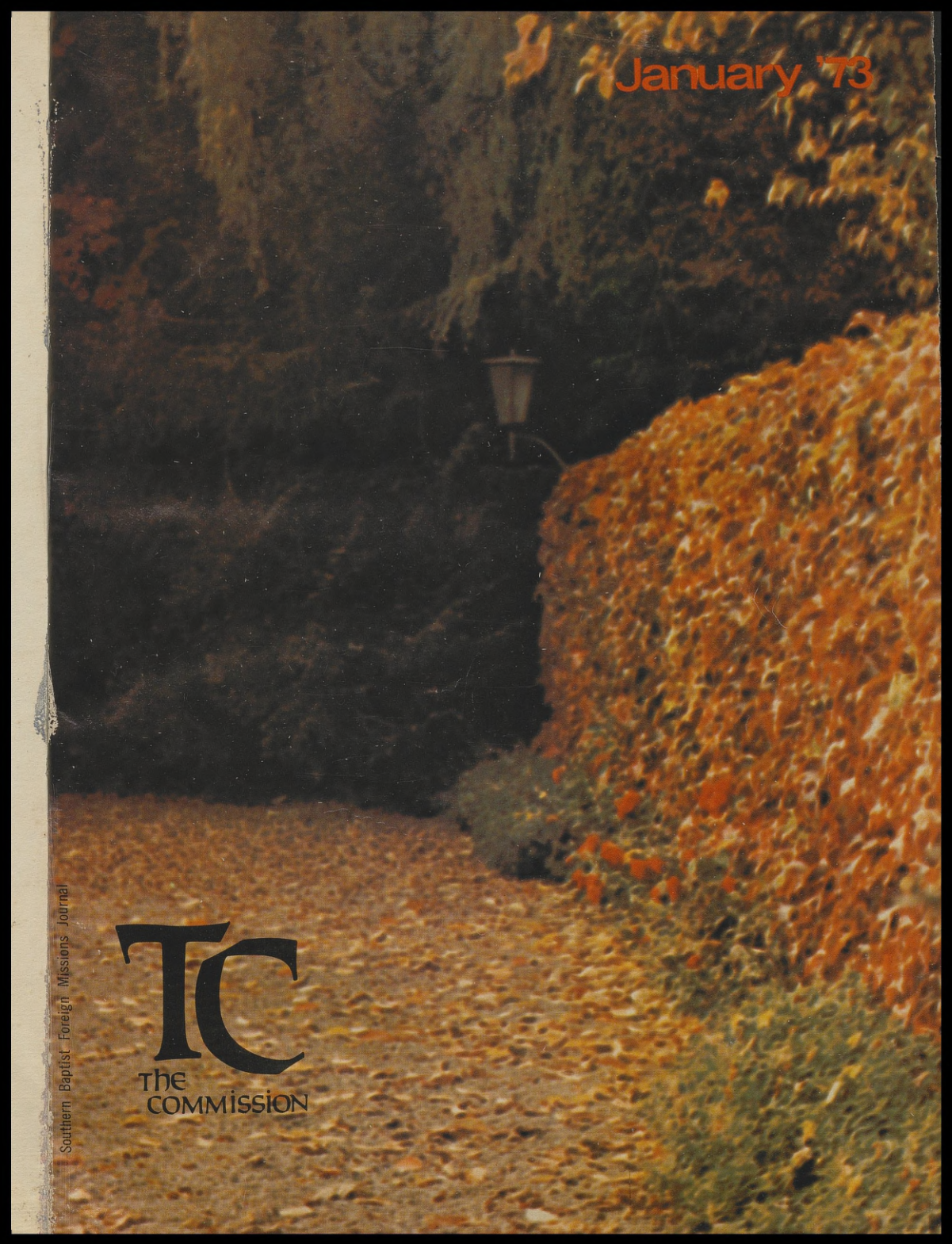




January '73

Southern Baptist Foreign Missions Journal

TC
The
COMMISSION

DIRECTIONS ON CAMPUS

RÜSCHLIKON, SWITZERLAND—The golden, cinnamon, and scarlet hues of autumn, though muted on a gray day, brightened the campus as C. Penrose St. Amant sat in the president's office at the Baptist Theological Seminary. Despite the October haze, through the window behind St. Amant's desk his interviewer could distinguish Lake Zürich, adding its considerable charm to an already romantic setting.

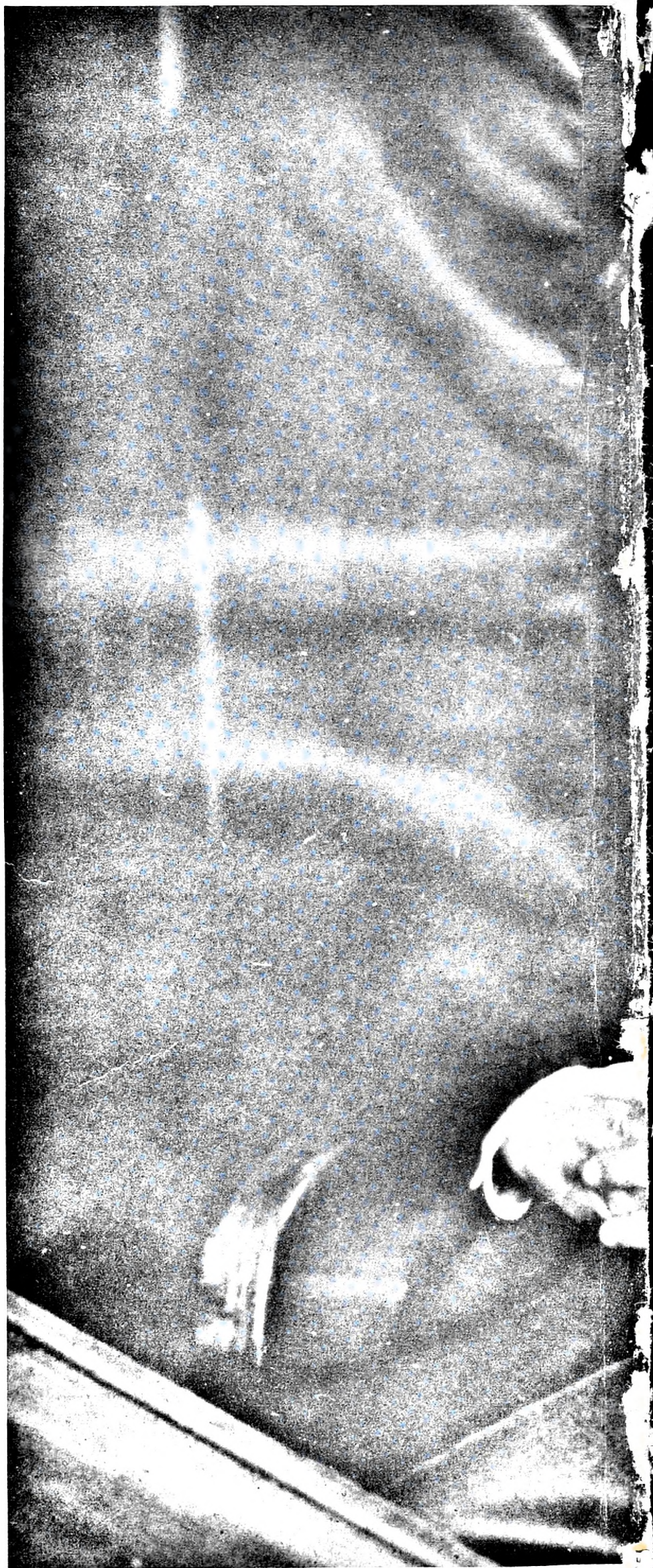
St. Amant (pronounced santa-ma) three weeks earlier (Sept. 26) had been formally inaugurated as seminary president. He had readily agreed to answer questions put to him by his visitor, the managing editor of *The Commission*.

Neither theological seminaries in general nor the particular campus at Rüschlikon are new to St. Amant, now 57. He holds the Th.D. degree from New Orleans (La.) Baptist Theological Seminary and the Ph.D. from the University of Edinburgh, as well as two honorary doctorates. He taught at New Orleans Seminary 1943-59. Then he served 11 years on the faculty of Southern Baptist Theological Seminary, Louisville, Kentucky, including 10 years as dean of the School of Theology. During the 1970-71 school year at Rüschlikon he was visiting professor during sabbatical leave from Southern. He was employed by the Foreign Mission Board in August 1971 as a missionary associate.

But no two theological seminaries are identical, and the one at Rüschlikon involves factors that make it different from most. Several of the seminaries sponsored by Southern Baptists in other countries include students from more than one nation. But at Rüschlikon not only

Interview and photography
by Leland Webb

Seminary President Penrose St. Amant
at his desk in Rüschlikon.







Main building on the seminary campus in Rüschlikon.

the nationalities vary, but also the languages of the students as well. The current student body includes individuals from 17 countries.

This seminary must walk a double path—offering an academically high level of education and at the same time providing practical training for students who will become pastors, denominational leaders, teachers, and missionaries. (See "Rüschlikon's Role," Sept. 1972, p. 12.)

The seminary offers bachelor of divinity and master of theology degrees. For a single student the total cost per semester (including room and board) is about \$1,000; probably two-thirds of the students currently receive scholarship aid. (Students from the U.S. may attend the seminary, but the number is limited.)

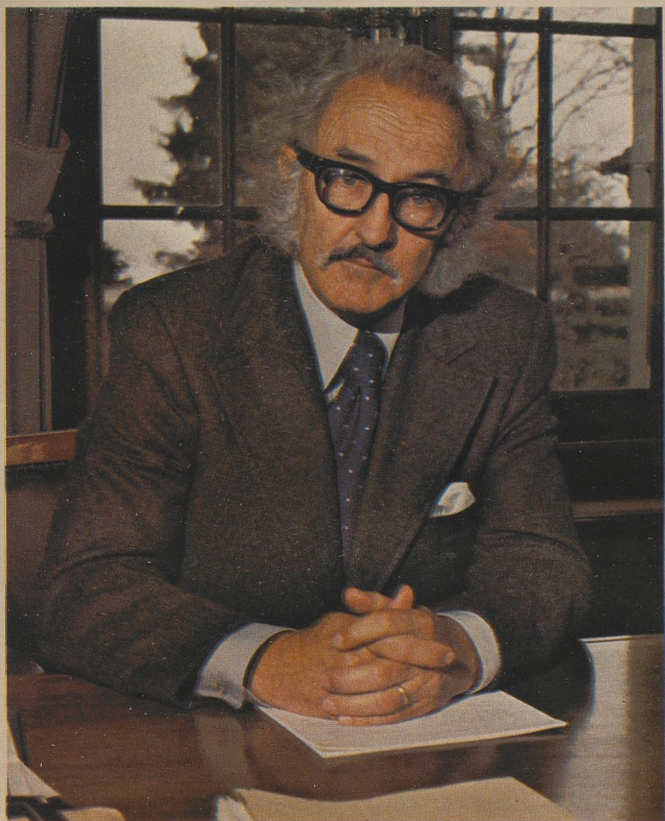
The school is located in Rüschlikon, one of the chain of villages stretching southward from Zürich along Lake Zürich. The Rüschlikon Baptist Church meets in the seminary's uniquely designed chapel, resting at the highest point on seminary property. The facility includes a built-in system for providing simultaneous translation. Sunday morning worship service is conducted in German, the evening service in English. However, earphones are provided for worshippers to plug into phone jacks along the pews to hear a simultaneous translation into the other language. Tourists

and other visitors are welcome to attend, but St. Amant laments the fact that most Baptist visitors to the area seem unaware such a church exists.

Present seminary faculty includes three Europeans—Claus Meister, a Swiss, professor of New Testament backgrounds and Greek; Günter Wagner, a German and an alumnus of the school, professor of New Testament; Sergio Corda, an Italian and also an alumnus, instructor in church history—and four Americans (all missionary personnel): Yandall C. Woodfin III, professor of theology; G. Keith Parker, associate professor of pastoral theology; Trent C. Butler, associate professor of Old Testament; and St. Amant, professor of church history, in addition to being president. Missionary Associate Richard H. Kinney serves as treasurer, and Missionary Vivian Holder is librarian. Herbert Kramer, a Swiss, is bookkeeper. The faculty also includes lecturers in specialized fields and occasionally guest professors.

To this setting St. Amant brings a wealth of experience and a goodly store of personal warmth, laced with concern for individual students and faculty members, as well as for the institution as a whole.

Presented on these pages are some of the questions and answers from that October interview.



Leland Webb: Dr. St. Amant, how would you describe the major purposes of this seminary?

St. Amant: The major purpose of Rüschlikon is to provide top-flight theological education for students primarily from the Baptist unions in Europe. The main thrust would be for the pastorate and leadership in the Baptist unions. But if I may use a technical term, the main purpose is professional, in the sense that it is education for the practice of ministry.

European theological faculties, of course, are widely known and have teachers of great stature, so Rüschlikon must maintain the highest scholarship of which we are capable. We cannot maintain a theological school in the center

of Europe unless our academic standards are high.

But the real issue is what the purpose of scholarship is. The purpose here is to train young men and women for Christian ministry, primarily in the Baptist unions in Europe. Here scholarship must be first rate, and at the same time the seminary must be continually sensitive to its church and denominational relationships.

In a sense, since there is no formal accrediting group, this seminary is academically "accredited" by the judgment of the University of Zürich. For example, the late Emil Brunner, widely known Swiss theologian, held a high opinion of Rüschlikon. There are seven theological faculties in

Switzerland, and the late Fritz Blanke, eminent authority on Anabaptism on the Zürich faculty, spoke of Rüschlikon as "our youngest and most beautiful sister." At my inauguration, Professor Wildberger, dean of the theological faculty at Zürich, spoke favorably of the academic quality of work here. For this we are grateful.

On the other hand, our purpose here must have a church and a denominational orientation without apology. And I think it does. The percentage of Baptist leaders in Europe who are graduates of this school is very high.

This leads to my next question: What is the relationship of the seminary to the Baptist unions in Europe?

At the recent meeting of the seminary trustees I remarked that in reading the minutes of previous meetings I had become aware that the nature of this relationship has been a point of discussion for years. I said to them essentially that I do not feel we should think in terms of a "solution," for it is evident there is enough to do for all of us to share. Our attitude should be one of cooperation, not competition. In implementing this I have said to presidents of national Baptist seminaries, "I want to help you, and I need your help." I intend to visit these schools within the next two years to talk with the presidents, to see how they feel, and to determine what we can do together. If we think of a seminary as a lighthouse, there is no competition among lighthouses. There is enough for all of us to do.

I do have some suggestions. One contribution Rüschlikon can make is to provide graduate training to a larger number of students leading to the master of theology degree.

Another contribution is in the international atmosphere that is a



real asset to a student. A theological student who lives and studies in only one culture is at some disadvantage. Here there is a situation of cultural pluralism. I can see advantage in a student's coming here just for one year. The purpose would not be to uproot him from his own culture but hopefully to put him in a position to deal in a better way with his own situation by being able to view it more objectively.

It was clear at the meeting of trustees that all these men support Rüsçhlikon and think it is crucial for the future of Baptists in Europe. Not one of them would do anything but applaud and support Rüsçhlikon, yet many of them are presidents of national Baptist seminaries. They are naturally interested in the welfare of their own institutions, but the issue is how we can work together.

In the past have there been indications of some degree of resentment, if not fear, by other

seminaries that Rüsçhlikon might pull students from them?

It is almost inevitable that this would be true in some measure. But on the other hand, these men are well aware that the Baptist leadership of Europe owes a great deal to Rüsçhlikon, and they would be among the first to say it must be continued.

Furthermore, Rüsçhlikon provides a place where leaders of the Baptist unions of Europe can come together. The meeting of trustees here not only contributed to the welfare of this seminary, but I hope it also contributed to the welfare of European Baptists. Trustees are elected by the Baptist unions of Europe, both eastern and western, although at the recent meeting trustees from some parts of eastern Europe found it impossible to come. Men from all over Europe were here for more than two days, engaged in formal and informal gatherings. Rüsçhlikon is also a conference center; con-

ferences are held here throughout the summer.

Do you have other goals for this seminary, perhaps potentials that have only been partially realized?

There are 44 students from 17 countries enrolled this semester. One objective would be a modest increase in size of student body. It would be a mistake to think in terms of a large seminary, but we could have 65 or even 70 students with our present facilities.

Second, I hope a larger financial support of the seminary may be secured among European Baptists. I'm aware that European Baptist unions do not have a great deal of money, but I'm thinking of the business community, which, so far as I know, has not been explored much at the point of financial support. The trustees have authorized me to appoint three European businessmen to advise the seminary's administrative committee.

A third goal would be to see



what can be done about expanding the library, since we have just about run out of space there. A first-rate theological school clearly requires a first-rate library.

A fourth aim would be to explore the possibilities of attracting theological students from America, particularly Southern Baptist students, who might spend one year here in graduate study toward a degree to be received from the theological schools in America in which they were originally enrolled. I would also like to see some exchange professorships between this seminary and those in the States. I think everyone would gain.

More important than these specific goals is something very difficult to define. It's a matter of what I would call the creativity of this community. In a community like this, made up of people from such a variety of backgrounds, there are some problems. But the possibilities are greater. I want us to stress the possibilities.

Do students lose part of their provincialism after being here for a while?

The cultural pluralism of this place is, in a way, its most serious problem and its most significant opportunity. When one lives and grows up in a culture, he develops a sense of what is appropriate, what a certain occasion calls for. Here one is not always sure how another person looks at a situation, because people come from such a variety of backgrounds.

Yet the very fact of such relationships brings into bold relief many things that are not really important, but to which we have attached a good deal of importance because of our individual cultures. The campus, therefore, becomes a kind of melting pot, where provincialisms and prejudices are rather quickly identified and clarified. This can be a painful process, but it can also be very liberating.

I have not been here long, but I've been here long enough to

see people grow. If one of the main purposes of education is to liberate an individual, to give him an understanding of humanity and of the world, the opportunity of doing that here is better than any place I've ever seen. I see provincialisms eroded every day.

Because of its nature the community brings into bold relief certain provincialisms and raises the issue of where the continuities are; in other words, what holds us together? It can't be common culture here, because the culture is not a common one. It can't be a common language—English is the language of the community, but it is not really the native language of anyone except the Americans, the British, the South Africans, and those from Australia or New Zealand.

The continuity that runs through this pluralism is really a common commitment to Jesus Christ and to some form of Christian ministry. It's rather thrilling to realize that, in spite of all our differences, we

can find a high degree of cohesion built on the basis of our common faith. It's a common Baptist heritage, to some extent, but more than that—it's a common Christian heritage as well.

I remember something Herbert Butterfield said in closing his book on **Christianity and History**: "Hold to Christ, and for the rest be totally uncommitted." That statement can be misinterpreted, but there is a lot of truth in it. There are many things we feel are important because of our heritage, but when they are exposed in a community like this, we realize they are not so important.

The press report of your inaugural address included several quotable and interesting terms. One is your reference to "culture Christianity." Would you define this?

"Culture Christianity" occurs when the values of the culture overpower the Christian dimension, when cultural values are given a kind of Christian sanction and the culture and the Christianity get so mixed up you can't really tell where one starts and the other stops.

In Protestant Christianity in Europe and America the values of the middle class tend to be identified too much with Christian values. Prophetic thrust is acceptable as long as it doesn't, in some quarters at least, touch such issues as racial injustice or serious economic imbalance.

What is the cure?

There is no complete cure, because Christianity and culture must have some interrelationships; to be relevant, Christianity must have a cultural thrust. But there is a Christian view of human experience, which, broadly speaking, would be called a Christian ethic. We must at least try to keep cultural values under the criticism of a Christian view of life.

A case in point would be life-style. I think Christianity is compatible with a variety of life-styles, and, for example, I don't think the length of a person's hair has anything to do with it. (I have my hair—what's left of it—long now,

not for any particular reason; I just happen to like it that way.) In the New Testament there is no particular correlation between what is conventional and what is Christian.

You were also quoted as saying that a goal at Rüschnikon is to be fresh and current but also to stress the biblical and historical aspects of preparation.

I fear that American theological education is moving too much away from the classical dimensions of theological education. Anybody who knows me would realize I am interested in being relevant and contemporary. But the pursuit of relevance can become just a kind of fadism. What is relevant today may be passé tomorrow. So I would insist upon basic biblical, historical, and theological training, and at the same time would also insist upon the effort to relate this to what I consider to be almost a new world coming to birth.

We want to know what the gospel was historically, but the more important question is, what does it say to us here' and now? But how can we know what it is saying to us now unless we understand it biblically, historically, and theologically? Just to understand it and not to project it would be irresponsible. But to try to project the gospel without trying to figure out first what it is may become very relevant but at the cost of specifically Christian thrust.

Another quotable term in your speech is "post-modern man." What is the idea behind this?

Perhaps that is too dramatic a way to put it, but I do think along those lines. In the history of the West there was the period of domination by the Roman Empire, known as the ancient world. There followed the period when the Roman Catholic Church was dominant—the Middle Ages. With the coming of the Renaissance and the Reformation, the epoch we usually speak of as modern came to birth.

In this modern period are several factors. Likely the most important factor is science, and probably

the most important belief is in progress. I see this epoch as coming to an end, if it hasn't already come to an end, symbolized by the development of atomic power. The dropping of the bomb at Hiroshima was a symbol of the neutrality of science. The issue is not really science but what we do with it. This is a moral and spiritual issue.

I wouldn't insist upon saying this epoch is something entirely new, but I believe a new age is coming to birth, an age with new problems and new possibilities. What happens in this new age will be determined pretty well by whether post-modern man is able to control and use creatively the enormous power in our hands. The same technology that provides penicillin also tends to make man a slave to the machine. Technology is no answer; it is just an instrument.

Why, after a long, distinguished career in theological education, did you choose at this point in your ministry to come to Rüschnikon?

When my wife and I made our plans to come here for the 1970-71 session, we did not know a president was being sought. When my name came up in a meeting of the faculty, this was something of a surprise. But I felt that at this stage in my career, this direction was not indicated for me. Still both the students and faculty, unanimously as far as I could tell, felt I should reconsider. Yet after being dean at Southern for ten years, I had resumed teaching and had decided to finish my career as a professor at Louisville, where I had an endowed chair in church history.

But my negative answer was not satisfactory to me. I found it very difficult to turn my back on the opportunity, in view of the apparent unanimity of feeling and in view of the fact I had been both a professor and an administrator for almost 30 years. Obviously at the present stage in my career, even if I should continue here until retirement, this would not be an extensive period. But I feel a sense of obligation at least to try to provide some sense of continuity here.

TC



Stopwatch in hand, E. Wesley Miller (standing) and technician work in Ruschlikon recording studio.

TO ADVISE AND ENCOURAGE

By Leland Webb

THE CAVERNOUS and somewhat gloomy hallway formed a sound technician's nightmare with its capacity for echo. Yet there labored a group of would-be recording engineers to transform the hall into an acceptable, though makeshift, studio.

Under the discerning eye of their instructor they began draping the

armful of blankets he had supplied. The day was hot, and the students soon were perspiring profusely in the non-air-conditioned corridor strewn with blankets.

When they had finished, blankets hung almost everywhere. But the group had conquered the echo and thereby earned the compliments of their teacher.

The class was not in a university or a technical school but was made up of interested evangelicals in Germany who wanted to learn how better to use any broadcast opportunities they might encounter. Topic for the two-day workshop ("seminar" is too academic a term) was "The Use of Microphones," and the hallway experiment was an exercise



Miller monitors recording console in studio at Rüşchlikon.

in how to turn a bad situation into a usable one.

Knowing how best to use microphones is "the key to recording where you don't have a recording studio," explained the instructor, E. Wesley Miller, better known as Wes. He is the Foreign Mission Board's radio and television representative for Europe and the Middle East.

Conducting such a workshop is but one facet of his assignment in broadcasting in a part of the world where the language changes at almost every national border and where nearly all local broadcasting stations are government-controlled, if not government-owned.

Miller's home base since 1963 has been Rüşchlikon, Switzerland, where a first-class recording studio is tucked away on the ground floor of the main building of the Baptist Theological Seminary.

The studio might surprise an unsuspecting visitor, for it is reached after a journey down a stone stairway into a rather murky hallway and through the seminary snack area, stocked with vending machines. The door to Miller's headquarters, however, opens into a brightly lighted, professionally equipped control room with a view into a recording studio. Miller's office is situated to one side. The layout is almost precisely as Miller designed it while he was still on the staff of the Southern

Baptist Radio and Television Commission.

Miller, now almost 50, is a no-nonsense man when it comes to his assignment, quite pleasant, but with an exacting approach that tags him for the professional broadcaster he is. His apprenticeship was spent in radio and television stations in Illinois, Texas, and Oklahoma. After serving as a pastor, he was for seven years chief engineer at Radio-TV Commission headquarters in Ft. Worth, Texas, before employment by the Foreign Mission Board in 1963.

Miller went to Rüşchlikon as director of the Board's recording studio there, the one he had designed. In 1967 his responsibilities were broadened when he was named the Board's radio-TV representative for the area. He and Mrs. Miller recently began their third terms as missionary associates.

NATURALLY he holds some definite views about the approach to his assignment. "My basic business," he told a recent visitor to his electronic lair, "is to make the nationals feel confident, to help them gain the feeling that they can do something. They are tired of being theoretical. They want to acquire confidence in the practical."

One initial attitude he encour-

tered was a "we can't do that" feeling. Local Baptists often seemed stymied by what they could not accomplish, such as to buy time on local stations. Miller has pointed them in the direction of making the most of what they can do, such as to use the commercial facilities of Trans World Radio, Monte Carlo, or in some cases to discover that local broadcasting is, at last, opening to them, or to make the best possible use of the infrequent broadcast time assigned non-state church groups by government-controlled stations.

A few months ago in Finland, for instance, Miller was on hand to assist as one of the free (non-state) churches prepared for the Sunday when its morning service would be carried on the national television network. At the rehearsal of the youth choir for the telecast, the program director was so favorably impressed that he booked the young people for a 20-minute radio broadcast on the Finnish network.

"I've been saying since coming to Europe that if churches will do a superb job when they do get on the air, they will be used more often," noted Miller.

Another principle Miller embraces firmly is that programs must be in the local idiom.

"Because of different likes in different countries, much that one has

learned about radio in America goes down the drain," he cautioned. "We must get in line with the local customs."

"The broadcasting itself, and even the singing, so far as is possible, must be done by the people of the target country, not by missionaries or outsiders, no matter how skilled they may be in the language," cautions Miller in a mimeographed advisory, "To Begin a Ministry by Radio."

"Others may be presented as guests, but not as the regular thing," the advisory paper continues. "It should not appear in any way to be a program presented by outsiders, but one presented by hometown people to their own countrymen."

This is one reason he has conducted seminars or workshops, such as the one on microphones. He also led a one-week workshop in Holland on "Writing for Radio." Participants did exercises in the practical matter of writing for broadcast and even rehearsed a drama. This particular workshop was carried on in English, but the language barriers of Europe do offer problems. Two seminars in Finland on a general approach to broadcasting had to be conducted in the local language.

WITHOUT a designated liaison person and an invitation from Baptists or other evangelicals, Miller does not initiate contact in a country. He works with the radio and television committee of the European Baptist Federation (EBF). If a Baptist group has a member on that committee, he becomes Miller's contact. If the country involved has no committee member, Miller asks the Baptists there to name a contact, if they are seeking his assistance.

Miller's first program assignment in Europe was at the request of the EBF to produce a program in Hungarian. He located a former seminary student from Hungary and assembled a staff. In less than three months a letter came from a woman in Hungary (she happened to be a Baptist) reporting gratefully that her daughter had accepted Christ after hearing one of the broadcasts.

Miller warned, by the way, against judging program outreach solely by mail response. "It is sometimes risky

for a listener to write a letter" from such places as Arab countries and parts of eastern Europe, he observed.

At one time only five letters had been received from a section of North Africa in response to Baptist broadcasts in Arabic. Yet when Baptists visited the region they encountered numbers of individuals who reported having heard the broadcasts and even discovered prayer groups meeting secretly.

Working with national Baptists is one arm of Miller's work. The other arm, of course, is assisting Baptist missionaries whose assignment by the mission (organization of Baptist missionaries) in each country is in broadcasting. At times missionaries have come to Rüsschlikon for specialized training or briefing on new equipment. Miller travels to various locations to offer counsel, install new facilities, help record music, and be of service in other ways.

When practical, he encourages the setting up of recording studios in the various countries. This is one way of keeping program production local. He has helped design and put

'If churches will do a superb job when they get on the air, they will be used more often.'

into operation recording studios in several locations: in Rome, Italy, working with Missionary Stanley Crabb, Jr.; in Alicante, Spain, with Joseph W. Mefford; in Beirut, Lebanon, with William T. (Pete) Dunn; and in Paris, France, with John M. Wilkes.

To assist broadcasters in their local situations, Miller attempts to keep up with technical matters, program ideas, and any developments related to specific countries. He shares this information in a newsletter issued at intervals.

"One of the things I do is to encourage people," he explained. "I make suggestions."

The paper on "To Begin a Ministry by Radio" is a good example. Written in plain language, the six pages are packed with down-to-earth suggestions on broadcasting—from arousing interest within the sponsoring group, to types of programs, to follow-up.

"Direct your program to one, two, or three people together at one radio at a time—not to the vast radio audience," reads one bit of advice. "The listener is conscious of your presence with him by means of the radio, but not of all the other people listening at the same time. You are talking to the listener in an intimate location most often, in a car, in his own home—not in a church auditorium."

In a dual role, Miller is responsible to the Baptist missions, to advise, suggest, and keep them abreast of events. In his relationship to the Foreign Mission Board secretary for the area, J. D. Hughey, Miller must keep up to date on the broadcasting picture in each country.

FORMATS for broadcasts call for special creativity, and Miller obviously enjoys seeing broadcasters progress from the ordinary to more innovative patterns.

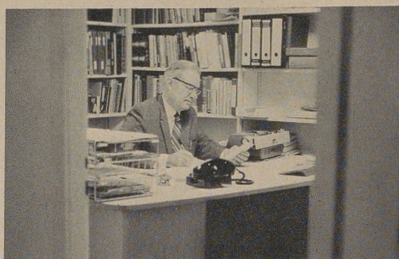
"Usually they begin with a worship type of program, because that's what they know how to do," he said. "As soon as possible I like to see them graduate to a more effective use of air time. There are some instances, of course, that call for a preaching type of program, such as the Sunday-morning program in Spanish on Monte Carlo."

Attracting listeners is the prime object. Some programs have featured music. Others may be event-oriented, offering a report of a convention or other happening. Use of a series of messages on basic Baptist tenets has been one approach. A television series in Scandinavia offered three programs on "Who Are the Baptists?"

The interview format has been used effectively in France, with a number of talks with church members, usually average persons. The interviewer seeks some facet for listener identification and interest, leading to spiritual application.

In Italy a fascinating interview was recorded with a member of a

Miller's office is adjacent to studio at seminary.



family that has been making rope for 500 years. More startling, even to Baptists, was the revelation that members of the family have held essentially Baptist beliefs for 300 years!

Drama has captured listeners even when not performed professionally. In some Arabic-language broadcasts, dramas that were perhaps a bit amateurish still attracted an audience. In Spain, seminary students were recorded acting out short dramas that led into a message development by the speaker. One young Spaniard created a continuing radio character, a kind of old-fashioned philosopher, who has presented homespun, five-minute discourses.

AUDIENCE-participation formats are yet to be tried extensively, but one possibility fires Miller's enthusiasm and imagination. In Alicante, Spain, an upper floor of a new church building has been designed to seat a sizable audience. At one side is a control room; a projection booth is at the rear.

In this setting Miller envisions such programs as a presentation by a youth musical group. Excerpts, with audience response, could be edited for broadcast. A pastor's conference or Bible study or Woman's Missionary Union meeting might be held in the small auditorium. Some of the addresses or reports could naturally become program material, he feels, with the spontaneity of

audience response adding life to the format.

Miller spoke of the two-way reach of the room—as a place to foster group activities among Spanish Baptists and as a source for broadcast material.

Miller has helped various groups produce programs in Romanian, Yugoslav, and Russian languages. He has counseled with free church groups on the northern part of the European continent. He has helped to start programs in various languages and gives counsel concerning continuing production, for example, in Arabic, with broadcasts from Cyprus and from Monte Carlo; in French and Italian, on the medium-wave radio facilities at Monte Carlo; in Spanish, over Monte Carlo shortwave.

In Portugal, a Lisbon Baptist pastor prepares two programs weekly built around a music format with a short message; each of these quarter-hour programs is carried on two Portuguese stations.

In Spain, the first Baptist broadcast on a local radio station was heard in 1971 at Albacete. Two other Spanish churches have weekly programs on local stations.

At the far reaches of the area, a broadcast in English has been beamed to India for some time. This recently was changed to a 15-minute, music-format series, intended to be more applicable to the audience than the earlier, sermon format.

A Baptist program in the Bengali language, with parts recorded in Bangladesh, is broadcast from Manila, Philippines, with assistance by the radio-TV representative for East and Southeast Asia, J. O. Terry, Jr. A Bengali student at the Baptist seminary in Manila helped launch the series.

On campus in Rüschlikon with students from throughout Europe, Miller widens his influence through teaching two-hour courses, for which students are allowed elective credit. Included are two semesters in radio broadcasting and a course in remote recording, geared to the actual circumstances students may later face.

In addition, a class in cinematography for television instructs future ministers in how to produce motion pictures with synchronized sound. Videotape is available and used for training, but Miller, ever practical, is more interested that the students learn program ideas which can be used on television, rather than become technicians.

He has built equipment for tracking satellites, convinced that his students should be acquainted with the latest method of receiving TV broadcasts directly from satellites.

Broadcast possibilities in Europe and the Middle East are certainly not unlimited, but they are continual and growing. As the possibilities unfold, Miller plays a significant role.

TC

RESPONSIBLE COMPASSION

By Henry P. Haynes III



Some of the children cared for at the Bethesda home.

SEÑOR, would you take my friend, too?" The question came from a young, homeless orphan.

"Who is your friend?" asked José Alemán, Baptist pastor and director of Bethesda Baptist Children's Home in Mene Grande, Venezuela.

"My friend is a boy who shares food with me," came the reply. "Sometimes I have food and he doesn't have any, and then sometimes he has food and I don't have any. We always share with each other."

"I can't take him into the home now," Alemán had to reply, "but maybe you and I can come looking for him later."

The boy bound for the home reminded Alemán of the large numbers of unwanted and abandoned children in Venezuela. The most commonly quoted statistic regarding the portion of births in Venezuela that are illegitimate is 50 percent. Many of these children never know their fathers, and often their mothers can barely eke out an existence for their young; some may even abandon their children on the city streets.

Such conditions prompted Alemán and his wife, Noelia, to begin the children's home in 1970. They now have 16 children under their care. The children and Alemán and his family live in four small bungalows in an oil field camp in Mene Grande, one of the earlier centers of the

mighty Venezuelan oil industry. The children are clean, well-fed, and happy.

How they came to receive such good care illustrates responsible compassion. The home began in the hearts of the Alemáns as they observed the poorly fed, medically neglected, illiterate children of the Mene Grande area. With the help of Mrs. Ann Omaña, North American wife of Venezuela Petroleum Engineer Ramón Omaña, Alemán secured the first cottages from Shell Oil Company.

The first five children accepted were fed from the Alemáns' meager salary. Then people in the area began to respond, among them North Americans, government officials, physicians, and church members.

Alemán's strong right arm is Missionary Donald R. Smith, pastor of the English-language Lakeside Baptist Church. He makes two to three trips a week to the children's home, some 40 miles from his home.

A North American couple from Lakeside Church who had sold their business provided the best possible endowment for the home when they contributed a large part of the purchase price for a fertile, 100-acre farm, to be used to sustain the home. Smith, who grew up on a farm in central Texas, guides development of the farm.

Not long ago the English-language Faith Baptist Church of Maracaibo, Venezuela, gave \$2,500 toward purchase of a tractor. Donated to buy

cattle was \$750 from the sale of a cookbook printed by a group of Baptist women in Maracaibo.

People throughout the area have found the home worthy of their concern. One man provided fencing for the home's property. Other individuals have bought stoves, washers, refrigerators, tables, chairs, a food freezer, and many other items. Baseball gloves, a soccer ball, and other sports equipment have come from other friends. The North American Association in the area donated a small bus.

Venezuelan government figures report more than 350,000 children either abandoned or semi-abandoned (with one parent caring for them under poverty conditions). The government program, however, is limited to children who have already fallen into patterns of delinquency.

Christians in Venezuela are making some efforts to meet the problem, but the needs are staggering. As fathers abandon families, mothers cannot find employment in order to support the children left with them. Most of these 350,000 children will receive a minimum of education; many will not advance beyond the third grade. This leads to a cycle of unemployables, resulting poverty, desperation, and further abandonment of families.

In this setting, Alemán, Smith, and many others are responding compassionately to establish a grass-roots project—just another proof of Christian concern.

The author, currently on furlough, was appointed a missionary to Venezuela in 1962.



Pastor Muramatsu and announcer during recording session at Kansai radio station.

FIVE MINUTES ON THE AIR

By A. L. (Pete) Gillespie

WE OUGHT to try to do something special," the missionaries agreed, "since we are expecting thousands of Baptists and millions of other people to visit Japan."

They referred to the Baptist World Alliance Congress set for July 1970 in Tokyo and the World Exposition (Expo) scheduled for six months of that year in Osaka. With these "specials," a Baptist special seemed in order.

The plan of sponsoring a Baptist Pavilion at Expo had been accepted, then suddenly rejected by the Japan Baptist Convention. (As it turned out later, a Christian Pavilion, a joint project of Catholics and Protestants in Japan, made contact with an average of 10,000 persons a day for six months during Expo.)

In trying to agree on some project

that might reach many people with the gospel, missionaries of the Osaka-Kyoto area (Kansai Station) put forward the idea of a radio program. Early contact with Japanese Baptist pastors in the area found general, but not unanimous, agreement.

The pastor of the area's largest church asked, "Can't the Baptist Mission [organization of missionaries] sponsor a project unrelated to the BWA and Expo?"

He provided the opening. The Kansai Station, in cooperation with the Osaka Baptist Church and its seven mission points, voted to sponsor a radio program to cost about \$15,000 a year. The missionaries' request for the amount was approved by the Foreign Mission Board, even in a budget "off-season."

There had been other radio programs. Through special gifts and a modest budget, the Japan Baptist

Convention had projected at least one radio program for several years—the "Baptist Hour," a program of devotional thought, music, and evangelistic messages, broadcast once weekly. Response was limited, however, and follow-up was inadequate, principally due to lack of funds and absence of any real interest on the part of many local pastors.

Hokkaido Baptists, through special gifts from American friends, had managed a daily broadcast for a while. Response was good, and follow-up was better than usual. But when the special gifts stopped, the program ended.

Other special gifts from Southern Baptists had enabled the convention to sponsor "Bible Verse" broadcasts intermittently in several areas. These brief programs, usually late at night, offered little else than background music, Bible reading,

The author has been a missionary to Japan since 1946. He is stationed in Osaka.

Local committee plans broadcasts with station personnel. Author Gillespie is at left.



Gillespie and Producer Maeda set dates for recording sessions.



and a statement for identification. There was practically no follow-up and no attempt toward a cumulative effect.

Just then the Kansai radio program was born. But not without some ups and downs.

A local committee, formed in Osaka with five pastors and two missionaries, decided they would prefer a nightly, five-minute broad-

cast to begin early in 1970. The night hours draw the most listeners, especially among young people, who often switch on a radio while they study. Prime time is considered to be between 10:00 P.M. and 12:30 A.M., yet practically every other religious broadcast in Japan is scheduled between 5:30 and 7:00 in the morning.

The Baptist committee advised

Dentsu, the largest advertising agency in the world, of their plan and requested help in securing time. But it proved almost impossible to find a station that would sell prime time to a religious organization, especially since other potential broadcasters were lined up with money in hand to purchase available time. Even mighty Dentsu seemed unable to make the right connection.

THEN one of the two missionaries on the committee, one who had lived in the Osaka area since 1950, tried a personal contact. Through a friend of long standing, a Japanese businessman, the missionary was introduced by telephone to the president of another, but smaller, advertising agency. The company president and vice-president came to the missionary's home to hear the committee's plan and listen to a sample program on tape.

The next day the firm's officers were back to say they were prepared to buy a five-minute spot on Kansai radio, with headquarters in Kobe, the neighboring port city. The time alone would cost \$840 a month (now \$974, with the devalued dollar), Monday through Saturday nights at 10:20. The time couldn't be better. The station, JOCR, a popular one, would provide excellent coverage of the entire Kansai area. (It has since doubled power and coverage.)

The comparable cost on four other stations in Osaka would have been \$560 a month higher. Many other potential buyers had cash in hand, but the personal touch of the Japanese businessman with the advertising firm's president took precedence.

Pastor Muramatsu, of the large Osaka Church, was chosen speaker for the first three months of broadcasting. The first program was set to go on the air March 1, 1970.

There were still hurdles to overcome. Mr. Maeda, assigned by the station to supervise and produce the "Osaka Baptist Hour," is a proficient man, a competent perfectionist. It was apparent from the first that he was afraid the program would fail. He knew little of Christianity but decided he must advise the committee about the program format.

"We have a regular listening clientele," he said, "and we must see that we keep it."

"That's exactly what we intend to do," firmly replied a missionary, "except that we want to pick up even more listeners. We don't expect to pay \$15,000 a year for a program that people turn off the minute they hear it."

Surprised but apparently pleased with the frankness, Maeda got the message that the Baptists, though flexible, were determined to see their purpose in the program accomplished. The committee and Maeda learned to work together, each bending a little. The Baptists agreed Maeda could examine the 90-second messages before taping sessions, but stopped him when he sought to eliminate real biblical or Christian content to "give them more general appeal."

"The whole purpose of this program is to evangelize Japan," he was told. It was agreed that at least one brief Bible verse would be read on every broadcast, preferably by the young woman announcer of Kansai Radio. Although nervous at first about the assignment, she gradually learned to provide an excellent reading of the Bible. Listeners have complimented her for "reading with such understanding."

"Why not wait for some listener evidence that our program is not appreciated or wanted before divesting it of its Christian and evangelistic content?" the Baptists suggested. Maeda agreed and has since conceded that listener response has justified the program's approach.

THE LIST of music Maeda first presented for the broadcasts contained many secular songs with no Christian relationship. There is admittedly a scarcity of Christian music in Japan, but it was difficult to imagine Pastor Muramatsu making an evangelistic appeal to the strains of the "Missouri Waltz," with "I'll be Seeing Nellie Home" as the "song for the night" following the message.

After missionary-producer conference it was agreed that only songs with a Christian message or meaning—from "Holy, Holy, Holy" through country and western num-

bers such as "Who Says God Is Dead?" and all the way to Christian rock—would be used. In the station's record library were uncovered more than 20 records with Christian songs by "name" singers. Many of the recordings had hardly been used.

After the missionary let it be known among friends at home that this type of music was needed, records and tapes arrived from many places, so that music selection no longer posed a problem. Songs are usually in English; as an added incentive to draw young Japanese listeners, the weekly schedule includes one or two songs in Japanese.

Programs open with the announcement: "Osaka Baptist Hour—Chapel in Music." Over background instrumental music the speaker delivers a 90-second message. A song follows, and the identifying commercial is aired.

A small New Testament, a list of Baptist churches in the area, and a Christian tract are sent every listener who writes to the program. During the first 30 months of broadcasting, more than 3,600 individuals wrote to request New Testaments.

If the writer asks a question or states a problem, an answering letter may be composed to deal with the specific matter. A Bible correspondence course written by Missionary Wayne E. Emanuel and a Japanese pastor is now used in follow-up. By last August there were about 60 persons enrolled. A survey showed the audience is composed mostly of young people.

In the first two years responses came from 34 of Japan's 46 prefectures (similar to states); two persons were known to have accepted Christ because of listening to the program, and several others have attended local churches.

One convert gave his testimony at a mass meeting held for program listeners. The new Christian, a junior high school student, offered a sparkling testimony. His mother, already a Christian, stood to thank those responsible for the program. She expressed her wish that such broadcasts might be heard throughout Japan.

By early 1972 four such mass meetings had been held in churches in Osaka and Kobe. Usually for half of those attending it was their first visit to a church; many of these

have made decisions to trust in Christ.

At one meeting more than a dozen officials of the advertising agency were present and heard their first Christian evangelistic message.

Cards have been received from alcoholic groups in withdrawal sanitariums, from country and western music clubs (asking where they can find some of the music used), and from many persons who were ill. More than half of the letters come from males, and most are from persons in their late teens or early twenties.

One writer referred to the "bacteria" music, but it was unclear whether he meant "background," was having trouble with the strange word "Baptist," or was merely expressing his opinion about the quality of the music.

ALTHOUGH several persons have made decisions to accept Christ at the mass meetings, follow-up is difficult and has not really been successful. Hopefully this phase of the project can soon be improved.

Five local pastors and this writer have shared in the opportunity to preach on the program. All of us agree that the 90-second sermons offer a challenge and that producing them has prodded us toward clarity and conciseness in all our sermon preparation.

As the program entered its 24th month last February, it was still receiving from three to ten mail responses a day. It continues to operate as a project of the mission, in cooperation with the Osaka Baptist Church and its mission point.

A \$17,000 budget was provided for the third year of operation, although dollar devaluation and yen revaluation translated the amount into fewer yen than the earlier \$15,000 budget provided; this lack will hamper follow-up, but it will be pursued as possible.

In Japan, an electronics-mad country, it is a tragedy that there is not national gospel coverage through every form of mass media. It is the conviction of many that the same prayers, efforts, and energy that brought about the Kansai radio program can also bring about a nationwide, mass-media program calculated to reach every Japanese. TC



English-language congregation at Chofu Church, Tokyo.



At Chofu Church Berle C. Loveless, missionary associate, sings solo during revival services.

HELPING to meet the needs of the nearby American military and business community is the main purpose of Chofu Baptist Church in Tokyo, Japan. But like most English-language churches in Japan, Chofu also contains a Japanese division to offer a ministry to Japanese living in the area.

During a church revival last spring members tried something new to try to serve the Japanese-language division, as well as the English-speaking people, for whom the revival was originally planned.

Isamu Matsumoto and I wired the back three pews with 15 earphones connected to an amplifier and microphone in a back room. Several technical problems were encountered, but Clayton Chase, a church member, came to the rescue with expert advice.

During revival services Matsumoto sat in the back room, where he could see the pulpit but be isolated from the congregation. Listening to the service through earphones, so as not to be distracted by his own voice, Matsumoto translated the sermon over the built-in system. He even announced songs with numbers corresponding to the Japanese hymnal, so that the Japanese in the service could sing along in their own language.

Eight to ten persons sat in the pews served by the translation system at every service. About half of them were already members of the Japanese division; the other half were non-Christians interested in hearing the gospel.

The author was appointed a missionary to Japan in 1969.

Naturally there were some problems. A sentence in Japanese takes about half again as long to say as the same sentence in English. Missionary Roy T. Edgemon, the guest speaker, is an excellent preacher, but a rapid speaker, offering a speed challenge for Matsumoto. Japanese sentence structure also varies from English in that in Japanese the verb comes last. But Matsumoto overcame all the problems.

The system was set up on a temporary, experimental basis, just for the revival. But when the Japanese present saw Matsumoto on the Sunday morning following the revival, they asked him to translate the service for them. Encouraged by such response, we decided to establish a more permanent translation system.

Translation of the English services into Japanese does not compete with the Japanese division's regularly scheduled services, which include Bible study and worship on Sunday afternoon, between the English services. The afternoon schedule makes fuller use of the church building.

Each division has a missionary pastor—Kenneth R. Bragg for the English-language work and Gene A. Clark for the Japanese-language section (both presently on furlough).

Translation opens new areas of cooperation between the two parts of Chofu Baptist Church. In fact, the translation hookup could also be used both ways, for it could offer translation into English for English-speaking visitors attending the Japanese services. By all means possible, ways are sought to reach individuals for Christ.

TC



Isamu Matsumoto translating.

TWO-WAY SERVICE

By J. Edward Smith, Jr.

MRS. KUMAR'S STORY

THE SUN was setting as we arrived at Wakenaam Island. Jostling our way through people and shops in the crowded village of San Souci, we entered the lush, green, rice fields and the thick, mysterious coconut groves that make up the countryside. The shift in scene was so sudden, so quiet, and so beautiful that my throat ached in unspoken awe.

At our last stop, at Lima, we had stayed at a "guest house" because the pastor's home was already full with the 13 members of his family. At Wakenaam we would be guests at Mrs. Kumar's new house.

The house, built of strong, green-heart hardwood and rising proudly above the "bottom house" (the ground level area below the living quarters), has a history. Actually it is Grandmother Kumar's own story.

After we had eaten and put the children on pallets nearby, we sat in the living room in the pale illumination of kerosene lamps. There Mrs. Kumar began to talk of her past and her present.

When she was but a young girl, she reminisced, her mother died. An aunt and uncle took her into their home and in time arranged a marriage by Hindu rites to Mr. Kumar, a boatman.

Eventually there were babies—and poverty and loneliness, for her husband was gone from home

a month at a time in his boating business. Twelve babies were born, and four of them died, as Mrs. Kumar struggled alone in the small, inadequate cottage without electricity, gas, or indoor plumbing.

When Kumar did come home, he brought rum and hungry friends, who ate all the food. Quarrels between husband and wife led to violent arguments and sometimes fights. In one of these fights Mrs. Kumar was injured. After Kumar left home the next day, her baby was born prematurely—dead; alone, she buried it. Her husband knew nothing of the loss. Returning home a month later, he never asked about the baby.

Anger, frustration, and unhappiness ruled Mrs. Kumar's life. Seemingly nobody wanted her. Her mother had died years earlier, and her mother-in-law cared nothing for her. Kumar began living with a well-to-do woman much of the time.

Mrs. Kumar had no money. Her only prospect was hard work to keep herself and her children alive. The older children cared for the younger ones, while she spent long days at work in the rice fields.

But she survived. The children grew older and began to marry. Then one son, a schoolteacher, became a Christian after trying many other forms of religion. Upon his invitation, a Baptist missionary and an evangelist visited

Wakenaam Island to hold a revival—just down the road from the Kumar home.

Mrs. Kumar had been a faithful Hindu all her life. Once when quite ill she had performed a Hindu ritual to seek a cure. For seven Sundays she arose at midnight, poured water over her head, caught the water in a container, and carried it down the road to where the road turned at the seawall. There, as directed, at two o'clock in the morning she poured the water out on the ground at the fork of the road. She had been instructed to see no one, and she followed orders faithfully, although ill and weak.

All went well until, on the last of the seven Sundays, as she poured the water out on the road, she looked up and saw three fishermen. The fetish was broken!

Downcast and bewildered, Mrs. Kumar returned home, knowing in her heart that the Hindu ritual had been a waste of energy and a false hope—that there must be a better way.

When the Baptist revival began, Mrs. Kumar attended out of curiosity and because of a searching, lonely heart. As she listened night after night, she told us, a "brave spirit" came into her. One evening she went forward to profess faith in Christ as Saviour. Soon she bought white material to make a dress in which to be baptized.

Kumar argued with his wife about her decision. He threatened to put her out of the house if she

The author, Mrs. Charles P. Love, has been a missionary to Guyana since 1965.

By Mary Love

followed through with baptism.

Mrs. Kumar had nowhere else to go, and she suffered from high blood pressure and anemia. She considered the possibilities before her. Then she promised God that if he was the true God and would cure her, she would live for him always.

She made up her mind: She would be baptized even if her husband threw her out of her home!

On baptismal day she dressed early and left the house quietly to avoid a quarrel. She had not made her baptismal dress, but decided that did not really matter. She still felt the "brave spirit," affording her courage to continue in her newfound faith.

When her husband arose that morning, he realized that his wife was indeed determined to be baptized. So he instructed the daughters to prepare a big meal—their mother would be baptized that day, and they must invite the preacher to their home! Kumar did not want to bring shame to his name by being unprepared with food.

When Mrs. Kumar slipped into the house later, she found everyone astir; food had been cooked, and the preacher, missionary, and other visitors had been invited. Kumar later cleaned up the kitchen himself—his first and only time to perform such a chore!

As Mrs. Kumar sat telling her story in the shadows of the kerosene lamp, a wide smile broke across her broad face, and her gold

fillings reflected the light. She went on to recall the days in the eight years since she had accepted Christ. For three years she was tested—crops failed; problem upon problem arose. For the first time in her life she had enemies who teased her about her new faith and sought to make her miserable.

Still her "brave spirit" continued. As a Hindu she had given that religion her complete allegiance; after she became a Christian, she decided to give herself fully to her newfound faith.

Slowly matters began to get better. Looking back, she realized that she and her husband had not quarreled since her baptism. He no longer drinks at home. He even welcomes Christians to stay at the house when they need a room.

Mrs. Kumar's health has improved. Having gained weight and grown stronger, she can now work all day in the fields without becoming exhausted. Crops, chickens, and ducks are in ample supply. Kumar's fishing and boating business has prospered. The family has more money than before. And they have the large, sturdy house to replace the small cottage in which they had brought up their family.

Most important, Mrs. Kumar has found the happiness, peace, and joy that evaded her so much of her long, difficult life. She doesn't even need to put this into words—it is written on her face and in her quiet ways. She has lost her violent temper, a change at which

she is genuinely amazed and for which she is thankful. "God took it away," she acknowledged.

New avenues of service are opening for her all the time. Her home has become a refuge for the needy. Whenever we visit there, a relative or friend in trouble is staying in the home.

Once, after everyone had retired for the night, there came to the door a teen-age boy, bruised and bleeding after a beating with a steel rod by his drunken father. The boy had jumped out an upstairs window to escape more abuse. Mrs. Kumar tended his wounds, provided him a place to sleep, and later gave him money so that he could leave home and seek a job.

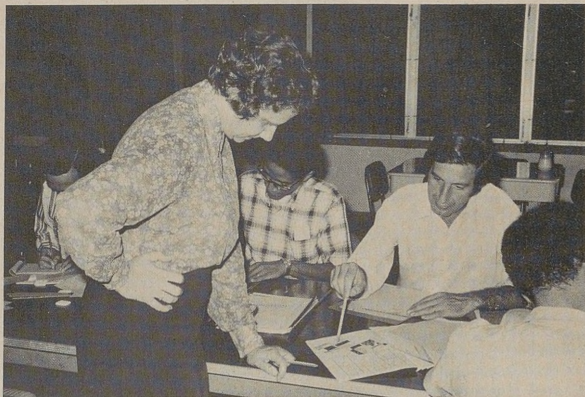
At the same time a young mother was a guest in the home because her husband had forced her to leave her own house. This was her first encounter with Christians, but she told me she wanted for herself the qualities she had seen in Mrs. Kumar and the one daughter still living at home, and that she was reading the Bible.

Sometime after our two-day visit in her home, Mrs. Kumar attended her first Christian camp. Surprisingly, her husband, who never before had allowed her to go away from home, actually encouraged her to attend. He even gave her money and insisted she buy new clothes for camp.

"Now that I'm older," Mrs. Kumar had told us, "I'm getting to do many things. And I'm learning plenty."

IT WAS COMMUNITY

By Betty Poor



In lab session led by Mrs. Poor, Francisco Pons ponders page layout.

MY HUSBAND (Wally) and I have relived the group experience of missionary orientation—only this time it was in Spanish, in tropical Colombia, among national Christian communicators for 11 Latin American countries.

During June and the first week of July we taught journalism to initiate the first of four summers of intensive training in communications at the "International Communications Center" on the campus of the International Baptist Theological Seminary at Cali, Colombia.

The center, directed by John G. Magyar, communications missionary in Colombia, is designed to train nationals who are, or soon will be, working in the field of communications among Baptists in their respective countries. Each country sent one person, except Ecuador, which was represented by two students, making a total of twelve.

The faculty consisted of Magyar; Alan Compton, radio and television representative for Latin America, who first conceived the idea of such a center; and Wally and me.

In 1973 most of the same students who studied the print media will return to study radio. The fol-

lowing year they will have television as their topic, and finally they will learn to produce motion pictures.

At the first conference they learned many of their most valuable lessons about Christian communications not only from their classes but also from the group experience of five weeks together. They found what new missionaries have often discovered in the extended orientation program—that the greatest impact on their lives sometimes comes from the experience of community living.

The students came from temperate and tropical climates and from both agrarian and sophisticated city cultures. They represented Mexico, Guatemala, Honduras, Costa Rica, Panama, Colombia, Ecuador, Peru, Chile, Argentina, and Uruguay.

They had only three things in common, but that was enough. They are all Christians, many of them pastors. They are all interested in communications. And they all speak Spanish.

As North American communications missionaries assigned to Spanish-speaking Uruguay, Wally and I lived on the campus and ate in the dining hall with them, thus sharing in their experiences.

The "communications" process really began during the first week

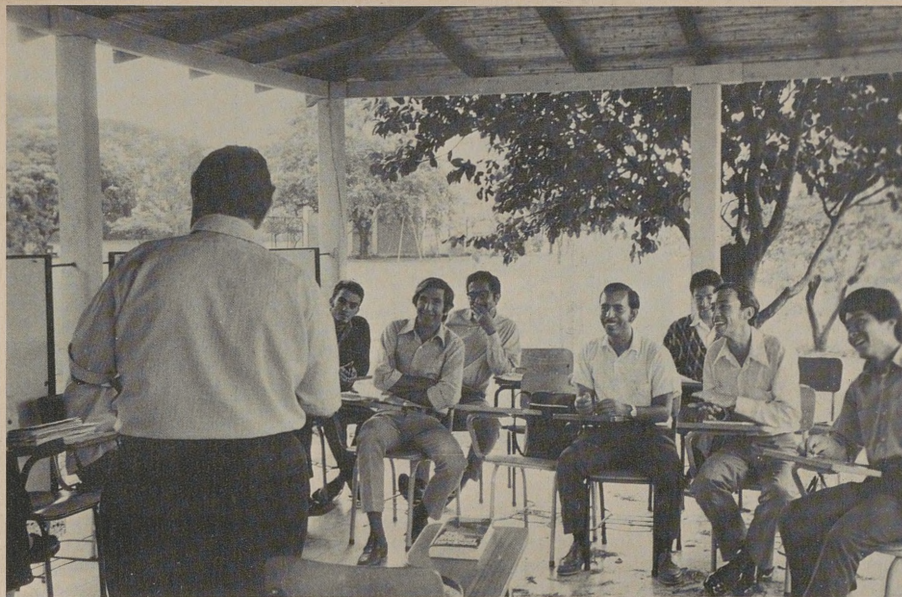
of classes after supper in the seminary cafeteria. Francisco Pons, a tall, blue-eyed Argentine who serves as radio technician for the Argentine Baptist Convention, brought out a package of maté, a type of tea especially popular in Argentina and Uruguay, and offered to share it with the group.

"It's a type of communication in Argentina, you know," he said. He explained that a family or a group of friends share a common cup and metal straw, each drinking the maté and offering it to the next person.

"It shows that we have confidence in each other, and we're not afraid to drink after each other."

My class on "How To Write News Stories and Features" was the first session each day. I asked every morning for special prayer requests before having prayer to begin the class. Almost immediately, outgoing Jorge Morales, radio-TV director for the National Baptist Convention of Mexico, told us that during his absence from Mexico his son, Jorgito, was to have an exploratory operation to precede possible open-heart surgery. We all began at once to pray for Jorge and waited anxiously with him until he learned the results of the exploratory operation. The news was encouraging, and the major surgery was set for later.

The author, Mrs. J. Wallace Poor, was appointed a missionary to Uruguay in 1968.



Communications students share a light moment during Wally Poor's class in publicity.

We prayed also for Enrique Guerrero, a Baptist pastor who represented Panama, while he packed to go home after his wife wrote him that a serious family crisis had arisen.

The following day Enrique unpacked his suitcase, cancelled his plane reservations to Panama, and stopped by our room to tell us what had happened.

"It was partly because of what you told me last night as I left your advertising lab," he said to Wally. "You told me, 'We're praying for you.'"

"I thought about that and about the students here and the people at home who are also praying for me. I decided since all of you are praying, I will leave the family crisis in the Lord's hands and stay for the rest of the course."

The group shared in the joy of David Trigoso, a Baptist pastor and communications worker in Lima, Peru, who brought a brand-new bride with him to the communications center. She participated in a graduate seminar held on the seminary campus at the same time.

Wally and I shared a special interest in the print media with Manuel Arrizaga, who works with the Baptist publications board and the Baptist newspaper in Chile. He was

so interested in learning how to write better that he asked us to "re-edit" or analyze a book and several evangelistic tracts he had written.

The experience of eating together in the seminary cafeteria involved some interesting adjustments. The evening meal was at six o'clock, but some of the students were not used to dining until at least 8:00 P.M., or even 9:00 or 10:00. On the first night Alberto Gomez, who works with us in Uruguay, and Francisco Pons, the Argentine student, observed with astonishment that there was no bread on the table. In their countries bread is an essential part of each meal. Carlos (Willy) Sanchez, a quiet art teacher and communications worker in Guatemala, noted that what was really needed with the meals was tortillas.

On another occasion the students questioningly observed their individual servings of Jell-o. Only Jorge, from Mexico and possibly more accustomed to American influence than the others, guessed that when served on lettuce leaves Jell-o was meant to be eaten as a salad instead of as dessert.

The group experiences and sense of shared interests did not mean there were no differences of opinion or bursts of fierce loyalty for the students' respective countries. Dur-

ing the study of writing style I asked several persons to read a passage from the literature of their own countries. A lively debate ensued over the relative value of *Maria*, the romantic Colombian novel by Jorge Isaacs, and *Martin Fierro*, a classic Argentine gaucho story by José Hernández. The discussion was still going on during our break for Colombian coffee an hour later.

On the last day of classes, Enrique, the Panamanian student, prepared a summary of what the time in Cali had meant to him. "Best of all," he wrote, "was the true fellowship we shared. Our minds, accustomed to national prejudices, received a spiritual bath. Really we were 'one in Christ.' This was my personal experience in a time of severe testing. Spiritually, emotionally, and professionally, I feel like a new man."

I didn't have the goal of "oneness in Christ" listed on my course outline. I doubt that any of the other teachers did. But it was the finest lesson we learned together during the first year at the communications center. If Christ can so join North American missionaries and representatives from 11 distinct, Spanish-speaking countries, what a message of love we have to communicate to millions of other Latin Americans!

ONE MORE VISIT

By
Margaret
Duncan



Roon's daughter, selling peanuts, smiles at visitors.

HEAVY, monsoon rains pounded on the wooden shutters of the Paul C. Mosteller home in the peaceful little town of Bangkla in central Thailand. Next morning the water from the night's torrential downpour laid heavily upon the leaves and grass. The first rays of sun revealed that this would be another steamy day during the rainy season.

No alarm clock was needed, for loudspeakers blaring news and music throughout the hamlet heralded each day. The sound of a bicycle splattering down the driveway could be heard as Somporn, the cook, pedaled toward the market.

Planning to spend the day with Thai friends and to give their visiting friend from America a chance to see and feel what missionaries are about, the missionary family, Paul and Dorothy Mosteller and their son, Cliff, climbed into the Land Rover with their guest.

First stop was at the 25-bed Baptist hospital, where Christians tell about and demonstrate the love of Jesus daily. Missionary Dr. Alton L. Hood gave a friendly greeting, and a Christian Thai physician and nurses smiled their welcome. At the next stop, Pai Boon, pastor of the local mission, joined the group in the Land Rover.

For the rest of the day, the welfare of a man named Roon took priority. As a result of the Baptist hospital's ministry, Roon's life had

been spared. Now he had returned home, and the missionary family, although tired from the chore of packing for furlough, felt compelled to visit him one more time before departure.

Through the tapioca fields drove the group, stopping here and there to seek directions to Roon's house. Pai Boon and Cliff took turns jumping out to inquire where Roon might be found. Three clues formed the map: Roon was the man with the gold teeth; he had been shot by robbers; there was a big tree in his yard.

Thai houses stand elevated on stilts; one night thieves had shot through the floor of Roon's home, the bullet shattering his knee. In the Baptist hospital, where Roon spent two months, he was ministered to physically and spiritually and was led to accept Christ.

After several futile stops, one final conversation by Cliff with neighbors led to the right place. Roon's son led the visitors up the narrow steps to the loft, where Roon lay writhing in pain. His beautiful daughter sat in the doorway shelling peanuts.

Each visitor who spoke Thai began expressing love and concern for Roon, begging him to return to the hospital for further treatment. Roon offered many excuses, none of them important.

He reaffirmed his commitment to Christ. "I have prayed," he reported, "but the pain did not go away."

Pai Boon prayed with Roon, asking for God's healing and that his will be done. Roon's attitude seemed

to mellow. Finally, in words mixed with heavy sighs of pain, Roon revealed why he did not want to return to the hospital.

Some friends, wanting to relieve Roon's pain, had pounded, squeezed, and massaged his ailing leg. All this came after Roon had promised Dr. Hood that he would allow no one but doctors to touch the leg. Now Roon was reluctant to face the doctor with news of what he had let his friends do.

Cliff, who speaks Thai fluently, talked pointedly with Roon—he must have medical help if he wanted to live. But Roon would not be persuaded. The visitors reluctantly left him, agonizing in pain as he lay on the hard pallet.

Driving back to town, Mosteller stopped suddenly when he spotted a small Thai woman at the roadside waiting for a bus. He recognized her as Roon's wife, who had kept vigil at the hospital while Roon was a patient. The missionary told her of the infection in the leg and of the importance of getting Roon back into the hospital.

"I will insist that he return," she agreed.

Next day the Mostellers were relieved to learn Roon had returned to the hospital, the hard way—two kilometers by oxcart and then by bus for 40 kilometers.

Making a road through the weeds, grinding out of a deep, muddy rut, seeking Roon's secluded house—it had all been worth it, for Roon was back in the care of concerned doctors.

TC

The author, a resident of Nashville, Tenn., wrote this account after travel in the Orient, including a visit to Thailand.

A Pause for Commitment

•
By
P. Harris
Anderson

MONDAY, January 1, 1945, was a memorable day in the life of the late Milledge Theron Rankin. On that day he began a tenure of service as executive secretary of the Foreign Mission Board that was to last for nearly nine years, terminated by his untimely death.

The preceding day was for my wife and me an unforgettable one. On that day something took place that gave me a new insight into this great man.

M. Theron Rankin was my uncle, having married my mother's youngest sister, Valeria Paige Greene, in China. I was a boy in my early teens when he came to China in 1921. Soon afterward I attended his wedding. I watched him as he found his place as a young missionary in the South China Mission. I was thrilled when he became secretary for the Orient for the Foreign Mission Board. I knew he had a wide grasp of the conditions in that section of the world where I had grown up.

Whenever he was near I tried to arrange for us to have a little time together. Sometimes there was only time for a short conversation, but I was always happy when he could spend a night in our home. The incident on December 31, 1944, grew out of one of those visits.

At that time I was pastor of First Baptist Church, Edgefield, South Carolina. Uncle Theron was main speaker for the annual meeting of the Baptist Training Union of South Carolina, held that year in Greenwood, just 30 or so miles from Edgefield. He immediately accepted my

invitation to spend the weekend at my home and preach at the church.

I remember how the people of Edgefield Church were charmed by him and immediately fell in love with him. He spoke of some of his experiences in Stanley Internment Camp in Hong Kong during World War II; some of the younger boys shuddered as he told of eating weevils in the rice, since they offered a source of fresh meat.

At the lunch table that Sunday Uncle Theron asked if, in taking him to Greenwood to board his train, we had time to go by way of the old Pine Pleasant Baptist Church, located between Saluda and Newberry. When we reached the church, Uncle Theron got out of the car and started walking toward a grave in the cemetery with the rest of us following. Apparently he had been there before, because he seemed to know where he was going.

When I saw the name on the tombstone beside which he stopped, I immediately knew something of its history. It was in this community that Luther Rice, unable to travel further, died, and friends buried him in this old cemetery.

As we stood at the grave, Uncle Theron gave a brief but pointed lesson in Baptist history. He reminded us of how Rice had come

back from India to stir Baptists in America for the support of Adoniram and Ann Hasseltine Judson—and more than that, to stir Baptists for the support of world missions.

He told how Rice, in traveling up and down the eastern part of America, became aware of the need for an educated leadership, both ministerial and lay, for the task of world missions. He pointed out that the older Baptist colleges had come into being as a result of the dream, and how those who led in the establishment of the colleges initially received their impressions from Rice. He talked of the way Rice gave untiringly of his time and his physical strength and spent himself sacrificially in the service of God.

I do not know how long we stayed, but when it was time to drive on to Greenwood, Uncle Theron turned to me and said, "Before we go, let's have prayer on this hallowed spot." He expressed the wish to lead in prayer himself.

It was not a long prayer, but it was meaningful. There beside the tomb of Luther Rice, Uncle Theron committed himself to the task he would assume the next day. He asked that God would lead him by his Holy Spirit and provide him wisdom for the task. He closed with the request that God would give him the willingness to be used, and for his very life to be spent in the service of stirring Southern Baptists anew to the cause of world missions.

God answers prayer, and certainly he answered the prayer of M. Theron Rankin. God used him in a glorious way, and Uncle Theron indeed spent his life in the task to which he committed himself that day. **TC**

The author is assistant to the president, Mercer University, Macon, Ga.

A SPECIAL PLACE

By
James
V.
Hudson



KCA flag football players (black jerseys) meet team from Seoul American, a U.S. Army dependent school.

AS THE 25 boys and girls boarded the U.S. military train in Taejon, Korea, a young Army sergeant began to eye them nervously. Carefully watching the group, he paced the car for the first half hour. Gradually he relaxed, sat down, and soon appeared to have forgotten the group.

When the train reached Pusan, the basketball coach from the American high school for Army dependents met the young people. Spotting the coach, the sergeant asked about the youths.

"They're a group of missionary children here to play a basketball game with our kids," the coach explained.

"I was just wondering," the sergeant replied. "As trainmaster, I have the responsibility of supervising a lot of students. This is the first bunch that hasn't given me any trouble."

The author, currently on furlough, was appointed a missionary to Korea in 1967.

"I know," agreed the coach. "That's one reason we like for them to come to Pusan. It's usually the only weekend of the year when we don't have some trouble with our own students. Those KCA students are a good influence."

Other people agree that KCA students are a "good influence." KCA stands for Korea Christian Academy. The group on the train was made up of the academy's basketball team and cheerleaders.

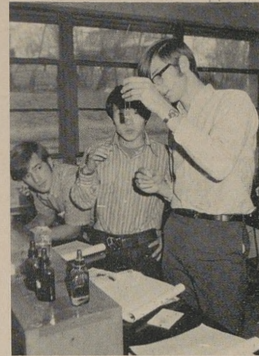
KCA holds the reputation of being a unique place. Cradled in a gently sloping valley surrounded by gnarled pine trees and purple mountains, the school is made up of six small buildings, including a new brick dormitory and concrete-block gymnasium. The academy at first look appears to be a neatly kept, private boarding school.

Almost 100 students from grades one through twelve attend the academy. Most of the students are MKs,

their parents serving in the central and southern sections of South Korea as missionaries from Southern Baptists, Presbyterians of various groups, Methodists, the Church of Canada, and several independent religious bodies. Southern Baptists have contributed financially to the school, although it is primarily self-supporting, drawing its revenue from student tuition.

The schedule of classes offered resembles that of a private American school, with the addition of courses in Bible and in the Korean language and culture. A first-time visitor might be surprised at the number of subjects offered by so small an institution.

Standing in the halls, one could likely overhear students talking about drama productions, all kinds of varsity and intramural sports, numerous types of outings, a school newspaper and yearbook, the student council, Boy Scouts, various



Left: Students from Korea Christian Academy entertain at a Korean orphanage.

Above: In a science lab at KCA. Student in center is Korean.

kinds of banquets, carnivals, parties, and a host of other extracurricular activities the school sponsors.

Conversation with faculty and students, though, would soon convince one that, while KCA is in many ways like most American high schools, it is also unique.

The instructors consider teaching a high calling. In addition to carrying perhaps double the teaching load they would have in the U.S., each supervises a number of extracurricular activities. Several members of the faculty and administrative staff are Southern Baptist missionaries. Missionary journeymen have also made a considerable impact on the school.

Presbyterians and other Christian groups also send outstanding teachers of high moral and academic backgrounds to the academy.

But the main reason for KCA's reputation of uniqueness is due to the students.

Intelligence is a common characteristic of the MKs. Their parents include seminary presidents and teachers, medical doctors, field evangelists, and other highly specialized professional people. Although fewer than 20 students take the National Merit Scholarship Qualifying Test each year, when the scores are announced KCA always has a number of finalists.

Many students take five or more regular courses a year in addition to a thorough Bible class. A straight-

A average is a frequent achievement among students. Most of the young people have a B average. All KCA graduates have gone on to college.

But other private schools also have above-average pupils. Perhaps the impressive difference at KCA is in the "extra" extracurricular activities. Junior high and high school Youth for Christ members plan and carry out a number of community projects. In addition, students travel to various cities to hold religious services for Korean young people and adults and for Korean and American soldiers at army bases.

Almost every Sunday morning the young people help with the chapel service at a nearby U.S. base. Since American soldiers enjoy talking with American young people, the students have been able to introduce a number of servicemen to Christ.

Students occasionally lead the service in Taejon and the large union worship service in Seoul. They help plan chapel programs for the school, and many teach Sunday School classes and English classes to Koreans.

The students also speak in Korean schools, colleges, and seminaries. One group sang on Korean television. A number of the MKs can speak both English and Korean, while others are studying the language in special classes so they can share their faith more effectively.

For the junior-senior retreat in 1971 the group traveled to the pic-

turesque Cheju Islands off South Korea's coast. As always when the group travels to a new place, numbers of curious Koreans flocked about them. So the students sang while a KCA musician plucked on a guitar; they gave testimonies and handed out tracts. Before long, as usual, the Koreans were singing along with the students.

All these activities are above and beyond 50-plus hours of study weekly, and the more ordinary after-school activities. Still the students find time to be themselves—teen-agers with fondness for mod clothes, long hair, loud music, sports, motorcycles, boy and girl friends. And they even have time to complain about teachers, tests, and homework. If one happened to hear these youngsters voice their worries, problems, and fears, he would realize that the MKs face many of the same troubles as do teen-agers in America.

Intelligent, hard-working, yet normal—are these the factors that make KCA students special?

Partly. But perhaps a comment by an articulate senior boy completes the picture: "Our parents feel they are in Korea for a purpose, and we also feel we're at KCA for a purpose."

That purpose is to be an outstanding Christian student. Such a student, wherever he is, at whatever educational level, is always someone special.

TC



During the filming of *Queen of the Dark Chamber*, Mrs. Herbert W. Barker, who portrayed Mrs. Lehman, and Alice Hunt, portraying Mary Lehman as a child, listen to Issac Hwang (kneeling), film adviser. Standing are Director Andrew Ho and Mrs. Bob W. Hunt, Alice's mother, who filled the role of Mary Lehman as an adult.

HOW would you like to be in a movie? The questioner on the phone was Missionary Herbert W. Barker, and he was serious.

It seemed that Andrew Ho, a graduate of the Baptist seminary in Taiwan who had gone to America for graduate study, had been asked by the Chinese Christian Mission, of Detroit, Michigan, to produce a Chinese motion picture. He had asked Barker, director of Baptist radio and television work in Taiwan, for help in casting.

Herb and Emmie Barker had already agreed to portray the Charles Lehman, missionaries to China in the 1870s. The request to me was to play the role of their daughter, Mary, the lifelong friend of Christiana Tsai, known as the "Queen of the Dark Chamber"—incidentally the title of the movie. The casting called for someone fairly young and able to speak Mandarin. My acting experience was limited to a few attempts in high school and college but I agreed, dubiously.

My husband thought the title sounded like an X-rated film, but Andrew explained that the movie's purpose would be not only to enlist financial support for missions among Chinese in America, but also to serve as a means of Christian witness wherever there are Chinese.

Christiana Tsai's book, *Queen of the Dark Chamber*, had already been an inspiration to many. She was the daughter of the governor of wealthy

The author, Mrs. Bob W. Hunt, was appointed a missionary to Taiwan in 1961.

FILMING IN THE 'DARK CHAMBER'

By Rosalie Hunt

Kiangsu province in China and grew up accustomed to luxury.

In days when it was rare for girls to attend school Christiana was among the daring first few. While studying at a missionary school, she accepted Christ and consequently faced violent opposition and mockery from her family. Her story tells how she was able to lead more than 50 members of the family to trust in Christ.

Infection by malaria germs in her eyes caused Christiana to enter "the dark chamber." Light was agonizingly painful to her. Although doctors said she could not possibly live, she is still alive today, in her 80s. The motion picture tells a part of the story of the miracle God worked in her life.

Miss Tsai was a "woman evangelist" or a type of "Bible woman," as the Chinese referred to women who gave their full time to witness-

ing. She also assisted her lifelong friend, Mary Lehman, whom I portrayed, in putting phonetic symbols to the entire Bible. In the late 1800s and early 1900s such a small portion of China's millions could read that it was a lifelong dream of Charles Lehman to use simple phonetic symbols that could quickly be learned by everyone. Mary, with Christiana's assistance, continued the project and brought to completion what Lehman had begun—a Bible all China could read.

All the Americans and Chinese with acting roles in the movie were volunteers, as were the director and advisor, and represented Lutherans, Presbyterians, Baptists, and other denominations. Only the technical personnel were paid.

Even our daughter, Alice, was in the cast—playing me when I was about ten years old. Already 11, Alice agreed to try to look a year



Rosalie Hunt
as Mary Lehman.

younger. She and I do not look much alike, yet when the makeup man finished with her, the resemblance was remarkable. Although she had no spoken part, she still received instructions from the crew in Mandarin, but this offered no problem, for she has been speaking Mandarin since she was three.

The makeup man had first to make me appear more youthful, then age me rapidly. In early scenes I appeared as 25, wearing braids, but I aged quickly—30, 40, 45, and finally 55, complete with “missionary bun” and rimless glasses.

Andrew Ho, director, and Issac Hwang, advisor, found locations with genuine Old China flavor. First we went for a week to central Taiwan to the deserted home of the former governor of Taiwan province. The palatial residence, built in the grand Chinese tradition of old, included heavy teak furnishings and numerous courtyards.

Most of the movie was filmed in Dan Shway, an ancient seaport some 30 miles from Taipei, the capital. Presbyterians allowed the use of their girls' middle school, nearly 100

years old and naturally offering authentic atmosphere.

The film took more than a month to shoot. Surprisingly, although in the midst of typhoon season, the weather remained clear and hot, sometimes almost unbearable. Because sequences of Christiana and Mary had to be shot in the “dark chamber,” we often sat for hours in a tiny room with but one small door and with windows covered by black curtains. There always seemed to be at least 15 or 20 of the production crew crowded into the miniature set with us.

At such times my occidental nature became more obvious. There on the bed, wearing long-sleeved, heavy, black satin clothes, sat the actress portraying Christiana, under a wool blanket, but serenely smiling, calm, and cool. Next to her sat “Mary Lehman,” the foreign friend, wearing a much thinner dress and with no blanket, yet literally dripping perspiration. Often the scene was delayed until a makeup girl had carefully blotted my face.

This foreigner also offered a challenge to wardrobe personnel. They

were unaccustomed to anyone taller than five feet, three inches; they had to alter clothes for my five feet, six inches.

Just before the filming I had re-read **Queen of the Dark Chamber** and tried to imagine with Mary Lehman the events in her life. I felt I could especially rejoice with her in the completion of the phonetic Bible, since I, too, had struggled through trying to learn to speak and read Chinese.

As a child, I had lived with my missionary parents in Kiangsu province in China, only 40 miles from where the actual events being filmed took place. I could even recall clearly those places I had seen 20 years ago. My admiration for Miss Tsai grew as I suffered with her the agonies of her disease.

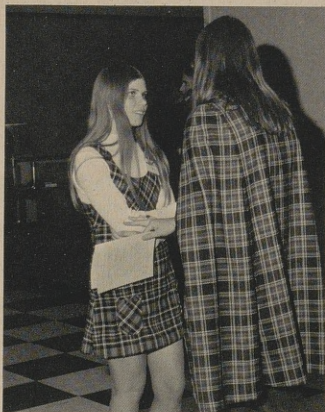
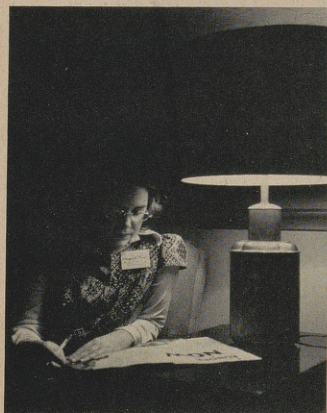
Soon after the 50-minute motion picture in color was released early in 1971 in the United States, it was shown in Baptist churches in the U.S., Canada, Hong Kong, Taiwan and in South America. In the first six weeks of showing in Taiwan more than 100 persons professed faith in Christ after viewing the film, and 249 people made commitments for Christian service.

Because the necessary equipment was unavailable, the sound track had to be dubbed in later, although we had memorized and spoken the precise lines on camera. Originally it was planned that we would dub in our own voices, but scheduling eventually led to the use of other voices. At first released in Mandarin with English subtitles, the film later had sound tracks added in Taiwanese and Cantonese dialects and in English.

In mid 1972, after attending the Southern Baptist Convention in Philadelphia, Pennsylvania, while on furlough, our family went to visit Christiana Tsai and Mary Lehman in that state. There we learned that Mary had died in January 1972. Although both women had consulted with the producer before the story was filmed, Alice and I were the first persons Miss Tsai had met who had roles in the film.

The witness of the “Queen of the Dark Chamber” has been extended even further by way of the motion picture. Our hope is that the message of the movie will continue to affect lives.

TC



MK

THE TRADITION of Thanksgiving usually speaks of family gatherings, turkey, pumpkin pie, and other good things to eat. For MKs who are college freshmen it means a time to visit Richmond, Virginia, and Foreign Mission Board headquarters, but most especially to meet with other MKs who have shared similar backgrounds in growing up overseas.

In November 1972, 97 attended the weekend retreat. They came from 51 campuses in 22 states and represented missionary families serving 36 countries.

There was nostalgia in reminiscing about boarding-school days, soccer games, and exciting places they have been together. There was discovery in meeting an MK from the other side of the world and learn-





WEEKEND

ing there is an immediate bond and basis for understanding.

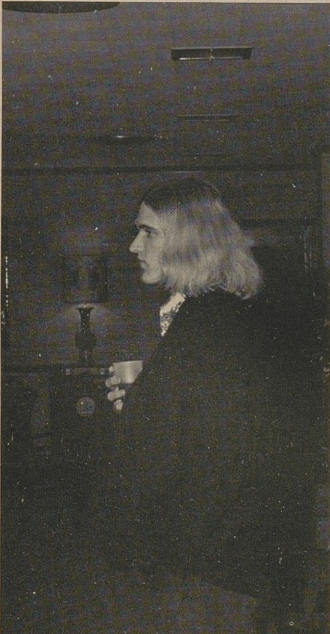
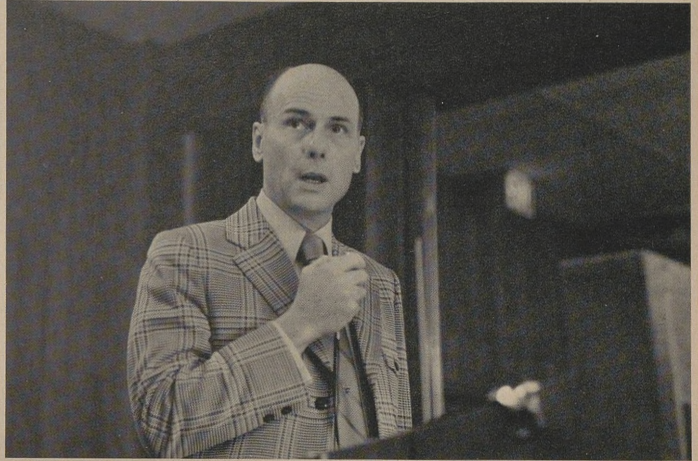
There was relief in not having to explain in new groups what it is like to have grown up in a non-U.S. culture. Serious discussions and worship developed with spontaneity. Strength was added to strength, and loneliness and disappointments disappeared.

As the hours of the weekend came to a close, there were sadness, tears, and rejoicing that each could have needed enough and shared enough to be somehow encouraged for whatever sadness and joy the next weeks would bring.

Thanksgiving! A time of thanks for being an MK.

—Truman S. Smith

FMB Missionary Family Consultant



FAITH EXTENDED

By Harry D. Trulove

WHAT can a family man do with a \$200-a-month salary?

A pioneer pastor on the West Coast provided for his family of five children and dreamed of doing something special for foreign missions. The family lived frugally, but there never seemed enough money to make the dream come true.

He had almost given up the dream when he talked with a representative from his state Baptist Foundation about wording his will. The minister's wife had died six months earlier, and their children were grown and actively involved in Christian service.

Through his will he provided that the remainder of his estate "go to the work of Christ around the world . . . in fields and territories that I never had the privilege of giving a witness for Jesus." The remainder amounted to a gift of \$20,000 to the Foreign Mission Board. It could be said of this man, like Abel of old, that he, "being dead yet speaketh."

From across the Southern Baptist Convention come the testimonies of those who, through faith, have filled their years with living and provided a way for their influence to continue long after God changed their life through the experience of death.

From the heart of the "Bible Belt" comes the account of the couple who used the service of their state Baptist Foundation to set up a trust in memory of their son who was killed in World War II. They stipulated that the income go to the Foreign Mission Board.

The author is secretary, estate stewardship department, Baptist General Convention of Texas.

The same pattern is followed in the Northeast. An elderly pastor told the state Baptist Foundation of his dream of a memorial fund for his wife. With a modest bond investment a trust was established, the income being designated for foreign missions. Revival honoraria were added to the fund. At the death of the minister, family and friends made additional contributions. This memorial fund continues to grow, even as the income flows through the Foreign Mission Board to the ends of the earth.

In the Southeast a land grant by King George II of England became the basis of an estate willed to the state Baptist Foundation for world missions. In just a few more years the total amount of income earned and paid out of the trust will exceed the original value of the gift, yet through sound investment the trust will continue to produce income for Christ's work around the world.

Echoing from the Southwest is the account of a sophisticated ranch woman who loved flowers, music, work, the great outdoors—but most of all she loved the Lord. The pattern of her life gave evidence of a strong faith, as she made generous gifts to her church and foreign missions.

In the twilight of her life those who ministered to her said she never complained of pain. "She had no fear of death but was concerned about the proper use of her money," said one. "She lay awake the whole night before the representative from the state Baptist Foundation met with her, figuring out every detail in her mind so that she could tell him

exactly what she wanted to do."

As a result of this woman's commitment, a trust of \$2 million was set up, the income to go to the Foreign Mission Board to provide Bibles on mission fields around the world.

Across the convention the deeds of persons who lived by faith resound through the ages. They come from every walk of life and every stratum of society. Some were wealthy according to the standards of the world; others would not have been so classifield. All were ordinary people redeemed by God's grace and with a deep desire to use, as faithful stewards, the material blessings God had given them.

Their testimonies bear witness of their faith: God's Word will not return void; those who go will bear the true message of God's love; those in whom they have trusted their material wealth will invest it wisely; man is responsible for the proper use and distribution of the material goods God gave him.

Jesus said, "Unless you are honest in small matters, you won't be in large ones. . . . And if you are untrustworthy about worldly wealth, who will trust you with the true riches of Heaven?" (Luke 16:10, 11, **The Living Bible**).

Your attorney and a representative of your state Baptist Foundation can tell you of ways to extend the life expectancy of your influence. Your feelings might be reflected in the words of the couple who were asked how they felt about the trust they had established. In unison they said, "We are so very happy! Now we feel we will be preaching the gospel till Jesus comes."

TC

FACING A NEW YEAR

BY BAKER J. CAUTHEN

DEFINITE prayer challenges confront us as we move into 1973. Hope for peace in Vietnam fills the hearts of millions. The war has been long and costly. The world waits anxiously for its ending.

But the ending of the war is not the ending of the story. Millions of people in Vietnam face an uncertain future. What will the year bring for them? Will there be a period of quiet or will there be a brief lull followed by an intensification of hostilities? Will millions of people be brought under Communist rule with harsh retaliation to follow?

Missionaries in Vietnam are faithfully giving themselves to the work of our Lord and using every available means to minister to human need. The uncertainty of the future does not paralyze their efforts, but rather leads them to rely upon God and take heart in the assurances of his leadership and presence. Their plans call only for moving right ahead in the ministry to which our Lord has called. Intercessory prayer must undergird them, and every effort must be made to strengthen their hands. The heroism of the Christian witness in Vietnam is one of the bright points of the whole story of Christian missions.

Bangladesh is another country that calls us to earnest petition and strong action. The valiant group of missionaries who have borne such heavy loads in Bangladesh have given themselves without reservation to the service of their fellowman in the name of Christ. Wide-reaching relief efforts have been launched. Loving ministries to suffering humanity have been undertaken. Faithful witness has been borne. Some of the missionaries have been there during the hard years of war and, although tired, have continued to press forward for the full length of their service on the field.

The work in Bangladesh must be reinforced with additional personnel, resources, and great intercessory prayer.

At the same time, India stands with particular significance. The dedication of a new hospital at Bangalore in January holds high promise of strengthening Baptist witness in that land. The impossibility of securing large numbers of entry permits for missionaries makes the outlook for an enlarged missionary staff at the present time unlikely. Every effort must be made, however, to explore all existing possibilities for wider assistance to Baptist witness in that country.

One of the strong challenges to faith and vision is that of finding ways to expand a loving ministry even with the prospect of a very limited missionary staff. The size of the staff must not determine the extent of the effort for Christ in India. To achieve this objective, we will need clear leadership of the Lord.

The Middle East constantly reminds us of the great problems and needs affecting that area and the entire world. The dangers in the Middle East are so grave that the explosion which could occur there would far exceed anything we have known, either in Vietnam or Korea.

Amid the uncertainties of the Middle East, missionaries are at work, both in Arab nations and in Israel, bearing witness to the love of God in Jesus Christ, our Lord. They are surrounded by vast numbers of people who are strangers to the blessings that Christ can bring. Amid the conditions they confront, their courage is outstanding, and their commitment to Christ brings blessing to those around them.

Missionaries in Nigeria long have been yearning for reinforcement. Since the civil war in Nigeria, it has been difficult for new missionaries to obtain entry permission. This means the number of missionaries actually on the field has been greatly reduced, and heavier loads fall on the shoulders of those who remain.

We must pray that God will use these circumstances to stimulate Nigerian Baptist leadership to even larger undertakings

in the name of our Lord. Sometimes national leaders rise to great heights when they see that special needs are thrust upon them by circumstances. At the same time we must pray for the improvement of the situation so that missionaries can be strengthened.

Improvements in communication with Communist China give us reason to be grateful for easing of tensions with that nation. At the same time, there has occurred nothing up to this point that gives reason to assume the return of missionaries can be expected at an early date. We must continue to pray for God's people inside China and for developments which will enable missionaries to enter as soon as possible.

From all mission fields come calls for reinforcement. Eight hundred missionaries have been requested by the missionaries in their official communications with the Foreign Mission Board. The year 1973 should witness a vast upsurge in response to the call of God for worldwide service. May God grant that on seminary and college campuses there may be a careful heart examination with regard to the call to foreign missions. It is earnestly hoped that many young pastors and other young adults will give earnest, prayerful consideration to needs they could fill at a very early date.

With all of this, 1973 ushers in the year of the World Mission of Reconciliation through Jesus Christ. Joseph B. Underwood, of the Foreign Mission Board staff, already has been working valiantly for two years in the development of this great movement, which is to continue until 1975. The potential for good is very great, but the labor must be done, and the prayer that will be necessary is obvious.

God has wonderfully led in the task of missions advance. We enter a new year with high expectations and with rejoicing in the goodness of him whose name we are privileged to bear. TC

WHERE TO BEGIN a church is often a problem. During New Testament days they were begun in the homes of believers. In Brazil the Getulio Vargas church started under a small tree.

About two years ago Jarbas Rocha, a layman in First Baptist Church, Belém, Brazil, agreed to help start a new church. The missionary let him and his teen-age son out of the Volkswagen in the little village of Getulio Vargas at just about daylight on a Sunday morning. Jarbas had never even set foot in the place before. With, "We'll be praying for you," the missionary took off to another village to leave another layman.



Jarbas and his son just stood for a few minutes in a kind of daze. They had agreed to begin the work in each place this way, so they asked God's guidance and began to walk around the village. They talked with people and gave out tracts and Bible portions.

Brazilians are accustomed to church services, and it soon became apparent that some type of service ought to be held. One family had seemed especially receptive during the visits, so Jarbas returned to that home to ask if he might hold an open-air service under a goiaba tree in their front yard.

The family agreed. Jarbas and his son began to sing a hymn, and a few people gathered under the tree. In a brief sermon, Jarbas bore witness to his faith and his Lord. That was the beginning. For one year the services continued under that tree. The location is in the Amazon Valley, a vast, tropical, rain-forest area, yet not once during the year did rain interrupt the services under the goiaba tree. The first converts were the people who lived in the house next to the tree. After their conversion they invited Jarbas to hold Sunday School and church in their home. On the first Sunday the group moved inside, it rained.

Today a seminary student is working with Jarbas, and a church has been organized. It has a lovely building and bears a strong witness in the community, although it has never really had a pastor. A missionary has gone on occasion to assist with the ordinances, but the church is the result of lay witness.

In time, Jarbas Rocha will leave the church and go to another village. He may even find another tree and bear his witness for Christ.

Jarbas, incidentally, is a bank executive. I wonder if it was not, more or less, much like what is recorded in Acts 8 when devout men "went everywhere preaching the word."

GLENDON D. GROBER, missionary to Brazil

MISSIONARY Journeyman Tim Rayborn and I shared with three couples in the first English-language worship service sponsored by Southern Baptists on Truk, in the east Caroline Islands.

On the day before the service several couples from the States talked enthusiastically at Truk's Continental Hotel about the possibility of services in English for overseas personnel stationed on the island. For some years a worship service in English was conducted in conjunction with a school supported by another mission group. When the school closed, the English service also was terminated.

Mrs. Martha Gardner and her husband, George, found their way to Truk from Guam, where they had worked in two Baptist churches. On moving to Truk, the couple wanted to continue to worship in English.

Southern Baptists hope to send a missionary pastor once a month to preach to this congregation. Guam's Calvary Baptist Church hopes to adopt the group as a mission. The potential is for a community type of church.

LOUIS E. McCALL, Agaña, Guam



EPiSTLES

LANGUAGE STUDY is not only the name of the game, but also the action, time-outs, and sometimes the penalty for mission service in Surinam. The first language to be tackled by Southern Baptist missionaries in Surinam is Nederlands (Dutch). We are deeply involved in studying it because it is the language used in educational institutions and business endeavors.



Surinam, though, is a complex of cultures that encases many languages. Some Surinamers speak Surango-tongo, a conglomerate of words and phrases from various languages (French, Dutch, Spanish, English). Other Surinamers speak only Hindustani, Chinese, or Javanese.

If Southern Baptists are to have an effective and total ministry, some of these other languages must be learned. The present staff (two couples) plans to learn one other language. But the other segments of the Surinam society will not be touched unless someone comes to share with us.

LEO E. WALDROP
Paramaribo, Zuid, Surinam

A 17-YEAR-OLD Filipino wrote me recently to express appreciation for flood relief which Philippine Baptists and I had helped to distribute.

"You know," wrote Elpidio Lalnan, of Pozorrubio, Pangasinan, "we Filipinos are very happy in spite of the flood events, because our foreign friends tried their best to help our country. I think that's a great debt for us. We cannot thank you enough for giving us such help."



The young Catholic's letter came after his community and others in the badly flooded central Luzon area received rice, medicine, and other items needed to assist flood victims.

About \$6,000 in flood aid, made available by the Philippine Baptist Mission and the Foreign Mission Board, was distributed.

J. GORDON HARRIS III
Baguio, Philippines

We were in a Baptist church in a neighboring country, and the voice, almost hostile, was that of a fellow Christian. As a member of a six-man team surveying Baptist work in Latin America, I had been explaining the purpose of our visit.

He referred to my ring from Southeastern Baptist Theological Seminary (Wake Forest, N.C.), mistakenly thinking it identified me with a secular organization which in his country is unacceptable in Baptist circles. (I was unaware of the innuendo.)



I continued: "It is a symbol of our appreciation to our Foreign Mission Board for the time granted for the study, thus equipping me to be a more useful servant of our Lord and Saviour.

His voice softened as he asked, "And the other side?"

The questioner said softly but clearly, "Thank you, sir. I did not know a ring could mean so much."

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Not content with his knowledge of the Bible, he attends extension classes of a Baptist theological institute. To attend, he must walk the five kilometers to Tecum Umán after a full day of work and catch the bus to the city of Coatepeque. Then he rides with me 58 kilometers to Mazatenango, where the classes meet every Tuesday night. He usually reaches home at midnight—and must begin work the next morning at 5:00. He also must pay the equivalent of \$3.50 for books and study aids, a considerable amount for a man who earns less than \$2.00 a day.

It would appear to an onlooker that Maricio's dedication costs him in time and energy. As one becomes better acquainted with him, however, it becomes obvious that he never considers his dedication to the Lord costly.

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Although still a language student, Oliver was able through an interpreter to tell the patient about Jesus, and she asked Christ into her heart. She became the bright spot in Oliver's hospital day because of her glowing face and her courageous, uncomplaining manner.

The child's hospital confinement did not greatly lengthen her earthly life, but it was an instrument of personified love that pointed her toward the everlasting life Jesus promised to those who believe in him.

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The African who is GA director is Mrs. Lillian Green, daughter of one of the first Baptist preachers in Rhodesia. She grew up in a Christian home at the Sanyati mission station and was one of the first GA queens in Rhodesia. Her husband, Monday, now a teacher in Salisbury, also attended school at Sanyati, where he met Lillian.



...he met

31

NEW

MISSIONARY PERSONNEL

Missionaries Appointed

November 1972



CHILE: O. D. (Bill) Dyches; born: Blackville, S.C., Oct. 11, 1935. Graduate: Furman University; Southeastern Baptist Theological Seminary (B.D.). He has served as pastor of churches in South Carolina since 1957, including Trinity Church, Great Falls, S.C., 1965-72. Expected type of service: general evangelism. **Doris Phillips Dyches;** born: Joanna, S.C., Oct. 31, 1935. Graduate: Gardner-Webb College; Furman University. She has taught school in North Carolina and South Carolina, including 1968-72 at Great Falls. Marriage: Aug. 22, 1959. Children: Helena Gaynelle and Bethany Elois (twins), Feb. 6, 1962; Maria Scott, Dec. 4, 1964.

ECUADOR: Mary Joan (Mary Jo) Stewart; born: Caesar, Miss., Mar. 18, 1934. Graduate: Mississippi Southern College (now Univ. of Southern Miss.); New Orleans Baptist Theological Seminary (M.R.E.). She was a Home Mission Board summer missionary in Colorado in 1954 and in Arizona in 1955. She was a summer camp staffer for Woman's Missionary Union in Mississippi in 1956. She served as field representative for the Louisiana WMU 1957-60 and as Young Woman's Auxiliary director for Georgia WMU 1960-62. She was state executive secretary for the WMU of Northwest Baptist Convention, Portland, Ore., 1962-69 and for the WMU of Arizona 1969-72. Expected type of service: woman's work.



She was a Home Mission Board summer missionary in Colorado in 1954 and in Arizona in 1955. She was a summer camp staffer for Woman's Missionary Union in Mississippi in 1956. She served as field representative for the Louisiana WMU 1957-60 and as Young Woman's Auxiliary director for Georgia WMU 1960-62. She was state executive secretary for the WMU of Northwest Baptist Convention, Portland, Ore., 1962-69 and for the WMU of Arizona 1969-72. Expected type of service: woman's work.



INDIA: Jackie D. (Jack) Everhart; born: Oklahoma City, Okla., Aug. 20, 1933. Graduate: Connors State Agricultural College; Central State College (now Univ.); attended Southwestern Baptist Theological Seminary. He served in the U.S. Army 1953-55, stationed in the U.S. He has

been a teacher and athletic coach in Oklahoma and Texas since 1958, including U. S. Grant High School, Oklahoma City, 1964-72. Expected type of service: school administration. **Sharon Singer Everhart;** born: Oklahoma City, Okla., Sept. 2, 1938. Graduate: Central State College. She has taught school in Texas and Oklahoma. Marriage: July 19, 1958. Children: Vincent Clay, July 11, 1961; Brett Warren, June 23, 1964; Lance Brandon, Dec. 28, 1968.

Missionary Associates

Employed November 1972



COLOMBIA: Jerrell R. Ballard; born: New Orleans, La., June 26, 1937. He holds a certificate in prosthetics from Northwestern University Medical School, Chicago, Ill., and three certificates in prosthetics from the University of California Extension, Los Angeles. He was a prosthetic technician in Houston, Tex., before serving as orthopedic technician with the U.S. Army in Virginia 1961-63. Since 1963 he has served as certified prosthetist in Texas at Houston, Lubbock, and, from 1967 to 1972, at Amarillo. Expected type of service: prosthetics.

Delores Walker Ballard; born: Ponchatoula, La., Nov. 2, 1938. Graduate: Southeastern Louisiana College (now Univ.). She has taught school in Virginia and Texas. Marriage: Jan. 23, 1960. Children: Karen Lynn, May 18, 1963; Jerrell Ray, Jr., May 18, 1965.

These new missionary personnel from Jan. 8 to April 13 may be addressed at Missionary Orientation Center, Pine Mountain, Ga. 31822.

HELP

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The index is published separately rather than as part of any one issue. In it every item that has appeared in *The Commission* during the year is listed by month and page number, according to author, country, and topic. The index becomes a valuable reference guide for foreign mission materials.

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MISSIONARY

FAMILY ALBUM

Current addresses of Foreign Mission Board missionary personnel, including emeritus missionaries, are available in the *Missionary Directory*, 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

CAMPBELL, Rev. & Mrs. Charles W. (Argentina), 6330 Monticello, Dallas, Tex. 75214.
CLARK, Dr. & Mrs. Stanley D. (Argentina), 1735 Jackson St., Alexandria, La. 71301.
FORT, Dr. & Mrs. M. M. Giles (Rhodesia), 3779 High Vista, Dallas, Tex. 75234.
GRANT, Rev. & Mrs. Richard B. (S. Brazil), 339 Glenair, San Antonio, Tex. 78201.
HARVEY, Rev. & Mrs. Gerald (Rhodesia), 1206 S. 29th St., St. Joseph, Mo. 64507.
HIGH, Mrs. Thomas O. (Nigeria), Box 21552, Greensboro, N.C. 27405.
KOLF, Dr. & Mrs. Raymond L. (N. Brazil), 1142 Raymond Rd., Apt. C-10, Jackson, Miss. 39204.
MILES, Virginia (Indonesia), 1302 Chaney Rd., Raleigh, N.C. 27606.
OATES, Alma (S. Brazil), 3366 Buchanan, Memphis, Tenn. 38122.
SMITH, Rev. & Mrs. James E., Jr. (Japan), 2504 Conflans, Irving, Tex. 75061.
SPENCE, Jacquelyn (Journ., N. Brazil), c/o W. E. Stoddard, 1220 Foothill St., Redwood City, Calif. 94061.
TCHERNESHOFF, Rev. & Mrs. Peter J. (S. Brazil), c/o C. G. Thrasher, Rt. 1, Box 100, Hillsboro, Ala. 35643.
WATSON, Rev. & Mrs. Leslie (Japan), 168 Whippary Rd., Whippary, N.J. 07981.
WATERS, Rev. & Mrs. James L. (Japan), 6222 Paisley, Houston, Tex. 77035.
WATSON, Rev. & Mrs. Charlton (S.W. Africa), Rt. 2, Lafayette, Ala. 36862.
WICKS, Dr. & Mrs. Harold D. (Nigeria), Box 233, New Hope, Ala. 35760.

Departures to the Field

ADAMS, Margaret (Journ.), Indonesia.
DEAL, Mr. & Mrs. John L., Malaysia.
ENGE, Rev. & Mrs. Siegfried G., Argentina.
GARRETT, Rev. & Mrs. James L., Eq. Brazil.
HOPEWELL, Gladys, Taiwan.
MOORE, Mr. & Mrs. Dono (assoc.), Ghana.
NIXON, Helen, Argentina.
SCHOLAR, Dr. & Mrs. John, S.W. Africa.
STAMPELEY, Mary D., Ghana.

Resignations

CUMMINS, Rev. & Mrs. Alonzo A. (Kenya), Nov. 7.
HOLMES, Rev. & Mrs. Evan F. (Chile), Nov. 30.
LAGRONE, Rev. & Mrs. Charles E. (Argentina), Nov. 30.

Births and Adoptions

WATANABE, Beth Miekko, daughter of Rev. & Mrs. George H. Watanabe (Japan), Oct. 28. (See Deaths.)

Deaths

BOYD, Clarence T., father of Glenn T. Boyd (Tanzania), Nov. 16.
PARSONS, Ray C., father of Lois (Mrs. Charles W.) Shibley (Argentina), Nov. 2.
SHORT, Daniel H., father of Jean (Mrs. Charles A.) Allen, Jr. (Colombia), and Barbara (Mrs. C. Grady) Nowell (Honduras), Nov. 14, High Point, N.C.
VINSON, Mrs. Grace, mother of Anne (Mrs. Dwight N.) Dudley (Japan), Nov. 21, Liberty, Tex.
WATANABE, Beth Miekko, daughter of Rev. & Mrs. George H. Watanabe (Japan), Oct. 30, Kobe, Japan.
WESLEY, Mrs. Cloyd, mother of Lotella (Mrs. Phillip) Cole (Liberia), Nov. 9.
WINGO, Hal C., Sr., father of Nancie Wingo (Lebanon), Nov. 24, San Antonio, Tex.

Marriages

CRAIGHEAD, Silvia Ann, daughter of Dr. & Mrs. Albert B. Craighead (Italy), to Corradino Genovesi, Nov. 12, Turin, Italy.
DAVIS, Larry Victor, son of Rev. & Mrs. H. Victor Davis (field rep., Brazil), to Catherine R. Victor, Oct. 13, Decatur, Ga.
HAMILTON, Todd Condell, Jr., son of Dr. & Mrs. Todd C. Hamilton, Sr. (Philippines), to Patricia Pierce, Nov. 18.

LETTERS

Journeyman Emphasis

The November issue on journeymen is excellent. . . . I want to give [copies] to some students who ought to know that journeyman service is a live option for them.

Allen Orr
Boulder, Colorado

Let me comment about the excellent coverage which was given in the [November] copy of THE COMMISSION. [I receive] sample copies to distribute each month to my students. When I distributed these current copies, I had an avalanche of requests for additional ones. I noticed that the students began to read them avidly. Apparently it had a great deal of appeal to them, for they even asked if I knew whose pictures appeared on the cover.

Helen E. Falls
New Orleans, Louisiana

I felt that the issue . . . given primarily to the Missionary Journeyman Program was an excellent issue. Congratulations to you and your staff on its production.

Shelley P. Richardson
Birmingham, Alabama

I have just read the November issue from cover to cover. I find this to be one of the better issues you have put out in a long time. Having been a journeyman in the past and having many contacts with other former journeymen, I must commend you on the forthright, factual presentation contained in this issue.

You have shown the good times, the bad times, the joy, and the sadness of being a journeyman—of being a missionary—of being a Christian.

H. J. Thomas, Jr.
La Grange, Georgia

Still More on Dyal

I served as a national pastor in Costa Rica, Central America, when Brother (Bill) Dyal was serving there as missionary. . . . I fully agree with his statements, opinion, recommended behavior, and requirements of Southern Baptist missionaries [September issue, p. 26].

Brother Bill, "Don Guillermo" as we address him home, made himself one of us, and we respected and loved him highly, because he is a genuine Christian.

The Dyal family made a Christian impression in Costa Rica that cannot be erased. Knowing and serving on the mission field with Don Guillermo is the greatest Christian experience and joy one can have.

Mortimer G. Aldridge
Los Angeles, California

Mission Study Help

Don't know what I would do without [THE COMMISSION]. It has been a great help in teaching the foreign mission study book.

Esther Thomas
Bernice, Oklahoma

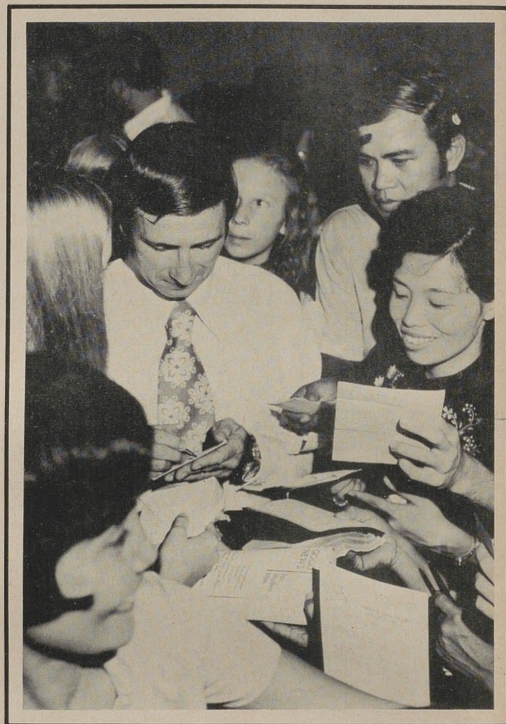
It takes more than Mother Love



Birth
Defects
are
forever
...unless
you help.
March
of
Dimes

One Astronaut's Visit

By Marjorie Olive



Autograph seekers flock to Astronaut James Irwin.

THE "behind the scenes" excitement of directing the appearances of a famous astronaut in the Philippines was equalled only by the testimonies from the people whose lives took a decided change of course as a result of hearing Colonel James Irwin speak.

(Irwin, Apollo 15 astronaut, now in a full-time program of Christian witnessing, visited several Asian and Pacific countries in October and November as a Foreign Mission Board emissary. He traveled with Joseph B. Underwood, Board consultant in evangelism and church development.)

Months before the astronaut's

The author, Mrs. Howard D. Olive, was appointed a missionary to the Philippines in 1955.

arrival, my husband (Howard) had set up a firm itinerary. Included were five appearances on leading television programs, a national press conference, university convocations and receptions by faculties, radio spots, talks to the science community (which planned a welcoming motorcade), Manila Rotary Club, and International Women's Club, and an audience with President Marcos.

Five weeks before the astronaut's arrival came the declaration of martial law and a cancellation of most of the scheduled appointments. Serious consideration was given to calling off Irwin's visit, but instead we placed the matter before the Lord and began making trips to the public relations office

at Malacanang, the presidential palace.

Permission was granted to continue with the plans to meet the science community (without the motorcade), Rotary Club, and International Women's Club. Meetings on state campuses were deleted, and plans for broadcast and press coverage were eliminated. When the time came for the conference with the president, instead of the larger contingent originally scheduled, only the Irwins were admitted.

Although we were slow in faith even to hope for some of the things actually accomplished, God used Irwin's stop in the Philippines.

Permission was granted for us, as aliens, to meet the Irwins at the flight ramp, even though permission

Colonel and Mrs. Irwin (seated) pose with Missionaries Howard and Marjorie Olive and the Eleazar Sarmientos (she is women's club president) after Irwin spoke at the International Women's Club, Manila (bottom photo).



Philippine Air Force Commanding General Rancuda (seated at Irwin's left) and his staff listen to the astronaut during visit.



was practically unheard of. The Highway Patrol provided an escort from dawn to dark every day. We were honored guests in the home of General Fidel Ramos, chief of the important Philippine Constabulary, and, incidentally, a warm evangelical.

The mayor of Makati received us and granted the use of his special limousine, plus motorcycle escort. The Philippine Air Force received Irwin cordially to speak before the commanding general and his staff.

Perhaps the most satisfying and moving factor was the impression made on individuals from all groups. At International School one professor, not a Christian, who is always concerned about student behavior during chapel, remarked, "The stu-

dents' behavior was outstanding, but then these students are very discerning, and they know when somebody is real."

An American student was heard to comment, "That guy has something." A Filipino student said, "For the first time I see clearly the reconciliation of religion and science."

The man who heads communications and mass media for the U.S. services told a friend, "How wonderful that this outstanding person . . . is so well received in speaking not just in a general way about God, but more specifically about the love of Jesus Christ."

Irwin addressed 600 dinner guests on men's night at the International Women's Club. The next day two physicians hunted up the Christian

doctor responsible for their attending and pleaded, "We want to know how to be saved."

The following Sunday a Chinese man made a profession of faith in Christ at the Chinese Baptist Church. "I heard the astronaut speak of the presence and power of God with him on the moon," he said, "and then I heard his wife tell that even while her husband knew God's presence there, she and her family here on earth felt his same mighty presence. It was then I knew that if God was that big, I needed to have him in my life."

We feel assurance that in the weeks to come we will continue to see results of the two-and-a-half-day visit of one of the few men who has walked on the moon. TC

A Plan for Support

ALL TOO OFTEN the words "weather" and "prayer" have one thing in common. They are much talked about but very little is done to bring about a change in either of them. In any effort to modify the behavior of our meteorological environment we are extremely limited, in spite of our vast fund of scientific knowledge and advanced technology. But boundless are the possibilities for greater use of prayer, anywhere and at any time.

Of all the elements in support of world missions, prayer heads the list. This is the essence of a treatise recently written by Maurice Smith, Southern Baptist missionary, at present on leave from Ghana. He observes that "praying for foreign missions . . . can be, and often is, a very vague experience. A common prayer is 'Lord, bless our missionaries.' No matter how sincere such a prayer may be, it is inadequate, especially when a person does not go beyond that simple request."

Setting forth some specific practical suggestions on providing spiritual power for missionary witness, Smith lists some things a church can do.

1. Make prayer for world missions a definite, interesting, inspiring, and informative part of the worship ministry.

(1) Regularly in the worship services, call attention to a specific aspect of world missions and focus on it in prayer.

(2) In prayer meetings call attention to special needs.

2. Study carefully the functioning of the church organizations and be sure that prayer for missions is kept in proper perspective.

3. Step back and take a hard, serious look at the total church program. A church that is serving only itself cannot pray honestly for those engaged in missions.

4. Eliminate the trivial from the church promotional program and carry forward a positive image of world missions.

(1) Clean off bulletin boards and update them with what is happening on the mission fields.

(2) Make the church newsletter, or paper, reflect an intelligent, readable, timely interest in "real, live" missions.

(3) Review mission books and call attention to timely mission articles in periodicals, missionary newsletters, and the state Baptist paper.

(4) Use attractive inserts in the Sunday bulletin to highlight current mission needs and emphases.

(5) Offer to send out a missionary's regular personal newsletter.

5. Make the church budget reflect a worthy participation in world missions on every level. A church is not going to pray seriously for world missions when it is spending most of its money on itself. . . . Make mission causes and mission gifts clear in the church budget. The giving and praying for missions will show marked improvement.

6. See that the church is actively involved in providing mission literature for all organizations and families.

(1) Study the literature distribution of the organizations. Work realistically and creatively to encourage wide use of these materials.

(2) Designate persons to read current mission materials so that they can call these to the attention of the pastor and the church leadership.

(3) Have a concerted drive to encourage families to subscribe to *Home Missions* and to *THE COMMISSION*. Be sure the church library keeps a file of these magazines for continued use.

(4) Get acquainted with the free materials produced by the mission boards and the state Baptist mission offices. Designate someone to keep adequate supplies on hand.

(5) Discard outdated materials on missions. Obsolete maps, dog-eared tracts, and last year's statistics are not likely to help create an exciting, optimistic, buoyant attitude of prayer.

7. Lead the church to participate enthusiastically in the missions emphases of the denomination.

(1) Observe annual weeks of prayer and involve the entire church in praying for missions and giving to missions. There is a dangerous trend just now to combine all these weeks into one period and to minimize missions the rest of the year.

(2) Consider mission study a live option for the whole church. Follow the suggested denominational emphases on areas of study for a balanced and workable study program.

(3) Cooperate with other churches in world mission conferences and other programs which make it possible to have missionaries in the churches and in the homes of the members. A church that has a sense of fellowship in a great task through a personal acquaintance with those who witness across the world will pray more for God's work than will a church whose members don't attend those conferences.

8. Pray that the church members will be sensitive to God's will in their own lives. He will call some to special ministries and definite places on mission fields. A church that is serious in its praying will be specific; and a church that is specific in its praying will realize that winning people to Christ and serving in his name cannot be left to sweeping generalities. "The whole world" must become "our world" and then "my world." A praying church will discover the richness of that expensive definiteness.

Thus we present the eight points Maurice Smith recommends. Some of his comments in support of the various points have been omitted because of space. To put his suggestions into effect would be a major step for many churches. In turn, the cause of missions would be enhanced and empowered for greater impact across the world.

Reference Help

Now that 1972 is history, many subscribers to *THE COMMISSION* should have at hand the 12 copies of Volume 35. An index for the volume is published separately, rather than as part of any one issue.

Every item that appeared in *THE COMMISSION* during 1972 is listed by month and page number, also by author, country, and topical heading. It is a valuable reference guide for the person who needs a systematic listing.

An order form is provided in this issue. However, all that is needed is a brief written request, by letter or postcard. All information should be printed or typed, matching what appears on the magazine mailing label. The index is sent automatically to a number of subscribers of special categories. These are listed in the order form on page 32.

Begging Your Pardon

INTRODUCING Wilbur N. Todd (December issue), we presented the organizational structure of the Foreign Mission Board's Mission Support Division, but omitted the Department of Promotion and Furlough Ministries, directed by Samuel A. DeBord. Our apologies to him, his staff, and to our readers.

FLOYD H. NORTH, *Editor*

LELAND F. WEBB, *Managing Editor*

BOB HARPER, *Art Editor*

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COVER: Autumn at Rüschlikon, Switzerland, adds color to the campus of the Baptist Theological Seminary. Articles begin on Cover II. Photo by Leland Webb.

CREDITS: Photos—Leland Webb, cover II-5, W. Robert Hart, 7-8, 10, Wally and Betty Poor, 18-19, Bob Harper and Warren Johnson, 26-27, Howard D. Olive, 34-35, Bob Harper, cover III (top).



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

This month in TC

The opening articles this month originated one October afternoon in Rüschlikon, Switzerland. The peaceful setting was midway stop on a ten-day look at five Baptist mission centers in Europe by Managing Editor Leland Webb (inset). On the ground floor of the Baptist Theological Seminary's main building President St. Amant answered questions frankly. The



interview begins on cover II. One floor below, in Wes Miller's cozy studio, the Baptist radio and television representative for the area offered a rapid-fire account of his philosophy and activities. The story opens on page 7.

"Gracious and most accommodating" was Webb's description of St. Amant as host. Perhaps too accommodating, as it turned out. St. Amant postponed a trip to the mountains for students and faculty when he got word of the visit. Thursday, the day the outing might have been, was gorgeous. Friday, the rescheduled date, was wet and overcast.

(Other articles growing out of the European visit are being scheduled for later issues.)

A resident of Guyana's Wakenaam Island took all the licks life threw her way and survived—but just barely for a time. Now a radiant Christian, Grandmother Kumar tells about the way it was and the way it has become for her in "Mrs. Kumar's Story," page 16.

Talking with generals and presidents became part of the routine for Moon-Walker James Irwin, former astronaut, who traveled to several Asian countries as a Foreign Mission Board emissary. Describing for a Philippine audience the ex-



perience of watching the earth, as viewed from outer space, become the size of a marble, Irwin declared: "It made me appreciate everything we have here on this earth. It made me realize the greatness of God and the smallness of man." Irwin's Philippine visit is reported on pages 34-35.

"How would you like to be in the movies?" That cliché was nearly the approach that launched Rosalie Hunt toward a feature role in a Chinese motion picture. She aged rapidly—thanks to makeup—and spent hours in a stuffy room for the evangelistic project. She recalls details on pages 24-25.

... Missions Update

Six European Baptist leaders and 25 Southern Baptist missionaries attended a week-long seminar on the Baptist witness in traditionally Roman Catholic countries of EUROPE. Held at SANARY-SUR-MER, FRANCE, in November, the seminar considered what the Baptist focus should be in these countries in the immediate future.

A goal of adding 134 new churches to the present 155 by 1980 was set by missionaries of the Equatorial BRAZIL Mission. The Mission's area includes six states. In adopting their "Strategy for the '70s," the missionaries also set a goal of 242 new mission congregations (lacking full church status). Baptists in each state have been given goals based on population in an effort to establish Baptist work in the most populous cities and towns.

Construction of the first Baptist church building in SOUTH WEST AFRICA is due soon. After a long wait for a building site, the only Baptist congregation in the capital city, WINDHOEK, obtained a choice plot at nominal cost. Land is expensive, but when a new subdivision is developed, a few church sites are set aside and made available at small cost to churches that minister to at least 100 persons.

New general secretary of the United Christian Council in ISRAEL is FUAD HADDAD, of NAZARETH, the first Baptist layman from Israel named to the post in the council's 16-year history. The council is a cooperative body of 17 evangelical Protestant churches and mission societies in Israel.

During the current reporting period for Wallace Memorial Baptist Hospital, PUSAN, KOREA, 4,316 inpatients and 60,198 outpatients were treated, and 1,098 persons registered decisions for Christ, reported Missionary CHARLES W. WIGGS, hospital administrator. The 150-bed institution marked its 17th anniversary in November. On Baptist Hospital Day in the 440 churches of the Korea Baptist Convention Nov. 5, an offering to aid needy Baptists unable to pay for all their medical care was expected to total \$750.

All five Southern Baptist missionary couples currently present in COSTA RICA were honored recently by Ipis Baptist Church, in suburban SAN JOSE. "This was the first time for a church [here] to organize such a public expression of appreciation for all the missionaries," said Missionary L. LAVERNE GREGORY.

In a mid-November evangelistic campaign in CAMPO GRANDE, BRAZIL, a city of 140,000, a total of 482 persons registered "decisions" regarding Christian life and work. Most of the decisions were to accept Christ as Saviour, said Missionary ERNEST C. WILSON, JR. He said many more people raised their hands to indicate they were accepting Christ (a customary Brazilian response) than went forward to record their decisions. . . . There were 395 decisions for Christ during six weeks of evangelistic services in CEARA, BRAZIL, with 14 churches and three missions participating. The campaign was arranged to coincide with Brazil's celebration of 150 years of independence.

One of the newest hotels in Paris, the Meridian, near the Arch of Triumph, is site for Sunday-evening worship services sponsored by Emmanuel Baptist Church, an English-language congregation. The services are held as a means of maintaining a witness and opportunity for worship and fellowship for tourists and business people. . . . Five men and two women made up the 15th graduating class of the Baptist Hospital School of Nursing, AJLOUN, JORDAN, recently.

Baptist missionaries assisted in a Bible school for priests and deacons (apprentice priests) of the Ethiopian Orthodox Church, held recently in TSAI-TSINA, ETHIOPIA, by presenting a Bible in Amharic, Ethiopia's official language, to each priest and a New Testament to each deacon at graduation. Most of the 181 participants previously had the Bible only in Geez, the classical language. . . . Correction: During his visit in KOREA on a Baptist-sponsored tour, JAMES B. IRWIN, former astronaut, did not talk with President CHUNG HEE PARK, as reported last month, but with Prime Minister JONG PIL KIM.