

THE Commission

Southern Baptist Foreign Missions Journal • May 1970

SPECIAL: Pastor's Edition

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COVER Garden in Toyko Japan Articles about Japan this month's emphasis because the Baptist World Congress meets there in July begin on page 1 Photo by Bob Harper

Next Month

The June issue will feature some facts about the Foreign Mission Board as it marks its 125th anniversary and some views of what the decade of the '70s will call for in the Southern Baptist foreign mission enterprise.



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



THE Commission

Volume XXXIII

May
1970
Number 5

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The Commission, Southern Baptist Foreign Missions Journal, published 1845-1851, 1856-1861, and since 1933 by the Foreign Mission Board of the Southern Baptist Convention, U.S.A.

Published monthly by the Department of Missionary Education and Promotion, Foreign Mission Board of the Southern Baptist Convention. Editorial offices: 3906 Monument Avenue, Richmond, Virginia 23230, U.S.A. The Commission is published at 214 L Street, N.E., Washington, D.C. 20002. Second-class postage paid at Washington, D.C. Opinions expressed in articles carrying the author's by-line are his own and do not necessarily reflect the policies of the Foreign Mission Board. Products advertised in the magazine are not officially endorsed by the Foreign Mission Board and should not be so construed.

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SUBSCRIPTIONS: Single subscriptions—\$1.50 a year, \$2.75 for two years, \$3.50 for three years, and \$2.10 a year for addresses in foreign countries. All-Families Church Budget Plan—Eight cents a copy, applicable only when church includes in its order a complete list of families in active membership. Elected Workers Church Budget Plan—Ten cents a copy (\$1.20 a year) applicable only when church includes in its order ten or more members serving in leadership and organizational capacities. Remittance in advance is required for all subscriptions, except those provided through church budget plans, which may be paid quarterly or monthly. Single copies: 15 cents, prepaid. Make checks and money orders payable to The Commission. Address subscription orders and correspondence to Circulation Manager, The Commission, Box 6397, Richmond, Va. 23230.

Change of address on Form 3578 must be given to Box 6397, Richmond, Va. 23230, five weeks in advance of the next month of issue, showing both old and new addresses.

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WHAT EVERY VISITOR SHOULD KNOW

By Worth C. Grant

HOW many churches do we have in Japan?"

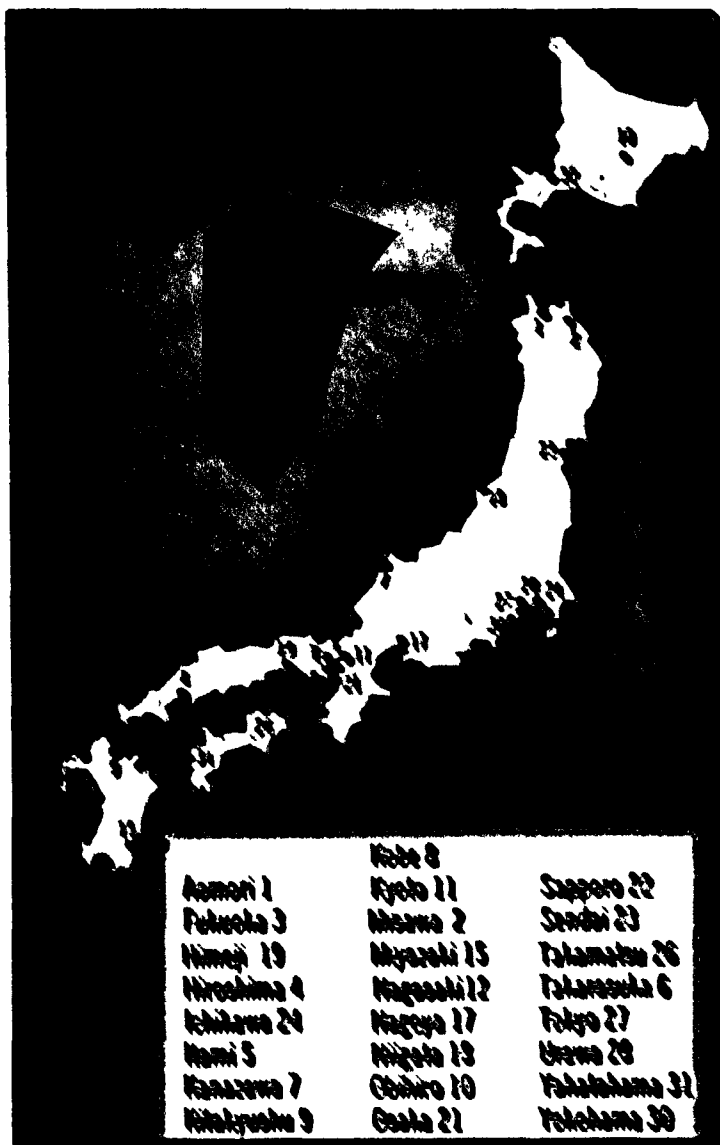
"Are the Japanese responsive to the Christian message?"

"How many people live in Tokyo?"

These are a sampling of the questions often heard by missionaries from Baptists visiting Japan for the first time. The answers are but a few of the basic facts that every Baptist should know about one of the



At worship
in a Tokyo
Baptist church.



world's most dynamic countries, whether or not he visits it.

This brief article is an effort to introduce Japan to concerned Baptists, many of whom will be attending the 12th Baptist World Congress in Tokyo, July 12-19.

The more knowledge one has of a country before he visits it, the more enjoyment and enrichment during the visit. Even if one does not visit, the Great Commission demands that we inform ourselves concerning the needs of the world and of the opportunities to witness which abound, to the end that we may pray more intelligently for the spread of the gospel.

Land, People, Language

Most schoolchildren know that Japan is an island nation whose land area is smaller than the state of California. Today slightly more than 100 million people live on the four main islands: Hokkaido, Honshu (the main island on which the capital, Tokyo, hailed as the world's largest city, is located), Shikoku, and Kyushu.

Altogether, more than 4,000 islands belong to Japan, many of them tiny and uninhabited. Less than 20 percent of the land is tillable; even so, Japan has a surplus of rice each year.

Racially, the Japanese are a mixture of several different racial strains—two

are the Mongolian and Malay, merged some 20 centuries ago into the Japanese one sees today. Just how many of which of these races came to Japan or how they got here has never been determined. The aboriginal race—the Ainu—were Caucasian and today number only a few thousand, living on the far northern island of Hokkaido.

Whatever their racial origins, the Japanese are a dynamic, hard-working people who have in the last 25 years risen from the ashes of defeat in war to become a leading world economic power.

The Japanese language, said by some to belong to the Ural-Altaic family of languages, is in no way similar in its spoken form to any dialects of Chinese, but is written with Chinese ideographs or *kanji* (literally, Chinese writing). It is a very difficult language for a foreigner to master. Many a missionary who has struggled with it is inclined to agree with the missionary who reported to Rome many years ago that the Japanese language must have been devised by the Devil to hinder the preaching of the gospel to Japan.

"How long did it take you to master the language?" is a question most missionaries would prefer be left unasked. Few of them have mastered it, though most of them use it as the medium for preaching and teaching.

Especially difficult is the written language, since each ideogram can have as many as a half dozen pronunciations and meanings. Everyday conversational expressions—such as *arigato* (thank you), *ohio* (good morning), *komban wa* (good evening)—which can be learned rather quickly give some foreigners the mistaken impression that the language is a push-over. Those who have studied it for 20 years or more know better!

A word of caution is due the visitor who might be misled into thinking that, because a Japanese understands some simple English, he can readily grasp the meaning of theological and biblical truths. Many reports of so-called instant conversions resulting from casual conversions bear witness to this false impression that a Japanese student who can converse a little in English can also grasp the meaning of repentance and faith unto salvation. Would that it were so! (See article, page 5).

Although the average young Japanese has studied English in junior and senior high school and has a fair work-

ing knowledge of written English, his speaking ability is very limited. The visitor to Japan will never be far from someone who can help him with a language problem should one arise. Courtesy is a hallmark of the Japanese.

Japan is no longer a "poor" or a "have not" country, but has a gross national product second only to the U.S. Last year Japan sold to the U.S. almost \$2 billion more than it bought from the U.S.

Religious and Political Situation

Under the new Constitution of 1946-47, freedom of religion is guaranteed to all under Article 20 and Article 89. Article 20 states, "No person shall be compelled to take part in

any religious act, celebration, rite or practice. No religious organization shall receive any privileges from the State, nor exercise any political authority."

Article 89 declares, "No public money or other property shall be expended for the use, benefit, or maintenance of any religious institution or association, or for any charitable education or benevolent enterprise not under the control of public authority."

Article 1 of the new Constitution describes the position of the Emperor: "The Emperor shall be the symbol of the State and of the unity of the people, deriving his position from the sovereign will of the people."

Two developments have recently challenged the strict separation of re-

ligion and government promulgated by the new Constitution. One is the offering of a bill in the National Diet (Congress) which would give government financial support to the Yasukuni Shinto Shrine, where the nation's war dead are honored.

The second development is the emergence of the Soka Gakkai, a militant Buddhist sect that has grown from about 80,000 adherents to approximately 15,000,000 in the past 20 years and is now Japan's third largest political party. Its political organization, called *Komeido* (Clean Government Party), has been completely controlled by the parent religious body.

In recent elections *Komeido* increased its representation in the Diet by some 20 seats to a total of 50.

Charges have been made recently that the party has tried to suppress the publication of a book unfavorable to Soka Gakkai, charges at first denied but which have since been admitted by Soka Gakkai officials.

Widespread fears that when and if this religious organization wins control of the Diet, freedom of religion will be the first victim have stirred serious debates throughout the country. To allay such fears the political organization has recently claimed it is severing connections with the religious body; whether this will materialize remains to be seen.

At present, although there is absolute religious freedom in Japan, the vast majority of the people could be said to be adherents of either Bud-

Outside a Buddhist temple in Nagoya, Japan.

Bob Harper





Bob Harper

dhism or Shintoism only in the sense that they periodically observe some religious ceremony—at the New Year, a funeral or wedding, or a visit to a temple on some holiday.

Most of the Japanese have no vital personal faith but practice whatever religion they have in a social or group manner. The Buddhist temples and Shinto shrines abounding in all parts of the nation are financially supported primarily by fees for funerals, weddings, anniversaries, or annual festivals.

Politically, Japan is a constitutional monarchy with an elected Diet, which enacts the laws of the nation. Each Diet session is opened with a short speech delivered in person by the Emperor. The ruling political party is called the Liberal Democratic Party, but is conservative in ideology. The Japan Socialist Party is the second largest group, followed by the Soka Gakkai, the Democratic Socialist Party, and the Communists.

Christian Witness in Japan

Christians, including Protestants, all sects, and Roman Catholics, number just over 900,000 out of a total population of more than 100,000,000.

Baptists have about 21,000 members and 249 churches and missions, with at least one Baptist witness in each of the country's 46 provinces. A Baptist hospital and school of nursing in Kyoto, a mission school for girls in Kokura, Kitakyushu, and a mission school for boys in Fukuoka are jointly supported by the Japan Baptist Con-

vention and the Foreign Mission Board of the Southern Baptist Convention through the Japan Baptist Mission. Headquarters for both the Convention and the Mission are located in Tokyo.

In all Japan there are about 5,000 Protestant churches with a membership of something over 500,000. The average attendance at a Sunday morning worship service is said to be about 40.

Many reasons are given for the slow progress Christianity has made during the more than 100 years since the first Protestant missionaries arrived. Some Japanese say that Christianity has no contact with the "soil and climate of the Japanese mentality."

Christianity is often charged with being intolerant because it will not compromise with other beliefs or take a position of religious relativism. Staunch Japanese Christians reply that to do away with the "once-for-allness" of the gospel is the same as doing away with the gospel.

Some have said that Christianity in Japan has been the property of "a few intelligent people." Perhaps in many Japanese minds even today there is the image of Christianity as the "foreigner's" or Westerner's religion, which in the past was ruthlessly persecuted and expelled because it was felt to be a threat to the nation's unity and an invasion by a foreign power.

Some Japanese still look upon Christian churches as importations and think of missionaries more as representatives of their respective national-

ities than as bearers of the gospel. Japanese who have found the way in Christ would not agree with their fellow countrymen, because they have experienced the warm Christian fellowship that knows no boundaries of nationality or culture.

The fact remains that, even though Japan, as far as the Christian gospel is concerned, is "stony ground," it has produced some of the most dedicated Christian leaders and heroic martyrs to be found in any country. Although the number of Christians is small, the quality of their Christian faith is superb, for to survive at all in a 99 percent non-Christian society they must know what they believe and why they believe it.

In a culture where the group is first and the individual second (Japanese proverb: "The nail that sticks out gets hammered down"), the Christian is marked. That there are thousands of radiant, victorious Christians in this country is a mighty testimony to the power of the gospel.

The Foreign Mission Board and the Japan Baptist Convention are this year celebrating 80 years of cooperation in the task of the proclamation of the gospel in Japan. In terms of lives and money alone the story of these 80 years provides a bright page in the history of the Christian witness in this country. Eternity alone can reveal the full story, for it is still being written day by day, as yet others "not of this fold" hear his voice and follow the one Lord into the one faith and the one baptism.

By Tucker N. Callaway

Christian Communication to the Japanese

REGARDLESS of the cultural environment in which it is proclaimed, the content of the Christian disciple's message does not change:

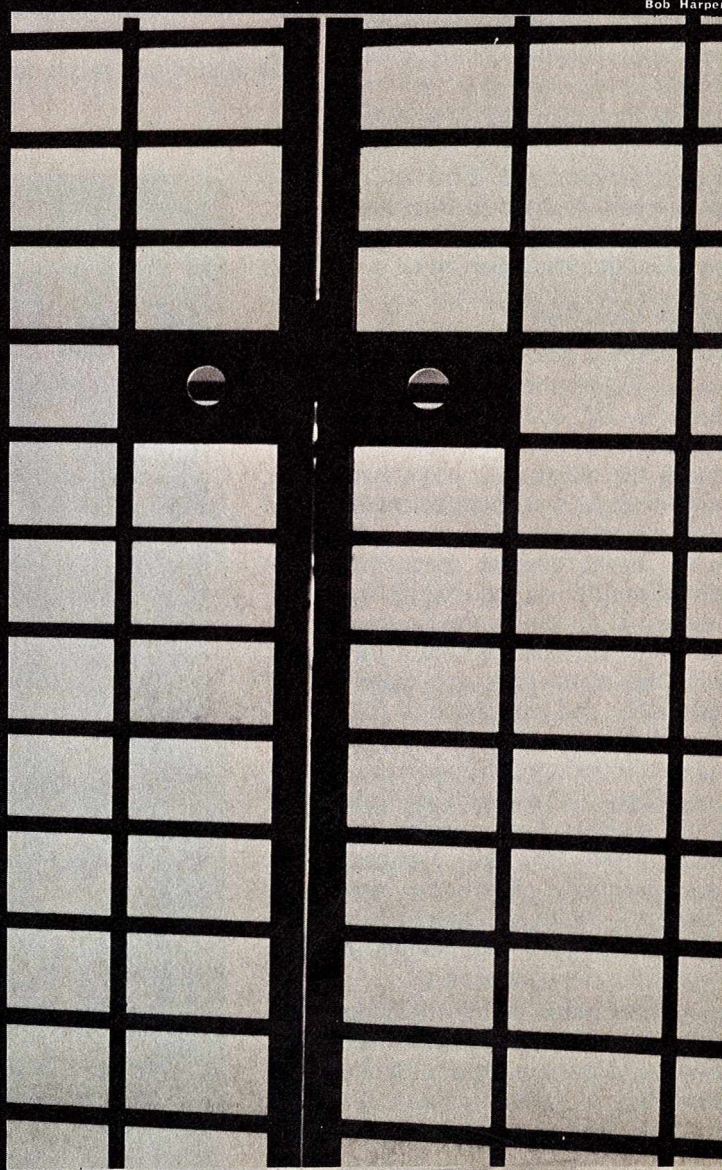
Sinful men must be reconciled to God through the life, death, and resurrection of the Incarnate Word. Once reconciled to him, they must be transformed into the very image of Christ through the power and guidance of the Holy Spirit.

The reconciled dwell as redeemed individuals in conscious fellowship with other such persons and with the omnipotent, loving Ground of all being. Those who reject the Incarnate Word and renounce reconciliation renounce redemption as well. As they have chosen, they walk the desolate road of eternal separation from God.

In essence, this is the redemptive message. The disciple does not alter it to make it more palatable to unaccustomed ears.

Some say the gospel will never win the Japanese so long as it insists on absolute loyalty to Christ. The Japanese will gladly utilize a religion which promises to undergird the nation. Great numbers of them despise as subversion any faith which presumes to demand priority. Thus, in their view, it threatens to undermine their nation.

No such compromise is possible to the disciple of Christ. A relativized gospel is not *the* gospel; an emasculated gospel remains forever barren. The gospel is the gospel only in its



Bob Harper

The author was a missionary to Japan 1945-1968. He is now pastor in Albany, Calif. This article first appeared in The Commission in April 1963.

wholeness and thus only will the faithful disciple proclaim it.

Yet proclamation without communication is fruitless. And communication requires one to speak the language of his hearers. Missionaries, working as they do in foreign tongues, are keenly aware of this categorical law of thought transmission.

It is perhaps less obvious that the task of translation is not merely a matter of finding Japanese equivalents to English words. A language floats, as it were, on the surface of a deep reservoir of learned concepts and preconditioned responses which the words are employed to express. This apperceptive mass, the product of all the experiences of the individual's life, conditions these words with conceptual and emotional content.

If the disciple is to proclaim the gospel to the Japanese, he must do more than learn that the equivalent of God is *Kami*; of sin, *tsumi*; of compassion, *jhi*; of love, *ai*. He must know the conceptual and emotional associations of such terms in the minds of his hearers.

In simple fact, there are no Japanese equivalents to these English words, which arise in our minds from an apperceptive mass conditioned from birth by a social environment and strongly influenced by the Christian faith.

Views in Conflict

The prevailing world view in Japan is monistic. Before the introduction of Buddhism in the sixth century A.D., the Japanese were naïvely polytheistic, and among the masses this polytheism continues today. Yet polytheism is merely the underside of the coin of pantheism. If the number of gods is sufficiently multiplied, all things become divine. It remains only to recognize the oneness of the spiritual reality of which the many gods are merely manifestations, and you have a full-blown pantheism.

Buddhism introduced the concept of the One. Since its importation from China, its monism has provided the philosophic basis for all Japanese religions, including Shintoism and Confucianism. Modern materialistic naturalism is, in a sense, simply a variation of the same position.

Certain inexorable implications in all monisms are devastating to a comprehension of Christian theism. While pantheism has a natural affinity for polytheism, it renders unthinkable the

concept of a living God who created a universe other than himself and deliberately maintains it in accordance with his own loving and self-conscious purpose. It follows that pantheism is *a-theistic*.

When the Christian disciple speaks of God to Japanese pantheists, they cannot understand him. A *god*: yes. A god in the tree, in the stone, in the fox, in the deer, in the man: yes. But the one God who made the tree, the stone, the fox, the deer, the man: How could such a God be? The normal reaction is bewilderment or incredulity.

As Paul says, they worship and serve the creature rather than the Creator (Romans 1:23).

One can devote his highest loyalty to Japan, for it is *there*—a manifestation of the divine, a god one can serve. But to look beyond national prosperity and welfare to obey an unseen God whose will might conflict with patriotism is difficult to conceive.

The Japanese are accustomed to deities fashioned by the mind; they are often baffled by insistence upon the God who made men's minds.

Not only is monism *a-theistic*, it is essentially void of values. First, it can make no real distinction between truth and error. Pantheism is *a-gnostic*; that is, it denies that truth can be known. Every thought in the mind of man is equally a product of the One; therefore, no thought can be more true or more false than another.

Resistance to 'the' Way

When the Christian disciple confronts the Japanese monist with a claim for the absolute finality of the gospel, the hearer is shocked and repelled by what he takes to be either the abysmal ignorance or the insufferable arrogance of the Christian.

The monist says: "Let us delight in the insights of Buddhism and Shintoism and Christianity and all the rest, for in these many facets does the One manifest itself. But none of this talk of the only Son of God; none of this talk of *the* way, *the* truth, *the* life—as if all ways did not lead to the One!"

A denial of value judgments leads monists, in the second place, to a refusal to distinguish between good and



evil. Pantheism is *a-moral*. If monism is true, men are puppets of the One, with no moral freedom, no moral responsibility to an absolute criterion of righteousness. One type of conduct is no better than another.

Ramakrishna, conditioned by Hindu monism, wrote: "I have now come to a stage of realization in which I see that God is walking in every human form and manifesting Himself alike through the saint and the sinner, the virtuous and the vicious. Therefore when I meet different people I say to myself: 'God in the form of the saint, God in the form of the sinner, God in the form of the unrighteous and God in the form of the righteous!' He who has attained to such realization goes beyond good and evil, above virtue and vice, and realizes that the Divine is working everywhere" (J. B. Pratt, *The Religious Consciousness*, New York, The Macmillan Company, 1949, pp. 132f.).

This is the logical response of all monists to those who talk of good and evil.

It is inevitable that the Christian

message concerning sin and the need of salvation from sin is offensive to many Japanese. The Christian conception can be comprehended only by those who believe in the Creator God. Only if there is a God of unchanging nature and purpose, over against beings to which he has given the capacity to obey or disobey his will, can there be sin in the Christian sense. With no concept of sin, the Japanese remain unimpressed by the offer of salvation from sin. So long as they abide within the monistic frame, God's plan of redemption—the incarnation, the atonement, justification by faith, etc.—remains a tedious enigma.

Communication Blocked

Monism, then, is inherently *a-theistic*, *a-gnostic*, and *a-moral*. Until the hearer has first been dislodged from his monistic position, or at least led to entertain the thought of an alternative world view, it is not only difficult but impossible for him to understand the Christian message.

For instance, a Christian minister may preach in Japan the sermons he

found most effective in America and have them translated into good Japanese, without any meaningful communication taking place.

Let us turn from the general problem of the monistic background of Japanese thought to specific problems raised by particular religious traditions.

When Christians invite Japanese to come to God "just as you are," Buddhism supplies the expression used: *sono-mama*, *aru-ga-mama*. Christians mean that God will accept you just as you are in your sinful condition and will remake you into what you ought to be. Buddhists mean that things as they exist are as they ought to be. The expression *sono-mama* and *aru-ga-mama* are used by Buddhists as translations of the Sanskrit term *tathata*, "suchness" or "as-is-ness." According to Buddhism, that which exists is *tathata*; therefore, it is what it should be.

A Denial of Sin

While the Christian intends to offer salvation *from* sin, the Buddhist expression suggests salvation *in* sin. More correctly, it is a denial of sin's existence.

Buddhists of the Jodo-Shin sect agree with Christians that salvation is a gift which comes more easily to those who know their own impotence than to the self-righteous. In the famous words of Shinran, the founder: "If even a good person is born into the Pure Land, how much more so is an evil person!"

The reason given for the apparently inverted acceptability of the "good person" and the "evil person" is that "those who practice good by their self-power lack the mind to rely wholly on the Other-power." The self-sufficient are unwilling to depend on another for their salvation.

One commentator of this sect makes plain his conviction that man is not responsible for his actions and hence can be neither good nor evil: "A good mind arises due to the influence of the past good deeds, and evil things are thought and done due to the works of past evils. 'We should know that the committing of even a trifling sin,' said the late Master (Shinran). 'as minute as a particle of dust on the tip of a rabbit's . . . hair, is without exception due to our past evil *karma*.'"

He illustrates his meaning by saying that if one murders a thousand persons or if he refuses to kill anyone, there

Garden in Tokyo.

Bob Harper





Buddhist temple in Nagoya, Japan.

is no blame or praise, for each action is predetermined by *karma*. Thus, talk of righteous men and sinners is nothing more than a literary device.

From the point of view of Buddhist monism, to practice by self-power is not to be distinguished in any ultimate sense from trusting oneself to the Other-power. Each is equally a product of the nature of things as they are, of *tathata*. Ultimately the self is the Other and the Other is the self; or more precisely, there is neither self nor Other but only "as-isness." Apparent discrimination between a self who needs salvation and an Other who saves dissolves into absolute identity.

Caution: Confusing Terms

The Christian disciple must be cautious when he uses such terms as *shoo-foo* (purity), *jhi* (compassion), and *ai* (love). In Buddhism, purity means detachment from the phenomenal world, not moral cleanness. Compassion means impartial, indiscriminating acceptance of good and evil alike, not the desire to help the needy. Christian love which goes seeking the lost sheep, which yearns for the return of the

Prodigal Son, is a vice. It is a form of attachment which is the antithesis of the spirit of enlightenment, and is therefore to be avoided at all costs.

The salvation Buddhists seek is not the submission of the self to the will of Another but a quest for one's own peace and poise through denial of all others. Buddhism is hedonistic to the core.

Paradoxically, Christianity, which affirms the reality of the individual self, offers salvation through voluntary self-surrender, while Buddhism, whose cardinal doctrine is the denial of the existence of individual selves, offers salvation through an all-exclusive self-assertion.

The disciple's message to Buddhists must be framed with a clear understanding of these elements in his hearers' apperceptive mass. Of course, many other elements constitute the Japanese mind. Intertwined with Buddhist concepts are those of Confucianism, Shintoism, and others.

Among the Confucian contributions is the exaltation of reciprocal responsibility in specific human relationships. Prime authority is designated to father

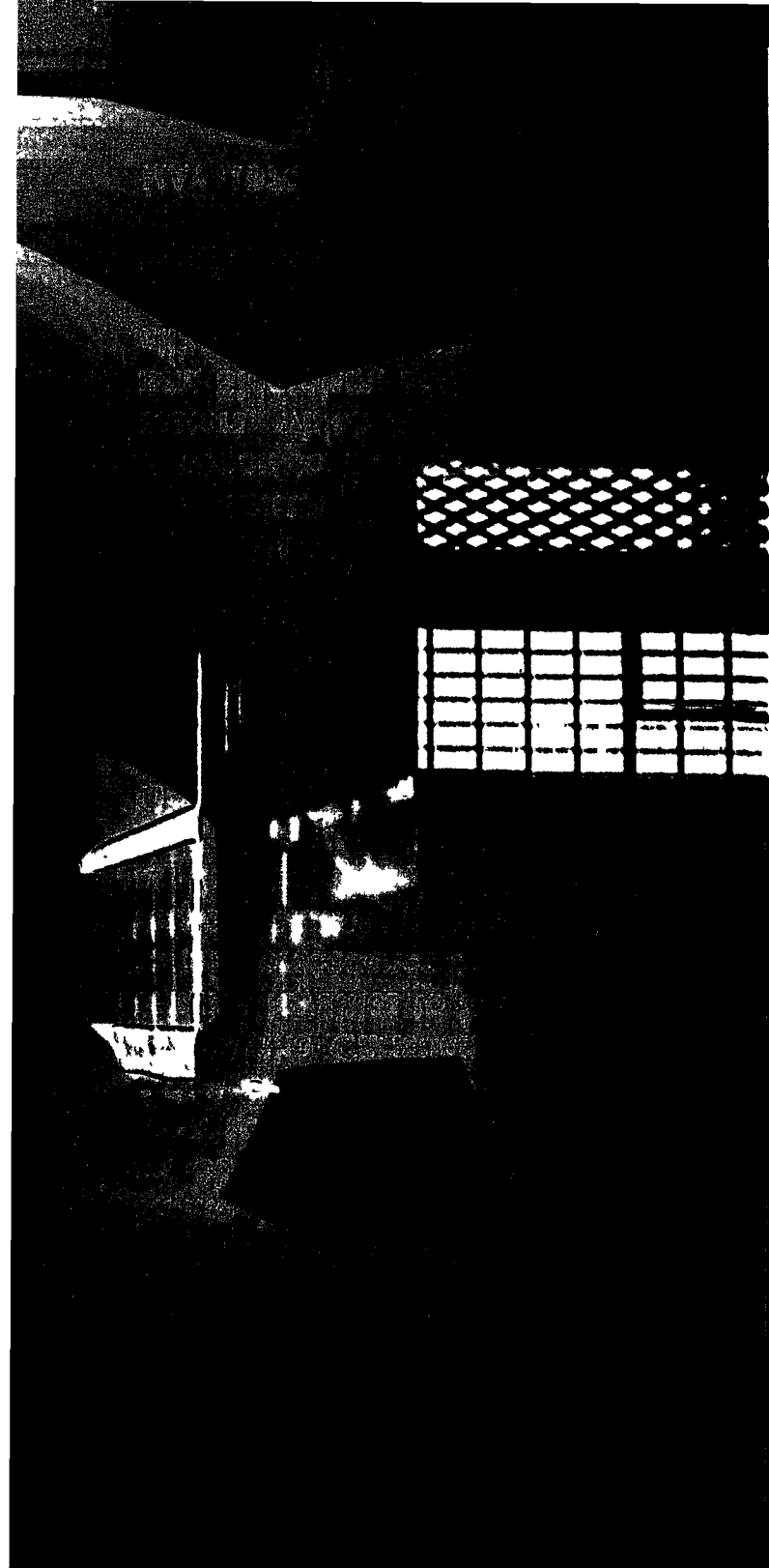
over son, to ruler over subject, to husband over wife, to elder brother over younger brother, etc. So long as the person in authority fulfills his prescribed duties to those under his care, his subordinates are to give him unquestioning obedience.

Against a background of Confucian teachings, Christ's words concerning a higher loyalty than that given to one's human superiors are gross immorality:

"For I have come to set a man against his father, and a daughter against her mother . . . He who loves father or mother more than me is not worthy of me . . . (Matthew 10:35,37 RSV).

"If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters . . . he cannot be my disciple" (Luke 14:26 RSV).

Can the Christian disciple modify his message to make it more palatable to Japanese hearers? Take the attitude of Peter toward civil rulers: "And the high priest questioned them, saying, 'We strictly charged you not to teach in this name, yet here you have filled Jerusalem with your teaching . . .'



Bob Harper

But Peter and the apostles answered, 'We must obey God rather than men' (Acts 5:27-29 RSV).

Obedience and Ancestors

What can we do with that in this Shinto land where Confucius' dictum on obedience of subject to ruler has been so absolutized? Such talk is sedition to the Shinto-Confucian.

Can the Christian messenger allow relative loyalties to family and country to take precedence over man's absolute responsibilities to God? Compromise at this point is impossible. Only the God who is King of kings is truly God. But in proclaiming this truth the disciple can also emphasize the biblical insistence upon honor to family and civil authorities, once these loyalties have been subordinated to the Lord of lords.

In this connection what attitude is the Christian messenger to take toward devotion to the spirits of departed ancestors, which is urged by Confucianism, Shintoism, and popular Buddhism alike? He must make it clear that worship is due to God alone. This is another way of saying that only God

is worthy of man's absolute devotion; men, whether living or dead, are imperfect creatures worthy merely of relative respect.

Having established this, the disciple can urge the necessity of continuing gratitude and affection for deceased ancestors. While Christianity forbids ancestor-worship, it inculcates appreciation for, and honor to, those who have gone before.

A difficulty in making the distinction between worship of the dead and respect for them arises from ambiguity of the terms *suuhai* and *reihai*, which are used to translate the English word worship. *Suuhai* can mean merely to admire; *reihai*, to pay homage to. The absolute quality implied by the Christian when he says "worship" must be explained carefully.

'Shame' vs. 'Guilt'

One of the most potent obstacles inculcated by Confucianism to a right hearing of the gospel is its emphasis upon the importance of good form. Confucius evidently felt that if one behaved in conformity to requirements of etiquette and appropriate appearance, one's inner spirit would follow suit. He believed in man's innate goodness.

The practical result in Japan, however, is what Ruth Benedict, in *The Chrysanthemum and the Sword*, calls shame culture, as against a guilt culture. The moral imperative in a guilt culture is to obey the will of a righteous God who knows the secrets of the heart and is most concerned with proper motivation. Even though an act of disobedience to God may evoke the praise of men, the individual still feels guilt for his sin.

In a shame culture, however, there is no righteous God to be obeyed; there is only the obligation to conform to the requirements of the social group of which one is a member. The guide to right conduct becomes compliance to the rules of etiquette, doing in any given situation what the group expects, in the manner that custom prescribes. One's actual feelings and attitudes do not matter so long as the letter of the law is kept.

The thing to be avoided at all costs is not moral evil but doing what is shameful in the eyes of others. The favorite reprimand used by the Japanese mother is not "That is bad" but "That looks queer (*okashii*). The conduct of most Japanese, then, is

regulated by the fear of shame (*haji*), the desire to avoid doing what would seem *okashii* to others in their social group.

All this is in irreconcilable antithesis to the Christian way. Christianity produces a guilt culture, not a shame culture. Paul defines the proper motivation of Christian conduct in relation to social approval when he says: "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect" (Romans 12:2 RSV). In this connection we repeat Peter's affirmation: "We must obey God rather than men."

How can the Christian disciple in Japan expect acceptance of a message which strikes at the very root of the Shinto-Confucian ethic of shame? From the Japanese point of view, the Christian asks him to do precisely the act against which he has been warned even from his mother's knee. The Christian asks him to step out of line with members of his normal social group, to do that which in their eyes is most radically *okashii*: to renounce the faith of his fathers, to receive baptism, to become a member of a group introduced into Japan by Occidentals, and so on. He who had always thought that the right is the respectable is now told that the right may be the ridiculous.

Can the Christian messenger compromise the absolute requirements of obedience to God, regardless of ridicule or any other form that social persecution might take? The way of shame is the way of the cross. To compromise is to tamper with the essence of the gospel: "Whoever does not bear his own cross and come after me, cannot be my disciple" (Luke 14:27 RSV).

The Christian can only proclaim the categorical demands of the Master. But in so doing he can also show that uncompromising dedication to Christ leads not to the neglect of one's true social obligations but rather to a warmhearted and committed fulfillment of them. This is impossible except to those who have been born anew through the Spirit of the living God.

Thus, we see the necessity of explaining carefully the special Christian meaning of the crucial terms we use in setting forth the gospel message. Witnessing for Christ without clear communication is futile.

IF THE motivation for missions was ever that of the "haves" ministering to the "have nots," that day has passed, or is swiftly passing.

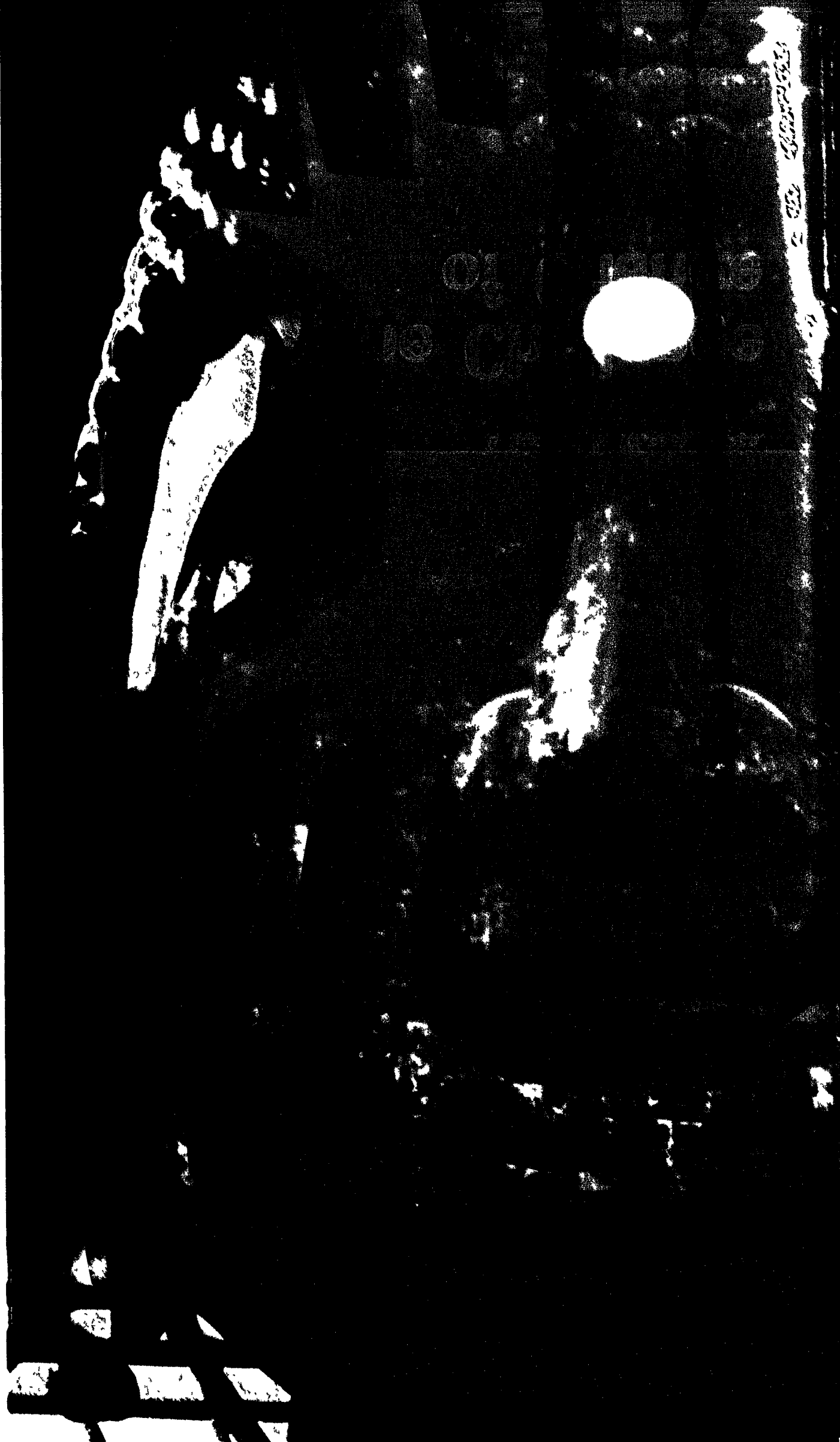
Japan is the prime example of a "have" nation. Second only to the United States in 1969 with a gross national product of \$146,611,944,000, Japan leads the world in shipbuilding, boasts an annual output of 5,500,000 automobiles, annually produces 10,020,000 television sets (3,500,000 of them color), pioneers in the field of computer research, is world-famous for camera equipment, and closed the last fiscal year with a world trade balance still in the black.

Japan's affluent society is characterized by abundant leisure time, a 10 percent annual increase in individual wage earnings, booming sales of luxury items, and persistent rumors that the national currency will be revalued upward.

What bearing does all this have on the work of evangelism? Japanese Christians have been challenged in recent months to reevaluate and reinterpret their witness in the light of such thriving economic conditions and subsequent social changes.

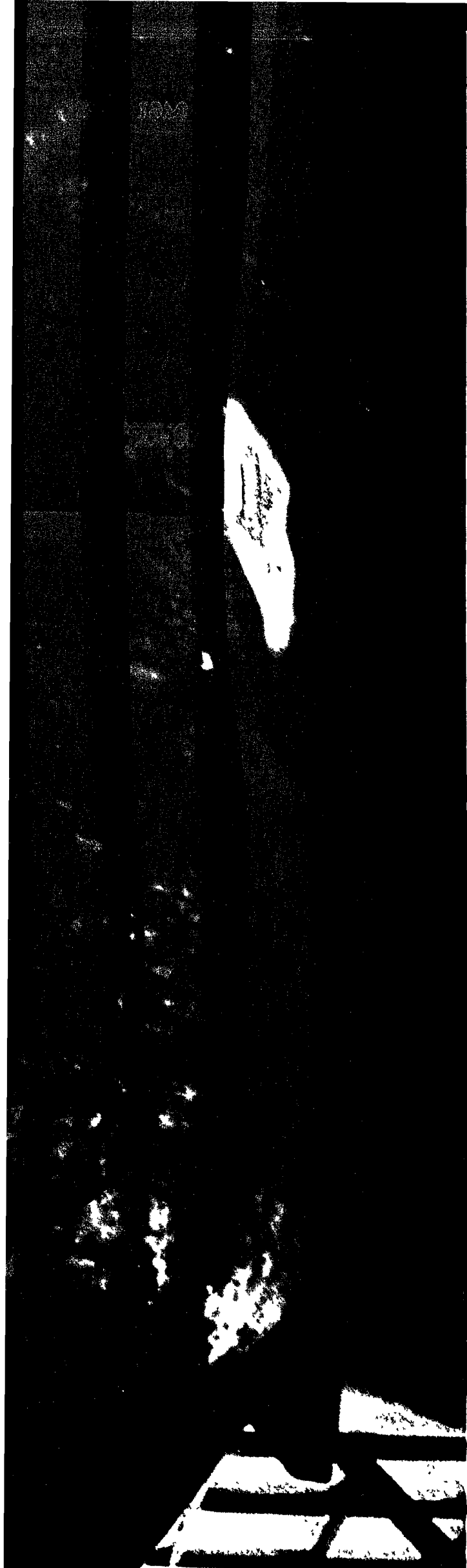
On the surface, the effect appears entirely negative. High land prices and construction costs have limited pioneer church advance to only one project a year. In Tokyo, for instance, land prices vary from \$1,157 per square foot for the most expensive land in a Shinjuku shopping center, to \$10 per square foot for land an hour's ride from the downtown area. With such fabulous prices it is now possible to buy only one plot of land with the same amount that purchased five plots

The author was appointed a missionary to Japan in 1949. He has been stationed at Kitakyushu, Yokohama, and is now at Tokyo.



A Buddha in Nagoya, Japan.

The Challenge of Change



Bob Hargett Photo

By Charles L. Whaley, Jr.

ten years ago. During this same period construction cost has also increased three times.

The number of pastors who can be supported with the present budget is severely limited. The Japan Baptist Convention estimates that a minimum of \$166.66 per month is needed to send one Japanese evangelist to open a new mission point.

Neither can an adequate staff of promotional secretaries and paid workers be employed. Although the number of churches has grown from 173 to 278 (not including church missions) in ten years, the number of departmental secretaries and staff workers has actually decreased; those who remain must work with a much smaller budget, holding fewer retreats and promotional rallies in a given year.

Educational institutions have fared somewhat better, due to tuition income, which keeps them from being solely dependent on outside subsidy. But even these institutions must face the choice of lowering educational standards or losing students because of higher tuitions to meet increasing costs due to inflation.

Paradoxically, the same affluence that has brought about these conditions has also been the means of producing a new awakening in stewardship among Japan Baptists and is giving birth to completely new and enthusiastic approaches to Christian witness in Japan.

Christians have been led to a new sense of stewardship and feeling of responsibility for financing the Christian witness in their own land. This is evidenced by \$9,965,355 in total gifts by Japanese Baptists last year (compared with \$1,647,835 in 1960) which went not only for the work in Japan but also to support a program of foreign missions in Brazil and one

proposed for Southeast Asia.

New approaches to evangelism have been under serious study and trial as an outgrowth of insufficient aid for the kind of churches which require expensive buildings and land purchases. Some of these approaches were considered in a recent strategy conference of convention and mission leaders. Among numerous methods under study: churches' using one or more apartments in multi-storied buildings; assembling in upper floors of stores in community shopping areas; home meetings.

A renewed emphasis on the Christian layman and his place in the witness of the '70s is arising as an outgrowth of the inability to support a salaried ministry.

The missionary, no longer a threat to the national church because of his wealth and superior education, is now in a position to furnish the outreach in pioneer work for which he was originally called. Missionaries with special talents become the means of helping the national convention to grow and achieve its goals of selfhood and self-support, and consequently are in demand by the people.

Even the distinctions of the "sending church" and "receiving church" are fading as a new era of cooperation in the true spirit of Christian love and calling rises in its place.

Finally, the new affluence of society has led many people—both young and old—to react against materialism and to search anew for something more permanent and meaningful, the very heart of Christ's gospel.

Unquestionably, evangelism in Japan is entering its most exciting age as it faces the challenges of change. Fortunate, indeed, are those permitted through prayer to share in the witness ahead.

Return to Korea



Don and Nita Jones sing at Seoul church the first Sunday after their furlough.

By Don C. Jones

'God has placed a new song in our hearts.'

BACK to Korea! Furlough year over—a year of study at Southwestern Baptist Theological Seminary (Fort Worth, Tex.), of driving many miles each weekend, preaching and “telling the story” of Baptist work in Korea.

It was a good year—living in a pleasant neighborhood in Arlington, Texas, being warmly accepted into the fellowship of First Baptist Church, our family being blessed by the ministry of the church.

It was good to be with loved ones and to see so many old friends, to drive on the new interstate highways and the freeways, and to shop in the beautiful stores, aided by that modern bane and blessing, the credit card.

Then began the countdown for return. We started with the paper work of visa applications, noting by our pictures that we don't look as young as we did when first departing for Korea 12 years ago. Ticket reservations, shots, and finally the horrendous task of packing and shipping moved us closer to departure.

The last few days with loved ones were precious, busy as they were with last-minute errands, visits, and mailing of parcels.

This is the hard part—when the sweetness of fellowship is accompanied by a wrench of pain at the thought of parting. And yet it seems that the very pain of parting, accepted as commitment to God's will by missionaries and their parents, becomes a fragrant offering, pleasing to our Heavenly Father. Perhaps our love is even made greater because of a mutual willingness to pay the price of separation for Christ's sake.

At the airport it was easier for us when we saw our “home church” pastor and friends from North Dallas (Tex.) Baptist Church.

Los Angeles, Honolulu, Tokyo—all were bright spots in a rapid transfer of horizons, from Texas and the U.S.A. to our own divinely appointed arena of ministry and witness in Korea.

As our plane gently banked and descended through fleecy clouds, we saw beneath us the bright green of fields and mountainsides and occasional groups of country houses with their thatched roofs.

When we deplaned in Seoul, Korea, a cheer arose from the second-floor visitors' deck of Kimpo Airport. Moving closer, we found that the cheer really was for us: several uninhibited missionary families and 60 or 70 Korean friends had come to meet us. What a welcome!

Driving into Seoul, we noticed the improved roads, the many new buildings, the increased flow of traffic. Even our home neighborhood had changed tremendously in the year we had been away. What had been a small country village at the edge of the city had been swallowed by the growing metropolis.

Our missionary houses had formerly stood out, a bit pretentious on the hillside. Now we found them hidden in the midst of newly constructed Korean houses, several of them far “outclassing” ours. Across the valley, numbers of large apartment buildings had sprung up as part of a government effort to adequately house all of Seoul's rapidly growing population (now estimated at more than 4,500,000).

As the first days passed we greeted our friends, worshiped together, and gradually resumed many duties. We again savored the hot, peppery kimchee, the good rice, and other foods flavored with garlic and sesame oil. We enjoyed the late summer beauty of roses, as well as the myriad of cosmos by the roadsides, interspersed with the pink-hued blooms of Korea's national flower, the althea.

In contrast, we noted the continued existence of some facts, old and familiar, but unpleasant—the strong, aromatic presence of night-soil-fertilized fields, open sewage ditches, undependable water systems, frantic traffic, persistent beggars, bureaucratic red tape, pestilences of intestinal parasites, typhoid, cholera, and tuberculosis, floods in wet seasons and dusty famine in dry—factors overwhelming to many newcomers and impressive even to a returnee.

In the midst of all these experiences, there is a wonderful feeling of rightness about being again in Korea. How thankful we are for this confirmation in our hearts of God's continuing purpose in our lives.

It is he who first overcame the reluctance in our hearts to come overseas as missionaries. It is he who caused our hearts to abound with joy at first arriving in this land. It is he who even now hallows the ordinary events of every day, causing us to see all things in the light of his direction and purpose.

God has placed a new song in our hearts. We ask his strength, wisdom, and devotion to serve him faithfully in this land of tremendous need and ready response.

Koreans Comment

On the preceding page, Missionary Don Jones shares thoughts upon ending furlough and returning to Korea. How some Korean Baptists feel about missionaries and about the evangelistic needs and opportunities in their own land is reflected in the comments on this page and the next. Their comments reveal an appreciation for missionary help and an awareness of their own responsibilities in Christian witness.



Mr. Lee, Tae-Sung

Deacon, Seoul Memorial Baptist Church
Professor of geology, Yonsei University, Seoul

Outwardly Seoul is growing tremendously, but I feel that there is a neglect of spiritual values. Also, in some churches which are making a main ef-

fort to be relevant to our modern day, I fear that the gospel message is not being presented clearly.

Mrs. Han, Jung-Hee

Organist, Seoul Memorial Baptist Church
Vice-president, Korea Woman's Missionary Union



The Joneses have worked much in the past ten years, and they have "breathed together" with the Korean people. Mrs. Jones has worked with the church choir and with young adult women, doing visitation and counseling. Frequently she has helped her class members with such projects as training in western cooking (a class activity to stir interest).

Of course, we must wait for the final outcome of the 1970 crusade, but we are thrilled already at the

many baptisms reported in 1969 (as of October, more than 1,700 baptisms reported from about 180 churches out of 400. The goal for 1969 was 5,000 baptisms.)

We are sure that God will continue to bless our Baptist work, but we feel that it will come quicker through the 1970 crusade.

In the midst of our city's rapid growth our churches are far too few. We have a tremendous responsibility in witness.

Pastor Paik, Tong-Ho

Acting pastor, Seoul Memorial Baptist Church



Though one year is not long, it seemed like much longer since the Joneses departed for furlough. We are happy that they were welcomed by so many at the airport, and we are sure that they were surprised to see our city's growth which occurred during their absence.

When I consider that the missionaries have come from their wonderful land to ours, with its inconveniences

of travel, etc., and with recent incidents such as the capture of the *Pueblo*, shooting down of planes and helicopters, and the intrusion of Communist agents into South Korea, I am sure that the missionaries come with great faith in God.

I believe that our country is unusually responsive to the gospel. We are praying for the 1970 evangelistic crusade.



Mr. Lee, Kun-Kee

Deacon, Seoul Memorial Baptist Church
President, Shin-Jin Construction Company, Seoul

Korean Baptists must carry on their own witness for Christ, but the missionary's witness is still needed. We welcome the missionaries.

Our evangelistic activities are not

keeping up with the tremendous growth of this city. The economic growth of the city is not being matched by spiritual growth. There is a great need for faithful witness by lay people.

Mrs. Pang, Ho-Sun

Deaconess, Seoul Memorial Baptist Church
Former president, Korea Woman's Missionary Union

We especially welcome the Joneses. We feel that they are not foreigners, but our very own. We feel that they share our sorrows and our joys.

We are longing for revival in the 1970 crusade, and we trust that our churches will be strengthened as many new believers accept Christ as Saviour.



Rev. No, Chang-U

Co-director, 1970 evangelistic crusade, Korea

After traveling in a number of Asian countries, I am convinced that, in terms of response to the gospel and in evangelistic opportunities, Korea is second to none. We have an open door—with religious liberty, no strong competitive religions, and great Christian growth in numbers and influence through the past 80 years. Although more than 5 percent of our population profess Christian faith, our evangelistic challenge is tremendous.

Seoul shows great growth in a material sense, but our concern is its spiritual development. Christians are challenged to provide the spiritual dynamic and spiritual values which Seoul and our whole country need. Further, to see such multitudes as are here without Christ lays a great burden of evangelistic responsibility upon us.

We have great hopes for the 1970 evangelistic crusade, in which Louisiana Baptists, together with the Foreign Mission Board, are working with Korea

Baptist Convention and Mission

Some reasons for confidence are: (1) We are united in our most important task—reaching the lost for Christ. (2) Concerning our 20 city-wide meetings, as God has been blessing this type of meeting around the world, we are confident that he will bless here also. (3) The uniting of spiritual desires on the part of so many throughout our country cannot be without results—our 200 evangelists, 20 city planning teams, the more than 4,200 Korean Baptists who already (October) have pledged to pray daily for the crusade. These are in addition to the many who are praying and planning with us in Louisiana and at the Foreign Mission Board.

We feel that in such a large undertaking, along with careful planning, prayer is the key. We want to enlist as much prayer support as possible for God's mighty working in this crusade.



Pastor Im, Kyung-Chul

Yungdungpo Baptist Church, Seoul
Evangelism chairman, Korea Baptist Convention

During the past two or three years we have begun to see the beginnings of evangelistic growth and progress. In conference with district evangelistic leaders from all over Korea this year, all were convinced of our great evangelistic prospects. Since Korean people are responsive to the gospel, we feel that God will grant a great harvest if we but labor faithfully at the task.

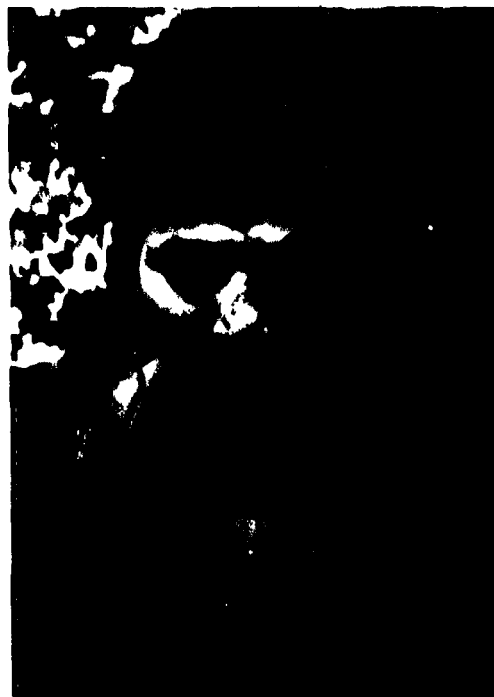
I hope that every Korean Baptist pastor will seize the opportunity of the 1970 crusade to lead his church toward revival.

During the past year the population of Seoul increased by 400,000 people (now nearly 5,000,000 population in the city), and many new buildings are being built constantly. Downtown churches are having difficulty, since private homes are being wrecked to make room for new buildings, forcing church members to move to the suburbs. Suburban churches are growing rapidly. In many new apartment buildings, families are initiating evangelism through Baptist study groups meeting in their apartments.





Soldier, age 25.



Filling station worker, age 33.



High school student,
age 17.



Real estate dealer, age 61.



Housewife, age 34.

FAVORABLE ATMOSPHERE

THE COMMENTS from Korean Baptists on the preceding pages indicate the place of concern held by the 1970 evangelistic crusade in Korea, part of the Asia Baptist Evangelistic Campaigns.

Korean Baptists designated the three years leading up to 1970 as "Year of Assurance," "Year of Christian Growth," and "Year of Witness;" 1970 is the "Year of Victory."

Every Korean Baptist Church planned to hold evangelistic meetings simultaneously during March by sections (northern area, central area, southern area).

In July, just before the Baptist World Congress convenes in Japan, teams of evangelists, musicians, and others will take part in 20 city-wide meetings throughout Korea. Many of the visitors will come from Louisiana.

Perhaps indicative of the evangelistic potential in Korea are the com-

ments gleaned from sidewalk interviews along a main street in Seoul. The five persons pictured here represent a cross-section of the culture. Each was asked: Have you ever attended a church? Do you feel religion is needful? Do you feel that church is helpful to society? Do you have any plans to attend church in the future?

All agreed that religion is needful and that church is helpful to society, but only one of the five now attends church regularly.

A 33-year-old filling station worker told the interviewer that his mother is a Methodist, but that he himself does not attend church. He added, "I feel that I should go to church, and I am planning to begin."

A 34-year-old housewife replied that she had never attended church. While she was a university student, she recalled, she had been "very deeply impressed" by a sermon she heard at

school. But, "I have no present plans to attend."

A 25-year-old soldier, recently returned from duty in South Vietnam, said he attended church regularly.

"I became a Christian in a chapel service in Vietnam," he explained.

A 61-year-old real estate dealer replied that he had attended church as a young man but had not gone in recent years. He seemed to interpret prosperity as blessing, and calamity—such as war—as evidence of a lack of blessing from God.

A 17-year-old high school student indicated he had never been to church. Does he have any plans to attend? "I don't know," he answered.

"To me," wrote Missionary Don Jones, "the trend of these random interviews indicates at least an atmosphere favorable to the proclamation of the gospel."

FROM THE EDITOR

Let Them Know

ENGLISH-LANGUAGE Baptist churches in non-English-speaking countries are strategic points for evangelistic witness and fellowship. Almost 100 such churches now exist, most of them located in or near large urban centers and in countries where Southern Baptist foreign missionaries serve. In fulfillment of their purpose in each locality, both pastors and congregations are striving to minister to the greatest possible number of people. But they often have great difficulty locating many of the English-speaking people residing nearby.

"Finding English-speaking prospects in this fantastic city," said a Southern Baptist missionary in Tokyo recently, "is an impossibility for our Baptist English-language churches. Yet we feel there are many unenlisted prospects from this group who need a church home but may not know where to look."

He expressed a concern felt in many overseas localities. The categories are numerous, including diplomatic career personnel, participants in U.S. aid and cultural exchange programs, U.S. military personnel, and local nationals who either speak English or are learning to speak it.

Anyone who has a relative, acquaintance, or business associate residing overseas is urged to notify the Baptist English-language church in that locality. The notification should include the name and mailing address of each person or family to be reached. Street addresses are often very difficult to locate in foreign cities, thus the suggestion that mailing addresses be furnished. Each church could then establish contact and immediately try to involve the newly contacted person in the fellowship and ministry of that church.

Space here does not allow a complete listing of the churches, but we offer such information to anyone who wishes to utilize it. Please limit your request to the specific city or country known to be the locality of a person or family whose name and address you intend to provide for the church or churches in that vicinity. All such requests should be addressed to THE COMMISSION, Box 6597, Richmond, Virginia 23230.

Tour itineraries for many of those attending this year's Baptist World Congress will provide opportunities for sharing in worship services in one or more of the following English-language churches of the Orient:

Japan

Tokyo Baptist Church, 33 Hachiyama-cho, Shibuya-ku, Tokyo, Japan; telephone (03) 461-8425.

Chofu Baptist Church, 1919-banchi, Kamishihara, Chofu-shi, Tokyo, Japan; tel. (0422) 43-4724.

Kanto Plains Baptist Church, 1181, Aza Musashino, Kawasaki, Hamura-machi, Nishitama-gun, Tokyo-to, Japan; tel. (0425) 51-1915.

Nakagami Baptist Church, 1535 3 Asahimachi, Fuchi-shi, Tokyo, Japan.

Calvary Baptist Church, 11-banchi, 2-chome, Saiwai-cho, Misawa-shi, Aomori-ken, Japan; tel. 4266.

Zama English-language Mission, 6-17, 2-chome, Minami Rinkan, Yamato-shi, Kanagawa, Japan; tel. (0462) 74-5075.

Yokohama International Baptist Church, 6-Nakaodai, Naka-ku, Yokohama-shi, Japan; tel. (045) 621-6431.

Hong Kong

Kowloon Baptist Church, 169 Boundary Street, Kowloon, Hong Kong; tel. 82-3201 or 82-0423.

Central Baptist Church, 56-58A MacDonnell Road, Hong Kong; tel. 237-37626.

Okinawa

Central Baptist Church, Box 75, Urasoe-Son, Okinawa; tel. 099 (0) 2300.

Koza Baptist Church, Box 229, Koza City, Okinawa; tel. 077-5036 or 079-3215.

Lakeshore Baptist Mission, Box 229, Koza, Okinawa.

Taiwan

Calvary Baptist Church, Box 28008, Shih Lin (Yangming Shan), Taipei, Taiwan R.O.C.; tel. 94-2458.

Taichung Baptist Chapel, Box 427, Taipei, Taiwan R.O.C.

Trinity Baptist Church, 67, Ta Tung Road, Tainan, Taiwan, R.O.C.

Philippines

The International Baptist Church, 22 Polaris, Bel Air, Makati, Rizal, Philippines; tel. 88-58-92.

Singapore

Calvary Baptist Church, 48 Wan Tho Avenue, Singapore 13; tel. 89339.

International Baptist Church, Empress Road, Singapore 9; tel. 29953.

Thailand

Calvary Baptist Church, No. 84/2, Soi 2, (Phasuk), Sukhumvit, Bangkok, Thailand; tel. 56378.

Vietnam

Trinity Baptist Church, 217 Cong Ly Street, Saigon, Vietnam; tel. 41-016.

The Men Most Needed

THERE ARE THOUSANDS of densely populated communities across this planet where the gospel of our Lord has never been demonstrated or proclaimed. What are the chances for the millions of people living in those communities? When will they have the opportunity to know what God has wrought for them in his reconciling grace? Who is available for the task?

One of our southern states has a population exceeding 3½ million. In that one state there are almost 3,000 Southern Baptist churches, to say nothing of those with other denominational identification. Serving those 3,000 Southern Baptist churches are more than 3,000 pastors, ministers of education, and ministers of music.

For most of the time during the past seven years one Southern Baptist missionary family has carried the witnessing responsibility for the entire Nonkhal district of East Pakistan. Within the borders of that one district alone there are over 2½ million people. In that ocean of humanity this one missionary family is the only representation of the world's Christian community.

In Brazil a similar degree of need exists in the state of Minas Gerais. Approximately 600 cities and municipalities are without Baptist work. Many of these have populations up to 40,000; others range from 5,000 to 20,000. In most of them there is no evangelical witness.

Never has there been a greater need for men with qualifications for overseas appointment and with experience as pastors. How can we justify such disparities? Knowing about the need can be a part of God's call to fields both near and far.

SPIRITUAL RESOURCES



By Baker J. Cauthen

SOON Southern Baptists will be gathering in Denver, Colorado, to celebrate 125 years of service for Christ.

There is much for which we have reason to praise God. When we consider the way God has led through the years—turning defeats into victories and leading through multitudinous problems in a steady advance toward greater ministry—we can only praise him for his loving kindness and tender mercy.

Denver should be a convention long remembered because of thanksgiving, praise, and recommitment to the task for which we exist.

The value of our meeting will depend in the final analysis upon whether it is able to marshal greater spiritual resources for service to our Master. Only as those resources are made effective can we expect to move ahead along many lines of development.

This means that love must always take priority. We gather as a people with great common convictions. We are alike, not because we are held together by an authoritarian rule, but because we have common convictions growing out of faith in Jesus Christ as Saviour and the experience of his grace in our hearts. We look to the Scriptures for our guidance as we are able to interpret them under the leadership of the Holy Spirit.

This is as it should be, because we are a free people, looking to our Lord for insight into his Word and exercising our own judgment and understand-

ing of his way.

Baptists vary one from the other in many ways, but those wherein we are alike in our great store of common convictions far exceed those wherein we differ.

Love enables us to recognize the great unities that bind us together. It also causes us to welcome one another to our hearts, even though there are varieties of interpretation and expression. We glory in our common store of unities. We glory also in our varieties, for they demonstrate the freedom we know in Jesus Christ.

While gathering to celebrate 125 years of history, we must come together with a forward look. This has always been true of our meetings, for we spend relatively little time reliving our yesterdays and more time planning tomorrows. We should pause to praise God for his blessings and to honor those who have labored well, but we soon turn from these moments of meditation to face afresh the task that awaits. Denver should be the occasion to sound the trumpets anew for the forward march.

Having looked at ourselves, thanking God for the blessings he has given, we must look with a world vision at the challenge and the needs confronting us. We are now privileged to serve in 72* countries, but the unmet needs in those lands and the calls for service in many other fields ring in our ears.

*Although at present we have missionaries assigned to 71 countries, the Foreign Mission Board took action at its March meeting to enter Laos as soon as possible.

We must gather, recognizing that actually only a beginning has been made and that all our yesterdays demand our best for the tomorrows.

We could make no greater blunder than to keep our eyes turned inward, examining only ourselves and losing sight of the tragic needs in the world of which we are a part. Our best wisdom will come in looking beyond ourselves to the heartache of a broken world and committing ourselves with new abandon to do whatever Christ will command us.

Denver should find us asserting our convictions of the lordship of Christ, the certainty of the triumph of the kingdom of God, and the high priority of doing the will of Christ. We should regard ourselves as existing only to do his bidding. We should look to his Great Commission as our marching orders and address ourselves to the work of the future with joy, confidence, and full dedication.

Great blessings can await us in Denver as we ask our Lord to empty our hearts of self and fill us with his Holy Spirit so that our eyes may be enlightened, our courage may be strengthened, and our wills fully surrendered to the doing of the Master's bidding. Let us make it a meeting so saturated with prayer and so bathed in love—with praise and thanksgiving to our Lord—that we might emerge from it prepared to do whatever our Master commands and to go wherever he sends.

City on Many Hills



Photos by Gerald S. Harvey

Author Tipton talks with Pastors Washirekho Patrick and Matovu Linvingstone.

By S. Thomas Tipton



WHEN Uganda attained independence October 9, 1962, Kampala ("the place of the Impala"*) became the nation's capital. The city, now with a population said to exceed 330,000, is built on 20 hills, each a monument to some significant event in its history.

Atop Kololo, the highest hill, one can view a beautiful panorama. The first scene that comes to view is Nakasero Hill. There stand not only the impressive Parliament buildings, but also the new luxury hotel, the Apollo, named in honor of President Apollo Milton Obote.

On Mulago Hill looms Mulago Hospital. Beyond it is Makerere University College, part of the University of East Africa.

Looking toward Namirembe Hill, one can view St. Paul's Cathedral, the center for the Church of Uganda, the principal religion of the country. Drums, not bells summon people to prayer each Sunday. The building is a tribute to Sir Albert Cook, who began the work in 1877 and who is buried on the church site.

Just beyond is Rubaga Hill, the center of Roman Catholic worship in Uganda. In the distance can be seen

the Muslim mosque at Kibuli. On Kikaya Hill, just outside the city, stands the Bahai temple, the only one in Africa.

Mengo ("Millstones") Hill is the heart of Buganda** and has been the traditional seat of the Lubiri—the palace of Buganda's *kabakas* (rulers)—since Mutesa I established residence there in the 1800s.

Today, as in the past, a broad avenue, Kabakanjagala ("the *kabaka* loves me") leads to the Buganda Parliament buildings. Nearby Kabaka Lake was enhanced by the mystery of its supposed power to dry up when the *kabaka* was in danger.

In July 1967, the newly formed Uganda Baptist Mission (the organization of Southern Baptist missionaries in Uganda; it formerly was part of the Baptist Mission of East Africa, including missionaries in Kenya and Tanzania) asked our family to consider Kampala as the place to begin our witness.

After six months of studying the Luganda language (the principal African language in Uganda, widely used in government and business; English is now the official tongue), we sought God's direction to places where work should be started. Peterson Nakoko, who had recently

* Derived from the custom of African rulers of the ancient kingdom of Buganda to graze herds of tame impala on one of the hills.

The author has been a missionary to East Africa since 1959, serving in Tanzania and Kenya before going to Uganda in 1967.

** Buganda, a traditional kingdom at the center of Uganda, was dissolved and divided into four districts in a constitutional change in 1967. During a political crisis in 1966, the *Kabaka* of Buganda, Sir Edward Mutesa, went into exile in England; he died there in 1969.

graduated from the East Africa Baptist Theological Seminary, Arusha, Tanzania, came to lead this effort. A *dhuka* (store) was selected as the site for our first church building.

From the start a 17-year-old boy attended the services and showed much interest in Baptist beliefs. Soon the young man, Edward Seruwo, became the first convert in Kampala. (His father is still held in detention by the government as a result of the political crisis, and his mother is supporting him.)

Edward began pleading with us to visit his village, Kaabawala, 27 miles away. Because of other mission efforts being launched in Kampala, I kept delaying the trip.

Meanwhile, Stephen Kalumira became pastor at Kawempe. Response was good at Kibuli, Kyebando, and Nnasana.

The large cathedrals and temples, we learned, were not meeting the needs of the people. In many cases people lived miles from their nearest cathedral. There were many churches on top of the hills, but the Baptists went into the valleys where the people lived.

We also found that many Ugandans become members of churches for political motives, rather than for spiritual ones. People were happy to find that Baptist churches are neutral to political parties and free to preach the gospel of Christ.

At last I found occasion to travel to Kaabawala village with Edward. The village is located off the main road, and there are no other churches nearby. Edward's grandfather, Yusufu Musoke, the area chief, welcomed us. He promised land on which to build a church.

For a period of several weeks I visited Kaabawala on Sunday to explain the meaning of the gospel. After several weeks I extended an invitation to accept Christ; 125 people responded.

Since some 350 persons were attending services in the village, we divided the area into three church fields. The new building at Kaabawala itself has now been completed.

Residents of Kaabawala then asked that we visit another village, Kasawo. The chief and the villagers there welcomed us, and, after several Sundays of preaching services, many of them made professions of faith. Disan Ndaula has become pastor, and this congregation, too, recently completed a new building.

New converts from Kasawo took the gospel message to Ggaliraaya, 30 miles away. Response there was gratifying. Soon 100 people were awaiting baptism. Lawrence Nsereko has become their pastor.

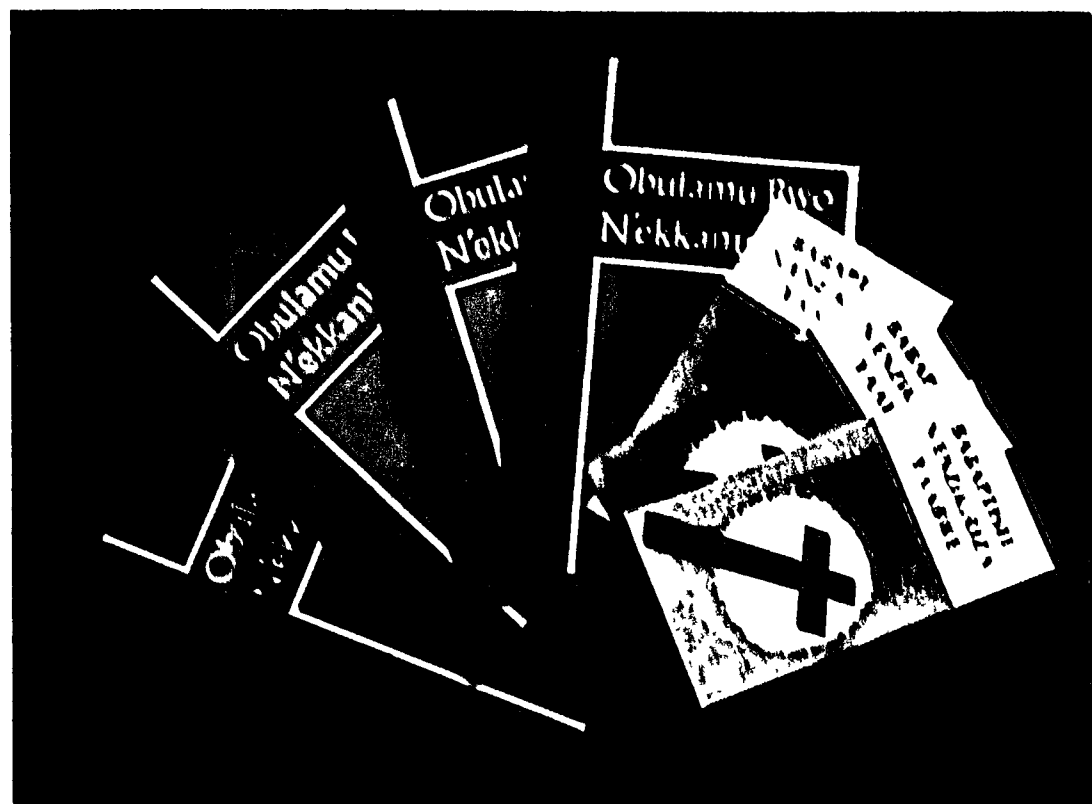
Since the beginning of the ministry in the area of Kampala, mission work has been started in 70 locations. New churches have been established. A pastors' school, meeting on Saturdays, has helped instruct the pastors and has assisted them in preparation for Sunday services.

A publication ministry has greatly aided the churches. John Musoke, Stephen Kalumira, and Peterson Nakoko translate and prepare for printing the Sunday School lessons, books for inquirers, and tracts in Luganda and other languages. People in this area seem hungry for the written word in Luganda.

Uganda has been termed "the pearl of Africa's crown." The time is ripe for the pearl to be converted into a light for Christ.



Scene in Kampala, Uganda.



Baptist publications in Uganda: Inquirer's book, Baptist beliefs.

Kibuli mosque, Kampala.



I HAD just finished teaching my English class in the outpatient department and was walking toward the leprosy building at the Baptist Hospital in Bangkla, Thailand, when I saw my friend Khun Manop emerging from the "shoe factory."

"Good afternoon," I said in English, since he had been a student of mine before I went on furlough.

"Goot afternoon," was his cheerful, but accented, reply.

"How are you today?" I asked slowly, pronouncing each word clearly, already knowing what the response would be.

"I am fine, thank you."

Fine! How could anyone whose body showed the marks of leprosy say that with such a radiant face?

Still trying to converse in English, I inquired, "What are you doing?"

"I have just finished making a pair of shoes for a patient," he answered in Thai, because we had never studied shoemaking in our English class.

Also switching to Thai, I asked to see the shoes.

Beaming, he opened the door to the room where the machinery is set up for making shoes especially for deformed or infected feet. No longer would some of the patients need to make their shoes from automobile tires for protection so the ulcers on the bottoms of their feet could heal.

On the work table rested a stack of black foam rubber, which Khun Manop had been cutting into various sizes to pad the soles of shoes. Also at hand were bolts of plastic, glue, shoe buckles for some of the girls' shoes, and materials for shoe soles.

"Where did you learn to make shoes?" I asked.

"At Manarom." He paused to wring out his handkerchief after mopping his ever-perspiring face.

"I was there two different times," he added pleasantly, never saying just how long he had been there as a leprosy patient.

"You were in Chiengmai earlier?"

"Yes," he replied with feeling, "and it was there I became a Christian."

"Then you were a Christian before your marriage?"

"Oh yes." He looked at his wife lovingly. "Both Dee-am-Da and I were Christians when we got married." That was more than ten years ago.

I turned the conversation to his family. "Are your parents Christians?"

His answer was negative, but his

His Talents Abound

By Maxine Stewart

(Mrs. Robert R. Stewart)

Missionary to Thailand



Khun Manop, his wife Khun Dee-am-Da, and Author Maxine Stewart pose beside orchids. The sale of plant cuttings benefits needy leprosy patients.



Dee-am-Da and women patients present Thai classical dance. Hands and feet tell a story.

tone indicated he had hopes that they would yet accept Christ.

"I have shared the gospel with them from time to time, but they do not yet believe it for themselves. I still pray that someday they will. None of my family knows the Lord."

"How many brothers and sisters do you have?" I knew that sometimes this is difficult to answer, for many fathers have several wives.

"Seven," he announced. No, he added, they had never shown any objections to his being a Christian.

Then, unprompted, he began to speak of his life before he became a leprosy patient.

"I used to be a policeman before I went to Chiangmai." He knew I would

tation Building. Evidently the Lord had a purpose for Khun Manop's having had a theatrical background.

I recalled watching the first play he presented for one of the leprosy retreats at the hospital. He used only the inpatients at the leprosy building for the various roles. I said at the time that had I not been a Christian before that night, I believe I would have accepted Christ then and there.

I watched "Lazarus" going about among the audience with his food pan, holding it out while he begged alms. As he approached the table where the "rich man" and some guests were seated, Lazarus begged for crumbs.

With Lazarus was one patient whose mind had been affected, yet who would

fects, the stagehands used some kind of powder to produce puffs of smoke, flickering candles, and smoking joss sticks to provide streaks of smoke—all combining effectively to appear as leaping flames.)

Even in 90-degree weather, chill bumps raced over me as I watched. What tremendous talent this man possesses to be able to write and carry out such a drama with this group of people, most of whom probably had never been inside a theater.

"When did you write your first play?" I asked, with a feeling of awe.

"When I was at Manarom," he recalled. "The Lord has been good to me, letting me be able to work with the materials in his Word and using his people to present these plays to try to help others have a better understanding.

"I'm grateful for this talent and also that he has given me some knowledge of music."

He certainly has some knowledge of music, and he knows how to get others to sing. He knows many hymns—both Thai and American tunes. The singing at the leprosy building is some of the best I have heard in any Christian experience.

Not only does Khun Manop sing, but he also plays the harmonica and the *Bow* (pronounced bough), a Thai instrument. He often provides harmonica accompaniment for a group to sing a special number at a retreat. Or he will play background music for Khun Dee-am-Da and some of the girls as they present the Thai classical dance, a dance utilizing hands and feet to demonstrate the story of the song, most likely a Christian story.

"You know, Ma'am," said Khun Manop, "I am not sure I would ever have been so willing for the Lord to use me had I remained physically normal.

"I would like to think that I would have been willing, but I just don't know," he mused.

"You really enjoy working here, don't you?"

"Oh yes," he declared. "With the duties of being superintendent of the building, making shoes, writing plays, helping plan for retreats, composing songs, witnessing to the patients, and holding nightly devotionals (which used to last sometimes as long as two hours!), the days are full.

"I like it this way. I like to stay busy."



While trying to locate homes of former patients, Missionary Robert R. Stewart often finds opportunities to witness to many other people in the communities.

understand that he referred to the leprosarium there.

To myself I mused what a good policeman he must have made before his body became so affected by disease.

"For six years I was on the police force." A note in his voice made me know he had been a good one and that he looked back on that time with pride.

Suddenly he laughed. "Ma'am (my official title in Thailand), I don't suppose you ever knew I was once an actor on the stage."

If I hadn't already known more about this man, his statement could have surprised me. But I had seen some of the outstanding stage productions he had written and produced at the Bangkla Baptist Leprosy Rehabili-

follow instructions. He accompanied Lazarus, as he had been instructed, and every so often he laughed in an unnatural way—outbursts that he could not control, yet which fitted into the setting of the drama.

In the scene after Lazarus had died and gone to be with "Father Abraham," I saw these two (Khun Manop in the role of Abraham) resting in a beautiful setting that indicated comfort and happiness.

At the same time on the other side of the platform and on a lower level sat the rich man and one who had been his guest, in hell, appearing to be in torment. Piercing wails emanated from that part of the room as they "suffered" in the glow of what looked to be actual flames. (For special ef-



JOURNEYMEN COLOR BRIGHT

By
Gene Gray

FMB International Writer and Editor

ONE of the bonuses of travel is the collage of impressions and memories—the bits and pieces of fresh insight and warm history—which remains after the fatigue and frustrations are forgotten.

Among the bright memories that cling to the mental canvas from my November 1969 days in the Orient are those of Southern Baptist missionary journeymen in the countries I visited.

The major part of the afternoon of my first Sunday in Saigon was spent at a tenth-anniversary celebration at Grace Baptist Church, the first Baptist church organized as a result of Southern Baptist witness in Vietnam. (The first missionaries arrived in November 1959.)

During the fellowship period that followed the two-and-one-half-hour service I noticed Journeyman Pamela Williams, Coke in hand, talking with two young Vietnamese men as the three stood relaxed on the church steps. Wanting to capture this candid scene on film, I turned to look for the missionary photographer only to bump squarely into George Pickle, another journeyman.

Upon learning what I wanted, George glanced at Pam and said, "That's the best witnessing we do."

Soon thereafter, as I was leaving the churchyard to go to English-speaking Trinity Baptist Church, I glanced back and saw something that has driven me to photography. George Pickle, standing with a foot in one of the 200 chairs which had seated the afternoon congregation, was chatter-

ing away with about 15 slender, pretty Vietnamese young women.

The complete ease with which these charming and delightful youths communicated was what stopped my exit. Laughing, teasing one another, they were piercing the walls of cultural differences. No doubt it is out of such contacts that the "best witnessing" is done.

However, I would learn that George also follows a structured program of work through which he ministers to the spiritual needs of bright, sophisticated young Vietnamese. He conquers the impossible traffic of Saigon on a Honda (helmet required by Vietnam Baptist Mission) as he putt-putts along the tree-lined boulevards and zigzags around mudholes on side streets keeping his appointments.

His schedule includes teaching cultural English in a boys' and a girls' dormitory of the 19,000-student University of Saigon. For a Christian to get into a university dormitory in predominantly Buddhist Saigon is a marvel. For a young man to get into a girls' dormitory to teach is a miracle. (Even George has to be out before dark!)

Of course, he is not permitted to teach religion in the dormitories, but the students know why he is in Vietnam. And he teaches Christianity through his happy life and his sincere interest in the students. And there are Christian concepts in much of the English literature content of his classes.

One day when one of his classes of young men was studying Shakespeare's *Macbeth*, George learned that his efforts had gone deeper than cultural

English. They had just read the words of *Macbeth*:

Life's but a walking shadow,
a poor player
That struts and frets his hour
upon the stage
And then is heard no more: it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing.

A student said to George, "You don't believe that. You wouldn't come if you believed that."

George teaches a class in Christian ethics in the Baptist theological seminary in Saigon and Bible classes in English, as well as English classes, in his home. Located on Petrus Ky Street, his home is "Pickle's Petrus Ky Pad." Roofless, the top floor becomes "Pickle's Petrus Ky Pond" when it rains.

George is invited into the homes of the elite of Saigon. In one of these he commented on the capacity for offense when a person from the West enters the culture of the East. The Vietnamese man of the house replied, "How can you offend when you come in love?"

Maybe it is because his life is so fulfilling that George Pickle actually tries to be an errand boy for the career missionaries in Saigon. Or maybe it is because the career missionaries of Vietnam accept the missionary journeymen as equals in the Mission family. Whatever the reason, George wants to do some of the mundane things which use up so much of the time of the missionary families.

Now 28, he will complete his two years as a missionary journeyman this summer. "I want to go back and get



James F. Humphries

Astride a Honda, Missionary Journeyman George Pickle threads his way through nightmarish traffic in Saigon.

involved," he says of returning to the States. He thinks Christianity's greatest need is in practical expression.

Our interview followed by a few days the November 15 war protest in the States. Said George of the war moratorium: "I look at it and wonder what my perspective would be if I were there. From here I say of those who oppose the war, why not come through one of the aid programs which help the people of Vietnam—if they want to help."

George Pickle says career missionary service is for him a real option for the future. And, of course, Vietnam is his immediate interest.

A native of Tyler, Texas, he has a bachelor of arts degree from Baylor University, Waco, Texas, and a master of divinity degree from Southwestern Baptist Theological Seminary, Fort Worth, Texas. While in the seminary he was youth director of James Avenue Baptist Church, Fort Worth.

In his application for employment by the Foreign Mission Board as a missionary journeyman, he said, "A concerned relationship which may in-

volve personal tension is the focus of my Christian ministry. I am interested in the involvement of Christian mission in a foreign culture."

Now he says, "I was definite about coming to Saigon. I didn't want to avoid a war situation."

George Pickle is a radiant part of my most recent travel collage. And

there is his equally effective and colorful opposite at Nhatrang: giggling, laughing, Vietnamese-speaking-and-living Wade Akins [see THE COMMISSION, December 1969].

A dozen other journeymen brighten my canvas, each doing what he or she can do best in the current situation. Color journeymen brilliant!

Pickle views Saigon neighborhood from balcony of his apartment.

Bob Harper



Not on Board

LEO AND MARY Ancheta were on their way back to the Philippines by ship after 40 years in America. Mary seemed shy and didn't say much, but Leo was ready to talk at length about his country. Using his hands repeatedly to emphasize his points, Leo made his listeners catch some of the excitement he holds for his native land.



How I wished that I could have told him that at least one Southern Baptist missionary on board our ship was being sent to his beloved homeland. Instead, all I could share with him was the tragic loss of Howard and Fran Scott. They were to go to the Philippines as missionary associates but were killed in an automobile accident before departure date. Howard and Fran shared the same excitement for the Philippines that was evident in Leo Ancheta. But for some unknown reason they were not permitted to go.

Could it be that through their untimely deaths other couples will catch the vision they had for sharing Christ in the Philippines? I believe this will happen. Perhaps soon another ship will carry not only native sons like Mr. Ancheta to the Philippines, but also Southern Baptist missionaries.

KENNETH B. MILAM
Bandung, Indonesia

Out the Window

About a year ago an Amazonian parrot joined our family. Our goal was to teach him to say "Christ, the only hope" in four languages.

The younger generation beat the older generation. The parrot learned to say "I love you," "My name is Pete," "Good morning," "Hello," "Help," "Rescued," "Rob. etc." etc. He even learned to imitate our son Robert.

When he finally learned to say in English "Christ, the only hope," it was our great disappointment. He refused to cooperate fully with the Crusade of the Americas—to go out the window to preach the message to other people.

A. Amala
San Jose, Costa Rica

EPISTLES

From Today's Apostles
Around the World

Light on the Lake

MEXICO'S largest lake, Chapala, more than half the size of Rhode Island, lies 32 miles southeast of Guadalajara. Fed by the Lerma River and emptying into the Pacific Ocean through the Santiago River, Lake Chapala forms the hub of one of Mexico's richest farming areas.

To most Americans, the lake is best known for its tourist attractions and for its popularity as a residence area for retired people.

In the matter of religion, the people around the lake fall largely into two broad categories. Most of the original inhabitants are conservative, rigidly adhering to that brand of Roman Catholicism which has long made the state of Jalisco noted as a bastion of traditionalism. Latecomers, on the other hand, tend to be preoccupied with making money or having a good time and are generally indifferent to any expression of Christianity.

Either way you look at it, the picture is dark. But now a light shines on Lake Chapala!

Several years ago the Mexican Agrarian Department commissioned Señor Carlos Castillo as head of the communal farms around the western end of the lake. Choosing the town of Jocotepec as headquarters, he brought many material improvements to the area. But he was unable to do much to improve his personal life.

Castillo's father was a Presbyterian pastor. His mother died while Castillo was young, and, after his father's second marriage, Castillo left home as soon as possible. By hard work he graduated from a government agricultural school and soon married a girl with an evangelical background. Neither he nor his wife were more than nominal Christians, however, and as the years went by they drifted farther from childhood ideals.

By the time Castillo moved to Jocotepec, he was a victim of the vices common to the world around him. As his moral life deteriorated and problems piled up, he contemplated suicide.

He was in such a frame of mind when he saw pass along the highway a station wagon with stickers on its windshield and bumper reading, "Cristo, La Unica Esperanza (Christ, the only hope)." That single statement prompted him to recall things he had heard in his boyhood from his father.

On his next trip to Guadalajara, Castillo inquired to find who was responsible for the stickers. Someone directed him to Third Baptist Church. Pastor Opolonio Hernández told him about the Crusade of the Americas and explained about hope in Christ. Castillo began attending services. That was two years ago.

Six months later, at the close of a message by Charles W. Bryan (now Foreign Mission Board secretary for Middle America and the Caribbean) Castillo publicly professed faith in Christ as his only hope. He immediately offered his home as a preaching point, and weekly services were begun.

A few weeks ago his wife and four of their children were baptized. On a recent weekend the Galilee Baptist Mission was formally constituted in the Castillo home—a light to shine in the darkness of sin and fanaticism prevailing around Lake Chapala.

JAMES D. CRANE, Guadalajara, Jalisco, Mexico

Prayer, Radio

FAITH AND WORKS are inseparable twins that together produce miracles. But prayer and radio also work together to produce miracles. One such miracle happened in the Department of Jalapa in Guatemala.

Three and a half years ago Baptists had not entered the large eastern area of Guatemala, the area that borders Honduras and El Salvador.



Today Baptists lay claim to a growing church in the area's principle city. The church in Jalapa already has an organized Sunday School, Brotherhood, Woman's Missionary Union, and young people's organization. Smaller missions have sprung up in the nearby towns of San Luis Jilotepeque, San Pedro Pinula, Monjas, and Jutiapa. Weekly we receive exciting reports of more professions of faith, more people being prepared for baptism, and more areas calling for Baptists to come and witness.

What began the tremendous response for Baptist witness in this area? A praying church and a young man listening to a radio program were brought together by the power of the Holy Spirit.

First Baptist Church of Zone One in Guatemala City some four years ago coveted to pray for the Jalapa area. At about the same time Roberto Martinez, a young man who lived in the city of Jalapa, heard a Baptist radio program. Martinez wrote a letter that finally reached the Guatemalan Baptist Convention's radio and TV department director. The director, knowing of First Church's covenant to pray for the Jalapa area, gave the letter to the pastor, Carlos Quilo. The pastor answered the letter; an interview was set.

The interview produced almost unbelievable results. The small group Roberto served as lay pastor was soon constituted into a mission of First Church. In September 1969 the mission became the first Baptist church in the entire Jalapa area.

A missionary family, the Wendall C. Parkers, moved to Jalapa in February 1969. With their help, other missions are developing into churches, and the Baptist witness will continue to grow.

WILLIAM W. STENNETT
Guatemala City, Guatemala



New chapel building at Klemé, Togo. Members are to complete three walls.

New Building in Togo

THE VILLAGE of Klemé is situated in the heart of an area infamous for extreme pagan practices. In one afternoon of visiting in the area by bicycle I counted more than 120 idols to which frequent sacrifices are made.

We first made a contact in this area when a man named Kodjo sought work on a Baptist construction project in Lomé. He became interested in our actions and beliefs and invited us to his home. A preaching station resulted.



But even after two years of work there we often felt no progress was being made; we had to remind ourselves that the paganism had existed for centuries and would not disappear quickly. In this area of poverty the prospects of building even a shelter were slight until a special gift came from Rev. and Mrs. L. J. Keels, of Ocala, Florida.

Everything moves slowly here, and we had to work through chiefs and families to plan the construction. It finally started in late 1969. To conserve expenses we prefabricated some parts of the building at the Baptist Mission in Lomé, and I personally supervised construction in Klemé, 15 miles away.

Three of the walls were completed only to window level purposely. We have learned that a completed building given to a village outright is always considered Mission property by the villagers. The incomplete structure is quite functional and can be completed by the congregation as they get money.

At the building dedication February 22 some 400 people were present, including four chiefs and their councils. The highlight was a baptismal service for ten converts, among them Kodjo, who had introduced us.

For Kodjo to make the break with tradition had been a real struggle. We planned to include him in the first group to be baptized several months earlier, but as the service began, he told me he could not take part. It became obvious that a fetish priest had frightened him. Kodjo continued to attend services, and we decided to let him set his own pace.

After the building was finished, he told us he wanted to be baptized. He explained that he had been impressed that we were willing to come and work in his village and to spend money on a building even though we could use the money elsewhere. I think it also demonstrated that we intend to maintain a permanent ministry in the village.

Visitors from two other villages, one of them large and without any Christian witness, were at the dedication. They have requested that we begin work among them.

G. CLAYTON BOND, Lomé, Togo



Letters to the editor with comments or criticism about this magazine or its contents are welcome.

During my current studies in art at Arizona State I have questioned myself about Christian, non-Catholic art evidences in America. My knowledge is limited, but I am constantly seeing a wonderful array of Jewish art media in synagogues and some in Lutheran (stained glass in contemporary themes) and Unitarian worship houses. Are there any "good" Baptist or other "non-works gospel" artists? Is the only art in America folk art?

The article on Sadao Watanabe (February) was most encouraging. Maybe there will be Christian art in our generation—but must we kill even that in America by our molds and stereotyped education? I hope not. Art can speak to all mankind without a language barrier. . . .

I spoke to a man from the Foreign Mission Board at Southwestern Seminary in 1952 when I was a student there. I asked if there was a field where I could use my art knowledge, and he would not even discuss it with me. How thankful I am that Mrs. (Hugh H.) Young has been permitted to minister for the Lord through this means. Times do change, after all, in the Christian world.

Mrs. Charles A. LaFon
Tempe, Arizona

I have been a subscriber and reader of THE COMMISSION for many years. I have felt your changes were good until you deleted the index from the December issue.

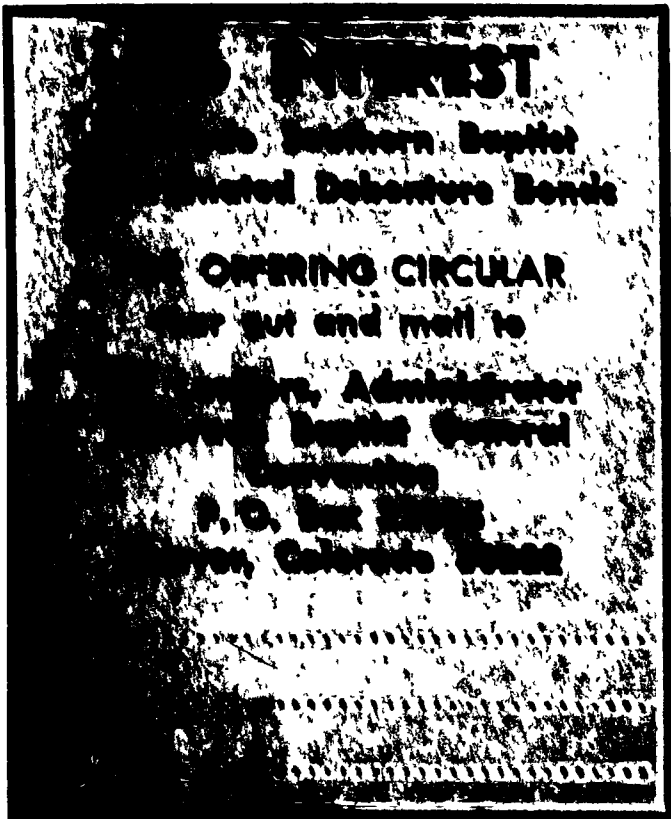
As a Sunbeam leader, involved WMS member, and, hopefully, informed Christian,



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and
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It?
by
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I used the index regularly and still have every issue of THE COMMISSION going back nine years. Our children even use articles in their school work.

Please put the index back. It is much better than having to remember to write for it each year.

Thank you for a fine magazine.

Mrs. David D. Johnson
Baton Rouge, Louisiana

A large part of my time in mission work is spent writing programs for our WMU, YWAs, and GAs. As I began to search for material on Mexico, I learned the 1969 index had not been included in the December issue of THE COMMISSION. My first thought was that perhaps it was not ready for December and would appear in the January 1970 issue. That magazine has now arrived, and I found no index.

You can never realize how often I use the index. Surely others do, too. Does the Foreign Mission Board continue to classify articles for their own reference? If so, would there be a duplicate copy of the index available?

Mrs. F. E. Milby
Gwelo, Rhodesia

The index to the 1969 issues, as announced, was produced separately instead of being a part of the December issue. Copies have been mailed to all those who have requested it. A copy of the index is available to anyone, free, upon request. Address: Index, The Commission, P.O. Box 6597, Richmond, Va. 23236.

We as a pastor's family and pastor enjoy and appreciate THE COMMISSION.

We did thoroughly enjoy the article "The Caribbean: A Regional Approach" in the March issue, as my husband was in Trinidad last year in February on an evangelistic crusade, and the year before he was in Jamaica on a crusade.

Mrs. Jerrell G. White
Murray, Kentucky

Thank you very much for the March issue. Both the imaginative layout and the sensitive articles written by Miss Johnson made the issue one of great meaning. We who share dreams for the Caribbean are greatly heartened by knowing that Southern Baptists will focus not only attention but also prayer on its island neighbors of the Caribbean.

A. Clark Scanlon
Santo Domingo, Dominican Republic

The March issue . . . brought back a number of memories of the Jamaica conference this past summer, but more than that I am delighted that . . . attention [has been called] to this marvelous area of the world's globe.

Darold H. Morgan
Dallas, Texas

I would like to make a few comments in regard to the article "Soviet Visitors" in the March issue.

All churches with state approval in the U.S.S.R. must subject their conduct to Communist rule.

Ministers are selected by the state, and they must not evangelize.

Most of the Bibles in Russia are concealed when they are not in use.

Children dare not attend religious meetings until they are 19 years of age.

Foreign missionaries are not allowed in Russia.

There is no possible union of biblical Christianity with godless, atheistic, and satanic communism.

If Christianity is seemingly so well accepted, then why is underground evangelism in Russia so active?

I question the reports of the state-approved ministers and would like to suggest that we do not believe their lies.

Harry H. Douma
Pilot Knob, Missouri

I read with interest the letters in the March issue. I had to go and look for the January issue to see if the art work was really that bad (Letters, March). After all, it's just a matter of taste of what different people like or dislike.

Then as I glanced through the pages I was reminded of the picture of the people appointed in November. I just wish they all could be smiling and showing a happy Christian face. Now I picked up the December issue . . . and saw all those pictures of happy faces appointed in October.

John P. Campbell
Donelson, Tennessee

Thanks for a wonderful monthly THE COMMISSION!

Mrs. E. C. Flowers
Mesa, Arizona

The new look of THE COMMISSION is both exciting and challenging. Keep up the good work.

James H. Bitner
Viña del Mar, Chile

I have just finished reading "Impact: Mission 70" (March) and I think it's great that you're trying to help college students and people of the ghetto, but what about me? I neither dig the way-out life of the hippie or want to conform to the standards of the "middle-class suburban" people. I'm still in high school and a member of the "middle class" society. Don't I count?

I, too, am disenchanted with the Baptist church. As a matter of fact, I don't even go to church any more because every time I go I feel like a hypocrite. But I want to attend church if only to fellowship with other Christians, but not in the type of church I have around me.

At one time (not too long ago) I wanted to be a missionary, but boy, have I changed my mind! Why? Because "my" church stifled my desires and ideas about things to aid the church in Christ's cause. The "elders" of my church seemed to be constantly contradicting themselves (1) by saying, "This is the future of the church," but not letting me help shape the future of the church, and (2) by preaching and saying that we should live for Christ all week but not sponsoring our meetings (class meetings, GAs, and RAs). In other words, they were doing the exact opposite of what they were saying.

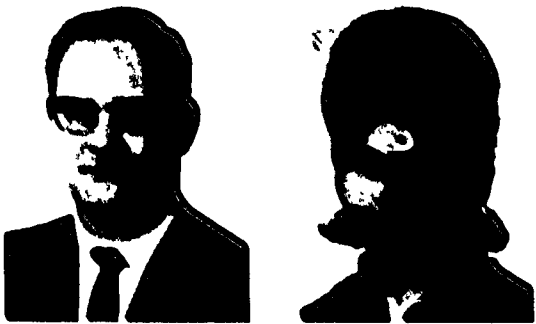
If this is what Christianity and the Baptist church are like, no thanks; I'd just as soon not belong.

[Name withheld]
Georgetown, Indiana

NEW

Missionaries Appointed

March 1970



EAST AFRICA: Sammy G. Turner, born at Van Buren, Ark., Nov. 9, 1937. Graduate: Ouachita Baptist University; attended Midwestern Baptist Theological Seminary (M.Div. due May 1970). He served in the U.S. Navy 1955-57, and has worked for an oil company and as a painter and electrician. He has been pastor in Arkansas and Missouri, since 1967 at Union Church, Orrick, Mo. Expected type of service: general evangelism. Bonnie Sherman Turner, born at Conneaut, Ohio, Nov. 25, 1941. Attended Midwestern Seminary. She has been a camp counselor and has worked as a photographer's assistant. Marriage: Aug. 27, 1963. Child: James David, Aug. 24, 1969. (Present address: Rt. 1, Box 101, Orrick, Mo. 64077.)



KOREA: Charles D. Sands III, born at St. Petersburg, Fla., Dec. 19, 1940. Graduate: St. Petersburg Junior College; University of Florida; attended Southeastern Baptist Theological Seminary. He has worked as a pharmacist since 1964 in Fort Pierce, Fla., St. Petersburg, and most recently as Wake Forest, N.C. Expected type of service: pharmacy. Elizabeth (Betty) Leedy Sands, born at Cleveland, Ohio, May 22, 1943. Attended Southeastern Seminary. She has worked as a secretary-key punch operator and as receptionist. Marriage: July 3, 1963. Children: Wendy Sue, Apr. 28, 1965; Kimberly Ann, Apr. 26, 1967. (Present address: 509 Rice Cir., Wake Forest, N.C. 27587.)



NORTH BRAZIL: Linda Lee Crawford, born at Bagdad, Fla., June 28, 1943. Graduate: Carson-Newman College; attended

Southern Baptist Theological Seminary (M.R.E. due May 1970). She served as a Home Mission Board summer missionary in Michigan in 1964 and in Texas in 1965, and was a Girls' Auxiliary camp worker in Mississippi in 1969. She has been a welfare worker for the state public welfare department in Chipley, Fla., and assistant director for a weekday ministry program at Jefferson Street Baptist Chapel, Louisville, Ky. Expected type of service: social work. (Present address: Box 89, 2825 Lexington Rd., Louisville, Ky. 40206.)



ARGENTINA: Leon S. White, born at Dothan, Ala., Jan. 28, 1941. Graduate: Howard College (now Samford University); Southeastern Seminary (M.Div.). He served in the U.S. Army in 1959 and 1961-62 and has worked as a library assistant in Birmingham, Ala. He has been pastor at Billingsley, Ala., Chapel Hill, N.C., and, since 1968, at Richmond Hill Church, Boonville, N.C. Expected type of service: general evangelism. Sarah Tyler White, born at Birmingham, Ala., Sept. 8, 1940. Graduate: Howard College. She taught school in Alabama 1962-65. Marriage: Dec. 23, 1961. Child: Melanie Dianne, Dec. 10, 1967. (Present address: Rt. 1, Box 213, Boonville, N.C. 27011.)

MISSIONARY FAMILY ALBUM

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

Arrivals from the Field

BENEFIELD, Mrs. Leroy (Philippines).
BRYANT, Dr. & Mrs. Thurmon E. (S. Brazil).
BYRD, Rev. & Mrs. Harry B. (Guatemala).
DENMARK, Rev. & Mrs. I. Dean (Nigeria).
DONSON, Rev. & Mrs. Maurice E. (Mexico).
DOYLE, Rev. & Mrs. C. Donald (Costa Rica).
HAILE, Pat Ann (spec. proj. nurse, Gaza).
LANIER, Minnie Lou (S. Brazil).
LINDWALL, Rev. & Mrs. Hubert N. (Guatemala).
MCNEILL, Rev. & Mrs. Donald W. (Eq. Brazil).
PAGE, Rev. & Mrs. Wendell L. (Fr. West Indies).
SHARPLEY, Rev. & Mrs. Dan N. (S. Brazil).
SOLESBERG, Rev. & Mrs. W. A. (Philippines).
SPANN, Dr. & Mrs. J. Frederick (N. Brazil).
TERRY, Virginia K. (S. Brazil).
WILLIAMS, Diane P. (Journ., Philippines).
WISE, Rev. Gene H. (S. Brazil).

Departures to the Field

ALLARD, Rev. & Mrs. J. Charles, Brazil.
BRANUM, Irene T., Korea.
CAMPBELL, Rev. & Mrs. Charles W., Argentina.
JOLLY, Rev. & Mrs. Earl B., Argentina.
LEWIS, Mrs. Francis L., Indonesia.
LUNSFORD, Rev. & Mrs. James A., S. Brazil.

McCONNELL, Dr. & Mrs. H. Cecil, Chile.
OATIS, Alma, S. Brazil.
NICHOLS, Rev. & Mrs. Lee H., Korea.
THOMPSON, Dr. & Mrs. Cecil L., Argentina.
WESTMORELAND, Rev. & Mrs. James N., Rhodesia.

Retirements

HUMPHREY, Edith, (Mrs. J. H.) emeritus; China, Hawaii, Philippines, April 1.

Resignations

FANONI, Dr. & Mrs. Roy H., Nigeria, Mar. 12.
HOCUM, Merna Jean, Guyana, Mar. 31.
POWELL, Gwen (appointed for Jordan), Mar. 31.
VERTEL, Rev. & Mrs. J. Gordon, Chile, Feb. 28.

Assignments Terminated

DIXON, Rev. & Mrs. John P. (assoc.), Guyana, Mar. 31.
HAILE, Pat Ann (spec. proj. nurse), Gaza, Feb. 1.

Births and Adoptions

ANDERTON, Stephen Charles, son of Rev. & Mrs. Frederick H. (Fred) Anderton (Italy), Mar. 10.
BRUBACK, Daniel Robert, son of Rev. & Mrs. Roger Bruback (Uganda), Mar. 2.
HOPPER, Timothy Keith, son of Rev. & Mrs. John D. Hopper (Switzerland), Mar. 11.
SHIRLEY, James Mark, son of Rev. & Mrs. Jack M. Shelby (appointed for Malaysia), Mar. 11.
SORRELLS, Jerusha Lee, daughter of Rev. & Mrs. Wayne E. Sorrells (N. Brazil), Oct. 14, 1969.

Deaths

BRAUN, Horace H., father of Rev. Kenneth R. Braun (Japan).
MOON, D. P., father of Hazel F. Moon (Nigeria), Mar. 17, Appomattox, Va.
PETERSON, Harry, father of Vivian (Mrs. William F., Jr.) Martin (Ecuador), Mar. 2, Bloomington, Minn.
SMITH, Hoke, Jr. (field rep., Spanish South America), Mar. 25, Richmond, Va.

Marriages

GULLATT, Miriam Ann, daughter of Rev. & Mrs. Tom D. Gullatt (Japan), to S/Sgt. Kenneth Lloyd Taylor, Feb. 21, Tokyo, Japan.

Correction on Field

In the article "Second Career," about Missionary Associate Dono W. Moore, in the April issue (page 4), his assigned field was incorrectly stated as Liberia. Moore is serving as Mission treasurer in Ghana.

THE FIFTH

1970 EDITION



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Witness



NEWS

MAY 1970

FOREIGN MISSION BOARD

SBC

Laos Added after Survey

The designation of Laos as a new field of mission work by the Foreign Mission Board in March followed survey of mission prospects in Laos in recent months by Board representatives, including R. Keith Parks, secretary for Southeast Asia. Parks said that, according to liberal estimates, there are in Laos about 30,000 Christians, about 1 percent of the population. Buddhism is the national religion.

Parks suggested that Southern Baptists concentrate initial efforts in Vientiane, administrative capital of Laos. He particularly suggested ministries to a new university in Vientiane as a possible starting point.

In talks with representatives of other Protestant missionary groups in Laos, Southern Baptists have stressed that they would strengthen and complement rather than compete. Landlocked Laos borders North Vietnam, China, Burma, Thailand, Cambodia, and South Vietnam. In many areas the country is disturbed by war and controlled by Communist forces.

"It doesn't seem rational or spiritual to allow the uncertain political future of Laos to prevent our witnessing to the current generation," Parks said.

Laos, he added, "opens the possibility of a Christian experience to a new language group, a new cultural group, a new community of people which would not be opened by simply multiplying churches and/or mission strength in neighboring nations."

Invitation to a Plantation

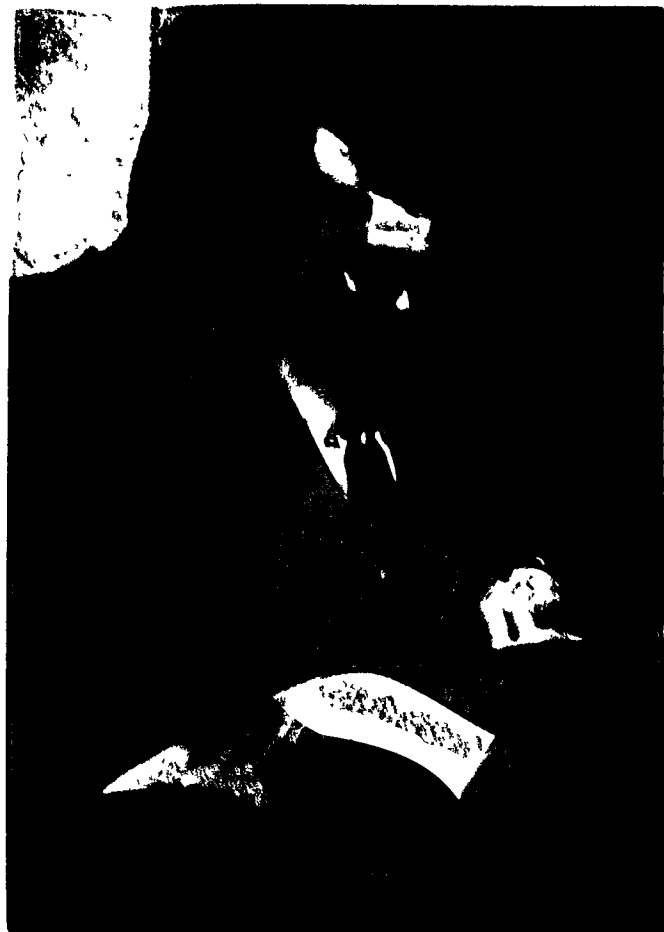
In an area of eastern Java, Indonesia, where Islam is strong, a missionary was asked to conduct a service on a government plantation. To the missionary's surprise, the plantation manager sent trucks to three neighboring plantations to pick up interested persons. More than 500 attended.

The missionary preached and showed a biblical film, and government officials spoke about the existence of religious freedom in Indonesia. One official said he had seen nothing like it during his 19 years in the area.

Bicycles Built for Two

Enjoying a springtime bicycle ride at Foreign Mission Board missionary orientation, near Pine Mountain, Georgia, are Dr. John D. Freeman, his wife, Nancy, and their children, Lloyd Dungan and Andrew Richard. The Freemans are to serve in Thailand. When the 14-week orientation session ended April 17, the 84 new missionary personnel (39 couples, with 90 children, and six single missionaries) began final preparations for departing to their fields. The next orientation session will open September 7 and close December 11. W. David Lockard directs orientation.

W. Robert Hart



W. Robert Hart

Florida Session

During the March meeting of the Foreign Mission Board, held at Southside Baptist Church, Lakeland, Florida, Fon H. Scofield, Jr. (left), associate secretary for audio-visuals, and Eugene L. Hill, secretary for missionary education and promotion, look over reports. The Board appointed seven new missionaries at the meeting, the first time in Board history it had appointed missionaries in a Baptist church outside Richmond, Va.

Institute Growing

Enrolment at a Baptist language institute in northern Italy has almost doubled during the past year, mainly because of the school's reputation, reported Missionary Charles W. Oliver, program director for the institute, located at Rivoli on the outskirts of densely populated Turin. The school now has 66 students. Last year 36 were enrolled.

The enrolment gain is partly due to the fact that the institute, now in its fourth year, is adding a new class level every year until it has five, said European Baptist Press Service. Oliver expects enrolment to reach a peak of 125 students. Student age range is 14 to 19 years.

The school provides a bridge between the tiny Baptist constituency in Italy and the Italian society as a whole, said Oliver. Purpose of the institute is to make a student proficient in three modern foreign languages. Oliver specializes in teaching English. German and French are the other two main languages. Russian is also taught. The institute also offers classes in other subjects.

Also on the institute's grounds are a small Baptist seminary and a neighborhood kindergarten, caring for 70 children. A night school for adults has more than 50 people studying English.

THE COMMISSION

180,000 a Day

World population reached 3 billion 483 million in mid-1968, an increase of 63 million in a year, according to the new United Nations *Demographic Yearbook*, Religious News Service reported.

In the last five years about 300 million persons have been added to the world's population—more than half the population of Europe. The growth rate over this period has averaged 1.9 percent annually, a rate which, if continued, would double world population in 39 years.

The daily increase in world population in the last five years averaged 180,000 (the daily number of births, approximately 320,000, less the daily deaths, around 140,000).

According to the yearbook, the following are the 15 largest populated countries, in rank order: (1) Communist China, 730 million; (2) India, 524 million; (3) Soviet Union, 238 million; (4) United States, 201 million; (5) Indonesia, 113 million; (6) Pakistan, 110 million; (7) Japan, 101 million; (8) Brazil, 88 million; (9) Nigeria, 63 million; (10) West Germany, 58 million; (11) Britain, 55 million; (12) Italy, 53 million; (13) France, 50 million; (14) Mexico, 47 million; (15) Philippines, 36 million.

Family Witness

A challenge to Baptist churches and missionaries in Indonesia to make use of "family evangelism" was issued by Hubert N. (Ted) Lindwall, missionary to Guatemala, during a tour of Java, Missionary George R. Trotter related.

Speaking to rallies in nine cities, Lindwall told how he had stumbled onto a method of reaching entire families for Christ. In Guatemala two laymen followed his suggestion to hold services in homes on a coffee plantation. As a result, family after family became Christians.

Then Lindwall found "that the two believers had a different concept of home services than mine. I meant for them to meet in one another's homes, taking turns. Instead, they held their services in the homes of non-Christians! These were the homes whose members had made professions of faith."

"Continued meetings in the home," said Lindwall, "often serve to win other members of the larger family as well as friends and neighbors."

A Killer Named Lassa

Lassa Virus, first discovered in an outbreak in Nigeria in 1969, has taken the life of Dr. Jeanette Troup, senior medical officer for Sudan Interior Mission (SIM) at their Evangel Hospital in Jos, according to SIM news report.

Lassa Fever was named after the Nigerian town from which came the first victim—Laura Wine, a Church of the Brethren missionary.

Ten days after her death in Evangel Hospital, SIM Nurse Charlotte Shaw, who had cared for her, also died. Then SIM Nurse Lily Pinneo at Evangel Hospital came down with similar symptoms. Critically ill, she was flown to New York City. Although near death, she somehow recovered.

Dr. Troup made meticulous notes on the three cases and took blood specimens from the two who died. These were flown to New York with Nurse Pinneo.

Under the initiative of Dr. John D. Frame, SIM medical consultant in New York and assistant professor of tropical medicine at Columbia University, virologists at the Yale Arbor Virus Research Unit, collaborating with doctors at Columbia University and in West Africa, isolated the virus from the blood samples. The virus can be seen only under an electron microscope; detailed descriptions have been sent to hospitals in Africa.

In June 1969, Dr. Casals, a leading world virologist who was working with the Yale team, became ill. Doctors suspected Lassa Fever as an infection acquired in the laboratory. As an emergency measure they asked Nurse Pinneo to fly to New York City from her home in Rochester, New York. Blood, containing antibodies, was withdrawn from her and given Dr. Casals. He recovered.

Last November a Yale lab technician became ill. Since he had not worked directly with the Lassa project, no one suspected the mystery virus. After his death, investigation revealed he had been infected with the virus.

Early this year Dr. Troup reported a fresh outbreak of Lassa Fever in the Jos area. Ten Nigerians died, including four on the hospital's medical staff. In performing an autopsy on one of these Dr. Troup suffered a minor cut on her hand. She became ill, and, despite serum from a patient who had recovered, she died nine days later.

The infection can involve almost all of the body's organs. Symptoms vary widely: a fever as high as 107 degrees; mouth ulcers; skin rash with tiny hemorrhages; pneumonia; infection of the heart leading to cardiac failure; kidney damage; severe muscle aches.

Miss Pinneo has now returned to Africa, taking with her a small supply of plasma from herself and Dr. Casals. Dr. Frame has outlined investigations for her to make to help determine the origin and spread of the disease.

"The discovery of this virus has evoked a great deal of excitement in public health, medical, and missionary circles," said Dr. Frame in a special report to *Africa Now*, SIM publication. "This fever likely explains many mysterious deaths of missionaries in West Africa over many years. These deaths were vaguely ascribed to fever, typhus, and cerebral malaria."

Concluded Dr. Frame: "We hope that we can learn enough about this disease in the next few months to prevent any more missionary deaths from Lassa Fever. We must use the information that Dr. Troup collected at the cost of her life, as well as the research of other scientists, to solve this newly discovered but probably 'old' fever."

Bandung Centers Offer Help

At the new Baptist student center in Bandung, Indonesia, 300 persons have enrolled for English Bible classes. Others drop in to read, study, talk, play games, sing, and listen to tape recordings.

A mission center in Bandung, launched by missionaries two years ago, has begun a new program: offering a tutoring service for dropouts and potential dropouts from school. Through this ministry several persons in this traditionally unresponsive area have accepted Christ.

Conference in Tokyo To Precede Congress

An international conference on Christian teaching and training will be held in Tokyo, Japan, July 7-10, just before the Baptist World Congress, according to an announcement from Baptist World Alliance headquarters.

The BWA's Commission on Christian Teaching and Training will sponsor the conference. Attendance will be by invitation. Participants will come from Baptist unions and conventions around the world. Similar conferences were held in connection with Baptist World Congress meetings in 1960 and 1965.



Roberta Hampton

Brazilian Gratitude

A plaque from Brazilian Baptists expressing gratitude to the Foreign Mission Board is presented to Frank K. Means (right), FMB secretary for South America, by H. Victor Davis, field representative for Brazil, while Davis was at FMB offices in Richmond, Virginia, for a meeting. Davis received the plaque at the Brazilian Baptist Convention's annual meeting earlier this year. The plaque, in the shape of Brazil, is cut from jacaranda wood and bears a silver plaque with a tribute in Portuguese: "Honoring the missionaries that established the Baptist work in Brazil beginning in 1882, the Brazilian Baptist Convention offers this symbol of gratitude to the Foreign Mission Board of the Southern Baptist Convention for the 125 years of their blessed labor. 'Jesus Christ, Our Hope' (1 Tim. 1:1) Salvador, Bahia, 1970." The plaque was presented to the FMB at its April meeting.

Topic: Medical Missions

The needs and opportunities in medical missions received special attention during a medical missions conference at Richmond, Virginia, March 20-21. It included group discussions like this one. Foreign Mission Board officials and medical missionaries from hospitals in Nigeria, Gaza, and Indonesia met with students and practitioners in medicine, nursing, and auxiliary services. The 112 participants included students from 21 institutions in North Carolina, South Carolina, Georgia, Maryland, Virginia, and Kentucky. One guest speaker was David Akando, a Nigerian studying in the U.S. who is to return to Nigeria in June to serve at a Baptist medical center. He spoke on the contributions of medical missions in his country. The conference theme was "Here Is My Life." Similar conferences were held in Atlanta, Georgia; Dallas, Texas; and Oklahoma City, Oklahoma, in April. Miss Edna Frances Dawkins, an associate secretary for missionary personnel, directs the medical conferences.

Kenneth R. Lawson



In Memoriam

HOKE SMITH, JR.

Born St. Augustine, Fla., Aug. 6, 1926
Died Richmond, Va., March 25, 1970

Missionary field representative for Spanish South America, Hoke Smith, Jr., died unexpectedly March 25 in a Richmond, Va., hospital, following an operation. He was 43. He and other field representatives had taken part in



a periodical briefing session at Foreign Mission Board offices the preceding week. A memorial service was held at the Board March 26. The funeral was at Longview, Tex., on

Easter Sunday, March 29.

As a field representative, Smith was a personal link between the Board and more than 300 missionaries in Argentina, Chile, Colombia, Ecuador, Paraguay, Peru, Uruguay, and Venezuela.

He and his family had moved to Cali, Colombia, last August following a year's furlough, during which he taught at Southwestern Baptist Theological Seminary, Fort Worth, Tex. Earlier Smith had been field representative in Argentina, Chile, Uruguay, and Paraguay for seven years. During that time he and his family lived in Buenos Aires, Argentina.

Smith was appointed a missionary in 1952 and served for nine years as professor of New Testament at International Baptist Theological Seminary, Cali. He held the B.A. degree from the University of South Carolina, Columbia, and the B.D. and Th.D. degrees from Southwestern Seminary. He served as pastor in Texas while a student.

Survivors include his wife and four children, three of whom live in Cali. The oldest, Arleigh, is a student at Hardin-Simmons University, Abilene, Tex.

MK Killed in Accident

Thomas S. Green, Jr., son of missionaries to Argentina, died March 26 in Houston, Texas. An elevator company employee, he was the victim of an accident on the job. He would have turned 24 in May and entered military service.

He was married 18 months ago to Miss Dendria Arnold of Houston.

His parents, Rev. & Mrs. T. S. Green, Sr., were transferred to Argentina last year from Paraguay.

Mrs. Reber's Father Dies

W. M. Montgomery, the father of Mrs. Sidney C. Reber, of Richmond, Virginia, died March 18 in Beaumont, Texas. He was 77. Mrs. Reber is the wife of the director of the Foreign Mission Board's Management Services Division. Montgomery was a deacon and church treasurer in Beaumont.

THE COMMISSION

Missions Update . . .

AFTER DETAINMENT IN BEIRUT, LEBANON, FOR NEARLY TWO DAYS BY "NON-OFFICIAL FORCES," MISSIONARY JAMES F. KIRKENDALL WAS RELEASED, WEARY BUT UNHARMED. IN A TELEPHONE CALL REPORTING THE EVENT, MISSIONARY JAMES K. RAGLAND WAS GUARDED IN DETAIL BUT SAID THAT KIRKENDALL HAD BEEN WELL TREATED. AN ASSOCIATED PRESS RELEASE FROM BEIRUT SAID KIRKENDALL TOOK A "WRONG TURN" AND DROVE INTO AN AREA WHERE HE WAS STOPPED AND HELD FOR 42 HOURS BY PALESTINIAN GUERRILLAS. THEY GAVE NO CLEAR REASON FOR DETAINING KIRKENDALL.

A SPECIAL SERVICE AT THE MOSQUE AUDITORIUM IN RICHMOND, VA., APRIL 14 MARKED THE 125TH ANNIVERSARY OF THE FOREIGN MISSION BOARD. AT THE SERVICE, HELD AS A PART OF THE FULL MEETING OF THE BOARD, FOUR COUPLES WERE APPOINTED MISSIONARIES, AND ONE COUPLE AND ONE SINGLE WOMAN WERE EMPLOYED AS MISSIONARY ASSOCIATES.

JOHN B. FALCONER, PASTOR OF HISTORIC PROVIDENCE BAPTIST CHURCH IN LIBERIA, WEST AFRICA, DIED APRIL 5 IN GREENVILLE, LIBERIA, WHERE HE HAD GONE TO ATTEND A BAPTIST MEETING. A NATIVE OF MISSISSIPPI, FALCONER HAD BEEN A LEADER IN LIBERIAN BAPTIST WORK FOR ALMOST A QUARTER CENTURY. HE WAS A MISSIONARY OF NATIONAL BAPTIST CONVENTION, U.S.A., INC., FOR 19 YEARS. HE HAD BEEN PROVIDENCE PASTOR SINCE 1962.

OF A POPULATION IN LAOS OF 3 MILLION, SOME 700,000 ARE REFUGEES, ACCORDING TO ASIAN CHRISTIAN SERVICE, REPORTED RELIGIOUS NEWS SERVICE. THE NUMBER WAS SAID TO HAVE INCREASED BY 200,000 IN THE PAST YEAR. THE FOREIGN MISSION BOARD IN MARCH VOTED TO SEEK MISSIONARIES TO ENTER LAOS AS SOON AS POSSIBLE.

THE SNARLS IN SOME AIRLINE TRAVEL, THE RESULT OF A "SICK-OUT" BY AIR TRAFFIC CONTROLLERS, LED TO REARRANGEMENT OF ORIENTATION PLANS FOR STUDENT SUMMER MISSIONARIES, WHO ARE PLANNING TO SERVE IN 22 COUNTRIES THIS SUMMER. A MEETING OF SOME 69 STUDENTS FROM 17 STATES, SCHEDULED FOR FMB OFFICES IN RICHMOND, VA., APRIL 3-4, WAS CANCELLED. INSTEAD, ORIENTATION WAS TO BE HELD AT BAPTIST STUDENT UNION LEADERSHIP TRAINING CONFERENCES IN FIVE STATES DURING APRIL.

SINCE THE TWO-STORY BAPTIST STUDENT CENTER WAS OPENED IN MANILA, PHILIPPINES, LAST OCTOBER, 127 STUDENTS HAVE MADE PERSONAL COMMITMENTS OF THEIR LIVES TO CHRIST; 16 OF THEM REQUESTED BAPTISM, REPORTED MISSIONARY ROBERT L. STANLEY. IN THE SAME PERIOD MORE THAN 3,400 STUDENTS HAVE REQUESTED ACTIVITY CARDS. HUNDREDS OF OTHERS VISIT THE CENTER. THE \$60,000 CENTER INCLUDES LIBRARY, STUDY AREA, RECREATIONAL AREA. MISSIONARY W. R. (BILL) WAKEFIELD, DIRECTOR, SAID THE BUILDING HAS CAUSED INCREASE IN STUDENT INTEREST.

AN APPROACH TO MEDICAL MINISTRIES THAT FOCUSES ON OVERALL COMMUNITY HEALTH IS BEING CONSIDERED BY FMB LEADERS. MEDICAL MISSIONS TRADITIONALLY HAVE EMPHASIZED TREATMENT CENTERS IN COMMUNITIES. AS A TEAM MINISTRY, THE COMMUNITY HEALTH PLAN DOES NOT NEGLECT THE CURATIVE CENTER BUT INSTEAD EMPHASIZES HEALTH EDUCATION AND PREVENTIVE MEDICINE. A COMMUNITY'S TEAM WOULD PROBABLY INCLUDE DOCTORS, DENTISTS, HYGIENISTS, SOCIAL WORKERS, HOME ECONOMISTS, TEACHERS, AND OTHERS.

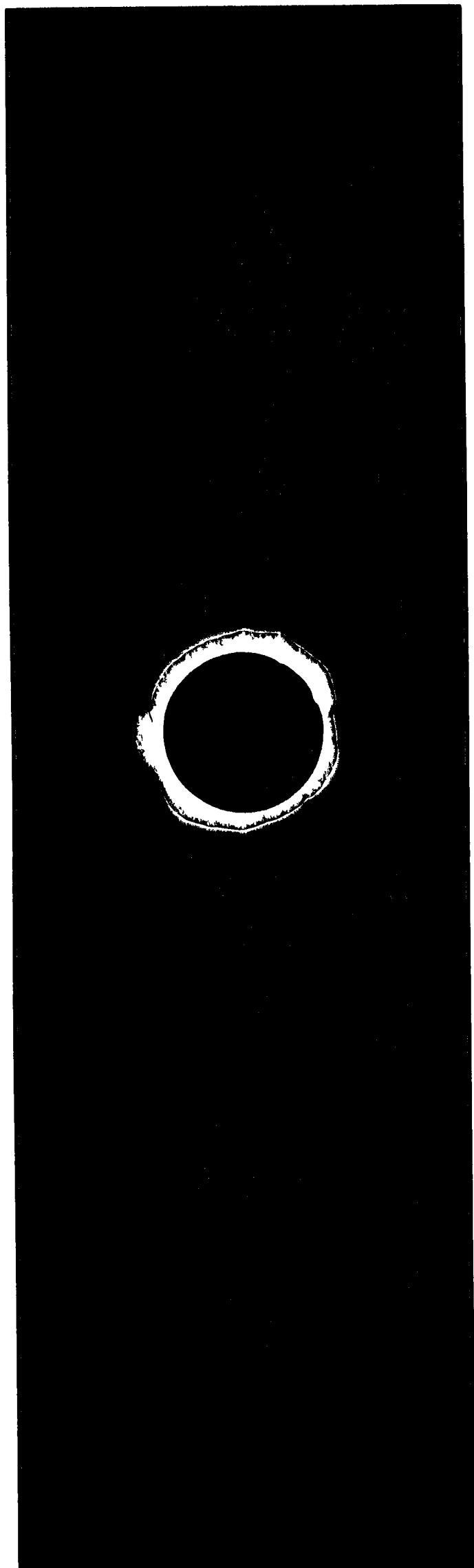
JOHN D. W. WATTS HAS RESIGNED AS PRESIDENT OF BAPTIST THEOLOGICAL SEMINARY, RUSCHLIKON, SWITZERLAND, BUT WILL CONTINUE AS PROFESSOR OF OLD TESTAMENT. HE WAS ONE OF THE SCHOOL'S ORIGINAL STAFF MEMBERS WHEN IT OPENED IN 1948. HE BECAME PRESIDENT IN 1964.

PANAMA BAPTIST CONVENTION HAS ADOPTED A STRUCTURAL CHANGE TO ASSUME MORE RESPONSIBILITY FOR ITS FINANCES AND PROGRAM LEADERSHIP. THE CHANGE WOULD BECOME EFFECTIVE NEXT YEAR, WHEN A NEW CONSTITUTION IS TO BE PRESENTED. THE SOUTHERN BAPTIST HOME MISSION BOARD HAS PROVIDED LEADERSHIP AND FRATERNAL ASSISTANCE FOR PASTORS' SALARIES SINCE THE PANAMA CONVENTION WAS FOUNDED 11 YEARS AGO. THE MOVE NOW IS TO MAKE THE WORK INDIGENOUS.

NEWS

Totallity

The March 7 solar eclipse was visible in totality at only a few locations on the North American continent, including the eastern edge of Virginia. James E. Legg, motion picture and recording technician at the Foreign Mission Board, set up cameras at Virginia Beach. Among his photos was this one showing totality.



Miss Annette Meriweather presents concert in Taichung, Taiwan.

Gospel Presented In Concerts

"This is the most interesting and moving presentation of the Christian message I have heard," commented a non-Christian news reporter as Miss Annette Meriweather concluded her concert in Taiwan with a selection of Negro spirituals and her personal testimony.

Four concerts by Miss Meriweather in Taiwan were attended by more than 6,700 persons, most of them unaffiliated with any church. Miss Meriweather, an American Negro opera singer who resides in Rome, Italy, presented the concerts upon invitation of the evangelistic crusade committee of the Taiwan Baptist Convention, reported Missionary Harlan E. Spurgeon.

T. W. Hunt, professor at Southwestern Baptist Theological Seminary, Fort Worth, Texas, was accompanist. During his sabbatical leave he is teaching at the Spanish Baptist Theological Seminary, Barcelona, Spain.

More than 70 reporters attended press conferences in three cities prior to Miss Meriweather's visits. "There was not a Christian among them," Spurgeon reported. "Thus the news conferences became an opportunity to share the gospel of Christ. Gospel portions and Christian literature were distributed to each one. The press conferences resulted in the best news coverage Baptists have ever received in Taiwan."

The singer's arrival was filmed for later network television news coverage in Taiwan, and her first concert was video-taped for later broadcast.

Miss Meriweather also sang and gave her Christian testimony during February and March in Dacca, East Pakistan; Penang and Kota Kinabalu, Malaysia; Bangkok, Thailand; Hong Kong; Macao; and several cities in Indonesia.

In Djakarta, Indonesia, a 25-minute live television program with the singer had a potential audience of 500,000, said Missionary William R. O'Brien. A radio interview with her was broadcast to the entire country, "the first time we have made network radio in Indonesia," said O'Brien.

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A partial view of church auditorium. After the roof collapsed, all the roof was removed for enlargement.

The Night the Roof Fell in

BY ARISTÓBULO MUNGUBA

An unusual event that could have been a tragedy has been related by a Baptist in Fortaleza, Ceará, Brazil, and translated by Missionary J. Daniel Luper. The author is a dentist with offices in Gill Memorial Hospital, a Baptist institution in Fortaleza.

IT WAS a Sunday like any other—December 21, 1969. It was the first day of Christmas week, and at First Baptist Church, Fortaleza, Ceará, Brazil, committee meetings were scheduled as usual, the choir was rehearsing a cantata, and members had much to talk about with friends after worship services.

However, on that particular Sunday night not a single committee met, and it was decided after church to dispense with the usual choir rehearsal. Afterward, members could not recall a Sunday when such circumstances had occurred simultaneously. That night, for some reason, everyone was in a hurry. For the church members, the hurry turned out to be the providence of God.

Less than a half hour after the close of the evening services, the church roof, with its heavy beams and tiles, caved in. If members had remained, as was customary, they would have faced a tragedy that would have saddened almost every family in the church.

As we gazed in a daze at the rubble that filled the sanctuary where we had been with dozens of the brethren just minutes before, we felt a strange emotion. We understood perfectly that when we looked down into the sanctuary we were looking on a near tragedy amid the confusion of beams, tiles, and broken pews.

When we looked above us, we could see the night sky through the empty space overhead, with nothing to keep us from contemplating the love and providence of God in holding up that roof until we had all left the sanctuary.

For us, the members of First Baptist Church, the Christmas just past was the best we can remember, for we received from God the best present: the preservation of our lives.

We recalled the prayer of Dr. Augusto Nogueira Paranguá, former congressman to the House of Repre-

sentatives in the State of Piauí, at the morning worship:

We thank Thee, Holy God, for the blessings we have received from thy hands, blessings so numerous that, even if we tried, we could not enumerate them one by one. We likewise thank Thee for those blessings that Thou hast provided of which we are not aware, of the evils which Thou didst not permit to reach us, of the occasions when Thou didst change our plans for our well-being, of the times when Thou didst answer no to our requests, knowing what was best for us.

At the rubble I stood with two friends. One of them was Ademir Paegle, our young pastor from Santa Catarina in the south of Brazil, whom God had called some two years earlier to lead the church.

"How good God is," were his words as he considered what would have happened to his flock had the accident occurred only 20 minutes earlier. He could guess pretty well which of his members might have perished that night, for he knew exactly where each one sat.

The pastor did not think of the problems to be met in rebuilding, nor of the inconveniences for the church program, nor of his frustrated vacation plans. He did not see the bad; he only saw the good.

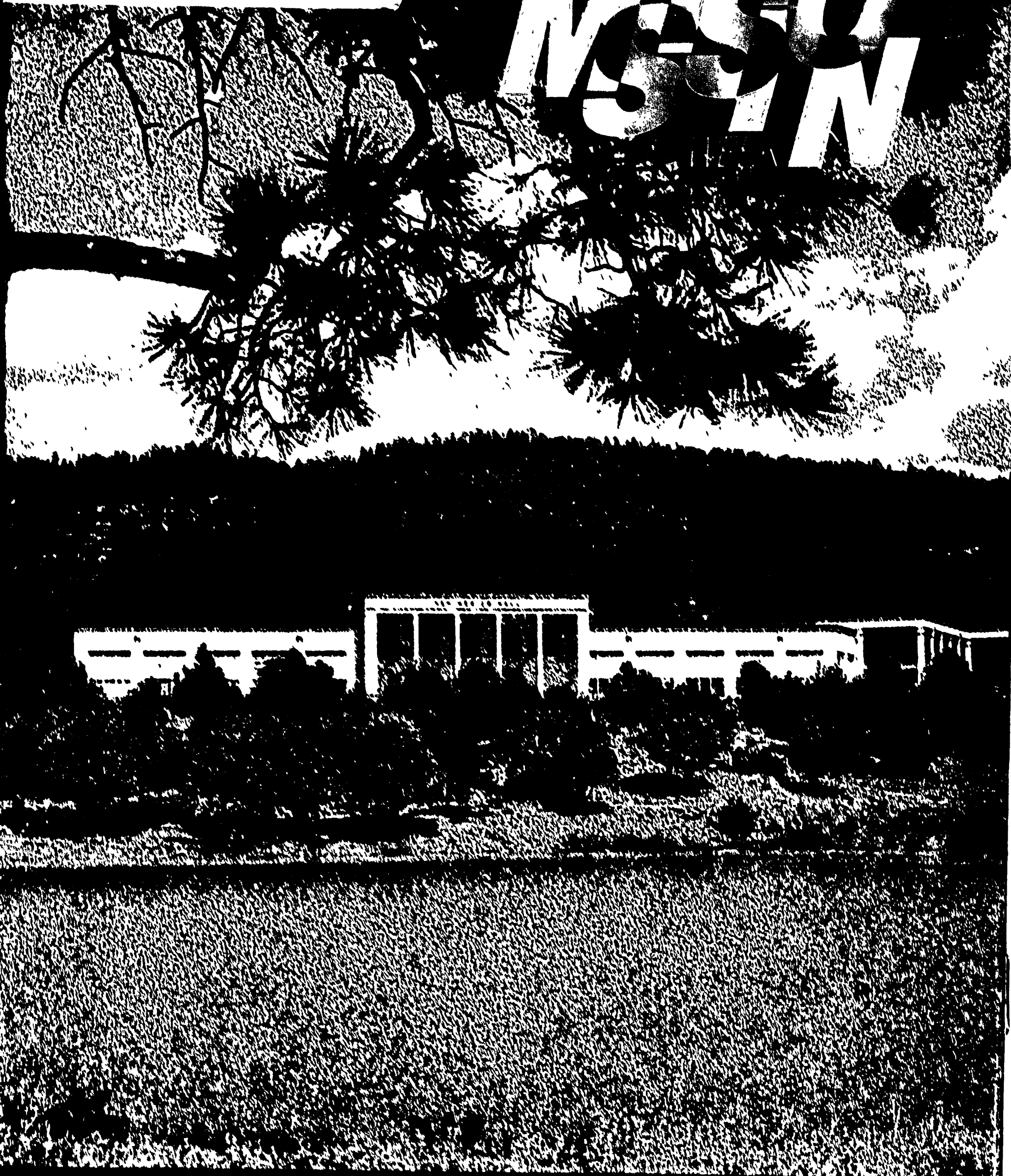
Pastor Paegle is to travel to the U.S. in May to enrol in the School of Pastoral Care, Winston-Salem, North Carolina. Plans call for the church to be in the new temple by that time—not just an identical sanctuary, for plans are not just to rebuild, but to enlarge it.

While we were discussing plans, a note was added that illustrates the spirit characterizing our brethren. Sr. Sabino, a lay preacher who distributes church literature everywhere he goes, had a suggestion: everyone should contribute to the building fund a sum equal to the expenses of his funeral had he been caught when the roof fell.

Services ended earlier than usual that Sunday night in December. And the words of Psalm 34:7 became real to us: "The angel of the Lord encampeth round about them that fear him, and delivers them."

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