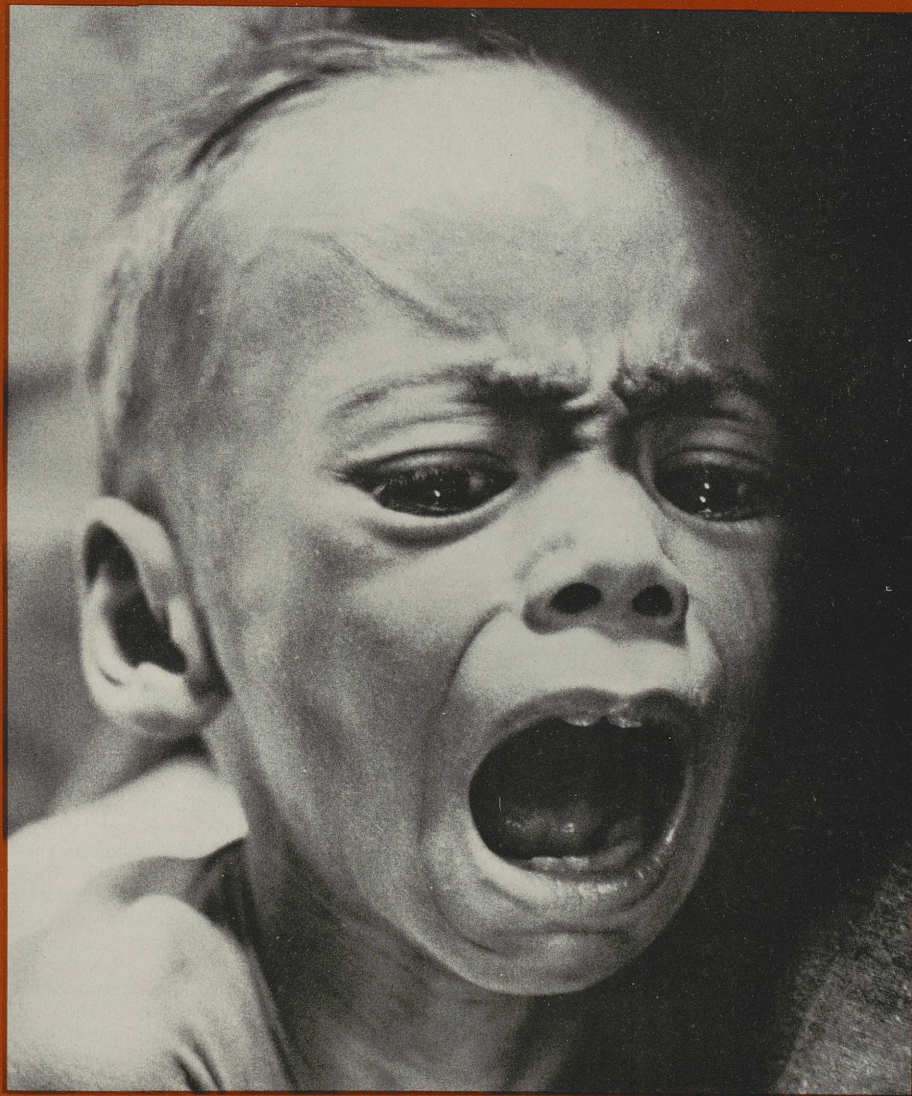


The COMMISSION



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The COMMISSION

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EMPHASIS: World Hunger

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COVER

The silent cry of a starving baby introduces this month's emphasis on world hunger and malnutrition. Photo by Carl Purcell, U.S. Agency for International Development.

CREDITS

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Floyd H. North, *Editor*
Leland F. Webb, *Managing Editor*
Bob Harper, *Art Editor*
Marilyn F. Glazebrook, *Circulation Mgr.*

Facing Realities

The subject is scary. It's hunger—world hunger. And its devastating partner, malnutrition. Few who read this have personally felt genuine hunger. For most of us, hunger is abstract, a distantly seen spectre, like death. We know it's real, but we think of it as distant. Much like pain, hunger becomes vivid and personal only by experience.

But the subject is not new. Recent specific events of famine and starvation in the aftermath of natural and man-made disasters have catapulted the topic into national attention. Many church members have suddenly become acutely aware of a problem that has been a long time growing.

In the wake of developments, hundreds of photos and millions of words have been published recently about world hunger. If each word were a kernel of corn and each photo a head of wheat, the world's starving peoples might be filled—assuming balanced distribution, and that assumption is unwarranted.

This month's issue offers more words and pictures. And these are not the answer to the problem either. They are means to introduce a few more of us to the reality of events. This emphasis is a joint one, shared by *Home Missions* (Nov.-Dec., 1975 issue), *World Mission Journal* (Nov. and Dec., 1975, Jan. 1976), and yet to come, *Royal Service*.

Statistics on hunger abound. Expert opinions could fill many food baskets (with opinions, not food). But the experts do not agree. Even if they did, we must beware of easy or pat answers. If a proposed solution cannot be put into effect for whatever reason—greed, economics, nationalism, tradition, ignorance—then it is hardly a solution, at least not without additions.

For example, nearly all specialists note that population growth must be curtailed if the food supply is to stretch. But the thought that any person, nation, or combination of powers might boast the moral right to compel birth control is repugnant. Instead, people must be convinced that limiting family size is to their advantage. Such persuasion requires time or proper incentive and must be honestly based.

What, then, is a Christian to do when faced with the facts of hunger?

Becoming aware of the crisis is the first step. The next step is concern. From that may grow self-examination and self-denial—perhaps a change in life-style toward a reduced level of consumption.

There should also come a wish to assist financially in emergency relief plans. And there also must be a continuing aim toward long-range actions to meet the lasting puzzle. This may call for bringing personal influence to bear on officials in position to shape government direction.

Why should a well-fed Christian care about hungry people? Because of what Jesus taught and what the Bible proclaims. The New Testament is painfully clear about a believer's responsibility when facing need—physical or spiritual—of a fellow human being.

Physical hunger is not a person's greatest enemy, of course. The condition of an individual's soul before God is of eternal consequence. Thus, as many missionaries express in this issue, relief programs must not supplant evangelism. But as the missionaries also attest, they cannot see human suffering and not reach out in Christian love to help. The same should be true for any follower of Christ.

It may be, as one contributor suggested early on in preparation of the issue, that man's defenses against the threat of hunger will all fall short, and that the solution is God's alone to provide. A needed reminder indeed. While human-kind struggles for answers by means of the intelligence God provided his creation, God's leading must be sought. Otherwise, any hope of solution vanishes.

Even as men and women quake, plan, and grope to solve the riddle of human hunger worldwide, they had best pray—at least for God's direction, and perhaps for God's intervention.

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FORECAST

The Race against Famine

By George Sheridan

Experts, sitting on the sidelines of a food crisis crippling many Third World countries, disagree on its effects.

The optimists, banking on untapped marine food resources and development of new food sources, maintain world famine is not imminent.

On the other hand, Stanford University Biologist Paul Erlich speculates the race between population and food production growth is lost already.

Experts on both sides of the question agree that conditions will be serious for a long time.

And the outcome, balancing at the brink of nuclear war, depends on man's ability to increase the food supply while reducing food demands through simplified diets and population control.

S. H. Wittwer, a horticulturist at Michigan State University, East Lansing, says confidently that despite growing population and improved diets, universal famine is not a threat.

Economist Fred Sanderson asserts that hunger is not a world problem, but is limited to the poor countries, particularly southern Asia.

Harry Walters of the World Bank agrees that the world has enough resources to continue increasing production for a decade or two. But he points out the problem is to increase production where it is needed most. Walters believes that if trends do not change, food deficits in the Third World will triple, and reserves elsewhere will not be affordable by the Third World countries.

Scientific and technological means to feed the hungry may exist, but the will and

available money may not.

The United Nations Food and Agricultural Organization estimates that poorer countries must increase food production at a rate of 3.9 percent per annum. But from 1962 to 1974, increases were only 2.7 percent.

In the 100 developing countries, with 75 percent of the world's population, a 36 percent increase in food production in the past decade has barely maintained per capita intake, points out M. B. Gillis, senior vice-president of International Minerals and Chemical Corporation.

At current growth rates of population, industrialization, and pollution, and the rate of depletion of food-producing resources, the boundaries of production growth will be reached within the century, according to Primatologist Sohan Manocha. Many scientists fear that drought and overgrazing in the sub-Sahara Sahel region have already tipped the life balance there—irreversibly.

In the race between population and food production, Stanford's Ehrlich adds that before 1985, hundreds of millions of people will starve to death—unless plague, thermo-nuclear war, or another agent kills them first.

University of California's Garrett Hardin, a colleague of Ehrlich, views the wealthy nations as being in a lifeboat. He maintains that reason calls for occupants of the lifeboat to attend first to their own survival.

Others advocate the application of the medical principle of triage—in a disaster, if medical aid is limited, provide it first to the victims most likely to survive. These advocates say help should go to countries or peoples that demonstrate a degree of self-sufficiency; the less hopeful should be left to their fates.

Secretary of Agriculture Earl Butz sees food assistance as a diplomatic tool. Some observers say self-interest will require the United States to help relieve hunger problems before the impoverished nations—some equipped with nuclear arms—use their forces to wrest food from those countries which have it.

A Matter of Balance

People are malnourished or starving due to problems of food distribution, delivery, and economy, according to Wittwer.

If food and food production resources were evenly distributed, the global population could eat at the current rate of consumption for several more decades.

Because food supply imbalances are economic and social in nature, the problem could be rectified. The crucial ingredient for such a change is determination.

Manocha, of the Yerkes Primate Center in Atlanta, Ga., thinks world equilibrium could be designed to provide an opportunity for all people.

A voluntary decline in U.S. consumption could make possible increased food aid to poor nations, without causing greater inflation, says Lester Brown of the Overseas Development Council. Such declines, he suggests, could begin with the North American public observing one meatless day weekly, or through a 10 percent reduction in animal food intake. He admits such steps would require strong leadership from the President and Congress.

As their populations decline, it is argued, (Text continues on page 6)

The author is a home missionary working with the Interfaith Witness Department of the Home Mission Board. He now resides in New Jersey.





NORTH AMERICA

ATLANTIC OCEAN

HAITI

HONDURAS

EL SALVADOR

GUYANA

SOUTH AMERICA

PACIFIC OCEAN

MAURITANIA

SENEGAL

GUINEA

SIERRA LEONE

IVORY COAST

GHA

Where's



Of the nations facing food-supply problems, 33 have been designated by the United Nations as the "most seriously affected." Most are located along a tropical, almost equatorial, belt. These 33 countries, along with the other poorer nations, have two-thirds of the global population, produce only one-fifth of the world's food, account for four-fifths of all births.

starvation Lurks

the more affluent nations should simplify their diets and reduce consumption of other resources in order to cut their claims on what is needed for agriculture elsewhere. Otherwise, world inflation will continue to send prices of grains, energy, and chemicals out of reach of the poorest quarter of humanity.

Industrial nations need to share agricultural technology and provide capital investments to build dams and dig canals for irrigation systems. They need to provide chemicals for enhancing land fertility and controlling pests.

Huge public and private investments for research, agricultural training, and extension of cultivated acreage are required.

World population passed the four-billion level in 1975. The number of people has doubled in the past 45 years. At present growth rate, the total will double again in 35 years. More than nine out of every ten new mouths would be in developing countries, which already have 72 percent of the global population (if mainland China is counted; excluding China, developing countries now have 51 percent of the population).—U.S. Agency for International Development (AID)

Efficient marketing systems—including roads, credit, and accessibility—must be established. However, it is uncertain whether the world has enough ships, trains, and trucks to meet distribution needs. One computerized study indicated that even if the U.S. wanted to export enough food to feed the world's hungry, it could not do so, because shipping capabilities make it logistically impossible.

In addition, poorer nations need sufficient economic bases to afford imports of food and food production supplies.

Economic and ecological stress and health sanctions are beginning, however, to contribute to food distribution answers. Living costs in affluent nations are decreasing consumption, as is concern for natural resources.

And consumers in wealthy nations are growing aware of dangers to their health caused by overconsumption. For instance, the American Health Association recommends that Americans cut meat consumption by one-third. This would reduce animal-fat intake and lower the tendencies for heart disease.

Stanford Economist W. W. Harman indicates the U.S. must work through its current crises of perception and will, to see and understand the needs and to decide firmly on a course of positive action.

'If food and food production resources were evenly distributed, the global population could eat at the current rate of consumption for several more decades.'

By-products, Harman says, will be a loosening of our bondage to the ideals of growth and consumption, a decrease in waste, and an increase in the nation's sense of purpose and meaning.

Too Many People

One essential element in solving the world food crisis is decreased demand, achieved partly through reduced population growth.

Experts list four areas for prompting population decline: (1) Make family-planning services available to everyone. (2) Meet basic social needs so that the poor will have incentives to limit family size. (3) Encourage new social roles for women besides wife and mother. (4) Reorient national economic and social policies to promote low fertility.

Already, nations having high per capita wealth and education levels are experiencing a reduction. Zero population growth is approaching in the U.S. and in much of Europe and Japan. (Recent studies, however, indicate this may be an artificial decline in birth rates caused by young couples postponing child bearing, not actually ending it.)

"Break the cycle of poverty, and the villager will respond with fewer children, just as has happened in the West," says an official of the Department of Family Planning in India. This has been evidenced in the past decade in the small Indian state of Kerala.

Manocha agrees, maintaining that distribution of family planning services is not as important as altering modes of living among the poor. Indirectly but inevitably, he says, as wealth increases, birth rates fall.

However, he also calls for firm official decisions to limit the freedom to breed. The increase of food production can only buy time, he believes. Others, including Norman Borlaug, the botanist who fathered the "Green Revolution," agree.

Some overcrowded countries have taken steps to limit growth. China, a land of 822 million persons, prohibits marriage before age 28 for men and age 25 for women. Social and economic sanctions help enforce this policy, and China seems to have gained the upper hand over hunger.

In Egypt, government leaders hope to outlaw polygamy and limit divorce. They expect to establish nationwide education, which would take children out of the work force and reduce their value as immediate economic assets to the family. Education will include instructing the population in family planning.

Other measures to help stabilize population, radical but supported by some, include legalization of abortion, legal limits to family size, and compulsory sterilization.

But for greatest success in population control, families must want fewer children. This means the dollar value of large families must be eliminated (in many

The conference of the United Nations' Food and Agricultural Organization held at Rome in November became more of a political forum than had been noted previously, according to an Associated Press report. The 135-nation meeting had been designed for strategy planning to combat food shortages. But since the world food situation was considered slightly improved, continued the report, the conference turned into a platform for airing disputes between industrialized nations and Third World countries.

cultures children are seen as old-age security for parents). It also means medical and nutritional services must be good enough to convince parents they need not plan two live births to insure one offspring who will survive to adulthood.

To win an all-out war against world hunger, humankind must break the cycle of poverty. To do so demands immense investment by wealthier nations and improved management of supplies and prices of both food and food-producing materials.

To Improve Production

Farmers in Third World nations have demonstrated considerable willingness to adapt to innovations of technological farming. But Green Revolution farming requires enormous expenditures for water, fertilizer, and pesticides, as well as for machines and fuel.

Improved production will require



coordinated agricultural policies in Third World countries. Cost of increasing productivity appreciably would amount to \$40 billion annually for the remainder of the century. Return on investment, even long-term return, is by no means certain.

And even with simultaneous attempts at increased production and decreased population growth programs, Third World countries still would depend partly on food imports in the foreseeable future.

One reason for the current crisis in world food supplies is that food-exporting nations, particularly the U.S., did not maintain sufficient production and reserves to prevent inflation in years of poor harvests. This was complicated by insufficient and expensive fertilizer and energy supplies.

With inflated prices, only the wealthiest import nations could afford to purchase food and supplies without threatening their

own economies. Yet, because the potentials for increased yields are least realized in poorer countries, this is where these supplies would do the most good.

As resources become scarce in the future, the advantage in food production shifts to the Third World, where use of resources offers the greatest gains. A barrel of oil or a ton of fertilizer has twice the potential for increasing yields in the poor countries as in industrialized nations.

If food is to be abundant in the Third World during the next generation, industrialized nations must make mammoth investments in developing agriculture and

its supportive institutions in the Third World. It should regulate supplies and prices so the Third World will be capable of producing and importing more.

Without sufficient water supplies, the Green Revolution cannot last. Among the most serious constraints against improved world nutrition is the limited fresh-water supply.

Pollution threatens the earth's water systems with pesticides, fertilizer chemicals, and poisons from the air; U.S. automobiles

Most of the world's land that is economical to cultivate—about 3.6 billion acres—is already being farmed, according to a report in *National Geographic* in 1975. In portraying what it termed mankind's "desperate race with hunger," the publication said some experts feel that within ten years, between 50 and 200 million deaths could result from famine.

Broader Interest, Deeper Concern

In church life here in the United States there sometimes has been a tendency to think of evangelism and ministries to physical or social needs in a polarized way, as though these were opposed to each other. This separation of gospel witness and compassionate ministry has not been common in overseas missions.

From the very beginning of Southern Baptist mission work, missionaries have been involved in helping the hungry and the sick, at the same time offering a message of love, hope, and life in Christ.

On the mission field all the preaching, teaching, and healing approaches combine in a united effort to impart the love of Christ in such a way as to generate and nurture strong fellowships of local believers who will, as quickly as possible, make Christ known to all their people. Medical and benevolent ministries are an integral part of this total effort.

Recently we have been experiencing throughout Southern Baptist life a remarkable new surge of interest in, and concern for, response to disasters and the meeting of tremendous human needs. Our missionaries and the Foreign Mission Board, of course, have faced massive human needs through the years—in situations of war or insurrection, engulfed by seas of refugees, surrounded by poverty, malnutrition, illness, and illiteracy. In some parts of the world these conditions have improved greatly, but in vast areas the rapidly escalating population brings new and more serious problems.

The missionaries and the Board have been ministering through direct relief efforts in situations of unusual need; through rehabilitation programs; through continuing ministries to humanity's ills; and through preventive programs of agriculture, public health, family planning, community development, literacy, and the like.

In spite of our efforts to keep Southern Baptists informed both of continuing needs and of special crises, limitations of the communication process have meant that most Southern Baptists have had only a limited awareness of the severity of human need in other lands and of the ways they are ministering to such needs through missionaries.

Recent months have brought encouraging new signs of broader awareness and deeper concern among Southern Baptists. The world hunger problem has come into our homes through newspapers, news magazines, radio, and television. More and more Southern Baptists, as individuals and as churches and in various convention meetings, are seeking ways to do more to help a hungry world.

It is possible, of course, that this surge of interest is only temporary—a timely theme for student projects, convention resolutions, and editorials. It is possible that the attention now focused on world hunger and relief response will turn to some other concern within a few months.

We certainly hope and pray, however, that this is more than a passing interest. Human need around the world cannot be expected to go away. The awareness of Southern Baptists must become still broader and their concern ever deeper.

—Winston Crawley
Director, FMB Overseas Division

alone pump 70 million tons of carbon monoxide into the air and water annually.

Already, major rivers of the world that lend themselves to damming either have been harnessed or are not located in areas of need. And reservoirs used for irrigation frequently silt over, becoming obsolete.

Desalinization, manipulation of rainfall, and diversion of rivers, costly processes at best, frequently do not work efficiently.

The world needs to eliminate water pollution and budget its water usage, so that people can live within the limits of supply.

The earth has about 7.86 billion acres of land with food-producing potential. Half of this already is under cultivation. Of the remainder, much is located in countries that do not need more food production. Five percent of the world's population occupies 57 percent of the land.

Potentially arable land, now uncultivated, will require a sizable capital investment for cultivation. To clear land, improve drainage, provide irrigation, and build roads to service such land would cost \$3 trillion.

Yields of the acreage cannot be predicted, but many economists believe that land cultivation has already been developed to the outer limits of economic potential.

More than 35 percent of land is unusable for agriculture due to dryness, saltiness, swampiness, cold climate, or remote location. And what land is available in overpopulated countries also must be



budgeted for transportation, education, hospital, commercial, and residential purposes.

Premature death and diseases caused by hunger and malnutrition may be prevented through distribution of diet supplements and development of improved strains of staple foods.

Cornell University Nutritionist Michael Latham suggests scattering health centers and dispensaries, staffed by auxiliary medical personnel, throughout the Third World. These centers could spread facts about nutrition. And distribution of vitamin A, iron, folates, and iodine could

In developing countries, according to U.S. AID: (1) For the very poor, life expectancy is nearly 30 years less than in the U.S. (2) Infant mortality is almost four times higher than in the U.S.; the rate is even worse in some nations. (3) Half of all deaths are of children under the age of five. Most of these deaths result from malnutrition combined with infection.

provide a fairly simple and inexpensive diet supplement program, according to Latham.

Education concerning the need to increase intake of cereals, legumes, and vegetables could relieve Third World protein-calorie malnutrition. Both corn and the tropical sweet potato have potential for becoming staples with strains developed for enhanced nutritional value.

Experts believe these diet improvements will increase production among the poor by preventing brain damage, reducing behavioral disorders, and improving their cognitive capabilities. This would enrich both the people directly aided and society generally.

Tippling the Scales

Danger that cannot be measured lurks in the effects on earth's ecology of expanded food production. Deforestation and over-grazing, for example, have turned into semi-deserts the once-productive area of North Africa and the Fertile Crescent.

In the past decade expanded cultivation and over-grazing have helped bring about flooding and desert expansion in West Africa, Central America, and the Indian subcontinent.

Technological farming exacts further tolls from the environment. The same chemicals in fertilizers and pesticides that make possible greater crop yield also pollute water and kill fish.

Overfishing and deforestation have

decreased the planet's wildlife population. The extent of damage to the earth's fragile life cycle is as yet not fully known.

Food production in the past has been increased through adding to cultivated acreage or through boosting per-acre yield. Today most experts consider increasing yield per acre the most likely route. Improved strains of cereal crops and advanced methods of farming could lead to yield growth.

A Fable

They were not overdressed, but their clothes spoke of quality, impeccable with a hint of flair—the right balance for the morning's gathering. On this fall Sunday the four of them had just come from morning worship service at their church in the near suburbs.

One of the couples seemed in their mid-twenties, at that point where youthful enthusiasm had merged with the air of confidence from early business success. Their companions appeared in the prime of middle age, reflecting a subdued pride of accomplishment mixed with physical well-being born of careful diet and measured exertion.

They had chosen a restaurant table near, but not next to, the tinted window, a location affording a view without distraction. After suitable study of the oversized menu, featuring samples in four-color views, each husband placed an order. In due course the diners were enjoying the cuisine, paced with relaxed conversation. They murmured proper appreciation of the dishes set before them, each laden with ample serving.

The young wife saw them first. Perhaps the two youngsters had left their customary alley route for a short cut beside the eating place. Maybe some movement among the diners caught the children's notice. Or the seductive aroma may have beckoned them. Whatever the reason, there they were, faces pressed to the window. They said nothing to each other, but stared at the tastefully set tables, the finely dressed patrons, and the heaping servings.

The pair's color was uncertain. Perhaps brown; or black. A generous trimming of grime on each face blurred the hue. Their skin matched their clothes, dirty with a thoroughness achieved only over many days. They were not exactly thin, but their gaunt faces and the dullness in their eyes hinted at a lack of proper food.

The young wife stared, saying nothing. The sudden lump in her throat, born of a surge of pity, blocked words. She gently laid down her food-laden fork, but its soft tap against the plate drew the attention of the others at the table. Without a spoken question, they followed her line of sight. And they, too, became arrested by the sad tableau at the window.

Perhaps a dozen thoughts scampered through the young woman's mind. Among them were words she vaguely associated with the morning's sermon. The message, she seemed to recall, had something to do with responsibility to neighbors.

Her husband broke the silence. "Seeing those hungry faces makes this steak taste a little flat," he ventured. The older man nodded his agreement. His wife added, "They look so helpless."

The younger woman found her voice. Gazing sternly at her companions, she demanded, "How can you look at them and not do something?"

"What can we do?" challenged her husband.

"It's so simple, so obvious," she answered with disdain, looking from the still-steaming food to the hungry eyes.

She pushed back from the table. With an unaccustomed directness she strode almost silently across the carpet. Straight to the window she moved, found the tassled cord dangling at the wall, and firmly pulled it. With only a sibilant swish the heavy, almost luxurious, drapery material shut out the view. The drapes swayed for a moment before their weight stilled the motion.

Resuming her seat, the young woman reached for her fork. "There now," she said brightly, "isn't that much better?"

LFW

But this calls for research and development. And farmers must be trained in the new methods. They also need the capital and resources to carry out the methods.

Development of high-yield strains of wheat and rice in the 1960s generated unmatched production growth in several impoverished countries. This new hope was labeled the Green Revolution. Today's question is how long this Green Revolution can be sustained.



Many experts feel there are many possibilities for improving worldwide food production. They recommend that the best of Western farming technology be transferred to the Third World and blended carefully into techniques already in use. Soil quality in Bangladesh, for example, is said equal to that in Japan, but Bangladesh crop yields are but a third of those in Japan.

Other experts are less optimistic. They point to the high cost of technological farming and to the lack of capital. In addition, technological farming depends totally upon oil. Limited oil supplies introduce a long-range threat.

And University of California Agronomist Milton D. Miller feels that fertilizer use has neared the point of diminishing returns. He also believes production of stand-by crops is close to the biological ceiling.

The complexity and breadth of world hunger, its causes and effects, are so great that many wonder if hunger is a foe too formidable to fight.

But Primatologist Manocha urges, "We must not give ourselves to despair." While the population is endangered, it is not yet defeated. Harvard University Nutritionist Jean Mayer points out that humanity has the means to prevent famine and knows the value of making people free from concerns that limit potential. Thus we have the responsibility to act to develop world nutritional order.

But hope involves hurry. A global strategy is needed to maintain and improve the quality of human life for present and future generations through population stabilization and adequate nutrition. The sooner a strategy is devised, the greater its chances of success.

Outlining a Strategy

Essential to such a strategy: decreased demand, stemming from a decline in consumption by the affluent and a drop in population growth worldwide; improved economic and educational levels for the poor; food aid and measures to prevent famine; increased food production; and adequate world food reserves.

The responsibility for developing food reserves falls upon the food-exporting nations (principally the U.S.). World Bank Economist Walters believes such reserves should be sufficient to offset famine relief needs and disruptions in supply. Biologists Paul and Anne Ehrlich suggest a reserve quota of 30 percent of annual world consumption.

'Hope involves hurry. A global strategy is needed. . . . The sooner a strategy is devised, the greater its chances of success.'

A second effort wealthy nations can make is to reduce consumption, leaving more resources for people in other parts of the world and for future generations. Manocha points out that smaller societal groups budget resources and limit numbers having access to them. He calls for similar controls to be instituted worldwide.

The wealthy nations also can provide hunger-relief-and-prevention assistance to poorer countries. Industrialized countries can offer food, technological assistance, and economic aid. Oil-exporting nations can provide energy and financial assistance.

"It will take many years of persistent efforts to overcome the deeply ingrained dietary and other health habits and provide the necessary services to combat disease and reduce population growth [in poor countries]. There are no short-term solutions to [the] problems which affect the majority of people in the developing countries."—U.S. AID

The poor nations themselves can give priority to food production in resource use.

Jean Mayer says the objectives of famine-relief assistance should be to obtain and make available sufficient food to halt the progress of famine, maintain the body weight of people in the affected areas, and eventually rehabilitate the residents.

Just as important are long-range plans that give food assistance by reducing the possibility of future hunger. The objectives of such programs, Mayer says, would include rapid agricultural advancement in the hungry nations, development of innovative food sources, and control of population growth.

To accomplish these long- and short-range goals, some have proposed that the wealthy nations engage in an anti-hunger battle at least equal in scope to the Marshall Plan of the U.S., which brought Europe back to its feet in four years following World War II.

Food strategists see their battleground as the tropics and semi-tropics, where two-thirds of the world's population live on one-fifth of the world's food, but where the growing season lasts all year and where opportunity exists for expanding cultivated acreage.

Worldwide birth control and decreasing consumption among the wealthy nations are ways to diminish world food demand. The most desirable way to slow down population growth is to improve economic and educational levels of the hungry populations. Efforts to this end would result in declines in mortality and morbidity rates, increased productivity, a change in motives for begetting, and a decreased need for children in the eyes of the poor.

Lester Brown of the Overseas Development Council feels humanity must choose between famine and family planning. Population growth will be checked by a rising death rate if not by a declining birth rate. Already death rates in some African and Asian nations are of famine proportions.

Milo Thornberry, coordinator of hunger concerns for the National Council of Churches, has spelled out a number of measures churches and individual Christians can follow to take part in putting into action a worldwide hunger strategy. These include:

- Change consumption patterns to avoid waste.
- Learn the root causes of hunger and how our values help hunger to flourish.
- Support and participate in advocacy efforts to bring about a responsible U.S. policy related to domestic and world hunger.
- Deploy our overseas missionary force to hunger projects.
- Put all available church-owned land into food production.
- Help establish better credit, production, and marketing systems for small farmers in poor countries.
- Focus efforts upon reestablishing ecological balances in selected areas.
- Use our own people to provide agricultural and nutritional training in poor countries.

Perhaps the churches' response to the hunger crisis will be a means for inspiring the will of the world to effect the conquest of hunger. **TC**

What Do Missionaries See?

Replies from the Front

By Leland Webb

How do those on the front lines in the war against hunger and malnutrition interpret the battle? What direct actions are they taking? How do they look at long-range prospects?

In an effort to gather the views of Southern Baptist foreign missionaries in locations where malnourishment and hunger are frequent companions, *The Commission* sent to the chairman of each Mission (organization of missionaries on a field) a list of questions on the subject of hunger. The chairman was to share the list with the personnel who deal closely with this problem.

Most of those replying have assignments in the medical, agricultural, or social ministry fields. Some are general evangelists but, because of local conditions, they face effects of hunger and malnutrition around them.

A summary and sampling of the responses are shared here. The men and women quoted do not deal with an abstract subject. They face grim reality. Their replies grow more out of experience than theory.

Through missionaries such as these Southern Baptists have their most direct access to alleviating suffering caused by hunger and malnutrition worldwide. The missionaries are personified extensions of Southern Baptist concern.

Hunger is the short word. But malnutrition is more prevalent and prevailing. Acute hunger due to absence of food can lead to death by starvation. Malnutrition kills more subtly, but in its own sinister way it is every bit as deadly. The distinction should be noted.

"Hunger is a sensation or a desire to eat," defines Lee Baggett, missionary doctor in Mexico. "It may be related to actual body needs of food. Or it may be only a result of habit, visual or mental stimulation when there is no physiological need to consume nourishment. The fat person can always 'be hungry.'"

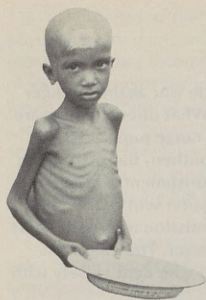
"Malnutrition is a deficit of necessary nutrients," Baggett explains. "It may be due to a lack of intake of vitamins, minerals, proteins, carbohydrates, or fats. It often is a result of intestinal parasites that consume the marginal intake of the person and leave even less for him."

Continues Baggett: "Malnutrition often is a result of ignorance as to the relative nutritional values from available foods or of the strength of old habits in choosing foods with little or no value."

Both conditions, hunger and malnutrition, "lead to weakness, depression, dejection, and apathy," warns William C. Gaventa, missionary doctor in Nigeria.

Another missionary doctor in Africa, John W. McFadden, points to a distinction. "The difference in the effects of hunger and malnutrition is great, in that a hungry man can be a useful citizen," he says. "A malnourished man is a useless citizen, and a malnourished child will very likely grow into a useless citizen."

"During the first 18 months of life, the brain is actively growing," explains Missionary Dr. Walter M. Moore in Ghana.



"If there is lack of protein or calories, it can retard the intellectual development of the child, causing permanent damage.

"In marasmus (malnutrition due to lack of calories) the smaller the child is and the longer the period of dietary restriction, the fewer are the possibilities of complete recovery.

"This is also true in kwashiorkor (malnutrition due to lack of proper proteins). There is permanent retardation in physical and mental growth."

Jolting Reality

Hunger and malnutrition are neighbors, not strangers, to many missionaries. Some have been shaken by what they have seen.

"On that evening in Mussera, when we first encountered dozens of hungry children who had suffered from malnutrition for years, we saw the red hair, the protruding stomach, the almost animal-like curiosity," relates June (Mrs. Harrison H.) Pike about her experience in Angola. "It was almost an impossibility for me to eat the fried egg, bread and tea placed before me that night.

"My world was jolted. Pleading in the eyes of hungry people made me see the world around me in a different light."

Delores (Mrs. Daniel R.) Hill describes her feeling of frustration in Bangladesh at "helping one really in need and being confronted by 1,000 more."

Describing the situation in Bangladesh, Carl and Jean Ryther report, "Probably about 90 percent of the people have some degree of malnutrition. An average man weighs about 110 pounds, an average woman about 95.

"Part of the problem is due to eating and cooking habits. Rice is cooked in a large amount of water, and then the excess is poured off to feed the cow. This is good for the cow, bad for the people, since the cow gets a large part of the calories and vitamins from the rice water."

Though the immediate crisis has ended in Niger Republic, R.D. Williams vividly recalls the days at the end of a five-year famine. "In Maradi at one time," he says, "we were losing 300 people every night by starvation."

From Togo, missionaries report about 30 percent of all babies underweight. "It is accepted as normal by mothers," they relate. "About 10 percent of infant deaths are a direct result of malnutrition, and it is a contributing factor in an additional 50 percent of the deaths, when illnesses such as measles occur."

A vivid picture is painted by a study committee report of the North Brazil Baptist Mission: Of the millions who will starve to death in a year, "several thousand . . . will be in our Northeast Brazil area.

"Most will die in the urban centers, where the market for unskilled labor is saturated, and food must be purchased, begged, or stolen. On sugar plantations, infants will thrive and die in the back rooms of the workers' shacks, victims of inadequate calorie intake."

Naming Barriers

Hunger's impact is real, but so are the barriers to solution. One roadblock often listed: tradition, whether under the heading of taboo, ignorance, or religion.

"Taboos and fears are present in every village," reports Ryther in Bangladesh. "These prevent people from understanding the truth and cause changes to be slow in family

planning, food and cooking habits, and farming.

"Religious and community traditions are a problem in changing ways of farming," he continues. "Some think the new seeds and fertilizers will harm the soil.

"Islam has a slowing effect on all changes, due to the belief that Allah wills disaster as well as good, and that man cannot control his environment."

"The main barriers," summarizes Baggett in Mexico, "are inertia of customs and resistance to change."

From Paraguay Nurse Elizabeth (Mrs. Leland J.) Harper notes, "Taboos include thinking that certain foods should not be eaten with others and under certain conditions, when this does not make any difference and health would be improved by doing so."

Taboos and long-standing preference often stand in the way of better nutrition. "For some tribes, eating eggs is taboo," reports Jerlene (Mrs. James H.) Darnell from Ivory Coast.

"Many eat only a starchy diet of rice, manioc, or yam, because that is all they know, or because that is what they like, or because other foods are expensive," she goes on. "The igname, or yam, with little nutritive value, is highly revered by many tribes and forms a major part of their diet.

"People are slow to change their eating habits, which seem tied to the past. Even after attending classes in cooking and nutrition, the women seem to shrug and say, 'That's not the way we do it. That's just for white people.'"

When local customs and preference are ignored by some well-meaning relief agency, wasted food and money can result. One missionary in Africa tells how cans of American "bean salad," made of green and yellow wax beans, could be bought cheaply at local markets. Someone had "wasted their money, either by buying up surplus food without regard to use or through ignorance of what people would eat," says the missionary.

He adds, "It is not true that hungry people will, or ought to, eat any kind of food provided."

Of Northeast Brazil, Miss Doris Penkert says, "There are foods available, but the people aren't educated as to what foods to eat to give them the vitamins."

Adds her colleague, Miss Edith Vaughn, "One reason they eat so much 'massa,' as we call rice and macaroni, is because it is cheaper, and it fills up the stomach."

Notes Harold Watson in the Philippines, "Many feel that if they have enough rice or corn to keep them from being hungry, they have a good diet. They do not understand what a balanced diet is, or the need for one."

"A new grain, for example, may be more productive and more enriched," adds the Togo Mission, "but it may not taste the same, nor lend itself to the same uses."

Culture even dictates who eats first. In Upper Volta, "as in most African cultures, the men eat first and get the best and largest portions," says Norman Coad. "Then the women eat. Whatever is left is divided equally among the children. Meat and eggs, the most readily available sources of protein, are often food only for men."

Simple indifference plays a part. Nurse Martha (Mrs. Oren C., Jr.) Robison speaks of "the lack of interest on the part of the average Liberian. They do not see the advantages of putting forth the additional effort necessary to secure and prepare more nourishing foods."

So the list of barriers grows: climate, soil conditions, economic limitations, ignorance, indifference, customs, superstition, racial prejudice, suspicion of outsiders, and even religion.

Speaking of one nation, but summing up for many, a missionary doctor declares, "Runaway population growth is the greatest barrier. Without an adequate family planning program, efforts at both health care and food production are a waste in developing countries."

To tackle the "combination of poverty and ignorance responsible for malnutrition," the Baptist Hospital in Bangalore, India, has devised a Community Health Development Program, reports Missionary Dr. W. Russell Rowland.



At Baptist farm in Ethiopia V. Lynn Groce, agricultural specialist, compares usual and experimental wheat.

"This is an outreach into the village, where the people are (80 percent of India's 600 million people live in the villages), offering help and rehabilitation to the total man in his environment," reports Rowland.

The program includes nutrition rehabilitation and education, maternal and child health, family planning, tuberculosis and leprosy control, school health, agricultural consultation, medical care, health education and training of village health workers, and teaching handicrafts to provide an income source.

To keep the program acceptable, the nutrition rehabilitation plan uses "locally available, inexpensive foodstuffs familiar to the people," says Rowland.

And the village health workers are not overtrained, so that they might be tempted to leave the community. Such workers "can take care of 60 to 80 percent of the problems that arise," notes Rowland.

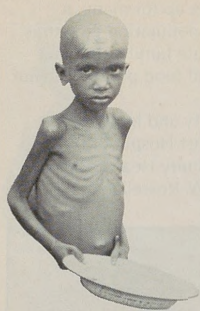
Why Try?

Despite the barriers, missionaries, as should any concerned Christians, respond. They cannot remain aloof.

"A Christian cannot do otherwise but minister to people in dire need," declares Williams, reflecting on the famine crisis in Niger Republic. By his account, the handful of missionaries there said, "We can't stay here and not minister to these people. We have food and medicine with which to help. We must help or deny our whole Christian faith."

Adds Williams simply, "Therefore, we went to work."

The total number "ready to involve themselves," he recalls, included four Southern Baptist missionaries, about four Roman Catholic missionaries, and two or three others.



Taking action, Williams says, means "moving in with what you have and staying and working day and night."

Williams points out the key to response: "The missionary is there at the right time."

Mrs. Hill shares her feelings: "I do not believe we can ever begin to answer the need of hunger in Bangladesh. While I hold firm to this, I also know, as a matter of experience, that I cannot continue to live in the midst of such overwhelming need and do nothing to help."

And the missionary may find he receives considerable trust. One tells of discontinuing a food-distribution project when Baptist funds ran out. A government official asked the missionary to keep the project going and said the government would provide the food.

"But you can give the wheat to some government department or some other organization, and they can complete the work," objected the missionary.

Replied the official, "But we can trust you."

"Missionaries characteristically are people who get involved," points out Williams. "By this I mean establishing person-to-person relationships." He adds, "Missionaries can't bring about the relief of millions, but we normally are on the spot. We can minister in the Lord's name—and we should."

Balancing Results

Involvement often brings painful frustration to the missionary, who faces mountainous odds and feels personal attachment to the needy. Yet with the frustrations may also come a balanced evaluation of the individual's role.

"Frustrations arise at the realization of the impossibility for families to afford the type of diet they need," reflects Gaventa.

"Our frustrations are overwhelming," relates Mrs. Pike, "possibly because these people are individuals we can call by name, not just a mass of people."

She adds, "The only thing that maintains sanity at this point is that God has promised to care for his children, and he is even more conscious of their needs than we are."

In Mexico Baggett faces his personal role realistically. "It could be frustrating if I felt it depended on me to heal or feed even this one country," he says. "But I am only responsible for the task Christ assigns me where he puts me and with what he gives me to work. He takes care of the results. I am to be available for his use."

The other side of the coin of frustration sometimes falls face up—the satisfaction of progress made.

"With the group we are working with, each family represented lost at least two members during the great famine," reports Williams from Niger Republic. "Now we see these children healthy and active, inquisitive and learning. Three years ago we saw them skeletons, near death. It is satisfying to know we had a part in rehabilitation."

"From 2,000 to 3,000 people here today would not be alive except for Southern Baptist efforts in food distribution, meeting medical needs, and providing warm clothing and blankets," Williams continues. "So individual efforts of missionaries are of utmost importance."

In Liberia Mrs. Robison notes, "Satisfaction comes from seeing a child develop normally, as the family responds to our efforts to help."

"In a small group we were working with in Dacca," writes Mrs. Hill, "we were able to find three children, who, because of a vitamin deficiency, were close to blindness. After a short course of treatment, they were cured. Had this not been caught, three blind beggars would have been added to the population of beggars."

For Mrs. Darnell, "Satisfaction comes only in small, individual, isolated cases"—a young mother who asks about foods for her child and seems willing to learn new ideas; the young woman who, several months after showing apparent disinterest at a class on health and hygiene, seeks out the missionary to ask about better kinds of food for her ailing child.

Baggett in Mexico has prescribed treatment for intestinal parasites and taught hygiene and nutrition in an area, then returned after months or years to be able to note a "remarkable difference" in individuals' health.

Does It Count?

The pressing needs tower above the relative handful of missionaries, whose resources are far from limitless. Each must strive to keep proper perspective about what one person can do.

"Though we have perhaps done more in Bangladesh than our Board has been able to accomplish in any other country, because so many funds have been sent our way, I still would not want to claim much satisfaction yet," states Ryther, "because what we have done has been so meager in the light of the challenge."

He adds, "Fifteen percent of the people in Bangladesh are in dire need. Southern Baptists cannot feed them. We should not pretend that we can."

"We can feed a few and help a few by providing 'food for work.' We can help a few to help themselves. We can set patterns for others to follow."

Mrs. Pike recalls taking powdered milk to one spot in Angola. "What is a one-pound sack of powdered milk when someone is hungry?" she challenges. "How long will it last? How much will it help? We saw women who did not wait to mix the powder with water, but started eating it by the handful."

Still, these efforts carry some comfort. Perhaps Coad in Upper Volta put it best in considering the value of his efforts when compared with world needs:

"It does not amount to much at all in the context of world hunger, but the people who were helped by the food are happy that they are alive. And though they are few, they count!"

James M. Philpot in Mexico agrees. "In comparison to the tremendous needs in the area of nutrition, even here in Oaxaca, my own efforts as an agricultural specialist could not really be thought of as having much effect.

"At the same time, the relatively few individuals with whom I do cooperate have benefitted significantly from this helping hand extended by Southern Baptists."

Watson views the overall effect as "dropping a grain of sand in the ocean." He states, "Except by the grace of God, the present efforts of Southern Baptists in the area of hunger and malnutrition would be completely unnoticed; there are only 20 agricultural missionaries.

"When one looks at the enemy and then at the forces we have to fight with, you could say we aren't even in the ball game," says Watson. He adds, "But we are in the game. God didn't use thousands when he led Gideon."

John C. (Curt) Abell, Jr., missionary doctor in Nigeria, takes a similar position. "Directly we are doing very little to help solve the problem of world hunger," he states. "The best we can do at present is to trust that the Christian teaching, training, and example of over 125 years of missionary activity may motivate national Christians in dealing with this growing problem."

Any Suggestions?

A number of missionaries stand ready with ideas for more effective action against hunger, if more personnel and more money were available.

Some suggest medical relief teams on call on short notice that could respond quickly to crisis situations.

They are "needed within hours, not weeks," declares Williams in Niger Republic. "People die while you wait." He commended the Foreign Mission Board's positive response when the small Mission requested money during the famine crisis. "What we needed, the Foreign Mission Board provided," he says.

Mrs. Pike sees "the key words to any relief program" as "urgency and speed." She points out, "If we are to treat human need when it arises, we cannot wait on talk and discussion. . . . Money has never been the question. Faith and courage and speed have been greater problems."

One missionary doctor envisions a malnutrition ward at the hospital where he serves. To be included: "About 20 beds, a trained nutritionist, a storeroom for local foods, a kitchen where the mother can cook local foods under conditions similar to her home, a room where she may receive instructions."

That missionary also calls for the government in any affected area to "swallow pride and admit there is a famine." He sees need for "an alarm system to detect famine before it really begins, a worldwide organization to combat famine and be able to move across political barriers."

In its ten-year strategy plan, the Togo Baptist Mission calls for agricultural evangelists, education programs concerning nutrition, a mobile medical clinic, well-baby clinics, and mobile dental units.

But the Mission feels such a program should develop alongside its overall strategy, including leadership training, correspondence courses, church development, mass communications, student ministries, and literacy training.

"Without this balance," states the Mission, "it would be much less effective and would duplicate efforts of others."

To meet crisis situations, Coad in Upper Volta would secure vehicles, including a large truck, and hire Africans to help give out food at critical points. On a long-term basis he would like to instigate a program to increase farm production and upgrade nutrition, probably through an extension type of agricultural education.

"I would work through the churches, the pastors and their wives, and the local headmen of the villages," he says.

Besides hoping for ways to assist farmers in getting better seed, supplies, and fertilizers, a missionary in another African field also sees it worthwhile to help national



At a food-for-work garden in Feni area of Bangladesh Missionary James E. Young looks over rows of plants.

Christians "find avenues of service" to fellow citizens. "We have to live our love and share ourselves in a practical way," he adds.

Baggett would like for Christian doctors and other medical personnel to "band together for a healing, preventive medicine, and teaching ministry, in conjunction with the mission outreach of churches in areas where medical attention is lacking."

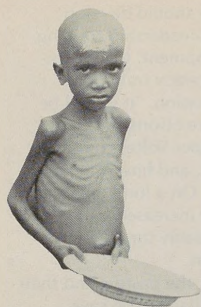
A colleague, Agriculturist Philpot, sees potential for greater benefit from U.S. aid if America would relate its assistance with "simultaneous programs of subsidizing costs of necessary farm machinery and the like by governments of underdeveloped countries."

Ryther suggests that farmers from the U.S. might go to places like Bangladesh "and spend their winters helping to grow crops they normally grow during summer months in the U.S."

"Small-scale, popular fund-raising efforts cannot provide the millions of dollars needed for production credit," Ryther declares. "International political systems or efforts usually do not have the technical manpower to help villages get started correctly."

"The combination of international funds and Christian farmers who can teach other farmers how to farm scientifically could have a wide impact on the world hunger problem."

"These Christian farmer-missionaries would also give God a chance to channel the Holy Spirit to village people."



Keeping the Balance

Unprecedented evangelistic opportunities, it should be noted, confront Southern Baptist missionaries in Bangladesh. Calls are coming from villages to missionaries to go there and preach.

The importance of these unmatched opportunities and the increasing interest in, and response to, the gospel, cannot be overstressed. Missionaries have spoken with one voice to say, "Please emphasize to our Southern Baptist supporters the importance of our response to the evangelistic opportunities."

Relief and rehabilitation efforts, therefore, must be balanced by evangelism and church growth responsibilities. Relief efforts must not divert all the time and energy of missionaries from the evangelistic openings. Southern Baptists would not want their missionaries in Bangladesh to become simply a relief organization, one more of 20 volunteer relief agencies already existing in the country.

Missionaries, however, feel they can do both; that is, respond to evangelistic efforts as well as engage in, and direct, relief and rehabilitation projects. They, as Christians, simply cannot ignore the appalling physical suffering that surrounds them.

It would be easy for them to become physically and emotionally exhausted in their efforts to help. One missionary asked prayer that they not succumb to "compassion fatigue."

Missionaries will respond both to evangelism opportunities and relief needs. We can depend on them to balance their efforts.

—W. Eugene Grubbs
FMB Disaster Relief Coordinator

Ryther proposes a specific type of project. "I would like to try a whole-man, total-manpower village development program," he says. "Production credit based on faith would be developed, using only self-help projects. I would like to help a group of adjoining villages organize in such a way that every family would be represented in a multi-purpose cooperative. . . .

"I would like to ask the World Bank to join the Baptist Mission and the Bangladesh government in this type of demonstration approach. I believe we missionaries are a unique group and should be willing to share our uniqueness with local government and large financing agencies.

"We can help set patterns that the local government can follow. We can provide a valuable link between the resources and the grass-root person, where basic development can take place."

James McKinley, Jr., in Bangladesh states that he would call for the appointment of "several agriculturists who are willing to learn after their arrival here, who are willing to use limited amounts of money so that the Bengali farmers' problem can really be understood."

He also calls for "several times as many missionaries whose primary effort will be to feed the souls of the spiritually hungry."

It should be underlined that Baptist missionaries are but one part of the mechanism for response. Depending on the particular setting, local governments are credited by several missionaries as showing concern and taking effective action. In other cases the government either denies a problem exists or seems inefficient in its response.

Numerous agencies—religious, international, governmental, and volunteer—lend a hand in combatting hunger, according to missionaries. Almost any list would be incomplete and therefore unfair to groups omitted.

Will We Persist?

Will attempts to grapple with the immensity of food-supply needs continue on a long-range basis? Or will response by Southern Baptists and others be limited to a shallow, emotional reaction that will quickly evaporate as does any fad? Those questions concern several missionaries.

"I have been moved by the response of Southern Baptists for the world hunger crisis," writes Rowland in India. "It shows that we really do care.

"But I am worried about how long this concern will last. Is this a once-or-twice emotional response to what is seen in the news media? Will it continue? What happens when the free meals stop coming? Have we only prolonged the inevitable for many—death related to malnutrition, disease, and poverty?"

"By making funds available for relief and disaster needs," muses Coad, "we are able to respond much more quickly to the short-term need." But he cautions, "The long-term problem is an Everest of interrelated factors that are not easily scaled and conquered."

While encouraged because "Southern Baptists have at last agreed on a plan to deal with human need during disasters," Abell also voices a stern warning.

"But when they have been fed, we forget," he writes. "These same children who, with a supply of beans and milk, come to life again will also die again, unless longer range plans can be made for resettlement, reorientation, reestablishment of families.

"Often we stop too soon, our emotion turning to other arising crises."

Asked about promotional efforts in the States to arouse concern about world needs, Mrs. Robison in Liberia replies, "Miss-a-meal' and other such promotions help people in an affluent society sympathize with hungry people. Perhaps they are encouragements to pray more earnestly."

The Togo Mission cautions, "A long-range approach, which would involve more time and patience, would be an education and training program, whereby local farmers would be taught methods they could employ within their present socio-economic structure.

"The efforts should be intensely practical," states the Mission. "Many programs are too idealistic, and attempt too great a change in one step. Personnel should not arrive believing they have many ready-made solutions. Much learning, patience, and innovation will be necessary."

Who's To Blame?

The charge has been leveled at times that the U.S. is responsible for world hunger. As an affluent nation, the U.S. consumes food far out of proportion to its population, in comparison with developing nations. And the U.S. has at times made food distribution a political weapon.

"The West must share its food, regardless of what it does to food prices," suggests McKinley. "The West must cut back on the amount of food consumed by each person. We waste too much by eating too much.

"We must assist developing nations in the production of food, rather than in supplying weapons of war," he adds.

Missionaries generally see the food-supply problem as one that must be attacked jointly, by the U.S. and other rich nations and by Third World nations.

"Certainly the most affluent and overfed nation in the world, and one that has a Christian heritage, cannot reject some responsibility for the hungry of the world," declares Abell. "Many of us who have seen the hungry and malnourished can no longer take out a steak that covers the whole plate and eat it with enthusiasm.

"However, neither can the U.S. alone be expected to overcome by its generosity the ignorance, selfishness, and pride of the rest of the world. The nation that chooses to continue on its way to certain famine by overpopulation, underproduction, switching from food-raising to more easily exported cash crops, and the like, cannot expect the U.S. to continue its feeding. . . . Underfed nations must also do what they can."

Ryther in Bangladesh proposes a strong case for the imperative of warring hunger.

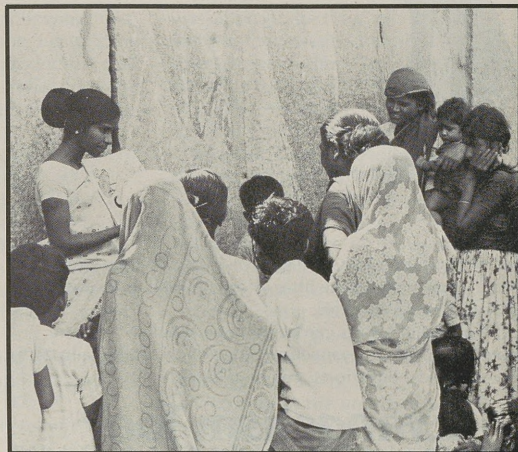
"I feel that God has given the U.S. the responsibility of feeding the Third World in the same way God has given the responsibility of preaching the gospel. I do not feel the U.S. can feed the Third World. But the U.S.—especially Christian missionaries and agricultural people, doctors, family planning and public health experts—can lead self-help programs.

"We can become catalysts," he suggests, "the salt of the earth and the light of the Third World. We do not 'know it all,' but what God-given knowledge we have, we must share, along with the love of Jesus Christ."

Several missionaries stress the importance of self-help approaches that maintain dignity on the part of those receiving aid.

The approach "must deal with the whole of man and seek

to give him dignity and purpose in living," maintains Mrs. Pike. "Standing in a bread line takes away personal respect. Any program should seek to give a man courage to undertake for himself."



During Baptist clinic at a village in India young woman offers instruction about hygiene and proper nutrition.

"At least part of the famine is the fault of the Third World," states the Togo Mission. "Simply to ship foodstuffs to these countries is treating the symptom, not the cause. . . . We must train the people to produce their food."

Adds McKinley, "The integrity of nations and individuals must be upheld when at all possible. This can best be done by assisting them in food production and family planning."

Sums up Abell, "Knowledge and motivation, coupled with a deep faith in Christ, can help a family or a clan to improve its lot."

Big, Little Plans?

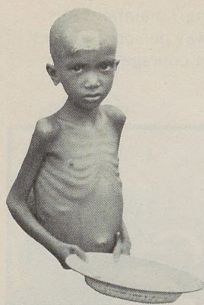
The enormity of the food-supply problem seems to demand action on an international scale. Missionaries recognize this, but voice little hope for results.

"Multiple small-scale popular efforts are only a small part of a temporary answer," warns one missionary doctor. "International politics must come to grips with the major problem." He notes that action calls for some of the developing nations to cast off "their defensive attitudes and face up to impending disaster."

Van Gladen in Mexico considers "the political possibilities enormous, but I fear the probabilities are not encouraging." He explains, "Since most governments represent entrenched interests that are non-Christian or even anti-Christian (greed, prejudice, dogmatic economic or political creeds), the unselfish relief of hunger is more likely to come from groups motivated by Christian love."

Miss Vaughn in Brazil agrees, noting that "the gospel helps us to know how to share. People who don't have the gospel [take action] just on a political basis; the motive is completely different."

Replying to the related question, Coad says, "If you are asking whether there is a place for the small ministry in



the midst of an ocean of need—yes! The situation would be much worse without the little efforts, as well as the big efforts of world agencies.

"The smaller efforts can be more personalized and are more conducive to evangelism. They often can be tailored to limited needs; big efforts are not as flexible."

Evangelism Too?

But relieving hunger and other physical ills is neither the only nor the primary goal of a missionary. The main task is spiritual ministry. The missionary may sense frustration at needing to spend limited time and resources on relief measures, even while feeling keenly that the persons being helped need spiritual aid most of all.

Yet that same force of Christian love compels a missionary to try to relieve human hurt, just as Jesus did. How do missionaries view the relationship of evangelism to relief and medical ministries?

"As Christians we must respond to human need," declares Abell. "In proving our love in a time of human need, we often open doors to Christian witnessing. However, there are always mixed feelings about responses during time of disaster—all of us fear the making of so-called 'rice Christians.'"

"This should not cause us to shy away from our responsibilities, either to help human need or to evangelize," he adds. "It should cause us to be realistic and careful."

Carl and Jean Ryther state their case plainly: "Hunger, nutrition, and health efforts must be related directly to evangelism. We are missionaries, and we are not ashamed of the gospel we preach."

"There need not be any separation of spiritual and physical, rather a two-handed approach—the gospel and self-help. There may be areas where responsive groups need preaching and church building efforts ahead of social efforts. However, most areas need a total-man approach, allowing God's Holy Spirit to work through it."

Underlines Ryther, "The total problems, spiritual and physical, are inseparable. A hungry, malnourished man needs the gospel as much as he needs food. Yet he needs food if he is to understand and grow in grace with God."

"We have not been able to bring together how to put food in the stomach and the love of God through Jesus Christ into the heart, mind, and soul without being charged . . . that we are making 'rice Christians.' Food programs without the Word of God are weak."

Declares McKinley: "You do not preach salvation to hungry and starving people. They do not understand the language."

"We believe hunger should be relieved because of our Christian concern for a fellow human being in need," states the Togo Mission. "When there is opportunity to evangelize, it should not be ignored. . . . We help when and where we can . . . because we are Christians and we love the people, and not as our primary effort to evangelize."

"Give a man Jesus, and Jesus will give the man a new way to answer his own problems," says Mrs. Hill in Bangladesh. "But as Jesus can show a new believer how to have a full and abundant life, Jesus will also continue to lay the needs of a physically sick world on the hearts of those Christians who listen to him."

Reports Nurse Robison in Liberia, "Relating health efforts to evangelism is difficult if one wants to count converts. But such efforts can be a means of showing God's love and



In Tanzania Missionary Agriculturist Paul E. Eaton and Tanzanian check crops at Baptist demonstration farm.

concern for physical, as well as spiritual, needs. Our baby clinics are held in conjunction with Bible-teaching worship services."

"Hunger, nutrition, and health efforts without an evangelical thrust are not our goal," says Mrs. Pike. "Always we have in mind serving the whole man to move his heart. We distribute a Gospel of John with any item given."

Declares Miss Penkert in Brazil: "Southern Baptists need to realize that they are not just giving money—they have an opportunity to witness through what they are giving. We have a fabulous opening for meeting the needs of people and evangelizing at the same time."

"At all times we need to keep before our people that Jesus is the Bread of Life. Many, many will die before help comes, and we have an urgent responsibility to show these people that Jesus is the Bread of Life."

Let statements by two missionaries summarize:

Harold Watson—"We don't need people to share their food with the Third World. What is needed is for them to share their lives with the Third World."

"I am convinced the only solution is for Christians to get down in the slums of the world . . . and touch people's lives out of a heart of Christian love."

Carl Ryther—"My efforts or the efforts of the Southern Baptist Convention combined cannot begin to deal with the total problem. . . . But to climb Mt. Everest, you have to take the first step. We Southern Baptists can play a vital role in guiding first steps." **TC**

How Baptists Are Responding through the FMB

Aid for relief of human suffering, including problems of hunger and malnutrition, is being channeled directly and promptly to locations of need by the Foreign Mission Board.

For years the Board has provided personnel and funds, as available, for relief on the fields. The need was intense during, and in the wake of, World War II.

Due to recent crises in several countries and the deepening hunger problem, the Foreign Mission Board has responded in a greater way in recent months—as Southern Baptists have made money available.

An extra measure of compassion is astir among Southern Baptists. Reports have made them more aware of worldwide relief needs. In their wider concern, Baptists have given through their state conventions more dollars to be applied to alleviating hunger and similar problems.

The Foreign Mission Board quickly places this money at the disposal of missionaries already on the scene in the affected areas.

A year ago (Feb. 1975) the Southern Baptist Convention Executive Committee reaffirmed the role of the Foreign Mission Board as Southern Baptists' channel for overseas relief.

To facilitate response to a growing number of needs, the FMB has named a special disaster relief committee and established procedures for responding to crises overseas. The Board enlisted W. Eugene Grubbs as disaster response coordinator, in addition to his duties as consultant to laymen overseas.

During 1975 the Foreign Mission Board appropriated a total of \$1,246,564 for relief purposes from funds Southern Baptists supplied. The projects included:

Angola: \$110,000 appropriated through September for relief during massive movement of refugees and suffering resulting from civil war. Included were distribution of food, seeds for planting, and gardening tools. Increased military activity forced interruption of direct aid efforts by missionaries, who now await opportunity to return to the field. In November the Board appropriated \$10,000 to be administered through the Baptist World Alliance.

Bangladesh: A total of \$729,194 appropriated during the year in continuing relief efforts following massive 1974 flood and other crises. (See p. 32.) Includes food production and distribution, family rehabilitation, family planning, and medical assistance.

Botswana: For projects to help relieve annual flooding, \$7,500.

Brazil: A total of \$62,000 was appropriated for missionaries to use in providing food and shelter for flood victims and for use in rehabilitation, and for repair of flood damage to church buildings, good will center, and seminary.

Dahomey: For digging a well, \$600.

Dominica: For families affected by a bus accident, \$1,000.

Ethiopia: For drought relief, \$12,270. Involved building of dam and irrigation systems, plus digging of wells and community development, including increasing production capacity of land.

Ghana: For food distribution and rehabilitation work, \$5,000.

Honduras: For continuing rehabilitation and rebuilding after Hurricane Fifi in 1974, \$10,000 from relief funds. (Another \$15,500 from current funds was made available for rebuilding of church buildings; in 1974 the FMB had appropriated \$55,000 for relief in the immediate aftermath of the storm.)

Kenya: \$10,000 for drought relief and \$20,000 for well-digging projects.

Korea: For continuing relief fund \$5,000.

Lebanon: In October, \$10,000 for relief amid continuing civil disorder and fighting, and \$20,000 to aid Lebanese children in Beirut Baptist School.

Niger Republic: Goats and cattle were purchased to help families (some of the same ones fed through Baptist dollars during the peak of the West African famine) get a new start.

Philippines: \$5,000 for upgrading dairy goat stock at the Baptist Rural Life Center on Mindanao. (See p. 40.)

Portugal: For resettlement supplies, including food, for refugees fleeing fighting in Angola, \$10,000 was appropriated for use by missionaries.

Rhodesia: \$10,000 made available

for water supply in Tonga areas.

Thailand: Early in the year \$9,000 was appropriated for aid to flood victims. For assisting Indo-China refugees (from Vietnam, Laos, and Cambodia), a total of \$30,000 was made available. Assistance included food, medical supplies, and shelter.

Senegal: Funds provided for well digging and for supplying grain.

Turkey: \$5,000 for relief work after an earthquake.

Uganda: For use in drought area to supply vitamins, food supplements, fertilizer, and citrus trees, \$5,000.

Upper Volta: \$12,000 made available for cereal grains for hunger relief. Additional money was used in well digging. (See p. 30.)

Vietnam: At the urgent request of missionaries for relief needs in the crisis days before South Vietnam's fall to the Communists, the Board appropriated \$165,000. After missionaries had to evacuate, some of the funds were reallocated for assistance to Vietnamese refugees in other locations.

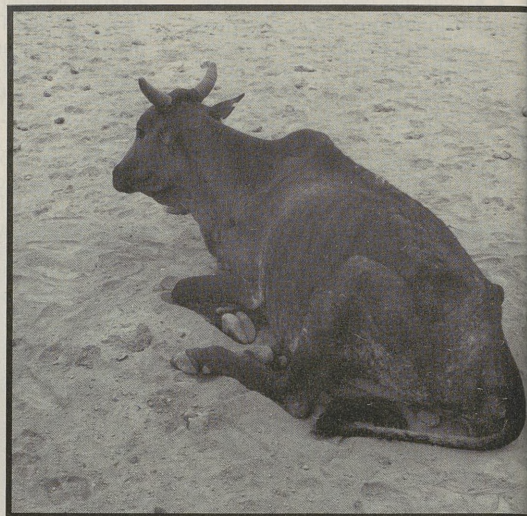
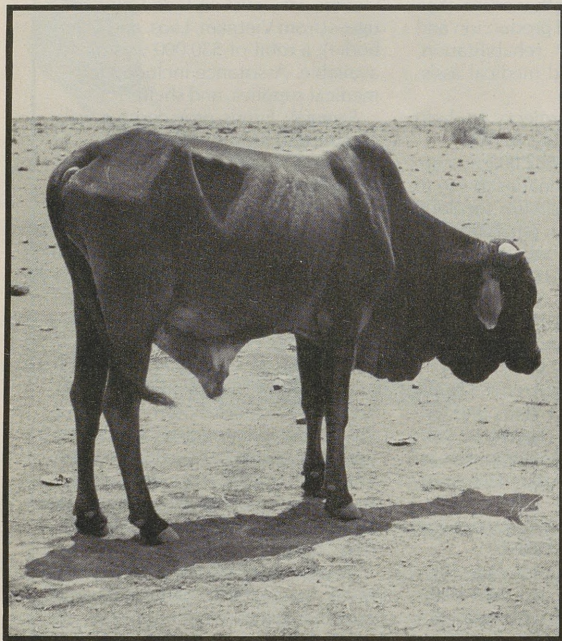
Baptist Agriculturist Jerome Etheridge has put the matter this way concerning individual response:

"God does not expect us to do more than we can do, but he does expect us to do what we can.

"We can all pray. The problem of physical and spiritual needs ought to be constant in our prayers that ways might be found to meet basic human needs.

"We can all give. Individuals and churches should channel their monies to the Foreign Mission Board for world hunger and disaster relief. It might not seem that one individual can do much, but God is at work in us yielding results more than our capacity."

Southern Baptists are urged to use their channel for world relief—the Foreign Mission Board. No costs for administering relief are deducted from relief funds; administrative costs are cared for by the Board's operating budget, and the missionaries through whom the funds are channeled are already on the fields. Thus, donors are assured of dollar-for-dollar value applied to relief needs. TC



Crisis in a Cattle Culture

By a Missionary

Meteme stood casually on one slim leg, crossing the other easily behind it and balancing himself lightly against his hand-carved stick. His eyes searched the brow of the barren hill over which his father had disappeared that morning with his few scrawny cattle. In years past, that hill had been green, and on it his father had guarded with fierce pride his large, color-matched herd.

Meteme stood silently in his wispy toga, his hair smeared with red ocher, his dark eyes following the lazy circling of the distant birds. He guessed the attraction: a fallen cow.

In one flowing gesture Meteme reached for his long-bladed spear, whisked it from where it had been thrust into the earth, and swung it into position over his shoulder. Turning, he strode across the East African savanna toward his father's village. His cowhide sandals sent up little puffs of gray-brown dust that hung in the still air.

Already weak from starvation, the fallen cow could not last long in the heat of the day. Meteme's mother and the other women would have to hurry to skin the creature before scavengers tore the hide.

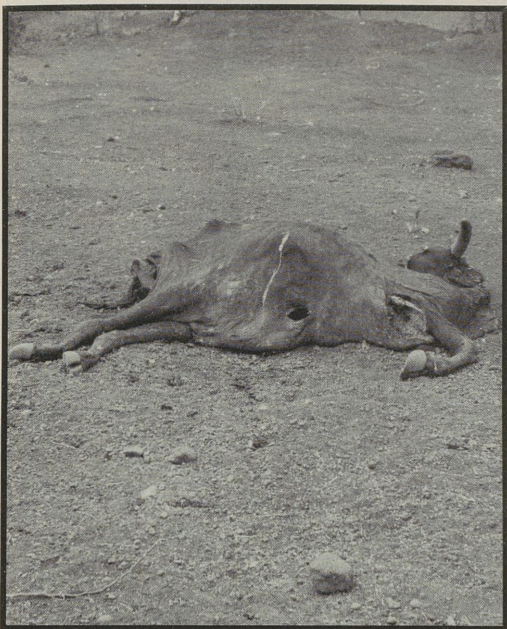
Such a scene was repeated daily in many areas of Maasailand. In some sec-

tions the drought-caused death of more than 90 percent of the cattle was reported in 1974. During the two previous years, the rains had failed. The vast grasslands of southern Kenya were transformed into a great dust bowl that could sustain neither wild nor domestic animals.

To Meteme and many generations of his people, cattle had been the center and source of life. For the Maasai people are semi-nomadic pastoralists who devote their hope and strength to the constant search for grass and water for their animals. In exchange, the cattle provide milk, meat for ceremonial occasions, dung for plastering the low, snail-shell-like houses, and status within this culture where few other material possessions are valued or desired.

Sialala's Choice

Sialala, Meteme's father, had decided it was foolish to stay any longer in his home area. The grass had vanished months before, making it necessary for him to take the cattle further from his village each day to find grazing. The long drives and sparse



The Maasai culture is centered around cattle. When drought comes, cattle die, and the whole culture suffers.

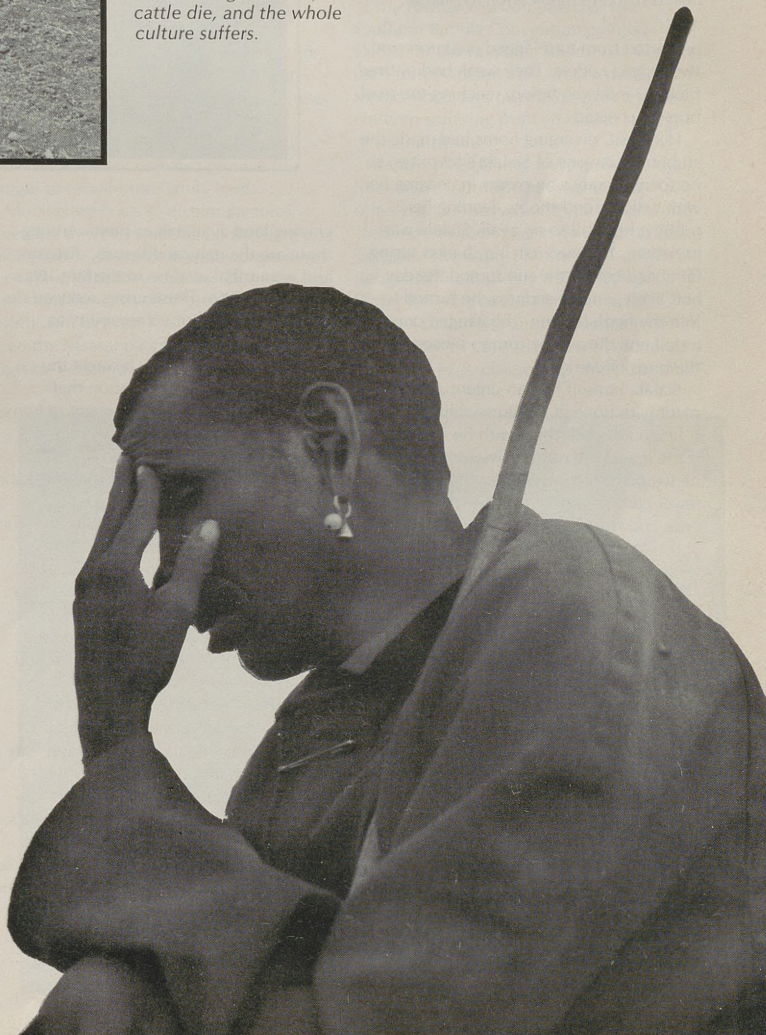
grass had taken a great toll in the size and strength of his herd.

It would be risky to move his weakened animals 50 miles away to the dry but still grassy Ngong Hills. But one last look at the growing bone heap outside his village gate convinced Sialala he had to take that chance.

Since there were no cows requiring milking and no calves to separate from the herd, Sialala started his journey at dawn. He drove his herd toward the distant, low, grassless hill. Beyond the rise lay the pipeline road he would follow all the way to Ngong.

The cattle moved off quickly, eager to escape the confines of the thornbrush enclosure where they had spent the night,

PHOTOGRAPHY
BY BOB HARPER





Above: Young Maasai woman displays elaborate jewelry. **Right:** Missionary Kathy Dillman distributes medication to Maasai.

protected from four-legged predators and two-legged raiders. Their weak bodies tired rapidly, and even before reaching the road, one cow balked.

Her great, diverging horns had made the stubborn cow one of Sialala's favorites, so he spent precious moments in coaxing her with whistles and shouts, leading her, pushing her—all to no avail. Sialala was impatient. He must reach a shaded spring far ahead before the sun turned the day hot. With genuine sadness, he turned to join the herd, leaving "the winged one" to fall and die and be torn to pieces by the birds of carrion.

Sialala himself had an urgent appointment with hope in the grassy hills ahead. If he could reach them with his cattle, and if the grass held out for five more months, he would return home after the rains with fewer cattle, admittedly, but with fat ones and strong.

Rise and Decline

Boasting a history of ambitious treks, the Maasai people are of Nilo-Hamitic stock. They probably migrated to East Africa from the northwest sometime before the seventeenth century.

As the Maasai population increased, so did the number of cattle, and the Maasai began to expand southward and to the east. At the time of early European explorations, Maasai had seized large tracts of land stretching from Kenya's northwestern deserts to the shores of the Indian Ocean as far south as Dar es Salaam.

Several factors have contributed to the decimation of the herds, the reduction of the population and strength of the Maasai people, and the severe limitation of the

grazing land available to them. Among these are the natural disasters, diseases, and intra-tribal warfare of the late 1880s and early 1890s. These crises reduced the Maasai to a level of vulnerability to neighboring tribes.

The following decade brought the British colonial administration that encouraged European settlement in Kenya. As a result, the Maasai were forced to vacate lands required by the settlers. Eventually the formerly free-roaming tribe was pushed onto a reserve.

Since independence in Kenya, even the expanse of the reserve land has been eroded by demarcation and registration for private ownership. Under Tanzania's government, lands traditionally held by the Maasai have been designated for establishment of cooperative farms and ranches.

Severe overgrazing is the child of drought in a diminished Maasailand, coupled with the traditional Maasai bias that favors quantity over quality with regard to cattle.

In times of drought people in Sialala's position often attempt to migrate with their herds scores and sometimes hundreds of miles to converge on regions with more promising pastures. When the drought is too extensive, or when individual or family considerations prohibit such

migrations, dead and dying cattle become a common sight along the roads and paths leading to the nearest permanent water-courses or government-maintained boreholes.

Help for Dede

Toris moved slowly and quietly within her small house made of flexible, leafy branches woven together and plastered over in cow dung. It was another leisurely morning, because there were no cows to be milked. For the same reason, it was to be another day of fasting.

She bent over the heavy firestones, blowing through a thin, hollow tube at the embers of the past night's fire. From where she sat on the squat wooden stool, Toris could reach all she needed to prepare the watery gruel of maize meal. As she washed the utensils, measured, and stirred, she thought of Dede, her infant son.

Dede had become listless in recent weeks and rarely even kicked or cried. His skin had changed from a rich, red-brown with golden highlights to a dead, ashen-gray, and it hung in loose folds at his upper arms, thighs, and buttocks. His bones and belly protruded, while his little cheeks were sunken.

In a bid for healing, Sialala had already sold several cows to pay the medicine man



to scar the stomach and back of his youngest son. Still more cows had been given to the witch doctor, who removed the boy's canine teeth. But Dede had not improved.

Toris looked at the frail, sleeping child and resolved to find help for him. She fastened her colorful, beaded necklaces about her shoulders and inserted the broad, flat earrings in the pierced, stretched lobes of her ears. Next she began slipping her many, delicate bracelets about her wrists.

When Dede awoke, she would encourage him to swallow a bit of the gruel (her own milk was prematurely drying up). Then she would carry the baby 15 miles to the government hospital at Kajjido.



Above: A dignified Maasai man proudly wears can in stretched earlobe. **Right:** Fly near child's eye illustrates one major health problem. Flies rob eye moisture, eye becomes infected, blindness may result.

Drought and Famine

Drought spells famine in a cattle culture. Under normal conditions the diet of the Maasai people consists of milk—fresh or soured—and meat, which is eaten only at ceremonies (these occur with some frequency). With the failure of the rains and the vanishing of the grass, the cows stop their milk production. There is no remedy for starvation like nourishing food, but maize-meal gruel is no substitute for protein-rich milk.

Since there is a taboo against eating the meat of an animal that has starved to death, the Maasai waste from hunger while the village dogs grow fat.

Drought scatters Maasai family members. The men take the cattle to far-off pasturelands. The young children often are sent to the villages of relatives who have goat's milk to share. Occasionally, serious drought will cause a whole family, or even an entire village, to move to a more favorable location.

Some men take temporary employment. They become charcoal makers or night watchmen in the larger settlements. These jobs can bring in the money that the crisis diet of porridge and tea requires. Such employment can also provide the capital to rebuild the family herds.

Moving the cows to distant pastures, changing the diet, splitting up the family, taking jobs—all are emergency procedures for coping with the calamity. During more persistent droughts all these measures are insufficient to avert loss of human lives. Then the Maasai people resort to the "outside" community for help.

Early in 1974, when he began seeing a disproportionate number of under-nourished children in his clinics, the doctor at Kenya's Kajjido District hospital sketchily organized a relief program.

The Baptist missionaries in the district, Kathy and John Dillman, cooperated with two Africa Inland missionaries and twelve young Maasai evangelists-in-training in the relief efforts made in an area with a 25-mile radius. That section contained over 32 Maasai villages with more than 500 families in a state of economic and physical crisis.

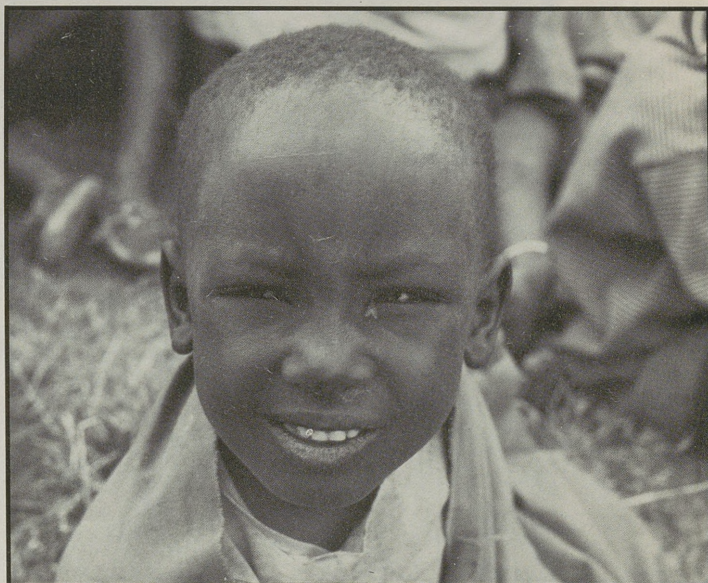
Offering Relief

The Nairobi Roundtable and an independent Baptist church in the capital city immediately provided unsolicited supplies and volunteers. A huge shipment of Carnation Special Morning was received for distribution through the generosity of an Africa Inland Mission source in America.

The Foreign Mission Board of the Southern Baptist Convention granted \$5,000 for use in relief. The money was used for powdered milk, maize meal, medications, and private care for a dozen children suffering from advanced stages of malnutrition.

Baptist missionaries and persons in the Missionary Journeyman Program from other parts of Kenya contributed food and clothing and took part in distribution of supplies. The Baptist Women of Kenya designated half of their 1974 Week of Prayer Offering to the Maasai cause.

Individual Christians in America who were aware of the situation sent clothing, powdered eggs, plastic bags, and disposable



cups. They also offered assurance that the famine in Kenya was a priority prayer concern in their homes and churches.

Gaining Trust

Filled with missionaries and enthusiastic evangelists who had ridden amid boxes of milk powder and huge sacks of meal, the Land Rover arrived at a village. Children flowed merrily from the village; they approached with heads inclined, awaiting the touch of greeting. The women came forward shyly, hands extended in welcome. Elders received us graciously, spitting on our hands in blessing, each referring to us as "my children."

"Cattle die, but I have many."

"The child is ill, but he will recover."

Despite such brave claims, the ravages of drought made obvious what the natural Maasai stoicism concealed. As we gained their trust, the Maasai stopped their prideful deception and candidly shared their concerns. A destitute widow was desperately in need of food. An emaciated child was refusing his gruel. A senior elder was coughing blood.

On becoming acquainted first-hand with conditions like these, I abandoned my philosophical objection to aid programs and was impressed with a colossal sense of duty. For some of those caught up in

the famine, I was the only person in the world who was both aware of the suffering and had access to resources for its alleviation.

For several days, we prayed that God would provide for the temporary care of five alarmingly undernourished children. We found the answer in our own home and in our own hands. As they recovered, the children returned to their homes, where they were supplied with food and medications.

In the villages food was distributed, and first aid was administered. Persons with serious illnesses were taken to the district hospital for treatment.

The Maasai evangelists assisted in opening preaching points in each of the 32 villages where relief supplies were made available to famine victims. Worship services were conducted out-of-doors under shady trees.

The Maasai people participated heartily in the singing. They demonstrated an intuitive respect for the authority of the Bible and responded with sincere interest in the Christian faith. Mature commitments to Christ were made by well over 200 Maasai people during the first 16 months of the famine-related ministry.

With the return of the rains, the grass flourished, followed by calving time, which

brought milk to the villages. Business transactions were made in the form of interest-bearing loans of in-calf cows. The warriors renewed their raids on neighboring tribes and European-owned ranches, and the cattle-concentric life-as-usual was resumed.

Time of Recovery

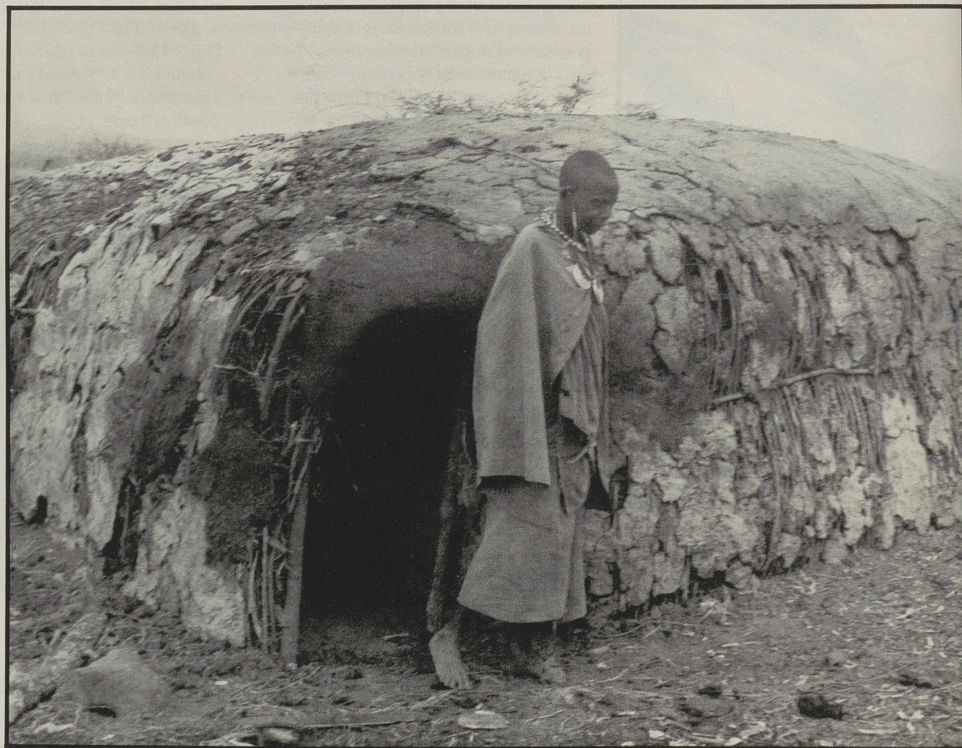
The drought was broken. The famine would become a long-remembered historical point of reference.

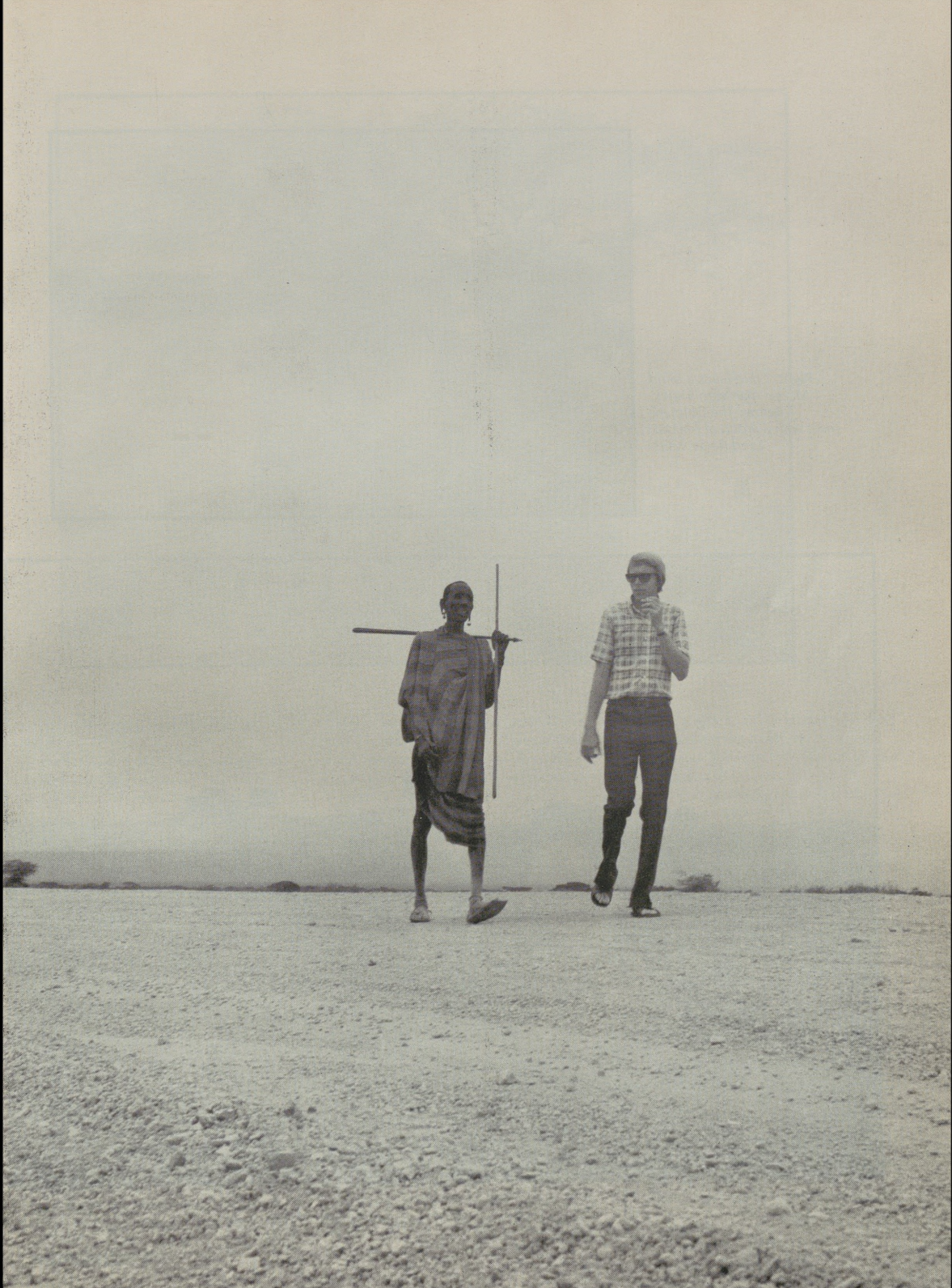
Though indisputably tragic, the situation of the famine offered tremendous opportunities for regular, meaningful contact with the Maasai people. Genuine, urgent needs were met through the ministry in the villages, in the hospital, in our home, and in services of worship.

The evolving relationship between us and the Maasai met needs of our own. We received the coveted acceptance of the people among whom we were called to serve. They made us welcome in their homes to eat, to chat, to sing and pray,

Below: Maasai woman pauses beside typical home made of sticks and cow dung.

Facing page: Along Kenyan road walk Missionary John H. Dillman and a Maasai man carrying his spear, an ever-present tool.





Right: Child leads a blind
Maasai man with a stick.
Below: The Dillmans
meet with a group of Maasai;
Land Rover waits.





to spend the night. And they visited us in return.

They included us in their celebrations, as well as in their sorrows. They spent hours drilling us in their language, sharing with us details of their culture. They showed a keen interest in us, asking endless questions about our skin and hair, our clothing, the contents of our pockets, our house and possessions, our home country, our goals—and our faith.

Disturbing Greeting

During the height of the famine-relief program, however, something disturbing happened. Once we arrived late at a relatively small village peopled primarily by those well advanced in years. Watery eyes blinked me a wordless greeting, and a gnarled hand trembled in my clasp. The old face crinkled into a broad smile, and from the worn and broken teeth there issued an abundant blessing of spittle.

She began, "My child, we have been crying for food; there has been none for three days. We have kept watch for the Land Rover, and we have prayed. Now, my child, you have come, and we are saved."

In that moment I became aware of the pitiful insufficiency of our noble program of aid. The rations intended only as a supplement had become the sole source of food for an entire village.

The famine presented a challenge we were unprepared to meet. All the relief measures taken were stopgap patch jobs for superficial exigencies. Their importance to the lives of those involved cannot be minimized, yet there is another level of relief to be considered.

Knowing that the drought-famine cycle is a regularly expected phenomenon in Maasailand, projects of devastation prevention could become relief contributions of long-term value. Some Christian groups are already involved in ranching schemes and dam-building programs in East Africa. Well-drilling and the development of drought-resistant stock are other possible preventative measures that would find acceptance in the traditional Maasai culture.

The Maasai people adhere with dignity and pride to their idyllic life-style, though in recent years they have been pressured by governments embarrassed by their

primitive customs and disgusted with their lack of involvement in efforts at national development. Today in Tanzania the Maasai men wear proper trousers under their togas. And in Kenya the warriors are careful not to carry their spears into the more settled areas of the country.

There is also a steadily increasing percentage of Maasai children who are being released from their customary task of herding in order to attend school. Such concessions to conformity are the products of coercion.

Circumstances exist today that were not present during the formative years of the Maasai culture. The recent change in climate, restricted grazing rights, and demands of nationalism cannot be ignored. The governments have judged the Maasai culture as antiquated and impractical. But to the nomadic Maasai, the old traditions have been the only constants in life.

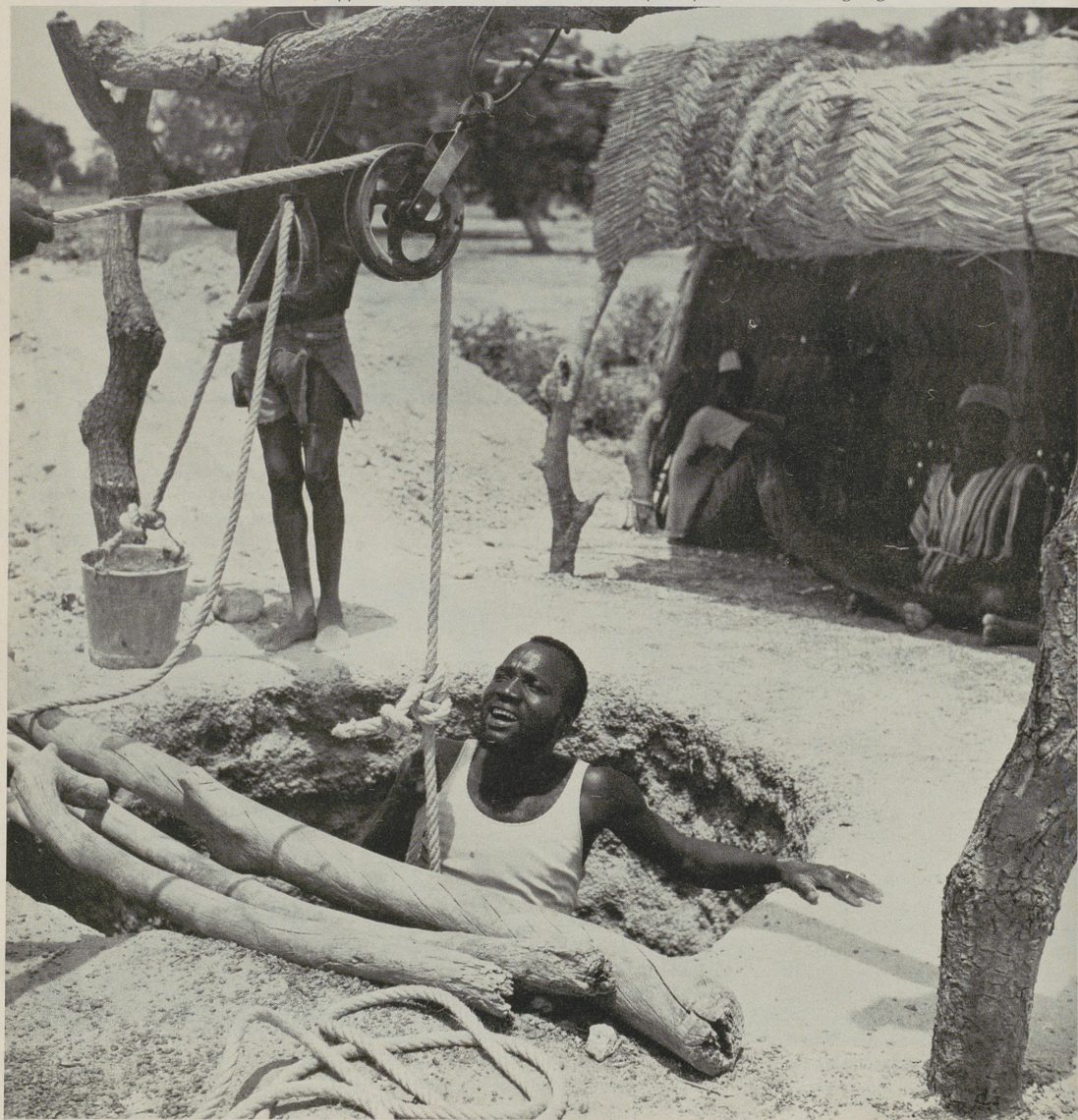
The incipient conflict is more than an intriguing topic for cultural anthropology. It is both a challenge and an appeal to Christendom's ideal of reconciliation.

TC

By Norman L. Coad

CLEAN WATER FOR SAMDWABO

At Samdwabo, Upper Volta, workman is lowered into Baptist-sponsored well being dug.



The well at Samdwabo began with a man's search for a wife. That may sound a bit like some Old Testament story, but while one of the Baptist Mission workers in Upper Volta was in the village seeking a wife, he preached several times.

Their attention caught and wanting to hear more, the people of Samdwabo sent word to Norman L. Coad, missionary in Ouagadougou, asking him to come preach. Without help in the Mission at the time, Coad wrote back that his visit would have to wait.

The chief at Samdwabo in the Diabo district wasn't satisfied. Aboard a "mammy wagon" he rode 90 miles to the capital to issue the invitation to Coad in person. The missionary set a date: Jan. 15, 1975. By then, Missionary Bryant Durham would be back from furlough.

After three days of preaching in Samdwabo, Coad saw definite results. The villagers promised to put up a church building. They donated property. They asked that someone come and preach to them regularly.

They also inquired if Baptists could build a well in the town, and Coad took the request to the Mission. The decision was to proceed. A Christian man who wanted to work with his hands was found. After three months of training with the Peace Corps, he was sent to the village.

The need for water at Samdwabo was acute. People of the village had to travel "five kilometers to find water," reported Nasse John, a Gourounsi who had preached in the village several times. "The only water they could find was stagnant, in a *marigot*." (A *marigot* is a small, stagnant pool left over from rainy season.)

Diabo, the central village, already had a well. But Ouedraogo John, a Mossi tribesman who dug the Samdwabo well, explained, "They went to the *marigot* because it was closer." And sometimes the people collected water that ran in the road during a rain.

Men and women alike carried water from the *marigot* to Samdwabo. "They used the water for drinking, cooking, and for the animals," reported Ouedraogo. "And when they went for water, they

washed in the *marigot*."

"Then there must be much sickness in the village," observed Coad.

"Many of the people suffer from dysentery," agreed Ouedraogo.

"When you were a guest in one of the homes and drank some of this *marigot* water," asked Coad, "did you have any bad results?"

"Did I!" exclaimed Ouedraogo. "Even now I am having problems."

The village supplied all labor for digging and all materials that did not have to be bought, such as sand and gravel. The Mission furnished cement, iron, tools, and a skilled well mason.

Villagers chose the well site. With good fortune, the diggers found water—in fact, an underground spring—at about 15 meters.

With the well available, the villagers "no longer go to the *marigot* to drink," Ouedraogo reported to Coad. "They have clean water now, and the sickness will be much less. Also, other villages are coming to use this well."

"Then they prefer the water from the well?"

"Certainly they like clean water better. But if you do not have any clean water, you will use what you have.

"The people are very happy. Before, they had no water. Now they have some," Ouedraogo added.

"Are they open and ready to listen to our message of the good news of Jesus Christ?" inquired Coad.

"Yes, yes, they are ready to listen."

"I have been very well received," reported Nasse. "But because our witness is just beginning, they do not understand yet. But they want to know about our message. They want to follow Jesus with all their hearts, but they need time for the Word of God to work in their hearts."

"Then you can speak to anyone about Jesus?" asked Coad.

"Yes, they are all open. I can speak with them in their homes or wherever I meet them."

Samdwabo residents put up a straw hanger for a church building until a permanent structure could be built. About 90 persons attend each Sunday. Since the

level of literacy is low, Baptists are teaching the villagers to read and then training leaders for the church.

"It will take another two years before we have enough persons trained to lead their own services," Coad points out.

"There is no doubt that the well project has made the name of Baptist known in an area where we were not known before. As a result, we have many open doors. We are trying to establish five churches in this one area."

The need for water in the area continues.

"I have found more than ten villages that need a well," reported Nasse, "but I have not visited all of them yet. Several villages use the well at Samdwabo."

"Because this is the only well in the area, people from other villages come for water," added Ouedraogo. "As soon as we found water, everyone started coming. They started coming even before the well was finished."

The well at Samdwabo thus serves hundreds of people.

"Do the people who come know who dug this well?" Coad asked.

"The people of Samdwabo tell them, 'This well was dug by the Baptist Mission,'" replied Nasse.

A few people from other villages attend the Sunday preaching services in Samdwabo.

"If they are on the road and hear us, they come in and listen, or if they are visiting, they come and listen," related Ouedraogo.

"When you go into these other villages to dig a well, would it be acceptable if we preached to these people?" pursued Coad.

"That's exactly what we need to do," declared Ouedraogo. "They hear us in a group. Then afterward they come and ask questions personally. Then we can help them."

Concludes Coad: "The well program could go on forever. Everything in this country revolves around water. The wells raise health levels. And they give us a prolonged hearing for the gospel we perhaps would not have otherwise. Well-digging both meets a need and is a tool in our effort to evangelize." TC

THE PERILS OF BANGLADESH

If you had lived in Bangladesh for the last 30 years, you would have witnessed two major floods, the world's worst tidal wave, a war, minor floods each year, and at least four or five tidal waves, cyclones, and tropical storms severe enough to kill thousands.

You would have seen so much death that children dying in the streets would fail to move your emotions; you would not even turn to look as you passed them by. You might have lost your home as many as six or seven times. Your shacks had to be rebuilt.

You might have lost your farmland, because the floods kept your crops from yielding, and there was no money for the mortgage. You might have sold the land for a few dollars to make one last desperate attempt.

You might have been rich by comparison with most Bengalis and then have become a pauper as quickly as the huge Ganges River can overflow to devour your land with the melted snow from the Himalayan Mountains.

You would certainly have seen some family members buried in mass graves without markers or funerals. Perhaps, if you were lucky, you would have managed individual graves and short prayers at the gravesides. It would depend on how many people died at once. No amount of money would buy you the privilege of a funeral in a church, for there is too much death and not enough time.

The picture is grim but grows worse.

It is more than probable that you would have had to choose between saving the life of your mother or your child as floods swept through your home. You might have been lucky enough to keep your land, but if not, your family would have been forced to the streets to beg. You would have had to decide which child to feed and which to let go hungry.

If you had lived in Bangladesh for 30 years, you would have called your country by three names. In 1946 you would have been a part of India. In 1947 you would have become Pakistan, specifically East Pakistan. In 1971 you would have become the independent nation of Bangladesh.

One of the greatest of your natural disasters was during the 1950s, when 200,000 lives were lost. You thought this was tragic.

Tragedy had just begun. Your tiny homeland, the size of the American state of Arkansas, was battered by storm after storm. The worst tidal wave in the history of the world claimed more than a half million lives in 1970. Your government seemed unable to help.

Scared. Hungry. Frightened. Alone. Your people decided to become an independent nation. In less than a year three million lives were lost in one of the

most costly wars in the world's history.

With national independence came a new set of problems. Your nation is agricultural. There is little or no industry. There had been more than four million deaths in less than two years. Ten million of your people had fled as refugees to India. Ten million became refugees in their own land. There was no food for the hungry nation.

Perhaps this was the time you lost your brother. Perhaps your wife and sister were both raped; more than 200,000 Bengali women suffered this war crime, and your family could hardly have escaped untouched.

Each year floods would come. Each year tidal waves would come. Each year thousands would die. Each year thousands would be born.

The population of your homeland reached 77 million by 1974. Your own family is large. There are eight children. You have lost two more to cholera and malnutrition. Your one joy in life is your family. Your biggest fear is for their welfare. They are both your burden and your hope.

In 1974 a final blow was struck. The Ganges River and its life-giving tributaries turned from being your best friends and became your raging enemies. Estimates of the dead ranged from 400,000 to 1,000,000. No one really knew, because no one counted. More than 15 million became homeless, you among them.

More than 200,000 of these were gathered into refugee camps for rehabilitation by the government. It was impossible, though, for all the sick and hungry to be helped. Men in trucks loaded the dead from the street and took them, nameless and friendless, to mass graves. You left another child dead there.

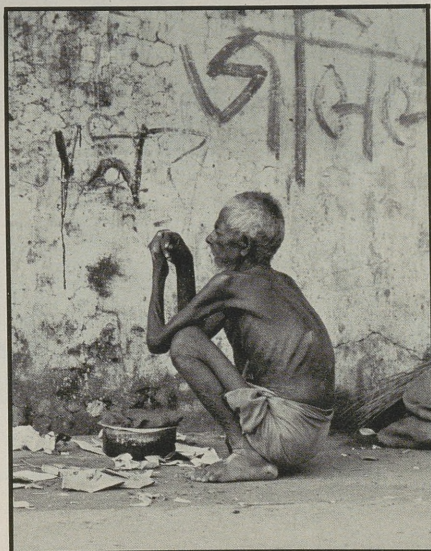
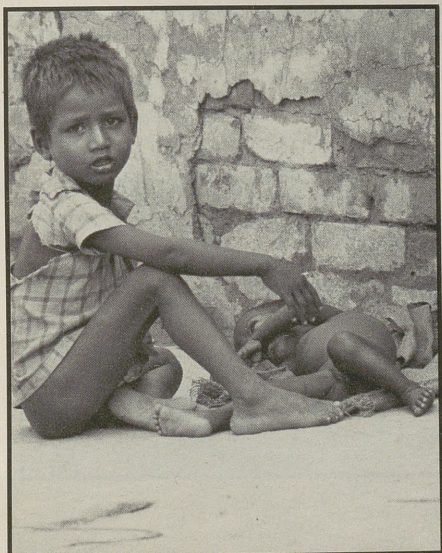
No one even counts the numbers. Some days 400 dead are removed from the streets of Dacca, the capital city, alone.

If you had lived in Bangladesh for 30 years, something else very important would have happened. In 1957 some American missionaries called Southern Baptists would have come to your country. They would stay with you through the floods and storms, even during the war. They would give you work for food and a better drinking water system so that no more of your children would die of cholera.

They would also tell you of a God who really loves you. You just might believe them, because they love you.

If you had lived in Bangladesh for 30 years, you would have seen and known many things others only have nightmares about. But could you have lived in Bangladesh for 30 years? Probably not. Life expectancy there is often not over 27 years.

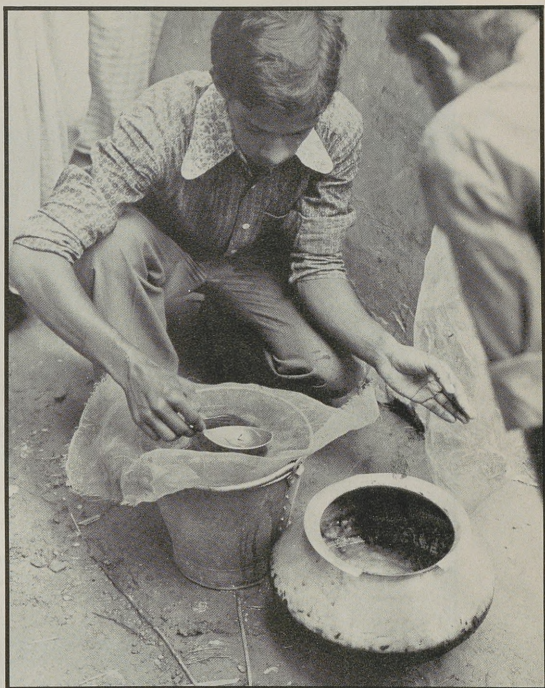
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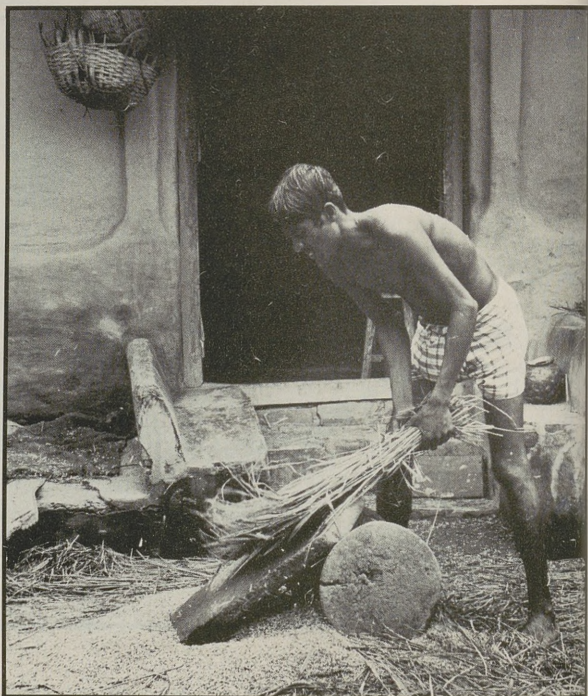
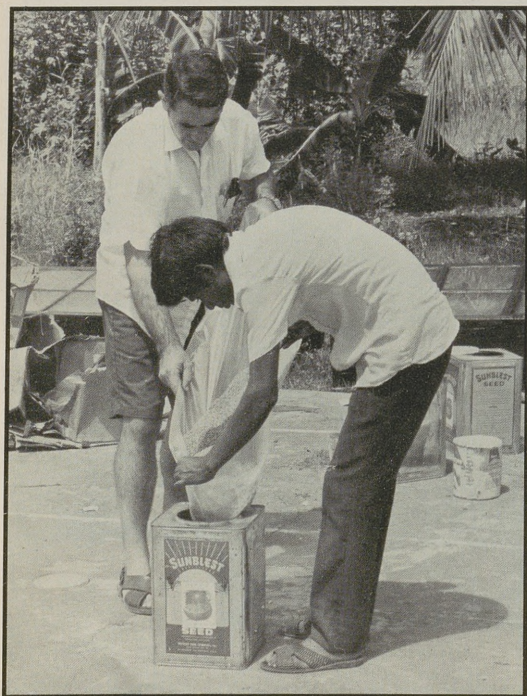
Baptist Ducks: Long before the 1974 flood that prompted many of the current relief efforts, Carl F. Ryther, a Baptist agricultural missionary, saw the need for a hearty, easy-to-care-for food supply. The answer was ducks. Ducks would be large enough to afford a portion of meat for everyone in the average-size Bengali family. The fowl would thrive in the rains and humidity and would take up little usable land. Ryther set a goal: ducks for every family in his district. He increased the rate of distribution after the flood left so many hungry. **Above:** Bengali man herds ducks through otherwise useless field. His family will have food between growing seasons and when floods destroy crops. **Left:** Ryther looks over duck crop. When giving the ducks away, he teaches the Bengalis how to care for them and how to use duck droppings for fertilizer in their gardens. Mrs. Ryther helps Bengalis learn to garden and to plant useful vegetables.

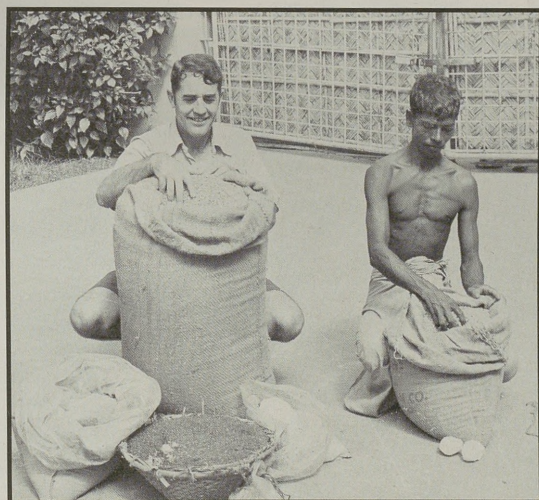
Baptist Fish, Too: The flood left millions of Bengali people with no way to eat. Their crops were gone, and rice seedlings had to grow one year before they were big enough even to plant; another year was needed before harvest. Ryther realized that the large ponds were often empty of edible marine life. The logical answer for food: fish. Ryther gives a special, fast-growing species of fish to the Bengalis as half-inch long babies. They grow fast in the pond, feeding on the plants that are fertilized by duck droppings. **Right:** Bengali man receives his share of the baby fish. **Below:** Just a few months later, the perch-like fish are caught and eaten.



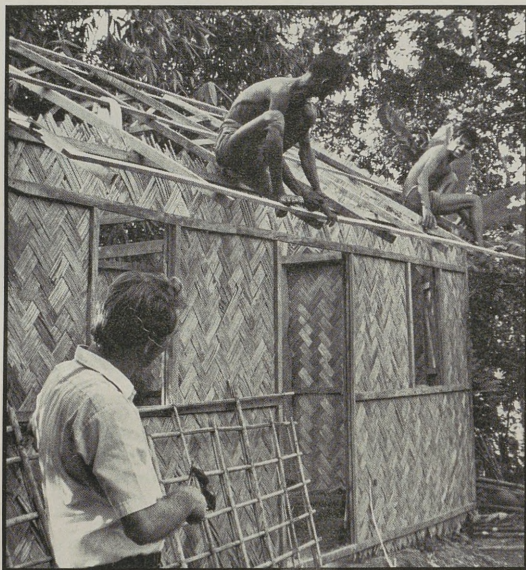
Land under Water: Since much of Bangladesh is under water for the majority of each year, rice is the most popular crop and the one grown there for centuries. Rice seedlings were destroyed in the massive flood, causing a two-year gap in farm production. One of the first relief projects was the distribution of rice seedlings to farmers. Other grains are grown as a major part of the Bengali diet. Newer and better quality grain is distributed by Ryther in an attempt to upgrade production per acre. **Facing page:** Bengalis harvest rice crop.

Agricultural Nation: Bangladesh has little industry. Its people depend solely on their land for their food. Each acre is expected to feed far more than in most other nations. Missionary Ryther is seeking to increase production by changing the crops. With high-protein vegetables and certain grains the Bengali people may harvest more than one crop a year and will have better food value from those crops. Farming methods remain outdated by American standards, but gasoline and replacement parts for modern farming machinery are unavailable in Bangladesh. **Below, left:** Ryther and Bengali man package seeds in cans for distribution. **Below, right:** Bengalis still thresh grain by hand.

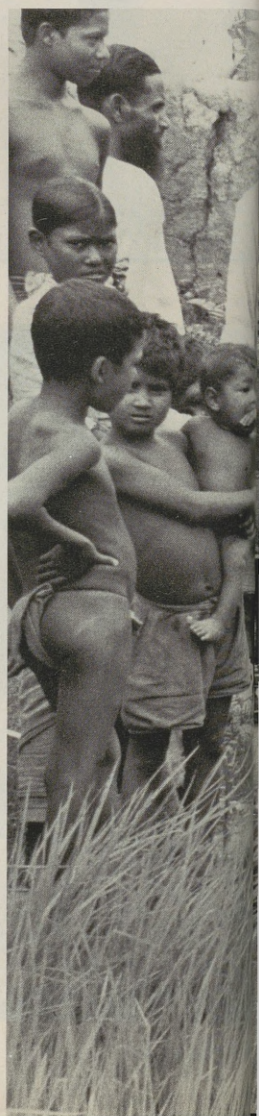




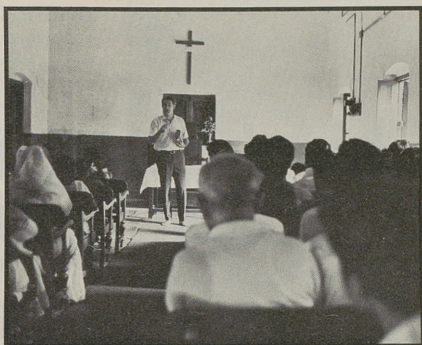
Contrast: Ryther shows sack of grain produced from better seed and the use of proper fertilizer and methods, illustrated by materials in front of the sack. Next to him a Bengali man displays for comparison the amount of grain produced by conventional seeds and methods.



Food-for-work Projects: The government and missionaries agree that giving food without asking for work would encourage begging. So missionaries designed food-for-work programs that involve permanent solutions to the hunger problem. Projects have included irrigation programs to increase yield and feed more people; claiming unused land along roads for agriculture; repairing and building homes that will not wash away; developing community farm systems. Workers have been paid in grain for food and a small amount of cash for purchase of other foodstuffs. **Above:** Missionary R.T. Buckley supervises building project. Missionaries rebuilt entire villages so that no one Bengali family would have better living conditions than his neighbor. Most of the other Southern Baptist missionaries in Bangladesh have engaged in food-for-work projects.



Right: Church services and witnessing have continued at full speed as missionaries reach out to the people they help. Here Buckley leads service at Camilla Bay. **Below:** Village men and children surround new water well. The well will irrigate 50 acres divided into one-acre farms; each farm will feed two or three families. The fresh drinking water will provide protection from the cholera that plagues the country.



Object Lesson in Self-help



At a barrio near Baptist Rural Life Center in the Philippines, Missionary Harold R. Watson (second from right), director of the center, explains the use of garden push plow to a group of men.

Any program that can release a man from the strangling grips of starvation and malnutrition and rehabilitate him to the point where he can provide an adequate living for his family, is a program needed around the world," declares Harold R. Watson, missionary in the Philippines.

He agrees with the founder of the Rural Reconstruction Movement in the Philippines, Y. C. James Yen, who has said that release, not relief, is the answer to starvation and malnutrition.

"Relief enslaves," says Watson. "Relief service is the poorest type of help, and the most expensive, that can be offered hungry people, except in areas of natural catastrophe.

"Merely giving relief will not release people from hunger and malnutrition," adds Watson. "The old adage, 'Help a

man help himself,' is still one of the best techniques."

With that philosophy Watson has been deeply involved with one of the best examples of such a program—the Mindanao Baptist Rural Life Center. Among services the center offers:

- Crops are grown and livestock projects tested before being taught to farmers.

- Farmers can obtain seed and breeding stock at reasonable prices.

- Training programs teach the farmers proper methods.

- Farmers can see crops and animal projects in production on a level they can copy. "We keep our projects on a level only a step above the average farmer," Watson explains. "We try not to do anything he cannot duplicate."

- College and high school students

and teachers, government officials, people in the professions, and average farmers can visit the center to see "how it is done," says Watson. "Many of these persons are involved in teaching others in food production or nutrition."

As an extension center, the rural life program provides not only on-the-farm instruction, but also community (barrio) training classes.

Seeing a man as both body and soul, those at the center offer spiritual as well as physical help. Among the programs carried on:

- Providing "spiritual development" classes (Bible study) for trainees who stay overnight. "Most of these are not Christians," Watson adds.
- Explaining to all visitors (about 4,000 a year), "We are here to help because God is interested in the total man."
- Giving a Christian witness whenever opportunity arises during discussions on agriculture.
- Employing as supervisory personnel men who are preachers as well as agriculturists. "These men and I are actively involved in planting and developing churches, as well as in teaching agriculture," reports Watson.

One of the center's positive programs was in starting a project for improving rabbit stock, teaching proper care, and distributing rabbits for breeding. The goal was to help provide more protein in the farmers' diets. Many pastors and others now carry on successful rabbitry projects in their back yards.

"I estimate the rabbit enterprise on Mindanao adds about three tons of



In a cockpit Watson hands out seeds for planting.

fresh meat a year to the diet of the people," relates Watson. "We are now beginning to promote cottage industries for tanning and using rabbit skins for purses and other products. This will provide additional income."

The center has distributed better quality seeds. "We test new varieties of vegetables and field crops to see how they produce on Mindanao," Watson says. "Then we produce seeds of the crops which grow well."

"The Rural Life Center is the only source of garden seeds in a 30-mile radius. Occasionally we distribute free samples—during agricultural clinics or in new areas or to introduce a new variety of plant—but as a rule we sell all seeds at reasonable prices."

When an arm of the Philippine government promoted use of a new variety of corn a few years ago, the Rural Life Center was the only place in its province where the recommended variety could be bought.

Seminars for garden teachers in elementary schools have been provided by the center. (Elementary schools in the Philippines are required to teach gardening and often have small fish ponds or similar projects on campus.)

"The strong point of this program is that the instructors can actually see at the Rural Life Center what we are teaching," Watson points out.

The Baptist center also has been involved in testing and promotion of dairy goats. Almost no fresh milk is available in the Philippines, according to Watson, and the dairy goat, because of its small size, can easily become the milk animal for the farm family.

The center "is the only source of dairy goat breeding stock in the Philippines," Watson notes. (The Foreign Mission Board in November approved \$5,000 in relief funds for improving the dairy goat stock.)

Newest project of the center is promotion of back yard fish ponds.

Production of the Tilapia variety of fish will provide both food and income for families, Watson believes.

"The Tilapia is easy to grow, feeds on algae, and multiplies more rapidly than other fish," the Missionary explains.

"We have distributed good breeding stock of swine, goats, rabbits, and hatching eggs at a price a farmer can afford," reports Watson. "In some cases we exchange upgraded stock for the farmer's native stock. We have had a large part in helping to upbreed local stock."

Through the Baptist center a plan has been developed for what is called the FAITH garden (Food Always In The Home). It is designed to supply adequate food, except for meat and milk, for a family.

Watson personally has been invited to speak to civic groups and schools. He also has served as resource person in seminars sponsored by various government agencies concerning food production and good nutrition.

All of these projects and others at the center grow out of what Watson lists as his "guiding principles:"

(1) Farmers need release from poverty by being helped to learn to improve their way of life, rather than just receiving "relief."

(2) Outsiders—technicians, other nations, missionaries, and the like—can help, but insiders must do the work; that is, the people themselves must labor to improve their living conditions.

(3) Teaching must be at a level the farmer can duplicate on his own farm.

(4) The best teaching technique is "learning to do by doing."

(5) People are capable of solving their problems if assisted properly.

(6) Help should be given in such a way that a person's dignity is not destroyed. Help should not make an individual dependent on others, but should make him independent.

(7) Help is given in the name of Christ.

TC



During a medical and agricultural clinic, Watson lectures on better methods of farming.

LUCKY

Daniel is lucky to be alive. When his grandmother brought him to clinic day at Salamā Baptist Church in Honduras, he was almost dead.

Missionary Nurse Frances Crawford examined the severely malnourished infant. She learned he was eight months old; his mother had died shortly after his birth; his grandmother was trying to care for him.

Dirt caked the boy's body. His complexion was a sickly grayish-white. He had suffered diarrhea several days. He had fever, pneumonia, was dehydrated, and was obviously anemic. He had had little food since birth.

Daniel and death stared at each other.

Miss Crawford has held many a malnourished child. She knew that Daniel must have immediate care to live. She volunteered to take him to her home in San Pedro Sula. The boy's father agreed, and proper legal papers were signed authorizing treatment and thus protecting Miss Crawford should the baby die.

In San Pedro Sula Miss Crawford drove up to our house and announced, "Come, see my baby." Upon viewing the little bundle of bones, we asked, "Do you really expect him to live?"

The next morning she took Daniel to a pediatrician for examination. The doctor ordered a blood transfusion at once, due to the child's severe anemia. "I only hope," mused the doctor, "that he hasn't already suffered heart damage due to lack of blood." Antibiotics and the usual childhood vaccinations were prescribed.

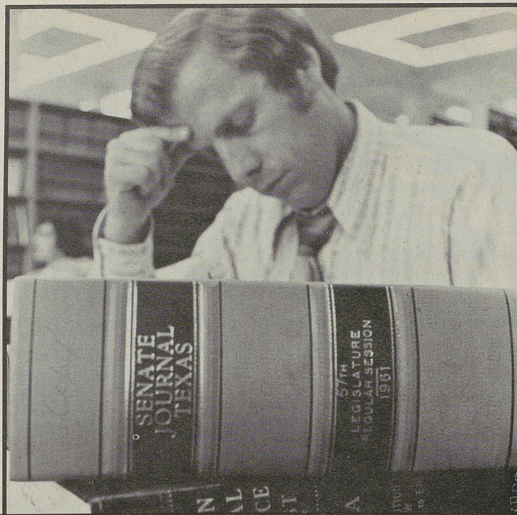
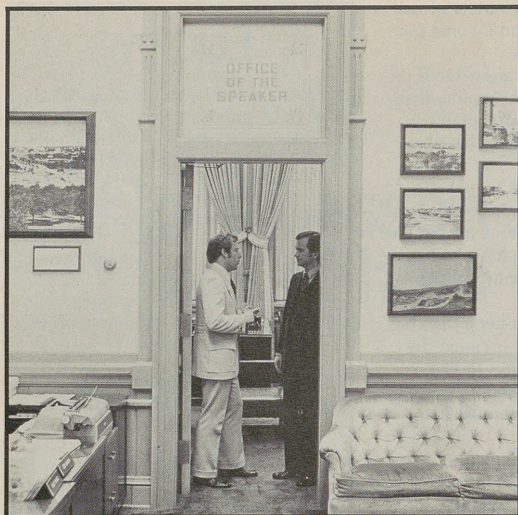
When Miss Crawford first saw Daniel on clinic day, he weighed nine pounds. Five months later he weighed 16 pounds. His almost lifeless form had filled out; he had begun to develop a jolly personality.

He still suffers effects of malnourishment. A test showed that at 12 months his motor development was that of a 3- to 6-month old. Nurse Crawford fears some brain damage may have been suffered.

Still, Daniel is lucky. The love of God working itself out in the life of a missionary nurse made the difference between physical life and death for Daniel. Unfortunately, there are more malnourished babies than there are compassionate nurses and church clinics.

Daniel was lucky to find both the clinic and the compassion. The unlucky ones die.

—Joe W. Bruce
Missionary to Honduras



Phil Strickland (left) in consultation at Office of the Speaker at Texas Capitol and (right) studying current actions.

Proposals for Action

By Phil Strickland

Phil Strickland, associate director of the Christian Life Commission for Texas Baptists, recently spent three months concentrating on the subject of world hunger. His research put him in touch with experts and authorities at various agencies in Washington, D.C., and New York City. He also spent one month overseas in first-hand examination of the problem and some of the efforts at solution.

When he agreed to write on the subject for this publication, he was asked to deal with whatever facet he chose, out of his abundance of information. His suggestions offered here are in that context of free approach. The editors have in no way tempered his proposals.

Whether millions of people will die of starvation will be decided in the next few years by Southern Baptists.

The decision is not optional. The choice cannot be avoided, because the people called Baptists have the resources to make a significant impact on the problem of world hunger. If those resources are utilized, many will live. If they are ignored—or used selfishly—many will die.

Individually, the decision will be made by each Christian, as he or she decides how to use personal resources.

Collectively, the decision will be made by churches and by the denomination as a whole.

This article explores what churches can do working together through the Cooperative Program. The question is crucial, for we learned long ago of the increased impact that comes from working together.

The word "explore" is used purposely. No attempt is made to outline one specific program in depth. Rather, numerous suggestions are offered. All of the suggestions may not be workable, though they all have proved workable in other

situations. It is hoped that all of them will receive serious attention and consideration.

QUESTIONS. As we look at a Southern Baptist response to world hunger, several overriding questions must be raised.

Insoluble? The first is whether the person who says, "We cannot solve the problem," speaks the truth.

The answer is no. That person speaks, at best, a half-truth. While we cannot provide the total solution to world hunger, we can make a difference.

Anyone who argues that we should not try to save starving people because we can save so few undermines the whole concept of missions. Numerically speaking, only a "few" people in the world find Christ as a result of our combined ministry.

A saved person does not share his experience with the Lord because of a guaranteed response; he shares it because good news cannot remain bottled up inside a person.

Likewise, we should reach out to save others from physical death, not because we can solve the whole problem, but because genuine concern for others cannot be suppressed.

God did not call us to total success. He called us to be faithful. Our problem is not that we are trying to do too much with the little he has given us; it is that we are doing too little with the much he has given us.

While we need to be realistic about our limitations, what we need more is to catch a vision about what, with the power of the Spirit, we can do.

Relief or Development? Another important question is whether our financial resources can best be used for "relief" or for "development." Relief, a term used for short-term help, usually is given only in critical situations. Development refers to longer term efforts directed toward helping people help themselves.

General agreement exists today that a development approach should be taken whenever possible. It is to the advantage of both giver and receiver if the recipient is taught to help himself and given the skills and resources to provide for himself.

Relief efforts, however, also are necessary. The person who is suffering from the later stages of kwashiorkor, whose body has been reduced to a stumbling skeleton, can hardly provide for himself.

Five hundred million children in the world are starving to death. They cannot provide for themselves. In these cases, relief is necessary before long-term development efforts can even be considered. In some cases, relief can also include development. An example would be food-for-work programs, where those who can do some minimal labor work on beneficial projects (wells, roads, and the like) in return for life-sustaining food.

Any response to world hunger that does not include both relief and development tries to stand on one leg. Both are necessary.

So far, most funds sent through the Foreign Mission Board have been spent for relief efforts. This has been made necessary to some degree by the fact that development efforts depend on a consistent income of funds for world hunger. Long-term projects cannot be started unless there is some assurance that money for those projects will continue to be available.

Baptist support for world hunger efforts has grown rapidly in the last few years. Resources for development programs are now available; it requires little faith to believe that they will continue to be available in years to come. In fact, it is not inconceivable that in a very few years Southern Baptist donations to world hunger could match or exceed contributions to established programs such as CROP or Church World Service.

Missionary's Role? Another important question is the role of the missionary in efforts to meet human need. Do such efforts take the missionary away from other important tasks? Or do they provide the missionary with yet another means of expressing the love God has for every person?

While this question frequently is being asked, it is an issue that has been laid to rest for years in Baptist life. The Baptist mission effort always has affirmed a response to the total needs of humanity. To fail to do so would be to deny the essence of the love which captures us and sends us out to minister.

Our responses to physical need have centered in the past more in educational and medical efforts. Now we face the reality of millions of starving people, a fact we cannot ignore anymore than we can ignore educational or medical needs.

To be sure, all mission activity should not suddenly become relief efforts. We are in little danger of that happening. Missionaries, however, will be even more effective when the opportunity to express their total love for others is enhanced. The expression of that love inevitably causes people to ask "why," thus opening the opportunity for witness.

How, then, can the Southern Baptist Convention make the most effective and responsible use of the resources at our disposal? What are some of the necessary ingredients for a major expansion of our ministry to those dying of hunger in our world?

Consider two important phases: developing awareness and strengthening response.

AWARENESS. When Baptists understand the needs of a hungry world, they will respond. And when they are confident that the Convention effectively is using funds donated to meet hunger problems, they will give through Convention agencies rather than through secular agencies.

Thus, the immediate need is to establish extensive, regular communications with Baptists concerning world hunger. This involves several denominational agencies. The Southern Baptist Christian Life Commission already is preparing basic materials for churches. These materials discuss the biblical and theological bases for response and give in-depth insights to the complexities of the hunger issue.

This article is part of a cooperative effort by several Baptist publications to bring this need to the attention of Baptists. And the Foreign Mission Board has prepared some materials.

All of these, however, should be viewed as preliminary efforts. Hunger is a massive need; it will grow even more intense in years to come. Communication of that need must become a regular part of denominational life.

The most immediate need: someone in denominational life whose full-time responsibility is to channel world hunger information and articles into the many Southern Baptist state papers, magazines, and curriculum materials. This person should be a part of the Foreign Mission Board staff, since that agency will be the one primarily responsible for implementing Baptist hunger efforts.

This information must be specific, particularly concerning where money is being spent. It is good for a church to know that every dollar given for world hunger efforts actually goes to help hungry people. It is much better if a church can be informed that its money will sustain life for 50 children and will dig a well in a particular village so more water will be available to grow food.

Other agencies will play a vital role in developing awareness. Broadman and Convention Press can produce books dealing with the problem. One possibility is the publishing of a catalogue of goods produced in poverty areas which Baptists can purchase.

The Stewardship Commission should be commended for calling Baptists to the broader issue of life-style and the redemptive use of all that we have, not just the tithe. This new approach should be continued and expanded.

Education efforts should be directed to particular groups who have the ability to help. For example, a dialogue with Baptist business leaders concerning the hunger issue should be developed, perhaps by the Christian Life Commission. The purpose for such a dialogue should be to find ways business leaders can act on the problem.

All of our educational efforts must be biblically based, theologically sound, and ethically responsible. Only on such a foundation can an effective, lasting response be based.

RESPONSE. The distinction between relief and development has already been mentioned. Both are necessary for Baptists to get maximum benefit from our resources.

In no way should the following suggestions reflect negatively upon the Foreign Mission Board. The Board has used well the money sent to it in increasing amounts for hunger relief in the last couple of years.

Long-range Planning. The time has come, however, to look at how funds can be used most effectively over the long haul. It is important to have a plan, to know where we are going. Priorities must be set, procedures developed, program evaluation carried out. It is important that money given to

'The challenge may indicate whether Southern Baptists are healthy or hollow.'

foreign missions be moved quickly to needy areas. It is also important that the money be used where it can do the most good.

To accomplish this, a key ingredient must be present: expertise. Relief and development efforts in particular are complex. It is possible to do more harm than good. Specialized knowledge is necessary to address such questions as these:

What are other groups doing? What are the greatest needs? What are the cultural problems? What are the religious problems? What information is available from agronomists, hydrologists, agriculturists, other experts?

What are the political problems? What is the role of local people in relief and development efforts? What is the market for certain goods? Are there transportation problems? What materials are needed? Available? What will they cost? Which of several projects is most important?

These and many other questions must be asked. They cannot be ignored. Baptists must not provide hunger assistance on an *ad hoc* basis.

With these and other considerations, missionaries need the help of experts. Such expertise is available and can be drawn on in a variety of ways.

- First, some of the leading experts in the nation can be brought together to look at Southern Baptist assistance efforts and to make suggestions for improvement. Many of these experts have shown intense interest in Southern Baptist efforts; they are excited about the potential impact Baptists can have on easing world hunger.

- Second, task forces can be created around particular areas of expertise. Baptist experts can be utilized in such areas as family planning, agronomy, hydrology, agriculture, and market analysis, to name but a few. Groups from different disciplines can form a project-evaluation committee. Such projects should be evaluated like requests for Lottie Moon Offering funds—on a worldwide basis, instead of simply on mission area estimates.

- Finally, there must always be at least one person with the Foreign Mission Board staff who can administer and direct the programs with professional skill. One person cannot, of course, be knowledgeable of conditions found in every culture. Missionaries on the field and specialized task forces can supply that information. But a basic knowledge of relief and development is crucial to effective administration of strong programs in those areas.

Preparation. Another important facet of effective response is the adequate preparation of missionaries, whether they do only infrequent, temporary relief or give time assisting local Christians to help themselves and others in more permanent ways. Such training would not involve every missionary, though every missionary in the most seriously affected countries should have some basic knowledge of relief.

Preparation would include a biblical and theological basis for responding to human suffering, knowledge of what other groups are doing in that missionary's area of service, and information on how to provide and distribute food during critical hunger or disaster times.

Other missionaries should receive additional training in basic principles of development. Such principles include the role of national Christians, the role of laymen, the importance of starting with small projects, emphasizing programs that affect children, and knowing how to relate to government and other private efforts.

Another way to increase efficiency on the mission field is

to appoint more missionaries with backgrounds compatible with hunger relief programs. A major effort is needed to inform such persons that their talents are called for on the mission field.

OTHER RESPONSES. While a denominational response to world hunger needs to center in the Foreign Mission Board, it does not stop there. Other dimensions of response are also very important. Though they can receive only brief mention here, other dimensions of response also can have significant impact on human need.

Responsible investment policies. Through the Annuity Board and the Southern Baptist and various state Baptist foundations, Southern Baptists have many millions of dollars invested. We traditionally have had guidelines for such investments, as we have sought to use our money-power in redemptive ways. Special attention needs to be given now to be sure that money is not invested in enterprises that are part of the problem, rather than part of the solution.

Considering the feasibility of directing at least a small amount of investment capital into meeting capital needs of development projects deserves particular attention.

Relevant educational preparation. Each year many thousands of students in Baptist schools take courses that in some way relate to world hunger needs. Courses dealing with agriculture, international justice, sociology, political science, and other relevant areas should be examined in order to upgrade information students get about world need and training in areas that relate to ministry through hunger programs. Seminary courses should be evaluated from the same perspective.

Creative exchange programs. Student, business, and farm exchange programs have great potential for ministry to human need. Other groups have successfully conducted such programs. These programs, if properly conducted, serve as sources of needed information and assistance to meet hunger needs. But they also provide opportunity for Christians in this country to bear witness to internationals and for Baptists to be exposed to spiritual and physical needs overseas.

Vital political participation. Decisions often are made in Washington, D.C., that have far more impact on who lives and who dies than all of Baptists' relief and development efforts will ever have.

It is imperative that Southern Baptist agencies, such as the Foreign Mission Board, be kept informed of what is happening in national government. It also is important that information about international policy be made available to Baptists on a regular and continuing basis.

Obviously, all of these suggestions cannot be accomplished immediately. Some will take time; others should be initiated now.

One thing is clear. While the primary thrust to meet world hunger needs must be through the Foreign Mission Board, the cooperation of numerous Southern Baptist agencies is required. This joint effort of the major Baptist news magazines is an excellent first step.

The need is enormous. Its challenge will genuinely test our compassion. It may clearly indicate whether the people called Southern Baptists are healthy and full of life, or hollow, with more form than substance and with more concern for protecting ground already secured than for responding to new challenges. It may reveal whether the spiritual lifestyle of Southern Baptists is coping or conquering.

We can despair. Or we can allow the Spirit of God to use us in ways we have not yet imagined. **TC**

The diverse, complex issues related to world hunger have been documented and presented in the November-December issue of *Home Missions* and the November, December, and January issues of *World Mission Journal*. Other articles in this issue of *The Commission* illustrate varied approaches to hunger relief and disaster response in which Southern Baptist missionaries have become involved.

But in addition, four basic concerns about world hunger problems should be noted.

1) A complex problem of such overwhelming proportions and with an almost incomprehensible, tangled network of

even in areas where the needs are greatest. Natural disasters, such as earthquakes, typhoons, floods, and droughts, intensify the basic problem. Political upheavals also multiply suffering.

Hope Exists: But there is hope, despite all the complications. Solutions to such massive, intricate issues can be found if the puzzle is broken into many smaller questions in order to isolate the issues.

Christians must not feel so overwhelmed by the size and complexity of the issues that they do nothing. Neither should they choose only one approach toward relief and ignore other possible actions.

Two basic assumptions on which

Applying Your Influence

By W. Eugene Grubbs

related issues cannot be solved through any single simplistic approach, nor even a combination of them. Solutions for an issue of this complexity must be sought through diversified but interrelated approaches.

2) Although the problem is complex, Christians can, individually and collectively, do something about it. They can become parts of complex answers to complicated issues.

3) Christians must make their personal contributions to hunger relief efforts by changing their life-styles in many instances and by channeling money thus conserved through agencies at work in relieving both the physical and spiritual dimensions of human need.

4) Southern Baptists need to be reminded that their Foreign Mission Board is an effective channel through which they can deliver relief and disaster response funds dollar for dollar to overseas relief efforts.

The complexity of the issues cannot be overemphasized. The nature of the issues may vary slightly from place to place. Among the issues: economic and political considerations; environmental and ecological factors; changing atmospheric and weather conditions; population control challenges.

In addition, religious, social, cultural, and traditional issues may further complicate attempts to help with food problems,

The author is consultant for laymen overseas for the Foreign Mission Board. He also serves as the Board's coordinator for disaster relief and in that role has seen missionaries at work in areas of crisis.

Christians may base their response to the crucial issues related to world hunger were stated succinctly by Foreign Mission Board Executive Secretary Baker J. Cauthen in the May 1975 *The Commission*.

"It can be assumed," he wrote, "that most people agree that Christians ought [are bound in duty and moral obligation] to be involved in helping their fellowman." He added, "It should not be assumed that Christian people feel that they can do all that is necessary in meeting this great crisis. Resources must be provided by governments on a massive scale in order to deal with it."

Because the world's hunger problem is so massive and complex it will require international, intergovernmental cooperation in efforts to relieve present needs and, more importantly, to seek more permanent solutions.

The individual Christian may feel that he can do little in terms of influencing these international relationships and cooperative approaches toward long-term efforts. However, Christians, individually and collectively, can influence intergovernmental action and cooperation in working toward solutions of hunger problems. The individual Christian can personally exert the power of his own influence, as he expresses his concerns to those who represent him in Congress.

True, the executive branch of the government, through the State Department, bears the awesome responsibility of developing official relationships with other nations. But the executive branch and the State

Department function under the Constitution and under laws established by Congress under Constitutional prerogatives.

Persons working in the State Department are, therefore, responsible through the administration to Congress and thus responsive to views expressed by congressmen. As a result, Congress can both legislate and influence the State Department toward international cooperation. Through the administration and State Department other countries can be influenced to attempt cooperative efforts directed toward alleviating present hunger needs and reaching long-range solutions.

Speaking Up: An individual Christian can make his voice heard in this process. He can exert personal influence by expressing to U.S. legislators from his district and state his concern for international, cooperative efforts at hunger relief. He can voice to Congress his views relating to any proposed legislation on using food and funds to combat hunger. He can also express his feelings directly to the administration.

"You can do something about world hunger," declares one writer. "You can contribute to world relief, for one thing. *But don't stop there.* Unless we convey our concern to Congress and to the administration, and do so on specific issues, our country will turn inward, while millions starve. And what we contribute to alleviate hunger we will erase, countless times over, by our silence."

The case may be overstated, but the point is that the Christian who cares about easing world hunger problems must express his concerns to Congress and the administration.

A former presidential aide has advised the following steps in conveying personal views to those representing him in Congress.

- A personal interview with the congressperson is one of the best ways. The interview should be arranged while the legislator is at home in district or state, at times when Congress may not be in session. Views may be expressed directly in the context of the interview.

'Christians must not feel so overwhelmed by the size and complexity of the issues that they do nothing.'

- An equally good approach is for a small group to arrange a conference in the legislator's district or state. In this way more of the congressperson's constituency would have opportunity to state their concerns, perhaps with more force. At the same time the group session would save the legislator's valuable time.

- A church might invite the legislator to be a dinner guest. The inviting group should make it clear that the purpose will be not for a speech but to engage in questions and answers on specific issues.

- Mail-o-gram and letter writing while

Congress is in session and perhaps considering particular legislation are essential in maintaining communication with members of Congress about hunger and other issues. Response from legislators may at times be vague, but the letters and telegrams and the opinions expressed are tallied.

- Even when specific legislation may not be under consideration, the individual should write to express personal but general concern that the representative take part in initiating legislation designed to attack the hunger problem.

In the area of interrelated approaches, FMB missionaries should engage in coordinated and sometimes cooperative efforts with volunteer relief agencies and other religious groups who take part in hunger relief and disaster response.

The Foreign Mission Board is not a relief agency, but a missionary agency. Its missionaries do engage in hunger relief work and disaster response, but their basic concern must be to proclaim Jesus Christ as the Son of God, the Savior of those who commit themselves to him and Lord of those who respond to him in trust, love, and obedience.

Missionaries view engagement in efforts to minister to the physical dimension of human need as an inescapable responsibility if a person is to give full expression to the gospel of Christ.

Both *Home Missions* and *World Mission Journal* carry some good suggestions for personal involvement. In *Home Missions*



During stop in Lisbon, Portugal, Eugene Grubbs (r) meets with Missionary John M. Herndon.

How To Write Letters

"If the average member of Congress," a veteran government official once said, "received as many as a half-dozen letters scrawled in pencil on brown wrapping paper, it would be enough to change his or her vote on most issues."

His statement may be overdrawn, but it does indicate that Congresspersons want to know how ordinary people at home feel about public questions.

Some suggestions for writing an effective letter to a national official:

(1) Keep each letter reasonably brief. Limit the subject matter to a single issue. When writing about legislation, refer to the accurate title and number of the bill or resolution.

(2) Point up the moral issues involved. Specify why you are personally advocating a particular position. If an organization to which you belong has taken an official action on the issue, you may want to refer to that. Let the official know you are concerned and informed. Make your communication your own, not a "form letter."

(3) Be positive. Avoid criticism. If possible, compliment the legislator on some recent action, vote, or public speech. Occasionally devote your entire letter to praise for some constructive proposal or action.

(4) To get a personal response, ask a thoughtful question about an issue that concerns you. Ask for the legislator's opinion. Or after you have stated your opinion, write, "Can I count on you for support on this vital matter?"

(5) Point out shortcomings you have noted in a particular bill. Make suggestions for correcting these.

Effective letter writing takes time and thought. If it is done well, it is worth the effort. If you as a Christian do not take the time to positively influence legislation, who will influence legislation, and to what end?

they appear on pages 40-41 of the November-December issue under the title, "Modest Proposals—What You Can Do." *World Mission Journal* carries suggestions headed "What Can One Person Do?" on page 14 of the December issue.

Transmitting Savings: These suggestions for personal involvement are good. Food may be saved by such actions as reducing personal intake, planting home gardens, by reduction of alcohol consumption to conserve the grain used in production, by fasting, by feeding table scraps to pets. But any saving by these and other proposals will not help alleviate hunger unless that food saved is in some way translated to the overseas setting, where most of the hungry people are.

To start a compost pile, either individually or on a neighborhood basis, would mean using less commercial fertilizer. But that reduction would not put fertilizer on some agricultural plot in a developing country unless the funds saved are by some

means made available to assist the poor in that country in obtaining the fertilizer.

The repeated advice in each periodical to "give the money" or "give the savings" to world hunger cannot be stressed too strongly.

Southern Baptists need to view making a financial contribution to world hunger relief as one of the basic approaches to easing the problem. When these gifts are made through the Foreign Mission Board, missionaries, called from Southern Baptist ranks and sent and supported by Southern Baptists, are enabled to engage in ministries of compassionate mercy.

Commendation is due Southern Baptists for their response during 1975 to the physical suffering of such vast segments of humanity. It is true that they could and should have done more. It is also true that they must do much more.

Their response must not be a spasmodic, emotional exercise, but should become a continuing, measured response. According

to all informed sources, the hunger problem will increase, not decrease. Undiminished interest, therefore, must be shown.

Response through financial contributions must be sustained over the years ahead.

Southern Baptist missionaries demonstrated in 1975, as they have during previous crises, their willingness to stretch themselves to the limits of their physical, emotional, and spiritual endurance in their ministries in the midst of suffering. In so doing, they have indicated to Southern Baptists that the missionaries will utilize wisely and with a deep sense of stewardship the resources placed in their hands.

Involvement Not New: Involvement in meeting the physical dimension of man's total needs is not something new to the Foreign Mission Board. In 1846 the newly organized Board appointed its first missionary doctor. During 1974 more than one million patients were seen in 20 hospitals and more than 150 clinics related to Southern Baptist work in many countries.

Add to this measuring of concern the number of missionaries who give themselves to benevolent ministries and agricultural missions, in a real sense ministries of relief and compassion. Add, too, those who work with educational institutions, which in many areas could be considered related to relief, especially in countries where lack of education and accompanying skills almost inevitably limits persons to existing only at a subsistence level.

'Response must not be a spasmodic, emotional exercise, but should become a continuing, measured response.'

Missionaries have always confronted hunger, and they still minister to hungry people. All the while they know that all we do is in vain, incomplete, less than our Lord commands, unless our priority concern is the spiritual hunger buried under the need for bread.

Southern Baptist missionaries will continue to utilize all the resources, prayer, and finances Southern Baptists will place in their hands. And the missionaries will act out of the overwhelming motivation that takes them to foreign mission fields. That motivating concern is to introduce persons to Christ, who can change individuals and thus alter the conditions surrounding them.

Relief funds placed in the hands of missionaries by Southern Baptists will enable these workers abroad to say more adequately, "God loves you." **TC**

Two Towns

Little verbal communication is needed to diagnose and treat children with pus running from their ears and noses. Or to identify rampant impetigo, puffy legs, arms, and faces resulting from malnutrition. And pot bellies caused by worms.

The problem is in how to teach the parents continuing treatment and steps to prevent reinfestation, as well as which of available foods are more nutritional.

We saw one mother who had treated her bloated little girl with four turkey eggs—smeared over her body!

Our medical tour to Zapotecos in Oaxaca state in Mexico was complicated because our Zapotecan translators did not really understand Spanish. A few people did attend the evangelistic service in the small chapel before we left to go down the mountain from San Cristobal.

Most of the men we met returning from market day were staggering. The rest were crawling, depending on how much of their earnings from the sale of farm products they had spent on *mexcal*, a local liquor. The mothers had told us there was no money for food. Later we learned that "outsiders" usually receive a bullet send-off.

Arriving in a neighboring village, Santo Domingo, the next morning, we found all the men reading under the trees. Bibles in hand, they approached us and examined us concerning doctrine. After two hours of Bible study, singing, Christian testimonies, and fellowship, we examined a few patients, mostly persons with problems of aging.

The children in Santo Domingo are clean, healthy, and well-fed. They need little medical attention.

We were told that only three people in the village are still non-believers. As we prepared to leave, one of the lay pastors handed us an offering the believers had taken for medical missions in Mexico.

These two towns in the mountains of Oaxaca, only about a mile apart, were identical ten years ago. Now they belong to two different worlds. Why?

Ten years ago a medical team led by David Harms visited Santo Domingo and helped open the town to the gospel. (Harms, a physician, studied medicine in Mexico; he is now a Southern Baptist missionary in Honduras.) Harms and his team passed unscathed through a roadblock and flying bullets as they left town. But the gospel seeds planted were later cultivated and harvested by Christian brethren in neighboring towns.

Christ changes men, and then the culture is changed. Money and resources rechanneled under the Lord's guidance are sufficient for food, education, health—and even help for others.

This "Tale of Two Towns" illustrates something of what we have seen of malnutrition—and a solution. Malnutrition does not limit itself to the "hunger problem," because the hunger problem is not limited to the belly.

The causes, solutions, and ramifications are many. But I have seen that Christians usually use more efficiently the food available to them. **TC**

—Lee Baggett, missionary physician in Mexico

Tragedy of the Children

World attention centered on Honduras in September 1974 in the aftermath of Hurricane Fifi. But many of the patients attended by the Baptist medical brigades and other groups had confronted pre-Fifi problems—hunger and malnutrition.

La Prensa, a major newspaper in San Pedro Sula, Honduras, in June of that year featured a two-part series, "The Tragedy of Honduran Children." The writer, Noe Paz Fernandez, now heads the SOS villages in Choloma, city hardest hit by Fifi; background information came from Manuel Antonio Calderón Romero, a San Pedro Sula pediatrician.

The Honduran population of children under five years of age totaled 346,000 in 1970, said the article. By 1990 that number is expected to double.

Among children under five in Honduras there were said to be 221,300 cases of malnutrition.

Malnutrition is classified by degrees. In third degree, the most severe, a child weighs only 60 percent or less than the normal weight for his age. Second degree is between 61 and 75 percent; first degree between 76 and 90 percent. Of malnutrition cases among children under five, 143,000 were first degree, 71,200 second degree, and 7,100 third degree.

The Honduran pediatrician made special studies in selected towns and villages of a rural area rich in minerals, coffee, cattle, and lumber. The families studied averaged five children each. Average monthly income: \$17.37, less than 60 cents a day.

Many families farm small plots. They grow beans, corn, and other grains. Some have a few chickens, pigs, or a cow.

But frequently the foods richest in protein, such as eggs, milk, and meat, are sold for money to satisfy what are thought to be more urgent necessities. A study of 100 families revealed a diet based on tortillas, beans, and coffee.

The effects of underdevelopment in the culture are also seen in education, health, and other aspects of life. Illiteracy in 183 families in the study was 68 percent. Of a total of 869 children, aged two to eight years, 183 suffered malnutrition—25 first degree, 52 second degree, and 106 third degree.

Fernandez's second article centered on the sharp rise in cost of living. Problems of a political-economic-agricultural nature have resulted in low food production. Adding to the overall difficulty are factors such as ignorance on the part of many concerning adequate nutrition, child development, pregnancy and lactation, and the rapid population growth and a lack of economic resources. Often improper hygiene causes illnesses and severe epidemic on a community scope.

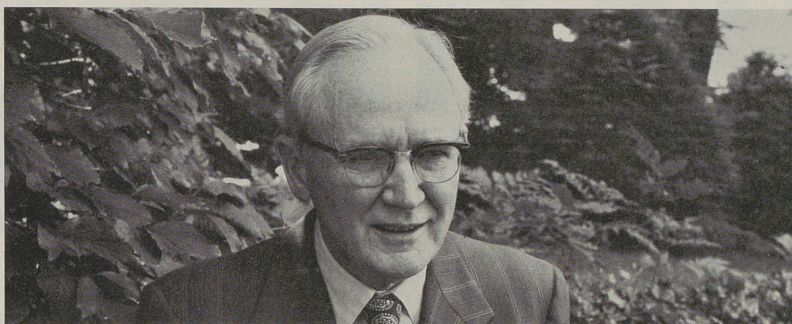
At the Mothers-Children's Hospital in Tegucigalpa, the capital, Pediatrician José Pablo Figueroa showed Missionary Nurse Frances Crawford the malnutrition unit. Treated annually in the unit are 700 cases of third degree malnutrition. These children suffer from diarrhea and dehydration. Many have pneumonia, and all are treated for tuberculosis until tests prove negative.

Beds in the unit are always full, and many children await admittance. Average stay: 35 days. In spite of excellent care, 16 percent of those hospitalized die.

When sufficiently improved, a child is moved elsewhere in Tegucigalpa to an intermediate care unit, with 30 beds, run by nurses who specialize in nutrition. Here, mothers assist and receive instruction in food preparation and child care.

The malnutrition unit and intermediate care center are the only facilities in the country with intensive care for severely malnourished children. **TC**

—Sue Austin (Mrs. Ralph A.) Wilson
Missionary in Choluteca, Honduras



Ministry to Human Suffering

By Baker J. Cauthen

Byond a doubt, the work of relief ministry is the most difficult of any service on mission fields.

That statement may sound strange, but when one finds himself in an area of vast suffering and sees the hopelessness that fills the lives of many people, he experiences an emotional drain that is beyond description. The actual work is demanding, and the complexities that are presented are baffling.

Even though the problems are many, the needs of our fellowman are so deep that missionaries gladly involve themselves in doing whatever is possible.

This is not new in mission life. It has always characterized work on mission fields. When World War II closed, vast areas of the world lay in ruins. Our mission work in China was in the midst of great suffering. Missionaries returned to their fields to involve themselves in helping people, rehabilitating property, and reprojecting work. Those who had part in this vast effort rejoiced in the privilege and bore witness to the heavy load it incurred.

Southern Baptists have responded magnificently when emergency needs have appeared. Following World War II, a special offering was given in 1946 that brought to the Foreign Mission Board more than \$4

million within a few weeks, in order that the Board might involve itself in the task of relief and rehabilitation.

In 1975 the hunger crisis that became so prominent found response throughout the Southern Baptist Convention, resulting in bringing more than \$1,250,000 to the Foreign Mission Board for helping the needy.

In addition to the emergency types of help, there are long-range, continuing programs aimed at relieving human need.

Paramount among these is the work of medical missions. This involves not only what is done in hospitals, clinics, and dispensaries, wherein more than one million people annually find help, but also involves health care ministries in villages, so as to lift the level of life where the people are.

There are also ministries to improve living on many levels. Good will centers bring attention to both children and adults. Mothers are taught care of children, literacy classes are conducted, and many programs are shared to bring sunshine into needy hearts.

Agricultural and animal husbandry projects in many lands have helped greatly. Poultry and rabbit projects and many other types of effort have been of real value in many countries.

The widespread program of Christian education deals with many of the causes of suffering. More than 80,000 students are enrolled in Baptist schools on mission fields. As education becomes available to people, they are able to solve many of their own problems and improve their life situations.

Most of all, ministry to human suffering is along spiritual lines. When people are brought to know the reality of God's love through faith in Jesus Christ, they experience peace in their hearts, the enabling power of the Holy Spirit, and the motivation that comes from Christ's teachings and ideals. Hope becomes a living reality, and their outlook for life is radically changed.

With the rapid increase in world population and the inadequacy of the world's food supply, there undoubtedly will be increasing demands for relief and disaster response in the days ahead. When earthquakes, typhoons, floods, and war bring their destruction, vast numbers of people are brought into distress.

Southern Baptists will do well to prepare ourselves to minister with increasing outreach and effectiveness in the years that lie before us.

TC

NEW

MISSIONARY PERSONNEL

These new missionary personnel (except for the Joiners) may be addressed until mid-April at Missionary Orientation Center, Pine Mountain, Ga. 31822.

Missionaries Appointed November 1975



IVORY COAST: J. Larry Cox; born: Lexington, Miss., Dec. 23, 1948. Graduate: Mississippi College; SBTS (M.R.E.). He and Mrs. Cox served as Home Mission Board summer missionaries in South Carolina in 1970. He has been a Baptist Book Store salesman on seminary campus and was recreation director at Glorieta (N.M.) Baptist Assembly the summer of 1971. He has been a minister of youth at churches in Kentucky and Florida and was minister of education at First Church, Vicksburg, Miss., 1973-75. Expected type of service: religious education promotion. **Cheryl Keathley Cox;** born: Memphis, Tenn., July 1, 1947. Graduate: Mississippi College. Besides serving as a summer missionary, she was a preschool teacher at Glorieta Assembly the summer of 1971. She has taught school in Mississippi and Kentucky. Marriage: Jan. 25, 1969. Children: Jason Keathley, Jan. 19, 1973; Jeremy Howard, June 25, 1974.



EAST AFRICA: Dale W. Dison; born: Alexander City, Ala., Mar. 11, 1937. Graduate: Jacksonville State College; University of Tennessee (M.S.); attended NOBTS. He served in the U.S. Air Force 1957-61, including assignment in France. He served on the faculty of Auburn (Ala.) University 1970-75 and has taught seminars for the National Aeronautics and Space Administration. Expected type of service: secondary education. **Patsy Crowder Dison;** born: Gadsden, Ala., Jan. 31, 1944. Graduate: Auburn University (expected Dec. 1975). She has been employed as a clerk typist and has been a teacher's aide. Marriage: Jan. 19, 1963. Children: Delanie Wren, Aug. 18, 1963; Dawn Wynelle, Aug. 24, 1964; Darryl Wilson, Aug. 2, 1970.



UPPER VOLTA: John A. Gray; born: Baden, Pa., Jan. 7, 1939. Graduate: Moody Bible Institute; Nyack Missionary College; Millersville State College (teaching cert.); attended SBTS. He was a summer missionary in Mexico in 1960, and he and Mrs. Gray served as missionaries in France under the North Africa Mission 1968-71. He was a metal shop instructor in schools in Reading, Pa., 1971-75. Expected type of service: adult vocational training. **Joanne Garlow Gray;** Shillong, Assam, India, Sept. 3, 1943. Graduate: Nyack Missionary College. She is the daughter of missionaries who have served in India since 1939. She has taught school, and she served with her husband in France. Marriage: Aug. 3, 1963. Children: Tammy Lynn, Aug. 17, 1964; Joel Edward, July 10, 1968; Glenn Robert, Nov. 22, 1970.



INDONESIA: Coy W. Jones, Jr., born: Chatsworth, Ga., Feb. 17, 1943. Graduate: Clayton Junior College; University of Georgia (B.S., M.S.); attended NOBTS. He has served in the U.S. Army, including assignment in Thailand. He worked as representative for a business machine firm and from 1974 to 1975 was a county agent for the extension service of the University of Georgia, stationed in Dublin, Ga. Expected type of service: agricultural evangelism. **Theresa Stephens Jones;** born: Atlanta, Ga., Aug. 1, 1947. Graduate: Clayton Junior College; attended NOBTS. She has worked as a secretary and as a nursing assistant. She achieved R.N. standing in Georgia in 1973. She has worked as a nurse at hospitals in Athens, Ga., and at Veterans Administration Center, Dublin, 1974-75, was health coordinator for a county community child care program, and was supervisor of nurses at a convalescence center in Dublin. Marriage: Oct. 24, 1964. Children: Stephen Coy, April 4, 1967; Robyn Michelle, Dec. 5, 1968; Wendi Dawn, Aug. 4, 1972.

CHILE: Van G. Newman; born: Annis-ton, Ala., Mar. 15, 1938. Graduate: Jacksonville State College (now Univ.) (B.S., M.S.); attended NOBTS. He served in the U.S. Army 1957-59, including assignment in Germany. He has taught school in Alabama, including being principal-coach-teacher at Webster's Chapel Junior High

1967-75. Expected type of service: elementary/secondary education. **Ira Dean Harris Newman;** born: Jacksonville, Ala., Sept. 20, 1938. Graduate: Jacksonville State College (now Univ.); attended NOBTS. She



has taught music and English at schools in Alabama and was organizer for First Church of Saks, Anniston, 1966-73. Marriage: June 26, 1960. Children: Felicia Jayne, Dec. 13, 1963; Reece Samuel, Jan. 17, 1965.



GHANA: Michael M. (Mike) Shockley; born: St. Louis, Mo., Sept. 12, 1946. Graduate: Western State College; SBTS (M.Div. expected Dec. 1975). He served in the U.S. Marine Corps 1968-73, including assignment as a helicopter pilot in Vietnam. He has been a painter and a retail store messenger. He was pastor of Zion Church, Reynolds Station, Ky., 1974-75. Expected type of service: general evangelism. **Joan Short Shockley;** born: Cedaredge, Colo., April 18, 1946. Graduate: Western State College. She has been a substitute teacher for schools in Delta, Colo. Marriage: Aug. 26, 1967. Children: Lona Deanne, Mar. 28, 1969; Nicole Michelle, April 21, 1972.



FRANCE: Mark A. Sutton; born: Hot Springs, Ark., Sept. 15, 1947. Graduate: Louisiana College; SWBTS (M.Div.). From 1967 to 1973 he was a member of the singing group, "We Three Kings," singing and preaching in evangelistic services. In 1970 he and Mrs. Sutton took part in evangelistic meetings in Korea sponsored by Louisiana Baptists. He was pastor of Simpson (La.) Church 1973-75. Expected type of service: general evangelism. **Susan Hill Sutton;** born: Shreveport, La., Dec. 11, 1948. Graduate: Louisiana College; SWBTS (M.M.). She was a summer missionary in Oregon and Washington in 1967. She was a piano tutor at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., 1971-73 and taught

(Continued on page 52)

FAMILY ALBUM

NOTE: Current addresses of Foreign Mission Board missionary personnel, including emeritus missionaries, are available in the *Missionary Directory*, published every four months by the Board's Department of Missionary Education. The *Directory* is available free on request from the department, Box 6597, Richmond, Va. 23250.

Be advised some addresses may have been changed between copy deadline and receipt of magazine.

Arrivals from the Field

Bruce, Joe W./Shirley (*Honduras*), Rt. 5, Princeton, Ky. 42445.
Buckner, Charles E./Mary Ann (*Indonesia*), Rt. 5, Marshall, N.C. 28753.
Capps, Roger L./Janice (*Malaysia*), 1304 Newcastle St., Beaufort, S.C. 29902.
Dietrich, Vernon L./Dorothy (*Thailand*), 502 W. Main St., Cameron, Tex. 76520.
Dunaway, Archie G., Jr./Margaret (*Rhodesia*), 2802 Paden Dr., Nashville, Tenn. 37206.
Elliott, Darline (*Colombia*), c/o Mrs. Claude White, Box 7, Round Rock, Tex. 78664.
Fairburn, Margaret (*Liberia*), c/o Mrs. Earl Skinner, Rt. 4, Tylertown, Miss. 39667.
Frazier, W. Donaldson/Ina (*Nigeria*), Rt. 2, Hillcrest Dr., Jefferson City, Tenn. 37760.
Garrett, James L./Mary Jo (*Eq. Brazil*), 2003 Kay Cir., Columbus, Ga. 31907.
Hoaldrige, Vernon M., Jr./Judy (*Israel*), 6100 Ravenwood Dr., Ft. Worth, Tex. 76112.
Hunker, W. Carl/Jeanette (*Taiwan*), c/o Mrs. John Auer, 1633 Manzanita Ln., Eugene, Ore. 97402.
Kollmar, George H./Rosemary (*Colombia*), c/o Mrs. S. E. Wright, 5318 Fulton Dr., Amarillo, Tex. 79109.
Lewis, Francis L. (Frank)/Beverly (*Indonesia*), 611 S. Seminole, Okmulgee, Okla. 74447.
Long, Charles P./Dorothy (*Belgium*), c/o L.D. Long, Rt. 1, Box 7, Citronelle, Ala. 36522.
McQueen, Betty Ann (*Nigeria*), 330 W. 19th St., Apt. 108, Houston, Tex. 77008.
Moseley, William D./Barbara (*S. Brazil*), Rt. 2, Box 46, Lambert, Miss. 38643.
Myers, Helen (Mrs. S. Payton) (*Nigeria*), Rt. 1, Box 134, West Point, Miss. 39773.
Ogburn, Georgia Mae (*Colombia*) (c/o W.B. Ross, 3219 Highland Ave., Meridian, Miss. 39301).
Oliver, Virginia (Mrs. John S.) (*Eq. Brazil*), c/o Archie Stevens, Rt. 3, Bridgeview Dr., Anderson, S.C. 29621.
Patton, Glenn/Georgia (*Lebanon*), Box 730, Jamestown, Tenn. 38556.
Randall, Maurice L./Shirley (*Rhodesia*), 109 Cleburne, Chickamauga, Ga. 30707.
Retnour, Harold E./Nona Mae (*S. Brazil*), 1555 Sandburg Ter., Apt. 504K, Chicago, Ill. 60610.

MUSIC LOVERS

Wouldn't you love to learn to play the piano? Imagine yourself playing the beloved old hymns of the faith! Here is the course you have waited for. Play hymns from the very first lesson. Develop your talents for the glory of the Lord. The newly revised and graded Mary Jo Moore Piano Course is now available in five volumes. There are over one hundred hymns (words included), plus numerous songs and exercises in the complete set. Many beautiful arrangements are excellent for offertories and special numbers at church. Preparatory book for the beginner with no previous musical training is \$3.00. Grades One through Four are \$4.00 each. Buy the complete set of five volumes for \$16.00 at a savings of \$3.00 per set. Please include 50 cents per order for packaging and postage. COMPLETE SATISFACTION OR YOUR MONEY BACK. Order from: Mary Jo Moore, 286 Poland Ave., Struthers, Ohio 44471.

Richards, Jimmie L./Pamela (*Dominican Rep.*), c/o Jim McLeary, 2508 N. 47th Dr., Phoenix, Ariz. 85035.
Smith, John D./Nellie (*Indonesia*), 3331 Old Canton Rd., Jackson, Miss. 39216.
Squires, Jerry W./Fran (*Taiwan*), 1003 Greenwood Dr., Ruston, La. 71270.
Stuart, Malcolm W./Edyth (*Hawaii*), 5417 Highland Rd., Mobile, Ala. 36609.
Tarry, Joe E./Leona (*S. Brazil*), West Star Rt., Box 118, c/o Tony Isbell, Portales, N.M. 88130.
Tatum, Hubert R./Margaret (*Hawaii*), Wieuca Rd., Bap. Church, 3626 Peachtree Rd., NE., Atlanta, Ga. 30326.
Upton, Sam T./Marlyn (*Malawi*), Rt. 2, Box 294, Eldon, Mo. 65026.
Walker, Laurence A./Nancy (*S. Brazil*), Rt. 1, Old Humboldt Rd., Jackson, Tenn. 38301.
Wicks, Harold D./Rebecca (*Nigeria*), c/o G. W. Brannum, Box 233, New Hope, Ala. 35760.
Williams, Clara L. (*N. Brazil*), 520 Boone Ln., Jackson, Tenn. 38301.
Williams, Robert D./Ruby (*Niger Rep.*), 921 Jackson Ave., Columbia, Miss. 39429.

Departures to the Field

Banks, James G./Rose Marie (appointed for *Leeward Islands*), France.
Barrentine, Jimmy L./Joan (appointed for *Paraguay*), Costa Rica.
Bobby, Donna Mae (appointed for *Chile*), Costa Rica.
Bricefield, Clara M. (*Chile*).
Cohen, Martha (Mrs. Charlton L.) (assoc.), Taiwan.
Cole, Harold V./Clarice (assoc.), Liberia.
Davis, David B., Jr./Patsy (assoc.), Ghana.
Devers, Charles L./Dianne (appointed for *Ivory Coast*), France.
Dockins, Deral E./Harriet (appointed for *Ecuador*), Costa Rica.
Duncan, Ned L./Sandra, Uruguay.
Gianetta, A. Amelio/Lidia, S. Brazil.
Harris, Jerry L./Ruth Ann, Barbados.
Harthcock, E. Gary/Evelyn (assoc.), Antigua.
Hilton, David A./Mary Jane, Mexico.
Hickey, Glenn E./Dorothy, N. Brazil.
Holt, W. Rex, Jr./Sharon (appointed for *Togo*), France.
Land, F. Mitchell/Vivian (appointed for *Togo*), France.
Lennon, S. Judson/Harriett, Thailand.
Lewis, Roger A./Carole (appointed for *Colombia*), Costa Rica.
McCall, William E. (appointed for *Togo*), France.
Manfred, Elliott/Rebecca (appointed for *Chile*), Costa Rica.
Montgomery, Billy L./Sandra, Ghana.
Owen, H. Michael/Kathryn (appointed for *Guatemala*), Costa Rica.
Perry, Annette (appointed for *Senegal*), France.
Pope, William L./Ada (appointed for *Guadeloupe*), France.
Reynolds, W. Ronnie/Glenda (appointed for *Argentina*), Costa Rica.
Roaten, Paul E./Betty, Uruguay.
Salver, Calvin Y./Claudia, Ghana.
Smith, Donald E./Betty Ann, Nigeria.
Speegle, Bobby C./Sue (assoc.), Liberia.
Truitt, W. David/Paula, Mexico.
White, Leon S./Sarah, Argentina.

Transfers

Cherry, John W./Myra, Zambia to Venezuela, Jan. 1.
Craig, Betty Jo, Nigeria to Bap. Spanish Pub. House, Dec. 9.
Frazier, Billy R./Annita, Eq. Brazil to S. Brazil, Jan. 1.
Gardner, Edna (journ.), Colombia to Venezuela, Dec. 9.
Gwynn, Orman W./Elizabeth, N. Brazil to Eq. Brazil, Jan. 1.
Marshall, William W./Alice, temporarily transferred to Germany; resigned as field rep., Near East & N. Africa, Dec. 31.
Roberts, David H./Madonna, Zambia to Kenya, Jan. 1.

Resignations

Bradshaw, Melvin J./Edith (*Japan*), Dec. 31.
Dietrich, Vernon L./Dorothy (*Thailand*), Nov. 30.
Fuller, Ronald W./Margaret (*Hong Kong*), Dec. 31.
Pearce, W. Boyd/Sydney (*Kenya*), Feb. 15.
Satterwhite, James P./Altha (*Japan*), Dec. 31.
Smith, Ebbie C./Donna (*Indonesia*), Dec. 31.
Squires, Jerry W./Fran (*Taiwan*), Jan. 31.
Wakefield, William R./Delcie (field rep., Southeast Asia), Jan. 31 (to become area secretary for Southeast Asia).

Births and Adoptions

Hill, David Stanley, son of Daniel R./Delores Hill (*Bangladesh*), Nov. 12.
Lunsford, James Edwin, son of James A./Lena Jewel Lunsford (*S. Brazil*), Sept. 3.
Moye, Laura Esther, daughter of Jerry E.L./Ruth Moye (*Hong Kong*), Oct. 24.
Wallace, Jonathan Samuel, son of David R./Ann Wallace (*Kenya*), Nov. 5.

Deaths

Averitt, Robert Milton, father of Jane (Mrs. Wendall C.) Parker (*Guatemala*), Dec. 7.

Brown, Lowell L., father of Delos D. Brown (*Zambia*), Nov. 30, Mansfield, La.
Crockett, Emmet G., father of Robert W. Crockett (*Argentina*), Dec. 1.
Greene, Robert F., Sr., father of Robert F. Greene, Jr. (*Taiwan*), Dec. 3, Greensboro, N.C.
Greer, Vernon, father of Jennell Greer (*Thailand*), Dec. 2.
Hammock, James M., father of Kaaren (Mrs. William L.) Hitt (appointed for *Thailand*), Nov. 29.
Henry, Clifford, father of Larry W. Henry (*Spain*), Nov. 2.
Lennon, Mrs. R. S., mother of S. Judson Lennon (*Thailand*), Nov. 7.
Roof, Erdman A., father of Joyce (Mrs. Kenneth R.) Nicholson (*Liberia*), Nov. 21.
Sharp, Emmett F., stepfather of Ross B. Fryer, Jr. (*Indonesia*), Oct. 26, Waco, Tex.
Stover, Thomas Bertram, Jr., stepson of Josephine (Mrs. Thomas B.) Stover (*S. Brazil*), Nov. 9, Firestone, Colo.

Marriages

Bellinger, Ann Elizabeth, daughter of Robert N./Patty Bellinger (*Liberia*), to Arthur Christopher Hammon, Oct. 26, Carbondale, Ill.
Culpepper, Richard Lane, son of Charles L., Jr./Donal Culpepper (*Taiwan*), to Dana Foster, Nov. 22, Houston, Tex.
Doyle, David Neal, son of Lonnie A., Jr./Janell Doyle (*Eq. Brazil*), to Pamela K. Taylor, Nov. 9, Kingsport, Tenn.
Joiner, Donna L., daughter of Garret E./Elaine Joiner (*Liberia*), to James Edward Sligh, Sept. 6, Dallas, Tex.
Shirley, Lou Ann, daughter of Charles W./Lois Shirley (*Argentina*), to Jon David Moseley, Oct. 4, Mars Hill, N.C.

LETTERS

Gifts for Friends

Here is my "annual" Christmas gift list of subscriptions [27 names] for my Sunday School class members and some other friends. I do not know of any other present that could convey as much inspiration for so small a cost! . . . Thank you for the content, format, and help this publication gives.

Mrs. W. Walter Jones
Lenoir, N.C.

Misses Epistles

I miss the "Epistles from Today's Apostles" whenever you have a "special" issue. The letters are so wonderful and tell more than many articles could.

Carolyn L. Tobias
St. Petersburg, Fla.

Attractive

The cover of the December issue is the most attractive I have seen in years.

The photography in the November and December issues by Bob Harper is outstanding. The magazine is blessed to have such a man who is so talented working for the cause of Jesus Christ.

Mrs. June Coleman
Richmond, Va.

Covers are usually designed by Art Editor Harper, but the December cover (and three others during 1975) was designed by Managing Editor Leland Webb while Harper was on art show and photographic assignments overseas.

The cover of your December issue is a philatelist's dream!

C. Richard Broome
Louisville, Ky.

[In] the November issue . . . [I] find Bob Harper has not lost his touch as being super in his field.

Jim Humphries
Dallas, Tex.

I am a new Baptist, and your March 1975 issue was beautifully done and most informative. Enclosed is our check for one year.

W. H. Hunt
Onancock, Va.

New Missionary Personnel

(Continued from page 50)

piano privately at Simpson 1974-75. Marriage: Aug. 29, 1969. Child: Amy Rebecca, Dec. 16, 1974.

Missionaries Reappointed

November 1975



ECUADOR: Garrett E. Joiner; born: Kingsville, Tex., Aug. 19, 1924. Graduate: Baylor University; SWBTS (B.D.). He served in the U.S. Navy 1944-46 and was pastor in Texas before he and Mrs. Joiner were appointed by the Foreign Mission Board in 1950. After language study in Costa Rica, they served in Ecuador, at Quito and Guayaquil. They resigned Sept. 30, 1974. He became pastor of Home Gardens Church and Southeast Mexican Baptist Mission in Dallas, Tex., and continued as pastor of the Mexican work, known as *Templo Bautista Betania*, after the congregations became missions of Bethany Church, Dallas. He has also taught English as a second language to Spanish-speaking people near the mission under the Dallas adult education program. Expected type of service: general evangelism. **Elaine Giltner Joiner;** born: San Antonio, Tex., Aug. 7, 1927. Graduate: Baylor University; attended SWBTS. Before missionary appointment she worked as a stenographer and was a Home Mission Board summer missionary in 1945 and a Vacation Bible School summer worker in Texas in 1946. She taught school in Dallas 1973-75. Marriage: June 24, 1948. Children: Judy Lynette, Feb. 25, 1953; Lawrence Bruce, May 20, 1955; Donna Lee (now Mrs. J. E. Sliger), Feb. 24, 1957; Kathryn Ruth, Feb. 3, 1961. The Joiners were to leave for Ecuador in January.

Missionary Associates

Employed November 1975



JAPAN: W. Hal Hunter; born: Jasper, Fla., May 29, 1919. Graduate: Stetson University; SWBTS (Th.M.); NOBTS (D.Min.). He served as pastor of churches in Florida and Texas before entering the U.S. Army in 1945 as a chaplain. After discharge, he became associate secretary of the Florida Baptist Sunday School Department in 1946

and from 1947 to 1975 served as pastor of churches in Florida, including Riverside Church, Tampa, 1965-75. He has led numerous tours overseas to Bible Lands and mission areas and has served as president of the Florida Baptist Convention. Expected type of service: English-language pastorate. **Esther Strange Hunter;** born: Palatka, Fla., Oct. 9, 1922. Graduate: SWBTS (B.R.E.); University of Southern Florida (M.A.). She has taught school in Tampa. Marriage: Aug. 27, 1942. Children: Elaine Marie, (now Mrs. LaMont Albertson), Oct. 17, 1944; William Hal, Jr., Jan. 13, 1951.

Correction: The field assignment for Karl and Susan Babb, appointed in October and whose biographical sketches appeared in the January issue, will be Rhodesia, not Mozambique.

Mann Chosen Top Student

Lloyd W. Mann was chosen top student of an intensive three-week course in "Arrangements and Techniques in Conducting" at University Pedro Henriquez Urena in Santo Domingo, Dominican Republic. This earned him the privilege of conducting the famed national choir in concert at the University Auditorium. Missionary Mann directs student work at the university as well as the United Baptist Choir.

PASTORS: If your mailing address for receiving *The Commission* changes, please notify Research Services Department, Sunday School Board, 127 Ninth Avenue, N., Nashville, Tenn., at once. They are the keepers of the address list for pastors; *The Commission* is, therefore, unable to make changes or forward changes for this list.

MOVING?

Help us keep your copy of *The Commission* coming. When you change mailing address, give us advance notice (at least five weeks). (Exception: pastors; see box above.) Attach old mailing label or copy FULL label information below. Then add new address. Mail to: Editor, *The Commission*, Box 6597, Richmond, Va. 23230.

Name _____

OLD Address _____

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City _____ State _____ Zip _____

Needed Now

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

Argentina: Eight missionaries needed for a variety of assignments—open new points of witness; work with Argentine Baptist Home Mission Board supporting existing work; associational and preaching ministries; coordinate joint efforts of evangelism; serve as resource personnel for evangelism, religious education, and associational promotional programs.

Spain: Four church developers and resource personnel needed. Would open new work in large cities where there is no Baptist witness. Cooperate with national pastor in neighboring city. Carry on associational work in Canary Islands. Work in church development in Morocco.

Tanzania: Five missionaries needed to open new work, teach converts, and aid growing churches in many untouched areas. People are responsive.

Rhodesia: Five preachers and leadership trainers needed. Many areas have no Baptist witness. Work with a medical clinic team possible. People are reported open and receptive.

Colombia: New Baptist work needs to be opened in many major cities in a wide variety of locations and conditions. Would assist existing churches, develop lay leadership program. People are said to respond readily. Nine missionaries are requested.

Peru: Seven missionaries are needed to work in church development and Bible teaching. The Bible is now an open book in this culture.

Malaysia: Six missionaries requested to begin new work. Previously untouched areas—work with tribal people or in large, urban-industrial settings. Might teach in local branch of Theological Education by Extension and direct ministry of student pastors.

Guatemala: Eight church development advisers needed. Would locate in rural or urban settings. Many areas largely untouched. Would encourage churches to expand mission programs. Work involves lay training, preaching, home Bible study, stewardship and religious education promotion. Wide opportunities. Cooperative pastors and lay leaders.

Philippines: Six missionaries needed to open new work; leadership training, stewardship and evangelistic development. Large areas lack evangelistic emphasis.

Discoveries

At almost every preparatory step for this issue the editor discovered something that revealed how massive and complex the subject of world hunger really is. At times we almost wanted to back away from it. Efforts at gathering statistics from some major sources yielded a wide range of figures for measuring the size of the problem. But we did discover that even the most conservative calculations of population growth and food resources demand a "red alert" on the part of all of us who take for granted a three-meals-a-day life-style.

We discovered also that the present crisis did not develop overnight. Warning signals have gone unheeded by the affluent world for at least the past two decades. Demographic research specialists, using scientifically sound techniques for their projections, have been regarded by too many of us as overwrought alarmists. Now we are beginning to believe what they have been trying to tell us. The food problem on Spaceship Earth is real and rapidly approaching deadly proportions for the entire passenger list.

Along the way we also learned that many Southern Baptists have not been aware that their Foreign Mission Board has been implementing relief and hunger ministries overseas for many years. This has been true, not only at times of cataclysm and disaster, but also on a continuing basis through medical and benevolent programs. Solutions for hunger and malnutrition have always been sought even during those times when no special appeals for relief funds were being made.

The grimness and horror of starvation on a massive scale seems to have generated significant public awareness no earlier than this decade. Hundreds of millions facing the slow death of a foodless future once had at least a fragile hope. They, and we, anticipated some kind of salutary breakthrough that would deliver them. That hope was dashed almost to nothing by the energy crisis. Little else in recent years has so forcefully commanded our attention.

Are we the kind that must be shocked before we learn to listen? Are we really hearing and heeding the disaster warnings and the cries for help? It seems that we have been awakened somewhat.

With this awakening has come Southern Baptists' response, large by comparison with their relief giving of the past 25 years. There is strong indication that more of them recognize the Foreign Mission Board as their most effective avenue for funding disaster and hunger ministries. An overseas work force of more than 2,600 missionaries is ready with first-hand knowledge of the crisis needs. This combination of channel and on-the-field readiness is hard to beat for reliable and economical application of resources. Thus it has been through the years.

Recognizing the continuing need for making this known among

the churches, Porter Routh, executive secretary-treasurer of the SBC Executive Committee, prepared and distributed a feature release through the Baptist Press, Feb. 4, 1975. He cited the SBC action of 1966 when the Foreign Mission Board's statement of programs was adopted.

More specifically, he quoted from the Program of Benevolent Ministries, which contains an organizational provision whereby the Board shall "maintain and publicize clearly defined procedures for administering relief in foreign countries in crises created by wars, storms, earthquakes, famines, and other calamities" and shall "coordinate direct assistance in foreign benevolent ministries and relief by groups or individuals in the United States."

Continuing with the 1966 report, Routh quoted also from other officially adopted statements: "We would further suggest that the Executive Committee put its stamp of approval on such a plan and seek to inform the membership of our many churches that any funds donated for specific relief by individuals or congregations be sent immediately to the Nashville office where the treasurer could forward such to the mission board directing such assistance. . . ."

An End to Delay

FOR A SURPRISING number of years this magazine has maintained its present subscription rates. The most recent adjustment was on Oct. 1, 1957, from \$1.00 a year to \$1.50. The two-year and three-year rates were proportionately adjusted upward also at that time.

The cost of producing and mailing during these 19 years has climbed relentlessly upward. Thus the spiraling inflation of our nation's economy has taken its toll. Through these years the Foreign Mission Board has been reluctant to increase the rates, but the time has come for reckoning with an economic necessity: *The Commission* must be established on a more realistic financial base.

In view of such necessity a special committee was created by the Board July 2, 1974, and assigned the task of studying and recommending a rate adjustment and a plan for increasing circulation and readership. In December 1975 the Board received and approved the committee's recommendations, based on the findings from a year and a half of study.

At midyear a new subscription rate will go into effect, but in the meantime all present subscribers will be given opportunity to extend their subscriptions a year beyond their now-standing expiration dates at the old rate. Such opportunity will terminate July 1, 1976, after which the rates will be: one year—\$3.50; two years—\$6.00; three years—\$8.00.

Missions Update . . .

With the appointment of eight career missionaries and the employment of ten missionary associates in December, the number of new missionary personnel added by the Foreign Mission Board during 1975 reached 265, an all-time record. "To my knowledge, this is the largest number of missionaries sent out in one year by any evangelical Christian group," said LOUIS R. COBBS, secretary for the FMB's Department of Missionary Personnel. He added that the sending of missionaries "is one of the best expressions of New Testament Christianity found among Southern Baptists today." The year's total included 134 career missionaries, 29 missionary associates, 80 missionary journeymen, 20 reappointments, and 2 special project nurses. . . . As of Dec. 31 the total of Southern Baptist missionary personnel assigned overseas was 2,667. This included 2,300 career missionaries, 206 associates, 156 journeymen, 5 special project.

Relief appropriations by the Foreign Mission Board in December included \$30,000 for KENYA (\$10,000 for drought relief and \$20,000 for well-digging projects) and \$40,000 received from the Ahmanson Foundation appropriated for needs in BANGLADESH, due to the special interest of the donor in the situation there. . . . The FMB awarded medical receptorships (in which the Board provides short-term overseas opportunities for qualified medical students) for MISS J. CAROL DANIELS and PAUL J. BOONE, students at the University of TEXAS Medical School Branch, GALVESTON, and MISS MARCIA L. BENDER, University of LOUISVILLE (KY.). . . . G. NORMAN PRICE, the Board's associate secretary for publications, was named interim secretary for the Department of Missionary Education to replace EUGENE L. HILL, who retired Dec. 31. The interim post is expected to last four to six months until a successor to Hill is named.

The GUATEMALA Baptist Convention admitted six new churches during its recent annual meeting. Four of the churches are Spanish-language, and two are K'ekchi'-language. The Convention elected Missionary WILLIAM W. STENNETT executive secretary.

More than 1,500 public professions of faith were made in an evangelistic crusade in southern MINDANAO in the PHILIPPINES, led by a team of 20 preachers from six states in the U.S. At the invitation of Southern Baptist missionaries, Independent Evangelist GENE WILLIAMS organized the team for the crusade, held the first two weeks of December. Missionaries and national Baptist leaders coordinated plans for the event.

A hurricane hit the MAZATLAN, MEXICO, area on a Thursday after the local Baptist church had begun an evangelistic campaign on Sunday. But the church didn't cancel services, though they were held in the afternoon instead of at night. Evangelist LIBRADO RAMOS reported conversions in every service. . . . Representing 16 denominations, four countries, and six Brazilian states, 98 evangelical workers met in RIO DE JANEIRO, BRAZIL. Purpose was to coordinate evangelistic efforts and avoid duplication, to make known the evangelical needs of different areas, and to strengthen fellowship.

Though a Baptist church and a missionary couple's apartment were damaged in separate bombings, Baptist missionaries still on duty in BEIRUT, LEBANON, remain uninjured, according to a December report. The Baptist seminary was reported open; Baptist School opened a few days, then closed. . . . A team of three doctors, five dentists, and five nurses from the ATLANTA, GA., area saw more than 4,500 patients during two weeks in TRINIDAD. They held six clinics and gave away thousands of dollars worth of medicine.

American Bible Society has announced that work has been completed on a new Arabic translation of the New Testament, to be known as the Today's Arabic Version. The new version, begun by Bible Society translators in 1969, is based upon the principles of common-language translation. An initial press run is scheduled for early 1976.