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COVER

The beauty of the setting for the Baptist Center in Rüschlikon, Switzerland, is illustrated by this view of Lake Zürich from the campus for the center and Baptist Theological Seminary. Articles on the center begin on Cover II. Photo by Bob Harper.

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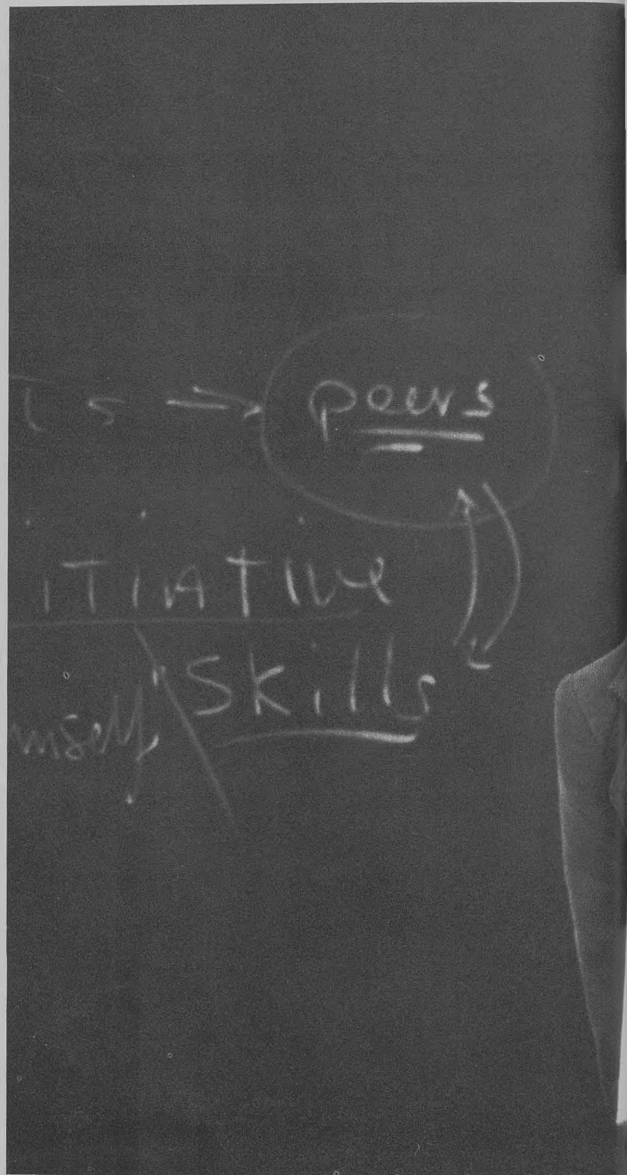
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Rüschlikon Seminary BAPTIST MELTING POT

By Alice N. Hyatt

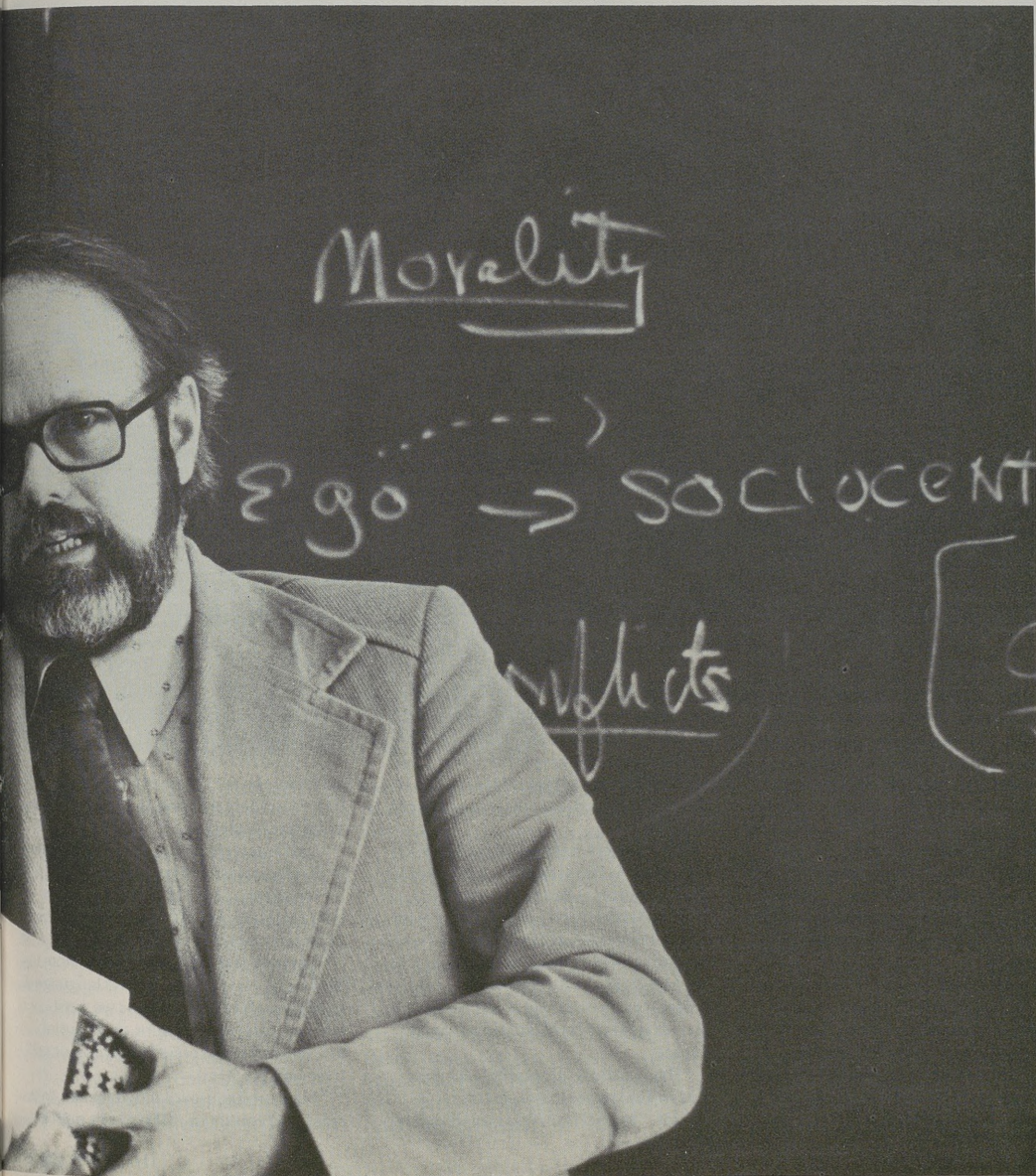


No other international community of Baptists like it exists anywhere today. At the Baptist Theological Seminary in Rüslikon, a suburb of Zürich, Switzerland, about 55 students from 18 or so different countries are gathered.

"This tremendous diversity in a small community is unique in the world," says President Penrose St. Amant (pronounced Santa-ma). "Universities of 5,000 may have more diversity, but nationalities tend to polarize. They do not have community. We can't polarize here.

"This diversity is an education in itself. Education goes on in the dining room and wherever students meet and exchange ideas. It is a painful and liberating process."

Missionary G. Keith Parker, professor of practical theology, in seminary classroom at Rüslikon.





Main building of Baptist Theological Seminary and Baptist Center in its colorful setting at Rüschlikon, Switzerland.

The hilltop campus overlooking Lake Zürich was once the home of a wealthy Swiss family. The main building shows the builder's love of comfort and beauty.

Looking for a location for a European Baptist seminary, Missionary J. D. Hughey and Area Secretary George W. Sadler were able to buy the place in 1949 at a most reasonable cost. The story goes that the owner sold to Baptists because of family tragedy and a desire for the buildings to be preserved and the valuable property not subdivided.

"We see students come here struggling with the language (all instruction is in English) and seeing everybody as different from themselves," observes Missionary Trent C. Butler, who teaches Old Testament. "You may be the only family from your country. All of a sudden, it hits you: If

you're going to have friends, you have to be friends with somebody whose customs are different from yours.

"You may not change your values, but you will learn to accept others in spite of their different values, customs, and styles of dress."

The Southern Baptist Convention's Foreign Mission Board supports and controls the institution. A European Board of Trustees serves three purposes: It provides contact with each of the European Baptist bodies; it helps to guide to Rüschlikon the students from each country who could best profit from the training; and it acts as a sounding-board for Baptist affairs in all Europe.

"This is a theological school for Baptists in Europe, east and west," says St. Amant. "Its goal is to help provide leaders

for European Baptists. Americans do not get scholarships and may be accepted only after Europeans are cared for. Scholarships pay half the cost, and the student works for the rest. Most of the work in offices, student housing, and on the grounds is done by students.

"This is an experiment in living together in theological education. Results show that it is productive. Out of 30 leaders in a recent European Baptist conference, 23 or 24 were former Rüschlikon students.

"Communication is a problem," notes St. Amant. "English is a second language to most students. This means we must exercise patience, restraint, and caution, lest some miss the point. Jokes do not go over well.

"But the pluralism of language has two sides," he continues. "The plus is on the



Above: Entrance to seminary campus. **Left:** Detail of a portion of picturesque campus building.

side of creativity. This is the most creative element in the life of the community."

Says Thorwald W. Lorenzen, professor of systematic theology, who spent three years on the faculty at Southeastern Baptist Theological Seminary, Wake Forest, N.C., "Rüschlikon has a central and decisive role for the future of Baptists in Europe. We are a minority, considered a sect. This term refers to a group not a part of the Christian Church. We are not known, not accepted, and have not proved our right, in secular society, to exist.

"This school gives confidence and a worldwide fellowship of brotherhood," says Lorenzen. "No other institution serves

this purpose. Here European leaders can feel the pulse of international fellowship and go back and know they are not alone.

"Cross-national contact is very important in Europe. The fact that here we have a talking and praying relationship is very decisive. We are the only place where Baptists come together this way."

Continues Lorenzen: "We hope to become a center for advanced theological studies, to provide what the national Baptist seminaries are not able to provide. We could be a center for continuing theological education. Pastors after ten years should have a chance to study and revitalize their ministry.

"I am intensely grateful to Southern Baptists for commencing and supporting this seminary," he adds. "European unions could not afford, nor do they have the cross-cultural initiative, to do this. It had to come from the outside."

Another insight comes from New Testament Professor Günter Wagner, one of two Rüschlikon graduates on the faculty. (Lorenzen is the other.) He believes, "Free churches have a vital role to play in the future. Several European countries are discussing proposals that they abolish state churches. A relationship would then not exist between university theological faculties, whose main function now is the education of pastors for state churches, and the local church. These faculties will probably become faculties for the study of religion, of which Christianity is only one aspect.

"Therefore," he points out, "our contribution will be postgraduate education in a church-related way. The importance of Rüschlikon will grow. By training Baptist leaders for small groups of Baptists now, we are not working ourselves out of a job. We are working into a complete new set-up."

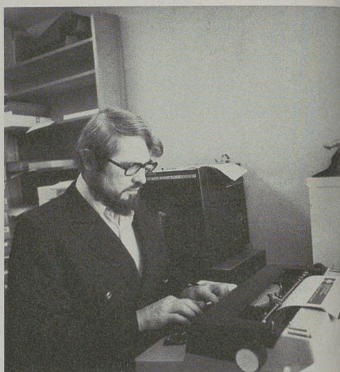
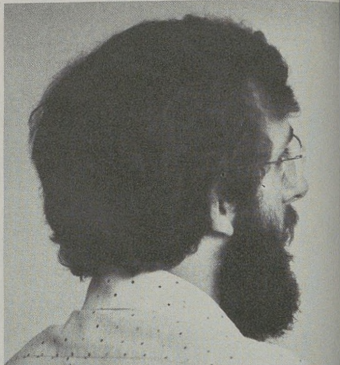
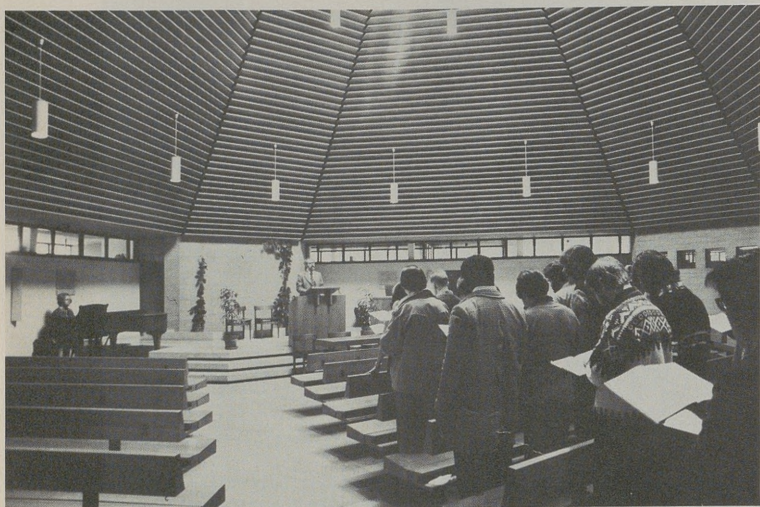
Missionary G. Keith Parker, professor of practical theology and pastoral care, finds this a sensitive area. "Europe is thought to be ahead in theological study," he says, "but America has much more to offer in pastoral care. But there is a stigma against Americans and a reaction to some of our methods."

Parker has observed and had dialogue with churches in many areas of Europe. In both Baptist churches and state churches he has observed practices and needs in pastoral care. The seminary was host to the First International Conference for Pastoral Care and Counseling.

Where Baptists were not taken seriously before, now in northern Europe, at least, "Our graduates can go into a hospital-university setting and be accepted into the pastoral care and counseling programs," he reports. "Some Lutherans have even said, 'Please help us.'"

Now meet some of the melting pot's ingredients. Of 17 students interviewed, 10 came from homes where the parents were not active Christians. Some found Christ after leaving home, in military service or foreign residence. Youth and evangelistic movements, Christian friends, or a nearby church were among factors credited for conversion.

Three women—two single and one married—look forward to a pastoral ministry. They say women pastors are accepted in



Top, left: Students and faculty meet for regular service in seminary chapel. A bilingual German-English church also meets here on Sundays. **Top:** One of the students, 19 countries are represented. **Above:** Missionary John M. Wilkes, director of European Baptist Press Service, is now located on campus, having moved from Paris. **Left:** Missionary Journeyman Bonnie Petrus chats with students on steps in front of classroom building. **Facing page:** Students at study, seminary chapel building, at a high point on campus; break time in the seminary dining room.

some areas now, and they expect more acceptance in the future. Two of the women have preached and performed other pastoral duties while pastors were on vacation.

Most of the students are married, and a few have children. The seminary makes available apartments for families, while most national seminaries do not. Some students attend Baptist churches in the area, where their languages are spoken. Others attend the bilingual German-English church that meets in the seminary's chapel. Very few go out on weekends to serve as pastor, but most return to their countries during the four-month vacation and serve

churches in some way.

Three students expressed fear that the seminary might become "a glorified monastery" and not reach out in Christian witness to the surrounding community. Others cited the language problems and the fact that Swiss life is so organized that even a children's gathering would not be feasible. One mentioned the 600-member Baptist church in Zürich, the largest in Switzerland, with its educational programs, as a sufficient outreach.

Student ages range from approximately 25 to 35. One student was born in a displaced persons' camp. Most plan to go back to their countries, but two have a strong

missionary drive to serve in underdeveloped nations.

Annel Thobois, niece of two French Baptist pastors and herself in training for the pastoral ministry, came to Rüschlikon from theological studies in a university. "There was not a community" at that school, she says. "This is a community with tensions. We have many different views of life. One can be more open here."

Luigi Nicoloso finds the way of understanding difficult. But, he adds, "I am really pleased to know different people and ways of thinking. I cannot go back and be dogmatic. I need to see what my Italian people need."



"This school has made a great contribution to the life of churches in Denmark," declares Henning Olsen. "Our leaders have studied here and have given life and stability to our churches. They've had opportunities to see that there are believers in other countries. Some countries have many, some few."

Olsen spent three and a half years in a Danish seamen's mission in San Francisco, Calif. "I thought of study in the States, but I am glad I came here," he says. "It is good that the seminary is in Europe. The culture is different. Here people can go to their home country in the summer and get into the work and try to apply at home what was learned here."

Maureen Schnyder of England finds that Rüschiikon "has a very positive effect," though she admits, "It is difficult to adapt to the strict discipline of study."

"We are in no way restricted," she states.

"You feel free in your opinions. You know you may change. You learn to be tolerant here. With 18 nations, that is the only way to be."

"We came here because the German seminary could not take us as a family," reports Dieter Bode, from Germany and Australia; his wife hails from Maine. "The tone and fellowship on the campus could not be any better," he adds.

Hillevi Karjalainen from Finland declares, "For me, it is very enriching to see people from different backgrounds, whom I have learned to respect. This place is so open. I have given up many prejudices."

"Life here is very difficult," insists Herbert Ham, an American enrolled in the Th.M. program. "The academic side is very demanding. One has to just live in the library. Daily living chores are difficult. It is a 30-minute walk to the grocery store. Few students have cars.

"But it is exciting to worship with Baptists of different cultural and language backgrounds, and find unity in worship," he continues. "It lets us, as Americans, become part of the world Baptist community."

One example of student unity is the student lounge, remade from the Swiss estate's former wine cellar, called "The Black Hole."

Volunteer student labor provided a raised floor, white walls, and decorative furnishings.

The melting pot has entered its second quarter century. It has softened the raw edges of isolation and estrangement. It has helped heal Baptists' wounds from World War II. It has promoted a new day of cooperation and brotherhood.

But the seminary's job is unfinished, and it faces today's world with a whole new set of challenges.

TC

A Teacher's Vision



Right: Penrose St. Amant, president of Baptist Theological Seminary, Rüschlikon, Switzerland, in office. **Above:** Campus clock.

Retirement this coming summer will close the five-year period of my presidency of the Baptist Theological Seminary in Rüschlikon, Switzerland. This has been a time of change for the seminary due to shifts, some subtle and some quite evident, in Baptist theological education in Europe.

The national seminaries, especially those supported by the Baptist Unions, have been strengthened significantly. This has been due in some measure to the infusion of Rüschlikon graduates into faculties and churches in Europe.

Some of the basic theological training, previously available for the most part at Rüschlikon, has shifted to the national seminaries. This, in turn, has meant an increasing flow of advanced students from these seminaries to Rüschlikon.

It is clear to me that the Rüschlikon seminary presents a preferred alternative for Baptist students in Europe to the national university theological faculties.

The growth and identity of Baptists on the European continent

The author, a missionary associate with the Foreign Mission Board, serves as president of the Baptist Theological Seminary, Rüschlikon, Switzerland. Among earlier educational posts held, he was a member of the faculty at New Orleans (La.), Baptist Theological Seminary 1943-59 and was dean of the School of Theology (1959-69) and professor (1959-72) at Southern Baptist Theological Seminary, Louisville, Ky.







Seminary President St. Amant joins faculty members and students for coffee time. Below: A stroll across the campus.

are, in my view, contingent upon the kind of advanced theological training available at Rüşchlikon. I believe Baptists in Europe would lose an increasing number of their brightest young people to other denominations and to secular callings without the option of a vigorous, international Baptist seminary.

Rüşchlikon offers training of comparable caliber to the European theological faculties with the added advantage of a close linkage with Baptist churches, Baptist denominational life, and a theological perspective that is Baptist and evangelical without apology.

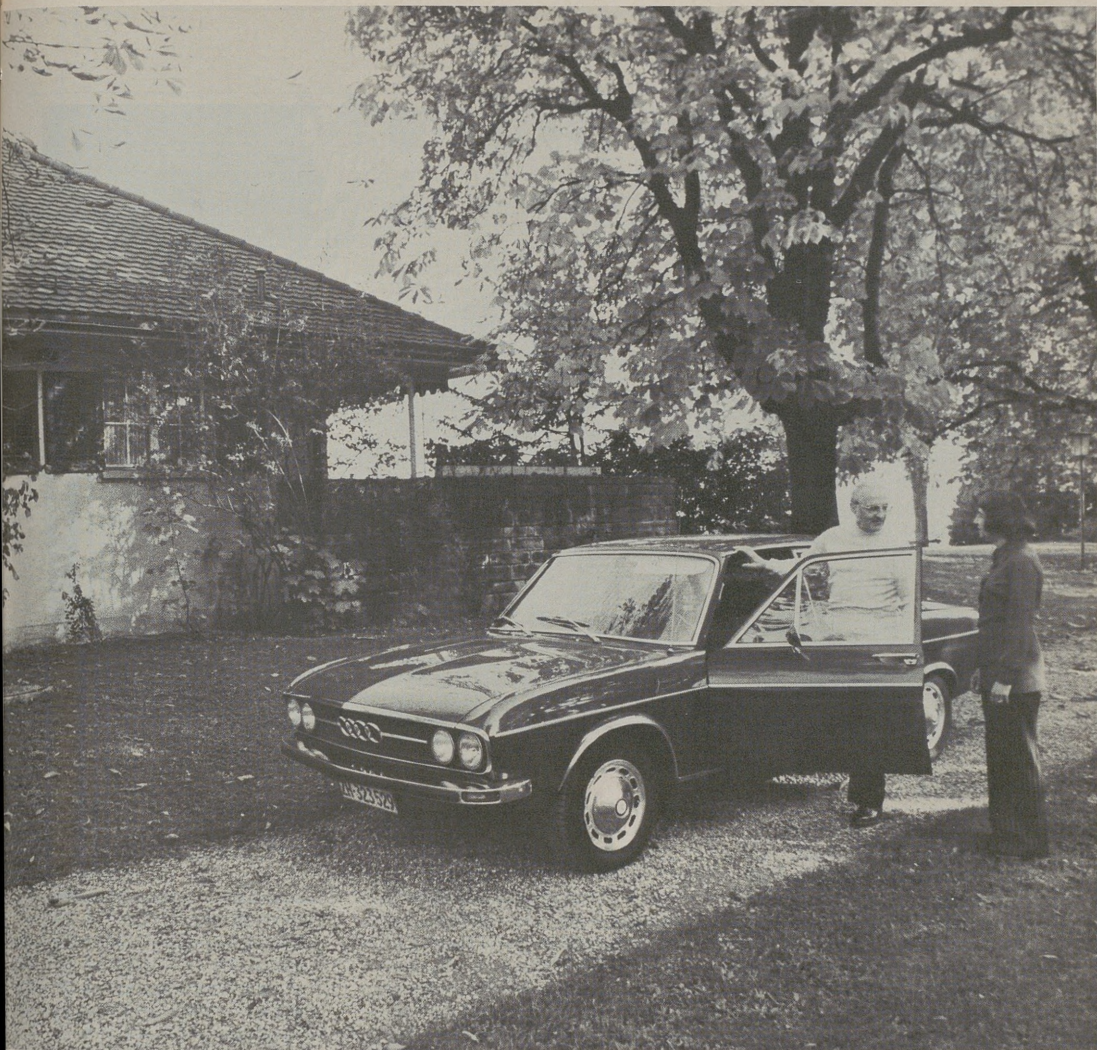
Such training must not merely be main-

tained; it must be strengthened.

There is a growing emphasis here upon advanced studies. This involves the last two years of the bachelor of divinity degree program, postgraduate studies leading to the master of theology degree, and will involve eventually, I believe, a doctorate of theology (now being considered by the faculty).

This does not mean a decreasing emphasis upon basic theological study, however. The probable loss of a few bachelor of divinity students to the national seminaries in Europe will be more than compensated for by increasing numbers from other continents. At the same time, I predict





Penrose and Jessie St. Amant outside their Rüschiikon home.

that the total number of students, including Europeans, will increase as a result of growing stress on postgraduate studies at Rüschiikon.

Programs for students not academically prepared to pursue a degree here will, I am sure, continue unabated. This seminary will also see steady growth in the program of continuing theological education now in progress for people in the active pastoral ministry and other Christian callings, including lay persons. Special arrangements, such as the Research Scholars Plan, will appeal more and more to those who wish to spend short periods at the seminary in special studies.

Enrollment, now at a high point, will continue to grow. The excellent facilities, faculty, and library of the seminary mean that Rüschiikon will become increasingly a major center of Baptist life and thought in Europe and the world.

I shall leave this place with a certain regret that the process of life will take me away at a time when the seminary faces new and exciting possibilities. The school has come through a difficult transition in good condition and has a solid base on which, I am confident, it will move to new heights.

I believe in Rüschiikon. I have no doubt whatsoever as to its key role in the future

of Baptists, especially in Europe. I plead for its continuing generous support by the Foreign Mission Board and by other groups and individuals who have assisted the seminary financially in recent years. The period of my presidency has been a time of severe financial stress, due almost entirely to the serious erosion of the dollar against the Swiss franc. The monetary cost of maintaining Rüschiikon has been, therefore, rather large, though I think this has reached its peak and will diminish.

But, whatever the cost, the cost of a loss of this school on its present level would be much more. What will happen to the American and European economies in the



St. Amant walks up steps toward seminary chapel. He is to end his tenure as president this summer.

years ahead is, of course, only a guess. But my judgment is that the dollar will strengthen significantly against the Swiss franc. That would mean much to the financial stability of the seminary.

However, the financial future of Rüschlikon is viable under present conditions, due to gifts from the European Baptist Unions and churches, the support of other Baptist bodies in various parts of the world, and the generosity of individuals in Europe, Canada, and the United States. A good omen for the future is the fact that the 1976 seminary budget was balanced.

As I contemplate the future of Rüschlikon, I pledge my continuing support of this community, and especially to my successor. A mood of profound hope and expectation arises in me as I sit at my desk composing these lines. I can look out on this lovely campus and think of my dedicated colleagues on the faculty and staff and the gifted students from 19 countries. I am constrained to set down in writing, spontaneously and without editorial revision, my vision of the future.

I see a school of high and uncompromising academic standards in a continuing relationship with the life of Baptists.

I see a school that finds its way between the Scylla of scholarship for its own sake and the Charybdis of practical studies devoid of theological reflection.

I see a school that asks continually, "Scholarship for what?" and answers, "For the practice of Christian ministry." I see a school where academic rigor is matched by profound personal devotion to Jesus Christ as Savior and Lord.

I see a school drawing students from all continents and developing a worldwide constituency.

I see a school, therefore, whose basic support by the Foreign Mission Board will be supplemented increasingly by other Baptist bodies, such as the Baptist World Alliance, the European Baptist Federation, the European Baptist Convention, and the Board of International Ministries of the American Baptist Convention.

I see a school seriously concerned about the frontiers of theological knowledge and

equally devoted to the missionary and evangelistic task.

I see a school whose resources—spiritual, academic, financial—are used with maximum effectiveness to bring the gospel to bear upon a world desperately searching for meaning and hope.

I see a school much more interested in the substance of what happens in classes, chapel services, dormitories, and apartments than its "image."

I see a school where a continuing dialogue goes on among all who live here about what life means and can mean, overshadowed by the lordship of Christ.

I see a school whose leadership is realistic in the face of uncertain financial pressures and at the same time idealistic as to what is possible in this place.

I see a school where, in the concluding words of my inaugural address in 1972, "all who share in it strive not only to solve problems and for achievement, academic and otherwise, but also for the grace of forgiveness, understanding, laughter, and kindness." **TC**

More To Come

What Rüschlikon will mean to Baptists of Europe in the future is being carefully considered these days. "I am hopeful about the economic viability of this school," Penrose St. Amant, president of the Baptist Theological Seminary of Rüschlikon, Switzerland, told the school's board of trustees in March 1976. St. Amant had announced his intention to take early retirement at the close of the school session in mid-1977.

"But we cannot take the perpetuity of Rüschlikon for granted," St. Amant continued. "Its future, humanly speaking, is secure only if its role in Baptist life is clearly perceived and only if all of us, Europeans and Americans, have the will to do what needs to be done.

"But there is much to do," he added. "It is the task of the trustees to determine what purposes Rüschlikon will serve in the years ahead."

The seminary has been hit hard by dollar devaluation. Whereas for most of the time since the property was bought in 1948 the exchange rate was 4.3 Swiss francs per dollar, the rate is now 2.43.

Government subsidies for education are available in most European countries, and students do not go to Rüschlikon with very much money. Small amounts are contributed to the seminary by European Baptist unions, churches, and individuals, but the Foreign Mission Board must bear most of the cost. This was stated in a recent meeting of the European Baptist Federation Council. The subsidy for 1977, apart from missionary support, is \$270,000.

Most national Baptist bodies in Europe now have their own seminaries. Just a few students from any one country attend Rüschlikon. The

The author is Foreign Mission Board secretary for Europe, the Middle East, and South Asia. He served as a missionary in Europe 1943-64, including service on the faculty of Baptist Theological Seminary, Rüschlikon, Switzerland, 1952-60 and as president 1960-64.

enrollment in the fall semester was 38 Europeans, 11 Americans, 9 from other continents, and 8 auditors. The per capita cost is high.

Since Rüschlikon is more than a seminary and its influence extends far, however, the investment should not be measured simply in terms of per capita student cost.

Through the years Rüschlikon has served well as an institution for theological education on a high academic level and has also been a center of fellowship, communication, study, and inspiration for the Baptists of Europe.

"Rüschlikon must continue," Gerhard Claas, the new secretary of the European Baptist Federation, said not long ago. "It is our father-house."

It serves as a rallying point for the Baptists of Europe. On a questionnaire in March 1976, 12 trustees said that the seminary is indispensable, and the other 4 stated that it is valuable.

In its December meeting the Foreign Mission Board committed itself to the continued support of Rüschlikon over the line of certain expected developments and with limitations that have been discussed with the "enlarged administrative committee." This committee represents the trustees, faculty, student body, the non-teaching staff of the seminary, and the FMB staff. It has made a careful study of Rüschlikon over a period of months.

The Foreign Mission Board in December adopted the following resolution:

"That the Foreign Mission Board reaffirm, with the following understandings, its support of the significant work begun in Rüschlikon, Switzerland, in 1948:

"1. The property will be used for a Baptist Center. In addition to the seminary, which is the primary activity, the center will include conferences, short-term courses of

study, extension courses, and headquarters for the field representative for Europe, the representative of the Foreign Mission Board to the Baptists of Eastern Europe, the European Baptist Press Service, and the radio and television representative for the area.

"2. A doctoral program will be developed by the seminary faculty if investigations show that European Baptists desire it and if the seminary trustees authorize it.

"3. The seminary will accept students, especially for graduate work, from any part of the world.

"4. American students will not constitute more than approximately 10 percent of the student body, and they will be personally responsible for their fees, rent, and meals.

"5. The maximum number of seminary professors to be supported by the Foreign Mission Board will be six, in addition to the president. Other persons may be assigned to Rüschlikon for non-academic programs.

"6. Emphasis will be placed on economies and on increasing income from students and from European sources. Only minimal increases of the annual Foreign Mission Board subsidy to the seminary can be expected.

"7. No new building for the Baptist Center of Rüschlikon can be anticipated in the foreseeable future. Capital expenditures will be limited to work required to preserve the buildings and to make essential utilitarian modifications."

Several years ago a prominent European Baptist leader said that the founding of the Rüschlikon seminary was "a signal evidence of the direct intervention of the Spirit of God in the modern Baptist movement of Europe." I do not believe the Spirit of God has finished with Rüschlikon or relieved the Foreign Mission Board of its responsibility for it. TC

By J. D. Hughey



TOTAL MISSIONS THRUST

100 Percent Increase in Missionary Staff

The concept of the career missionary is basic to the Total Missions Thrust projected by the Foreign Mission Board the last quarter of this century.

Short-term and volunteer personnel make significant contributions, and the Board is committed to the use of these categories.

But the overwhelming, long-term need is for career missionaries, men and women who are committed to the truth of the incarnational principle—"the Word became flesh and dwelt among us"—dwelling among the people of some other land on a long-term basis.

Why this emphasis on the career missionary? Using the term "professional missionary," Louis R. Cobbs, secretary of the Board's Department of Missionary personnel says, "As I interpret it, the case for the professional missionary is found in the overwhelming need that exists in the world, the call for assistance from so many people in the world, the biblical mandate which includes the commissioning and sending of missionaries, the nature and mission of the church which is to be identified with the work Christ himself came to do, and, ultimately, in the very nature of God himself as loving, creating, forgiving, reconciling, and redeeming. We believe in missions because we've come to share God's nature."

The past two years have seen record numbers of missionary appointments by the Foreign Mission Board. In 1975 there were 265 persons added as missionary personnel—an all-time record.

Last year, 268 were set aside for overseas missionary ministry—another record.

Yet these numbers will have to increase dramatically if the goal of 5,000 missionaries on the field at A.D. 2000 is reached. Assuming present levels of attrition, it is estimated that in order to have 5,000 missionaries under appointment, more than 9,000 will have to be appointed. (Attrition is due to retirements, resignations, and deaths.)

The call continues to come from mis-

By Richard M. Styles

sion fields for reinforcements. Many Missions face the prospect of retirement of career missionaries who have served for many years. No replacements are on the horizon.

Other Missions are understaffed and seeking new personnel to provide relief for missionaries whose work load is almost unbearable at times.

Last year, Missions requested more than 1,300 new missionaries to reinforce their ranks. Obviously the number of missionary personnel added each year must increase greatly if these requested reinforcements are to be sent.

The greatest need among the 1,300 requests for additional personnel is for "preacher" missionaries. These are missionaries who serve as general evangelists—working with pastors, training church leaders, planting churches and mission points, helping established churches grow, and promoting church and denominational programs. Of the requests from Missions, 42 percent were for persons to fill this

category of missionary service.

"The emphasis on general evangelists is consistent with the traditional thrust of the Foreign Mission Board and with the bold strategy projected in Total Missions Thrust," stated Cobbs. He was referring to the Board's goal to double the missionary force during the next 25 years.

"Some Missions have not been able to make bold plans for the next 25 years, due to the immediacy of personnel needs at hand," Cobbs said.

The success of the general evangelist allows the work of the specialist missionary to be effective, according to Cobbs. He said it also makes possible the missionary associate and missionary journeyman programs.

Above all, the response to projected increases in missionary personnel and to the requests for reinforcement must be met by persons willing to invest their lives in an incarnational type of ministry. This ministry has been described by Winston Crawley, director of the Board's Overseas Division:

"The incarnational type of missionary ministry is the grain of wheat falling into the earth and dying. In a cross-cultural effort, there must be the immersion of the person in that culture, learning to be a part of it.

"This incarnational type of ministry calls for long-range commitment.

"It requires what we have generally referred to as a 'call.' Some people have trouble with that word. Regardless of what word we use, the long-range commitment and the incarnational type of ministry require a depth of assurance that it is God's will for the person, or he will not stay there and do it." **TC**



Jigsaw puzzles are popular at the Baptist library in Gaza. Sometimes when a very difficult one has been completed, it is posted on the bulletin board for everyone to enjoy.

A Quiet Place Where Light Shines

By Roberta Kells Dorr

Hurrying down George V Street in Jerusalem, Israel, at nine o'clock in the morning, Anne Nicholas crossed Ben Yahudah Street and passed the usual tourist attractions without a glance. She was eager to finish her shopping and get back to her home in Gaza.

Suddenly she came to a stop before a young man who had a collection of prints lying on the sidewalk before him. No passersby had seemed interested. Yet, as Anne stopped and began holding up the pictures one by one to examine them more carefully, a crowd gathered around her. Anne gazed at the pictures intently, completely oblivious of the assembling pedestrians.

"This seems to be a Reynolds print, but

there isn't even a name on it," she observed. "That must be why they are so cheap."

As soon as she lay the picture down, someone in the crowd picked it up to see what this trim, attractive woman noticed in the print that fascinated her so.

"I want something with a child in it, but it must also have some meaning," she explained. "I want it for the library in Gaza. I wish they had put the names and artists on these. I would like the children to learn to appreciate great art just by living with the pictures."

She held the print of a boy with a lantern; the lantern's light pierced the darkness around him and lit his face with a warm glow.

"I think I like this best," she remarked. "It says so much. The boy could be an Arab from Gaza, and the light he is holding is like the light that John speaks of as shining

in the darkness, and the darkness is unable to put it out. Yes, this is the picture."

She handed the print to the young man and searched in her purse for the 30 Israeli pounds the picture cost. The crowd parted to let her pass and then pushed and pulled to see the pictures she had left lying where she had found them on the sidewalk. She had examined them with such interest and handled them so thoughtfully that everyone wanted a closer look; some stayed to buy.

Anne (Mrs. R. E.) Nicholas seems totally unaware of the magic she creates in the most unlikely places. She views the library she has dreamed into reality on the main street of Gaza as something that just happened rather naturally. Yet it is a place of wonder and delight to hundreds of adults and children who have never had a library before.

The author and her husband, David C. Dorr, a physician, were appointed in 1958 to Gaza and transferred to Yemen in 1969, where they were stationed until they resigned in 1975. She recently visited missionaries in Israel.

"At first, many of the Muslims were afraid we would try to convert them or their children, using the library as a front the way the Communists do," she said. "We have assured them the library is for everyone, and no one will be forced in any way to read or study anything they do not choose themselves.

"For instance, one of the most popular books in the library is a bound copy of women's magazines from Egypt. That doesn't mean we do not witness to our faith in Christ. It does mean that it is not forced on anyone."

An example of the library's approach is seen in the name and picture symbolizing the library. The library is named in Arabic "The Center of Culture and Light." A local artist drew the picture and added the lettering to Anne's specifications. The picture shows a dark night sky with an open Bible from which emerges the figure of Christ with his arms outspread. The words written in the Bible express what Anne means by "light." It reads, "I am the Light of the world."

The word *culture* has a broader meaning in Arabic than in English and comes closer to meaning "learning and education." At the library, learning takes place on many levels.

One young man puts his first puzzle together. It is a map. Another boy is assembling a jigsaw puzzle of the head of Christ. After working for an hour, he has to leave; he takes the unfinished puzzle to the checkout desk, where he knows they will take care of it until he can come finish it another day.

"Sometimes the puzzles are too hard for them, as most have never worked a puzzle before in their lives," Anne points out. "So Lily Shuhaber, the friendly woman at the checkout desk, will help them put the puzzle back together if it is necessary. If it is a difficult puzzle, we often put it up on the bulletin board when it is finished, for everyone to enjoy."

Etaf, a young girl from the town of Rafah, is typical of the girls who come to the library. She comes from a large family. She has seven brothers and sisters in school and five who are still at home. Etaf hopes to major in English and attend the university in Cairo. Her father is a merchant and wants all of his children to have the best education possible.

Etaf spends a great deal of time reading books in English and studying from the English tapes available in a quiet room at the back of the library.

It is a fad in Gaza for girls to carry autograph books and ask their friends to write in them. Most of the pages are filled with



Minerva Sayegh (r) teaches a course in English, using special tape recordings.

Arabic writing, but some of Etaf's friends have written messages in English. Suhaila has written in English, in a circle: "I am writing to you without end, as my love to you, my dear friend."

Now Etaf asks Lily Shuhaber to write something in English. Etaf has progressed in reading and writing English till she knows more about Americans than most Americans know about the people of Arab countries or Israel.

Lily takes the little book decorated with lilies and roses and turns to an empty page. She writes,

"Be a good girl,
"Lead a good life,

"Choose a good husband,
"Be a good wife.

Lily Shuhaber"

Etaf comes from a Muslim background, but many who use the library are from a Greek Orthodox background; many are adults. One of the judges from the Orthodox church brings his children every Friday to read in the library. His wife, a supervisor of history teachers on the Gaza Strip, uses the library regularly in her work. She used the facility extensively when she did her research for a paper on "Methods of Teaching History Using Research Material."

The library has 5,000 books, including reference books and encyclopedias. Since



that the library provided reading material for young people who didn't want to get behind."

Much of the routine work of the library is carried on by Assam Farrah and Lily Shuhaber. They have worked with Anne from the beginning and share her enthusiasm and vision. They check out books, give out the earphones and tapes for those

**'It is to this need for justice
in a world where much has gone
wrong that the cross speaks as
nothing else does.'**

studying English or listening to music, answer questions, and distribute Gospels and Bibles to those who ask for them. Recently another young man was added to the staff; now the three—Anne Nicholas, Assam Farrah, and Lily Shuhaber—meet for an hour of prayer every Tuesday afternoon.

Since the library has enough workers to carry on its regular functions, Anne has been free to teach some unusual English classes. Each class begins with a half hour of Bible study; this can be skipped by any student interested in the English lessons but not in the Bible.

"I start with the book of Job, because Job asks all the deep questions," Anne explains.

"For instance, in Job we find the question, 'If a man die, shall he live again?' And we hear Job expressing every man's deepest desire when he says, 'Oh that there might be someone who could put their hand on God and on me.'

"Of course, all the questions asked in Job are answered in the New Testament, so it is very natural to go from one to the other."

One Muslim boy announced when signing up for the classes, "I am not religious, and I have no interest in religion." Some time later he stayed after the study to ask, "Why do Christians feel Jesus was crucified?"

"That," says Anne, "is the question I like to hear best, because it opens the door to the heart of the problem—the problem of sin. Both the Muslim and the Christian believe in revelation and man's relationship to God, but, to the Muslim, only a bad man should suffer for sin, and the crucifixion leaves him bewildered.

"To counterbalance this, the Muslim has a strong sense of justice," she continues. "He wants justice meted out to the wrongdoer. The whole Palestinian problem is related to his idea of justice.

"Theoretically, he says that God can simply forgive a man for his sins, and yet,

when asked if God should just forgive the people or nations who take a man's land without payment, he is almost violent in his feeling that this would not be justice.

"It is to this need for justice in a world where much has gone wrong that the cross speaks as nothing else does. And to the Muslim who is acutely aware of the problem, the cross comes as an astonishing answer. Someone has to pay, to make right, to suffer for the wrong done, or there is no justice.

"That Jesus, sinless and innocent, should choose to take the blame and suffer for guilty humanity is something new and astonishing to the Muslim mind," Anne goes on.

"Muslims as a whole have never been reached by a Christian explanation of Christianity," she points out.

While the library is basically a service to the community, it also provides a place where questions are answered, and Gospels and Bibles are given to those who ask for them.

Not long ago Anne published a small tract explaining some of the Christmas customs and traditions of Christians. True to her talent for making everything interesting, she placed Christmas symbols down the side of the tract and offered a simple explanation alongside:

"A wreath has always been given to those who win a victory, and the Christmas wreath reminds us of Christ's victory over evil.

"The holly and the ivy are always green and remind us of life in Christ.

**Said the youth, 'Here I feel
rested from all the turmoil
and trouble of Gaza.'**

"A candle gives us light in the darkness, as Christ brings light into our lives.

"Angels sang at the birth of Christ to announce to the world his coming.

"The star guided the Wise Men to the baby Jesus and also announced his coming."

She now uses the tract the year around.

Not long ago, while Assam was on duty in the library, a young man expressed his reason for coming so often to the library. His words perhaps echo the feelings of many of the young people of Gaza. "When I come here, I feel rested from all the turmoil and trouble of Gaza," he said.

This atmosphere of quiet love and acceptance is not accidental. It is what Anne Nicholas had envisioned when she first dreamed of a library for the people of Gaza. **TC**

English is now a required subject in the schools, starting with the fifth grade and extending through the next five years, many of the books read are in English. However, there is an equal number of novels, biographies, and even an encyclopedia in Arabic.

"*Fire on the Mountain* by Patricia St. John, *Treasures in the Snow* by Robe, and *Barabbas* by Emmerly Bekessy are some of the books checked out most often," it is reported.

"After the '67 war, textbooks in the Gaza schools were confiscated, and there were several years when they didn't have books," Anne relates. "It was at this crucial time

Find the Hole in the Heart

Fifteen thousand souls dwelt in London town during Roman times. About the year 1800 it became the first city in man's history to reach one million population. By 1850 it had to share this distinction with three more cities.

Sixteen years ago, in 1961, there were 141 such urban areas. Now there are 172.

Demographers forecast 375 cities with more than a million residents by the end of the century. Two hundred of these will mushroom within the developing nations.

Guatemala and *Mexico* are words used internally in those countries to refer to cities, not just the nation. This reveals the attitude of the people who believe the "best" is urban. Lima now contains the majority of all Peruvians. Population implosion has come to stay!

Singapore builds seven "New Towns," each housing up to 290,000 in lovely, high-rise flats. Each project requires less than 1,800 acres of precious island space.

In France, Greater Paris houses the equivalent of all the citizens of the state of Texas.

Massive slums fill the parking lots next to high-rise offices in Bombay, India. These slums become the first urban home for migrants from rural villages.

Add a new word to man's vocabulary: *overcrowding*. Hundreds of Christian leaders who have grown up in smaller communities face this new phenomenon with bewilderment. Through no fault of their own, they are unequipped to deal with the situation. They have a "non-urban mentality." They must face a culture shock for which, as yet, no adequate orientation is provided.

Two factors mark the "non-urban mentality" in those who have it.

First, people raised in a smaller community were aware of boundary-to-boundary geography in that locality. But those who have lived their lives in urban centers know little of the geography of their city. Their "world" consists of the bus line they use,

The author, an urban specialist, is a missionary associate in Singapore.

their areas of work, school, and shopping.

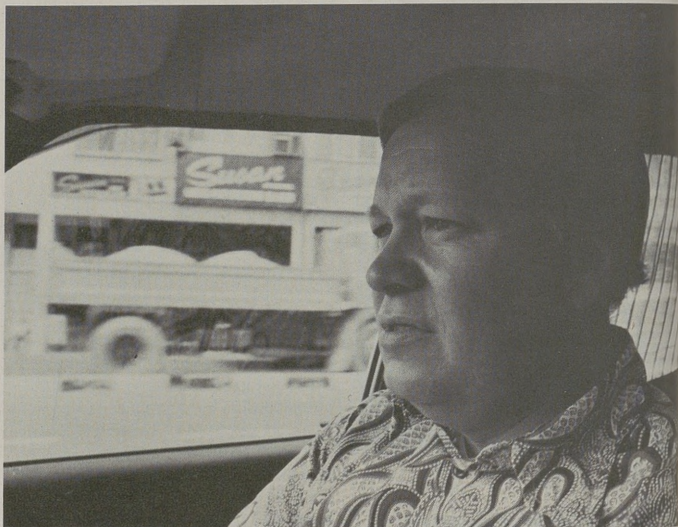
Second, in a village or town it is common for a person to have an "identifiable relationship" with other residents. That is, one can say of those passing by, "He lives near the river;" or, "She lives over the hill." Often, each person is immediately identified as either a resident or a stranger in the town.

Not so for the city dweller. As many as

arates families? Where do people relax? Where do children play? Where is privacy to be found?

- *Internal living environment.* How many people live in a single room? How many square feet are in the actual family-living space? How many sleep in one room? How soundproof are the walls?

Many urban sociologists have reported these findings:



Ralph W. Neighbour, Jr., drives through his special field, booming urban Singapore.

98 percent of the faces he views daily belong to strangers.

Evangelism strategy and church planting done with a "non-urban mentality" may not allow for these factors. The ways of reaching city dwellers with the gospel must be appropriate for the cultural customs dictated by high-density living.

Overcrowding must be viewed from two perspectives:

- *External living environment.* How crowded is the community, the neighborhood? How much "breathing space" sep-

1) When people are packed together, aggressive behavior increases.

2) People tend to remain within the environment they habitually use, both internal and external. That is, they stay within the room of their home and within known areas of the community.

3) Noise becomes irritating.

4) Most important to Christian workers urbanites tend to center their activities of things, not persons. The constant presence of other people becomes so emotionally draining that safety is sought through in-

volvement with physical objects, not other humans.

A recent letter from a Christian worker in Vienna, Austria, describes residents there as "having only one or two close friends; afraid to stand alone; afraid of groups."

A newly arrived apartment dweller in New York City, attempting to meet his across-the-hall neighbor, was told, "Let's not know each other! It's easier to live that way. I don't want to know your friends, and I am sure you would not like mine."

It is not surprising, therefore, for young people living in one of the most densely populated cities in Asia to confess that their number-one problem is loneliness. They exist in a cacophony of radios blaring, children crying, couples fighting, food-sellers calling—and they live unnoticed. Quality moments within their lives remain unfound, even though five or more live within touching distance in their room.

Many are unable to talk about medium-size worries, and finally they climb to the roof top, remove their shoes, and jump into oblivion!

And yet, the unexpected, "drop-in" visitor receives a cool reception. The privacy of the "internal living environment" is sacrosanct. Since it is shared with others, personal relationships are to be carried out in the "external living environment." How are these persons to be reached for Christ?

Disciplined, concentrated thinking must bespent by the Christian worker who comes from a rural context to work in cities. Desperately needed is a way to provide adequate orientation for them, before they face these unknown quantities—before they fail. When and where will such assistance be provided?

Before the burgeoning war-town of Saigon, Vietnam, collapsed, I heard of a priest named Father Vey who had a dynamic ministry in the northeastern sector. People everywhere seemed to know about him. Constantly asking for directions, I was led closer and closer to the rat-infested, wind-



The government of Singapore is rapidly modernizing all aspects of the island city-country.

ing, dirt alley where he lived. I finally came to a ramshackle wooden structure with a rough cross nailed beside the door. There I met a man who had studied with distinction at the Sorbonne. He was dressed in the rough garments of a rice farmer.

He explained to me that, until he had begun to establish relationships with people, his ministry had been empty of fruit. He had become a part of the people of his alley, of his neighborhood, and finally of

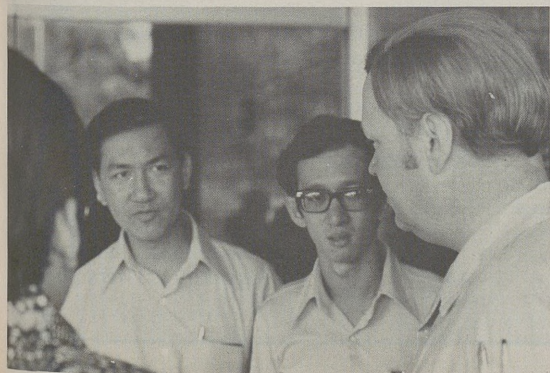
the war-tired northeastern sector of Saigon.

His term for his ministry was "incarnational evangelism." Like Kagawa, he had recognized the secret to reaching urban dwellers. The important word is *relationships*. Overcrowded city dwellers will not respond to strangers. *They respond to people who care.*

Those who commit themselves to "relational evangelism" must be ready to restructure personal time frames. New friends call for unexpected attention. Well-laid plans for the use of evenings or weekends may be interrupted. But becoming people who care bears precious fruit. Caring unlocks the isolation of the urbanite.

How do we establish contact? We must find the "hole in the heart" of individuals. We must approach them on the basis of their interests, their needs, their hobbies, their problems—not our project! In the relationships that develop, we earn the right—as a friend—to speak of Jesus Christ to them.

Call this "pre-evangelism" if you will. It is an absolute necessity. People talk to friends about new concepts. Therefore, the



Neighbour and Singaporean pastors work in concert. Neighbour insists that any urban approach fit local attitudes and needs.

urban evangelist must ask, "How can I develop meaningful relationships with strangers who are reticent to enlarge their circle of friends?"

One obvious answer is to share a common interest. Recall that the city dweller's interests center upon things, not people. This can become the starting point.

In Singapore, for example, "Friendship Groups" have been developed by nationals. They are formed around personal needs, personal interests. They include guitar playing, lonely people, personality development, how to choose the right career, business management, making marriage successful, how to fall in love successfully. All these have an attraction for certain persons.

Groups of no more than eight meet for a ten-week period. Two of the eight are Christians. A secular, genuinely quality experience is provided to all. In addition, the Christians also have an opportunity to develop a sincere, non-manipulative friendship with group members. In personal

'We must approach individuals on the basis of their interests, their needs—not our project!'

contacts during the ten-week period and following, natural discussion about lifestyles and personal beliefs occurs. For the Christian, this leads to a natural witness of personal faith, much as a newsman reporting the events which have happened in the world.

Scores of examples of people reached by this approach in the city verify that restless, seeking urbanites begin to question deeply. Their openness to receive leads to Bible Study Groups. The study of Scripture then becomes the focal point of teaching about the lordship of Jesus Christ, with resulting conversions.

An investment of ten weeks in such pre-evangelism groups is a small amount of time to invest in "breaking in" to friendships otherwise nearly impossible. Each conversion provides an entrance for the gospel into a large group of unreached persons, who should then be "discipled to the fringes."

Scores of Christians find they can use their "secular" interests for the first time for the glory of God. One man, interested in mechanics, used it as a means of reaching young men who came to his shop to learn to repair their motorcycles. In addition, they met one who "contained Christ"—with a wrench in his hand.

Each of the 172 cities of earth is different. Heart needs vary from place to place. But the principle remains the same: Find the hole in the heart! **TC**

I Saw a World

I saw a man,
broken and lonely and old,
filling the nostrils with the stench of the unkempt aged;
And I said, "I cannot take time from my busy day
to sit with this one of hoary grey."

But Jesus said,
"I want to sit with him awhile
and touch him with the comfort of
my abiding love."

And so I sat with him:
Jesus—in me.

I saw a woman,
hard and calloused and worn,
bearing the marks of a life of sin;
And I said,
"I cannot risk the loss of my good name
by spending time with this woman of shame."

But Jesus said,
"I want to be a friend to her
and touch her with the wonder of
my forgiving love."

And so I became her friend:
Jesus—in me.

I saw a child,
twisted and frightened and frail,
staring from hollowed eyes into nothingness;
And I said,

"I cannot bear to even look or touch
this human form that needs so much!"

But Jesus said,
"I want to hold him in my arms
and touch him with the power of
my healing love."

And so I held him in my arms:
Jesus—in me.

I saw a world,
pagan and empty and lost,
struggling in powers of heathen darkness;

And I said,
"I cannot leave my life of comfort and ease
to carry the gospel across the seas."

But Jesus said,
"I want to go to those lost in sin
and touch them with the miracle of
my redeeming love."

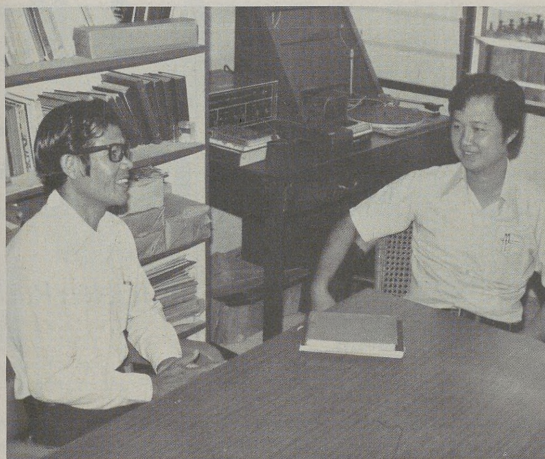
And so I go:
Jesus—in me.

—Elaine J. Herrin
missionary to Grenada



Paiboon Buarin, once a gardener for Baptist Hospital, Bangkla, Thailand, now is pastor of a nearby church.

Left: Acharn (teacher) Paiboon baptizes new member of church where he is pastor. **Below:** The pastor talks with Supachai Weerasombat (r), hospital administrator.



From Planter to Sower

By Maxine Stewart

Paiboon Buarin, a mere gardener for the Baptist Hospital in Bangkok, Thailand, a few years back, is now serving many of the hospital's employees as their pastor.

Even though being a gardener in Thailand is about one of the lowest positions one can hold in this culture, Buarin did his work well, even during the rainy season.

But during Buarin's gardening days, he felt God's call to preach the gospel. He was amazed!

"Me, Lord?" he questioned. "I'm just a gardener! I love working in the soil and watching plants grow. I marvel to see the beauty you give them, and I love feeling your presence as I do this work, but I'm really not qualified to preach your Word."

A sweeter, more humble man would have been hard to find. It was truly evident that he loved the Lord.

Even though he felt inadequate, Buarin shared his call with his wife. They made it a matter of prayer.

Buarin went to his pastor and then shortly thereafter, to his church family. They rejoiced that God had singled out this young man to help proclaim the good news to the lost of Thailand.

A few months later the church felt they should sponsor a mission in nearby Panom, and they asked Buarin and his family to move there to start a new work.

Many of the people that lived in Panom knew that Buarin had been a gardener at the hospital. They knew he had a limited education, only the required four years as a young child. At first he found the people weren't eager to listen to him because he had no status, so to speak.

However, it was soon made possible for Buarin to attend the Baptist seminary in Bangkok and still minister to his people in Panom on weekends. Even though he wasn't the top student scholastically, he

did work hard and tried to learn all that he could.

Buarin graduated from the seminary and was ordained by the "mother" church. This was a great stepping stone for him, because in Thailand, when one is ordained, he is elevated to the title of *Acharn*, meaning teacher. This is a rather high standing in Thailand. He is now known as Acharn Paiboon.

Today, Buarin is no longer pastor of the mission. He is pastor of the Bangkok church, his home church. The hospital administrator, all of the doctors, most of the nurses, missionaries, and other employees of the hospital, are members of this church.

What a transformation! Only through Jesus Christ could this happen in Thailand. Who would have thought that the day would come when people from the lowest rank to the highest in his area would be going to him, a former gardener, for advice and consultation? **TC**

The author, Mrs. Robert R. (Bob) Stewart, and her husband have been missionaries to Thailand since 1958.

Recently my husband and I visited the Philadelphia Baptist Center in Rivoli, Italy. If ever we met a group addicted to work, it would be our three missionary colleagues in charge there.

Down the corridors of the main school building came the strong, familiar voice of Ben Lawton, missionary since 1947. He was talking with some of his Italian colleagues about the Italian Baptist Correspondence Course they were putting in the mail that day.

For 23 years Lawton taught New Testament and Greek at the Italian Baptist Theological Seminary. He served as seminary president for 11 of those years. But difficult circumstances in the 1960s forced the closing of the seminary. The Lawtons moved to Turin, near Rivoli, and he turned his intellectual gifts and dedicated energies to "*Transtudio Cristiano*," an evangelistic thrust in northern Italy begun in 1967.

Refocusing from the *piazza* (town square), Lawton, with the help of Italian pastors and lay people, developed a ministry "to the marketplace." Mobile units consisting of an adapted bus, a trailer, and a small tent roll into communities and set up shop. The "holy rollers," as they are called, are equipped with platforms, projectors, screens, and an organ to bring direct evangelism to the people in open-air services.

Films are shown under a protective awning. Someone may play the organ. A group of young people may sing. A book and Bible exhibit attracts some, while cooperating Baptist pastors and laymen talk with interested spectators. The Bible correspondence course is advertised. Tracts are distributed.

People are responding to the "church without walls" concept. In present follow-up efforts, 450 Bible courses are being taught in 25 church centers or in homes. As a result of the Genoa campaign, 30 people are studying a Bible course.

Transtudio Cristiano is producing results because "it is a Christian center of study and research that seems to transmit ways of nourishment for, and means of participation in, evangelism and church growth," according to Lawton. Better known by its trade name "Biblitek," it puts the emphasis on the local church community as the "basic instrument in effective witness."

A voluntary committee of nine pastors was organized to work with Lawton in

creating study materials for the development of the local church and for the commitment of non-church persons to Christ. The efforts of this committee have produced two Bible courses, 18 mimeographed documents for evangelism seminars, and is in the process of developing a Christian life course.

At a recent Executive Committee meeting of the Italian Baptist Mission, Lawton and his wife, Patsy, were requested to return to the Rivoli campus to live. The object of the move was to help protect the seminary property and to oversee practical matters.

As I voted for the proposal, my heart sank. Here is a fine Greek scholar who is turning his missionary commitment to mimeographing Bible courses.

Because the Baptist radio recording activity was moved from the seminary to Rome, the former studio is now a mimeograph room. Printing paper worth \$1,400 had just been purchased at bargain prices before a rise in paper costs. "It really gets you when you look at the stack of paper and know you are going to have to mimeograph every piece of it," confessed the professor.

Then he smiled as he told of about 25,000

pieces of paper he had just run for the new Bible correspondence course. The freshly printed courses had been taken to the post office that morning.

He is now willing to be the "janitor" of the Baptist property, for this is the urgent need of the moment. Finances are tight, and with the rampant Italian inflation, Italian janitors are too expensive.

Admiration for my fellow missionaries continued to mount as Lawton walked with us across the athletic field, where young people come every afternoon to play, to two small buildings near the Rivoli Baptist Church building. When we arrived for our visit, spunky Patsy Lawton was busily helping 33 children wash hands and get ready for lunch. Two teachers, one cook, and Mrs. Lawton run the kindergarten.

At 6 A.M. daily Mrs. Lawton is already cleaning house, preparing breakfast, and attending to administrative details at the center. Her work at the kindergarten begins at 7:30 A.M., when working mothers begin arriving with their children.

Most children have lunch at the school. About half stay until 6:30 P.M., when their mothers return from work. Because of the

The Addicts

By Helen Ruchti

The author and her husband, William C. Ruchti, were appointed to Rome, Italy, in 1960 as English-speaking workers. She has a B.A. degree from Marv Hardin-Baylor College, and an M.R.E. degree from Carver School (now part of Southern Baptist Theological Seminary, Louisville, Ky.).



Busy Missionaries Ben and Patsy Lawton plan their work as they walk to lunch.



Missionary Virginia Wingo (l) confers with ILI President Anna Ribet.



Miss Lucilla Santilli teaches an ILI social studies class at the Rivoli Baptist Center.



Patsy Lawton takes time for little things, such as fixing child's smock at kindergarten.

excellent training given by the staff at the kindergarten, there is a waiting list of applicants.

The Baptist kindergarten, first in the area, prompted the opening of several state kindergartens. For the first ten years of its existence, Missionaries Rhoda Craighead and Alice Moore led in its development.

Lawton says his wife has finally found her calling—working with children. Obviously, she loves the contact with the beautiful children, whose active minds are constantly being challenged. Mrs. Lawton, daughter of the A. Scott Pattersons, who were missionaries to Nigeria, gives each child individual attention.

A tireless worker, she maintains high standards of cleanliness, not only in the kindergarten, but also throughout the Baptist Center property she administers.

"Does your cleaning woman come in the evening or early morning?" I asked. She responded by pointing to herself.

"Are you the cleaning woman, too?" I asked incredulously. How could she possibly fit scrubbing floors and cleaning toilets into her demanding days and also run the entire center? Responsibilities of personnel and property are hers also.

"How else can the center be financially

solvent if I don't do the cleaning?" she answered.

Missionary colleagues have been urging Mrs. Lawton to stop cutting grass, or hauling cement, or cleaning rest rooms. But as always, there is much to be done, and funds are limited. Her faith and dedication close the gap between money and ministry.

This overwork on the part of the Lawtons will not have to continue, it is hoped. The committee of the Baptist Center is seeking to find an overall director. The committee is trying to fit the center into the framework of the Baptist Evangelical Union of Italy, the convention of Baptist churches in Italy.

And now let me introduce you to the third work addict. At 6 A.M. my husband left with Missionary Virginia Wingo to drive through the early morning darkness to "fetch" the Italian president of the International Linguistic Institute (ILI), a five-year liberal arts high school with emphasis on language. It involves the largest number of persons at the center.

Miss Wingo, formerly director of Armstrong Memorial Training School in Rome, has been in Rivoli since 1970. She adapts

to situations easily and is eager to serve where she is needed. Louisiana's "Signorina Vingo," as Italians call her, has always been a friend to students. Each day counseling and chance conversations provide valuable contacts for Christian ministry. She has been urged by her missionary colleagues to postpone retirement for another two years.

Currently her day begins and ends with trips to pick up and return the aging, but mentally acute ILI President Anna Ribet, who otherwise could not serve in this vital capacity.

At present, ILI is looking for someone to succeed Miss Ribet when she retires. This is a matter of constant prayer, because an educationally qualified Baptist professor with the experience and time to devote to the school is difficult to find.

According to Italian law, the president must be an Italian citizen with an Italian university degree and extra professional training, and must not have other teaching jobs at state schools.

The daily "traveling visits" with Miss Ribet are enjoyed by both women. As they travel over mountain roads, they plan for the school, talk about student problems, and share their hopes for evangelicals in Italy.

Not only is Miss Wingo's driving dedicated to the ongoing of the Baptist high school, but she also spends tedious hours arranging teachers' schedules, which vary daily according to whims of the Italian school system. Most of the teachers at the school also teach in nearby public schools.

"Securing evangelical teachers has been a real challenge," reported Miss Wingo.

Lucilla Santilli, daughter of the Genoa Baptist pastor and honors graduate of the University of Genoa, has done excellent work as a full-time teacher for one year. She wants to return to us rather than seek a state job.

"Two other Baptist professors continue to teach as many hours for us as their public school work will allow. And Bill Moore, son of Mrs. Dewey Moore and the late Dr. Moore, former missionaries to Italy, has the language lab for the English classes." Several other evangelicals teach part-time.

ILI is providing a solution to educational needs of Italian young people. Through the witness of Christian teachers and people like Virginia Wingo, young lives are being touched in a loving way with the gospel message.

Missionary dedication, selfless service, and flexibility are sensed at every turn at Rivoli. Yet there is also the sense of joy. Much is happening at the Baptist Center, and my colleagues are helping it happen.

TC

Return to Seinan

Surprise was the personal reaction—but a wrong one—to the first sight of Seinan Gakuin University campus in Fukuoka, Japan. After long association with Southern Baptist foreign missions information, how could one hold a too-small image of this campus? Perhaps an adequate impression has not been transmitted; perhaps I was not paying close attention.

Enrollment in the university portion of the school alone is close to 7,800. Only 136 of these, or 1.7 percent, are Christians.

"The direct Christian witness of the university is not to be minimized," says E. Luther Copeland, chancellor of Seinan Gakuin. "Each year some faculty and students are won" to belief in Christ.

Below: Chancellor E. Luther Copeland in his office at Seinan Gakuin, Fukuoka, Japan. "After teaching missions for years, I thought it time to go back to the frontier," he says. **Facing page:** Large buildings flank main entrance at university section of Seinan.

The percentage of Christians on campus does not seem so small when viewed in context of the number of Christians in Japan as a whole. Fewer than 1 percent—one out of a hundred—of the Japanese population are Christians.

"The people who receive Christian influence here (at the school) sometime later may become Christians," points out Copeland. "That number would not be insignificant."

Besides the university section, Seinan Gakuin also includes a high school and a junior high school. The university has divisions of literature, commerce, economics, law, and theology. The Theological Department is the Baptist seminary, located on another campus some miles away.

The university's multilingual library holds 270,000 volumes. The institution is fully accredited by Japan's Ministry of Education. The Baptist school is now operated entirely by the Japan Baptist Convention. The university president is Toraji Murakami.

Out of a budget for 1976 of about \$12 million, the school received only a token gift of \$10,000 from the Foreign Mission Board. Subsidies from the FMB to the separate budget of the Theological Department are expected to be phased out entirely by 1981.

An international program for exchanging students and professors exists between Seinan Gakuin and several universities abroad, among them Baylor University, Waco, Tex.; Ouachita Baptist University, Arkadelphia, Ark.; William Jewell College, Liberty, Mo.; and Universite de Caen and Universite de Grenoble in France.

Copeland served as a missionary in Japan 1948-56. While there, he was professor and later chancellor at Seinan Gakuin University. In 1956 he accepted the invitation of Southeastern Baptist Theological Seminary, Wake Forest, N.C., to join the faculty. He served as professor of missions and world religions there until he and Mrs. Copeland were reappointed missionaries in August 1975.

Over a tea break in his office, I asked why he had left one campus for another and returned to Fukuoka.

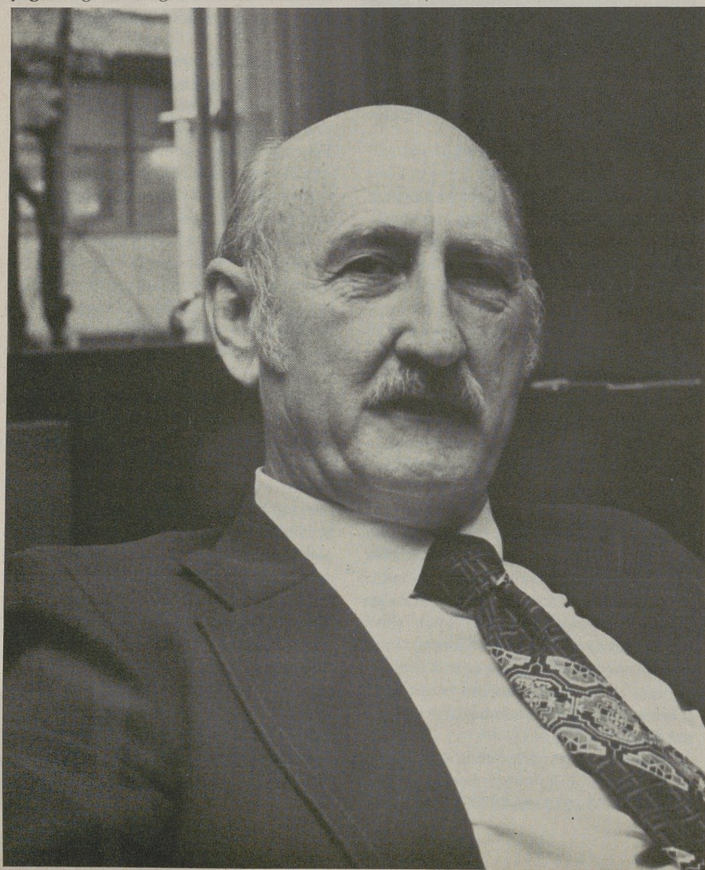
"After teaching missions for years, I thought it time to go back to the frontier," he replied. "It's as though your family needs you and calls for you."

"I had begun to feel a certain restlessness," he added. "Once you've been on a frontier, you can interpret for others. But once having been there, you want to get back to it."

"I began to feel I had fulfilled my responsibility as a missions teacher after 20 years."

The invitation to Copeland to return to Seinan Gakuin grew out of the concern by a nucleus of Christian teachers and administrators that the Christian character of the school be maintained. As the university has grown, the percentage of Christians on the faculty has become smaller. This is a natural result of the Japanese setting with its tiny minority of Christians from whom to draw.

As chief administrator of the huge edu-





cational complex, the chancellor does not carry a large measure of direct-line authority on campus. He must wield influence mainly by personal charisma. The concerned professors looked among their own ranks for such a person without agreement. Finally someone suggested sounding out Copeland on the possibility of coming back. After appropriate steps, the chairman of trustees wrote to the professor in North Carolina. He wrote in Japanese.

Though almost 20 years removed from needing to speak and read Japanese, Copeland had retained some facility in the language. As he began to read the letter, one sentence seemed to leap from the page. He thought it said, "We have elected you chancellor." He reached for his Japanese-English dictionary. His translation proved correct.

Copeland's initial feeling was to decline,

but communications began to flow back and forth between Fukuoka and Wake Forest. Eventually the Japanese suggested they bring Copeland to the campus for a week.

During that week in February 1975, Copeland, calling on his recollection of Japanese, discussed possibilities with the trustees and professors in their language. By the end of the visit, his fluency in Japanese was returning. He also was near a decision.

Copeland at last agreed to return to the post, with one condition. Since the school has now matured and stands on its own financial legs, he noted, it should provide his salary just as it would pay a Japanese chancellor. In this way, the school would not be securing its chancellor at Mission expense, but would be making the decision on Copeland, including finances, on its

own merit.

The trustees readily agreed. Mrs. Copeland's support comes through the Mission in the usual fashion for missionaries, but the school provides support for Copeland directly, on the basis of the salary for a single missionary.

During his earlier association with Seinan Gakuin, Copeland was deeply interested in seeing Japanese leaders develop who could take over direction of the institution.

"When I resigned as chancellor, I was sure there was a Japanese to take over," he recalls. "At that time the school was heavily subsidized by the Foreign Mission Board. Now it is practically self-supporting."

Today Copeland looks toward the time when, at the end of his four-year term, a Japanese educator will follow him into the chancellor's chair.

TC

EPiSTLES

A Day Worth Noting

Some days are not so good. But sometimes a day comes along that is worth telling about. This was one of those days. In the morning I preached at a church "way down south," which meant a long drive.

One of the first persons to greet me was a young woman who had accepted Christ when I preached there three years earlier. She now teaches Sunday School.

A 19-year-old young woman, visiting the church for the first time, made a profession of faith during the service. I exhorted the church to draw loving arms around her in the coming months.

After the service ended, a woman put her arms around the girl and pledged herself to shepherd the convert.

"Go to see Tante Merle," she advised, "and she'll teach you how to pray."

I gave a New Testament to the convert and showed her 1 John, suggesting she read it first.

An elderly woman, whom I have used as a personification of the "widow's mite" in stewardship sermons, came up to say she is continuing faithful in tithing. Three years ago she committed herself to try the tithe when I held a stewardship clinic there. A year later she stated that it was going well. On this visit she offered the same testimony.

A young man who had attended the recent music-stewardship retreat came up to tell me that since that meeting he had accepted Christ and been baptized. At the retreat Don Snell, music missionary, was on duty as lifeguard at the pool when this young man had difficulty. Don pulled out the thoroughly frightened youth.

When the group from the young man's church returned home, no one told his mother, for they knew how upset she would be. She heard about the near tragedy several days later, however. She got out her Bible and began dealing with her son concerning salvation. He accepted Christ as Lord—out of the water and into baptismal waters.

After church a woman invited me home for dinner, and Trinidad cooking is good—chicken and rice, yam, plantain, and mauby (a bark drink).

That night I preached at a mission that had been lagging; two East Indian girls of Hindu background made professions of faith.

Preaching, counseling, drawing the net, fellowship with the people—it was a good day!

David L. Martin,
Missionary to Trinidad

Contact in the Export Zone

The exodus begins at 4:30 P.M. every workday. By five o'clock masses of workers are leaving their jobs to return home after another day of work. They ride bicycles and motorcycles, and some walk. These vehicles and pedestrians combine with buses and taxis to form a severe traffic jam.

The more than 100 factories in this giant industrial area of the Kaohsiung Export Processing Zone (KEPZ) employ nearly 40,000 workers. A large majority of these leave for home at the same time every afternoon. The result is an opportunity for witness.



If you were to visit the KEPZ on a Wednesday afternoon, you would likely see Ken Varner and me meeting the people, passing out tracts, selling books, and trying to make friends. Every week hundreds of tracts are distributed, each carrying the address of one of the missionaries.

Several workers have expressed interest in Christianity. And a few have become believers. But this is only one phase of ministry in KEPZ.

For months the missionaries stood outside the entrance gate and greeted workers on their way home. Finally the opportunity came to begin a ministry inside the huge complex of diverse factories. Now each week Missionaries Varner, Linebarger, and Richard Morris teach English to workers in one company.

The outreach goes even further. A church in the area is now willing to open its doors one evening a week for some of the workers to gather for fellowship and to study the Bible. Inez Linebarger planned a short, secretarial training course for one factory in the zone. Other plans include a Bible-distribution campaign, as well as continued efforts toward enrolling workers in Bible correspondence courses.

These activities are probably only the beginning of ministry in the zone. The future will bring new ideas, new opportunities, and new challenges. Pray that these and other missionaries will continue to be sensitive to the leadership of God.

Gary D. Linebarger, Kaohsiung, Taiwan

At the Beach

Ramón Henriquez and two of his co-workers at a television station in Santo Domingo had planned to go to the southwest coast for Easter in 1975 for a short vacation. When they reached the airport, however, the plane to Barahona was filled. Three seats were open on the plane to the north coast, to Puerto Plata, near Sosúa Beach. They decided to go north.

Arriving in Sosúa, they heard talk on the beach about a group of young people who had a music center and were talking about God. (Baptist young people carry out a beach ministry at Easter, and 15 Baptist students were spending 15 days at Sosúa Beach.) The three television workers considered themselves Leftists, and Ramón was an avowed Communist, having helped that group during the 1965 revolution, though he was only a youngster. They decided to attend the Music and Dialogue Center and to argue with the Christians.



That night they gave a hard time to the young woman in charge of the dialogue group. They confused and confounded her. But she invited them to come to the Baptist house the next day and talk more. When they arrived the next day, she turned them over to me. We talked for about an hour. It seemed best not to try to argue with them, so I just suggested that they read Mark and John to see what their reaction would be to the man, Jesus. We gave them New Testaments, and they returned to the beach to begin reading.

Back home in the capital city, Ramón began to meditate deeply on what he was reading. He was immensely impressed by Jesus. He began to ask himself why he could not have the joy and peace the Christian young people he had met in Sosúa seemed to have.

About two weeks later he attended church with us and announced he had decided to turn his life over to Christ. He could already see the beginnings of a total reorganization of his life. Within the next month his two friends also made professions of faith. About three months later I baptized Ramón, and he has remained active in the church. He works with the Baptist radio-TV mass-media program, is sound technician for the choir, and helps produce the weekly radio program at the student center.

He went back to Sosúa in 1976, this time with the Baptist Music and Dialogue team. His testimony carried impact.

Lloyd W. Mann, missionary to Dominican Republic

Life on Death Row

Last August newspapers in Korea reported the murder of a woman taxi driver. Since murder in Korea is infrequent, the incident made national news. Police immediately instigated a full-scale national investigation. Within a month, two men, Park Seong Nam and Saw Gong Sauk, were arrested. They confessed to the murder. Both were later sentenced to death.

They were awaiting final appeals to the appellate court when their names again appeared in the paper. This time the story was different. The headline: "Criminals sentenced to death accept Christ amidst tears of repentance."

The Seoul Baptist Association, led by the evangelism chairman, Pastor Yu Pung Ki, and Missionary O. K. Bozeman, head of the

Korea Baptist Mission Church Development Board, had begun evangelistic efforts at Oui Jung Bo prison near Seoul.



They opened the work after being contacted by a Christian member of the prison's instructional staff, Kim Kil Su. Said Kim "It will take more than a man's effort to change other men's hearts."

The ministry began with a heavy concentration on evangelism. This, as the *Korea Gospel Weekly*, a Christian newspaper, later reported, "began immediately to bear fruit." Involved were the combined efforts of a number of missionaries and interested pastors from the Seoul Association and much prayer. By December, a total of 66 men in the prison had accepted Christ as Savior and had been baptized.

The two men convicted of murder, Park and Saw, could not attend regular meetings, but prison officials allowed them to have counseling. Each was dealt with separately in his cell. At first, both men, though willing to listen, were openly belligerent and scornful of the gospel. But interested pastors continued to study the Bible with the two. Finally, the moderator for Seoul Association led the men to the Lord.

The men were later baptized in their cells by Park Kyung Bae, president of the Korean Baptist Convention, and Bozeman. Both converts cried openly. One begged, "It is all right for sinners like me to die this way, for I have received hope, but, please, someone witness to my poor family!"

Both men began to pray and fast and read their Bibles. They also began to witness to others in the prison and were instrumental in leading fellow prisoners to find Christ.

Seoul Association has continued to visit, counsel, and encourage the men and also contacted the two families.

Regardless of the decision of the appellate court concerning the two men, the Master Judge has already ruled.

Paul A. Rhoads
Seoul, Korea

A Long Time Sprouting

When Maria Rojas was a child, she attended the Baptist Good Will Center in Antofagasta, Chile. Recently Maria Rojas, now a physician, was assigned to work at the Baptist clinic in Antofagasta. But this time she had more years behind her, a pediatrician's training—and Communist beliefs.



She was one of the first pediatricians to be assigned to our clinic. At that time she was an active Communist, disdainful of anything spiritual. Our Christian nurse in Antofagasta witnessed to her many times, inviting her to choose the Lord Jesus as her candidate.

It is a long story of frustrations, unhappiness, and vain searchings. But at last the Lord prevailed in her life. She is now a radiant Christian.

Today Physician Rojas witnesses to her patients, colleagues, friends, and family. Her desire is that she will be used of the Lord in a great way for his honor and glory.

It took a long time for that seed of a small child's attending the good will center to sprout, but it did, and the Lord gave the increase.

Lois E. Hart, Antofagasta, Chile

On the Inside

A three-day retreat at the Baptist encampment in Pattaya, Thailand, at year's end has become an annual event for the Thailand Baptist Youth Fellowship.

At the recent retreat, Missionary Bob Stewart was invited to lead Bible study. When he arrived at the camp, he noticed a young American woman with two small children who had a definite Oriental look. Bob learned that the woman's husband is a Thai Christian who teaches at Chulalongkorn University, one of the oldest schools in Thailand.



The American woman told Bob of a conversation by the church group on the way to camp. One of the girls, because she knew this couple enjoyed having their children around older American men whom they could associate with their "Gram'pa" in the States, mentioned that an American missionary man would lead Bible study.

Then, reported the woman, one of the young men who knew Bob offered a special tribute. Said the youth, "He's American on the outside, but he's Thai inside."

Maxine (Mrs. Robert R.) Stewart, Chacheungsao, Thailand

Seeking a Cure

I was about to enter Bangalore Baptist Hospital. A voice from behind me called, "Sir." It was the man I had just passed.

Thinking I was one of the missionary doctors, he told me his son had a spot of leukoderma above his right eye. This disease causes white spots to form on the brown Indian skin. It is neither painful nor contagious, but the social stigma is severe.

This father asked if we would see the boy. Every Thursday afternoon the leukoderma clinic is held, so I suggested he come the next Thursday. He said he had already talked to the receptionist, but she had told him no more new patients were being accepted.



The clinic program has continued for three years on an experimental basis in connection with the Department of Dermatology of Harvard University School of Medicine, Cambridge, Mass. Dermatologists from Harvard were to come in February to evaluate the results of the program to determine the effectiveness of the medicine tested.

I then suggested that this father bring his son back in February and inquire about the treatment. "Can I see you at that time?" he asked.

Just then the son came out of the hospital. With fatherly concern, the man showed me the spot on the youth's right eyelid. Proudly the father told me his son was in his first year of college. Unless this disease can be reversed, many degrees will do him little good.

Again addressing me as "doctor," the father asked if I would see his son in February. I explained that I was not a doctor, but a minister.

"Father, please help us!" was his response. It is hoped the results of this experimental program will be such as to give hope to all who suffer from this disease in India.

James F. Kirkendall, Teheran, Iran

SAMPLING HUNGER

College students at a Virginia Baptist college nestled in the Appalachian Mountains are keenly aware of international cultures and have a new world vision after observing a World Hunger Awareness day.

Students at Bluefield College sponsored a lunch of rice and tea in the college dining hall instead of the regular nutritional meal, according to David H. Roberts, college public information director. The money saved by not preparing the regular meal, plus donations, totaled more than \$350, or about one dollar for each student attending the college. The college administration donated to the cause the portion of board charge for the meal normally paid with the semester's fees.

The amount was then forwarded by the Baptist Student Union to the Foreign Mission Board of the Southern Baptist Convention. The funds are designated for use by the FMB's program of world hunger and disaster relief.

According to a college administration spokesman, the decision to channel the funds through the Foreign Mission Board guarantees that all of the money will be used overseas for the purchase of food and grain. "No administrative costs will be extracted because the lines of communication have long been established by the Board's 2,700 missionaries in 85 countries," the spokesman said.

The purpose of the meal and the awareness program was two-fold, according to

Jerry Johnson, a behavioral science major at the college: "to provide an opportunity for the students and members of the Bluefield community to experience a meal similar to the basic diet of most of the people of the world to create increased awareness of the problem, as well as to raise money for the relief of world hunger."

Commuting students, faculty, staff, and visitors from the community paid \$1.50 or more each for the simple meal of rice, nshima (unseasoned cooked corn meal), and tea.

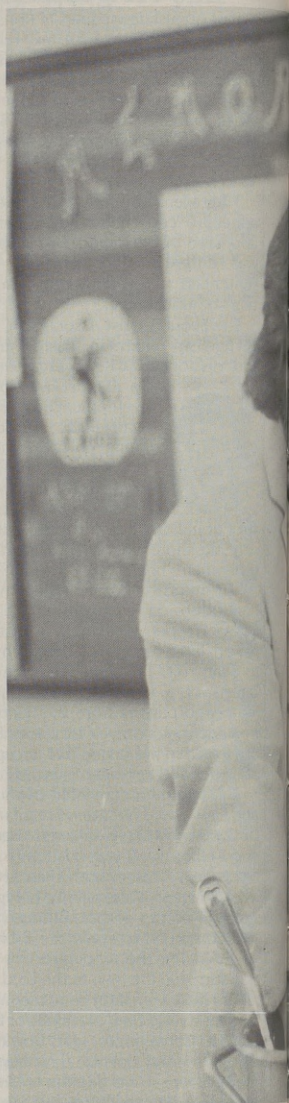
Johnson, a BSU spokesman, also said a time of prayer for relief of suffering in the world was observed on a voluntary basis at the college. "A prayer corner was set up in the cafeteria so students and others could spend some time in thanksgiving and prayer. People have been praying constantly," he reported.

Referring to the new awareness of world hunger in America, Johnson added, "Many hunger relief organizations have high administrative costs, but the Foreign Mission Board does not, because the administrative costs are paid by the churches of the Southern Baptist Convention. I think it is great that every penny contributed for world hunger relief through the Southern Baptist agency is used in purchasing food, rather than to pay salaries."

Reactions of the participants were quite favorable. Bill Gammon, a history major from Williamsburg, Va., said the program at the college, "Helps me to realize I

shouldn't take my food for granted. There are people around the world starving to death. I should be thankful for what I have and realize that I should share what I have with someone else."

Chris Brammer, a religion and philosophy major from Bluefield, Va., learned "a lot of people don't have things and opportunities we have," from the pamphlets, brochures, and photographs displayed in the dining hall.





At Bluefield College, students (l to r) Jerry Johnson, Danny Johnathan of Indonesia, and Abel Edwards Soladami of Nigeria sample simple fare.

A local Baptist pastor in Bluefield, Clayton Sweet, Jr., said the day "reminds me of the fact that God in his grace has given me an individual responsibility to not just enjoy his blessing but to give all he has given me back for those who do not have." Because of this day and this simple meal, "Foreign missions has become more personal."

Lora Chilton, daughter of Southern Baptist missionaries living in the Philippines and a sophomore at the college was appre-

ciative of the special day. "As an MK, the World Hunger Emphasis day at Bluefield College means a great deal to me, because I know what the money goes to," commented Miss Chilton. "I can relate to the poverty because I have lived among very poor people. To me, eating rice is not out of the ordinary, because we used to eat it every day in the Philippines."

"The slight gnaw of hunger that we'll feel today is just a small example of what

people around the world have felt all their lives," said Charles Lance, director of student activities. "That brings it home more than taking money out of our pockets."

Richard Bartholomew, religion and philosophy major, summed it up: "Kids can get together and do something for world hunger relief. I'm pretty fat, and America is pretty fat, and we can afford to share what we have."

TC

LEFTOVERS

Many of the quotes, incidents, and impressions gathered by the managing editor during travel in the Orient last year have found their way into stories on these pages in recent issues.

But leftovers remain—notes that didn't become stories, reflections that did not fit into articles. In the spirit of conservation of resources, some of these leftovers are shared on these pages.

SURPRISE! Missionaries don't always tell a visitor the whole truth about what is likely to happen during a visit to a mission point. I've tried to assemble the reasons for this.

Sometimes the missionaries omit vital details to fool you. After all, if they endured this particular cultural shock, why shouldn't a visitor?

Sometimes they simply have forgotten what may startle an outsider.

And sometimes they don't know what's going to happen either.

BOWING OUT GRACEFULLY. Admiration builds for the gentle attitude of this single woman missionary as she looks toward retirement. Her demeanor has not emerged by chance—it's planned. Years ago, she recalls, she was struck by the dusty temperament, mixed with at least a dash of bitterness, that she recognized in some single women missionary colleagues nearing retirement. She made up her mind then; she'd try not to behave that way.

She still has another term before retirement, but she has already resigned the educational post she long held. Her sage observation: "If you leave while you're still wanted, you might be asked questions while you're still around, instead of being urged to hurry on."

IF IT WORKS. Simple designs department: The toll gate on the road in Bangladesh has many moving parts, but no mechanical ones. It's a chain, one end fastened to the roadbed. When a vehicle approaches, the gatekeeper, in a roadside booth, pulls his end of the chain taut, raising the barrier and blocking passage. After the toll is paid, the man in the booth lets go; the gate opens. Who needs automation?

Zoom! Somehow, missionaries have been saddled with the reputation of being scary drivers. That's unfair.

I have ridden with at least 90 different missionary drivers in two dozen countries. That includes situations of left-hand drive, right-hand drive, everyone-for-himself scramble on narrow roads, undulating country roads, a sandy beach, and mad city streets.

Of all these drivers, only three—OK, maybe four—have created genuine fright, each for a different reason. One simply enjoys adventure, including speedy progress on gravel roads. Another just can't see well after the sun goes down; it's not his fault. The third flew B-17s during World War II. Now he kind of flies a Mission car in the Orient.

The fourth was less frightening than fast. His comment of quiet appraisal might be worth recalling. The mongrel dog ran out in front of the Mission vehicle without warning. The dull, unpleasant thunk of impact was clearly heard. "Daddy," asked the missionary's son sitting on the back seat, "was that dog dead?" Replied his father, "By the time he got to you he was."

SUPERDUPERMARKET. Five days a week the place near the Grand Palace and Royal Chapel of the Emerald Buddha and Thammasat University in Bangkok, Thailand, is an open area laced with sidewalks. On weekends it becomes what must be one of the largest, portable marketplaces in captivity.

The field, in the shape of a large oval, is about 150 by 300 yards. It is in this area each May that the King presides over a special ceremony. Sacred oxen plow the entire field in a prescribed order, and Buddhist priests scatter rice seeds. Onlookers then scramble to pick up seeds to take home, assured of good fortune and large harvest, they believe, since the seeds have been blessed, explains Missionary Journeyman Bob (Robert T.) Congdon.

But every Friday evening during the year, merchants gather to set up shop. The Thai term for the market that emerges is *talat nat Sanam Luang*, meaning "the weekend market" or "Saturday-Sunday market at the Pramaire ground."

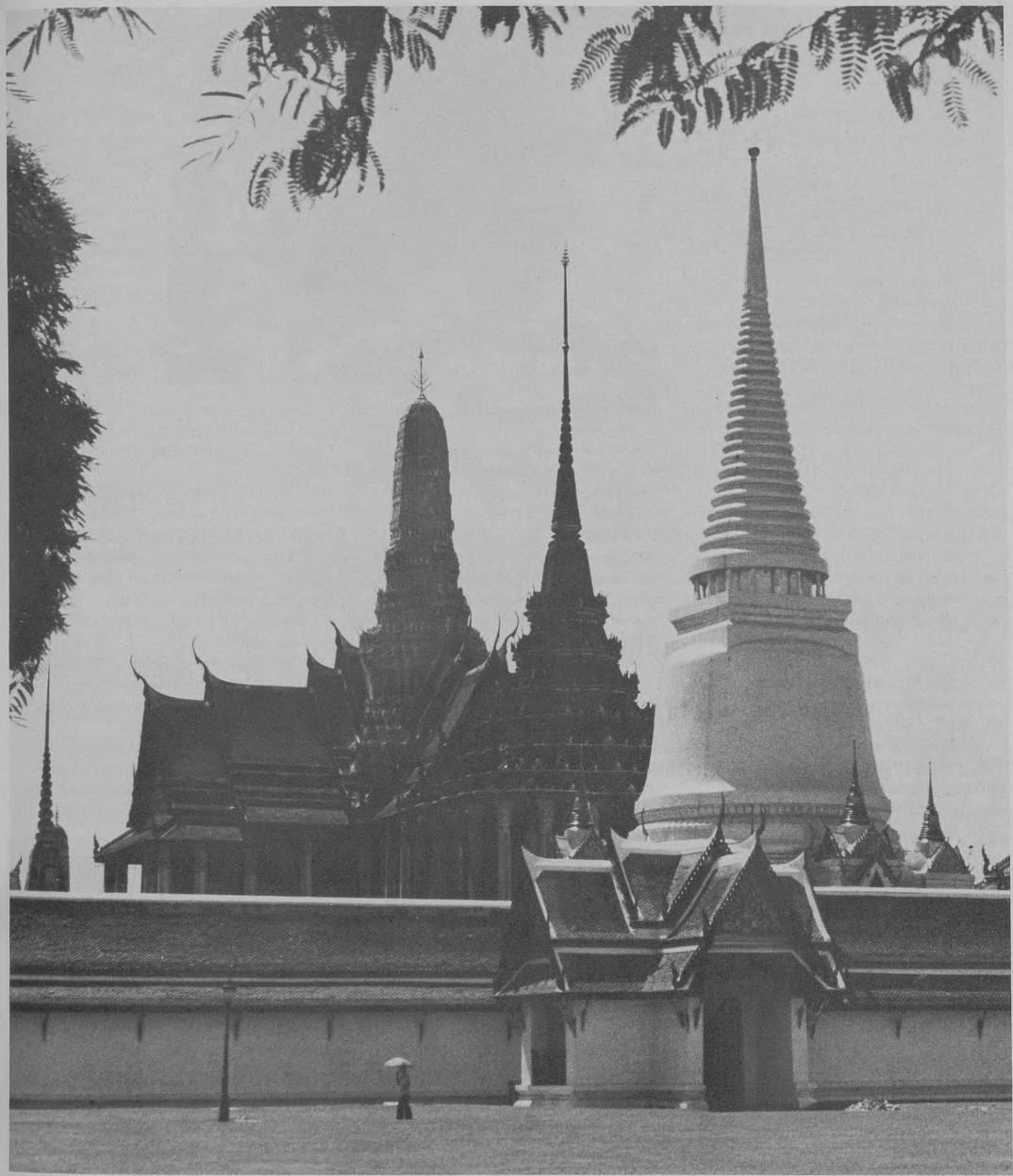
The booths that appear are only temporary, perhaps just a canopy tied to a pole, offering shade to vendors and customers. Once the borders of the sidewalks are filled, sellers begin occupying the middle of the walkways. Youngsters may simply spread their wares in neat stacks and begin hawking to passersby.

An old woman finds a vacant spot and, hunkering down, deposits on the walk the baskets dangling from each end of the pole borne across her shoulders. She scoots out from under the pole, and her "store" is open for business.

Some of the stalls belong to established merchants in the area or elsewhere in the city, points out Congdon. Other sellers come

Below: Row of ferocious animal figures stand guard at Royal Chapel of the Emerald Buddha in Bangkok, Thailand. **Facing page:** Spires on grounds of the chapel and palace dwarf lone figure, umbrella-protected, trudging across the lawn.





in from nearby towns or rural areas. Some of the women who offer food items ready for eating are simply housewives trying to earn a little extra money.

To the wanderer past the rows of vendors, the variety of items seems endless. Animals? You name it; it's probably here—many species of birds, tropical fish, squirrels, rabbits, turkeys, ducks, white foxes; the list goes on. Even hardware items, such as custom car parts and appliance replacement units, may be found.

Most arresting is the food assortment. It would be hard to name many edible food products left out. Alongside them are other

"foods" only reluctantly classified as edible.

There are fruits, vegetables, fish drying in the Thai summer heat, meats of all kinds. Here is food to be prepared, food ready to eat, food that likely should never be eaten.

Waste not, want not. At one stall, pig is the prime offering. The ears, the tongue, the tail—all the parts are on hand, cooked, prepared for the discriminating diner.

Come Sunday afternoon, and dismantling begins. The market evaporates as the shadows lengthen. TC

—Leland Webb

New Songs Now in English

The English version of the Chinese Baptist hymnal, *New Songs of Praise*, produced by Baptist Press in Hong Kong, is now on the market. Printing of the first edition—10,000 copies—was completed in late 1976.

"The purpose of this hymnal is to provide a companion to the new Chinese hymnal for overseas Chinese who do not read Chinese, but who take part in Chinese services," explains Missionary Fay Taylor in Hong Kong. "These people can now sing along as others sing in Chinese.

"Non-Chinese-speaking missionary associates, visitors, and others can take a more meaningful part in the praise and responsive readings," she adds.

Baptists in Singapore and Malaysia first requested the English version, which is an exact counterpart of the Chinese edition, except for the omission of the index in Chinese.

"We expect that Chinese in Canada, the U.S., Thailand, and other countries will find a use for the hymnal," says Miss Taylor. "It probably will be used in sem-



At Baptist Press in Hong Kong, Esther Wong puts finishing touches on a page for the English version of the Chinese Baptist hymnal.

inaries in Singapore and Malaysia in hymnology classes."

New Songs of Praise was issued in Chinese in 1973. Of the 640 hymns in the volume, 88 appeared for the first time in Chinese. Ninety of the hymns chosen are of Asian origin.

Dates for authors and composers were included in the hymnal after careful research. An appropriate verse of Scripture was selected to appear below each hymn to point up the principal message. Responsive readings on almost 100 different subjects were provided, along with 11 indices.

The English companion version includes a number of original Chinese hymns translated for the first time into English, reports Miss Taylor. Other hymns of Asian origin, including words, tunes, or both, have come

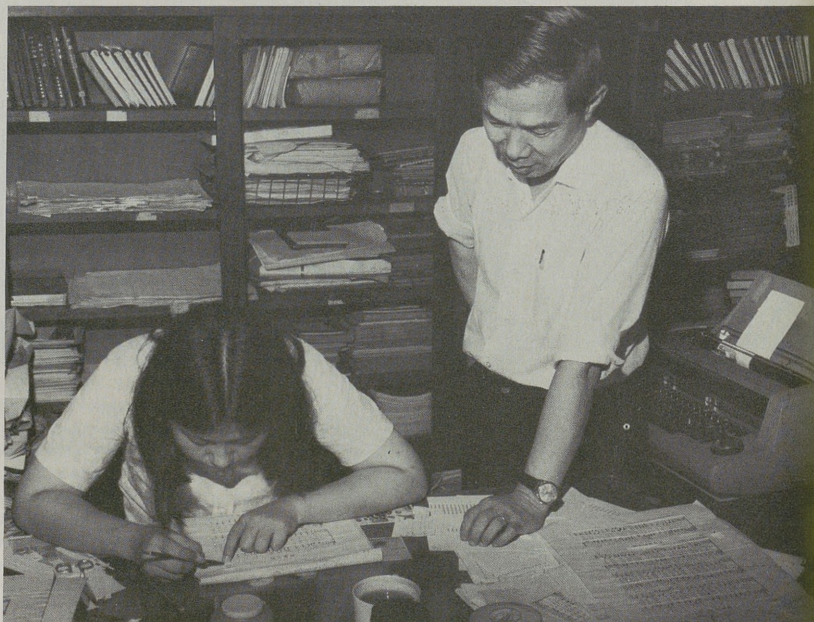
from India, Burma, Japan, Korea, Thailand, Sri Lanka, Philippines, Indonesia, Taiwan, Malay, and Maori (New Zealand), she notes.

The third edition of *New Songs of Praise* in Chinese is now being distributed. The first and second editions of 10,000 copies each have been sold, and about 4,000 copies of the third edition have already been purchased, according to Miss Taylor. Figures on sales of the Taiwan edition were not available.

"The response has been good," Miss Taylor points out. "It seems the hymnal has become a kind of standard in Hong Kong.

"We have observed that the congregational singing has improved because of the more up-to-date language and better music notation with four parts." **TC**

Gabriel Chi, an editor of the Chinese Baptist hymnal, pauses to watch Miss Wong at work on page for the English version of the hymnal. The new version is now off the press.



Missions Update...

In separate ceremonies the Mexican Baptist Theological Seminary, MEXICO CITY, MEXICO, and the Mexican American Hospital, GUADALAJARA, passed from the management of the Mexican Baptist Mission (organization of Southern Baptist representatives) to the National Baptist Convention of Mexico. The national convention "is ready to plan, administer, and carry out the work in this country," said FMB Area Secretary CHARLES W. BRYAN. Mexican Convention President LIBRADO RAMOS expressed gratitude to Southern Baptists "for all they have done."

By the end of a two-year period closing in December the Foreign Mission Board hopes to have involved some 3,000 volunteer lay personnel in short-term projects overseas, working alongside Southern Baptist missionaries. About 1,500 such volunteers went overseas last year; an equal number is expected in 1977. BAKER J. CAUTHEN, FMB executive director, reported that the Board is moving toward rapid escalation of its involvement of lay volunteers around the world.

Twenty new foreign missionaries are to be appointed in a service at the Omni in ATLANTA, GA., April 10, the first such service to be held in Georgia. Local leaders set an attendance goal of 16,000. Candidates' testimonies and a 1,000-voice choir are among program features.

Giving up the 15-month attempt to obtain visas for missionaries to enter MADAGASCAR, the FMB has decided instead to open new work in RWANDA, a small country with three million residents, located between ZAIRE and TANZANIA. EARL and JANE MARTIN, who were assigned to Madagascar, will enter Rwanda at the invitation of the Rwanda Baptist Union and Danish Baptist missionaries now serving there.

The Foreign Mission Board in February approved release of \$112,200 in relief funds. Among items: \$88,700 to be used for drilling four deep wells in KENYA and TANZANIA and for several shallow, hand-dug wells in Kenya, all in areas where uncertain rainfall patterns often produce drought; \$10,000 allocated for work being done by Missionaries JOHN and KATHY DILLMAN among the MASAAI tribe at NAROK, Kenya; \$5,000 voted to replenish the revolving fund used in relief work in GHANA.

Missionary ISAM E. (DICK) BALLENGER has been asked by the FMB to serve as interim president of Baptist Theological Seminary, RUSCHLIKON, SWITZERLAND, upon the retirement this summer of C. PENROSE ST. AMANT. Should Ballenger accept, he would continue to serve as field representative for EUROPE. (See pp. 1-11.) . . . The first Exemplary Service Award given by the Southern Baptist Home Mission Board's language missions department went to LEWIS MYERS, JR., foreign missionary who formerly served in VIETNAM. On furlough when Vietnam fell, he assisted the HMB's refugee resettlement program for Vietnamese and was "loaned" to the HMB for a year (to end in June).

The FMB in February expressed sympathy to families and fellow workers of seven Roman Catholic missionaries slain in RHODESIA Feb. 6. Area Secretary DAVIS L. SAUNDERS was instructed to cable Southern Baptist missionaries in Rhodesia, asking them to convey the message of sympathy.

Desperate need for an agriculturist to put self-help agricultural projects into effect for VIETNAMESE and CAMBODIAN refugees in THAILAND was reported to the FMB in February. A United Nations' 25 percent cutback in aid has resulted in reduced meat and vegetable rations in refugee camps. Southern Baptist missionaries in Thailand are assisting in setting up projects to enable refugees to help themselves.

Two recent evangelistic efforts sponsored by the BRAZILIAN Baptist Home Mission Board resulted in registered decisions for Christ by 662 persons. Operation Transtotal III covered rural areas along 1,200 kilometers of the Trans-Amazon and Cuiaba-Santarem Highways in Equatorial Brazil. Operation Transcatarinense I concentrated on six cities in the state of SANTA CATARINA.

FROM THE EDITOR

To Be Remembered Like This!

Who can measure the lasting effects of a missionary's life spent overseas? Far be it from this unqualified person to attempt even an estimate. But the Scriptures tell us that our Lord knows what has been done and that the labor has not been in vain. His promise of rich rewards is great comfort.

But what about right now? If you were a missionary who has come to the time of retirement, after witnessing and ministering for almost 40 years on another continent, is there something to savor other than the Scripture promises? Is there a remaining awareness on the part of those to whose deep spiritual need you gave your life?

For Emeritus Missionary Ethel Harmon, that latter question is clearly and beautifully answered in a letter she received a number of months ago. She shared it with us and we have been waiting for what seemed the right time to make it known to a public that has deep appreciation for such an expression.

The following paragraphs are excerpts from that letter, written by E. O. Lafinahan, a Nigerian in Ogbomoshos with whom Miss Harmon worked for a number of years.

My Dear Miss Ethel Harmon:

I wish to express my thanks to you for what you have made of me by giving me the opportunity of doing a little bit of translation of Sunday School materials into Yoruba during the years of your service in Nigeria as Sunday School secretary.

Your giving me this part of Sunday School work has improved my Christian living to a large extent. I thank you and God for the blessings I am receiving daily from doing translation work based on the Bible. . . . It is my sincere prayer to God that I may continue with this soul-developing work while I still enjoy sound health.

You have indeed contributed much to the happy life I am enjoying today. Yours is a living memory to me. May the

Lord of hosts be with you throughout the remaining part of your life. . . . I still covet your prayer that I may continue enjoying God's grace and care. I put my trust in God.

I am happy to note . . . the fast progress Sunday School work in our Nigerian Convention is making in all its areas. I remember the little progress made before you were assigned as full-time secretary for Sunday School work. Before you taking over, Sunday School topics and [Scripture] verses were . . . printed on cards and distributed among the churches. . . . At another stage, lessons were printed in the *Nigerian Baptist*, which meant that only the churches which were subscribers . . . had access to the lessons printed in it. That was the only avenue to place Sunday School lesson guides in the hands of superintendents and teachers.

But when you took up the work, there was remarkable progress. Literature books for all age groups have been made available through your untiring efforts. All Sunday Schools which have attained a good standard today are the fruits of your labour. We praise God for what you were able to achieve during the tenure of your services as Sunday School secretary here in Nigeria.

I am happy also to note the progress made in the area of manpower. For several years the work of Sunday School throughout the Convention territory rested wholly on your shoulders and two faithful lieutenants (Nigerians). As of now, we have field workers separately for the Northern, the Eastern, the Mid-Western, and the Lagos-Western conferences.

We praise God for these remarkable successes in Sunday School work, which are the fruits of your labour. Your name has been written with an indelible pencil for good. I rejoice with you, for the work you started is growing at a fast rate.

Now, I commit you to the loving care of our Saviour Jesus Christ. May the Lord continue to be with you. Amen!

I am,

Gratefully yours,
E. O. Lafinahan

E. O.
Lafinahan



If It Happened to You

DURING the closing days of 1976, we put into the mails a special offer of *The Commission*, making it possible for current subscribers to extend their subscriptions. Also we sent out a large mailing intended for persons who were potential subscribers.

Some of our readers have notified us that they received one or more of the mailings intended for nonsubscribers. A few seemed to be alarmed, thinking that their subscriptions had expired or had been interrupted. This is understandable and deserves an explanation.

Our attempt to enlist new subscribers made it necessary to locate as many Southern Baptist names and addresses as possible. Thus it was that we used several available mailing lists with that identification. Knowing that some persons' names were sure to appear on two or more lists, we had to choose whether to go the costly route of searching out all duplications or to go ahead and mail to the grand total of addresses. We chose the latter procedure, since it was more economical.

If you received one or more of our mailings designed for nonsubscribers, please pass them on to someone else and encourage a positive response. Thus you help cultivate a wider base of awareness for world missions. We are laborers together in the "first priority" task of sharing our Lord's good news with a world whose agenda is running out.

MISSIONARY FAMILY ALBUM

Anyone needing information regarding arrivals and mailing addresses of missionaries on furlough in your state or nearby should contact the office of the superintendent of missions in your association. If for any reason that procedure is impractical, the same kind of information may be sought at the headquarters of your state Baptist convention or association. The Foreign Mission Board supplies updated listings monthly to offices of the executive secretary, stewardship secretary, Brotherhood/Baptist Men's secretary, WMU executive secretary, and editor of the state Baptist paper.

Current addresses and other information, including furlough dates, 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 Communications. The Directory is available free on request from the department, Box 6597, Richmond, Va. 23230.

Transfers

Broughton, C. Thurman/Kathleen, *Malaysia to Philippines*, Jan. 11.
Davis, Durward H./June, *Iran to Germany*, Feb. 15.
Glenn, C. Kenneth, *Liberia to Iran*, Feb. 15.
Hudson, James V., Jr./Linda, *Korea to Philippines*, Jan. 15.

Resignations

Causby, Robert H. (journ., *Liberia*), Jan. 31.
Duffield, John F. (journ., *Ecuador*), Jan. 1.
Farlow, Thomas L. (journ., *Liberia*), Jan. 31.
Henderson, W. Griffin/Clarice (assoc., *Hong Kong*), April 30.

Births and Adoptions

Copeland, Stacy Elizabeth, daughter of Edward L./Linda Copeland (*Spain*), Jan. 7.
Farris, Andrea Marie, daughter of Edward J./Roberta Farris (*Brazil*), Dec. 20.
Parker, Timothy Kelley, son of Robert R., Jr./Pamela Parker (*Rhodesia*), Dec. 8.

Deaths

Bartley, J. W., Sr., father of James W. Bartley, Jr. (*Uruguay*), Jan. 12, Miami, Fla.
Hargrove, O. D., stepfather of Frederick E. Day (*Sri Lanka*), Feb. 6.
Johnson, Leo M., father of Johnnie (Mrs. Jerry S.) Key (*Brazil*), Dec.
Morris, Mrs. Sadie, mother of Reva (Mrs. F. Eugene) Milby (*Rhodesia*), Jan. 27.
Skinner, Mrs. J. Glenn, mother of William Skinner (*Paraguay*), Dec. 28, Nashville, Tenn.

Marriages

Allen, Celia Elizabeth, daughter of Charles A., Jr./Jean Allen (*Colombia*), to David Fryer, Dec. 18, High Point, N.C.
Sprinkle, Laura Lee, daughter of S. Dan, Jr./LaVora Sprinkle (*Costa Rica*), to Rick Lane, Dec. 19, Jefferson City, Tenn.
Welch, Donald Wayne, son of Norvel W./Hattie Welch (*Brazil*), to Janet Lynn Neely, Dec. 18, San Antonio, Tex.

LETTERS

Sharing the Magazine

During WMU Focus Week in February we are having a book fair. In one of our booths I would like to give our church members an opportunity to subscribe to *The Commission*.

We are a small church in the Bold Mission Thrust area, and our people need the benefits resulting from reading your magazine. I am going to suggest others do this when we have our associational WMU meeting.

Mrs. Fred Coble
Sterling, Ill.

Enjoy receiving *The Commission*. After I read each copy, I cut out the pictures and file them to help missions come alive for Mission Friends.

Margie Black
Cartersville, Ga.

Enclosed are two labels from identical issues of *The Commission*. . . I enjoy this, your pub-

A Dirge for the Living

When death deceives itself, for all still die,
And thinks its sway is unabated reign,
We, too, may thoughtlessly agree. For death
Remains our enemy without compare.
I mean the death of those we love, and not
Our own, though we cannot escape at last.
For when the ones we love have gone into
That dark terrain, our sense of loss, so deep
Alone, is deepened more by psychic pain.
Our tears may well confuse our view of truth,
As Mary could not see the risen Lord
While weeping yet before the conquered tomb.
When hellish hurt assaults our threatened faith,
We must recall that death is dying, too.
The mortal blow was struck on Easter morn,
When Jesus drew death's sting and took its crown.
Now death is but a servant of the Lord
Of life, till he shall need its work no more.
In heaven's golden anteroom it stands
As humble doorman, usher for the guests
The King has called to live always with him,
To share his glory and his utter joy.
God grant us grace to grieve with growing hope.

—Van Gladen
Baptist representative to Mexico

lication, very much. Am giving the second issue to a neighbor, who may be a prospective subscriber.

Clarissa N. Toppass
Rich Hill, Mo.

If you are receiving more than one copy of the magazine because of mistakes in our mailing list, this is the ideal way to help: Inform us, and send along a copy of each label, and, until the correction can be made, share the extra copy with a friend.

Keeping Informed

I have been receiving *The Commission* for many years, as I have been an active member of Woman's Missionary Union and relied heavily upon it for information in that work. . . .

It keeps me informed about our friends who are serving across the world. We lived in Nigeria for 16 months from December 1965 until April 1967 and enjoyed being a part of our foreign mission work, even though we were on our own. It was a joy to have fellowship with Baptists there and to share Christ with many of our friends there.

Annie Maude Shockley
Spartanburg, S.C.

Please extend my subscription to *The Commission*. I appreciate the magazine so much and all the news that keeps us up to date on our missionaries and what they are doing.

Clyde Powers
New Castle, Ind.

Introduction

I am writing about *The Commission* that I first read. I think it is wonderful, and I have started reading it. It tells me so many things about foreign missionaries that I never knew. Now I am

sending you (check). I would like to send *The Commission* to my son and daughter . . . so that they can enjoy it, too.

Mrs. J. Russell Bruce
Napa, Calif.

We do truly appreciate *The Commission* and the opportunity we have as Southern Baptists to be involved in such a great worldwide program and to be informed about our work through our publication.

Mrs. Richard Evans
Hot Springs, Va.

Letter from Home

To many of the MKs it (*The Commission*) is like a letter from home. Thanks.

Becky Davis
Waco, Tex.

Our Common Task

Thank you for doing such a wonderful job of keeping us all informed about missions in our generation. We cannot help but keep excited about our common task.

Robert E. Blackburn
Martinez, Ga.

Keep up the good work. I enjoy and greatly benefit from *The Commission*.

John D. Wilkinson
Lake View, S.C.

Renewing

Please renew my subscription for *The Commission*. I really enjoy reading it very much. My whole family lives for the day when it comes in, especially the November issue to see who the new journeyman missionaries are.

Mary Alexander
Everton, Mo.

Support with Prayer

As you pray for missions, this daily calendar offers specific information concerning foreign missions personnel and events. Keep this calendar available for your devotional time of intercession and thanksgiving.

1. BRAZIL: The North Brazil Baptist Theological Seminary in Recife, Pernambuco, is commemorating its 75th anniversary today. Pray for Baker J. Cauthen, executive director of the Foreign Mission Board, as he speaks there today and for the work of the seminary.

2. TAIWAN: Missionary LeRoy Hogue, chairman of the Taiwan Mission, requests prayer for the plans of initiating Theological Education by Extension at Taiwan Baptist Theological Seminary. The program will require strong financial support and also the dedicated efforts of a large number of missionaries and nationals.

3. UPPER VOLTA: Missionary Norman L. Coad requests prayers of praise for what God is doing in Upper Volta. "In the power of his Spirit, he is bringing men to him," he says.

4. KOREA: Pray today for the health and safety of Gary and Mary Nell McCoy and ask for the Lord's leadership for them as this missionary family moves farther south to Pusan. Pray, too, for open doors as they seek to build relationships with pastors and church leaders.

5. CHILE: Pray that more national young people will answer God's call to the ministry in this country.

6. BRAZIL: Kenneth Cooper of Coopers Clinic, Dallas, Tex., and Harold Renfrow, missionary director of the Major City Evangelization Program, Niteroi, Brazil, will be speaking before a Men's Congress, holding a conference with the Medical Association, meeting with various military groups, and participating in a television program in connection with the Major City Evangelization Program in Niteroi-São Gongalo area of Brazil. Pray for the efforts of these two men.

7. HONG KONG: Ask for the Lord's guidance for the Hong Kong Convention as it plans for the "Hong Kong for Christ" campaign in 1977-78.

8. GREECE: Trinity Baptist Church in Athens, Greece, pastored by Missionary Norman Burnes III, has recently had a time of revival emphasis. "Pray that the fires of revival will continue to burn," requests Burns, "and that we may reach out beyond

ourselves to the multitudes who do not know him."

9. JAPAN: There are 8,000 college students at Seinan Gakuin, a Baptist school in Fukuoka, but only 2 percent have become Christians. Yet a survey conducted in 1976 showed that one-half of the students have an interest in Christianity. Pray that this interest might be deepened and that these students may be brought to the saving knowledge of Jesus Christ.

10. VENEZUELA: Pray today that nationals will feel the call to serve as home missionaries in their country.

11. UNITED STATES: Pray that more Southern Baptists will respond to the call for full-time missionary service.

12. TRINIDAD: Ask the Lord to be with the annual Mission meeting as missionaries meet today through the 16th to deal with some serious problems.

13. TAIWAN: Missionaries Art and Ruth Robinson have been corresponding with Chinese students who have returned home for vacation. A ministry of sharing the Scriptures has grown out of this correspondence. Pray for these students that the Word will take root in fertile soil.

14. SPAIN: There are more than 100 Baptist churches and missions in the Unión Evangélica Bautista Española. One-third of these are without pastors. Pray that men will respond to this great challenge as the Lord leads.

15. TAIWAN: Over 100 factories and some 40,000 employees make up the Kaohsiung Export Processing Zone (KEPZ) where all products are made for export. Missionary Gary Linebarger goes into this area twice a week to pass out tracts, sell books, meet the people, and teach an English class with Missionary Ken Varner. Pray for this ministry and the people whom it touches.

16. NICARAGUA: Missionary Stanley Stamps requests prayer for the Nicaragua Baptist Convention's goal of organizing at least five churches each year for the next five years.

17. NIGERIA: "We are praising God for the request from many Americans and other non-Nigerians in Warri to hold an English worship service there," says Missionary Betty Larimer. "Max Sled, our business manager, is going every two weeks to do this. Many who are not Christians, as well as those who are, will be touched by this ministry. Please pray for this."

18. BARBADOS: The annual Mission meeting for the Windward Islands Baptist Mission meets today through the 20th. For half the missionaries present, this will be their first annual meeting in this Mission. Ask the Lord to bless this time together.

19. ATLANTA, GA.: Pray for the appointment service of new missionaries in the

Omni, being held today in Atlanta. Pray that these new missionaries will walk daily with the Lord, both in good times and bad.

20. TAIWAN: Mike and Kay Norfleet are the first and only couple studying Hakka and preparing for ministry among the Hakka tribe. Pray for them as they seek to minister effectively.

21. NETHERLANDS ANTILLES: Personnel representing the Foreign Mission Board, Surinam Baptist Mission, and the Caribbean Baptist Fellowship will be making a survey of the ABC Islands (Aruba, Bonaire, Curaçao) of the Netherlands Antilles, with a view to establishing Baptist work there. Pray for their efforts and that the Lord will open doors if it is his will.

22. TAIWAN: Inez Linebarger is teaching a secretarial course to the office staff in an American company. She hopes to begin a Bible class out of this. Pray for her as she teaches in addition to caring for her home and family.

23. JORDAN: Missionary Annette Hall requests prayers for the nursing school and hospital in Ajloun. Pray that through this work the love of Christ will reach out to patients and students.

24. INDONESIA: Pray for Ishak Iskandar, president of the National Baptist Union of Indonesia and pastor of one of the largest churches there. He has suffered a great many illnesses in the past few years.

25. AFRICA: Missionary Edgar Burks, chairman of the Nigerian Mission says, "The political scene in Nigeria is more calm than in recent years, but the continent of Africa continues in great turmoil. Nigeria, along with other nations, reels and reacts to these international crises and changes." Pray that any political change will come to this continent in a peaceful way, and that the Christian witness will be allowed to continue and grow on the continent.

26. TAIWAN: Bob and Mary Greene work in the Chiayi area, where there are many surrounding villages without Christian witness. Pray that hearts will be open to the gospel message.

27. COLOMBIA: Since June 1976, no new visas have been granted for missionaries to live in Colombia. Please pray that the Lord will reopen the doors to Colombia.

28. TRINIDAD: Ask the Lord to strengthen and bless 11 new Christians baptized by Missionary Gayle Hogg prior to his furlough. Also pray for the Monte Grande Baptist Church as members carry on the work while the missionaries are away.

29. PERU: Thank God today that re-entry permits were granted for furloughing missionaries assigned to this country.

30. BRAZIL: Join in prayers of thanksgiving for a new social work program started by Grace Baptist Church in Salvador. **TC**

Photos by Gerald S. Harvey

Botswana's Tenth

When Botswana, in southern Africa, held its ten-day celebration marking the tenth anniversary of its independence, Southern Baptists had what Missionary Roy G. Davidson, Jr., called a "significant" role. Through contacts by Davidson and other Foreign Mission Board personnel, the Baptist Mission of Botswana was invited to take part in the event.

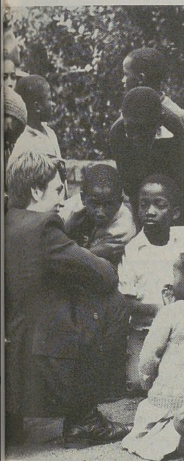
"The New Directions," singing group from First Baptist Church, Pensacola, Fla., performed several times during the celebration. Loyd Corder of the Home Mission Board, a ventriloquist, and his dummy, "Joe the Baptist," entertained. Abner V. McCall, president of Baylor University, Waco, Tex., was a guest lecturer.

Baptist participation included the national worship service, an open-air concert, a concert at Capital Cinema, concerts and guest appearances in schools, an art exhibit, and a booth at the Trade Fair. The booth won third prize. The Baptist Mission launched its Bible Way Correspondence Course ministry at the booth; initial enrollment was 220.



Above: "The New Directions," Pensacola, Fla., singing group, performs at combined worship service during Botswana's tenth anniversary celebration. Paul Royal, facing camera, directs. **Below:** Being escorted through Botswana's Trade Fair are presidents of three countries, (l to r) host Botswana, Zambia, and Zaire.

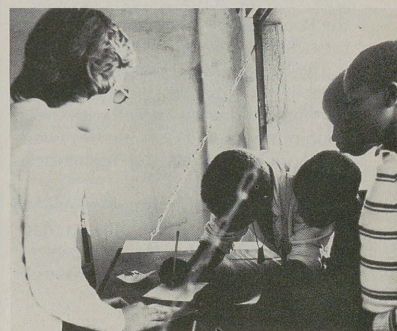
Children hear Charlie Johnson of "New Directions."



Loyd Corder of the Home Mission Board entertains Trade Fair crowd with ventriloquism.



Above: Missionary Roy G. Davidson, Jr., talks with Abner McCall, Baylor University president. Note anniversary sign. **Below:** Missionary Journeyman Anne Medley signs up people for the Bible Way Correspondence Course in Baptist booth at Trade Fair.



Appointment in Atlanta

By Baker J. Cauthen

For a number of years the Foreign Mission Board has conducted one appointment service each year in a major city away from Richmond. Memories of such services in Dallas, Tex.; Little Rock, Ark.; Jackson, Miss.; Louisville, Ky.; Mobile, Ala.; Columbia, S.C.; and Oklahoma City are very bright and meaningful.

Congregations ranging from 3,000 to 9,000 have attended these services. Hundreds of people have responded to invitations for commitments to Christ, and churches have been stimulated in their missionary zeal.

As this issue of *The Commission* reaches you, the Foreign Mission Board will be approaching its appointment service in Atlanta, Ga. The date for the service is April 19.

The service will be conducted in the large auditorium known as the Omni, which seats more than 15,000 people. Churches over a wide area in Georgia are planning to bring bus loads of young people and many of all ages to attend this magnificent service. The parade of flags of the nations, the singing of a choir with hundreds of voices, the thrilling testimonies of missionaries, and the actual appointment by the Board will present an evening long to be remembered.

The Foreign Mission Board will meet in its regular sessions from Monday until Wednesday noon, with the appointment service on Tuesday evening, April 19, as the high point in the entire event.

Why is all this effort made in Atlanta? The answer lies in the fact that most of the people in the churches never have an opportunity to witness

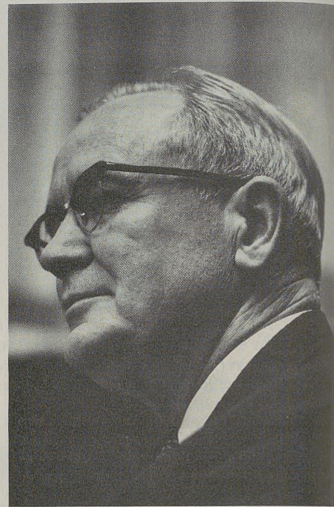
the appointment of missionaries. They pray, give, and study, but are not privileged to attend a meeting where missionaries are set aside for service across the world. By conducting the service in a major city within reach of thousands of people, it is possible for many to share an event that never grows old because of deep, spiritual experience.

The event not only brings blessing to the Foreign Mission Board itself, but also becomes a high moment of opportunity. Many people find their hearts touched by the Spirit of God as they listen to the testimony of missionary appointees. They are caught up in a time of dedication. People who have devoted their lives to the work of their churches, either through teaching in Sunday School, working in Training Union, serving in Woman's Missionary Union, or singing in the choir, are blessed to see some of the fruitage of their labor.

All who have given through the Cooperative Program and the Lottie Moon Christmas Offering are able to visualize afresh what their gifts accomplish as they go throughout the world to make known the gospel of Christ.

Such an event as this is designed to strengthen all the work that Baptists do in the state where it is conducted. It strongly undergirds the Cooperative Program and the Lottie Moon Offering and calls attention to the great potential of support by prayer into which everybody can enter.

The invitation to hold the service in Atlanta came from the Georgia Baptist Convention and the Atlanta Baptist Association. The initiative for the



invitation lay with one of the Foreign Mission Board members, Bill Self, president of the Georgia Baptist Convention. The greatly honored Convention executive secretary, Searcy S. Garrison, who some years ago was a member of the Foreign Mission Board, has given much encouragement to this service.

While the service is being conducted in Atlanta, vast numbers of people in other states will be interested but will not be able to attend. It would be a worthy thing, however, to remember this service in prayer, because God can use it to the glory of his name and the strengthening of his cause.

Quite naturally, the Foreign Mission Board cannot take one of these major services to every place that might desire it. Major facilities are required; the meeting place must be large enough to accommodate such an attendance. A special privilege awaits both the Board and the state where a service like this is conducted.

It is anticipated that soon there will be a recording of such an appointment service on video tape, so that churches throughout the Convention may be able to view it and share it with others.

May God make this event in Atlanta a blessing in the work of his kingdom!

TC

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.

Japan: A teacher of English for Seinan Jo Gakuin Junior College is needed, either career missionary or missionary associate. Should be college graduate; English major and teaching experience desirable but not required. Would teach oral English and probably also composition classes. Would take part in the school's religious education programs and counsel and witness to students and faculty members. In addition to the job assignment of evangelism and service on campus, missionary can find many opportunities to serve through home and local church. Language: Japanese.

Indonesia: Career missionary is needed for theological education. Should have at least the master of divinity degree and will need training in using and writing programmed instruction (may be learned on field). Would teach in a regional seminary branch, living in a city that serves as headquarters and teaching there and in the surrounding rural areas. Language: Indonesian and Javanese.

Ghana: Medical doctor needed to serve in Baptist hospital at Nalerigu. Desirable to have at least two years' experience in either surgery or family practice. Every broad specialty area in medicine is represented in the hospital practice. Outpatient clinic is held five days a week; will rotate

call among doctors. Will have opportunity to help in local church or in village Baptist congregations. The area is described as spiritually responsive and in great need. Language: Some knowledge of Mampruli will be necessary, even though an interpreter is used.

Thailand: Career missionary with basic seminary degree and experience in church development and leadership training is needed as church planter. Would work in southern provinces of Thailand, near Malaysia, where there are no established churches. Would work to plant house churches with Christians living in scattered villages and to reach out to other villages. Would work with three other missionaries in adjacent provinces in a pioneer situation in a strong Buddhist society. Language: Thai.

Panama: Career missionary couple is needed for assignment as general evangelist in Panama City. The city, with 450,000 population, has six Baptist churches—three English-language and three Spanish-language; there is one Cuna Indian mission, one Chinese mission, and one Spanish-language mission. Languages: Spanish, English, Cuna.

Korea: Career missionary is needed as general evangelist; pastoral experience needed. Would work mainly in urban area, but with some rural work also. Would serve as associational evangelist in Taejon, assisting associational officers in planning, conducting, and evaluating work. Would study trends in church planning and growth, confer with pastors, engage in direct evangelism, and the like. Language: Korean.

For more information about these and numerous other opportunities for career missionary service abroad, contact: Louis R. Cobbs, secretary, Department of Missionary Personnel, Foreign Mission Board, Box 6597, Richmond, Va. 23230.

Award Recipients Named

David C. Davis, son of Mr. and Mrs. W. Ralph Davis, missionaries to Ghana, has been named the Foreign Mission Board recipient of the Elizabeth Lowndes Award by the Woman's Missionary Union, SBC, Executive Board. The Home Mission Board recipient is Martha Dale Chestnut, daughter of Mr. and Mrs. Fred Chestnut of Selma, Ala. The \$200 cash award is presented annually to a child of missionaries from each mission board. The decision is based on school records and other recommendations from college.

Davis, a graduate student at Baylor University, Waco, Tex., graduated first in his class, summa cum laude, from William Carey College, Hattiesburg, Miss. Miss Chestnut, a magna cum laude graduate of the University of Alabama, is now in graduate school at the University of Indiana.

The Commission

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Budget Plan (one subscription per church family): \$2.16 per subscription per year. **Group Plan** (ten or more subscriptions): \$2.88 per subscription per year. **Student rate:** \$2.25 a year; \$4.25 for two years; \$6.00 for three years. Make checks and money orders payable to: The Commission. ADDRESS ALL CORRESPONDENCE:

The Commission, Box 6597, Richmond, Va. 23230.

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