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A PERPENDICULAR WORLD

By Jean Fitts



In the Andes Missionary J. Rodolph Dixon views the Peruvian town of Salpo.

IT'S a perpendicular world!" a Spanish explorer exclaimed centuries ago as he gazed upon the Andes Mountains. To measure distance horizontally is futile. Standing on a rocky ledge, one can easily view a mountain village across a canyon, yet it may take most of the daylight hours to travel the many ascending and descending zigzags to reach the village.

The mighty mountains seem to tower ever higher and higher, the peaks encircling and enclosing the world within their rocky heights. Only the Himalayas across southern Asia are higher than the Andes.

Except for Mt. Aconcagua in Argentina near the Chilean border, the Andes achieve their greatest heights in central Peru. Seven peaks rise more than 19,000 feet above sea level. The greatest of these, the Huascarán, is a cone-

shaped peak perpetually covered with snow at 22,205 feet altitude.

Tragedy occasionally strikes out from these mountains, as earthquakes break loose huge glaciers that sweep away and bury forever villages and towns in their path. Such was the tragic experience on May 31, 1970, when from the Huascarán all fury broke loose, and an estimated 60,000 Peruvians were killed.

Poor of soul would be the man whose eyes contemplate this grandeur without sensing a mystic feeling of adoration for the creator of it all. Lofty peaks seem to establish contact between earth and heaven, for they often are hidden by clouds and lost in the sky.

Those who live among these mountains are deeply affected by them. Some can scarcely resist adoring the mountains and other natural phenomena, as did their ancestors countless generations ago. Mountain folk in pre-Inca days worshiped Wirakocha, the

great god of antiquity. An ancient Peruvian prayer expressed the concept of a Supreme Being in a way reminiscent of Old Testament prophets and psalmists. It went something like this:

O Wirakocha, guard all these whom thou hast created.

Let them live in health and safety, without peril, dwelling in peace.

O where art thou? Art thou in the height of heaven, or beneath in the thunders, or in the dark clouds of the tempest?

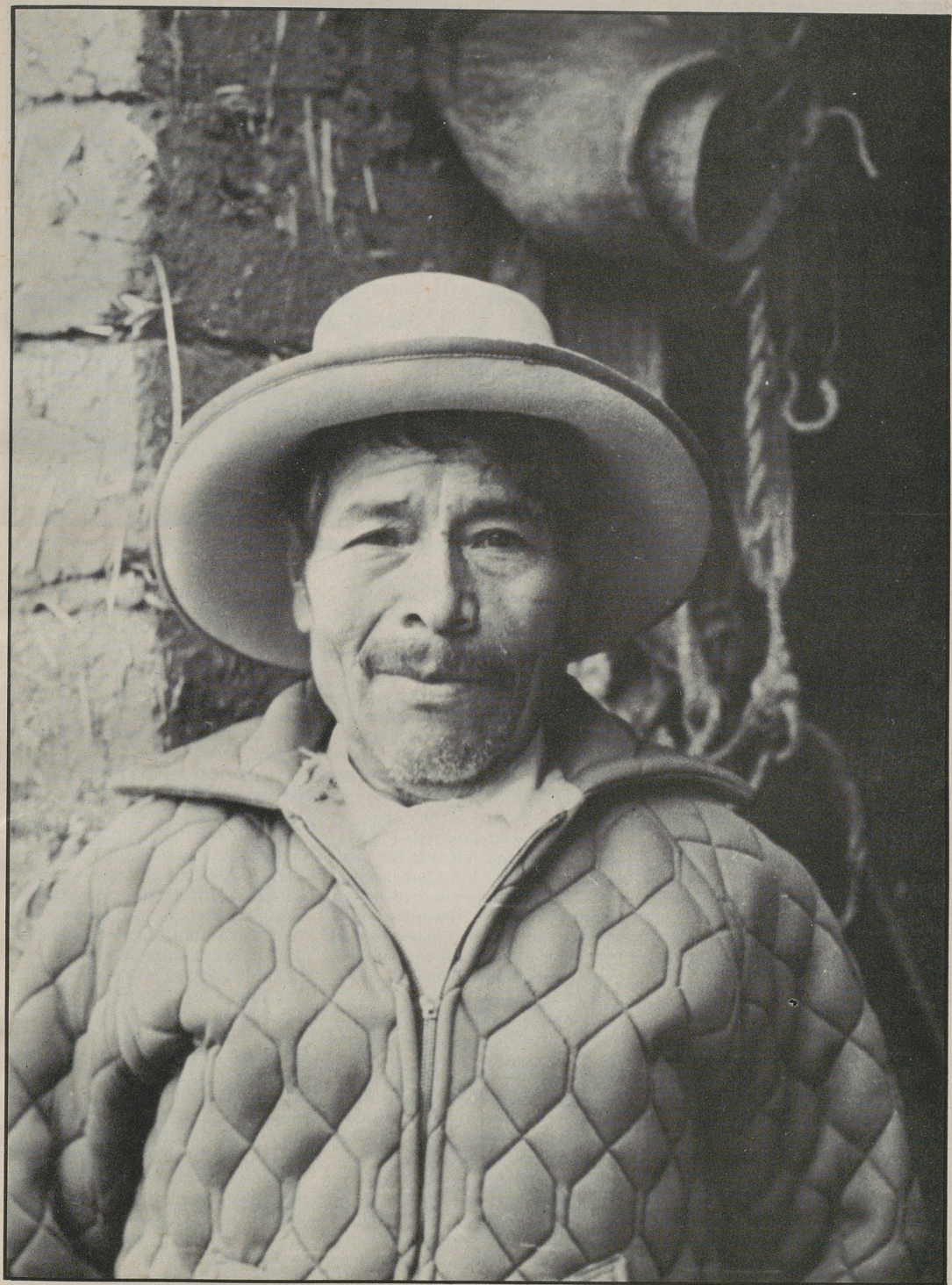
Hear me, answer me, and be with me, granting us everlasting life, and forever more hold us by thine hand.

This creator god, Wirakocha, was adored along with lesser deities, such as sun, moon, and lightning, regarded as mere manifestations of the Almighty. The Incas, sun-worshippers, moved onto the scene in influence and power. Although they imposed sun worship on their conquered subjects, there seemed always to be a lingering feeling that there was a being greater than the sun.

What happens 400 years later to fragmentary groups of descendants of these noble religious men when, for the first time, a fresh copy of a Bible reaches their hands?

José Huancas is one of these. He comes from the village of Succa in the northern Peruvian Andes, at about 10,000 feet altitude and some 120 miles from Piura, one of the closest, modern cities on the coast. José walked toward Piura for three hours along a rocky riverbed that cuts its way up and down across layer after layer of mountains. At

Facing page: When Cinesio Burgos, won to faith in Christ by his son, made an open stand for evangelicals, his decision influenced many residents of Chugurpampa.





Baptist congregation at Chugurpampa poses in front of temporary chapel.

trail's end he got a ride on one of the ten-ton trucks that travel the narrow, unpaved road through the lowest mountain pass in the region. Seven hours later José arrived in Piura.

The following Sunday morning he appeared at First Baptist Church as a complete stranger to everyone there. He made an unusual request: he asked to be baptized at once. The layman presiding in the pastor's absence began to question the young stranger as to who he was, what he believed, and why he wanted to be baptized. José told this story:

"About two years ago I was at the end of our mountain trail on the road where the big trucks cross the cordillera. A tall gringo came by, giving out tracts. I accepted what he offered, as did all the others there, even though most of them could not read. I was fortunate to have a mother and father who had taught all their children the fundamentals of reading.

"As I started walking home, I read one of the tracts. It explained how one could become a child of God in this world and know his sins were immediately forgiven. I had always wanted to be forgiven

of my sins, and I had dreaded having to die and go to purgatory.

"I decided I would pray a prayer suggested in the tract. With great feeling I stopped alongside the gorge, and with the mountains towering above me, I knelt and prayed that God be merciful to me as a sinner, which I recognized myself to be. I promised God that I did believe in his Son, who died on the cross for my sins.

"When I had finished, I felt clean inside and felt that for the first time in my life God had really heard and answered me. I resumed the trek toward home and re-read the tract several times.

"It was difficult for my family to understand the experience I related to them. But I was sure something wonderful had happened to me. I just kept reading the tract to understand this change. It mentioned the need of reading the New Testament or the Bible. A few days later one of my brothers was leaving on the long trip to the coast to take some produce. I asked him to buy me a New Testament."

At that point José reached into his coat pocket, took out his prized New Testament, carefully unwrapped the plastic from

around it, and held it up for all to see.

"This is it," he declared. "Since I got it two years ago I have been reading it for a couple of hours every day and teaching it to my parents, my brothers and sisters, and all my friends who want to listen.

"Now there are 22 of us who believe what it teaches, and we want to form ourselves into a Baptist church. The name and address of Piura Baptist Church was on the tract that led to my salvation. The group in Succha sent me here for you to baptize me, so I can return home to be their leader and baptize them."

The "gringo" who gave José the tract was L. Steve Dittmore, missionary in the Piura area. He and Leonel Arroyo, a recent graduate of the Peruvian Baptist Theological Seminary and pastor of the Piura Church which now had this new candidate for baptism, soon made the first missionary trip to Succha. The primary purpose of the four days they spent there was to teach what Baptists believe, for if the group of believers wanted to be Baptists, they would need to hold Baptist doctrines.

When Ditmore asked the group if they wanted to know what the Bible says about baptism, they began to quote several pertinent Scripture references. They explained that it was because of these verses that they had sent José to the Piura Church for baptism.

Readily convinced that the brethren were properly indoctrinated about baptism, Ditmore turned to the doctrine of the security of the believer. Again, group members quoted substantial verses from the New Testament and expressed their simple, but deep, belief in the doctrine. As the missionary presented other doctrines for discussion, the response was much the same.

"It was, in a way, frustrating," confessed Ditmore, "not knowing what to try to teach a people who had been open to the New Testament for two hours a day for two years. I had to come to the

conclusion that if you turn a man loose with the Scripture, and he teaches others with no aids other than the leadership of the Holy Spirit, that the end result will be a people who believe Baptist doctrine, even though they do not know that such a thing exists."

At the next meeting of the Peru Baptist Convention the Baptist Church of Succha (a name unknown to most Peruvians) became the 19th member church.

THE STORY is being repeated in similar ways across many of the valleys and peaks of the Andes. Added to the list with

Succha are pueblos such as Matara, San Bernardino, Salpo, Bellavista, Chugurpampa, Allangay, Julcan, San Antonio, and Caserio Hualcas. Most of these isolated villages may not appear on a map of Peru, but they have become a challenging

part of Peruvian Baptist life.

The city of Trujillo, a center of Baptist work, has the foothills of the Andes snuggled up to its east side. The zigzag climb through the folds of these barren mountain ranges is abrupt. A narrow dirt road clings to high cliffs above open ravines hundreds of feet deep. Hairpin curves are so sharp that some vehicles have to stop and be cautiously maneuvered to a straighter stretch. A three-hour trip from Trujillo brings the traveler to an area where people in a cluster of mountain villages are responding positively to the biblical message as taught and preached by Baptists.

Chugurpampa, above 10,000 feet, is the home of the Cinesio Burgos family. One of the sons, Efeogenio, visited Porvenir Baptist Church while on a visit to Trujillo. Upon hearing the gospel, he believed. Returning home, he

Mountain City

By Irvin L. Northcutt

HUANCAYO, a city in Peru's central mountains, has no airport. To reach it from Lima requires a five-hour trip over a 150-mile highway, paved except for 30 miles, or a nine-hour ride on a train that passes through more than 100 tunnels.

When four missionaries left Lima on the trip, the sky was overcast. Thirty minutes later, at 3,000 feet altitude, the travelers moved into brilliant sunlight. After three hours on the road the group reached Ticlio, highest point on the route—15,806 feet above sea level.

At this point water from sources just 100 feet apart runs in opposite directions. Water from one small pond of melted snow and rain water flows west to the Pacific Ocean; a nearby pond drains east to the Atlantic.

Breathing is labored in the thin air, and the traveler moves slowly and speaks little. Many visitors develop headaches, and some are bothered by altitude sickness.

The trip down from the peak to Huancayo, at about 10,000 feet above sea level, follows the same canyon as the railroad tracks and the Mantaro River, which widens with each kilometer. Herds of llamas, ribbons in their ears for owner identification, graze near

the road. Children look after flocks of sheep.

At 13,000 feet lies La Oroya, a mining town where the smelting plant's smokestack is said to be the world's highest. At 11,000 feet is Jauja, a farming community. In field after field beside the road farmers guide oxen that pull wooden plows. In the dry season ditches are used to bring water for irrigation. School children crowd the roads on their way to distant schools after a two-hour lunch break.

Arrival at a hotel in Huancayo signals a time to lie down for about an hour, in order to become more accustomed to the scarcity of oxygen. Even then, the visitor must walk slowly, breathe deeply, and endure a headache that dulls thought processes. The city of 60,000 people boasts a university, several hospitals, and the handicrafts of the indigenous people. Adding to Huancayo's importance is the fact that it is gateway to the central mountains and jungle and to the valley agriculture.

The Peruvian physician who is a deacon in the Baptist church there, Oswaldo Yupanqui, assisted the missionaries and the pastor in locating a site for construction of a church building to replace the inadequate rented house. The doctor, a descendant of the Incan ruling family, has dedicated his

Christian life to helping his people.

From a hillside to the east a panorama of the city can be viewed—the stadium, rail yards, factories, and the numerous red-tiled roofs. New buildings in the main square testify to the people's pride in recent progress. City ordinances provide for wider streets as new buildings replace older ones.

The characteristic trot of the women who carry a baby and/or a bundle on their backs is like that seen in other mountain cities. Men who are laborers show marks of coca chewing, their mouths and teeth stained a dark brown.

When the night air blows crisply from the snowcapped peaks, everyone wraps scarves around their faces to guard against sore throats from breathing the cold, dry air. Men and women alike wear hats for protection from the cold. Woolen sweaters are common, while laborers go without socks and wear a type of sandal fashioned from old auto tires. Multiple skirts are the vogue for indigenous women.

A kind people live in this noble city, whose function in Peru's destiny seems to be to link the eastern jungle and the central mountains with the rest of Peru and the world. The Christian people there want it also to be a link by which to pass on the story of God's love for all men.

The author, appointed a missionary in 1959, is now stationed in Lima, Peru.

bore a simple but firm witness of his newborn faith in Chugurpampa.

Some months later Efegenio won his father to faith in Jesus. Following a severe earthquake, Señor Burgos went to the attic of his home and finished destroying what was left of the images he had used in Catholic processions. When he made an open stand against Catholicism and for the gospel, nearly the entire community followed suit.

Strange, ancient beliefs are still embedded in Burgos' thoughts. He believes that huge monsters beneath his land keep it from sliding down the mountain and into the Moche River. When lightning strikes the ground, as it often does, some of these monsters are killed. After they are all dead, the land, without support, will be lost in the river below.

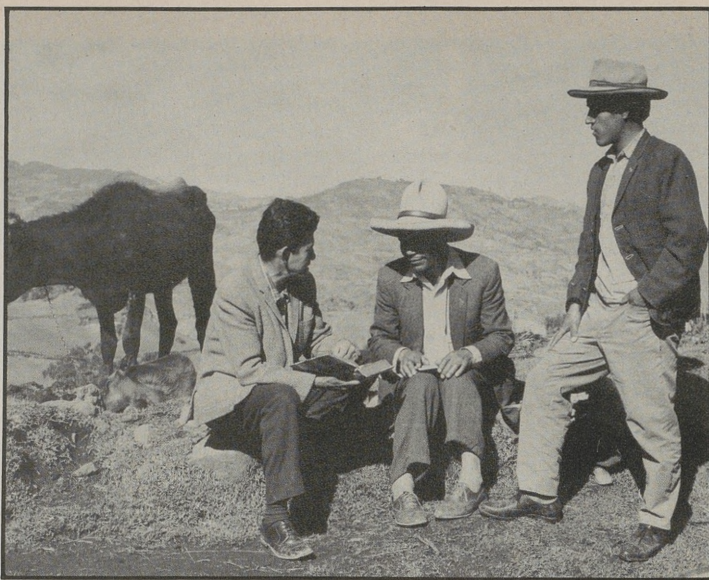
In the neighboring village of Allangay lives Señor Gamboa. When his grandson became ill, it was believed that the devil wanted to take him away, but if the devil could be kept at bay until a certain date, the grandson would be safe.

The grandfather said that in a personal encounter he attacked the devil with machetes and stones in an effort to protect the sick boy. When the superstitious remedies were exhausted, he stacked Bibles around the boy as a safeguard.

After the climactic date had passed, the grandson's health gradually was restored. Through this experience Gamboa came to realize that only the gospel could help in all of their needs, and he placed his trust in Jesus.

Now a young son, Mercedes, serves as lay pastor of the growing groups in both Allangay and Chugurpampa. He is studying by correspondence through the Baptist seminary. Recently Mercedes, along with a member of the Burgos family, walked an entire day over a mountain trail to a village where they preached and taught the Bible to some friends. Nearly 20 persons have been converted in this distant pueblo.

Salpo is another mountain town, Guillermo Loyola another mountain man converted while on the



Pastor Daniel Garcia, Bible in hand, witnesses to a mountain man. Standing is Mercedes Gamboa, who serves as lay pastor at Allangay and Chugurpampa.

coast. Result: another group of believing Christians in a mountain mission. In Salpo, high in the mountains, the county governor, the town mayor, and other leading citizens have been converted. Town officials wrote a letter of gratitude to Porvenir Baptist Church in Trujillo to express thanks for the church's support.

Missionaries J. Rodolph Dixon, Keith D. Shelton, and Marvin E. Fitts have made occasional visits to these places and others like them to encourage and minister to these new Baptists. During these visits the missionaries share in the main meal of the day, perhaps guinea pig and barley cakes. Water for drinking and for shaving comes from the same irrigation ditch. The bed may be a simple straw mattress with a hungry flea on every straw, and the high-altitude coldness is penetrating.

But the *despedida* ["farewell"] produces deep emotion. One by one, each of these mountain Christians gives the "gringo" missionary a warm-hearted *abrazo* ["embrace"], saying, "*Gracias, hermano, muchas gracias*" ["Thanks, brother, many thanks"].

Yes, there are Baptists on top of the world! Their material comforts are sparse. Travel to, and communication with, the "outside" world may be limited. A

family of eight to twelve people may frugally sustain itself by farming a small plot of near-perpendicular land and by grazing a few mountain goats, sheep, and llamas. (From these snug valleys and mountain terraces early Peruvian farmers gave the world the white potato, which they developed from a sour root. Cocaine and quinine were first produced from mountain plants known only to these early people.)

BUT NOT ALL the story of mountain Baptists takes place in small, unfamiliar pueblos. At strategic locations across the Andes lie several cities with 100,000 or more inhabitants. Baptists labor there also, in the cities of Huaráz, Huancayo, and Arequipa.

When the city of Huaráz was all but destroyed by the 1970 earthquake, Peruvian Baptists made the 12-hour trip to aid this mountain area. Teams of laymen from various churches on the coast went each week to help build temporary housing for the survivors. Heavy rains and severe cold weather made life miserable, almost unbearable.

While Baptists helped lay foundations for new houses, they also helped to lay the groundwork for renewed lives. By day

they opened footings for buildings, mixed mortar, and laid bricks. By night they preached God's message of love and salvation, distributed Christian literature, and taught a saddened and bereaved people to sing hymns of confidence and assurance.

Some believed what their fellow Peruvians taught at this crucial time. Today a growing Baptist mission in Huaráz reaches out to the mountain folk in that area.

"Up the hill" from Lima in the high central Andes is the thriving commercial city of Huancayo. One of the most remarkable railroads anywhere links Lima with this productive valley. Built by an American engineer, Henry Meiggs, the railroad climbs 27 feet a minute on the average and reaches an altitude of 15,694 feet. Through a maze of tunnels, zig-zags, and switchbacks it claims the record of being the highest standard-gauge railroad in the world.

A common discomfort for many who make this trip is *sorroche*, mountain sickness. In the rarefied air breathing becomes difficult, and movement becomes a burden. Some must inhale oxygen from portable tanks. In extreme cases heart failure results—perhaps even death.

But those who live in these heights suffer no such problem, for their bodies have adjusted to the conditions. Their hearts and lungs are slightly larger than those of their counterparts living in the lowlands.

One of these energetic young men, Oswaldo Yupanqui, left his home in Huancayo and made his way to Lima. While studying there to be a medical doctor, he accepted Christ and became an active member of First Baptist Church. Upon completion of medical study he returned to Huancayo with a dual purpose: to heal sick bodies and to minister to lost souls.

After he rented the first small room for his office, he invited his pastor from Lima, then Missionary Charles W. Bryan (now area secretary for Middle America and the Caribbean), to come to Huancayo. In a public service, with some of the local medical and government officials present,

Yupanqui and Bryan dedicated the doctor's waiting room as a place for Sunday-morning Bible study.

Through the years the doctor heroically bore a Baptist witness in Huancayo. First Church, Lima, led by Pastor Carlos García, sent encouragement, personnel, literature, and money. When Central Baptist Church of Huancayo was organized well over a year ago, Oswaldo Yupanqui was a charter member.

The mountain church has reached across higher hills and vales to Huancavelica, a town where days are mild but nights are extremely cold. No building was available for a Baptist meeting place, so a layman dedicated a portion of his land as a building site, and a day was set to erect the church building. In preparation, adobes were made and sun dried, and beams were cut from the tall eucalyptus trees which abound in the elevated sierra region; many of these trees, though not native to Peru, grow to be 120 feet tall.

On the specified day nearly every town resident was on hand, and the mayor directed the work. Women cooked food and carried water for mud mortar, while men laid the adobes and added the roof. Construction was completed in one day. That night the building was filled for a service of dedication and evangelism.

With the exception of a small Pentecostal group, this is the only Christian witness to the open-minded people of Huancavelica. The doors of the Catholic church have not been opened for more than two years.

AREQUIPA, Peru's second-largest city, rests at the base of Mt. Misti, an active volcano always snow covered. Although the city is nearly 8,000 feet above sea level and a two-hour drive from the coast, many residents do not classify their home as "mountain." To the aristocracy, this would be humiliating, for the image of mountain life usually is one of poor, illiterate, and backward Indians.

Be it mountain or coast, there

is Arequipa, one and one-half miles high in the southern Andes. There, too, are Baptists. Two years ago James and Marilyn Redding and their five children followed several other missionary families who had lived and worked in Arequipa.

They found First Baptist Church with 50 active members. During succeeding months the Reddings have worked untiringly, despite continuing illnesses due to adverse living conditions at that altitude.

Church membership has doubled; attendance has nearly quadrupled. Outreach efforts include a modern Baptist book store, a diversified program of student ministry to some 50 university students, and a child-care center that eventually will provide for 40 preschool children five days a week.

A five-hour drive south from Arequipa leads to Toquepala, a large mining town at an altitude of 10,000 feet. Peru possesses great mineral wealth, including copper, gold, silver, and lead. Most of these deposits lie buried deep in the rugged highlands.

Men converted in other Baptist churches have gone to Toquepala to work in the mines. They have banded together to witness to other miners and to form a Baptist congregation.

The biggest obstacle seems to be that, with increased financial income, many people prefer to spend free time and energy pursuing pleasures money can afford. Nevertheless, the faithful witness and visitation of this small group is proving to be effective, as they reach new families.

Missions and mountains, mountains and missions—the two are inseparable in Peruvian Baptist life! Across this perpendicular world the ancient Incas built a 2,300-mile, stone-paved highway. *Tambos*, or storehouses, were located at frequent intervals where the weary traveler could find food and a resting place.

Today, nearly 20 Baptist congregations scattered from north to south through the same mountains offer to all who pass and are weary of heart and soul the Bread of life and the sustainer of all the burdened.

THREE GIFTS FOR DALIA

PERHAPS it meant something to him, but it didn't to me. My parents are the Milton Murpheys and the other Baptist missionaries in the BCI [Baptist Convention in Israel]."

So spoke Dalia Hamam concerning a visit not so long ago with her father—the first time she had seen him since he fled to Jordan in 1948. As much as anyone can be, Dalia is a product of Baptist love and care. She has repaid that devotion with a life of such Christian commitment as to be an inspiration to all who know her.

Dalia was born in Haifa, but she cannot remember her mother, who died when Dalia was only three. Dalia's grandmother then brought her to Missionaries Kate Ellen Gruver and Elizabeth Lee in Nazareth. In 1950 the BCI founded the George W. Truett Home with six boys and fourteen girls whose parents had either died or had fled to Arab countries.

"I do not remember much about those early days," says Dalia, "but I do remember that they were not happy days. At least, outside the home they were not happy."

With more sadness than bitterness, Dalia recalls how the "home" children, because they were orphans, were stoned and made the butt of jibes by other children in Nazareth.

"And yet," says Dalia, smiling, "in the home itself, there was

happiness and security. Most of all, there was love.

"There were prayers each morning, and we learned Bible verses every day. And, oh yes, we raised pigs; I remember the pigs; we gave them names, and they were fun."

The first contribution Israeli Baptists made to Dalia, beyond creature comforts, was the gift of love. It was a precious gift.

The George W. Truett Home moved in 1955 to a new location near Petah Tiqva, a location today known as *Kefar HaBaptistim* ("The Baptist Village").

"Oh, this was heaven," exclaims Dalia. "It was like a big farm, and though we had to work hard, we had such fun. And it was wonderful to be away from the taunts of the children in Nazareth."

The Milton Murpheys moved with the children to the new location and, more than any other of the Baptist representatives, have been the real parents of these children.

"When we got upset," laughs Dalia, "Uncle Murph bought us an ice cream cone."

The second contribution Baptists made to Dalia was a loving home.

With 20 children on their hands, plus their own five, the Murpheys had to make arrangements for schooling. It was decided to start a school at the village proper, with the aid of some of the Baptist representatives and a Mennonite couple and with the employment of several other

teachers from nearby Tel Aviv. All these children were educated through the high school level, and the school itself continued until 1972, when it was finally discontinued due to rising costs and a lack of qualified students.

Baptists still have an Arab school of high quality in Nazareth with more than 600 students. This is considered the finest school for Arabs in Israel.

The third gift from Baptists to Dalia was an education.

Dalia was accepted for nursing training at the Sharon Hospital School of Nursing in Petah Tiqva. If not actually the first one, she was certainly among the first Arabs to be accepted by a Jewish nursing school.

At the Sharon Hospital Dalia was loved and respected by both doctors and nurses. Her shining life and vibrant personality won her many friends. She felt completely accepted.

Dalia began to make returns on the investment others had made in her. Her first deposit: a firm and telling witness to the Lord Jesus Christ among the personnel of Sharon Hospital.

Completing her training in 1965, Dalia left for duty in Basel, Switzerland. While there, the Six Day War broke out, and Dalia's way back to Israel was paid by the Jewish agency so that she could contribute her nursing skill to her country.

Dalia had made her second installment. She had demonstrated that she, an Arab, loved Israel enough to return, on her own account, to contribute her part in that country's time of need. The good will her actions have caused among Israelis can perhaps be imagined.

Returning to Basel after the war, Dalia found time to take an eight-month course in the Capernwray Bible School in Lancaster, England.

Back in Israel in 1970, Dalia was assigned by the government to a post in the clinic in the Arab village of Shfamer ("horn of the people"), about 15 miles northeast of Haifa. She began working there six days a week with a Catholic doctor from Holland and a Jewish doctor from Romania, ministering

The author was appointed a missionary to Israel in 1960.



Dalia Haman (r), Missionary Sallie Lanier (l), and Arab family at clinic in Shfamer.

By Dalia Hamam

NESTLED among the villages of western Galilee is Shefar Am. This Arab village is home to me, because God put me here. Natural desire would not have drawn me to these dusty streets, or to enjoy the guttural quarreling of tired, frustrated men and women.

Yet how I thank God for the abundant life I have in Christ Jesus—in Shefar Am! How thankful I am for the Holy Spirit who is so faithful in guiding and directing my path, who quickens my conscience, and who prunes and purifies me! The process of pruning and purifying is often very painful, but it is important, in order that living in the world, we will not be of the world, and so that we will be Christlike among evil and unfriendly surroundings.

I am a nurse in a public health clinic. In my job of dealing with people, I have learned that what Jesus said—"By this shall all men know that ye are my disciples: that ye love one another," and "Thou shalt love thy neighbor as thyself"—is not easy.

The world has little love. Being a Christian and a follower of Christ, I am not only to show love, but also it must flow from the very fountain of love—Christ himself. This isn't easy, and often I have failed to let the love of Jesus flow, not only to the patients,

but also to the staff. Self puts up a real battle with the Spirit.

I have learned that, although Jesus gave this commandment to love, in myself I do not have what it takes to fulfill it. I have needed not only to live in the Spirit, but also to walk in the Spirit. That is why I can praise God. I praise him for what he has done in my life these past two years. I have learned and am still learning what it means to be just a channel through which the very love of Jesus will flow.

During my free hours after working in the public health clinic I teach some in "Good News" Clubs in different villages. How I have enjoyed teaching; what a blessing I have received! Yet along the way I knew something was wrong. As time went on, the Holy Spirit began to make me aware of the fact that before I could teach the children about God's love, I must have victory at work over the many things which upset me. At work I was being defeated.

Was I able to let Christ prove himself to be all he claimed to be in such a difficult place as the public health clinic, among people quarreling to be first in the endless line? Could I "keep my cool" when things upset me in my relationships with the staff?

How would I react when acute cases were turned away simply because it was seven o'clock? What would I

do when my head ached, my nerves quivered, and I felt as though I would literally explode?

I realized that I needed to be quiet before him so that he could, in a deeper way, still organize and feed the very center of my being. Only then could I make wise decisions and have the strength to move through the day.

My attitude began to change as I asked him for victory at work. He did prove himself able. He is always able and never fails. If we do not experience victory, it is not because of him but because of ourselves. When we allow any known sin in our lives, our joy and strength will go, and we will have nothing with which to face and feed the world but our own mixed-up, frayed selves.

Shefar Am is, to me, a hallowed place, because God has placed me there.

I have the privilege of listening to the cries of those who can be God's children and to help heal their hurts. I praise God for the challenge of being a Christian in this unfriendly world. It is especially unfriendly now, because these are days of war, rumors of war, of evil, murder, hatred, and lust. Because it is so, I need just that much more to be a Christian, a victorious Christian. Only in this way will God's love flow and change the sordid, the soiled, and the sinful into the redeemed and the beautiful.

But as her "parents," the Baptists in Israel, view this beautiful Christian life, one has to ask the question: "Just who is in debt to whom?" **T**

Missionaries
Take a Hard Look

REFINING STRATEGY

BY J. D. HUGHEY

'Experience is teaching us that human love and behavior are inadequate and even unreliable as means of commending the Christian faith to others. Proclamation of some sort—with grace at the heart of it—is essential.'

THERE is always a need for a thorough review of missions policy and procedures, from Foreign Mission Board level out to the missions (organizations of missionaries on a field) themselves. That was one of the conclusions reached in the Middle East Strategy Conference held in Nicosia, Cyprus, in March 1973.

Seven of the ten conference participants were representatives of the seven largest Baptist Missions in the Middle East. Their missionary colleagues had elected them in secret ballots. The other three conference participants were William W. (Bill) Marshall, field representative who planned and led the conference; James F. Kirkendall, who became field

representative for Iran, India, and Bangladesh on July 1; and I, as area secretary.

In preparation for the conference each missionary in the Middle East was asked to write an individual report of his mission's work as he saw it. There were also papers about most of the Baptist institutions in the area. Most of the individual critiques and the critiques of institutions were read aloud during the conference. They were followed by positive and negative feedback and general discussion. At the end of the conference 42 statements were agreed on as a general summary.

The meeting was one of the most strenuous I have attended. Sitting in sessions 14 hours a day is not easy! However, never before have I worked with a group

that had so much helpful material as a basis for considering mission strategy. And seldom have I heard such frank, honest, earnest, and creative discussion of mission work.

Evangelism

The participants agreed that "in all of our mission work there should be a definite focus on evangelism and church development." Of course, there has always been interest in evangelism, but conditions in the Middle East have seemed to call for doing other things as preparation for evangelism and for postponing direct evangelistic efforts until later. Some of the missionary reports from Israel indicated that the time has not yet come there for direct evangelism among Jews. And in Yemen and some other Muslim countries, freedom to

The author has been Foreign Mission Board secretary for Europe and the Middle East since 1964. Prior to that he served as a missionary in Spain and Switzerland.

present the gospel is quite limited.

But the consensus of the conference was that more can be done than is being done. The major responsibility for evangelism naturally rests with the national believers, but missionaries also have an obligation, especially since the national Christian constituency is so small and since national Christians are not usually inclined to witness to Muslims.

In the Middle East there has been too much reliance on establishing a Christian "presence" and commending Christianity by loving deeds and by Christian character and conduct. Experience is teaching us that human love and behavior are inadequate and even unreliable as means of commending the Christian faith to others. Proclamation of some sort—with grace at the heart of it—is essential.

Muslims, Jews, and Hindus—those who are religious and especially those who are irreligious—should be the main "target groups" for Christian missions in the Middle East. However, most

'In the Middle East . . . most Baptist converts have come from other Christian churches.'

Baptist converts have come from other Christian churches. A survey conducted by Missionary Jesse C. Willmon with 73 Lebanese Baptists properly completing a questionnaire showed these startling results: 32.9 percent were converted from other evangelical groups, 28.8 percent from the Roman Catholic Church, 26 percent from the Greek Orthodox Church, and 12.3 percent from the Maronite Church (Uniate). None were converted from non-Christian religions.

The conference called for evangelistic work among those declared not to be Christians. The group also expressed interest in

a research project on evangelism in the Middle East and suggested some sort of structure "to encourage and implement a planned program of witness to the Muslim."

Institutions

Mission work in the Middle East has centered in institutions. Southern Baptist efforts in Jordan, Gaza, India, and Yemen began with medical work and probably could not have begun otherwise. Our involvement in what is now Bangladesh (formerly East Paki-

'Spiraling costs and dollar devaluation may lead to the curtailment or closing of some Baptist institutions that are of great service to the mission cause.'

stan) began when we took over from Australian Baptists a Christian Industrial School and other responsibilities. Other institutions that have been developed include day schools, an Arab Baptist Theological Seminary in Beirut, Lebanon, a Christian Service Training Center in Haifa, Israel, book stores, an art gallery, publication centers, a broadcasting center, reading rooms, student centers, farms, and still other projects.

The institutions have rendered a great service, and are still doing so, to the people of the Middle East and to the kingdom of God. However, the reports at the conference revealed the need for increasing the consciousness of an overall missionary purpose in institutional work.

To the conference participants I suggested: Examine each institution carefully and periodically to determine whether it is needed, whether it should continue to be Baptist, whether it should be missionary-directed, and whether it is making satisfactory progress toward self-support. Be sure that each institution "mediates the

presence of God," and try to make them all more evangelistic, but without taking unfair advantage of those served by them. Do not start any new institutions.

Further consideration should be given "to whether some institutions in the Middle East are marginal" and could be discontinued without great loss to the mission cause.

Spiraling costs and dollar devaluation may lead to the curtailment or closing of some Baptist institutions that are of great service to the mission cause.

Budgets are high in the Middle East because of the heavy involvement in institutions. Frozen budgets and budgets decreased by dollar devaluation threaten the very life of some of our institutions, especially the hospitals. Self-support is impossible if poor people are to be served on the

'It was agreed that even though churches are small in the Middle East they need to be prodded toward self-support, even if that means greater reliance on lay preachers and pastors.'

scale needed, and support by the local Baptist constituency is impossible because there are so few Baptists in the Middle East. The conference suggested assignment of some missionaries to governmental and other non-mission institutions.

Money

The question of finances arose many times in the strategy conference. The participants were convinced that mission strategy must be planned in the light of the fact that needs and costs are increasing faster than Foreign Mission Board income. They were troubled by inflation and by the recent dollar crisis and others which may follow. They would doubtless

'The missionary in the Middle East . . . has come to invest his life in work in the Middle East, not just spend a limited time.'

have been more optimistic if they had known the size of the 1972 Lottie Moon Christmas Offering—but, of course, that may be just a temporary reprieve.

In some countries unrest among national Baptist leaders has surfaced because aid to churches is being decreased, while institutions continue to be heavily subsidized and much money is spent on missionaries. However, it was agreed that even though churches are small in the Middle East they need to be prodded toward self-support, even if that means greater reliance on lay preachers and pastors.

Conference participants went so far as to suggest that, for financial reasons, missionary appointments might be limited. One point of consensus: "Missions should be given the option of requesting more personnel or more funds for operating expenses and capital needs."

Other summary statements dealing with finances include the following:

- New personnel, missionaries in general, and national Baptists need to be indoctrinated regarding the limitation of Foreign Mission Board funds.
- Each mission needs to consider seriously the limitation of Foreign Mission Board funds both for existing projects and for new projects.
- There is a need to move away from the erection of, and reliance upon, expensive buildings in the Middle East (the "edifice complex").
- The missionaries in each

mission need to be more aware of the financial needs on all the fields, not just on their own field.

Missionaries

The written reports from missionaries and discussions in the conference revealed a strong sense of mission. Most of those who are assigned to the Middle East believe that God has called them and that they are in the right place. They believe that missionaries are

'We have done too much drifting in mission work. Missionaries are now taking a hard look at what they—and we—are doing.'

needed and are likely to be needed for a long time still. Some urgent personnel requests have been made, and others will follow. However, a great expansion of the missionary force in the area is not likely.

There was a consensus that "missions should be more honest and realistic when requesting personnel and funds." Enlargement of the missionary staff should be on the basis of definite needs and work opportunities.

Some of the points of consensus about missionaries among participants in the conference were:

- Missionaries must be willing to work and not just to oversee others.
- Each mission should have clearly defined group goals to which each individual missionary can relate.
- Attention needs to be given to establishing loving relationships

among missionaries and among missionaries and national believers.

- There is a need for evaluation procedures regarding missionary efficiency.

- There should be a more positive consideration of the permanency of the missionary in the Middle East; he has come to invest his life in work in the Middle East, not just spend a limited time.

- National Baptists should be consulted more with regard to personnel requests and missionary assignments.

- There is an immediate need for the training of national Christians and the implementation of plans for indigenization.

Conclusion

The strategy conference at Nicosia had no authority to decide anything for any of the missions. The study of strategy is now being continued by the missionaries in the different countries. Most missions have strategy committees, and the various missionary groups are meeting for serious study of their work.

Two small general strategy committees have been formed—one for Iran, India, and Bangladesh, and the other for the Near East. They will function through correspondence and occasional meetings.

We have done too much drifting in mission work. Missionaries are now taking a hard look at what they—and we—are doing, and are asking why. Much time and energy are going into strategy study. Much prayer for the leadership of God is needed. **TC**

Priority in Lebanon

By *Ione Gray*



ference held in Nicosia, Cyprus, in March 1973 (see p. 8).

The Teheran conference helped bring about a greater determination to witness to Muslims, the religious majority in the Arab world. About 50 percent of the Lebanese are related, most of them nominally, to some Christian denomination or group. The people of Jordan are more than 90 percent Muslim.

Practically all of the time and effort of missionaries in Lebanon is given to and through institutions. When some of the institutions were started, they were considered to be the most effective, and in some cases the only, way to get an entrée into the homes and lives of the Lebanese. Others, such as publications, were begun to help the churches and individual believers in Christian development.

Several of the institutions—the Arab Baptist Theological Seminary, the Baptist Radio Center, the Arab Baptist Publication Center, and to some extent Reconart, a ministry of reconciliation through the arts—are Pan-Arab. Although missionaries working in these institutions are domiciled in Beirut, the impact of their efforts is, it

is hoped, made throughout the Near East.

The Beirut Baptist School, with its enrollment of about 600 pupils, is well known in the community for its high academic standing, and the Christians of the area recognize its evangelistic influence on individuals and in homes. The school attempts to present Christ and his teachings through chapel services, Bible classes, and the witness of Christian teachers.

Several women of the Lebanon Mission (organization of Southern Baptist missionaries) are engaged in a full program of social work in a small apartment located in a slum area of Beirut known as Karantina. It is a pilot program which the missionaries think should be developed on a large scale—if personnel and money were available.

Missionary J. Conrad Willmon, director of Reconart and chairman of the strategy committee, says, "The Lebanon Mission is both international and local. This 'both-and-ness' is a good indicator of the diversity of gifts among us. We should recognize this diverse character, thank God for it, conceive a new organizational structure to accommodate it, and then get on with the work."

Some of the missionaries think the mission structure should be left as it is, and that now is the time to get on with the work.

The Lebanon Mission has been divided into six study groups for detailed discussions and recommendations in specific areas. These groups completed their work in mid-November. The mission strategy committee is to take these recommendations, refine and co-

HOW can we assume a more direct evangelistic approach?"

That is one of many questions with which Southern Baptist missionaries in Lebanon are struggling. The struggle has been going on for months, as the missionaries have criticized and evaluated their own work and that of each other as part of current and long-range mission study and planning.

Mission strategy planning in Lebanon is part of the worldwide strategy studies now engaged in by Southern Baptist missionaries. The in-depth evaluation, prior to detailed strategy planning, by missionaries of the Near East was spurred by a conference on witnessing to Muslims, held in Teheran, Iran, in 1969. The evaluation received further impetus from a Middle East Strategy Con-

The author, Foreign Mission Board international writer and editor since 1969, has been a member of the Board's staff since 1950.

ordinate them, and present a "package" plan to the mission as soon as possible.

National and international crises in the Near East, with their imposed curfews and other hindrances, have delayed the missionaries of that area in the development of their goals and strategy. "At last," writes one of them, "we are on the verge of a breakthrough in goals." After adoption of specific goals the missionaries will determine the strategy for reaching them.

Many, if not all, of the missionaries are questioning too much reliance on establishing a Christian "presence" and commending Christianity mainly by loving deeds and by Christian character and conduct.

The major responsibility for evangelizing any country rests with

missionary, with one brief exception, has given full time in similar evangelistic activities.

William O. (Bill) Hern is currently serving as city missionary for Beirut, but he also gives encouragement to the Baptist pastors and churches of Egypt and teaches in the seminary at Beirut. Bill and his wife, Nancy, have been assigned to Lebanon since the end of 1971, when it became evident they would not be able to get residence permits for Egypt, where they had been transferred from Jordan.

The Lebanon Mission has adopted some evangelistic goals for the immediate future. Among them is the objective of assisting the national Baptist convention in opening mission stations in the leading city of every province. There are plans for establishing missionary

be planned and promoted.

"An effort should be made to start as many home Bible studies as possible under the leadership of properly trained laymen. When the 1972 census was taken, there were 472 members of mission-related churches in Lebanon, including 55 members of the English-speaking University Baptist Church in Beirut. This represents the fruit of about 24 years of missionary service.

"In regard to long-range goals, we should plan and pray for that number to increase at least ten-fold by the year 2,000, giving Baptists about 5,000 members in Lebanon."

Although Baptist work in Lebanon was begun in the 1890s by a young Lebanese who was converted in the United States, it was not until 1948 that Southern Baptist missionaries went to Lebanon to live. There are now 28 career missionaries and one missionary associate assigned to Lebanon. Eleven churches, twelve mission points, and fourteen Lebanese pastors cooperate through the Lebanese Baptist Convention.

Hern is adamant in his belief that the mission should consult with the Lebanon Baptist Convention or the pastors, or both, before requesting missionary personnel to work with the churches. His first task was to win the confidence of, and build personal relationships among, those with whom he was expected to work. He began by volunteering to work under the direction of the Lebanon convention in one of its new mission projects.

Missionary James K. Ragland, who believes fiercely in the evangelistic impact of Beirut Baptist School, which he directs, says of direct evangelism: "Lebanon is the freest of the Arab states. It is a bit puzzling that the mission has not taken advantage of this freedom by encouraging and leading in direct, aggressive evangelism. We should consider declaring a moratorium on all non-direct evangelism projects until a better balance of effort is achieved."

Although the missionaries believe their institutional approach really prepares the way for the straightforward approach, most find a degree of agreement with Jim Ragland. **TC**



Rustic street
in Jebail,
Lebanon, site
of ancient Byblos.

the Christians of that country, but many missionaries in the Middle East have reached a new depth of conviction about their inadequate involvement in direct evangelism. Nancie Wingo, who teaches in the Beirut Baptist School, says, "We don't have the handle to the thing we have come to do."

The history of Southern Baptist mission work in Lebanon reveals that the first missionary couple to live in Lebanon gave full time to direct evangelism or congregational-related ministries for six years. Since that time (1954), no

field evangelists in South Lebanon, the Bekka Valley, and Tripoli. A couple for this work completed orientation in December, and another couple was recently appointed.

"Every church should be encouraged to sponsor missions in accordance with its ability through the use of lay leadership," says Hern. "The continuing monetary crisis compels our mission (the missionaries) to plan its part in the future expansion of the work through the utilization of laymen. Laymen's training institutes should

IT IS STILL a memorable experience for me—attending a service in Moscow Baptist Church. This is true, even though I have attended a number of services in recent years at this only Baptist church in the U.S.S.R. capital.

Invariably the auditorium is crowded. With seating for probably fewer than 1,000, usually more worshipers are standing than seated. Church membership is well over 5,000. Not only are there no other Baptist churches in this city of seven million people, but this is also the principal Protestant church.

Services are held on Tuesday, Thursday, and Saturday evenings, and three or more on Sunday, with much music by choirs, congregational singing, and two or three sermons.

Michael Zhidkov, son of the late Jacob Zhidkov, Baptist pioneer and patriarch of this century, is the main pastor. There are eight or nine other preachers,

RUSSIA REVISITED

BY
**JOHN
ALLEN
MOORE**

each with at least one additional position in the church or Baptist Union. Responsibility for leading and taking part in various services during the week is divided among the various pastors.

Service in Moscow

During the latter part of the service pieces of paper flutter down from the balconies like snow. Each bears a greeting from some other church or a report about a sick member or a request for prayer or for thanksgiving. These, along with other such notes from persons on the main floor, travel from hand to hand down to the minister assisting at the front. He passes them to the presiding minister, who organizes them during the closing minutes of the service, then mentions special cases and lifts the handful of notes before the people while he leads in intercessory prayer.

As a visitor opens his eyes after the concluding prayer, he hears something like the swishing and sucking sound of people walking in thick mud. Looking up, he sees the "holy kiss" being administered not only among the women but also among the men sitting on the other side. Despite the traditional seriousness of Russians, a spirit of joyous fellowship in faith prevails among these believers.

My wife (Pauline) and I were beginning a tour [summer, 1973] as official guests of the Union of Evangelical Christians-Baptists of the U.S.S.R. These tours always start and end in the capital. Except for

Appointed a missionary in 1938, the author has served in Yugoslavia, Hungary, Egypt, Switzerland, and Austria. Since 1969 he has been Foreign Mission Board field representative for Europe, residing in Rüschlikon, Switzerland.



Valentina Ryndina and Ilia Orlov, from the "International Department" of the Union of Evangelical Christians-Baptists of the U.S.S.R., greeted the Moores at the Moscow airport.

Moscow, however, all the places we were to visit this time were in the Ukraine, which reports 200,000 of the 550,000 Baptists in the Soviet Union.

The Baptist Union had more than 40 such visitors during the preceding 12 months. Each guest is entertained royally, provided all transportation and accommodation in the best hotels, and given trips to places of historical and cultural interest in each city, probably followed by an opera, ballet, or circus for recreation.

Visitors receive a generous amount of "pocket money" for souvenirs and other voluntary expenditures. Souvenirs are also given at each stop, however, so most of the pocket money can be returned at the end of the trip, although it is difficult to get the generous hosts to take it!

For official guests, one or more persons from the "International Department" of the Baptist Union are assigned as guides. Department Director Alexei Stoyan, who with General Secretary Alexei Bichkov had invited us, was out of the city.

We were met at the airport by Ilia Orlov, Stoyan's associate in the department and organist and preacher in the church, and by Valentina Ryndina of the International Department. Both had been guides for a group of which I was a member three years before—Mennonites and Baptists from the U.S. and Canada. These two, assisted by two others of the International Department, took good care of us during our three or four days in Moscow and for a shorter period at the end of our tour.

We were placed in the 6,000-bed Russia Hotel. Sumptuous meals were ordered for us in the hotel's main restaurant. We were taken to museums and technical exhibitions (especially one on exploration of space by the cosmonauts), and to church services. A taxi was on call at all times for our use.

A sort of reception was given for us by Baptist leaders at the Moscow church. I was among the preachers in services Saturday evening and Sunday morning and evening—Pauline spoke also—and gave a talk to the staff (45 present) on Monday morning.



On Red Square in Moscow.



In Vinnitsa this group of Baptists welcomed the Moores.

Our main guide for this tour, Matvei Melnik of Kiev, came to Moscow on Sunday to escort us to Kiev. Matvei is an assistant to Superintendent Nikolai Melnikov for all Baptist work in the Ukraine. He accompanied us everywhere and made all arrangements, in cooperation with local Baptist leaders.

Matvei even stayed with us on the long trip back to Moscow—although I assured him we could manage on our own—in order to take care of everything for us: sleeping compartment, meals, teatime, everything! He was outgoing, friendly, and helpful in every respect.

On my previous visits travel had been mostly by air, quite reasonable in cost in the Soviet Union. This time we went by train—overnight in a comfortable sleeper compartment to Kiev, then to Vinnitsa, afterward a longer trip to Lvov, and finally a 24½-hour run, with all conveniences, on a fast train, Lvov to Moscow.

Heart of the Ukraine

Church services were arranged according to our schedule, so that we preached 12 times in as many days, three of these in each of the three Ukrainian cities visited.

Kiev, the capital, is an industrial metropolis of some 1,750,000 people, situated on the banks of the Dnieper River. It is said to have more greenery and parks than any other city—60 percent of its total area.

In the Middle Ages Kiev was the capital of the first Russian state, and the "conversion" of Russia to Christianity began here when Prince Vladimir was baptized in the river and had his people follow him in the rite in 988. A huge statue of Vladimir dominates the scene on the bank of the river.

Today there are four Baptist churches in Kiev, with three more in suburban communities. After our Tuesday-morning arrival we went on a tour of the city, and that evening attended a service at "First

Views from the U.S.S.R.

"Russian Baptist communities held a surprise for us," reported A. H. van den Heuvel, general secretary of the Netherlands Reformed Church, after a visit to four major cities in the Soviet Union last August. He was part of a five-man delegation invited by Russian churchmen to "come see for yourselves."

Van den Heuvel said the delegation had known about the increasing strength of the Baptist communities, "but they still held a surprise for us." He noted that there were about 1,000 adult baptisms per year in Odessa, even with a 12-month trial period before baptism. According to the report, "In one part of the Ukraine more than 50 new (Baptist) churches were opened during the last decade."

The report recognized that many church buildings have become museums and pointed to "a terrible shortage of Bibles" in the country. It also spoke of the "laudable prudence" of Russian churches for better relations between church and state. "This can easily be interpreted as servitude and dependence by those who live in totally different situations," admitted van den Heuvel. "We have too often judged them on our own criteria."

* * * *

"One hundred and eighty-seven known Baptists are now in prisons or work camps in Soviet Russia, discharging penalties imposed because of their religious convictions; and according to a recent investigation, similar penalties have been passed against 705 Baptists from 1961 through June 15," *Veckoposten*, weekly organ of the Baptist Union of Sweden, reported last fall.

This and other information was made available to the Swedish Baptist journal through an extensive collection of documents from a source in Russia identifying itself as the "Council for the Relatives of Prisoners among Baptist Evangelicals" (Initiative Baptists), according to European Baptist Press Service (EBPS). Also included are "eyewitness accounts of illegal house visitations and dispersals of religious meetings."

* * * *

A 30-minute filmed report on Baptist life in the U.S.S.R., produced by the NDR (North German Radio and TV), was shown recently by almost all West German television stations, EBPS reports. Commentator is Erik Rudén, former general secretary of the European Baptist Federation.

The first of the film's four parts is an abbreviated version of an official documentary about Baptist worship services. It is followed by an interview made in Hamburg, Germany, with four Moscow-based members of the All-Union Baptist Council. They report on the possibilities of church work, the training of pastors, and the very limited scope of Christian education for children.

Part three is an amateur film account of a well-attended worship service held in a forest, since the congregation is not granted official registration and, therefore, has no other meeting place. The movie shows security forces as they halt and dissolve the meeting and indicate that the church leaders responsible will be called before the courts. The film also shows a baptismal service taking place in a river before sunrise because of the registration question.

The final part is made up of interviews with emigrants who recently left the Soviet Union. They tell of discriminations, persecutions, and difficulties that believers and churches experience in Russia.

Church" on Jamskaya Street. The hall was filled to overflowing, and many persons were standing.

Membership of this church exceeds 1,200. There are two excellent choirs and a youth band. The pastor is a retired man, which is the case in many Russian churches. I was told that probably fewer than 5 percent of Baptist churches in the Soviet Union have paid pastors who give full time to the work.

On our second day in Kiev a reception for us was held at Ukrainian Baptist headquarters, where Baptist women prepared a delicious meal for us and perhaps 15 members of the Ukrainian Baptist office staff. Souvenirs, badges, and other gifts were presented to us, as was also true at the other stops.

On the office walls hung pictures of recent Ukrainian Baptist meetings and of pioneer workers. I was particularly impressed by the story of Michael Rjaboshapka, first great leader of Ukrainian Baptists, who suffered imprisonment and banishment for his preaching and other church activity in the latter part of the nineteenth century.

That night we had services in "Second Church" (Svatorshona) on the edge of the city. The next evening we were in Darnitsa, a new community and a new church, organized in 1970. It is remarkable that permits were secured for starting this work and for providing a suitable and attractive building.

The Dissident Baptists

Along with the usual Scripture quotations painted or framed on the walls it seemed to me somehow significant that this church in Svatorshona (Kiev), built so recently, had painted in large and colorful letters on the wall the quotation from John 17:11: "That they may be one."

Practically all the other churches remain as they were prepared many years ago, but in 1970 Baptists in the Soviet Union, a decade after the beginning of their division, were very conscious of the need for unity and were working hard to achieve it.

The split-off group, comprising those who insist on what they claim is their constitutional right to practice their faith without hindrance from the authorities, organized the "Council of Churches of Evangelical Christians-Baptists." They seek authorization for their work, but they worship, evangelize, and print materials even when such permission is not granted. They also provide Sunday School classes to teach the Bible to children, whereas authorities allow no separate organizations or meetings of groups in churches (except choirs). As a result, their services are broken up, and hundreds of their leaders have been imprisoned.

A rough guess on "Council of Churches" membership, which seems to be the best anyone can do in evaluating the numerical strength of the movement, might be about 15,000 to 20,000, with one-third of these in the Ukraine.

I expressed the desire, as on a previous visit, to attend one of the Council of Churches meetings or to talk with some of their members, but it was felt that this should not be done.

Perhaps I could have had this experience, if we had been able to be in Kiev on Sunday afternoon. I

was happy to hear that it had recently been arranged for the Council of Churches congregation to have its worship service at that time each week in "First Church" there.

I understand that such arrangements have been made in another place or two also. Hearing this surprised and greatly encouraged me, since the two groups have seemed to drift further apart in recent years, with virtually no amicable contacts at all. This new development promises more understanding and perhaps eventual reunification.

We were the first official guests of the Baptist Union to visit the church in Vinnitsa, a city of about

Supper on Sunday. This is the practice in Vinnitsa and in many other churches; some fast on the designated Sunday.

Our hosts certainly feasted us—in Vinnitsa we had our first meal in a home. The area superintendent, Vladimir Vasiljenka, and his wife invited us, along with at least 15 others, and we had a delicious meal of Russian and Ukrainian dishes.

In addition to services Friday and Saturday evenings (each at least two and a half hours long), the Sunday-morning service lasted more than three and a half hours, including the Lord's Supper. There were other preachers at each service besides Pauline



Red Square in Moscow.

250,000. It is noted as the site of Nazi underground headquarters during the war, where thousands of captives and slave laborers were killed in cold blood. Twenty members of the church met our train, and we were awarded four bouquets, along with souvenirs of the area.

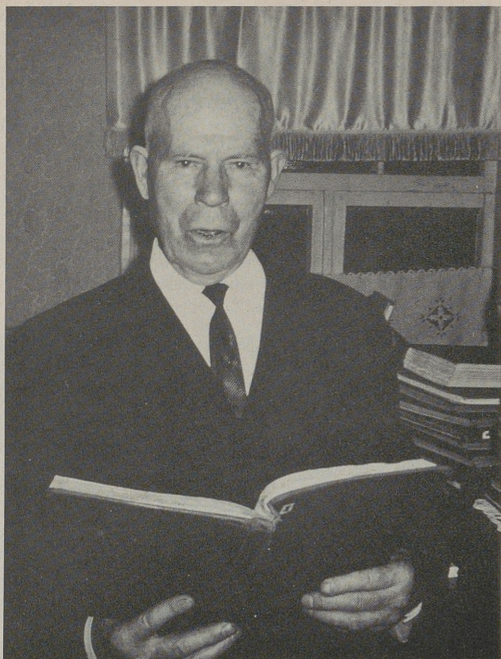
The house of worship for the Vinnitsa church (375 members) also is rather new—very rare in the Soviet Union. Members were allowed to build it, mostly with their own hands, in 1968—within two months' time, to the amazement of the community! Seating is provided for 450, and people were standing at each service. Normally meetings are held Wednesday and Saturday evenings and twice on Sunday.

We arrived Friday. Members had fasted the day before in preparation for observance of the Lord's

and me. The excellent choir sang five or six times, and the youth orchestra played. At some services there was recitation of devotional and dramatic poems of faith.

With a second dinner invitation we went on Sunday to the home of the church treasurer in Vinnitsa, where about 20 persons were present. Time for the meal was limited, however, since the morning service had been so long, and we needed to catch a train at just past noon. Serving at the multi-course and delicious repast was deliberate, despite the pressing schedule.

I was surprised to discover that although 80 percent of the people in the Ukraine are considered Ukrainian-speaking, and this is the proportion of Ukrainian schools, very seldom is there preaching in this language in the churches. I was given the



Eighty-year-old soloist at Baptist church in Kiev.



Quintet rehearses following service at Kiev church.

explanation that the Bible translation in Russian is much better than the one in Ukrainian and that most Ukrainians know only a colloquial form of their language, which is unsuitable for preaching—and all know Russian.

The pastor in Vinnitsa formerly preached only in Russian, but while visiting relatives in Canada for six weeks recently, he preached in Ukrainian churches there where their own language is used; since his return to Vinnitsa, he often preaches in Ukrainian.

About 120 members came to the station to see us off in Vinnitsa, and presented us six bouquets, several boxes of candy, and souvenirs.

Three-in-one in Lvov

Lvov, a bustling, modern city of more than 600,000 people, was formerly the Ukrainian capital. It was long a part of Poland, then of Austria, and for a brief period (1918-19) capital of an independent Western Ukraine.

The one organized "Baptist" church in Lvov has three groups; all use the old, utterly inadequate building they have on the outskirts of the city. The first group, numbering about 800, is composed of Baptists, including Evangelical Christians and Brethren who united with the church years ago. The second group, a moderate Pentecostal congregation which only last year joined with the other two, is approximately the same size. Those of the third group emphasize speaking in tongues, prophesying, and faith healing. They require that heads and arms of all females, even young girls, be covered at services.

Each group has its own program, but sometimes at a service several from the other two groups are present. Baptists meet Thursday evenings, the moderate Pentecostals Wednesday, and the more extreme group Tuesdays. Seventh-Day Adventists use the same building on Monday evenings and Saturdays, but they have a completely separate church organization. Each of the other groups has a main service on Sunday.

The "auditorium" is 30 feet square; at one end is an additional room the same length and 12 feet wide with windows open into the auditorium. About 600 persons were packed in and around these rooms for the Monday evening service (given over to the Baptists, because of our presence, by the Adventists).

About 500 persons attended the meeting of the more extreme group on Tuesday evening, and somewhat fewer came to the third service Wednesday—but still there were probably as many standing as were seated. The only difference was that the center aisle was filled with people standing only about halfway to the front, whereas at the other services those standing filled the whole length of the aisle, right to the pulpit.

Besides my sermon, there were messages by my wife, Matvei Melnik, and others, five or six choral numbers (several excellent compositions by the Baptist choir director), other special music, and recitations. My sermons were translated, of course, but sometimes I led in prayer or gave greetings in Serbo-Croatian—like Russian and Ukrainian a Slavic language—which is fairly well understood in the Soviet Union.

Huge meals, usually in the hotel restaurant, were set before us day after day—and night after night, for the evening meal sometimes lasted until 11:00, on occasion even later. One morning I listed what each of us had for breakfast: yogurt, large omelet, tomato and cucumber salad, three pieces of fish (sturgeon), toast and other bread, butter, and tea or coffee.

In Vinnitsa we ate delicious meals in homes of the Baptist pastor, the lay leader of the more extreme Pentecostal group, and (three times) with the family of a lay leader in the third group.

After we had eaten half a dozen meals together, a leader of the moderate Pentecostal group said to me, only half-jokingly I fear, "We judge our preachers by how much they can eat, and you don't come out so well!" I laughingly suggested adding some better criteria for such judgments.

A typical order of service in Baptist churches: prayer; congregational singing—each line read out by the leader before it is sung, since there are very few hymn books among members; choir; a short sermon; prayers; choir; congregational singing; choir; the main sermon; congregational singing; choir; third sermon; chain of prayers by members of the congregation or all praying aloud at the same time, then ceasing as there begins the concluding prayer by leader; congregational singing and collection; choir; announcements and greetings; benediction. There may be another sermon early in the service, other choral numbers, orchestras or bands, and recitations.

On this trip I adopted a practice, suggested to me by Ilia Orlov in Moscow, which the people like very much. As I stood to preach I would call out, in Russian or Ukrainian, "*Hristos voskres*" ("Christ is risen"). The congregation would stand and respond, "He is risen indeed!" This was then repeated, toward a crescendo, for a total of three times.

I would then comment that the faith proclaimed in this confession unites us despite differences of situation, nationality, and language. Thus, the way was prepared for our sharing in proclamation of the gospel.

Standing or seated, the people gave rapt attention, apparently drinking in every word, so obviously responsive to the message that it was a real encouragement to the preacher. TC



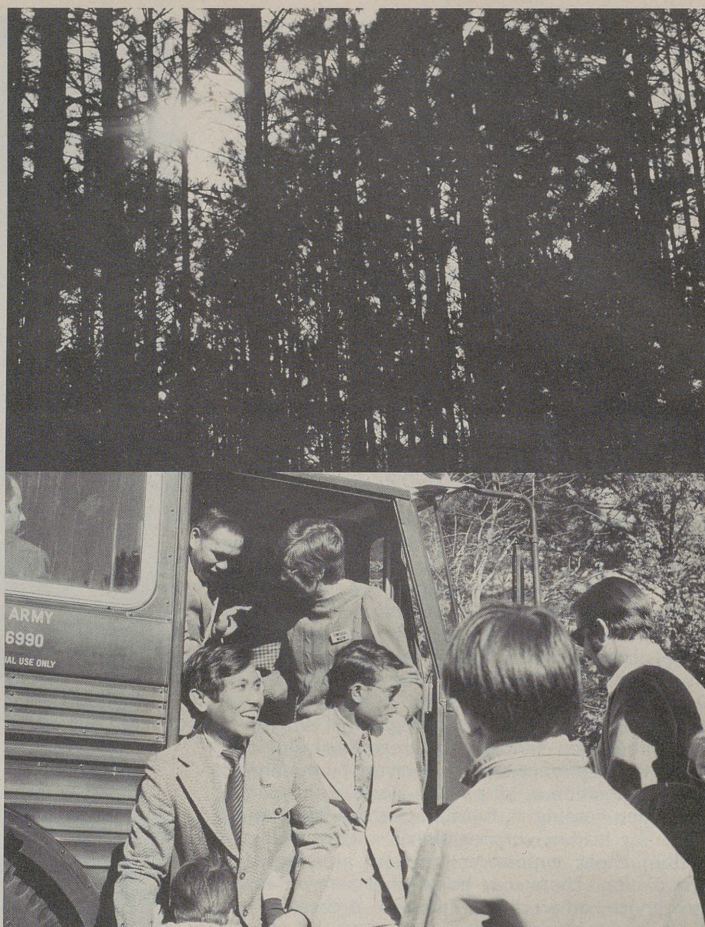
These members of the Baptist church in Vinnitsa form the preachers council; all of them preach from time to time.



Baptists in Lvov, in the Ukraine, worship here but plan for a larger meeting place.

PHOTO ESSAY

By Bob Harper



Top: Sun peeps through pines at Missionary Orientation Center. Above: Busload of guests arrives at MOC from Allied Officers School at Ft. Benning, Ga.

INTERNATIONAL WEEKEND

Text by
Leland Webb

FOR NEW missionaries preparing for their first terms overseas, one part of the Foreign Mission Board's missionary orientation program is the chance to become personally acquainted with foreign visitors.

Ever since orientation has been in its present format, the presence of internationals during each session has been arranged. At its current location near Pine Mountain, Ga., the Missionary Orientation Center is not far

from a potential supply of international guests.

Less than an hour's driving time from the center is the Allied Officers School at Ft. Benning, Ga. To this school come military officers from countries with which the U.S. has diplomatic relations. All take a nine-month course; some stay for additional training. American military officials and the foreign guests both welcome opportunities for the internationals



Clockwise from upper left: Guests arriving for "International Weekend" receive name tags. Missionaries and internationals warm up with volley ball on chilly November morning. For an icebreaker game at get-together on Friday night, guests await instructions about balloons. Smiles at the fellowship hour. A guest demonstrates a Thai classical dance.

to become better acquainted with Americans during their stay.

For the new missionaries the foreign visitors become "resource people who can help us get behind the films and books and get a look into culture values," explains W. David Lockard, director of missionary orientation. Each "International Weekend," as the get-togethers are called, becomes "an exercise in cross-culture communication and building friendships," Lockard adds.

The new missionaries exchange information with their guests and explain their purpose as missionaries. They may question the internationals on such matters as what they dislike about any Americans who live in their home country. From replies and from casual conversation missionaries glean suggestions about proper behavior in the foreign culture.

For the "weekend" (Friday night through Saturday afternoon) each international guest or family—many officers are accompanied to the U.S. by their wives—is assigned a missionary family as host and hostess. The budding friendships sometimes extend beyond the weekend, as missionaries and their guests arrange to meet again before the orientation session ends.

The new missionaries also may discover ways to develop continuing contacts on the foreign fields where they will live. After one International Weekend in which a major from Ethiopia met a missionary couple bound for his homeland, the officer wrote home and shared the news. When the missionaries landed by plane

in Addis Ababa, the Ethiopian capital, the major's parents were on hand to greet them.

A few guests may already have encountered missionaries at home. One officer attending the special event last November had learned to speak English in Indonesia from Missionary Kenneth Ellison.

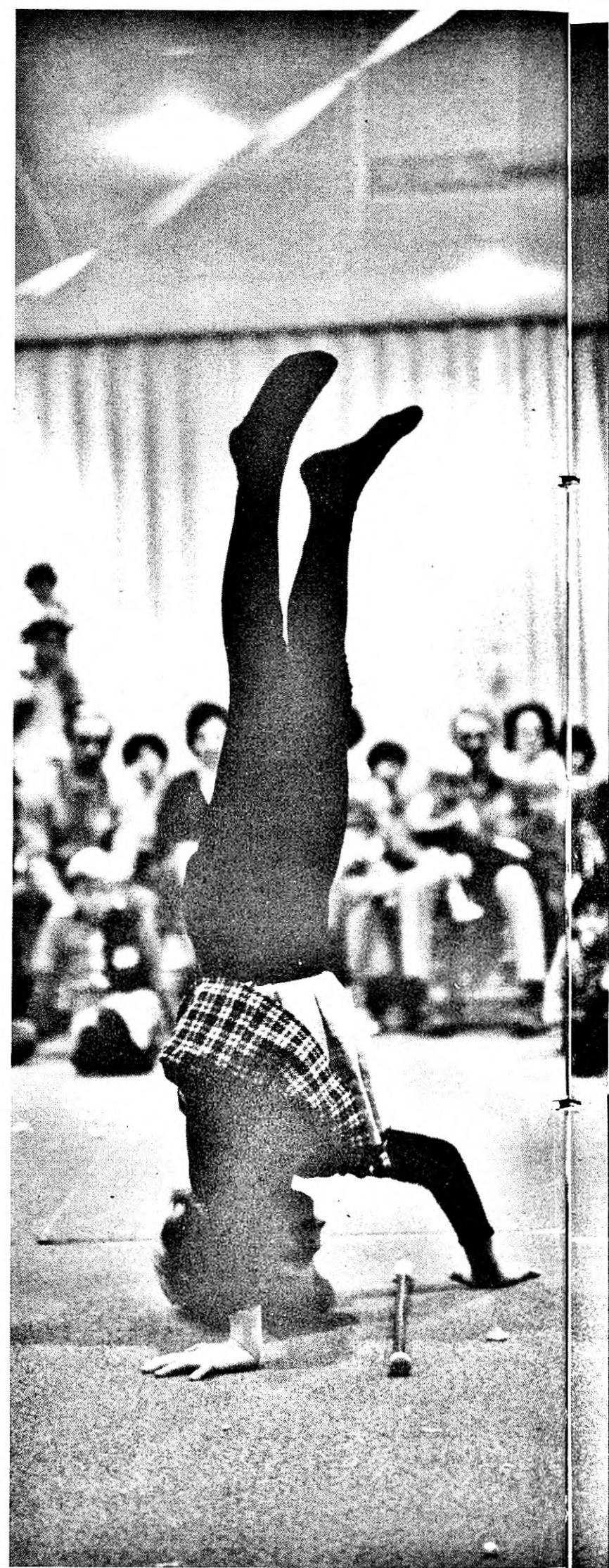
At the November weekend (the fourth in the series; one is held during each orientation session) some of the international visitors were overnight guests at the orientation center at Callaway Gardens. They joined the missionaries for the evening meal in the cafeteria on Friday and then attended a party at Laurel Hall, the principal building used for orientation classes. Among the foreign-born visitors were the wives of U.S. servicemen who assist with the Allied Officers School.

For some missionary appointees the event was their first chance to meet an international. The social hour Friday evening included games as ice-breakers and some sharing of musical talent by missionaries, MKs, and internationals. More visitors from Ft. Benning arrived on Saturday morning in time for a tour of the grounds, including the greenhouses. Despite the chilly November temperature, a few of the men took part in outdoor sports.

After the noon meal together at Laurel Hall, missionaries and guests heard more musical numbers. Then the guests presented the colorful, concluding event—a fashion show with a dozen or so of the women modeling clothing from their native lands. TC



Missionaries Don and Nancy Snell escort guests on greenhouse tour.





Clockwise from left: MK Sharon Sutton performs at party for international visitors. Saturday's schedule included a buffet meal. Guest poses in a sample of national dress. Missionary Rebekah Naylor, a physician, offers a piano solo at party. Officers' wives line up for international style show to conclude the weekend.

Mrs. Keaton are to serve in Spain, where he is to do student work.

Paul Rhoads and his wife, *Lana*, who were teachers in Korea 1970-72 as journeymen. They are to return to Korea, where he is to work with students.

Daniel (Dan) Schellenberg and his wife, *Cathy*, who are to go to East Africa, where he is to teach. Dan was born in Kenya, where his parents, the John Schellenbergs, served as missionaries (not Southern Baptists). Dan later taught for two years (1969-70) in Kenya under an Africa Inland Mission short-term assignment. Cathy's parents are the Hal B. Boones, Southern Baptist missionaries assigned to Uganda; her father is a physician.

TC: You have all seen missions firsthand. Has this kind of exposure to the realities of foreign missions made it easier or harder for you to decide about going as career missionaries?

Paul Rhoads: Easier, I would say.

Dan Schellenberg: The Lord seems to open doors, and having had exposure helps us weigh matters more objectively. You might think [being an MK] automatically would prejudice you to go or not to go, depending on how you saw people and missions. But I think it made us [consider] all the stereotypes and begin to ask the Lord seriously, "Are we to go?" and "Where are we to go?" [The decision is] not automatic, although my experience was positive, and I know Cathy's was. It helped me to see the realities.

Barbara: People have come up to me and said, "You mean you are going to take your son out there and put him through what you went through?" I don't think I went through that much. A lot of people think you really suffer as an MK.

TC: Because of your exposure to missions, what realities—some are bound to be negative—have been the

AMONG missionaries appointed last July were seven individuals with first-hand knowledge of missionary life—three MKs (children of missionaries) and four who had completed two-year terms as missionary journeymen. All seven wound up in the fall group attending missionary orientation in Georgia. One November day the seven gathered in one room to respond to questions from Leland Webb, managing editor of *The Commission*, concerning their common experience—having lived in an overseas missions setting and preparing to go abroad again, this time as career missionaries. The seven:

Virginia Adian, who served 1965-67 as a missionary journeyman at Ricks Institute in Liberia. She is to teach in East Africa.

Barbara Lassiter (Mrs. J. H. Lassiter), born in Israel, where her parents, the Robert L. Lindseys, serve as missionaries. The Lassiters are to go to South Vietnam.

Larry Keaton, who did youth work in Israel as a journeyman 1965-67. He and

GOING BACK

Our two years as journeymen were fantastic, but two great years are not a reason for going back. I think I had a stereotyped image of missionary—one with a pith helmet. If nothing else [journeyman service] helped to break that down. I'm not sure we would be here if it weren't for that experience.

Barbara Lassiter: I'm not a missionary because I was an MK, but being a missionary, my MK background is going to be a big help; I've already found it so. But I didn't become a missionary because my parents were missionaries.

hardest to overcome in deciding to go as career missionaries?

Lana Rhoads: For myself, it would be separation from family. The second year we were in Korea my father was critically ill and expected to die. The knowledge that I could not go home and be with him was hard personally, yet I have to say it was also positive, because I experienced the reality of the presence of Christ, bringing us closer together than we would have been had I been here. So it was negative; I know those things can happen. Yet it was also a positive experience

that makes me want to go, realizing there is a presence that binds you close together, no matter what the distance.

Virginia Adian: [My hardest reality] is partly family and partly going single. When I left the field, missionaries asked, "Will you be back?" I said, "Not single." That was really the hardest thing I had to cope with: knowing the frustrations there—having been single overseas and knowing that if I went back, [I would not] have somebody to lean on. I came to discover that if the Lord provides here, he provides there. Worries just don't need to be, when you depend on the Lord.

Dan: It is positive-negative. I think our hardest obstacle is our children. I see from first hand the potential dangers, but I also have to say, God is good, and this is his work; it is his business that we have our children, and he is going to honor our prayers and see to it that, no matter what

since I already know [the missionaries], I know their faults and foibles. But in the end that couldn't govern the decision. It had to be—is this God's will working out in my life to return to Korea?

Dan: Regardless of what comes up on the horizon, you have to say you are responding to God's call, God's leading.

Barbara: Ten years before I decided to go as a missionary I had to come to the point that I was even willing to go, if the Lord should ask me. Mainly this was because of the lives of other missionaries as I was growing up. I had to come to realize that missionaries are human beings; I knew that, but I had to realize that God could use them in spite of their failings, that he had used them, and that this really didn't have to affect my life and what God wanted to do with me. I had to be willing to go if he should

atically love people, even the people you go to minister to. I realized that if I returned to Africa, I had to let the Lord love through me. There was a sudden realization of a negative feeling I had that I hadn't realized until I heard them praying.

Larry: This aspect—seeing the reality of missionaries coming out in honesty, seeing that they are not perfect—was a positive thing for me as a journeyman. I was constantly asked by missionaries, "How do you feel about us now that you have seen us at mission meeting?" I always came back with a very optimistic, honest response, "Seeing you as you really are, sharing your honest feelings, is helping me to deal with the matter of missions." I found that working with other missionaries was the least of my worries in dealing with the question of myself and missions, because I began to see that they were human beings. This was a drawing card for me.



Left to right: Virginia Adian, Lana and Paul Rhoads, Larry Keaton, Cathy and Dan Schellenberg, Barbara Lassiter.

comes, if we are faithful as parents, they will come to honor and love him. Being separated from the kids [while they are] in a boarding school, where you are not immediately in control of their environment, has some real threats. It must to any parents.

Paul: We taught in a mission school, and I saw that [those MKs] were getting excellent teaching and opportunities to do all sorts of things. I really can't say there was anything on the field that was negative, at least as far as my becoming a missionary. The only thing that even partially stood out was that,

call. That was when the decision was hard—to make up my mind to be willing.

Cathy Schellenberg: I recall the same, more or less. During a summer between college years I attended a missionary prayer meeting in planning for revival. There were tears shed as [some] confessed that they did not really love Africans as they should, that they had not allowed the Lord to love people through them, and that they were opening themselves to let the Lord love Africans through them. I became aware that you don't auto-

TC: We are talking about influences growing out of your experiences, for naturally your decision to go back overseas is your own, in a way independent of what has gone before. So in this light, as the other half of an earlier question, what are some of the positive impressions that may have helped you to make the decision for career missions?

Barbara: For me it was, in a sense, the same thing as the negative, because I had missionary friends and my parents who were wonderful Christians and who really did influence my

'One of the reasons I can go to Vietnam so easily is because to me the world isn't my home—this is just the place we're passing through. Wherever God wants us, that's where I want to be; it doesn't matter. It's just exciting to follow him.'

life—mainly our family, the closeness, their relationship to me as a person and then to their Lord. This had a big influence on my life.

Virginia: My whole concept of missions changed. I had always been under the impression that when people grew up and the Lord called them, it was to a place. I don't feel that way anymore, after being on the mission field. It's more a matter of commitment to Jesus Christ, rather than to a thing or a place. I don't feel my going overseas is all that different from my staying here and teaching school.

Larry: I appreciate your saying that, because I know at least one other person feels this way. Neither do I feel that a foreign missionary is more dedicated or stands out more in God's eyes than anybody else. I resent being put on a pedestal that way. I just feel like God is sort of walking in the direction of Spain, and he is taking me by the hand.

Barbara: One of the reasons I can go to Vietnam so easily is because to me the world isn't my home—this is just the place we're passing through. Wherever God wants us, that's where I want to be; it doesn't matter. It's just exciting to follow him.

Virginia: Sometimes I wish we could do away with the word "missionary." It's just a label; it classifies us as being different from the people that stay here and witness.

Larry: What bothers me is not so much that people label us, but that we allow them to label us. I don't refer to myself as a missionary. When somebody asks what I do, I say I am working with the Southern Baptist Convention, and I am a student worker in Spain.

Dan: In local churches, when we and other missionaries—folks—go to visit from MOC [Missionary Orientation Center], sometimes the people are rather taken aback. I don't know whether [it's because] we're young, or whether we just don't look the part. The term "missionary" in my past has not carried the sainthood connotations that I think a Southern Baptist-acculturated person gets.

Virginia: But you grew up on the mission field.

Paul: I'm going to take issue at this point. I grew up in a large church, traditional Southern Baptist, and yet I don't think I grew up viewing the missionary quite that way. I grew up with the impression a missionary was a little strange.

Dan: I've also been struck by the other side—when you meet missionaries who come across as extraordinary, spiritual people. I've encountered that in many missionaries. If that can be the stereotype—that you are Spirit-led—I want to be called missionary.

Paul: If that is a stereotype, I, too, would like to project it. Perhaps it is that a person stands out because he is a Spirit-led person. Perhaps there are a lot more people who should be missionaries, but they have not allowed themselves to be this type of Spirit-led person. So when they see one come along who has done that, they make a comparison. To some extent this may be where the [missionary] image comes from.

Dan: A layman in a church tends to hold up this image and think, "I'm not a missionary; I'm not as spiritual as I should be." Consequently, he holds back, and his ministry is injured.

Paul: I heard a pastor talk about the surprising number of missionaries who had come out of his church. Partially joking, he said, "Every time I get a man turned on for the Lord, he runs off to the mission field." That's admittedly an oversimplification, but I think there is [substance] there.

Larry: Something about missions that really is attractive to me is the matter of being on a team, of feeling that you are a part of a thrust, a wedge that's moving into the heart of the country you are serving in. Because you are in a minority situation, you find a need to depend on each other as well as on God, and you find a common brotherhood and sisterhood that I sensed very strongly in East Africa and in Israel, but have not been able to find anyplace since I have been in the States. That doesn't mean I am running back to missions because I want that feeling

again, but I'm thankful to God that I have been called to missions so that I can experience it again.

TC: Have any of you encountered a feeling among people in the States that perhaps you are running away from a situation by going overseas?

Paul: Not within the Christian community, but I have run into it outside, particularly among college students. One flatly put it, "Are you trying to escape from something here?" He said he wondered if the missionary is not a misfit, who, because he cannot fit in here, goes overseas. My reaction was that if he doesn't fit in here, he will never make it there.

TC: Was there a time when any one of you was certain that you would never go back to the mission field?

Paul: There was a point before becoming a journeyman that I said I would never go. But once having arrived at the point of journeyman, there was never a time when I said there was absolutely no way I would go.

Barbara: When I first came to the States for college, I didn't want to be in America, but I didn't want to go back to Israel as a missionary. That first year in America was the hardest for me. I didn't feel close to anyone here. During the year I met some friends, and we went to a missions conference in Ft. Worth, Tex. There I was able to realize that God hadn't made any mistakes through my life. He had not put me in Israel as a missionary's daughter for nothing; he had a purpose. During the weekend I finally said, "I'm willing to go." From that point on I was free of negative feelings.

Dan: My experience was similar. There is a great deal of confusion and ambivalence until you see the matter spiritually, until you begin to have a spiritual relationship with the Lord that gives you a perspective about what you are going to do and where you are going to do it.

Larry: At the same time, Barbara, you can see how perhaps in your case God really used your desire to be in Israel and your love for Israel to put you in a mind-set toward missions as a whole.

Barbara: Before [my husband and I] went into the US-2 program, I didn't think America needed missions—there's a church on every corner. It wasn't until the Lord led us to Colorado Springs that I realized America needs missions. I found many people who did not know Jesus. What a glorious time it was to share with them! It made the world become less of "Israel there, America here." The world becomes one; it doesn't matter where you are.

Larry: A question maybe all of us will have to deal with is from the cynic who asks, "Why don't you stay in the States? We've got enough going on here." What kind of reply do you give?

Paul: Overseas is where God has led me.

Larry: That's about all you can say.

Dan: [The person who asks that] doesn't really have a grasp of what it means to be led.

TC: To the three of you who are MKs, how have your parents reacted to your decision for missions?

Barbara: My parents said, "Praise the Lord!"

Dan: My father was very careful in his response. He wanted to make sure it was a genuine leadership of the Holy Spirit, and not a glamorous attraction.

Cathy: I think my parents felt rather humble that they have children who love the Lord. They are overwhelmed by the fact that all their children are believers and that all of us are interested in missions.

TC: In what ways do you feel your previous experience on the mission field will help you as you go back?

Lana: Initially our experience is going to help in the first two years immensely, and it is helping right now, as far as getting adjusted to beginning a two-year language-study program. That has broken the backs of many missionaries in Korea. I think many have gone out without a clear-cut realization of the importance of grinding through two years of language school. After being there just two years, we felt the frustration of the lack of language, and we saw missionaries who have dedicated

themselves to language study and how much their service is augmented now.

Larry: For me as a journeyman, my whole theology and philosophy of life was dramatically changed after I met the missionaries in Israel, particularly a few couples I worked with in Petah Tiqva. They were more people-oriented in their work instead of institution-oriented and masses-oriented. I felt that when they looked at me or at a national they saw a person.

Barbara: I've seen the importance of family—how important it is for us to keep our family together and have time with our family. That's what really made a difference in my life. If the family's right, any circumstances that come will be just surface matters, because we have the Lord and our family, and this keeps us in perspective, no matter where we are.

Cathy: At the same time, that places a tremendous responsibility on you as a parent. We've talked about it numerous times. My family was valuable to me in all of my opinion-forming. When I was with them, their love was so strong that it was all-powering even when I was away.

Dan: I'm encouraged in watching missionaries I've encountered in their real openness to growth. I will definitely have to make some changes and grow and be able to express that as part of the community. **TC**

CAMILO GIVES TO MISSIONS

If you had a monthly income of \$28.08 and a wife and mother-in-law to support, how much would you give to missions? Camilo Gamboa Espadas, of Hochtún, Yucatán, Mexico, gives \$9.60, or 34 percent of all he makes. Of course, he is just a poor Mayan Indian who doesn't know any better.

Three years ago Camilo did not even know how to read and write. And he's only been a Christian 18 months. But since his conversion, God has called him to preach. He can get work on the henequen plantation only four days a week, so Camilo and his wife take off Saturdays, Sundays, and Mondays to visit a preaching point 12 miles away. The people they work with are just as poor as they, so the couple doesn't dream of imposing on the congregation for food. Instead, they take along their own cornmeal and beans—all they have to eat. Over a recent period of nine months they won four families to the Lord.

For four months of 1974 Camilo hopes to attend a lay training institute in Mérida, Yucatán's capital city. His wife will have to work during that time to support her mother. That's another way they give to missions.

It calls to memory some missionary-minded people of another era whose "abundance of joy and . . . extreme poverty have overflowed in a wealth of liberality" (2 Cor. 8:2 RSV). And what about you—and me?

James D. Crane, Guadalajara, Jalisco, Mexico

ONE MONTH IN EVERY FOUR

Three times a year we don our best clothes, leave a freshly baked cake in the oven and a sparkling clean home, pile into the Land Rover, and head to Lindi airport. Each minute the plane is late seems like an hour, but at last the alarm sounds, the fire truck rolls out, and the plane lands.

The first three off the plane are ours: Mike, Keren, and Clark—home from school. Tears of joy flow unashamedly, and we all talk at once, for there's so much to catch up. Mike's gotten taller; Keren has a new steady; Clark is on the junior high football team. Soon bags filled with dirty clothes and posters and torn garments to be patched are loaded, and we're off for home.

As the days of their break from school quickly pass, our hearts swell with pride as we see how each one has developed and matured. Pangs of hurt come and go because we were not there to help when they were sick, to watch as they received an award, to cheer them on to victory at ball games. But being together soothes.

The month soon ends. As we drive back to the airport, the road suddenly seems shorter, the plane is early, and all too soon we see their backs silhouetted in the door of the plane. Again we are driving away, sending a bit of us. Again we praise God for his grace, which is sufficient, and renew our pledge to serve him.

Betty Ann (Mrs. David H.) Whitson, Lindi, Tanzania

WHY THE SHELVES WERE LATE

When we moved into our new house in Selebi-Pikwe, a new mining town in Botswana, I was anxious to get all my books into my office and on the shelves. I was disappointed to find that no shelves had been built—an oversight, explained the contractor, who promised to send some carpenters right away.

I managed a weak smile, but inside there was only a frown.

Two carpenters came to begin the work. Beth (my wife) and I found opportunity to witness to them and invite them to attend church services the following Sunday. When I arrived at the church building, both men were already there. They listened with keen interest during the service. At the close both came forward to pray and ask Christ to come into their lives. Later Beth said to me, "Now we know why the shelves were not built before we arrived."

The carpenters are still working, and the boxes are still piled high, but there is a difference now. Each time I climb over or around a box, I say, "Thank you, Lord," because it is a reminder that all things do work together for good to them that love the Lord.

I must admit I have not figured out the reason the water tank leaks or why the plumber installed it incorrectly. But he will have to come back again, and who knows but that he may need to hear the gospel also?

Marvin R. Reynolds, Pikwe, Botswana

EPiSTLES

MEETING QUESTIONS

We are asked a dozen times a week — in stores, buses, taxis, on the street — "Where are you from?" "Why did you come?" "Did you come to stay?" "Are you happy here?" We reply that we have been in San Rafael almost seven months; yes, we have come to stay; yes, we are happy. And we smile and comment about how much we like Argentina.

"But what kind of work do you do?" they ask. How do you tell the average Argentine—proud of his heritage (usually European), a nominal Catholic—that you are a missionary who

has come to share the gospel of redemption? Argentines feel that they already have a "national religion."

(Yet we wonder how many people truly have had a personal experience of faith in Christ.) We answer that we are here to work with evangelical churches—Baptist churches. We tell them where Baptist churches are located in the area, and we invite them to come and visit. We tell them how faith in Jesus Christ can change lives.

On our first Sunday as residents of San Rafael we were invited to eat lunch with a family around the corner; the wife, a new Christian, desperately wants to win her husband to the Lord. They asked if I would be teaching or doing some other kind of work "on the side" to support our family.

No, Carolyn (my wife) and I explained, we would not have to give our time to any work other than that to which the Lord has called us. We came to try to teach a small association of churches how to cooperate, so that they might grow stronger and thus reach out to establish other churches.

We went on to say that because of the cooperative efforts of Southern Baptists in the U.S. we are able to come to Argentina. We explained that we are only a part of some 2,500 Southern Baptist missionaries around the world whose salaries are paid from the tithes and offerings of people who want to win the world for Christ.

We saw wonder in their faces as they tried to comprehend such a plan. Our hostess said, "Que amor!" ("What love!") We feel the same way.

*Thomas L. Cole
San Rafael, Mendoza, Argentina*

REFLECTIONS ON WAR AND PEACE

War is: the surprise of low-flying planes over Nazareth on Saturday afternoon, the Jewish Sabbath and Yom Kippur. It is the shock of learning that war has broken out while I have taken a carload of young people to a village revival meeting in the northern Galilee. It is the look of apprehension on the faces of villagers as jets roar through the valley that was the setting of James A. Michener's book, *The Source*.

War is stealing back to Nazareth after dark with car lights out in the bright moonlight. It is having black paint daubed on the headlights at a roadblock and paying the man a lira. It's returning home to see the hillside across the way lit up by a violent explosion and thinking, sabotage! It's putting up for the night a Muslim Arab friend who was unable to get home to his family. It's cleaning out the downstairs storeroom and stacking everything in the office to improvise a bomb shelter and discovering there are no food reserves in the house.



War is strange beeps on the radio, followed by the undulating siren warning of an air attack. It is binoculars peeking from the veranda in search of aircraft. It's shouting at the children to come down from their tree house. It's the steady siren blast for all-clear.

War is radio and television reports of surprise attack, blackout warnings, advice to be calm. It is candle wax dripped on tables and floors and being startled from bed by three successive explosions, each closer than the preceding one. It's sleeping in the basement along with the brave missionary journeyman couple who had come as teachers. It's learning the next day of "Frog" missiles with half-ton warheads and feeling insecure with only a six-inch cement roof overhead. It's reading Isaiah 17-19 and Matthew 24.

War is more planes screaming over, loaded with death, and helicopters returning with the wounded. It is vehicles being requisitioned by the army and endless war reports on radio and TV. It is sending the folks at home a telegram saying we are OK. It is receiving a welcome telephone call from them at 2:00 A.M. and feeling homesick.

War is word of a cease-fire, while fighting continues, Russians threatening, and the U.S. on worldwide alert—imminent Armageddon, and we are only five miles from that final scene! It is being asked by the Muslim mayor and Jewish officials, "What is the stand of your church in this situation?" and answering, "Jesus is coming soon. You must be ready to meet him as your Savior and not as your judge." It is a precarious ceasefire, grimy soldiers hitching home for a few hours with families.

Then you realize that your children have lived through two wars, and you are thankful to be alive.

Peace is: Jesus, ever real, bringing the love of the Father in reality through the Holy Spirit—in you, in the churches, in village revival meetings that continue by candlelight while artillery thunders in the distance. Peace is conviction, as individuals kneel, repenting and rejoicing in sins forgiven, unashamedly following the Lord in baptism, despite opposition of relatives (29 in Nazareth and the villages from September to November).

Peace is believers traveling many miles to attend Bible-training school under blackout conditions. It is spontaneous singing of praises to God in every meeting, especially at the Lord's table, where his presence is felt deeply. It is thanking him that if he tarries there is yet an unparalleled opportunity to witness to Arabs and Jews who should be sick of war. And it's knowing that, if the end comes, you are happy in him.

Ray G. Register, Jr., Nazareth, Israel

SIMPLY EQUIPPED, GOING TO TELL

Driving three miles from Laur, I saw the pastor, five young persons, and a middle-aged woman from the Laur Baptist Church walking along the road. I learned they had just completed a worship service in one home and were going into the mountains to conduct home Bible study.



They had no money for a bus ride home, not even a light to help them find their way back across the narrow paths of the rice paddies. What they did have were smiles on their faces, joy in their hearts, a song on their lips, and a Bible and songbook under their arms. So simply equipped, they were going out to tell someone else about what Christ had done for them.

Pray that nothing will cool the fire in their hearts.

Calvin L. Fox, Cabanatuan City, Philippines

• FEAR

- Fear is a strange feeling that I have
- had during this war, Father.
- It gives no warning to its coming
- upon me or anyone else.
- I know that you are present always
- and that you comfort me through
- your Word and your Spirit.
- But this fear sneaks up and grabs
- hold of me without warning.
- Sometimes it comes with the sound
- of a heavily armed plane,
- ready for the kill.
- It comes at the sound
- of a nearby bomb or missile
- exploding and ripping apart
- people, animals, and plant life
- —destroying your creation.
- Help me, Father!
- When fear seizes me, help me to turn
- my eye upon you and your Spirit.
- I want to notice your presence
- in these times,
- and as I grow in spirit.
- help me to sense and seek you more.
- Help me in my weakness and in my
- failures, Father.
- I praise you and thank you
- for your help and the elimination
- of my fear

• WHERE IS LOVE?

- Abba, our praise and thanksgiving
- we give to you.
- For the love you have revealed to us
- through your Son and Holy Spirit.
- After all the outpouring of yourself
- into our world,
- it seems that we, too,
- should have love.
- But where was mankind's love
- on Kippur '73 (Day of Atonement)?
- Where is our love,
- as we hear planes
- flying to do their deadly deeds?
- Where is our love
- when bombs explode,
- and the bodies you created are torn?
- Where is our love
- when man meets man,
- and each tries to destroy the other?
- Where is our love
- when little children
- fall victim to our deadly games?
- Where is our love
- when human life
- has such little worth,
- and little compassion for others
- can be found?
- Father, it is apparent that
- without you we have no love
- Help us to rely on you
- for the love we need.
- Please, Father, help us to reach to you
- through Jesus,
- so we will not have to ask,
- "Where is love?"

Raymond C. Hicks
missionary journeyman
Nazareth, Israel

TWO WHO BELIEVED

Allow us to share with you the following portion of a letter from a pastor's wife. The letter was translated from an Indonesian WMU magazine.

"There is not a WMU group at the Jember Baptist Church yet, because the church is still small, and most of the members are men. Recently, however, two women believers were baptized by the pastor. One was a young woman, the other quite old. Neither can read or write. They often invite the pastor to their home to lead a discussion concerning the Christian faith, and this is attended by some of their neighbors.

"They pointed out that they had wanted to trust in Christ for a long time but did not know how. The elderly woman explained how she had observed many religions. She found that only Christianity



offered her hope. She was almost at the point of seeking out the Baptist pastor, when her employer told her that to become a Christian she must be able to read and study the Bible and sing all the hymns of the church during the worship service. She lost all hope, for she was *buta huruf* ('blind to words,' meaning 'illiterate').

"At that time God led a Christian to her who explained that faith in Jesus Christ, not an education, makes one a Christian. Now she attends the weekly worship service every week (where she was saved), as well as all possible Bible classes. . . .

"The neighbors quickly noticed a change in the lives of these women and asked what made the difference. 'We have become children of God,' they said. 'Children of God? What does that mean?' asked the neighbors. 'We have looked to Jesus to save us, and the pastor explained that if we believe in Jesus, God's Word says we can become children of God,' the women answered.

"Many of the neighbors shook their heads in amazement. Some of them began borrowing books provided by the pastor. After reading the books, the neighbors are invited to attend the discussion group led by the pastor on Tuesday evenings.

"It is true that Jember Baptist Church does not have a WMU group, but God is using two illiterate, poor women to point their neighbors to Christ. They have become God's light for their village."—Mrs. Moh Syamsul Islam, pastor's wife.

God is using many people like this to spread his Word in Indonesia.

H. Warren Rice
Denpasar, Bali, Indonesia

A TRANSIENT MEMBERSHIP

The Galatian Baptist Mission continues to hold its own numerically and to grow spiritually. The church is completely transient in nature. The members with longest tenure, except for our family, have been here just over two years. We remember with great pleasure those who have been here in the past, we enjoy those who are now serving here with us, and we look forward with anticipation to those who will someday be living and working for the Lord in Ankara.



Jim (my husband) is ever busy with his service as pastor. Since our return from furlough, he has tried, in vain, to find a job that would enable us to obtain a residence permit. As of December we are still having to leave the country at the end of every 90-day period. Unfortunately, it is necessary for the whole family to go, and at present the car must also leave. Please pray with us that in 1974 this problem will be resolved.

Jean (Mrs. James F.) Leeper, Ankara, Turkey

DOORWAY IN THE RAIN

When Adrian Solis returned to England after a term of work in Bermuda, he carried with him the joy only a Christian can know. This is his testimony:

"Not long after I arrived in Bermuda, I was walking down Reid Street on a Sunday afternoon, when it started to rain. . . . I went into a doorway to miss it. There were two other people in the doorway already, Leroy and Jeff. They were there witnessing for Christ. . . .



"For a long time Leroy would give me a lift to and from church and talk over Christianity with me. After coming for a long time and learning about Jesus Christ, I became a believer in him because of what he did for me. No longer did I have any doubt as to who was the Creator. I knew I needed him from then on.

"When I openly accepted Christ as my personal Savior was just before the Lord's Supper. I didn't want to refuse, but how could I eat at a man's table when I would not confess my friend before others?

"Now I know Jesus. Burdens are lighter. Troubles are prayed away."

Mary Lil (Mrs. Robert L.) Harris, Devonshire, Bermuda

HOW TO KNOW YOU'RE BACK

When do you know that you are really back in Africa? When you trip over a smudge pot as you get off the C-47 at our international airport, wipe a fulani fly out of your nose and two out of the corner of your mouth, brush a tear from your eye, and breathe a prayer of thanksgiving, "Back home again—thank you, Lord."



When do you know you're really back? When a herd of camels almost tramples you on Main Street. You stop the little orange, plastic, canvas-top car and pray that they will turn!

When do you know? When you hear your wife squealing in the bathroom as she tries to take a cold shower without getting wet. Or when French is spoken in the offices as if it were the only language heard on earth. What language do you pray in?

When do you know you're back? When you shake out your bath shoes every morning to be sure another black scorpion hasn't homesteaded in them overnight. (The sting is like the shock from the number-one spark plug wire or a jumper cable.) When you go to bed at night with a flashlight and a flyswatter, yet still you are "vampirized" by mosquitoes until you feel like the orange the student nurses practice injections on. You cry out, "Why did I forget my malaria medicine, and where are those mosquito nets?"

This town of Maradi is now surrounded by a cornstalk-shanty city of refugees. The famine continues to grow worse, and the rains are still several months away. There are thousands of beggars, mostly children, in the streets and markets and several every night at our gate. Do remember us in your prayers.

H. Jerold Palmer, Jr., Maradi, Niger Republic

Field Facts Taking New Form

Taking on a new form and appearance is the printed information on foreign mission fields prepared and distributed by the Foreign Mission Board.

For several years an individual pamphlet on each country where Southern Baptist mission work was well established has been made available for missionary education in the churches. Now a series of nine booklets is taking the place of the 60 or so separate pamphlets on individual fields.

The booklets, liberally illustrated with black-and-white photos, contain essentially the same material as appeared in the country pamphlets (and thus are called pamphlet/booklets), but also allow for information to be provided on newer fields for which full-length pamphlets might not yet have become feasible.

West Africa, the first pamphlet/booklet, which appeared last August, has met enthusiastic response from church leaders, missionaries, and others. The second in the series, *Eastern and Southern Africa*, released in mid-February, contains material on 11 countries, including the recently entered fields of Angola, South West Africa, and Mozambique.

There will be a booklet for each of the Board's overseas administrative areas (in which fields are grouped geographically), and two of the fields—Europe and the Middle East, Middle America and the Caribbean—will each be covered in two

from Foreign Mission Board Literature, Box 6597, Richmond, Va. 23230. Requests for quantities may have to be limited.

For more than four years—since August 1969—as new or revised pamphlets on fields were issued, they appeared first as inserts in *THE COMMISSION*. The magazine carried 24 such inserts, covering 48 fields, between August 1969 and December 1973. Because of the change in format to the pamphlet/booklet, these inserts will no longer appear.

NEW

MISSIONARY PERSONNEL

Missionaries Reappointed

January 1974



INDIA: W. Russell Rowland; born: Asheville, N.C., Jan. 22, 1934. Graduate: Wake Forest College (now Univ.); University of North Carolina School of Medicine (M.D.); attended NOBTS. He was intern (1959-60) and resident in internal medicine (1960-61) at University Hospital, Birmingham, Ala. He was a physician at a U.S. Army dispensary in Germany 1961-63, resident in internal medicine at Brooke (med. center) General Hospital, San Antonio, Tex., 1963-66, chief of medicine at U.S. Army Hospital, Ft. Polk, La., 1966-68, and stationed at U.S. Army Hospital, Ft. Gordon, Ga., 1968-69. He was assistant clinical professor of medicine at Medical College of Georgia 1968-69. He and Mrs. Rowland were appointed missionaries in 1969. They were assigned for a time to East Africa and then to Yemen and resigned Dec. 31, 1972. Since his resignation he has been in private medical practice in North Carolina and South Carolina. Rowland became a diplomate of the American Board of Internal Medicine in 1970. Expected type of service: medical evangelism. **Betty Ausborn Rowland;** born: Russellville, Ala., Dec. 1, 1933. Graduate: Howard College (now Samford Univ.); attended NOBTS. She was a summer staff member at a Baptist assembly in Alabama in 1950 and 1951 and a summer staffer at Ridgecrest (N.C.) Baptist Assembly (now Conf. Center) in 1954 and 1955. She has worked as a receptionist and has taught school. Marriage: June 17, 1956. Children: Karin Elizabeth, Jan. 11, 1962; Rosalind Elise, Nov. 26, 1965; Wade Russell, Jr., June 20, 1967. Present address: 228 Compton Dr., Greenville, S.C. 29607.



The first two of the pamphlet/booklet series on fields, *West Africa* and *Eastern and Southern Africa*, have been released.

booklets. Pamphlet/booklets for the remaining areas are scheduled to appear throughout 1974 as they are produced by the publications section of the Board's Department of Missionary Education.

As other pamphlet/booklets in the series become available, notice will be given in *THE COMMISSION*. The booklets are provided free for use as program and resource material and are intended to be preserved for continuing use.

The first two of the pamphlet/booklets, *West Africa* and *Eastern and Southern Africa*, are now available upon order

using missions mediapak

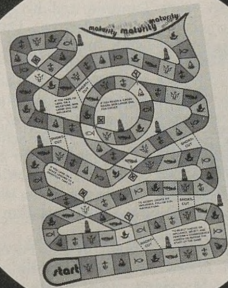
THE MISSIONARY OVERSEAS

Winding Road, one of the books in the 1973 Foreign Mission Graded Series, is also the title of the game in the *Missions MediaPak*. The book, by Missionary William N. McElrath, who serves in Indonesia, tells the story of a young man's discovery that God's call for his life involves missionary service overseas.

The game *Winding Road* is especially designed to capitalize on children's love of competition around a game board and to encourage conversation with older boys and girls about Christian lifework options. You can talk about the ways men and women find to serve God and about the fact that one of life's major quests concerns the choice of a lifework.

The game board is in the Stimulog package of *Missions MediaPak*. The pieces you will need for the spinners are in the *Et Cetera* package, with easy assembly instructions.

If, perchance, you missed this game the first time around with 1973 Foreign Missions Graded Series, it's not too late. The game, with or without McElrath's book, will prove great fun and stimulate serious conversation for your older boys and girls.



You will find the game, *Winding Road*, in the Stimulog and *Et Cetera* package of *Missions MediaPak: THE MISSIONARY OVERSEAS*.

Available now at your Baptist Book Store. And through Broadman Films' CAVE Plan.

Sale Price: \$14.95

In Memoriam

WILLIAM JACKSON WEBB

Born Ft. Worth, Tex., July 12, 1912
Died Dallas, Tex., Dec. 29, 1973

William J. Webb, emeritus missionary who served in Mexico, Guatemala, and Venezuela over a 22-year span, died in Baylor Hospital, Dallas, Tex., Dec. 29 at the age of 61.

Appointed in 1941, he served as president of the Mexican Baptist Theological Seminary, both before and after it was moved from El Paso, Tex., to Torreón, Mexico. Later he was president of the Guatemalan Baptist Theological Institute, Guatemala City.



He and Mrs. Webb were the first Southern Baptist missionaries to reside in Guatemala. Later assigned to Venezuela, Webb served as director of a theological institute in Caracas 1957-59. He retired in 1962.

Webb was a graduate of Baylor University, Waco, Tex. (B.A.), Southwestern Baptist Theological Seminary, Ft. Worth, Tex. (Th.M.), and the National University of Mexico, Mexico City (M.A.). Before entering foreign mission service he was a pastor in Texas.

Survivors include his wife, Inez, and two children, William James and Linda Margaret.

JOHN ADDISON TUMBLIN, SR.

Born Laurens Co., S.C., July 10, 1888
Died Newport News, Va., Jan. 20, 1974

John A. Tumblyn, Sr., 85, emeritus missionary to Brazil, died Jan. 20 at a hospital in Newport News, Va.

For 36 years Tumblyn and his wife, the former Frances Marrow Davis, were missionaries to Brazil, where he did evangelistic work in Jaguaquara and Natal and was director of the Taylor Egidio School in Jaguaquara for several years. Before the couple retired in 1958, they opened a new mission station in Martins.



Prior to appointment by the Foreign Mission Board in 1921, Tumblyn was pastor in Maryland and a supply pastor in Virginia. He was a graduate of Furman University, Greenville, S.C., studied at Southern Baptist Theological Seminary, Louisville, Ky., and held the B.D. degree from Eastern Baptist Theological Seminary, Philadelphia, Pa.

Survivors include his wife and two children, John, Jr., of Stone Mountain, Ga., a former Southern Baptist missionary, and Alice Ann (Mrs. Robert C.) White, of Aulander, N.C.

SPECIAL OFFER

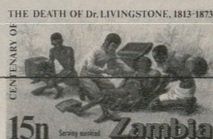
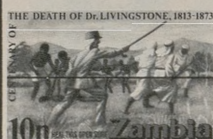
Livingstone Commemorative Stamps

The government of Zambia last year issued a special commemorative series of postage stamps as part of the events marking the 100th anniversary of the death of Missionary-explorer David Livingstone. Through the assistance of Zeb Moss, missionary to Zambia, a limited number of these stamps was secured by **The Commission** to be passed on to interested readers. Soon after the stamps were shipped, the supply in Zambia was exhausted.

Each of the six stamps, in graduated denominations, carries a scene depicting an event or location related to Livingstone's life and death in Africa.

- 3n*—Livingstone meets Stanley at Ujiji.
- 4n—Livingstone as a missionary in Africa.
- 9n—Livingstone as explorer.
- 10n—Livingstone stopping the slave trade.
- 15n—Livingstone as a pioneer of healing ministries.
- 25n—The tree under which Livingstone's heart was buried.

*n equals ngwee; 1 ngwee is equivalent to about 1½ cents, U.S.



(Reproductions shown at about four-fifths actual size.)

Here's how you can get one or more stamps:

If you are a **current subscriber**, you can extend your subscription beyond the standing expiration date for one, two, or three more years. (One-year subscription, \$1.50; two years, \$2.75; three years, \$3.50.) For a one-year extension you will receive the 3n stamp; for a two-year extension the 3n and 4n; for a three-year extension, the 3n, 4n, and 9n stamps.

If you are **not now a subscriber**, you can receive one, two, or three of the stamps on the same basis: 3n stamp for a one-year subscription; 3n and 4n stamps for two years; 3n, 4n, and 9n stamps for three years.

The **entire series** of six stamps is a special award. It will go to any person who sends in ten prepaid, one-year subscriptions or the equivalent. (This can be any combination of one-year, two-year, or three-year subscriptions totaling ten years.) If you enlist others to subscribe, you will not only be working toward receiving the stamps, but you will also be helping others to grow in missions awareness.

Act soon. Offer expires when the stamp supply is exhausted. (Sorry—because of the limited number of stamps, they cannot be awarded simply for renewal of subscriptions, but only for new subscriptions or for extension beyond the standing expiration date.)

BE SURE TO ASK FOR THE STAMPS. In order that the limited supply of stamps may go only to those who want them, stamps are not sent for new subscriptions and extensions unless requested. If you fulfill one of the above requirements and want the stamp premium, **be sure to ask for it** when you send payment.

The **Commission** remains a real bargain. Despite constantly rising costs, the individual subscription rate has remained the same for more than 16 years—since October 1957.

The **Commission** is a bargain. The stamps are a bonus.

WAITING ON GOD

By Baker J. Cauthen

THE Scriptures are full of admonitions to wait on God. The words of Psalm 27:14 (RSV) read, "Wait for the Lord; be strong, and let your heart take courage; yea, wait for the Lord!"

Isaiah 40:31 (RSV) reminds us, "They who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint."

Throughout the Bible this wise counsel is found. Those who voiced it were people who had deep experience with God and knew the blessedness of waiting on him.

Many may wonder why it is necessary to wait on God. They may feel as though one should launch out upon his own resources and only call upon God occasionally.

Experience soon teaches us that our personal resources are inadequate and

that many of our worst blunders come when we rush ahead, trusting our own insight.

Many times our fears, anxieties, and impatience make us see things out of perspective. The disciples in the storm-tossed boat mistook the Savior walking on the water for a ghost and cried out in fear. Many of our deepest regrets grow out of words hastily spoken or actions quickly taken, which did not reflect patient waiting for God.

God delights in revealing himself to his children through Jesus Christ our Lord. Jesus reminded us, "He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him" (John 14:21 RSV).

By waiting on God we come to know more about him as revealed in our blessed Savior. We discover how

totally reliable are his promises, how great is his care for his children, and how complete is his wisdom as pertains to his work.

God does his work through faith. When we lay hold of God's promises and earnestly trust him—waiting to see what God will do—we discover the magnificence of his power and grace.

We can only see a portion of any situation. We lose sight of the fact that God loves all of his children and every part of the work being done in his name. We are so close to our own particular responsibilities that we see them out of proportion to other facets of what our Lord is seeking to do. Our own personal shortcomings, blind spots, and unrecognized subjective motivations lead us into hasty conclusions when we fail to wait on God.

By waiting on him we are met with surprising blessings. Problems can be solved, differences reconciled, and counsels be brought together as our blessed Lord, working in our hearts through his indwelling Holy Spirit, leads us in the pathway of God's choosing.

Many times the deliverances experienced, mercies received, and victories won cause us to raise our Ebenezers marking the places where God has acted in our experience. In later times when we encounter crises, problems, and bewilderment, the memory of those previous blessings stand out as reminders of the faithfulness and love of God.

Missionaries find strength and capacity to remain on their fields of labor as they wait on God. Problems arise that are baffling. Opportunities at the home base are inviting. While listening to one's own thoughts, fears, anxieties, and impatience, decisions can be made which fall short of what God desires, but when we wait on him, he has a way of making his will known to us, yet always upon his own timetable and not our own.

His guidance is absolutely dependable. His deliverances, according to his will, are innumerable. Even when he sees best to let his servant fall under some crushing blow, God has his own way of bringing special blessing both to that servant and to our Lord's cause, for which the servant stands ready to lay down his life.

Amid the rush and tumult of our work and responsibilities, we are grateful for the priceless counsel to wait on God.



A ROMAN SPRING

BY HELEN RUCHTI

Missionary to Italy



It is spring in the Roman Forum.
Birds are singing from their perches
In bloomed-out rhododendron bushes.
Lavender and white clover, wild grasses, vetch,
Yellow and purple flowers grow where the Caesars walked.
It is a cloudy day, warm and humid.

The roar of passing traffic,
Squeal of rubber tires on a sharp turn,
Mingle with bird songs and foreign accents.
A passing carriage on the street above gives
The staccato tap of horseshoes on cobblestones.
A stray cat wanders down a winding path.
Near the path, under a vine, sprawls a sleeping woman.

I sit on an old stone and look at the rostrum
Where Mark Antony spoke at Caesar's funeral.
Surviving the centuries are soaring arches,
Lonely columns, the famous Sacred Way
Where emperors, soldiers, saints, and slaves came into Rome.
Scattered jigsaw pieces of carved marble
Are mute testimonies to the fame of this Forum,
Once the center of the civilized world.
Now teenage girls with nun supervisors pass by,
Act their parts on this stage of stages.

One bright red poppy courageously peers out of the tall grass.
The air is perfumed by abundant wisteria blooms,
Hanging in graceful clumps from their vines atop old walls.
Except for an occasional tourist,
I might as well be in the country.
Birds . . . trees . . . verdant growth . . .
monstrous and delicate weeds . . .
fresh, scented air, quiet and solitude . . .
Amid the ruins I remember "the grandeur that was Rome."

MISSIONARY FAMILY ALBUM

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

Arrivals from the Field

BURNEY, Robert S./Edith (Nigeria), Rt. 1, Box 256, Meadowbrook Ln., Rahun Gap, Ga. 30568.
FOX, Calvin L./Margaret (Philippines), 315 W. Maple, Fayetteville, Ark. 72701.
GREGORY, L. Laverne/Betty (Costa Rica), 1216 N. Green St., Kicksville, Mo. 63501.
GROCE, V. Lynn/Suzanne (Ethiopia), 5135 N. Oak St. Trafficway, Apt. 2, Kansas City, Mo. 64118.
KAMMERDIENER, Don R./Meredith (field rep., S. Field, *Spanish S. America*), Rt. 1, Lane, Kan. 66042.
KLEIN, Beth (journ., *Tanzania*), 15113 Cedar Ridge, Mustang, Okla. 73064.
LINDWALL, Hubert N./Sue (Panama), Golden Gate Bap. Theol. Seminary, Strawberry Point, Mill Valley, Calif. 94941.
MAY, Ernest V., Jr./Frances (assoc., *Dominican Rep.*), 1130 Magnolia St., Lockhart, Tex. 78644.
NUNNELLY, Edith (Mrs. Newman F.) (assoc., *Nigeria*), c/o Mrs. W. H. Rodimon, 2423 McDowell St., Augusta, Ga. 30904.
PERRYMAN, Maurine (Jordan), Box 159, Thomasville, N.C. 27360.
PETERSON, Abel P./Lee (Mexico), 5203 Brannon St., El Paso, Tex. 79924.
POPP, Violet (Jordan), Rt. 2, Box 391, Cumberlandland, Md. 21502.
STEELE, E. Richard/Betty (Mexico), 504 Bowie St., Baytown, Tex. 77520.
TURNER, Sammy G./Bonnie (Kenya), Arkansas Bap. Convention, Box 550, Little Rock, Ark. 72203.
YARNELL, Carl F., Jr./Mary (Malaysia), 11946 Alamo Blanco, San Antonio, Tex. 78233.

Departures to the Field

ANDERTON, Fred H./Mollie, Italy.
BILLINGS, Herbert D./Hazel, Guatemala.
BUSF, Harry T., Jr./Barbara, Indonesia.
COLE, Roger W./Betty, S. Brazil.
CRANE, Donald A./Elaine (appointed for Malaysia), Taiwan.
CROSS, Eugene M./Ardis, Philippines.
DAY, H. Jackson/Doris, N. Brazil.
EDMINSTER, Herbert C./Wanda, Rhodesia.
FALWELL, Ruben H., Jr./Rowena, Hong Kong.
FORT, M. Giles/Wana Ann, Rhodesia.
GARNER, Linda F. (spec. prof. nurse), India.
HASTLEY, Ervin E./Ruth, Panama.
HOSHIZAKI, Reiji/Asano, Japan.
JANES, I. Grundy, Jr./Jean, Chile.

Catherine Graham Honored

Catherine Graham, daughter of Finlay and Julia Graham, missionaries to Lebanon, was selected as one of the "Outstanding Young Women of America" for 1973 and appears in the annual biographical compilation under that title.

The OYWA program recognizes achievements and abilities of women between the ages of 21 and 35 and honors individuals for outstanding

civic and professional contributions to their communities, states, and nation.

Miss Graham taught school in Houston, Tex., for one year following college graduation in 1972 and then entered the University of Texas, Austin, to work toward a master's degree in Middle East history. She also has been seeking to promote a Christian witness among the 300 or so Arabic-speaking students at the university, 80 of whom are Lebanese.

JOHNSTON, Juanita, Thailand.
KINGSLEY, Gene E./Beverly, Malawi.
LASSITER, James H./Barbara, Vietnam.
MANTOOTH, Robert D./Suzanne, Israel.
MARTIN, Oscar D., Jr./Barbara, S. Brazil.
NICHOLS, Gilbert A./Deane, Paraguay.
RAGAN, Jarrett D./Charlotte (assoc.), Malaysia.
REEVES, Robert F./Beverly, Trinidad.
RUMMAGE, Ralph L./Laverne, Rhodesia.
SEAW, Carroll W./Jacquelyn, Rhodesia.
SMITH, James W./Elizabeth, Israel.
SPANN, J. Fred/Bettye, N. Brazil.
WATSON, Leslie/Hazel, Japan.
WESTMORELAND, James N./Wendy, Rhodesia.
WHITSON, Charlotte/Betty (assoc.), S. West Africa.
WILSON, Michael H./Catherine, Taiwan.
YOUNG, Hugh H./Norma, Japan.

Transfers

BURKWALL, Paul A./Faye, Zambia to Nigeria, Jan. 1.
EVERHART, Jack D./Sharon, India to Korea, Jan. 1.

Retirements

LAWTON, Deaver M./Dorothy (Taiwan), Feb. 1.

Resignations

GLASS, Kenneth D./Cona (assoc., Philippines), Jan. 15.
MARTIN, Garvin C./Charlotte (Philippines), Jan. 31.
MILLINS, L. Darrell/Juanita (Indonesia), Jan. 31.
TUCKER, Roy N./Carol (Mexico), Jan. 1.

Births and Adoptions

GOFF, Samuel Neal, Son of William E./Emilee Goff (Venezuela), Dec. 17.
MANN, Rebecca Michelle, daughter of Lloyd W./Wilma Mann (Dominican Rep.), Jan. 5.
SMITH, Roxanne Leann, daughter of Donald L./Ruth Ann Smith (Tanzania), Jan. 9.

Deaths

APPLEWHITE, C. C., father of C. Winfield Applewhite (Indonesia), Nov. 19.
CORWIN, D. H., father of William E. Corwin (Indonesia), Nov. 28.
DAVENPORT, Stephen Franklin, father of Stephen W. Davenport (Argentina), Jan. 20.
GRIFFIN, E. R., father of Clarence O. Griffin (Indonesia), Dec. 3, Greenwood, S.C.
HALL, J. O., father of Annette Hall (Jordan), Jan. 7, Norfolk, Va.
JONES, Lewis C., father of Marjorie I. Jones (Eq. Brazil), Dec. 13, Denham Springs, La.
KNOWLES, S. G., father of Carolyn (Mrs. Charles C.) Worthy (Israel), Nov. 27, Dothan, Ala.
MOORE, John G., father of Anne (Mrs. D. Leon) Mitchell (Indonesia), Jan. 5.
OWEN, Mrs. Myrtle Saunders, mother of Letha M. Saunders (emer., S. Brazil), Jan. 20.
PENKERT, W. H., father of Doris L. Penkert (N. Brazil), Nov. 25.
PETTIGREW, H. K., father of Alcie May (Mrs. S. Clyde) Jowers (Philippines), Jan. 10, Mandeville, La.
ROBERTS, Charles M., father of De Alva (Mrs. Duane B.) Partin (Eq. Brazil), Nov. 28.
SMITH, Mrs. William E., mother of Betty M. Smith (Eq. Brazil), Nov. 15.
TUMBLIN, John A., Sr. (emer., N. Brazil), Jan. 20, Newport News, Va.
WALWORTH, Mrs. E. H., mother of E. Harvey Walworth (Mexico), Jan. 5, Monmouth, Ill.
WEBB, William J., emer., Mexico, Guatemala, Venezuela), Dec. 29, Dallas, Tex.
WINCHESTER, Thomas R., father of Jane (Mrs. Earl R.) Martin (Tanzania), Dec. 18, Seabrook, Md.

Degrees Conferred

ANTHONY, John F. (Israel), received the doctor of ministry degree from Southern Baptist Theological Seminary, Louisville, Ky., Dec. 21.
HICKS, Steven C. (Mexico), received the doctor of theology degree from New Orleans (La.) Baptist Theological Seminary, Dec. 21.
MCALL, Louis E. (Guam), received the doctor of education degree from Southern Baptist Theological Seminary, Louisville, Ky., Dec. 21.

Marriages

BENDER, Angela Fay, daughter of William D./Novella Bender, to James William Smith, July 21, Lexington, Ky.
BREEDEN, Harold Dean, son of L. Glynn/La. Breedon (Colombia), to Debbie Travis, Jan. 10, Dallas, Tex.
BREEDEN, Wilson Lynn, son of L. Glynn/La. Breedon (Colombia), to Karen Gayle Lambert, Dec. 27, Dallas, Tex.
COY, Terrell Frank, son of R. Frank/Betty Coy (Chile), to Sandra Kaye Gibson, Jan. 4, Oklahoma City, Okla.
DIETRICH, Patricia Dianne, daughter of Vernon L./Dorothy Dietrich (Thailand), to Gary Elmo King, Dec. 22, Waco, Tex.

'I Needed That'

By Jesse C. Fletcher

FOR THE October 1973 issue of *The Commission* I wrote an article under the title, "The Career Missionary—Key-stone for World Strategy." In it I painted a picture of the modern missionary as up to date as the energy crisis. The only trouble is that some of the people I described are uncomfortable with the portrait.

One missionary wrote asking if he was the only failure in the crowd. He listed some of the adjectives I had so blithely dropped on my model missionary and asked if I was really serious. "Bridge builder, innovator, cultural transplant. Really," he wrote.

Of course, he was in language study. He was not only struggling to make the transition from English to another language, but also carrying a work load, trying to cope with the difficulties and stress, and endeavoring to mix both. He started out by saying he was tired. But before his letter was completed, I decided that, as tired as he was, he had ministered to me. In the words of a recent TV commercial, "I needed that."

You see, I have always had a thing about foreign missionaries. To me, they are the best and brightest, the true "biophiles" of our time, the essential authenticators of the Christian experience, the indispensable agents for the church's march into its inherent destiny. They embody the noblest of our ranks and deserve our complete support.

Was I wrong? Does my tired missionary's reaction negate that image? In one sense yes, and in another no. In the sense that it is wrong to lift missionaries out of the context of the struggle of faith, the disquieting ambiguities of discipleship, and the dry places of belief where so often their labors lead, I was wrong. Missionaries are people, warts and all.

But in the sense that they still represent—in the essence of what they are doing, in the essence of what they are being, and in the essence of their "giving" style of life—the best of any of us, then I will stand by what I wrote.

The better answer, of course, is probably a synthesis. Never tell one side without the other. At that point I am indicted, and so is my reactor, but I will overlook it because, as I said before, "I needed that."

HOBSON, Mary Janice, daughter of Charles M./Wanda Hobson (Argentina), to Dennis Walton, Dec. 30.
RABORN, Rebecca, daughter of John C./Nelwyn Raborn (Hong Kong), to Paul Carlton, Dec. 14, Hong Kong.
SHEPARD, Margaret Jean, daughter of John W., Jr./Jean Shepard (Japan), to Donald Stuart Rowan, Dec. 22, Waco, Tex.

Prayer Support: Some Questions

RESPONSE to the article that appeared on this page in the February issue has brought forth a number of questions. A call for prayer support of foreign missions seems simple enough until a person actually tries to engage in a consistent, sustained prayer effort. Southern Baptists provide material and spiritual support for more than 2,500 foreign missionaries and approximately the same number of home missionaries. In praying for them, where does one begin? This is just one of many questions that have been asked.

Question: Is the missionary birthday prayer calendar a satisfactory arrangement for meeting the prayer needs of the missionaries?

Answer: As an arrangement for prayer coverage, person by person, the annual rotation of birthdays seems as adequate as any other suggested plan we know about. But this says little with regard to anything other than being sure every missionary is included.

Question: How long should I pray for each missionary?

Answer: The length of time or the number of words uttered should not be the basis for measuring the significance or adequacy of this kind of effort. Too many other factors are involved for a quantitative measurement to have much bearing on results. Much seems to depend upon the mental and spiritual readiness a person has for prayer engagement with God. If that readiness is missing, a heavy flow of words is likely to be futile. The needs on a mission field are best met by someone who is spiritually attuned for the kind of involvement that petitionary and intercessory prayer seems to require.

Question: How can I solve the problem of finding time to become more involved in prayer support for the missionaries and their work?

Answer: Perhaps this can best be approached through prayer itself. Some kind of a solution is sure for the person who deeply desires victory at this point. This calls for readiness to face what might become painful rearrangement of priorities, leading to difficult adjustments of deep-rooted habits in the management of time. A person must want this kind of victory more than anything else. We have the Holy Spirit's adequacy in helping us arrive at such a goal. It is often difficult to forego the easy preoccupations available to us. In many ways we let our attention and our time be captured, keeping us from applying ourselves to higher and more rewarding pursuits. To reach the higher level is God's gain in our own lives and in his use of us for his missionary purpose.

Question: Is private prayer more significant for missions than the collective approach by a group or a church?

Answer: No preference or premium should be placed upon any of these applications. In fact, there are rich spiritual dividends for every person who would become involved at every possible level suggested in the question. Our Lord has left us a thrilling promise for those who become involved where two or three are gathered and are in harmony with regard to his objectives. And who can imagine what may come to pass when a church harmoniously blends its energies and faith into a prayer venture that touches upon the spiritual needs of a missionary or a mission field?

Question: What should I say to God when I pray for missionaries and their work?

Answer: This depends on how much you know about the persons and their circumstances. At this point they are depending upon us to support them through knowledgeable

prayer. This entails effort on our part to become as fully aware as possible.

Other questions are forthcoming, but we must allow space here for specific prayer requests that we have selected from recent information sent by missionaries.

Mexico—Pray for a witness to begin in the dozens of towns that have no evangelical work of any kind in the state of Michoacan. Missionary Clyde Roberts.

Japan—The Baptist church in Ichikawa is reaching new people in the community and has an increasing number of children attending the Sunday School, but they have no more space in which to expand. The church was to have had its annual business meeting in February to discuss ways to overcome their problem, including plans for an educational building. "Pray with us that the Lord will lead in this matter. . . ." Missionary June Cooper.

Uruguay—Pray for the series of evangelistic campaigns planned for 60 towns of 5,000 or more population where there is no Baptist witness. Missionaries Wally and Betty Poor.

Taiwan—Pray that someone (preferably a couple) will become available for a ministry and witness among the many seamen who visit Taiwan's two main ports, Keelung and Kaohsiung. Missionary Stanley Bergquist.

Tanzania—An official registration tax of \$2,000 has been placed on a used pickup truck that was given in the States for mission travel in the Arusha area. An appeal has been filed for exemption. Pray that an affirmative answer will be given soon. Missionary James Hampton.

Senegal—A location is being sought for a second Baptist center in Dakar. One man in charge of renting a desired facility was visited several times before he would even set up an appointment. When he finally did, he would make no decision until some additional time had elapsed. One other possible location has been discovered, so the Lord's leadership is being sought for a right decision to be reached. Pray that the best location will be made available and that the beginning of the work there will be effective through its appeal to the many Muslims there. Missionary Peggy Grossman.

Three-issue Introduction

THIS IS OUR THIRD consecutive issue from which we have sent sample copies to the Sunday School directors of a selected list of churches. Our purpose is to bring the magazine to the attention of a number of church leaders, that they may become acquainted with it as a source of missionary information and illustration. The articles and epistles can be used many ways by department leaders and teachers week after week.

This is one way to weave the thread of missions into the teaching program of a church. Naturally we hope that some of the directors will want to continue receiving THE COMMISSION by subscribing for one, two, or three years.

There is another basic need for having at hand recent and current copies of THE COMMISSION. Missionaries on foreign fields never cease asking that we and our churches remain faithful in giving them spiritual support through prayer. But prayer expressed in general terms is hardly comparable with that uttered by the person who deals with specific objectives. He must know the circumstances and needs of individual missionaries and the fields where they serve and witness. A call to prayer for foreign missions has to be a call to knowledgeable prayer.

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COVER: Sun shines through the pines at Missionary Orientation Center, Pine Mountain, Ga. A photo story from orientation begins on page 20. An interview with a group of new missionaries opens on page 24. Photo by Bob Harper.

CREDITS: Photos—Keith D. Shelton, Cover II, 1, 3, 5. Chandler Lanier, 7. Fon H. Scofield, Jr., 12. John Allen Moore, 14, 15, 18-19. Lee Lockwood from Black Star, 14-15, 17. Bob Harper, 20-23, 25, 34, 35.



Each article to which this symbol is attached is recommended for use in the Foreign Mission Graded Series study of the year indicated. Scheduled topics: 1974—Strategy in Foreign Missions. 1975—Directions in Healing and Helping (Southern Baptists' Medical and Benevolent Ministries). 1976—Schools and Student Work. 1977—Publications: Tool for Church Development and Evangelism.

Words about December

I would like to commend you for the edition of THE COMMISSION of December. As a practicing physician, I have been interested in the Baptist medical mission program for many years and actively involved in the past seven years. Your coverage of the subject was interesting, concise, and stimulating. I especially enjoyed and appreciated the article by Francis M. DuBose on theology of healing. I realize it was a difficult job to select representative areas of medical work, but I did enjoy the entire issue.

J. V. Jeffords
Spartanburg, South Carolina

Just a note to thank you for the December TC (I like THE COMMISSION better!) with its excellent presentation of the Lottie Moon objectives. I read every item, interested in seeing what each mission considered top priorities in its area. I know from experience how difficult it is sometimes to determine what they are! . . .

We enjoy the vignettes of the magazine, which gets better as the days go by. Imagine it must be difficult at times to decide what emphasis to give when the whole world is wide open to the gospel. The challenges are tremendous, our beloved Brazil being one of the most challenging. All deserve special attention.

Edith A. (Mrs. W. E.) Allen
[emeritus missionary]
Wingate, North Carolina

I certainly appreciate the fine Cooperative Program promotion which you are giving through THE COMMISSION. The December issue and information on how the Lottie Moon Christmas Offering was used was especially good. The tie-in with Cooperative Program should give added meaning to both avenues of support.

Michael L. Speer
Nashville, Tennessee

I wish to commend you and your staff on the excellent December issue of THE COMMISSION. Thank you so very much for supplying our church with the extra copies for distribution. We distributed these during morning worship service December 16. I took the time to guide our people through the article on Lottie Moon allocations. This was the first time I or our people had seen any detailed listing of what is done with our Lottie Moon Christmas money. I pointed out several items that our own church's goal would meet. The response was phenomenal. . . . Our people responded magnificently. Our church goal was \$1,564 and [through Jan. 13] we have received \$1,864.86. We praise God for this.

James D. McLeMore [pastor]
Hattiesburg, Mississippi

Epistles Her Choice

I like to read the epistles of the missionaries. I have missed them in the last issues.

Mrs. Len Craft
Sedalia, Missouri

This month there are three pages of Epistles, beginning on page 28.

Missions Update . . .

The 82 messengers attending the Angolan Baptist Convention in LUANDA, ANGOLA, adopted a five-year plan of advance. Among goals: organizing 27 new churches (bringing the total to 45); increasing membership from 1,820 to 15,000; tripling the Cooperative Program gifts; supporting at least one missionary of its own.

A new sound recording studio was inaugurated by the French Baptist Federation's Department of Communications in a ceremony at MASSY, FRANCE. The studio has already been used for production of programs in French and for recording messages for broadcasts in English, Russian, and Chinese. French Baptists also plan to produce cassettes for education, personal witnessing, and pastoral services, to prepare disc recordings for musical ensembles, and to increase evangelical broadcasts.

Intensifying their efforts to place Vietnamese Baptists in leadership roles of Baptist churches and agencies, missionaries in VIETNAM are encouraging Vietnamese to participate on an advisory board. Missionaries also have adopted a Christian training program to prepare laymen and pastors for leadership responsibilities.

Thai-Khaki Campbell ducks are being imported by Missionary CARL F. RYTHUR for distribution to families in the densely populated district around NOAKHALI, BANGLADESH. Ryther, who serves as an official agricultural consultant to the government, hopes to distribute a pair of the highly productive ducks to each family in the district by 1976, so they can raise their own eggs and meat and help meet the nation's food crisis.

Without explanation, censors in SPAIN have refused permission for importation of the Spanish-language version of Higher Than Montgo, the 1972 Foreign Mission Graded Series book for children ages nine to eleven, published in Spanish in 1973 by the Spanish Baptist Publishing House, EL PASO, TEX. JOSE CARDONA, who heads the legal organization of Evangelicals in Spain, said he plans to ask for reasons and reconsideration.

A Baptist mission point has been opened in VITORIA, SPAIN, major city of ALAVA, a northern province. Some weeks earlier Baptist work was opened in PAMPLONA, another northern province. It is reported that the missions represent the only organized evangelical work in the two provinces. . . . When the Baptist congregation at CORDOBA, SPAIN, is constituted as a church March 19, it will be the third church formed during the first quarter of 1974 from fellowships begun as mission outreach points of First Baptist Church, MADRID. Barrio del Pilar church in Madrid was organized in January and a church at VALLECAS in February.

During a month-long industrial exposition, personnel of the Baptist Hospital in ASUNCION, PARAGUAY, distributed 50,000 packets of gospel information. . . . Local Baptist church members in NAIROBI, KENYA, have joined forces with other evangelicals in forming "Afromedia," a television ministry designed to tell of the works and teachings of Christ.

To attend the annual "Banquete del Millon," which raises about one million pesos (\$35,000) for housing and education of the poor, Colombians of wealth contribute a minimum of \$200 each to be served bread and a little wine at the social event in BOGOTA, COLOMBIA. Two years ago Missionary MARION L. CORLEY began distributing New Testaments to those attending. At the recent banquet he gave out more than 1,000 copies of Dios Llega al Hombre (Good News for Modern Man), including personalized copies for Colombia's President MISAEEL PASTRANA BORRERO, his wife, and others at the head table.

A 50-voice international choir that gave a command performance recently for Emperor HAILE SELASSIE in ADDIS ABABA, ETHIOPIA, included seven Southern Baptist missionaries. The program was videotaped for later use on television. After the program the emperor shook hands with every choir member.