



The
COMMISSION
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This Month in TC

The subject of the Korean War came up in dialogue on a television detective drama not long ago. Remarkable one character: "Nobody remembers that war." The sardonic comment exaggerates, but perhaps reflects our dusty memories.

Yet for Koreans and for hundreds of thousands of U.S. servicemen and their families, the Korean conflict is a harsh fact, though dimly remembered at times. Freed from Japanese control at the end of World War II, Korea was divided at the 38th parallel into occupation zones—Russian in the north, American in the south. In these zones in 1948 were established North Korea (the Democratic People's Republic of Korea) and South Korea (the Republic of Korea). On June 25, 1950, North invaded South, bringing on what has been variously called a "war," a "conflict," and a "police action."

Truce took effect July 27, 1953. A 155-mile boundary of wooden markers and barbed wire went up, spanning the peninsula and creating a military demarcation line. More than 21 years later the country remains divided.

South Korea today is vastly different than U.S. servicemen stationed there in the 1950s might recall. Economic growth has been substantial. Yet apprehension continues, with South Korea casting a wary eye toward what it considers a threat from the north. Tension within the country was tragically underlined last August when the wife of President Park Chung Hee was shot and killed by an assassin aiming for the president.

Perhaps you have read charges and countercharges reported in the press concerning the state of civil and religious freedom under the regime of President Park, who was first elected president in October 1963. Whatever the full reality, Christians in the past several months have proclaimed the gospel to massive gatherings—for instance, the Billy Graham crusade in 1973 and Campus Crusade for Christ's "Explo '74" last August. Said Campus Crusade President Bill Bright, "Explo '74 . . . was an obvious contradiction of what I would call Christian persecution or even repression."

Baptist missionaries remain neutral and apolitical. Their ministry is primarily spiritual, as well as humanitarian. They are present to preach, to teach, to heal. Baptist missionaries and others have seen particular responsiveness to the gospel among Korean military servicemen, where there has been ample freedom to present the claims of Christ.

In this issue appear articles relating part of what Baptist missionaries and Korean Baptists are doing today in South Korea.

P.S. In the history of Southern Baptist influence in Korea, the name of the John A. Abernathys bobs up repeatedly. They were pioneer Southern Baptist missionaries to Korea. A warm account of their lives may be found in the new book by Jesse C. Fletcher, *Living Sacrifices—A Missionary Odyssey*.

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COVER: Portrait of Pak Son Kok, gatekeeper at Mission compound, Taejon, Korea, introduces this month's emphasis on Korea. The horsehair hat he wears is traditional garb for men 61 years of age and older. Photo by Warren Johnson.

CREDITS: Photos—Gerald S. Harvey, 1, 4, 5 (bottom), 10, 2 (bottom), Bob Harper, 3, 5 (top), 26, Warren Johnson, 7 (bottom), 17, 21, Kenneth R. Lawson, 8, Harold G. Gateley, 9, Jim Newton, 10 (1, top), 11-13, 15-16, Don C. Jones, 18-19, 23, J. G. Goodwin, Jr., 21 (bottom), James F. McKinley, Jr., 27-28, A. Clark Scanlon, 30, 31 (2), Art—Burriel W. Perry, 2 (map), Terry Snyder, 20.



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Korea? I know Baptists went there right after the Korean War because of all the American servicemen over there."

Wrong—on two counts!

Southern Baptists first entered Korea in 1950 at the invitation of a group of Korean churches that had long existed. A Canadian Baptist, Malcolm C. Fenwick, began Baptist work in Korea in 1889. At the time Fenwick first felt God leading him to Korea, he thought the country was an island in the Mediterranean. For a while he resisted going, but finally yielded, saying that he "could at least be a battered, rusty can and carry life-giving water."

Although a Baptist, Fenwick saw his work as separate from any denomination. He called the convention of churches he worked with the "Church of Christ in Corea" (the British spelling). Under Fenwick's leadership, the churches in Korea (then a united country) grew rapidly, peaking at about 250 congregations. With missionary zeal the churches even established work among Koreans living in Manchuria and Siberia.

Except for one five-year period (1895-1900) Fenwick was the sole missionary ministering to these churches. After his death in 1936 the congregations were left without mission help for almost 15 years.

In the spring of 1949 the Baptist churches invited Southern Baptists to help them in Korea. Baker J. Cauthen, then Foreign Mission Board secretary for the Orient, consulted with the churches, and the Board assigned the John A. Abernathys to South Korea in March 1950. The couple was forced to leave during the Communist invasion, but they returned and were joined after the war by Missionaries Rex Ray and N. A. Bryan.

Today the Korean Baptist Convention includes 409 churches and 18,567 members. The number of missionaries is now 80. Fields of work have also grown. Field evangelists labor with local churches. Missionaries minister to Korean military servicemen in evangelistic meetings and with special centers. Student work recently has received a new start; two earlier beginnings were discontinued due to lack of workers. An effort to reach apartment-house residents in Seoul has been launched. An English-language ministry reaches out among the thousands of English-speaking foreigners in Seoul. A Baptist hospital in Pusan ministers to thousands yearly. And in Taejon a theological seminary trains Korean Baptist leaders for tomorrow. **TC**

—Paul A. Rhoads
Missionary to Korea

KOREA





SEA OF JAPAN

NORTH KOREA

• SEOUL
Baptist Mission
headquarters,
publication
center.

• WONJU

**SOUTH
KOREA**

• TAEJON
Korean Baptist
Theological Seminary

• TAEGU

• KWANGJU

PUSAN
Wallace
Memorial
Baptist Hospital

CHEJU

South Korea—Population: 32,905,000. Area: 38,452 square miles; about the size of Indiana. Language: Korean. Capital: Seoul. President: Park Chung Hee. Peninsula nation was divided into northern and southern zones at the 38th parallel after World War II; separate nations were formed in 1948. Southern Baptist entry: 1950. Missionary personnel now assigned: 80 (69 career missionaries, 6 missionary associates, 5 missionary journeymen). Korean Baptist Convention has more than 400 churches with a total of over 18,500 members.

KOREA TODAY

BY LUCY WAGNER



War-ravaged. Poverty-stricken. Underdeveloped. South Korea discarded these worn-out adjectives years ago. The modern scene in this peninsula country is one of rapid development, despite the stereotyped image persisting among Americans.

Legend holds that Korea was established 42 centuries ago. True or not, Korea is an ancient land with a history that can be well documented from the time of Christ. The peninsula is one of natural beauty. Vestiges of the land's ancient history are still much in evidence. But this ancient heritage is not of a primitive, backward nation, but of an old and highly developed society.

Every October 9 Koreans proudly honor their alphabet. With 14 consonants and 10 vowels, it is one of

The author has been a missionary to Korea since 1955.

the most orderly and easy-to-learn systems in the world. The idea of a perfect phonetic alphabet to record the Korean language was conceived by King Se Jong, fourth monarch of the Yi dynasty. The Chinese script the Koreans had been using for centuries could hardly convey properly the Korean language.

Korea also developed an iron-clad ship long before the Monitor or the Merimac. Koreans devised the printing plate far ahead of Gutenberg.

Yet the ancient and the ultramodern blend into unusual contrasts in Korea. The nation boasts four-lane expressways linking the countryside. Transportation—whether by airplane, express bus, modern train, or automobile—is quick, convenient, comfortable. Most modern conveniences—from mattresses to food goods—are produced in Korea and are readily available.

The Republic of Korea can hardly



be kept hidden in "a far corner of the Far East." Population totals nearly 33 million. The country is about the size of the state of Indiana but has the same number of people as the combined populations of Arkansas, Arizona, Alaska, Alabama, California, Colorado, and Maryland. Seoul, Korea's capital city (the name Seoul means "capital city") has a population of six and a half million. Thus, it ranks as one of the world's largest cities.

The nation is the most Christian one in East Asia. About 10 percent of the population profess to be Christians.

About 5 percent are Buddhists, another 3 percent or less followers of Confucianism, 1 percent practicing animists, and less than 1 percent are members of some indigenous Korean faith.

But eight out of every ten Koreans profess belief in no religion. A religious census among young men and women in military service several years ago indicated that 85 percent had no strong religious ties of any sort.

As a young college student said recently, "I have no god."

A writer put it this way in a recent

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article in a Korean newspaper: "I'm not religious in whatever sense. I believe in man. In man only. Not in afterlife or gods."

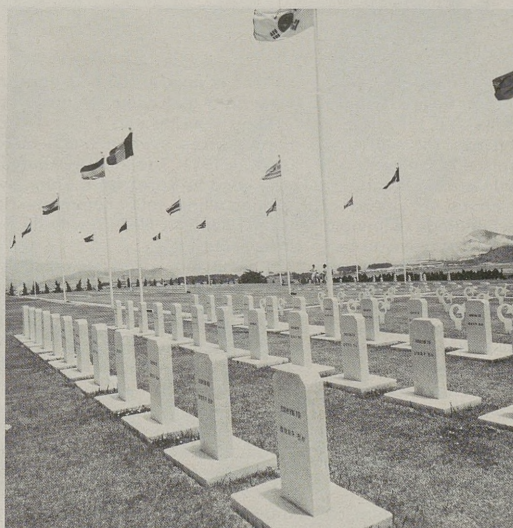
Into this vacuum Christian missionaries have carried the gospel and have found its message welcome. Even though renovation of Buddhist temples has taken place all over Korea, many Buddhist adherents seem to lack virility in their religious beliefs.

"Yes, I was—I am a Buddhist," confessed one professional man. "But what that means is that on holidays I go to the temple with my family for an outing."

Temples have largely become tourist centers. Some no longer even have priests connected with them. Instead, government tourist agencies run the temples.

An unusual openness to the Christian gospel exists in South Korea now. A presidential prayer breakfast is held annually, though President Park Chung Hee does not claim to be an adherent to any particular religion.

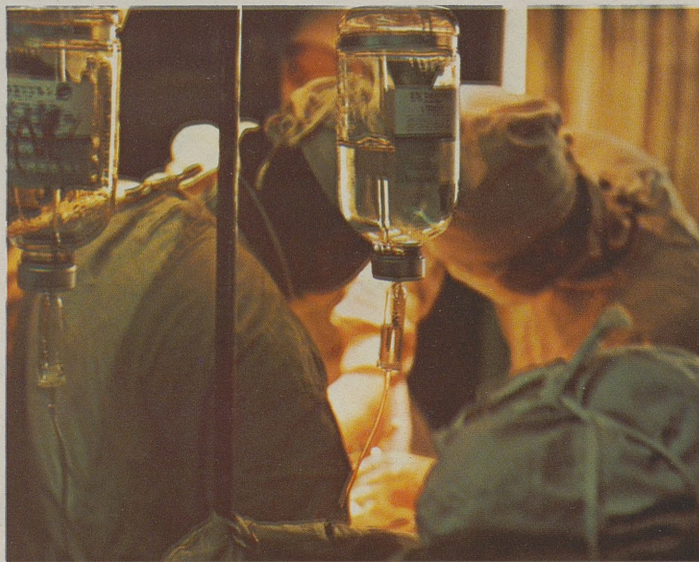
What is Korea today? A land of much natural beauty experiencing rapid economic development. It is also a land of many people whose hearts are open to the proclamation of the gospel. Many are responding with faith in Jesus Christ. **TC**



A reminder of the past: flags of many countries wave in United Nations Cemetery, Pusan.

Touching Lives, Meeting Needs

By
Barbara
Anne
Welborn



For me to live is Christ." The inscription below the portrait says much about the man and about the place where his portrait hangs. The man is Bill Wallace. The place is Wallace Memorial Baptist Hospital, Pusan, Korea. Below the serious, yet compassionate, face pass hundreds of people each day with all kinds of needs to be met. Also passing there are people dedicated to meeting those needs.

People with needs include Kim, Koo Yol, burned severely in a gasoline fire. Chaplains visited him, but at first he made no response. But during his critical illness, the love and concern expressed by the staff had its effect. Kim, Koo Yol accepted Christ as Savior.

After a lengthy recuperation, he attended a theological seminary and has become an evangelist. His face and body are scarred, but his spirit is strong and healthy. He often visits hospitals to share with patients the story of Christ and of the life Kim, Koo Yol found in him.

The author is a missionary journeyman serving as medical technologist at the Baptist hospital, Pusan, Korea.

What is now a 160-bed hospital began as a tent clinic set up to serve refugees pouring into Pusan as Communist forces overran much of South Korea in 1951. The John A. Abernathys, reassigned to Korea from China, were working with a relief committee of Korean Baptists. Need for medical aid grew acute.

N. A. Bryan, a missionary physician transferred from China, arrived in December 1951 and began seeing patients in a tent set up in the yard of an old Japanese house. The building served as home for the missionaries and for refugee Baptist families, as a Baptist church, and as headquarters for the Mission.

Four Korean doctors and three Korean nurses became part of the team the next year. Missionary Nurses Ruby Wheat and Irene Branum arrived in 1953, reassigned from previous nursing service in China.

The staff treated from 200 to 500 patients daily in the free clinic. Staff members gave out relief clothing and sample medicines. Nonfat dry milk provided life-saving nourishment for

many babies. While people stood in line on the street behind the clinic, an evangelist shared with them the spiritual healing of the gospel.

By August 1953 an average of 700 patients were being seen each day. Missionary Lucy Wright arrived to join the nursing staff.

A building to house the clinic and 50 inpatient beds began going up in 1954. Choosing a name for the institution became the next question. Several of the missionaries serving in Korea had come from China. Both Ray and Miss Wright had served with Wallace there. Both countries had suffered from Communist aggression. This would be the first Baptist hospital built in the Orient since the missionary doctor's death. Naming the new hospital for Bill Wallace seemed a fitting memorial to a man who had dedicated his life to sharing Christ's love through a ministry of healing.

The new structure, dedicated in November 1955, opened the following January. Missionary Dr. Robert Wright, a surgeon, became administrator in April. A well-baby clinic was opened;



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Wallace Memorial Baptist Hospital, Pusan, Korea. Facing page: Surgery at hospital.

it was maintained for 11 years. Miss Wheat, nurse-midwife, delivered most of the babies until Gene Douthit, missionary doctor, arrived in 1966.

The staff faced many problems during the early years. A location change was discussed, and in 1966 land was bought in the main part of Pusan, and construction began on a six-story, brick building. Four floors were complete on dedication day in October 1968. The remaining two floors were finished in 1971, providing a dormitory and more space that allowed a total of 150 beds. Extension of the second floor the next year permitted addition of x-ray facilities, emergency room, and storage space.

A new outpatient clinic was built in 1973. The third floor was extended last year to provide expanded area for physical therapy, a surgical intensive care unit, and a burn unit. Plans call for enlarging the preventive medicine department and the opening of a dental clinic.

The Baptist hospital in Pusan has three main purposes.

One is healing of the sick. Fourteen Korean staff doctors work with Medical Director Charles G. Tabor, a missionary doctor, to provide top quality medical care at the lowest possible cost to patients. Ellen (Mrs. Charles G.) Tabor and Kim, Cha Su, co-directors of nursing, oversee a contingent of some 100 nurses and aides.

Other necessary services are provided by the laboratory, supervised by Medical Technologist Rebekah Lambert; the pharmacy, directed by Charles Sands; and x-ray. Administrator Charles W. Wiggs, a missionary, coordinates operation of the hospital. Mrs. Wiggs (Bonnie) assists with bookkeeping and auditing duties.

The total professional and office staff numbers about 250. During 1973 they cared for 5,285 inpatients, with more than 100 patients daily in the hospital. The outpatient clinic recorded more than 79,000 visits from people needing medical attention.

A second major purpose is to teach

and train medical and paramedical personnel. The program for interns and residents opened in 1959. They receive training in departments of medicine, surgery, pediatrics, obstetrics-gynecology, orthopedics, radiology, pathology, and anesthesiology. Laboratory and x-ray students receive training in their fields. Third-year nursing students from local schools rotate through the hospital departments.

Continuing education programs improve the quality of work and service. Scholarships enable Baptist students to attend medical and nursing schools.

The hospital's third major purpose is to present the gospel of Christ to each person who comes to the institution and to help evangelize the local community. A staff of six chaplains sees that each patient is visited daily with a witness and a sharing of Christian concern. The chaplains supervise planning of chapel programs and a weekly public health-evangelistic radio program.

Each new baby receives a New Testament, and mothers are encouraged to attend classes on childcare taught with an evangelistic emphasis. Through the Christian witness of the

Technicians run tests in the laboratory at the Baptist hospital.



entire staff, 1,260 Christian decisions were made in 1973. Names of these believers and inquirers went to local churches for follow-up. Those who made decisions also received follow-up letters from the WIN (Witness Involvement Now) program.

Mobile clinics from the hospital visit nearby villages and churches to extend the medical and evangelistic ministries. While the medical team examines and treats patients, they have opportunity to witness to them individually and during worship services.

The hospital's ministry touches the lives of many. Among them was Kim, Kyong Su. Believing that money brought happiness, he held a negative attitude toward spiritual matters. When his son was treated at the

hospital, Kim, Kyong Su was impressed with the kindness shown by the staff. But he had no interest when chaplains spoke to him of God's love.

Later Kim, Kyong Su became a patient. While undergoing treatment for a physical ailment, another problem developed—depression and the loss of a desire to live. He shook off witness by chaplains and staff.

At last he asked to be told of God's love and of spiritual life. The good news that Jesus loved him and had died for him and would now help him brought Kim, Kyong Su to accept Christ. Upon going home, he became active in a local church. He told his family members and employees about Christ and led them to accept salvation.

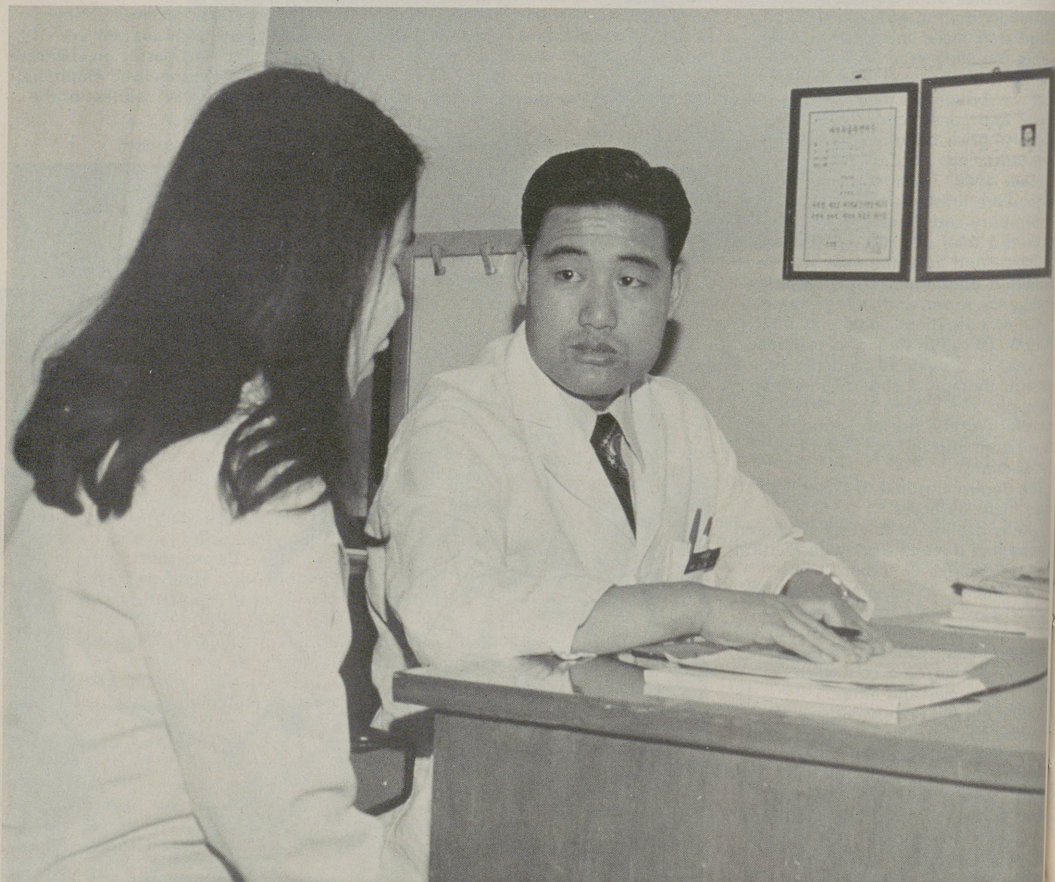
One day he encountered on the

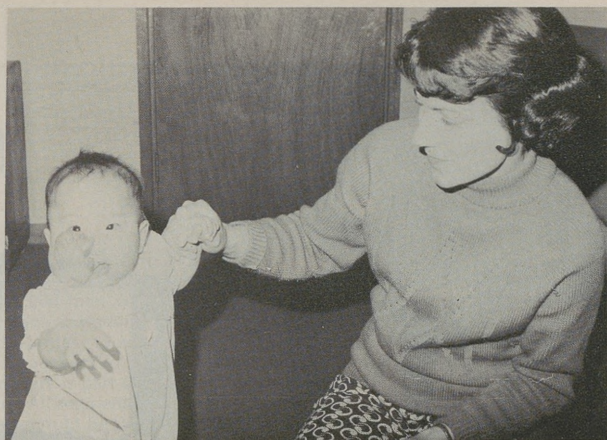
street a young girl who had tried to take her own life. Kim, Kyong Su sent her to the Baptist hospital. With her he sent instructions that he would care for all expenses. He visited her room and talked to her of God's love.

She asked his name, but he replied, "You do not need to know my name—the name to remember is Jesus!"

That is the name honored at the Baptist hospital. Christ came to give life. Through ministries of healing, teaching, and preaching, Wallace Memorial Baptist Hospital seeks to restore physical health. Even more important, those who serve at the hospital want to lead people to know the true life and health that relationship with Christ brings, for "to live is Christ." TC

In outpatient clinic at Wallace Memorial Baptist Hospital, doctor listens to patient.





Audrey Gateley helps Tammie learn to walk.

LOVE FOR TAMMIE

Tammie was born with a hemangioma. That's a tumor composed of enlarged capillaries. The tumor covers a large part of the right side of her face. Tammie's mother, probably frightened by the disfigurement, abandoned the baby girl after several months, perhaps when the tumor began to grow. The mother has not been heard from since.

But while waiting for a permanent home, Tammie has been cared for with love and Christian concern in the Seoul, Korea, home of the Harold Gateleys, missionaries.

"Every child should have the right to grow and develop to the fullest extent of his or her potential, no matter what the circumstances of birth," declares Mrs. Gateley (Audrey). "God created man in his image; therefore, each life has inherent worth and dignity. Since many parents are unable or unwilling to guarantee this right to their children, then society must.

"Institutions fill this need to some extent, but are at best a poor substitute for a loving home. I've seen so many pitiful examples of this in children who have spent their infancy—after abandonment—as charity cases at the Seoul City Babies Hospital. Each time I visited there, I wanted to bring some of the babies home with me. Later I was surprised when I found that I could!"

As a volunteer foster parent for Korea Social Welfare Society, Mrs. Gateley has cared for four children—three infants and a seven-year-old. All were later placed in adoption homes in the U.S.

"It's a pleasure to hear occasion-

ally from their parents—snapshots and all—and I feel satisfaction in knowing that we had a small part in giving these children a 'second chance.' "

Tammie was the first handicapped baby the Gateleys have kept. "Doctors say she stands a good chance of a 'spontaneous remission' of the tumor," reports Mrs. Gateley. "Then in later years any remaining pigmentation can be removed surgically. The tumor is sclerosing, or scarring over, at present. This is a hopeful sign.

"Tammie, with her little 'funny' face, is the most outgoing of all the children so far, and seems very bright," she adds. An adoption agency has handled Tammie's case and scheduled the girl to leave for Denmark. There she would be received by a couple who asked specifically for a handicapped child.

"Our own children—one girl and three boys (the youngest is 11)—have been most helpful," says Mrs. Gateley. "We feel we have benefitted from these sharing experiences.

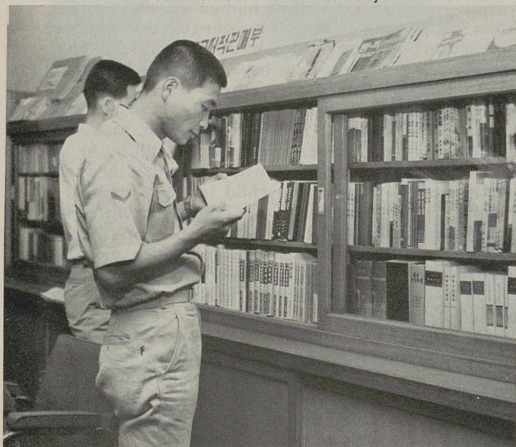
"The idea of adoption is just beginning to take hold in Korea. Many Koreans adopt now, but still try to arrange circumstances so that they can pretend the child is really 'theirs.' Some, I am told, go through the pretention of a pregnancy. I hope that soon the stigma will be gone and that more and more Koreans will consider it a privilege to be able to adopt a child.

"It hurts to see Korean families having one girl after another, continuing producing in the hope of having a boy, while the 'unwanted' children in the orphanages grow up without a real home." TC



Leading evangelistic service at K-5 Air Force Base near Taejon, Korea, is Ha Sung Chung, a former Air Force sergeant now studying for the ministry. Sitting near the front are other seminary students and Missionary Rolla M. Bradley.

Men choose reading material from library section at Baptist servicemen's center at Taejon.



In Baptist center at Nonsan, Korea, Army Recruit Training Center, Director Pak prays with a group of soldiers.



KOREA

TO THOSE IN UNIFORM

When the servicemen at the K-5 Air Force Base just outside Taejon, Korea, stood to sing fervently "Onward Christian Soldiers," they obviously meant it. They sang with gusto, filling the small chapel with the reverberating sounds of a male chorus that seemed to believe the words they were singing.

Later that night, after an impassioned sermon by a former master sergeant now studying for the ministry at nearby Korea Baptist Theological Seminary, 20 men among the 177 present raised their hands indicating they wanted to make some "decision for Christ."

It was a typical scene in Korea, repeated over and over with increasing frequency during the past eight years.

In a country where the ominous threat of war from the north is ever present, servicemen in the Republic of Korea (ROK) armed forces are responding to the gospel more readily than perhaps any other segment of society.

The author is editor of *World Mission Journal*, published by the Southern Baptist Brotherhood Commission. This story is adapted by the author from a report appearing in the March issue of *World Mission Journal*.

Officials estimate that 200,000 servicemen—almost one-third of the 600,000 men who comprise the fourth-largest standing army in the world—profess to be Christians.

The openness to the gospel among the military is part of a much larger picture. All segments of society in Korea seem to be willing, even hungry, to hear the good news of Jesus Christ. Almost 10 percent of the 33 million people in South Korea say they are Christians—one of the largest percentages of total population of any country in the Orient. Almost 80 percent of the Korean people claim no religion at all.

While Korea as a whole seems to be open to the gospel as no other country in the Orient, the response is greatest among the Korean military.

In 1973 more than 15,500 Korean servicemen made some kind of "spiritual decision" through Baptist evangelism efforts and ministries at six servicemen's centers operated by Baptists. From January 1 through October 1 in 1974 more than 16,000 such decisions had been recorded by Baptists through their military evangelism efforts.

Rolla M. (Ronnie) Bradley, Southern Baptist missionary who coordinates

military evangelism efforts in Korea, said that at least 5,000 of the 16,000 total "decisions" reported were first-time professions of faith in Jesus Christ as personal Savior.

"I stand amazed at what the Holy Spirit is doing, and find myself running to keep up with the Holy Spirit," Bradley said, bubbling with enthusiasm. "This is an exciting time to be in Korea."

Why are the men in the military so much more responsive than people in other segments of society?

Bradley, in rapid-fire sequence, rattled off reasons.

"First," he said, "there is a spiritual vacuum in Korea. The people are turning away from the old ways of Buddhism and Confucianism, but have not accepted anything new. The military man is away from the social barriers that keep him from accepting a new religion."

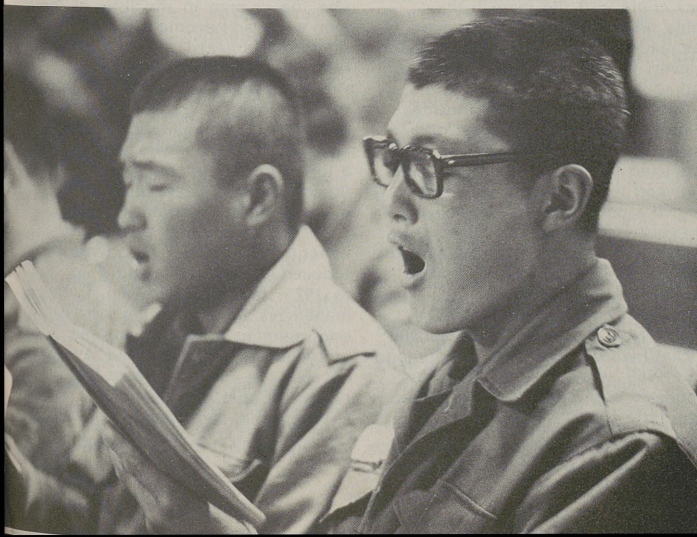
"Second, the military man is under a lot of tension. It is not the happiest situation. He is lonely. He needs love. And he is open to God's love."

"Third, he is encouraged by his superior officers to accept a religious faith. Several years ago the Korean government determined that a Christian is a better anti-Communist than a non-Christian. So in order to encourage the men to accept a religion, they set quotas on the percentage of men in each battalion they wanted to become believers in some religion."

The former chief of chaplains for the ROK Army, Colonel Joon Sup Han, who was in charge of the chaplaincy program at the time the decision was made, explained and amplified Bradley's last point in another interview.

Following a 1968 assassination

Koreans, noted for strong singing voices, join in "Onward Christian Soldiers" at air base chapel, Taejon.





attempt on President Park Chung Hee, the ROK Joint Chiefs of Staff met to discuss their fear of a new invasion from North Korea, Chaplain Han explained. The military leaders lamented that the soldiers from North Korea seemed to have a much stronger morale and spirit than the South Korean soldiers. So they decided that in order for the South Koreans to fight the ideology of communism, they must have a belief that is even stronger than communism.

Chaplain Han suggested that if the Korean soldiers would become Christians, they would be better anti-Communists, patriots who love their country, who love democracy, and who love peace. So what we need to do, he recalled, is to make many servicemen become Christians. The joint chiefs bought the idea, and authorized Colonel Han to beef up the chaplaincy program.

Chaplain Han began immediately to try to recruit more chaplains, to provide them with motorcycles so they could visit the men in the fields and conduct services every day, and to recruit chaplains' assistants in every battalion, company, platoon, and squad.

Then Chaplain Han had the idea of putting a Bible in every pocket and a song in every heart, so he contacted Gideons International and managed to secure enough Bibles to give a pocket New Testament to every serviceman. He managed to secure pocket hymnals and taught the soldiers to sing "Onward Christian Soldiers" with enthusiasm.

(Currently a total of 1,500,000 pocket New Testaments and 600,000 pocket hymnals have been distributed.)

In 1969, when the new religious emphasis in the military began, there were only 40,000 Christians in the

ROK services, Chaplain Han said. Now there are more than 200,000.

When the commanding officers saw the change in the lives of the men who had become Christians, they were amazed, added Chaplain Han. The men immediately quit smoking, drinking, and getting into so many fights. "These are big problems in the military," said the chaplain. The men who smoke spend a lot of money for no good benefit, and drinking is the beginning of moral degradation, he said.

There was another unexpected benefit: the number of accidents was reduced by 24 percent from 1969 to 1973, said Chaplain Han. During maneuvers and war games last year, in one regiment there was not one accident. The chaplain said it was because the entire regiment had come to Christ.

When the commanding officers

THE COMMISSION

Missionary Bradley explains results of survey made among Korean servicemen who make decisions in services conducted by Baptists.



Bradley said he felt the claim of 200,000 Christians in the military, or 30 percent of the 600,000-man armed forces, was inflated. "I'd say maybe 20 percent, or 120,000," he ventured.

Are they real, these "decisions for Christ" in the military? Do the men really understand what it means to be a Christian?

Chaplain Han admitted he did not know for sure, but quickly added that he felt it is the responsibility of the Korean Christian churches to follow up on the decisions made by military personnel and teach and train them what Christianity is all about.

Bradley added that only God knows the depth of the decisions. "This is the work of the Holy Spirit. That's where we have to leave it. . . . This is what missions is all about—getting the gospel to the individual and letting him decide what he will do with it under the leadership of the Holy Spirit."

J. G. Goodwin, mission administrator for the Korean Baptist Mission, pointed out a distinction to be made about "decisions."

Picking up one of Bradley's monthly statistical reports indicating 400 decisions in October, Goodwin commented, "I don't know how many of those are real."

Goodwin explained that people in the United States feel that a "decision" is a decision to accept Jesus Christ as personal Savior. But it may be a decision to try to learn more about Christianity. In America there is a basic understanding of what Christianity is, but in Korea there is not.

"If these decisions are real, then where are they now?" Goodwin asked. "Some people say most of the men in the military go to the Presbyterian churches, but I'd feel a lot better about it if I had facts to back it up."

In an attempt to get more facts on what happens to the lives of the men in the military who made these decisions, Bradley sent out a questionnaire last year to 7,337 men who filled out decision cards with complete addresses. He got 2,138 replies.

Of those responding, 91 percent said they had joined a church or the base chapel; 84 percent said they were attending church "often" (in-

cluding 45 percent who said they attended every Sunday and Wednesday); 41 percent said they were involved in daily Bible study; 80 percent said they had studied the follow-up booklets given to them by Baptists; 57 percent said they had shared what Jesus Christ had done in their lives with some other person. Among those who said they had shared their faith with someone else, 87 percent said the other person, too, had decided to follow Jesus.

When asked about the nature of the decision, 36 percent said it was a "first-time decision to accept Jesus Christ as my Savior;" 35 percent said it was "to live for Jesus who was already my Savior;" 29 percent said it was "to find out more about Jesus and his salvation."

The survey asked the men who had joined a church to indicate the denomination. Presbyterians, the largest Protestant denomination in Korea, led the list with 23 percent. Baptists were second, with 18 percent, or 350 men among the 2,138 respondents. Methodists ranked third, with 13 percent. Almost one-third of the men said they had joined the base chapel rather than a church in a nearby town or city.

Bradley said the most difficult part of his work in military evangelism is following up on the decisions that have been made and getting the men involved in local Baptist churches.

"But we're working on it," he reported. He explained that a copy of every decision card filled out by military men is sent to the Baptist association office nearest the man's hometown. The association is asked to send the card to the church nearest the man's home address. Last year Bradley sent out 8,650 such cards to associations and churches.

Another aspect of the follow-up work is providing to each man who makes a decision two self-study booklets with questions to help the men understand more about Christ. The books are entitled *Who Is Jesus?* and *The Road to Freedom*.

There have been numerous instances of mass baptisms, where up to 1,000 servicemen have been baptized at one time.

Last July 124 men from the 601st Artillery Battalion were baptized in the Golden River. Three months later, when Bradley and his wife, Genevieve, and Evangelist Choi Mo Sik visited the base, every one of the 102 men who attended the worship service that night had been baptized the previous July.

Bradley admitted that reaching the military man with the gospel was much easier than the follow-up

saw the benefits of their men becoming Christians, they began to set quotas to encourage the chaplains to win more and more of the men to some religious belief. Some quotas have been as high as 70 percent. The quotas are not "orders," but they are considered to be rather strong "suggestions."

Bradley, however, said he was very suspect of the accuracy of the statistics issued by ROK chaplains. "If the regiment commander says he wants 50 percent of the men to become believers, you can be sure the chaplain will do everything possible to see that the statistical report reflects what the commanding officer wants," Bradley said.

"Also, there is a real danger in trying to sell Christianity like you sell communism, or in using Christianity only as an anti-Communist weapon," he added.

necessary after he makes some decision for Christ.

Southern Baptists operate six Baptist centers in different parts of Korea where servicemen are stationed. The first two, opened in 1966, are located in Taejon, where Bradley serves, and in Nonsan. Others are located in Pusan, Wonju, at the Navy and Marine Academy in Chin Hae, and at the K-5 Air Force Base near Taejon.

Similar in some respects to the American-style USO centers, the Baptist military centers provide movies, music, recreational facilities, Christian literature, counseling services, and worship and Bible study sessions. They are the only centers of their kind in Korea, and many servicemen who come to the centers say they have no other place to go.

During an average month more than 36,000 ROK servicemen participate in activities at the six Baptist centers. Yang Song Tae, a Korean Baptist layman who was a chaplain's assistant in the service, is national coordinator for the six centers.

Yang said that 502 servicemen were baptized by Korean Baptist churches last year as a direct result of ministries by the six centers. Bradley's survey of the 7,337 men who filled out decision cards last year revealed that 30 percent of the respondents made their decisions as a result of a witness by the director of a Baptist center, or a film showing, or message by a Baptist preacher.

In addition to the ministry of the six centers, Bradley coordinates an average of ten evangelistic crusades each month among Korean servicemen. Attendance at such crusades varies from 50 to more than 2,000 men per meeting.

Teams of missionaries and Korean Baptist pastors usually participate in the crusades, sometimes holding as many as five services a day.

The evangelistic services include testimonies, special music, a film (usually on the life of Christ), and an evangelistic message. It is not unusual for 350 men in an audience of 1,000 to register some decision when the invitation is given.

Bradley's statistics indicate that one out of every six men who attend these crusades have made some decision for Christ.

One young soldier wrote following such a campaign, saying, "Before you came with films and message, I could not understand about the life of faith. But now because of your coming, Christ has taught me the truth. I am now taking my friends to chapel so that they can find Christ."

In addition to the monthly crusades, the military evangelism department also sponsors a special "Christmas with Korean Soldiers" program for servicemen stationed in remote areas and lonely, front-line positions.

For the last four years the Korean Baptist Mission has participated in the program, which features music, recreation, and evangelistic services.

Missionary O. K. Bozeman, an auxiliary chaplain who is also executive director of the Church Development Board for the Mission, said that one year small individual gifts were purchased for 11,500 Korean soldiers, along with athletic and recreational equipment to give to various units.

But even more significant than the individual gifts, the servicemen were given the greatest Christmas gift of all—the good news of Jesus Christ, Bozeman said.

Following the Christmas program last year, one young serviceman, Kim, Choong Kwan, wrote, "Your coming with the films and message were to me a hundred, no, a thousand times more precious than gold. Before you came I did not know anything about God or Christ or the Bible or church or missionaries. I promise that I will study the book you sent me and will serve Christ completely."

Besides the centers, crusades, and Christmas effort, Bradley has come up with another approach to reach military personnel stationed in remote outposts where even a chaplain on motorcycle might not be able to visit to hold services.

Called "Operation LISTEN" (Leading

Isolated Servicemen to Evangelistic Knowledge), the project has made available 48 cassette tape players with accompanying tapes that are both evangelistic and aimed at Christian growth.

"More than 200,000 men have heard these cassettes," beamed Bradley as he took one from a foam-protected package for a brief demonstration.

As a result of this tape ministry, more than 2,100 men have made decisions—an average of four decisions for each time the tape is played, Bradley noted.

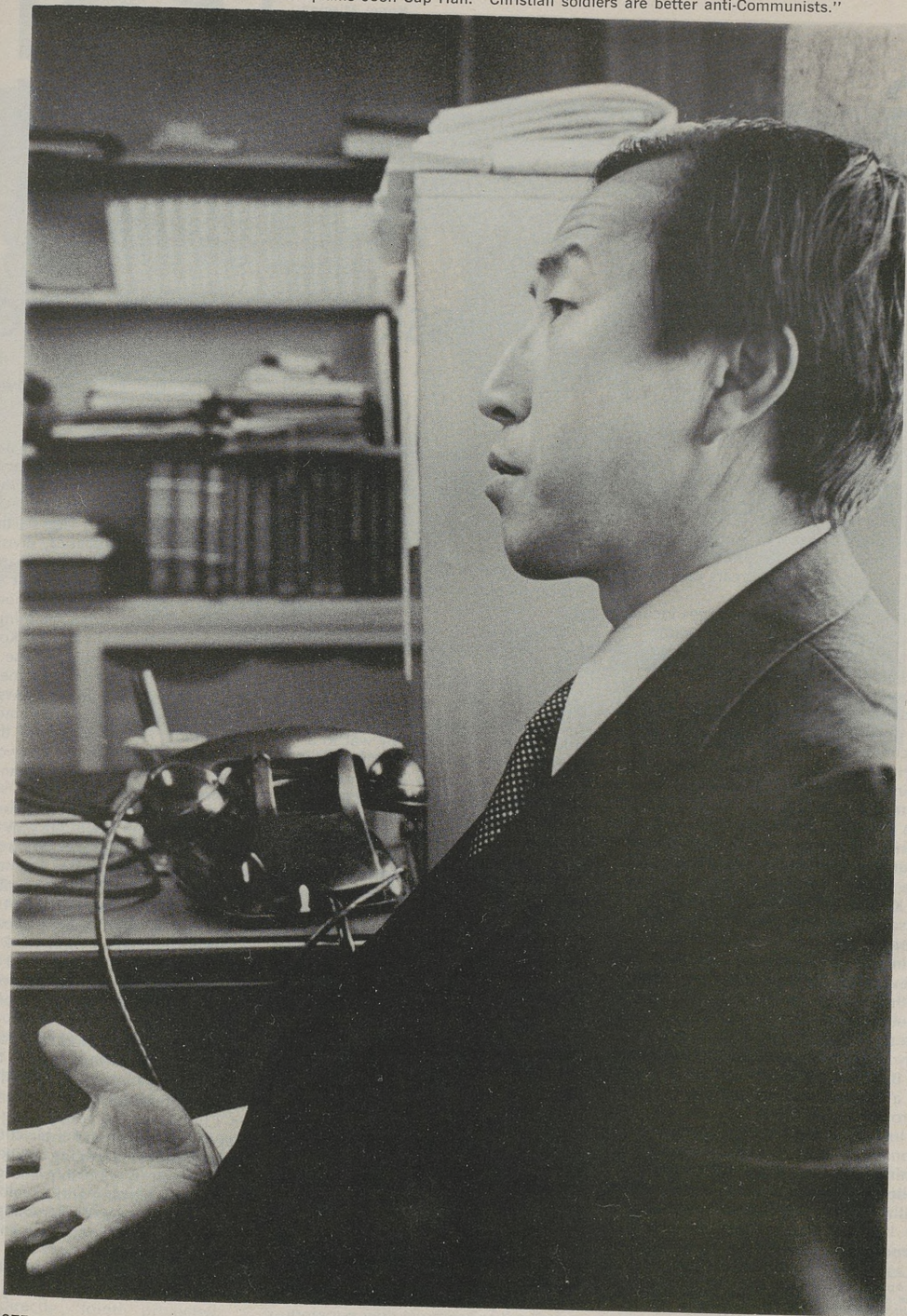
Baptists in Korea, through the military evangelism department of Korea Baptist Mission, have the strongest ministry to military servicemen of any denomination in Korea.

Although there are only a few Baptist chaplains among the 400 chaplains serving in the Korean military (more than half are Presbyterian), the chaplains almost invariably turn to Baptists when they want help, Bradley reported.

The reason Baptists have the strongest ministry of all to the military, Bradley said, is because Baptists are mobile and have a \$30,000 budget to finance the program.

"Thank God for the Cooperative Program," declared Bradley. "Just look at what it is doing among the military in Korea." TC

Former ROK Chief of Chaplains Joon Sup Han: "Christian soldiers are better anti-Communists."



J. G. Goodwin,
Korea Mission
administrator.



Some changes for the Mission obviously were in order. That was quickly determined by the strategy committee named by the Korea Baptist Mission in 1970.

The committee's purpose: to study the Mission's overall strategy, evaluate each area of work, and bring recommendations for the future. The study group soon found that there was no clearly stated overall purpose or Mission planning process that would unify various Mission activities. And the lack of measurable goals made objective evaluation of the Mission's work all but impossible.

Less than four years later the picture was quite different. On Jan. 1, 1974, the Korea Mission began operating under a new organizational structure and planning process. The changes come after 24 years of Southern Baptist missionary activity in Korea and result from more than three years of study and preparation.

Main features of the changes include election of a Mission administrator and adoption of a Program Base Design (PBD). The administrator is responsible to the Mission for leading in planning, conducting, and evaluating its work. The PBD is the foundational document for Mission planning.

How the Mission arrived at this point is revealed by a brief look at history. Beginning with the arrival of the John A. Abernathys in early 1950, some 120 missionaries representing Southern Baptists have been named by the Foreign Mission Board for service in Korea. At the time of the 1974 Mission meeting, there were 76 Mission members on active status.

In spite of a general "openness" to the gospel message and a population with the largest percentage of Christian church members (estimates vary between 8 percent and 12 percent) of any nation in East Asia, the frustration of Baptist work in Korea has resulted in a rather heavy loss of missionaries through resignation.

In the 1950-53 period the missionaries—most had transferred from China and were engaged mainly in relief and medical work—operated with minimal organizational structure. In 1953 the first missionaries were appointed specifically for Korea. The

next year the missionaries organized into the Korea Baptist Mission with a constitution and necessary officers and committees.

As new missionaries continued to arrive, the need for more organization became apparent. At the 1960 annual Mission meeting, members adopted a new constitution; with amendments, it remained in use until the end of 1973. Various policies were added as needed.

One aspect of missionary work in Korea has been continuing opportunity in the face of rapid change—from a nation all but destroyed by war to a booming economy; from a largely agrarian society to an urban-oriented population. But while the social and economic changes in Korea have been remarkable, the spiritual needs remain largely unmet.

Of course, meeting spiritual needs calls for spiritual resources; there is no substitute for the power of the Holy Spirit. But at the same time God is a God of purpose and order. In seeking to lead men to Christ, we are responsible for finding how to be used most effectively by the Spirit.

In missionary circles much of the work of the mainline denominations who have ministered in Korea for nearly a century has been turned over to Koreans. The number of missionaries stationed in Korea by these denominations also has been greatly reduced. Today the Korea Baptist Mission is the largest non-Catholic Christian mission organization operating in Korea.

The calling of God and the resources of Southern Baptists have made it possible for the Korea Baptist Mission to move against the trend of with-

drawal and gradually grow in size and outreach. But numbers alone are insufficient to meet the opportunities God has put before us.

Early in 1971 W. L. Howse, then director of the education division of the Baptist Sunday School Board in Nashville, Tenn., came to East Asia to consult with the various Missions in the area of long-range planning. On the basis of his first visit, the Korea Mission requested that Howse return to assist further. Upon retirement from the Sunday School Board, Howse became the East Asia programming consultant. He worked with the Missions in this part of the world until mid-1974, when he began serving in the Caribbean area.

With Howse's patient and competent encouragement, each Mission produced its own PBD and set up a new organizational structure. The Korea Mission was the first to complete and approve a PBD. This document, with 11 elements, is the "launching pad" for planning Baptist mission work in Korea. Each element is related to the Mission's purpose. That purpose, the reason for the Mission's existence, is stated in this way:

"To be used of God to lead men to salvation and spiritual growth through proclaiming the gospel directly to persons, ministering to human needs in Christian love, cooperating with Baptist churches and their cooperative organizations in leading new converts into church membership and growth and in establishing and developing churches to be self-expressing, self-governing, self-supporting, and self-functioning."

Biblical foundations is the first element. The Bible is the final authority

Appointed a missionary to Korea in 1956, the author is stationed in Seoul and serves as administrator of the Baptist Mission in Korea.



During Bible study at a Baptist center in Taejon, Korea, a young man expresses himself.

for decisions related to work of the Mission. All that the Mission plans and does must be rooted in the unchanging truths revealed in God's Word.

Missionaries live amid great need. Not all the need can be met. Through the planning process we are able to identify needs and determine those of greatest concern and highest priority. Objectives and goals provide specified ends toward which the Mission and its programs are moving. Since goals are measurable, relative success or failure may be determined. Action plans and actions undertaken to achieve specific goals determine the budgeting of human and financial resources.

The Korea Mission now projects six basic programs of work. These involve every missionary. All the programs are related to the Mission's purpose. The programs, all aimed to meet existing needs, include two directly projected and four jointly sponsored. "Directly projected" programs are those the Mission has initiated and operates directly. "Jointly projected"

programs are carried out in cooperation with the Korea Baptist Convention or other organizations in Korea.

The program of direct missions includes a variety of ministries to the Koreans. These ministries involve the time and efforts of the largest number of the Baptist missionaries in Korea. Through this program the Mission projects a ministry to Korean military personnel and to high school and college students, and works with local churches, associations, and the national Baptist convention. The gospel is communicated through mass media. Two English-language congregations have been established. Also, a church music department and a witness to apartment dwellers is carried on.

The program of medical ministry is projected through the Baptist hospital, a 160-bed facility in Pusan. This ministry is characterized by patient care, evangelistic witness, training of medical personnel, and community medical and social services.

Joint programs are projected in cooperation with churches of the Korea

Baptist Convention in three major areas: (1) theological education at the Korea Baptist Theological Seminary in Taejon; (2) church loans and aid; (3) a program of publications and church administration through the Church Development Board.

The Korea Mission also cooperates with Missions of other denominations to operate the Korea Christian Academy in Taejon. The academy is a boarding school for missionary children from all over South Korea.

Korea today is a land of great opportunity for proclamation of the gospel. But what are so few missionaries among nearly 34 million Koreans? Surely God has called us here for a purpose.

Now with the new planning process we have available the means to project programs to meet existing needs and reach specific goals. This provides order and minimizes frustration. Thus we believe that the Mission becomes a more effective instrument of the Holy Spirit in leading many people in Korea to follow Christ. TC

A MISSIONARY WARRIOR RETURNS

BY DON C. JONES

During visit to Korea in 1970 John A. Abernathy looks over cornerstone of building at Korea Baptist Theological Seminary, which he founded in Taejon in 1953. Korean inscription: "Abernathy Hall."



The pioneer Southern Baptist missionaries to Korea were the John A. Abernathys, who first went there in 1950 after serving in China 1928-48. They retired in 1961, but in 1970 Abernathy returned to Korea for a visit. This report of that visit, prepared at that time by Don C. Jones, a missionary to Korea since 1956, provides reflections of both the past and present Baptist work in Korea. Abernathy died March 19, 1973. Mrs. Abernathy now resides in Hot Springs, Ark.

The date was June 1950; the place Seoul, Korea. Only months earlier the John Abernathys had arrived to work with about 40 weak and scattered Baptist congregations, the remnant of Baptist influence that previously had extended through northern Korea and into Manchuria. But Communists had launched a sudden attack. Westerners were being evacuated from Kimpo Airport. Mrs. Abernathy (Jewell) had left on an earlier flight, and John was waiting to board the last evacuation plane.

"As I waited," he recalled later, "I thought of that fine old Pastor Lee (later martyred) with whom I had visited many of the churches. I had preached in Chinese, and he had translated into Korean. He was staying with his flock. As a foreigner, I had been asked to leave. But in my heart there echoed the words of General

MacArthur when he had left the Philippines: 'I shall return.'"

John and Jewell Abernathy were evacuated to Japan and later to the Philippines. From there they did return to Korea. First he went back alone to serve during wartime. Then together they served for almost ten years, following a 30-year ministry in China. In 1970, at age 74 and almost ten years after retirement, he returned again to a Korea much changed, but which still bore the impress of his ministry.

He came on this trip at the special invitation of the Korea Baptist Convention and as a special emissary of the Southern Baptist Foreign Mission Board. In four days he spoke twice to the Convention in annual session and once each to Seoul Memorial Baptist Church, to students and faculty of Korea Baptist Theological Seminary, Taejon, and to missionaries gathered in Seoul for supper and prayer meeting.

What were his impressions?

"I wouldn't have known the city of Seoul, with its new tall buildings, wide streets, and expressways," he said. "It is amazing to see how this country has grown and developed. Even more thrilling, of course, is to see what God has done in the work. Back in 1950 there were just 40 struggling churches; now there are more than ten times that number. And to think what God is doing in the 1970 crusade staggers the imagination. Literally thousands trusting Christ (by May more than 10,000). God is blessing

beyond measure."

As Abernathy visited with Korean friends at the Convention, he heard several statements again and again. One was, "Pastor, you may not remember, but you and Mrs. Abernathy helped me to attend school during those difficult years after the war. Without your help I couldn't have done it."

Those making such statements included businessmen, homemakers, pastors, and military officers. From among these a group of young women of Seoul Memorial Church invited him to luncheon one day to show pictures of their children and to visit in an effort to bridge a ten-year gap.

A second statement the veteran missionary heard often was, "It was through your witness that I came to trust Christ as my Savior." These words came from many Christian leaders. While chatting with Pastor No, Chang-U, co-director of the crusade, Abernathy asked, "How long have you been a Christian?"

"Dr. Abernathy, you preached the first sermon I ever heard, in Taejon, shortly before I trusted Jesus as my Savior," came the reply.

The third frequently heard statement: "Pastor, you don't look any older than you did ten years ago. What is your secret?"

Abernathy's answer: "I have no secret. I have always accepted my good health as a gift from God. I have tried to use it for his glory and not abuse



RESPONSE IN CHUN JU

By O. K. Bozeman, Jr.

The statistics are amazing. For instance, 18,453 persons professed a desire to follow Christ as Savior. Attendance at all meetings exceeded 237,000.

The occasion was a one-week evangelistic crusade in Chun Ju, Korea, last September. The Korea Interdenominational Evangelistic Association (KIEA)—five missionaries representing five mission groups—sponsored the E. J. Daniels Evangelistic Association in the crusade.

The endeavor is but one example of cooperative efforts between Korean and American Christians.

Twenty churches in Chun Ju asked KIEA, of which I am a member, to sponsor a team of U.S. ministers and musicians in a joint effort with local churches. I already had been corresponding with Daniels, of Orlando, Fla., about such a possibility. He and a team were invited.

He brought 25 persons, including preachers, singers, and laymen. Included were the Fairchild Sisters, a singing trio of Atlanta, Ga., and South Carolinian Clebe McClary, a much-decorated U.S. Marine. A number of the speakers are also vocalists or instrumental musicians, and they ministered in music also.

Services were held in the 20 churches twice on the opening Sunday (Sept. 1) and on Monday and Tuesday evenings. Wednesday through Saturday and on Sunday afternoon (Sept. 8) Daniels preached in a central crusade at a local high school stadium. All 20 churches cooperated. The 20 American preachers spoke again in the churches on the closing Sunday morning. This was designed to assist churches in reaching persons who had made decisions in the central crusade.

Evangelistic services also were conducted in military camps, prisons, factories, police stations, offices,

and other locations. Seventy-five such services were held away from church buildings and apart from the central crusade. Members of the group appeared on television—Daniels and the trio four times. Radio also was used in order to touch with the gospel the entire province of Chulla Puk Do.

The provincial governor entertained the whole American team and the local pastors at dinner several times, as did the mayor of Chun Ju. Both of these officials attended a number of crusade meetings.

Securing interpreters to serve for 25 Americans at once presented a major problem. But the Holy Spirit led to some dedicated men and women who proved to be in spiritual harmony with the Americans. Many listeners said they were not even conscious the messages were being translated.

For the five meetings of the central crusade, police estimated attendance at 145,000. Of these 8,700 signed cards indicating decisions to follow Christ. In the 20 churches attendance totaled over 47,000; first-time decisions for Christ were recorded by 4,673 persons. Another 5,080 made decisions at the services in various institutions, where attendance exceeded 44,000.

Each decision was recorded, and each name was passed along to the nearest participating church.

Follow-up conferences at the churches were slated in an effort to lead all the decision makers into full fellowship with a church. An evaluation session in December isolated strengths and weaknesses of the effort, with the aim of doing better in the future.

Every pastor involved asked that a similar program be carried out again soon. Participants from the U.S. expressed amazement at the depth of Christian life shown by the Korean believers and at the openness of the average Korean to the gospel. **TC**

it. Jewell and I still get up at 5:00 A.M. for devotions before breakfast and retire at 9:00 P.M., just as we did in China."

On the evening before again leaving Korea, Abernathy met with missionaries in Seoul. He recounted many early experiences in Korea. "While we were aboard ship coming from America in 1950," he related, "I asked Jewell if she thought we would be able to love the Koreans as we always loved the Chinese.

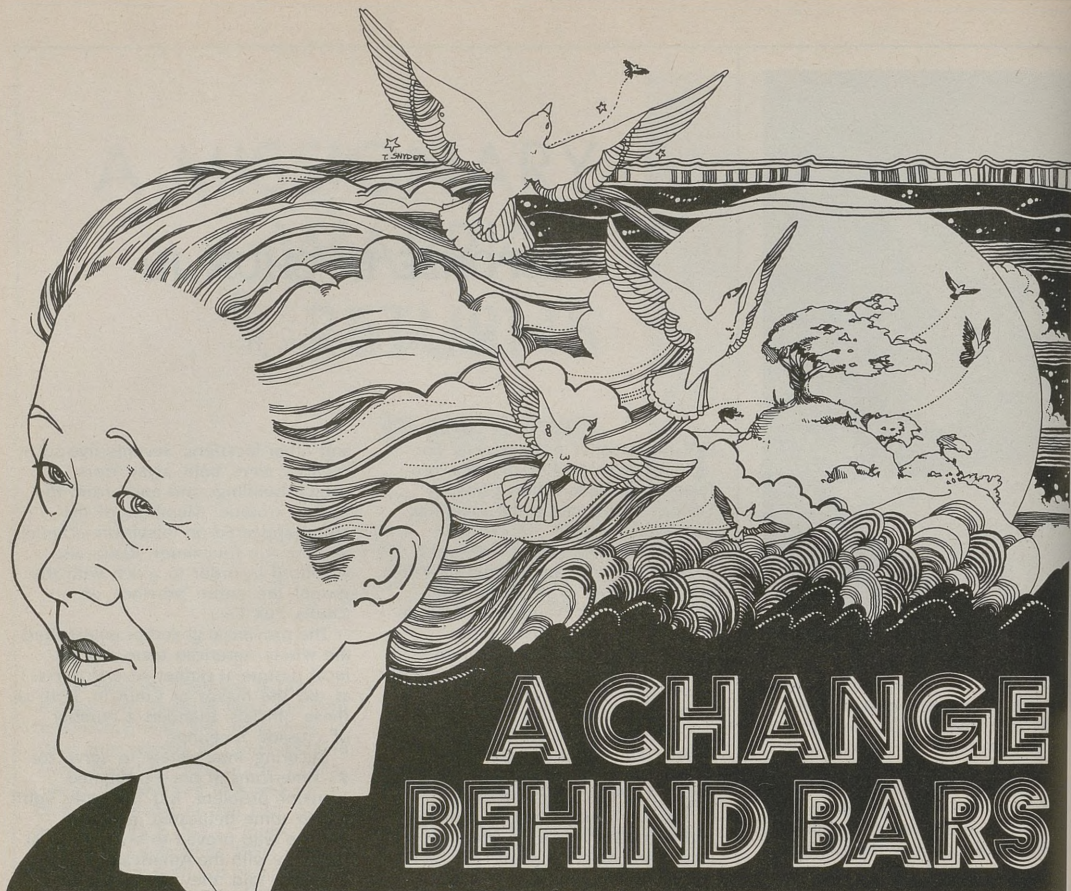
"She replied, 'Oh yes, since God is bringing us to Korea, I am sure he will help us to love them just as much.'

"When we arrived in Seoul and were met by the 35 or 40 leaders there, I knew immediately that we would love them just as we did the Chinese."

To the younger missionaries, his heirs to the task in Korea, he said, "If I had it all to do over again, I would make the same choices. A missionary has the greatest calling on earth. It's not always easy; it is sometimes very rough, but God promised to go with us all the way.

"As missionaries, my wife and I were separated for 20 months for each of three separate periods. Three times we lost all our possessions. I have been shipwrecked, have been in jail three times, and have been wounded in the service of Christ. But we have never hesitated to follow where Christ led. If we could be sure only of his leadership, we have not worried, but have moved ahead in his name." **TC**

The author has been a missionary to Korea since 1958. He is stationed in Seoul.



By Harold G. Gateley

Yop Sue Pae is out of prison now. She served 20 years. But at age 58 she now lives alone. Her husband and only son are gone. She does not know what happened to them.

Still Mrs. Pae declares, "I met Christ in prison. The first thing I did when I got out was to find a church where I could worship him."

She now attends Tae Sung Baptist Church in Taegu, Korea, and the pastor's wife reports Mrs. Pae never even misses attending the dawn prayer meetings.

"When you get out of prison, it is easy to slip back into the former way of life, with the same associates," says Mrs. Pae. "Even when you say that you have become a Christian, they still ask you to go with them. Being a Christian has no meaning for them. If you have no new friends, no faith, no Jesus, then life is hard,

The author was appointed a missionary to Korea in 1964. He and his family have been stationed in Seoul since 1970; they are currently on furlough in Arkansas.

and you will be likely to fail again."

To minister to other women like Mrs. Pae, Missionary Janie (Mrs. T. Franklin) Harkins has been visiting the prison in Taegu every Friday morning. Several Korean women church members go along to help with the worship service. There are about 250 women inmates, and some 100 attend the service.

"You go with a heavy heart," reports Mrs. Harkins. "Some of the women have their babies with them. In fact, some babies have been born there, but when the children are three years old, they are sent to an orphanage."

"The women who come to the worship service are solemn and untrusting at first. Then after a few times they begin to sing and take part in the service. A change takes place from week to week. They begin to enjoy the service.

"We ask them to contact us when they get out of prison, so we may help them find a church home.

Janie Harkins finds time for the ministry even though she is the mother of six. At times the children have accompanied her to assist. "They passed out gifts at Christmastime and have helped with the singing," she says. "Even Philip, our youngest, used to go before he started to kindergarten."

Mrs. Pae fondly recalls the visits. "When I meet Mrs. Harkins, it is like meeting kinfolks," she declares. "And you can never know, unless you experience it, the joy of those Friday meetings. You don't know the anticipation with which we waited at the windows. When the visitors arrived, joy bubbled up inside us, and we wanted to hug them.

"I have gone back and visited the prison myself," Mrs. Pae continues. "Because I was there so long I get a feeling of going to a new home when I leave. And it's true isn't it? I have a new life and a new home in Christ!" **TC**



Left: At Korea Baptist Theological Seminary, Taejon, student reads in library. Above: Missionary Don J. McMinn (r) assists Professor Jae-Bong Ko with master's thesis. Below: Chapel service (1970).



Training for the Future

By Don J. McMinn

On a hill overlooking downtown Taejon stands Korea Baptist Theological Seminary, a significant spot for Baptists in Korea. The school engages in teaching and training future leadership for the Baptist denomination and churches of South Korea.

The seminary's ministry is especially vital in the planting and developing of churches in Korea, since God has called out many young people to train for his service.

Like many other aspects of Baptist work in Korea, the seminary's beginning grew out of the vision of John A. Abernathy, the pioneer missionary.

The author was appointed a missionary to Korea in 1966. He is on the faculty of the Baptist seminary, Taejon.

He recognized the need for training Baptist pastors and other future leaders for the denomination. Under Abernathy's leadership the seminary was founded in 1953. During the school's 20-year history 367 graduates have gone out from the various courses of study to serve Christ in many places across the country.

The future for the seminary and for Korean Baptists is both promising and challenging. In December 1973 the Korean government granted to the seminary college accreditation. Baptists cheered this milestone of achievement in the school's life.

Enrollment has leaped forward in recent years, due to the blessings of God in Baptist life. The 1974-75 school year opened with 174 students. Be-

cause of increased enrollment and every sign pointing toward further growth, the seminary needs to double faculty and facilities in the immediate future. This challenge requires the continued help of God in finding available resources from Korean Baptists and from Southern Baptists in America. The faculty currently includes eight full-time professors—two missionaries (Al Gammage and Don McMinn) and six Koreans. Gammage has served as president since 1965.

Long-range plans call for opening a branch of the Asia Baptist Graduate Theological Seminary in 1975. In addition, a program of continuing theological education is to be initiated, and a seminary extension center is to be established in 1976. **TC**

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NEW TWIST

By Irene Branum



Pusan pastor gives certificates of appreciation to missionaries who took part in the special evangelistic and visitation effort.

The first missionary invited evangelistic meeting" proclaimed the sign displayed across the front of the auditorium. The title was strange, but we didn't really care what the meeting was called. We were too busy praising God that it was taking place. It seemed an answer to the desire to make a more worthwhile contribution to the winning of lost persons.

In recent years Korean Baptist churches have been visited by groups of laymen from the States. The laymen came to do visitation and personal witnessing. As missionaries we served as interpreters and enjoyed making this contribution.

Then some of us in Pusan heard that a deacon in the local church was interested in inviting local missionaries to assist the church just as laymen from the States had helped other churches. We encouraged him. The deacon, Kim, Mu Kil, who was chairman of the church's evangelistic committee, and the pastor discussed the idea with some of the Pusan missionaries. We agreed to send letters to test response. About 15 missionaries from over the country volunteered. They all would witness personally in homes; some would also preach, sing, or play.

Surgery for cancer interrupted Deacon Kim's participation in March 1974, just as plans were taking shape.

The author, a nurse, was appointed a missionary to China in 1946; she transferred to Korea in 1951 and serves at the Baptist hospital in Pusan.

Others took over the work of securing names for visitation and of church members to accompany the missionaries. The weekend of May 12 was set as the date. By the last of April all the missionaries were sent names of those they would visit on the designated Saturday and Sunday afternoon. The names became a prayer list.

Some of us supposed each missionary would visit in only one area of the city, in order to save travel time and expense. Instead, church members accompanying the missionaries took them to see friends and families. Time and distance were involved, but this approach had built-in preparation and follow-up. The church members had already prayed for and witnessed to the individuals visited and would continue to be concerned for them. The week before the meeting 133 names of people to be visited were given to church members for prayer.

Some of the missionaries participating, new on the field, had received only a few months of language study; a church member who knew English went with each. Other missionaries had spent time studying Korean editions of "The Four Spiritual Laws" and "Peace with God" tracts.

Hindrances appeared. Deacon Kim's illness was a great blow. A large interdenominational meeting involving the pastor was suddenly scheduled for the same weekend. A child of a missionary ran a high fever on Saturday. Some missionaries who had planned to

assist found they could not come, but others took their places.

On Friday night the missionaries were invited to dinner, followed by a service at the church for prayer and introduction of team members. Saturday morning and afternoon were given for visitation—sometimes in homes, at other times in tearrooms, banks, and the like. Some prospects had agreed to come to the church building to talk. One man said he did not usually go to the beauty shop, but he did so that Saturday to witness. More than 100 persons were visited that day; of these about 50 attended the evening service; 46 responded to the invitation.

On Sunday morning the church building was crowded, but no invitation was extended by the pastor. After lunch at the church groups left at once for visitation. One disappointed young man had hoped to take a missionary to two homes, but no one was available. After the scheduled visits, a missionary went with him to see an elderly aunt. (A visit to his sister was made some weeks later).

On Sunday night 21 more responded to the invitation, among them some who had seemed disinterested. It is estimated that close to 150 persons received a witness that weekend; about 80 attended some church service, either that weekend or later.

Missionaries, pastor, deacons, and church members all indicated more such meetings should be held. "We'll

At get-acquainted dinner opening special activity, Deacon Kim, Mu Kil, who made the initial proposal, is seated at left.



have to do it again," was heard often. Deacon Kim, still in the hospital, declared when told of the meetings, "I think the Lord was pleased." (Kim died in August.)

Follow-up began at once. Letters from missionaries went to those contacted; the church sent a list of names to missionaries with a letter of appreciation. The church kept records on individuals involved. Those who attended church were visited. A few were baptized in June, a few more in September.

Three months after the event the assistant pastor estimated about half of the 80 who had come to church as a result of the visitation were continuing attendance. Plans call for future follow-up. A group of young people planned a visitation campaign to those who attended church at least once. Later the youths will go to those who were contacted during visitation but who never responded.

As missionaries, we will welcome "the second" (and "third" and "fourth") "missionary invited evangelistic meeting!" **TC**

TARGET:

THE ENGLISH-SPEAKING MINORITY

By Arnold A. Peterson

Of the minority groups in Seoul, Korea, one of the largest is the English-speaking community. These people, mostly Americans, reside in Korea for a variety of reasons. Many are part of the U.S. military presence. Some are businessmen assisting in the growth of the Korean economy. Some are missionaries from many Evangelical missionary organizations.

Southern Baptist missionaries in Korea want to share the gospel with all the people, including this particular minority. In response to the spiritual needs of the English-speaking population, Seoul International Baptist Church has grown.

Several years ago Baptist missionaries responded to the spiritual needs of American soldiers by establishing a Christian fellowship on the military base in Seoul. Out of this fellowship developed a Sunday-afternoon, English-language worship service. Meetings were held in the building of Seoul Baptist Church, affiliated with the Korean Baptist Convention. As attendance increased—the congregation grew to 70 or 80—participants began to discuss the need for a Baptist church to minister to English-speaking residents.

In July 1971 the Korea Baptist Mission authorized a committee to look into the feasibility of beginning an English-language Baptist church. On November 5 that year 35 people assembled at the Seoul Union Club voted to organize the Seoul International Baptist Fellowship. They secured permission to meet in a reception room at the city's Riverside Village Apartment. Missionary James R. Swedenburg was called as pastor. On Easter Sunday in 1972 a Sunday School was organized; in September the fellowship was constituted as Seoul International Baptist Church.

Due to turnover in military and business personnel, many of those instrumental in starting the church are no longer in the country. But God has provided continual growth and new leaders.

In the spring of 1973 the church

moved to the campus of Yonsei University. Now land has been purchased on Yo-I-Do Island, building plans are approved, and construction is slated. Gifts totaling \$60,000 from the Foreign Mission Board will aid in construction. The 125-plus members have committed to repay this grant to the Korea Baptist Mission so that the funds can be reused among Korean Baptist churches.

In the church's short life six soldiers have dedicated their lives to full-time Christian service. Some of these are now attending college or seminary; one is business manager for a Southern Baptist church.

The church's music director has always been a soldier. As each has left, God has always provided another to carry on.

Missionary Journeyman Dennis Goodwin leads the church youth program. Young people meet twice weekly for Bible study, prayer, discussion, and fellowship. The youth choir has performed two musicals in churches in several cities in Korea.

The church helped start an English-language ministry at Seoul's Chosun Hotel and has agreed to sponsor an English-language mission in Taegu, where a large number of U.S. servicemen are stationed.

Presently without a pastor (Swedenburg is on furlough), the church has its pastoral and preaching ministries carried on by various missionaries, directed by the church's pulpit committee. The church is praying for appointment of a missionary associate as full-time pastor.

The international church offers a double ministry to English-speaking residents of the capital city. First is gospel proclamation. In the past year 23 persons accepted Jesus as Lord and Savior through the church's evangelistic ministry.

Second, the church provides opportunity for Christian fellowship and spiritual growth to Christians whose work in Korea might otherwise not bring them into contact with one another. Seoul International Church is an important part of the total evangelistic outreach of Southern Baptist mission work in Korea. **TC**

The author was appointed a missionary to Korea in 1973. He is stationed in Seoul.

Reaching Beyond Barriers

By Robert T. McEachern



Seoul, Korea, skyline.

Many would-be gospel witnesses today find that apartment dwellers are cushioned behind thick barriers—laws, guards, and walls to be breached “by invitation only.” Seoul, Korea, already with more than 6,000,000 people, is growing at the rate of over 20,000 new residents a month. Hundreds of apartment buildings, some already standing and others under construction, have no church within.

The question: How to reach these apartment dwellers with the gospel? This story is part of the answer.

In late 1971 Missionary Bill Colston began an apartment ministry. Now the program has expanded from a six-month pilot project into a Mission-approved and Mission-supported ministry of unlimited proportions.

Colston opened the ministry without guidelines from similar projects in other mission fields or even in the U.S. (There still are no guidelines.) First, a room was leased in the area as a base of operations. Later, after a year's furlough by the Colstons, it was decided to work more directly through local churches. This decision made a marked difference in the ministry. The continuing effectiveness, however, rests on the stewardship of the church

members after the missionary moves on to another apartment complex.

Long-range plans were discussed extensively with Pastor Huh of Yunhi Baptist Church. Next, the congregation adopted the plans. In October 1973 Yunhi Church began to feel responsible for three nearby apartments housing some 12,000 persons. The missionary served as working supervisor-teacher for the project and will continue to assist until church members can carry on alone.

The outreach developed along five lines. Instruction on census-taking and follow-up came first. About 9,000 people were contacted in the resulting census—quite a project for the church! Only the promising prospects—those with some interest in Christianity—were recorded, about 1,000.

Five weekends were set aside for follow-up visitation and cultivation. The missionary, the pastor, members, and five seminary students visited from home to home in the census area. During visitation, prospects were invited to enlist in a Bible correspondence course. Presently more than 20 families are enlisted. Five evangelistic films were shown within the apartment area; church members gave out tracts and Gospels to those present. The church also provided Christmas baskets for 35 who attended a

party and worship service.

The project has not ended. More than 40 persons—parents and college students—have made professions of faith in worship services of Yunhi Church. On a single Sunday nine members of the Grandfathers Club—organized in the apartments—came to church; six indicated a desire to know more about Christ. The next Sunday three of them made professions of faith. One, the club secretary, told the pastor, “I was a Buddhist, but now I am a Christian. Christianity is much better than Buddhism. I will tell my sons and their families that they must come to church with me.”

As the missionary moves to begin work in another apartment area through another church, Yunhi Church carries on with visitation, Bible classes, motion pictures, and training of converts. Not all who have made professions of faith have been baptized or are active, but God is at work in Yunhi.

The goal for 1975: six new areas entered through at least six other churches. The churches of Seoul must catch the vision if they are to witness to a projected apartment population of more than 500,000 by 1977. A missionary can initiate, motivate, show, and teach, but the ultimate responsibility lies within the local body of believers. TC

The author was appointed a missionary to Korea in 1973. He is stationed in Seoul.

A small, lifeless body is picked up from the street and taken to a public cemetery. Without a service, without a name, without a marker, the child is buried.

Maybe he has a family to grieve for him when he doesn't return from his daily begging. Maybe his family is dead, too. How many died this week in Bangladesh? No one knows. There is no time for death certificates or identification. Death is so commonplace.

The people of Bangladesh were familiar with death long before Southern Baptist missionaries came in 1957. Time and time again storms, tidal waves, and floods had battered the little country.

In 1970 a typhoon swept up the Bay of Bengal and through the land, then called East Pakistan. Over half a million people were killed.

The missionaries saw clean, uncontaminated water and food as the foremost needs. Working 18 to 20 hours a day, they sank tube wells in 200 villages. Tube wells are the only source of pure water, because decaying bodies, both animal and human, contaminate surface water supplies.

The nation, still crippled from the typhoon, plunged into a war for independence in early 1971. Before the war ended nine months later, three million Bengalis had lost their lives. Two and a half million homes had been burned. According to reports, over 200,000 Bengali women had suffered the indignity of rape.

Southern Baptist missionaries chose to remain in Bangladesh during the war. They loved the people, and the people needed to hear the gospel. The missionaries faced the same dangers as the villagers; at times they had to lie on the floor for protection from stray bullets.

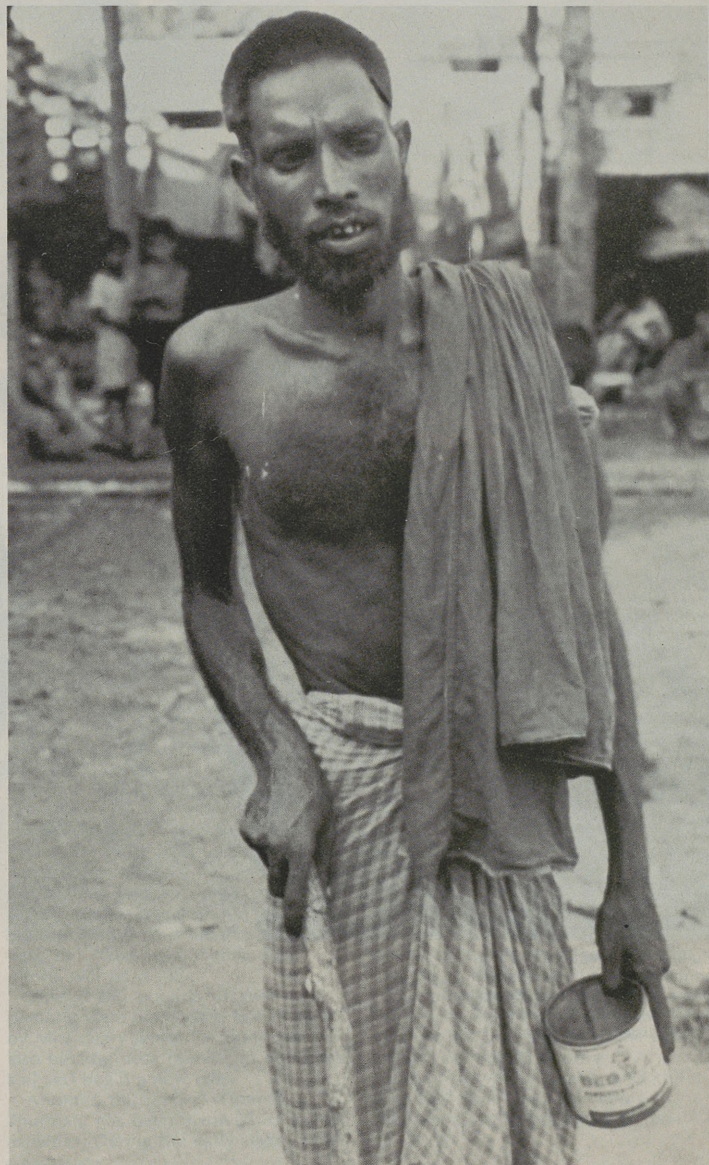
When the Foreign Mission Board requested the families to leave Bangladesh, one missionary replied, "In all that has happened God has been very real. He has protected us from harm and given his peace in troubled days. He has taught a clearer meaning of bearing the burdens of one another. We believe that after great suffering God is able to do great things." None of the missionaries were harmed.

After nine months of war the nation was born. The war had destroyed crops, homes, food. As refugees returned to their homes, they found they had to survive by eating the water hyacinth growing in the marshes. Everyone was hungry. Thousands who had survived war died of starvation.

Missionaries began all-out relief efforts. They helped build 3,000 simple

How Many More Will Die?

By Ruth Fowler



The author is a staff writer in the press office at the Foreign Mission Board.



Hunger and despair are written on many a face in Bangladesh, where some 15 million Bengalis lack homes and food after recent disastrous floods.

houses. They provided seed for planting, eggs for hatching ducks, and tube wells for pure water. The missionaries' goals remained the same—to spread the good news of Jesus Christ and to alleviate physical suffering. Their call to evangelize was not forgotten.

Programs were begun to teach people how to raise ducks and rabbits for food, as ministers became agriculturists, carpenters, and relief workers. Missionary Carl F. Ryther began to distribute ducks to each family, hoping to have one pair in each family by 1975, an ambitious goal in a land of 78 million people.

The ducks would live in the marshes and produce food again quickly. Missionaries knew that the people of Bangladesh needed a permanent solution to the food problem.

The tiny nation seemed to have a chance to catch its breath. Then last summer another tragedy struck. A flood, the worst in 50 years, engulfed two-thirds of the land, leaving at least 15 million homeless.

People waded through the streets, and, as floodwaters rose, they climbed onto tables. They stacked furniture and scrambled to the top. Finally they edged upward to the tops of their roofs. When the waters began to cover entire villages, there was no place to go. No one will ever know exactly how many were lost.

One family of four children, the parents, and an elderly grandmother were sitting on a roof when a nearby dam gave way. Each parent grabbed a child. The other children and the grandmother were swept away.

The great life-giving rivers swelled with the melted snow from the mountains and became instruments of death and destruction. With no crops, no homes, and no food, what was left of the families began a long journey toward a city. Many chose Dacca, the capital, hoping to find food.

The government, with the help of world relief organizations, set up mass feeding camps for refugees. People slept in railroad stations or anywhere they could find free shelter. They often had no clothes or possessions. Those who had salvaged something clung to their tiny bundles.

The economy of Bangladesh was already hurting. Missionaries with money in hand found it hard to locate food for sale. People even bought chicken feed to eat.

Deaths are no longer counted. In one month last fall in Dacca alone, 496 bodies were picked up off the streets, unclaimed and unknown. One missionary estimated that 30 died daily in Dacca last fall. The totals might equal those of 1943, when three million people died in a famine.

It was almost dark, and the funeral had to begin, but all the Christians who had gathered did not have enough money together to buy a burial cloth.

The boy had drowned that morning. He had decided to play in a stream that was usually shallow, and was swept away by the flood-swelled current. The Bengali Christians sought out a Southern Baptist missionary, one who had helped them in their church, to help them again. It took most of the morning to recover the body.

While the mother clutched her small son, arrangements for the funeral had to begin.

Because of the climate and the lack of funeral home facilities, funerals must, by law, take place within 24 hours of death and before dark. After a grueling afternoon of searching for the cemetery keeper and digging the grave, the Bengali Christians assembled for the service. Then someone realized there was no cloth in which to wrap the body. Since there is

neither time nor money for a casket, the Bengali people wrap their dead in white cloth.

No one at the funeral had enough money to buy the cloth. Even the combined money of all the Christians was not enough.

The missionary had a little money, so he volunteered to go to town with some of the Bengali Christians and buy what cloth they could. When they returned, they found the mother still holding her dead son and staring into the open grave.

She could not control her sobs as they wrapped him and laid him in the grave. They each noticed that there had not been enough cloth to wrap his feet, but they were silent.

The missionary took the family back to the little industrial community they called home. In this time of grief, these Bengali Christians, led by their national pastor, worshiped God.

Amid their tears, someone began to sing his praises.

—Ruth Fowler

It all sounds hopeless. The missionaries sense this, too. One wrote after the summer floods, "The task seems too great. No one knows how many people are involved. . . . All of us are involved in one way or another. We care, and it hurts when you care. We love the Bengalis and want to help as best we can."

Missionaries are involved in many ways. Ryther is providing a hardy breed of baby ducks that will grow without much care and tiny fish that feed on algae in the waters. This particular variety of fish grows rapidly and reaches eating size in four months.

Missionary R. T. Buckley is building houses for those who became homeless during the flood. He has also helped the Salvation Army and local organizations in distributing food. Houses built by missionaries in the past still stand—proof that their efforts will be lasting.

Over 2,400 pounds of seed for planting were distributed in one area by Missionary James E. Young. He is also helping poor farmers to break the soil and begin a new crop.

Another missionary, Thomas E. Thurman, has been involved in several activities. During the early stages of

the flood he purchased medicines for distribution by the Faridpur Baptist Church and Missionary Thomas D. Kirkpatrick. He has also been involved in distributing food and blankets.

James F. McKinley, missionary, is sinking tube wells, trying to prevent still more cholera.

The missionaries are working and preaching and trying to reach out to those they can. Not every day is victorious. People are still dying daily without the knowledge of Jesus Christ.

After the floods came a tidal wave. Another 5,000 were killed, but there were very few national headlines. Bangladesh has suffered so many tragedies that 5,000 dead isn't news anymore. Like an abused child the tiny nation is continually beaten.

"With a narrow vision of man's need," writes McKinley, "all of this could be overlooked. Sometimes I find myself saying, 'If only I had not seen that tragic situation.' But I don't really mean that. But seeing is not easy. We can do little. Pray with us as we minister in Christ's name in the way we feel we should minister."

How many more brown-eyed children will die in this little country? Where are we in the midst of their need? **TC**

Where Fifi Passed

By Gladys Lewis

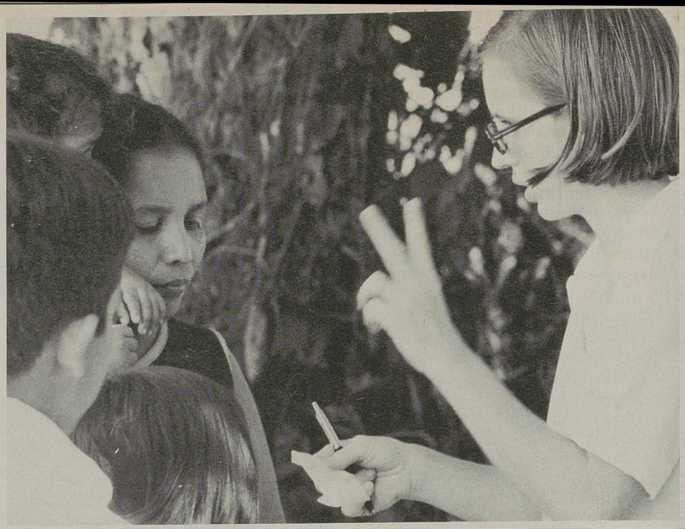
In mid-September Hurricane Fifi began to build in the Caribbean. On the night of September 19 it slammed with full force and fury into the northern coast of Honduras in Central America.

The storm brought flooding, devastation, disease, and death to an area about 40 by 50 miles, where the second largest city of the country, San Pedro Sula, and its surrounding smaller towns are located. No one knows a monetary measure of property loss or the exact number of lives lost. Estimates run into hundreds of millions of dollars for material destruction and from 5,000 to 8,000 dead.

Two factors aided Fifi in her orgy. Just weeks prior to the storm the mountains surrounding the valley system had been burned to clear the land for farming. On the night of the 19th when 20 inches of rain fell, sides of mountains dissolved like sugar lumps, and mud slides covered whatever lay in their paths, much as lava from an erupting volcano. Also, Honduras has suffered a five-year drought, and people have built homes too close to rivers and lowlands. The cascading flood of soupy mud either buried or carried people away. This was the tragedy of Choloma, the town mentioned in an article in *Time*, which reported the aftermath of the hurricane; some estimates declare half its population lost.

On Friday afternoon, September 27, my husband, Wilbur, and I received a phone call from Franklin T. Fowler, Foreign Mission Board medical consultant. He had received a radio call from W. David Harms, Southern Baptist missionary doctor in Honduras, asking for help to care for medical emergencies resulting from the hurricane. Dr. Fowler wanted to

The author, Mrs. Wilbur C. Lewis, and her husband were appointed missionaries in 1959. They were missionaries to Paraguay from 1961 until their resignations in 1971. They reside in Midwest City, Okla.



Missionary Shirley Bruce gives medicine and instructions in area where storm hit.

know if we could help for a week or two, since we are M.D. and R.N. and know Spanish, having spent ten years as medical missionaries assigned to the Baptist Hospital in Asunción, Paraguay. With some rescheduling of patients and surgery, a hurried trip to get passports mailed for visas, reshuffling of church responsibilities, PTA, the Girl Scouts of America, and other world-shaping groups we are part of, we found ourselves a week later en route to Honduras for a ten-day stay in another world.

As I contemplate what transpired, I am overwhelmed by mental pictures running the gamut from hopeless depression at the human misery to moments of humor when fun touched the pathos.

What did we see? We saw from the air flooding that took on a touch of surrealism as we saw it close—part of a building; a few banana plants left in a flattened field; houses on stilts with wet, limp clothes hanging underneath them; children playing the absorbing games of childhood in the presence of disorder; destroyed cane fields; coconut palms that looked burned; adults with a vacant, empty air about them; and the rain—always the rain; everyday, the rain.

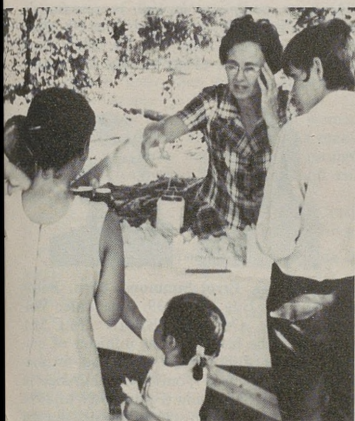
We saw bridges washed out, temporary causeways created by bulldozer, and cars falling into holes as they made their way across those places. There was driftwood—on every side driftwood, some in bits and pieces, and some entire trees. In one area of San Pedro Sula where we had a clinic, the house next door had a yard filled

three to six feet deep with driftwood. The level of that particular area had been raised about three feet by the mud slides. We saw the people digging out their homes, and I was reminded of pictures I've seen of archaeological diggings.

We saw as open, bleeding wounds the rain-erosion scars on the mountains. And we saw people waiting in lines to be treated in the clinics. They were waiting when we arrived in the morning. We worked all day, and in the late afternoon there still were lines of people. I close my eyes and see them even yet.

What did we do? Our work contribution was in the realm of medical care. When we arrived, we learned that the Baptist Mission had contacted the Ministry of Health with an offer of assistance. Our group had been assigned three areas. Two places, Las Brisas and El Ideal, are part of the city; the other, El Progreso, is a town about an hour by jeep from San Pedro Sula. Missionary Nurse-midwife Frances Crawford headed the clinic program and had already been operating a clinic under the trees in the Las Brisas area, with the help of other missionaries.

Plans had been for us to go directly to Las Brisas for a clinic, but due to the rain, a continual downpour all day, we spent the first day packaging medicines preparatory for dispensing. We stayed with Missionaries Leslie and Naomi Keyes; it is difficult now to think of their home in any way other than warehouse-pharmacy-hotel. Because of renewed flooding, we were



Above: Author Gladys Lewis talks with a patient. Above, right: Evidences of high water. Right: Mrs. Leslie Keyes, missionary, dispenses materials to storm victims.

o'clock. We took off about an hour at midday and then continued until late afternoon. People lined up outside and came through five areas or stations. In the first area they received parasite medication. At the second, a month's supply of vitamins was dispensed. The third was the typhoid-innoculation center. Those requesting a consultation then passed to the fourth area to be seen by the doctor. The final stop was at the pharmacy, where medications were given for specific problems.

After the clinic ended, we reloaded our supplies and headed for home, supper, and an evening's work until near midnight, packaging the next day's medicines. The Ministry of Health requested that a record be kept of the number of people seen. For seven days of clinics we reported: parasite medication to 3,480; vitamins dispensed to 3,261; typhoid inoculations to 2,589; consultations for 2,303.

What did we feel? We felt joy and elation at being back in Latin-American life and culture. We wept at the sweetness of worship in Spanish again. How lovely is the Latin believer! The men shyly shook hands. The older women kissed on both cheeks, as do women in Paraguay, but the girls and younger women touched cheeks on the right and sort of kissed on the neck. I was just learning the system, when there was no one else to kiss.

We felt despair and depression at the physical state of the country and the people we saw. The acute problems brought on by the hurricane were the colds, flu, and upper respira-

tory infections. These things we could alleviate. The chronic, insidious conditions of anemia, brought on by parasites and malnutrition, were pre-hurricane and would remain when we were gone. We had no medicine for the woman with severe gynecological problems and huge, bulbous varicose veins brought on by continual child-bearing, or for the man who had constant headaches because of poor vision. Our eyes stung and we felt pain as we listened to one woman tell about leaving Choloma in the middle of the night in floodwater up to her chin and holding her four-week-old baby above her head. Another woman with three small children told us she had not seen or heard from her husband since the night of the flood. We felt guilty because of having plenty in the presence of people who have nothing and little hope for attaining anything.

The first day back home in Oklahoma, as I soaked my sore and aching muscles in a tub of hot water, I thought of all those 3,500 people we had seen and could not recall one of them I thought would ever know the luxury of a hot bath taken leisurely. I was never able successfully to handle my guilt at being one of the haves in a world of have-nots. I find my position in this regard unchanged. Our frustration was keen at the dent we made in human suffering—not a very deep dent.

Yet, overall, we felt at peace because God permitted us to be in a place at a time when our skills, talents, and language ability could be offered simply because we love God and his people. Even when total physical curing cannot be given, the human spirit receives some healing by the touch of caring hands. For ten short days in Honduras our hands were some of those he used. **TC**

unable to get to Las Brisas the second day. We went instead to the building where a mission of Second Baptist Church was located in El Ideal. We worked in that area three days before we could reach Las Brisas.

After two days in Las Brisas we moved on to El Progreso for two days of clinics. In the move our team expanded with the arrival of other physicians—Mike Roberts, Rick Sterba, and John Denham from Bowman-Gray School of Medicine, Winston-Salem, N.C. The other regulars in our team were Elizabeth Starkey, retired lieutenant colonel army nurse from Texas; Bill Harrison, retired sanitation engineer from Indiana; the Keyeses; Joe and Shirley Bruce, missionaries in San Pedro Sula; and other missionaries from other parts of the country, as well as some national believers who helped organize the crowds.

Our methods evolved into the following system. The day began at 6:00 A.M. We tried to have supplies loaded and on the way to the clinic by nine

NEW

MISSIONARY PERSONNEL

Except for the couple employed under the Special Project category, these new missionary personnel can be addressed until April 11 at Missionary Orientation Center, Pine Mountain, Ga. 31822.

Missionaries Appointed

December 1974



GHANA: Tolle M. Bibb, Jr.; born: Refugio, Tex., June 20, 1943. Graduate: Kansas State College; SBTS (M.R.E.). He served in the U.S. Air Force 1961-63. He has served as church music and youth director in Texas and has taught school and has coached track and cross-country at college and university level. He was church minister of activities in Louisville, Ky., 1970-72 and at Trinity Church, San Antonio, Tex., 1972-74. Expected type of service: student ministry. **Linda Ruth West Bibb**; born: Chickasha, Okla., Feb. 6, 1945. Graduate: Oklahoma Baptist University; attended SBTS. She has been an assistant church secretary and was a Home Mission Board summer missionary in northern Illinois in 1966. She was a church director of library services and children's music coordinator in Louisville, Ky., and has taught school. Marriage: May 30, 1968.



COLOMBIA: E. L. (Buddy) Copeland; born: Chattanooga, Tenn., Feb. 20, 1940. Graduate: University of North Alabama (formerly Florence State Col.); SBTS (M.R.E. and further study). He was a Home Mission Board summer missionary in California in 1964 and a Glorieta (N.M.) Baptist Assembly (now Conf. Center) staffer the summer of 1965. He has worked as an accountant and as sales representative and has taught school. He has been associate pastor, pastor, and minister of education and youth. He was minister of education at First Church, Fayetteville, N.C., 1973-74. Expected type of service: religious education promotion and book store management. **Linda Hilton Copeland**; born: Bladen Co., N.C., Aug. 31, 1945. Graduate: Mars Hill College; attended SBTS. She was a Home Mission Board summer missionary in Chicago, Ill., in 1967. She was choir director for the Kentucky Children's Home at Linden, was church youth director for a sum-

mer, and has taught school. Marriage: Aug. 31, 1968. Children: Edward Scott, Aug. 31, 1971; Shelley Lynn, July 2, 1974.

EQUATORIAL BRAZIL: Roberta Ann (Robbie) Crissey; born: DeLand, Fla., July 16, 1946. Graduate: Blue Mountain College; NOBTS (M.R.E.). She was a faculty member at Glorieta (N.M.)



Baptist Assembly (now Conf. Center) the summer of 1969. She was a program coordinator for St. Mark's Community Center, New Orleans, La., 1970-71 and Camp St. Mark's director the summers of 1970 and 1971. She served as day school director at First Church, Laurel, Md., 1972-74. Expected type of service: religious education promotion and/or social work.



EAST AFRICA: Rollie E. Ennis; born: Stanley, Okla., May 17, 1939. Graduate: Murray State College; Oklahoma State University; attended SWBTS. He worked as herdsman for farms in Oklahoma from 1962 to 1972. He was assistant herdsman in the animal science department at Oklahoma State University, Stillwater, for a year. Expected type of service: animal husbandry. **Eva Sanderfer Ennis**; born: Mesa, Ariz., July 27, 1942. Attended SWBTS. She has worked for fabric stores. Marriage: April 21, 1961. Children: Carole Elaine, Aug. 15, 1962; Karen Sue and Sharon Kay (twins), Aug. 13, 1965.



TAIWAN: Charles K. (Chuck) Gardner; born: Matthews, N.C., Aug. 23, 1939. Graduate: Wingate Junior College; Wake Forest College (now Univ.); SEBTS (M.Div.); attended Baptist Theological Seminary, Rüslikon-Zürich, Switzerland. He served in the U.S. Air Force 1958-61, including assignments in Crete and Germany. He was pastor of Bavarian Baptist Church, Bad Tolz, Germany, 1966-68. He also has been pastor in Virginia and at Olive Branch Church, Durham, N.C. (1971-74). Expected type of service: general evangelism. **Betty Little Gardner**; born: Marshallville, N.C., Sept. 1, 1940. Attended Baptist Theological Seminary, Rüslikon-Zürich; SEBTS. She has been employed as a secretary and receptionist. Marriage: June 9, 1963. Children: Pamela Joy, July 25, 1967; Angela Ruth, Oct. 28, 1971.

TAIWAN: Thomas M. (Tom) McEachin; born: Albany, Ga., Aug. 19, 1939. Gradu-



ate: Oklahoma Baptist University; NOBTS (M.C.M.). From 1961 to 1974 he served churches in Oklahoma, Florida, and Louisiana as minister of music or minister of music and youth, including being interim minister of music at College Park Church, Orlando, Fla., 1972-74 (part-time), and minister of music and youth at First Church, Tavares, Fla., in 1974 (part-time). He also taught school in Orlando 1969-73 and in 1974. Expected type of service: music promotion. **Mary Blair Parrish McEachin**; born: Plant City, Fla., May 3, 1941. Graduate: Valencia Community College. She has worked as assistant book store manager, as telephone company service representative, and as a secretary. Marriage: June 10, 1960. Children: James Craig, Aug. 29, 1961; Scott Douglas, July 16, 1963; Joseph Alan, Dec. 15, 1970.



SPAIN: O. Errol Simmons; born: Baton Rouge, La., July 20, 1939. Graduate: William Carey College; NOBTS (M.C.M.). Since 1959 he has served as minister of music, minister of music and education, or minister of music and youth for churches in Mississippi and Florida. From 1969 to 1974 he was associate minister of music at First Church, Panama City, Fla. Expected type of service: music promotion. **Mary Ishee Simmons**; born: Jones Co., Miss., Jan. 27, 1940. Graduate: William Carey College. She has been a schoolteacher in Florida. Marriage: Dec. 17, 1960. Children: Julia Lynn, Oct. 31, 1961; David Errol, Nov. 13, 1962; Susan Kathryn, Jan. 22, 1968.



KOREA: Jerry B. White; born: Marion Co., Miss., Sept. 24, 1940. Graduate: William Carey College; University of Southern Mississippi (M.Ed.); attended NOBTS. From 1962 to 1974 he taught school in Mississippi and Louisiana, including Franklinton, La., 1969-74. He has been pastor in Mississippi since 1963, from 1967 to 1974 at Dinan Church, Tylertown. Expected type of service: MK education. **Glenda Nix White**; born: Montrose, Miss., July 17, 1940. Graduate: Jones County Junior College; William Carey College; University of Southern Miss-

(Continued on page 35)

LETTERS

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

The 'Women' Issue

A joyous thank you to you and your staff for the fine November issue, "Women in Missions." Somehow I no longer have to apologize for thinking.

Vivian Martin
New Albany, Ind.

The November issue dealing with women in missions is superb! I enjoyed all of the articles and the variety. Thank you so much for this issue.

Paula Settle
Campbellsville, Ky.

I was stunned by the beauty, content, and the thrust of this "larger than usual, 48-page issue." You should feel fulfilled and encouraged by this issue. It may be a first in the mission enterprise to focus upon the contribution and roles of women in the work of missions. . . .

I would think that the hundreds of women who serve as foreign missionaries and many of those who are contemplating foreign mission service would be affirmed and encouraged by this publication.

Floyd A. Craig
Nashville, Tenn.

Congratulations! The November issue is great!

Edith Vaughn
(missionary to Brazil)
Big Island, Va.

I want to express my appreciation for an excellent coverage—beautifully and delicately executed, I was speaker for the campus Baptist Women meeting . . . and the issue served as a magnificent resource aid, in that I was able to share mine for informal glancing and recommended that each person try to secure a copy.

Mrs. Elaine Herrin
(missionary associate to Grenada)
Wake Forest, N.C.

Over the years I have greatly appreciated THE COMMISSION magazine for its fine coverage of our foreign mission activities. The issue dealing with "Women in Missions" is another great production touching an area which has been largely ignored all too often. We, as Southern Baptists, have tended to put down the role and place of women in the life of our churches and denomination. I thank God for our faithful sisters in Christ.

But I do wish you could have found a better cover picture for this issue. The young woman is attractive enough but certainly needs some lessons in applying her makeup. The first thing that struck me as I picked up the magazine was the gobbledygook on her eyelashes. Hopefully some of our wonderful ladies may see just what they look like close up when they over-apply their makeup.

Glenn Ridall, Jr. (pastor)
Reisterstown, Md.

The recent issue on women in missionary service was an excellent one. It clearly repre-

sented a great deal of detailed planning and work.

T. B. Maston
Ft. Worth, Tex.

It surprised me to get the [Nov. issue] and find it was all on women. Southern Baptists are so afraid of women in places of leadership. Women have made more progress in government, shown by recent election. . . .

I went out under women's American Baptist FMS to India early in 1929, as I'd gone to Patterson, N.J., for my nurses' training and took my church letter to First Baptist. . . . In India two of my contemporaries came home to finish seminary and were ordained, as they carried big fields. There weren't enough men to cover.

Thanks for recognizing women on mission fields.

Maude McDaniel
Lake City, S.C.

Thanks for Figures

I don't know whose idea it was to print the breakdown of the way the Lottie Moon Offering will be spent [Dec.], but this is wonderful. We are always running into those people who say that most of the money never gets to the mission field. You have provided a perfect answer for them.

E. Gordon Crocker
(associational director of missions)
Memphis, Tenn.

Can't Do Without

I let my THE COMMISSION magazine expire in July. Since going back and reading the issues I had failed to read (for lack of time), I found that I can't do without it.

Gladys Milikien
Lampasas, Tex.

I can't do without my subscription to THE COMMISSION. It is a great magazine and spiritual uplifter.

Mrs. William A. Ashburn
Grandview, Mo.

The articles are excellent, and the article on the J-men '74 [Dec.] was especially meaningful, as one of these young men pictured . . . is my son, John Parsons, now serving in Hue, Vietnam. The article "Bitter Dawn" . . . made me more aware of conditions existing. Then the article "Following Fifi" was very informative.

I correspond daily with journeymen. I wrote one each day until I wrote all 77. Then started over. . . . Southern Baptists should be proud of this group, as I'm sure they are. My life is much richer and more meaningful for having written to them.

Mrs. Lloyd W. Parsons, Sr.
Memphis, Tenn.

Making Missions Real

I am thrilled to send you 27 new subscribers . . . all members of the Leclair Baptist Church, Memphis, Tenn., where my husband will be terminating an interim pastorate next Sunday. I pray that God will use the printed page to make this church more aware of foreign missions.

As a former missionary to Paraguay, I am an avid reader. Your January cover of Iguazu Falls brought back many memories of my days on the field. Thank you

In Memoriam

HUGH PENDLETON McCORMICK

Born Mineola, Tex., Jan. 30, 1895
Died Tampa, Fla., Jan. 2, 1975

H. P. McCormick, emeritus missionary, died in Tampa, Fla., Jan. 2 following a heart attack. He would have been 80 years old Jan. 30. Appointed by



the Foreign Mission Board in 1920, McCormick served a total of 40 years in Nigeria and Hawaii. An educator, he led in the development of Baptist College, Iwo, Nigeria, and the Hawaii

Baptist Academy, Honolulu. He retired in 1960.

Survivors include his wife, the former Mary Catherine Reeks, of Tampa; one son, William Pendleton McCormick, Houston, Tex.; two daughters, Mrs. Donald S. Daughtry, Seattle, Wash., and Mrs. Robert T. Tucker, Jr., Jackson, Tenn.; one sister; ten grandchildren.

for all the work you and your staff do to make missions real to the local church.

Beverly (Lutz) Barclay
Memphis, Tenn.

Prayer Answered

Not long ago in THE COMMISSION you carried a prayer request for the church which I serve as pastor in Trinidad. The Monte Grande Baptist Church, with the aid of the Trinidad Mission, had sought land to buy to be used by the church.

I am now on furlough, but recently I received word from the field that God has answered that prayer. God opened the way to buy the very property in which the church is meeting. The purchase of this particular piece of land will not only enable the congregation to minister to a densely populated area of the island, but also enable a ministry of outreach to students on the University of the West Indies campus. This piece of land is immediately adjacent to the university campus.

I call it the miracle of Monte Grande.

Gayle A. Hogg
Tyler, Tex.

'The People Side'

From time to time in the past many of your articles about the various foreign mission countries (and our mission work in these countries) seemed almost like geography lessons or travelogues. Recently there seems to have been a shift of emphasis, and you have been more concerned with the "human element," the people side of missions (both the missionaries and those they are working with), and I must say I like it much better.

I think you and your staff do an excellent job in your efforts to inform, inspire, and educate us.

John D. Wilkinson (pastor)
Lake View, S.C.

MISSIONARY FAMILY ALBUM

NOTE: Current addresses of Foreign Mission Board missionary personnel, including emeritus missionaries, are available in the **Missionary Directory**, published every four months by the Board's Department of Missionary Education. The **Directory** is available free on request from the department, Box 6597, Richmond, Va. 23230.

Arrivals from the Field

BERGQUIST, Stanley E., Jr./Carolyn (assoc., Taiwan), 3030 Randle Ln., Decatur, Ga. 30033.
BOWLIN, Ralph T./Betty (Rhodesia), 301 Isgren, Lohrville, Tex. 75001.
CADWALLADER, Chester S., Jr./Dorothy (El Salvador), Box 2736, Little Rock, Ark. 72203.
CALHOUN, Lois (assoc., Jordan), c/o Cleon A. Webb, Box 548, Aberdeen, Ohio 45101.
CORBIS, James E./Johnnie (assoc., Uganda), 101 D Heritage Ln., Denton, Tex. 76201.
COWSEY, George B./Hilda (S. Brazil), 4925 Sweetbriar Dr., Raleigh, N.C. 27609.
CRABTREE, Mildred (Nigeria), 1006 Scott Ave., Dahlhart, Tex. 79022.
DAVENPORT, Stephen W./Bonnie (Argentina), 113 Old Liberty Rd., Asheboro, N.C. 27203.
ELIMON, Richard G. (Journ., Philippines, resigned effective Dec. 31, 1974), Box 144, Thompsonville, Ill. 62890.
EWEN, Bettye J. (Nigeria), Box 337, Waynesville, Mo. 65853.
GREER, Jennell (Thailand), 1114 Omen Dr., Brentwood, Tenn. 37027.
GROSSMAN, Paul H./Peggy (Senegal), 2519 S. Cherokee Dr., Owensboro, Ky. 42301.
HART, Betty L. (Chile), Sandy Hook, Miss. 39478.
JACKSON, Thomas T./Barbara (Korea), 107 Wren Ct., Cleburne, Tex. 76031.
KENDRICK, Bertie Lee (Hawaii), 104 Georgia St., Spindale, N.C. 28160.
LEVETTS, Fred L./Mary Lou (Nigeria), 942 Elmwood, Abilene, Tex. 79605.
MCWHORTER, Ava Nell (Gaza), 1 Mason St., Minden, La. 71055.
MANESS, Wayne E./Jeanne (Philippines), 7908 W. Ridge Rd., Raytown, Mo. 64138.
MEACHAM, Harold E./Lavonne (Malawi), 4110 32nd St., Lubbock, Tex. 79410.
MOORE, V. Dale (Nigeria), Star Rt., Blackwell, Tex. 75006.
PARKER, Robert R., Jr./Pamela (Rhodesia), 506 Janette St., Conway, S.C. 29526.
THOMPSON, Sue (Nigeria), 308 W. Market St., Warrensburg, Mo. 64093.
WILSON, Gene O./Angelle (S. Brazil), Rt. 1, Box 36, Warrenville, S.C. 29851.

MUSIC LOVERS

ONE-HALF-PRICE SALE! Pre-publication orders now being taken on the Mary Jo Moore Piano Course. A complete course for piano based on the old hymn tunes. Play hymns from the very first lesson. Develop your talents for the glory of the Lord. Now revised and graded. No longer in manuscript form, but beautifully engraved by one of America's leading music engravers and including the words in the first two volumes. Over one hundred hymns, plus numerous songs and exercises. Preparatory book for the beginner with no previous musical instruction, plus grades one through four. Complete set only \$9.50 for the five books (regularly \$19). Music teachers, this is your opportunity to stock up at tremendous savings! Orders must be postmarked before May 1, 1975. This offer will never be repeated after that date! Shipping date on all orders will be June 1, 1975. You must add 50 cents for packaging and postage at this price. Complete satisfaction or your money back. Order from Mary Jo Moore, 286 Poland Ave., Struthers, Ohio 44471.

Departures to the Field

BECKHAM, William A./Mary, Thailand.
BEDSOLF, Jerry P./Rosie, Ethiopia.
BENDER, William D./Novella, Nigeria.
BLAIR, Ralph L./Nancy (assoc.), Ecuador.
BOBO, James J./Linda, Vietnam.
BRYANT, Thurmon E./Doris, S. Brazil.
BURKSWALL, Paul A./Faye, Nigeria.
CLARK, Mary Louise, Rhodesia.
CLEARY, Thomas A./Joyce, Austria.
COOKE, Melanie (Journ.), Rhodesia.
CRIDER, Robert F./Barbara, Spain.
DICKENS, G. Dean/Karr La, Philippines.
EDWARDS, J. Murray/Ellen, Mexico.
FULBRIGHT, Ellis G./Ruby, Zambia.
GADDIS, William R., Jr./Linda, Indonesia.
GARNER, Alex F./Charleta, Panama.
GEIGER, J. William, Jr./Mary Jo, Chile.
GILMORE, Billy O./Lee Ann, S. Brazil.
GOFFFARTH, William/Darlene, Philippines.
HANEY, David W./Jenett (assoc.), Indonesia.
HAWKINS, James W./Frances (assoc.), S. Brazil.
HAYS, Ida Mae, N. Brazil.
HILL, Otis M./Marge (appointed for Colombia), Costa Rica.
HOLLAND, James V./Carolyn, Angola.
HOLT, Gerald H., Jr./Marcie (appointed for Colombia), Costa Rica.
IRBY, Rodney R./Virginia, Chile.
JACKSON, Shirley L., S. Brazil.
JACOBSON, David J./Janice, Costa Rica.
JERNIGAN, Clarence A./Elaine (spec. proj. dr.), Costa Rica.
KIDD, Sanford M./Sue, Kenya.
LAWSON, Barbara, Indonesia.
MALONE, William P., Jr./Janis, Argentina.
MARSHALL, Betha Ann/Gus, Guatemala.
MASON, William C./Monica, India.
MAY, Ernest V., Jr./Frances (assoc.), Dominican Rep.
MENZIES, Marina E. (appointed for Honduras), Costa Rica.
MOORE, Alice S. (Mrs. W. Dewey) (emer.), Italy.
MOORE, Marylu, Italy.
NEIGHBOUR, Ralph W., Jr./Ruth (assoc., employed for Singapore), Vietnam.
PAGE, Naomi, Panama.
PARTAIN, Jackie G./Ruth, Tanzania.
PICKLE, W. Stewart/Clara (appointed for Ecuador), Costa Rica.
RINDOLF, Gerald F./Virgie, Chile.
SPESSARD, Rosemary J., Thailand.
STOVER, Josephine (Mrs. Thomas B.), S. Brazil.
TURNER, Sammy G./Bonnie, Kenya.
TWIFORU, Bobby/Joann, Rhodesia.
WATSON, James O./Frances, Paraguay.
WILLIAMS, Fred L./Geraldine (assoc.), S. Brazil.
WOOD, Norman W./Jean, Zambia.
YANCEY, Mary Ellen, Nigeria.

Transfers

CADWALLADER, Chester S., Jr./Dorothy, Guatemala to El Salvador, Jan. 15.
LAUGHIRING, Edward H./Frances, Windward Islands to Liberia, Jan. 14.

Retirements

MARGRETT, Anne (Mrs. H. G.) (Argentina), Feb. 28.

Resignations

CORBIN, James E./Johnnie (assoc., Uganda), Dec. 31.
FERRELL, William H./Opal (Argentina), Jan. 31.
GROSSMAN, Paul H./Peggy (Senegal), Jan. 31.
MARTIN, William F., Jr./Vivian (Ecuador), Jan. 31.
TERRY, R. W./Dale (Germany), 8550 Eustis, Dallas, Tex. 75218.

Births and Adoptions

DIXON, Amy Frances, daughter of J. Rodolph/May Dixon (Peru), Nov. 14.

Deaths

BURNETTE, Joseph E., father of Everett R. Burnette (Senegal), Dec. 29.
COTTON, Henry, father of Margaret (Mrs. Calvin L.) Fox (Philippines), Nov. 6, Fayetteville, Ark.
EVANS, Clabe, Sr., father of Bobby D. Evans (Malaysia), Dec. 14.
GILLESPIE, Mrs. Sallie K., mother of A. L. (Pete) Gillespie (Japan), Memphis, Tenn., Sept.
GROSSMAN, Louis G., father of Paul H. Grossman (Senegal), Dec. 20.
McCORMICK, Hugh P. (emer., Nigeria-Hawaii), Jan. 2, Tampa, Fla.
MERRITT, A. J., father of Dewey E. Merritt (Nigeria), Dec. 28.
NOWELL, Mrs. Benjamin F., mother of C. Grady Nowell (Honduras), Dec. 24.
RIDENOUR, George L., father of Crea Ridenour (Colombia), Dec. 12.
WRIGHT, Mrs. Jewell Peters, mother of Morris J. Wright, Jr. (Japan), Dec. 19.

Marriages

HARVEY, Ruth Lea, daughter of C. Ernest/Janice Harvey (Mozambique), to Mario Jose Flynn Garcia, Dec. 16, Naples, Fla.



Winning Art

John Ragland (l), 18, and an airline representative hold Ragland's painting which won third prize of 2,500 pounds in a July art contest in Beirut, Lebanon, sponsored by Trans Mediterranean Airways. Ragland is the son of the James K. Raglands, missionaries stationed in Beirut. This photo was made in October when young Ragland, now attending college in Oklahoma, flew to New York City to sign the painting, in order to receive the award; TMA flew the painting from Beirut to New York. About 450 paintings were entered in the contest.

MOVING?

If you're changing your address, please help us keep your copy of **The Commission** coming to you every month. Give us as much advance notice as possible (at least five weeks) of the address change.

Attach the old mailing label, or, if you prefer not to cut your copy of the magazine, copy the FULL label information below. Then add the new address information. Mail to: Editor, **The Commission**, Box 6597, Richmond, Va. 23230.

Name

OLD Address

City State Zip

NEW Address

City State Zip

New Missionary Personnel

(Continued from page 32)

Mississippi (M.Ed.); attended NOBTS. She was a Home Mission Board Tentmaker in Michigan the summer of 1960, and was HMB summer missionary in Arizona in 1961 and in Oklahoma in 1962. She taught school for several years and was a school counselor in Tylerstown, Miss., 1972-74. Marriage: Dec. 22, 1962. Children: James Terry, Jan. 19, 1964; Stephen Andrew, Oct. 5, 1967; Patricia Cheryl, Feb. 17, 1969.



EQUATORIAL BRAZIL: J. Luther Williams; born: Danville, Va., Aug. 14, 1942. Graduate: Carson-Newman College; SWBTS (M.Div., M.R.E.); University of Tennessee (M.S.S.W.). He was a Home Mission Board summer missionary in 1964 and 1965. He was assistant director of a Baptist Good Will Center in Tennessee for two years and program engineer at the Southern Baptist Radio and Television Commission, Ft. Worth, Tex., 1967-70. He has been a church minister of music and youth and an associate pastor. He has worked as a social worker and social work consultant. He directed Anchor House, a group home for delinquent boys in Martinsville, Va., 1973-74. Expected type of service: religious education promotion. **Loretta Clinton Williams;** born: Huntsville, Ala., June 9, 1943. Graduate: Carson-Newman College; attended SWBTS. With her husband she was a Home Mission Board summer missionary in 1965. She has been a library clerk and has taught school. Marriage: Jan. 24, 1965. Children: Laura Lee, June 14, 1968; Lester Michael, April 13, 1971.

Missionary Associates

Employed December 1974

EAST AFRICA: Mildred Dawson (Mrs. G. W.) Cagle; born: Arkadelphia, Ark., Sept. 27, 1922. She worked in Arkadelphia as a sewing machine operator for a manufacturing firm 1951-57 and as secretary and later as a licensed agent for an insurance agency 1957-74. Her husband, G. Wayne Cagle, died Oct. 20, 1967. Marriage: Oct. 26, 1941. Children: Gordon Wayne, Jr., July 23, 1943; James Harvey, Aug. 26, 1947 (died Jan. 5, 1948); Roy Carroll, Nov. 5, 1949. Expected type of service: secretarial.



BAHAMAS: Paul D. Early; born: Winston-Salem, N.C., May 6, 1920. Graduate: Mars Hill College; Wake Forest College (now Univ.); SBTS (Th.M., Th.D.); attended School of Pastoral Care, Baptist Hospital, Wake Forest, N.C., 1972. He was a student field worker for North Carolina Baptists the summers of 1939-41. He was chaplain in the U.S. Army 1945-46. He has been pastor



in Kentucky, Indiana, North Carolina, and Virginia, including at Immanuel Church, Greensboro, N.C., 1959-74. Expected type of service: theological education. **Lena Allen Early;** born: Augusta, Ga., Sept. 15, 1918. Graduate: Tift College; WMU Training School (now SBTS), Louisville, Ky. (M.R.E.). She was a student field worker for Georgia Baptists the summers of 1936-38. She has taught school, including at Greensboro, N.C., 1959-74. She taught Bible one year at Kentucky Baptist Hospital, Louisville. Marriage: July 3, 1943. Children: Paul Davis, Jan. 7, 1946; Miriam Elizabeth (now Mrs. John D. Picklesimer), Sept. 29, 1947; Martha Leslie (now Mrs. Fred L. Rodenbeck), July 28, 1949.

GAZA: Jolyne Wallace; born: Crowell, Tex., June 14, 1935. Graduate: Baylor Hospital School of X-Ray Technology (dip.); certified by American Registry of Radiologic Technologists, May 1957. She served as x-ray technologist at hospitals in San Angelo and Dallas, Tex., from 1956 to 1974, including at St. Paul Hospital, Dallas, 1962-64 and 1973-74. Expected type of service: x-ray technology.



Special Project Doctor

Employed December 1974



GAZA: Clarence A. Jernigan; born: San Antonio, Tex., July 10, 1934. Graduate: Oklahoma Baptist University; Baylor College of Medicine (M.D.); Harvard School of Public Health (M.P.H.). He was an intern in the U.S. Air Force 1960-61 and a flight medical officer, stationed at Altus, Okla., 1961-63. He served as physician at Lafayette (La.) Charity Hospital 1963-64 and as medical officer for the National Aeronautics and Space Administration (NASA), Houston, Tex., 1964-72. From 1972 to 1974 he was director of community health services at La Marque, Tex. **Elaine English Jernigan;** born: Houston, Tex., Dec. 10, 1935. Graduate: Oklahoma Baptist University (B.S.N.); R.N. standing achieved in Oklahoma, 1957. She worked as a nurse at a Houston hospital, was instructor at Jeff Davis Hospital School of Nursing in Houston, and was a private duty nurse at Lackland AFB Hospital in Texas, Marriage: Aug. 24, 1957. Children: Leslie Anne, Feb. 12, 1960; Richard Carl, Sept. 20, 1961; Katherine Mary, May 15, 1967.

Needed Now

Requests for missionary personnel come to the Foreign Mission Board from Baptist Missions on the fields. Shared here are but a few among top-priority requests.

DAHOMEY: Literacy worker to lead a literacy program in a large city (perhaps Cotonou) and in communities where Baptist churches exist. If a woman, she could also lead in developing women's work. (A worker with training in social work could suffice; some courses in literacy and some literacy-teaching experience, if possible, would be helpful.) College degree and seminary training required. In Dahomey 80 percent of the population is illiterate. Government has begun a major thrust to prepare materials in various dialects. Language: French (about one year's study in France); perhaps also would learn dialect of city of residence.

JAPAN: Secondary teacher to teach English at Seinan Jo Gakuin High School, a school for girls with some 2,500 enrolled, at Kitakyushu City. Would be responsible to the director of the English department and to the Baptist Mission for conducting classes in English and for witnessing to students and faculty members. College degree required; high school English-teaching certificate and teaching experience desirable, but not required. Challenging opportunities also would be found through home and local church. Language: Japanese; two years' study (on field) required.

KOREA: Associational evangelist to work with the Cooperative Missions Department in encouraging and assisting churches and associations in their total ministries. Need college and seminary education and pastoral experience. Ability to work in associational involvement helpful. Assignment would be mostly urban. Unlimited opportunity for preaching and evangelistic work. Language: Korean; two years' formal study (on field) required.

INDONESIA: Theology teacher to teach in a regional seminary; after one term might become director of a regional seminary. (One year's service in field evangelism required before teaching.) Need training in using and writing programmed instruction (may be learned on field if necessary). Baptist Theological Seminary of Indonesia has seven regional seminaries with a faculty member heading each; other regional locations to be opened as personnel is available. Christian Leadership Training program is an integral part of the Mission's objective to establish thousands of indigenous, self-perpetuating churches. Language: Indonesian.

For additional information concerning these and numerous other opportunities for career missionary service abroad, contact: Department of Missionary Personnel, Foreign Mission Board, SBC, Box 6597, Richmond, Va. 23230.

For Some Pastors

Surely by now many Southern Baptists have learned about the recent call for human reinforcements from their mission fields around the world. The number of new missionaries requested is a staggering total of 1,014. Such a figure should be seen as a flashing signal, making us aware of our need for a reawakened sense of the urgency inherent in the Great Commission. For us as individuals, families, and collectively as churches, this appeal from overseas missionaries should become a prayer concern of top priority.

The call for new missionaries comes from experienced ones on more than 80 fields. At close range they see the needs and open doors. Considering the situations they confront daily, we can be assured that none of their personnel requests were casually made.

The process of determining personnel needs in a mission (organization of Southern Baptist missionaries on a given field) is, in some ways, comparable to the one used for deriving priorities by which funds are requested from the Foreign Mission Board. The needs far outnumber what are known to be the limits for fulfillment. This is sometimes an almost traumatic experience for a mission. It is a point at which all of us are needed through prayer support.

How can Southern Baptists, with 34,000 churches and over 12 million members, explain to the Lord their scarcity of candidates for foreign missions appointment? Even for the best of all years (1969) the total number of new missionary personnel was only 247. If there is restlessness among us, let it be from dissatisfaction with what we have accepted as the "usual" potential of likely candidates for appointment.

More specifically, a high priority needs to be placed on one category of qualified persons—those who will give themselves to preaching ministries, planting and nurturing churches where now there are none. This means that some U.S. pulpits must be vacated, not because of a call to a similar post, but because of a call to where millions live without any pulpit near. Of the 1,014 current requests for new missionaries, the overwhelming majority are calls for preaching ministries. The proportion indicates urgency.

Effectual, fervent prayer about this need can make a great difference. Answers should be anticipated, for God does not fail to answer a praying people, burdened for the coming of his kingdom. Let us pray and expect. A significant prayer effort is sure to reawaken almost dormant responsiveness in many of us to the ways that God calls workers into missionary service.

Join us in praying that more qualified pastors will make themselves available for appointment as career missionaries, given to the planting and nurturing of churches. It must happen soon or our opportunity to reap spiritual harvests in many overripe fields will be forfeited for eternity.

The Answer Came

A SEVEN-YEAR search for a permanent site by the Monte Grande Baptist Church has ended. From Missionary Gayle Hogg we have received a report that the land on which the congregation's rented meeting place is located has been made

available for them to purchase. He calls it "the miracle of Monte Grande."

In his letter reporting this new development to the editor, Hogg cites the prayer request we published in last year's July issue of *THE COMMISSION*. We rejoice with him and with the church, believing that prayer has been answered in a specific way. It isn't necessary that we ever know whether this magazine's presentation of the request contributed to the outcome, but it is satisfying just to think that such might have been the case.

One thing we do believe—that God answers prayer. Also, we have learned that when praying people know about a specific need of this kind they respond to it both as an opportunity and as a responsibility. Inscrutable as the phenomenon of prayer is, we have learned also that such a combination of commitment, faith, and awareness God honors. His answers often are so effective that they go beyond human expectation. Missionary Hogg reports: "The purchase of this particular piece of land will enable the congregation to minister not only to a densely populated area of the island, but also . . . to students on the University of West Indies campus." The site being purchased is adjacent to the university campus; any other location would likely have been much less strategic for Monte Grande Church.

As you read the articles in this issue, please examine each one for features that suggest need for prayer. Make them matters of specific, personal concern.

Korea Anniversary

THE EMPHASIS of this issue is on one of today's most responsive foreign mission fields, Korea. In several of the articles reference is made to the pioneer couple, the late John Abernathy and his wife, Jewel, and the foundation they laid 25 years ago. The Korea Baptist Mission and national Baptist leaders are planning a commemorative observance of the 25th anniversary in Seoul on April 4. May all of us join with them at that time with prayer and thanksgiving for what God has done and continues to do through them all.

Index: Volume XXXVII

WE CONTINUE receiving requests for the index of last year's 12 issues. It is good to know that many readers are planning to use the content of back issues as program material for missionary education. Index to Volume XXXVII lists all items by author, by country, by topic, and by departments of the magazine's format. We welcome your index order. Send it to: *THE COMMISSION*, Box 6597, Richmond, Va. 23230.

We Shouldn't Have

THE PORTRAIT accompanying Diana (Mrs. John V.) Norwood's "Epistle" in the January issue (page 29) is of a different person. The one shown is Lillian (Mrs. Charles G.) Norwood, Philippines. Please use your *Missionary Album* to get a view of Diana. We regret the "switch" and extend our apologies to both Norwood families.

WORLD HUNGER

By Baker J. Cauthen

The hearts of Christian people have been deeply stirred by the growing crisis of world hunger. Television has brought the sight of starving children, helpless fathers and mothers, and scenes of desolation into the homes of millions of people. Newspapers, magazines, and public addresses have called attention to this growing problem.

The situation grows out of the rapidly escalating population increase and the inadequate development of food production. This is further augmented by the striking of disaster in the form of earthquakes, floods, hurricanes, droughts, and wars in various parts of the earth. In view of the projections for population increase in the next 25 years, we must gird ourselves to deal with a long-range problem.

The Foreign Mission Board for many years has served as a channel for relief. Southern Baptists have given millions of dollars since the close of World War II for this purpose, and they have channeled them across the world through the Foreign Mission Board.

This ministry can be accomplished today far more effectively than ever before because mission work done by Southern Baptists now extends into 82 countries. In most of the places where disaster strikes, Southern Baptists are represented.

Many state conventions in their recent sessions took actions expressing their concern for world hunger and disaster destruction. Some of them launched programs whereby people would skip a meal and contribute at

least one dollar per week for the hunger. They have encouraged people to channel those gifts through the Foreign Mission Board.

During 1974 the Foreign Mission Board set aside \$100,000 from advance funds received through the Cooperative Program to be used for relief. In addition, approximately \$275,000 came to the Board as gifts from churches and individuals for this important ministry.

Missionaries in countries where disasters strike or where the hunger problem becomes distressing make recommendations to the Foreign Mission Board for funds necessary to undertake relief measures they feel advisable. We are greatly reassured in knowing that national Christian leaders and missionaries are in position to take counsel together and set up appropriate organization for the ministry of relief. They are in the midst of the disaster and are best able to measure the steps that will be of immediate and long-range value.

Upon the basis of recommendations from the mission fields the funds given for relief are appropriated and made available at any time.

Some funds come to the Board designated for relief in particular countries. Those funds are made available to the missionaries for the work to be undertaken.

The ministry of relief on mission fields is extremely difficult. It places additional responsibility upon already heavily burdened servants of the Lord. They are there for the regular mission work that took them to the mission field in the first place. Missionaries are

often few in number and are surrounded by overwhelming needs. Many frustrations, complications, and difficult angles must be faced in the ministry of relief. But even so, the needs of our fellowman are so deep that missionaries lay hands faithfully to these additional loads in the name of our Lord.

Relief takes the form of extending direct help through food and clothing distribution and medical care. This is the immediate response to disaster. But relief also takes the form of helping people to help themselves. This calls for assistance to people in rebuilding homes that have been destroyed by disaster. It also takes the form of providing seeds and fertilizer, as well as farm implements, for those who try to grow their own food. Livestock and poultry are often distributed to help people recover from disasters. Agricultural missionaries bring to the people concepts of better food production, so that they are able to derive long-range benefit.

On mission fields national Christian workers are of immense value in the ministry of relief. They know their own people and are able to measure the steps that seem advisable according to circumstances. To this work they give major counsel and leadership.

The Lord Jesus gave us the parable of the Good Samaritan. We shall endeavor to follow our Lord's instructions in helping the needy, understanding always that the hunger of the body makes us all the more keenly aware of the greater spiritual hunger which only the Bread of Life can satisfy. **TC**

Missions Update . . .

Thousands of new Christians in several different nations resulted from rapid growth of churches and emphasis placed on evangelism by Southern Baptist missionaries in AFRICA in 1974, JOSEPH B. UNDERWOOD, consultant in evangelism and church development, told the Foreign Mission Board in January. In NIGERIA the last of 17 regional evangelistic campaigns held during 1974 took place in November. In these campaigns, Underwood reported, more than 26,000 public decisions to follow Christ by young people and adults were counted. In RHODESIA Baptist churches baptized more new converts during the first half of 1974 than during any previous year of their history.

Making additional response to relief and rehabilitation needs in HONDURAS following September's hurricane, the Foreign Mission Board in January appropriated \$15,500 for land and building materials to construct church buildings in LAS BRISAS and SALAMA, and \$10,000 for relief needs in the SAN PEDRO SULA area. . . . The Board also appropriated \$70,000 to assist certain Baptist workers from Southern Baptist mission fields to attend the Baptist World Congress in STOCKHOLM, SWEDEN, in July.

The number of Southern Baptist foreign missionary personnel was increased to an all-time record of 2,606 in 1974, Missionary Personnel Secretary LOUIS R. COBBS told the Foreign Mission Board in January. The 250 personnel added in 1974 represented a net gain of 68, largest net gain in five years. Of those added, 95 were graduates of Baptist colleges and universities, and 110 were from other than Baptist schools, Cobbs reported. Appointees came from 31 states, plus the DISTRICT OF COLUMBIA and CANADA.

. . . Cobbs said his department is maintaining contact with some 2,500 persons; of these, about 1,600 are high school and college students; the rest have completed college work and are enrolled in seminary or graduate school or are gaining practical experience. In his report Cobbs suggested that job classifications for married women missionaries may need to be changed. Married women have always been appointed as homemakers, but Cobbs noted that many could be categorized as nurses, teachers, or any number of other assignments for which they might be qualified.

In a medical missions conference at LIMURU, KENYA, some 40 Southern Baptist missionaries from EASTERN and SOUTHERN AFRICA surveyed present work, determined future strategy, and considered the relationship between evangelism and medical missions. One goal of medical missions must be the accepting of responsibility for immediate effective involvement in the ministry of relief and meeting human needs, stated DAVIS L. SAUNDERS, Foreign Mission Board secretary for the area. He and others on the program stressed involvement of national lay leaders in medical missions. FRANKLIN T. FOWLER, FMB medical consultant, said medical missions is in the cooperative phase--cooperating with governments, churches, and national conventions. A continuing hospital and clinic ministry with frequent reevaluation of systems was called for by JOHN R. CHEYNE, FMB field representative for Eastern Africa. He asked missionaries to consider changing control of hospitals to national conventions.

The Foreign Mission Board has employed W. HOWARD BRAMLETTE as a special consultant in missionary education for a six-month period that began Jan. 15. Working in the Board's Mission Support Division, he will develop materials for the missionary education task force responsibility the FMB has as a result of Southern Baptist Convention action last year.

In three weeks of simultaneous evangelistic crusades around FT. VICTORIA, RHODESIA, 4,545 persons professed faith in Christ. One-week meetings were held by about 20 ministers from the U.S.; attendance totaled more than 110,000. . . . Construction on the first of two proposed buildings for the Spanish Baptist Theological Seminary has begun in ALCOBENDAS, SPAIN, a suburb of MADRID. The property was acquired several years ago.