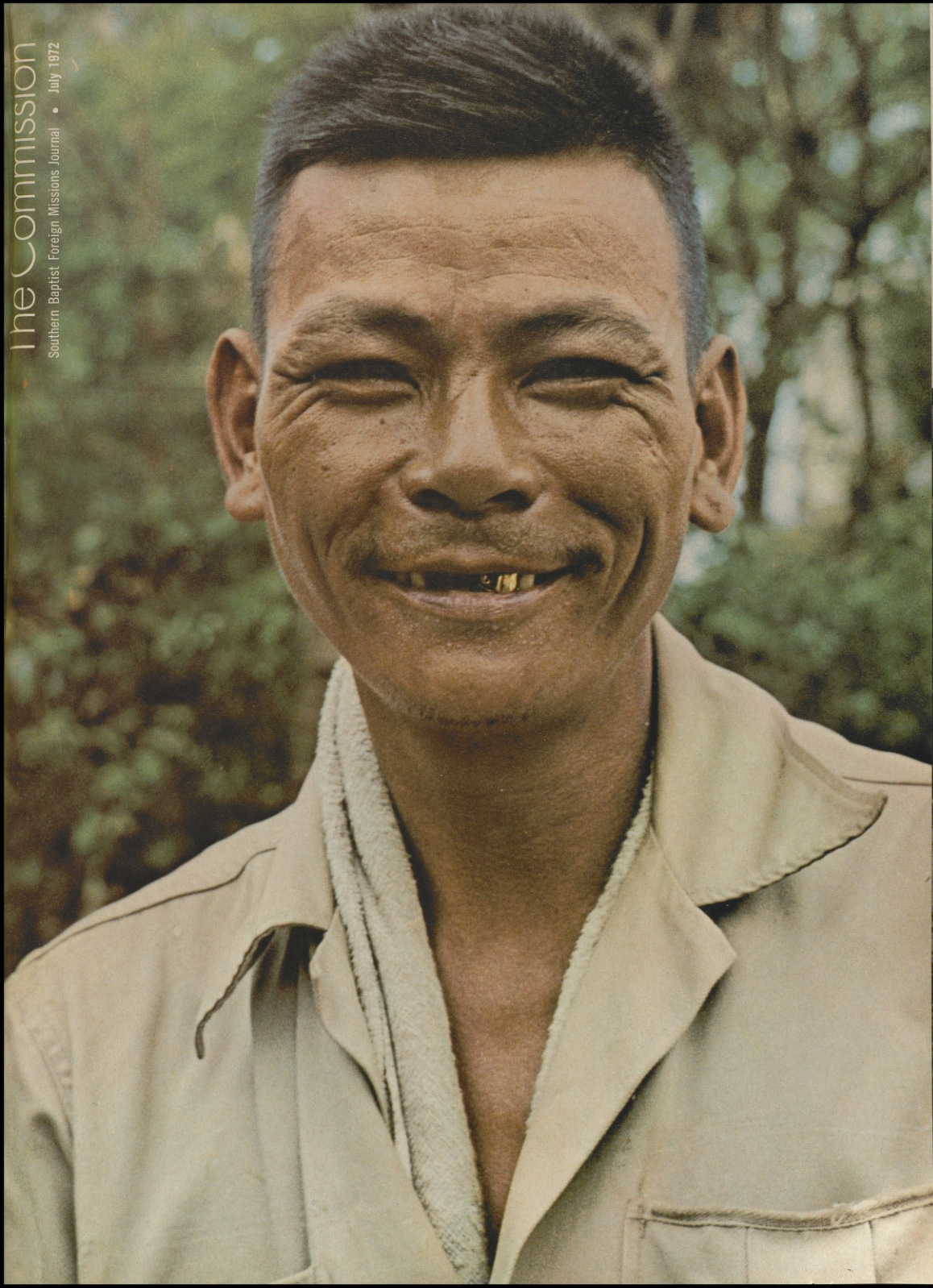




OUTREACH

This issue's emphasis on Baptist mission work in South Vietnam has been scheduled for several months. Articles on various aspects of ministry in that besieged land have come from a number of missionaries.

But the future of some of these ministries, as well as the fate of South Vietnam itself, has become clouded by events of recent weeks. Observers in the United States who are limited to daily press reports as their only source of information could easily become pessimistic.

Perhaps the following paragraphs can put matters in perspective. They are excerpts from the April report to the Foreign Mission Board by R. Keith Parks, Board secretary for Southeast Asia.

VIETNAM continues as an exciting mission opportunity. There is a measure of uncertainty which is overridden by faith. The missionaries have endured pressures of immeasurable degree since entering there in 1959. The obvious tensions of war have been complicated by many other, more subtle problems.

Sometimes the antagonism of some people stateside toward the political situation in Vietnam has been felt by the missionaries, but the mission workers have continued in spite of these and many other difficulties. There are pockets of exciting response to the gospel. There are other places of little response. Local leadership is difficult to obtain because the war claims nearly all able-bodied men from 18 to 45. Yet progress is seen in local leadership.

The question of the stability of the future is raised by the withdrawal of U.S. troops and the increased offensive from the north. Yet the missionaries feel that they must move in faith and not fear. They are busily involved in plans for the decade. The English-language Trinity Baptist Church, Saigon, has just purchased land after renting for many years. Plans are also under way for a new Mission building. It will house the Mission office, publications, and guest facilities. Church development continues at a steady pace.

Southern Baptist missionaries in Vietnam need special prayer during these days of transition. They were greatly encouraged and deeply appreciative of the prayer support of Southern Baptists during the recent period of Tet. They continue to need that support. □

IN VIETNAM



BY JAMES F. HUMPHRIES

ETNAM

WITHDRAWAL of United States troops from South Vietnam has added an urgency to the witness of Southern Baptist missionaries there. Realizing that every day might be their last in Vietnam, the missionaries are constantly seeking new ways and means of outreach.

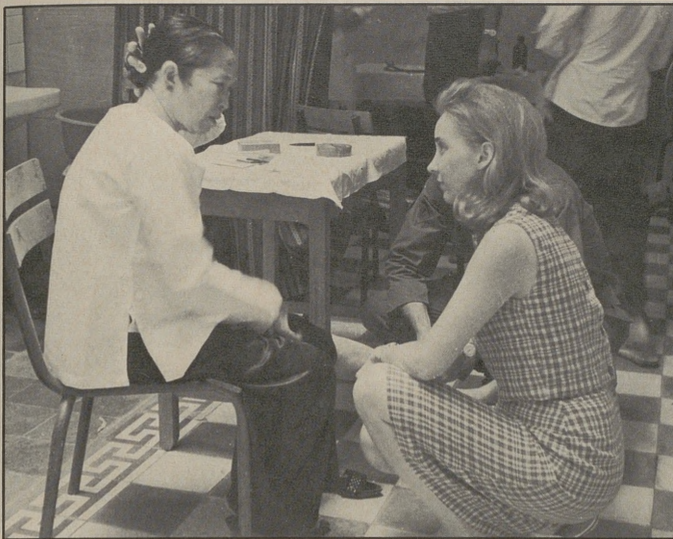
In a country where both physical and spiritual conflict exist, reaching new people with the gospel is not always easy. Tradition and pagan religions offer formidable barriers, and just standing in a crowd or walking down the street can be dangerous.

The missionaries' answers to the problems of communication and





Snack at a roadside stand on outskirts of Saigon.



At a Baptist chapel, Saigon, Vietnam, Missionary Margaret (Mrs. James M.) Gayle talks with a patient during a medical clinic staffed by volunteer workers.

witness in these areas than anywhere else in Vietnam.

When Mary Humphries (my wife) resigned as a home economics teacher some years ago to become a full-time pastor's wife, she had no way of knowing that God would use her cooking skills to introduce Vietnamese women to Christ. Assisted by other missionary wives, she has conducted cooking schools in Saigon, Dalat, and Danang. As the women learn how to make American bread, they are told of Christ, the Bread of Life.

Rachel (Mrs. Samuel M.) James, a registered nurse, knew her medical knowledge would come in handy with her children when she arrived as a missionary in a land where doctors are at a premium. But she could not know how much her professional ability would be used as a means of witnessing for Christ. With the volunteer help of U.S. Army doctors and medical corpsmen, Mrs.

outreach lie not only in the diversification of available talents, but also in various programs that attract people and can be applied to their needs.

In Danang, for example, the Baptist Activities Center provides the hub for Baptist outreach. Under direction of Missionary Lewis I. Myers, Jr., daily activities, such as sewing and typing classes, bring into the center persons who need both physical and spiritual help. Many members of Danang's Hope Baptist Church had their first encounter with Christ at the activity center.

A new dimension has now been added to the outreach of the center. Missionary Olive Allen has transferred from Saigon to Danang to conduct a teacher-training program for kindergarten workers (see page 4). Before moving, she had already conducted a similar program in Saigon. In both localities her work has been identified with local churches, providing yet another arm of outreach.

Missionaries Robert R. (Bob) Compher in Quinhon and James M. (Jim) Gayle in Camranh likewise have built programs around activities centers, with English language courses and sewing classes. More people have been won to Christ through Baptist



Vivid reminders of war abound in Vietnam.



Motorbikes swarm on a Saigon street.

James has been able to minister to the sick through clinics held at Baptist chapels. (See March 1971 issue.)

It is hard for those who know him to visualize Missionary Peyton M. Moore behind a microphone instead of a pulpit. But in Vietnam it has been necessary for him to assume both positions (see page 24). In addition to being missionary advisor to the growing congregation of a chapel in the Saigon area, Moore, assisted by his wife, Celia, is broadcasting the gospel to thousands every week. Just recently they mailed more than 3,000 correspondence Bible studies in response to cards and letters sent in by persons expressing interest in learning more about Christ.

Missionary Journeyman George Pickle has been gone from Vietnam since mid-1970, but his witness remains. Pickle taught English at the University of Saigon. On a recent Sunday four of his former students



At site for new Vietnam Baptist Mission office building three Mission officers look at plans for the construction project. Left to right: Missionaries L. David Wigger, building chairman, Herman P. Hayes, treasurer, and William T. Roberson, chairman.

made professions of faith in Christ at Trinity Baptist Church, Saigon, and were baptized. They had attended Pickle's classes to learn English. In class they were introduced to Christ.

While on magazine assignment in Vietnam in 1969, Bob Harper, art editor of **The Commission**, brought with him an art exhibit, "Exposition 13," including 13 black-and-white works (see January issue). His por-

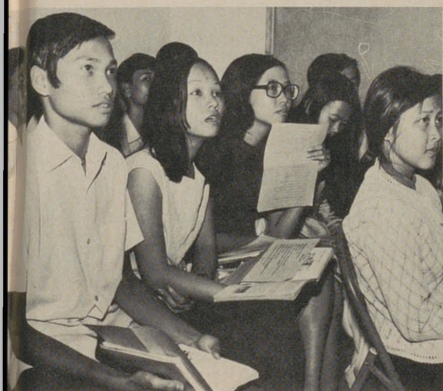
traits, seeking to capture basic human moods, caught the attention of many persons walking by the Baptist Book Store in downtown Saigon, where they were on display. Mrs. Dan, the store manager, said the display allowed her opportunity to talk and witness to people who otherwise would never have stopped.

Trinity Church has provided a church home away from home for

The author, now in his second term as a missionary associate in Vietnam, is pastor of the English-language Trinity Baptist Church, Saigon.



Miss Nguyen Thi Hong works in the Baptist publications department, Saigon.



Students concentrate during advanced English class at Trinity Baptist Church in Saigon.

At Baptist Book Store, Saigon, Mrs. Nguyen Thi Dan serves a customer.



American servicemen and other English-speaking people from around the world. Even though the servicemen came to Vietnam to be involved in a physical war, many discovered the spiritual war and have become deeply involved.

These men, along with civilian volunteers, have provided a task force of teachers in the church's English Bible classes. The students are taught English grammar; all parallel reading assignments are from the Bible.

The teacher does not stop with the four hours of classroom study each week. The teachers, revealing personal interest in their students, have spent many hours outside of class in witnessing to students about Christ. In the past several months a number of the students have professed faith in Christ, and 12 have been baptized at Trinity Church.

In recent months, before the invasion by North Vietnamese troops, Missionaries Robert C. (Bob) Davis, Jr., and his wife, Ida, opened Baptist work in the old imperial capital city of Hue. One approach focuses on the use of an activities center. Another approach, reflecting methods of New Testament times, aims at establishing Bible study centers and worship services in homes of Vietnamese throughout the city. This same idea, with less emphasis upon a church building and more upon the home, is being promoted by Baptists throughout Vietnam.

In these and other ways missionaries seek to minister to the people of South Vietnam. □

IN THE MIDST of dark days for Vietnam in 1967, some new Christians in Danang were discussing their country's greatest needs. "I think the best thing Baptists could do for Vietnam right now is to provide schooling for our children," suggested one man. "So many cannot go to school."

"And a place for our very young children while parents must work," another added. "We need to get them off the streets."

"Yes, kindergartens!" endorsed the first young Christian.

"And day care centers"—silently in my own mind I supplied the non-familiar terminology for the latter suggestion.

Pilot projects for both those ministries began in Vietnam in September 1970, directed by a missionary borrowed from Thailand for her last term of overseas service.

Miss Olive Allen entered the picture the day a Vietnam missionary vocalized the desires he had heard Vietnamese Christians express. As Robert C. (Bob) Davis, Jr., came into contact with kindergarten work led by Miss Allen in Thailand, he sighed, "If we just had someone to come and help us get kindergartens started in Vietnam."

"The Lord laid it on my heart right then," declared Olive.

"Even when I made my survey trip to Vietnam," she recalled, "the Vietnam Mission wasn't anywhere near ready to launch out on such a program, but the spark ignited into flame for all of us."

Following necessary decisions and preparations, Olive arrived in Vietnam in 1969 to give her last four years in foreign missions (she is to retire in 1973) to laying foundations and erecting the framework for Baptists' ministry to the children of Vietnam.

One cannot be around Olive long before feeling her love for, and dedication to, the children with whom she works. She is a fragile 97 pounds, and missionaries in Saigon are constantly concerned about the relationship between her health and the pace she maintains.

In laying plans for her work, the Mission (organization of Southern Baptist missionaries) decided that the kindergarten training ministry should



Montagnard mother and child in marketplace at Dalat, Vietnam.

FOR THE LITTLE CHILDREN

By Betty Merrell

The author, Mrs. Rondal D. Merrell, Sr., and her husband were appointed missionaries to South Vietnam in 1964.

be absorbed into the curriculum of the Vietnam Baptist Theological Seminary, Saigon. A tiny apartment adjoining seminary dormitories was provided, and Olive launched her training course for eight young Christian women who had enrolled once the word was out.

For a year Olive instructed the women in teaching methods for kindergarten and day care work. The preparation course included child psychology, hygiene, music, Bible, and English. Since Olive does not speak Vietnamese, her dialogue with students had to be in English.

OLIVE'S RICH background of experience pervaded the classroom atmosphere. Just prior to entering foreign mission service, the tiny lady from Elizabethton, Tennessee, served as education director at Citadel Square Baptist Church, Charleston, South Carolina. In 1948 she traveled to Hawaii to serve as director of education and kindergarten work at Nuuanu Baptist Church until 1959. (She was appointed by the Foreign Mission Board in 1951.)

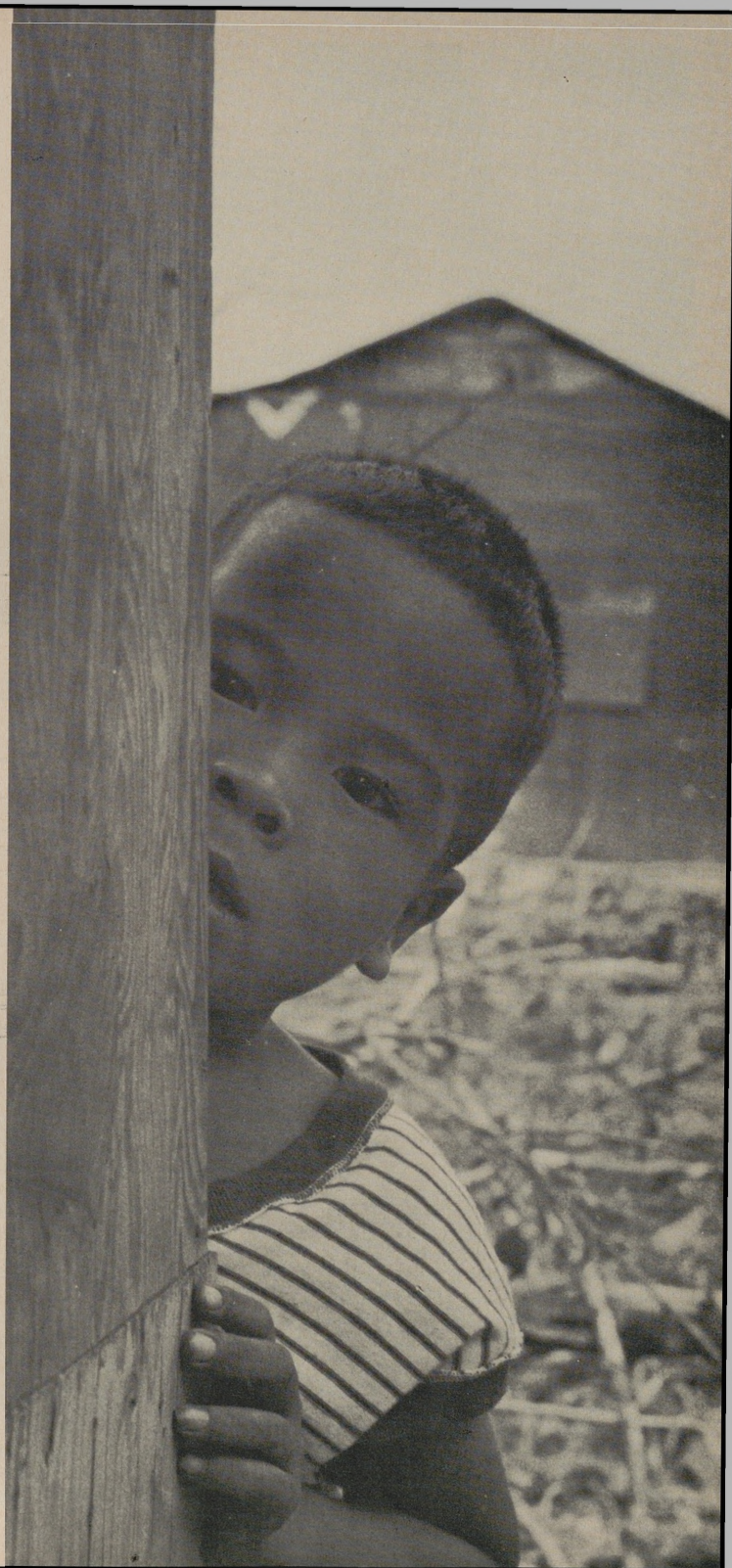
"I liked the work with the Orientals," Olive recalled, and she decided to penetrate the Orient further, arriving in Thailand in 1959. During ten years there she organized kindergartens at Grace Baptist Church with Mandarin-speaking people, and at Peace Baptist Church and Bang Na, both with Thai people.

"You don't seem to find the language difference too much of a barrier, do you?" I quizzed.

"Even though I don't understand Vietnamese, I know exactly what a child is saying," she answered. "I know their little world. They seem to know what I'm saying. One day in south Thailand, a Thai-speaking missionary said to me, 'They don't even know you're speaking English!'

"I do wish I knew Vietnamese," she added wistfully. "I could do much more visiting with the parents of the children. As it is, I never go visiting alone. I always take someone who can help me communicate."

In the second year of Olive's Vietnam venture, she moved from the formal seminary classes into the thrust of the kindergarten-day care center. A dual seminary-church project was begun at Grace Baptist Church in Saigon. She placed part





Worker in training holds interest during kindergarten at Hope Baptist Church, Saigon.

of her workers there in a one-year, on-the-job, kindergarten training laboratory. This was a first for Baptists in Vietnam, for Grace Church, and for the three young women involved. Thirty-six children enrolled, all Vietnamese except one missionary child and three Vietnamese-American children.

Simultaneously a day care center opened at Camranh for children from two and one-half to five years of age. The center drew children from a nearby crowded housing project. U.S. Army and Air Force personnel put up the building, which Olive described as "ideal."

"It has everything—three big rooms, a patio, swings, sand box," she related. "At Christmas the GIs were leveling the grounds with a bulldozer. They came and played Santa Claus for the children."

Olive worried about the two students, Miss Xuan and Miss Hanh, doing their laboratory work there. "The work is hard," she used to remark with brow wrinkled in concern, "and 7:00 A.M. to 6:00 P.M. are awfully long hours for those two young girls caring for 33 children."

Olive went to Camranh from time to time to check on progress and offer direction. She traveled "stand-by" on military transport planes. The flight crews usually gave her special attention, like "letting me sit on the

deck with the pilot," she twinkled. "They always pull out their pictures and show me their wives and children."

At Grace Church, Saigon, she placed a student, Mrs. Hy, in charge of three-year-olds in a downstairs room; Miss Hong and Mrs. Thanh worked with four- to six-year-olds upstairs.

Mid-morning refreshments included bananas, crackers, and cookies, with water or Kool-Aid. "They didn't like Kool-Aid at first," Olive confided. "Now they smack their lips."

Before eating, the children prepared their hands carefully and sang a "thank you" song. Besides the one missionary child and one child from a Catholic family, all those enrolled the first term were from Buddhist homes or from families claiming no other religion than traditional family ancestral worship.

At a Christmas program for parents, the children sang like "Christmas angels from the east," except that the language was English, because children's songs are not available yet in Vietnamese. They dramatized the Christmas story, complete in costume, and quoted Bible verses they had memorized.

Parents were obviously pleased. Said one mother at a rehearsal, "To see my child up there like that moves

me in here," placing her hand over her heart. "I received many cards and notes of appreciation from parents," Olive reported.

PARENTS pay an entrance fee of 500 piasters (about \$1.80 U.S.) and the same amount each month for a nine-month term. Olive followed up initial contacts with parents by visiting in the homes of students and with a parents' orientation session. At Christmas and Tet holidays she sent to each family packets containing the story of Christmas and a Gospel of John.

That "the children are so obviously happy" pleases Olive most. "Orientals are good listeners," she pointed out, "thus they love the Bible stories and love to sing."

On a visit to a kindergarten I noted the children singing happily to themselves while working at tables. As Olive passed out pictures to color, the children, their arms folded in Oriental style, respectfully uttered a sincere "thank you" in English. "Once in a while a child will forget and say 'good morning' instead of 'thank you,'" Olive laughed. "I just can't correct them in that case. It's so sweet that they are thankful."

Two characteristics common to the environment emerged in the daily sessions. One was the non-con-



Mrs. Nguyen Thi Dan
leads Bible study
at kindergarten in Grace
Baptist Church, Saigon.

Missionary Olive Allen
observes story circle
at Hope kindergarten.

fidence in the children to express themselves in art without using patterns. The concept is foreign to any local training, and Olive tries to develop it.

The other characteristic, also derived from the cultural educational patterns of Vietnam's schools, is the tendency to teach one preschool child at a time. All others sit and wait their turns.

"How boring this can be, when there are so many interesting things to learn and do!" exclaimed Olive. "I have not yet succeeded with my workers in this area, but I keep plugging away at it. I illustrate that, by teaching with charts, pictures, and objects, we can teach all the children at once or in groups, or that you can put the other groups busy doing something while you work with one table.

"The joy and value of play to the child is unknown," she added (see box). "I sit down on a mat, start building a block house. Soon a child will join me. I can move on in a few moments, and the child will continue playing. Workers are slow to grasp the concept of play, but

Miss Xuan said to me one day, 'Please come to Camranh and teach us to play with these beautiful toys friends have sent.'"

Olive summarized her feelings about her goals:

"We are not trying to establish an American-type kindergarten, nursery

school, or day care center. We are not trying to change the culture or cause conflicts in thinking, doing, or living. We want to take the best of our cultures and blend them into happy, useful lives.

"Most of all, we want to see the little Vietnamese child as an indi-

PACKAGES had arrived for the kindergarten at Grace Baptist Church, Saigon, Vietnam. But before I passed them on to Olive Allen, I took them to my class at the Vietnam Baptist Theological Seminary, where we were studying principles of teaching. I had tried to introduce the interest-center concept of teaching for children, but realized my verbalizing did not impart the idea at all, because I was speaking outside the realm of Vietnamese experience.

As I began setting up the articles on two tables for display, I have never seen more excitement. The first-year ministerial students began helping me pull the articles out of the packages and playing with them with enthusiasm equal to that of any preschooler.

One dialed a number on the play telephone and began a conversation with an imaginary character. Another

chose the puzzles and, with intentness of purpose, completed them all to his satisfaction. Each young man found his own interest and busied himself intently.

An older pastor walked in, a third-year student 27 years old. Amid amazed "Tsk, tsk" sounds, he finally made his choice. He placed the wooden people and their luggage in the Fisher-Price airplane and began to pull the toy around the room by its string as happily as if he were four years old.

I dared not show any outward evidence of surprise lest I embarrass the students. Finally I called to Mr. Hy, pastor of Petrus Ky Chapel in Saigon, and present possessor of the airplane, "Isn't that fun?"

"O Cha, such fun!" he grinned. "I've never in my life gotten to play!"

—Betty Merrell

Assembly at kindergarten
in Binh Tien Baptist
Church in Cholon,
Chinese community
in greater Saigon.



vidual whom Jesus loves, and want that child to know Jesus . . . Living together in a home-like atmosphere, playing, working, singing, listening, or whatever will help to bring this about is our purpose."

At the end of the second year, Olive turned over her workers, equipment, and methods to Grace Church, anticipating that the church would continue the program under its own direction so she could move to another church. They did, and she did.

During the second year of kindergarten at Grace Church—the first year of self-direction—eight workers taught 80 children, divided into three age groups.

WHEN my husband and I visited Grace during the first hour of the morning schedule recently, we listened as five-year-olds recited their English lessons under direction of a church member. The children's English was spoken with accent identical to that of the Vietnamese woman who had taught

them. I found the three-year-olds in their room practicing writing their letters. The four-year-olds were practicing reading.

All three methods Olive had discouraged, although she does include reading and writing readiness in the final days of the year's work. But all three are characteristically indigenous curriculum for kindergartens in Vietnam. Children launched into first grade via the springboard of kindergarten are expected to recognize the printed basic phonetic sounds of their language and to have mastered the mechanical art of writing their letters. This explains the reasoning that leads a Vietnamese to add these elements to the curriculum once the missionary is out of the picture.

"How much of Miss Olive's teaching and training are still present in philosophy and practice here this second year?" I asked Mrs. Thanh, a graduate of the seminary kindergarten-training program and now a supervisor-teacher at Grace.

"Oh, we follow her philosophy of kindergarten completely," she re-

plied. "We teach and guide these children by the principles she taught us. We pass them on to the newer workers.

"Most of all," she continued, "we remember that our responsibility is twofold: To teach the children well because we're contributing to their future, and that the kindergarten is an avenue of sharing the good news of Jesus Christ with all the families represented.

"The parents have all told us how much they trust us and this school. Now they've asked our church to take these five-year-olds, who have been with us for two years, and keep them on into a first grade, so the members are discussing opening an elementary program. We have one more room available."

The day care center in Camranh during its first year of independent operation expanded into both kindergarten and day care, allowing for continued education of the children enrolled in the day care portion the first year. The center also expanded to care for more children during its



Miss Olive (right) poses with three of her kindergarten teachers.

second year. Enrolment has now reached 52 in day care and 38 in kindergarten. Miss Xuan and Miss Hanh, each with a teacher helper, supervise the two divisions. Two teen-age girls from Camranh City Christian Orphanage also assist.

Fees for both services are determined on a scale rated according to family income. A board of directors was formed, consisting of Mr. and Mrs. James M. (Jim) Gayle, missionaries; Diane Gryseels, missionary journeyman; Miss Xuan; and Nguyen Xuan Ha, orphanage director.

Parents in Camranh also have expressed appreciation for the type of training their children receive. Some Buddhist parents shared with workers the fact that their children insist upon praying before they eat a meal at home. Teachers in public schools have complimented the teaching program.

The Vietnamese government inspection team recently gave the Baptist Day Care and Kindergarten Center at Camranh top rating. They even asked if government day care work-

ers might be trained at the center.

Before the new year of study began, Olive returned to Camranh to lead a three-week training period. She invited parents for an afternoon-night orientation period.

WHILE her "children" have been maturing in Saigon and Camranh, Olive has been busy nurturing a new offspring in Danang. Hope Baptist Church there, led by Lewis I. Myers, Jr., missionary-pastor, invited Olive and the seminary to move the kindergarten training program to Danang for a year.

Upon approval by the Mission, Olive headed northward. Hope Church rented space next door for her and her eight new students. Three of the young women came from Saigon, one from Quinhon, two from Danang, and two from Hoian, affiliated with the National Protestant Church there.

The first half of the year Olive spent teaching and training the students in educational psychology, principles of pedagogy, and creative

arts. Myers taught Bible, and Mrs. Myers (Toni) instructed in music, both piano and choral. Missionary Journeyman Elaine Housely completed the heavy curriculum with a class in English.

Olive greeted spring with the opening of the new kindergarten. The in-training sessions found 65 children divided into three age groups. Afternoons are used for evaluation and preparation. Through planned efforts by Hope Church, some of the children already have begun to take part in Sunday-morning activities there.

Olive Allen has one more year in Vietnam. Other cities, other churches have asked for her help. Public schools in Vietnam are too few, the children too many, private schools too expensive and often inferior. The need is overwhelming.

Baptists are presently leading in the training of 235 children in Vietnam through weekday ministries. It is a drop in the bucket—but it is a drop that wasn't there two years ago. □

A YOUNG Chinese educator was asked how he would go about establishing a seminary in an Asian country. His reply: "A seminary should be grown, not established."

The comment raised more questions than it answered, but it served as the thought catalyst for beginning theological education in the early days of Southern Baptist mission work in Vietnam.

In 1963, in order to secure information that might help in starting a program of theological education, the Vietnam Baptist Mission allowed me to attend a meeting of the board of trustees of the Asia Baptist Graduate Theological Seminary. At that time the board was made up primarily of the missionaries and nationals who had led in founding the various existing Baptist seminaries in the Orient.

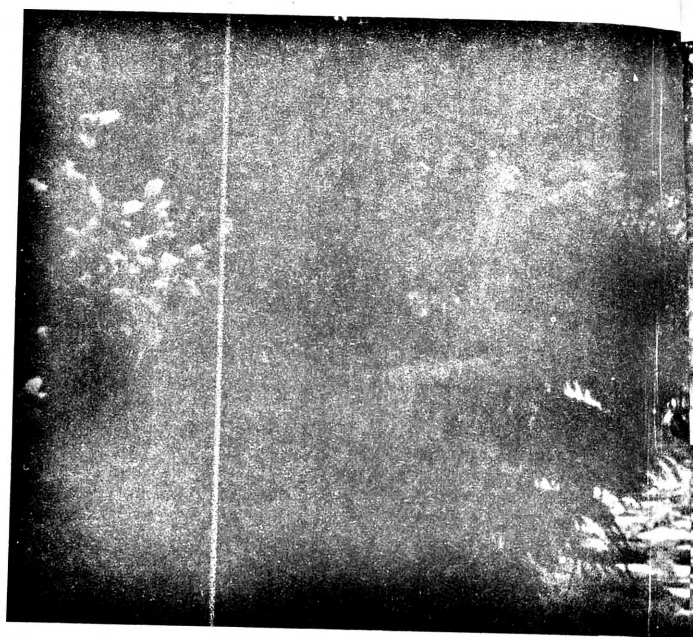
The trip allowed questions to be put to trustees: "If you could begin again, what would you do differently?" "In light of your experience, how would you go about beginning theological education in a new mission field?"

The answers were helpful, but extremely divergent. Most evident to everyone was the fact that the best way to start was not by buying land, putting up a building, and calling it a Baptist seminary.

The idea of growing a seminary was challenging—but how?

Hours of committee meetings and

The author has served as a missionary to Vietnam since 1962. His primary assignment has been in theological education.



GROWING A SEMINARY

By Samuel M. James

Below: Author James at desk in Saigon. Above: Two Vietnamese seminary students.



prayerful seeking of God's leadership finally resulted in what amounted to a "seed-bed" approach to theological education.

The committee chose 12 courses as basic for any preacher or layman, and course outlines were drawn up. The program was devised for an hourly basis, rather than quarterly or by semesters. This was to allow any missionary to engage in teaching and to be able to take his students through the courses as rapidly or as slowly as his time allowed. A central office was opened in Saigon to maintain records on each student and to produce the educational aids necessary for teaching the courses.

In short, the approach to theological education was "across the log"—wherever there was a missionary



and a young man called to serve God, a branch of the Baptist school was opened. This approach offered several advantages:

—It avoided sending young Christians far away to another city for training at a time when they were desperately needed to assist the work in their home locality.

—It retained the young worker in his natural environment, to mature and develop his Christian life under normal circumstances.

—It also served as a testing time to determine his degree of dedication and to evaluate his potential as a future pastor or church leader.

—It also was an attempt to avoid the problem seen on so many fields, where a young man, sent from a small town to a large city for education, never wants to leave the good life of the city to return home.

The students did not have years of Christian upbringing or Sunday School experience behind them, as would be true in many other countries in Asia or in America; instead, for the most part, they were but months removed from a life of paganism.

The approach provided a seed-bed for pastors, for those enrolled usually lacked confidence in the Christian life and in their own leadership abilities, so they could hardly have been expected to declare themselves

as God-called pastors. The call may have been there, but the unwillingness to declare it was evident.

As the young men gained in their knowledge of the Bible, Christian life, and the nature and function of the church, there was growth both in their status before the church people and in the students' own self-confidence. The result: a march toward maturity and a self-assured willingness among the young men to commit themselves full-time to God's ministry.

The seminary opened in 1963 with three students enrolled in evening classes in Saigon. In 1964 classes were opened in Dalat and Nhatrang. By 1965 there were about 35 students, several of them actively serving as pastors of chapels and maintaining preaching points. By 1966 it was evident the time had arrived to open some kind of institutional training, in order to expedite the development of those who had proved themselves in the ministry and were ready for more formal study.

Vietnam Baptist Theological Seminary is now located at this site in Saigon.





James conducts baptismal service in Saigon. He feels keeping in touch with pastorate is important in his assignment of providing theological education for ministers.

The seed had been planted, nourished, and developed. Next came the natural process of bearing fruit.

The Vietnam Baptist Mission in June 1967 committed itself to opening seminary facilities to be situated some ten miles north of Saigon. This was in no way intended to take the place of the informal program of study; the seminary was to be increasingly dependent on these seedbeds for future students and continuing training.

The school opened that fall on leased premises with 12 full-time students and a faculty of five, including the full-time director [James] and, as the rest of the teachers, missionaries who continued their work of direct evangelism but gave part of their time to the education of national pastors. Thus missionary-evangelists were not taken from their crucial tasks and tied up in institutional service too early in development of the mission field.

FORMIDABLE difficulties filled the first year. Just before the first semester ended, Communist forces unleashed their Lunar New Year offensive. After that attack the Vietnamese government began calling into the army every young man—almost without exception. Students who had been involved in the informal study program for an extended period were allowed to continue at the seminary. Others who had been studying for a shorter period were immediately taken into the army.

Overnight, the student body was reduced by one-half. Later offensives took their toll both in time and personnel, so that the first seminary year ended with five students enrolled. From that rugged start, the seminary gradually began to develop.

The seminary added a training department for kindergarten teachers (see story, page 6), and in the spring of 1971 graduated the first four young women; all are now engaged in kindergarten teaching in various mission stations.

In 1971 there were 21 students, several of them young women, enrolled in theological education. For the first time the majority of the student body has a high level of education, and almost every student enrolled is actively engaged in addi-

tional studies leading to higher secular degrees.

Land and buildings on the outskirts of Saigon were purchased in 1968. With minor revisions already made, these facilities can accommodate 35 students for room and board. Some students have commuted on weekends as far away as Camranh Bay, more than 300 miles north, and Cantho, more than 100 miles south.

To meet needs of various mission stations, the theological education program increasingly emphasizes local educational needs of lay pastors and young men called to preach. The seminary will carry on a multi-centered approach in an effort to allow these valuable Christian workers to remain in their home localities, where they can be at their maximum effectiveness while pursuing their studies.

The challenging responsibility for the seminary is staggering. The school is located in the midst of a population center of 3,500,000 people, less than one-tenth of 1 percent of whom hold evangelical Christian beliefs. (An estimated 10 percent are Roman Catholics.) Recent census totals have revealed that Saigon, with its heavy influx of refugees, is now the most densely populated city on earth.

Penetrating questions face the seminary and all of the Baptist missionaries in evangelism: When peace comes, if these people begin moving back to their villages and rural homes, will they take with them the ugly decadent life of a crowded, war-torn city? Or will they carry the beauty of life in Christ that would lead to a modern-day dispersion similar to that of the early Christians,

when "they that were scattered abroad went everywhere preaching the word" (Acts 8:4)?

As a result of preparation for war, commercial and military airports are located near every city of any size in Vietnam. Airstrips throughout the inaccessible areas total in the hundreds. Highways are being constructed with amazing speed, opening heretofore inaccessible countryside to commerce and industry. Major industrial complexes are beyond the planning stages and in actual construction.

Such is the challenge and the hope facing South Vietnam in the next few years. Now is the time for laying groundwork and building strong foundations. This is the challenge handed to the Vietnam Baptist Theological Seminary as it completes five years of infancy. □

Young Vietnamese woman while a seminary student. She now does kindergarten work in Camranh, Vietnam.



WHEN PEOPLE RESPOND

By Robert C. Davis, Jr.

THE PROBLEM in missionary endeavor, someone has said, is not how to bring about a movement of many people coming to Christ, but what to do with such a movement when it comes.

This attitude assumes that the will of God is that all should come to him through faith in Christ, that the natural result of God's love is a positive response on the part of many. Those of us who claim to be God's representatives, however, seem reluctant to believe this can ever happen and insist that only a few will respond, while the masses will reject this love of God in Christ.

But in several areas of Vietnam, God is moving and using efforts of missionaries, pastors, lay Christian leaders, Gospel portions and tracts, and every other available means to bring large numbers of people to faith in Christ as Saviour.

One such area of response is the province of Quang Ngai, where Baptists and missionaries of other Christian groups are sharing the joy of reaping results of earlier years of sowing and praying (see page 20).

An indication that the people of Quang Ngai were being prepared

by the Holy Spirit to receive the gospel was seen in the response made by refugees from Quang Ngai who had come to the Camranh city area. Missionaries began to work in several villages as well as in Camranh proper.

In one of these villages, My Ca, 103 people were baptized during the first baptismal service held there. The new converts enthusiastically posted signs in their front yards or on their houses stating that they were believers. Most of these new Christians had left Quang Ngai province because of lack of military security and moved to Camranh.

Another indication of preparation for the gospel was in the city of Quinhon, where Missionary Robert R. Compher met warm response to his presentation of the Good News. One of the early converts was Mr. Ho, a native of Quang Ngai. When Ho understood his duty and privilege of sharing the gospel with others, he returned to Quang Ngai and contacted friends there. Later he invited Compher to go back with him to distribute copies of the Gospel of John and to witness to Ho's friends. In a short time many of these friends responded to the testimony of Ho and asked the mission-

ary to come help start a church.

The drive from Quinhon is long and sometimes dangerous, but Compher made the trip many times to aid the new believers. He asked the Vietnam Baptist Mission to provide other missionary personnel for the area. Since no one was available, the Mission's northernmost station agreed to give whatever time possible to assisting Quang Ngai.

When Missionary Lewis I. Myers, Jr., and I made our initial trip to meet the Quang Ngai Christians, we found that another new group was already forming. Other friends of Ho had received Gospels and were now ready to accept Christ.

"We are only 20 men," said a spokesman for the group, "but we represent 20 families totaling 200 people, and we are ready to believe."

Responded Myers: "There are several things you ought to do—read



The author served as a missionary in Hawaii 1955-60 before being transferred to Vietnam in 1961.



One group of Christians meets in this village home in Quang Ngai province.

the Gospel of John, make a commitment of your lives to Christ, and begin to serve him."

"We have all read the Gospel of John several times," the spokesman declared. "We have answered the questions at the close of the book. We believe it all. We have begun to tell our friends about Christ. Now, what else must we do?"

At this point it would have been easy, and perhaps natural, for an American missionary to question the faith of these eager converts and try to slow down the movement. But God provided wisdom not to make such a response. The missionaries presented a short message, prayed with the people, and promised to return the following month.

At each subsequent visit the group gave evidence of growth in numbers and in depth of Christian understanding. When the meeting place grew too small, the group's leader

told a handful of the converts who seemed to have the strongest faith, "The only thing to do is for you to start your own groups in your homes. My house is too small for us all."

Now there are approximately ten groups of believers at Quang Ngai, meeting in private homes and in every way functioning as New Testament churches. Each has chosen one of their number to serve as moderator, another as secretary, another as treasurer. Some groups have more officers than others, but all are democratic and independent. An association of Baptist churches is soon to be formed in the area.

The new Christians are showing concern and compassion for their neighbors. One family, not yet believers, brought a sick child to a group leader to ask for help. God blessed the simple faith of the believers as they prayed for healing,

and the child was well and playing within the hour.

Response to the Word of God in Quang Ngai calls to mind several New Testament truths:

(1) The Spirit of God is speaking to people, preparing them for belief in Christ.

(2) Our task is to take the good news of salvation to those who are being prepared.

(3) We are to give the Spirit of God freedom to continue his work of regeneration and building the church among these new believers.

(4) We must ever be alert to other such evangelistic opportunities that may be made possible by the contacts of groups reached earlier.

"The Word of God is not bound," we are reminded. We are to present it with faith, believing God will accomplish his purpose through his Word, and that multitudes will come to faith in Christ. □

South Vietnam

Population: 18,332,000. **Area:** 65,931 square miles. **Religion:** Buddhism is the common religion, with intermixture of animism. **Baptist work:** At the end of 1971 there were 1,102 members of ten Baptist churches (eight self-supporting); 13 national pastors.

Some Highlights

1961—First service was conducted by missionaries in Vietnamese language in June. Young man who accepted Christ at that service later became a pastor. **1962**—Eighteen persons were baptized in March, the first baptisms resulting from Southern Baptist work among the Vietnamese. A publications department was established in Saigon. Grace Baptist Church, Saigon, was organized in November as the first Baptist church in Vietnam. **1963**—Classes opened at Bible institute that later would become Vietnam Baptist Theological Seminary. **1965**—English-language fellowship in Saigon was organized as Trinity Baptist Church in April. **1966**—Missionary couple was transferred from Hong Kong to work with sizable Chinese population in Saigon area. **1967**—First Vietnamese to become pastor of Baptist church in Vietnam was called by Faith Church, Saigon. Vietnam Baptist radio-television ministry began with broadcast of two Christmas programs. **1969**—First Baptist-sponsored program appeared on Vietnam TV. Baptist social work specialist conducted study to seek ways Mission could work through Christian social ministries. **1971**—Vietnam Minister of Social Welfare officially recognized Baptist Mission as "a relief and social welfare organization." First two buildings constructed for Baptist churches in Vietnam were dedicated. Baptist Mission purchased property for its office building.

Missionary Agencies

The first evangelical mission work in Vietnam was begun in 1911 by the Christian and Missionary Alliance; it still has the largest group of non-Catholic missionaries in Vietnam. Seventh-day Adventists entered Vietnam in 1927, but no other non-Catholic mission groups were allowed to enter until Vietnam became independent in 1954. Extensive Roman Catholic missionary effort has been carried on, especially during the period of French control.

Twenty evangelical mission agencies had personnel assigned to Vietnam as of approximately Jan. 1, 1970, according to the ninth edition of *North American Protestant Ministries Overseas*, published by Missions Advanced Research and Communication Center (MARC), Monrovia, California. According to that directory, the agencies, number of missionary personnel, and date of entry, include:

Christian and Missionary Alliance, 121 (1911). Wycliffe Bible Translators, Inc., 46 (1957). Southern Baptist Convention, 39 (1959). Mennonite Central Committee, 20 (1954). Church World Service, 15 (1954). General Conference of Seventh-day Adventists, 11 (date not given). Mennonite Church, 10 (1957). United Methodist Church, 10 (1966). Lutheran World Relief, Inc., 8 (1966). Churches of Christ, 6 (date not given). World Vision International, 5 (1960). Overseas Crusades, Inc., 4 (1959). Overseas Missionary Fellowship, 4 (date not given). United World Mission, Inc., 4 (1968). Campus Crusade for Christ International, 2 (1969). Go-Ye Fellowship, Inc., 2 (date not given). Overseas Christian Servicemen's Centers, 2 (1966). Pocket Testament League, Inc., 2 (1965). Bethany Fellowship Missions, 1 (1969). Presbyterian Church in the United States, 1 (date not given).

Southern Baptist Missionary Personnel

Southern Baptist missionary personnel in South Vietnam (dates begin with year of appointment or assignment to Vietnam).

Herman & Dottie Hayes, 1959—
William & Audrey Roberson, 1959-1967, 1969—
Lewis & Antoinette Myers, 1960—
Samuel & Marian Longbottom, 1961—
Robert & Ida Davis, 1961—
Samuel & Rachel James, 1962—
Robert & Priscilla Compher, 1963—
Walter & Pauline Routh, 1963-72
Peyton & Celia Moore, 1964—
Rondal & Betty Merrell, 1964—
James & Margaret Gayle, 1965—
Fred D. Linkenhoker (missionary journeyman), 1965-67
Ronald & Margaret Fuller, 1966—
James & Mary Humphries (missionary associates), 1966—
Harold & Sheridan Bengs, 1967—
James J. Bobo (jour.), 1967-69
Mary Kay Johnson (jour.), 1967-69
Joe & Gloria Turman, 1968—
David & Barbara Wigger, 1968—
T. Wade Akins (jour.), 1968-70
Carolyn Anderson (jour.), 1968-70
Diane Hall (jour.), 1968-70
Cecelia Morris (jour.), 1968-69
George C. Pickle (jour.), 1968-70

Chloe Allen, 1969—
Karen Russey (jour.), 1969-71
Pamela Williams (jour.), 1969-71
Diane Gryseels (jour.), 1970-72
Elaine Housley (jour.), 1970-72
Marion L. Weems (jour.), 1970-72
W. Douglas VanDevender (jour.), 1970-72
James and Paulette Kellum, 1971—
Gene and Priscilla Tunnell, 1971—
Frances Ho (jour.), 1971—

SOUTH VIETNAM

NORTH VIETNAM

DMZ

QUANG TRI

HUE

Robert C. Davis, Jr., and family started Baptist work here in October 1971. Unstable military conditions erupted in spring of 1972.

DANANG

Second largest city in Vietnam. The Lewis I. Myers, Jr., family moved here in August 1965 to begin a Baptist witness.

QUANG NGAI

Baptist outreach extended here in 1969 by the Robert R. Comphers.

The William T. Robersons opened work in this coastal city in April 1962. Faith Baptist Church was organized three years later.

NHATRANG

DALAT.

Second city entered by Baptists. Lewis I. Myers, Jr., and family settled here in September 1961. City became base for study of Vietnamese language.

CAMRANH

The Walter A. Rouths, Jr., established home here in January 1967 to open Baptist work.

SAIGON

Missionary Herman P. Hayes and family arrived Nov. 1, 1959. At that time there was not one Vietnamese Baptist in the country.

CANTHO

The Herman P. Hayes family moved here in August 1969 to open Baptist ministry.

Missions and the War

The war in Vietnam has affected mission work: One evacuation for most of the women missionaries and children. Delay in opening work in some cities. Frequent curtailment of cross-country travel. Damage to some church facilities and missionary homes. Occasional interruption of mission projects.

The war also has had a part in shaping some mission ministries: Activity centers to help Vietnamese better their living conditions as well as to make contact with them for the gospel. Medical clinics to relieve human need. Relief work among recurring waves of refugees. Teaching English while the presence of large numbers of Americans made learning the language popular.

Among specific events: **February 1965**—President Lyndon B. Johnson orders U.S. civilian and military dependents evacuated from Vietnam. Order does not apply to missionaries. **April 1965**—Vietnam Baptist Mission goes on record as "fully intending to continue our program of work and advance so long as it seems possible and our presence is helpful to our Vietnamese friends." **April 1966**—Two missionary families are evacuated temporarily from Danang. **January 1968**—Six Christian and Missionary Alliance missionaries are killed by Communists. **February 1968**—Most Southern Baptist missionary wives and children are evacuated because of Communist Tet offensive. Most of them return by early June.

By Robert R. Compner

ONE OF THE RICH, rice-producing provinces in South Vietnam is Quang Ngai, situated along Vietnam's intriguing, exotic central coast. About 600,000 inhabitants live in this agricultural delta, nearly one-fourth of them in the provincial capital, Quang Ngai city. Four other provinces separate Quang Ngai from the DMZ, the demilitarized zone set up as a buffer between North and South Vietnam.

The war that has ravaged the countryside and created havoc in the cities has left visible scars in Quang Ngai province. But there is little evidence of the enormous amount of U.S. money that has supported the economy of most major cities in South Vietnam over the past six years. The streets are still unpaved. The electrical system is yet antiquated. The city remains a prey to floods every rainy season. Restaurants and hotels still cater to the



Workers proceed with construction of Baptist church building, Quinhon, Vietnam.

A STIRRING IN A

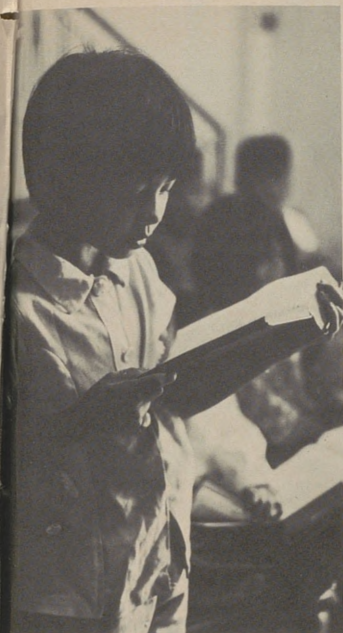
Vietnamese, instead of "wealthy" Americans.

Historically the Viet Minh exercised administrative and military control over Quang Ngai province, as well as Phuyen and Binh Dinh provinces to the south, from the end of World War II until the signing of the Geneva Accords in 1954. After the signing many Viet Cong cadre (South Vietnamese Communists) and sympathizers from these three provinces moved to North Vietnam to become part of the Communist bloc.

In a reverse flow, many North Vietnamese Catholic refugees moved into these three provinces, thus creating the first refugee crisis in South Vietnam. From 1954 until 1963, under the government of President Diem, the Catholic Church flourished in Quang Ngai. After the overthrow of Diem in December 1963, however, Catholic popularity faltered, and financial support was dras-



The author was appointed a missionary to Vietnam in 1963.



Left: Young Vietnamese reads from Bible during children's Sunday School held at the Baptist Activities Center in Quinhon.

thetic central government, the indifferent Catholic Church, the strange Americans, and people in general.

Thousands of Quang Ngai residents have been resettled in Quinhon, where Baptist work was started in 1969, and in the Camranh Bay area, where Baptist work has flourished since 1967.

Some Christians from Quang Ngai who have been attending Baptist churches in Camranh and Quinhon kept telling Baptist missionaries for more than three years that the most fertile field for the gospel in South Vietnam is Quang Ngai province. They reported the Holy Spirit's moving in a mighty way in the spiritual vacuum left by years of cruel Communist domination, powerful Catholic control, stagnant Buddhism, and primitive ancestor worship.

The Communists have made only empty promises and have been mer-

been harrassed by the VC. Many of the new Christians returned to Quang Ngai expressly to witness to relatives and old friends. They would gather acquaintances together around dimly glowing oil lamps and proclaim the Light of the World. They spoke of Baptist fundamentals and Baptist polity. They handed out tracts and copies of the Gospel of John and urged their listeners to accept Christ as Saviour.

Continuing reports to missionaries said that people in Quang Ngai were accepting Christ and that revival was coming to the province. The reports urged that a missionary and some national pastors be sent at once. Because of the lack of missionaries, their busy work schedule, and the insecurity of Quang Ngai, the Baptist Mission made no positive response until late in June 1971.

Just a few months earlier, a number of people from Quang Ngai who live in the Ly Thuong Kiet hamlet of Quinhon province accepted Christ. They immediately organized into a

TROUBLED PROVINCE

tically reduced and often totally suspended. One evidence of the change is the huge Catholic cathedral left unfinished since 1963 because funds and popular support were withdrawn.

Heavy fighting over the past seven years has added to the province's plight. Communists have tried to force those who fought with the Viet Minh (basically a nationalistic movement against the French imperialists) also to follow the Viet Cong. Most of the people in Quang Ngai have stubbornly refused to accept the VC as a nationalistic movement and have become the target of ruthless VC warfare.

The fighting has created thousands of refugees from the province, who have had to be resettled in areas where security was stronger. People of the province have had every reason to distrust the inhuman, brutal VC, the insensitive and apa-

Left: Ly Thuong Kiet Baptist Church sponsors sewing class at Quinhon center.

cilles in seeking complete domination. The Catholics in the past exercised political and financial pressures to force the common people to follow their way of life. Buddhism has become more political than religious. Ancestor worship has lost its appeal for most of the young generation, who place emphasis on scientific education.

Where can these sensitive people turn for a genuine religious faith, one that attempts to fulfill life's deepest longings for peace of soul and hope for eternity?

Many have turned sincerely to Jesus Christ as understood in the free-church tradition of Baptists.

The Baptist Church of Quang Ngai was organized last September 2. A chain of events came first.

As soon as it was safe to return to Quang Ngai province, Christians from various Baptist churches in Camranh made the 300-kilometer trip by bus to visit friends and relatives who, having stayed behind, had

chapel and became spiritually concerned for friends and relatives back home. They insisted I go with them to Quang Ngai to help in witnessing.

Nguyen Phu Ho, once a leader with the Viet Minh, became the charismatic figure in the Ly Thuong Kiet chapel and invited me to visit Quang Ngai with him. At first I put him off, for the highway was still not safe from VC terrorists, and there was too much work in Binh-dinh province to think about starting new work so far away.

Being perceptive, Ho realized that simply telling about Quang Ngai missed being the best approach to a busy missionary. So he invited three men in their late 30s or early 40s from Quang Ngai to visit my home. The visitors said they had heard about the gospel and wanted to become Christians and organize a Baptist church.

The men and I talked for three hours. I gave them 1,000 copies of the Gospel of John and other liter-

ature, printed by the Mission's publications department, directed by Missionary William T. (Bill) Roberson. I promised I would meet the men in Quang Ngai the following Wednesday.

Accompanying me on the trip was another member of Ly Thuong Kiet Chapel, Mr. Minh, who had grown up in Quang Ngai province. For the first two hours, while still in Binh Dinh province, we calmly talked about the Quinhon church, the chapel, and opening new Baptist work in Binh Dinh, with its nearly one million inhabitants.

We breezed along on the newly paved Highway 1 that links cities on Vietnam's east coast from Saigon to Hue. Occasionally we slowed down for construction, congested areas, and peasants working along the highway. The charming countryside was breathtakingly beautiful—to our right the South China Sea, to our left the rugged mountains of the Central Highlands. On each side of the highway rippled rice fields, where peasants were reaping.

There was pleasure just in driving through the countryside. From 1964 until 1969 the missionaries generally were confined to the cities of South Vietnam for most travel, except by air. Since 1969 we have felt relatively free to drive through most of South Vietnam during daylight hours, although we always check with security authorities before traveling between major cities.

UPON entering Quang Ngai province, I noticed that Minh grew apprehensive. He had served as a Vietnamese soldier for more than 18 years, and had not traveled this road for 10 years. He insisted we follow a Vietnamese military vehicle. At a bridge guarded by troops he inquired about security along the road. "There have been no incidents the past three or four days," came the answer. "Proceed at your own risk."

We rode the next 40 kilometers without speaking, watching road, hillsides, and people for anything unusual. When we reached Ducphu, a district town, Minh announced that the rest of the route was safe.

Shortly after noon we drove into Quang Ngai city—dirty, hot, smelly, and crowded with pedestrians, sol-



Librarian checks cards at public lending library, Quinhon Baptist center.



Building of Ly Thuong Kiet Church in Quinhon.



Layman reads Scripture during Sunday morning worship service in Quinhon.

iders, bicycles, motorbikes, Jeeps, cars, buses, and trucks. After noon fiesta we visited in the home of the three men who had come to see me in Quinhon.

That evening Minh and I talked at length with Mr. Dinh, Mr. Son, and Mr. Bon about the Christian faith and organizing a Baptist church in Quang Ngai. I suggested they ask friends and relatives to read the Gospel of John and sign the decision card in the center of the book if they would accept Christ. A list of believers could be sent to me.

A few weeks later the men chosen by the new Christians to be the church council came to Quinhon to report that 33 people in Quang Ngai wanted to follow Jesus. They handed me signed decision cards. The following Wednesday Ho and I met with the 33 new believers in Quang Ngai. Each person was introduced at the midafternoon gathering, and I preached for an hour about the Christian faith.

A two-hour business meeting followed. The main concerns: Securing a place to worship. Organizing a church or a chapel, immediately if possible. Holding the first baptismal service.

Since they knew nothing about baptism they asked, "What do we wear?" "How are we baptized?" "What does it mean?" Questions of doctrine were answered by referring to Scriptures; matters of procedure I explained from experience.

On September 2, the designated day, 75 persons were already assembled in the worship room in Quang Ngai when Ho and I arrived at the appointed hour, two o'clock. The believers had painted two banners. The first, over the front porch, proclaimed: "The Baptist Church of Quang Ngai." The second, hanging inside, cautioned: "Don't smoke or drink beer in the house of God."

Of the 33 requesting baptism, 24 were present; of those absent, six were ill, the rest hindered by military duty. After a sermon on the meaning and purpose of baptism, Mr. Ngo-Dinh, chairman of the congregation, was the first to be immersed in the baptistry fashioned under fruit trees; 23 others followed. Most of those baptized were adult men, the heads of large families. Many others in their families soon would also follow Christ.

The women had spent the morning preparing a fellowship banquet for church members and invited guests at midafternoon. By six o'clock the 24 converts had become charter members of the Baptist Church of Quang Ngai.

BEFORE Ho and I left for Quinhon next morning, three men who had attended the baptismal service, members of the Home Guard in the city, met with us. We had witnessed to them in earlier conversations. They asked help in understanding the Christian faith and

in organizing another Baptist group.

The next "red letter" day was September 25. A pastor and deacon from Saigon, Pastor Hung (a native of Quang Ngai) from Camranh, and five missionaries traveled to Quang Ngai to meet with the new Christians.

Church members told us on arrival that the provincial chief had ordered no meetings to be held because of expected political rebellion in connection with the coming national election. But the new Christians had assembled, disobeying the order and thereby facing possible arrest as VC suspects or anti-government demonstrators.

The meeting gave evidence of the continuing growth in faith of the new congregation. Members were keenly concerned about securing spiritual leadership.

That night Ho and four missionaries met with 20 men in the home of the leader of the Vietnam Home Guard in Quang Ngai city. A missionary spokesman instructed them to have faith in Christ, develop a program of witness, and build a church for future development.

Their response staggered us. "We already believe," they stated. The second step, witnessing, was evidenced by the group's growth from three men to twenty in two months. Now they were awaiting a place to worship and spiritual leadership.

It would be impossible to predict what God has in store for this troubled province. During the first three months of witness by national Christians and a missionary living 120 miles away, considerable growth had been seen. If that is evidence of what may come, we can expect a moving of the Holy Spirit in a degree seldom evidenced on the mission field in Asia. □

WHEN the Vietnamese government bars regular religious broadcasts and telecasts, what does a missionary assigned to radio and television do?

When a man trained in the gospel ministry is suddenly asked by his co-missionaries to initiate and direct a ministry of radio and television in Vietnam, how does he respond?

When a missionary finds himself responsible for radio-TV ministry with neither equipment nor space for it, where does he begin?

All these questions have plagued one man in Vietnam since 1966, when the Baptist Mission decided to "put a round peg in a square hole,"

By Betty Merrell

DESIGNED FOR LISTENING

Missionary Peyton M. Moore at console in recording studio at Baptist Communications Center, Saigon.



laughed Peyton M. Moore, missionary director of Baptist Communications Center in Vietnam.

"We began with a tape recorder in a bedroom behind our house," he grinned. "During these six years we've advanced to the facilities of a converted garage hampered by the annoying and interrupting putt-putt of Hondas, the buzzing of planes, the cackling of hens, and the crowing of roosters."

"The other day we had to stop a radio program 15 times during one

taping," added Celia (Mrs. Moore). As secretary for her husband, she handles all records and correspondence in English. She has completed classifying all tapes, records, and visual aids on file at the center. She also teaches English by radio.

High import taxes of as much as 175 percent on equipment caused innumerable monetary headaches and lengthy delays in getting needed equipment into Vietnam. During the six years the center has managed to accumulate enough equipment to

begin television work and to continue a radio ministry.

Since 1966 personnel at the center has grown from only the Moores to a staff of two full-time secretaries and several part-time workers: a secretary, a director, and a translator-broadcaster.

After the Mission asked Moore to redirect his missionary activities into communications, he began reading everything he could find on the subject. He attended all conferences offered in the Orient related to the

work. He spent his first furlough year in the U.S. securing a radio-TV education at Elkins School of Radio in Dallas, Texas, and at New York University. He obtained a first-class radio-telephone license.

Equipment and know-how answered only part of the Baptist communications needs. Radio and television in Vietnam are government controlled; Baptists cannot buy time on either.

Because Baptists have not been in Vietnam long, they are still relatively unknown in government circles. Religion has been such a politically divisive issue in Vietnam in recent years that the government will not permit regular religious broadcasts. Special programs for holidays may be accepted, but are censored and controlled.

Thus, the usual pattern of local religious broadcasting was closed to Baptists in Vietnam. Moore had to find some other communications outlets.

FIRST he explored possibilities with Far East Broadcasting Company, based at Manila, Philippines. A series of religious broadcasts—"Voice of Faith," featuring sermons by a Vietnam pastor—was readied and broadcast shortwave through FEBC during 1968 and 1969.

While working toward a radio ministry, Moore was formulating a philosophy of broadcasting. His wish was to use radio as an avenue for preaching the gospel. But he began to realize that wish is unfulfilled in many countries and an impossibility in Vietnam. He also recognized the general reluctance, by missionaries to resort to any program in English, preferring the likelihood of quicker, clearer communication through the people's own language.

An experience during broadcast taping contributed to the developing philosophy. Completing a Christmas program for broadcast in Danang, Moore turned to a young ministerial student who had listened.

"How do you like it?" asked Moore.

"Oh, it's good," said the student. "Won't anyone listen, though."

Dismayed at the response after hours of preparation, the missionary asked why.

"The Vietnamese don't care for religious programs," shrugged the

student. "They'll just turn it off or change to another station."

The incident verified a thought recurring to Moore: The best sermon in the world is of no value if there are no listeners.

His philosophy, now taking definite shape, went something like this: Give people something they **want** to hear so you can give them something they **need** to hear.

With his philosophy came a decision to change the format of radio in Vietnam in order to attract listeners.

That recognition and decision moved the radio-TV department in a completely new direction that has led to the busy, exciting ministry it is today. It also added a new dimension to programming, and to em-

A large number of letters received in response to Baptist broadcasts in Vietnam request spiritual help. This plea came from a man in the delta area:

Being a man with sorrowness in all my life, I never comprehend why we are present on this world. I live without knowing life's purpose and wonder what are we? Where are we going? At the end of our lifetime, what will we receive? I cannot find answers for these questions.

At the time, being a boy of 15, I followed Buddhism, but I could not understand what it said. Buddhism seemed too deep and hard for studying, so I gave up and have now no Superior Truths.

With the darkness in my mind, I expect to receive God's light in order that I can know about his teachings for human life and have for myself the truth for living.

Honorable Sir: Would you help me with your good heart? Helping me travel in God's light and receive God as my Saviour?

Now I am like a sheep lost, no way to find his shelter. Please bring him to his . . . to God's country.

phasis—now 50 percent on programming, 50 percent on follow-up.

The search for a format relevant to current Vietnamese interest boomeranged the department back to the previously avoided area of English broadcasting. In every part of Vietnam people were interested in studying English. With the then hundreds of thousands of U.S. military forces in the area and unnumbered civilian

employees, the need for English was obvious.

A Baptist query to stations received affirmative replies from Quinhon, Dalat, Cantho, Danang, and Nha Trang: "We'll be delighted to broadcast your English teaching program." With Moore engineering and Mrs. Moore teaching, the first tapes were soon on their way to the cities.

THE CHOSEN text, **English for Today**, is standard for English teaching in Vietnam's schools. Because many students listening were truly beginners, the voice of a young Vietnamese woman was added to the broadcasts. For Book I she repeated the words or sentences in Vietnamese, and for the more advanced books she detailed instructions in the language. By spring of this year recording was completed for the first three books of the six-book series.

For students capable of supplementary studies, the department prepared a series of four texts, "English on the Air." Each book contains 26 to 30 lessons, each on some subject of interest, written in both Vietnamese and English. Moore compiled the compact, informational mini-lessons from a variety of sources. Lesson titles included "Atlantic Ocean," "London," "The Statue of Liberty," "Buddha," "Confucius."

Each book contains a seed of witness, planted quietly. Because it lies within the series of lessons on other subjects, it is easily accepted. Book I, for example, includes lessons on Christianity, Baptists, and the Bible.

Radio stations allow Baptists two, one-minute spot announcements to accompany each broadcast. The follow-up phase begins in those spots when students are invited to send for one of the texts prepared to accompany the programs. Students are also invited to enrol in the Bible correspondence course the department offers. Response to both invitations have been sizable. Requests for the correspondence course have changed the Baptist radio ministry in Vietnam from a barrier-plagued search to a dynamic electronic avenue of witness in areas of the country where no Baptist missionary has gone or, at present, can go.

During a recent six-month period



the center handled 1,000 letters a month as a result of the broadcasts. In the initial answer to each request goes an attractive booklet, **Baptist Ideals** (originated in the communications office), a tract, "Who Are Baptists," and information on correspondence courses.

Of those enrolled in the English-teaching program 99 percent have also requested enrolment in the Bible course. In the six-month period, more than 2,000 requests for enrolment came in.

The correspondence course in English packages six lessons: "The Bible," "God," "Man," "Sin," "Jesus Christ," and "Salvation." The Vietnamese course parallels the English one, and almost all those studying the English course have also request-

ed the one in Vietnamese for clarification and deeper understanding. A diploma is offered for completion of the Vietnamese course.

A six-lesson series on "Profiles of Jesus Christ" follows the doctrinal lessons. Plans call for an advanced course, "Faith and Science."

Responses to a questionnaire that goes with the first lesson shows the majority of those in the course profess "no religion." A significant number are Buddhists; a few are Catholics. Since 90 percent indicate they have no Bible, for those who complete the first six lessons of the English course the department sends a copy of the American Bible Society's illustrated Gospel of John.

A goal of the center is to build a warm, sustained relationship, a sense

of friendship and deeper rapport with listeners. Thus a card is filed for every one who writes. This provides a record of correspondence and materials, and an image of the individual emerges.

Students often answer, "We've read the materials. . . . We want to believe. . . . How?" Such inquiries prompted preparation of a tract, "How To Be Saved."

The complex follow-up procedure begins by establishing rapport through correspondence. That leads to phase two—personal contact and an introduction to a local church or existing home Bible study. Upon completion of the Vietnamese course the pupil receives a decision card. One question on the card: "Would you welcome a representative in

your home to set up a home Bible study?" Hopefully the near future will find a full-time staff member assigned solely to handling visitation throughout Vietnam in response to these requests.

LETTERS have come from all parts of Vietnam, one from Conson, prison island on the extreme tip of Vietnam, and one from Cambodia. Several hundred contacts have been made in Saigon, even though Saigon radio has not opened its broadcasting facilities to Baptists. Oddly, much of the response has come from the delta as the result of broadcasts over a small, 1,000-watt station.

Many of the letters are profuse in thanks to Baptists. One from Nha-Trang stated: "This is one more way Baptists are helping the Vietnamese people."

Baptist Communications Center has begun placing an advertisement about the correspondence course each month in a popular newspaper. In addition, slides advertising the course are being shown in theaters during the period of "commercials" prior to the showing of each movie, a common practice in the Orient.

Activities of the communications center are not limited to radio and follow-up. Among other work:

Cassettes. With a cassette tape, even a new convert with pagan background can teach his friends and relatives about Christ. The cen-

ter prepares the materials and puts them in the hands of local missionaries, who are to train Vietnamese Christians in their use. The goals are to establish home Bible classes and to develop lay people as teachers and witnesses.

A taped series of 11 lessons, each 15 to 20 minutes long, has been completed. The emphasis is on Bible study, with time allowed for participants to find the passages called for.

The communications department now has ten cassette recorders for distribution. Workbooks to accompany the tapes have been printed.

A sidelight developed from the trial of cassettes. A request came for music tapes for churches with no instrumental music available. The center is working toward producing several tapes with choral groups singing familiar hymns.

Gospel Distribution Follow-up.

The communications department now has the responsibility of follow-up on the distribution of Gospels of John throughout Vietnam. The staff has set up a card file on names passed to them of people who have received a Gospel and mailed in the decision card contained in it. These individuals are being sent the same materials as those mailed to radio listeners; each name is also given the missionary located nearest the signer.

Visual Aids. In its oldest ministry, the communications office keeps a

library of motion pictures, filmstrips, a few slides, tapes, and records. Most movies are in English because the center until recently did not have dubbing equipment necessary to add Vietnamese sound track.

Television. New dubbing equipment will move Baptists into television, now only in the developing stage in Vietnam. When Americans came to Vietnam in large numbers, they naturally carried as many of their comforts and as much technological know-how as they could haul. Of course, they brought television and helped Vietnamese put their own stations into operation. Now Americans are closing their stations, but the Vietnamese stations they created will remain.

American programming has included recent movies, but Vietnamese TV is completely studio-oriented. If Baptists can enter the picture soon with movies in Vietnamese, they will play a large role in development of the industry in Vietnam.

Baptists have been offered time for one 30-minute film a week, as soon as they can supply the movies. Trailers can be used to show the name of the producer and to advertise whatever is offered for viewer contact and follow-up.

The assignment is communications. The Moores and their associates are seeking in every way open to communicate the gospel in such a way that people will listen. □

SINCE FIRST arriving in Vietnam in July 1964, Peyton and Celia Moore have experienced most of the "downs" that accompany the "ups" in any area of foreign service. Celia, an only child, lost her mother. Husband and wife together have experienced the heavy hearts of those who must send young children to another country for education. The Moores suffered with one son through a health problem and went through a three-month separation during the Communist Tet offensive in 1968, when it was felt wise for Celia and the children to leave early for furlough.

The Moores have experienced an unusual number of material losses due to theft. Their most difficult encounter was the harrowing 30-minute episode just before last Christmas.

An armed robber suddenly appeared as the Moores and Missionary Journeyman Lee Weems were eating lunch. The intruder declared himself a Viet

Cong (more likely he was just a hardened hoodlum) and claimed four others were surrounding the house (it was later learned the man was alone). He threatened murder and rape if his demands for \$100 (U.S.) were not met. He obviously was unaware that his victims were missionaries and was surprised at being spoken to in his own language.

The thief finally settled for all the Vietnamese money in the house, a camera, a recorder, Mrs. Moore's engagement ring, and a diamond ring her mother had left her. When the man demanded her watch, Celia asked him please not to take it, since it was all she now possessed that had belonged to her mother. The man left the watch alone.

"When he put Peyton and Lee into the bathroom, my heart was pounding," Celia related later. Left alone with the man, Celia looked directly at him and asked, "Do you believe in

God?" The intruder did not answer. Then he told Celia to join the others in the bathroom.

"The three of us knelt to pray as he made his getaway on the Honda he had so brazenly driven into our yard," she said.

Naturally and humanly shaken by the "bad dream come true," two days later, a Sunday, Peyton and Celia illustrated their usual response to the turbulence of life: a response lived, not just philosophized in lofty platitudes.

At Trinity Baptist Church (English-language) when it was time for special music, Peyton moved to the piano to accompany his wife's solo. The words were clearly the personal testimony of the black-haired, sparkling-eyed beauty of Spanish descent, as Celia sang:

"Sweet little Jesus boy, . . . 'De worl' treat you mean, Lawd, Treat me mean too. But dat's how things is down here, Dey don't know who you is!"

—Betty Merrell

ASIANS TO ASIANS

By Britt E. Towery, Jr.

BEING AGILE and alert with a careful eye on everyone is as important as life itself for the Chinese pastor in Saigon's Cholon district. David Shiu found this true during the three years he served there as a missionary to the more than one million Chinese people in greater Saigon.

Shiu grew up in Hong Kong and was a member of the Wan Chai Baptist Church there when he volunteered to go to South Vietnam as a missionary. Sent out by the Hong Kong Baptist Churches Association, he was pastor of Binh Tien Baptist Chapel in Cholon.

Binh Tien, the only Chinese Baptist chapel in Saigon, was organized on Christmas Day, 1968, with Shiu as pastor.*

Shiu reported that before 1968 most of the citizens in the Chinese community in Saigon were neutral regarding the war. The Chinese throughout southeast Asia have found it unwise to take sides, for this generally leads to their own destruction, no matter which way they turn. In war-torn Saigon this is doubly true.

Regarding the "this-is-not-my-fight" attitude of most Chinese, Shiu

related that it was certainly not unheard of "for two or three armed Viet Cong to walk down the street, pull out a map, and ask directions from passersby or shopkeepers, and get whatever help they needed."

Two new missionaries from Hong Kong, Mr. and Mrs. James Fung, arrived in Saigon in the spring of this year to work at Binh Tien Baptist Church in Cholon. The Fungs, missionaries supported by Hong Kong Baptists, will work with Ronald and Margaret Fuller, Southern Baptist missionaries.

"The revelation of God's call to Vietnam" for Fung was initiated by a speech by Fuller during a chapel at Hong Kong Baptist Theological Seminary, reported Missionary Rondal D. Merrell, Sr. Both Mr. and Mrs. Fung are seminary graduates. (He holds the bachelor of theology degree, she the bachelor of religious education degree.) They were married after his graduation.

Fung served on the staff of Cheung Chau Baptist Church, the oldest church in Hong Kong, before leaving for Vietnam. He is a native of Hong Kong and the son of Christian parents. Mrs. Fung was born in China of Buddhist parents.

Shiu then told how that attitude had changed with the reckless rocket raids the Viet Cong began to rain down aimlessly on Saigon. Since 1968 the majority of the population has decidedly leaned away from contact with the VC.

Even without a war there are enough obstacles to discourage many a pastor from making his daily rounds. Buddhism is strong in South Vietnam. A strong Buddhist family in Cholon will forbid their young from even attending Christian church services. Attendance has an added difficulty for young men, because every man from 18 to 32 is obligated for military service.

As David Shiu has shared his testimony with the churches of Hong Kong upon his return home, other young men are planning to go and serve in southeast Asia among their own people and among people of other tongues.

The day of the Asian missionary is upon us. Men are being called of God to go, and they are answering that call all over Asia. It is a sign of real missions advance when Asians answer the call to go, and Asian churches support those who go with prayer and money.

Anything the western missionary does can be done better in Asia by an Asian missionary. □

Appointed a missionary in 1956, the author has served in Taiwan and, since 1966, in Hong Kong.

* Binh Tien Baptist Church in Cholon, the large Chinese community in greater Saigon, began as a project of the Vietnam Baptist Mission. Missionary Ronald W. Fuller, who started the chapel, worked alongside Shiu for more than two years. Samuel M. James and other missionaries also assisted Shiu during his service in Vietnam.



NO TIME TO RELAX

By Baker J. Cauthen

ENCOURAGING developments in international relations growing out of the recent visits of President Nixon to Communist China and the Soviet Union have brightened the outlook for world peace. With the super powers of the world armed to the point of capacity for mutual destruction, it is obvious that every opening of communication, relaxing of tensions, and improvement in understandings gives rise to a prayer of thanksgiving. The thought of World War III is so horrible that all people who love the welfare of mankind must try to do what is possible to avoid it.

This is, however, no time to relax. It would be a grave mistake to consider that the problems of the world are now contained, and that people everywhere can address themselves to their own gain and pleasure without thought of the future.

A moment's reflection causes one to see that the basic problems of the world are still unsettled and the possibility for recurring crises is very likely.

Even deeper, however, than the unsettled problems which divide the nations is the underlying condition of the human heart that cannot know peace until it is attuned to God. Without the love of God reigning in the hearts of

people and a clear desire to do his will uppermost in their minds, there is little likelihood that relationships between men or nations will remain stable for any great length of time.

Followers of Jesus Christ feel, therefore, in this period a fresh summons to action on a world scale. The easing of tensions is a clarion call to wider effort at sharing the gospel of Jesus Christ wherever possible. Any development that seems to open doors a bit more widely must be welcomed as an opportunity for sustained forward thrust in the task of sharing the gospel.

There must be a deep understanding that the gospel of Jesus enables people not only to find peace with God, but also to be rightly related to their fellowman. This does not mean that when people become Christians they automatically walk at peace with everybody else, but it does mean that they have found an arena in which peace is possible. That arena is the will of God when Christian people genuinely long to do his will and set their hearts upon finding his leadership. The Holy Spirit corrects, rebukes, enlightens, and enables people to the extent that they can overcome their own problems and join hands with others in trying to find a way to do what God wants.

In this day, therefore, the imperative nature of evangelism must be recognized. High priority must be placed upon planting and developing New Testament churches in all parts of the world. Wherever work has newly begun, it should be strengthened and multiplied so that people may be blessed by the witness of Christian faith in their midst.

Jesus clearly taught that he is the light of the world and that those who follow him need not walk in darkness. The full meaning of this statement is so far reaching that it stands as a summons to action and an encouragement under the most difficult circumstances.

This is no time to relax. It is a time to call for wider action, deeper commitment, more fervent prayer, and generous outlaying of resources that the gospel may be preached in all the world. Many who read these words ought to examine their hearts to find out if the expectations of Christ indicate that they should go personally to give their full effort in making him known.

There is no substitute for releasing the message of the gospel throughout the ranks of mankind. Now is the time to do it. □

Something Brand New

WHAT a refreshing effect enthusiasm has, even for one who observes from a distance! And when enthusiasm comes through with an idea that works, it is even more invigorating.

Such is the editor's impression of what a group of Alabama Baptists did last year as preparation for the annual study of foreign missions in their state. It began early in 1970 at a conference held by the state Brotherhood director and the executive secretary of the Alabama Woman's Missionary Union. Out of their discussions emerged the idea of an overseas tour, geared to the forthcoming foreign missions study. The state Executive Board gave its approval and assured encouragement and support for the project's promotion.

In January 1971 the first tour was announced, scheduled for the first week of September. State Brotherhood Director H. Mac Johnson, Jr., and WMU Executive Secretary Mary Essie Stephens were named co-directors. In consultation with the Foreign Mission Board an itinerary was prepared and sent to Davis L. Saunders, FMB field representative for East and Central Africa.

There was immediate response to the tour announcement that was published in *The Alabama Baptist*. Persons from various walks of life hurried to register their desire to join the tour, by that time named the Africa Mission Safari. The group finally included 28 persons, 24 of them Alabamians. Some were pastors; other were laymen and their wives; also included were the Alabama state executive secretary, two associational superintendents, and a retired missionary nurse. Each person paid his own way.

The tour was more than a sightseeing venture. Each member prepared himself by studying the graded series of mission study books and the Foreign Mission Board informational materials about all six countries to be visited. The purpose was firsthand observation of Baptist mission stations, churches, publication centers, and communication facilities. Every member of the safari visited and witnessed in the remote bush areas of each country, as well as in the towns and cities. Missionaries traveled with the group and served as guides and interpreters. And at least once in each situation the missionaries were guests of the tour group for a meal and fellowship.

Immediately after the group returned home, we received a letter from co-director Johnson. "Twenty-eight tired but gratified Baptists have just returned from East and Central Africa," he began. Several weeks later the reports began coming in indicating an almost fantastic round of teaching and speaking by every safari member. They taught in more than 240 mission study programs and filled an additional 329 speaking assignments. Attendance for these occasions reached a grand total of more than 56,000.

Most of the engagements, of course, were in Alabama, but a number of the safari members took their testimonies and teaching into seven other states.

In one church a person commented that the safari member who had just spoken "sounded like a missionary who had been in Africa all her life instead of three weeks."

Reports that came in early this year from churches where the tour members taught or spoke indicated Lottie Moon Christmas Offering receipts far greater than ever before. Some of them more than doubled the amount in the 1970 offering.

Plans are near completion for another Alabama tour group, this time to Europe. The itinerary includes visits to six countries in which Southern Baptist missionaries are stationed and about which a greater part of the content of the graded series mission study books for 1972 has been written.

The long-range purpose of the Africa tour was succinctly expressed by Foreign Mission Board President Drew J. Gunnells, Jr., who is also an Alabama pastor. "The more laymen and laywomen that we get personally aware of the mission field, the better our mission support will be," he said. "It was to this end that the trip was made. Personally I believe that we shall reap missionary candidates as well as dollar support from this particular trip. I can tell you this: it turned these people on for foreign missions!"

Our reason for using this space to report what happened during and after the Africa Mission Safari by Alabama Baptists is not to suggest that similar groups go every year from other state conventions in identical fashion. But it is our purpose to use this occasion for suggesting to Southern Baptists everywhere that they search for new ways of generating awareness and enthusiasm for the greatest business on earth, the fulfillment of our Lord's command to project a witness of his reconciling grace into every part of our world.

A China Book

A FEW WEEKS ago the Foreign Mission Board received a check in the amount of \$805, representing proceeds from the sale of a book written by Miss Edna Teal, *My Walk with God in China*. Miss Teal was a missionary for many years in China but is now deceased.

The Woman's Missionary Union of First Baptist Church, Villa Rica, Georgia, is handling all sales of this book and directing all proceeds to foreign missions. Orders may be sent to the First Baptist Church, Villa Rica, Georgia. The book sells for \$2.00 a copy.

Last-Minute Reminder

THE MEN'S DEPARTMENT of the Baptist World Alliance has scheduled an international meeting for July 17-22 in Cali, Colombia. Even though the time is extremely short, there may be some men for whom this meeting offers an unusual opportunity. Colombia is a Southern Baptist mission field. A visit to Cali can make any Baptist laymen more fully aware of what world missions is about.

Special transportation arrangements have been made to and from Miami, Florida, for this meeting. Anyone desiring further information should write immediately to Mr. Owen Cooper, secretary, Men's Department, Baptist World Alliance, Box 388, Yazoo City, Mississippi 39194.



WE WERE in a fog this morning, and as I walked to the hospital I could hardly see the building from our adjoining house. I could hear the heartbroken cries of a young woman, though, and I knew someone had died.

A few minutes later the sad procession walked out the front drive. Stoically, the young father went first, carrying a small, yellow bundle. Behind him, the wailing mother was supported by two friends. A nurse beside me remarked, "That baby had been starving for six months. They have no idea they killed their own baby." They are in a fog of ignorance.



As I carried a breakfast tray down the corridor to a private room, another nurse stopped me. The patient was unconscious and later died. She was a good woman, a Muslim, who had worshiped in a fog without seeing the Light of the World.

At noon a young man was admitted with a severe kidney infection. The unpleasant symptoms were complicated by near hysteria. As I sat down to visit with him, he started to cry. He said, "Just to hear someone speak like this to me makes me very happy." Then he poured out his great loneliness and fears for his family, who for three years have not been able to get permission to leave Zanzibar. His millions of Hindu gods give him no peace. Entrapped in a fog of religious philosophy, he cannot find the Prince of Peace.

JEAN (Mrs. J. Franklin, Jr.) BAUGH, *Mbeya, Tanzania*



WHILE VISITING a small village about 20 miles from Francistown, Ed L. Smith (a fellow missionary) and I heard a so-called local prophet conduct a religious service. We were surprised to hear him quote many Bible verses.

As the service drew to a close, the speaker stepped forward and threw on the ground three cords, each a different color. He said there are some churches that do not believe in the power of cords. Then he read five verses from Exodus 39. He picked up the cords and began to explain to his listeners how the cords would help them receive the Holy Spirit and give them power to resist evil. Three villagers knelt in front of the leader while he held the cords and began to mutter a prayer.

As he prayed, he hit each suppliant on the head and chest; he explained that people are hard, and the Holy Spirit was having a difficult time entering these three. Finished with the whipping, he had someone tie the cords around the trio, thus binding them even tighter to the many superstitions of the African people.

As we left the service, I thanked God for his Holy Spirit, whom he had freely given me. Then I prayed that the cords of God's love would one day free these people from the cords of superstition.

CHARLES L. BELLENGER, Missionary Associate, *Francistown, Botswana*

URE FRANCISCO and his wife, Nina, went to work in the rice harvest near a village where there was no evangelical ministry. They began at one end of the valley and followed the harvest to the end—about a month.

All day long Ure and Nina cut and threshed rice by hand. At night they taught the Bible to the people where they were staying or to other harvest hands. By the end of the harvest the couple had taught the Bible in 15 houses and introduced Christ to more than 150 persons. Already more than 40 persons have accepted Christ in that valley, and the work is only two months old. The pastor and some of the members from a church about five miles away walk to the valley each Sunday afternoon to conduct worship services.

Ure never attended school, although he did learn to read and write, and Nina finished only the first grade. They are simple people with a simple faith and the conviction that the gospel should be spread wherever a Christian goes. If only more Christians had their convictions.

CALVIN L. FOX, *Cabanatuan City, Philippines*

EPISTLES

AS WE PULLED UP to the city market in our VW bus we could hear the medicine man loudspeaker. With professional skill he explained how his medicine could cure all ills. We turned on our loudspeaker and began playing Christian music from the cassette recorder.



When the medicine man had concluded his speech, Sutardjo, one of the lay preachers, began speaking in the local Javanese language. Indonesians are naturally curious, so a crowd soon gathered. While Sutardjo preached, two other laymen and I began passing out tracts and giving short testimonies.

The medicine man laughed when I handed him a tract.

"That Christian religion is from Holland," he said with disgust. (Indonesia was once a colony of Holland.)

Aware of the power of the Holy Spirit, I simply answered, "No, Pak, this is from heaven." I cannot explain the expression on his face. Stunned, he quietly sat down and began reading the tract.

A few minutes later, as I was talking with another man, I could not help



but see the medicine man approach Sutardjo and ask for "a basic book for a beginner."

"I've come here to make money," he commented after paying for the book. "You men have come here to gain new members. I want to know more about this."

He walked over and put a hand on my shoulder. "I just bought this book about your belief," he said. "Thought you might like to know. Thank you."

I swallowed the lump in my throat and thanked God for his power that can bless our witness. I also thanked him for his grace that reaches all kinds of men.

H. WARREN RICE
Djember, Indonesia



NEW

MISSIONARY PERSONNEL

Missionaries Appointed

May 1972



BRAZIL: Clinton M. (Clint) Ashley; born: Ft. Worth, Tex., Feb. 15, 1939. Graduate: Baylor University; Southwestern Baptist Theological Seminary (B.D., Th.D.); U.S. Army Chaplains School, Ft. Hamilton, N.Y. (dip.). He was a Home Mission Board summer missionary in Ohio in 1966, and has been a National Guard chaplain in Texas since 1967. He was pastor of Westcliff Chapel, Dallas, Tex., 1966-68, and Lakeland Hills Church, Dallas, 1968-69. Expected type of service: general evangelism. **Andrea Huestead Ashley;** born: Ft. Knox, Ky., Nov. 4, 1941. Graduate: Baylor University. She worked one summer as counselor at a Girl Scout camp in Texas and has been employed as an office manager and in secretarial work. She has taught school in Ft. Worth and in Dallas. Marriage: Dec. 20, 1963. Children: Kelley Lynne, Dec. 7, 1966. Present address: 4369 Wyoming, #192, Dallas, Tex. 75211.



INDONESIA: Donald G. Duvall; born: Lexington, Ky., Jan. 20, 1939. Graduate: Georgetown College; Tulane University School of Medicine (M.D.). He served in the U.S. Army in Kentucky in 1957. He was extern at Southern Baptist Hospital, New Orleans, La., 1963-64. At the U.S. Public Health Hospital, New Orleans, he was intern 1965-66, resident 1966-70, and has been staff surgeon since 1970. Expected type of service: medical evangelism. **Sarah Eddleman Duvall;** born: Feb. 13, 1939, Tiberias, Palestine (now Israel), where her parents, the H. Leo Eddlemans, were Southern Baptist missionaries. Graduate: Georgetown College; Louisiana State University School of Medicine (M.D.). She was a counselor at Camp Crestridge for Girls in North Carolina the summer of 1959 and has taught junior high school in New Orleans. She was extern at Southern Baptist Hospital, New Orleans, the summers of 1962 and 1963 and intern there 1964-65. She has served as a physician in various

capacities in New Orleans and Bogalusa, Louisiana, most recently for the Orleans Parish School Board on a part-time basis. Marriage: July 24, 1961. Children: Donald Graham, Jr., May 16, 1965; Sarah Ellen, June 25, 1968; Ruth Catherine, Feb. 4, 1970. Present address: 210 State St., New Orleans, La. 70118.



HONDURAS: W. David Harms; born: Waterbury, Conn., Nov. 21, 1937. Graduate: University of Florida; *Universidad Autonoma de Guadalajara*, Guadalajara, Jalisco, Mexico (M.D.); attended Southern Baptist Theological Seminary. He served as hospital corpsman in the U.S. Navy 1954-57. He was a mission pastor in Texas and an interim pastor in Florida and has taught school in Florida and Guadalajara. He was coordinator of extension clinics for Baptist Hospital, Guadalajara, 1966-69. He was extern at St. Vincent's Hospital, Indianapolis, Ind., the summers of 1966-68, and intern at Dalhousie University, Halifax, Nova Scotia, Canada, 1969-70. He was resident in family medicine at Jackson Memorial Hospital, Miami, Fla., in 1970. From 1971 to 1972 he was physician in a rural area at Sotuta, Yucatán, Mexico, employed by the Mexican government. Expected type of service: medical evangelism. **Joyce Harrison Harms;** born: Shelbyville, Ind., May 22, 1935. Graduate: Asbury College. She was counselor at Salvation Army camps during the summers 1953-58, and religious education director and church kindergarten teacher in Florida. She has taught elementary school in Indiana, Florida, Texas, and Mexico, and was church secretary in Nova Scotia. Marriage: July 7, 1961. Children: Mark Edward, Aug. 19, 1965; Michael Ellis, Feb. 16, 1968. Present address: Box 361, Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville, Ky. 40206.

Missionaries Reappointed

May 1972



LIBERIA: Tucker N. Callaway; born: Atlanta, Ga., Sept. 6, 1918. Graduate: Mercer University; Southern Seminary (Th.M., Th.D.). While working toward his doctorate, he and Mrs. Callaway were appointed for Japan by the Foreign Mission Board in 1945, although World War II had not ended. They served in Hawaii 1945-47 until Japan was reopened to missionaries in 1947.

Entering on July 27, he was the first post-war Southern Baptist missionary to arrive. His service in Japan included teaching philosophy of religion and the comparative study of religions at the theological seminary of Seinan Gakuin University. The Callaways resigned for family reasons in August 1968. He taught at Stetson University, De Land, Fla., for one year, and since then has been pastor of Gracemont Church in suburban San Francisco, Calif. The couple expects to depart for Liberia about July 1. Expected type of service: education. **Elizabeth Clark Callaway;** born: Nashville, Tenn., Mar. 26, 1920. Graduate: Shorter College; WMU Training School, Louisville, Ky. (M.R.E.). During her years in Japan she taught oral English in Seinan Gakuin High School. She has recently been teaching remedial reading in high school at Oakland, Calif. Marriage: Dec. 24, 1942. Children: Sarah, Jan. 22, 1944 (now married); Ann, Nov. 10, 1946; Lynn, Jan. 12, 1948; Susan, June 4, 1949 (now married).



JAPAN: Coleman D. Clarke; born: Kumamoto, Japan, Mar. 19, 1911. His grandfather, William Henry Clarke, was a Southern Baptist pioneer missionary to Nigeria (1853-57), and his parents, the late William Harvey Clarkes, were pioneer missionaries to Japan (1898-1936). Graduate: Mercer University (B.A.; D.D. in 1957); Southern Seminary (Th.M.). He entered the seminary after 11 years in business and served as pastor 1943-45. In April 1945 he and Mrs. Clarke were appointed for Japan by the Foreign Mission Board. They served in Hawaii until they could enter Japan in 1948. Their work was pioneer evangelism in Kyoto, including hospital ministries, until assuming responsibilities with the evangelism department of the Japan Baptist Convention in Tokyo in 1959. Following a medical leave due to an attack on their lives by a psychopathic youth, they resigned in 1967 to work among Japanese people in New York City. As director of Japanese work he received some assistance from the language department of the Baptist Convention of New York, but secular work was necessary to support this ministry; he served one year with the U.S. Department of State and for the past four years with the New York State Department of Labor. The Clarkes expect to return to Japan in August. Expected type of service: pioneer evangelism. **Jennie S. Clarke;** born: Atlanta, Ga., Jan. 17, 1911. Graduate: University of Georgia. She taught elementary school for six years in Atlanta. While in New York, in addition to her work with the Japanese, she taught three and a half years in a day care center in the Bronx. Marriage: Dec. 28, 1935. Children: Coleman D., Jr., Aug. 20, 1939; Clifford, Oct. 5, 1940; Jennie, Feb. 25, 1947 (all now married). Present address: 2500-C Johnson Ave., Apt. 5-L, Riverdale, N.Y. 10463.

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. The Directory is available free on request from the department, Box 6597, Richmond, Va. 23230.

Arrivals from the Field

BIBLE, Mattie Lou (N. Brazil), 303 W. Sixth St., Smackover, Ark. 71762.
BOTHE, Mr. & Mrs. Dwayne H. (Thailand), Box 8206, Chickasha, Okla. 73018.
BRAGG, Rev. & Mrs. Kenneth R. (Japan), c/o Johnny E. Helms, Rt. 3, Waxhaw, N.C. 28173.
BEWER, Nadyne (S. Brazil), Box 22754, Southwestern Bap. Theol. Sem., Ft. Worth, Tex. 76122.
BICIL, Rev. & Mrs. James W. (Hong Kong), c/o Mrs. J. M. Gardner, Dunmore, Ky. 42339.
JEAN, Rev. & Mrs. Pratt J. (Japan), Box 703, Gadsden, Ala. 35902.
BILDER, Dr. & Mrs. L. Gerald (Japan), 12601 Memorial Dr., Houston, Tex. 77024.
OSTER, Rev. & Mrs. James A. (Philippines), 437 Stillwood Dr., Jackson, Miss. 39206.
LILLESPIE, Rev. & Mrs. Alfred L. (Japan), 1102 R. St., Bedford, Ind. 47421.
GOODWIN, Rev. & Mrs. James G., Jr. (Korea), 221 E. Queen St., Hillsborough, N.C. 27278.
JANMETT, Rev. & Mrs. John H. (Taiwan), c/o Eunice Price, 511 W. Elm St., Tyler, Tex. 74701.
JANCOCK, Elaine (Hong Kong), Rt. 1, Box 22, Goodview, Va. 24095.
CKINLEY, Rev. & Mrs. James F., Jr. (Bangladesh), c/o Lyndon Bap. Church, Lyndon, Ky. 40222.
BERGER, Rev. & Mrs. Dewey E. (Japan), c/o Ed Mercer, 213 N. Fifth St., Central City, Ky. 42330.
DOORHEAD, Rev. & Mrs. Marion F. (Japan), 101 Clarence, Easley, S.C. 29640.
KRETSINGER, Mr. & Mrs. Samuel A. (Taiwan), 176 N. College, Tulsa, Okla. 74110.
ROBINSON, Mr. & Mrs. Jerry L. (Eq. Brazil), Box 155, Trent, Tex. 79561.
LUCHTI, Rev. & Mrs. W. C., Jr. (Italy), Box 62, Rome, Ga. 30161.
SARGE, Rev. & Mrs. Teddy E. (Zambia), 216 N. Main, Altus, Okla. 73521.
SMITH, Rev. & Mrs. William L. (S. Brazil), 6465 Fourth St., St. Petersburg, Fla. 33712.
SNELL, Rev. & Mrs. Roy E. (Korea), 11 Shamrock Ln., Greenville, S.C. 29609.
STAMPS, Rev. & Mrs. Stanley D. (Ecuador), 921 Jackson Ave., Columbia, Miss. 39429.
WALKER, Rev. & Mrs. Freddie (Tanzania), c/o W. L. Akery, Rt. 4, Carrollton, Ga. 30117.
WISDOM, Rev. & Mrs. Charles J. (Mexico), 7206 Neff, Houston, Tex. 77036.

Departures to the Field

BEEVERS, Rev. & Mrs. Ernest B. (Indonesia).
DANON, Rev. & Mrs. William J. S. Brazil.
DITHERS, Mary Alice, Indonesia.
DOUGLAS, Rev. & Mrs. Ray M. (assoc.), Dominican Rep., Virginia, Japan.
HOLDER, Rev. & Mrs. J. Glenn, Thailand.
MORRIS, Dr. & Mrs. J. Glenn, Thailand.
NORTHGUTT, Rev. & Mrs. Irvin L., Peru.
SMITH, Rev. & Mrs. Clarence R., Venezuela.
WEEKS, Wilma J., Indonesia.
WHALEY, Rev. & Mrs. Charles L., Jr., Japan.
YAGI, Rev. & Mrs. Dickson K., Japan.

Transfers

ARRINGTON, Dr. & Mrs. Charles A. (assoc.), Lebanon to Greece, July 1.
BANKS, Mr. & Mrs. J. Allison (assoc.), Austria to India, June 15.
BRIZENDINE, Mr. & Mrs. J. Wesley, Liberia to Ghana, rescinded May 9.
KIRKLAND, Rev. & Mrs. Donald, Ghana to Nigeria, June 1.
MERRITT, Rev. & Mrs. John W., Italy to Germany, Aug. 1.
NEWTON, Rev. & Mrs. Joseph A., Morocco to Jordan, July 15.
RICHARDS, Rev. & Mrs. Donald J., N. Brazil to S. Brazil, July 1.

Retirements

HARMON, Ethel (Nigeria), July 1.

Assignments Terminated

MALLORY, Mr. & Mrs. Lowry, Jr. (assoc., Kenya), June 30.

Resignations

CLEMENT, Rev. & Mrs. Richard D. (Ecuador), May 31.
COX, Rev. & Mrs. George F. (Japan), May 31.
DOUGLASS, Rev. & Mrs. Richard B. (Eq. Brazil), May 31.
HOWARD, Rev. & Mrs. Ralph S. (Japan), May 31.
HUGHES, Rev. & Mrs. R. Brown (Leeward Islands), May 1.
PAGE, Rev. & Mrs. Wendell L. (Leeward Islands), May 9.

Births and Adoptions

BOLES, Elizabeth Ann, daughter of Rev. & Mrs. Olin D. Boles (Eq. Brazil), April 20.
DOYLE, James Donald, son of Rev. & Mrs. C. Donald Doyle (Costa Rica), April 10.
HARPER, Matthew Oliver, son of Dr. & Mrs. Oliver H. Harper (Indonesia), May 3.
HOOD, Jennifer Kay, daughter of Dr. & Mrs. Alton L. Hood (Thailand), April 23.
MASON, Melita Lee, daughter of Rev. & Mrs. J. Donald Mason (Zambia), May 3.
MILLER, Jennifer Ann, daughter of Mr. & Mrs. E. Wesley Miller (radio-TV rep. for Europe and Middle East), May 13.
SMITH, James Daniel, son of Rev. & Mrs. J. Edward Smith, Jr. (Japan), May 5.
SWICEGOOD, John Victor, son of Rev. & Mrs. Glen M. Swicegood (N. Brazil), April 18.
WATSON, Robbin Denise, daughter of Rev. & Mrs. James D. Watson (Mexico), May 9.

Deaths

ANTHONY, C. S., father of Mary (Mrs. John W.) Monroe (Rhodesia), Texarkana, Tex.
COWSERT, Mrs. Daniel, son of Rev. & Mrs. J. George B. Cowser (S. Brazil), May 7, Tucson, Ariz.
GAVENTA, Mrs. Ella C., mother of Dr. William C. Gaventa (spec. proj. doctor, Nigeria), May 5, Tampa, Fla.
GREEN, A. H., father of Rev. Urban L. Green (Ghana), May 19.
HACKETT, Mrs. Nina P., mother of Rev. Sidney G. Carswell (Eq. Brazil), Mar. 30, Albany, Ga.
HENSON, W. E., father of Carol J. Henson (Chile), May 20.
HOOPER, D. M., father of Rev. Dale G. Hooper (Kenya), May 10.
JONES, P. H., father of Rev. Sam L. Jones (Rhodesia), May 14, San Angelo, Tex.
MCALILEY, Malcolm, father of Patsy (Mrs. James C.) Shelly (Eq. Brazil), April 25, Geneva, Ala.
NELSON, Homer Watson, father of Parilee (Mrs. James G.) Tidenberg (Kenya), April.
PARKMAN, William Henry, father of W. Hugo Parkman (Philippines), April 27, Panama City, Fla.
SMALL, Mrs. Martha, mother of Rev. Tom G. Small (Zambia), May 20, Houston, Tex.
STARNES, Mrs. W. F., mother of Fanny L. Starnes (Thailand), April 28.
YARBROUGH, Mrs. J. L., mother of Rev. James A. Yarbrough (Nigeria), May 20.

Marriages

CADWALLADER, Ralph Aldes, son of Rev. & Mrs. Chester S. Cadwallader, Jr. (Guatemala), to Sandra Jean McKee, May 20, Little Rock, Ark.
COX, Phyllis Patricia, daughter of Rev. & Mrs. Theodore O. Cox (Japan), to Merritt Elwood Carlson, May 6, Bloomington, Ind.
ICHTER, Alana Sue, daughter of Rev. & Mrs. William H. Ichter (S. Brazil), to Ronald William Greenwith, May 13, Minden, La.

Degrees Conferred

BARTLEY, James W., Jr. (Uruguay), received the doctor of theology degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex., May 12.

Mrs. C. Hudson Favell Dies

A former missionary to Ghana, Mrs. C. Hudson Favell, of Ft. Smith, Ark., died May 14 of a heart attack. She was 45.

The Favells, appointed by the Foreign Mission Board in 1958, served in Ghana. After a year in Tamale they settled in Nalerigu, where Mrs. Favell was a nurse at the Baptist Medical Center. She taught a Bible class in the local public school and conducted Sunday afternoon services at Baptist settlements for leprosy and tuberculosis patients. The couple resigned in 1968.

She is survived by her husband, who does pastoral counseling in Ft. Smith, and their four children.

In Memoriam

GRACE BAGBY COWSERT

Born Lancaster, Tex., Aug. 20, 1888
Died Tucson, Ariz., May 7, 1972

Mrs. Grace Bagby Cowsert, emeritus missionary who served 40 years in Brazil, died May 7 in Tucson, Ariz., at the age of 83. She and her late husband, Jack J. Cowsert, retired in 1960. They were appointed by the Foreign Mission Board in 1920.

Mrs. Cowsert, a musician, began arranging anthems and solos and enlisting help with their translation after she discovered there was little special religious music available in Brazil. She thus in effect became a music missionary long before the Board began the appointment of music missionaries.



She taught piano, voice, and conducting, privately at first and later in the girl's department of Shepard Baptist College and the South Brazil Baptist Training School, both in Rio de Janeiro. A book of her anthems was published in 1950.

A native of Texas, Mrs. Cowsert studied at Blue Mountain (Miss.) College, Baylor University, Waco, Tex., Power-Myers Conservatory, Wichita, Kan., and Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

Survivors include two daughters, Mrs. James O. Morse, Tucson, and Helen, a professor at Wingate (N.C.) College, and a son, George B. Cowsert, missionary to Brazil.

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... Missions Update

Radical urban growth in Asian capitals is reordering customs, values, and social structures, say veteran missionary observers. The situation makes it mandatory that the missionary avoid paternalistic images and relate to his national colleagues on a partnership basis, stated MELVIN J. BRADSHAW, missionary in JAPAN. "The escalation of land and building costs beyond our resources means we must develop new ways of evangelism and church development in partnership with the Japanese," he said. . . . R. KEITH PARKS, Foreign Mission Board secretary for Southeast Asia, emphasized the critical need for developing new methods to deal with the high-rise life style and materialistic value system sweeping Asian cities. At Parks' request several urban experts have studied Asian cities. Parks believes groundwork has been laid for devising new methodology.

To aid thousands of refugees seeking relief from war, Baptist missionaries and pastors in SAIGON, VIETNAM, have organized congregations into social action groups. Saigon pastors formed their own committee to visit refugee camps and report back on conditions and needs. . . . The Christian and Missionary Alliance still holds hope that three of its missionaries, kidnapped by the Vietcong from a leprosarium in the VIETNAM highlands in May 1962, are still alive. A day of prayer and remembrance for the missing was held May 30, tenth anniversary of their capture.

PRESIDENT and MRS. NIXON attended part of a Sunday service in MOSCOW's Baptist church during their week-long stay in the SOVIET UNION in May. Reporters were told the 1,000 worshipers had jammed the church two hours before the service and the Nixons' arrival. . . . Seeking support in their struggle against alleged persecution, 15 members of dissident Baptist organizations outlawed by the Soviet government spent more than 20 hours in the U.S. Embassy in MOSCOW in May, according to a Religious News Service report. An embassy spokesman said the group left only after Soviet authorities agreed they would not be punished for entering.

During COSTA RICA's fourth annual book fair, 1,500 Bibles, New Testaments, and other books were sold at the Baptist Bookmobile, located with 15 other bookstalls around the bandstand in SAN JOSE's Central Park during the ten-day fair. . . . Missionaries NEVILLE and EMMA CLAXON were among several hundred guests invited by DAHOMEY's outgoing chief of state, HUBERT MAGA, to the inauguration of incoming President JUSTIN AHOMADEGBE TOMETIN. The colorful ceremony was held in front of the palace in COTONOU.

Concern by Argentines that they take prime responsibility for evangelizing their own country was reflected in speeches at the 64th annual ARGENTINE Baptist Convention. "How long should we continue receiving, or depending on, help from other countries for evangelizing our own country?" asked Convention Executive Secretary ESTEBAN ELIAS.

New chapel of the Baptist Hospital, ASUNCION, PARAGUAY, was dedicated in services led by Missionary LELAND J. HARPER, hospital administrator. The building includes an office for the hospital chaplain, a room for the library and public address equipment, and a family room. . . . Five churches received into fellowship of the Evangelical Baptist Convention of PARAGUAY recently brought to 21 the total of churches associated with the convention. Three of the five were fruits of Brazilian Baptist foreign missions.

A conference on evangelism drew representatives from 14 European Baptist unions to RUSCHLIKON, SWITZERLAND, in May. The group focused on plans for implementing the Baptist World Alliance's three-year program on the World Mission of Reconciliation through Jesus Christ. . . . An International Congress on World Evangelization is to convene in 1974, according to announcement by Evangelist BILLY GRAHAM and a group of other evangelical leaders from five continents. The congress would meet in late summer or early fall, probably in Europe.

Southern Baptist missionaries in ETHIOPIA have extended work, in the form of a biweekly medical clinic, to the rural Shenkora area 90 miles north of Addis Abeba, the capital. Residents in the area built an airstrip so a Missionary Aviation Fellowship airplane could bring in Missionary Dr. SAM CANNATA and Missionary Veterinarian JERRY P. MEDSOLE. The government has begun work on an all-weather road to Shenkora. Baptists entered the area at government invitation. Eight days before the first clinic, Emperor HAILE SELASSIE attended a ceremony marking the beginning of the new work.

LARRY V. HUGHES in November 1970 was given slim chance of living and, if he lived, even less chance of ever walking. On May 13 of this year he walked down the aisle with his bride, the former DIANE COLE, to whom he was engaged at the time of his accident in MALAWI. Hughes, a missionary journeyman on the field only about five weeks, was paralyzed after diving into a shallow river in Malawi and was flown to DALLAS, TEX., for treatment. He is serving this summer as a church youth director in HOUSTON, TEX. He reportedly plans to enter the field of rehabilitation counseling.

A reception opened the DAHOMEY Baptist Mission's exhibit of paintings by BOB HARPER, art editor of The Commission, in COTONOU, DAHOMEY, early in May. Representatives of several embassies, of Dahomey government ministries, and of various missions, along with other invited guests totaled 75, reported MRS. W. NEVILLE CLAXON, missionary. During the first four days of the exhibit more than 200 persons viewed the paintings. The exhibit previously had been shown in ISRAEL, AUSTRIA, and SENEGAL.

CEYLON, island off the tip of INDIA, became the Republic of SRI LANKA May 22. The new republic made it plain in legislation that the state would give Buddhism "the foremost place" and that it should be the state's duty "to protect and foster Buddhism," reported Religious News Service. However, a special section of the constitution assures every citizen "the right to freedom of thought, conscience, and religion."

Set to open in July for another tourist period--a school vacation time in BRAZIL--is the International Welcome Center provided by Baptists of Brazil's Santa Catarina state along the new north-south Highway 101. More than 2,000 visitors stopped at the attractive brick building during its first period of operation, from December to the end of February, Brazil's summer season. The center offers coffee; restrooms, picnic area, playground, snack bar, slides of tourist attractions, and a gospel film. Each visitor receives a packet with facts on highway routes and accommodations, along with a copy of the Gospel of John, information on local Baptist churches, and some tracts.

What might become a massive protest against immorality and profanity on television in SWEDEN was begun when the pastor of a village Baptist church called on members to cancel their television licenses, which are paid quarterly in Sweden. News of the action brought requests for protest forms from all over the country. . . . Encampment day, a time of fellowship and a way of raising funds for camp maintenance, drew 500 persons to the Costa Rican Baptist camp on May Day, a national holiday in COSTA RICA. They brought food, clothing, toys, and other things to sell to benefit the camp.

Missions MediaPak, an innovative approach to missionary education, is being readied for distribution next spring in time for use with the 1973 Foreign Mission Graded Series books. The MediaPak will be a combination of contemporary learning aids. It will provide materials and suggest activities to help users understand the role and work of the overseas missionary. The limited edition MediaPak will be available at Baptist Book Stores, retailing at \$14.95; it will also be available through the CAVE Plan.

Young persons from GERMANY, YUGOSLAVIA, and ENGLAND joined Austrians from seven Baptist churches for the annual Austrian Baptist young people's meeting in SALZBURG, AUSTRIA. Attending were 225 young people; 15 registered decisions for Christ.

LETTERS

Challenge for Investment

Today I will conclude a mission and an experience which I wish I had had in college days 30 years ago. I have been one of the 60 pastors invited by the Southern Baptist Convention Foreign Mission Board and the Jamaica Baptist Union to serve for two weeks as an evangelist in the Jamaica-wide Baptist Evangelistic Crusade.

Others may report on the effectiveness of our service in terms of helping and encouraging the Jamaican churches and pastors and of reaching the unsaved and unchurched. The purpose of these lines is to say something to my fellow Southern Baptists about what the experience has meant to me, and to issue a challenge to my fellow pastors and to our churches and denominational agencies to devise new ways and means to involve more people—especially those committed to church-related vocations—directly in work for our Lord in other lands.

For two weeks I have lived in the homes of the people of rural communities on the beautiful tropical island of Jamaica. I have eaten new and different foods, lived in houses with no screens, and bathed and laundered in mountain spring water which never knew the benefit of heat. I have known the oppressive sense of isolation that comes from slow mail service, distant telephones too expensive to use even when operational, and almost no news from America, either by press or radio—all of this bringing a nagging wondering about what tragedies may strike my family and be "over with" before I know it. In all-too-typical, twentieth-century-American intensity, I have chafed at the almost utter disregard of schedule and been frustrated by my resultant inability to know when meals would be served or services would begin.

In spite of such "problems," there have been some wonderful values for me in this experience. I have learned how to practice patience. I have been helpfully disciplined by quiet and lonely hours of thought and meditation and prayer. I have been compelled to examine a life style vastly different from my own and have learned that those who live by it are living lives that are meaningful and productive and satisfying because of it (earlier, I would have said "in spite of it"). I have come to know some persons with intelligent and devout faith and commitment whom I greatly admire and respect—even more so as I discover that they have lacked so many of the helps which I have thought so essential to enlightenment and understanding and spiritual growth.

Much of this I have heard about all my life, having had at least average exposure to overseas mission work. My parents and my family were always deeply involved in our church. I can never remember a time when the Baptist state paper and various mission journals were not a standard part of the mental menu available in my home.

As a Junior Royal Ambassador I had as leaders and counselors the Bun Olives, lifetime missionaries to China, during a furlough time. My home church and all my pastors believed in and preached missions.

During college years, I served as a "summer missionary" in the mountains of Western North Carolina. I have served our denomination on my state's mission board budget committee and other planning groups, and as a member of the SBC Executive Committee. I have had missionary and denominational executives in my pulpit and church meetings often. I have traveled in other countries and visited a number of overseas mission fields, as well as home mission areas.

Yet this two-week experience has done more to make me aware of the real needs in the world and of the life situations faced by our missionaries than all my previous experiences and study. As a result I believe I will be a better minister to my people, and I know I will be a more compassionate and concerned preacher of the gospel as it commands us to go and make disciples everywhere.

Hence, my challenge to my brother pastors, and to our churches and denominational agencies, is to make it possible for every young minister, during school years or immediately thereafter, to engage in some such project as the one in which I have shared. The Baptist Student Union summer missions program, the Foreign Mission Board Missionary Journeyman plan, and the Home Mission Board US-2 project are all fine. But my challenge is to a far more massive effort, which would have as its objective that every ministerial student would have at least a few weeks of direct mission involvement in a country and a culture different from our own.

I envision a project far greater than the denominational agencies could now finance. I propose that a ministerial student's home church pay the bulk of the expenses involved—certainly the travel expense—in addition to its regular mission gifts. It will do the church good to make the added investment in the present and the future of our Christian world mission. Indeed, most churches have enough interested members who would gladly make extra gifts to such a project, if the pastor were to propose it.

Essential to the success of such a program would be the real involvement of the "short-term missionaries" with the people among whom they serve. In our orientation meeting at Montego Bay for the Jamaica crusade, one of the able Jamaican pastors, a leader in the denomination, said, "Unless you come to live with us, don't come to preach to us." This was not said in any spirit of arrogance or peremptory demand—he knew we expected to do this. Rather he spoke in warm appreciation for our commitment to share the homes and tables and joys and troubles of the people.

So it would not be meaningful for such students to be housed in the nearest motel or tourist hotel or even, perhaps, in the homes of our regular missionaries. They ought to be with the people whom they

serve, not simply among them as tourists. There will be times when they will become homesick, lonely, anxious, frustrated, and hungry for familiar food with favorite seasonings. But they will come home wiser, more compassionate, and more understanding of the needs of the people of our lost and troubled world. And I believe they will be better pastors and better preachers.

Albert E. Simms
Lynchburg, Virginia

Information Appreciated

We have recently had an extra emphasis on learning more about our Cooperative Program in our church. We encouraged families to begin subscribing to our two mission magazines. [Enclosed] you will find a list of new subscribers.

Coming from Southern Seminary to pastor a small church here in Michigan, my husband and I especially enjoy and appreciate the news and information of our work around the world. Thank you all for your contribution to us each month.

Mrs. Wendell Powers
Mt. Clemens, Michigan

Thank you for such a magazine as THE COMMISSION! Our prayers are with you at all times.

Floyd Tharp
College Park, Georgia

Repeated Offense

You have done it again.

At least twice in the past you have done it unto me. Now you have done it unto my friend Fred.

In a letter from my colleague Fred Beck, quoted on page 31 of the December 1971 issue (which only today arrived at our house), you have Fred referring to "Sundanese" as one of the "heart languages of the different areas" in Indonesia.

Please, once more, slowly, with feeling:

The word is SUNDANESE. It is based on the word-stem SUNDA. It has nothing whatever to do with the word-stem SUDAN. Fred and I and other missionaries in Indonesia do not have redundant typewriters when we very carefully spell SUNDANESE rather than SUDANESE.

Would you please have words to this effect set up in 96-point blockbusters, and posted above the desk of each and every editorial assistant, copy editor, manuscript editor, or whatever you call them at THE COMMISSION?

I have nothing against Sudanese. If I lived in Africa, some of my best friends might be Sudanese. I might even speak Sudanese. But we have no Sudanese in Indonesia (except maybe at an embassy). What we do have, are twenty million SUNDANESE people who speak the SUNDANESE language. (Incidentally, there are only fifteen million SUDANESE people, so that adds insult to the injury.)

William N. McElrath
Bandung, Indonesia

We stand corrected—again. At least one identical error appeared in the November 1966 issue. The editorial staff, however, is far smaller than Missionary McElrath indicates, as the masthead shows (see Cover III).

The Commission, Southern Baptist Foreign Missions Journal, published 1849-51, 1856-61, 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. The Commission is published at 3805 Monument Avenue, Richmond, Va. 23230. Second-class postage paid at Richmond, Va., and additional mailing offices.

Change of address and all other correspondence should be addressed: The Commission, Box 6597, Richmond, Va. 23230.

SUBSCRIPTIONS—Single subscriptions: \$1.50 a year; \$3.50 for three years. Single copies in foreign countries \$2.10 a year. All-Families Church Budget Plan: Eight cents a copy, applicable only when church includes in its order complete list of families in active membership. Single copies: 15 cents, prepaid. Make checks and money orders payable to The Commission.

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EMPHASIS: VIETNAM

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Theological education developed along a "seed-bed" approach.		
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History has provided difficulties for Quang Ngai province, but the gospel is being shared by a pocket of new believers.		
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COVER: Laborer at airport in Dalat, Vietnam, flashes a smile. Photo by Bob Harper.

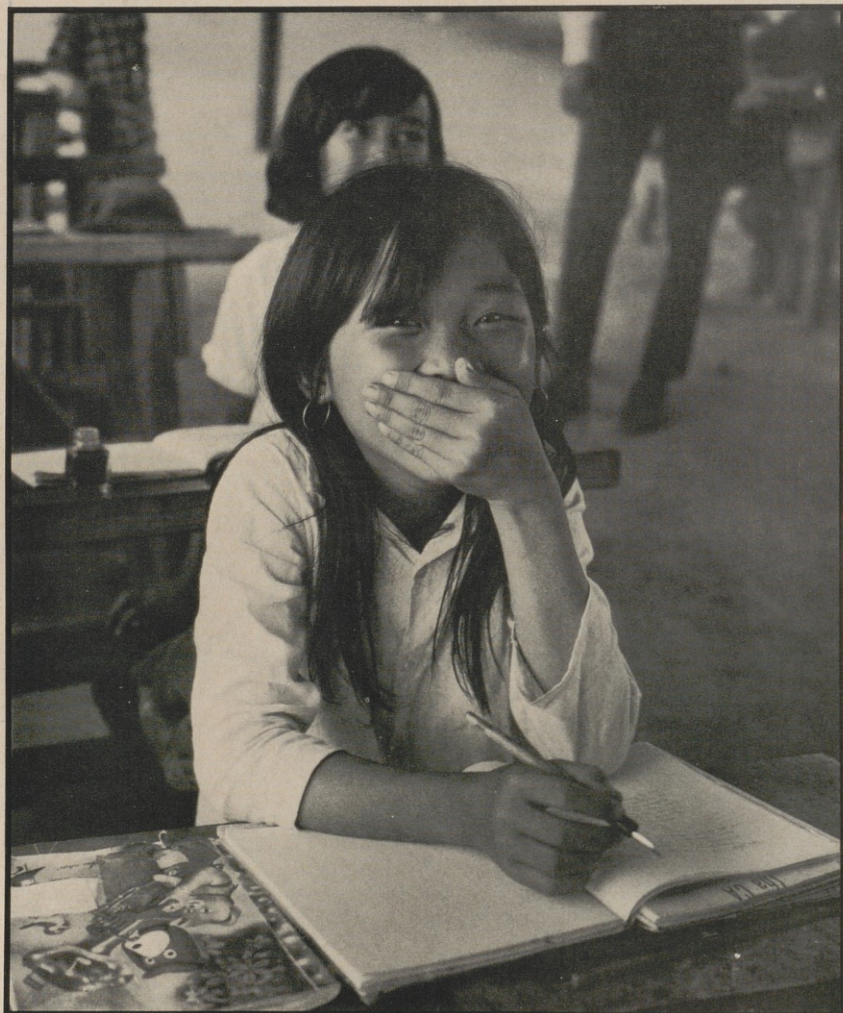
CREDITS: Photos—Bob Harper, 1-3, 4 (top), 6-7, 12-13, 14-15, 26 (adaptation), back cover, James F. Humphries, 3, 11, Kenneth R. Lawson, 4 (bottom), 5 (top, bottom), 10, 20-23, Fon H. Schofield, Jr., 5, 8-9, 16-17, 24, Joseph B. Underwood, 13 (bottom), W. Robert Hart, 29. Map—Burriel W. Perry, 18-19. Art—Ed F. Paxton, 31.



Each article to which this symbol is attached is recommended for use in the Foreign Mission Study of the year indicated. Scheduled topics: 1972—Europe, 1973—Career missions as a vocation, 1974—Strategy in foreign missions, 1975—Medical and benevolent ministries, 1976—Schools and student work.

CAMERAMA

VIETNAM



SCHOOLGIRL

By Bob Harper