've caught hold of a vision—a vision of a better world. Ours is a journey of purpose. This then is our purpose: to be God's instruments of peace and love; to remold and remake; to relieve suffering where we find it; to plant hope where there was only despair; to give meaning to life.

Some say we can't change the world. They're right. There's too much suffering, too much agony, too much hate. Then why? We can't change the world, but the world of one individual—Gbadun—has changed. Her world now has a meaning and purpose because God transformed her life. A better world, a vision, a reality.

LOU ANN CARRINGTON
Missionary Journeyman
Jos, Nigeria

Why not use the money you spend on mail, etc., to send more to missionaries. We never read the thing anyway.

Jerry W. Pope
Fort Wayne, Alabama

I am thrilled with the February issue of **THE COMMISSION**.

Lelia S. Higgs
Greenville, North Carolina

The [February] issue was one of the sharpest yet! I very much like the cover, the arrangements within the magazine, the delightful use of white space, and the most impressive new pictures. The transformation is really dynamic. Keep up the good work.

W. Howard Bramlette
Nashville, Tennessee

I like to see stories about the Christians our Baptist denominations serve, not just missionary stories. The February feature on Sadao Watanabe was good.

Charles Myers
New York, New York

... Mr. Sadao Watanabe, the Japanese artist whose work was shown on the February covers. I think it is marvelous and would like very much to own some of his work.

Mrs. Clyde Clayton
Oklahoma City, Oklahoma

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[The] prints on the life of Christ by Sadao Watanabe of Japan . . . are tremendous; a very interesting article and a wonderful choice.

Mrs. William J. Phillips
La Porte, Indiana

I appreciated the February issue. Because I myself have seen how a shared interest in art can build a bridge of Christian communication, especially to estranged young people. I am especially grateful for this presentation of a unique and effective means of missionary witness.

Elizabeth Warren
Richmond, Virginia

I have just read the splendid treatment of *Luther Rice: Believer in Tomorrow* in the February issue. It is just about the finest review I've seen on this excellent biography.

Bob Chaudoin
Nashville, Tennessee

I am very disappointed in the change in the missionary personnel pages. For 25 years I have been keeping the missionary pictures and biographical information on individual 8 x 10 cards filed alphabetically within the various countries. This has been a wonderful resource for me and my whole church. It works so much better than the *Missionary Album* (which I have) because I can display the picture of one missionary without holding up the book. . . . When we study a country I can pull out pictures of practically the entire missionary force. . . .

This new method would completely ruin my file. Of course I realize that you cannot arrange your magazine to please one person. However, I do not at all see the advantage of this new method except perhaps to save a few pages. But to me the purpose of **THE COMMISSION** in part is to let us know our missionaries.

Mrs. Jean Harder
Denver, Colorado

I notice January issue does not give [missionary] addresses to which we can write when they change, nor think individual pictures or birthdates of children or marriage dates important as other new innovations and large scenic pictures. . . .

In response to . . . the new method of introducing the Board's field pamphlets: Does not this require a resetting of the type and an added expense to the production of **THE COMMISSION**? . . .

Primarily I subscribe to **THE COMMISSION** for Epistles from Today's Apostles around the World and new appointee pictures, as several have been heard to say. Please give us more, and certainly the change of address.

Clarence J. Richardson
Dallas, Texas

The pamphlet-insert now included occasionally in the centerfold is not reset in type for separate printing. An overprint is made which is then available for distribution as a "pamphlet." Thus a wider circulation is obtained and at no more cost, because it is possible to print the insert and overprint for about the same as an original pamphlet of the previous kind would cost. This insert is produced and paid for out of the same literature budget as formerly, and is not an added cost to the magazine or its subscribers.

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 6397, Richmond, Va. 23298.

Arrivals from the Field

BROWN, Rev. & Mrs. Homer A., Jr. (Nigeria).
CHAMBER, Rev. & Mrs. Ted E. (Liberia).
FREDERICK, Mary Evelyn (Nigeria).
GREENWAY, Dr. Frances (Rhodesia).
HAWKINS, Fred L., Jr. (S. Brazil).
HUNN, Hazel (Nigeria).
STESSMAN, Rosemary (Thailand).
STOW, Rev. & Mrs. Vernon E., Jr. (Trinidad).
WATSON, Rev. & Mrs. James O. (Paraguay).

Departures to the Field

BILLY, Rev. & Mrs. Charles B., Korea.
CAMERON, Mr. & Mrs. Charles G. (assoc.), Thailand.
CLARK, Mary Louise, Rhodesia.
CUMBER, Rev. & Mrs. Jackie B., Costa Rica.
CUMBER, Rev. & Mrs. Robert F., Spain.
ELLIS, Rev. & Mrs. Richard Perry, S. Brazil.
FELLS, Rev. & Mrs. Robert W., Israel.
GRAHAM, Rev. & Mrs. H. Clifford (assoc.), Guyana.
HARRIS, Dr. & Mrs. Lonnie Byron, S. Brazil.
HENSEN, Carol, Chile.
HERRIN, Rev. & Mrs. Margaret (assoc.), Guyana.
JONES, Rev. & Mrs. John I. (assoc.), Guyana.
JOHNSON, Margaret A., S. Brazil.
KING, Rev. & Mrs. Julian F., S. Brazil.
RYMER, Rev. & Mrs. Carl F., E. Pakistan.
SWEET, Olga E., Chile.
SURRELL, Rev. & Mrs. Wayne E., N. Brazil.
TAYLOR, Rev. & Mrs. Randall L., Guam.

Transfers

CUMBER, Rev. & Mrs. Jackie B., Argentina to Costa Rica, Jan. 1.
MONTGOMERY, Rev. & Mrs. I. E., Jr., E. Africa to India, Mar. 1.

Retirements

BROTHERS, Rev. & Mrs. L. Raymon (Nigeria), Jan. 1.
HERRING, Rev. & Mrs. J. Alexander (Taiwan), Feb. 1.

Resignations

FURNITURE, Dr. Audrey V., Tanzania, Feb. 1.
KNIGHT, Rev. & Mrs. Howard C., Argentina, Feb. 28.
PERKINS, Rev. & Mrs. I. Samuel, N. Brazil, Feb. 12.
STOW, Rev. & Mrs. Vernon E., Jr., Trinidad, Feb. 28.
YOUNG, Rev. & Mrs. Jack N., S. Brazil, Jan. 31.

Deaths

GATES, Mrs. J. A., mother of Mrs. Edith Nunnell (assoc., Nigeria), Jan. 25.
JOHNSTON, Mrs. J. Walter, mother of Rev. James D. Johnston (Nigeria), Feb. 20, Dade City, Fla.
LINS, Florence (emeritus, China-Nigeria), Feb. 24, Florence, S.C.
LINS, Dr. Frank P., (emeritus, Hong Kong), Feb. 15, Wake Forest, N.C.
RENFROW, George W., father of Rev. Harold E. Renfrow (S. Brazil), Dec. 28, Boonville, Mo.

Marriages

WELMAKER, Patricia Elaine, daughter of Dr. & Mrs. Ben H. Welmaker (Columbia), to James Henry Abney, Jan. 23, Houston, Tex.

Mrs. Fletcher's Father Dies

H. T. Jordan, 65-year-old father of Mrs. Jesse C. Fletcher, died Feb. 21 in La Grange, Georgia. Mrs. Fletcher is the wife of the director of the Foreign Mission Board's Mission Support Division.

Jordan, retired from police work and business in Dallas, Texas, recently had voluntarily assisted in various ways at the FMB orientation center near Pine Mountain, Georgia, where Mrs. Jordan is elementary children's director.

NEWS

APRIL 1970

FOREIGN MISSION BOARD

SBC

Permit, Land Obtained

Land has been acquired and a permit obtained by the Indonesia Baptist Mission (organization of Southern Baptist missionaries) to build a hospital on the island of Sumatra. The permit states that it must be an institution for healing and that patients may not be discriminated against because of race, religion, or economic status. The 50-bed unit will probably have to be built in stages due to lack of funds.

Negotiations for the hospital and permission to build in Bukittinggi, an island town in western Sumatra, began in 1936. Although not thoroughly in sympathy with Southern Baptists' concepts of evangelization, officials in Bukittinggi did favor the hospital, according to R. Keith Parks, Foreign Mission Board secretary for Southeast Asia.

Parks said that permission from the Indonesian government to build the hospital is concrete evidence that freedom of religion is one of the government's basic tenets.

Several Baptist attempts to buy property were frustrated by the custom of land ownership by the Menangkabau, an ethnic group which maintains a strong hold on land, added Parks. The custom is that land may not be sold without permission of all family members, no matter how widely scattered.

In 1965 missionaries began operation of an outpatient clinic, after repeated attempts to obtain land and a permit to build a hospital had failed. Dr. Kathleen Jones, missionary doctor who operates the clinic, will soon have to return to her post at the Baptist Hospital in Kediri, Java, to replace other physicians who are to go on furlough.

A surgeon is critically needed in Bukittinggi, said Parks. He also cited the need for nurses at the new hospital. Currently only one missionary doctor, now on furlough, and one nurse on furlough are under appointment to maintain the entire hospital project.

Convention Reelects Lopes

The Eric Nelson Program, a missionary service plan for young people during vacation months, was approved by messengers to the 1970 Brazilian Baptist Convention. The convention also approved the organization of an annual congress for laymen, reported Missionary Joe E. Tarry.

Rubens Lopes was elected president of the convention for the 13th time in 22 years. In a sermon Lopes said the success of both the Brazilian Baptist evangelistic campaign of 1965 and the Crusade of the Americas was "due greatly" to Southern Baptists, who "approved, supported, and cooperated in both campaigns."

Lopes lamented the fact that a low percentage of Brazilians who profess faith in Christ are baptized. He challenged Brazilian Baptists to reach 100,000 baptisms for the years 1969-70.

In 1969 nine Brazilian Baptist missionaries were under assignment in Bolivia, working with 13 churches, nine missions, a theological seminary, and a Bible institute. Also, four missionaries were working in Paraguay with three churches, a Bible institute, and three primary schools. In 1969 Antonio Mauricio completed 50 years of mission work in Portugal.

The Brazilian Baptist Home Mission Board has 152 full-time appointees and 30 others who received partial support during 1969.

Money channeled through the Brazilian Baptist Cooperative Program supported 48 percent of the convention's work last year, while funds from Southern Baptists through their Cooperative Program took care of 52 percent. This percentage does not include Southern Baptist assistance through state Baptist boards in Brazil.

"It was clear that Brazilian Baptists are anxious to increase their own contributions for self-support," said Tarry.



W. Robert Hart

Governor Signs

Virginia Governor Linwood Holton signs letter urging Virginians to observe the Foreign Mission Board's 125th anniversary this year. Looking on is Samuel A. DeBord, FMB associate secretary for promotion, who, with Rogers M. Smith, Board administrative associate to the executive secretary, observed the signing by the governor. Board staff members will speak in many Richmond-area Baptist churches, Sunday, April 12, and open house at FMB offices will be that afternoon. Appointment of new missionaries during the Board's April meeting will be part of a special service at Richmond's Mosque auditorium on April 14.

Dentists Assist

A total of 3,627 teeth were pulled, and 2,287 patients were treated during nine workdays, including travel time, of the fourth annual dental care project in Guyana. A team of dentists, working under the Medical/Dental Volunteer Service of the Foreign Mission Board, took part.

As in three previous years, participating dentists went to Guyana, "giving up their vacation time, paying their way, bringing their own drugs," reported Mrs. Charles P. (Mary) Love, missionary.

On this year's team: Dr. Jack L. Fuson, Knoxville, Tennessee, who had taken part before; Dr. Paul Layne, Rockwood, Tennessee; Dr. Robert S. Becker, Hoffman Estates, Illinois; W. H. Millican, Baptist pastor, also of Hoffman Estates. Missionary Charles P. Love directed the project.

Working separately, the team members traveled all over Guyana; each set up a clinic in a different Baptist mission or church each day.

"In remote areas it was reported that no other dentist had treated patients for years," noted Mrs. Love.

During the project one dentist wrapped pain pills in tracts. Another sang while he worked, and another sang before he started working.



South China Morning Post

80 and Still Going

Eleven devout Chinese Baptists founded a primary school in Canton, China, in 1889; that year 44 children attended. Eighty years later, after weathering financial difficulties, political problems, and war, the school has grown into a multi-million-dollar Baptist educational institution with an enrollment of 6,000, reported Missionary Britt Towery, Jr. Pui Ching School recently marked its 80th anniversary. It has been based in Hong Kong since 1950; there has been a branch in Hong Kong since 1934. The Hong Kong branch became independent in 1950 and in 1957 became affiliated with the Hong Kong Baptist Churches Association. Lam Chi-Fung became principal of the Hong Kong school in 1950 and retired in 1965. Above, in front of the Lam Chi-Fung Memorial Building and the newly unveiled bust of Wong Kai-Ming, retired principal, and flanked by honor students, stand (l to r): M. P. Lee, principal; J. Canning, Hong Kong director of education; and David Y. K. Wong, supervisor of Pui Ching and a nephew of one of the school's founders. Pui Ching means "to cultivate that which is good and right."

Personnel: Schools, States, Ages

More than a third of the 251 new missionary personnel added by the Foreign Mission Board during 1969 are graduates of Baptist colleges. (Missionary wives are not required to have college degrees.)

"This is a slight decrease from previous years in the percentage of missionary appointees who are graduates of Baptist-sponsored colleges," noted Louis R. Cobbs, FMB secretary for missionary personnel.

The Baptist schools from which most missionary appointees graduated are Baylor University, Waco, Texas; Samford University, Birmingham, Alabama; Howard Payne College, Brownwood, Texas; Mississippi College, Clinton; and Oklahoma Baptist University, Shawnee.

Altogether the Board named 261 missionaries, including ten reappointments, to overseas posts during 1969.

More of the new personnel were born in Texas, Oklahoma, Alabama, Missouri, and Tennessee than in other states taken individually, said Cobbs. Based on state of birth, 44 of the new missionaries were from Texas, 20 from Oklahoma, 19 from Alabama, 17 from Missouri, and 15 from Tennessee.

The average age for men appointees has moved up during the past five years from 29 to 32. "This is not good," said Cobbs. "A younger man can better learn the language and become a specialist in a new culture." Also, he continued, the Board sends the entire family, and a family that "grows up" on the mission field has a chance for better adjustment outside the U.S.

The average age of seminary graduates is about 24, Cobbs pointed out, and they often wait six or seven years to apply for foreign mission service.

During the past two years Southwestern Baptist Theological Seminary, Fort Worth, Texas, has led the six Southern Baptist seminaries in training students who applied for appointment by the Board.

The Board's regional representatives who counsel with prospective mission volunteers have recently begun counseling with college and university students as well as seminarians, Cobbs said.

In Memoriam

FRANCIS PUGH LIDE

Born Darlington, S.C., July 30, 1898
Died Wake Forest, N.C., Feb. 15, 1970

Francis P. Lide, emeritus missionary who served 45 years in the Orient, died Feb. 15 in a Wake Forest, N.C., hospital. He was 71.

For more than half his missionary career Lide was a theological seminary professor in China. He led in the establishment of the Philippine Baptist Theological Seminary, Baguio, in 1952, and was president of the seminary for the next ten and a half years. His last overseas post was Hong Kong Baptist Theological Seminary. He retired in 1966.



Following graduation from Clemson (S.C.) College (now University) in 1918, Lide served in the U.S. Marine Corps during World War I. After discharge he studied at Southern Baptist Theological Seminary, Louisville, Ky., for a year. In 1920 the Foreign Mission Board appointed him for China. On his first furlough he received from Southern Seminary the Th.B., Th.M., and Th.D. degrees in only three years.

Soon after arrival in China he married a fellow missionary, Bettie Stephens. During World War II he was interned by the Japanese and was repatriated to the U.S. in 1943. He returned to China after the war and left it again in 1948. Among his survivors are his wife and their six children.

FLORENCE COKER LIDE

Born Leavensworth, S.C., Apr. 4, 1884
Died Florence, S.C., Feb. 24, 1970

Miss Florence Lide, emeritus missionary who served 41 years in China and Nigeria, died Feb. 24 in Florence, S.C. She was 86. She had been an invalid for the past ten years.

She retired in 1954 and made her home in Florence with her sister, Miss Jane Lide, emeritus missionary to China. A brother, Francis Lide, a former missionary, died Feb. 15. The three spent a total of 131 years in foreign mission service.



Miss Florence Lide was a graduate of Winthrop College, Rock Hill, S.C., and Woman's Missionary Union Training School (now merged with Southern Baptist Theological Seminary), Louisville, Ky. Appointed for China in 1913, she served as a girls' school principal, dean of a girls' high school, and dean of women in a theological seminary.

Interned by the Japanese during World War II, she was repatriated in 1943. In 1950 she went to Nigeria, where she taught for three years.

Missions Update . . .

LAOS WAS DESIGNATED "A NEW FIELD FOR SOUTHERN BAPTIST MISSIONS" BY UNANIMOUS VOTE OF THE FOREIGN MISSION BOARD AT ITS MEETING AT LAKELAND, FLA., MARCH 12. THE BOARD VOTED TO "SEEK MISSIONARIES TO ENTER LAOS AS SOON AS POSSIBLE." LAOS WOULD BE THE 72ND COUNTRY TO WHICH FMB PERSONNEL ARE ASSIGNED.

R. KEITH PARKS, FMB SECRETARY FOR SOUTHEAST ASIA, SUGGESTED INITIAL SOUTHERN BAPTIST EFFORTS IN LAOS BE CONCENTRATED IN VIENTIANE, THE ADMINISTRATIVE CAPITAL.

UP TO NOW, SAID PARKS, MISSION WORK IN LAOS HAS BEEN DONE IN RURAL AREAS, BUT CURRENT WAR CONDITIONS MEAN LITTLE CAN NOW BE DONE IN THESE AREAS. THE SWISS BRETHREN NOW HAVE ABOUT 30 MISSIONARIES IN LAOS, THE OVERSEAS MISSIONARY FELLOWSHIP ABOUT 30, AND CHRISTIAN AND MISSIONARY ALLIANCE 21.

THREE COUPLES AND ONE SINGLE WOMAN WERE APPOINTED MISSIONARIES IN A SERVICE AT SOUTHSIDE BAPTIST CHURCH, LAKELAND, DURING THE FMB MEETING. IT WAS THE FIRST TIME IN ITS HISTORY FOR THE FMB TO APPOINT MISSIONARIES IN A BAPTIST CHURCH OUTSIDE RICHMOND, VA. THE FMB ORDINARILY MEETS IN RICHMOND AND AT THE TWO SBC ASSEMBLIES. IN MAY 1969 IT MET IN DALLAS, TEX., AND APPOINTED MISSIONARIES IN A UNIVERSITY COLISEUM.

THE SBC COOPERATIVE PROGRAM BUDGET GOAL FOR 1971 AS RECOMMENDED BY THE CONVENTION'S EXECUTIVE COMMITTEE WILL BE \$30.2 MILLION. THE FMB PORTION WOULD BE \$14.8 MILLION, AN INCREASE OF \$750,000 ABOVE THE 1970 BUDGET ALLOCATION. THE SBC WILL VOTE ON THE BUDGET IN JUNE.

THE U.S. SECRETARY OF STATE ANNOUNCED IN MARCH PLANS TO CLOSE THE U.S. CONSULATE GENERAL IN SALISBURY, RHODESIA, AND THAT THE U.S. WOULD DENY DIPLOMATIC RECOGNITION TO RHODESIA WHEN THAT COUNTRY FORMALLY PROCLAIMS ITSELF A REPUBLIC APRIL 10. THE U.S. DECISION IS NOT EXPECTED TO AFFECT WORK OF THE 56 SOUTHERN BAPTIST MISSIONARY PERSONNEL ASSIGNED TO RHODESIA, ACCORDING TO H. CORNELL GOERNER, FMB SECRETARY FOR AFRICA. FMB MISSIONARIES IN RHODESIA WORK ALMOST ENTIRELY AMONG THE BLACKS.

FRATERNAL PARTNERSHIPS BETWEEN SOME BAPTIST HOSPITALS IN THE U.S. AND OTHERS OVERSEAS ARE BEING CONSIDERED, ACCORDING TO DR. FRANKLIN T. FOWLER, FMB MEDICAL CONSULTANT. ONE SUCH ARRANGEMENT--NEITHER ADMINISTRATIVE NOR ECONOMIC BUT "A FRATERNAL ONE WHERE EACH (HOSPITAL) WOULD BE OF HELP TO THE OTHER"--IS ALREADY IN EFFECT BETWEEN WALLACE MEMORIAL BAPTIST HOSPITAL, PUSAN, KOREA, AND BAPTIST MEMORIAL HOSPITAL, JACKSONVILLE, FLA.

UNDER SUCH ARRANGEMENTS, THE U.S. HOSPITAL MIGHT: SEND USABLE EQUIPMENT TO THE "PARTNER" OVERSEAS UNIT; PROVIDE POSTGRADUATE TRAINING OPPORTUNITIES TO FURLOUGHING MEDICAL MISSIONARIES; ENCOURAGE STAFF MEMBERS TO MAKE VOLUNTEER TRIPS TO THE FIELD; PROVIDE CONSULTATIVE HELP.

AFTER PREACHING IN A VILLAGE IN MALAWI, SBC PRESIDENT W. A. CRISWELL DECLARED, "NOT IN ALL MY LIFE HAVE I BEEN IN A HIGHER SERVICE." CRISWELL AND HIS DAUGHTER, MRS. ANNE C. JACKSON, A NOTED SOLOIST, TOURED SEVEN AFRICAN COUNTRIES AT THE INVITATION OF THE FMB TO PROMOTE THE EVANGELISTIC CAMPAIGNS SCHEDULED IN THOSE COUNTRIES THIS FALL. AT CRISWELL'S FINAL SERVICE IN MALAWI, FIVE OF THE FOURTEEN MISSIONARY CHILDREN THEN IN MALAWI MADE PROFESSIONS OF FAITH IN CHRIST.

NEWS

Bermuda Visit

Getting acquainted with a field in person was the plan used in February by several members of the Foreign Mission Board's committee for the Middle America and Caribbean area. They were evangelists in a "Crusade for Christ in Bermuda," which included intensive visitation and a series of services at First Baptist Church, Devonshire, Bermuda, February 6-10.

Committee members taking part were V. Allen Gaines, chairman, Austin W. Farley, and Joseph B. Flowers, all of Virginia; B. Greer Garrott, Tennessee; Drew J. Gunnells, Jr., Alabama; and Perry R. Sanders, Louisiana. Also participating were M. Hunter Riggins, Jr., FMB president, and Charles W. Bryan, Board secretary for Middle America and the Caribbean. Each committee member paid his own trip expenses.

Farley and Riggins are laymen; the other committee members making the trip are pastors. Two other laymen, James R. Smith, from Lafayette, Louisiana, and F. C. Oliver, from Richmond, Virginia, went along but are not Board members.



Missionary Robert L. Harris interviews M. Hunter Riggins, Jr., Foreign Mission Board president, on TV in Bermuda.

The group went at the invitation of the Bermuda church and the Bermuda Mission. Missionary Robert L. Harris is pastor.

The visitation, which began upon their arrival, took them to homes and businesses of the islanders. Besides their parts in the five preaching services, the visitors addressed business groups, U.S. Air Force servicemen, and church members, and were interviewed on a local Saturday night television program. They were house guests of church members.

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Churches Top Special Goal

English-speaking Baptist churches in Europe far surpassed their special mission offering goal to aid projects in Europe. With some income still to be reported, the offering went above \$2,500. The goal set was \$1,500.



Warren Johnson

Regional Sessions

Prospective missionary journeymen hear former journeymen at a regional conference in Dallas, Texas, in February. A similar conference was held in Richmond, Virginia, the preceding weekend. A total of more than 100 prospective journeymen attended. Invitations to enter journeyman training will be extended by the Foreign Mission Board in April, and training will open June 13 in Raleigh, North Carolina, said Stanley A. Nelson, associate secretary for missionary personnel in charge of journeyman selection and training. Journeymen are college graduates no older than 26 who are employed by the FMB for two years to work with career missionaries overseas in specified occupations. The 1970 journeyman group will be the sixth.

Gaza Center Offers Reading

An increasing number of people are reading and studying at the Baptist library in Gaza, "The Center of Culture and Light," opened last fall by the Gaza Baptist Mission. By early February the library had issued 124 membership cards enabling readers to borrow books.

Located on Gaza City's main street near several schools, the center consists of three reading rooms, a classroom, and a large central room containing books and magazines. In recent years books have been relatively unavailable to the public in Gaza, even for purchasing. The Baptist center thus was planned as a general library to provide materials for reference and study, as well as general reading.

In the past almost anyone who wanted a Bible, New Testament, or one of the Gospels went to the Baptist hospital. The new library will have these items, plus Christian novels and other Christian literature. A librarian will be on hand to counsel with anyone seeking further information.

A correspondence course on the life of Christ and the book of Acts will be advertised through the Baptist study center.

Broadcasts Draw Response

Good response to Spanish Baptists' radio programs, especially in isolated areas, has been reported by Mrs. Charles W. Whitten, missionary in Spain. One listener wrote, "A group of us get together to listen to the program. We want some of you to come and baptize us." A half-hour weekly program and five-minute daily programs are broadcast by Trans-World Radio in Monte Carlo.

Carey's Influence Continues

Simon H. Sircar, whose great-grandfather was a convert of William Carey, pioneer Baptist missionary, soon will return to East Pakistan as pastor of Immanuel Baptist Church in Dacca. Simon and his wife are to receive degrees from Philippine Baptist Theological Seminary April 10.

Simon, 30, is a candidate for the master of divinity degree. His wife, Ashima, is seeking the bachelor of religious education degree.

The Dacca church, with 50 members, attracts about 200 people to worship services. Simon will be the first pastor to be fully supported by the church. Simon's father was also a Baptist preacher.

Simon hopes eventually to form a gospel team to evangelize his people. He believes that many Muslims today are tired of the old ways. Many are coming to the Baptist churches out of curiosity, but making a public profession of faith in Christ is still very difficult for most. Simon believes the primary work of revival in his country should start in the churches, with emphasis on personal evangelism.

A second Pakistani couple, Mr. and Mrs. Dilip Datta, began studying at the Bagulo seminary last semester. He is in publications work.



Joseph B. Underwood

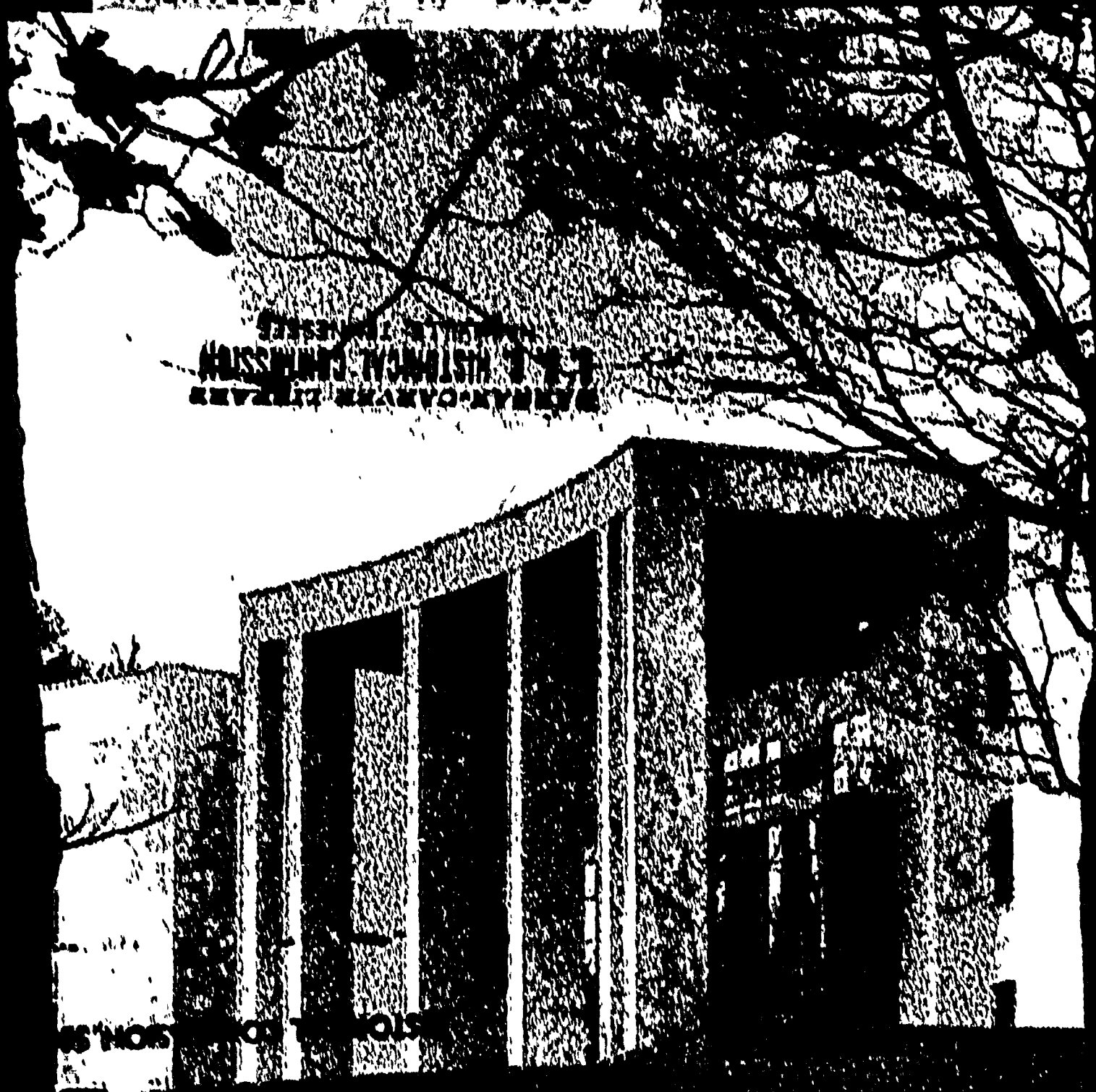
The Heritage

By Sara Hines Martin
Missionary to Trinidad

It is evening in Trinidad.
The breezes begin to blow,
relieving the sultry heat of the day.
The anchored ships rest silently
in the channel below,
waiting for their morning entry
into the harbor.
The mountains rise behind me
like a blanket.
I absorb the peace.
But, actually, it gives me no choice.
The peace moves in, unasked,
like a mist that does not ask permission
to dampen one's clothing.
It comes, like a heritage, like a birthright.
One does not ask for it—
it comes by its own intent.
It is yours only to receive, not to debate.
It is evening in Trinidad.
And I am here.

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127 9TH AVE NO
NASHVILLE TN 37203

Ridgecrest/June 18-24, 1970
Ridgecrest Baptist Assembly, Ridgecrest, N.C. 28770.



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