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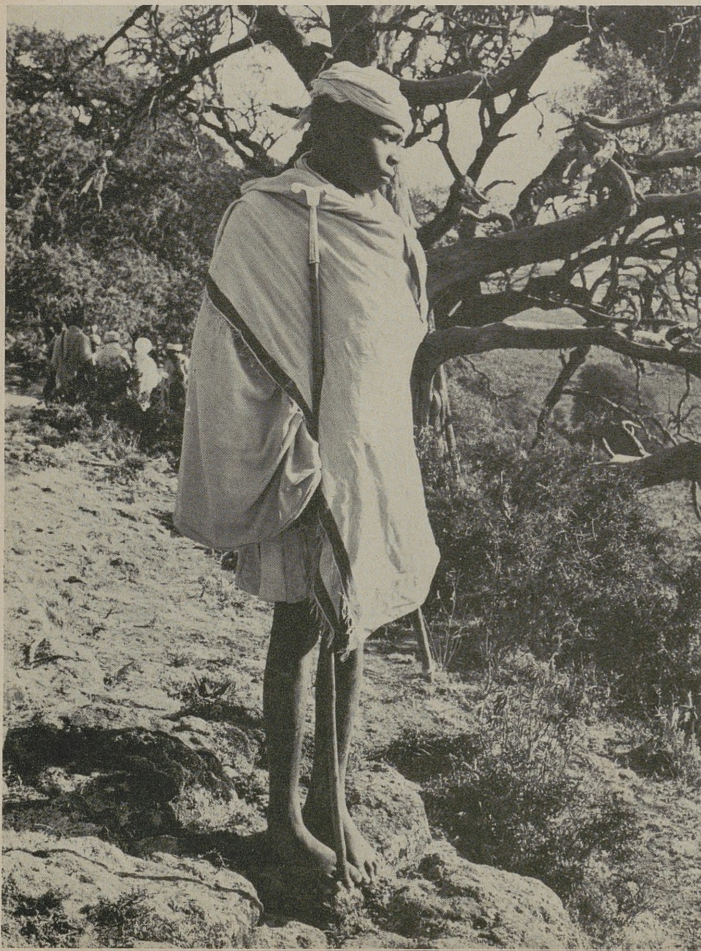
July '73

Southern Baptist Foreign Missions Journal

THE TEAM IN MENZ

The community development approach by Baptists in Ethiopia grew out of a unique set of conditions. The program is unusual among Southern Baptist mission fields. The report and evaluation beginning here come from a trained observer outside the Baptist Mission of Ethiopia.

Young priest of the Ethiopian Orthodox Church in Menz area. Just a few yards to the right is a drop of more than 3,000 feet.



IN THE mid-1960s several American missionaries of the Southern Baptist Convention became convinced God was calling them to work in Ethiopia. At the same time a prominent Ethiopian lawyer was concerned about the underdeveloped nature of his home area, the Menz highlands.

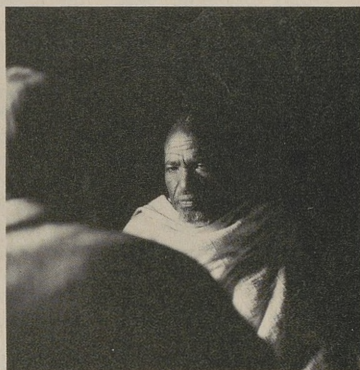
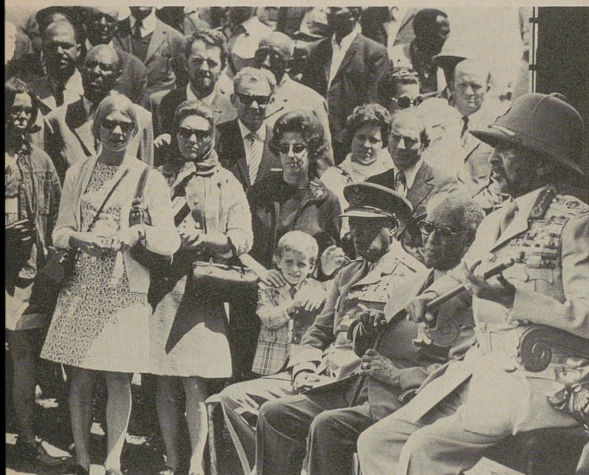
Eventually the appropriate government department in Addis Abeba, capital of Ethiopia, agreed that Southern Baptists could work in the formerly closed area of the Menz highlands, with certain conditions: (1) the work would be a development program; (2) a medical doctor would be included; (3) the Baptist Mission would not try to set up another denomination, but would rather work with and through the Ethiopian Orthodox Church.

Meanwhile, God was calling together a unique team of missionaries. The doctor had worked in Rhodesia but felt it was time to move. He was keen on an approach that was not institutional. He feels strongly the danger of the dependence of many young Christians on missionary societies. "It is almost impossible to have a spiritual relationship with anyone whose salary you pay," he says.

The builder and the agriculturist both had worked in Tanzania and

BY PETER G. BATCHELOR

Right: Ethiopian Minister of Justice Akalawerk presents Missionary Raymond V. Lindholm (r) to people of the Shenkora-Menjir area. Below: Baptist missionaries and MAF pilot are introduced to Ethiopian Imperial Majesty Haile Selassie I (r) in Menjir area in March 1972. Below, right: One of Missionary Dr. Sam Cannata's patients at Mehal Meda, Ethiopia.



shared the doctor's philosophy. A craftsman missionary who had been a teacher in Nigeria joined the team, along with a veterinary surgeon from the U.S.

By 1970 most of the families were installed and living in houses, not clustered in a traditional approach, but scattered throughout the community.

Menz is close to 200 miles from Addis Abeba by road. By Missionary Aviation Fellowship (MAF) Cessna it takes about 45 minutes to travel to Mehal Meda, east-northeast from Addis. The district has between 250,000 and 500,000 population. At 10,000-foot altitude,

Mehal Meda, capital of the district, is the center where the doctor lives.

Almost ten miles away, on the other side of a vast canyon, is Tsai-Tsina, at 9,500 feet, where others of the mission team live.

Here is the best example of truly integrated rural development that I have seen anywhere. The missionaries form a close-knit team. They work together for the spiritual and physical development of the community and deliberately touch on as many areas of man's experience as possible.

Crafts

THE FIRST handicraft class started in July 1970 with 14 priests and deacons as students. Their project was to use the local sheep's hair to make marketable rugs and carpets. During the first two years of the project, \$35,000

(Ethiopian) worth of rugs were sold. (See page 23.)

Each class goes on for about eight months, and then the students move production into their own homes. There are now 19 large looms in the houses of former students, who are supervised by an Ethiopian whose salary comes from profits on the marketing of the rugs.

The average Ethiopian who makes local rugs can earn about \$1 (Ethiopian) a day, but those who have been trained at the mission are making a profit of \$3 to \$4 a day. Although there is still a reasonably good market for the rugs in Addis Abeba, the problem now is to find an adequate export market.

A general science class is to be opened with ten selected students who have never been to school. The idea is to give them a background in general science, then send the best students to Addis Abeba, hoping that some will come back as teachers. The

The author formerly served with Sudan United Mission (SUM) in Nigeria, but currently is attempting to coordinate rural development projects throughout Africa. He is now stationed in Lomé, Togo, and produces newsletters and reports under the heading, "Rural Development Consultancy for Christian Churches in Africa." This article is a condensation of a report he released last January after visiting the Menz district of Ethiopia last November and about a year and a half earlier.

course is to be geared to the needs of local people.

One of the few failures that can be identified came in the attempt to start a carpentry class. This did not get off the ground, and one possible reason is the lack of background of the students. It is hoped this will be remedied by the general science course.

Typical of the cooperation within the team and with the community is the story of the bridge completed in 1971 over a dangerous river that annually has claimed a number of lives. Before the bridge was built, the area was cut off during the rainy season. With the need for access to markets, this could be serious for an area that is developing so rapidly. In building the bridge, the mission supplied the know-how and the cement, the Ethiopian government brought in girders and masons, and the community provided the less-skilled labor. Today an excellent bridge spans the river.

Animal Husbandry

IT IS DIFFICULT to separate the work into neat headings, simply because it is so well integrated. For example, when it was seen that the hair from the sheep produced rugs of rather poor quality, the agriculturist, working with the veterinary surgeon, began to bring in better quality sheep and to work on pasture improvement.

About 50 lambs and specially bred ewes, Merino-Cornedale cross, have been brought from a government sheep-breeding station a little more than 100 miles away. Their wool is infinitely better than that of the local sheep, their size much greater, their growth rate much faster.

The mission subsidizes the price of these improved sheep so that people pay the same price as they would for a local animal, but the missionaries stick hard by the philosophy of selling rather than giving. Subsidies are gradually reduced as people see the worth of the improved breeds. That does not take long, since one of the larger of the improved rams gives up to thirteen pounds of wool, contrasted with two pounds from a local ram. (See page 18.)

Local cattle are not strong or large and grow slowly. The traditional plow of wood with a metal point is the maximum these animals can pull through the hard, stony soils of the highlands. An improved type of animal seemed a priority.

After trying Friesians (Holsteins) and a Red Poll bull, it was found that the upbred Zebu, originally from Kenya and known as Borona, gave the most satisfactory results. The hump-backed animals grow quickly, are stronger than local cattle, and survive the climate and the local feed at least as well, but give much more milk than the local animals. Twenty-five pregnant Borona heifers have been sold and distributed in the area.

With the success of the Borona cattle, how tempting it must be to set up a breeding station in the Menz highlands! The mission has the qualified personnel and resources to do this. But wisely they have resisted the temptation. Once they become institutionalized to the extent of setting up a breeding program, they will find themselves tied and unable to move on to the next project.

So they are continuing with the policy of buying the Borona rather than breeding. At the same time they are using the opportunity of following up into the homes where the cattle have been placed, as a way of getting among the people.

If only more Christian development workers saw that to make person-to-person approach possible must be a top priority, we would, I think, see more spiritual, as well as economic, results from social-action programs.

In their chicken-distribution program, the mission again is avoiding institutionalism by buying improved chickens from the government and selling them, rather than setting up their own incubation and brooding center.

All the team is conscious of the need to get among the people and form personal friendships. In this way the people can be helped at every level of their lives.

The veterinarian, for example, finds that surgery helps to make good and lasting contacts and takes him into many homes. He recalls the suspicion that was broken down and the friendships

formed from a lengthy operation he performed on a neighbor's donkey. The people love their animals and regard them highly, so that anything one can do for these beasts means a great deal to the people.

Agriculture

IN ONE important sense, Menz is extremely fortunate. Unlike much of Ethiopia where land tenure is a serious problem, most of the farmers in the Menz highlands own their own land. The area of holding varies, but the average family unit might have between five and seven fragmented acres.

The agriculturist has found no existing information on improved feeds in the cold climate and high altitude. He has, therefore, been

One of the students in the sewing, cooking, and hygiene classes taught by Missionary Sally Threlkeld fills water jar at a spring. Women carry all the water for home use. Bottom: Typical Menz-area farmer brought his rifle to the handicraft school for missionary to repair.



obliged to try out more than 30 different types of grass. He also has made an attempt to find improved grains.

There are, of course, many problems in trying to improve the agriculture, but the record of this rural development project so far has been that every problem becomes an opportunity for service.

Perhaps the most serious problem is that of rapidly decreasing soil fertility and soil erosion. Yields get smaller every year. No manure is used, since it has to be burned in order to cook; there is little firewood available. The use of artificial fertilizers is not yet economically possible. In trying to solve some of the problems, the agriculturist is trying out a number of ideas.

Two encouraging possibilities are, first, to increase the supply of milk through use of the new cattle and improved pastures. Second, the deep canyons that riddle the highlands are seen as potential supplies of food for the uplands. If, for example, the highlands continue to develop their rural industries, such as rug making, they will then be in a position to purchase foods from farmers in the canyons.

Medical

THE POLICY of the team is to make each part of their work fit into whatever government program is already in existence, so that the existing program is strengthened. The age of the foreign-type,

independent programs has, as they rightly feel, passed, and perhaps should never have come.

This strengthening of existing structures is seen in every aspect of the work, including the spiritual. It has the reward of some of the most perfect relationships between mission and government I have ever seen. (See pages 24-28.)

In the medical work, therefore, the doctor helps in the local government health program. When he first came to the area he found a health officer and two dressers in a mud building working in such poor conditions that they were discouraged and did little. The priority seemed to be the building of a more modern health center. This the mission was able to do, following and elaborating on a government plan. [Baptists provided \$12,000 for the project.] The mission then gave the center to the community. The feeling is that this action brought in at least \$100,000 worth of good will.

There is now a bigger team at the health center—a health officer, two community nurses, two male dressers, a sanitary officer, and a leprosy officer, all recruited and paid by the government. In 1971 the health center won the top award in Shoa Province.

Although infant mortality is high in the population of Ethiopia as a whole, it is low in the Menz area. This is felt to be largely due to the good spirit at the health center and the confidence the people have in it.

Spiritual

HERE THE TEAM has seen some of the most encouraging results, especially since they are happening within two or three years of starting in the area.

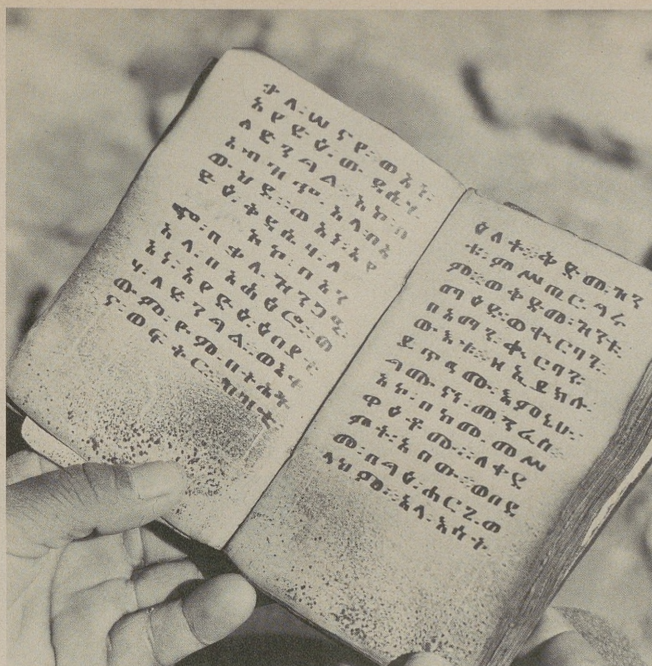
To understand the new movement that is beginning in the Menz area and other parts of Ethiopia, one needs to appreciate something of the conservatism of the Ethiopian Orthodox Church. The language of worship is normally the religious language, Geez, understood only by priests. (See pages 11-15.)

During the summer (1972) a large number of priests and deacons [total enrollment was 181] attended a ten-week Bible School, conducted by an evangelistic Orthodox

Outside clinic at Tsai-Tsina, Ethiopia, Ato Wolde Muskall greets Cannata with traditional exchange of kisses. Lindholm is at left. Muskall donated the land for the clinic and the Baptist Mission's handicraft school.







Prayer book
at St. Giorgis
Orthodox Church,
Mehal Meda, Ethiopia.

Facing page: Elderly
man in a village
near Tsai-Tsina.

priest from Addis Abeba. The language of the Bible School was Amharic, the current language, instead of Geez. After mass on Sundays the leader preached in Amharic. Now other priests are beginning to preach from the Bible in Amharic. (See page 30.)

There is a hunger to learn more from God's Word. Bible studies take place every night in the homes of several of the students who attended the Bible School. There are Sunday Schools where the Bible is taught after the regular church services. Young people are attending Bible study in missionaries' homes.

A group of women who had been taking part in a knitting class organized by one of the missionary women came as a body to tell her that, as much as they enjoyed knitting, they felt it was much more valuable to be studying the Bible instead. Now this missionary is teaching Bible lessons regularly to a small group of women.

In another missionary home five priests, eight deacons, and 20 to 30 others gather every Sunday afternoon for Bible study. The day we were there the meeting lasted more than three hours.

One of the missionaries has been asked to preach at an Orthodox church service following the liturgical mass. A couple of years ago, we would have said that to achieve this would take 15 to 20 years of patient work.

This demand for teaching and interest in the Bible has also led to a hunger on the part of illiterates to learn to read. The local Boy Scout group now has a project of going out to help teach literacy. Basic gospel tracts in Amharic and other leaflets on agriculture have been made available. Many people are reading and studying their Bibles in their own homes and in small groups.

God is working in the hearts of these Orthodox churchmen, both in creating and satisfying their spiritual hunger.

Conclusion

ANY CHRISTIAN worker who is tempted to be depressed because he sees little results should study this project. It is very significant that the opening for the mission in these formerly closed highlands came when an influential Ethiopian official discovered that

most progress was being made in parts of Ethiopia where missionaries had worked. Menz, he believed, was backward because it had no missionaries.

Under God, Southern Baptists were at that time looking for an opening in Ethiopia. So the government agreed to the present arrangement for rural development and medical work.

Inevitably, with the success that has attended their efforts in Menz, the team has been invited into other areas. All of the other places were formerly known as closed to missionary work because of the strength of the Orthodox Church. With all the new opportunities, additional missionary staff members are being recruited by Southern Baptists. (See page 33.)

For me, the situation in Menz teaches that we must be prepared to discover and use methods of work that may not be traditional for missionary service. We must not allow Satan to take away our evangelistic zeal in the pretense that such zeal is causing unnecessary offense, or that social needs come first. (See page 8.)

Menz proves that evangelism and social concern do go together, the one strengthening the other. Christian workers in many other parts of the world could learn and apply the lessons learned by this unique pioneer group of Baptist missionaries. **TC**

ETHIOPIA'S capital, Addis Ababa, is a bustling city of nearly one million people. It is a modern, twentieth-century city in many respects. On every hand can be seen beautiful buildings and stores. There are factories, taxis, bicycles, and schools, including a good university.

Yet some 100 air miles north is a region that has remained virtually unchanged for centuries. The area of Menz lies at the top of a high mountain plateau, averaging 9,500 feet in altitude. Hundreds of deep gorges, many rivaling the Grand Canyon in size, cut the plateau into ribbons.

Thus, Menz has been left alone. Its people have remained the same. A visit to Menz is something like stepping back into Bible times, even into Old Testament days.

The people of Menz live a pastoral existence. They depend on their animals and their land. Each family has a flock of sheep, some cows, goats, and donkeys, and, if lucky, a mule or a horse. Since these animals live by grazing, in each family there must be shepherds. As in the Psalms, they lead their flocks to good pasture and protect them against wild

animals. This lot usually falls to the young children or to the very old members of the family.

Farming is dependent on the yearly rains. Only a single crop is planted. The stony ground is hard to plow when implements consist mainly of a single-blade plow pulled by a team of oxen.

But Menz people don't expect life to be easy. They harvest by hand, using a simple scythe, as in the book of Ruth. They gather the grain by hand and store it neatly in large piles for the year's use.

For threshing, the farmer drives his team of oxen round and round over the grain on a large threshing floor or cleared piece of ground. As the cattle tread on the grain, the husks are loosened. The farmer winnows the grain by tossing it into the air with a large wooden spoon, letting the wind blow away the chaff.

Women prepare flour for bread by sliding a small stone back and forth over the grain spread on a large grinding stone. Every meal includes the local bread, *injera*, made of batter fermented for several days. Wot, sauce that goes with the bread, also is carefully prepared for several days.

All water for use in the homes must be carried there. Women carry the water in clay pots on

Land of the Past

BY LAURALEE LINDHOLM



Money and weights used in buying wool for rug making at the Baptist handicraft school at Tsai-Tsina, Ethiopia.

The author, Mrs. Raymond V. Lindholm, and her husband served as missionaries in Nigeria 1965-68 before transferring to Ethiopia.



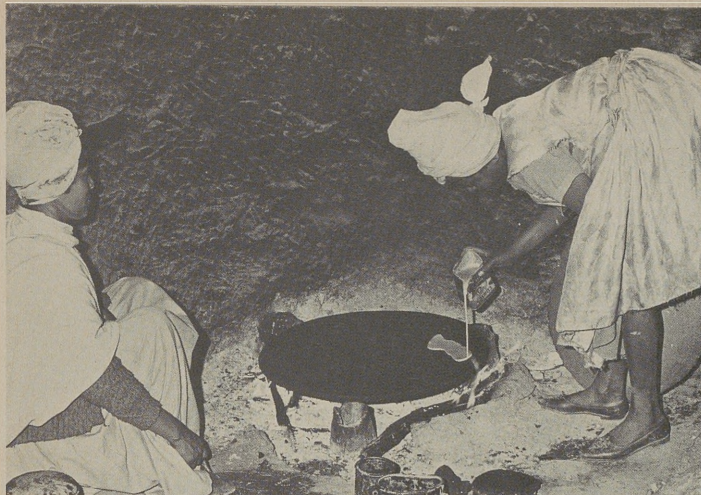
their backs. The only "running water" is on the backs of women in a hurry.

Cooking is done over an open fire in the home. The fuel is handmade patties of animal droppings, which the shepherds carefully collect. Use of this fuel spares the few available trees for building purposes.

Menz is cold. Consequently, homes are constructed with thick, rock-and-mud walls and thatched roofs. Houses are round and have a single door and one or two windows, which can be closed for warmth. The only form of furniture usually is a mud bench along the wall, plus a few built-in cubicles in the wall for storage.

Most dresses are made of a homespun cloth woven of cotton brought up from the canyon floors, where it is warmer. Many men simply wear a blanket woven of the local, handspun wool. Men

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In Menz-area home woman pours batter to cook injera, bread prepared in thin, round, flat pieces nearly griddle size.

are traditionally the weavers and tailors. In their spare time the women hand-pluck the wool to card it and then spin it into yarn by twirling a spindle. The "modern" inventions of the carding comb and the spinning wheel are still unknown in this area.

Because people like to live near their farmland, homes are scattered in every possible place, even on canyon walls if they are not so steep that building is impossible. Families typically live in a compound, consisting of several houses grouped together behind a rock wall. Traditionally relatives live together within a compound.

These mountain people are almost self-sufficient—they raise nearly everything for their own needs. They can buy, sell, or trade goods at the weekly outdoor market in their area. Even the poorest families have enough to eat, but many have meat in their wot only once or twice a month; they depend instead on vegetables and nettles as a basis for the sauce.

The people get up and go to bed with the sun. This is natural, since they have no electricity, and since so much time and energy are spent in the struggle to exist that they need no recreation or

leisure activities. They do enjoy visiting friends, and funerals are attended by everyone within traveling distance.

Funerals are long, involved observances. All other activities halt when there is a funeral in the local area, and in any given area a week rarely passes without a funeral. The reason is that funerals include three observances: the day after death; a month later; a year later.

Still, change inevitably is coming to Menz. The government is attempting a massive education program; schools are springing up in many places. Although the schools are free, only a small percentage of children have been attending, because they are needed for family work, such as shepherding. But the percentage of those attending is rising each year.

With new products in the weekly market, with a daily bus from Addis Abeba to Menz, and with students going outside the Menz area to attend high school, the highlanders can no longer remain isolated. Southern Baptist missionaries working among them hope to help them develop in ways that will not just change their lives, but truly will better them, physically and spiritually. **TC**

Mrs. Garland M. Threlkeld, missionary, visits in typical home in Tsai-Tsina during wedding celebration. Ceremonies continue for five days at times and include most community residents.





The Key Word: 'Total'

By Lynn and Suzanne Groce

NOT MANY years ago it was popular to debate the gospel vs. social ministries. Gospel advocates urged, "If we just give people the gospel and let it change their lives, the rest will work itself out." Social ministries proponents answered, "The church is not meeting the social needs of the people."

Surely an obvious conclusion can be gleaned from the debate: Both are necessary. A church or mission involved with people today must feel compassion, just as our Lord did, for all their needs, social and spiritual.

A church, especially a mission, cannot exist today without becoming totally involved with people. People make up the communities. In under-developed countries community development is the goal of such organizations as the U.S. Agency for International Development (USAID) and agencies

of the United Nations. These groups are rendering important service.

What does this have to do with missions and the approach taken by the Baptist Mission in Menz, Ethiopia?

The key is in the word *total* in the term "total community development." "Total" refers to all aspects of community needs—health, economic, social, and spiritual.

This concept is not necessarily new. Other missions are carrying out agriculture-evangelism and rural-development projects. Perhaps the difference is this: In Menz a team approach has proven effective in answering the needs of the community.

In broad categories the team consists of a doctor, a handicraft teacher, a veterinarian, an agriculturist, and a project coordinator, an evangelist who is a jack-of-many-trades. Each member of the team is a specialist in his field but, just as important, each is also an evangelist. Thus, there are not only veterinary services but also veterinary evangelism,

The authors began their missionary service in Ethiopia in 1970. Groce, an agriculturist, served as a missionary journeyman 1966-68 in Tanzania, where he met Suzanne Knapp, whose parents are missionaries in Tanzania. The Groces were married in 1968.

Eating in homes of the people of the Menz district is almost a daily occurrence with Baptist missionaries. Eating in this home, almost on the edge of a 2,000-foot cliff in the Balobar area of Menz, are (l to r): local guests; Mark, Marcella, and Judson Threlkeld; Agriculturist Lynn Groce; Veterinarian Jerry Bedsole. On this day Groce and Bedsole had held animal clinics in the area. The food is the pancake-like bread, *injera*, dipped into a gravy and meat dish, usually more spicy than chili. On the wall hang local lunch boxes used by shepherd boys.

agriculture services and agriculture evangelism, and so on.

The needs of a developing community are unlimited, and so is the request for personnel.

It has also been observed that ministries which produce immediate results—medical and veterinary services, for example—are especially important in opening new areas and breaking down barriers. Handicrafts and agriculture by nature are slower but have a more lasting effect on the community.

No one person came up with all the ideas the Baptist Mission of Ethiopia has put into practice. In fact, the mission as a group cannot take credit. Over and over the mission has felt the leadership of the Holy Spirit in each new step.

Menz, an area approximately 40 by 60 miles, is the heartland of the Amhara, the dominant tribe of Ethiopia, and is the seat of conservative Ethiopian Orthodoxy. Its people are known for their bravery, daring, pride, and stick-to-itiveness. But they are also known for backwardness and resistance to change, as is so often true of isolated, mountain people.

To penetrate the huge wall of suspicion Baptist missionaries faced, we followed a particular group of principles. They certainly are not new—every missionary, pastor, or Christian worker encounters some of them on the way to the place God is leading him. But we did not realize how vital they are until we came into the situation in Menz. The principles:

(1) Learn everything possible about the area, its history, customs, the nature of the people—a sociological study.

(2) Determine the problems of the people—social, economic, and spiritual. What are their fears?

(3) Investigate the structure of the community. Who are the leaders? What is the family structure?

The first three all take time and involve a continuing process—always asking, not telling.

(4) Master the language. It is impossible to over-emphasize the significance of language learning. Serious communication with the community depends on it.

(5) Become acquainted with the people. A large segment of each missionary's time must be devoted to visitation—in homes, on roadsides, in the marketplace—and to conversation, anywhere, with people about their daily lives, even about the weather, always asking questions and sharing thoughts.

(6) Participate in community activities—funerals, weddings, holidays.

(7) Cooperate—an essential element in a development program.

—Cooperate with government officials, from

ministers in the capital, to district governors, down to local officials in each community. It has been our observation that where communication is kept open, suspicion is reduced, and working together is possible.

—Cooperate with the local community, such as in acquiring land and in the use of roads and water. It may sound like a simple matter, and it is often time consuming, but it must not be overlooked.

—Cooperate with the local church. Baptists have made a special effort to be on good terms with priests and deacons in local churches.

An example of results of cooperation can be seen in the building of a bridge over the River Shai, which divides Menz. During the annual rainy season it has claimed many lives of those who tried to cross it. After Baptists recognized the need for a bridge and showed a willingness to work on it, offers of support came from many sources. The government gave steel from an old bridge. The highway department supplied masons for forming columns and abutments. USAID engineers, in cooperation with the U.S. Embassy, designed the bridge. The actual work was done by the Baptist Mission, which also supplied other materials, and by the local people where possible.

When the mission team has learned the problems and needs of the community, members are then in a position to cooperate with each other in trying to meet some of those needs. Then they can get down to the business of helping the community develop.

What handicraft, for instance, developed from local materials, could have an economic impact for the community?

Since a large amount of poor-grade wool is produced locally, a rug-weaving class was started. The sheep that produce this wool are abundant but small, so an improved breed was introduced. All the local sheep were infested with lung worms and liver flukes, so a program was set up to maintain healthier animals.

An average family owns two cows that produce only about a quart of milk a day. This short supply contributes to a nutritional problem for the children. After some experiments, a breed was introduced that is larger, more productive, and more adaptable to the local environment.

Mistakes have been made, and more will be made. But recognizing a mistake and changing directions are vital parts of the approach. Throughout the program, as Baptist workers continue to search for answers, evaluate the past, and think toward the future, one matter is essential: The entire community-development program must remain centered on the One who created the community. TC



Tesefaw Indailalu: Grateful for a better life.

For Men Like Tesefaw

By Suzanne Groce

FOR AT LEAST a thousand years the Menz area of Ethiopia has been producing men like Tesefaw Indailalu. His father is head priest of the church in his area. Tesefaw is a deacon and active in his church. He has a third-grade education and is proud of his young, growing family.

An average farmer, Tesefaw works a sizable amount of land by Menz standards. A good bit of his time is spent in disputes and court cases over the boundaries of his land, a common pastime in Menz.

One day about three years ago a handicraft teacher moved into the community. Tesefaw enlisted in the rug-weaving course, as did many other priests and deacons. The handicraft teacher seemed particularly intent on having priests and deacons in his classes.

The men soon learned that this man was more than a handicraft teacher. Ray V. Lindholm is a teacher-evangelist. The missionary held daily Bible studies in the rug-weaving classes and was concerned with far more than just the way the students made rugs.

A clever craftsman, Tesefaw soon began to make money from his rugs. He bought a new horse and a radio. He was able to take better care of his family.

More missionaries moved into the area—an agriculturist and a veterinarian. They introduced a larger, more productive breed of cattle. With his increased earnings Tesefaw bought one of the better cows. He was so elated with the amount of milk the cow gave when she had calved that he decided to prepare a feast and invite the missionaries.

This special occasion was not our first visit in Tesefaw's home; we had been there a number of times. But somehow, when we first arrived, we recognized the uniqueness of this particular occasion.

As guests, we were asked to say the blessing, a privilege usually reserved for any priest present. After the prayer, Tesefaw said he also wanted to lead a prayer.

It is not the custom to have spontaneous prayer in the Ethiopian Orthodox Church, the only church in Menz. We were overjoyed to listen to Tesefaw offer thanks, the first spontaneous prayer we had ever heard from an Ethiopian in Menz.

During the meal Tesefaw told us of his new hunger for knowledge in behalf of his community. He asked teachers from the local school to come and teach literacy and

arithmetic every Sunday to the uneducated members of his congregation.

Tesefaw also invited Veterinarian Jerry P. Bedsole, the missionary who lives closest to him, to come each Sunday to his church and teach a Bible lesson after mass.

This invitation was a giant step for the Baptist Mission. We had expected God to lead, but we found ourselves stunned that he should lead so quickly. In turn, we felt ashamed that we should be so surprised.

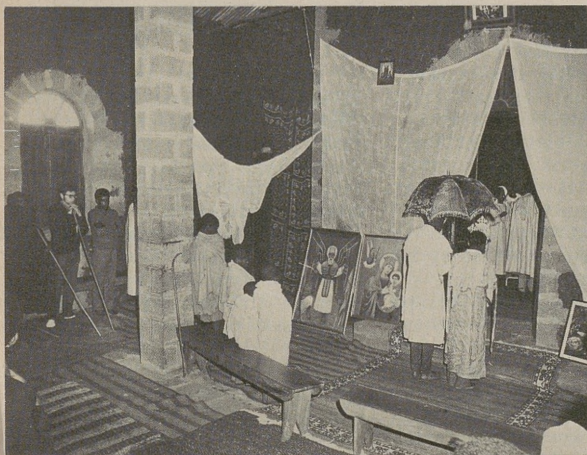
Soon after this, Sam (S. R. J., Jr.) Cannata, missionary physician, began preaching immediately following the mass at an Orthodox church in his locality. My husband (Agriculturist Lynn Groce) and I opened classes for men and women after services in the church nearest us.

Garland and Sally Threlkeld, missionaries who took over the handicraft school when the Lindholms left for furlough, started a class at the same church for children in the area.

Through men like Tesefaw Indailalu we have seen the effectiveness of a total community development approach. The story is not complete. Only in the future will the whole of it unfold. **TC**

THE CHURCH THAT DISAPPEARED FOR 1,600 YEARS

By Roberta Kells Dorr



Mass is said early on Sunday mornings at the Tsai-Tsina Orthodox Church in Ethiopia's Menz area. Missionary Lynn Groce (left, leaning on the customary staff) and his wife, Suzanne, attend and teach Sunday School following a preaching service held outside.

ASSAB is never a pleasant place because of the intense heat and blowing sand. Usually passengers on the Ethiopian plane bound for Taiz, Yemen, spend only a few minutes in this little town on the southern tip of Ethiopia. But this time something had gone wrong with the plane; we were told it would be necessary for us to remain in Assab for several days.

There was no place to go, nothing to do. After sitting on the veranda of the small Italian hotel for some time, I recalled seeing a church building that appeared interesting. I began to wonder whether, if I were to walk to the building, I might be able to see inside or attend a service. This began what became an absorbing interest in one of the oldest church groups in the world, the Ethiopian Orthodox Church.

From outside, the building didn't look very different from Baptist churches, except that it was constructed of black, volcanic rock, giving it a unique, black-and-white appearance. I noticed that as people came to the church, many knelt with their faces to the ground and kissed each step. Some of the women seemed to huddle against the building itself, touching it tenderly with their hands and sometimes kissing the rough stone.

I had read that some of the early Christians prayed like the Muslims, kneeling and touching their heads to the ground, but I had never before witnessed anything of this nature in a Christian context. I watched them remove their shoes at the door, some of them stopping even to kiss the doorpost.

Without quite realizing it, I followed the last worshiper into the church and stood in the shadows at the back. There were no seats. The men stood leaning on sticks, chin high, with cross bars at the top just big enough for a person's two hands. Each participant seemed to be chanting and singing something different, yet there was an overall sense of fellowship and even worship.

At the front was no platform or pulpit of any kind; I was unsure what type of service to expect. Two arched doors at each side of a slightly raised area at the front led into a small room. Between the doors was a huge picture of a beautiful woman; I assumed it must be the virgin Mary. Over the picture hung a thin veil, shimmering and rippling in the slight breeze. The veil made it difficult to see the picture clearly, thus making it all the more mysterious.

Suddenly, from the dark inner room called the holy of holies—where is housed a

The author, Mrs. David C. Dorr, and her husband, a physician, were appointed missionaries in 1958. They served in Gaza 1959-68 before transferring to Yemen.

replica of the ark, just as in the old Jewish temple—there came a high, strong voice that could be heard all over the church. It drowned out the voices of the men in the congregation. A moment later from the door at the left appeared a priest, wearing a long, grey beard, clothed in rich robes, and carrying a cross. If it had not been for the cross, I would have thought he had stepped right out of the Old Testament.

In one sense the Ethiopian Orthodox Church and its priests have their roots in Judaism more than do any other of the major Christian churches. Anyone in Ethiopia will tell you the influence began with Menelik I, son of Solomon and the Queen of Sheba.

ACCORDING to Ethiopian tradition, Menelik I went back to Solomon's court and stayed until he was 17. Then the Jews warned Solomon that there would be trouble in the future, since all his sons had royal blood from their royal mothers. They advised that Menelik be sent back to his mother, then living at Axum in Ethiopia.

Heeding the suggestion, Solomon gave his son copies of the Torah and a replica of the ark containing the Ten Commandments and sent with him sons of the priests to teach the people of Ethiopia about God's laws. It is also a part of Ethiopian tradition that Solomon, in typical oriental thoughtfulness, gave his son the city of Gaza as a resting place before his long trip down the Red Sea.

From that time on, Ethiopia seems to have had a strong Jewish influence, lasting until it was replaced by Christianity. Stories conflict regarding how Christianity came to Ethiopia, but it seems fairly certain that the first wave reached the country with the conversion of the eunuch whom Philip baptized near Gaza (Acts 8). This eunuch was supposedly the treasurer of Candace, the queen, who at that time had her residence

in the capital city of Axum.

It is thought that the eunuch was returning from Jerusalem to Gaza because Gaza still belonged to the Ethiopians, as it had in the time of Menelik I. However, when the eunuch finally returned to Ethiopia, he won many converts to the new religion, among them the queen. For this reason, members of the Ethiopian Orthodox Church consider their church to be the oldest Christian church in the world.

THE STORY of how Christianity came to Ethiopia on a firmer, more lasting basis is one of the most fascinating stories of the early Christian church. Meropius, a philosopher of Tyre, traveled to India with two young boys who were his scholars. On the return voyage, when they put into port on the Red Sea for water, barbarians attacked them. The ship was taken, and Meropius was killed.

The boys were later found under a tree studying their lessons from some books they had rescued. They were promptly taken to the king, who found them well-educated, intelligent boys. Thus, he made them a part of his household. Aedesius, the younger, became cup bearer, while Frumentius was made treasurer and secretary. In a short time they came to be greatly loved and respected by the king and all his followers.

The king died suddenly, leaving his wife with an infant who was to inherit the throne. The two young men were given their freedom, but the queen tearfully begged them to stay and guide the kingdom at this difficult time and to instruct her young son, Ezana, who would become king.

Recognizing that she did indeed need help, the two young men remained. They not only taught the people about Christianity and made many converts, but they also brought up the young king in the faith. One of the attractions for tourists in the ancient city of Axum today is a rectangular slab of red granite on which Ezana proclaimed

forever his dedication to the Christian faith.

When the young king came of age, Aedesius returned to his home in Tyre, but Frumentius was to spend his life in Ethiopia. Frumentius felt there were now enough converts in Ethiopia to found a church formally. He made the long trip to the Patriarch Athanasius in Alexandria, Egypt, to plead for a bishop to head the work already started. After reviewing the report and hearing of the sincerity and wisdom of Frumentius, the bishop decided Frumentius was the one to be consecrated and sent back to Ethiopia as head of the church there.

Frumentius returned to spend his life in his adopted country, where he became known as *Abba Salama*, or "Father of Peace." Due to the young Christian king and the newly appointed bishop, Christianity was to grow in Ethiopia in an unprecedented way. This took place in and around the year A.D. 327.

SINCE the church in Ethiopia was founded at the time of some great controversies in the Christian church, it was greatly influenced by the various church councils that settled the disputes. The most important council was called by the newly Christianized Roman emperor, Constantine, in A.D. 325. The council was called to settle the debate over the nature of Jesus.

The two figures formulating the articles of the debate were Arius, a presbyter of Alexandria, and Athanasius, then only 25 years old and archdeacon of Alexandria. Arius claimed that the Son was created out of nothing, by the will of God, and, therefore, was not of the same substance as God. Athanasius declared that Jesus "was begotten, not made, being one substance with the Father."

Although Constantine's friend, Eusebius, and his sister, Constantia, both followed Arius, Constantine felt that the majority of the 318



A monk in the Ethiopian Orthodox Church

bishops and 2,000 delegates followed more closely the thinking of Athanasius, so the decision went in his favor.

In due time, however, the conflict flared again, causing a division in the church that remains to this day. The churches of the East, including the Egyptian Church and the Ethiopian Church, siding with Athanasius of Alexandria, broke off from the group at Rome and were never again united.

Today the entire Christian church has come to agree with Athanasius and the Nicene Creed, but in the fourth century the emperors of Rome soon sided against Athanasius, and he was forced to spend most of his life in exile.

It is perhaps not a coincidence that at this same time monasticism sprang up in Egypt. Confronted with the corruption they saw in the world and the constant contention they found in the church, monks sought isolation and quiet for Bible study and prayer along the upper Nile and the coasts of the Red Sea.

Later, when there was persecution in Egypt, some of these men fled into Ethiopia and started monasteries there. It was in these

monasteries that books of the Bible were faithfully copied and traditions of the church preserved, even through the years of the Muslim conquest.

TODAY the Ethiopian Church holds some unique beliefs, which scholars and historians find interesting, in view of the length of time during which this church has been outside the mainstream of Christendom. Some of these beliefs:

- Boys are baptized 40 days after birth and girls 80 days after birth.
- Boys are circumcised on the eighth day after birth, just as in Jewish observance.
- The Old Testament laws concerning clean and unclean food are followed.
- Salvation is obtained by keeping the Ten Commandments.
- Christ will come again, they believe, to judge the living and the dead.
- They do not believe in purgatory but teach that the souls of the dead are in a separate place called "Seol."

• Good Friday is a universal day of penance. Confession is made by repeated deep bows from the waist. When a man has completed the proper number of bows for his sins, the priest strikes the penitent believer with a branch of a tree as a sign his sins are forgiven.

• Marriage is considered a sacrament and of such a binding nature in both this world and the next that only the priests (who are allowed to marry) and people who have lived together a long time solemnize their marriage in a religious ceremony.

In recent years considerable interest has arisen concerning the ancient manuscripts found in the churches and monasteries of the Ethiopian Church. Just last year Walter Harrelson, dean of the Vanderbilt Divinity School, Nashville, Tennessee, obtained permission to microfilm manuscripts from more than 15,000 churches in Ethiopia. The actual work of micro-

filming will be done by a team of Ethiopian scholars and technicians under the leadership of University Microfilms, Inc., of Ann Arbor, Michigan.

Harrelson, who heads the project, was asked what he hopes to find of unique interest to the Christian world.

"There is a high possibility that ancient documents long lost to view might be unearthed," he replied. "I am especially on the lookout for an Ethiopic copy of the Testament of Moses, a document now available in only one late, fifth-century, Latin manuscript, and a very poor manuscript at that. Documents from the early history of the church, known from references to them but with no copies in existence, may turn up.

"But the great gain will be to have available the many copies of the Ethiopic Bible. This Bible, for example, contains two Old Testament books—Enoch* and Jubilees—that are not a part of the Jewish Bible or the Christian Old Testament of any other churches."

ONCE AGAIN the Ethiopian Orthodox Church is finding the stimulation and fellowship with other Christians it has so long been denied. Since the advent of Muhammad and the Muslim religion in the seventh century, the Ethiopian Church has turned inward and secluded itself against Islam to the east and north and against paganism to the south. From this time until the thirteenth century very little was known of the church; some even feared that it no longer existed.

In recent years, especially since the Second World War, the Western Church has found and come to appreciate the Ethiopian Church, which stood like an island holding out against hostile forces for many centuries. The church has again found the fellowship with other Christians it has so desperately needed. **TC**

* Reference to the book of Enoch is found in Jude 1:14-15.

The 'Oldest Christian Empire'

BY LAURALEE LINDHOLM

ETHIOPIA calls itself "the oldest Christian empire in the world." Yet the Ethiopian Orthodox Church bears almost no resemblance to a Christian church as Southern Baptists know it. Only the vocabulary is similar.

The Ethiopian Orthodox Church dates to about A.D. 400, when it split from the Western Church. Today the heart of Orthodoxy is in its laws—hundreds of laws. Priests and deacons attend special schools for years to learn the laws. In these schools they also learn prayers and chants in the ancient language of Geez, which is today neither spoken nor understood except in the religious services.

The Bible is read in Geez in a rapid, sing-song manner. Pictures of saints cover the walls of church buildings. Members fast each Wednesday and Friday and for two months prior to Easter—eating no meat or animal products, such as milk, cheese, butter, or eggs.

There are no spontaneous prayers, Sunday School lessons, or even sermons. There is no application of the Bible to daily lives. In short, the religion is of the past and for the past, with little practical mean-

ing. Few besides the priests even attend services, except on the annual holy day in honor of the patron saint of their church.

Followers claim to believe the Bible but have little knowledge of what it contains besides Old Testament laws. Thus, missionaries have found the people receptive to teaching from the New Testament. The priests especially want to find out more about the Bible.

There are signs that the miracle of revival is near. Several priests in Addis Abeba have come to know Christ personally and are anxious to spread the news to fellow Orthodox Christians. Two of these evangelistic priests have visited the Menz area and have preached in churches there, arousing great excitement and interest in their message.

As one of these enlightened priests was quoting the New Testament in a sermon, a local priest interrupted. He charged that the quotation came from the "foreigner's Bible." Since only missionaries had been preaching from the New Testament, he had deduced that they were using a different Bible.

The visiting priest stopped speaking. He turned and entered the

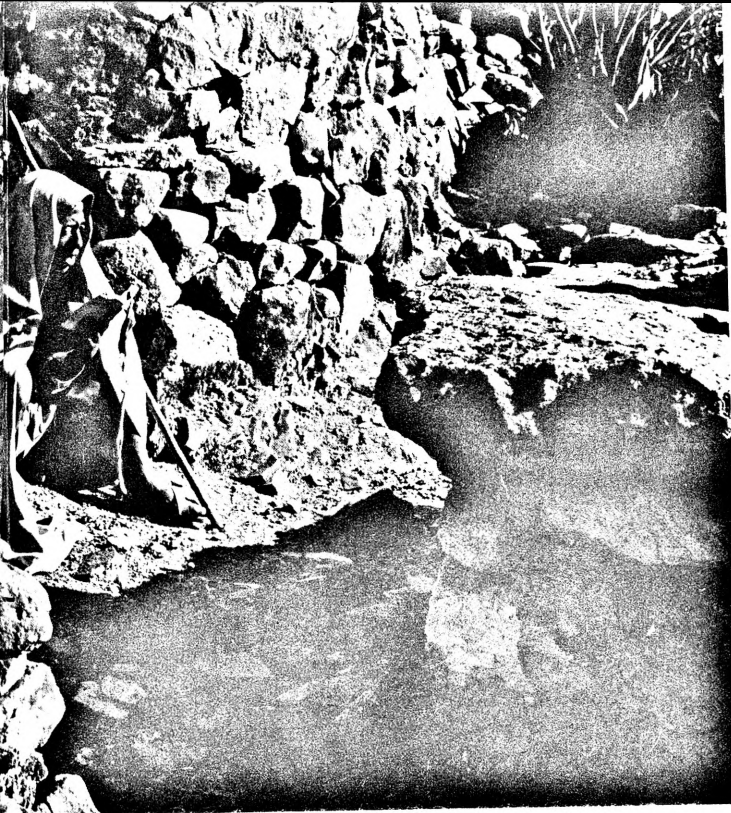


holy of holies, where only priests are permitted. He removed the gilt cloth from the holy books of the ark, which the priests have carried on their heads in religious parades for centuries.

From the books the priest read aloud the same words of Christ, handwritten, old, yet new. "Stop carrying these words on your heads and start carrying them in your hearts," he challenged the startled audience. In minutes this priest had broken down a massive barrier.

More than a year ago a new abuna (or pope) took office in the Ethiopian Orthodox Church. He has been determined to upgrade the priesthood in regard to education. He chose the area near Southern Baptist mission work in Menz as the place to start, because the people in the area already have begun to make some changes and advances with the help of the mission.

Two hundred priests from area churches attended a summer school



Top: Young Ethiopian Orthodox priest reads from prayer book in cemetery at a church near Mehal Meda. Above: After mass and outdoor preaching service at Orthodox church in Mehal Meda, people eat and drink while listening to tape-recorded gospel sermons provided by Baptist Mission of Ethiopia.

training session in Bible. Missionaries gave each participant a Bible in Amharic, the current language of Ethiopia (see page 30).

At the session the top Bible student was Zumudkun Taka, the young deacon who has been the rug-weaving teacher at the mission's handicraft school. He now teaches Bible lessons each Sunday after services at a nearby church.

Bible studies in the homes of missionaries have more than doubled in attendance in recent months. Missionaries have been invited to teach Sunday School at the churches following Sunday-morning services and have even been asked to preach. Women have begun attending Bible classes offered especially for them.

The man who is legal advisor for Princess Tenangne Werk, the daughter of Emperor Haile Selassie I, has been instrumental in opening the way for Baptists to enter Ethiopia and particularly Menz, his home area. He is a loyal, Orthodox Christian, and so we were particularly thrilled one day when he played for us a cassette tape-recording made by an evangelistic priest in Addis Abeba.

The inspiring message came right from the New Testament. It sounded like a Southern Baptist sermon in Amharic! But more important, the message had gripped the heart of this man. In the six days since he had received the tape, he had listened to it so many times he had memorized it. He was able to preach along with the priest, keeping a few sentences ahead of him.

Perhaps you, too, can sense the excitement we feel as we follow the leading of the Holy Spirit in sharing the love of Christ in Ethiopia, the oldest of Christian nations. **TC**



Veterinarian Jerry Bedsole loads sheep into Missionary Aviation Fellowship Cessna 185 to transport to a clinic site—minutes away by air, many hours by mule.



Bedsole examines dog in Addis Abeba.

A Specialist's Approach

By Rosie Bedsole

WHEN Veterinarian Jerry P. Bedsole walked down the aisle at Ridgecrest Baptist Assembly during Foreign Missions Week in 1967, his decision was to accept Christ and to serve him wherever he led. That decision marked the end of a long period of soul searching and the beginning of a new life, a journey with God.

How does a vocational specialist become a missionary? How does he use his vocational training as a missionary?

The answer to both questions: by seeking God's leadership.

If a specialist expects to find his neat, well-equipped laboratory, office, or familiar surroundings transported from the States to the field, he is likely to become disappointed, frustrated, and perhaps even defeated. The specialist, as with other missionaries, must first become thoroughly acquainted with the country, its people, its language, and its customs. His first approach might well be that of the

The author, Mrs. Jerry P. Bedsole, serves with her husband, a veterinarian, as missionary in Ethiopia. Bedsole began his first term in mid-1970 as a single missionary. The couple was married in December 1970, and she was appointed a missionary in January 1971. They began their service together in Ethiopia in 1971.



Agriculturist Lynn Groce gives medicine to sheep used in breeding.

layman, building the foundation for later use of his technical skills.

Jerry's journey with God led him to the Menz area of Ethiopia. How could he fit into the team approach of the existing community development program? Would the people of Menz, content with life as it has existed for centuries, seek his services?

These and similar questions were pondered as language school in Addis Abeba, the Ethiopian capital,

was completed and plans were made to move to Menz before the rainy season began in June. The Lord provided the answers to the questions, just as he had provided the veterinarian.

In Menz animals are a symbol of status and wealth, highly valued by the farmer. One day in June a farmer came to the gate to ask if "Dr. Jerry" could help him. His donkey, he explained, was unable to deliver her foal.



Bedsole preaches during the outdoor service at one of the Ethiopian Orthodox churches.

Upon examination, Jerry discovered that the foal was a hydrocephalic, a rare condition. Approximately 200 persons enroute to a funeral service at the local church watched the veterinarian in action during the four hours of delivery. The donkey survived. Jerry's services were soon in demand throughout the community.

How does Jerry fit into the team approach of the total community development program?

During the dry season he travels by airplane with Missionary Dr. Sam (S. R. J., Jr.) Cannata to various clinic locations every other week. While the physician ministers to people, Jerry treats animals.

The veterinarian also distributes an improved breed of sheep, chickens, and hatching eggs to residents who want to buy them. He and Agriculturist Lynn Groce work together in selecting and distributing improved livestock. Hundreds of upgraded animals have been sold to Menz farmers.

One neighbor, Tesefaw Indailalu (see page 10), the son of the principal priest of Ruphael Orthodox Church, bought one of the two-year-old, bred, Borona heifers

the mission had trucked to Menz. While Jerry was at Tesefaw's home examining the cow after she had calved, Tesefaw invited him to help with Bible teaching at his church.

From this invitation has developed a Sunday-morning preaching service at the church in which Jerry openly presents the claims of the gospel.

During the weeks Jerry is at home in Menz he daily treats animals at his house, and holds a clinic at Ruphael Church on Wednesday, at the Tsai-Tsina clinic on Thursday, and once a month at a village called Kolako.

One chronic problem found in Menz is saddle sores on riding animals. Wooden saddles cause ugly sores. Jerry uses a simple remedy—a little medicine and a piece of foam rubber placed under the saddle.

Another chronic difficulty is presented by the cuts that result from the common practice of hobbling an animal by tying one leg to another or to its neck. This keeps the animal from running away, but it also produces deep cuts and scars. Cooperating with Garland

M. Threlkeld, teacher at the mission's handicraft school, a simple, leather, hobbling device was designed. It is produced by students at the handicraft school and sold to the farmers.

These simple remedies for recurring problems are examples of the layman's approach. But they form the foundation that has led to other cases involving technical skill—such as cancer removal and other complicated surgery.

Every person who brings an animal for treatment or who buys an animal leaves with a Gospel portion or tract. The Lord is using veterinary services as an avenue of witness.

Specialists in missions? By all means! "Why is it that he gives us these special abilities to do certain things best? It is that God's people will be equipped to do better work for him . . . until finally we all believe alike about our salvation and about our Savior, God's Son, and all become full-grown in the Lord—yes, to the point of being filled full with Christ" (Eph. 4: 12-13).* TC

* The Living Bible, Paraphrased (Wheaton: Tyndale House Publishers, 1971).



Baptist Missionaries Jerry Bedsole (l) and Lynn Groce (r) present ram, son of a grand champion, to Ato Beyene Titchiabelew, animal husbandry director for Ethiopia's Ministry of Agriculture.

Airborne Ram

By Lauralee Lindholm

THE SON of the Grand Champion ram of Utah arrived in Ethiopia in August 1972 to be a part of the Baptist Mission's sheep-breeding program. His arrival culminated months of effort to secure a champion ram for breeding purposes.

Originally the Grand Champion himself was donated to the mission by a friend of Lynn Groce, mission agriculturist. Some Christian businessmen volunteered to pay the air fare, but when they learned the ram was already three years old, they felt the animal had too few useful years remaining to justify the expense. Then his 17-month-old offspring was offered instead. This suited everyone, and passage was soon booked for the Colombian ram.

Jerry P. Bedsole, mission veterinarian, and Groce met planes in Addis Abeba for four days before the right one arrived. But their patience was rewarded. The ram weighed in at 250 pounds—and not even full-grown! This compares with the 40-pound average for a local sheep.

Riding in the back of a Land Rover, the ram was taken directly to the government breeding station in Debra Birhan. The breeding station has been in operation for 20 years and has produced some good sheep. But the station had no distribution program until Southern Baptist missionaries be-

gan buying the sheep and selling them at cost to the rural people. Some of the offspring of the champion ram are already in Menz. The people are eager to buy these "super sheep."

This eagerness has not always prevailed, however. For the first six months the residents resisted buying the "foreign" sheep because "They don't have any tails." Then a few progressive farmers decided to risk a purchase. Many others quickly followed, and missionaries now are limited in distribution only by the number they can secure and transport to Menz.

A few eager farmers even envisioned making a fat sheep part of a holiday feast, but alert missionaries, plus careful screening of buyers and a follow-up plan, have avoided this misuse.

Bedsole and Groce work together in teaching the people not only how to breed better sheep, but also how to keep them healthy. One regular activity is shooting a dose of worm medicine into a sheep's mouth with a syringe. Bedsole also has many "patients" at his animal clinic.

Sheep from the breeding station not only have about twice the meat of local animals, but also produce about ten times as much wool. And the wool of the improved sheep is superior in quality—softer, with less hair.

The mission also is working to

upgrade livestock by having good quality bulls available. And roosters have been distributed to many farmers. Since the Menz people live close to the land, their animals represent their wealth and financial security. Thus, they appreciate the mission's help with livestock.

Because Menz is cold, dry, and at high altitude, it offers special problems for an agriculturist. The soil has been depleted by years of steady use with no crop rotation or replenishment by fertilizer. Irrigation is unheard of, and people are dependent on rain to water their crops.

But Groce doesn't give up easily. He has planted dozens of kinds of grass seeds. He is finding some that will survive even these severe conditions.

In all these activities, Groce and Bedsole have found ways to witness to their faith—sometimes to a single individual, at other times to large groups at an animal clinic or deworming session. They hold home Bible studies and recently have begun preaching in the yards of Orthodox churches at the close of the formal, Sunday-morning worship services.

The people have afforded the missionaries opportunities to witness because they can see by the missionaries' daily lives that they care about the people of Menz. **TC**

RÜSCHLIKON:

RÜSCHLIKON

Cowbells and yodels, snow-covered alps and beautiful lakes: these are the sights and sounds of romantic Switzerland, a tiny but ancient stronghold of democracy.

But sights and sounds are changing rapidly in the land of William Tell. Couched in the middle of Europe with its dynamic expansion, Switzerland is losing her romantic flavor and historic isolation. Monies, peoples, and industries are flowing into the nation, bringing along all the problems and advantages of modern society.

In spite of division into four language groups (German, French, Italian, and Romansch), the Swiss people reflect an amazing unity. Rich in religious history ennobled by such significant giants as Calvin and Zwingli, the Swiss are divided today almost equally between the Reformed Church and the Roman Catholic Church. Baptists (German-speaking) are a small minority, having only about 1,500 members.

THE SEMINARY

Switzerland today has an international flavor, enhanced not only by business people and tourists but also by European Baptists, in their own way. The Baptist Theological Seminary, located in the village of Rüschlikon overlooking the lake of Zürich, is not a Swiss seminary but an international European school. Approximately 20 countries are represented in the student body each year.

The seminary's basic purpose is to provide high-level theological education for students from European Baptist Unions and to help them integrate that education into their ministry. Because its trustees are Baptist Union leaders and heads of European Baptist seminaries, the Rüschlikon seminary is able to coordinate its work with that of the national seminaries. Therefore, many students are able to continue their theological education at a more advanced level of study at Rüschlikon.

The exchange of professors with national Baptist seminaries and the creation of special courses in continuing theological education are significant features of



CROSS-CULTURAL CENTER FOR EUROPEAN BAPTISTS

seminary life — serving not only to help students face theoretical and practical problems of the church today, but also to bring together many pastors and Baptist leaders from across the entire continent.

The basic theological degree offered at Rüschlikon is a classical Bachelor of Divinity (B.D.) degree, earned after four years of intensive study and a written treatise. An advanced degree, the Master of Theology (Th.M.), is also offered for those who are qualified. Some students who speak German continue their studies, toward a doctorate, at the University of Zürich.

The international flavor of Rüschlikon plays an important part in the educational process. The faculty is international, being about one-half American (Baptist missionaries) and one-half European. The students

who come from so many lands, the alumni, and many conference participants, find this cross-cultural aspect to be Rüschlikon's greatest advantage.

Practically every Baptist church that wishes to serve in the European community finds itself with many different cultures, even within its own local community. The tension of such a situation is difficult to describe, but very real.

The advantage of studying theology in a setting of cultural pluralism helps give the student better understanding of his own situation and helps broaden his perspectives so that he can minister more effectively to the rapidly changing society where he will be serving. This broader vision that emerges in studying at Rüschlikon often comes with some pain; in the final analysis, however, it brings many personal rewards.



Seminary students with missionary Keith Parker, left; chapel in background

Nearly 50 percent of the leaders in European Baptist circles are graduates of the Rüschtikon seminary. About 14 percent of the alumni are serving in executive and teaching capacities. A faculty member, Dr. Claus Meister, is president of the European Baptist Federation.

While the seminary at Rüschtikon may be thought of as a place of preparation for pastors, it also plays a significant role in the foreign mission task of European Baptists. Every class has a number of missionaries and missionary candidates preparing to serve, or to return to, their foreign mission fields. In fact, one out of every 13 Rüschtikon graduates is serving as a foreign missionary.

Although the seminary's primary support and administrative direction are provided by the Southern Baptist Foreign Mission Board, close cooperation both in direction and support has been sought with European Baptists. This is a unique role that Southern Baptists play in relation to the small Baptist Unions.

The students and faculty at Rüschtikon are involved not only in preparation for mission but also *in* mission while they are preparing. There are significant ministries by Rüschtikoners in the surrounding community, particularly with the large number of migrant workers in Switzerland. Students also do preaching, teaching, counseling, and other church-oriented outreach work in the immediate community.

The language of seminary instruction is English and not all students learn to speak the local dialect of German, but many seminarians find opportunity in the

very international Zürich area to serve people in their own tongue. This practical aspect of theological education — through Bible studies, witnessing, and general visitation — is seen as being integral to the entire process.

CONFERENCES

Rüschtikon is a seminary, but it is also a place for conferences and other activities, usually occurring during the summer vacation period. These summer assemblies have an international flavor and draw a variety of groups from many countries.

Because of the well-equipped modern library, conferences are especially important for those who wish to do work-study sessions. The library has more than 35,000 volumes in several languages and is perhaps the best English theological library on the continent.

The chapel serves many functions —

Simultaneous translation channels, seminary chapel



not only for worship on the seminary campus but also for services of the Rüschtikon Baptist Church. The building has a simultaneous translation system that makes it especially appealing as a place for international conferences.

RADIO — TELEVISION STUDIO

Still another function of the Rüschtikon center is the European Baptist radio and television service, housed in the basement of the main building. The guidance of the Foreign Mission Board's representative for radio and television in Europe and the Middle East makes this work a very positive aspect of Rüschtikon's role. The radio and television studio produces broadcasts and trains European Baptists in making their own programs. It also provides within the seminary's curriculum intensive courses in radio and television broadcasting, radio production, and cinematography. This highly technical type of ministry is an important resource and is unique for the European scene.

The seminary at Rüschtikon, with its different functions, has been compared to the United Nations headquarters and its great variety of cultures. The people from many lands who come together here feel deeply the cries of modern man in a rapidly changing society. They feel also the love and compassion of Christ for man in his changing world.

Many come to Rüschtikon and struggle with the cultural crises and educational processes that go with Christian fellowship and responsibility. They discover within their own beings the residue of hundreds of years of hatred, wars, and prejudices wrapped up in cultural mores and sometimes approved by traditional religion. Most of them are able to face and deal with these feelings in the crucible of classroom and campus, in prayer and worship, in work and mission, and in the very grace of God. When they leave Rüschtikon, they go with a deeper sense of God's love and call. They can better understand and translate the love of God to other cultures and other peoples. In a common commitment to Jesus Christ and in commitment to their respective forms of Christian ministry, they find the oneness that is at the core of the Christian message

—by G. Keith Parker

DETACH AND FILE FOR PROGRAM USE.
This leaflet replaces the Board's former pamphlet on Switzerland.



The nimble fingers of an Indian woman weave intricate patterns on her crude loom, creating a fabric of original beauty. God, the Master Designer, also finds abundant threads with which to weave his Guatemalan tapestry. Guatemala's diverse lands, distinctive peoples, and varied religions form the background upon which is being woven a Baptist witness in modern Mayaland.

One vivid color seems to surpass another in interlacing Guatemala's lands. Green, pine-covered hills are set against purple mountains. Deep, blue lakes contrast with the dusty beige of deserts. Bright red coffee beans vie for brilliance with yellow and orange jungle flowers.

Side by side in this colorful land exist three civilizations: the ancient Mayan with its customs and culture; the colonial, reminiscent of the Spanish conquistadores; and modern, progressive, Guatemala. Without fear of exaggeration, one might say that this little nation offers more variety for its size than almost any other country in the world.

THE PEOPLE

Guatemala's population is composed primarily of two ethnic groups, Indian and Ladino (lah-dee-noh). It is estimated that from 55 to 60 percent of the five-million-plus inhabitants are Indian. The Ladinos compose the remaining 45 percent. Included in this group are people from European stock, *mestizos*,¹ and some Indians who no longer follow the

Indian way of life but have crossed cultural lines, leaving behind native customs, dress, and language.

Guatemala's population is largely rural and agricultural with the majority of people living in the highlands.

The Ladinos speak Spanish, the country's official language, and because of their superior education and universal language, they operate the schools, the government, and the major commercial enterprises.

The Indian population is not only distinctive in its dress but also in the languages spoken. While a general Indian culture unites the communities, each area still maintains its own dialect or language, clothing style, and, to some extent, its distinct religious and social practices.

With her high birth and death rates, Guatemala is a republic of the "young." Over half of the people are under 20 years old! Guatemala is rapidly industrializing and many people are accustoming themselves to modern facilities. But basically, Guatemala's society remains bicultural with very few links joining the two.

RELIGIONS

Guatemala is officially a Catholic nation. This is true also among the Indian cultures, although many pagan beliefs have been woven into Catholic practices.

Traditionally, the Ladino is more doctrinally Catholic than the Indian, but less devout. As in many countries, religion here often is considered a concern mainly of women and children. Although some sources list Guatemala as 95 percent

Catholic, this very likely is not a true reading since thousands have little personal relationship with Roman Catholicism.

The thread of gospel beginnings dates back to the early 1840s when pioneer Baptist missionary, Frederick Crowe, came to Guatemala. With his Bible-laden mules, he traversed mountain paths and dusty roads preaching and selling Bibles. In 1849 he was expelled from the country; however, gospel threads were woven during those few years that continue as a part of God's tapestry.

In 1882 President Justo Rufino Barrios personally brought a Presbyterian missionary into the land of the *quetzal*.² Several years later, an interdenominational mission entered, soon followed by Quakers and Primitive Methodists. These and other missions have experienced growth.

During the 1930s a group of independent evangelical churches began tracing the patterns which would be woven in the next decade into organized Baptist work. This virile group began using literature published by the Baptist Spanish Publishing House. Contacts were established with Baptists in several Central American countries. In 1939 a convention was organized, independent but with a Baptist constitution. Mr. Paul Bell, Southern Baptist home missionary in Panama, visited Guatemala in 1946 and was convinced that these independent churches were actually Baptist in doctrine and principle. Subsequently, over 300 members were immersed as Baptists.

¹of mixed European and Indian ancestry

²Guatemala's national bird



In 1946 the Guatemala Baptist Convention was organized, and in the following year Southern Baptists, through the Foreign Mission Board, assumed responsibility for providing missionary personnel. Mr. and Mrs. William Webb were Southern Baptists' first missionaries to Guatemala, having transferred there in 1948 from Mexico. Since then, other missionary personnel have arrived, thus strengthening, and cooperating with, the growing Baptist community.

BAPTISTS TODAY

Guatemalan Baptists are currently experiencing numerical growth, coupled with a deepening sense of spiritual development as the Holy Spirit brings revival to many. This renewal is manifesting itself in evangelistic zeal and church growth. All Guatemalan Baptist churches are self-supporting, receiving no foreign aid for pastoral support or recurring expenses. Through their Cooperative Program, the churches help to sustain a home missionary in the northeastern section of the country.

National leadership is basic if Guatemalans are to be claimed for Christ. Two Baptist theological institutes provide religious education and pastoral training. In Guatemala City, the Baptist Theological Institute, offering four months of classroom study followed by practical field experience, trains Baptist leaders. Located on the shore of beautiful Lake Atitlán, the Paul Bell Theological Institute has as its main task to prepare capable leadership for rural areas. Here, three short-term sessions are offered annually.

With the establishment of theological

extension centers throughout the republic, scores of laymen and young people are studying and preparing for service.

A K'ekchi' Indian language center providing basic Bible studies and practical helps for K'ekchi' leaders is held periodically in Cobán. A week-long training program, meeting several times annually, has been inaugurated in Quezaltenango.

Enjoying an impressive storefront in downtown Guatemala City, the Baptist Book Store serves Baptists as well as other Christians. Radio and television programs, aired from the almost-mile-high capital city and other important towns, also proclaim the Good News. With one radio for nearly every 20 persons, Guatemala holds great potential for Christian broadcasting.

Primary Sunday School class



Youth are on the march for Christ, as they participate increasingly in church and convention activities. Their faith and joy are finding expression in new choruses and other music written by Baptist young people. Music has special meaning; Ladino and Indian Christians alike love to sing. For some Indian believers, singing God's praises is equally important as studying his Word.

Missionaries in Guatemala work among both cultures, with the majority ministering in Spanish. In 1964, Baptists entered the vast Alta Verapaz region, beginning work among the large K'ekchi' nation. In 1973 a missionary couple began study of the Quiché dialect in order later to work among the Quichés, who are spread over great expanses of the western mountainous region.

Although the Southern Baptist missionary staff is dispersed geographically, there are still vast areas with no missionary family.

PATTERNS STILL UNWOVEN

And yet, there is much more — many unwoven patterns in this tapestry. Thousands of Guatemalans ignorant of God's salvation through Christ are yet to be won. Multitudes of Indians engage in cristo-paganism; countless Spanish-speakers seek for religious fulfillment.

The large Mam Indian kingdom with its 300,000 people has no Baptist ministry sharing the Good News. Among the Pocomachí, the Chorti, the Rabinalachí, or the Cakchiquel Indians, the Baptist voice is almost unspoken.

The vast virgin area of Petén has no Baptist missionary. Here, homesteaders, both Indian and Ladino, offer tremendous challenges. Northeastern Guatemala has shown promising response, but as yet no Southern Baptist missionary personnel lives there.

Guatemalan Baptists' and Baptist missionaries' primary interest is evangelism and church growth. Revival is in evidence; there is unlimited potential. The Master Designer continues to weave, for the beautiful tapestry is unfinished. But the design is evident. . . that men may know him and be like him, the Master Weaver. This is Guatemalan Baptists' challenge!

—by Mrs. Wendall C. Parker

DETACH AND FILE FOR PROGRAM USE.
This leaflet replaces the Board's former pamphlet on Guatemala.

Rugs for Sale

By Garland M. Threlkeld

FROM THE START the Baptist handicraft school in the Menz area of Ethiopia has had as a goal to use local materials in all the programs developed in the area.

It was natural to start with wool from the sheep that are so abundant in the plateaus. Missionary Raymond V. Lindholm and his wife, Lauralee, were the first in the mission to be assigned to the handicraft school. His past experience with weaving in the States (in the Southwest and in California) became a valuable asset for the handicraft school.

A new technique had to be developed in order that rugs could be made with wool alone, thus keeping the price low. After much experimentation a rug was developed that could be made entirely from the local wool. Designs were developed that were acceptable for local sale and for export.

In line with the Baptist Mission's program of total community development, Lindholm designed looms that weavers could easily move to their homes or construct from local materials (only eucalyptus trees are available in the area). Thus, the new skill could be transferred to a home industry.

Students formed a *mahaber* (club or organization) to help with rug sales. The most difficult part of the program's final stages, and a continuing problem, has been the sale of the rugs. The Lindholms and those at the Baptist office in Addis Abeba have marketed the rugs produced by students; Lynn Groce handled purchases from the Menz area while Lindholm was on furlough.

As a result of the program, in the past two years \$50,000 (Ethiopian) has come into the high-lands community. Indirectly the program led to a Thursday market

that draws many people to Tsai-Tsina to sell wool and other products. Two new general merchandise stores have been opened in the area to add to the first one in the district, begun by Missionary W. E. (Bill) Lewis, Jr.

Many houses are being built with money generated by the rug-making project. A grinding facility for grain has been purchased, with part of the cost paid by money from the rug program, members of the *mahaber* being the major contributors.

So eager to learn are people in the area that enrollment in classes on sewing and leathercraft had to be limited according to the available facilities—22 in sewing, 12 in leathercraft. When the women's class was opened for additional participants at the close of the sewing class, the number doubled to 42 for sessions on cooking and hygiene.

Leather for the leathercraft class was difficult to find, so an effort was made to encourage people in the community to salt hides

and sell them through the *mahaber* store. Then it was learned that people would not sell the hides because they prefer to use them in their own homes. To get leather for the class, we had to seek markets in isolated clinic areas. Due to a lack of leather supply, the class ended. Marketing was also found to be a problem for leather products.

Another need is for a wood-working class to produce furniture for homes—simple tables and chairs would be welcome. Most of the houses have only mud benches; some have small coffee tables woven from straw and bamboo. As already pointed out, there is no wood available except eucalyptus, a poor material for furniture.

Assistance for the priests in the handicraft school has led to many invitations to missionaries to speak in local churches and to help with educational programs. The work has grown so rapidly that we cannot keep up with the opportunities for service. ☐

Each Thursday former students of handicraft school in Tsai-Tsina, Ethiopia, bring rugs they have made to be purchased by Missionary Lynn Groce for marketing. In the distance can be seen crowd at wool market, outgrowth of rug-making project.



The author was employed as a missionary associate in 1968.

FLYING

By
Lauralee
Lindholm

GORGES 5,000 feet deep that separate 10,000-foot-high plateaus keep the highlands of Ethiopia remote and isolated from the modern world. But these obstacles only serve as a challenge to Sam (S. R. J., Jr.) Cannata, missionary physician.

Cannata was transferred to Ethiopia in 1968 to do mobile medical work—and he has been mobile! He and his family live in the center of Ethiopia in the mountain district of Menz. By air Menz is 100 miles from the capital, Addis Abeba. By road it is some 200 miles.

What roads exist in Menz are little more than cow paths. A four-wheel-drive vehicle is a necessity. Where the car can't manage, Cannata travels by mule. If all else fails, he goes by plane.

The doctor is always on the go. Every Thursday he travels to Tsai-Tsina, about ten miles away, to hold clinic in a small building the Baptist Mission built. This is the main base of his operations, and he stores medicines and supplies there. Assisting him is Muko, an Ethiopian male nurse who lives near the clinic and sees patients daily.

A typical clinic day begins with Cannata preaching in Amharic to those waiting for treatment. He puts his heart into the message of God's redeeming love. He stresses that God is the only true physician, and the doctor is but his instrument.

The most common clinic tasks include pulling teeth, giving injections, dressing dog bites, wounds, and ulcers, and draining



Above: Missionary Aviation Fellowship plane makes first landing on new airstrip in Ararti, Ethiopia, as part of the initial Baptist clinic activities conducted in the area. Below: At Gishe Missionary Dr. Sam Cannata walks uphill from plane to clinic site.



abscesses. Each patient is sent on his way with a copy of a Gospel.

Cannata has done much of his travel to clinics in a Land Rover. When he developed some back problems due to the bad roads, the missionary agriculturist, Lynn Groce, took his place in transporting Muko to clinics.

Every other Monday the doctor drives to Siter, 30 miles away, on

a road so bad it is passable only when dry. Monday is weekly market day, and large crowds are on hand.

When clinic is finished, Cannata, Muko, and Haile Muskal, the government leprosy worker, move on to Zeret to camp for the night. They hold clinic in the school building on Tuesday morning and in Kolako that afternoon.

People in the area like to have

DOCTOR



At Meranya during regular clinic Cannata examines a patient.



Typical farmer-priest in Menz area.

the medical workers come. The residents express their gratitude by feeding their guests and bringing them gifts, such as eggs and honey.

Missionary Aviation Fellowship (MAF) has been providing the vital link with Gishe and Meranya—areas geographically close but isolated by virtually impassable gorges. On alternate Fridays Cannata and Muko fly to Gishe for an all-day clinic, spend the night, and then fly to Meranya for the second day's work.

In 1972 clinics were started in the Shenkora area, where two airstrips are located. Cannata flies there for clinics twice a month.

The doctor keeps busy even when not traveling. Next door to his house he supervised construction of a six-bed clinic built by the Baptist Mission. When completed, the clinic was given to the government to operate. One doctor and several nurses work there regularly. They are able to



do minor surgery which only requires local anesthetic. Cannata often is called for advice and assistance. He also does some minor surgery in the small out-patient clinic in Tsai-Tsina.

One elderly man in Tsai-Tsina was shot through the lungs late one night while his home was being robbed. His relatives asked a nearby missionary for help, and he agreed to take the victim to see Cannata. The doctor operated immediately, and the man recovered. The man's relatives could hardly believe that he did not die.

One Sunday afternoon Cannata received a summons to the government prison at Robi, 100 miles away. There had been a prison break, he was told, and many guards and prisoners were wounded. Arriving at the scene after a three-hour drive, Cannata found several dead, but none wounded. Prisoners were still on the loose and shooting in the area. The doctor admits he slept little that night, even though he was in the police station.

When cholera invaded Ethiopia, Cannata volunteered to help check the epidemic in the lowland areas. He treated many sufferers and then returned to Menz to supervise the giving of more than 20,000 cholera injections. Only one case showed up in Menz, and prompt treatment, plus injection of all friends and neighbors, prevented spread of the disease.

When Southern Baptists first began work in Menz, the road to the district was passable only in dry season, and even then was



Cannata and MAF pilot enjoy a tea break with a local teacher while on a mobile clinic trip.

risky. As a result, Cannata's Land Rover required continuous repair to axles, springs, and other parts.

Returning from Addis Abeba on one occasion during dry season, the Cannatas' vehicle became stuck only 30 miles from home, due to an unseasonal rain. They spent the night in the car, nearly freezing in the frigid mountain air. Then Cannata walked to a road construction camp to get help to free the vehicle. They returned to Addis Abeba, rested a day, and tried the trip again, this time successfully.

Now a new gravel, all-weather road reaches to Mehal Meda, where Cannata resides.

The doctor has helped build airstrips large enough for MAF planes in Tsai-Tsina, Gishe, Meranya, Mehal Meda, and most recently in Balchi and Ararti. To arrange the Meranya airstrip, Cannata and another missionary rode six hours by bus, then twenty-one hours by mule to reach the site. It took three days to fill the holes and remove the rocks from

the strip to make it suitable for the MAF plane to land and pick them up.

The airstrip at Gishe was simpler. Students at the government school cleared the land in return for some balls to use in sports. The Tsai-Tsina airstrip, grass-covered, is the only one usable during rainy season.

Cannata's car wore out completely in three years on bad roads. Thanks to Southern Baptist funds, he now has a Land Rover ambulance, white and easy to spot. People often flag him down for medical help. There is room in the back for patients on stretchers.

Before Muko was hired as a dresser, Mrs. Cannata (Ginny), an understanding and helpful wife, went to all of the clinics and worked as nurse. Now she keeps busy teaching Cathy, the youngest of their three children, and working with women in the community. She believes in the value of the mobile work and keeps the home fires burning while her husband is away; frequently she must solve

problems in his absence.

Cannata is a great story teller and joker, and people with him are kept smiling. It doesn't take long, though, to discover that the source of his joy is his daily walk with Christ.

The Cannatas hold Bible study in their home every Sunday morning. Many people attend regularly. In addition they often show religious and educational motion pictures in their home. Neighbors frequently stop in to visit.

On a Sunday morning a few months ago, the missionary doctor arose at dawn to attend an Ethiopian Orthodox Church service seven miles from his home. The typical service consisted of a series of memorized chants and prayers in the ancient Gees language, understood only by priests.

But at the end of the service, the leading priest invited Cannata to preach. The doctor not only preached, but he also invited the priests to his home for Bible study that afternoon. They all attended. TC

LIVING at 10,000 feet altitude would seem to be high enough to carry on a medical program. But in Ethiopia we carry our medicine even higher when we take off in small aircraft and begin a round of mobile clinics by air.

The medical program in Ethiopia is just one arm of the Baptist community development team effort. Thus, it naturally has a different philosophy and approach than would medical missions in other areas of the world.

The main medical outreach in Ethiopia is in mobile clinics to remote areas, most of which can be conveniently reached only by airplane.

This does have its unusual moments. Last year on takeoff from an airstrip in a remote area, some unusual wind currents caused the MAF plane to hit a rocky ledge on the edge of a cliff. The plane became airborne, but the landing gear was damaged.

Minus the left landing wheel, we flew to Addis Abeba, aware that a crash landing would be necessary. Preparing for the emergency, the airport crew spread foam on the runway. The plane landed with only slight damage to the aircraft and no injury to pilot or passengers.

The mobile clinics have a four-fold purpose. First, of course, is to preach the gospel and to bring a personal witness to people who would otherwise not have the opportunity to hear about the Lord.

Medicine is a wonderful ministry in itself, but we must be honest: Medicine ultimately loses the battle against death. Our main purpose, therefore, is to introduce people to the Lord Jesus, who alone can give eternal life.

The other three purposes, medically speaking, are curative medicine, preventive medicine, and health education.

Curative medicine is essential as an introduction of modern medicine to an area. It draws the people to the physician and, we pray, to the Lord, because com-

The Role of Mobile Clinics

BY SAM CANNATA

passion is shown in ministering to the sick. As people see the results of the curative ministry and the doctor gains their confidence and love, then he can proceed with preventive programs and health education.

Most people are agreed that the battle for health in developing countries is not going to be won by curative medicine but by preventive measures. Modern curative medicine is too expensive for individuals in these countries and also is too costly for the governments to attempt to provide adequately for the millions of people in remote rural areas.

In Ethiopia we are trying to put more emphasis on the preventive aspect and on health education as the general program progresses.

Smallpox is still endemic in Ethiopia, so currently we are

emphasizing smallpox vaccinations. Later we hope to have DPT (diphtheria, pertussis [whooping cough], and tetanus vaccines given at one time) programs for small children and BCG (tuberculosis vaccine) programs for school children and adults.

We attempt to visit the curative clinics every two weeks on a regular schedule, with the vaccination programs interspersed. Presently we are serving four places by air and one by car. There are prospects that several more areas will open soon.

What of the future of such mobile clinic work?

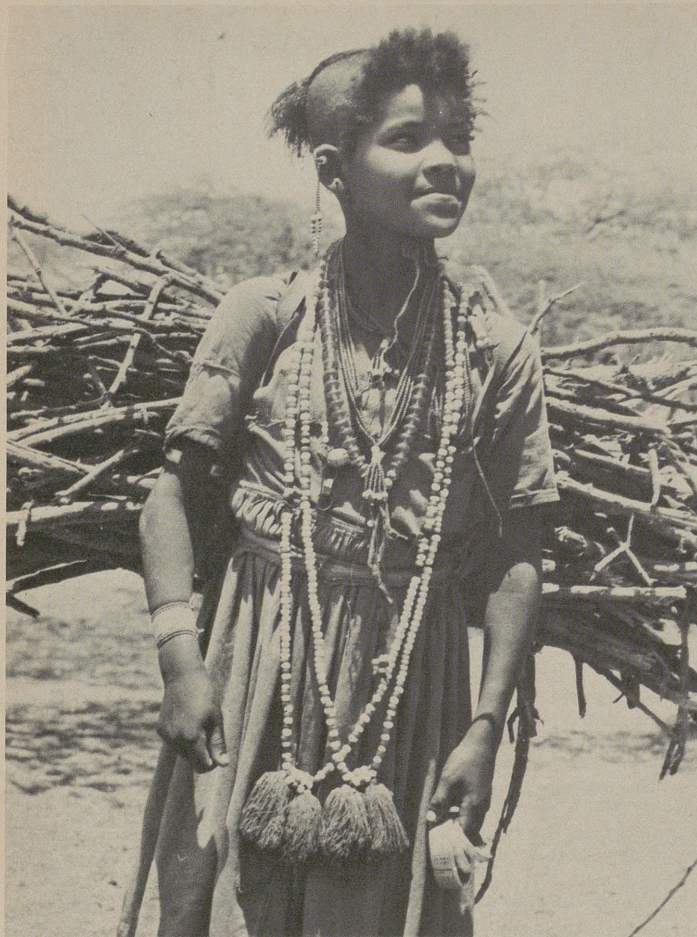
As a doctor and a missionary, I believe its future is limited. I see it only as meeting a temporary need, both medically and spiritually. Every year in Ethiopia progress is being made in transportation and medical facilities, and more health personnel are being trained.

I have requested that the government place an Ethiopian male nurse in each of the places the Baptist Mission serves. This has been done in all but one location. Presently, therefore, the doctor visits the clinics, sees the difficult cases and advises on their management, supervises the vaccination programs, brings health education materials, and uses all of these

Cannata preaches to those who have come for medical treatment at Gishe clinic.



The author, S. R. J. Cannata, Jr., a physician, was appointed a missionary in 1957. He served in Rhodesia from 1958 until 1968, when he transferred to Ethiopia.



Girl of Arussi Galla tribe offers bracelets, necklaces, and wood for sale.

contacts as a way of Christian witness.

It should not be too many years until the Ministry of Public Health, armed with more trained personnel and better transportation facilities, can carry on this same program.

In the spiritual realm we are praying that when such a time comes, there will be local Christians carrying on a spiritual ministry in all of these areas.

Aside from mobile clinic work, we have one other medical program we feel is valid. In Mehal Meda, the district capital of Menz, the Baptist Mission has built a health center. It is similar to a small

hospital and is operated by the government. When I moved to Mehal Meda, the health officer and his staff—four nurses, a sanitation officer, and a leprosy officer—were all working in a small, pole-and-mud building under very poor conditions.

The Baptist Mission requested from the Foreign Mission Board \$12,000 as part of the community development program. With this money an adequate health center was constructed, including some 2,000 square feet of floor space. There are male and female wards, operating room, sterile room, record room, waiting room, pharmacy, laboratory, and treat-

ment room, plus offices for the health officer, nurses, sanitation officer, leprosy officer, and record clerk. When the building was completed, the mission presented it to the community.

In 1972 this health center won the distinction of being named the most progressive in the province. It serves the community well. It also serves the mission as a base of operations for the mobile clinic work and as a point of contact with local people for witness.

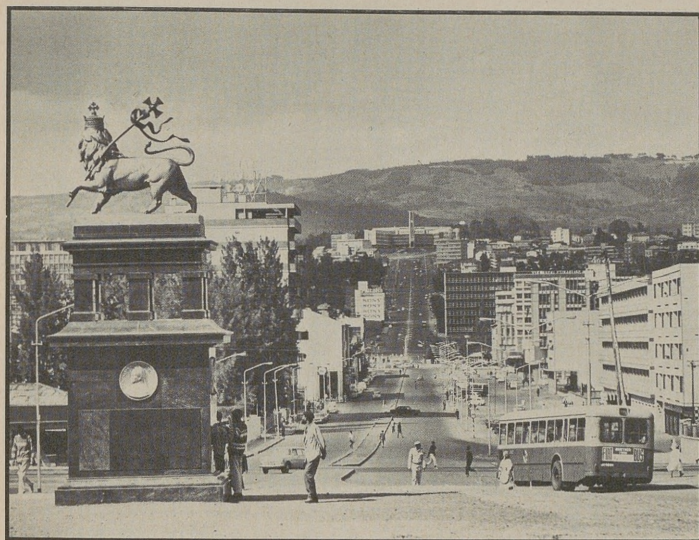
The mission has made a substantial contribution to the health program in Ethiopia and has been highly commended for it. However, administration and future financing of the center will be through the Ministry of Public Health.

In a health program in any developing country, the medical work cannot be limited to curative clinics, preventive medicine, and health education. Other problems must be tackled, such as proper diet and sanitation and the securing of pure water supplies.

Recognizing these other needs, the mission has contributed cement and other building supplies toward the capping of springs for pure water. In some areas we have made water surveys in trying to help communities develop suitable water systems. We have also worked with the sanitation officer in trying to educate the people about community sanitation problems.

Later, as the Baptist agriculture program develops, we can envision even being able to alter the dietary habits of people to include more nourishing foods.

All of these programs prove to be massive undertakings when one considers the large number of people to be helped. But as we look at every seemingly impossible task, we can only turn back to God's Word which says, "With God all things are possible." Then we just praise him, try to make ourselves totally available to him, and say, "Lord, do the impossible through me." **TC**



View of modern Addis Abeba, capital of Ethiopia, from the railroad station.

A SOUND IDEA



By
**John R.
Cheyne**

ONE of the first things a missionary becomes aware of when he enters his field of service is new sounds—language, animal life, traffic patterns, music. Everything sounds different.

The need to communicate immediately exposes the missionary to a whole new area of sound patterns. Attempting to force the tongue to imitate all the sounds of the new language is enough to make even the best student wonder if he will ever be able to express himself clearly.

Communication is, of course, two-way. Just speaking in a country like Ethiopia, which claims almost 200 distinct languages (not counting dialectal differences), presents an almost overwhelming barrier. Somehow people naturally prefer to say it and hear it their own way.

Closely related to Baptists' community development approach in the Menz area, we are attempting to break the "sound barrier" by putting a new tool into the hands of lay leaders, church leaders, and missionaries. Work is nearing completion on a new mass-media

building in Addis Abeba, the capital, that will house a recording studio in addition to the Baptist publication office.

Radio and recordings are not new to missions, of course, but the coming of the tape cassette and the simple, plastic playback machine has helped open new opportunities for using the recorded word. Most of the people in Menz still do not have radios, or, for that matter, any other contact with the outside world.

Cassette machines have been placed in churches, schools, and clinics, and in the hands of individuals. In addition to sermons and songs, which always seem to draw willing listeners, we are beginning to develop teaching aids for the handicraft school, literacy materials, and dramatic presentations. Shortly we plan to make available a complete course of Bible study on tape.

With almost 75 percent of the rural people non-literate, the little plastic box opens a new avenue for carrying out the commission to "teach them to observe all things."

After sharing his personal message with a waiting crowd, Sam Cannata, missionary physician in-

involved in mobile medical work, has in the tape cassette a constant "companion" to proclaim God's Word while he enters into his busy schedule. The tape-recorded, public-health lessons teach villagers about typhoid, malaria, cholera, and other diseases and include a brief spiritual word. While the recordings present the spoken lesson, the doctor continues his personal ministry of witnessing through medicine.

The Baptist agriculturist and the veterinarian always carry the "extra assistant," the tape player, with them to help share the gospel message in some of the most remote areas.

One problem has nagged us. The people love to listen to the tapes so much that it has been hard to find enough batteries to keep the machines running. This problem has been remedied, however, with the addition of rechargeable battery packs.

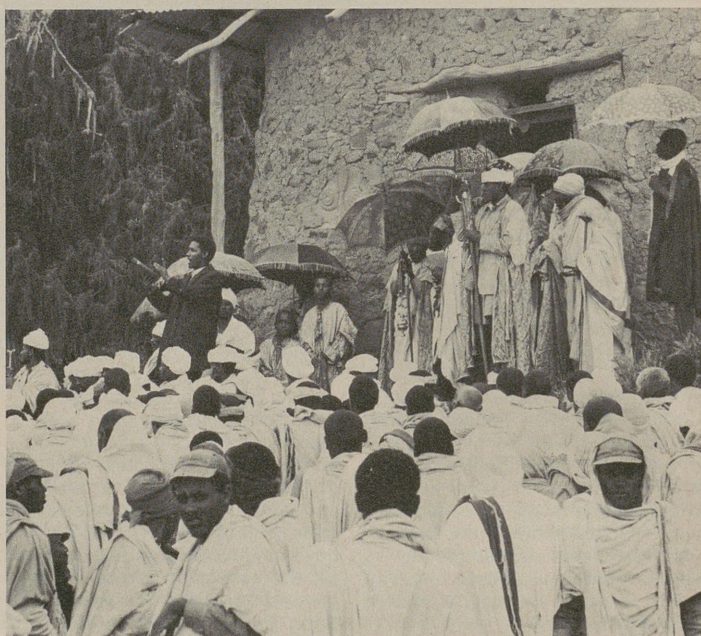
What we pray is that the real "power source" won't come from the current of a recharged battery, but rather from the power of the Holy Spirit, working in both the missionary and the machine to touch and change the lives of all who hear. **TC**

The author served as a missionary to Rhodesia from 1954 to 1967, when he transferred to Ethiopia.



Bible School for Priests

By Sally Threlkeld



Top: Missionary Sally Threlkeld presents Bible to one of the participants in Bible School at Tsai-Tsina, Ethiopia. Baptist Mission gave a Bible in Amharic to each priest and deacon of the Ethiopian Orthodox Church who attended. Above: Oto Walde David, Bible School teacher, delivers Sunday sermon outside Orthodox church building.

NOTHING LIKE IT had ever been tried in the highlands of Ethiopia. And it was a success.

To understand the significance, one must picture the setting.

In the highlands dotting the countryside are hundreds of church buildings, round structures of mud and stone. They have stood for centuries, serving the people in worship.

Each church has many priests and deacons to carry on the mass every Sunday morning and on special holy days. The service includes the chanting of prayers and songs accompanied by drums, bells, and hand cymbals. Kneeling and standing at various times make up part of the ritual of the mass.

In the center of each church is the curtained holy of holies, where only priests may enter. The tabot—the Ark of the Covenant, so consecrated, it is believed, that it sanctifies the church where it is located—is housed in the holy of holies.

Incense and candles burn during the mass. A wooden or metal cross is passed around to be kissed by the worshipers. Holy water from a mutual cup is provided for people either to sip or to pour on their hands and faces.

For centuries the mass has gone unchanged. The priests and deacons take all the active parts, while the congregation follows a set routine. The spoken word is mostly Scripture from the Old Testament and a special liturgy. Most churches have only portions of the Bible in the ancient, obscure, Geez language, not understood by laymen.

Only in recent years has the Bible been translated into Amharic, today's official Ethiopian language. More and more frequently the mass is being celebrated in Amharic. Many priests do not own a personal Bible, however. The Bible they study is kept at the church.

THE NEW IDEA was for a Bible school to be held for priests and deacons during the rainy season. The plan originated with a man of national rank, respect, and influence. Fetahari Grebre Hiwot lives in Addis Abeba, where he is lawyer to the daughter of the king, but his birthplace is Menz, and he has not forgotten the people of his home area. He is concerned for their economic and spiritual development.

Wanting to sponsor such a Bible course, he sought a man knowledgeable in Geez, Amharic, English, and biblical theology. He found him in Oto Walde David, who teaches Sunday School at a church in the center of Addis Abeba's principal market area. Oto David knows Christ as personal Savior. His sermons contain a powerful appeal.

Oto David knew that in Menz he might meet some opposition from local priests, but he was unafraid to speak the truth. He always used the Bible to support what he taught.

Word went out to all priests and deacons in the Menz area that the school would open at the start of the heavy rainy season. Some priests trekked as far as 100 miles over mountainous trails to get to Tsai-Tsina. Enrollment reached 181.

The author, Mrs. Garland M. Threlkeld, and her husband were employed as missionary associates in 1968.

The only textbook was the Bible. When Oto David first read from the Bible in Amharic, the priests revealed their suspicions. They called for reading from the Geez Bible instead.

Oto David put down his book, secured the Geez Bible, turned to the same passage, and began reading in Geez. The priests' expressions indicated their astonishment. The words from "their" Bible were the same as those read from what they had called the "foreigners' Bible." They recognized that the two Bibles were the same, except for being in two different languages; they understood both.

They also came to realize that the Geez Bible contains mainly Old Testament Scriptures. The priests had never owned a complete Bible. Their churches had only portions of the Old Testament and a few books from the New Testament.

The teacher taught many things new to his students; they did not accept all he said. When some openly opposed him, he would respond, "Search the Scriptures. Read your Bible, and you will come to know the truth."

RAINY SEASON ended, but the priests remained. Their numbers even grew. The new things they were hearing kindled interest.

The Baptist Mission asked how it could help. Oto David suggested that someone was needed to teach the younger priests and deacons English. And Bibles were needed. I was enlisted to teach English. Lynn Groce, the agricultural missionary, showed religious motion pictures.

Final examinations were given as the school ended, and a graduation service was held. The mission bought Bibles in Amharic and presented one to each priest and deacon. Bibles were also given to the churches with the largest number of priests and deacons enrolled in the school. These Bibles have found their way deep into the canyons and valleys and high on the mountaintops of Menz.

Another Bible school has already been announced for the next rainy season. Fetahari Grebre Hiwot has donated money for construction of a building for the school. Baptist missionary personnel have been asked to teach.

A Sunday School grew out of the Bible school. My husband (Garland) and I have helped in teaching lessons and in providing tapes, Bibles, and Sunday School literature. Groce leads Bible study for a group of farmers who gather after the mass on Sunday.

The churches now have a new custom. After early mass, the people gather outside to hear a sermon by one of the priests. Several of the missionaries have been invited to preach at these outdoor meetings.

Tape-recorded sermons and hymns produced in the Baptist headquarters in Addis Abeba are being used at these meetings. More churches and individuals are requesting the taped materials.

The call for help is echoing from canyon to canyon in Menz. God's love is reaching across the chasms of ancient traditions and ritualistic ceremony to bring the old, old story of Jesus and his love to an old, old people awakening to a new life in Christ. **TC**

Their Own School

BY SALLY THRELKELD

GOING TO SCHOOL has always been the privilege only of the males in Ethiopia. Consequently, most of the women are illiterate. A woman's life in the Menz highlands is made up of hard work and drabness.

A woman grinds the grain and carries the water. She cooks the family food over an open fire, using as fuel cow dung she has made into patties by hand. She spins thread for weaving cloth. Sometimes she even helps winnow grain and head the livestock to pasture.

When my husband (Garland) and I came to Menz to teach in the Baptist handicraft school, we had no idea where to begin in teaching the highlands people usable skills for their way of life. They have been doing the same things the same way for centuries. Their lifestyle is much like it was when Jesus was on earth.

We prayed for guidance and for a sign as to what should be taught. Not long after we had settled in the mission house, a young woman came to visit—a curious, friendly woman named Wezero Twabech. She wanted to see the house.

In giving her a tour, I demonstrated some of the modern gadgets—running water and instant hot water from a pipe, the flush toilet, and fire that lights automatically on the stove. She was properly impressed.

But nothing caught her attention as much as the treadle sewing machine in the bedroom. Her delight about the machine overwhelmed me. She sat down at once and asked me to begin teaching her how to make a dress.

At my inquiry, she assured me that among her friends were

several who would want to learn dressmaking. She offered to bring them to my house the next day. In preparation, I moved the sewing machine to the handicraft school. The next day, ready or not, 21 women came for their first class in sewing.

They were so happy to have a school of their own that they stayed each afternoon until six o'clock. We added a literacy class and a Bible class. Each day more women came, but many had to be turned away for lack of space.

After a five-month study in basic sewing skills the women prepared a feast and invited husbands and neighbors to come see their completed garments. The guests were so happy with the results that they collected money to enable the women to buy more cloth and sewing supplies for making more clothes. People in

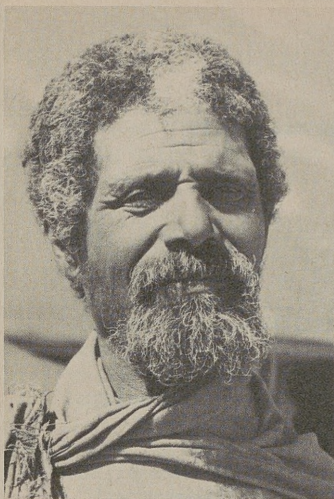
the community began bringing cloth for the women to use. The women now meet twice a week to sew.

The school for women continues. It has grown in number and curriculum. Subjects such as child and family care, food preparation and how to grow vegetables, and a session on prenatal care have attracted great interest and have met real needs. The women's literacy class has expanded to 41. All enjoy the Bible study and religious filmstrips that are helping to expand their knowledge of God's Word.

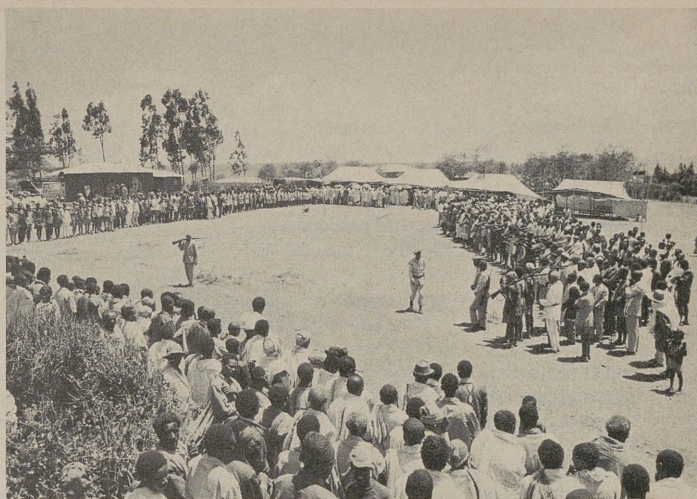
The women are eager to learn how they can better their way of life. They are happy to discover that the world is made up of many other women like themselves—women who want to learn useful skills and make their own place in the world. **TC**

Sewing class students display new garments at dinner for husbands and neighbors.





Resident of Shenkora area in Ethiopia.



People gather in Ararti during meeting of Shenkora-Menjir committee (in tents).

WE CAN KEEP our foot in the door at Shenkora, so that it won't close. But that's about all the Baptist Mission in Ethiopia can do right now.

Work by Southern Baptists in Ethiopia is relatively new. We have already become involved in work in Menz district. How can we commit ourselves further?

Yet Minister of Justice Akalawerk urged us to visit the Shenkora area, the area where he grew up—just to see it, he said. Several missionaries made the long, rough ride to Shenkora. They found another large area with no missionary witness.

"My people are ignorant about how to develop their area," stated the minister of justice. "You must help us."

We pointed out that if any mission work were established, we would want to preach the gospel, too.

He quickly replied, "That's all right. They need to know about that, too."

He saw to it that airstrips at Balchi and Ararti in the Shenkora area were established and graded. Clinics were begun on a twice-monthly basis, one day in each place, with the missionaries spending the night in the home of a local official.

A Foot in the Door

At least twice the missionary team of doctor, veterinarian, and agriculturist spent several days in Shenkora. In addition to the regular clinics, they have held animal clinics and have begun a livestock breeding program. Showings of motion pictures on health and on religion were well attended.

But even Shenkora is not the limit of the possibilities. The governor of Menz comes from the area of Solale, and he wants his people to receive the same kind of help as have the residents of Menz. Missionaries have visited the new area twice, again finding a region with no missionary witness. In Solale, we only have a toe in the door.

The governor and the prime minister, along with people we have met from their areas, are begging Baptists to do more. But until there are more missionaries, this is impossible.

Our prayers for help have begun to be answered. Two more couples were assigned to Ethiopia last year. One is an evangelist and mechanic, the other a pilot-evangelist.

In beginning their service in Ethiopia, the new couples first must engage in nine months of Amharic language study.

With air travel so necessary for so many clinics, we had felt the need of our own pilot and plane. Now we have a pilot. And the Foreign Mission Board in January appropriated \$38,000 for an airplane. The order for a Cessna 185 has been placed.

We are praying that we can keep that foot in the door until reinforcements are ready to live and work in the new areas. **TC**

BY LAURALEE LINDHOLM

20 March 1973

Ministry of Education
Imperial Ethiopian Government
Addis Abeba, Ethiopia

Proposed Five-Year Plan
of the Baptist Mission of Ethiopia (S.B.C.)

Following are plans that the mission would hope to develop within the next five years. They can best be described by the different areas of work of our total community-development approach.

General: As personnel become available, expand into new areas by invitation of local government officials. To facilitate the use of the "team approach" that has proved successful in the Menz-Gishe Awraja, those areas bordering Menz would be entered first. With our own airplane this will enable us to go into a new area and establish "part of a team" and supplement from another area until a "full team" could be developed. For example, maybe another agriculturist might become available and could establish the groundwork of a new area, and the existing veterinarian from Menz could make periodical trips by air to the new area to help out. With the team-type approach all combinations of this type of ministry could be developed. However, it is hoped, as opportunities present themselves and personnel become available, to supply whole new "teams" into new areas.

Medical: To continue with the mobile-clinic approach going into new areas, making use of our new airplane. Right now there are invitations to go into three new Weredas of Merhabete Awraja. This may be possible, as in the future the doctor's role will be more supervisory, in cooperation with the Ministry of Health, as they are able to place dressers in these areas.

An increased emphasis on preventive medicine and family planning is foreseen.

Handicraft School: It is planned to make the handicraft teaching a more mobile type of ministry, reaching into new areas (of Menz at first) that previously have not been reached by a craft. This would be possible through setting up of small "schools" in local villages, using existing facilities of the community. The handicraft teacher would be living and spending time with that community on a regular basis.

As time and space permit, to develop as many craft classes as possible which are of local value. These might include woodworking, wool processing, ceramics, and brick making. Working with marketing problems of existing crafts (rugs and leather), possibly developing a cooperative as a marketing agent.

In connection with handicraft a continual emphasis on other educational needs of the community will be expanded. When personnel become available, a missionary devoting full time to the development of a larger literacy program in cooperation with existing programs in the community is foreseen. With this

type of literacy program all phases of the total community-development program could supplement with lessons on preventive medicine, vaccination, sanitation, agriculture, etc.

Agriculture and Veterinarian: Plans call for expansion in the cattle-breeding program, putting emphasis on Borona cattle, which have proved to do well in the highlands of Ethiopia. Distribution of good breeding bulls will be the main emphasis. To continue with the program of upgrading the local sheep population in cooperation with the Ministry of Agriculture. Also to do all that is possible in cooperation with the Ministry of Agriculture, Livestock and Meat Board, and World Bank in expanding a sheep-breeding program for the highlands of Ethiopia. Contacts have already been made with these agencies.

To expand production and distribution of better varieties of grain to local farmers. Continue research on better forage crops and problems facing the farmers of the highlands.

Increase the emphasis on preventive medicine of livestock and develop a vaccination program. All of the above mentioned projects become a major educational problem, which shows the importance of a team-type approach to reach all aspects of the community.

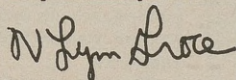
This brings us to the importance of the Support Ministries (mainly stationed in Addis Abeba), which include our film and filmstrip ministry, as well as a tape ministry which will be making educational tapes dealing with almost any problem facing a community.

Community Development: As the need arises, try and help with water development, road development, and other larger projects that need the cooperation of the whole community.

As our approach is TOTAL community development, this includes the spiritual aspects of the community. Bible study and teaching will be continued and expanded into the form of Bible Schools, as was done last year during the big rains in cooperation with the Ethiopian Orthodox Church. It is hoped that in the future a full-time Bible training school can be set up in Menz to train priests and deacons. The main teachers would be educated priests of the Orthodox Church, probably from Addis Abeba, with the mission supplementing the program where possible. In this connection complete Bible-study tapes would be developed to supplement the Bible School situation.

It is realized that in many ways these are big plans, but we believe that with the continual cooperation we have as a mission with the government, all its ministries, local officials, and with God's continual guidance and leadership, it is possible.

Respectfully submitted,



V. Lynn Groce
Chairman, Baptist Mission of Ethiopia
(S.B.C.)

WHERE THE MONEY GOES

By
**Baker J.
Cauthen**

THE AUDIT of the Foreign Mission Board each year is an interesting study. It tells the story of the utilization of resources for missionary work.

For the year ended December 31, 1972, expenditures totaled \$35,826,693. Of this amount 90.53 percent was remitted by the treasurer for use overseas.

The sum of 1.82 percent was used for home cultivation, including publicity, audio visuals, literature, library, deputation work, recruitment material, THE COMMISSION magazine, etc. The sum of 7.65 percent was used for expenses of Board meetings, salaries of home office personnel, travel expenses in the home land, insurance, postage, office equipment, and other necessary expenses in administration.

THE LARGEST expenditures overseas were made for the support of missionaries. This item totaled \$17,233,198.97. This amount, however, includes far more than salaries of missionaries. The salary amount actually was \$8,318,116.82. But a great deal more than the salary support is involved in keeping missionaries on the field. These items are medical allowances, language study, children's school allowances, travel for mission business, rents and upkeep of property, local leave, furlough travel, refit allowances, group insurance, outgoing expenses for new missionaries, and transfers of missionaries on the field.

Funds used for work on the fields included evangelism and church development, schools and student work, literature, medical work, and benevolent ministries.

The largest expenditure was for evangelism and church development, for which the sum of \$3,038,535.86 was spent. It should be kept in mind that there are more than 12,000 churches and mission points, of which more than 6,000 are organized churches, with more than two-thirds of

the organized churches self-supporting.

The amount for schools and student work came next, calling for \$2,069,848.99. In looking at this expenditure it is gratifying to remember that there are 661 schools with more than 87,000 students, nearly 3,400 of them enrolled in theological schools or women's training schools.

The expenditures for medical work totaled \$955,976.43. These funds were used to help maintain 20 hospitals and 151 clinics or dispensaries, in which approximately one million people received medical care during the year.

The sum of \$5,064,029.88 was used for capital expenditures. This means money to provide church buildings, residences for missionaries, schools, hospitals, publishing houses, and other necessary installations. Of this amount of money, the largest portion, \$1,703,925.91, was used to help churches acquire land and buildings.

It is necessary to provide homes for missionaries on the field. In earlier years houses could sometimes be rented for reasonable figures, but that day has passed. It is far more economical to acquire property than to pay rent over a lengthy period of time. The sum of \$963,099.32 was used to provide residences for missionaries.

THE COST of maintaining the entire foreign mission operation for one day is \$98,155. For one hour the cost is \$4,090, for one minute \$68.

These figures are large and impressive, but they shrink into proper perspective when placed alongside the personal commitment, heroism, dedicated service, patience, and long-suffering manifested by missionaries as they go about their tasks in 77 countries in the name of Christ. We praise God for those who go and for those who, through prayer, love, and giving through the Cooperative Program and the Lottie Moon Christmas Offering, make possible the presence of laborers on the mission fields.

NEW

MISSIONARY PERSONNEL

Missionaries Appointed

May 1973



KOREA: Bill F. Fudge; born: Walters, Okla., Sept. 3, 1944. Graduate: Oklahoma City University; Southwestern Baptist Theological Seminary (M.Div.). He was a Baptist Student Union summer missionary to South Dakota in 1964 and in the Philippines in 1965. He has served as assistant pastor and/or church music and youth director in Oklahoma and was pastor in Texas 1967-69. Since June 1969 he has been pastor of McKinley Chapel (sponsored by Austin Village Church), Youngstown, Ohio. Expected type of service: general evangelism. **Peggy Webster Fudge;** born: Muskogee, Okla., Aug. 19, 1946. Graduate: Texas Wesleyan College. She has been employed as a secretary and clerk-typist. Marriage: Aug. 26, 1966. Children: David Frank, Oct. 30, 1969; Philip Carl, July 14, 1971. Present address: 30 Roslyn Dr., Youngstown, Ohio. 44505.



WEST AFRICA: Dan C. Routledge; born: Joplin, Mo., Feb. 13, 1941. Graduate: Southwest Baptist College; Baylor University; Golden Gate Baptist Theological Seminary (M.Div.). He was a Home Mission Board summer missionary in Georgia in 1960, and he has taught English in high school. Since May 1968 he has been missionary at a mountain resort for Central Valley Association and the Home Mission Board. Expected type of service: general evangelism. **Beth Thompson Routledge;** born: Miami, Okla., Nov. 19, 1950. She has been a salesclerk and has taught swimming. Marriage: Feb. 14, 1970. Children: Kelli Beth, Dec. 9, 1970; Kass Lynn, Oct. 9, 1972. Present address: Box 13, El Portal, Calif. 95318.

New Missionary Associates

Employed May 1973

NIGERIA: Thomas K. (Tom) Goodman; born: Cotter, Ark., Jan. 30, 1917. Graduate: Ouachita Baptist College (now Univ.); Baylor University College of Dentistry (D.D.S.). He served in the U.S. Army Dental Corps 1942-46 in the U.S., Europe, and



Africa and then was in private dental practice in Dallas, Tex., 1946-49. From 1949 to 1968 he served as dental officer in the U.S. Army, stationed in the U.S., Germany, and Vietnam, and rising to the rank of colonel. Since 1969 he has been clinical supervisor for the Ft. Worth, Tex., public health center. Expected type of service: dentistry. **Georgia Pendley Goodman;** born: Garland, Tex., Dec. 22, 1915. She has been employed as a typist and secretary. Marriage: July 20, 1941. Children: John Thomas, Aug. 30, 1942; Judith Anne (now Mrs. Bishop), Mar. 1, 1947. Present address: 1601 Ridgeview Dr., Arlington, Tex. 76012.

Cover Awarded Second

Second place in the category of "best cover (one color)" was awarded **THE COMMISSION** for its January 1972 cover in recent competition sponsored by the Evangelical Press Association. Titled "Creative Man," the black-and-white cover was taken from a painting by Bob Harper, art editor for the magazine.

THE COMMISSION also received honorable mention in the category of "special section or supplement" for its July 1972 emphasis on Vietnam.

The awards were announced at the EPA's annual convention in May.

If You're Moving

we need your help to keep your copy of **The Commission** coming to you when your address changes. Please advise us of your new address as soon as possible (allow five weeks).

1. Fill in your new address below.

2. Attach a copy of the mailing

label from the magazine cover to show your old address.

3. Mail to: Editor, **The Commission**, Box 6597, Richmond, Va. 23230.

(Please print)

Name _____

NEW Address _____

City _____

State _____ Zip _____

HAVE YOU SEEN IT?



The new Broadman filmstrip:

BECOMING A MISSIONARY

Prepared by Broadman Films, with the Foreign Mission Board, to add impact to 1973 Foreign Mission Graded Series theme: "Career Missions as a Vocation."

Becoming a Missionary is a look at the maturing process in which a person, confronting decision making, charts his or her spiritual pilgrimage. Central to the consideration in this filmstrip is the fact that in this process of becoming, some are led to seek missionary appointment overseas.

Ask for the filmstrip, **Becoming a Missionary**, at your Baptist Book Store. For sale only: \$6.00, with manual and flexible record (one side). Also available through the CAVE Plan.

Also ask for other items related to 1973 Foreign Mission Graded Series—

Cassette recording:

GOING—AND SENDING

\$5.00

Filmstrip:

CORRENTE

\$6.25 with manual and flexible record (two sides)

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MISSIONARY LIFE STYLE

\$5.00

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THE MISSIONARY OVERSEAS

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Missions Update . . .

L. HOWARD JENKINS, 90, president emeritus of the Foreign Mission Board, died in RICHMOND, VA., June 9. He served as a member of the Board for 49 years and was Board president 1932 to 1962. Funeral service was held at the FMB chapel June 11. Survivors include a son, L. HOWARD JENKINS, JR., two grandchildren, a sister, and a brother.

The University of RICHMOND (Va.) awarded an honorary doctor of divinity degree to Foreign Mission Board Executive Secretary BAKER J. CAUTHEN at May commencement. As pastor, seminary professor, missionary, and agency executive, Cauthen has been serving the Southern Baptist denomination since 1933. He assumed his current post at the FMB on Jan. 1, 1954.

After more than two years of waiting, MR. and MRS. ERNEST HARVEY have been granted visas for residence in MOZAMBIQUE. This will allow them to begin Southern Baptist missionary work in that Portuguese state in southern Africa. Previously missionaries to BRAZIL, the Harveys were transferred to Mozambique in December 1970. They moved to Johannesburg, South Africa, in October 1971, expecting to receive visas soon. During the delay the couple has been working with Portuguese-language churches in Johannesburg. The first Southern Baptist missionaries to Mozambique, the Harveys will assist a missionary pastor from PORTUGAL and a pastor from Brazil in working with local pastors and lay leaders who serve the five organized churches of the Mozambique Baptist Convention.

The recently initiated, five-year theological training program at the Angolan Baptist Bible Institute, LUANDA, ANGOLA, has enrolled ten students. Because Angolan pastors usually must support themselves by some means other than their ministry, the curriculum is set up for 11 months of home study and a month of classwork each year. Missionary HARRISON H. PIKE directs.

Four U.S. dentists and two dental technicians took part in a two-week, Baptist-sponsored dental clinic in GUYANA recently, the seventh such project in the last several years. One of the participants was making his sixth trip; all have made at least three visits. During the clinics, held in government clinics, schools, and in Baptist meeting places throughout Guyana, the six treated 4,200 patients and made or repaired 118 dental plates. Missionaries assisted and also distributed Scripture-portion tracts.

Fire in the newest building of the Baptist Academy in TEMUCO, CHILE, caused about \$5,000 damage. DANTE PINTO, first-grade teacher, severely burned his hands in trying to extinguish the flames from an ignited kerosene space heater. He removed a similar heater which could have increased the damage. Another first-grade teacher, ELIANA NAVARRETE, was injured when she kicked out a window to provide an escape route for 300 children.

Responding to calls for antimissionary legislation in ISRAEL, the Baptist Convention of Israel (organization of Southern Baptist missionaries) sent an open letter to Israeli Prime Minister GOLDA MEIR. The letter reinforces a 1963 statement by Christian leaders in Israel opposing unethical proselytizing practices. The letter also states that Baptist missionaries oppose antimissionary legislation because "it would work neither to the best interests of the State of Israel, nor to the Christian minorities."

Baptist Spanish Publishing House, EL PASO, TEX., is to transfer its U.S. retail business to the Baptist Sunday School Board, effective Aug. 1. The BSSB is establishing a Spanish-English Baptist Book Store in El Paso that will handle Spanish mail-order business nationwide, as well as over-the-counter sales. Since its move from MEXICO to El Paso in 1916, the publishing house has served Spanish-speaking Baptists in the U.S. on a retail basis, besides meeting Spanish-language literature needs in other countries. Now it will limit its U.S. transactions to wholesale. . . . The organization of Southern Baptist missionaries at the Baptist Spanish Publishing House has elected Miss Ann Marie Swenson its first woman president.

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 obtainable on request from the department, Box 6597, Richmond, Va. 23230.

Arrivals from the Field

BRASUELL, Johnni (Yemen), c/o Mrs. J. Leininger, 1917-D Riverside Dr., Tulsa, Okla. 78765.
CLARK, Phyllis (Mrs. Eric H.) (Kenya), c/o Mrs. Lewis Rodgers, Rt. 6, Frankfort, Ky. 40379.
CONNER, Marie (Taiwan), Box 96, Milan, Ga. 31060.
CRABB, Rev. & Mrs. Stanley, Jr. (Italy), 1965 Morris Pl., Louisville, Ky. 40206.
EATON, Mr. & Mrs. Paul D. (Uganda), c/o Emmanuel Bap. Church, 211 W. 20th, Farmington, N.M. 87401.
FITE, Rev. & Mrs. Roy A. (N. Brazil), Box 217, Crosbytown, Tex. 79522.
FLORENCE, Rev. & Mrs. Frank T., Jr. (assoc., Colombia), 8903 Old Third St. Rd., Valley Station, Ky. 40272.
FOWLER, Rev. & Mrs. Roy A. (N. Brazil), c/o Arden Ross, Rt. 6, Paducah, Ky. 42001.
GARVIN, Rev. & Mrs. Harry B. (Uganda), c/o Leon Garvin, Rt. 2, Avoca, Tex. 79503.
GIBSON, Mr. & Mrs. James E. (Tanzania), 3670 Douglass Ave., Memphis, Tenn. 38111.
GUEST, Ronda (Journ., Mexico, terminated June 30), 303 Preston Ave., Attalla, Ala. 35954.
HARPER, Rev. & Mrs. Harry J., Jr. (Colombia), 735 Reading Rd., Mason, Ohio 45040.
HARRIS, Josephine (Hawaii), Box 93, Glorieta, N.M. 87535.
HOBSON, Rev. & Mrs. Charles M. (Paraguay), 1306 Austin St., Denton, Tex. 76201.
LANIER, Rev. & Mrs. W. Chandler (Italy), 620 Waddell St., Athens, Ga. 30601.
LAWTON, Dr. & Mrs. Ben R. (Italy), 703 E. Ella St., Kingsville, Tex. 78363.
LAWTON, Rev. & Mrs. Deaver M. (Taiwan), Box 176, Ridgecrest, N.C. 28770.
MADDOX, Rev. & Mrs. Wayne R. (assoc., Okinawa), c/o First Bap. Church, P.O. Drawer L, Ft. Walton Beach, Fla. 32548.
MARCIANO, Frances (Journ., Ecuador), 2921 Pecan, Houston, Tex. 77017.
MARTIN, Rev. & Mrs. Oscar D., Jr. (S. Brazil), Stewardship Div., Bap. Gen. Con. of Texas, 703 N. Ervay St., Dallas, Tex. 75201.
MARSHALL, Rev. & Mrs. William W. (field rep., Middle East), 8017 La Grange Rd., Louisville, Ky. 40222.
MARTIN, Pauline (Nigeria), 730 Myrtle St., Kingsport, Tenn. 37660.
MEFFORD, Rev. & Mrs. Joseph W. (Spain), 518 E. Olive St., Collins, Colo. 80521.
MOSS, Rev. & Mrs. Zebedeo V. (Zambia), c/o Roy Krause, Union Mills, N.C. 28167.
NORWOOD, Dr. & Mrs. Charles G. (Philippines), Box 96, Columbia, La. 71418.
SCALES, Rev. & Mrs. Louis F. (Kenya), 3021 Samford, Shreveport, La. 71103.
SHAW, Rev. & Mrs. Carroll (Rhodesia), 2120 Wheeler, Vernon, Tex. 76384.
SHOEMAKE, Rev. & Mrs. Howard L. (Dominican Rep.), 5213 Curzon, Ft. Worth, Tex. 76107.
SMITH, Rev. & Mrs. Don L. (Tanzania), House of Emmanuel Bap. Church, 2505 Lahoma Rd., Enid, Okla. 73701.
SMITH, Rev. & Mrs. Shelby A. (Lecruard Islands), Rt. 6, Box 177, Bessemer, Ala. 35020.
STARMER, Dr. & Mrs. Roy F. (Italy), 731 Banks Ave., Knoxville, Tenn. 37917.
STREIBER, Rev. & Mrs. William W. (Guatemala), 600 Sherbrook Dr., Silver Spring, Md. 20904.
THURMAN, Rev. & Mrs. Thomas E. (Bangladesh), 921 Jackson Ave., Columbia, Miss. 39429.
WATTS, Mr. & Mrs. James A. (Italy), 1208 Polk Ave., Pascagoula, Miss. 39567.
WESTMORELAND, Rev. & Mrs. James N. (Rhodesia), Box 544, Pryor, Okla. 74361.

Departures to the Field

BALLARD, Mr. & Mrs. Jerrell R. (assoc., Colombia).
BELL, Dr. & Mrs. Lester C. (Portugal).
BOND, Rev. & Mrs. G. Clayton, Togo.
BRADY, Rev. & Mrs. Kenneth R. (Japan).
BRENT, Mr. & Mrs. Roy W. (Kenya).
BURCH, Dr. Vella Jane, Hong Kong.
BURTIS, Rev. & Mrs. J. Robert, Argentina.
BUTCHER, Rev. & Mrs. Clive R., Costa Rica.
CLARK, Dr. & Mrs. Stanley D., Argentina.
FOSTER, Rev. & Mrs. James A., Philippines.
FREEMAN, Dr. & Mrs. John D., Thailand.
HENDERSON, Dr. & Mrs. William G. (assoc.), Hong Kong.
HOOD, Rev. & Mrs. Bobby T., Argentina.
HUNT, Betty Jane, Korea.

McFADDEN, Dr. & Mrs. John W., Nigeria.
McKINLEY, Rev. & Mrs. James F., Jr., Bangladesh.
PATTERSON, Dr. & Mrs. Frank J., emer., Bap. Spanish Pub. House, S. Brazil.
STAMPS, Rev. & Mrs. Stanley D., Ecuador.

Transfers

BOSTICK, Mr. & Mrs. Ronnie K., Uganda to Zambia, June 1.
PALMER, Rev. & Mrs. H. Jerold, Nigeria to Niger Republic, June 1.
WILLIAMS, Mr. & Mrs. Robert D., Nigeria to Niger Republic, June 1.

Resignations

BRASUELL, Johnni (Yemen), April 30.
DOWELL, Rev. & Mrs. Theodore H. (Korea), June 1.
HENDERSON, Mr. & Mrs. W. Glenn (assoc., Liberia), June 30.
SAUNDERS, Dr. & Mrs. Davis L. (field rep., East & Central Africa), May 31 (to become area secretary, Eastern and Southern Africa).

Births and Adoptions

REYNOLDS, Robby James, son of Rev. & Mrs. Marvin R. Reynolds (Botswana), Mar. 31.

Deaths

CRABTREE, Mrs. B. R., mother of Mildred I. Crabtree (Nigeria), May 2, Dahlart, Tex.
EATON, Carl L., father of Paul D. Eaton (Uganda), April 28, Farmington, N.M.
LEONARD, Dr. Charles A., Sr. (emer., China-Hawaii), April 20, Deming, N.M.
PATTILO, Urban, father of Margaret (Mrs. J. Franklin) Mitchell (Chile), May 8, Florence, S.C.
PLUMLEE, W. M., father of Shirley (Mrs. Joe W.) Bruce (Honduras), May 7.
SMITH, Mrs. E., mother of Marian (Mrs. Ernest E.) Brown (Bahamas), April 27.
VATER, Mrs. Virgil O., mother of Elizabeth (Mrs. Frank T.) Florence, Jr. (Colombia), April 28, Miami, Fla.
WARE, Thomas, father of James C. Ware (Colombia), May 10.

Marriages

LINDESEY, Robert L., Jr., son of Dr. & Mrs. Robert L. Lindsey (Israel), to Juanita Faye Dubose, Aug. 16, Hattiesburg, Miss.
WRIGHT, Sara Jane, daughter of Dr. & Mrs. Morris J. Wright, Jr. (Japan), to Robert Dale Krickbaum, April 20, Pasadena, Tex.

Degrees Conferred

MERCER, Dewey E. (Japan), received the doctor of ministry degree from Southern Baptist Theological Seminary, Louisville, Ky., June 1.

Teel Receives Accreditation

James O. Teel, Jr., missionary on furlough from Argentina, has received accreditation by the Public Relations Society of America (PRSA) after passing a comprehensive examination. Teel is reportedly the first Foreign Mission Board representative to seek and earn PRSA accreditation.

Teel has worked with mass communications and public relations in Argentina during the past 14 years. He is spending his furlough in the stewardship division of the Baptist General Convention of Texas in Cooperative Program promotion.

PRSA accreditation, the highest professional national public relations standard, is now held by only 2,500 persons in the United States. Accreditation is available only to persons who have practiced public relations for five or more years, completed a screening process, and passed the comprehensive exams.

Goerner Honored at Dinner

President of Liberia William R. Tolbert, Jr., honored H. Cornell Goerner, Foreign Mission Board area secretary, with a dinner at the executive mansion in Monrovia during Goerner's most recent visit to Baptist missions in West Africa. Tolbert, also president of the Liberia Baptist Missionary and Educational Convention, reviewed for guests the 12-year cooperative relationship between that convention and Southern Baptists.

In Memoriam

CHARLES A. LEONARD

Born Statesville, N.C., June 26, 1882
Died Deming, N.M., April 20, 1973

Charles A. Leonard, 90, an emeritus missionary, died in a Deming, N.M., hospital April 20. Before their retirement in 1949 Leonard and his wife, who died in 1971, served as missionaries in China and Hawaii for 39 years.

Appointed by the Foreign Mission Board in 1910, the Leonards were first stationed in Shantung Province, China, where he did evangelistic work and was



principal of a Baptist boys' school. Their ministry to starving Chinese children led to establishment of the North China Baptist Orphanage.

In 1924 the Leonards and another couple pioneered Southern Baptist mission work in Manchuria. Leonard, based in the city of Harbin, made extensive evangelistic trips. Besides preaching, he distributed Scriptures and other Christian literature and administered famine relief.

Because of Japanese occupational forces, the Leonards left Manchuria in 1940 and helped begin Southern Baptist work in Honolulu, Hawaii. During World War II he carried out relief work in unoccupied China for two years. Later the couple did evangelistic work in Hilo, Hawaii, for several years.

After retirement, Leonard was active in associational, state, and home mission work in the U.S. and Canada. He established eight missions and helped six of them become churches. He also wrote a book, *Repaid a Hundredfold*, about his missionary experiences.

He held the B.A. degree and an honorary doctor of divinity degree from Wake Forest (N.C.) College. He was a graduate of Southern Baptist Theological Seminary, Louisville, Ky.

Survivors include Charles A. Leonard, Jr., of Sarasota, Fla., and a daughter, Mrs. James H. Smith, of Deming.

Lisa Hood Sets Track Record

A new Thailand record of 12.1 seconds for the 100-meter dash was set by Lisa Hood, 15, daughter of Dr. and Mrs. Alton L. Hood, missionaries to Thailand, at the National Track and Field Championships in Bangkok, Thailand. The record equaled the South East Asian Peninsula Games record. Miss Hood also set a new Thai record of 25.9 seconds for the 200-meter dash.

She represented International School, Bangkok, the only high school competing in the championships. Other teams represented branches of the Thai armed forces, police, and colleges and universities.

The Bangkok World newspaper reportedly called Miss Hood "the fastest woman in Thailand."

FROM THE EDITOR

Mission Study Related



EVEN if you have done no more than turn the pages of this issue thus far, it is almost certain that you have discovered how exclusively the content is limited to one country, Ethiopia. It is seldom that such a geographic concentration occurs in this publication.

The circumstances surrounding Southern Baptist missionaries in Ethiopia are hardly typical of foreign mission fields in general. The openings that have occurred for witness and ministry and the manner in which those opportunities are being used indicate that there has been a deep spiritual search for, and discovery of, needed innovations. During these few years almost every person in the Ethiopia Mission (organization of Southern Baptist missionaries) has become involved in some type of ministry that needs description and interpretation so that the prayer support we in the U.S. can provide will be more knowledgeable. Whether by consensus or not, a number of the missionaries prepared and submitted stories about their work almost simultaneously. Consequently, there was more than enough material for the pages of this issue.

Also there is a referential point to be made about this cluster of articles on Ethiopia. Even though they relate a number of circumstances and adaptations that are not typical of Southern Baptist foreign mission work, most of them, if not all, can be referred to and used in the foreign mission study scheduled for 1974. The theme for that graded series is "Strategy in Foreign Missions," with basic support by the adult book, in which will be presented the framework for viewing and evaluating the kinds of adaptations that missionaries have been making and must continue to make wherever their assignments are.

As many of our readers already know, we attach the foreign mission study symbol to various stories, according to the way the content relates to the theme of a given year. In this issue, however, we have not tagged each article with the symbol, since all are related to the 1974 theme.

Title: Beyond Call

WE BELIEVE that Southern Baptists everywhere would like to share more in the experiences their foreign missionaries have. One of those experiences occurs for each missionary at the time he or she is appointed by the Foreign Mission Board. Every appointment service is an official session of

the Board, at which time the candidates give testimony to their experiences of God's missionary calling to them. It is then time for the Board's formal action, by motion and vote, making the appointment official and for the record.

Immediately after the Board's appointment vote, Executive Secretary Baker J. Cauthen addresses a charge to the new appointees and then hands to them appointment certificates. Through the years the message of the charge has consistently been an inspirational highlight, not only for the appointees but also for all persons attending the appointment service. Each message is a Scripture interpretation that has special application to life situations facing the new missionaries.

But what is applicable to a foreign missionary's need for deeper spiritual strength has worth also for the rest of us. Thus the background for publishing *Beyond Call*, a book containing more than 50 soul-enriching selections from the appointment charges. It has recently been released by Broadman Press, the publisher.

With this selection of messages now available, the reader can be spiritually refreshed and fortified by what he knows to have been the beginning experience of a missionary career for a person like himself.

Beyond Call is available only in Baptist and general book stores. Please do not send orders to the Foreign Mission Board.

Identity Correction

THE AD published on the back cover of our May issue incorrectly identified one of the writers of "The Namegivers," a mission musical now available through Baptist Book Stores. Rob Sellers was a missionary journeyman for the regular term of two years in Indonesia, rather than a participant in the US-2 program, which is administered by the Home Mission Board and limited to the United States.

Wrong Sister

WE HOPE no complications have occurred within the family of Davis L. Saunders, the new area secretary we introduced on page 40 of the June issue. In listing the Saunders children, the editor should have identified the daughter, Susan Danner, as Mrs. A. W. Bailey, instead of so presenting the youngest daughter, who is still unmarried and known as Virginia Alice. Our apologies to both sisters and to the entire Saunders family.

Continued Report

MEDICAL WORK

IN THE MAY issue we presented two summary portions of the Foreign Mission Board's annual report for 1972. One table presented missionary personnel statistically according to the Board's administrative areas. The second portion was a statistical summary for churches overseas, also according to areas. An additional part of the 1972 report is at right.

Area	Physicians		Nurses		Hospitals	Clinics & dispensaries		Inpatients registered	Outpatients registered
	Msy.	Nat'l.	Msy.	Nat'l.		Beds			
Africa	20	9	22	115	6	52	567	22,482	347,055
East Asia	5	73	6	186	3	3	448	9,653	182,770
Europe and Middle East	10	3	12	44	3	3	211	5,779	67,781
Middle America and Caribbean	2	45	4	60	1	50	89	2,286	138,633
South America	5	82	3	111	3	94	182	8,608	98,710
Southeast Asia	11	8	9	39	3	12	187	8,095	58,773
Grand Total	53	220	56	555	19	214	1,684	56,903	893,722

The Commission, Southern Baptist Foreign Missions Journal, published 1849-51, 1856-61, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, U.S.A.

Published monthly by the Department of Missions, Southern Baptist Convention, U.S.A. The Commission is published at 3806 Monument Avenue, Richmond, Va. 23230. Second-class postage paid at Richmond, Va.

SUBSCRIPTIONS—Single subscriptions: \$1.50 a year; \$2.75 for two years; \$3.50 for three years. Addresses in foreign countries \$2.10 a year. All-Families Church Budget Plan: Eight cents a copy, applicable only when church includes in its order a complete list of families in active membership. Single copies: 15 cents, prepaid. Make checks and money orders payable to The Commission. Address all correspondence: The Commission, Box 6597, Richmond, Va. 23230.

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Sidney C. Reber

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EMPHASIS: Ethiopia

The Team in Menz
Peter G. Batchelor Cover II

Land of the Past
Lauralee Lindholm

The Key Word: 'Total'
Lynn and Suzanne Groce

For Men Like Tesefaw
Suzanne Groce

The Church that Disappeared for
1,600 Years *Roberta Kells Dorr*

The 'Oldest Christian Empire' ...
Lauralee Lindholm

A Specialist's Approach
Rosie Bedsole

Airborne Ram . *Lauralee Lindholm*

Rugs for Sale
Garland M. Threlkeld

Flying Doctor . *Lauralee Lindholm*

The Role of Mobile Clinics
Sam Cannata

A Sound Idea *John R. Cheyne*

Bible School for Priests
Sally Threlkeld

Their Own School . *Sally Threlkeld*

A Foot in the Door
Lauralee Lindholm

Proposed Five-Year Plan
V. Lynn Groce

FIELD FEATURES
Rüschlikon: Cross-Cultural Center
for European Baptists
G. Keith Parker

Guatemala: God's Tapestry
Mrs. Wendall C. Parker

PERSPECTIVE
Where the Money Goes
Baker J. Cauthen

From the Editor
Baker J. Cauthen

EVENTS
Missions Update
Baker J. Cauthen

MISSIONARY PERSONNEL
New Missionary Personnel
Baker J. Cauthen

DEPARTMENTS
Missionary Family Album
Baker J. Cauthen

In Memoriam
Baker J. Cauthen

COVER: Portrait of Ethiopian at Mehal Meda, Ethiopia, introduces this month's emphasis on Southern Baptist work in Ethiopia. Color photo by Gerald S. Harvey.

CREDITS: Photos—Garland M. Threlkeld, Cover II, 1 (2), 2, 7-8, 10-11, 13-18, 23-30, 32-33, Gerald S. Harvey, 1 (1), 3-5, 6, 21, G. Keith Parker, 19, 20 (1), Fon H. Scofield, Jr., 20 (1), 22, Map—Burriel W. Perry, 6.

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 mission as a vocation, 1974—Strategy in foreign missions, 1975—Medical and benevolent ministries, 1976—Schools and student work.

This Month in TC

This month's issue is devoted to reports of the unusual missionary approach in Ethiopia. One basic way in which the approach is unique has been expressed by Missionary Dr. S. R. J. (Sam) Cannata, Jr.:

"In Ethiopia, especially in the area where our mission serves, direct evangelism has posed many problems—that is, problems in our eyes. We know that the Lord, who called us here and miraculously opened the way, has the answers.

"The basic problem is this. We are working in an area where Orthodox Christianity has been from time immemorial, where this form of Christianity is actually an integral part of the total culture, and where we are by law prohibited from proselytizing. But we are also in an area of great spiritual need, where individuals need a personal relationship with Jesus.

"We are convinced that the Lord opened the door to this area after it had been closed to any other witness for almost 1,600 years. We are convinced he does things like this in order to bear fruit in people's lives. The question is how to approach this 'impossible' task. We feel there are two ways.

"One would be to oppose the present church and, despite the law to the contrary, try to bring some people into our own fold. There are likely a few individuals and rebels who would follow our teaching, but we feel the close cultural ties and the resulting social pressures would keep the number small. We also believe that when it was learned this was our aim, the door would quickly be shut on our witness here, and with our departure whatever small groups we may have started would soon disappear.

"The second approach—the one we have chosen—is completely different. We have decided to work within the framework of the Ethiopian Orthodox Church and the social culture. (We feel the two cannot be separated in the Menz district.) We will preach and teach the gospel as we know it. We seek to relate people to the Lord in all his fullness, and we will trust in his wisdom to make all changes necessary in their individual lives and in their church.

"This type of ministry will be hard to measure. Statistical reports will never reflect the total impact of our work. Nevertheless, we are sure God has brought us to such a place, and under these conditions, so we feel we must present the gospel in this way.

"Where it will lead we honestly do not know. We do know that we are seeing fruit in the lives of individuals whom we believe have definitely had an encounter with Jesus. We do not know what form his fruit will take in the church, but we know that in individual lives it will produce love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. We are convinced that when this is produced in just a few lives, it will spread and will be too contagious to stop."

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