

Southern Baptist Foreign Missions Journal • November 1970

東會為方便各同
洋情況請購南洋
海峽時報(英)兩
兩版)歡迎

OUR ASSOCIATE
TWO COPIES OF
SIANG PAI C
STRAITS T
A WEEK.
WILL I
ABOUT

柴灣垂釣

日期：四月廿七日(星期日)

1

EMPHASIS: MISSION STUDY

The People Chinese	Floyd H. North	1
Hong Kong: Another World	Betty Ann White	2
Shantung Recalled	Jim Newton	4
In Simplified Chinese	Robert J. Hastings	7
Cantonese in Braille	Elaine Hancock	8
The New Department	Johnni Johnson	10
Witness through Living	Ione Gray	12
Youth Country	Johnni Johnson	14

ARTICLES

The Challenge Is Now	James A. Yarbrough	18
They Go Together	W. O. Vaught	22

PERSPECTIVE

More than Money	Baker J. Cauthen	21
-----------------	------------------	----

EVENTS

News		29
Missions Update		31
'Baptist House'	Johnni Johnson	32
Hijackings, Civil War, and a Ray of Hope	Roberta Kells Dorr	Inside back cover

DEPARTMENTS

Camerama		24
Letters		25
Epistles from Today's Apostles around the World		26
Missionary Family Album		28
In Memoriam		28

COVER: Student at Hong Kong Baptist College. Photo by Bob Harper.

PHOTOS: Bob Harper, pp. 2-3, 4-6, 24. W. Robert Hart, 7, 21, 27, 29, 30. Jack Shelby, 8. Fon H. Scofield, Jr., 10-11. Ione Gray, 13. Johnni Johnson, 14, 16-17, 32. Gerald S. Harvey, 18-19. Don Smith, 19-20.

Next Month

Children of missionaries, often referred to as MKs, take center stage next month as the December issue focuses on the missionary family.



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



THE Commission

November
1970

Volume XXXIII

Number 11

FLOYD H. NORTH, Editor

LELAND F. WENN, Managing Editor

BON HARPER, Art Editor

The Commission, Southern Baptist Foreign Missions Journal, published 1849-1851, 1856-1861, and since 1938 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: 3806 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.

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 6597, Richmond, Va. 23230.

Change of address on Form 3578 must be given to Box 6597, Richmond, Va. 23230, five weeks in advance of the next month of issue, showing both old and new addresses.

Foreign Mission Board

M. Hunter Riggins, President

L. Howard Jenkins, President Emeritus

Drew J. Gunnells, First Vice-President

V. Allen Gaines, Second Vice-President

John L. Moran, Recording Secretary

Mica K. Elizabeth Minshew, Assistant Recording Secretary

John C. Williams, Attorney

State Members: Drew J. Gunnells, Jr., Miss Mary Easle Stephens, Jaroy Weber, Ala.; Harold Friend, Ark.; W. O. Vaught, Jr., Ark.; Loyed R. Simmons, Calif.; Glen B. Braswell, Colo.; J. Ray Garrett, D.C.; T. Rupert Coleman, Don Mott, Fla.; J. Don Aderhold, Mrs. John J. Alford, Mrs. Lindsey Barron, John W. Langdale, Ga.; H. Todd Taylor, Ill.; Virgil L. Clark, Ind.; W. B. Thorn, Kan.; D. B. Meade, Eldred M. Taylor, Ky.; Perry Sanders, La.; Barney B. Bayles, Md.; Charles A. Lassiter, Mich.; W. Douglas Hudgins, J. L. Taylor, Miss.; James W. Hackney, Ralph M. G. Smith, Mo.; J. Howard Reynolds, N.M.; Mrs. Carl B. Bates, Mrs. William M. Jones, Mrs. W. K. McGee, Grady B. Wilson, N.C.; Clay Frazier, Ohio; Harvey Albright, James D. Hall, Okla.; W. D. Malone, Ore-Wash.; Daniel W. Cloer, Robert L. Densen, S.C.; H. Greer Garrett, C. Clifton Ward, Clifton W. Woolley, Tenn.; Joe L. Allbritton, J. Carroll Chadwick, Clyde J. Childers, James Plamming, C. J. Humphrey, B. J. Martin, B. H. Westmoreland, Tex.; Mrs. H. Cowen Ellis, Bruce H. Price, Va.

Local Members: Robert D. Bass, Mrs. Robert D. Carter, Sr., J. Roy Clifford, Austin W. Farley, Joseph B. Flowers, V. Allen Gaines, David S. Hammock, Mrs. Clyde V. Hickerson, John W. Kincheloe, Jr., John L. Moran, Julian H. Pentecost, Lucius M. Polhill, James E. Rayhorn, Hunter Riggins, Meredith K. Roberson, Edwin L. Shattuck, Mrs. E. E. Stratton, Mrs. Thomas Whalen.

Elected Staff

Baker J. Cauthen, Executive Secretary
Rogers M. Smith, Administrative Associate to the Executive Secretary
Winston Crawley, Director of Overseas Division
Frank K. Means, Secretary for South America
H. Cornell Coerner, Secretary for Africa
J. D. Hughey, Secretary for Europe and the Middle East
Charles W. Bryan, Secretary for Middle America and the Caribbean
R. Keith Parks, Secretary for Southeast Asia
James D. Belote, Secretary for East Asia
Franklin T. Fowler, Medical Consultant
Joseph B. Underwood, Consultant in Evangelism and Church Development
James C. Fletcher, Director of Mission Support Division
June Gray, International Writer-Editor
W. David Lockard, Director of Missionary Orientation
Richard M. Styles, Public Relations Consultant
Louis R. Cobbs, Secretary for Missionary Personnel
Edna Frances Dawkins, Associate Secretary for Missionary Personnel
Truman B. Smith, Associate Secretary for Missionary Personnel
Stanley A. Nelson, Associate Secretary for Missionary Personnel
Melvin R. Torrick, Associate Secretary for Missionary Personnel
W. L. (Wimpy) Smith, Associate Secretary for Missionary Personnel
Regional Personnel Representatives: Roger O. Duck, Ft. Worth, Tex.
Ralph L. West, Atlanta, Ga.; Robert C. Covington, New Orleans, La.
Eugene L. Hill, Secretary for Missionary Education and Promotion
Fon H. Scofield, Jr., Associate Secretary for Audio-Visuals
Samuel A. Delbord, Associate Secretary for Promotion
G. Norman Price, Associate Secretary for Publications
Genevieve Greer, Book Editor
Floyd H. North, Editor, THE COMMISSION
Sidney C. Reber, Director of Management Services Division
Everett L. Deane, Treasurer
Ralph A. Magee, Assistant Treasurer
Albert L. Wright, Business Manager
William K. Dawson, Manager, Information Processing Systems

The People Chinese

AMONG foreign mission fields today no greater opportunities appear than in Chinese communities outside mainland China. Some of these localities provide the settings for the four age-level books that have been prepared for Southern Baptists' 1970 graded study of foreign missions.

The study theme is "Chinese Mission Fields Today." At every age level all members of each church should be drawn into the effort.

In this issue of **The Commission** several articles appear that present sidelights to supplement the content of the textbooks. These and other items which have appeared in previous issues of the magazine have been identified by a special mission study symbol bearing the number of the given year. Each story is the account of an event or a development that reveals some aspect of a people about whom we need full understanding and for whom we bear far-reaching responsibility in terms of their need for Christ.

This time the focus for learning is not determined by a particular geographical boundary but by the circumstance of a people who share a generally common origin. They are dispersed across many geographical boundaries. They are so numerous that by population comparisons they constitute a larger mission field than some whole countries where Southern Baptist missionaries serve.

Since the selection of this year's theme, made several years ago, much effort has gone into gathering, preparing, and producing the four books that provide the base of study. An almost inexhaustible amount of knowledge can be gathered about the Chinese who now live outside their ancestral homeland. They constitute large population segments in many countries and in the aggregate are more than 25 million people. Their greatest concentrations are, as would be expected, in those countries adjacent to or near China.

Even though widely dispersed, these "overseas" Chinese still retain in their homes and communities much of the culture that has been shaped by ancient traditions and handed down from their ancestors. In this sense they comprise a unique world community, whatever may be each group's adopted geographical boundaries and the attending local cultures.

Our present effort to learn more about these amazing people—the Chinese—can surely be seen as an opportunity to comprehend what is involved in our missionary efforts to evangelize them and to establish and develop strong churches among them.

The roots of our mission effort in each of today's Chinese mission fields are extensions of the experience and fruits our missionaries realized from their efforts in China before 1950. Forced to withdraw from the mainland, they did not cease being missionaries to the Chinese. They were soon redeployed as Southern Baptist missionaries in several countries of East Asia and Southeast Asia, using their knowledge of the language and the people to penetrate the Chinese communities wherever possible.

Even though widely scattered, a people with such common ethnic and cultural bonds and numbering more than 25 million is no small mission field. But seen in their separate communities and as individuals, validity for our mission to them is not established on their population figures, but upon the immeasurable worth of each person and what it means for him to realize reconciliation with God through Christ.

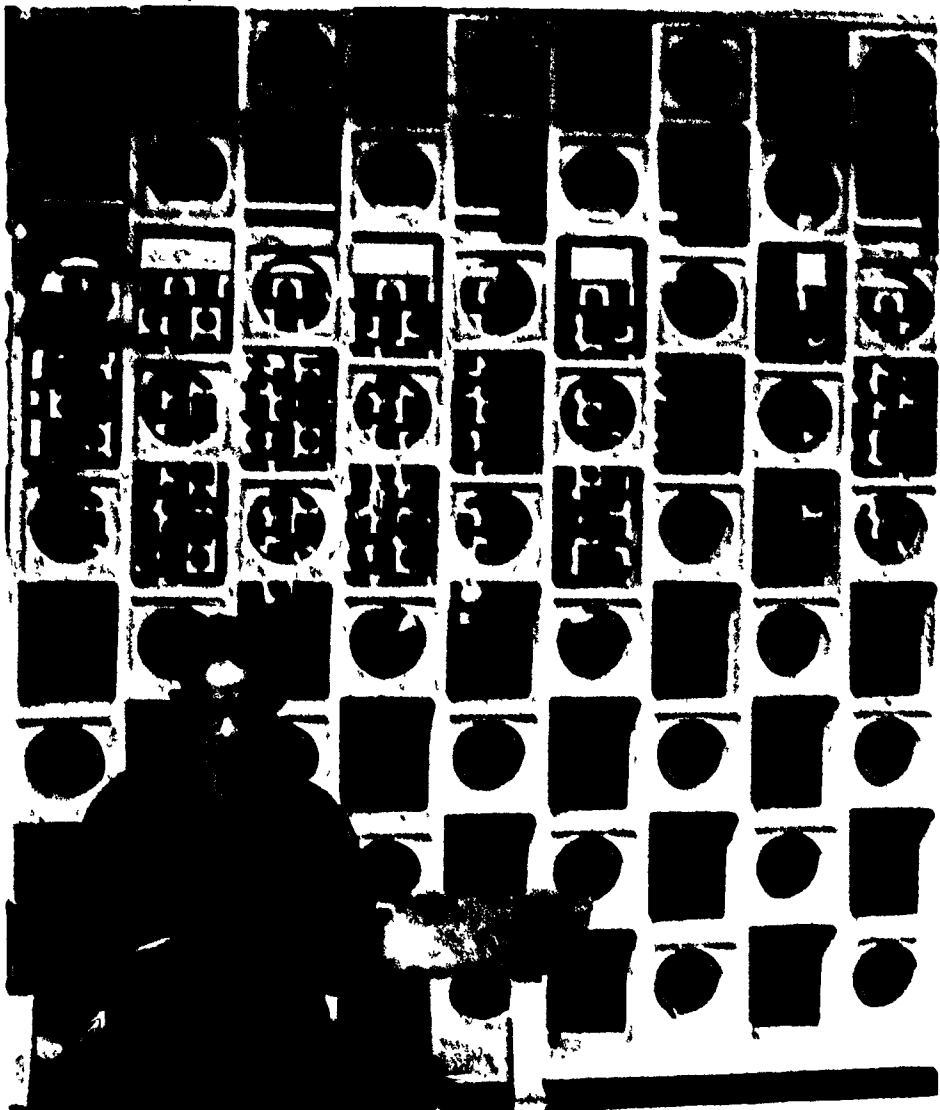
But there is another dimension for us to see in whatever success is realized for the gospel among the overseas Chinese. They are now the accessible portions of a race of people that numbers almost 800 million. Approximately 750 million are living out their days on mainland China, out of reach for any witnessing effort by any Christian body except evangelism by radio.

There are many missionaries, Southern Baptists and others, who remember their closing days in China and experience indescribable yearnings to return. Behind the so-called Bamboo Curtain the plight of those who still dare to follow Christ is hidden from world view. Many share the deep concern out of which we pray for all Chinese Christians who bear witness of their faith, perhaps in the face of the most severe adversity of modern times.

But there is hope and anticipation on the part of many who go on witnessing to the Chinese who can be reached, awaiting the day that the door to China will open anew. The greater the spiritual harvest among the Chinese outside China today, the greater potential among them for a witnessing force that can one day sweep through an open door to their homeland.

This year's foreign mission study has been planned and should be conducted in such a way that all Southern Baptists will have a new and enlarged vision of the vast opportunities we now have to reach the Chinese people with the gospel. They are a full-fledged challenge to the missionary potential of Southern Baptists.

—Floyd H. North



HONG KONG

ANOTHER WORLD

By Betty Ann White

HONG KONG, a world within itself—represented by every nationality common to the imagination and every creed one could name.

It is a city of a thousand sights and a million searching faces. A city that continues to thrive despite the constant threat of communism at its borders.

A city where houses are so close they share a common wall, and the lives of people touch hundreds of times within the framework of a day's activities.

A city where mini-skirted Chinese girls walk arm-in-arm with American servicemen.

A city where drugs and filth are prevalent and where crowded alley marketplaces exist in stark contrast to huge Communist department stores.

A city where tall skyscrapers leave a lingering shadow over the age-old

The author served in Hong Kong under the Missionary Journeyman Program 1966-70.



Chinese junks in the harbor, where many people live their entire lives.

A city where people are seeking God, but calling him by an unknown name. People are searching, but seldom finding.

If you were to step into this "world," millions of faces would greet you on the street; beating beneath them would be millions of troubled hearts. Your eyes would meet a thousand other eyes—looking, but not seeing. The footfalls of people walking—but going nowhere—would resound in your ears. And your heart, with that of millions of others, would feel the city's beat.

A city of a thousand sights and sounds, yes, but most important, a city without Christ. It is not the trend to be a Christian in this city. To be a church member is not necessary for social acceptability.

And to be a Christian—to share by word and action a witness to the unsaved, to show Christian concern and to care for the millions of visible faces and the thousands of others that are unseen but felt—this places one in the strangeness of an unknown category, as far as this city is concerned.

Against the background of this indifference and distrust, however, Christians are striving to witness to the love of a great God. By their very existence, churches present a testimony, and dedicated workers give beyond their time and resources, because they care.

They care for a people without Christ, a "world" that knows not his love and suffering for them. All those who labor in his service, however, do not carry the title of "missionary to a foreign field." Hong Kong is their mission field because it is their home. And it has become such to me—a mission field because it is my home, and Christ commanded us to love our neighbor.



For these two years of my life I've promised the Lord I would love, promised him I would be concerned, care, and become involved in this world he has placed at my doorstep.

Yet I've come to realize that a person never really knows just how much love he is capable of giving or receiving as a Christian until his eyes are opened to people in need, and with God's help he does his best to meet that need—not only through love, but with friendship and understanding as well. With a friendship that breaks down barriers of nationality and distrust and provides an understanding that draws lives and worlds together for Christ.

My eyes have been opened to this challenge and my heart made aware of the growing need represented by these searching faces. I've come to recognize

the part my commitment of love, concern, and involvement plays in meeting this need. Yet the difference this new awareness and recognition has brought in my life makes the length of my commitment, evaluated in time, seem so short.

When a part of my life—a part molded by one of the most complete experiences I have known—comes to an end, can I quit caring? Can I cut off a growing love and depth of involvement I've never known before, and may never know again, and simply leave behind a relationship with people of a world that has entirely changed the perspective of my life and its significance to Christ?

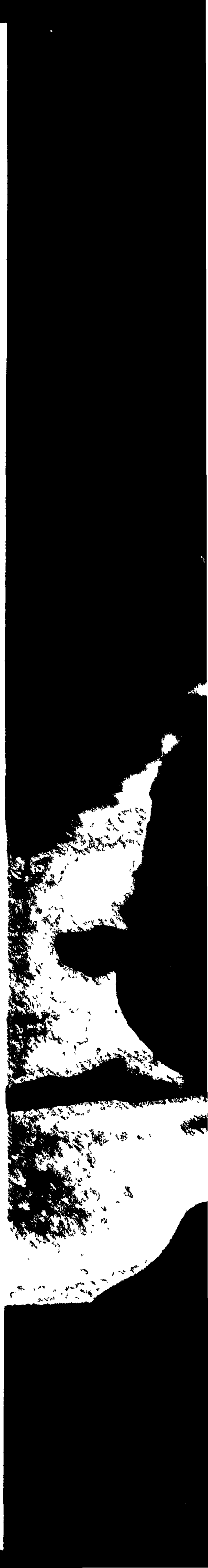
Will I ever again really be able to separate this world from my own, as it once existed?

Or do I really even want to?

Shantung Recalled

By Jim Newton

G. L. Culpepper, Sr.,
in his San Antonio home.





THIRTY-ONE years ago, Dr. and Mrs. Charles Lee Culpepper not only witnessed, but were personally involved in, one of the greatest spiritual awakenings in the history of Christendom—the Shantung Revival, in which the Spirit of God engulfed the churches and people of North China as probably never before.

Twenty-nine years ago, the Culpeppers not only witnessed, but were personally involved in, the Japanese invasion of China. They were arrested the day after Pearl Harbor was bombed and guarded by armed soldiers for eight months before being allowed to return to the United States.

Twenty-one years ago, after returning as missionaries to their beloved China following the war, they not only witnessed, but were personally involved in, the Communist takeover of mainland China. They left for a year's furlough just one month before the Communists enslaved Shanghai.

Since then, the Culpeppers from a distance have watched China with broken-hearted concern. They have seen the people they love killed and imprisoned and their churches burned and closed—perhaps forever—in stark contrast to their vitality during the days of the Shantung Revival just two decades earlier.

As much as any other living persons, the Culpeppers epitomize the dedication and Spirit-filled characteristics of Southern Baptist missionaries to China who personally have seen the tragedy of war and the oppression of communism, smothering the fires of revival that once flamed so brightly.

NO MISSION study of China would be complete without a look at the effect of these crucial events on Christianity in China: the Shantung Revival, World War II, and the Communist takeover. Dr. and Mrs. Culpepper can tell of them all from personal experience.

Today no one knows for sure what

the status of Christianity in mainland China is, but obviously conditions have changed a lot in comparison to the freedom with which the gospel was preached in the 1930s.

A note of pathos and sadness sounded in the voice of Culpepper as he sipped tea at his home in San Antonio, Texas, and reflected on what has happened in China in recent years.

"Christianity is completely underground in China today," the retired missionary said. "Most of the preachers are in jail, if not dead."

What few Christians still keep the faith are mostly older people, for the youth are brainwashed and isolated from any Christian teaching or background that might have existed in the past, he related.

The Red Guards persecuted the Christians during the last half of the '60s, and most of the remaining preachers were arrested in 1967, he said.

There may be a few churches open in the largest cities, but those are closely watched. Communications with Christians behind the Bamboo Curtain are cut off, and those outside can hear little or nothing from them.

We do know of an underground Christian movement in mainland China, although we do not know the extent of it, Culpepper reported. Christians continue to meet in groups of four to eight in each others' homes. They meet in the strictest secrecy, with passwords and coded messages, he said.

He was in Shanghai just one month before the Communists took over that city in May 1949. After a year's furlough in the States, he became treasurer of the All Asia Mission (organization of missionaries) in Hong Kong, where he served for two years. Following this he taught at, and was president of, Taiwan Baptist Theological Seminary, Taipei, before retiring and moving back to his native state of Texas.

Although he and his wife were able

to escape arrest in the 1949 Communist takeover, they were not so lucky during the Japanese invasion of China during World War II. Their family was placed under house arrest and held under armed guard for eight months in 1941-42. Culpepper at the time was president of the North China Baptist Theological Seminary in Hwanghsien. They were allowed to leave on the first repatriation ship in 1942.

What has happened in China since 1942 is in direct opposition to the spiritual revival that began sweeping North China in 1931 and continued for nearly 15 years until the end of the war.

C. L. Culpepper and his wife were at the center of that whirlwind outpouring of the Holy Spirit that brought one of the greatest revivals of all time. He writes in detail of these experiences in his book *The Shantung Revival*, published by the Evangelism Division of the Baptist General Convention of Texas in 1968 (available in paperback from Baptist Book Stores).

THOUGH the Shantung Revival started among Baptists in North China, it was a Norwegian Evangelical Lutheran missionary, Miss Marie Monsen, whose Spirit-filled life prepared the way for revival. It was her life and probing questions that brought the Baptist missionaries to search and pray until they were filled to overflowing with the Holy Spirit.

Through the prayers of Miss Monsen and about 20 others, Mrs. Culpepper (Ola) was miraculously cured of optic neuritis, the decay of the optic nerve.

"This was the most wonderful experience of our lives," Culpepper said. "We had never known such spiritual joy."

To the Culpeppers the Bible became a new book. Culpepper didn't want to put it down to eat or sleep. In an act of personal repentance he wrote to the president of Baylor Uni-



The author is assistant director of Baptist Press, the Southern Baptist Convention news service.



versity and returned \$6 that a dining hall patron had failed to claim when Culpepper worked there as a student.

"That experience was the great turning point in my life," he related.

From then on, the revival began to intensify. When the seminary in Hwanghsien opened in the fall of 1931, enrolment increased from four students to twenty-five. From the seminary the revival spread to the girls' school, boys' school, hospital, and churches.

Prayer meetings were held three times daily at Hwanghsien. One prayer service began at 5:00 A.M. and continued for three days and two nights. By the end of three days the group had grown from 40 to 200 persons. It concluded with a song service that lasted three hours.

"No one wanted to go home, because it seemed that heaven had come down, and we wanted to praise God and rejoice," Culpepper recalled.

WHEN the students at the boys' and girls' school began returning two days later from the Chinese New Year's holidays, revival engulfed the schools. So many girls were under deep conviction of their sins that the seminary teachers were requested to help in counselling.

Special services were immediately called in the 1,500-seat chapel, which was filled to capacity. Dozens responded under deep conviction and weeping following Culpepper's sermon.

The meeting lasted ten days. By that time all 600 girls in the school had made professions of faith. Nine hundred of the 1,000 boys were saved, and most of the boys who were not converted left school "because they couldn't long endure the warm spiritual atmosphere without receiving Christ," Culpepper said.

The revival broke up a Communist cell in the school. About half of the eight or ten professed Communists were converted. One was under such deep conviction that he hid beneath a pew and screamed, "Something struck me and knocked me under this bench. I know it was God. I know that you Christians are right; but I can't believe—I have gone too far."

Culpepper recalled that "the next morning he left school, and one week later we heard he was dead."

In the churches revival fires were aflame. Culpepper led one ten-day meeting at a church with 30 members where more than 100 professed Christ.

In another church he baptized 203 at one time and 20 or 30 each month afterward. In Pingtu missionaries estimated 3,000 had been saved in the year 1932.

The revival spread to all the churches in the Shantung Province, with major outpourings of the Spirit in about five centers. From Shantung Province it spread to other parts of China and to other Christian denomi-



nations, primarily in Honan Province, in Manchuria, and in Anhwei Province.

In *The Shantung Revival* Culpepper discussed numerous permanent effects of the revival. Included were such results as spontaneous witnessing among the laity, persecution of new Christians by family members, intensive Bible study, the revival of "dead" churches, the spirit of prayer that bathed the churches, continual singing among the people, the spirit of worship and new understanding of the meaning of the ordinances, the development of national leaders, and changed lives. Attendance at church worship services swelled to as many as 1,000.

"I sensed an increased spiritual vitality among the Christians," Culpepper observed. "They testified to the cleansing of sin. Habits and customs which once dominated their whole lives were given up, and they developed strong Christian character."

Today Dr. and Mrs. Culpepper hope and pray that such a revival will come to America.

"In the midst of riots, protests, and all the dissatisfaction produced by our complex society, my heart often returns to Shantung," he said. "My soul is renewed as I recapture the aura of spiritual ecstasy which epitomized that era of my life."

"Then the reflective glow fades away, and I find myself in the midst of a land—my land—which needs a second touch for its impotent churches hobbled by their lack of spiritual power."

Though he is retired, Culpepper works to this end—leading revivals, Bible and world missions conferences, and evangelistic and deeper-life conferences. He is active in the Shearer Hills Baptist Church of San Antonio, just one block from his home on Oblate Drive.

BOTH his son, Charles Culpepper, Jr., and daughter, Mrs. W. L. Walker, are seeking to take the gospel to the Orient. His son is a Southern Baptist missionary to Taiwan, teaching at Taiwan Baptist Theological Seminary, where he served with his father for 13 years. Mrs. Walker and her husband, Bill, are stationed in Fukuoka, Japan.

Culpepper's feeling about the need for revival is intense. "Unless a great spiritual awakening overtakes our churches, there is little hope for our nation."

"Such a revival need not take the exact form of the Shantung Revival. But all the revivals recorded in the Holy Writ followed a general pattern: First, there was a degeneration of spiritual power among God's people. Then came the realization of desperate need. Deep conviction of sin and agonizing prayer always followed. A final action required turning away from sin and from all wickedness and worldliness."

"That's the way it happened in Shantung when God kept his covenant with his people," Culpepper wrote in concluding his book. "He is waiting for us to let him do it again in America."



New Testament in simplified Chinese alongside copy of Quotations by Mao (English-language version).

In Simplified Chinese

By Robert J. Hastings

A COPY of a New Testament unique in publishing history was given to me some months ago by Fred W. Y. Soong, of Hong Kong.

This New Testament is one of the first printed in the simplified Chinese language. The copy reads from left to right, instead of up and down.

It is the same size (covers are $3\frac{1}{2} \times 5\frac{1}{4}$ inches) as the book *Quotations from Chairman Mao Tse-tung*. The only difference—*Quotations* is bound in bright red, the New Testament in maroon.

Soong, whom I met at a school for Christian writers in Minnesota, is as-

The author is editor of *The Illinois Baptist*, publication of the Illinois Baptist State Association.

sociate editor of The Rock House in Hong Kong, a private, non-denominational, Christian publishing company operated by Christian laymen. Its chief editor, Timothy Yu, also heads the newly established communications department at Hong Kong Baptist College (see page 10).

The thrilling story of the first New Testament in simplified Chinese was related to me by Soong.

To encourage literacy, the Chinese Communist government simplified a portion of the more than 10,000 Chinese characters that are complicated in structure. This simpler system has been widely used in Red China since 1950.

Anticipating the need of the Living Word in China, The Rock House ordered a complete font of the type. With the assistance of a group of Christian friends, the firm printed 20,000 copies of the New Testament in the new language for distribution among those who do not read the old script.

Hong Kong laymen are stockpiling the printed page, believing that someday the closed door of China will open.

I asked Soong if the Communists had unwittingly helped the Christians by simplifying the Chinese language.

"Yes," he replied, smiling, "but I don't think they had that in mind."

Cantonese in Braille



Lucy Ching reading Braille.



One person reads Scripture aloud while another types it on Braille typewriter.

Machine reproduces copies in Braille.



IN TRADITIONAL Chinese culture, people tend to shun someone with any physical handicap. Even the individual's family seems reluctant to appear with him in public. As a result, handicapped persons find little opportunity for the social contacts that others take for granted.

Although such attitudes have improved in Hong Kong, on the part of many there persists a reluctance to take blind members of the family out in public. People in general, even in the churches, still tend to avoid the blind when they are present.

In this atmosphere the Caine Road Baptist Church became the first Baptist church in Hong Kong to begin a ministry to the blind. This unusual step resulted largely from the inspiration and leadership of my friend, Lucy Ching, a church member who is blind. She has demonstrated what a person with such a handicap can do, under God's leadership.

Lucy Ching was born in mainland China, but later her family moved to Macao. In school there she won a scholarship to Perkins School for the Blind in Boston, Massachusetts. After several years of study in Boston, she went to Southwestern Baptist Theological Seminary, Ft. Worth, Texas.

Following her seminary training she was invited to remain in the U.S. to work. Opportunities for the blind are far better in the U.S. than in her home area, but after prayerful consideration, Lucy felt that God was leading her to return to Hong Kong.

She explained that she had known a number of missionaries in her lifetime. She felt that if these friends could leave homes and families to go to show God's love to the Chinese, surely she should be willing to pass up opportunities offered in the U.S. to return to help her own people.

Back in Hong Kong, Lucy took a position with the government's Social Welfare Department, working with the blind. Today her responsible posi-

The author, a missionary to Hong Kong since 1959, is a nurse at a Baptist hospital and clinic.

BY ELAINE HANCOCK

in this department allows her many opportunities to meet blind persons, to serve them, and to witness to them.

While at Southwestern Seminary, Lucy had become acquainted with Mildred Lovegren, missionary to Hong Kong. After the two had returned to the Orient, their mutual concern that the blind of Hong Kong might have the opportunity to hear the gospel prompted them to work together. Their plan was to start a ministry to the blind at their church, Caine Road. An English Sunday School class for the blind became the first step in 1959. The women believed a class would attract many young people for two reasons:

(1) It would offer them opportunity to improve their English, thereby increasing their chances of finding employment.

(2) It would give them a chance to get outside their usually limited environment and have fellowship with other people.

The church arranged for transportation of those who would attend, and the class started with several young people whom Lucy had contacted through her government work. The American Bible Society donated to the church the New Testament and several books of the Old Testament in English Braille. A few months later, although still a new missionary, I was asked to become the teacher. This arrangement has continued.

During these ten years, numbers of blind young people have attended the class, most of them because of contacts made by Lucy in her work. Several of the youth have accepted Christ. In one case, both parents of a student also professed faith in Christ.) These young people who came to know Christ through this class are among those now transcribing the Scriptures into Cantonese Braille.

Years ago, when Lucy was in school in Canton, someone asked her, "What is the worst thing about being blind?"

"The worst thing," responded Lucy, "is not being able to read God's Word."

Later she learned that through the use of Braille the blind can read God's Word. Now the Sunday School class had begun helping to make it possible for those who could speak and read English Braille to have the privilege of reading and studying the Bible.

But many blind people in Hong Kong do not read or understand English. Unfortunately there is no Braille Bible available in Hong Kong in the Cantonese dialect, the language of the majority of the residents.

Thus was born the dream that our church might transcribe the Bible into Cantonese Braille.

Transcribing Braille by hand is time consuming. Through the generosity of several Woman's Missionary Union groups in Virginia and the Mo Kwong Foundation in Blue Mountain, Mississippi, the church was able to acquire five Perkins Braille writers (Braille typewriters).

With Lucy's help, several class members learned to use the typewriters. Soon, with some of the sighted young people of the church serving as readers (they read the Bible to the one who is typing), they were typing the Gospel of Mark.

Typing is much more rapid than reproducing Braille by hand. Even so, it became evident that it would be a painfully slow process to type the entire Bible and almost impossible to produce enough copies to be able to share with people outside of our church. So we explored the possibility of acquiring a Braille duplicating machine the blind could operate.

The Mo Kwong Foundation again provided the answer to our prayers by buying and shipping a Thermoform Duplicator, together with quantities of the Braille paper used in duplicating Braille.

Jack M. Shelby, missionary appointee to Malaysia who is studying Cantonese in Hong Kong, had seen such a machine before, so with brief

instructions from the Training Center for the Blind, he was able to assemble the apparatus. From time to time he makes minor repairs.

Two of the blind members soon learned how to use the duplicator. The master copy is typed on the heavy Braille paper. Then the master copy is placed on the duplicator, one sheet at a time, and duplicated on the plastic-like Braille paper, page by page.

Those who help on the project work at the church from six o'clock until nine two evenings a week, since most of them hold regular jobs during the day. Three people type. Two others read. Lucy proofreads the master copy. Two other workers alternate at the duplicator. The church provides transportation and the evening meal and pays each worker a small amount.

In the fall of 1969 we printed and mailed to blind people in Hong Kong 100 copies of a Christmas tract. In 1968 we sent out 200 copies. We have now received from the binder 50 copies of the Gospel of Mark, bound and ready for distribution.

The church wrote each Baptist church to offer copies of Mark for any blind people in the churches or any known to church members. After the churches have taken the copies they need, we will offer Mark on radio to anyone who will write the church to request it.

Master copies for Philippians, Acts, Romans, and 1 Corinthians are already typed. Philippians is being duplicated; 2 Corinthians and Luke are in the process of being typed.

Many friends have helped in the project. The pastor and church members have showed a growing interest in, and support of, the work. Our blind friends, some who only recently have come to know Christ, seem willing to make this effort in order to help make the Word of God available to many others.

In Hong Kong, a growing number of blind are receiving the chance to read God's Word in their own language.



THE 13TH major study area projected by Hong Kong Baptist College is a Department of Communication. For those closest to it this new department is the most ambitious in the college's 15 years of service to Asia and to the Christian gospel.

College officials have long been aware of Asia's need for people trained in newspaper, magazine, radio, and television work. Response to short-term summer training programs convinced them the time was right to undertake such studies on a long-range basis.

The idea gained momentum in 1967 when a Stanford-trained communications specialist, Timothy Yu, was asked to assist the college in a public relations development project. The following year Yu was named to head a Department of Communication in the college.

In its first year (1968-69) the department enrolled 123, among them a student from India, one from Japan, and one from the United States. The rest were Chinese, mainly Hong Kong young men and women but also young people from Malaysia, Taiwan, Indonesia, and other countries in southeast Asia.

The second year—the 1969-70 academic session—there were 450 applications for the 70 freshman places available in the department.

"The major purpose of this department," stated Director Yu, "is to train Christian personnel to man the various mass media here in Hong Kong and in other Asian countries."

The Department of Communications offers courses in journalism, broadcasting, and public relations. The journalism curriculum includes newspaper, magazine, and advertising work. In broadcasting, the emphasis goes to radio, television, and motion pictures.

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

The New Department

By Johnni Johnson

Although not all are Baptists, 65 members of the first class were Christians when they enrolled.

"During the four-year course," Professor Yu said, "we hope we can bring others to trust Jesus. We are really aiming to train these people to preach the gospel through the mass media."

A Christian statement of purpose is consistent with the action of a board chosen in 1956 by Hong Kong Baptist Association to open the college. "Hong Kong Baptist College," its leaders insist, "is committed to the Christian view of man and society and accepts

the social responsibility that goes with this view."

The college's vice-president, Missionary Maurice J. Anderson, describes the institution as "a venture of close cooperation between Hong Kong Christians and missionaries and friends from the West."

"A student's life should be intellectual," College President Lam Chi-Fung often says. "But there should be more. A school as a miniature society is the training ground for students' future lives."

This concern for intellectual excellence and dynamic community service is a trademark of Hong Kong Baptist College. Even before the communications program came into being, the college was recognized as a pioneer in its involvement in social work studies and related work projects.

Now in communications the school is identifying itself with others in the colony of Hong Kong and in the United States. Academically the Department of Communication is the first in the colony. Even before its official opening it attracted wide attention when the late Frank C. Laubach offered a special literacy journalism class in the fall of 1967.

During the past two years the communications staff included Doris Hess, communications secretary of the United Methodist Church in the States, Bernard Liebes, who came as a visiting professor from San Francisco (Calif.) State College, Robert Larson, and Terence Madison.

In the current academic year faculty includes F. Alton Everest, Ted Smythe, from California State College, Robert Crawford, from Queens College, City University of New York, and Raymond Wong, a Missouri-trained veteran newspaperman.

Wilbur Schramm, a communications specialist of international reputation, is serving the college in an advisory capacity.

After two photographic projects that included visits to the Department of Communication at Hong Kong Baptist College, Fon H. Scofield, Jr., Foreign Mission Board associate secretary for audio-visuals, recorded the following impressions.

As I have watched Hong Kong Baptist College emerge on the Asian scene, I feel I am seeing a dream come true.

Always in the background in Hong Kong there is China—just over the mountains from Hong Kong Baptist College.

The dream still includes the future. Timothy Yu is living in the present—and the future.

In 1968 I saw much of his dream still in crates.

In 1969 I saw his dream coming true. Equipment was in place. Colleagues were adding strength. There were strong students in classes, and a waiting list.

And about China?

Well, one day . . . Hong Kong Baptists will be ready.

Photographed by Fon H. Scofield, Jr.



Professor Timothy Yu teaches class in layout and design in Department of Communication at Hong Kong Baptist College.

city. Other specialists on the advisory board include Edwin Emery, chairman, School of Journalism, Minnesota University; Dean Wesley Clark, chairman, School of Communications, Syracuse University; and Lyle Nelson, chairman, Department of Communication, Stanford University.

Missionary Britt E. Towery, Jr., director of mass media for Hong Kong Baptist Association, coordinates a course in production of television news.

Professor Yu feels it is extremely important that a four-year communications training program be developed in Hong Kong on a long-range basis.

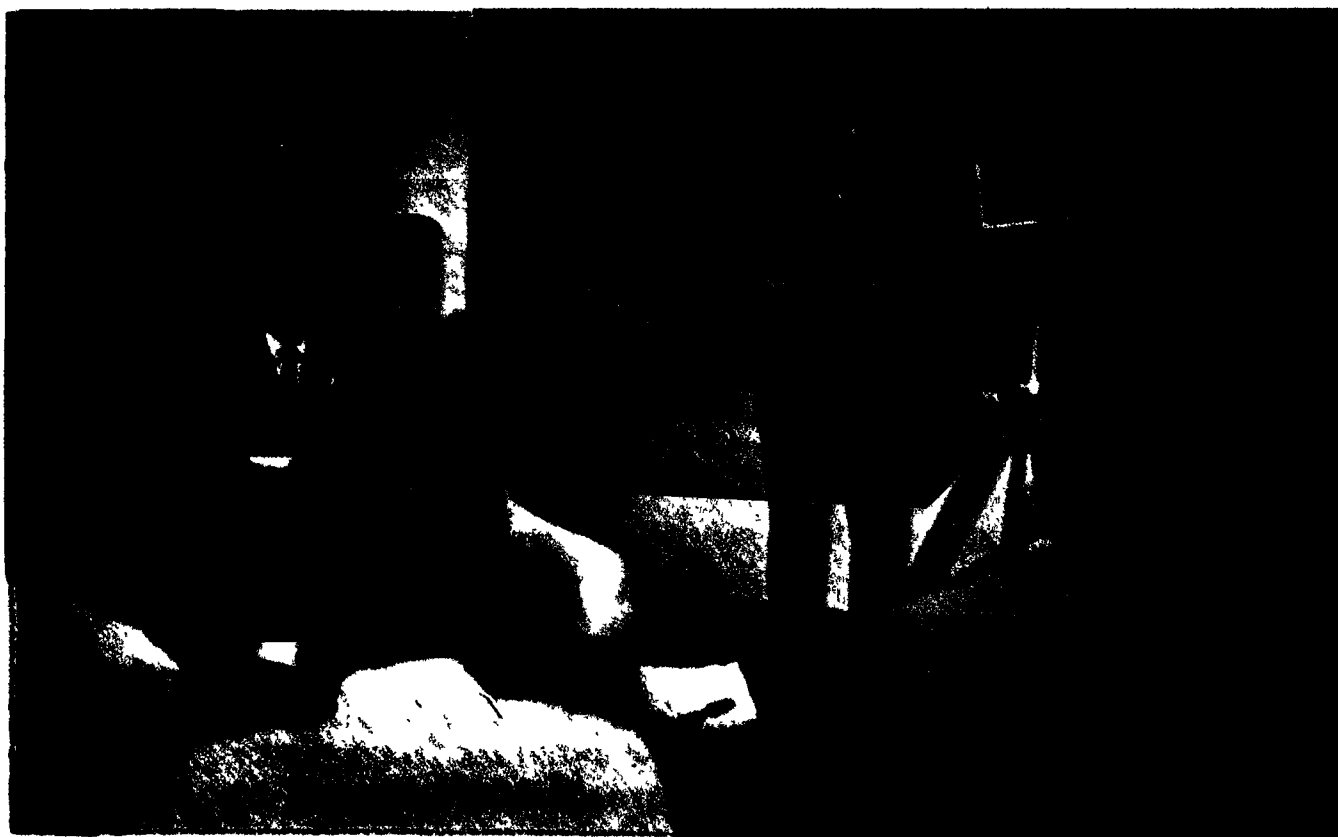
"This training program is open to all Asian students," he emphasized.

"We are located here on the Kowloon side of the colony of Hong Kong, but out from here is all of Asia. I have discovered that there is a tremendous need for a college offering such work. It could very well develop into a regional training center.

"Actually we are aiming in two directions. One is toward Asian students who want to participate in Christian ministry through the mass media. We need editors. We need reporters. We need producers.

"And we are aiming at the China mainland which, I believe, will soon become accessible to the outside world.

"China will never stay as it is now for too long. The door will soon reopen. And we must be well prepared."



Missionary Britt E. Towery, Jr., conducts TV news class at the college.

Main entrance of Hong Kong Baptist College.



Witness Through Living

By Ione Gray

EAST AND WEST met to produce one of the most active Christian, civic, and national leaders in the Kuala Lumpur area of Malaysia.

Born to a Dutch father and a Ceylonese mother in this capital city, Lloyd B. de Run accepted Jesus Christ as Saviour at age 11. Recovering from a severe illness, he had just returned home from the hospital. A Christian from Ceylon, member of the Church of the Brethren, came to his home and told him about Jesus Christ. Later that night, after the guest had gone, Lloyd de Run gave his heart and life to God.

He recovered from the illness, but never from that decision.

Lloyd de Run joined the Church of the Brethren. In the Sunday School he met Irene Chin, number seven of 13 children in a Chinese Buddhist family.

Irene and her sister Alice were often absent from Sunday School, so the youthful Lloyd visited the family to try to persuade them to be more regular. Soon he was going by the home to accompany Irene, who was more interested than Alice. Thus when Irene was 13 and he was 21, they found they had grown to love each other.

The author is international writer and editor for the Foreign Mission Board.

Three years later Lloyd asked Mr. Chin for Irene's hand in marriage. The father informed him that, according to Chinese custom, the older daughters must get married first. De Run now says that if he had not already come to know the family he would have found the task of getting Irene too formidable.

At this point he tells a "good grandmother story." About a month after he asked for Irene, the elderly paternal grandmother informed him that everything would be all right. Sure enough, permission to marry was granted by Irene's father.

Then came the Japanese invasion and occupation of Singapore and what is now West Malaysia, and Lloyd de Run joined the country's volunteer force. As soon as he left the force he looked up the Chin family, and he and Irene were married in a little thatched hut by a Methodist minister. They went "underground" (actually to the jungle) to live out the war. There two of their four children were born, a boy and a girl.

After the war they had two other children, again a boy and a girl. Later, they adopted two—one is Eurasian, the other Indian. In addition, through

the years they have taken into their home children who need parents or a place to work while going to school or just a place to work.

Lloyd de Run learned the necessity for work as a young boy when his father became paralyzed. Thus he and Mrs. de Run have helped each child to become involved in a business enterprise which would allow each to be self-sufficient should anything happen to the parents.

Trevor, now 27, learned real estate (his wife is a teacher). Clara, 24, became a confectioner; she made their own wedding cake when she married Sonny Mah, an advertising executive. Edmund, 22, manages kennels. May-lee, 13, is still in school.

The adopted children were also encouraged to engage in business endeavors. Monica, the Indian daughter, is a florist. John, the Eurasian, is still at home, helping Edmund with the kennels.

Mrs. de Run, also born in Kuala Lumpur, departed from family tradition and became a Christian at age 12. It was not an easy time for her or her family, but the family accepted her decision.

Alice, number four of the Chin chil-



Mrs. de Run arranges flowers outside her florist shop.

dren, was a Christian believer when she died at age 26 after eight months of suffering. After the funeral the family returned home to find the old grandmother busy burning her idols. At 80, she had witnessed the power of Christian faith in her dying granddaughter and in the prayers of Irene and Lloyd de Run during the difficult days of Alice's illness.

A year later Irene's father and mother became Christians. Now ten of the remaining twelve children are Christians.

Irene and Lloyd de Run became Baptists 12 years ago when they were attracted by the democratic ways of the Baptist churches they knew. Now they are serving their Lord through First Baptist Church, Petaling Jaya, new industrial city near Kuala Lumpur. He is a deacon and Sunday School superintendent. She, a sometime Sunday School teacher, serves as a sort of unofficial mother to all the children and the large number of young couples in the church.

De Run presided at a Sunday School teachers' and officers' meeting at the church when I visited them one evening in May. Following a supper prepared by the women of the church, an attractive, well-dressed group of men and women, most of them young, discussed such things as parents' day, a Sunday School picnic, a visitation pro-

gram, new record books, open-air meetings, cottage prayer meetings ("a prayer meeting should be a prayer meeting," de Run commented), and a special Christmas program.

De Run served as moderator of the church during three years when it was without a pastor. He affectionately calls the current pastor, Missionary Glen D. Herrington, a layman, "the bishop."

A businessman, de Run says the Christian "should be businesslike when doing the Lord's work." Through monthly allowances he has taught his children to tithe and also to use wisely the other nine-tenths.

At a thanksgiving service in the church in 1967, Mr. and Mrs. de Run observed their 25th wedding anniversary. Pictures taken on that occasion fill one of the many large albums in their home.

Another album is filled with photos of Clara as Miss Malaysia of 1965. In London for the Miss World contest, she shared a room and sign language with Miss Japan. A year later Clara was married in the Petaling Jaya church.

What Irene and Lloyd de Run give their children they share with the wider community of church, two cities—Petaling Jaya, where they live, and Kuala Lumpur—and their country.

Educated in night schools and with the help of private tutors, de Run is



Far East director of an office equipment firm. Mrs. de Run owns a florist shop adjacent to their home. The shop is a member of Interflora World Service and the only one in the area to offer 24-hour service. She generously gives women guests a limb of orchids.

Both Mr. and Mrs. de Run witness to their Christian faith through their business endeavors. In addition, he serves the people of the area through a number of activities and organizations. They include the Christian Union Band, a group of men who help underprivileged children; the Boys' Brigade, a Bible study organization; Rotary Club; the organization of Eurasians in Malaysia; and the YMCA, where he has been instrumental in launching Bible classes. De Run is honorary secretary of the YMCA, where he has held membership for 20 years.

Lloyd de Run is one of a group of distinguished Malaysians who have been drafted by the emergency government to give counsel in private meetings and to make recommendations.

One cannot be with Mr. and Mrs. de Run without sensing the depth of their Christian faith. He speaks with great tenderness of their prayers for their children during difficult teen-age years and gives illustrations of times when the children asked him to come to their rooms for private prayer following family prayer sessions. All the children are Christians.

De Run's sense of humor is evident in everything he does—in his gentle teasing of a visitor almost upon meeting and in his telling of funny experiences from a full and abundant life.

His love of life is revealed in the way he joins the car radio in singing a Hawaiian song, or in whistling a Malaysian tune, or in his love for good food—Chinese, Malaysian, or American. The waitresses at the YMCA restaurant know that his "medicine" is one or more chocolate milkshakes.

When Lloyd de Run speaks of Christian stewardship he laments the fact that so many of those who give a tithe of income forget that the remainder is also the Lord's. He and Mrs. de Run give more than a tenth of their time to the Lord through their church, but all that remains is also the Lord's.

They witness for Christ through the living of life.

臺灣省立中興大學

1961



Student work overseas has little resemblance to Baptist Student Union in the United States. It is work. And it is among students. Its basic goal is to bring students—whoever, wherever—to confrontation with Jesus Christ. "Student work overseas provides a framework for koinonia," is the expression of James D. Belote, Foreign Mission Board secretary for East Asia. It comes with or without organizational structure. Often it is build-
ingless. Always it is unapologetically missionary, because God communicates himself through people—with different experiences in different places, for people don't respond to denominational issue, but rather to God's call to Christian pilgrimage.

SOME people color Taiwan green for its shape—like a ripe tobacco leaf. But the missionaries I know color it green because it's youth country.

Every fourth person you meet on the streets is a student. Fifty-four percent of the population is under 20.

Most of its 13.5 million people are native Taiwanese, proud to claim their Chinese ethnic origin.

Many are refugees, drawn to this island province a hundred miles off the Southeast coast of mainland China by present-day political realities.

Others are overseas Chinese (including some United States' citizens) whose parents want their sons and daughters to have a Chinese education.

ROC* government officials estimate that 10,000 overseas students have studied on Taiwan in the last 17 years. Still today 10 percent of the available dormitory space (but enough to accommodate only one-third of the country's students) is reserved for overseas Chinese who expect to return to residential countries across Southeast Asia and elsewhere.

The republic views its youth as its future, as the decision-makers who will lead the Chinese into the twenty-first century. With this my missionary friends agree. And they have moved in close.

One missionary couple teaches English and speech at National Taiwan University in Taipei, where they also assist with the student ministry of Grace Baptist Church.

At nearby Chungli another missionary works in an interdenominational student program.

* ROC: Republic of China. See *Taiwan: Unfinished Revolution* (1970 Foreign Mission Graded Series) by Missionary W. Carl Hunker. "Taiwan is Free China," writes Hunker, "the temporary seat of the Republic of China under the leadership of President Chiang Kai-shek. For the local Chinese, Taiwan is their ancestral home. For mainland Chinese, it is a home away from home."

Down-island in Taichung two others carry full teaching loads in the Department of Foreign Languages at Chung Hsing University.

Further south, at Tainan, another directs a Baptist Student Center program right at the front door of Cheng Kung University.

All this is because, as if by a grand design not of their planning, some of the missionaries forced from mainland China found their mother tongue to be their most effective tool of Christian witness.

In 1950 one of the first missionaries to arrive in Taipei was invited to teach in the national university. Other invitations followed. The impetus was a national emergency—the republic needed English teachers badly.

IN RETROSPECT it's easy to see that Western technology was cutting deep into China's group-oriented society. But, even then, everyone knew that proficiency in English was like money in the bank—and still is for those who want to get ahead in the business of Asia.

Therefore, missionaries on Taiwan saw students' demand for English as their opportunity—to meet a felt need, to do service for the people they were committed to serve in the name of Christ.

But they saw more than an opportunity to render service. They sensed that God was doing something in China's hard times.

For them the English class was a natural place to pioneer freedom.

They saw the study process as maybe more important than the skill to be acquired. They figured this way: every time a student attends an English class, he deliberately steps outside his rigid culture, at least for an hour. His foreign language teacher is quite probably the

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

freest person he's ever met—a man or woman on his own, risking life away from home, making his way in a new culture.

With techniques newer than rote memorization, the classwork forces every student to encounter dialogue, free conversation, the give-and-take of expressing himself and sharing ideas; it pushes for relationships.

Unapologetically, these missionaries, like many of their counterparts other places, viewed the students' felt need for English instruction as their great opportunity.

CONSIDER Missionary Lorene Tilford, for example. In the projection of Baptist work she and a colleague located in Taichung. Her hope: to work with students. Her goal: to find a way to help extend the church's ministry among students in the city.

At first she found the same get-acquainted proposition she'd known in Shanghai and Chungking. Meeting young people as she could, Miss Tilford discovered an Inter-Varsity Christian Fellowship group in the city and at one of their weekly meetings met a friend from the mainland. When the two had known each other in wartime Chungking, Miss Tilford was teaching English in the refugeeing University of Shanghai; the friend's husband was then China's Minister of Education, and she herself, already a Christian, was most interested in civic affairs.

By the time their paths crossed in Taichung, the friend's husband was the ROC ambassador to Thailand, and she was a zealous Christian, an English teacher in the agricultural college, and the IVCF sponsor.

Miss Tilford expressed her hope to teach and to work with students. The next week the friend arranged an inter-

view with the president of the provincial agricultural college in Taichung. He in turn invited Miss Tilford to join his faculty. In daytime she taught English in the college; evenings she had homework and English Bible classes at home. Weekends she taught English Bible classes at Freedom Road Baptist Church. There her colleague, Mary Sampson, directed the choir and worked with young people.

Within a year both women moved to a mission house near the college. A few months later Miss Sampson was also invited to teach.

All this happened in 1956. Both missionaries remember it for two reasons. First, Miss Sampson was introduced to the complexities of teaching freshman English as a language course. Second, an appropriation from the Lottie Moon Christmas Offering provided funds for a student center building across the street from their house.

More than ten years have passed. The college has become Chung Hsing University with strong departments in engineering, science, and fine arts, as well as agriculture. The "Lottie Moon building" is a comfortable student center and chapel, a five-minute walk from the university. Next door to the mission residence, a Baptist student hostel (in rented quarters) cares for 15 girls who are in walking distance of the university and a private college.

"Within ten blocks of this student center," the missionaries told me, "live 5,000 students."

I MET some of the students at Saturday evening fellowship. But best remembered are those I met that afternoon when they appeared before the examining council of the chapel congregation.

In Taiwan becoming a church member is more than walking an aisle or taking a preacher's hand. In fact, the Chinese choose to make it serious business. By the time a person gets to the church's examining council, he's finished a doctrinal study and demonstrated his faith both in congregation and community.

One by one, I saw nine persons interviewed, including seven students and a professor in the university. The emphasis was on personal conversion. And belief.

Questions put to the new Christians were direct. Pastor Hsu (pronounced *shoe*) was chief interrogator. He and Mr. Fan, the church council chairman and a professor of horticulture at the university, knew each baptismal candidate—for such they were, each one having completed a doctrinal study and now hoping for approval to be baptized the following day. Misses Tilford and Sampson knew the students, for they'd taught them at the university and in

Bible classes at the student center.

Pastor Hsu, himself a graduate student, put the candidates at ease, but was always firm.

"Do you read the Bible everyday?" he asked one young woman.

She said that some days she forgot. He was not satisfied.

"But you don't forget to eat lunch, do you?"

Fan had this question for one young woman who had grown up in a Baptist family: "Why have you been so long confessing your faith in Christ?"

To be honest, she said, her folks were so busy with church activities that it was almost impossible to get them together at home to discuss such an important matter.

"So I just put it off," she admitted.

A civil engineering student described "many personal regrets" after trouble with his father, who later died, and also his painful loneliness.

"But Jesus has forgiven my sins," he said softly, adding that he was the only Christian in his family.

A college sophomore, the only Christian in her family, gave thanks for a classmate who befriended her. Another talked about her own bad temper, the futility of temple worship, and estrangement from her brother.

"At a student retreat I heard about forgiveness and love in one's family. Pastor Hsu asked for those who wanted to be prayed for to raise their hands. Later he talked about confessing Christ."

Her testimony was one of action—toward her brother and other family members.

Last to be interviewed was Professor Chen Jwang-Rung (Chen rhymes with *wren*). Chic in white turtleneck over purple wool sheath, she had come by bicycle from her home not far from the chapel.

"I was a proud woman," she said, talking about a series of family tragedies. "I thought I could make it by myself."

She recalled that one day when she was sick at home, Miss Sampson had visited her. The missionary nodded and later told me about her inescapable compulsion to visit Professor Chen on that day.

"Miss Sampson asked if she could pray for me," the professor said, and pinpointed the visit as the turning point in her openness to the gospel.

Like all other interviews, this one ended with prayer. Miss Tilford led. There were tears in everyone's eyes.

TWO HOURS down-island from Taichung is Tainan, where an active Baptist Student Center program serves Cheng Kung University. This school's strong engineering college attracts students from India, Burma, Ma-



Professor Wang Tzai talks with students in the courtyard of Cheng Kung University.



Missionary Rita Duke with students in English class.

laysia, Indonesia, Hong Kong, Macao, the Philippines, and Korea.

A missionary, a professor of electrical engineering, and a pastor spearhead this BSU program which provides the home-away-from-home environment for some—for young men like Chen An Chwan, who came from Malaysia where he'd known a Baptist missionary; for Chen Yi Chih, who brought a letter of introduction from the missionary who'd been his English Bible teacher in Taipei.

The center also affords students and its directors opportunities to invite outsiders to its numerous activities.

Missionary Gladys Hopewell has seen this program grow from one weekly Bible class in her living room to the present seven-day-a-week schedule. She teaches some English classes in two departments at Cheng Kung. At the center she is coordinator for a variety of activities and teacher of both English conversation and English Bible classes.



In an English Bible class at the student center chapel in Taichung.



Class at National Taiwan University in Taipei.

In a typical year the student center will enroll 250 in its English classes. Some are high school students, but most come from the university.

Student-led activities include:

- weekday morning watch;
- weekday and Sunday morning Bible discussion groups;
- classes in English and Chinese;
- a neighborhood Sunday School in the afternoon;
- Saturday night fellowship meetings;
- twice yearly spiritual retreats and occasional special outings;
- a baccalaureate service in the spring for their own members and other graduates who attend center activities;
- a small annual published to identify themselves and to acquaint others with the center program.

The full-time chapel program carried on in the student center building includes Sunday morning worship services, special evangelistic services, and a neigh-

borhood Sunday School in which most of the teachers are students.

Through these efforts both chapel congregation and BSU try to extend their concern into the community. From these efforts come results—as many as two or three dozen decisions for Christian discipleship in a year's time, with half as many baptisms.

Many of those who respond are students, but there are other persons as well, like the evening when a soldier, a high school student, a housewife, and an airline employee joined a university student in commitment to Christ.

In addition to Miss Hopewell and her missionary colleagues, the Tainan BSU has other adult friends. One devoted Christian woman spends long hours keeping the center open for students. Sometimes Americans in the city on military and educational assignments assist with English conversation and Bible classes. For two years (1966-68) Missionary Journeyman Jerry Squyres lived in Tainan to help with student work.

The engineering professor is a Christian layman, Wang Dzal. (See THE COMMISSION, April 1966.) Before a recent illness he alternated Sunday morning preaching responsibilities with the center pastor. Weekday mornings before eight, one could find him at morning watch with a dozen to twenty students.

Stateside students would recognize older, more traditional methods and new approaches to Christian witness among their counterparts on Taiwan. But overall Christian student work on Taiwan, like all Baptist student work overseas, is more a search for the sharpest tools. The missionaries and churches who project student ministries do so with one thought in mind: to penetrate a segment of society with the gospel.

Techniques vary. But invariably the goal is to set young people on a collision course with truth.

STUDENT center approaches point young people toward churches. And sometimes student programs are developed via churches, as in Taipei, where Grace Baptist Church takes the initiative. The church's location is favorable, with buildings just across the street from the national university.

Bilingual worship services (in Mandarin and English) attract students. Its Coleman Hall provides an ideal base of operations for Student Director Lillian Lu. Missionaries Bob and Rosalie Hunt work in the church and also teach in the English Department of National Taiwan University. Missionary Associate Lucille Dawdy teaches in the university, too.

Missionary Rita Duke also teaches in National Taiwan University, but she divides her time between its campus and Taipei Private Medical College. Besides academic classes, Miss Duke teaches

English Bible classes at Wu Sying Street Baptist Chapel.

Several years ago a Presbyterian survey of Christian student work on Taiwan pointed to the need for innovations. It underscored the opportunity to make study facilities and English materials easily accessible, on the basis that much of the students' reading—textbook and parallel—has to be done in English. Few scientific texts are in Chinese; the language of computers is predominantly English; for a dozen reasons, proficiency in English is one of the student's goals.

Anyway you figure it, the missionary in student work is in a unique—and demanding—position.

Teaching English conversation and/or English Bible day after day demands professionalism. In class and informally, the missionary is on the spot to get the job done well. In the process he or she becomes involved with young people who, in their own ways, must become innovators, decision-makers, if their society has any future in this secular world.

In class the missionary learns to take the students in stride, hard questions notwithstanding. He learns to do this with poise, with a candor even able to say, "I don't know."

TO A large extent the missionary-student learning situation is an exercise in freedom: the students choose to study English; the missionary chooses to commit himself to the new world aborning.

Desperately wanting to be free himself, the student watches his missionary teacher. He compares what he sees to his own situation: always having to save face; always governed by obligations, a whole set of them—to family members, school, neighborhood, country, religious organization, outsiders, foreigners.

Gradually he hears what the missionary keeps saying in a hundred different ways: Live life on the basis of one all-consuming obligation to God, an obligation which bears fruit in concern for others.

It's heady at first, this freedom concept. And hard. The struggle to communicate in another language complicates the grasping of new ideas.

Only a few "confess Christ." Only time can tell how any student will use his education.

But the missionaries persist. They're the first to say that sometimes their best isn't good enough, that what they're able to do leaves many campuses, many students in cosmopolitan centers, totally out of context with any Christian.

However, they know that faith works like leaven. And a Christian fellowship born in any anti-status quo environment has the potential for becoming redemptive—in church and out, in this nation and beyond.

THE CITY of Zaria is so much a place of contrast that it is almost two separate cities.

On the southern boundary of this important community in north central Nigeria is the old city—the original, the historic Zaria—an ancient community of mud where thousands of buildings are jammed together and surrounded by a high mud wall, eroded in many spots, a victim of passing decades.

Almost without exception the buildings follow the lines of traditional Arabic-Islamic architecture. The setting is almost biblical; the narrow, winding paths arouse a feeling of being present in some Old Testament setting.

The age-old arts of vat dyeing and making earthen pots are performed daily. Men sit hour after hour beside five-foot-deep wells, dipping cloth until it becomes a deep indigo. The hands of many of the workers have become permanently blue.

On a slight rise in the center of the city stands the palace of the Emir, surrounded by the traditional wall, the kind that encompasses the living area (compound) of so many northern families. Just outside the wall is the ancient, fabled mosque of Zaria, built more than 100 years ago by a man to whom legend has assigned almost magical abilities. This mosque, still in perfect condition, stands as the center and symbol of Islam in this part of Nigeria.

At the city's northern boundary is located the modern, ten-year-old Ahmadu Bello University, the only university serving the six northern states of Nigeria (combined population, more than 30 million). Housed in attractive, up-to-date buildings, the school, through its many degree courses, is presently preparing more than 2,000 students for places of leadership in tomorrow's Nigeria.

The university accepts the statement made on a television broadcast not long ago: "The pace that the new Nigeria will be built depends upon the next generation." With an able faculty and eager student body, the university presses forward to meet the educational needs of a growing and developing nation.

The task is formidable. Even though there is a faculty of medicine, there are also millions of citizens still de-

pending upon native medicines. The faculty of environmental design (architecture) utilizes local products, such as mud and laterite (a red, rocky substance), to build more durable and economical buildings. The latest agricultural methods are taught in the university's faculty of agriculture, and modern agricultural machinery is being adapted and introduced.

Here exist the two extremes, the two poles, the old and the new, the ancient and the modern, the traditional and the up-to-date, the conservative and the progressive.

In a sense the city becomes a battlefield as the modern tides roar in, forcing back and submerging forever all that seems outdated—whether good or bad.

The battle is primarily for the mind, and probably nowhere in Nigeria is this more apparent than in Zaria, a "city of schools," including at least 12 institutions of higher learning with many thousands of young men and women enrolled. The schools vary in size and kind: the University and the Commercial College, the Advanced

Teachers' College, the Institute of Agricultural Research, the Institute of Administration, the School of Pharmacy, the Nurses' Training School, and the Government Secondary School.

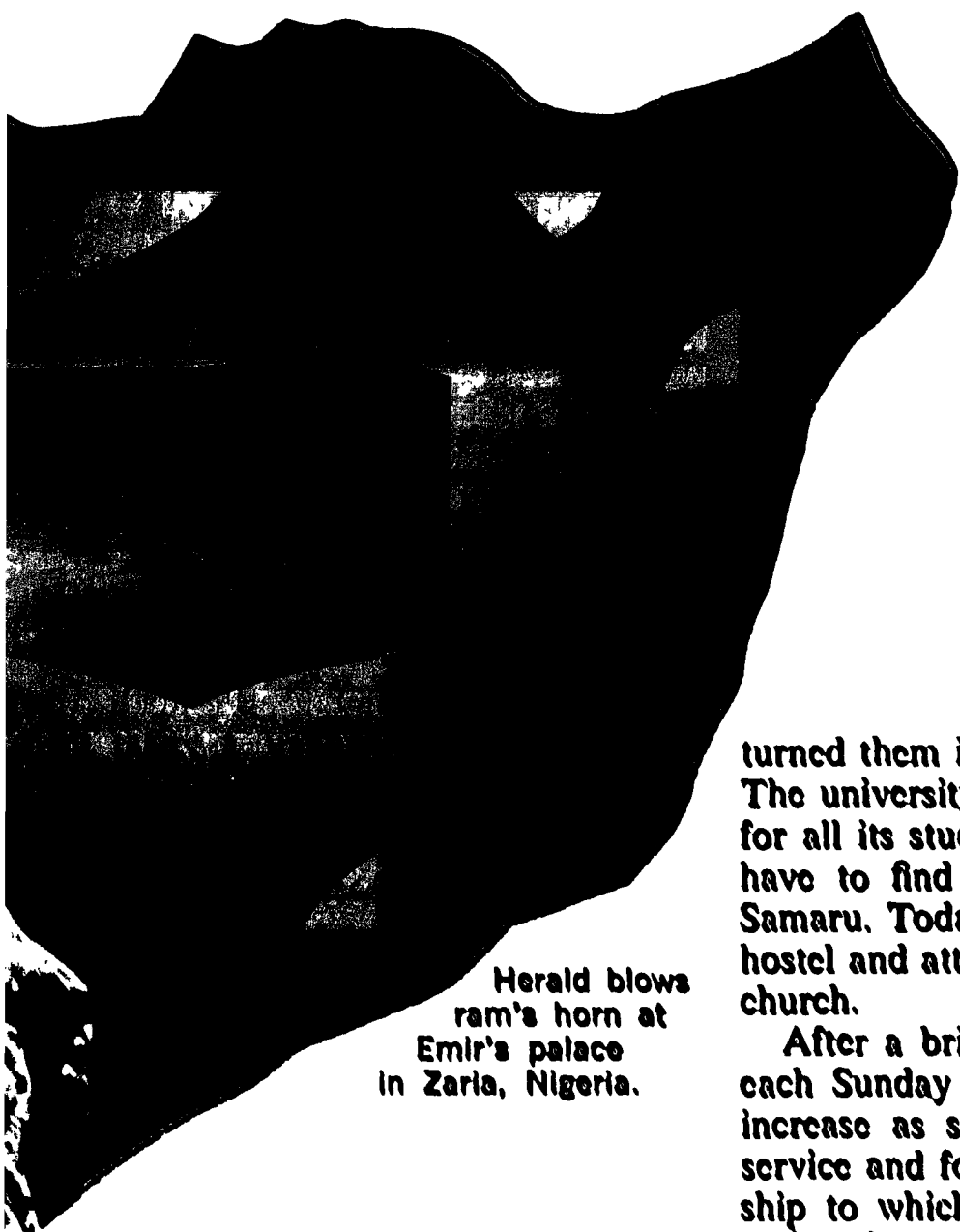
For good measure there is the Nigerian Civil Aviation Training Center, which enrolls students from other African countries as well as Nigeria. Also there are other more specialized, if not so advanced, schools, such as a Leather Institute and the "Go Ahead and Learn Commercial School."

All the schools, from the most advanced to the most elementary, have joined in the battle of building Nigeria in the minds of the next generation.

Baptists must not, cannot, ignore this battle. Indeed, they have not. The battle is not for the mind alone, but for the soul. A nation built on intellect



The author has been a missionary to Nigeria since his appointment in 1939.



Herald blows
ram's horn at
Emir's palace
in Zaria, Nigeria.

alone has a foundation laid on sand. When the spiritual needs of a nation are met, the foundation is as rock.

In this task total victory can never be realized. Continued encounter is necessary. The effort requires patience, time, prayer, personnel, and strategy.

The ten Baptist churches and chapels of Zaria are engaged in the struggle. Several are located near the campuses and actively seek to provide a spiritual atmosphere like that of the home churches from which students have come. Many students have joined these churches and take active roles in the church programs.

Baptists are following several other avenues to meet the spiritual challenge.

Keonly sensing the need for an evangelistic, church-centered program to reach out to the students, Missionary Thomas J. Kennedy sought a place to begin such a service. He secured and renovated a house across the street from Ahmadu Bello University. On October 15, 1967, Homer Brown, then northern secretary of the Nigerian Baptist Convention, preached the first sermon in the chapel.

Behind the renovated house, formerly a baker's home, were a number of rooms used by the baker in his trade. Kennedy repaired the rooms and

turned them into a hostel for students. The university cannot provide housing for all its students, and many of them have to find lodging in the town of Samaru. Today 20 students live in the hostel and attend and are active in the church.

After a brief decline in attendance, each Sunday began to show a steady increase as students heard about the service and found in it a form of worship to which they were accustomed. University students living in the hostel formed and conducted a choir. A Bible class and two prayer meeting periods were begun. The students themselves lead the prayer meetings; an American teaching at the university conducts the Bible class.

In June 1969, the chapel became Cavalry Baptist Church. Missionary David L. Jester was elected chairman of a committee to oversee the opera-

tion. Today an average of about 150 attend services each Sunday morning. Jester and the committee are seeking a plot of land for another building. It is hoped that a missionary associate may come as pastor.

The Baptist Student Center in Zaria is an infant, but precocious. Born on October 11, 1969, it is already thrilling its guardians by its outreach. It is located in the Baptist Social and Welfare Center, another large structure in the central area of Zaria secured and renovated by Kennedy. Students fill the center daily.

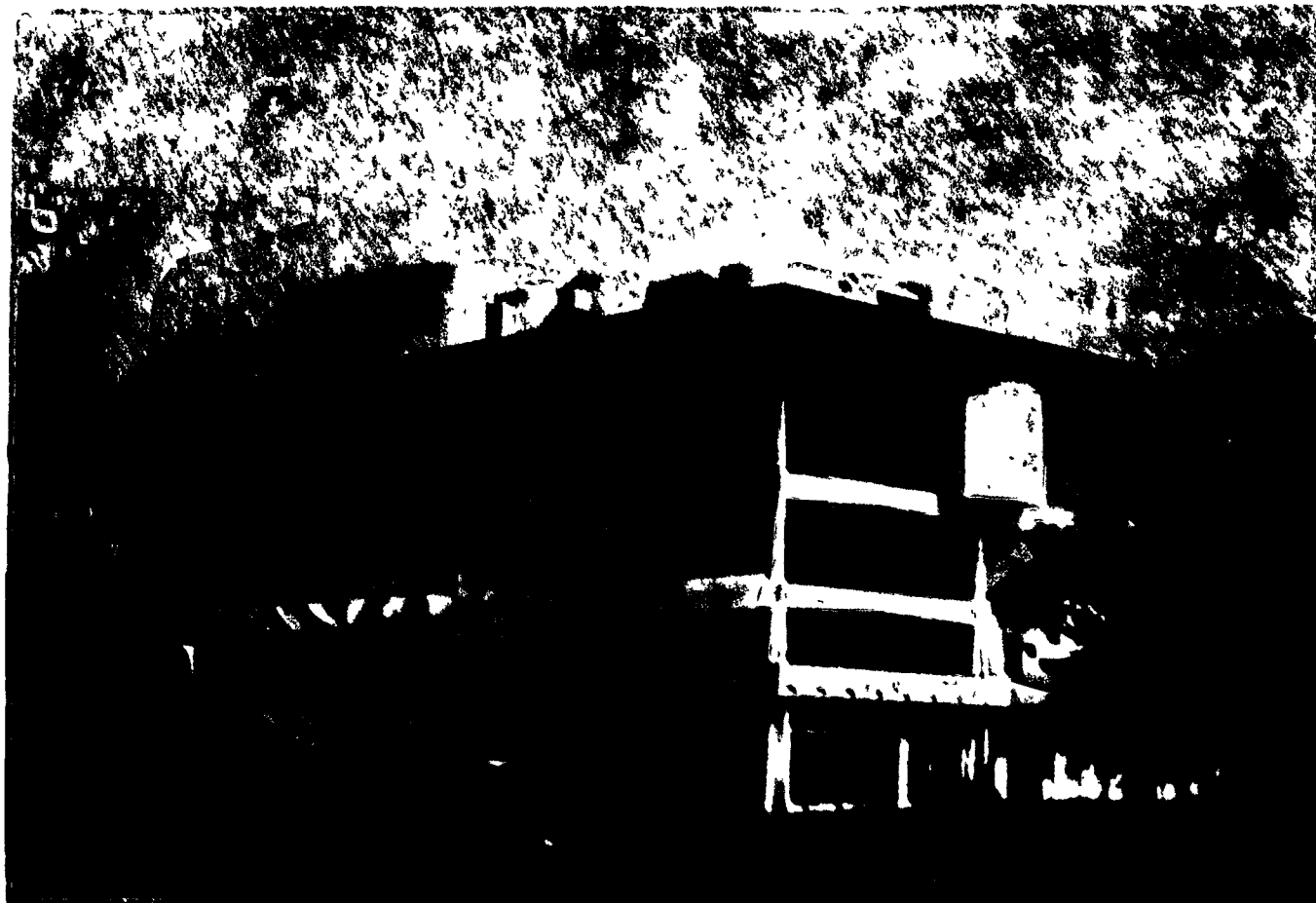
The center exists to help meet the spiritual needs of students. This was made plain in the beginning by Tunji, the young man who assists Missionary Bettye Ann McQueen, the student worker in Zaria and director of the student center. Shortly after the center was opened, Tunji came to ask Miss McQueen if she had a gospel tract in Yoruba. He had just told a student that he could not participate in any of the games until after he read a tract.

Tunji's means might have been inappropriate, but the end he sought was proper. In the days to follow he found many opportunities to witness.

Christian witnessing is the center's purpose. A large game room, where students can play table tennis, checkers, chess, and a variety of other games, is so popular that, for many of the games, those wanting to play must take a number and participate only when their turn comes. The fellowship of the game room is but one way of witnessing.

Nearby is a reading room where a

Fine arts building at Ahmadu Bello University, Zaria.





In the reading laboratory at Ahmadu Bello University. These students attend Calvary Baptist Church.



Baptist student in fine arts at Ahmadu Bello works on leprosy poster.

student may choose from a variety of books and magazines, or where he may study.

Each period the center is open includes a devotional time. Games stop; books are closed; attention is turned to God. A Bible passage is read, and brief comments are made, followed by prayer. During these periods many have found new meaning for their Christian faith, and a number have come to accept Christ as Saviour.

"On Saturday morning of the first week the center was opened, the most attentive listener among the 15 or so young people during the 15-minute devotional period was one who had not been to the center before," recalled Miss McQueen.

"During the devotional I explained as clearly as I could what it means to be a Christian. When the service was over no one lingered for questions. But when the center reopened at two o'clock, the attentive listener came in and stood absent-mindedly watching

two table tennis players." Then he asked to speak privately with Miss McQueen.

"I am a Muslim," were his first words once inside the office. "I heard what you said this morning about being a Christian, and I want to be one. What must I do?"

After Miss McQueen explained, the young man said, "I want forgiveness and this salvation."

Following prayer, he was given a New Testament and some other Christian literature.

But the youth felt something else was needed.

"My name is a Muslim name," he pointed out. "Don't you think I should change it so people will know I am now a Christian?"

Students with problems—spiritual or otherwise—often come to Miss McQueen for help. Her special ability and love of working with students, plus her magnetic personality, make it easy for the students to confide in her and listen

to her advice. Her deep personal faith in Jesus Christ is quickly realized by those who come, and she always finds a way to share this faith.

Miss McQueen also teaches Religious Knowledge (Bible) in Government Secondary School. Through her teaching and contacts at the school she has yet another opportunity to help these young men mature in their Christian faith.

On Sunday mornings the game room becomes Grace Baptist Chapel when the Ping-Pong table and other game tables are moved, and benches are brought in. Only a small number have been coming, but a pastor has been called to devote full time to the chapel.

There is a challenge in Zaria today—the challenge of youth, of students, of future leaders. Efforts are being made by Baptists to meet this challenge. Results are being realized, but there is still so much more to be done.

The challenge of tomorrow is present today in the youth of Zaria.



MORE THAN MONEY

BY BAKER J. CAUTHEN

RECENT CRISES in the Middle East have pointed out afresh the dedication and full commitment of missionaries.

With the country deeply troubled by civil war, missionaries in Jordan took emergency steps to meet the situation. Those in Amman withdrew to Beirut, Lebanon, and families in Ajloun did likewise. One doctor and two women missionaries remained at Ajloun, and the hospital was kept open. Other men left their families in Beirut, and returned to Amman and Ajloun as early as possible, while the crisis was still in its final stages.

This is not a new experience in missionary service. It is, in fact, the way missionaries meet such situations all over the world. They regard their presence on their fields of labor as response to the leadership of a loving Saviour, who not only leads his servants there but directs them in the course of their service. They are not left alone in facing emergencies.

Never is the Lord's presence more keenly felt than when dangers are about and wisdom beyond one's own must be available in order that right decisions can be made. The Lord keeps his promise to guide by his Holy Spirit.

What these missionaries do is more than money could buy. There can be no monetary value placed upon such outstanding service.

Their dedication is a fresh summons to all of us to pray. The Week of Prayer for Foreign Missions, followed by the Little Moon Christmas Offering, lies just ahead. It is a time that will bind our hearts in intercession for the cause of our Master.

Let us keep high in our prayers the missionaries in the Middle East and the entire Middle East problem.

We must also remember the missionaries in Vietnam and pray for those who are endeavoring to bring peace in that land.

Let us remember particularly the missionaries in Nigeria, where problems growing out of a bitter civil war are yet being confronted. Let us pray that visas may be more readily obtainable and that necessary personnel may be sent there. Let us pray especially for additional medical personnel. Only the lack of missionary doctors and nurses keeps us from reopening the hospitals at Kontagora and Jolinkrama.

We need also to undergird the missionaries in Chile in prayer. Political developments in that country have left clouds of uncertainty upon the horizon, and people are trying to ascertain the course of wisdom for the best service that lies ahead. They need much guidance from our Lord.

Doors for evangelism continue to be wide open. Remarkable efforts have been made in 1970 throughout the Orient and also in Africa. Thousands of people have made professions of faith in Christ. We need to pray for the follow-up ministries, both in those lands and also throughout Latin America, where the results of the Crusade of the Americans have been very significant and need to be conserved.

Let us pray for more volunteers for the mission fields. An excellent year of appointments has been experienced in 1970, but it falls short of the high figure reached in 1969. We must remember the Lord's instructions that

we are to pray to the Lord of the harvest that he would thrust out laborers into his harvest.

We must also pray for the Lord's strengthening of his servants on the mission fields. Many things cause anxiety in these days. Missionary parents must be separated from children who are coming to college in the States. The problems that confront young people in our day are difficult enough when parents are near at hand, but they become even more serious when thousands of miles separate children from parents.

The Week of Prayer is of vital significance. It enables us to look to God for fresh anointing of power by his Holy Spirit in order that we may be able to serve effectively and to share his Word through loving deed and testimony so that people may know of his grace.

Throughout the year our gifts through the Cooperative Program continue to express concern for all the labor to which we are addressing ourselves in the name of our Lord, both at home and throughout the world. The Little Moon Christmas Offering gives opportunity for bringing a love gift to the Lord at Christmas. This love gift is so significant that it enables us to go twice as far and to do twice as much in the cause of foreign missions than would be possible if it did not exist.

Those who pray and those who give will find that their efforts will bless the world far more than they can know. Only eternity can reveal the full blessings that grow out of the Week of Prayer and the Little Moon Christmas Offering.



They Go Together

By W. O. Vaught

FOR DECADES Southern Baptists stumbled through the darkness of financial uncertainty until they developed the program of giving known as the Cooperative Program. It was a day of great historical significance and financial stability for Southern Baptists in 1925 when the Future Program Commission recommended to the con-

The author has been pastor of Immanuel Baptist Church, Little Rock, Arkansas, since April 1946.

vention that "from the adoption of this report by the convention our cooperative work be known as the Cooperative Program of Southern Baptists."

In the ensuing 45 years this program of cooperative giving has made it possible for the smallest church and the poorest member to have a part in every worthwhile work in all the earth.

Walking beside the Cooperative Pro-

gram and augmenting the great work this program seeks to do is the close ally known as the special mission offerings. These love offerings, given over and above the Cooperative Program budget, have opened a door of opportunity to Southern Baptists unknown before in any other way.

In the realm of world missions the Lottie Moon Christmas Offering has strengthened all mission giving and the

Cooperative Program giving as well. It might appear, at first consideration, that special mission gifts curtail and hinder Cooperative Program giving. If one were to reduce the matter to cold figures, he might conclude as much.

However, in a study of this matter in Immanuel Baptist Church in Little Rock, we have found that these two offerings have grown together. This twin emphasis has lifted the giving vision of our people and has helped them to be aware of every facet of mission giving at home and abroad.

The accompanying graph shows Cooperative Program giving and Lottie Moon Offering giving for a 25-year period. When some suggested that mission giving might be curtailed during a time of heavy expenditure for local building facilities, they were reminded that God's blessing would be upon the church where the Cooperative Program and the Lottie Moon Offering were given major emphasis. During this 25 years a study of the graph does not reveal that local building projects interfered with the Cooperative Program and other special mission offerings.

What factors govern mission giving in a New Testament Church? What are the guiding principles that can undergird increased giving for the Cooperative Program and all other mission causes?

First, and I believe of greatest importance, is an emphasis on doctrinal preaching. The very nature of the doc-

trine of the grace of God leads in this direction.

Proper understanding of the grace of God leads one to realize that it is not who and what we are that counts, but rather who and what God is. It is not what we do for God that is important, but rather what God has done for us. Once this thought fills the mind, tithing and the giving of love gifts will result.

Possibly the major tragedy of the twentieth century in American churches is a decline of doctrinal preaching. Great doctrinal preaching always develops substantial giving for world missions.

Another factor of major importance in growing mission-minded church members is information. Tell the people the facts; let them see how increased giving to the Cooperative Program and increased giving to world missions offerings are "Siamese twins" in Baptists' great outreach program. It never ceases to be a thrilling inspiration to me to see how people will respond to worthy giving for missions if they are given all the facts.

I believe increased giving to the Cooperative Program will march hand in hand with increased giving to the Lottie Moon Offering. Twenty-five years of evidence in this church substantiates this conclusion.

Perhaps we underestimate the ability and the willingness of church members to give to world missions. Goals, exciting programs telling of mission accomplishments, and graphic

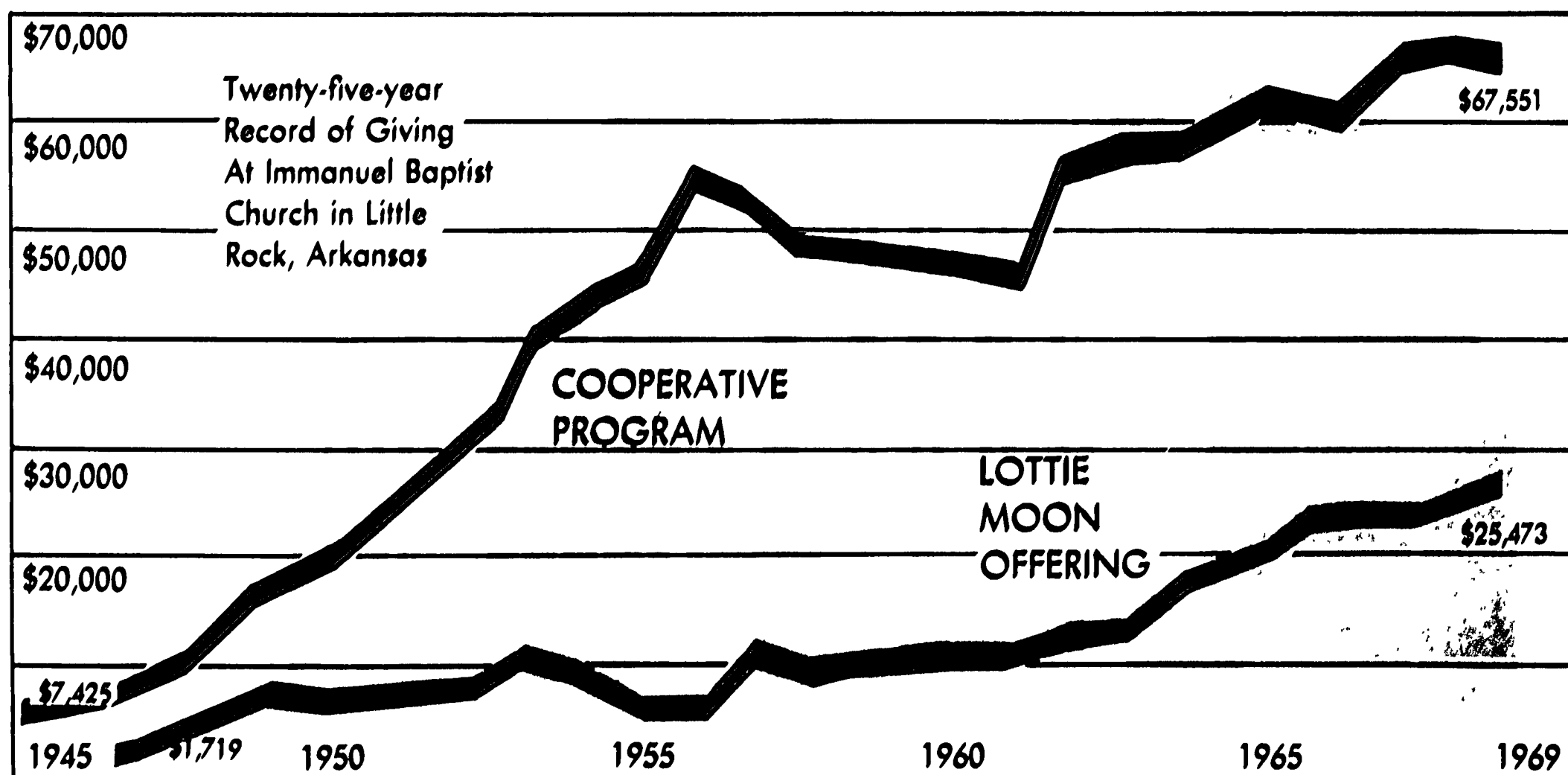
visual presentations from the mission fields have long made the month of December a thrilling time in Immanuel Church. Over a ten-year period I have checked December contributions and have found that giving to the Lottie Moon Offering also stimulates all other giving, including the Cooperative Program.

The appearance of missionaries and dramatic mission presentations in the sanctuary before the entire church congregation have been an emphasis on the first Sunday morning in December for more than 20 years. These programs have grown into the minds and hearts of the people to the extent that hundreds include mission giving in their family budget planning.

For more than 20 years we have displayed a small Christmas tree in the sanctuary; each light on the tree represents \$1,000 given for the Lottie Moon Offering. As these lights go on throughout the month of December excitement spreads throughout the church. On that final service of the year, when the final light is turned on, quite often emotion bursts forth as the congregation stands and sings "The Doxology."

Each time I witness this delightful experience at the year's close I am convinced that mission giving can be a thrilling spiritual experience.

Truly the Cooperative Program and giving to special mission offerings are true allies, spiritual Siamese twins, parallel tracks that carry the train of mission support.



CAMERAMA

Hong Kong newsstand



LETTERS

The article in the September issue by Virginia Cobb, "An Approach to Witness," without a doubt the most insightful, truly Christian, and revolutionary thing on evangelism that I have yet read, outside of the New Testament.

This article needs a wider distribution than what it may get in THE COMMISSION. I would suggest that it might be worth the time and money to put it in tract form and then promote it as the hopefully new image of Southern Baptist evangelism.

This article will answer critics of the church as a self-seeking institution and also stimulate young radicals' thinking as to the true message of Christ and the mission of the Christian.

David E. Gregg
Norton, Virginia

I thought the article by Virginia Cobb one of the best I have ever read, and I want to share it with my students.

David L. Hicks
University, Mississippi

I wish our church and others would put THE COMMISSION for all members in the yearly budget. Then more Christians could learn about missions.

In 1947, when Edna Frances [Dawkins, who is an associate secretary for missionary personnel] began working there and sent me THE COMMISSION, I was surprised that I had not known of it before. I had been in VMU and other work in church many years prior to seeing a copy of it.

Thank you and your staff for this help.
Mrs. J. E. Dawkins
Mt. Gilead, North Carolina

The July issue was an exceptionally good one. More color covers that tell a story like that one will probably sell more copies.

Zeb V. Moss
Lusaka, Zambia

I felt compelled to write you telling how much I enjoyed the July issue. I usually read most everything in each issue, but this one was especially interesting.

Dr. Greenway's conclusions about health—"prevention" and "patience." I surely believe in this. Most of the disease here in Nigeria could be prevented with proper food, not expensive protein, but cheap bean protein.

We, too, raise rabbits for cheap protein food and try to get the pastors to do the same. The real problem is the initial investment in the wire for the cages—poverty begetting poverty—but some are responding and being blessed.

Bush clinics here in Nigeria; I have done this, especially when I worked out of our hospital at Kontagora and in the Zaria area.

But the big item was the "Georgia Plowman." When I saw the mules, I said, "Thank the Lord! We finally got some mules in Africa." But I read on and found they are in Georgia still.

Our work in Nigeria in the bush churches would be far better off if one of the 140-horsepower motor cars would have been left in the U.S. and 70 teams (140

mulepower) would have been brought here.

For example, I have helped one Baptist farmer get a team of oxen—the only one in a radius of 50 miles; he gave four times as much to his church this year as last. This church is now self-supporting (the second of 70).

I brought out the harness, plows, trailer, and other things for mule farming. I have one mare and a filly colt now and, the good Lord willing, next time I'll have mules in Africa!

H. Jerold Palmer, Jr.
Kafanchan, Nigeria

Each issue of THE COMMISSION is read with great interest, thus enabling us to keep up with worldwide mission work and our wonderful missionaries. Through its pages we have come to know many missionaries by name and later to meet them personally, as this year in youth camps—the McTyres of Chile and the Congdons of Nigeria.

F. F. Everett
La Veta, Colorado

Just finished looking over the August issue, and I couldn't resist jotting down a few comments.

It was just fascinating, and, of course, the photographs were excellent as always. Your cover photo certainly did just what you wanted it to do.

I always read the magazine with much interest and afterwards enjoy the feeling of knowing that there are still so many people in the world that are interested in the plight of others.

Carol Clancy
Washington, D.C.

It is easy to take for granted the work which another does so well. Therefore, I would like to take this opportunity to thank you and your associates for the continued high quality of reporting of the world scene and need which is done through THE COMMISSION.

It is the kind of periodical that, when I get it, I try to put other things aside until I have finished it—looking through it at least. Later on I will come back and read most of it.

Glynn T. Hill
Nashville, Tennessee

I have really enjoyed THE COMMISSION while in college and especially this summer as I have been a youth director. My roommate at Mississippi College is an MK from

the Philippines, Sandi Foster, and even though we've been apart this summer, by reading the News in THE COMMISSION about the work in the Philippines, I've still felt like I was up on all the activities we'd discuss at college.

Surely your editors and staff must work long and hard on the many articles. I am impressed with the Epistles section. The special picture of the journeyman with Stan Nelson in September issue was great.

Keep up the good work. You've got one loyal reader for every printing.

Sally Murphey
Newnan, Georgia

In Dr. Franklin Fowler's article "Missionary Personnel Trends" (June) much attention was given to the loss of missionary personnel. Yet the largest portion of losses had no explanation and was listed as "other causes" in both charts. In 1940-63 "other causes" claimed 36.6 percent of losses and from 1964-69 claimed 30.2 percent of the total loss of missionary personnel.

I suppose facts on "other causes" are being held for a special feature in a future issue.

Britt E. Towery, Jr.
Kowloon, Hong Kong

"These charts," explains Dr. Fowler, "attempted to illustrate the major causes of loss, which, as given, were: physical health, mental health, change of call, adjustments, and death."

"There were quite a few other causes, but they were few in each situation. They included personality problems, failure of work to develop, marriage of single missionaries, further education of missionary, education of children, to assume position with the Foreign Mission Board, frustration in work, care of elderly parents, etc. None of these separately had a significant percentage and thus were not listed separately."

Something has happened to me or to THE COMMISSION! Maybe both, but these past months THE COMMISSION has been most interesting, attractive, and informative through the format of pictures, articles, and editorials. Once I open the magazine I can't put it aside before reading it to the finish. Baptists of our SBC churches who do not read it are missing more than they know.

Mrs. Edwin B. Dozier
Fukuoka, Japan

NEW ADDRESS?

Moving to a new address? Let The Commission know so we can keep your magazine coming to you every month.

Paste the address label from the back cover of The Commission in the space provided. Fill in your new address and mail to:

Editor
The Commission
Box 6597
Richmond, Va. 23230

Please allow six weeks for change of address. (If label is not available, be sure to send your old address, including zip code.)

Attach Label Here

(Please print)

Name _____

NEW Address _____

City _____

State _____

Zip _____

Bahama Summer

To DESCRIBE my summer experiences in one phrase, I would say, "Thank you, Jesus!" (This phrase is frequently uttered during Bahamian church services.)

From September 1969 until June of this year Sue Shamburger—my roommate, who is also a journeyman—and I taught at Bahamas Baptist College in Nassau. Most things here are not very different from the States. Driving on the left side of the road and hearing the quick clip of the Bahamian dialect provide refreshing and contrasting differences. But the language, clothes, stores, and foods are similar.

This past summer we did an about-face. We left affluent, sophisticated, busy Nassau to venture into a peaceful, quiet, remote, undeveloped territory—the Out Islands, those islands besides New Providence, where Nassau is located (there are more than 700 islands in the Bahamas).

Sue and I, along with students from Southwestern Baptist Theological Seminary, Ft. Worth, Texas, Baptist Student Union summer workers, missionaries, and Bahamians, conducted Vacation Bible Schools on some of the islands. My roommate and I worked in schools on the islands of Eleuthera, Exuma, Long Island, and Acklins.

The Bahamians are friendly and receptive—easy to love. At Stuart Manor on Exuma, the "Reverend" (pastors are called reverend) is a little, old, white-haired, stooped gentleman who is nearly blind. Everyday, leaning on his cane, he walks three uphill miles to visit his church and his people.

Whenever we asked how he was, his reply was the same:

"I'm not feeling so well, but the Lord is helping me to make it."

These humble people thank Jesus for what little they have. He is real to them in their daily lives. One can tell that Jesus is right in the fields with them.

I came away realizing how often I get so busy that God is left out of daily affairs.

Thankful for the revelation, I say, "Thank you, Jesus!"

NANCY GOODYEAR
Missionary Journeyman
Nassau, Bahamas



EPISTLES

On the Rim of China

I stood the other day in Macao and looked into China. Look was not all I could do. I could pray and thank God for the thousands of silent yet victorious Christians in that great land. As I looked and as I prayed I realized once again that God has a plan for mainland China and her 800 million people.



Having spent the last 14 years in Taiwan and Hong Kong, on the edge of China, it encourages me to know that God is moving in China and has its future in his hand.

There are more Christians in China today than when the missionaries were forced out nearly 20 years ago. There are more Christians in China today than when they had open places of worship. The only proof I have of these statements, however, is found in church history. Where God's people have suffered they have grown, both in numbers and in spirit.

Few Christians of today have suffered as those living in China the past 20 years under Communist rule. What these Christians could share with us might bring world revival.

What do we do until we can work again with our Christian brethren inside China?

Preacher-missionaries are needed. The one church and the three growing chapels in Macao could use one. They do not need a missionary to come and tell them anything. They do need a man who will come and live with them, and be willing to learn from them. This kind of missionary is rare and is needed not so much for what he can "teach" or what he can "do" but for what he is willing to learn and share of Christ.

Macao has not had a resident missionary for more than five years.

Looking into China and even praying for China is not enough. There must be men who will plant their lives with these people on the rim that one day God may permit a more open witness for those within.



BRITT E. TOWERY, JR., Kowloon, Hong Kong

Ignoring a Second Chance

WITH TEARS running down his cheeks, the man admitted that he ought to respond to God's call for salvation, but said he would like to think about it. The man, about 60, was a North American and a heart patient at Baptist Hospital in Guadalajara, where I am chaplain.



Upon returning the following day, I found that his interest had cooled. He was soon released from the hospital, but was back in about a week due to another attack. In the meantime, he had been greatly impressed by events.

Upon leaving the hospital he had flown to Puerto Vallarta, but the plane's landing gear could not be lowered. The plane returned to Guadalajara, but landing was not allowed because protective foam could not be put on the runway. The only alternative was to go to Mexico City, where the plane screeched to a halt on foam-covered runway. No one was injured.

"You see, our God is the God of a second chance," I said when he had finished his story. "He gives us many opportunities to come to him."

"I certainly have been thinking about it," he said. "I should—but not now."

Not long ago he returned to the hospital for his final visit. As far as I know he died without knowing Christ as his Saviour.

MICHAEL J. LEDBETTER, Guadalajara, Mexico

Dona Julieta

DONA JULIETA, a middle-aged widow with a ten-year-old daughter, always found some excuse for not coming to church, although women from church had visited her often.

Then she became ill with a troubling cough. She began to lose strength, but the usual remedies and visits to doctors brought no relief. Eventually she had to spend most of the day in bed. She had health insurance and wanted to enter a hospital, but she was not strong enough to stand in the long lines to gain admittance.



Again church women visited her. Their report: "She is doing very bad."

Revival meeting was under way, with Missionary A. Kent Farris as preacher. But having developed a sensitivity for those words, "is doing very bad" (here it often means "just about ready to die"), I suggested to Kent and my wife that we visit Dona Julieta.

At the woman's two-room house we clapped—in Brazil one claps, he does not knock—and were invited inside.

We found Dona Julieta bedfast, yet strong enough to talk freely with us. She told of the months of her worsening condition. A neighbor was to help her enter a hospital soon.

She told how, after her husband died, she and her little girl had prayed for a lot and a one-room house. "God is very good," she said, "for he gave us this two-room house."

Beginning at her concern for an earthly home, I spoke about the eternal home for which all must prepare. She grew still as I talked of spiritual things. When asked if she wanted to accept Christ as Saviour, she responded with enthusiasm, "I really want to!"

After prayer she admitted, "For sometime I have known that the Lord wanted me, but I kept avoiding him. Now I trust my life and my soul and my sickness to him. What a pity now when I want to go to God's house, I can't. When I could have gone I didn't want to go."

She smiled and asked, "Now we are brothers and sisters in Christ, aren't we?"

"Yes, we are," we promptly replied.

In a few days she was admitted to the hospital with an advanced case of tuberculosis. Less than a week afterward she died.

W. L. C. (Bill) RICHARDSON
Belo Horizonte, Minas Gerais, Brazil



An MK closes in on ducks at missionary orientation site in Georgia.

Children Go to Camp

THIS PAST SUMMER the Rome Baptist Church, an English-language congregation, contributed \$500 to the George B. Taylor Children's Home in Rome as a camp fund. In a letter thanking the church, Miss Marylu Moore, missionary who directs the home, wrote a touching description of the camping experiences for the children:

"I just wanted to say thank you for the money you sent us which made it possible for every child who had to stay here during the summer to have a minimum of three weeks of camp, either in the hills at Rocca di Papa (the GA-RA camp), at a camp in the Abruzzi Mountains, or at Santa Severa by the sea. (Santa Severa is the Baptist youth camp for Italy.)

"Last night I went to Rocca di Papa to deposit thirteen 8-to-10-year-olds and bring back eight 11-to-13-year-olds. I wished you could have seen the excitement of the children as they sang songs they had learned and showed the handicrafts they had done and the prizes won for Bible quizes, and then—in many ways even more important for these children—the tears as they parted from new friends who would be leaving shortly for various parts of Italy.

"One 11-year-old, who really has no one except us, found a friend of his own age who lives on the other side of Rome. His friend's mother has already called to ask if Gianni could visit in their home for a week, and if we minded if her son came over here now and then for a day. Gianni talks constantly about "mio amico Pietro" (my friend Peter). He has someone of his own.

"Our little ones came back from Santa Severa all suntanned and healthy, and now the teen-agers are there for a camp program geared to their age group with young people from all over Italy. It is a marvelous experience for them."



HELEN (MRS. W. C., JR.) RUCHTI, Rome, Italy

Doing More with Less

THE ANNUAL meeting of the Equatorial Brazil Baptist Mission was held in Fortaleza June 26-July 3. Our suspicion that our missionaries would have more work to do and less money to do it with became a vivid reality. Most of us learned years ago that the man was right who said that the work of the kingdom requires "God, grit, and greenbacks."



The group seemed to decide immediately that the whole body must find new ways to work with less money, and to get the maximum use possible out of each cent. Both of these things will help.

Of course, there are some things you cannot do without money. My work in the interior will have to be cut about a third. Travel is expensive. I will simply schedule more lay institutes and revivals in the capital area even though the interior suffers most from lack of personnel.

RICHARD B. DOUGLASS, Belém, Pará, Brazil

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 6922, Richmond, Va. 23239.

Arrivals from the Field

ARRIVAL, Rev. & Mrs. George E. (Indonesia), Box 24, Southern Baptist Seminary, 2525 Lexington Rd., Louisville, Ky. 40204.
FARRAR, Rev. & Mrs. Billy R. (S. Brazil), 300 E. Mulberry Ave., Austin, Tex. 78721.
GILES, Alma (Japan), Frankfort, La. 70542.
HARRIS, Rev. & Mrs. Robert L. (S. Brazil), 1042 N. 5th St., Houston, Tex. 77002.
HARRIS, Sandra E. (Japan), 1111 North Houston, Tex. 77002.
KIRBY, Mr. & Mrs. Richard H. (Assoc., Switzerland), Brentlake Baptist Church, 1715 LaVista Rd., Denver, Colo. 80202.
MORAN, Rev. & Mrs. Wendell C. (Guatemala), Box 104, Cuchumatán, Gu. 22704.
SIMPSON, Mrs. David L. (Kenya), 9 Stark Ln., Danvers, Tex. 75119.
SMITH, Rev. & Mrs. R. Stephen (Japan, Ecuador), 300 Spruce Ave., Alaska, Fairbanks, Alaska 99701.
TAYLOR, Mrs. Frances (Argentina), 2427 Sumner St., Columbus, Ga. 31906.
WILSON, Sarah (Argentina), 1202 N. Main St., Mt. Airy, N.C. 28550.

Departures to the Field

ALLEN, Mr. & Mrs. Eddie (Japan), Australia.
BARNES, Carl (Japan), Rhodesia.
BARNES, Mr. & Mrs. J. Albert (Assoc.), Israel.
BARNES, Miss Kay, Bahamas.
BARNES, Miss (Japan), Philippines.
CARTER, Linda (Japan), Philippines.
CARTER, Rebecca (Japan), Tanzania.
CHAMBERLAIN, Mrs. (Japan), Taiwan.
DAVENPORT, Sharon (Japan), Argentina.
DAVIS, Lucille (Japan), Taiwan.
DAVIS, Betty (Japan), Kenya.
DAVIS, Sharon (Japan), India.
DAVIS, Mr. & Mrs. Jim C., Kenya.
DAVIS, Rev. & Mrs. J. B. (assigned to Upper Volta), France.
FLEMING, Vivian (Japan), Honduras.
GANNON, David L. (Japan), Hong Kong.
GANNON, Jerry D. (Japan), Hong Kong.
GANNON, Mary (Japan), Thailand.
GANNON, David (Japan), Vietnam.
GANNON, Ronald P. (Japan), Kenya.
HARRIS, Robert E., N. Brazil.
HARRIS, Mr. & Mrs. Ellis B., Nigeria.
HARRIS, Josephine, Hawaii.
HARRIS, Martha (Japan), India.
HARRIS, Sandra (Japan), Columbia.
HARRIS, Katherine (Japan), Japan.
HARRIS, Charles, Taiwan.
HARRIS, Elaine (Japan), Vietnam.

NAME	DATE	LOCATION
ALLEN, Mr. & Mrs. Eddie	1970	Australia
BARNES, Carl	1970	Rhodesia
BARNES, Mr. & Mrs. J. Albert	1970	Israel
BARNES, Miss Kay	1970	Bahamas
BARNES, Miss	1970	Philippines
CARTER, Linda	1970	Philippines
CARTER, Rebecca	1970	Tanzania
CHAMBERLAIN, Mrs.	1970	Taiwan
DAVENPORT, Sharon	1970	Argentina
DAVIS, Lucille	1970	Taiwan
DAVIS, Betty	1970	Kenya
DAVIS, Sharon	1970	India
DAVIS, Mr. & Mrs. Jim C.	1970	Kenya
DAVIS, Rev. & Mrs. J. B.	1970	Upper Volta
FLEMING, Vivian	1970	Honduras
GANNON, David L.	1970	Hong Kong
GANNON, Jerry D.	1970	Hong Kong
GANNON, Mary	1970	Thailand
GANNON, David	1970	Vietnam
GANNON, Ronald P.	1970	Kenya
HARRIS, Robert E.	1970	N. Brazil
HARRIS, Mr. & Mrs. Ellis B.	1970	Nigeria
HARRIS, Josephine	1970	Hawaii
HARRIS, Martha	1970	India
HARRIS, Sandra	1970	Columbia
HARRIS, Katherine	1970	Japan
HARRIS, Charles	1970	Taiwan
HARRIS, Elaine	1970	Vietnam

HOWARD, Rev. & Mrs. Stanley P., Jr., Japan.
JENNINGS, Grace (Japan), Zambia.
JOHNSON, Leon R. (Japan), Tanzania.
JONES, Jerry D. (Japan), Austria.
JONES, Nancy (Japan), Hong Kong.
KEATNEY, Monica (Japan), Ghana.
KURUMADA, Rev. & Mrs. James F., Lebanon.
MCCREARY, Margaret (Japan), Argentina.
MOORE, Mr. & Mrs. Ed., Rhodesia.
NORRIS, Carolyn (Japan), Liberia.
OATMAN, Rev. & Mrs. Edward L., Japan.
PARRISH, Pauline (Japan), Peru.
PATTON, Rev. & Mrs. Glenn, Lebanon.
PERRY, Joyce (Japan), Italy.
POMEROY, William M. (Japan), Israel.
RICHARDS, Mr. & Mrs. Paul A. (Japan), Kenya.
ROBERTS, E. Donald Jr. (Japan), Gaza.
SAGAS, Billie, Liberia.
SAWYER, Timothy J. (Japan), Zambia.
SHEPHERD, Ronald R. (Japan), Zambia.
SMITH, Mr. & Mrs. Douglas G. (Japan), Hong Kong.
STANLEY, Dr. & Mrs. Roy F., Italy.
STENNETT, Rev. & Mrs. William W., Guatemala.
STEWART, Emily (Japan), Kenya.
STOKES, Susan (Japan), Philippines.
STOKES, Joseph (Japan), Taiwan.
SWANSON, Carl (Japan), India.
SWANSON, Mary (Japan), Argentina.
SWANSON, James (Japan), N. Brazil.
SWANSON, John A., Jr. (Japan), Hong Kong.
VANDEVENDER, W. Douglas (Japan), Vietnam.
VARNER, Rev. & Mrs. George K., Taiwan.
WATTS, Mr. & Mrs. James D., Italy.
WELLS, Marion L. (Japan), Vietnam.
WILSON, James H. (Japan), Okinawa.

Transfers

MONTGOMERY, Rev. & Mrs. I. E., Jr., India to E. Africa, Sept. 1.
VIGORIS, Rev. & Mrs. Erling C., E. Brazil to S. Brazil, Dec. 31.
WILKINSON, Dr. & Mrs. John H., Jr., Gaza to India, Aug. 15.

Resignations

DAVIS, Dr. & Mrs. Alfred L., Jr. (Hong Kong), Sept. 10.
FINN, Rev. & Mrs. Earl M. (Nigeria), Aug. 31.
HARRIS, Rev. & Mrs. Frank A. III (Israel), Sept. 30.
KIM, Ruth P. (Nigeria), Aug. 31.
MURPHY, Rev. & Mrs. John W. (Italy), Sept. 30.
PARK, Rev. & Mrs. Harold L. (Japan), Sept. 10.
SINGH, Dr. & Mrs. Hudson L. (Hong Kong), Sept. 30.
SWANSON, Rev. & Mrs. L. M., Jr. (Japan), Aug. 31.
TUCKER, Rev. & Mrs. Billy B. (Philippines), Sept. 15.
TODMAN, Rev. & Mrs. James A. (Taiwan), Sept. 30.

Births and Adoptions

LOUIS, Peter Charles, son of Rev. & Mrs. Francis L. Lewis (Indonesia), Aug. 15.
OATMAN, Richard Makah, son of Rev. & Mrs. Takahiro Oatman (Japan), Aug. 24.
WILLIAMS, Pamela Jane, daughter of Rev. & Mrs. I. Earl Williams (Liberia), Aug. 12.

Deaths

BROWN, Mrs. E. M., mother of Alice (Mrs. Lawrence P.) Hardy (Liberia), July 27.
BROWN, Thayer A., Jr. (Nigeria), Winston-Salem, N.C., Oct. 2.
GRAY, William H., Sr., father of William H. Gray, Jr. (Mexico), Sept. 23, Waco, Tex.
HARRIS, Mrs. W. B., mother of Mary Evelyn (Mrs. John D.) Divers (Argentina), Sept. 23.
HARRIS, Francis Marion, father of Mary (Mrs. Davis L.) Saunders (Kenya), Sept. 4.
PARKER, Mary (Mrs. Robert, Jr.) (Rhodesia), Sept. 24, Winston-Salem, N.C.
STANLEY, H. A., father of Martha (Mrs. W. Wilkin) Danchow (Columbia), Sept. 2, Atlanta, Ga.
WILSON, Randolph W., father of Michael H. Wilkin (Taiwan), Sept. 15.
WILSON, Rev. L. R., father of Karen (Mrs. George F., Jr.) Livingston (Columbia), Aug. 14, Scottsdale, Ariz.

Marriages

DARR, Rita (Taiwan), to Rev. Pratt J. Dean (Japan), Sept. 19, Gadsden, Ala.
FINLEY, Charles C., son of Mr. & Mrs. Robert N. (Assoc., Malaysia), to Pauli DeFreitas, Aug. 15.
GANNON, Connie Lee, daughter of Dr. & Mrs. Jerry B. Gannan (Nigeria), to Roy Alvin Vandiver (former Japan), Aug. 18.
MURPHY, Tony, son of Rev. & Mrs. Joseph W. Murphy, Jr. (Spain), to Marilyn Warren, Sept. 12, Yazoo City, Miss.
SAND, Gloria Jean, daughter of Rev. & Mrs. Maxwell Shedd (Nigeria), to Mark Carpenter, son of Rev. & Mrs. John M. Carpenter (Liberia), Aug. 24.
SMITH, Gordon Paul, son of Rev. & Mrs. Jerry P. Smith (N. Brazil), to Florine Lavell, Sept. 12.

In Memoriam

MARGARET STROH HIPPS

Born Pueblo, Colo., March 16, 1895
Died Minneapolis, Minn., Sept. 3, 1970

Mrs. J. R. Hipps, emeritus missionary to China, died in her sleep in a Minneapolis, Minn., retirement home September 3 at the age of 74.

The former Margaret Stroh, she was a graduate of Lake Forest (Ill.) College (B.A.), Carroll College, Waukesha, Wis. (certificate in music), and Columbia University Teachers College, New York City (M.A.).



She went to China in 1920 and became YWCA student secretary in Nanking. She was appointed by the Foreign Mission Board when she married in 1926.

She taught music, creative writing, and poetry at the Baptist university in Shanghai and headed its music department for several years.

Upon retirement from overseas service in 1951, Mrs. Hipps and her husband lived in Wake Forest, N.C., where he taught at Southeastern Baptist Theological Seminary. He died in 1967.

Mrs. Hipps is survived by two sons, Robert Owen Hipps and Jackson Stroh Hipps, and three grandchildren.

MARY LORENA STROUP PARKER

Born Clover, S.C., Sept. 25, 1932

Died Winston-Salem, N.C.

Sept. 24, 1970

Mrs. Robert R. Parker, Jr., missionary to Rhodesia, died at North Carolina Baptist Hospital, Winston-Salem, September 24, the day before her 38th birthday. Appointed by the Foreign Mission Board in April 1968, the Parkers went to Rhodesia early the next year. They returned last June because of her illness.

Mrs. Parker was a graduate (B.A.) of Erskine College, Due West, S.C., and attended Southern Baptist Theological Seminary, Louisville, Ky. She taught high school for a time. In 1959 she and her husband settled in Rock Hill, S.C., where he was principal of an elementary school.

During their brief stay in Rhodesia, the Parkers were instrumental in helping a number of young Africans find jobs and obtain education.

Besides her husband, Mrs. Parker is survived by their four children, Fran, 12, Bill, 10, Beth, 9, and Ben, 8; a sister, Mrs. Carl E. Mauney, of Clover, S.C.; and a brother, W. O. Stroup, of Fort Mill, S.C.

NEWS

NOVEMBER 1970

FOREIGN MISSION BOARD

880

Top Priority: Field Evangelists

Field evangelists for Korea received top priority for new foreign missionaries in an annual planning session between area administrators and personnel secretaries at the Foreign Mission Board. In Korea, more than 17,000 professions of faith were recorded January-September this year.

The meeting reviewed request lists from missions in 75 countries processed recently. The group faced the task of establishing priorities and job requirements. Louis R. Cobbs, secretary for missionary personnel, said 590 requests for additional missionaries had been received by September 15.

Missions in South America, where rapid church growth has characterized Baptist efforts in many countries, put nearly all their requests for new missionaries in the field evangelist category.

The field evangelist role calls for seminary-trained men with experience in evangelism and church development who will work in inner city, metropolitan, and rural situations.

The administrators gave significant attention to an opportunity to place three field evangelists in Pakistan, where visas have been hard to secure, along with similar personnel to strengthen new work in West Africa.

Winston Crawley, FMB Overseas Division director, gave work in East Asia the top priority for field evangelists.

"Considering the lack of significant expansion in the missionary force in Korea, Japan, and Taiwan during recent years and the strategic importance of these countries, East Asia has to be pushed to the top of a list in which every area includes critical needs," explained Crawley.

"We desperately need dozens of young seminary graduates to man the opportunities," said Baker J. Cauthen, FMB executive secretary.

The meeting also featured a listing of specialists needed in many countries. The list was dominated by requests for young men trained in business, for medical personnel, teachers, and for student workers.

Books Sold for 'Impact'

When Ismael Badilla, a Baptist with books for sale, was invited into a house in COSTA RICA, he approached several people seated in the front room, introduced himself, and told about his books. They bought more than a dozen. The next day Ismael learned he had visited a local cell of the Communist Party.

The incident was just one of the experiences Costa Rican Baptists met during "Operation Baptist Impact through the Printed Word," an intensive sales campaign carried out during August to sell Scriptures and books.

"Fifteen of the 19 churches in the national Baptist convention participated," reported Missionary L. Laverne Gregory. "Ten days after the campaign, with three churches still to report, 259 Bibles, 369 New Testaments, and 2,618 other books had been sold."

The plan, the first such effort by Costa Rican Baptists, was to make new contacts for a month of preaching in September. Prizes for the most sales went to the top church in two categories and to five individuals.

In a suburban area of the city of San José, Pastor Guido Picado of Desamparados Baptist Church visited a Catholic high school near the church to offer books for sale. "The principal stopped all classes, called the students into an assembly, and presented Pastor Guido," related Gregory. "He sold more than 50 books that morning."

Baptismal Service Held in Mediterranean

The baptism of two men and a woman along the shore of the Mediterranean Sea by Baptists in Savona, ITALY, was watched by more than 1,000 persons recently. Emidio Santilli, pastor of the Baptist church in Genoa, preached, and Missionary Robert A. Hollisfield, who serves the Savona congregation, immersed the converts. The service was reported in the local press, accompanied by a photograph.

Briefing for Editors

Careful attention is reflected at a briefing conference attended by the editors and/or the associate editors of 17 state Baptist papers at Foreign Mission Board offices in Richmond, Virginia, September 23-24. Area secretaries and other FMB staff members reported on current situations overseas and answered questions from the editors.

Mission Dissolves

The Arab Baptist Mission, made up of missionaries from GAZA, JORDAN, and LEBANON, voted to dissolve at its annual meeting in Beirut, Lebanon, reported Missionary William T. (Pete) Dunn.

The organization has been meeting for the past 18 years for fellowship, and for planning and managing the operations of the Arab Baptist Theological Seminary, Baptist Publications, and the Baptist Center for Radio and Television.

Now the Baptist mission (organization of missionaries) in each of the three countries will operate autonomously. Each of the three institutions will operate under a board of trustees composed of national Baptists and missionaries.

Ratio Best in Spain

Among Baptists in Europe, SPAIN has the most favorable baptism-to-membership ratio, according to the latest annual statistics available to European Baptist Press Service. The Spanish Baptist Union reported 456 baptisms last year and a total membership in affiliated churches of 5,500. This means a baptism-to-membership ratio of 1 to 12.

The apparent least favorable ratio in Europe is Baptist Union of Sweden, 1 to 104 (249 converts; membership of 26,110 during the statistical year).

Although the figures give an overview for one year, additional data—such as trends and the percentage of churches having no baptisms—would be necessary before a meaningful interpretation could be offered, EBPS pointed out.

NEWS

Slavic Study Begins

Intensive study of the Slavic languages is being undertaken by Mr. and Mrs. John D. Hopper, missionaries assigned to the Baptist Center in Rüschlikon, Switzerland, reported European Baptist Press Service.

Studying in YUGOSLAVIA, they first are to tackle Serbo-Croatian, the principal language of Yugoslavia, and then work on other Slavic languages. Slavic languages are spoken in Yugoslavia, Czechoslovakia, Bulgaria, Poland, and Russia.

During their language study the Hoppers expect to relate to Baptists in Yugoslavia and their work.

Hotel Telecasts Launched

A daily ten-minute broadcast of a religious service over closed-circuit television at the Hotel New Otani in Tokyo, JAPAN, was begun October 1 by five English-language churches, including Tokyo Baptist, according to Religious News Service.

In response to guests' suggestions, the Tokyo Public Relations Council, which operates the station, asked the Tokyo office of the Lutheran World Federation to help produce a Christmas Eve service last year. The Council and the LWF then suggested regular broadcasts by the five Tokyo churches. The churches organized the Association for Christian English Mass Media Ministry.

Relief Vans Go to Romania

In two large vans provided by the Romanian government, 20 tons of clothing and furniture from Duisburg, WEST GERMANY, were transported to ROMANIA for distribution in flood relief. The materials were given in response to an appeal by Johann Macher, a pastor in Duisburg. A native of Hungary, he had visited flood-stricken sections of Hungary and Romania.

After the vans left, Macher flew to Bucharest, capital of Romania. Among those meeting him was the government minister for church affairs. He invited Macher to preach in German-language Baptist congregations in and around Sibiu, almost in the center of Romania.

Betty Jo Corum Dies

Betty Jo Corum, director of editorial services for Woman's Missionary Union, Birmingham, Alabama, died September 15 following a lengthy illness. She joined the WMU staff in 1965, moving from the Baptist Sunday School Board, Nashville, Tennessee.



Orientation Cookout

At least one MK finds his bottle of milk more appetizing than whatever is on the grills at a get-together of some missionary families at missionary orientation near Pine Mountain, Georgia. Thirty couples and four single women are participating in the 14-week orientation conference before leaving for service overseas. The session will end December 11. W. David Lockard is orientation director, and Mr. and Mrs. Hubert L. Hardy, Jr., who serve in Chile, are now the missionaries-in-residence.

Spread of Cholera Noted

Following reports of cholera outbreaks in WEST AFRICA, the Foreign Mission Board dispatched some 50 vials of cholera vaccine to Missionary John E. Mills in Accra, Ghana. The vaccine was to be given as a precautionary measure to missionaries in West Africa, according to Franklin T. Fowler, the FMB's medical consultant.

The Board also urged all furloughing missionaries from the affected areas to be inoculated before returning overseas. Fowler said persons who have not received cholera inoculation might be quarantined for two weeks upon entering some countries. In other instances travelers coming from an infected area with a valid international certificate of vaccination showing only a single dose of cholera vaccine may be quarantined or placed under restrictive surveillance for up to two weeks.

The concern for inoculation followed reports of cholera in parts of the Middle East, Southeast Asia, the USSR, and North and West Africa. According to an article in the *New York Times*, the failure of some countries to report cholera cases has hidden the fact that the disease has spread into Africa through the Middle East.

In the past, said Fowler, many countries have not required cholera inoculation for entry. Now, however, mass inoculations and strict requirements for vaccination certificates at ports of entry and frontier points are customary in much of the world.

Tents Used To Reach Outsiders

Tent evangelism worship services were held nightly by Baptists in WEST GERMANY from mid-May through September in a total of 30 cities.

Three full-time Baptist tent evangelists are employed by the Union of Evangelical-Free Churches, a movement in West Germany that is overwhelmingly Baptist. More than 1,000 persons responded to calls to make some commitment to Christ during tent services in 1969 and at least that many were expected this year, according to Friedrich Eckert, one of the evangelists.

Although 98 percent of the German people consider themselves Christians, only 3 percent regularly attend church, said Eckert.

"Since people don't come to church buildings, we take the church to the people through tents," he explained. "We have found that tents draw more outsiders than public indoor halls. Church buildings attract the fewest outsiders of the three."

The Baptists have six tents, seating from 250 to 750 persons. Of those attending a tent meeting, from 30 to 70 percent are reportedly unchurched.

Missions Update . . .

FIFTEEN NEW MISSIONARIES--SEVEN COUPLES AND ONE SINGLE WOMAN--WERE APPOINTED BY THE FOREIGN MISSION BOARD DURING THE MEETING OF THE FULL BOARD IN OCTOBER. THIS BROUGHT TO 153 THE NUMBER OF OVERSEAS MISSIONARY PERSONNEL ADDED SO FAR DURING 1970.

W. EUGENE GRUBBS, EXECUTIVE SECRETARY OF THE BAPTIST GENERAL CONVENTION OF OREGON-WASHINGTON SINCE DECEMBER 1968, WAS ELECTED CONSULTANT ON LAYMEN OVERSEAS BY THE FOREIGN MISSION BOARD, EFFECTIVE JANUARY 1. MAJOR RESPONSIBILITIES WILL INCLUDE ASSISTING SOUTHERN BAPTISTS WHO TRAVEL OR LIVE ABROAD (PROBABLY AS MANY AS 100,000 A YEAR) TO BECOME INVOLVED IN MISSIONS, COORDINATING PARTICIPATION OF LAYMEN IN SPECIAL PROJECTS OVERSEAS, AND FURNISHING INFORMATION ON OVERSEAS VOCATIONAL OPENINGS (NON-MISSIONARY).

THE FMB APPROVED A \$34,326,909 BUDGET FOR 1971. THIS IS \$1,006,352 MORE THAN THE BUDGET FOR THE CURRENT YEAR.

NAMED BY THE FMB TO THE NEWLY CREATED POSITION OF EMPLOYMENT MANAGER WAS JAMES E. EDWARDS, EFFECTIVE NOVEMBER 15. HE HAS BEEN ASSISTANT PERSONNEL DIRECTOR FOR RICHMOND (VA.) MEMORIAL HOSPITAL. HE IS TO BE RESPONSIBLE FOR "MAINTENANCE OF A COMPETENT AND EFFICIENT WORK FORCE" OF FMB EMPLOYEES IN RICHMOND BELOW THE ELECTED STAFF LEVEL. HE WILL HAVE NO RESPONSIBILITY FOR SELECTION AND APPOINTMENT OF MISSIONARIES.

THE NEW POSITION OF ASSISTANT BUSINESS MANAGER WAS ALSO APPROVED BY THE BOARD, TO BE FILLED LATER. THE POST WILL ALLOW CLOSER SUPERVISION OVER VARIOUS AREAS OF WORK IN THAT DEPARTMENT, INCLUDING PURCHASING FOR OVERSEAS USE.

DONALD R. KAMMERDIENER, MISSIONARY TO COLOMBIA, WAS NAMED BY THE BOARD AS FIELD REPRESENTATIVE FOR THE SOUTHERN PART OF SPANISH-SPEAKING SOUTH AMERICA. HE WILL SERVE AS A PERSONAL LINK BETWEEN THE BOARD AND ITS MORE THAN 180 MISSIONARIES IN CHILE, ARGENTINA, PARAGUAY, AND URUGUAY.

THE BOARD ALSO VOTED TO LAUNCH A PROGRAM TO RECRUIT BAPTIST SEMINARY STUDENTS FOR FOREIGN MISSIONARY SERVICE. THE PLAN WILL BE CALLED "SEMINARIAN CLASS OF '71 PROJECT."

THE FOREIGN MISSION BOARD IN OCTOBER ELECTED NEW OFFICERS: DREW J. GUNNELLS, JR., PASTOR IN MONTGOMERY, ALABAMA, PRESIDENT; JOSEPH B. FLOWERS, PASTOR IN HAMPTON, VIRGINIA, FIRST VICE-PRESIDENT; MRS. CLYDE V. HICKERSON, OF RICHMOND, VIRGINIA, SECOND VICE-PRESIDENT; AND MRS. JOHN I. ALFORD, OF ATLANTA, GEORGIA, RECORDING SECRETARY. MISS ELIZABETH MINSHEW, OF THE FMB STAFF, WAS REELECTED ASSISTANT RECORDING SECRETARY.

MISSIONARIES IN BEIRUT, LEBANON, SPENT \$5,000 FOR FOOD SUPPLIES AND ANOTHER \$2,300 TO TRANSPORT THE SUPPLIES TO AMMAN, JORDAN, THE FIRST WEEK OF OCTOBER FOR RELIEF OF JORDANIAN CIVIL WAR VICTIMS. AMMAN HAD BEEN THE SCENE OF HEAVY FIGHTING BETWEEN PALESTINIAN GUERRILLAS AND JORDANIAN SOLDIERS. MISSIONARY DR. L. AUGUST LOVEGREN, WHO ARRIVED IN BEIRUT FROM JORDAN IN EARLY OCTOBER, REPORTED THERE HAD BEEN SHOOTING NEAR THE BAPTIST HOSPITAL AT AJLOUN, JORDAN, AND TENSION IN THE AREA, BUT THAT BOTH THE COMMANDOS AND THE JORDANIAN SOLDIERS HAD BEEN FRIENDLY TO THOSE AT THE HOSPITAL.

THE FIRST SOUTHERN BAPTIST MISSIONARY COUPLE TO DO EVANGELISTIC WORK IN SARAWAK, A STATE OF MALAYSIA, ARRIVED IN KUCHING, THE CAPITAL, AT MID-YEAR. WEEKDAY BIBLE STUDY IS BEING HELD IN HOMES. POPULATION OF SARAWAK, IN NORTHWEST BORNEO IS 930,000. A SECOND COUPLE MAY BE ASSIGNED THERE WITHIN A YEAR.

AT A SPECIAL CONVENTION THE SPANISH BAPTIST UNION ADOPTED A NEW CONSTITUTION, SAID BY SUPPORTERS TO STRIKE A BALANCE BETWEEN RIGHTS AND RESPONSIBILITIES OF THE 53 AFFILIATED CHURCHES IN SPAIN. ACCEPTANCE WAS REPORTED TO HAVE BEEN AIDED BY ADOPTION OF AN AMENDMENT SOFTENING TERMINOLOGY RELATING TO CHURCHES' RESPONSES TO UNION DECISIONS.



'Baptist House'

Thomas W. Hill, new director of the Baptist Spanish Publishing House, El Paso, Texas, unveils photograph of the outgoing director, Frank W. Patterson, during ceremonies honoring Patterson.

By Johnni Johnson

THE ADVISORY committee of the Baptist Spanish Publishing House opened a two-week meeting at the institution's editorial and production facility in El Paso, Texas, in mid-September.

The 45-member committee represented 13 Spanish-speaking countries in Latin America, Spain, and the publishing house itself.

The advisory committee, meeting for only the second time in the publishing house's 65-year history, is charged with evaluating materials, studying distribution problems, and providing feedback from national Baptist conventions.

The El Paso staff also looks to committee members to interpret their work and to promote the use of Christian literature.

At its 1966 meeting the committee made a hundred recommendations to the various departments of the publishing house. All the suggestions were concerned with materials and assistance needed for Sunday School, Vacation Bible School, Training Union, and music, and for women's work and student work.

Indications were that the 1970 meeting (with 16 members present who took part in the 1966 sessions) would present fewer recommendations. For the '70s it seemed that the priorities would concern the distribution and utilization of materials designed to meet the needs of specific groups in and beyond the churches.

Beginning with a two-day orientation schedule, the committee received an overview of the publication work in El Paso. In turn, division directors, department heads, and other staff members discussed the principles underlying their particular tasks and briefed the committee on current publications.

The editorial division, headed by Missionary W. Judson Blair, presented a multi-faceted report covering 32 periodicals, 840 books, and 700 assorted items

now in print. Clifford J. Smith, production division director, outlined the mechanical processes involved.

Missionaries Matthew A. Sanderford and N. Hoyt Eudaly discussed merchandise accounting and sales. Missionary J. Wilson Ross gave information about the housekeeping activities—grounds and maintenance, graphics, library, finances.

During the two-week session the committee's basic work was done in subcommittees which reported findings and recommendations back to the whole group. After the orientation, the first week was given over to special interest groups and later to subcommittee deliberations.

The special interest groups concerned book stores and deposits (warehouses for materials located in 13 of the 40 countries served by the publishing house), Sunday School, student work, music, Vacation Bible School, Training Union, women's work, books, and general church materials.

Six subcommittees met the latter part of the first week to deal with the broader aspects of literature utilization in evangelism and church development:

(1) The Bible-teaching program of the church. (2) The church training program. (3) Classification by ages for Christian education. (4) The role of *Casa Bautista* in the distribution of Christian literature (outside the United States the publishing house is known by this title, meaning "Baptist House," or, more specifically, *Casa Bautista de Publicaciones*, "Baptist House of Publications"). (5) Local participation in the distribution of Christian literature. (6) Special ministries.

The opening day of the meeting combined several special events at an evening program.

The publishing house's director of 27 years was honored.

A new director was inaugurated.

There was commemoration of the

125th anniversary of the Southern Baptist Convention and its Foreign Mission Board.

Presiding was Missionary J. Wilson Ross, chairman of the Baptist Spanish Publishing House Mission, the organization of the 24 missionaries on the staff. He explained that the publishing house, a work facility, has no auditorium.

"We are meeting in a factory, a working place," he said.

By a temporary rearrangement of printing equipment and paper-loaded racks, staff members had prepared a theater-in-the-round in their 17,000-square-foot production plant. An estimated 500 guests from the El Paso area, including nearby Juarez, Mexico, attended.

Charles W. Bryan, FMB secretary for Middle America and the Caribbean, spoke of the contributions made to evangelical Spanish-language publication work by Dr. and Mrs. Frank W. Patterson, missionaries who joined the *Casa Bautista* staff in 1940. Three years later Patterson was named director, a post he filled for 27 years. Mrs. Patterson served as editor of children's materials.

Last April the FMB named the Pattersons special literature promoters for Latin America. This assignment will take them to Middle America and later to continental South America for an extended period of residence.

Patterson, looking back on publishing house growth, praised his colleagues.

"No one person has brought us to this day," he insisted. "God has used all who have worked together here, and blessed us by the moral and economic support of Southern Baptists through the Foreign Mission Board."

Bryan then installed Missionary Thomas W. Hill as the institution's third director. The Hills have served at the publishing house since 1964 when he was elected book editor. Prior to that the couple served in Costa Rica.

Hijackings, Civil War, and a Ray of Hope

By Roberta Kells Dorr

The author, Mrs. David C. Dorr, is now a missionary to Yemen. Earlier she and her physician husband served in Gaza. When fighting broke out in Jordan in September, she was in Beirut, Lebanon, where she had undergone back surgery.

THE INSISTENT "beep, beep," followed by the light, almost jolly tune, announced the major news broadcast of the BBC beamed at the Middle East.

The announcer began: "A Swissair DC8 and a TWA Boeing 707 stand on the desert airstrip at Gia Khoana, somewhere in northeast Jordan. . . ."

I happened to be in Beirut, recovering from a back operation, when the hijackings took place and the Middle East seemed suddenly to burst into a major crisis. My first concern was for friends in the Jordan Mission.

Paul and Virginia Smith came to console me for my surgery. In turn, I was able to hear about their last, harrowing days in Amman, Jordan, where Paul was in charge of the Baptist book store.

"How did you decide to come out?" I asked.

Paul and Virginia looked at each other. Then they explained that their decision began in June, during an earlier outbreak.

"There was a lot of shooting in our section," she began, "and we spent most of our time in the big hall where there are no windows. Paul looks like an Arab, so he could go out sometimes to get bread.

"The end finally came when we heard of the fate of one of our American friends, who lived a few houses from ours. This family was also trapped in their home while fire bombs, hand grenades, and bullets from snipers exploded all around, hitting their house and coming through the windows.

"In an attempt to save his family, the husband rushed to the door, shouting in good Arabic for permission for the family to leave the house. As he reached the door, a shot rang out. The bullet passed through the closed door and killed him."

"After that," continued Paul, "I sent my wife and children and a few, irre-

placeable belongings to our Arab neighbors until we could safely leave for Beirut."

[The house with the windowless room, was later destroyed. When the Smiths returned to Amman before the September outbreak, they moved into a different house. They left it when they evacuated again in September. The latest report is that military forces occupy the house.]

"The Fullers [Rev. and Mrs. Wayne Fuller, missionaries to Jordan], who were in Amman to set up a school, have probably lost everything they own also," Paul went on. "They have only some camping equipment with them, and they are using this to get by for the time being.

"We have lost almost all our possessions, even most of our clothes, but now we are just grateful we are all here and unharmed."

(Paul will make trips into Jordan when possible to help pastors.)

Later that evening Dr. John A. Roper, Jr., and his wife, Ruth, also a physician, came to see me. I asked about their safety in Ajloun, where the Baptist Hospital is located. Ajloun is a small town near Irbid, which is a commando outpost.

"The work of the hospital goes on as usual," said Roper. "Dr. August Lovegren and Violet Popp have stayed there; she is in charge of the nursing school. Maurine Perryman is trying to keep the girls' school open. Jeanine Grisham, missionary journeyman, and Dr. Dean Fitzgerald, Jr., and his wife and small children have come to Beirut until it seems advisable to return."

(Dr. Roper was able to return to Jordan a few days later, carrying rations and candles in his suitcase.)

As I listened to continuing radio news of fighting, discouragement welled up. So many things are not coming out right in the Middle East.

Is there a ray of hope?

Is there any consolation for the years and lives that have gone into an effort to show the love of Christ in these lands?

Then Missionary Mabel Summers of the Lebanese Baptist Mission telephoned to announce that an old friend

of mine from Gaza wanted to visit. His name was Mohammed, and he had been a worker at the Baptist Hospital in Gaza for years. He had made a quiet, but sincere, profession of faith in Christ in Gaza. I had often wondered what had happened since.

He arrived carrying a bouquet of purple asters.

"Where do you live? How is your family?" I began, wanting to ask many questions at once.

"Most of my family are with the commandos in Jordan, but I am working with a company on the Persian Gulf," he replied. "I earn good money and live in a small room with some friends so I can save money for my family. I have had trouble sending money to my wife and children."

He was silent a moment, then resumed. "Though I am all alone, I still believe in the Lord Jesus, and I pray to him all the time. I felt I needed to go see my family, and I prayed that God would find a way for me. He did. The Red Cross helped me, and I was able to go and see my wife and children in Gaza and leave them some money to live on.

"Mrs. Dorr," he said, "if the Lord Jesus could help me with this hard problem, I know he will help you get well. I was supposed to go to Tripoli today to visit friends. But when I heard you were sick I decided I had better come here.

"I didn't come just to see you again, but I came to pray for you to Jesus, that he will make you well."

Mohammed bowed his head, folded his large work-worn hands, and began to pray in Arabic. He prayed as though this was something he did naturally and regularly. The prayer was long and fervent and for my recovery.

"In Jesus' name, amen," he closed.

After he had left, I did not want to turn on the radio again to hear the news. There would be nothing but heartaches and frustrating discouragement that civil war always brings.

I preferred to ponder the change Jesus Christ can make in any man of any race—the kind of change that will make him say, "I have come to pray for you," instead of what is so often heard, "I come to demand my rights!"

80218 NI 3771AHSN
ON 300 H16 121
JHS WNOJ 1001H0151H
60 9956

THIS CHRISTMAS, GIVE CONCERN.

Of course, you can't really make some-
one care about others in far-away lands.
But you can give the kind of information
that may grow into intelligent concern
about the need of people in other lands
to encounter the gospel.

GIVE ^{THE} Commission

the only publication devoted entirely
to making you aware of Southern Baptist
witness through foreign missions.

One year (12 monthly issues) only \$1.50.
Three years - \$3.50

A gift card will be sent
in your name upon your request.



Please send The Commission to:

NAME (please print)

ADDRESS

CITY STATE ZIP

() 1 year () 3 years

Designate Gift Card from

Please send The Commission to:

NAME (please print)

ADDRESS

CITY STATE ZIP

() 1 year () 3 years

Designate Gift Card from

Please send The Commission to:

NAME (please print)

ADDRESS

CITY STATE ZIP

() 1 year () 3 years

Designate Gift Card from

YOUR NAME

ADDRESS

CITY STATE ZIP

Send check or money order with your gift order to:
Editor, The Commission, Box 6597, Richmond, Va. 23230

ATO