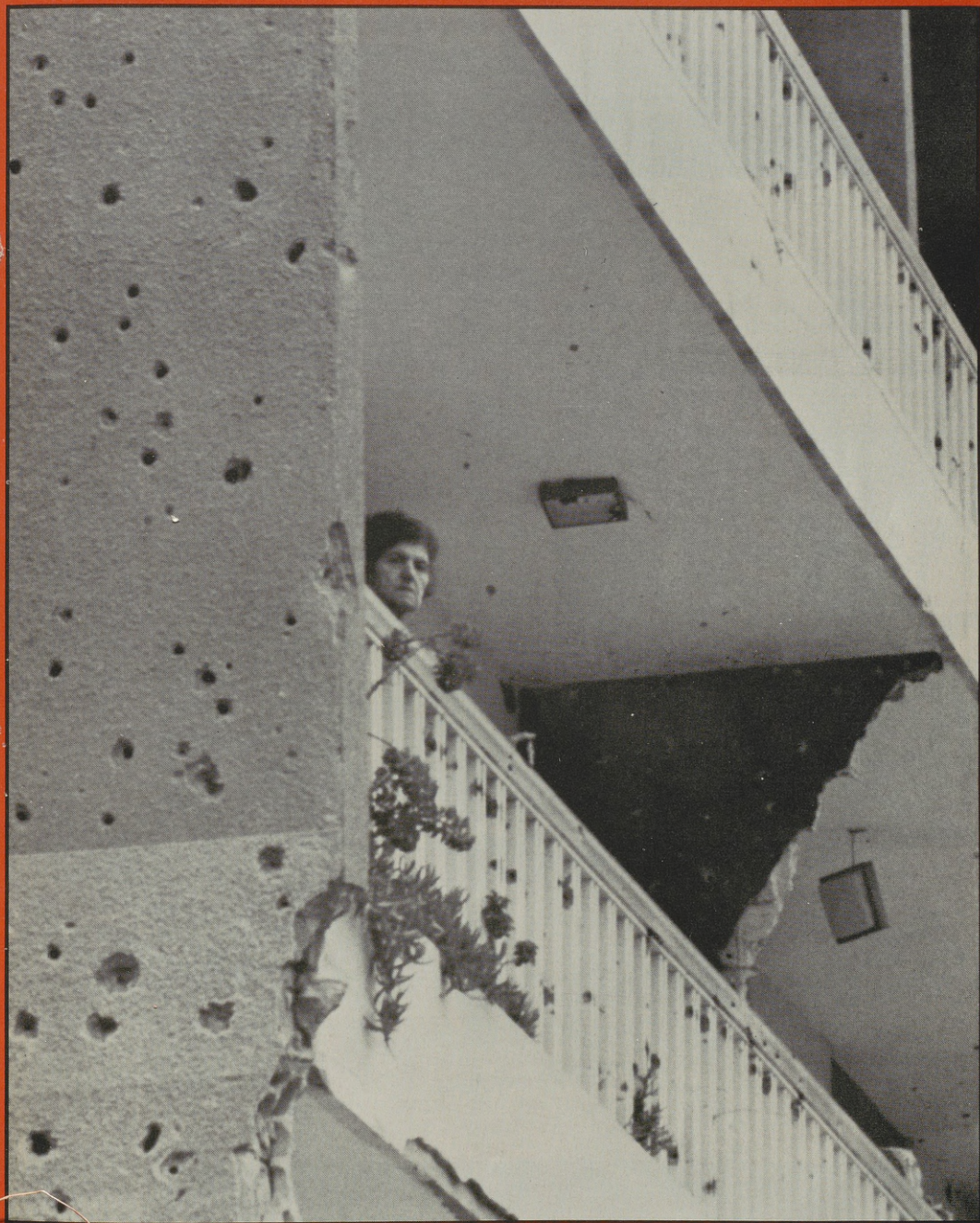


The COMMISSION



LEBANON

Seeking a Balance



Beirut Photos
by Bob Harper



Sounds—those missing and those building—brought encouragement to Beirut and to the rest of Lebanon in late January. After many cease-fires had failed, the new one seemed to be holding in the civil war for control of Lebanon that threatened to destroy the nation.

Missing were the crack and chatter of automatic weapons and the roar of exploding shells and grenades. In their place grew the sound of crowded traffic and other indicators of normal city life, as Beirut residents began the job of digging out of rubble.

No Baptists lost their lives in the conflict, but one Baptist pastor lost a brother when the car he was driving was ambushed. All missionaries and their families remained unharmed.

Southern Baptists, through the Foreign Mission Board, will be helping the Lebanese rebuild. In addition to relief funds voted earlier, the Board in February appropriated \$6,000 to aid in restoring damaged Baptist church buildings and \$5,000 to assist victims of the war.

The funds are to be administered by national Baptist churches in consultation with Southern Baptist missionaries. The industrial section of Beirut all but shut down during the battle, and self-employed persons were unable to find work or even get to the business places they run.

Needed are basic essentials, plus funds for repairing and rebuilding damaged properties. Three Baptist church buildings were damaged, two by direct attack and one during an attack on nearby structures. The home of the pastor of Tripoli Baptist Church also was damaged, as was the home of one missionary family. Many families have lost all they own, including their homes.

These and other needs were reported by W. Eugene Grubbs, FMB disaster relief coordinator, who made a survey trip to Lebanon in late January to determine needs. Accompanying him was Art Editor Bob Harper of *The Commission* staff.

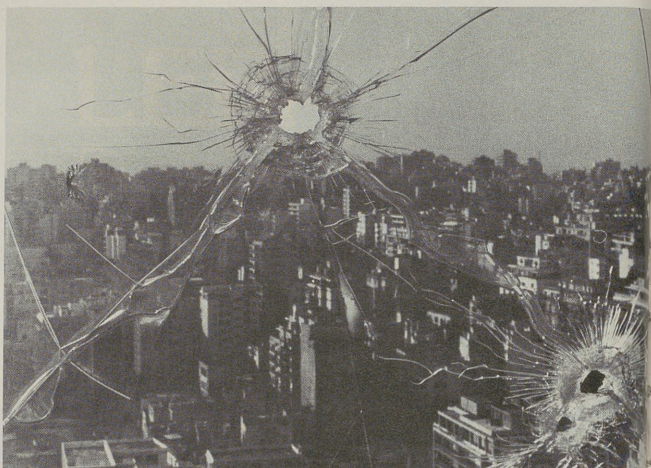
All Baptist ministries in Beirut continued during the fighting, but many were severely limited. The Arab Baptist Theological Seminary in Beirut operated continually; it slowed down only when students were caught at home by the fighting and were unable to return to classes. They will make up the work later.

The Beirut Baptist School, whose students are evenly divided between Muslim and Christian backgrounds, operated for one month of the three-month term. The school building was virtually undamaged. The school serves all religious and political factions.

Most hampered by the disturbances were publications and radio ministries. Publications workers were unable to reach their office for weeks at a time. Broadcasting workers could not respond to inquiries because of the lack of mail service.

Most churches continued to hold at least morning services. Emergency services were held on the seminary campus for those unable to reach their usual places of worship. One pastor, ordered not to leave his home, conducted worship services in his living room during his confinement. Another pastor, who could not leave his building where there was no food, water, or electricity, received encouragement from missionaries by telephone.

As the halt to fighting stretched on into February, church life and life in general began returning rapidly to normal, while the residents of Lebanon continued to hope for a permanent peace agreement.



Preceding pages: Smoke still rises from the rubble in Beirut, Lebanon, in days just after the cease-fire took effect. **Above:** The skyline of Beirut, once one of the most peaceful cities in the Middle East, is viewed through bullet-marred observation window atop the Holiday Inn.

Now bullet- and burn-scarred, the Holiday Inn in Beirut became a fortress and a target during the shooting.





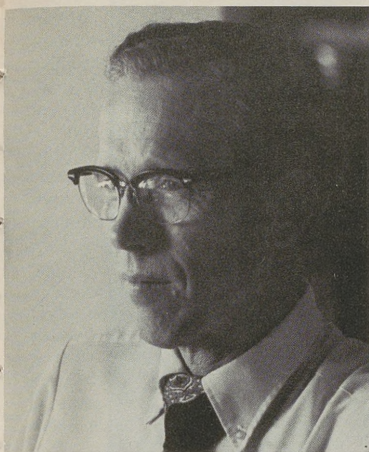
Above: In Karantina, a Muslim sector of Beirut that was devastated in the fighting, women and a boy climb along the debris in their search for articles that can be salvaged. **Below, left:** Traffic flows again in Beirut, even as clean-up begins. **Right:** A tank remains parked alongside apartment building in Beirut suburb, another reminder of the tension.



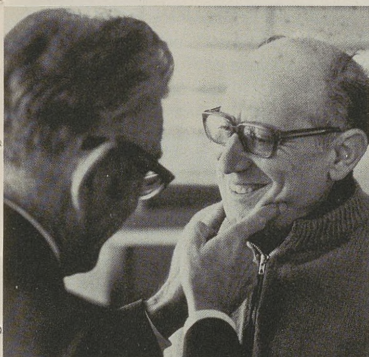


Above: The marks of war remain as vivid reminders of violence not far removed, as Beirut residents seek to return to a more normal schedule. **Below:** Group of boys pause to flash a "v" sign.





A marble game holds interest on the grounds of the Beirut Baptist School. Students at the school are evenly divided between Muslim and Christian backgrounds. The institution serves all religious and political factions.



Three of the Southern Baptist missionaries to stay in Lebanon are (from top) David W. King, Finlay M. Graham (at left in photo with a Baptist deacon), and James K. Ragland. In article beginning on next page, Ragland and Graham talk of why they stayed. (An account by King appeared in March.)



In Beirut, Eugene Grubbs (l), FMB disaster relief coordinator, discusses with (l to r) Missionaries Ragland, Graham, and King funds needed for relief and rehabilitation in aftermath of civil war.

Staying To Help

By Ruth Fowler

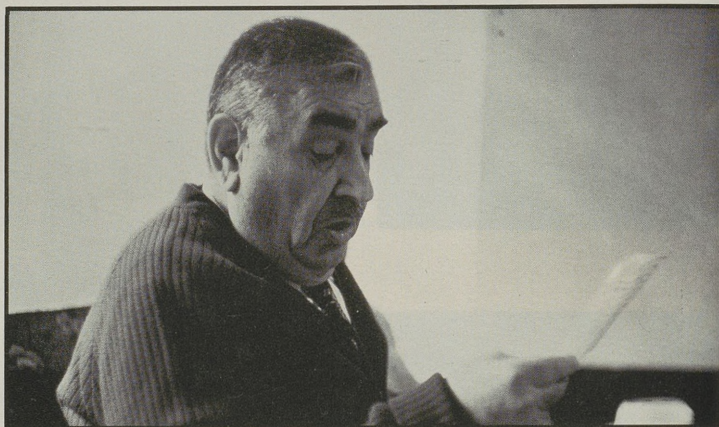
In the midst of war, the missionaries stayed, alongside their Lebanese friends, for the purpose of bringing hope, inner peace, and a Christian witness to a city facing death.

The missionaries' decisions to stay were individual, based on how much they thought they could accomplish, how much help they could be.

"When the fighting increased, we realized a decision had to be made," said Missionary Finlay M. Graham, president of the Arab Baptist Theological Seminary. "We had students enrolled at the seminary. It was possible to carry on our work. We decided to stay. Some missionaries felt they were of little value in their ministries to the country at this time and elected to leave."

"It's my job to be in Lebanon," explained Missionary James K. Ragland, director of Beirut Baptist School. "I needed to get the school open if at all possible. It seems to me a missionary is called not only to share the hours of calm and peace with those God has called him to live with, but also called to share their hard times, their sorrows, and their dangers."

"As the director of the Beirut Baptist School and acting station treasurer, I had a moral responsibility to be here to pay employees who depend on the school for their livelihood. I felt I ought to come back to continue the witness that I have tried to



Pastor Elias K. Saleeby of the Baptist church in Tripoli, Lebanon, reads a letter detailing damage from explosives to the church building and to the house where he lives.

convey here in this country."

Most Baptist churches were able to continue holding morning services. Ragland reported that after 5:30 P.M., when the fighting stepped up, no one left home except in "peril of their lives." When church services were impossible, worship services were held on the seminary campus. Graham said that people of different faiths sometimes attended because they could not reach their own services.

The missionaries' stay in Beirut was not without fear or close calls.

"People here were afraid that the Muslims around us might take revenge because of

what the rightest forces did in capturing Muslim areas," Ragland said. His home is located in a small community of Christians.

"It was a tense moment for me," he added, "but I received comfort and assurance from the Lord. My fear and my anxiety soon gave way to a sense of peace and Christ's presence."

The Grahams had a close call. They attended a Bible study one night in the home of a national Baptist. The next night shells were fired on that same home, but none of the family was hurt.

Missionaries were confined to their homes on many different occasions and

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

more than once had to take shelter away from their windows.

But the presence of missionaries in Beirut did make a difference, as they tried to maintain a witness to the people.

"This is a time when missionaries can be interpreters of what's going on in the country," Ragland said. "We've tried during these days of tension and sorrow to be a comfort to our Baptists, our friends. We've tried to keep in contact with national pastors here.

"It's been a time of witness," he went on. "When death is real and near and when it seems the world is falling to pieces, we can go to them in service, pointing out to them that Christ's kingdom is everlasting. Christ in people's hearts can be the beginning of a new Lebanon."

The missionaries feel their role in Lebanon is not just in the present tense. They also see a definite and significant part in Lebanon's future.

"Whatever the outcome of the conflict," pointed out Graham, "we know this—Lebanon needs a clear, firm, gospel witness as never before. The people of Lebanon, no matter what their religious background, really need Christ. We can encourage the members of our churches to regain enthusiasm and zeal for preaching the gospel.

"It will be necessary to help churches repair damages and provide funds for struggling churches whose members have been scattered. Our spiritual contribution will be the greatest contribution we can make, not to discourage or belittle the opportunity for physical service.

"Above all, our presence here, shoulder to shoulder with our national Lebanese Baptists, will mean more than anything else to help bring order out of chaos."

Ragland feels the Beirut Baptist School will be a major part of the reconciliation efforts.

"As we meet these children day by day, and their parents," he said, "we encourage these students to work together and love each other—and really it doesn't take a lot of encouragement."

The school is divided 50-50 between students of Muslim and Christian backgrounds. Yet Ragland has seen students from these two opposing forces hugging each other in the hall in a gesture of good will. He said the group of four students who had gathered seemed not to care that others like them were at war.

The largest Baptist churches in Beirut are distributed throughout the city. Two

Standing alongside a bullet-ridden van in Beirut, Lebanon, Art Editor Bob Harper of The Commission staff lines up another photo. On special assignment, Harper secured the photographic coverage represented on these pages showing Lebanon during cease-fire in late January and early February. He traveled with W. Eugene Grubbs, Foreign Mission Board disaster relief coordinator.

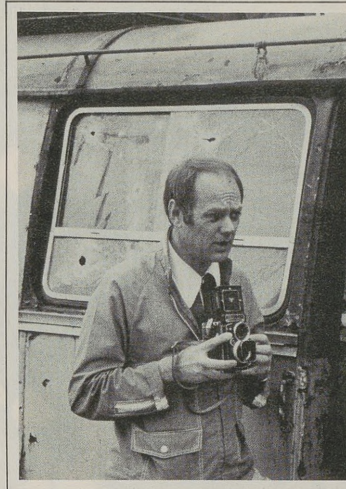
During their visit they were briefly detained and questioned while they were accompanying Missionary Finlay M. Graham and a Lebanese Baptist pastor on a trip to observe and photograph the pastor's partially destroyed church building. They were released unharmed, but two rolls of film taken by Harper were confiscated.

This was the third time in ten months that Harper has photographed missionary involvement in a wartime setting (Vietnam and Angola in 1975).

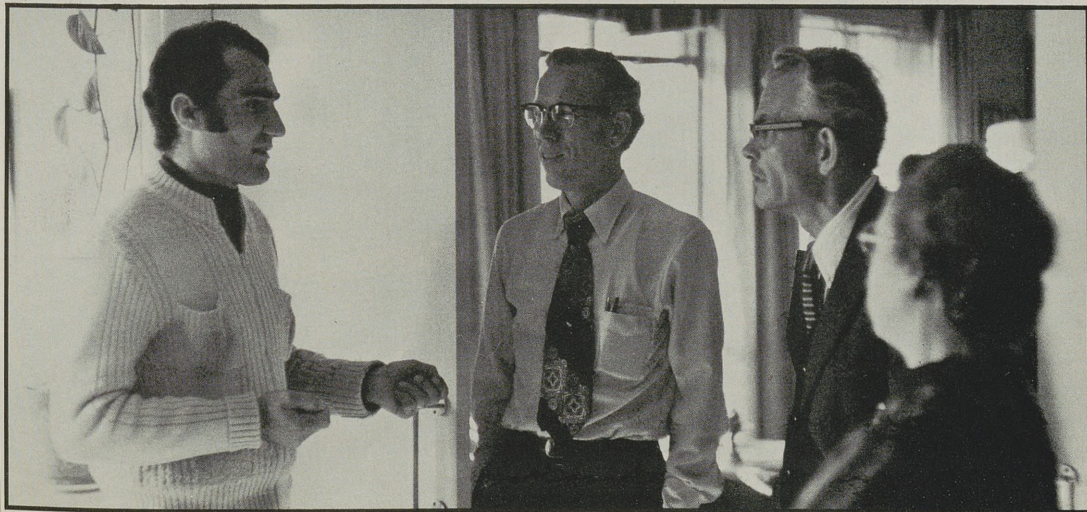
are on the western, or Muslim leftist, side; two are on the eastern, or Christian rightist, side. Missionaries have remained neutral, seeking to aid Muslim and Christian alike. Baptists are a positive spiritual force.

"I think the conflict has made the Baptists more aware of their responsibility," said Ragland. "They see there is no room for postponing basic ministries. The night came on much quicker than Baptists or missionaries had realized it could.

"If the Lord does give us another chance—and I believe he will—we're going to find a more determined group of Baptists in Lebanon," he added. "They will be more determined to witness, more determined to put first things first, more determined to make Christ known to all people." **TC**

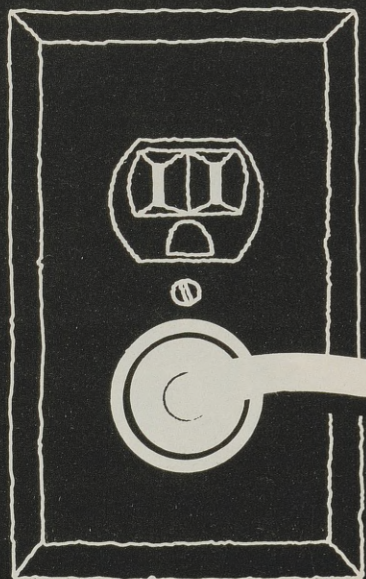


Pastor Hanna Fahmi reports to King and the Grahams on damage to the Baptist church building in Rahbe, Lebanon.





THE BIOLOGICAL EDUCATION BY EXTENSION





One of the definable trends in foreign missions today is TEE—Theological Education by Extension. Perhaps a key word in TEE would be “continue.” The program allows the interested church worker to continue at his job, earning his living even while studying, thus cutting down need for financial subsidy. It allows him to continue being at home with his family, who needs his presence as husband and father. It permits him or her to continue in the home community, rather than changing environment to city streets, sometimes with a growing reluctance to “go home again.” And it enables the worker to continue working with the local church, most likely a small one that desperately needs the leader’s talents even while he or she continues to study.

On a growing number of mission fields TEE in some form has been started. The methods, course literature, and overall approach may vary from field to field, as missionaries and national Baptists try to match local needs. This month’s issue offers a sampling about Theological Education by Extension. This opening article, though growing out of TEE in a particular setting, offers an excellent summary of the need for TEE and of its methods and potential.

By Ebbie C. Smith

Leaders—*trained* leaders. Every religious body must have them. Thus, every religious group, be it denomination or Mission, must find ways to train leaders.

Across the years Baptists, as have others, have invested mountains of hours and dollars in trying to train leadership. Both at home and on the mission fields, most of this time and cash has been put into campus-based, training programs that beckon students to become live-in, resident students.

Recently a new pattern of training has developed. This program, one that can expand and supplement traditional, campus-based approaches, is Theological Education by Extension (often abbreviated TEE). It opens the possibility of providing quality, multi-level leadership training to men and women everywhere.

TEE has become a reality both on the mission fields and in the United States.

TEE AT HEART. Basically Theological Education by Extension is a plan to take church leadership training programs to the students, instead of transporting students to training schools. The plan enables men and women to secure sound training even though they cannot attend a resident school.

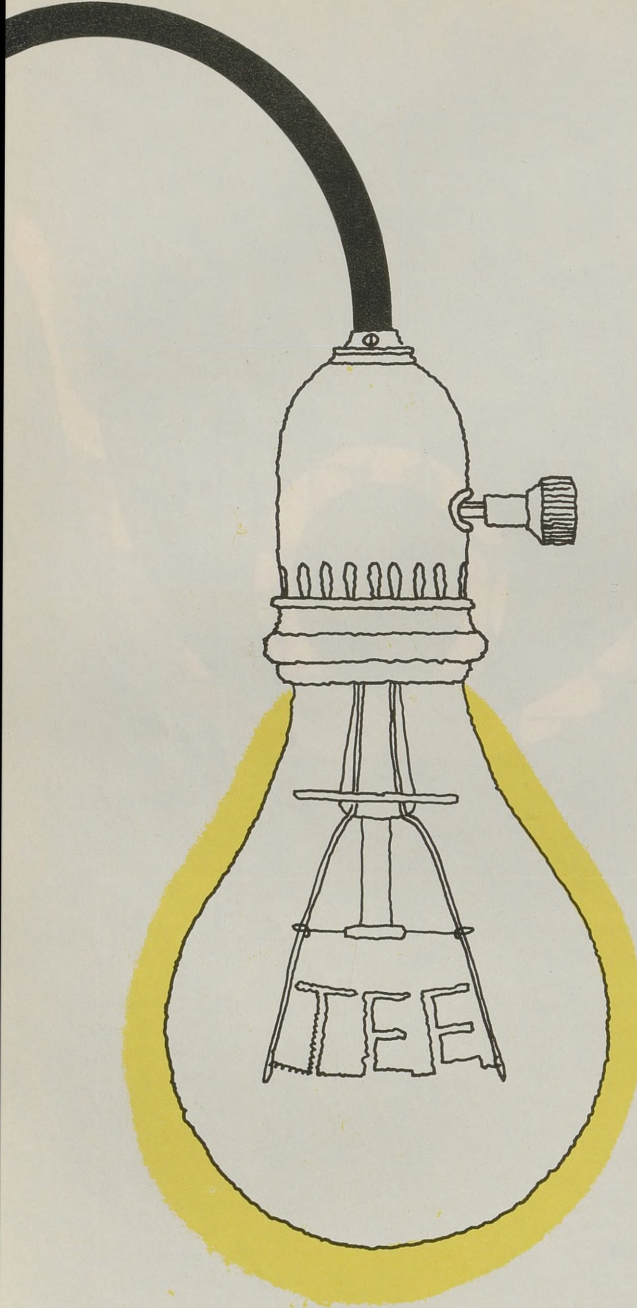
As a result, more mature men—with jobs, farms, and families—can be trained along with younger, less-encumbered students. These older men, previously blocked from training in resident schools by distance and other problems, often are the actual leaders of the churches.

TEE's basic purpose is expressed by Ralph Winter: "Our direct purpose is that of refining and enhancing the skills that already are manifest on a congregational level."

Clearly, TEE strives to train effective church leaders, rather than to produce theologians. Consequently, TEE majors on how-to-do-it types of courses.

Historically, TEE developed in response to problems faced by the Presbyterian seminary in Guatemala, problems common to other seminaries as well. The TEE response introduced a new direction to leadership training that has profoundly influenced training programs worldwide.

The Guatemalan Presbyterian seminary from 1930 to 1960 taught between six and twenty students each term, using primarily a resident approach. Though the entry requirement of a sixth-grade education was



Extending the Classroom

not rigidly enforced, most of the students were young, unmarried men.

Winter has traced the steps in the metamorphosis of this resident seminary into a full-winged extension school. He has given in chronological order the problems recognized and the solutions attempted.

SOLVING PROBLEMS. The seminary first faced the discovery that it was not training the real leaders of the churches. In response to this problem, the school moved 125 miles away from the capital into a more rural area.

But this solution was not complete. Even in this more central location, the real leaders of the churches in the rural areas could not manage to attend the resident program. The seminary approached this hurdle by establishing "extension centers," where teachers could meet with students for three hours once a week. In addition, two-day retreats were planned and held monthly on the seminary campus. The students were given take-home lessons.

A third problem demanded even more radical measures. It was apparent that the take-home lessons didn't "take" because the students were unable to handle the assignments in the traditional textbooks without more personal help. So the seminary staff tackled the task of re-writing the entire curriculum in semi-programmed form. These new courses were designed for home study.

As usual, all the problems did not vanish. It was soon discovered that men of obvious leadership and spiritual ability were to be found in various strata of the cultural mosaic. These gifted men came from every tribal group, every social level, and all educational backgrounds. Obviously the training program called for tailoring to fit the varying needs of leaders in each segment of the culture.

What would have been next to impossible in a resident program became almost natural in the extension approach. A multi-level structure was built into the programmed texts. Books were specifically designed for students of every level of preparation.

A fifth problem emerged. Many leaders lacked even sixth-grade education, considered as the bare minimum for pre-training study. To meet this need, a nationwide extension program was created to help adults obtain a sixth-grade diploma.

In time the Presbyterian seminary evolved

exclusively into an extension school; the few resident students were absorbed into the extension plan. Students ranged from rural Indians to professional men in the cities. Training was offered on both lower and higher levels than ever before.

Since this pioneering effort, TEE programs have come into being not only in Latin America, but also in most other parts of the world. Some schools in the U.S., including Fuller Theological Seminary in California, are expanding their ministries through the extension method. The most exciting chapters in the development of TEE are yet to be written.

HOW IT WORKS. The all-important question about TEE: "How does it work?" The program's mechanics are best explained

"TEE is more than a new idea for 'lay training.' It is a plan for offering full seminary training on every level to men and women everywhere."

by describing the four locations related to the plan and what takes place at each location.

The four locations: headquarters, regional centers, extension centers, homes. Look at them in reverse order.

What happens in the *home* is the focal point of extension education. Ideally the student completes one hour of work for each course each day. Study in the home is made possible through programmed (self-teaching) textbooks. Ordinary texts only tell; they do not teach. Self-teaching materials are vital for any valid TEE program. Their preparation is a major task for putting this type of training into operation.

The success of the extension program stands on the student's accomplishment at home. The program's basic function is to help the student find the time and develop the discipline for self study. When a student has formed these habits (they do not emerge automatically), he will use them lifelong in his ministry.

Extension training starts with the student's study of his self-teaching, programmed texts at home—every day.

What makes extension training different from correspondence study is the extension center. At the extension center the student meets face to face with a teacher every week. Any kind of facility may serve the

center—a home, church building, or other structure. But a sign should be posted at the meeting place to identify it as an extension center; this makes clear that the student is a member of a definite school.

The weekly meeting at the extension center includes a check-up type of test. This covers work done in the programmed texts during the week. The main activity revolves around discussion and demonstration about how to apply the material already learned. Some extension centers may hold classes on several levels at the same time.

The weekly session provides invaluable spiritual and intellectual stimulation of the small group. *Regional centers* offer further stimulation and development. At the regional center students from the extension centers assemble monthly or semi-monthly for one- or two-day retreats. Featured are fellowship and specialized studies, such as music, research projects, and other types of training that are impossible in the extension centers and the homes.

The *headquarters* is the administrative center of the extension school. At headquarters are handled such matters as purchasing and producing materials, relationships with other organizations, and record keeping. Each student's permanent record should be on file at headquarters, as well as in the regional center. Graduation should be held at the headquarters. The headquarters is also the site for annual conferences, usually week-long ones.

Thus TEE operates with the student doing the major educational work daily in his home with programmed textbooks. At weekly meetings with the teacher and other students at the extension center what has been learned is applied. The regional center provides fellowship and additional learning opportunities at monthly meetings of all students and teachers in the area. Finally, the headquarters provides graduation, yearly conferences, and keeping of records.

SOME PLUSES. Extension training programs both expand and supplement resident approaches. In fact, extension incorporates certain advantages over total reliance on the campus program. Extension allows for training the actual leaders of churches, individuals for whom distance and life responsibilities often may block their moving to a campus.

In addition, TEE trains men where they live. This avoids the problems inherent in pulling them out of their home communities. Peter Wagner notes that the resident seminary employs something of the same principle as a monastery—removal from the world. Some graduates

The author was appointed a missionary to Indonesia in 1960. His service there included teaching in the Baptist Theological Seminary of Indonesia at Semarang. He was also stationed at Bandung and Kediri. He resigned last December and is now a member of the faculty at Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

of resident seminaries are reluctant to return to former cultural patterns. Extension bypasses this problem.

Extension is basically in-service training. Students put into practice the training they are receiving, thus creating an effective learning situation. TEE spreads training over a longer period of time. This sometimes is seen as a disadvantage, but in reality the longer time allows the student to absorb the training more deeply. In addition, the student remains at home, continuing to provide for his family and to lead his church. Therefore, the lengthened period of training time is no drawback.

Since TEE offers training on a multi-cultural, multi-level basis, it allows special training on the exact level at which the students will serve. The TEE programs can be brought into close agreement with the cultures and groups the graduates will serve.

Extension training programs afford the teaching staff an expanded influence. Under TEE, teachers go further—in more ways than one. They teach greater numbers

and more kinds of people. The instructors' contacts with churches and church leaders are multiplied. This kind of extensive involvement helps teachers avoid any "seminary hill" syndrome.

The versatility of TEE must be considered a bonus. Classes and periods can be adapted to local situations, such as harvest or rainy seasons. Study times can be scheduled for student convenience. And cultural and social realities can be taken into account. Flexibility stands as a major advantage of TEE programs.

COMBINATION. Theological Education by Extension is neither the answer to all training needs nor a replacement for resident schools. Most areas will find a need for both a resident and an extension approach. Within existing frameworks TEE has many significant uses.

TEE expands the training program. It reaches those not served through the resident plans. It expands areas touched and the types of people reached. It enlarges the role of a training school in

the area of higher or graduate studies. Many graduates of seminaries desire further training but cannot find time or resources to return to school. Extension provides valid graduate training.

Extension began on foreign mission fields. It is being effectively used in the U.S., as well. Many pastors and other church leaders need training but find it hard to go to resident schools. Extension offers the tool whereby any school can reach out to these individuals. Schools with specialty training could profitably look into extension plans as a way to supplement their study programs.

TEE is more than a new idea for "lay training." It is a plan for offering full seminary training on every level to men and women everywhere. It is a method for training every church leader on his own level and according to his own needs. It is a way to expand leadership training to maximum usefulness. For every person involved in leadership training, TEE deserves close attention. **TC**

In Montevideo, Uruguay, Missionary James W. Bartley conducts a theological education extension class at a church building.



the seminary comes to him

By D. Leslie Hill

Valentino Rodriguez is a goldsmith, Dulcesimo Parba a farmer, and Nicanor Francisco a fisherman. Their means of livelihood vary widely. But one thing they hold in common brings them together every Friday evening.

These men and others like them, with a variety of language and educational backgrounds, hold places of leadership in their respective churches. They meet Friday evenings for an extension seminary seminar at what we in the Philippines call an Extension Center.

Missionary Paul B. Johnson, regional director, leads the center in Davao City. Rodriguez, Parba, Francisco, and some 300 other church leaders have enrolled in more than 20 similar Extension Centers located throughout the Philippines. They are part of a program called Philippine Baptist Extension Seminary Training (PhilBEST).

We have set up centers in cities, such as the four in Manila, and in rural communities, such as Iba, Davao Oriental. Both the interest in the program and some of its difficulties show through the statement of one man, a leader in the Iba Church.

"I live four kilometers (about two and a half miles) from the church," he said, "and when I am tired and my muscles hurt, I ask my wife for fare to ride to the PhilBEST class." (In a Filipino household a good husband expects his wife to handle the finances.)

One of the originators of the extension seminary, or Theological Education by Extension, concept offers this definition:

"It is . . . any method of education which does not disrupt the learner's productive relation to society. In the case of theological education, it is the seminary

that extends [fits into] the life-cycle of the student rather than extracting the student to fit him into the life-cycle of the seminary."¹

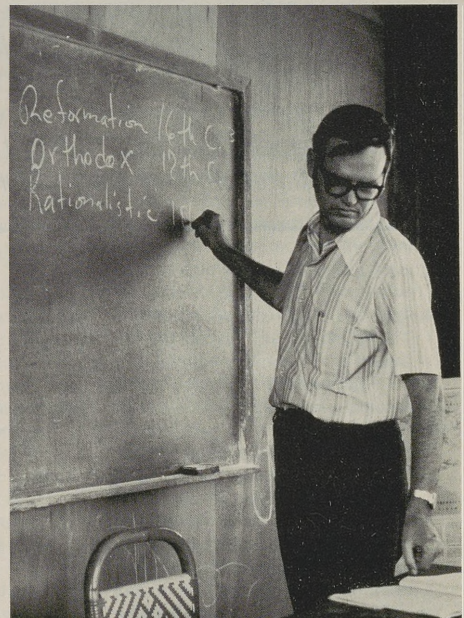
Seminary training—theological education—comes to the church leader in a form that permits him to continue his work and church leading even as he carries on his theological education.

"The school comes to you," is the way one church leader explained the opportunity to his people. "You do not have to

leave your families or have the expense of going away to school."

Nicanor Francisco is pastor of the Baptist work in Lasang, a community on the large south island, Mindanao. He earns his living by fishing. As a mature man, he has family responsibilities. In an underemployed society he would face considerable financial difficulty should he try to go away to school for several years. PhilBEST, the seminary that comes to him, permits him to continue his pastoral work, support his family, and still gain a theological education equal to that possible in the Baptist resident Bible school.

¹"The Extension Model in Theological Education: What It Is and What It Can Do" (Pasadena, Calif., Dec. 30, 1972), p. 1.



At Baptist Bible School in Davao, Philippines, Author D. Leslie Hill lectures for course. Hill now devotes his time to the extension program

The author has served as a missionary to the Philippines since 1963. He is stationed in Davao City.

The idea of the extension seminary came into being through the innovative thought of three Presbyterian missionaries, Ralph Winter, Ross Kinsler, and Jim Emery, who were serving in Guatemala. The three faced a growing number of churches, far beyond the potential of standard methods of theological education to prepare trained church leadership.

The trio tried various adjustments without success until they came up with the Theological Education by Extension (TEE) model. In the 15 years or so since that time the total number of church leaders enrolled in this form of theological education has grown to an estimated 25,000 [one estimate is 35,000] in some 250 institutions worldwide.

Faced with rapid church growth and planning for even more, the Philippine Baptist Mission began plans for the extension seminary approach in mid-1972. With goals for starting churches pointing toward many hundreds of new churches and preaching points, the Mission knew its resident schools could not be expanded to meet the need for church leaders.

In addition, financial resources of Filipino church leaders limited the number who could afford to uproot families and leave jobs for studies as full-time students in a resident school.

And many individuals who actually were the leaders of their churches did not have

the educational background needed to meet the standards of the resident schools.

These and other problems in theological education found their potential solutions in our TEE program that came to be named PhilBEST.

The multiple languages spoken in the Philippines complicate the problems of theological education. A small class I taught a few years ago in our Bible school illustrates the difficulty. Four persons were enrolled in the class. Only two shared a common first language, one called Hiligaynon. One student spoke Cebuano as her first language, and the fourth spoke Tagalog. We used English for the class, a second language for all involved except me, the teacher.

Many small churches in little villages, called barrios, need trained church leaders. Hard economic facts prevent these church members from paying full-time pastors. Besides, young people in the Philippines, much like in the U.S., do not like to return to these tiny farming communities after having gone away to study.

Seminary training that comes into the community and provides learning opportunities for the leaders living there can resolve the problem of leadership for these small, rural churches.

A brief description of PhilBEST should help you see how it enables us to meet such a variety of problems.

First, and most critical to the program,

are our specially designed text materials for home study. These texts use the most up-to-date educational principles. The texts aim to teach principles and truths, not just give information about the subject.

Some of you may have used what educational circles call programmed texts. We have incorporated many of the concepts in this method of teaching in designing the home study texts. We plan that each student will work one hour a day (on the average) five days a week with his text materials. On the sixth day he will attend a weekly seminar near his home.

This weekly seminar—meeting with a leader and with fellow church leaders who are studying—places TEE in a totally different category from traditional correspondence courses. In the seminar the leader guides the group in discussing and applying to their current church situations the ideas and information they have already learned during the week.

We build in exams to help each student discipline his study and to assure leaders that learning takes place. Each two credit units of study require about 11 weeks to complete.

After a PhilBEST study on the book of Acts, one church leader, who had once studied in a Bible college, remarked, "I have never taken a course in which I learned so much material so well."

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ecause the church leader studies at home and meets with a small group in his own geographical area, he or she can study theological subjects in his or her own Filipino language. Said one woman who speaks only Hiligaynon, "I have never learned so much about the Bible before."

"You can really tell the people who have taken a PhilBEST study," declared one church leader. "They have had a spiritual renewal in their lives. They are able to answer those from other denominations who want to argue with them."

To meet this linguistic need, we produce the texts in four Filipino languages, plus English. Such a multi-language text production aids theological education but multiplies difficulties for us who must produce the texts.

The extension seminary is designed for going to the church leader who needs training and for adapting to his needs. As a result, centers for the weekly seminars and center leaders must be established all over the country. Separated by islands and

"We have been awakened to the realization that a mature, full-grown body of Filipino churches needs its own theologians who will commit to paper theological thought and texts attuned to their own cultural outlook."

PhilBEST Man

One who knows Christ by faith has only one right relationship with him: as partner in redemptive ministry. That, says Missionary D. Leslie Hill, who directs PhilBEST, the Philippine Baptist Extension Seminary Training, is what the Book of Hebrews tells us.

"You call your preacher a man of God," Hill continues. "And so he is—but so are you, no less than he. Called to the task of ministry, Baptist lay persons must train to minister. God commands it; a lost world of billions calls for it."

Says 1 Peter 2:5, "Come as living stones, and let yourselves be used in building the spiritual temple, where you will serve as holy priests, to offer spiritual and acceptable sacrifices to God through Jesus Christ."

Hill says the best way to enlist the so-called laymen as priests, or ministers, is to throw off the pagan-inspired false face "laymen" and recognize that to belong to the people of God is to become a minister.

Hill says Peter's letter, as indicated by the address, tells us that it was not limited to a special class, but just the opposite. It is, he says, "unlimitedly addressed to God's chosen people who live as refugees scattered." And Peter says, "You are the chosen people, the King's priests, the holy nation, God's own people" (1 Peter 2:9).

Hill stresses the fact that the New Testa-

ment does not classify the people of God into the ranks of laity and clergy. The people of God are not divided into classes. They are gifted to responsibilities in the task of ministry.

While on his last furlough in the States, Hill completed work on a master's in missiology degree at the Fuller Seminary's School of World Missions, Pasadena, Calif. One of the results of his graduate study was the publishing of his book, *Designing a Theological Education by Extension Program* (A Philippine Case Study), by the William Carey Library.

Baptists of the Philippines already have a full-fledged seminary and two well-functioning Bible schools. The seminary runs a flourishing short-term summer institute for graduates and other church leaders.

There are two Baptist conventions in the Philippines that are related to Southern Baptist mission work—the Luzon Baptist Convention and the Mindanao Baptist Convention. The Luzon Convention established and operates the Bible school at Dagupan; the Baptist Mission (organization of missionaries) operates the one on Mindanao.

At this time there are no plans to change the resident programs of the seminary and the Bible schools because of the new program of extension education.

"This is a new approach to theological

education that seeks to adjust to the life situation and needs of mature church leaders," says Hill. "We are trying to develop a form of theological education that is culturally applicable, linguistically understandable, economically possible, and educationally valid."

The extension program is quite different from correspondence courses or night classes. It uses the most up-to-date methods and types of text materials. The program permits a businessman to get a fully accredited seminary degree while he continues in his business. "That man may never receive a salary as a pastor, but think how enriched his church will be!" says Hill.

Hill says that every church should be a seminary for its members—"a natural result if every member is training to be a minister!"

He continues: "God calls all Christians to minister, and he does not call half-way or half-time. The end purpose of Baptist lay persons in training clearly stands out as effective ministry to the world.

"Untrained laymen are a symptom of misunderstood responsibility. We have forgotten the early Baptist emphasis on the priesthood of the believer, and he who forgets his history is condemned to repeat it."

—Ione Gray

mountain ranges, Baptist churches are scattered throughout the country. Regional directors, both Filipino and missionary, oversee the setting up of the centers and aid in producing text materials.

At any time and at any place where we can find a minimum of five church leaders who want to study, we try to begin a center for them. Trained pastors become the seminar leaders; church buildings become classrooms.

As you must suspect, we did not launch a radically different method of theological education without having to prove that it is valid. Missionaries whose entire experience in theological training has been the resident seminary they attended need assurance that a non-resident school will be adequate. Filipinos who see the prestige of schools with big buildings and beautiful campuses need assurance that their learning will be equal to, and accredited like, the work done in the already established

resident schools. (And real accreditation includes the opinions of fellow Filipinos, as well as the paper on which we print certificates, diplomas, and degrees.)

Filipino acceptance seemed fairly well assured by previous surveys indicating a desire on their part for some type of ongoing home study.

Missionary opinion may have been helped by hearing about the success of the TEE approach in other countries. Also, we shared throughout the Mission examples from secular education. For example, one program is the Empire State College in the State University of New York; another is the Open University of Britain. Still another can be seen in the PACE program of the U.S. Navy, accredited through Harvard University. Other universities have carried on similar programs for as long as 25 years.

One peculiar problem resulted from trying to make learning easy as well as

effective. One criticism: "The materials are too easy to learn." That must be a psychological problem related to the idea, "Medicine must be better if it tastes bad."

When one pastor brought up this problem, repeating comments he had heard, I asked what academic level the complain-ers were enrolled in. "Well, they have not enrolled yet," he replied. Perhaps they determined the subject was easy because we had titled it, "The Life of Christ."

In fact, the difficulty of the studies surprises most first-time enrollees. Either they have allowed the gossip propaganda, "It's too easy," to fool them, or they cannot quite accept that a study held in their church building equals that in the Bible school and the seminary.

Some who enroll do give up and drop out, but this does not embarrass them nearly as much as if they had quit their jobs, moved away to school, and then returned home as public failures. We

were encouraged recently when a church leader reported that several who had dropped out of a course now regretted quitting and were anxious to enroll again.

The same Board of Theological Education that controls the Baptist seminary and Bible school also controls PhilBEST. The administrative heads of the resident schools have assisted in devising a system by which PhilBEST credits are equal to those of the resident schools.

Missionaries Grover C. Tyner, seminary president, and W. Harold Matthews, Bible school director, have developed a "core" curriculum that simplifies the inter-relationships. In fact, a church leader can carry all his PhilBEST credits into the seminary or Bible school, and vice versa. Depending on his educational background, the church leader can earn a certificate, a diploma, or a degree through PhilBEST.

we are trying to point toward the need for, and recognition of, both Filipino and missionary writers.

The writing problem remains severe. Each year six new texts must be designed, written and published. Each text must meet certificate, diploma, and degree levels of academic need. The texts must then be published in four Filipino languages and in English.

The problem has carried some bonus blessings, however. Earlier, we had been content simply to accept theological education materials written and designed for a non-Filipino culture (largely American) as good enough. Thus, we had unconsciously assumed that Filipinos did not need to become writers of theological texts—they could just accept ours.

Now we have been awakened to the realization that a mature, full-grown body

of Filipino churches needs its own theologians who will commit to paper theological thought and texts attuned to their own cultural outlook. (The biblical truth will not change, but its manner of presentation must change.)

The ultimate goal: to provide an opportunity for theological education to every church leader who feels the need for it. Thus, PhilBEST must be able to offer studies in the church leader's geographical area; it must use the language most suitable to the leader and his people; it must culturally fit his thought patterns, be on his academic level, and stay within his economic means.

This is a tall order in a land as diverse as the Philippines and where church growth continues. Still, the Theological Education by Extension plan seems under the Lord's direction to hold the promise of filling such an order. **TC**

Hill (l) and students enjoy a free moment at Baptist Bible school, Davao.

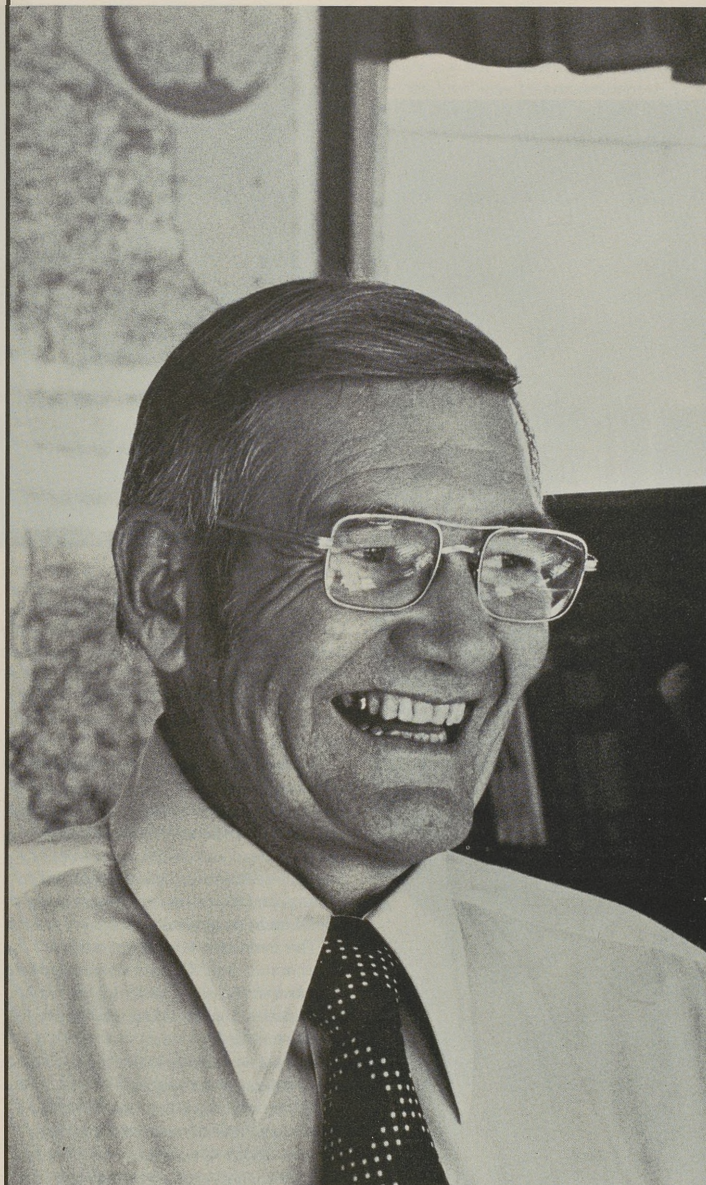


The Mission aims to develop a theological education program that can live economically in the Philippine Baptist economy. The Mission subsidizes the tuition of Bible school and seminary students, for, after all, a student gives up his means of livelihood to enter a resident school. (Part-time jobs are almost nonexistent in our underemployed society.)

In the extension program, however, the church leader continues his work and his source of support. We believe he can afford to pay a nominal tuition. At this point the tuition rates are intended to cover the cost of operating the extension centers. We sell the text materials to the students at a Mission-subsidized price. We maintain this pattern rigidly; like Filipino colleges, we do not permit the student to take the final exam if he has not paid all his fees. Most students have accepted this well.

The most difficult problem? Producing the text materials in a form to fit the TEE plan. We must design texts for some 60 subjects, prepare them on three academic levels, and produce them in five languages.

The text production chore lurked much like an iceberg. As we moved into the TEE program we saw only the tip of the iceberg; its great hidden bulk we discovered only as we plunged into the project. Not only have we had to plan to write and design the texts, but also we have had to train people in the technique of writing them. And we have had to encourage the individuals actually to write. Where no one, Filipinos in particular, has written before,



Missionary Clayton Bond in Lomé, Togo. In background is map of Togo.

Teamwork in Togo

By Larry Jerden

For missionaries in Togo, a sliver of a country that protrudes 300 miles north from the southern coast of West Africa, the education of new Christians has become a pressing priority.

In Togo, a Southern Baptist mission field for only 12 years, the Baptist educational thrust has developed into three programs: a correspondence school now enrolling about 250 students; a residential pastors' school in Lomé, the nation's capital; and the newest program, Theological Education by Extension (TEE).

The latter two programs, while headquartered in Lomé, are designed to serve not only Togo but all of Francophone (French-language) Africa.

Missionary Clayton Bond, who began Southern Baptist mission work in Togo when he moved there from Ghana in 1964, says he is "fairly optimistic about the future of missions" in Togo, "but our goal is to leave work here even if we have to leave. We hope TEE and the Bible Way Correspondence School will make lasting impressions," he adds.

The desire to establish a lasting work in Francophone Africa in the face of an uncertain future is just one reason why TEE is fast becoming one of the top priorities of the Togo Baptist Mission. Two other reasons are that TEE gives to both pastors and laymen the basic theological education they need, and it does it in the context of their own cultural life-style.

Tommy Marlowe, one of the missionaries in Lomé working with TEE, explains how it meets the basic needs.

"What we needed was a program of theological study reflecting evangelism and church development," he says, "and one that was suited to each student's background and his future ministry."

TEE does both, he indicates.

Originated by Presbyterians in Guatemala as a means of taking seminary training to the students to better meet the need for pastors, TEE is now being adopted by Baptists in West Africa.

"The Association of Evangelicals of Africa and Madagascar (AEAM) is producing programmed texts for Africa published by the Evangelical Publishing House in Kenya," Marlowe explains. "For Baptist TEE work in the Caribbean, the Baptist Spanish Publishing House in El Paso, Tex., publishes the materials."

"We have four levels of study, corresponding to the students' levels of training. The AEAM books, which are fully programmed for TEE, are our Course I. They are for students with some primary education."

"The Caribbean material, which is not fully programmed, we use for levels two,



In Lomé, Helen Bond reviews lesson materials for Bible Way Correspondence School.



Togolese youths display alligator skulls, some of their wares in the Lomé fetish market. Here animists can buy for their religious worship various good luck charms and other items, such as the monkey skulls that can be seen behind these young men. Among other articles for sale: dead birds and elephant feet.

three, and four," he adds.

In adapting materials and educational approaches from one country to another, much more than language must be taken into account. The differences between the Caribbean and Africa, or even between East Africa and West Africa, involve cultural and historical differences going back hundreds of years.

"This country is 80 percent animist," Bond points out. "There is no background in Christianity, as in East Africa, so we are not experiencing sweeping movements to Christianity."

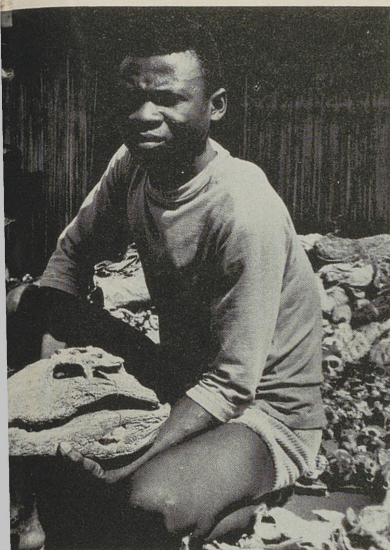
Even so, he indicates, it is easier to get initial response to the gospel than it is to bring the new converts to mature faith.

"We may have 60 professions of faith, but only about 10 percent will follow up," he reports, "and we try very hard for follow-up."

Bond notes there is a real temptation on the part of animists just to "add Christ on to the Pantheon." As a result, he continues, it is difficult to relate faith in Christ to what the African is after in his fetish worship.

Billy L. Bullington, missionary who is principal of the pastors' school in Lomé, comments that many of the older people

The author is associate editor of World Mission Journal, monthly publication of the Brotherhood Commission, SBC.



in the villages of Togo say the gospel "sounds good," but they are afraid of revenge by their other gods, so they can't let go.

"They say for us to take their children," relates Bullington, "but feel it is too late for them."

Bullington also says that a lot of the students at the pastors' school, coming from a background of fetishism, "have some real questions about this force of evil."

"They run up against it in the villages," he explains. "They understand that the power of God and the gospel supersede all other power, but they also feel the reality of the power of evil."

It is into this dark world of fetish worship, animism, and superstition that TEE must penetrate. As a result, the course of study is designed to provide as strong a dose of basic Christianity as possible, while at the same time dealing with the fact that the students are not highly educated.

Theological Education by Extension means that, instead of a central campus to which all students in a given country must come, regional centers are set up in various villages and cities. Teachers lead the courses, mixed with field work, one or two days a week. One such center opened in Lomé last fall.

In the Togo curriculum, which serves all Francophone Africa, the primary program has 36 courses for pastors and 26 for laymen. Subjects include nine Bible courses, homiletics, prayer, church history, the Christian experience, the Christian home, Christian education, worship,

sects and cults, and pastoral work.

Marlowe explains that the first level course is a non-resident one, while the second level may be non-resident or a combination of resident and non-resident work. The last two levels are a combination. Certificates are awarded at the completion of each level.

One of the strong points of TEE, the missionaries agree, is its tie-in with on-going field work.

"We relate field ministry with study through weekly ministry logs," Marlowe states. "Whether students are resident or non-resident, we recommend a weekly seminar in which they report in and discuss problems, and the like."

Perhaps one of the most notable advantages of TEE, especially for West African culture, is that it does not dis-

locate students. This allows the secularly employed pastor to keep supporting himself and his family.

"TEE is the best method of theological education for pastors in small villages," Marlowe declares. "It doesn't displace them and doesn't create false economic aspirations on their part."

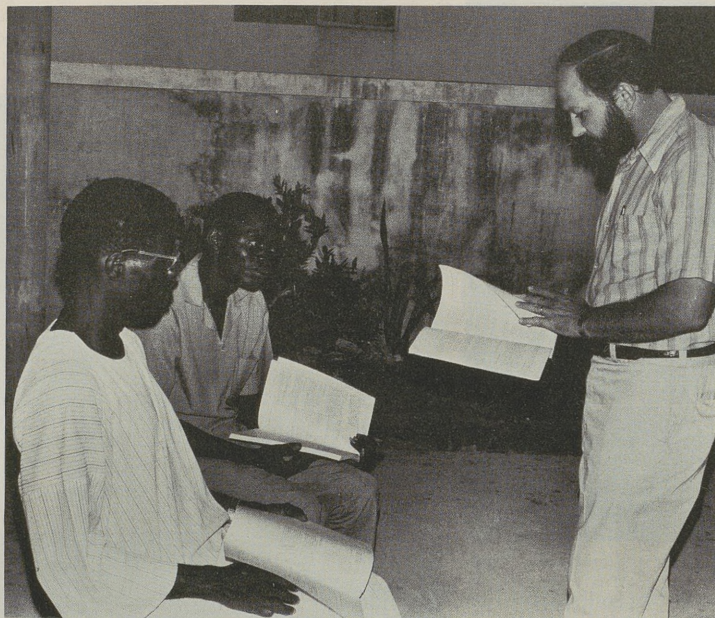
"The economy will not support a full-time pastor in every church," Bond explains. Baptists in Togo "will have to depend on lay leadership; the majority will never be ordained pastors. One of the hopeful things we see is educating them through TEE."

Marlowe points out that TEE permits a village pastor to remain in his village where he can support himself and keep ministering to his village, while learning to better minister to them.

Outside classrooms at Baptist Pastors' School in Lomé, Missionary Billy L. Bullington, the principal, converses with some of the students.



Missionary Tom Marlowe teaches first session at TEE center in Lomé on "opening night" last September.



"This also means that when he has completed his education, he will probably remain in the village and minister there," Marlowe adds.

He acknowledges that a problem is often created when new Christian men come to feel that if they train as pastors, they will automatically move into a city pastorate that will raise their economic level. Since there are few such city pastorates available, and since the village churches usually cannot support a pastor, it is advantageous to let the pastor remain in the village while he trains.

For the Francophone countries another advantage of TEE is that it fills a natural gap between the Bible Way Correspondence School and the resident Baptist Pastors' School in Lomé.

The Bonds, who operate the correspondence school in both English and French, explain that it is largely an outreach tool to contact those who would not come to church.

"When we go into an evangelistic campaign, we enroll as many as possible in Bible Way," Bond says. "Usually when one person in an area finds out about it, he tells others. Last week a man who would not come to church took the Bible course. The next day he made a profession of faith."

"One boys' reform school has a group of 15 enrolled, and we have about 250 enrolled right now."

Another effort that blends with TEE is that of the Morris G. Pruitts. Stationed in Sokodé, a little more than halfway "up-



Evelyn Bullington teaches Bible, health, cooking, and sewing for wives of students at pastor's school. Here she helps two wives with Bible study in one of the classrooms.



country" from Lomé, the Pruitts are working with five congregations.

Pruitt has begun a leadership training program "at a lower level than TEE," Bond reports, "but he will probably upgrade it to TEE."

If Bible Way and the Pruitts' training program blend with TEE at one end of the spectrum, the pastors' school takes over where TEE leaves off.

Started as a part-time program in 1969, the school near the Lomé airport graduated its first class of five students in 1973. Under a new program for all Francophone Africa, students will get one year of TEE, then two years at the Lomé campus.

Bullington, the only principal the school has ever had, is enthusiastic about TEE.

"We won't have as large a student body with TEE as we did without," he says, "but we will have a higher quality of student, and they will be students who will go on to the pastorate."

While the academic level of the pastors' school is a notch higher than TEE, the emphasis on field work remains the same.

"Midweek and weekend ministry is an integral part of the education," Bullington says. "In field service they go out every weekend, sometimes Wednesday evening. They keep a ministry log with their sermon topics—how they feel, response. It is one of the most effective tools in developing a minister."

As with TEE students, the pastors' school students face a world of fetishism and polygamy. But unlike some of those in the villages, they are relatively urban in their outlook.

"Most of these students have a rural

background," Bullington notes, "but they came to the city and now are more urban in their outlook than rural.

"Out in the villages, however, they have had some head-to-head contact with fetish priests," he adds. "They have discovered that so much of it is just the priest's way of eating, playing on the fears of the people."

Bullington reports that one fetish priest was converted and then went from village to village telling animist secrets.

"Knowledge casts aside a lot of fear," comments Bullington.

He stresses that the pastors' school tries to introduce as few "artificial" things as possible into the students' lives.

"They bring their families," he points out, "and they are responsible for their own food."

For wives, Mrs. Bullington teaches part-time courses in Bible, health, cooking, and sewing.

While the work in Togo, like all Southern Baptist mission efforts, is supported by Southern Baptists through the Cooperative Program and special offerings, students at the pastors' school receive some support from another source.

"The students receive aid from Ebenezer Baptist Association," Bullington reports.

"There are two associations in Togo: Ebenezer, basically made up of Yoruba, and Costal."

Bond explains that Baptist work in Togo, as in several other Francophone countries, was preceded by churches organized by Yoruba traders from Nigeria. As business took Yoruba families from the strong Baptist work in their native land, they started churches in Dahomey, Togo, Ivory

Coast, and Upper Volta.

"The Yoruba were here 35 years before we came," says Bond. "They opened the door for us."

Bond adds that there is "excellent rapport" in associational work, even though it is hard to mix cultures in individual worship situations.

"But the Yoruba are the strength in associational work," Bond goes on, "and they continue, for example, to support two Togolese pastors."

For Southern Baptist missionaries in Togo, it is good to have another strong Baptist group cooperating in the work. And for the Togolese, such as students at the pastors' school, the support is invaluable.

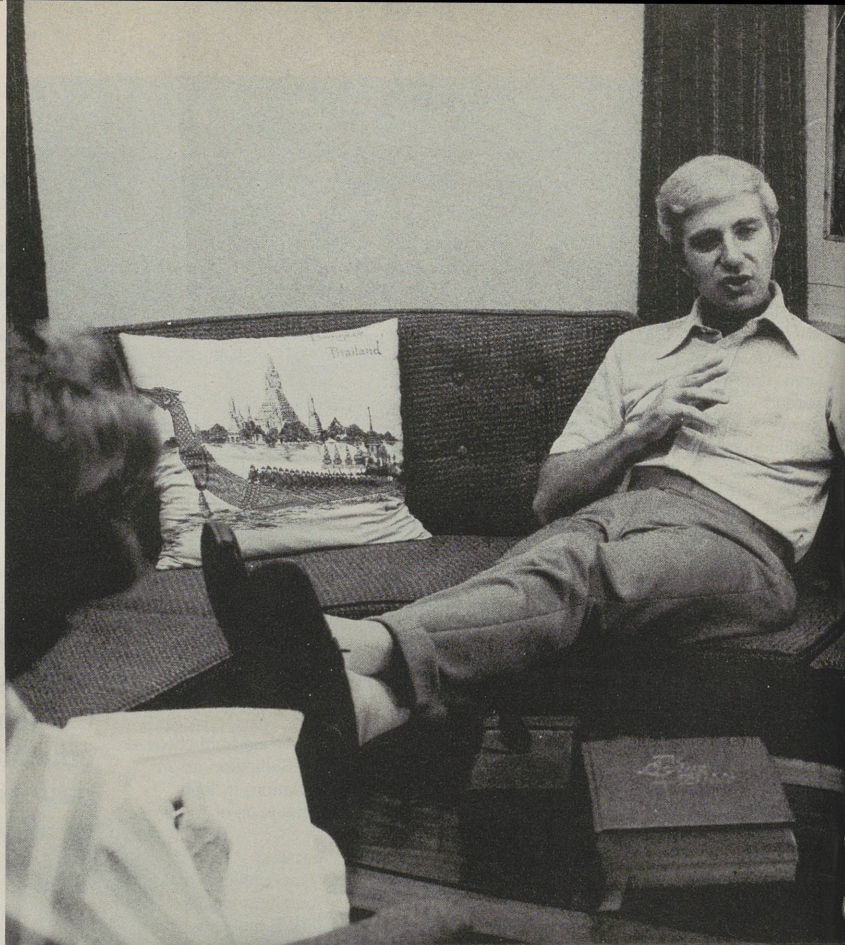
For the future of Baptist work in Togo, it's good to have a team. **TC**

Marlowe: 'TEE is the best method of theological education for pastors in small villages.'

Sunday-morning Yoruba worship service, Boulevard Church, Lomé. Baptist work in Togo grew out of efforts by Yoruba from Nigeria.



*In Semarang,
Indonesia, Avery
T. Willis, Jr.,
talks about
theological education
and other matters
in mission approach.*



Shifting Strategy for Changing Times

By Avery T. Willis, Jr., and Ione Gray



A "short course in mission strategy" could be the title given this interview. The conversation between Miss Lone Gray, Foreign Mission Board international writer and editor, and Missionary Avery T. Willis, Jr., took place in Indonesia in 1975.

The time was shortly before Willis was formally inaugurated rector of the Indonesian Baptist Theological Seminary. Miss Gray was spending several weeks in Indonesia studying the direction taken there—Theological Education by Extension (TEE), or as Baptists there prefer, "Expanded Theological Education," or "Theological Education by Expansion."

In this interview theological education is but one subject treated. Here Willis shares his views, based on experience, of several related matters in mission approach.

The interview is longer than the usual article. But the varied menu of food for thought in it merits reading by anyone interested in foreign missions—and in growth of religious understanding at home as well.

Miss Gray: We have heard a young secretary tell of God's blessings in her life and of how her life was changed as she typed the manuscript for one of the programmed textbooks for the extension program of the Indonesian Baptist Theological Seminary. Is this unusual?

Avery T. Willis, Jr.: Here in the office we have people who are not really studying as such, but in the process of just working on the books they feel the Lord speaking to their hearts. This is also happening to the people in the classes. We are trying to make the content relate to life and service.

I think it ought to be understood that this program of education is the work of the Holy Spirit. It is not an action of a group of frustrated missionaries who are trying to get something changed in mission work. What we did in going from a resident theological seminary program to Theological Education by Expansion came out of a spiritual experience that gave us the courage to take some steps we knew needed to be taken. Without the Holy Spirit we could not have made the changes.

Gray: What was the biblical basis for your decision to try to train all the people of God?

Willis: According to A. T. Robertson's *Word Pictures*, the word "call" in the New Testament, in every case, means the call of all the people of God. And there is really no requirement involved in another call that is not already inherent in the original call—that is, when Christ called us out to be his children. What has generally been termed the "call" in our understanding has partly grown out of the result of, and partly been the cause of, clergy orientation.

One of the basic Baptist beliefs is that of priesthood of the believers, and the priesthood of the believers has two sides. One is that, as a priest, I represent man to God in prayer and in other ways. The other side is I represent God to man. As Christians we have both these functions: (1) to pray for people and to try to bring people to God and (2) to bring God's message and revelation to man. This is the responsibility of every Christian, not just a few.

Gray: Would you define the differences in function between the lay leader and the ordained leader?

Willis: That is very difficult, because the things we have set down as the differences really aren't the differences. For instance, we say, "The ordained leader is a paid worker, and the lay leader is not paid." But we have paid leaders who aren't ordained, and we have non-paid people who are ordained. So the differences really can't be based on money.

Some people say they are related to time. One guy is full-time, and the other is part-time. But that's not correct either. For if we are ministers of God, every one of us is a full-time minister of God.

Some say the differences in a lay leader and an ordained leader relate to a call, whether it's a specific call to a task or a general call to service.

I believe we are all called and that God gives us different ministries. To some he gives the ministry of equipping the saints. This is the message in Ephesians 4:11-12 where Paul says there are apostles, evangelists, prophets, pastors, and teachers for the equipping of the saints, that *they* might do the work of the ministry.

The saints will do the work of the ministry, and this group of people mentioned in Ephesians 4:11-12 are to train the whole body of Christ. But that doesn't mean that their call is higher than the rest of the saints.

The equippers are called out from among them and to be with them. As I see it, the equippers are under no special mandate to be any more evangelistic or to try to build up the kingdom of God or the body of Christ any more than any or all of us. God gives special gifts to them, as he gives special gifts—spiritual gifts—to everybody. And he expects each of us to use our spiritual gift or gifts faithfully in service.

There are different spiritual gifts related to the gift of the pastor and the gifts of the other three or four categories which

hard decision

Willis: One of the hardest things we had to do was say, "We're going to give no more subsidies." They were phased out over a period of two or three years. It was really hard on the Indonesians, but it was hard on us, too, because it made us look heartless and unconcerned. We are well taken care of, and we had to say to them, "You trust the Lord."

But the right kind of people, the right kind of pastors, have become much stronger because of our decision. Some Indonesian leaders have said, "God used your decision to make us grow up and start taking responsibility and not to think we were always going to live off funds coming in from the United States."

When we discontinued financing the erection of church buildings, we set up a loan board, and we said to Indonesian Baptists: "We're for these house churches having buildings of their own when they can afford them, but the buildings must be erected on a plan which the people can finance with the help of a loan."

Gray: Can the poor people of the farm communities ever really afford to build a building?

Willis: We believe the house church idea is a viable one in this age when you could stay indefinitely in a house and continue to divide the group, starting other house churches. But if these people say, "We want to stay together, and we want to have a church of a larger group," we will respond: "Fine. Rent a place. Buy. Build."

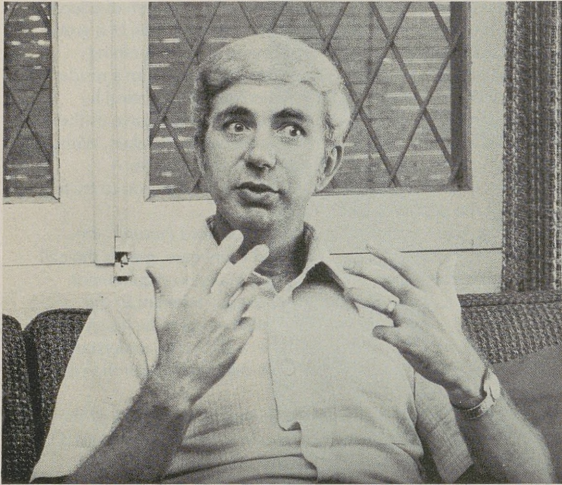
This is where we had a hang-up with some of the nationals. They thought "house church" meant this was the only kind of church that's valid. What we were saying is that the house church is a valid way and a New Testament way, and that whatever it grows to after that is up to the people themselves.

Gray: Do you see any total picture of what's currently happening in Christianity in Indonesia and the world?

Willis: I see about three main streams of what God is doing now:

1) There's a movement of the Holy Spirit all over the world where people are beginning to wake up to who he is. The filling of the Spirit is bringing about renewed life and victory and, therefore, renewed testimony and witness.

2) The second stream is this understanding of the ministry of all the people of God. The laity is coming into its own, and lay people are saying, "Listen, we are also called of God to do something for him."



Paul names. Everybody has a spiritual gift, but this passage says God gives these equippers to the church. These are God's gifts to the church to help the church exercise its spiritual ministry, so that the whole church then helps to build up the body of Christ, both quantitatively and qualitatively.

Some people say the differences between lay leaders and ordained leaders are in position. They say, "What you have in the ordained leaders is position." But Jesus talked against position. In essence he said again and again, "I'm your Lord. I'm going to be your servant."

Gray: How did we get so mixed up?

Willis: We've done it through history and through the ego of persons, I suppose. The Reformation reestablished the primacy of the Word of God and the priesthood of the believers. That is,

'The foreign trappings we had brought with us from America short-circuited the natural lines of communication in society and helped build a Christian ghetto. We felt the answer was to . . . let the gospel wear Indonesian clothes.'

every person is competent to go directly to God. But the Reformation did not completely reestablish the ministry of the priesthood. That is, each of us is a priest, a minister.

This is the revolution we're beginning to see now. All over the world people are beginning to stand up and ask, "What is the difference between a person who claims to be called and is ordained and myself? I am not ordained, but I am called to serve God with my spiritual gift in my particular way as a Christian."

I really don't believe you can draw a clear division.

Gray: What reaction did you get from Indonesian Baptists following the Mission's decision to end subsidies for the erection of church buildings and for pastors' salaries?

3) The third stream, which I see pulling these two together, is the rise of Theological Education by Extension. This stream is now coming to the front to give content to the lives of lay persons who are Spirit-filled, to help set the church on its feet so that these lay persons can really begin to live and to be in the world what God wants them to be.

Gray: How did the concept of TEE get started in Indonesia?

Willis: We came to the conclusion that we were not producing the kind of persons the Indonesian churches needed so that they could grow and continue to perpetuate themselves. Our program of TEE grew out of a background that could be termed successful in most every way success is measured. But at Tretes [where the

Inauguration

Avery T. Willis, Jr., was formally installed as a rector of the Indonesian Baptist Theological Seminary in April 1975, when the nationwide institution held its first on-campus conference since it went all-the-way extension at the beginning of 1974.

Willis had served as head of the school for several months before the formal observance. But, lovers of pomp and ceremony, Indonesian Baptists and Southern Baptist missionaries had waited until they could also celebrate other events of deep significance.

They combined a week of intensive resident theological study and worship, their first graduation exercises under the extension plan (30 pins and one diploma were given), and a return visit of the Buford L. Nicholoses, former missionaries to China and Indonesia, now retired though still active in mission work.

Nichols had built the original seminary, which became the most successful (counting success in buildings and students) of any Asian seminary related to Southern Baptist mission work. He had also served as its first rector, or president. (Because the head of Indonesia is president no one else in the country can have the title; thus, the term rector.)

With Missionary Catherine Walker, coordinator of the production of programmed literature for the theological extension program, in charge of the details of the inauguration, it went forward without a blunder as far as an observer could tell.

Shirley Willis has a way of transforming instantly into whatever any one of her myriad responsibilities demands. This was no exception. A few moments before the service was to open I had left her hurriedly ironing Indonesian attire for the participating women. Now she was sitting on the front seat at the altar in a long pink dress of the women of one of the islands, as glamorous as any Indonesian woman. Only the short blond hair and fair skin revealed her nationality. Mrs. Nichols wore the dress of another island.

Suddenly the platform was alive with a robed choir from Jakarta and Indonesian Baptist leaders directing the singing and presiding over various elements of the program. Mr. and Mrs. Nichols sat on one side bearing with dignity their 39 years of missionary labor, 19 of them in Indonesia. On the other side of the platform Avery and Shirley Willis awaited the presentation of the symbol of their responsibility.

At the appointed time the older man placed the silver chain and seminary emblem around the neck of the younger, and soon everybody left the platform except the new rector.

The bright, hot lights of the official photographers revealed the streams of perspiration running down his cheeks, and because I had been the only person sweating for the previous ten days I felt a certain unholy satisfaction until I saw the tears in Willis's eyes as he moved slowly to the mike.

Then I saw and felt his awesome aloneness with the task of giving theological training to Indonesian leaders in this archipelago of 125,000,000 people. Of course, 120 other Southern Baptist missionaries and many local Baptists would help him.

Before the end of the week Willis would announce the appointment of T. Soediono as dean of students and studies. His is the highest paid position to which any Indonesian Baptist has been named, an indication of a maturing local leadership.

—Ione Gray

Indonesian Mission met in 1971] it seemed as if God had just pulled back the veil and let us see what we had created. After that we had to say, "This isn't as successful as we thought it was."

breaking out

We realized that the Indonesians had not caught from us the very spirit that brought us to the mission field in the first place. They were locked into what they could do with a subsidized building and pastor. The seminary graduates did not want to go back to the villages where they had come from, even though the greatest response was there. The foreign trappings we had brought with us from America short-circuited the natural lines of communication in society and helped build a Christian ghetto. We felt that the only answer was to break down the artificial walls we had built, relate ourselves to the culture, and let the gospel wear Indonesian clothes.

Gray: Avery, I have some difficulty sorting out the spiritual revival which most of the Southern Baptist missionaries in Indonesia seem to have experienced in relationship to the Mission meeting in 1971, and the dramatic changes made in strategy, especially regarding theological education.

Willis: Really we are talking about two different things. One is the revival, and the other is the change made in methods in mission strategy. The spiritual revival, I think, can happen at any stage of the Christian life that a person is willing and ready.

Gray: Did each missionary experience revival at his or her own level, or was it a rather uniform experience for all?

Willis: It probably was not the same intensity in any two people because of the different levels of our Christian lives. It probably was a much more transforming thing in the life of someone who's been a Christian many years.

Gray: What about the changes in methodology; what relation did the spiritual revival have to methods?

Willis: Although one can be spiritual and use almost any method, we felt that our methods had grown out of our inadequate spiritual resources.

It's a matter of opinion as to what is essential. As I see it, this is the biggest problem we have. We've raised up pastors in our own mold. They are just like us. Too many of us have sat behind desks and had nice-paying jobs. The national pastors think, "Well, my job is just to preach and administer."

They don't do a lot of visiting, and they are not very evangelistic. They are trying to get an organization built up. They have a real strong belief about organization. Organizations demand large subsidies.

Indonesia is very nationalistic. That's how it got its independence from Holland. The current Baptist pastors were growing up at that time, and they feel they must decide what is going to be done in Indonesia. I have no problem with the nationals' deciding what ought to be done. My biggest problem comes from these elite pastors we have trained in our methods. These pastors don't want the extension seminary. But we have 700 other Baptists who want it enough to study in it.

Gray: Is this an ego thing with these ministers trained in the resident seminary?

Willis: Pride and ego are definitely a part of the problem. Some have said, "If the laymen start preaching, what are we going to do?"

Gray: Baptists don't do much teaching of servanthood.

Willis: Right! I think we'd have to point a finger at the seminary and say, "We didn't teach the ministers that they are servants." And this is the problem we have in all Christendom. How many of us, how many pastors in the States, have the real sense of servanthood?

(Text continues on page 28)

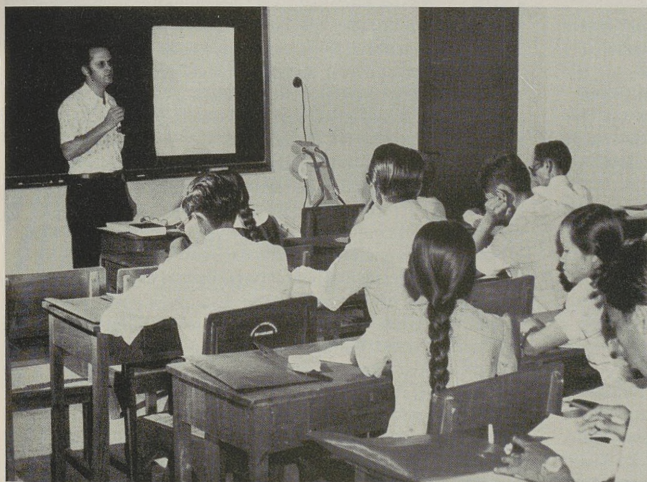
Textbooks a Key: Leading music for the first annual national retreat of seminary extension students in Indonesia is Timothius Sutarman, editor of programmed textbooks. Value of the textbooks is reflected in the words of one student from Semarang: "Two hundred rupiah a book is nothing, compared to the worth of the materials and my own needs." The books make possible effective home study. "Theological Education by Extension has moved the area of study out to where the student is," declares Avery T. Willis, Jr., seminary rector. "No longer is he in a dormitory in a resident school in an artificial, unlife-like situation, but he's living in his own home or place of service and having daily contact with the world. It gives a sense of reality to what he's doing, instead of having him separated."

Startled: Behind banner bearers, Willis and Buford L. Nichols, first president of the Indonesian Baptist Theological Seminary, lead graduation procession. "TEE has startled the theological world," says Willis. "Though many people still try to ignore it, there are about 35,000 people in the world today going to some type of Theological Education by Extension school." Of the program's effect, Missionary Charles E. Buckner reports of some students, "Several were just wasting along, letting their 'circuit-rider' preacher do what was done. Now they are awakening to personal responsibility."





Gathering: Some of the 228 persons attending the first retreat of seminary extension students in Semarang in 1975 form a large cross. The students reach out where they live. Said a member of one suburban church, "We have five preaching points led by members of our church, all of whom are students."



Eager To Study: Missionary Charles W. Cole teaches a biblical indoctrination class during retreat for extension students. The students gladly find ways to study at home. "Because I am an employee, a professor, and a church leader, finding time to study is very difficult," said Aca Seworwora, 44-year-old lay pastor who is in the degree-level program. "But I pray, and God gives me the time. For example, while I am waiting for the bus to work, or on the bus, I use the time to read. People beside me look at what I am reading, and they often ask questions. Then I have opportunity to witness." Because of the rate of study, especially at higher levels, completion of work takes years. But Seworwora said, "I don't worry much about the time. The main thing is that now I can serve while I study." Added another, "I am 35 years old, but it doesn't matter, because the desire to study comes from within my heart." Said one member of a small town church, "I am glad I have an opportunity to study, because I could not leave to go to a seminary."

Potential: One of the most unusual attendants at the retreat may have been the prison inmate. "I am serving a 17-year term in the penitentiary for armed robbery and murder," he said. "I was converted in the penitentiary and have become a chaplain's assistant. My superior has allowed me to leave the prison to attend these seminary classes so that I can serve the Lord better. I go back after each class." The extension program "has opened the way for Baptists in Indonesia to step forward and become effective leaders," declared Soenoe Rahardjo, pastor of Peniel Church, Surabaya. He expressed hope that through programmed learning the students might "begin at least 250 new churches in the next five years."

The servant role is the key. And none of us takes it naturally. Unless the Holy Spirit changes us, we'll never fit the servant role.

We hardly have any deacons in Indonesia. I'm not sure why—whether the missionaries didn't think deacons were needed or whether the churches thought no one was qualified. So the pastor became more or less the ruler. But now we have taken away his props we had given him—finances, buildings, prestige—and there he stands, facing his people. To some extent that is what the pastors are afraid of.

We have tried to say, "You don't need to be afraid. If you'll be a servant and train everyone in your church to serve God to the best of his ability, you'll have work to do, and your position as a spiritual leader will be much stronger than any position you could get by being called "reverend." Some of the pastors have accepted this, and they have had beautiful experiences. But others still have not. I do not want to lump all the pastors in this group. Many are choice servants of God.

One thing we've got to be honest about is who the missionary is. We have built up this pyramid in which we have had the ordinary Christian on the bottom level, supporting his minister. Up on the next rung you may have a music director, then on the next

rung an educational director. The next rung is the pastor. And then there's the big denominational leader, and then you go on up and finally get to this missionary, who is right on the pinnacle.

That's what we've done, and it's an injustice to the understanding of the mission call of the church. It's an injustice to the person. Some people try to wear halos that don't fit.

What happened in our Mission was that we said, "Let's be honest." I believe everybody needs some group he can be open and honest with. That doesn't mean you have to go around to everybody telling everything, but there needs to be some group in which you can completely be yourself and in which you can be loved and accepted. I am talking about a group that can give us God's love. And God can love us and accept us and forgive us, whether we deserve it or not.

shedding masks

It was out of that concept at the Mission meeting in 1971 that we began to share our own failures and our problems. And it was on that basis that we could have fellowship with one another. Then we began to see our own needs. People who had had masks

Seminary without Walls

Almost half of the 400 students enrolled in the Indonesian Baptist Theological Seminary found their campus for the first time in April 1975.

They came to Semarang, third city in size in Java, for what was planned to be the first annual conference or retreat of Baptist seminary students in Indonesia. The exact enrollment, including teachers and regional directors, was 228. That's more than a full house in the seminary plant, which stands on a hill overlooking the city.

This unusual Baptist seminary in Indonesia goes on all year in 45 places scattered over the islands of Java and Sumatra. The students study daily from programmed literature and meet with seminary teachers weekly. Sixteen Indonesian pastors and 19 missionaries teach.

The students who came to Semarang in April were as enthusiastic as they were diverse. Some came from city and town churches in such places as Jakarta, Surabaya, Yogyakarta, Solo, Kediri, and Purwokerto. Others came from outlying farm villages. Those from the farms got tired of benches and socks and lace-up shoes. But apparently they didn't get tired of the six daily hours of classes, the two worship periods, and other meetings and activities.

Many of the students support a family—often an extended family. Almost all of them have full-time employment, some as farmers. At least two had once been political prisoners. One, a professional comedian from Jakarta, taught all of us a lot about the art of communicating. Of the students taking the seminary extension training 34 percent are women.

I had seen one of these women take part in a business meeting in her church in a *kampung* in Jakarta my second day in Indonesia. The business meeting followed a full morning of Bible study and worship, and this woman's large number of small children (I never got all of hers sorted out) needed attention.

She would speak to the business at hand, go to her nearby house and take care of one or more children, and then return in time to pick up her argument again. I never knew what the business was, but I saw a natural leader at work.

Decisions made in 1971 caused Baptist theological seminary

education in Indonesia to take a different and drastic change. But it took until the spring of 1974 to work out various problems, such as getting the resident students through and getting enough textbooks ready to start the extension program.

All of us attending the conference were revitalized daily by what seemed to be a spiritual awakening or breakthrough among the Indonesian students, teachers, and pastors. The Southern Baptist missionaries of the country have been continually experiencing God at a fresh and deeper level since 1971. Their deepest yearnings were that the Indonesian Christians would also experience God anew. Yet we all were amazed at the confessions, the testimonies, the actions.

The spiritual breakthrough among the missionaries led to major tradition-shattering decisions. Two hours of selected highlights from recordings of the Mission meeting reveal that the missionaries counted the cost of their actions before voting.

Nevertheless, one sensitive missionary who seemed to know my need to understand what really happened told me of the agony of losing his identity and trying to find it again. His wife, in another session, told me of how their relationship with each other was affected. But this man prefaced what he said to me with the words, "It was of the Lord." And she told of finally arriving at a peace which cannot be accounted for apart from the Holy Spirit.

Almost all of the missionaries I talked with confirmed the fact of a spiritual renewal. Each experienced it in his or her own way and at his or her own level of growth and responsibility. Not all agree on what was done and how and why it was done, but they are almost unanimous in their convictions that what happened to them individually and corporately was the work of the Holy Spirit. And, even while accounting for the human factors, most believe that the overall decisions were "of the Lord."

The missionaries know that if large numbers of Indonesians are won to Christianity it will have to be done by Indonesians. Perhaps we saw the beginnings of this in the seminary student conference.

—Ione Gray



on for a long, long time took them off. And in this atmosphere koinonia was created.

Koinonia is not based on the goodness of people; it's based on being honest. We realize our common failures, so we've got to help one another.

But what we've done—and this is not unique to the mission field—is that we get the lost person to come to church. And he comes down and confesses, and it's all right the first time. It's the first time, and we'll forgive anything—murder, adultery, anything. He's just been saved.

He goes out the next week, and on Tuesday he slips and curses; on Friday he loses his temper. Then on Sunday he comes back to church thinking, "I need forgiveness." He walks in, looks around, and nobody confesses. He thinks, "Hey, I must be in the wrong place."

One of two things happens: He looks around and thinks, "I'm not good enough. All of these folks are good, but I'm not good." And so he doesn't come back, and you never know why.

Or the other: He looks around and says to himself, "I know these people, and they're just as bad as I am. Now I understand!

Willis: True. In general terms, I think, if the sin is only against God and only God knows it, then confess it to God. If it's against another person, confess it to that person. If it in any way involves the fellowship of the church, then it ought to be confessed to the church.

Gray: This works better in small groups doesn't it?

Willis: Well, the church does not have to be kept small if it is kept in small enough groups. There's an ideal situation—and if the churches in the States would try this they would grow like wildfire. If they would establish house churches where they could meet in small groups during the week and then come together on Sunday, there would be time for confession, for support, for forgiveness, for help. The things which come out of a small group—say, a half dozen people—will just floor you, when people really get down to opening up as to what they are, who they are, and their problems.

Everybody needs a group in which he can be open and honest and still be accepted. If I see an ugly wart, I still love you. This is what we have to create. I think this is the kind of fellowship they had in the New Testament.

Gray: What about the shy, reserved person, or the one who has in the past encountered betrayal rather than love?

Willis: I do not think anybody should be coerced or feel under pressure to confess anything. If that pressure does not come from within by the Holy Spirit, there's no use to confess.

Gray: What about sharing which is apart from confession? Is this a part of your Mission experience?

Willis: A problem of sharing is that in doing so one becomes vulnerable. None of us likes to be vulnerable, because we think that's a sign of weakness. It's only when we become vulnerable that we have this basis for fellowship. When you know my weaknesses and I know your weaknesses, and we still love and support and help one another, it binds us together in a way that nothing else can do.

I was pastor of churches back in the States before I came to the mission field. I had to go through some experiences with the people of the churches before there was a tie that really bound our hearts—a death experience, a sickness experience, a crisis, a confession, or something else. You have to come down to the

'We have built up this pyramid in which we have had the ordinary Christian on the bottom level, supporting his minister. . . . The missionary is right on the pinnacle. It's an injustice to the mission call of the church.'

I pull the mask on, and I smile when I sing, and nobody knows the difference."

This goes on until we have a whole church full of people who are not honest with one another. And only when we get honest with one another do we have the basis of forgiveness, which is the basis of fellowship.

Gray: But this has to happen again and again, doesn't it?

Willis: Oh, very definitely. This is a continuing thing. It is like the negative and positive poles of a battery. You've got to have it running continually. You've got to have confession, and then faith to know that God forgives you and that other people forgive you. What the Lord has taught me and others in this Mission is that as soon as anything happens, brother, we are going to get it right—right then! We are going to confess our wrongs, our mistakes, our bad feelings.

Gray: Is it not possible that confession can become an end in itself?

issues of life and death and right and wrong to bind this kind of fellowship together.

Gray: There are so many interpretations of the Spirit-filled life and so many ways to say it that I get confused.

continual refilling

Willis: When we talk about being filled with the Spirit we try to stereotype an experience. But every individual is different. The experience I have may be quite different from the experience you have, but the Holy Spirit knows what you need, and if you open your life and personality to him, he will work through your personality. And he will work through my personality, because he comes to meet my needs and to help me be what I ought to be.

My experience of the Spirit's filling my life was a separate experience from conversion. The Holy Spirit revolutionized my

life. God began to move in unusual ways in my life, and then just a few days later he stopped. I asked, "Lord, why?" Then I understood I was trying to take some of the credit for what he was doing, and I just had to stop and say, "Lord, forgive me and cleanse me and fill me again."

And I learned right there that it is a continual refilling. We almost have the wrong idea with the word "filled," because it seems to say we have a container. But this is really, in the Greek, a present, passive, continuous verb—where the Scripture says "keep on being filled." It's a better picture to say we are the spring which Jesus uses, the spring of water that just keeps on.

The water keeps flowing, and it has to be new water all the time. It's a continual relationship with the Spirit; and, as we confess to God daily and every moment or hour when sin comes, we keep the gates open so the waters can continue to flow.

The word "broken" is another key word. There must be continual brokenness of the old self. I think this has to happen every day.

You can't reserve the Holy Spirit. You can't put him in a reservoir and save him for an emergency. He has to be in living contact all the time.

Gray: Does this have any bearing on your relationship to your constituency back home?

Willis: I think we need to be honest in our reporting in the States. I believe honesty with the people back home will get better response than trying to say, "Everything is all right," when it isn't.

It is easy for us to go back and tell our successes. In four years' experience you can pick up enough successes for several sermons. But if you don't share the problems, the trials, and the failures with the people, they can't identify.

proper measure

Gray: Are you still convinced that the decisions made at Tretes were of God?

Willis: I went to Tretes with some different ideas than I came out of there with. I knew our decisions would cause problems with the nationals. I was on a committee trying to get together with the nationals, and I went to the Mission meeting to say we had to go to servanthood if we were going to work in Indonesia. And there we were making another unilateral decision. That's one reason I think the Lord has let us go for three or four years here like this, hanging on a string, until we are ready to be servants.

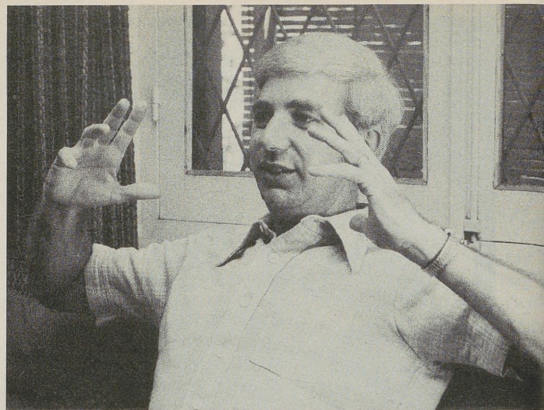
God had to do a lot of work in our hearts to bring us down off our high horse and make us willing to do what he wanted us to do in a servant role. I think that's one reason it has taken so long to come back to good relationship with the nationals.

I'm convinced that what happened was, first, the judgment of God on us as missionaries. We saw ourselves in the fire—the hay, wood, and stubble burned up. We saw where we had made mistakes, and we faced them.

Then we made our decisions, and without our realizing it our decisions turned out to be the judgment of God toward the Indonesians. And they saw this also as something they had to come face to face with.

Through all the difficult experiences that followed, the Mission was galvanized. We have more than 40 persons teaching in the seminary program, 22 of them missionaries. We have more than 30 persons writing, 17 of them missionaries.

A second blessing that grew out of Tretes is that Theological Education by Extension is meeting the needs of the people. And they are testifying to the blessings. I got a letter today from a guy who has opened up three places, three villages. Another



layman has started Bible classes in two other villages.

Our seminary is trying to say to people: "We're going to prepare you to minister, and whatever the place and position God gives you to minister in is between you and the Lord and the local church."

Gray: The Tretes decision was misunderstood by some Baptist leaders in the States. Being here, I sense that it may even have been misunderstood by some of you.

Willis: One thing we were saying in our decision at Tretes, both personally and as a Mission, was misunderstood. When we confessed our failure and repented of our failure, it was not to say that what had been done here was wrong in the sense that it wasn't a success. The failure was in light of the tremendous opportunities of what *could* have been done, in light of the fantastic needs of Indonesia, where we can say that there are 10,000 Baptists in a land of 126,000,000 who don't even profess the name of Christ.

We had been looking on our plane and measuring ourselves by ourselves, not measuring ourselves by the power of God or by the depth of the needs. In light of this we declared ourselves failures. It was not to knock the other missionaries who had served here. It was just to face the fact that we hadn't been down to business. We'd been playing games too long.

Gray: Theological Education by Extension is being tried in many countries of the world, but there seems to be something unique here.

Willis: When we made the decision, we were just saying, "We don't know exactly where we're going, but we know where we've been isn't the right way. So we are going to send these professors out and try to start at the grass roots with people who are straight out of the culture, and see how the gospel applies and works from that point."

We saw the basic thrust was in evangelism and in starting thousands of churches led by local leaders. And the corollary to that is that we saw seminary education as teaching people how to lead. We put the two together, and that is, maybe, the uniqueness here.

tailor-made study

Gray: How did you go about deciding the curriculum? What from the past, what from the present, and how do you prepare for the future?

Willis: If the curriculum is to be pupil-centered and we are trying to get the pupil where he can serve the Lord, then we have to find out what he needs in this culture. I might just emphasize strongly here that our seminary program is tailor-made



Indonesians and missionaries join in dedication of another new textbook for extension seminary.

Excited about Books

One of the most poignant moments of a trip to Southeast Asia in 1975 was that of the dedication of new programmed textbooks for the Baptist Theological Seminary in Indonesia. It was really one course with two books, each of them serving two of the four levels of study provided by the seminary.

The books dedicated are for use by the more than 400 seminary students studying in about 45 places on the islands of Java and Sumatra. The books are also used by other denominations in Sarawak, Borneo, Bali, and the Celebes.

Missionary Catherine Walker is coordinator of the production of the programmed literature. She is also one of the 35 writers (16 Indonesian pastors and 19 missionaries). And she helps with the editing and directs the six Indonesian staff members in revising the material, testing, typing, arranging printing, mailing out the textbooks, and multitudinous other details.

All persons at the seminary building who had worked on the newly published texts came together at a scheduled time for the dedication. Also present was Missionary Avery T. Willis, Jr., seminary rector. And I was invited to join them. After reading Exodus 36:1-4 we stood, and each of us took a book in hand. Then we led in prayer, some in Indonesian and some in English.

We thanked God for all who had worked in any capacity in the preparation of these books. We prayed for those who would teach them. We asked God to prepare the hearts of all those who would study them.

As I considered the potential of those books and accepted by faith the changed lives, the new Christians, the house churches which would result, and all the other possibilities, my tears joined the streams of perspiration on my face and dropped onto the attractive paper cover with its Indonesian art. I peeped to see if those who had done the work were so moved. They were. And it was not a new event for them.

Each edition of each new book is dedicated in a similar service. The quiet, brief, but momentous occurrence seemed especially appropriate to me, for Christian writers and editors must live by faith. And it is easier to have faith in community.

Having visited several countries where Southern Baptist missionaries and local Baptist leaders are moving into programs of Theological Education by Extension, I reached the conclusion that in several ways Indonesian Baptists have laid the strongest foundation. One is in the quality of writing and editing. One reason for this quality is that all the books are written in the Indonesian language, even those written by missionaries.

There on the seminary campus, doing research in the library and getting assistance from the editorial team, was an Indonesian pastor, Soenoe Rahardjo, graduate of the resident seminary, writing his first textbook. I asked for an interview, so we took one of the two Indonesian young women who had been

assigned to me as translators and sought a tropical breeze.

I found the intelligent but reticent pastor difficult to interview. I could not know if the problem was in my questioning, his answering, or Swann's translation.

But the next week, during a retreat and study conference of extension students on the campus, Rahardjo and Willis came to my door following the evening worship service. Rahardjo was speaking with animation and excitement, and Avery indicated to me that he wanted me to get my cassette recorder and redo the interview.

It was noontime next day when the pastor arrived with Siti (the other translator), and I insisted that he must not miss his lunch. But he said we must talk, so we found a place to sit. He started talking, hardly giving Siti a chance to translate. I asked a question, but he said he wanted first to finish his testimony.

The essence of his testimony was that God had spoken to him afresh through the Holy Spirit, and his attitude toward writing was completely changed. Now he knew that what he was doing was right—something he did not know during our first conversation. Through writing he could speak to hundreds and eventually thousands. His service to his Lord and his people would be multiplied through the published words of his pen. Never before have I seen such a rapid transformation.

I also stood in awe of the ability and industry of Catherine Walker. She is a scholar, a writer, an editor, a teacher, a leader, a planner, a detailist. The preparation of 60 textbooks, each with two books meeting the requirements of students on two educational levels, is a task so enormous that only one who has done it can comprehend the work involved.

She is also a homemaker, entertaining guests for dinner several times during the two weeks I was in Semarang. Then on the weekend between she drove me over the beautiful, lush mountains which form the backbone of Java and down again into the steaming heat of the small town of Purworejo. There we joined Missionaries Carl and Twila Lee in visiting and worshipping in three house churches on Sunday.

Early last spring Catherine found herself facing a shortage of prepared texts for the third and fourth quarters of 1975. Some of the most productive and experienced missionary writers were in the States on furlough.

Catherine writes of this emergency: "I felt a special call and promise from God that I was to prepare one of the two courses for the third quarter. Humanly speaking, it was impossible. I worked as I have never worked before.

"We really don't have any choice in doing God's work, except putting ourselves completely at his disposal."

—Ione Gray

for Indonesia, and I wouldn't export it anywhere else. Some principles can be exported, but it is for Indonesians in their situation, for their level of education, and for their unique background.

In deciding the curriculum, we determined five basic areas of ministry we wanted the students to be prepared for. We broke those down into 150 behavioral objectives. In our first revision we had set up 60 quarter courses, including a lot of Bible study.

But those behavioral objectives wrecked our revised curriculum. Mostly it made us go back and decide what kind of objectives we were going to try to achieve in certain courses. For instance, our basic goal in the Book of Genesis is to help the student, through a study of the characters and lives of the people in Genesis, to meet life's crises and to help others to meet life's crises. Basically, it's a counseling goal.

The purpose of the book of Exodus is to help the pupil learn how to lead the people of God in all kinds of situations to be his people. This is basically a leadership thrust.

In church history, for example, we start with church history as seen from an Indonesian's viewpoint. He sees the Lutheran Church here, the Roman Catholic church there, and an evangelical church in between. We help him trace back through history to find how they got started.

There are lessons from history that the Indonesian needs to know, but he needs to approach them through his own experience.

Gray: What is meant by the term, "Asian theology"?

Willis: Most of us didn't get our theology from the Bible. We got it from our parents, from our pastors, from our Sunday School teachers, etc. They gave us a certain structure of belief, and we began to interpret the Scriptures from that viewpoint and that structure. For that reason, every generation needs to rewrite its theology. Not that the truth has changed, but that it's put in the form of our present structure, for our present day, so that we can understand the truth. When we say we need an "Asian theology" or an "African theology" we're basically saying that this needs to be the truth as viewed by an Asian or as viewed by an African.

Gray: I read your paper on "contextualization." That's an awful word to thrust upon a writer or editor, not to mention the reader.

not solo but group

Willis: It is an awful word, but that's the word for what we are trying to do. People in the United States, if they haven't been overseas a lot, think of the individual as the key and of democracy as the basic relationship in our churches. But you come to Asia, and it's not the individual, it's the community.

We think of an individual—you know, the rugged individualist—as a kind of hero. To an Indonesian he's an outcast, a strange man; he's odd, and he's not accepted. The man they honor and glorify is the one who can work within the community and come together with others to follow the basic directions of that group.

They have a kind of democracy that's different from ours. They don't believe in 51 percent. They talk, and everybody gives his opinion, and finally the head of the group gives a consensus they can agree on. They *all* agree to that—not just 51 percent of them.

Who am I to say they have to have the same type of decision-making that I think is best?

Gray: Does this lead to so-called "group conversions"?

Willis: No, I don't mean group conversions. I do think there are multi-individual decisions when a group is given time enough to come to a decision basically together. It's still each person's own decision to accept Jesus Christ as Savior and Lord, but it's much easier for him to do it while the whole family is doing it, instead of standing out as the odd one.

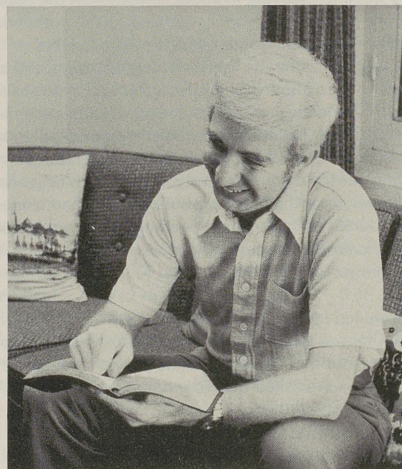
I can give you an example out of my work at Bogor, where there are a lot of Sundanese. The Sundanese are very resistant to the gospel. I was trying to break through to them, and so every once in awhile—just very occasionally—I would win a Sundanese to the Lord, and I thought he would be a bridge to reach the Sundanese community. It turned out that he was already an outcast from the Sundanese community, which was the reason he was willing to come to me in the first place. So he was not a bridge to his people at all.

In this kind of community culture the house church can provide a place for the people to study the Bible together until they come to a consensus that this is truth.

Gray: Does that mean that mass evangelism as we understand it in the States is at a disadvantage in Indonesia?

Willis: There are any number of good things you can use in the States to win people with church backgrounds to the Lord that mean very little here.

I can go out here on the corner near our house any day of the



week and have somebody pray to receive Jesus as Savior, but that doesn't mean that he really received Jesus. It may mean he wanted to please the white man. It may mean he just wanted to get rid of me. It may mean he would just take Jesus along with all his other gods.

One of the basic things about our current method of house churches, or small groups, is that the people can come together, spend time studying the Bible, and think about what they have studied until they begin to say, "This must be right." And you don't baptize them until there are several.

This is a part of their pattern. Mass campaigns are really not Japanese.

Gray: Can you give an example of cultural differences that are reflected in the language?

Willis: Just to give an idea: When we were on furlough in 1974,

are farmers or manual laborers, 10 percent are teachers, 14 percent are housewives.

It was hard for the 200 students to come to the national retreat. It cost about 20 cents a meal to feed each person. The meals were simple. We didn't want to have a meal that was too nice. Some of the students would have eaten a lot better at home; others ate better here. We have kitchen facilities and can serve 200 without any problem.

step by step

Gray: Your extension program seems well organized. How did you go about it?

Willis: One interesting thing in this whole process is that God leads us to the next step when he's ready for it, and not before.

'We had been looking on our plane and measuring ourselves by ourselves, not by the power of God or by the depth of the needs. . . . We'd been playing games too long.'

Shirley and I were eating at a barbecue place. When we wanted to say something we didn't want others to hear, we talked in Indonesian. This fellow walked in—he was a big man; he had a red beard and wore a cowboy hat and boots. And I turned to Shirley to say, "I'll bet that guy's a real character."

But I couldn't find a word for "character." It was the first time I realized that I couldn't say that in Indonesian. In English, when we say a guy is a character we usually mean something good—at least, we accept him. But in Indonesian every word was "odd," "strange," or "doesn't fit." That gives an idea of the difference of culture reflected in the language.

Gray: Who bore the expense of the conference of seminary students you had in 1975 for the first time, but which I understand is to be an annual event?

paying the bills

Willis: We did not pay the travel expenses of the students who came. We said, "You've got to come on your own." We provided food out of some special gifts. But we tried to put it on terms that the Indonesians can continue it. Next time we will not subsidize the food.

Our basic subsidy in the extension work is textbooks. It's a major job to write the books and print them. The money they pay in registration fees is basically used for teacher transportation and a small honorarium.

Gray: In addition to paying their own transportation, what other requirements are there for attendance at this conference?

Willis: We allowed only those who had completed three semesters—three quarters—to come. It was difficult for them to come, but they sacrificed to get the money. It's like those folks at Tlogo, where you visited. They didn't have far to come, but they worked for several weeks to get a little money ahead so their families would have something to eat while they were gone. Those people live from day to day.

Gray: How do they get the money for their families?

Willis: They raise a little tapioca root. They sometimes gather firewood to sell. Some of them are small farmers. In the more fertile areas they raise rice. Four percent of our students are *tukangs*; they just carry small things around for sale; 22 percent

All this educational background and technology of education and programmed learning and taxonomy of objectives, and all that you've seen—we didn't know where we were going when we began. We just started trying to find out. We couldn't pick up something someone else had written. Starting from scratch, we have had to learn it, and in doing so we've also been forced to teach the Indonesians how to write and how to do research.

Gray: Do you consider teaching the nationals to research and to write to be among the most important aspects of this program?

Willis: The role of the missionary, as I see it, is as a catalyst, to bring together some things and help them to happen. In no country in which Southern Baptists are working can the missionaries win the population. If you could put in Indonesia all the missionaries Southern Baptists have, you couldn't come close to reaching the people of Indonesia.

The only hope of any of these countries is for local Christians to take the responsibility and begin to do the job themselves. And, our role, as has so often been said, is that of working ourselves out of a job. And this is true—though it has never worked in practice. As far as I know, Southern Baptist missionaries have never voluntarily left any country. Missionaries have trained nationals for their jobs, and have then moved on to other responsibilities. We work ourselves out of one position and into another position.

I am preparing several nationals on our staff so that one can step into this role as the rector of the seminary. An Indonesian ought to be there, and I ought to be doing something he can't do.

Gray: But really isn't the goal of missions to find the best person for the job to be done, regardless of nationality, race, color, sex, or any other difference over which the individual has no control?

Willis: That is just what an Indonesian man said. He was teaching here in our seminary before he went to the States—on his own, by the way—to work toward a doctor's degree. He said, "My hope is this: that one day we will not care whether the person is a missionary or a national. But we'll get the person to do the job who can do the job."

All things being equal—educational preparation, leadership ability, and spiritual qualities—this man I'm talking about should be better able to serve his own people than I am.

'Most of us didn't get our theology from the Bible. We got it from our parents, our pastors, our Sunday School teachers. . . . Every generation needs to rewrite its theology, not that the truth has changed, but that it's put in the form of our present structure.'

Gray: What's it going to take?

Willis: The missionary of the future is going to be very different from the missionary of the past. Or even of the present. We're moving into a transition era.

When we came to Indonesia ten years ago the missionaries controlled the funds, decided where churches would be started, who got subsidy and how much. When big campaigns were planned, we were in the driver's seat. When new work was projected, we projected it.

learning to listen

It has turned completely around in ten years, and particularly in these last three. Now the Indonesians are in the position of projecting the work, and the missionaries are learning servanthood. We are learning to listen. And they can tell us a lot.

We can share some things with them, but we must be patient until they are open and ready to receive them. One thing we have learned in this experience of the last few years is that we should take advantage of every opportunity as an educational contact. Sharing in a committee meeting or talking with an Indonesian, we have an opportunity to help Indonesians understand. That is better than saying, "This is what to do." Every experience we have together can be an educative experience for them—and for us.

Gray: Would you say more about the new missionary?

Willis: The missionary of the future is going to have to have some anthropology. I feel this is our weakest area. We have not

understood the role of culture, and we come brashly in as Americans and say, "It worked over there, it'll work over here."

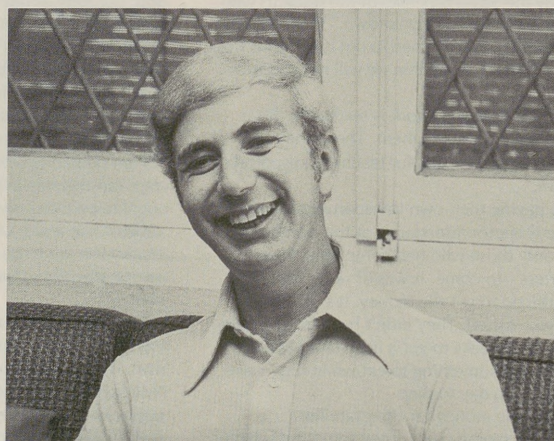
We come especially with the idea of big business. We know that running a fertilizer plant or renting Hertz cars will work this way in the States. We can bring it over in business, and it works. So we think we can bring religion in the same way, and it will work in the same way. Not so!

Sometimes we want to export more than theology to these countries. Our methodology grew out of a certain structure. Knowing the background of these people would help us to present theology in a way that helps to build their culture, to help make their culture a Christian influence, instead of just wrecking it. It would allow a natural methodology to evolve that fits the situation. I think the new missionary will have to know anthropology before he comes.

One of the most important things in the education of a new missionary is to help him come to grips with what is truth in the Bible and what is his own culture.

If we had a different type of missionary preparation, we might be able to accept missionaries with somewhat different standards. This isn't questioning the truth of the Bible, or the fact that Jesus Christ is the only Savior, or that God established his church, et cetera, et cetera, et cetera.

It's like putting water into several different kinds of pots or glasses. As long as it's pure water, the shape of the glass or the pot or the pan doesn't really make much difference. I think that's the picture of the gospel—the pure gospel—shaped and molded in the way of the culture. **TC**



Out from Montevideo

By Wally Poor

Rosario has had a big year. For one thing, this town of some 10,000 persons in southwestern Uruguay has just celebrated its 200th birthday. Rosario was founded in 1775, one year before the United States became a nation.

More significant from the Baptist viewpoint, a new work (mission point) has opened there.

The new congregation is the happy result of two phases of Baptist work complementing each other, something that does not always happen.

A schoolteacher, Mrs. Norma Ferraro, enrolled in the "Abundant Life" correspondence course in 1974. The course is offered by the Baptist Communications Center of Montevideo to persons who respond to one of the Baptist radio programs.

Meanwhile, a few kilometers away in the town of Nueva Helvecia, interested members of the Baptist church there were preparing themselves for the opening of new missions and preaching points. They had enrolled in extension classes of the Baptist Theological Institute of Montevideo.

In Rosario, Mrs. Ferraro was disillusioned with the church in which she had grown up because of its political involvements. As she studied the Bible in the correspondence course, she was visited by Pastor Aldo Gastaldi from Nueva Helvecia. Mrs. Ferraro decided to attend the Baptist church in the nearby town.

One of the students in the extension center classes is Luis Naviliat, nicknamed "Lucho." He is a bank accountant, but like many other persons in a country where holding the cost of living annual increase to only 100 percent is considered a victory against inflation, he moonlights at another job.

When Mrs. Ferraro suggested services in her home as a beginning of a Baptist mission point in Rosario, Pastor Gastaldi and "Lucho" jumped at the chance. Others in the extension center also attend occasionally. The group in Rosario meets every other week.

Weather permitting, the gathering place has been in the patio under a *parra* (overhead grape arbor). Nearby are two fig trees. A wandering hen clucks to her cheeping

chicks. One feels that the gathering could easily be first-century Palestine instead of twentieth-century Uruguay.

The course of study in the extension centers—there are four outside Montevideo and one in the capital city—is designed to train lay leaders to open and lead home Bible fellowships. Most of the churches in Uruguay have been started in homes.

The strategy for Baptist growth in the country is based on the idea of continuing and expanding that which has led to the founding of the present 34 churches.

Obviously more trained leadership is needed, but live-in student enrollment at the institute has been low in recent years. Enrollment reached its lowest point in 1974-75 with only four full-time students for the four-year course.

In contrast, lay persons in churches have responded enthusiastically to the opportunity to train themselves for the attending of new works. Many, like "Lucho," welcome the option of staying in their own cities but still having opportunity to prepare for service there or in some nearby area that does not have a Baptist work. During 1975, 58 persons were enrolled in the extension center classes.

The group in Rosario is not the only "wedding" of mass media ministries with theological education extension classes. Those in training in Montevideo are undertaking to open work in areas of the capital

where there are no Baptist churches or mission points.

A map of Montevideo shows locations of persons enrolled in the correspondence courses as a follow-up method on contacts engendered by mass media use. This has helped pinpoint for the students areas of response.

Some of those in the course, it is hoped, will consent to open their homes for Bible studies. Or perhaps members of churches who live in the unchurched areas will provide meeting space.

One member of the extension classes, upon examining the map, made a discovery. He found that in his own neighborhood are various persons who are currently enrolled in the correspondence courses or who have been enrolled and have terminated. With the training he is receiving in the classes, this man will be able to open a mission point in his own home.

In the past, mission work often has been limited by lack of funds and scarcity of theologically trained persons. With the extension classes meeting in existing churches or even in homes, no extra expense is called for. Likewise, opening of home Bible studies necessitates no other expense, except travel of one to attend it. Usually the group itself defrays this cost. Thus freed of restraining factors, the future of new works and church growth can be unlimited. **TC**

Missionary James W. Bartley, Jr., leads extension session in Nueva Helvecia, Uruguay.



The author was appointed a missionary to Uruguay in 1968. He is stationed in Montevideo.

TEE/Resident

Some Pros and Cons

By James E. Giles

Those of us from the U.S. who work in the Third World struggle to adapt structures as needed in our attempt to preach Christ, plant churches, and apply Christianity to society. We come from a nation with an expression of Christianity that is highly institutionalized, with elaborate buildings and facilities; it is highly specialized in church personnel, both full-time and part-time for the churches; and it is well financed with almost unlimited economic resources.

As a result, it is hard for us not to want to try transplanting the same pattern into the countries where we go as missionaries.

This format was followed in the past in many countries in Latin America. Early missionaries began to reach people and build Christian communities of believers. As these new Christians congregated into churches, property was bought, and buildings were erected. How spacious and luxurious were these buildings depended upon available resources, both local and foreign.

Later, pastors were sought. Since most of us came from churches where the pastor was a God-called, seminary-trained, and full-time minister, it was natural to think the same could be reproduced on the mission field.

Missionaries served as pastors of these congregations for a time, but the rapid development of Baptist work made it clear there would not be enough missionaries to supply the growing demand. An emphasis was placed upon "calling out the called," under the premise that God surely was calling young Christians to be ministers, just as he had in other places through the centuries.

Cultural Overhang

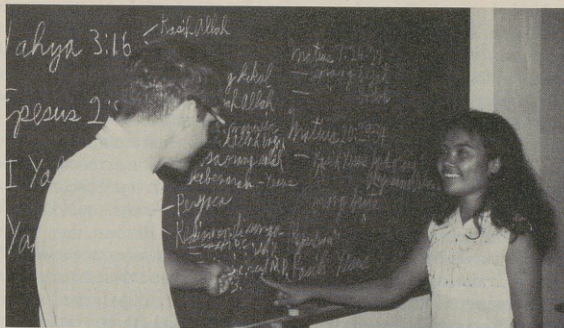
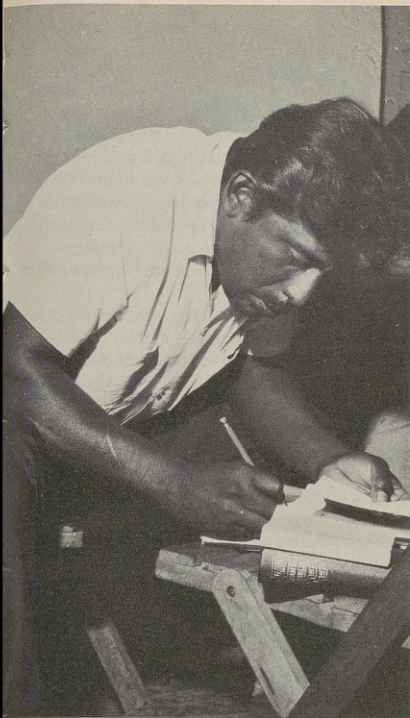
Given God-called young men, how do you train them?

The solution was logical: seminaries were founded. In some cases not only the seminary curriculum and schedule, but also the architectural design of the buildings resembled the theological institutions from which the missionaries had graduated.

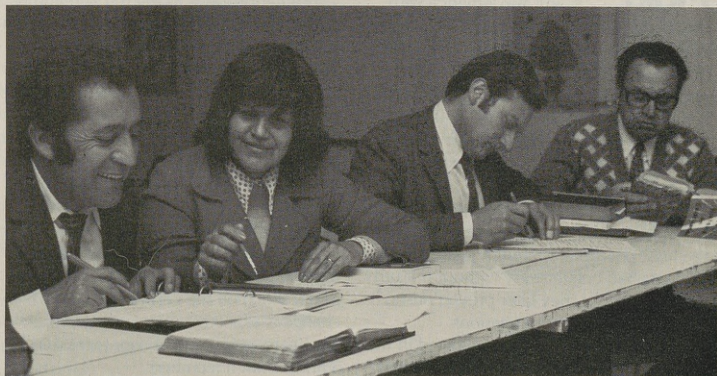
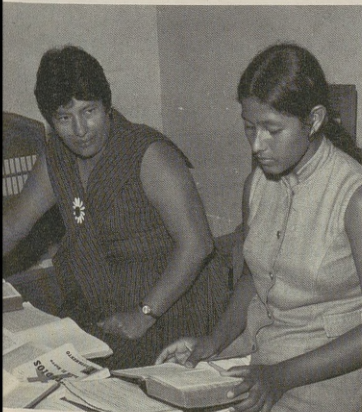
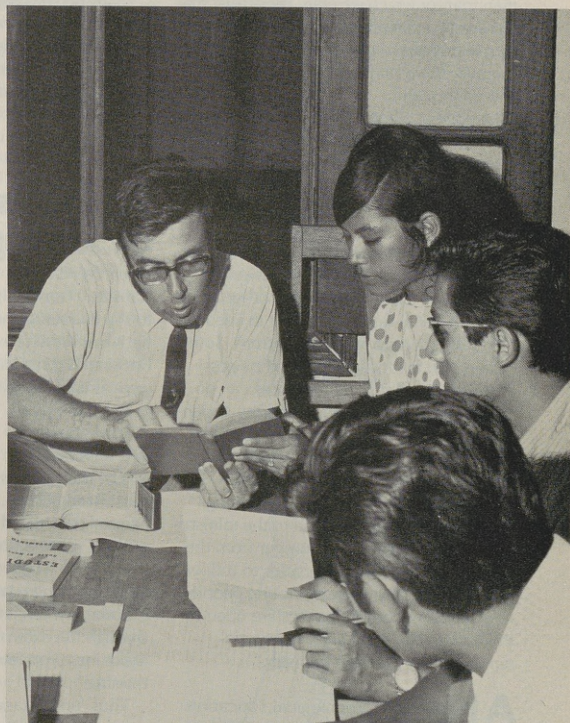
God-called men were educated, therefore, in the same basic disciplines that ministerial students in the States would receive. And they acquired many other peripheral qualities in their education, among them a professional attitude and a high appreciation of material, as well as moral and spiritual, values.

When a minister graduated, a church was waiting for him. Or else the missionaries had one in the initial stages that could be turned over to him to serve as full-time minister. In many cases the local congregation did not have the financial strength

The author, appointed a missionary to Colombia in 1957, has been on the faculty of the International Baptist Theological Seminary, Cali, since 1958.



Theological study by extension goes on in many lands. Group study sessions illustrated are in (clockwise from left): Mexico, Indonesia, Guatemala, Argentina, Guatemala, and Mexico.



to support this kind of program, but subsidy was available from the Baptist Mission to supplement the pastor's salary. The subsidy program went on for ten years, twenty years, and sometimes even longer.

In this manner many churches have been organized. Souls have been saved. Growth has taken place. But today many persons are taking a second look at this pattern.

Given the factors of population explosion, urbanization, and rapid social change, many are saying that we do not have the resources to keep reproducing churches according to the old pattern. Others declare that there is a far greater potential for growth than that for which we plan; they insist that our need is to break out of the molds created by generations of practices, in order to discover the potential of phenomenal church growth.

Looking at Baptist work in many countries, we can see positive fruits that have grown from a God-called, well-trained, and full-time ministry from among the national Baptists. Much admirable work is being done.

But in some places the labor has become stagnant. Many of the prepared workers have moved to the U.S. and to other areas where material remuneration is in keeping with their training and expectations. Some pastors and leaders are plagued by pessimism about what local resources can do. They have developed an unhealthy dependence upon foreign funds to initiate new work (mission points). Some even lack enthusiasm about spreading the gospel.

In some places the number of young people feeling called of God to the ministry has diminished, and the number from the churches who enter universities to follow a profession has increased. Young people now recognize other avenues are open to them that offer even greater material remuneration than the ministry.

A New Mold

Theological Education by Extension (TEE) began in Latin America with the Presbyterians in Guatemala. They found that their seminary enrollment had dwindled to almost zero. Years of training in a resident program of theological education had not produced the desired results. The number of their trained pastors in Guatemala was small, and there was a general atmosphere of indifference.

The leaders then saw that they had been trying to prepare young people who offered the least potential as church leaders. Many students had begun study without maturity and experience; they later proved unsuccessful in leading congregations.

The Presbyterians also recognized in the churches individuals from among laymen

who offered potential as leaders. So the denominational workers sought ways to take seminary training to the potential church leaders without pulling them away from their jobs, families, and places of church leadership.

Results of the first attempts were encouraging. This innovation in theological education began to catch fire. Special texts were developed so the student could learn most of the material on his own, then have dialogue with a professor once a week. The Presbyterians shared their experience with others, and other groups began experimenting with similar programs.

Many persons began to see in Theological Education by Extension the panacea for all the ills of the resident program. In some locations the situation was ripe for making radical decisions to reject the traditional programs of theological training and to embrace the new, exciting, but unproven programs of extension.

Problems of Timing

Unfortunately TEE was launched in Colombia at a time when Baptist work was going through the transition from a highly subsidized program to the encouragement of greater local initiative and the use of less foreign subsidy. National Baptist leaders and missionaries were already in disagreement over different mission strategies.

Colombians saw the extension program as a Mission tactic to acquire "cheap" pastors by training laymen who could supplant subsidized pastors. Annual reductions of pastors' subsidized salaries already was pushing some pastors into secular work or to the U.S., where pastorless Spanish-language congregations welcomed them.

Some laymen, after a course or two through the extension program, began to make inappropriate remarks about their training.

Thus, understandable resistance to TEE arose.

Another obstacle to the full and enthusiastic support of the extension program in Colombia has been the requirement for teachers in extension centers. The theological seminary established the requirement that teachers had to have the licenciature degree from the seminary. This automatically eliminated pastors with no seminary training and those with only the diploma in theology. This action made some feel discriminated against and unqualified.

Recently the seminary has altered the requirement for teachers and will let any pastor teach on the certificate level. This change is expected to encourage more pastors to promote seminary extension among church members.

On the Good Side

We recognize that there have been many positive benefits from TEE. Many church workers have received and will receive some theological preparation who would never have received it otherwise. Leaders with more training are needed in established churches, as well as in mission points. Theological Education by Extension has helped to meet that need.

Today many churches have laymen better trained to teach classes in their churches and to take part in the many other activities. They can also preach at mission points and lead in opening new works. We thank God for this medium of training, and we anticipate greater growth in the future through the use of the skills of these workers.

In some cases extension centers have fed the resident program in the theological seminaries and institutes. After a person has begun studies in an extension center, often it may serve to open to him the horizon of seeking complete training more rapidly, in order to dedicate himself full time to the ministry. After studying for a time in extension centers, some students have been motivated to take the additional step of moving in the direction of the ministry.

The extension center also serves as a proving ground for young men who express an interest in the ministry. They can take one or two courses by extension while finishing high school. This gives the professor opportunity to evaluate the student's abilities. It also affords a careful look at the student's gifts.

Extension courses can help reveal those who lack motivation for serious study. They also may point to the student who is able to relate theological ideas to practice in the

dialogue in and out of the classroom. Some of the most creative learning by a student may come as a result of unstructured talk sessions with fellow students in dining hall, dormitory, or on the grounds of the resident seminary. The extension student misses most of these opportunities. There is no substitute for the cross-pollination of theological ideas and the healthy discussions and debates that happen in resident programs.

Many proponents of TEE argue that it is much cheaper than the resident approach. But is it?

Consider the time spent in development of special texts (more expensive than regular texts), the professor's travel time (time he could otherwise spend in the classroom), and the cost of his hospitality while away from home. Perhaps the extension program is not as cheap as we had thought.

Disadvantages also exist in having a mission point staffed by part-time leaders. Pastors who dedicate full time to their churches have time to take part in denominational activities, committee and board meetings, and in more promotional work in general. But men who must devote the major portion of their time to making a living through their job or profession cannot be available for the additional tasks that are a part of the Lord's work. What will be the effect of this condition upon Baptist work in the future?

Many persons praise TEE because they say it is a return to Paul's methods and the New Testament pattern of leadership. However, they overlook the fact that Paul and other early church leaders saw secular employment as a temporary necessity, not the norm. The Old Testament and the New Testament both teach that the worker is worthy of his hire. Jesus called his disciples to leave their nets, tables, and other means of livelihood in order to secure theological training by accompanying him during his earthly ministry.

Personally, I believe that helping someone financially in order that he may secure a theological education, and then helping him temporarily until his congregation can assume full financial support is not only legitimate, but also an expression of Christian compassion. A little financial help goes a long way in the Third World. It is possible to help without hurting.

There is now a tendency for TEE to minimize the element of credit and completing degree requirements. It does not matter how long a person takes to complete a course; the important thing is that he learn something. This is true, but there also is value in the systematic approach that aids a person in completing all requirements for a degree.

By Every Means

We have, we hope, passed beyond the state of polarization that forced people to join either the camp of extension or of resident programs. We readily see that extension programs are providing training for people who were not being reached through resident programs. At the same time, we insist that there is a growing need for resident programs that can provide theological education in another dimension.

In Latin America there is a greater need and opportunity than we can answer with all the workers available. We must enlarge our program of training in every area, in order to perform the mission task more adequately. TC

church or mission where he serves. This helps those guiding the study to accept into resident programs students with greater potential for serving well as ministers.

We believe that any knowledge acquired can help the individual. We hope that he can put that knowledge to good use in service to the Lord. True, some traditional theological education, like secular education, has tended to domesticate the student and make him dependent upon the teacher in order to learn. Some believe that TEE helps the student become more responsible for his own learning.

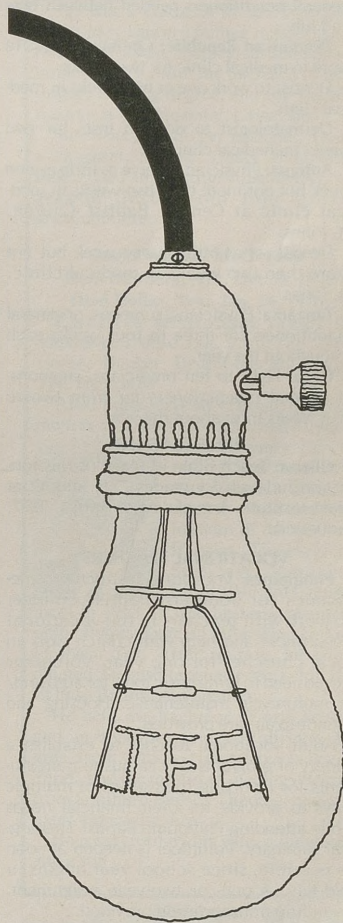
In another sense, the extension program allows more individual attention to the student. An autodidactic text is provided. And provision is made for time with the professor every week. Traditional theological education does not boast this luxury, because it depends upon texts written for a wider range of readership. In addition, the number of students per teacher is much higher.

Some Minuses

A student in TEE must take three or four times as long to complete course requirements for a degree as he would in a resident program. When one works a full shift, then tries to study seriously, he naturally is handicapped.

Also to be considered is the effect of the student's neglecting his family during the years of extension studies. Could his talents be used more fully by providing him a more concentrated course of study and then letting him serve part time while he works in secular employment?

Most people receive stimulus through



Call for Volunteers

This listing of opportunities for laymen to serve in short-term mission projects overseas was provided by the office of the consultant for laymen overseas at the Foreign Mission Board. If you feel God's leading to fill such a role, write to W. Eugene Grubbs, Foreign Mission Board, Box 6597, Richmond, Va. 23230.

MEDICAL WORKERS

Eku, Nigeria: Physicians, surgeons, general practitioners, or internal medicine specialists to work in 150-bed hospital two to four weeks each.

Bangkok, Thailand: Physician, surgeon, or general practitioners needed between now and July.

Dominican Republic: Ophthalmologist to work in medical clinic for two weeks.

Dentist to work one or two weeks in medical clinic.

Dermatologist to do skin tests for two weeks in medical clinic.

Antigua: Physician to serve as little as one week but not more than two weeks in medical clinic at Central Baptist Church, St. Johns.

Dentist for as little as one week but not more than two weeks in medical clinic, St. Johns.

Tanzania: Physicians, surgeons, or general practitioners for three to four weeks each throughout the year.

Gaza: Eight to ten physicians, surgeons, or general practitioners for from two to four weeks throughout the year.

BIBLE TEACHER

Liberia: Teach Bible in place of missionary on furlough for grades 7, 9, and 12 at Ricks Institute. Arrival date of April 1, 1977, requested.

VOCATIONAL TEACHERS

Philippines: Vocational instructor in mechanics for Southern Baptist College, to work with teachers in the vocational department and help with church work in local churches for one year. Volunteer would need to bring basic tools for auto and/or motorcycle maintenance. Housing and roundtrip air fare provided.

Adult vocational teacher to establish a variety of programs on campus to train students for involving themselves in multiple ways to provide for their financial needs while attending Philippine Baptist Theological Seminary. Volunteer is needed as soon as possible, since school year begins in mid-July. A one- or two-year assignment. Roundtrip transportation provided.

CONSTRUCTION WORKERS

Philippines: Three construction teams needed, one to build the director's residence at Luzon Baptist Bible School, another to erect the first floor of the school's main

building, the third to construct a water system for Southern Baptist College.

Dominican Republic: One person or a team to help construct a chapel in the Jayaco Mission and to repair electrical wiring in Bonao Church building.

Four persons to do general repair work on churches, missions, and missionary residences, Santiago.

COLLEGE TEACHER

Philippines: To teach church music and/or religious education at Mindanao Baptist Bible School, Davao City, for one to two years. Roundtrip transportation provided.

WMU WORKERS

Dominican Republic: One or two Spanish-speaking women trained in WMU work to go to Santiago to train national leaders.

SPOITS

Dominican Republic: One individual or team, such as baseball or basketball, for exhibition games, clinics, and public testimonies for summer of 1976.

ADULT TEAM

Indonesia: Not more than six persons to work with missionary children and young people during Mission meeting July 21-30. Meals and lodging furnished.

Malaysia-Singapore: Not more than six persons to work with missionary children and young people during Mission meeting July 27-Aug. 6. Meals, lodging furnished.

LETTERS

Hunger Impact

As far as I can remember, I have never written a magazine concerning its cover and contents, but your February issue is worthy of comment. The picture on the cover, as well as the others, relates vividly and forcefully the physical and spiritual conditions of our needy world. This is the kind of visualization that tells the story of missions and mission fields as it is, and it is that which demands a response.

T. E. Farrar, Jr.
Bluefield, Va.

This is a most touching issue, and in spite of the horror of it all, should do a lot of good.

John C. Williams
Richmond, Va.

Thank you for planning the February issue to emphasize world hunger. I am confident that this issue will serve many wonderful purposes in meeting both spiritual and physical needs.

May God richly bless your effort to inform the nation regarding missionary needs and programs.

Charles A. Beckett
Petersburg, Va.

I have just read the February issue and am most impressed by the reporting of our involvement in alleviating world hunger. I have been impressed by the articles and am interested in further information.

The church here is in an agricultural area, and there are men in this church who are very interested in attempting to solve this problem.

G. T. Billings
Pond Creek, Okla.

We know of some who have said they could not look very long at some of the photos in the February issue, and of at least one who kept turning the issue face down to avoid the cover picture. The following letter responds directly to the cover child:

Hunger's Child

Hunger's child cries in silent agony on your [Feb.] cover. His cry is an echo of many I've not been able to shut out. What can I do—I, one college student, one person? Dear God, what can I do? What would Jesus do? He would do what he, as one person alone, can do. Therefore, enclosed is \$2 for whatever type of famine relief the FMB sponsors.

These two dollar bills won't go far on their own, but added with others, somehow they might bring clarity to empty eyes and hope (such a small word for such an important gift). . . .

Why just \$2? Well, at the moment, two bucks is absolutely all I've got, but if I don't give now, I won't give when I've more. . . . So here are my "two loaves of bread." Our Father will bless it.

What follows is my letter to your cover child: "Dear Little One with Hungry Eyes:

"Why do you accuse me? Why do you cry at me—I did not condemn you to hunger, I did not give birth to you in a world of hunger to add your pitifully empty belly to the other statistics.

"Why accuse me? Am I your keeper? I? I am nearly 21, older than you, but not old enough to have brought on the wars, economic disasters, or ignorance adding to problems already present.

"Tell me, you with the bewildered look of innocence betrayed, why do you accuse me? Am I your keeper? Am I to blame—can I help it if my country greedily gobbles more than her share and then obsequiously contemplates the fate of World #3 with 'Tsk tsk (urp!)'?"

"And yet, little one, my Jesus said something about giving a cup of water to the least of his children. You haunt me, child, as I watch my eight-month-old nephew fall asleep with his fat little hand around his bottle. I guess your mom isn't happy very much, huh?"

"Accuse me, child, when I forget that I am my brother's keeper. Accuse the plates heaped high with unwanted food—destined for garbage cans—in cafeterias and homes. Accuse us, child, before God does."

Susie Abington
East Lansing, Mich.

Help from the Pages

I do look forward to the arrival of *The Commission*, as there are always blessings and even much preaching material that I've gotten from its pages.

Kenneth V. Francis
Memphis, Tenn.

The six-week-long postal strike we had in Canada cut us off from the world—including *The Commission*. The last (issue) I received was for November. Perhaps December and January issues will be along yet. . . . I just don't want to miss any.

J. C. Sinclair
Markham, Ont., Canada

Introduced

I like to subscribe in your magazine; after saw it I became very interested in it. I am the pastor of the Arabic Baptist Mission in Detroit.

Jamil D. Fakhour
Detroit, Mich.

Recently my pastor loaned me two copies of *The Commission* to look at. This was my first introduction to this fascinating and inspiring

magazine. I am director of our WMU-Baptist Women group in our church, and feel that this magazine can greatly help me share my love of missions, and mission information, with our ladies.

I enclose a check... for a one-year subscription.
Mrs. Edward T. Sandell, Jr.
Grand Junction, Colo.

Pastors' Address Problem

Since moving to West Plains from Kansas City, *The Commission* has ceased to come to me. I can't seem to get back on the list. Please indicate to me what to do. *The Commission* is a much appreciated journal in my study.

Wendell L. Page
West Plains, Mo.

The keepers of the address list for pastors is the Research Services Department, Sunday School Board, 127 Ninth Avenue, N., Nashville, Tenn. 37234. Therefore, The Commission is unable to make changes or to forward changes for this list. We must ask that you notify the Nashville office directly. This would apply for any pastor whose mailing address for receiving The Commission changes.

Further Word

I do not know when you are planning to use the article I sent, but here is an additional line: "The local association voted in its January meeting to place its own full-time Filipino missionary in the fastest-growing town of the Philippines, Mariveles, Bataan. This town is called the 'new Hong Kong of Asia.'" This means that these people, who began to hear the gospel on a regular basis through the Bible-teaching ministry of the house church five years ago or less, have now reproduced to sending their own missionary. This has been our prayer goal. Praise the Lord!

Charles A. Chilton
Olongapo City, Philippines

The article by Missionary Chilton, "A Key to World Outreach," appeared in the March issue.

MUSIC LOVERS

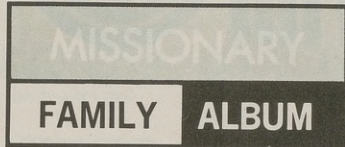
New Reduced Price! A complete piano course for only \$12.00, plus 50 cents shipping charge. Wouldn't you like to play the beloved old hymns of the faith? Develop your talents for the glory of the Lord! Satisfied customers in over 40 foreign countries and 49 states are using the Mary Jo Moore Piano Course with good results. The five-volume course contains over one hundred hymns, words included, plus numerous songs and exercises. There is a Preparatory Book for the beginner with no previous musical training, plus Grades One through Four. Many artistic arrangements are suitable for solos and special numbers.

If bought separately, the total cost of the five books is \$19.00. So for a \$7.00 saving over the regular price, take advantage of this special offer. The price will not be lower this year. Of course, there is complete satisfaction or your money promptly refunded. **ORDERS MUST BE POSTMARKED BEFORE MAY 30.** Order from: Mary Jo Moore, Dept. C, 286 Poland Ave., Struthers, Ohio 44471. (Residents of Ohio please add 4 percent sales tax.)

Miss Harrington Marries

Miss Fern Harrington, who served as a missionary to China, the Philippines, and Taiwan from 1940 to 1975, when she resigned, and Herbert J. Miles were married at First Baptist Church Atlanta, Mo., Jan. 3. Miles has been a pastor and was professor of sociology at Oklahoma Baptist University, Shawnee, and at Carson-Newman College, Jefferson City, Tenn., until he retired in 1972.

Mr. and Mrs. Miles are now making their home in Jefferson City.



FAMILY ALBUM

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

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

Arrivals from the Field

Allen, Walter E./Billie (Tanzania), c/o Mrs. Wesley Haef, 1505 Armstead, Grand Prairie, Tex. 75050.
Burnes, Norman N. III/Kathryn (Greece), 600 Redmond Rd., Apt. B-7, Rome, Ga. 30161.
Calhoun, John C., Jr./Lois (Guam), 1001 W. Fifth St., Winston-Salem, N.C. 27101.
Canzonieri, Antonina (Bahamas), 5939 Clinton Blvd., Jackson, Miss. 39209.
Carter, William P., Jr./Kate (Chile), 2012 Sherwood Dr., Johnson City, Tenn. 37601.
Donaldson, I. Louise (Eq. Brazil), Rt. 10, Gadsden, Ala. 35901.
Kolb, Raymond L./Ann (field rep., Brazil), 801 N. Monroe St., Clinton, Miss. 39056.
Morris, Russell R./Betty (Kenya), 2055 Las Cruces, Dallas, Tex. 75217.
Teel, James O., Jr./Georgia Lee (Argentina), Stewardship Commission, SBC, 460 James Robertson Pkwy., Nashville, Tenn. 37219.
Yates, Jo (Paraguay), Rt. 1, Box 293, New Boston, Tex. 75570.

Departures to the Field

Bateman, Dallas L./Marjorie, Kenya.
Callaway, Tucker N./Elizabeth, Liberia.
Colvin, James R./Martha, Japan.
Copeland, E. Luther, Japan.
Divers, John D./Mary Evelyn, Argentina.
Evans, Bobby D./Dorothy (Malaysia), Hong Kong.
Hensley, Robert L./Farolyn, S. Brazil.
Hitt, William L./Kaaren, Thailand.
Hoover, Annie, Japan.
Kirby, Donna K., Hong Kong.
Middleton, Hubert K./Imo Jean, Chile.
Oliver, DeVelyn, Philippines.
Phlegar, Donald V./Barbara Anne, Thailand.
Winstead, Ronnie G./Ina Mae, Taiwan.

Births and Adoptions

Canady, Catherine Suzanne, daughter of Michael O./Linda Canady (appointed for Malawi), Jan. 26.
Cullen, Catherine Lee, daughter of Robert L./Joy Cullen (Thailand), Jan. 5.
Holder, Catherine Jean, daughter of George R./Rogene Holder (Colombia), Jan. 24.
McEntire, Jeremy Reynolds, son of Dennis P./Jean McEntire (Paraguay), Dec. 26.
Mason, Holly Melissa, daughter of William C./Mona Mason (India), Dec. 23.
Roberts, Mark David, son of David H./Madonna Roberts (Kenya), Jan. 19.

Deaths

Allen, Margie (Mrs. James R.) (emer., Brazil), Feb. 5.
Butler, Mrs. Leon, mother of Trent C. Butler (Switzerland), Feb. 4, Sweetwater, Tex.
Calcutt, Nellie Bell Britt, mother of Ralph V. Calcutt (Japan), Nov. 15.
Holifield, Debs, father of Robert A. Holifield (Italy), Jan. 10, Laurel, Miss.
Ledbetter, Mrs. W. G., mother of Gena (Mrs. James E.) Hampton (Tanzania), Jan. 17, Harrison, Ark.
McGavock, James W. (emer., Chile & Bap. Spanish Pub. House), Jan. 28.
Simmons, O. E., father of O. Errol Simmons (Spain), Jan. 10, Franklin, La.
Slabough, L. L., father of Patsy (Mrs. James C., Jr.) Muse (Ecuador), Jan. 25, Seguin, Tex.
Veatch, Mrs. W. R., mother of Carol A. Veatch, Sr. (Bahamas), Jan. 24.

In Memoriam

Margie Bell Hammond Allen

Born Atlanta, Ga., Mar. 6, 1894
Died Greenville, S.C., Feb. 5, 1976

Margie (Mrs. James R.) Allen, emeritus missionary to Brazil, died in Greenville, S.C., Feb. 5, following an apparent heart attack; she was 81.

Mrs. Allen and her husband were appointed by the Foreign Mission Board in 1919 and served 33 years in Brazil. For several years she was matron of the girls' dormitory at the Baptist academy in Belo Horizonte. The couple retired in 1952.



She was a graduate of the Woman's Missionary Union Training School (now Southern Baptist Theological Seminary), Louisville, Ky., with the bachelor of missionary training degree, and she studied nursing at City Hospital, Louisville.

Survivors include her husband, a son, a daughter, a sister (Mary Hammond Baker, also an emeritus missionary), six grandchildren, and four great-grandchildren.

James William McGavock

Born Newberg, Ark. Oct 30, 1888
Died Dallas, Tex., Jan. 28, 1976

Emeritus Missionary James W. McGavock died Jan. 28 in the Trew Home, Buckner Benevolences, Dallas, Tex. He was 87.

After Foreign Mission Board appointment in 1922 McGavock served 31 years



as a missionary. He was one of Southern Baptists' pioneer missionaries to Chile and was founder of the Chilean Baptist Theological Seminary, Santiago. From 1945 until retirement in 1953 he was business manager of the Baptist Spanish Publishing House, El Paso, Tex. After retiring, he coordinated Spanish-language work for the El Paso Baptist Association.

He held the bachelor of arts degree and an honorary doctor of divinity degree from Union University, Jackson, Tenn., and the master of theology degree from Southern Baptist Theological Seminary, Louisville, Ky.

He is survived by his wife, a daughter, and a son.

Marriages

Brothers, Mary Lee, daughter of L. Raymon/Mary Catherine Brothers (emer., Nigeria), to Marcus Kent Norvell, Jan. 3.
Hardy, David Woodfin, son of Hubert L./Nell Hardy (Chile), to Lana Lee Smith, Dec. 20, Melbourne, Fla.
Levretts, Sheryl Jan, daughter of Fred L./Mary Lou Levretts (Nigeria), to Judson Alan Powell, Jan. 10.
Sutton, John Edwin, son of J. Boyd/Joan Sutton (S. Brazil), to Rosie Chapman, Jan. 3.



If you come to Virginia this year we hope you will visit your Foreign Mission Board in Richmond. We have made some very special plans for you including:

- *Information displays
- *A special puppet show for the children
- *A new audiovisual presentation
- *The opportunity to talk with missionaries about their work and hear them tell of personal experiences on the mission fields.

You will see the everyday activities of the largest missionary-sending agency in the world. "Missions Newswatch" will give you an update on what's happening in the more than 80 countries where Southern Baptist missionaries serve.

Let us know if you plan to visit the Foreign Mission Board, and we will send you a special "Information Packet."

Write FMB '76, P.O. Box 6597, Richmond, Virginia 23230

Response to Disaster

While the earthquake in Guatemala was still in progress, Field Representative A. Clark Scanlon called Area Secretary Charles W. Bryan to report the disaster that was then taking place.

Response efforts began immediately. The fact that missionaries of our Board and Guatemalan pastors and church members were on the field made possible effective efforts from the beginning. Food, medicines, and tents were provided. Four doctors from the United States, plus three missionary doctors from Honduras and Colombia, together with Missionary Nurse Frances Crawford of Honduras, went immediately to assist.

A special team from the Foreign Mission Board, composed of Medical Consultant Franklin T. Fowler, W. L. (Wimpy) Smith, associate consultant on laymen overseas, and Charlie Warren, senior editor in the press office, went to lend assistance and to bring back firsthand reports.

The Board appropriated \$100,000 to meet emergency needs. It was a source of great satisfaction that these efforts could be taken so effectively.

These emergency steps were possible because Southern Baptists have contributed generously to relief and disaster response. Out of the relief funds in hand it was possible to appropriate the sum of \$100,000 for immediate action.

It is evident that in the administration of relief it is wise to have some money in hand at all times to meet unexpected disasters. We believe this to be in keeping with the spirit and purpose of Southern Baptists who give this money.

In the administration of relief there are several stages necessary. First of all, there must be immediate response to hunger, homelessness, sickness, and the suffering that prevails because disaster has struck.

Then there must be the task of helping to rebuild homes and destroyed church buildings.

Then there must come the task of helping to enable people to meet life more effectively. This calls for agricultural projects, including better seed, fertilizers, better methods of gardening, animal husbandry, poultry projects, rabbit-growing projects, fish raising, and other means to help increase food supply.

In addition, in many places there must be help toward meeting the need for water. Irrigation projects, wells, and pumps are necessary.

Continuing efforts aimed toward improving health conditions are very important. Often the problems caused by an immediate disaster have long-range implications. Lifting the level of health care in the villages is a matter of high priority.

Administration of relief is a very complex matter. The missionaries are involved at all times in the main responsibilities of making Christ known and growing churches which are able to project their own work and to reach out with loving ministries to the surrounding area.

Relief measures must not leave the people with a sense of long-range dependence. Aid must be extended in such a way as

to encourage people to gain strength, whereby they can provide for their own needs.

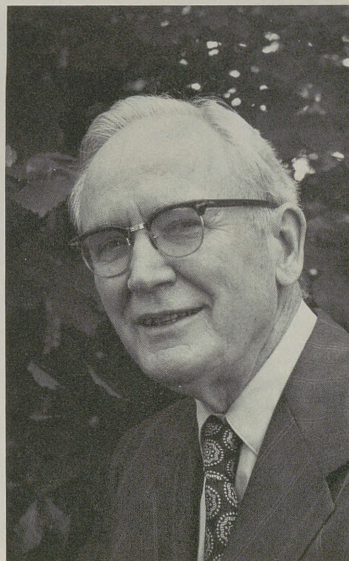
Southern Baptists are blessed in having a channel of relief whereby missionaries of the Board, who are involved in ongoing tasks of missionary ministry, are able to guide the administration of relief in their fields so that the long-range fruitage of relief measures will be constructive.

Relief and disaster response will be going on year after year. The rapid growth of population and the slow increase of food production create the specter of an increasingly hungry world. Relief funds will be needed year after year.

The Foreign Mission Board and missionaries on the field are glad to assume the added burdens of relief administration because of the values to the people they serve and the importance of handling relief in such a manner that the long-range results contribute to strengthening Christian effort for which missionaries go to the field.

May God bless Southern Baptists as prayers, involvement, and generous giving make possible a ministry of relief in the Master's name. **TC**

By
Baker J.
Caughen



Guatemala Digs Out

Photos by Charlie Warren

In the wake of the Feb. 4 earthquake that shook Guatemala and other Central American countries, Southern Baptists were among those responding to relief needs. The Foreign Mission Board appropriated \$100,000 in February to aid victims of the quake, perhaps the most costly disaster ever to hit Central America. "Other needs will be met in Guatemala as they are made apparent to us," said Charles W. Bryan, Board secretary for the area.

Medical teams and supplies were dispatched in response to requests made by Guatemalan Public Health Director Alfonso Lemos. Among those assisting were Surgeon George Sibley, Orthopedist Phil Berry, and Orthopedic Technician Skip Barkley of Dallas, Tex., and Surgeon Scott Middleton of Corsicana, Tex. Also giving aid were Missionary Drs. George H. Kollmar and Robert L. Edwards from Colombia and W. David Harms from Honduras, and Missionary

Nurse Frances Crawford from Honduras.

"Within hours after the disaster, Southern Baptist missionaries and nationals were aiding victims," reported W. Eugene Grubbs, Foreign Mission Board disaster relief coordinator and consultant for laymen overseas.

Six Baptist church buildings were destroyed, and two were left badly damaged. Many Baptists, including two pastors, were killed; many more were left homeless. **TC**



Top: Quake aftermath and cleanup in Zone 3, one of the most devastated sections of Guatemala City. **Bottom, left:** Orthopedist Phil Berry (l) and Orthopedic Technician Skip Barkley, responding as part of Texas Baptists' disaster relief, attend an elderly man in the clinic set up in Bethel Baptist Church building in Zone 3. **Right:** FMB Field Representative A. Clark Scanlon (l) and Medical Consultant Franklin T. Fowler (c) discuss medical relief needs with Guatemalan Public Health Director Alfonso Lemos.

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.

Senegal: General evangelist couple needed in work in Dakar, the capital, where about one-fourth of the nation's population lives. Pastoral experience, especially in pioneer work, helpful. Baptist work consists of two Baptist centers, with an emphasis on reaching students through Baptist reading room. Ten such centers could be opened in Dakar if personnel were available. The goal is that these centers eventually will become churches.

Japan: Field evangelist needed to serve with Kitayama Baptist Church, Kyoto. Experience in pastoral ministry needed; experience in urban and encounter (weekday) ministry program helpful but not essential. Would work with Kitayama Church and pastor in opening a mission in East Kyoto area where there is only one church of any kind. Would also assist the church in program of evangelism in housing area where many university students reside.

Ivory Coast: Field evangelist couple needed in the new city of San Pedro, where a port recently opened. The couple would open a new station; the field evangelist would begin and develop new churches in the city and surrounding villages and would train leadership, including using the pastoral training program by self-study. French would be required, then a tribal language.

Ghana: Field evangelist couple needed to serve in Bolgatanga, a town of 50,000. Would preach and help develop church in Bolgatanga and open work in surrounding villages. Church leadership training and opportunities for working in schools would be involved. Much of the work can be done in English, but Frafra is the language of the area; Wycliffe Bible Translators survey shows only 2 percent of the Frafra are evangelical Christians.

Bangladesh: Field evangelist couple with rural background needed; would live either in a small town or in open country. Work will be primarily with nonChristians, seeking to win them to Christ and to support them in sharing the faith. Besides the usual seminary degree for the man, any training or experience in agriculture, social work, and/or Theological Education by Extension would be helpful, but not necessary.

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

Floyd H. North, Editor
Leland F. Webb, Managing Editor
Bob Harper, Art Editor

Marilyn F. Glazebrook, Circulation Mgr.

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Each article to which this symbol is attached is recommended for use in the Foreign Mission Board Series study of the year indicated. Scheduled topics: 1976—Schools and Student Work; Christian Leaders for Tomorrow. 1977—Publications: Tool for Church Development and Evangelism. 1978—Sharing Christ's Mission Overseas: Evangelism in Brazil and the Philippines. 1979—Church Planting (Nurture and Development) in the Caribbean.

The Commission

April 1976
Vol. 39, No. 4

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COVER

Resident of apartment building in Beirut, Lebanon, looks down from balcony that has not always been safe in recent months. Note on the building wall the pock marks left by bullets during fighting in Lebanon's civil war. In early February the country was breathing more easily under a cease-fire that seemed effective. Special photographic coverage on Lebanon begins on Cover II. Photo by Bob Harper.

CREDITS

Photos: Bob Harper, Cover II-p, 7, 43. Leland Webb, 12. W. Robert Hart, 13, 16. Larry Jerden, 17-19, 20 (bottom), 21. C. Clayton Bond, 20 (top). Wally Poor, 35. Warren Johnson, 37 (4). Edna Frances Dawkins, 37 (top right), Siegfried Enge, 37 (bottom, right), Charlie Warren, 44. Art: Terry Snyder, 8-10, 39.

Missions Update...

Preaching the gospel of Jesus Christ to every person in the world is the overall objective of plans for the next 25 years presented by the Foreign Mission Board to the Southern Baptist Convention's Executive Committee. The report, to be voted on by the SBC in June, envisions, by the year 2000: at least a 100 percent increase in the number of missionaries (from about 2,645 to more than 5,000); a 50 percent increase in the number of countries where missionaries serve (from 81 to 125); a faster tempo of volunteer lay involvement overseas (from the present 3,000 to 10,000 a year).

Southern Baptists in 1975 gave \$1.67 million to world relief through the Foreign Mission Board. Of that total, almost \$1.4 million had been appropriated through February of this year, including \$145,000 in 1976. The balance is available for prompt emergency use in assisting after natural disasters, rather than having to await gifts.

The FMB in February appropriated \$125,000 for relief, including \$100,000 for earthquake relief in GUATEMALA; \$11,000 for LEBANON to rebuild church buildings and care for some war refugees; \$10,000 for a permanent medical kit for disaster relief to be kept available for immediate use; and two \$2,000 appropriations for inoculation guns for COLOMBIA and Guatemala for use in disease control. . . . The Board elected as attorney PAUL D. STOTTS of Richmond, succeeding the retiring JOHN WILLIAMS. . . . The Board also awarded a medical receptorship to GREGORY J. MINCEY, student at Emory University School of Medicine, ATLANTA, GA., to work alongside missionary doctors for ten weeks. . . . In other action the Board voted to "look with favor upon beginning mission work in GUINEA-BISSAU" and authorized the area secretary "to seek ways in which this may be done."

The Foreign Mission Board in a letter has requested President GERALD R. FORD "to take whatever steps are necessary, as soon as possible, to make clear, in our country and abroad, that missionaries and clergy throughout the world are not to be used by the Central Intelligence Agency or any other intelligence agency of our government." The Board also adopted a policy statement reaffirming its long-standing position of noninvolvement of missionaries in political affairs. During February the CIA said in a statement it would no longer recruit as agents American church workers or journalists.

A new medical clinic in BUKITTINGGI, INDONESIA, has been opened by Southern Baptist missionaries after years of trying to begin work there. Thirty representatives of Indonesian civil, military, and health offices attended a brief opening ceremony. More than 100 patients registered the first week of operation, even without advance notice. Due to problems, including lack of personnel, the new hospital there remains unopened. . . . The ALBERT C. SUTTONS, JR., have become the first Southern Baptist missionaries in the remote KASANE area of BOTSWANA. Besides working in evangelism, they will cooperate with the Botswana government in training young men to operate an irrigation system to help improve farming.

China Baptist Convention on TAIWAN is sending a missionary couple to KOREA this year. Mr. and Mrs. DZENG JING-EN, recent graduates of Taiwan Baptist Theological Seminary, expect to serve in PUSAN. . . . Marking the start of official cooperation between congregations in KARNATAKA state in INDIA, the Karnataka Baptist Union of Churches was inaugurated at BANGALORE. Major groups involved: Indian Baptist Mission (organization of SBC missionaries) with Bangalore Baptist Hospital and associated churches; United Evangelical Mission with its churches and schools; Ebenezer Baptist Church.

GHANA Baptist Mission has begun its first full-scale literacy effort. The DEAN RICHARDSONS, missionaries, field-tested literacy materials, then led three week-long workshops to train tutors from all 15 churches in TAMALE Association; more than 50 were certified. . . . MARK ANTHONY THRELKELD, 13, son of the GARLAND M. THRELKELDS, missionary associates assigned to ETHIOPIA, died Mar. 2 in DALLAS, TEX., of acute lymphocytic leukemia.