

The COMMISSION

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The COMMISSION

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COVER

In damaged Baptist church building in Guatemala some members of crew of Baptist laymen from Florida begin repairs. Article about relief work, rehabilitation, and evangelism in aftermath of earthquake begins on page 8. Photo by Bob Harper.

CREDITS

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LETTERS

Avoiding Impatience

I just finished reading the article "A Key to World Outreach" by Charles A. Chilton (March). Amen!

His statement, "It is our impatience to prove ourselves that causes us to rush people to baptism and doing things outwardly that do not spring from a consecrated heart," is so true. No matter how well we present the gospel and bear a Christian testimony, we cannot do the work of the Holy Spirit.

I believe Mr. Chilton's article will help me to be a better Sunday School teacher, because I have been one of those impatient individuals to which he referred.

Thanks for a fine magazine.

Jim Snoddy
Greenwood, S.C.

Thank you for the good magazine you are putting out. I especially appreciate the one you had this month by Charles Chilton. That was down my alley. I thank you for running it.

Greene W. Strother
Columbia, S.C.

February Echoes

I just want to thank you for your February issue of *The Commission* magazine on the problem of world hunger. I think that the words and the pictures paint a powerful challenge, and I deeply appreciate this particular issue. Keep up the good work.

Roger Lovette (pastor)
Clemson, S.C.

The February issue . . . should convince all Baptists that the Foreign Mission Board is the most effective channel through which we can help relieve world hunger, both the physical and spiritual dimensions.

Prudence Cook
Metter, Ga.

In "Discoveries" in the February issue you mention the subject of world hunger. In the same issue is an article, "Applying Your Influence," in regard to legislators. I have come to the conclusion it does little good to write to our own publications, let alone secular legislators.

I believe we Southern Baptists are so far along in a "works ethic" that we do not consider what God can do in any situation. The *Home Missions* magazine had a good study in the Nov.-Dec. issue regarding world hunger, and the main problem listed was the bad climatic conditions that brought about poor crops. . . . Nothing was said about asking God to change the climatic conditions to bring about rains for the areas, but a great deal was said about what "we" can do. It reminds me of some situations in the Old Testament where the Lord had to make the people "stand still" while he fought the battle, so they wouldn't "brag" about the victory.

It seems we would rather "work" and produce very little effect than "pray" and resolve the problem. It seems to me that the Lord of heaven and earth can solve the climatic conditions if we get serious about praying about the matter—or are we looking for another "statistic" that we can brag about?

Harry Steele (pastor)
Hobart, Ind.

The world hunger issue, a 56-page display of excellence and fantastic content, could well be the most spectacular issue yet done. The penetrating photographs which stab you into reading

(Continued on page 28.)

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.

Thailand: Church planter needed whose ministry will involve preaching, extended cultivation of non-Christians, various forms of evangelism, and follow-up of contacts from Bangkla Baptist Hospital. Along with other church planters, he would share responsibility for the evangelistic program of the hospital, spending up to one-half of his time there. Bangkla, about 80 miles from Bangkok, is the center of Baptist work in southeast Thailand and ministers to a primarily rural population of 4,000,000 living within a few hours' drive. Medical ministry of the hospital has proven one of the most effective means of bringing people in touch with the gospel. Language: Thai.

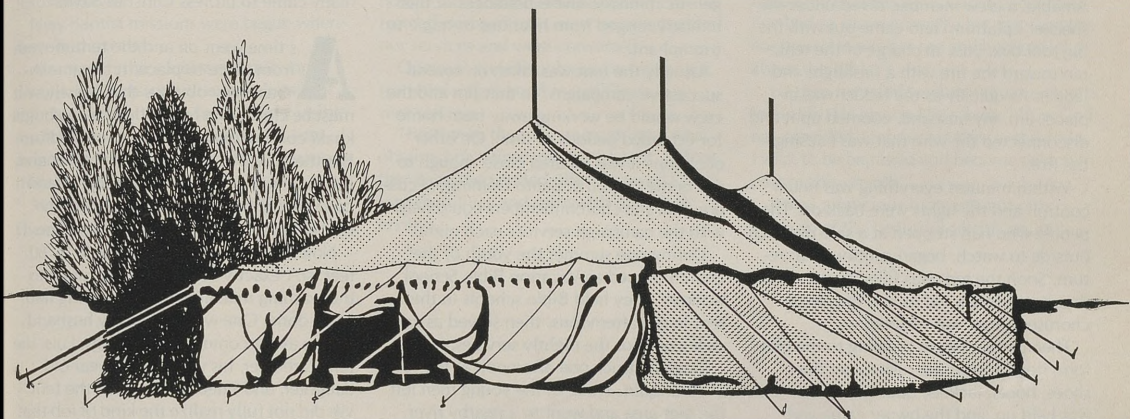
Guatemala: Church planter needed in department of El Quiché. Of the some 500,000 Quiché-speaking Indians in Guatemala, the great majority are unacquainted with the gospel. A large Quiché-language Baptist church exists on the western edge of the Quiché-language field, but in the department of El Quiché is not a single Quiché-language Baptist work. Language: Quiché and Spanish.

Brazil: Field evangelist needed for church development and lay leadership training in Mato Grosso, a vast pioneer state in the interior of Brazil. Family would live in an urban setting, but field evangelist would travel over a large area. The 62 existing Baptist churches and their many missions and preaching points are trying to proclaim the gospel to the residents and to the thousands who arrive daily to homestead government land grants. The missionary would plant churches and train local laymen to lead them to grow. Language: Portuguese.

Panama: Field evangelist needed to live and work in the interior of Panama, probably residing in David, a city on the Pan American Highway, about 270 miles from Panama City. Field missionary would assist two associations and would work with existing churches and missions in opening new missions. In the generally rural area he would travel extensively (by air, car, foot, mule, dugout, ferry, etc.) to reach towns and villages. Language: Spanish and English, but also Guami Indian language.

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.

By Pat Muse



EVANGELISM UNDER CANVAS

"Fire!" someone shouted in the middle of the preaching service. Within seconds a thousand men, women, and children had evacuated the big Baptist tent. Chaos reigned in the darkness. Screaming people ran in every direction, knocking over benches and pushing each other down in their frantic rush to get out.

The fire blazed at the top of the center pole of the Baptist crusade tent in El Carmen, Ecuador. We were in the second week of an evangelistic campaign in this tropical frontier town of some 10,000 inhabitants.

Someone in the audience had connected two electrical "hot" wires which were not supposed to be connected. This caused fire to shoot up the tent's main support pole and blaze at the top. The actual danger was not great, for the tent was flame resistant and still soaking wet from an

afternoon rain. But these facts did not slow the people scrambling to get out.

The tent crew, in spite of the confusion, went immediately into action. Dwarfed Amable, a crew member, dived under the speaker's platform and came out with the big tool box. Luis, in charge of the tent, ran toward the fire with a flashlight and ladder. As quickly as the ladder was in place, Jim, my husband, zoomed up it and disconnected the wire that was causing the fire.

Within minutes everything was under control, and the lights were back on. The people who had stopped at a safe distance outside to watch, began cautiously to return. Soon the tent was filled again. After the song director led us in a couple of choruses, order was restored.

Then people began bringing to the platform items lost in the rush to get out—shoes, boots, jackets, door keys. Each item was held up, and the owner came and claimed it. There was lots of laughter and good-natured teasing. A bond of togetherness formed.

The evangelist picked up the threads of his sermon and finished it. When he gave the invitation, more than a hundred people came forward to express interest in receiving Christ.

Thus ended another night on the "Evangelism Trail," which we followed for three and a half years.

We have been missionaries in Ecuador since 1962. The evangelistic tent ministry began in 1972, when we went to live in the western part of the country in a rapidly developing agricultural area. Numerous towns and colonies had sprung up with little or no Christian witness in them. Opportunities and invitations abounded to take the gospel into that area.

Because it is frontier country, there were no churches or other buildings that would accommodate evangelistic campaigns. So

The author, Mrs. James C. Muse, Jr., and her husband were appointed missionaries to Ecuador in 1961.

we equipped a large tent with lighting and public address systems, portable benches, platform, projector, films, and all the other paraphernalia necessary for a mobile evangelistic ministry. The experiences of that ministry ranged from hilarious to tragic to triumphant.

Usually the tent was taken on several successive campaigns, so that Jim and the crew would be working away from home for extended periods of time. On other occasions it was located close enough to our home church at Santo Domingo, Ecuador, that the church members could help with the campaign services each night.

During one summer the youth of the church trained as Vacation Bible School workers. They held Bible schools in the tent in the afternoons, then served as crusade choir for the nightly services.

Tragedy struck one afternoon at the town of Alluriquin. Three of the young men left the tent area and went to a nearby river. Since two rivers meet at this spot, the current is always turbulent. On that day the water was swollen and especially treacherous, due to heavy rains in the mountains above.

As boys will, the three stood on the bank and boasted they could swim across the river. Antonio, at age 20 a fearless, powerful swimmer, decided to prove his ability. He jumped into the roaring waters but was immediately swept downstream.

The other boys lost sight of him in seconds, and his body was never recovered. It was presumed he perished in a large whirlpool a few hundred yards beyond where he disappeared.

Everyone was stunned and grief stricken, but youth-led services for that night already had been announced. It was the Saturday before Easter, and people would be coming from miles around to attend the tent services. They must go on.

Word spread quickly about the tragedy, and the tent was packed that night. Antonio had been soloist for the campaign. He had a golden tenor voice, wrote his own songs, and accompanied himself on the guitar. No one else on the team could replace him, so

there was no special music that night, but the young preacher brought a stirring message. People were amazed at the serenity and faith of the team in that tragedy, and many came to profess Christ as Savior.

As time went on and the tent moved from place to place, it became increasingly obvious that somehow it must be cleaned. It had at first been a bright khaki color with red-and-green-striped top. But the dust and sand of beach towns and the mud and grime of the tropical inland communities had dulled the colors. The tent definitely had lost some of its appeal.

Now a canvas tent measuring 40 by 80 feet isn't exactly something you toss into the washing machine, but something had to be done. One week while my husband was away for committee meetings, Luis, the tent caretaker, his wife, my 11-year-old daughter, and I decided to wash the tent. We did not fully realize the kind of job that would turn out to be. But with the help of my rug shampoo machine and plenty of soap and water, it took us only three days from sunup to sundown to have the tent shining clean and dry.

After this, we took large blocks of paraffin and waxed the canvas to make it water-proof again. Waxing on our hands and knees was harder than the scrubbing had been. Our daughter, Gail, found a solution. Using a block of paraffin like a skate, she skated on one foot to spread the wax. I thought it was a good idea and followed her example.

Instead of the usual tropical rains, the Lord blessed the project with hot sunshine every day to melt the wax into the canvas. We were jubilant at the end of the week to have the tent clean, waxed, and neatly packed away when the rains started again.

Only the Lord knows how many people truly came to know him as personal Savior through the tent campaigns. We do know that night after night the gospel was preached to crowds in the towns and cities of western Ecuador.

The crusade's film ministry made a tremendous impact. People thrilled each

evening to the unfolding story of the life of Christ in a series of biblical films.

Hundreds of people responded to the invitations, expressing their desire to know Jesus as Savior.

New Baptist missions were begun where none had existed.

Along with the successes came some disappointments on the evangelism trail. In one city after a two-week effort, visible results were few. Often during the campaigns we contended with drunks, uncontrollable children, and even thieves.

When the tent was set up in Canar, Ecuador, it was the first time an evangelistic

meaning of life, but who found peace only when he encountered Christ.

There was the circus in Isidro Ayora which closed during the campaign, because no one was going to the performances. Instead, some of the circus troupe attended our services and were converted.

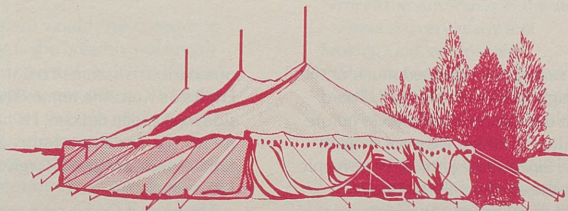
One man rode four hours on horseback from the interior and found Christ in a tent service.

There were the two young drifters who obtained part-time jobs at the tent. Before that campaign ended, they received Christ into their lives and sang with the youth choir.

man came forward during the invitation and asked permission to speak. He turned to the congregation and said, "It was a year ago in one of these same campaigns that I gave my heart to Jesus Christ. Since then I've had to move around a lot, but God has continued to work in me and help me learn about the Bible."

He then revealed some miraculous events in his life. He finished by saying, "Now God has provided a job for me here in this town. I wish to be baptized and become an active part of this church."

It was a precious moment, not only because of the beautiful testimony, but



campaign had ever been held in that conservative stronghold. Anti-Baptist circulars were distributed. But people attended the crusade anyway. One night at the service there was a near riot as people scrambled to be sure they each received a copy of the New Testament the Gideons were giving away.

During this particular crusade there was an exciting escapade with thieves. It ended with the Baptist tent crew receiving good publicity for capturing some notorious robbers whom others had been afraid to try to apprehend.

Much could be written about the lives of those who made decisions during the crusades. There was the philosopher in Esmeraldas who had discovered much truth in his search for the

Many people helped in the tent ministry. Various missionaries and Ecuadorian Christians worked together to keep the Baptist tent on the road. Southern Baptists also played an important role with their faithful support and prayers.

Sometimes the results from the campaigns were immediate. In the town of El Carmen, following a 16-day crusade, a new Baptist mission was organized with those who had professed Christ during the meeting. Today a thriving congregation meets there in its own building and supports a full-time pastor.

In other instances results did not come so quickly. Through these experiences we learned that the crusades could continue to bear fruit long after the tent had moved on.

One night in the church at Alluriquin a

also because of the encouragement it brought to us. Here was a man we did not even remember, who had found Christ through seed sown in a campaign long past. All this time God had been working in his life, and here was the result. A few days later he was baptized.

The evangelism trail we followed through western Ecuador for three and a half years was many things—hard work and prayer, comedy and tragedy, heartaches and laughter, defeats and victories. Now we are on furlough in the United States. Direct evangelistic efforts like the tent ministry continue in Ecuador. Upon return there, we look forward to being a part of the development of a national program of evangelism, so that all Ecuadorians will have more opportunities to hear and respond to the preaching of the gospel. **TC**

Why Go to Countries Not Our Own?

In recent months mission strategy has claimed much of the time of missionaries, Foreign Mission Board staff, Board members, and other Southern Baptists. Probably never before have we given so much attention to where we want to go in missions and how to go there. Since strategy must be dynamic rather than fixed once for all, the studies will continue.

Back of strategy is theology. The Foreign Mission Board recognized this by including a brief theological statement at the beginning of its recently adopted report on advance plans. A strategy approach to missions would be quite unsatisfactory unless there were basic convictions to undergird, guide, and correct the whole missionary endeavor.

I have selected three convictions which mean much to me personally and which seem to me foundational in missions.

Love. Where shall we begin? Where else except with universal divine love?

It is very important where we begin and what we regard as most important. Beginning with the wrong thing, however true and relevant it may be, can lead us astray. The keystone of our thinking should not be justice, either divine or human, or even the sovereignty of God. Only love will keep us in balance and lead us safely, courageously, and faithfully all along the way.

The biblical revelation exalts the love of God. Love is of the very essence of God: "God is love."

Years ago I heard E. M. Poteat, my favorite college professor, preach on "What the Bible Says to Us," a subject so broad that no homiletics professor would recommend it, and even Professor Poteat probably used it only once. He declared that the message

of the Bible is summarized in two stories: Adam's sin and the Prodigal's welcome home. The first story ends with Adam outside the Garden of Eden. He had sinned against God and suffered for his sin. The second story ends with the Prodigal inside the father's house—loved, forgiven, at home. God is our loving heavenly Father.

The love of God is seen most clearly in Jesus Christ. Paul wrote in 2 Corinthians 5:19, "God was in Christ reconciling the world to himself" [all Scripture quotations RSV]. The one almighty God was present uniquely in Jesus Christ. We can look at Christ and see what God is like. His life, his words, his deeds, and his death reveal God—especially the love of God. God acted through Christ to reconcile people everywhere to himself, to enable them to live at peace with him.

Jesus said, "I am the way, and the truth, and the life; no one comes to the Father, but by me" (John 14:6). This should not be used as a text to prove the eternal damnation of those who do not know Christ, but rather as one affirmation among many of the wonderful provisions through Christ for people to find the way to God, to know who he really is, and to experience a kind of life that is truly worthwhile and eternal. He leads us to the loving heavenly Father. It is doubtful that anyone ever really knows God as Father apart from Christ.

I do not think the universal love of God implies universal salvation. It does imply universal provision for salvation. God respects the free will of man. He forces no one to accept him as heavenly Father or to experience the health and safety known as salvation. But he has acted redemptively for all men through Christ and offers to accept all as his children. This is how John 3:16-17 puts it: "For God so loved the world that he gave his only Son, and whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him."

It was hard for the church in the beginning to understand

The author, Foreign Mission Board secretary for Europe and the Middle East since 1964, formerly (1943-64) served as a missionary in that area. This article was an address delivered at Baptist Theological Seminary, Rüslikon, Switzerland, in February.

that God loves Gentiles as much as he loves Jews. Now it is sometimes hard for Christians to understand that God loves Jews as well as Gentiles—or Asians and Africans as well as Europeans and Americans.

Calling the Jews God's chosen people can hurt them and other people. As a missionary in Israel says, the important thing is that God loves them. "If somebody wakes you up in the middle of the night and asks, 'What of the Jews?' be ready to answer, 'God loves them.'"

We can carry that further. If we are asked, "What about the Arabs?" we should reply, "God loves them." What about black people? God loves them. What about educated, and ignorant, people? God loves them. What about terrorists and revolutionaries, and also peaceful and law-abiding citizens? God loves them. What about the people of Angola and Portugal? God loves them all.

There was a prayer that the Ephesians would "have power to comprehend with all the saints what is the breadth and length and height and depth" of the love of Christ (Eph. 3:18). That is a prayer we might well pray for ourselves and others. The love of Christ reaches up to God himself, out through all time and to all places, and down to the depths of human need. It has reached you and me. Will it reach others through you and me? Does the love of Christ constrain, control, compel us, and urge us on (2 Cor. 5:14)?

Need.

A second basic conviction relevant to missions is that human need is universal.

I have recently seen overwhelming physical need in Bangladesh, though much less than on my visit last year. The people have been victimized by tidal waves, typhoons, civil war, overpopulation, underdevelopment of agriculture, underdevelopment of industry, and disease. There were good crops last year, and massive shipments of food were sent in from other countries. For some villages irrigation is now making possible crops of potatoes and soybeans during the dry season, and there is less dependence on rice.

To keep me from being too elated over the signs of progress, however, a friend took me around Dacca to see some of the "street people," landless country people who have tried to escape starvation by moving into the city but have found nothing for them there. On two different occasions the government has moved 100,000 such people out of the city to camps, wretched places where most of them have stayed. About 20,000 new refugees from villages have collected on the streets since the last ones were moved out a few months ago.

What a contrast there is between Bangladesh and Switzerland! In Switzerland one sees prosperity and beauty almost everywhere. When I lived there, visiting compatriots often said to me, "I wish God would call me to a place like this." It is a

'Christ is the answer to the universal longing for God. People everywhere need him. There is no substitute for him.'

wonderful place to live. Even in Switzerland, however, there are many unhappy and frustrated people, with unproductive and meaningless lives. There is human need even in that lovely land.

People in Switzerland and Bangladesh need God.

Where the sun shines in the street

There are very many feet

Seeking God, all unaware

That their seeking is a prayer.

I wonder would they deem it odd

(Who think they are on business bent)

If someone went

And told them, 'You are seeking God.'

All over the world people are asking, or should be asking, "Who is God? How can I relate to him? Will he accept me? What does he want from me? Will he help me with my problem of sin?"

Christ is the answer to the universal longing for God. People everywhere need him. There is no substitute for him. There is no one like him in any other religion. He is the Savior of the world and the Lord of life. He can end estrangement from God. He offers forgiveness, redemption, salvation, a chance to start over again. He offers true freedom—the ability to live in harmony with what is real, lasting, and worthwhile.

Bishop Dequani, head of the Anglican Church in Iran, was born into a Muslim family. However, his mother had come under the influence of Christianity while working in a mission hospital, and when she was dying she asked her husband to bring up one of their children as a Christian. The boy who grew up to become a great Christian leader went away to a boarding school. He says that every year while at school he moved a little closer to Christianity, and then at home during vacations he moved back toward Islam. Finally he moved all the way to Christianity and accepted Christ as his Savior and Lord. He says that the God he now serves is not a different God from the one he knew as a child, but through Christ he knows him in a different way and is related to him in a different way.

Through Christ, those who do not know God at all can come to know him, and those who know him poorly can know him better. All can be related to God through Christ as children of the loving heavenly Father.

There is also a universal need for the church. Those who are related to God through Christ are also related to each other.

'There is a universal Christian obligation to do something about human need and to make God's love known.'

They are a part of the body of Christ and members one of another. All followers of Christ are a part of the body of Christ, the universal church. Local churches should be the expression in particular places of the universal church.

Each church should be a fellowship of believers, a group of the people of Christ—saved, loved, forgiven, and strengthened by him; loving, forgiving, and helping each other; loving and changing the world.

The world needs such churches. There is no substitute for them. Baptists are in the business of establishing and developing such churches.

Many of the Hindu minority in Bangladesh are considering becoming Christians. Their motives are mixed. They are afraid of being persecuted again by the Muslim majority. They are impressed by the fact that Christians came to their rescue in 1971, when ten million Bengalis fled to India, and are helping many of them now. They are not satisfied with their many gods and their traditional religious practices.

I visited one village for the first proclamation of the Christian gospel and another for the second proclamation. In each place I found a very hearty welcome, rapt attention, and a promise to gather in small groups for reading and rereading a summary of the gospels called "The Man Who Gave His Life."

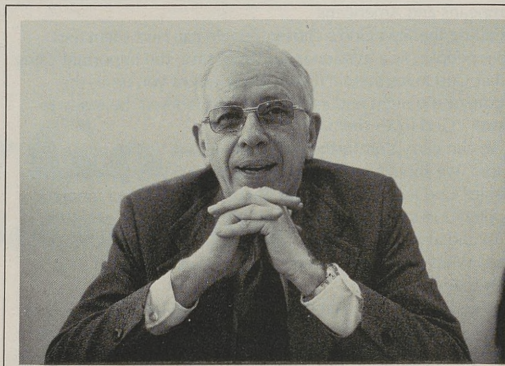
The missionaries and their Bengali co-workers have agreed on three things to require of those who want to become Christians: acceptance of Jesus Christ as Lord, willingness to be guided by the Bible, and joining the Christian community. It is expected that most adults in some villages will be baptized. I expressed to the missionaries my enthusiasm for this simple summary of how to become a Christian and my conviction that there should be a conference with each person before baptism to make sure he is personally ready for it. Movement to Christianity in a group is easier than movement as individuals, especially for village people who do most things as a group, but personal faith and commitment are essential.

James McKinley, Jr., missionary in Dacca, wrote several months ago: "I sometimes find myself dreaming for Bangladesh, when the people will have enough to eat, will be free, really free, and will know Christ. . . . May one Christian mean another Christian, and may one church mean another church. I think all people have the right to know Christ."

Duty.

This brings us to my third basic conviction: there is a universal Christian obligation to do something about human need and to make God's love known. The obligation is for individuals and churches.

Professor Emil Brunner once said in the Rüslikon seminary chapel that "responsibility" is a key word in his theology. One cannot be a Christian without the acceptance of obligation. A church without a sense of responsibility for human need is



Author Hughey.

not worthy of being called a church.

How could Christians be indifferent to the hunger, suffering, loneliness, depression, ignorance, and oppression of their fellow human beings? In Luke 4:18-19 we find words from Isaiah read by Jesus in Nazareth and applied to himself: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

Robert Nelson was right when he said, "The gospels present a Jesus who explicitly and conspicuously sided with 'les misérables,' the peons, and the harijans of his time."

Does this mean social action on the part of Christians and churches? Liberation theology emphasizes the necessity of active involvement by Christians and churches in the struggles of oppressed people. Christians must under certain circumstances become so involved. However, there is in my mind a big question about the acceptance of Marxist concepts and methodology.

What David Jenkins has called "the powerless power" of Jesus, which alone can "absorb powerful power," appeals to me as a means of creating a better world. It seems to me that this is the main kind of power which churches—and especially missionary agencies—are called upon to represent and use. During a noisy night in Beirut early in January I was glad that the missionary with whom I stayed in a leftist-dominated area and the missionaries with whom I talked by telephone in a rightist-dominated area had been able to remain politically neutral.

There is no doubt whatsoever of the rightness of Christian

social service in missions. It is necessary to "do the gospel" in places of great physical need, such as Bangladesh. The sum of \$750,000 given through the Southern Baptist Foreign Mission Board last year, equally generous, or even more generous, gifts from other Christian groups, and large sums from governments influenced to some degree by Christianity are supporting food-for-work projects, vocational training, family planning, irrigation, crop diversification, health care, and many other things for saving lives and improving life in Bangladesh. This is right; it is good religion, as well as good economics.

In places such as the Middle East—a place where there have been demonstrations of Christian power and cruelty, as in the Crusades, but not much evidence of Christian love—education and health care have been, and are, important features of missionary work. Financial pressures and other considerations are leading to a decreased emphasis on institutions, but many of these continue, and other ways of showing Christian concern for needy people are being explored.

Even more important, Christians and churches must be doing something about people's spiritual needs. Others may share the load of caring physically for needy people. Proclaiming the gospel of Christ is a uniquely Christian responsibility.

Some time ago I was asked, "If you had to choose between money for relief and money for regular missionary work, which would you choose?" I replied, "I hope a choice does not have to be made, but if it must be, I will choose funds for regular missionary work."

In the Great Commission Christ presented to his disciples—and to us—an inescapable obligation: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matt. 28:19-20). The obligation to share the gospel would remain even if there were no specific command, for evangelism and missions are at the heart of Christianity.

Professor Brunner said, "The church exists by mission as fire exists by burning." The recent Synod of Catholic bishops in Rome declared, "We wish to confirm anew that the mandate to evangelize all men constitutes the essential mission of the church."

In the mission strategy studies conducted in recent months by groups of Southern Baptist missionaries and by the Foreign Mission Board members and staff there has been almost unanimous agreement that priority should be given in missions to evangelism and church development. This is true—though difficult to implement—even in India, where medical people are almost the only Southern Baptist missionaries permitted. A year or two ago the missionaries agreed on the following statement of purpose:

"The overall purpose of the India Baptist Mission is to witness for Christ by word and deed, to minister to the whole person, and in cooperation with Indian Christians to lead people to vital faith in Christ and to membership in churches that will

be self-governing, self-propagating, self-supporting, and expressive in Christian forms of Indian life and culture."

In conclusion, I ask, What about missionaries? Should they go to countries not their own? Should they be supported by people at home?

James Ragland chose to remain as a missionary in Lebanon when most foreigners and even most missionaries, including James' family, left—quite properly—because of the civil war, with its dangers and the interruptions of work and school. Many windows of his house and of the Baptist school next door were shattered by nearby explosions. He says he was often lonely and at times frightened, but he felt he should stay. Why? Because he felt he could not abandon the valuable Baptist school property, and he kept hoping to open the school.

But there were three other reasons. He said, "I am called to live with the Lebanese people and to share their successes, their joys, their dangers, and their sorrows.

"I am here also to encourage and help the local believers. They find it hard to be objective. We who are in a sense outsiders can sometimes call their attention to something they have overlooked and can offer encouragement, stability, and comfort.

"Finally, I am here to witness for Christ. People are afraid; they face death. They need the gospel."

The recent assembly of the World Council of Churches urged churches everywhere to "recognize the need to hear and see Christ confessed by Christians from other parts of the world." The Christians of all lands should both send and receive missionaries—that is, people with a mission for Christ away from home.

Whether we stay at home or serve in a foreign land, we will do well to heed the counsel of Charles Malik of Lebanon: "Only those who stay very close to Christ can help others who are far away. Only those who prefer him to everything else, even the call of the needy world, can be used by him for the need of the world." TC

'The obligation to share the gospel would remain even if there were no specific command, for evangelism and missions are at the heart of Christianity.'

By Charlie Warren

Witnessing Follows Quake

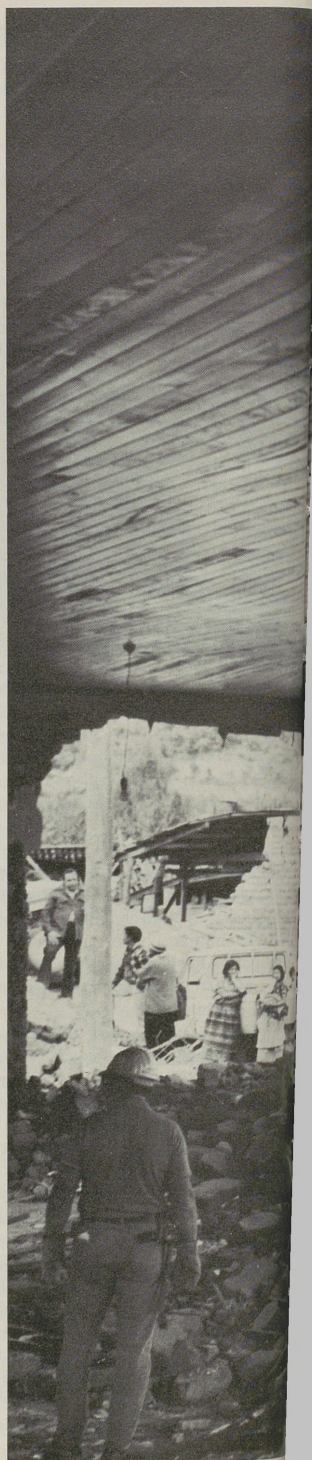


At airport in Guatemala City, Missionary William W. (Bill) Stennett greets and briefs some of the 34 Florida Baptist laymen in two crews arriving to assist in cleanup and rebuilding. Other teams of Baptist laymen from other states came later to help.

Some Guatemalans believe it was God's hand of punishment that violently awakened them at 3:00 A.M., Feb. 4. That was when the earthquake shook their Central American nation, claiming 20,000 lives, injuring more than 50,000, and leaving 1,500,000 Guatemalans homeless.

Willie Sanchez, a Guatemalan Baptist who directs the Department of Communications for the Baptist Mission of Guatemala, rejects that belief. But he

Photos by Bob Harper



Florida laymen survey damage to buildings of First Baptist Church in Tocpan, north of Guatemala City.





On phone in her home, Sarah (Mrs. A. Clark) Scanlon, wife of the FMB field representative, makes contact with Board offices in Richmond, Va., concerning relief operation.

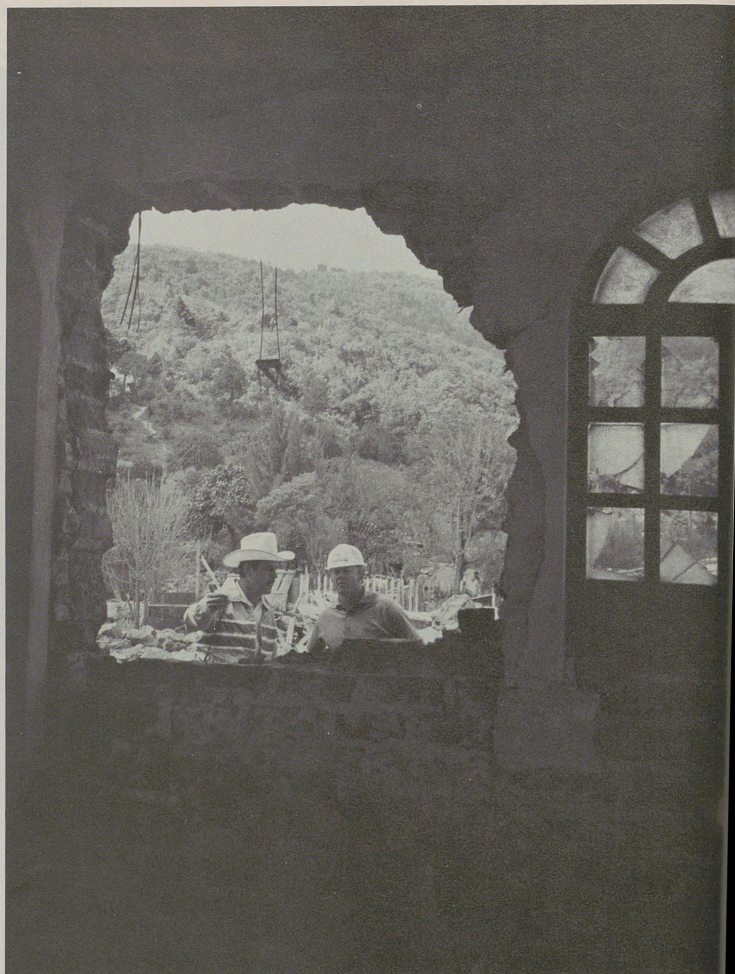
does believe God can use the earthquake for his glory.

Immediately after the earthquake, Sanchez left his house and went to a park where many people were congregating. "Many nonbelievers were screaming to God," he said. "They were very scared. Now they are beginning to seek God more. Many are reasoning, 'Since God has left me alive, perhaps he has a plan for my life.'"

"Now is our opportunity to speak to them of the peace that God can give," Sanchez continued. "At first, we were concentrating on the urgent physical needs, but now evangelism has come into the minds of Baptists as the major and most important thrust."

Since the day the earthquake hit, Guatemalan Baptists, along with Southern Baptist missionaries and Southern Baptist volunteers from the United States who went to Guatemala to help, have used evangelistic opportunities while meeting emergency physical needs. But after the most crucial physical needs had been met, Baptists began to see just how ripe the evangelistic opportunities were.

"The ultimate goal of any plan we might have is reaching people for the Lord," said Missionary William W. (Bill) Stennett, disaster response coordinator for the Mission. "We've noticed as never before that the average Guatemalan is open to words



At destroyed Baptist church building in Itzapa, Missionary Richard R. (Dick) Greenwood discusses project with member of laymen crew from Florida. Of the 52 Baptist church buildings in Guatemala, 14 were severely damaged, and four required total rebuilding.

of comfort and words that speak of security, now that his world has shaken under him. He has realized that neither home nor material things, nor even the ground under his feet, is very secure. He's looking for something to which he can attach his life.

"We want to share with him the security we've found in a personal relationship with Jesus."

Spanish-speaking pastors and evangelists from the U.S. and several Latin American countries traveled to Guatemala to assist missionaries and Guatemalan Baptists in their evangelistic efforts. These preachers, including 26 from Texas, coordinated through the Mexican Baptist Convention of Texas, have led revival services throughout the country and have been engaged in personal evangelism. The nightly evan-

gelistic services resulted in three to five decisions in almost every service, according to W. Eugene Grubbs, Foreign Mission Board disaster response coordinator.

Ted E. Yarbrough, president of the Baptist Mission of Guatemala, said that in a two-week period in one area of the country, 100 professions of faith were reported.

Speaking of the openness of the Guatemalan people to the gospel, he said, "Just days after the earthquake we visited some villages that were badly damaged. People there told us, 'More than anything else right now, we need some spiritual help. Will you please send us somebody to preach the gospel?'"

Help was sent, and professions of faith resulted.

Stennett told of the response of another



Above: Amid rubble of church building, Greenwood talks with Epifanio Salazar, Spanish-speaking pastor from El Paso, Tex., who assisted after the earthquake.
Left: Florida men clear debris.



In damaged Baptist church building in Damasco, Pastor Demetrio Camay inspects lumber for repair bought with funds sent to Guatemala by the Foreign Mission Board. Through the Board's March meeting, relief funds appropriated for use in Guatemala totaled \$397,000. Besides emergency relief, the funds are aiding reconstruction of Baptist church buildings, pastors' homes, and other homes.

village which in the past had been difficult to evangelize. "Over a ten-year period," he said, "I had not seen a single profession of faith in one Baptist church in a little town on the north coast of Guatemala. Now they no longer have a church building, but the pastor says in the first six days after the earthquake about 30 people in that town made professions of faith. He feels that many more will respond, and the town will have a real revival."

Ruben Diaz, president of the Guatemalan Baptist Convention, told of the use of a tract, "Who Baptists Are and What They Believe." He said the tract was prepared a few weeks before the earthquake, but has been helpful in letting Guatemalans know who Baptists are and why they are trying to help.

In many cases, evangelistic response can't be separated from the relief efforts of Baptists. Helping Guatemalans with their physical needs opened doors for sharing Christ.

Soon after the earthquake, it became obvious to the Southern Baptist missionaries there that emergency relief would be critical. Entire villages had been leveled. In Guatemala City most people were sleeping in the streets, exposed to the cold nights. This complicated the already difficult medical problems.

Within hours, food and medical supplies were being flown in from various governments, relief agencies, and charitable organizations. Since Baptist missionaries and Guatemalan Baptists were already on the scene when the disaster hit, they had an edge over many relief agencies.

The Foreign Mission Board released \$25,000 the day of the earthquake. A few days later, \$100,000 was appropriated to help meet the needs of earthquake vic-

tims. In March another \$297,000 was appropriated from relief funds, plus an additional \$7,000 for special evangelism projects during the reconstruction period.

Medical supplies, tents, staple foods, and other equipment were flown into Guatemala by Southern Baptists through the Board.

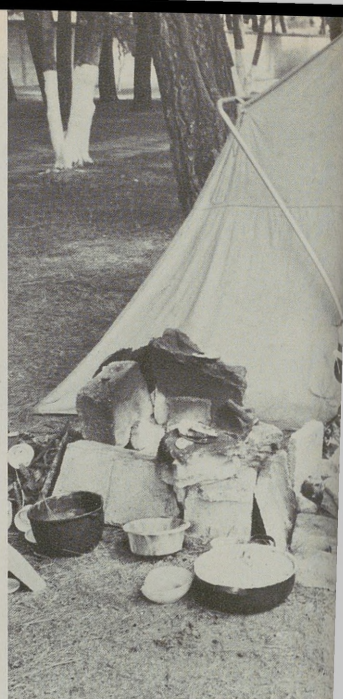
Food and tents were distributed by Guatemalan Baptists. Pastors prepared and handed out packages containing five pounds of beans, five pounds of rice, and ten pounds of corn, a two-day supply for an average Guatemalan family.

A Guatemalan public health official, Alfonso Lemos, asked Baptists to send in medical help. Southern Baptists responded with four doctors from Texas and missionary doctors and nurses from other countries.

A temporary emergency medical clinic was set up in Guatemala City's Bethel Baptist Church in Zone Three, one of the hardest-hit and poorest zones in the city. In the first two weeks about 2,000 patients had been seen, according to Robert L. Edwards, a missionary doctor from Colombia who helped set up the clinic. He said the clinic treated mostly "aftershock" patients with respiratory infections, pneumonia, flu, diarrhea, cuts, and abrasions.

"The people spread the word that we were there to help," Edwards said. "Even those who didn't come to the clinic were very friendly and helpful. And because the clinic was in a Baptist church, we not only helped some of the medical problems, but also helped the ministry of the church. People recognized that the church was responsible for the medical care."

Once the critical needs for food, shelter, and medical care had been met, Baptists began to make plans to help Guatemalans rebuild churches and homes.



"People in this area have not suffered so much from hunger or lack of water," Stennett explained. "Even medical needs have mostly been met, so our present goal is to see people once again in safe buildings."

"Right now, we have a tremendous need to see our church buildings restored so people will have a roof under which to praise God. We also want to help by providing a roof over their own heads."

Baptist laymen from several states, including Florida, Texas, Louisiana, and Illinois, coordinated with the Foreign Mission Board through their Baptist Men's departments of state Baptist conventions, have traveled to Guatemala to help with reconstruction efforts. They have torn down damaged buildings, cleared construction sites, and helped rebuild Baptist church buildings and pastors' homes.

In addition, about 200 Guatemalan families, including 20 Baptist families, are being helped financially through the Foreign Mission Board.

"Our efforts in disaster response have already had a tremendous impact on the people of Guatemala," said Yarbrough. "We have not limited our assistance to Baptist members, but we've given food, medical care, help with rebuilding, and also spiritual help to people who are not Baptists. The Baptist image needed lifting up somewhat, and through this help we've



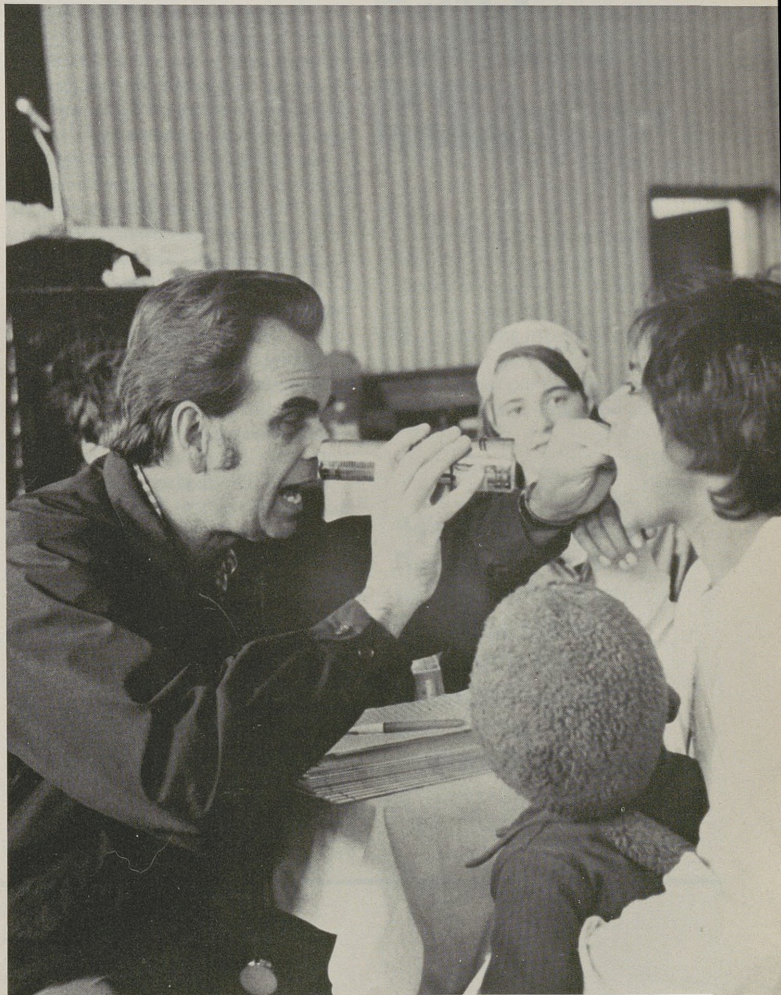
Above: Family whose house was destroyed makes home in one of the several hundred tents Baptists sent to Guatemala just after the disaster. This tent is on the grounds of the Guatemalan Baptist Theological Institute. **Below:** Portion of Gospel of John lies in church building ruins.

touched the lives of many hundreds, if not thousands, of people."

"If nothing else," Stennett added, "the people of Guatemala will realize that Baptists are here and are interested in the total man." TC



Above: Group from Guatemala Baptist Mission discuss relief needs during visit of W. Eugene Grubbs (l), FMB disaster response coordinator. **Below:** Missionary Dr. Otis M. Hill from Colombia examines patient at clinic set up at Bethel Baptist Church, Guatemala City.



'We seem to want the call to missions untouched by human hands.'

Let's Call Out the Called

By
L. Jack
Gray

The person of God came wrapped in human flesh. And most calls from God come couched on human voices. I've had several calls from God in my lifetime. Every call from God to me has been voiced by a human being.

My calls to salvation were voiced by my Oklahoma neighbors and preachers. But I knew it was God's call.

My call from God to preach the gospel was voiced by a human agent. But I knew it was God's call.

When I was called to be a pastor of churches, enter the Navy chaplaincy, and teach missions at Southwestern Baptist Theological Seminary, God let human beings voice his call to me. There was always the combination of the inner witness of his Spirit and the audible voice of a person.

Thank God for the persons who followed his counsel and spoke his calls to me! "How are they to hear unless someone tells them?" (Rom. 10:14, Taylor). This was Paul's plaintive word emphasizing the absolute necessity of the human agent in calling out the lost. The role of God's people in voicing God's call of Christians to service is sometimes as necessary as the role of the Christian witness in voicing God's call of the lost to salvation.

Is it possible that we may so magnify our human role in evangelism that we minimize the role of the Spirit, and conversely we may so magnify the role of the Spirit in calls to service that we almost wipe out our human role?

This exaggerated insistence on pure mysticism for calls to Christian service comes into sharpest focus at the point of the call to be a missionary. We seem to want the call to missions untouched by human hands.

We all know that one secret of the

The author is professor of missions at Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

success of mass evangelism is that individual witness is borne to the masses. When the evangelist preaches to the masses who have been cultivated and brought into the audience by one-to-one witnesses in the power of the Spirit, the masses are saved. Most mass responses are handpicked persons assembled in a crowd. And that is as it should be!

We rightly cry out in protest when Christians quench the Spirit's urgings to go straight to unbelievers and urge them into the kingdom. This article is a cry that we Christian leaders (especially pastors and church staff personnel and BSU ministers) not quench the Spirit's urgings to interpret his call to Christians under our ministries. This, too, is biblical.

We Southern Baptists determined long ago that we were not "Hardshell Baptists" concerning evangelism. Some of us may still be "hardshell" regarding calls to Christian service, especially the call to missions. We may "feel" that God can call whom he wants "without your help or mine." But he chooses to use us.

How can we more freely serve the Lord in calling out the called? I suggest some ways.

PRAYER. First, let us "pray the Lord of the harvest to thrust forth laborers into his harvest" (Matt. 9:38, The Emphasized New Testament, J. B. Rotherham). Pastors, all church staff personnel, Baptist Student Union directors, entire churches, missionaries, and parents, *PRAY!* I do not mean to imply that no one is praying for God to thrust forth laborers, but it is obvious that many of us are not praying for God to raise up great throngs of missionaries.

The modern mission period began in England in 1792 because of a revival of prayer for missions as far

back as 1723 and 1744.* The American counterpart of the modern mission awakening began about 1810 in the renowned Haystack Prayer Meeting,** which resulted in the formation of the Board of Commissioners for Foreign Missions. Missions and prayer hark back to the hallowed event of the upper room and Pentecost. Those who pray for the advance of God's mission and the increase of his missionaries follow in that great tradition.

COMBINED ROLE. Second, let us follow the New Testament pattern of combining the role of the Christian leader and the inner witness of the Spirit. The Holy Spirit called Saul of Tarsus to salvation and missions, but he interpreted and confirmed his call by Ananias. (See Acts 9:10-19). The Holy Spirit called Paul and Barnabas, but he enlisted the church at Antioch to communicate and implement his call. (See Acts 13:1-3.) Paul charged Timothy to take a large part in the setting apart of leaders in the churches under his ministry. (See Timothy 2:2.)

We don't originate the call of God to either the lost for salvation or the saved for Christian service. But we are God's responsible spokesmen to implement his calls in both areas.

There may be some who would not hesitate to direct Christians (children of God, mind you) into secular jobs, or even into employment with Christian institutions, who would not dare suggest to them that they consider God's call to missions. We exercise bold liberty on the one side and fearful restraint on the other.

We all need to be reminded that we are not interfering with or interrupting God's process of calling out the called when we confront young people and young adults (even some retired

persons) with the possibility of his selective will. Rather, we may be serving him in his purpose. Divine calls often come on human voices. Else why are we leaders involved at all?

BIBLICAL PURPOSE. Third, let us labor to keep all our callings to the ministries, churches, and Christian institutions oriented into the biblical purpose of God, which is profoundly missionary. The church was born of mission and born for missions. All callings at the beginning were clearly missionary in nature. The Church of Jerusalem in Acts was a people in mission. And if churches of today are like the churches of Acts, they will be churches in missions.

All calls of God should be oriented toward the purpose of God. We sometimes become more activities oriented and program oriented than we are world mission oriented. The church that seeks first the kingdom will bless both the community and herself. The church that seeks first the community for her own advancement will bless neither.

All of us Christian leaders need to recheck our daily ministries and the total life of our churches and institutions to see if they are geared to advance the biblical world mission. No ship's captain would chart a ship's course by a compass that hadn't been checked in five years. It is possible to become snug in the busy tradition and go afiel from the Great Commission.

Is the purpose of my calling shaped by him who called me, more than by Christian peers around me? Am I determining my goals by the goals of my neighbors, more than by the goals of my Lord? Even if my peers are on target, I need to measure my ministry by his biblical mission more than by human comparison.

INFORMED. Fourth, let us keep our people informed of the world needs and of ways they may be used of God to meet those needs. Our wonderful people entrusted to our shepherding respond to known needs. Most of them don't know about urgent mission needs beyond their locale.

We need to tell them that our Foreign Mission Board receives over 1,200 calls for foreign missionaries every year, and that over 900 of those are not filled. If they only knew! Likewise, our Home Mission Board has numerous personnel needs which go unmet year after year.

We are significant links in the Spirit's means of calling out the called. Let us offer ourselves daily to the leadership of the Holy Spirit in calling out those under our ministries.

Let us pray for the Lord to call our people.

Let us be ready to confront those whom he lays on our hearts.

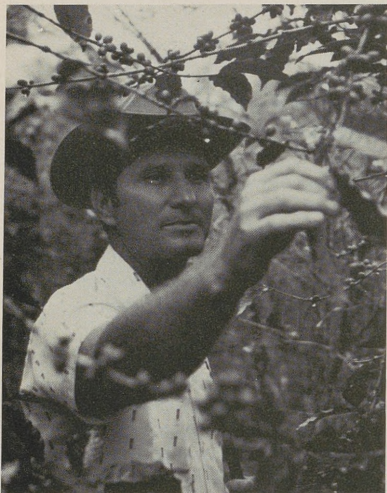
Let us keep our own callings, churches, and institutions lashed to the overarching missionary purpose of God.

Let us keep our people informed of mission needs at home and abroad. **TC**

'We don't originate the call of God to either the lost for salvation or the saved for Christian service. But we are God's responsible spokesmen.'

*J. Herbert Kane, *The Progress of World Wide Missions* (New York: Harper & Brothers, 1960), p. 59.

***Ibid.*, p. 61.



Author Courtney examines ripening coffee beans along trail in the Pocolá Valley.

Monuments to His Power

By Donnell N. Courtney

power—might help describe part of what God is doing among the K'ekchi'.

This trip is one I make almost every Sunday, but this time is special. The cargo is five sacks of cement. We will leave them on the roadside where we park the car. Some of the K'ekchi' believers will pick up the sacks and carry them the two miles to the new church building. The structure is to be special—concrete block, bigger and better than its predecessors.

I park the car and start a 30-minute walk through the valley. As I walk, I recall events that have led to the construction of this building. I remember that the first chapel building was burned by those who fought the "strange" God of the K'ekchi' believers.

I recall one man especially. His name is Ignacio.

About a month and a half before this Sunday, Ignacio professed faith in Christ. He attended services two Sundays and then was absent for three weeks. Rumor had it that he had returned to his old way. Some said he had only professed belief to escape his difficulty.

The first time I saw Ignacio he sat, half-drunk, his one hand tied behind him, on the back bench of the K'ekchi' chapel. His

features made him appear evil. A surly scar ran across his nose and another across his face, somber reminders of drunken brawls. He had only one arm; half of the other had been cut off in his youth. What caught my attention on that Sunday was the look on his face that blended evil and hopelessness.

Ignacio had persecuted believers from the beginning. Several times he had burst into the home of Manuel, one of the Christian leaders, struck Manuel on the back with the side of his machete, and turned over his food. Hating Christians, Ignacio struck out at them in any way possible. He was pleased about the burning of the first chapel building.

On the Sunday I first saw him, sitting in the second chapel building—the one that replaced the burned one—he was tied because of his latest attack. He had entered Manuel's home and with a heavy stick had smashed the loudspeaker system for the church.

The equipment was expensive. And it was important to the believers. "When we have home services or go to the market," they explained, "the people make noise and won't listen. They hide behind the walls of their houses. But when we use our speaker, they may hide, but they can't

Picture a beautiful valley tucked away in northern Guatemala. Its mountains are lined with cornfields and coffee plantations, hills, valleys, and slopes. Hundreds of scattered thatch-roofed houses dot the valley floor and the surrounding mountains. This section, in the Alta Verapaz department of Guatemala, is the home of the K'ekchi' Indians, descendants of the ancient Mayas.

The sunrises and sunsets there can be so breathtaking that it would seem one could not help but be reminded of God who made it all. Yet most of the inhabitants do not worship God who gave the valley; they worship gods of the things he gave.

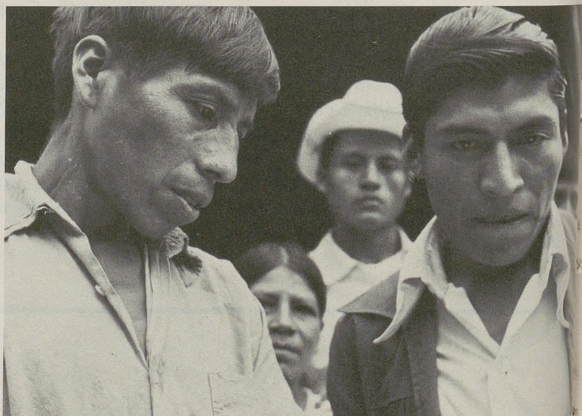
They worship a god of the mountains, Tzul Taka, called "god of gods." They worship a god of the cornfields. They worship gods made of sticks and stones.

But there is a wonderful exception—more than 400 K'ekchi' who have come to know the God who gave them their valley, through faith in his Son, Jesus. Today they walk the valley and climb to its mountain heights to tell the story of what they have found in God's Son and to urge families and friends to find that same joy.

They have encountered persecution, but they tell how God chose to use it to bring glory to his name. The story of one man and three buildings—monuments to God's

The author was appointed a missionary to Guatemala in 1970. He is stationed in Cobán.

Pastor Miguel Coc Max (l) talks with Ignacio, once a persecutor of K'ekchi' Christians, but now a believer.





Left: Part of the K'ekchi' Baptist congregation in the Pocolá Valley. **Above:** Missionary Courtney poses with Manuel and Miguel Coc Max, the first Baptists among the K'ekchi' in the valley. Now more than 400 among the K'ekchi' have professed faith in Christ.

hide from the Word of God."

Vigilante-style, the Christians marched Ignacio to the road. They were ready to put him in jail. Along the way, the missionary advised Manuel that, while Ignacio should pay for the damage, the believers should require payment in a kind manner, the way the Lord would prefer.

Manuel and the others talked over the matter and decided Ignacio could stay at the missionary's home overnight. The next day they would go to a lawyer and draw up a legal paper for Ignacio to sign, guaranteeing that he would pay for the speaker.

Next morning they had another change of heart. They decided simply to draw up a paper at the missionary's home to state that Ignacio would pay. Each man put his thumbprint on the paper as a signature. Then they allowed Ignacio to go home. And they agreed among themselves to pray that he might trust in Christ.

Ignacio came to church the next Sunday. At the invitation he made a profession of faith in Christ. And he paid \$60 on his debt. He had sold his cow to get that much cash, but it was less than the \$100 he had promised. He asked the congregation for mercy, because that was all he could pay.

Moved by the Spirit, the 180 persons present gathered in a semicircle at the front of the chapel. One of the leaders urged them to remember what the Bible says—to forgive seventy times seven.

He asked, "What do you think we should do?"

"Forgive him, forgive him!" was their reply. Amens rang out through the congregation.

Another man stood to say, "I believe in Jesus also." This one also had persecuted

the believers. Recently, by telling lies, he had caused one Christian to be put in jail. The presence of God's Spirit in power was felt in the service.

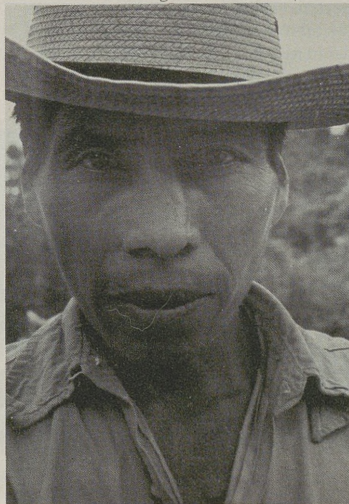
Now as I walk toward the church, I worry about Ignacio. Has he really accepted Christ? Doubt—just a little, but doubt, nevertheless—enters my mind.

When I reach the church buildings, I am thrilled at the progress on the new structure. The foundation is in place. The walls are going up.

But I am most gratified to see Ignacio emerge from the old building. He has a smile that only God could have given him. He is truly a different man. He is on his third day of work on the new building.

Ignacio labored alongside other believers, putting up the larger and better building

A changed Ignacio has helped construct new church building in Pocolá Valley.



for God's glory. The first two structures had cost less, both in labor and money. This new one required sacrificial giving and work by every member of the congregation. I wondered how they could ever finish it, for they are poor.

They had no way to bring the needed 2,000 concrete blocks to the church site except to carry them. So they have carried them, supporting the blocks by leather bands placed around their foreheads and letting the weight rest on their backs. The K'ekchi' can carry tremendous weight—but 2,000 concrete blocks over the two-mile mountain trail? They also had to transport the cement and the iron building rods.

I walked with them one day as they moved the blocks. One six-year-old boy lugged a concrete block by himself. This lad, carrying a single block, exemplified how all were working together. The women hiked for miles to carry water for mixing the cement.

My thoughts go back to the first building, and the second. I recall how God has blessed the congregation. I did not see the first building—only the charred ruins. The other missionaries told me the story. Enemies of the gospel burned the building when there were only about 35 believers in the whole valley.

Two brothers, Manuel and Miguel Coc Max, while away from the valley, had trusted in Christ. Upon their return home, they began to tell others about the salvation they had found. Immediately they faced persecution and threats, but through their witness some 35 others were won to Christ. They put up the first building, made of poles and with a thatch roof. It was large enough only for the small group.

As they were at worship one evening,



finally \$1,600 was in hand. Other people gave also, and other K'ekchi' churches set special offerings to help.

Daily the people worked, hauling concrete blocks on their backs until all 2,000 were at the site. They hunted rocks to be crushed for use in the cement. Slowly, but surely, Miguel, Manuel, and the other leaders guided the people toward completion of the building.

At last it was complete; April 6, 1975, was set as the day for the church to be organized and the building to be dedicated. That Sunday dawned cold and cloudy in the valley, low-lying clouds blocking the view of the mountains.

Representatives from churches in Guatemala City and other missionaries arrived. These visiting fellow Christians spoke Spanish and would not be able to understand K'ekchi', but they wanted to share in this day. Together 320 persons sang—some in K'ekchi', others in Spanish—and gave testimonies, expressing joy.

Miguel was ordained pastor. Manuel and eight other men were ordained deacons. The president of the Guatemalan Baptist Convention brought greetings. The husband of one of the coffee plantation owners who had allowed the believers to build on this site was on hand. He urged the Christians to continue in their faith, even though he is not yet a believer.

At the service's close, an invitation was given for those who would accept God's Son to respond. Ignacio moved forward, accompanied by two of his sons. He smiled as he knelt with the boys, for they, too, were expressing their desire to follow Jesus, just as their father had done.

Ignacio represents many true believers in Pocola Valley. The K'ekchi' congregation represents the combined faith of the K'ekchi' Christians in the valley. One man, three buildings—what monuments to God's power! **T**

Above: Walls of the new buildings for Jerusalem Baptist Church in Pocolá Valley partially block view of older building, outgrown by K'ekchi' congregation. **Left:** Each of the concrete blocks for the new structure had to be carried about two miles. Band around head of this youth supports weight of blocks.



Then, laughing, they declared, "We will build a bigger and better church building. This time we will put a tin roof on it. That won't burn as quickly as the thatch roof."

Their real purpose, of course, was to honor God with a better building. Besides, the group was growing; they needed more space.

Having just arrived in Guatemala, I went with two other missionaries, one carrying a power saw, to help construct the second chapel. The bigger, better structure was created out of necessity. It has stood as a monument of the faith and perseverance of the K'ekchi' despite persecution.

Now, with the help of Ignacio and others, they were putting up this special building—the first concrete-block structure among K'ekchi' congregations. About three and a half years had passed since the first building was burned. With the growth of believers, the second building had become too small.

Manuel and Miguel knew they would have to challenge the congregation. "We are tired of sitting in the dirt, are we not?" asked Miguel. "This building is not only for us, but also for our children."

Collecting of funds began slowly, but

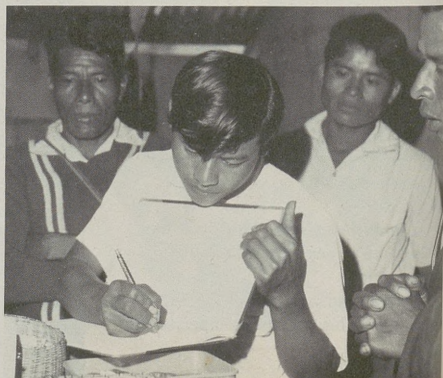
some drunken men burst into the chapel, uttering warnings and waving their machetes. They left without harming anyone, but pronounced the threat of death on anyone who came back to the chapel to worship.

After the believers had gone home, the men returned and set fire to the building. Local authorities later apprehended the guilty ones and jailed them.

Viewing their charred building, the believers said, "We will not retaliate. We will just pray much for these people, that they will one day know God as we know him."



Left: Samuel Quib Ca'al plays guitar for worship services. **Right:** Mariano Coc, secretary of church in Pocolá, records names of new believers and statistical report.



Harvest Diary

September 7, 1975: A survey made of Santo Niño Mine, a new copper, silver, and gold mining camp about 45 minutes from the Philippine Baptist Theological Seminary, revealed no churches in the area. More than 300 miners with their families live at the mine, most within three large, two-story bunkhouse apartments. It was learned that the mine would soon be enlarged.

September 10: This short note was placed in the seminary's weekly newsletter: "If you are free on Sundays (meaning you do not have specific responsibilities in a local church) and would like to distribute tracts or conduct Bible studies in the outlying areas of Baguio, such as mining areas, please see Mr. Page. Funds for tracts and transportation can be made available."

September 14, Sunday morning, 7:30 A.M.: Four students and I left the seminary campus bound for the Santo Niño (literal meaning, "holy child") mining camp. We left the campus not knowing what to expect. But we prayed that people at Santo Niño would be open and receptive to the proclamation of the Lord's Word.

Arriving at the camp, we distributed tracts outside the gate. Then we asked permission to enter the main camp and to hand out tracts in the bunkhouses. After a wait we were allowed to enter. Approaching the bunkhouses, we gave away tracts to many persons along the road. Through informal conversation and witnessing, we were invited to return on the following Sunday.

September 21, Sunday morning, 7:30 A.M.: Five students were on hand for this

The author, appointed a missionary in 1971, is registrar and teacher of Hebrew and Greek at the Philippine Baptist Theological Seminary, Baguio City, Philippines.

morning's trip. I suggested that we carry some musical instruments, so two students brought guitars, and one had an accordion. At Santo Niño we met the chief of security at the gate. He remembered us from the previous week and gave permission to enter.

On our way to the bunkhouses, we again distributed tracts to those along the road. At one house we were invited to enter; we sang and witnessed there. Inside the bunkhouses we found on each floor a large room at the end of the hall used by families on that hall (usually about 15) for cooking and washing. Some of the men were playing chess. We gave out tracts and asked if we would be allowed to sing. The people gladly agreed.

Some of our group shared testimonies. Then Romy Jardinel, a third-year student at the seminary, shared the plan of salvation. Some individuals made professions of faith in Christ. We were invited to return the next Sunday.

September 28, Sunday morning, 7:30 A.M.: Our number going to Santo Niño grew to ten, so an alternate plan for transportation was put into action. Some rode in a car driven by Romy, a qualified, licensed driver for seminary activities and the seminary bus. I took part of the group by "jeepney" (a converted Jeep bus, the mainstay of transportation in the Philippines).

First we had to take a Jeep ride in the Baguio market to find the Santo Niño Jeep. We located it within 15 minutes.

We discovered after pulling away from the market that sitting beside one of the students was a young woman who had been baptized in a Baptist church in Baguio in 1971 and was now living in a bunkhouse at Santo Niño. With evangelicals in a very small minority in the Philippines, the probability of this occurring by chance alone is astronomical. After the 30-minute ride to Santo Niño, we felt we had made some acquaintances with those on the jeepney.

We entered the camp without difficulty and made our way to the bunkhouses. We were greeted by name by some we had met and talked with the previous week. Residents began bringing out wooden benches and calling friends to the gathering.

Romy led in song and testimony time, and attempted to teach some songs to the group. Then the children went with Jane Nepomuceno (second-year student) and Jimel Rivas (first-year student), while Melchor Cuenca (first-year) and Leo Pagunsan (second-year) remained with the adults for a short Bible study.

Other members of the seminary group went to another bunkhouse to hand out more tracts. There we met again the young

woman from the jeepney who had been a Baptist in Baguio. She invited us into her apartment, and when we asked if we might sing in the room at the end of the hall, she agreed. She went along the hall inviting her friends. Songs and guitar music by Nick Arellano and a testimony by Romulo Gernal followed. The plan of salvation was presented, and some made professions of faith in Christ.

We went back to the first bunkhouse and found that many newcomers had crowded into the room to listen to the Bible study with Leo and Melchor. Many questions were being asked, and the discussion was lively. We sang as a group in closing. The people asked for some song sheets and some Bibles or booklets of the Gospel of John for use during Bible study.

Repeatedly we were told, "We have no churches here. We are glad for you to come. Our door is open."

The response at Santo Niño mining camp has shown us that where God's Word is proclaimed, people respond joyfully.

Our motivation for going out this way has been two-fold. First, as servants of the Lord, we believe it is God's plan that we go to proclaim his message among these who have no church. Second, we find great joy in going to witness for Christ. This joy alone is worth the effort.

Other fields are white for harvest near the seminary. A one-hour trip south of Baguio through the mountains will bring one to Philex mining camp. Living there are 17,000 persons, with only two small churches—a Catholic church, and a Jehovah's Witnesses chapel. In the opposite direction from Baguio is the small mountain town of 2,000 to 3,000 persons, Natublung, without churches of any denomination. Numerous areas of northern Luzon are virtually untouched by gospel witness.

Many fields in the Philippines are ready for harvest. We pray that the Lord will send workers and called-out ones to these areas to proclaim his message. The people are waiting to hear. TC

By
Robert J.
Page

'Safe Am I'

By David W. King

Jeannie, nine years old and impatient to be ten, said, "Daddy, let's sing 'Safe Am I in the Hollow of His Hand.'" I couldn't have thought of a more appropriate song myself. We were on our way back into war-torn Lebanon in January after a quick trip to Jordan. Now we faced the danger of returning across the Bekaa Valley between the Anti-Lebanon and the Lebanon Mountains.

The valley was dangerous, because

there were armed men on the road. We had seen them when we had come out on Monday. In Lebanon's terrible civil war armed men have become a law unto themselves. Because they carry weapons and know that they will not be brought to any court of justice, they can make any demand they wish and cannot be refused—unless, of course, one is ready to die on the spot.

Unfortunately, literally hundreds (quite possibly thousands) of Lebanese have

been killed or kidnapped at roadblocks manned by such armed men in recent months; others have been robbed or mistreated in other ways.

Now we were approaching the area again.

We had already become tense upon reaching Damascus on the return trip. Radio reports were unclear. The BBC reported that Palestinian forces had entered Lebanon and had taken a strategic crossroad—but which crossroad?

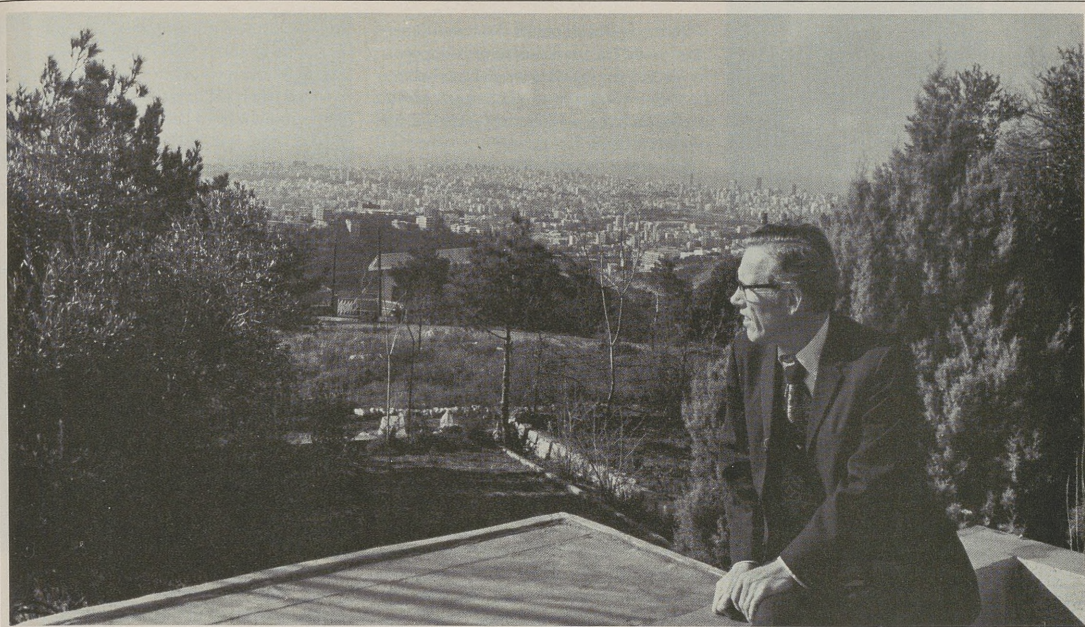
The responsibility of having to decide what to do was weighing heavily upon me. I tended to be short-tempered with my family—my wife, Maxine; Jonathan, just turned 12; and Jeanne. We had decided to stick together as a family, even though to go with me might endanger their lives. The feeling was that to go by myself would be much more dangerous for me (armed men generally feel that a man traveling with his family is not likely to be up to any mischief), and the anxiety of waiting for me to return would be more of a strain on them than their going with me.

Maxine could sense my nervousness, so she suggested that we sing. Traveling through the Damascus traffic, we sang "He Keeps Me Singing," "Amazing Grace," "Revive Us Again," "Alleluiah," and

The author was appointed a missionary to Lebanon in 1959. He is stationed in Beirut.

In January aftermath of fighting in Beirut, Lebanon, sandbags are still stacked in the streets as business life resumes.





Author King looks toward Beirut from hilltop where Arab Baptist Theological Seminary is located and where he lives.

"Jesus in the Morning."

As we drove out of the city toward Lebanon, the traffic thinned noticeably. That's when Jeannie suggested so appropriately that we sing, "Safe Am I." It greatly encouraged us all and helped to ease our tensions.

And then we remembered, too, all the people who were praying for us. In front of us, across the border in Lebanon, all the seminary staff and students and all the folks in the Thursday-evening Bible study group and in the Sunday worship group in Mansouriyeh were praying for us. On the previous Sunday we had announced that we would be taking Mrs. Anne Pfaender and her sister, Miss Isabel McLelland, to Amman, Jordan, so

that they could return to their homes in the States.

Anne, a retired professional librarian, had spent several months reorganizing and updating our seminary library. "Bel" had come to help teach in the Beirut Baptist School, but had been able to teach only five days in four months. Most of the time the school was closed because of the fighting. Instead of teaching, she had helped Anne with the library work.

But now it was obvious that they needed to go. In the past few weeks the fighting had intensified. Stories of atrocities multiplied. Hopes for settlement faded, as over 20 cease-fire agreements were made and broken. Finally the airport was closed, and the only way out lay back through the

mountains of Lebanon and across the Bekaa Valley, over the Anti-Lebanon range, through Syria to Jordan.

There were other reasons for going, too. Telephone and telegraph lines were out. We had stacks of mail from many people waiting for someone to take to Amman for posting. Messages needed to be delivered and cables sent. As Max and I prayed about it, the conviction grew within us that God wanted us to take the women and go. On Saturday afternoon we had talked it over with Anne and Bel and with Finlay and Julia Graham, since he is president of Arab Baptist Theological Seminary, where I teach. We had agreed that we should leave on Monday and try to get back on Wednesday or Thursday. Finlay would cover my classes.

We were ready to leave by 10:30 on Monday morning. The good-byes and words of appreciation to Anne and Bel were warm and sincere. The promises of prayer were fervent and real. Everyone was familiar with the dangers of the trip. The decision to go certainly was no individual matter, but a team effort to do what all of us felt God wanted done.

We turned the car up the mountain and crossed the place where, a few days before, the road had been dug up to prevent cars or trucks from breaking the blockade of the armed refugee camp below us. The road had recently been refilled. It was muddy but passable.



Passersby watch as cleanup of debris progresses in Beirut.



On the upper slopes of the mountains, snow made the road slushy and slippery, but we got through. As we descended into the valley and came to the town of Chtura, we stopped at a police post to ask if it was safe to proceed.

Two of the security men said, "No, there are armed men on the road." Two others said, "Never mind, It's OK. Go ahead."

What should we do? Which should we believe? But the conviction came very clearly, "Keep going unless I stop you!"

We passed armed men in the valley, but not one challenged us. Other cars were going and coming also. We had crossed the valley without incident. But that was Monday, and this was Wednesday, and things change rapidly in a civil conflict. Was it still safe?

When we had arrived in Damascus on Monday, we had looked first for a hotel in which to spend the night, but found every one filled with refugees from Lebanon. Wearily we pressed on to Jordan, not realizing at the time that this was part of God's perfect timing for the return

trip. We arrived at the Baptist Hospital in Ajloun at about 9:00 P.M.

Our fellow missionaries there were amazed when we told them we had just come straight from Lebanon that day. One of them had just sent a cable to a colleague in the States saying that travel from Amman to Beirut was practically impossible in present circumstances. How they rejoiced to see us! They urged us to stay and not to think about going back.

Tuesday had been spent arranging for travel for Anne and Bel, mailing letters, picking up mail, delivering messages, and buying supplies to take back. People everywhere said, "We certainly don't want to encourage you to go back, but if you should decide to go, could you take this, or this message, or do this for us?"

Thus, the conviction grew that, just as our coming out had served a useful purpose, so our return would be just as useful and necessary. In addition, we were needed back in Lebanon to teach seminary classes, lead a weekly Bible study group, preach every other Sunday at the seminary worship service, encourage Lebanese neighbors and friends, and to witness to people of God's love in spite of all the hatred and bitterness about us.

By Tuesday evening all our business had been cared for. Our loving heavenly Father had made things click into place in remarkable fashion. If you have ever had to deal with the frustrations of caring for business matters in the Middle East, you can appreciate just how remarkable that was! The two women were scheduled to fly to London on Wednesday—with the only plane seats left to London for that week!

The Lebanon missionaries staying in Jordan prepared a supper for all of us in one of the apartments in Amman. We had a great time of fellowship and of exchanging news. Then we joined our hearts in prayer: for those still in Lebanon; for those who had left Lebanon, whose possessions were all still back there; for the national Baptist brethren and for the churches (which are much fuller than normal these days, as people seek for some certainty in life in the midst of the chaos and anarchy); and for God's perfect timing for our return to Lebanon.

Now, as we again approached the Lebanese border, we were facing the crucial test of God's timing and were strengthened greatly by the knowledge that so many teammates, both in Lebanon and in Jordan—and perhaps even in America and Scotland—were praying for us at that moment.

We left Ajloun that morning at about 7:30 amid tears and warnings. The news was not good. Syrian troops were reported



Above: Almost obscured by barbed wire, youth stands atop sandbags and surveys marks of battle. **Left:** Structural damage reveals ferocity and firepower of the fighting. **Below:** Rubble of leveled section.





At Beirut Baptist School, Ghasson Khalef, president of the Lebanese Baptist Convention, stands beside a bus.

on the move, but as we drove through Lebanon we didn't see any. We passed through the Syrian border formalities as the only foreigners, but noticed some Druse people and a few taxis also going our way.

When we came to the border of Lebanon, we were able to hear Beirut radio. Maxine heard the Arabic news, while I was checking through the formalities. She said they reported that the road to Syria was unsafe.

We started the car and moved toward the valley. From our vantage point on the mountainside we could see the road and the towns of Ber Elias (controlled by Muslims) and Chtura (controlled by Christians) about four miles and eight miles, respectively, in the distance. The majestic, snow-capped Lebanon range could be seen rising sheer across the horizon a mile or so farther on. If we could only make it to the mountains, we were sure we would be OK. But how could we know?

Cars were going and coming—not many, but enough to show that some people were getting through—or else being turned back! We heard no shots, saw no signs of trouble, so with a silent prayer for God's wisdom and guidance we decided to go ahead as far as we could and trust the Lord to get us through—since it was he who so obviously arranged this trip.

I'm not brave. Actually I'm rather a coward; I must admit that I was a bit worried about what could happen if we were stopped by the wrong people. We were carrying a rather large amount in cash, scattered throughout our possessions,

to help Baptist people in need and for the work of the Mission. Banks in Beirut had not opened since the first week in December, and then for only three days, so many people had not been able to get to the bank for weeks. And it had become almost impossible to buy anything other than with cash.

We also had 100 pounds of sugar and 50 pounds of flour, plus all our personal goods and Frosty, our little dog—in his Pan Am cage.

As we neared Ber Elias, we saw a number of armed men along the road, but they paid no attention to the traffic. In the middle of the village, though, we came to an armed man who was stopping all cars. He was letting others through. Would he let us through? Would he search us?

The swarthy man was surprised to see foreigners on the road. His eyes narrowed as he looked us over. He asked for our identity cards. We produced them, and he checked them. He looked up at me and seemed about to ask me to do something. Just then, a light-skinned man, probably Lebanese, stepped up and took over the chores. He questioned us briefly, then waved us on. The dark one shot him a disapproving look, but did not attempt to override his companion's decision.

We breathed easier as we moved on. God's timing had, indeed, been perfect! At Chtura another barricade appeared, but the armed man in charge waved us through without stopping us.

Starting our climb up the Lebanon range, we supposed the tension was behind us. But a mile or so up the mountain we found another barricade, manned by

Lebanese security men. They were turning cars back! We saw two cars turned back. The pickup in front of us went on. Our turn.

"Where are you going?"

"To Hammana, Ras al Metn, Mansourieh."

"Turn around."

I objected. "Our home is up there!"

"Oh. OK. Go ahead."

Another sigh of relief! One more army checkpoint and we were in!

What rejoicing when we arrived at the seminary! People came to greet us. Neighbors asked, "How did you get back? The radio says that the Palestinians have taken Chtura!"

"All we know is that it was clear when we came through. We saw no fighting and heard none."

But the next day the right-wing Christians confirmed that Chtura was indeed in the hands of the Palestinians. God's timing was perfect again!

At the close of our prayer meeting in Amman someone had begun to sing "God Be with You till We Meet Again." We all joined in. That was followed by "Praise God from Whom All Blessings Flow." Now safely back in our home in Mansourieh, cold because of a January storm and no heating oil for the furnace, we sang again, with real meaning, "Praise God from Whom All Blessings Flow" and "Alleluiah, Alleluiah!"

P.S. In case you are tempted to think more highly of us than you ought, please remember that there is nothing heroic about doing anything you know God wants you to do. "Faithful is he that calleth you, who also will do it!" (1 Thess. 5:24). **TC**

At Baptist seminary in Beirut, King lectures to class.



PEOPLE

People—babies, children, youth, adults, grandpas!

People—Singapore people! Indian Vasanthi, Chinese Chan, Malay Abdul, Hindu Singh, and Elias the Jew.

People—raining down from the 450 flats in this 15-story apartment complex. The door is open! They flood into the Baptist Center. Here is someone who loves them as they are. Here is someone ready to help them as trouble enters their lives. Here someone is waiting to teach them, encourage them, and educate them. Here someone wants to tell them about Jesus who can bring them joy and peace in the midst of their confused living.

People—lost, confused, hurting—beckoned the Baptist missionaries and churches to open this door in the heart of Singapore in 1973.

David Lim and Lau Hau Tiong crowded in the first day the center was opened. Through the boys' club they learned crafts and the Bible. Their strong Buddhist parents did not object to their coming to the center, because they were being helped in their studies. Through the various activities the boys became happy believers in Christ. Their pocket money was sacrificed to buy paperback Bibles. Afraid that their parents would destroy their prized possessions if they took them home, the boys meet daily at the center to read and pray.

People—noisy, difficult to manage, undisciplined people come, too! Physical problems are hidden behind bad conduct. Tong Joo has a serious hearing problem. Fearing that he would not be able to hear, he talked loudly and constantly. He

delighted in poking fun at others.

A Chinese university student and missionaries are helping Tong Joo with speech and lip-reading problems. Responding to physical help drew him to accept spiritual help. He has invited Jesus to save him. Now he drags his friends in and commands, "Tell them about God!"

People—pressed in by family problems, seek counseling. A grandfather brought a baby each day to play. One day he brought his daughter and pushed her toward the missionary. She poured out a torrent of family problems. The missionary led her to Jesus, who alone could solve her problems.

People—struggling to improve their education so they can stay in school, crowd the library to learn. More than 1,500 library registration cards speak of the literacy hunger being met.

People—nationals reaching nationals!

Singapore Baptist Center Director Mimi Ling shares with a boy at the center.



Miss Mimi Ling, graduate of the Malaysia-Singapore Baptist Theological Seminary, is director of the center. Trained in children's work, she can teach them both school subjects and Bible subjects. Oriented into the national culture, she can relate to the needs in various Chinese dialects. She leads a corps of Baptist national volunteers and missionaries.

People—struggling to survive in this concrete garden in the heart of the city, have found an oasis that supplies the Living Water and abundant life. **TC**

Below: Missionary May Morris greets child at Baptist Center. **Bottom:** Miss Grace Taylor regularly helps at the center.



The Baptist Center draws children like these to learn about the Bible.



The author, Mrs. Russell A. Morris, and her husband were appointed missionaries in 1965.

Dressed only in a pair of brown, baggy pants and a large straw hat, the young man who approached a small church in Montego Bay was hungry—hungry, he said, for knowledge of Jesus Christ.

Issac, 18, was wearing the only clothing he owned. He told the Americans he could not read—but still he wanted to know about God and Jesus.

The young man invited Christ into his life soon after one of the American visitors told him of the gospel, how he could have Jesus in his life and receive eternal life by trusting Christ.

The witness and his group from the States were elated at the youth's decision, but he was only one of many more like him that the visitors wanted to reach, and time was short.

That decision numbered the young man among some 81 Jamaicans who received Christ during a mission trip the summer of 1975 made by 24 members of Vineville Baptist Church, Macon, Ga., where Tommy Jones is pastor.

The Macon volunteers spent one week in Jamaica, holding Bible schools in three churches daily and revival services in one of the churches nightly. Besides the 81 professions of faith during the week, 15 persons rededicated their lives. Since then, several others among the some 500 the group touched have written the Macon church to say they know Christ.

But learning of Christ was not the only thing the Jamaicans learned.

Crayons and puppets became a fascination for them, especially those at a small church, Mt. Peace, where it seemed these were the most exciting things ever to come to the mountain.

Mt. Peace is perched on a beautiful, high mountain, surrounded by poor people living in tiny huts and using a row of small rooms as the town's stores. The church's location made it difficult for the Bible school workers to carry their supplies to the building the first day, for there were no steps on the steep ground leading to the church.

On the second day the workers were pleasantly surprised to find that residents had hacked out steps in the hillside.

Teenage boys from Mt. Peace Church attended the Bible school daily; they walked to where the pre-schoolers were, so that they could get a chance to color pictures with a crayon; they carried the pictures for a week, proudly displaying them.

From Macon to Montego Bay

Middle-aged and elderly persons peeked cautiously through the church building's windows—but would not go inside—to see the mysterious puppets the Americans had brought. While some were reluctant to enter church services, about 75 attended. They always brought some sort of gift of fruit, including coconuts, sugar cane, mangos, and g-nips (a type of small fruit) to their teachers.

The puppet shows, held in each revival service, in an outdoor service at the marketplace, and in individual churches, were helpful in depicting a Christ-like life for many people who had been taught "religion" but who did not seem to understand how to receive Christ. Performances were designed to teach Scripture and to illustrate Bible stories and truths.

The children at Sandy Bay Baptist Church, situated near a beautiful bay and with more than 200 children in the daily Bible school, seemed to know Scripture and loved to sing hymns about Christ. But they did not seem to know Christ in a personal way or be aware of how to commit their lives to Christ.

These children and teenagers all were well behaved, well educated, and excited about the "Christ-controlled" life the visitors spoke about. The children's groups responded well to their classes, and the teenagers were so enthusiastic they followed the mission group to the nightly revivals when they were able to find a ride.

The Macon visitors had a small bus and a car for Pastor Tommy Jones, but these vehicles, when stuffed with group members, teaching materials, and puppets, left little room to transport others to the revival services.

The revival was held in the small Lucea Baptist Church, second in size and attendance at the Bible school. The some 100

people at Lucea, who also seemed to know Scriptures and who could answer Bible questions, were most attentive.

Each revival service began about 7:30 P.M., after mission groups from the other two churches had returned to Lucea for a quick meal of sandwiches and water. Children from the church stayed after Bible school until revival time and usually gathered g-nips for their evening meal.

Services included songs, testimony, a puppet show, and a sermon by Jones. Lucea Church, unlike the other two visited, had an organ, although the church had no organist. One woman with the mission group played the organ, however; the church people seemed to enjoy the music.

The trip meant much to those from Macon. The group had to alternate between sleeping in a bed and on the floor, never seemed to be able to buy enough food, and had little time to enjoy the swimming, tennis, and other recreation at their villa, but no one complained.

"We loved every moment of seeing God use us in such a way and would not have changed a thing," said Mrs. Shirley Scoggins, the church's evangelism secretary. "One thing we really learned was not to take a thing for granted and to be more thankful for all God has provided us."

The Macon group, on its first foreign mission trip, was assisted by Jeffeth Brown, who is pastor of five Jamaican churches, and his wife, and Missionaries Dotson and Betty Mills. (There was also coordination through the office of consultant for laymen overseas at the Foreign Mission Board, Richmond, Va.)

As the end of the trip drew near, the Georgians found they could not forget the people in the Montego Bay area. Others from the church would also like to go.

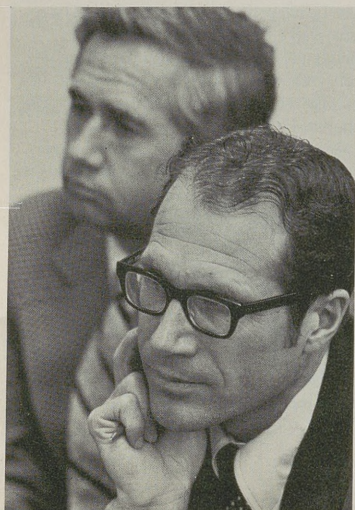
TC

Preparing To Communicate

Right and below:
During updating
sessions at
furlough briefing
missionaries
listen, inquire.



Getting reacquainted with seldom-seen colleagues is a special briefing benefit.



Demonstrating
interest during
briefing, mis-
sionaries follow
closely what is
being said.



When a missionary returns to the U.S. on furlough, one of his or her main assignments is to communicate to Southern Baptists about foreign missions.

(A furlough is, for foreign missionaries, a period spent in the homeland. It ranges from four to twelve months, at the missionary's option, depending on the number of months the missionary has spent on the field. It is not, as the term might suggest, a leave or vacation. It does allow the missionary to reestablish ties with homeland, relatives, and denomination. And it helps him or her to renew perspectives before returning to ministries on the field. Incidentally, a Foreign Mission Board committee has been studying possibilities for a new term to replace "furlough," to avoid some misleading connotations.)

To offer assistance to furloughing missionaries in the task of communicating, the Foreign Mission Board each year conducts several events called furlough briefings. At these briefings, missionaries home from the fields are updated on events in the U.S., in church life, and in mission work.

Four briefings are held annually, planned by the Department of Promotion and Furlough Ministries. A briefing is held in connection with the summer foreign missions conferences at the Baptist Conference Centers in Ridgecrest, N.C., and at Glorieta, N.M. In addition, two other briefings are conducted, one east of the Mississippi River and one west of the Mississippi, for those missionaries unable to attend either the Ridgecrest or Glorieta meeting. Where the schedule allows, missionaries attend the briefing nearest their furlough residence and as soon after returning to the States as possible.

The point of it all is that missionaries might communicate well with the Southern Baptists who support them on their fields. Besides being involved in World Missions Conferences, missionaries also speak, preach, or lead conferences in local churches, at summer camps, on campuses, at conventions and rallies, and anywhere else they may be invited to take part.

Photos on these pages illustrate portions of a furlough briefing, this one held at Knoxville, Tenn., in January, using the facilities of First Baptist Church. Photos are by Floyd A. Craig, public relations director for the Southern Baptist Christian Life Commission, who spoke at the briefings in Knoxville and later at Ft. Worth, Tex., on "Being an Effective Communicator While on Furlough." **TC**

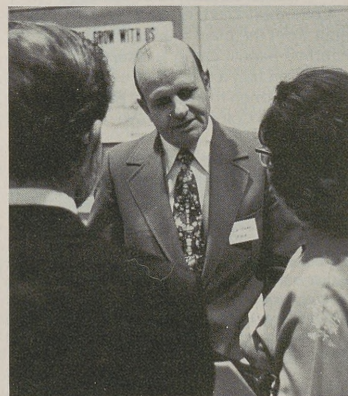
**Photos by
Floyd A.
Craig**



Left: The Coleman Clarkes of Japan pay close attention.
Below: Small group sharing is a regular part of briefing program.



Below: R. Keith Parks, FMB Mission Support Division director, answers questions.
Right: Middle America and the Caribbean Area Secretary Charles W. Bryan (r) makes a note during discussion time as missionaries offer suggestions.



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. L. (Wimpy) Smith, Foreign Mission Board, Box 6597, Richmond, Va. 22320.

CONSTRUCTION TEAMS

Guatemala: Twenty work teams will be needed during the next year. The Foreign Mission Board will work through the Baptist Men's Department in each state in forming the teams. Selection will be made on the basis of skills requested from Guatemala. Two Spanish-speaking persons must be included in each team. The teams will number between 11 and 15 men; each person will pay for round-trip transportation and daily food. Tents will be provided for sleeping. Older tools that could be left behind for national workers should be taken.

Philippines: A team is needed to build the director's residence at Luzon Baptist Bible School.

Another team is needed to construct the first floor of the main building of Luzon Baptist Bible School.

A third team is needed to construct a water system for Southern Baptist College.

Ten men are needed for 15 days to construct a small dormitory for 12 students at Luzon Baptist Bible School, Dagupan City. The school provides training for pastors—high school, plus two years of college.

CONSTRUCTION, MAINTENANCE

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

Four persons are needed to do general repair work on church buildings, missions, and missionary residences.

BIBLE TEACHER

Liberia: Bible teacher to teach Bible for missionary on furlough, grades seven, nine, and twelve at Ricks Institute. Arrival date of April 1, 1977, requested. Round-trip transportation and furnished housing provided for husband and wife.

VOCATIONAL INSTRUCTOR

Philippines: Vocational instructor in mechanics needed for Southern Baptist College to work with teachers in the vocational department and to 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 round-trip air fare provided.

ADULT VOCATIONAL TEACHER

Philippines: Person needed to establish a variety of programs on campus by which students would be training to involve themselves in multiple ways that would provide

for their financial needs while at the Philippine Baptist Theological Seminary. Since the school year begins in mid-July, a volunteer is needed as soon as possible for this one-year assignment. Round-trip transportation and furnished housing provided for husband and wife.

EVANGELISM TEAM

Philippines: Ten men to witness and teach home Bible studies needed.

MUSIC/RELIGIOUS EDUCATOR

Philippines: Retired person needed for church music and/or religious education at Mindanao Baptist Bible School, Davao City, for one year. Round-trip transportation and furnished housing for husband and wife provided.

RELIGIOUS EDUCATOR

Philippines: Retired person needed for Bible and/or religious education at Mindanao Baptist Bible School in Davao City, to serve for one year. Round-trip transportation and furnished housing provided for husband and wife.

WMU WORKERS

Dominican Republic: One or two Spanish-speaking women trained in WMU work needed in Santiago to train national leaders; one- to two-month assignment.

SPORTS

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

SECRETARY

France: Person needed to serve as secretary to director of European Baptist Press Service. All areas of secretarial competence are necessary, plus experience with office machines. Knowledge of French would be helpful, as well as experience in journalism and photo lab procedures.

WATER WELL SPECIALIST

Colombia: Needed is an expert in determining whether water can be found in a given location, to assist the national Baptist camp in improving its water supply. Person would also be expected to give instructions as to how the well for the camp could be built. A two-week to four-week assignment.

ROAD-BUILDING SPECIALIST

Colombia: There is need for a road to be built from the main road to the back of the national Baptist camp, a distance of a little more than half a mile. Part of the terrain is hilly. Workmen to construct the road would be found in Colombia. A two- to four-week assignment.

LETTERS

(Continued from inside front cover.)
the material are something else again. . . . The article on cattle . . . , along with the exhilarating view of fresh water coming out of the ground in various places gave a sense both of despair and of hope. On every page there is the evidence of tedious, difficult work.

Floyd A. Craig
Nashville, Tenn.

Expiration Date

I am not sure when my subscription to *The Commission* expires; cannot tell from the label . . . as those numbers have no meaning to me. Wish the expiration date could be carried on the label.

The check is enclosed at the old rate, \$1.50 per year (but *The Commission* is worth far more!); but I would be willing to pay more.

Mrs. L. E. Blackman
Lake Lure, N.C.

The expiration date does appear, but one must know where to look. Currently the top line of the label shows the expiration date in the last two printed positions. The last printed figure shows the year of expiration; i.e., "8" means 1978, "6" means 1976, etc. For the month of expiration, the first nine months are represented by figures ("1" means January, "2" February, etc.), the last three months by a letter ("D" means December, etc.). On the mailing label for Mrs. Blackman the last two positions of the top line are "08," meaning subscription expires October 1978. (Now that you've learned this, a transition in form for the label is to begin later this year.)

The current annual subscription rate is \$1.50. However, with the first rate increase in 19 years, the annual subscription will become \$3.50, beginning July 1. (Of course, subscriptions already paid at the lower rate will continue until expiration without additional payment.)

Index Helps

Thank you for the 1975 index. . . . It certainly extends the usefulness of *The Commission* to me.

George Yoder
Deerfield, Va.

Sharing the Magazine

Please send me 20 or 25 copies of *The Commission*. . . . I want to give out one to each member of my Sunday School class and put one in office of several doctors I go to, to help create more interest in foreign missions and help more to subscribe to it. I guess I had it given to me when a child in our church . . . ; so glad they did. Ever since I have had great interest in missions.

Mrs. Ryland Wilburn
Hurdle Mills, N.C.

We are glad when readers are so motivated to share awareness of this publication. We try to have some copies available for such requests, but the number on hand each month is limited. When feasible, or when extra copies are requested for other purposes, a charge of 15 cents a copy is made.

*We appreciate every issue of *The Commission*. You consistently have a good magazine.*

Mrs. T. E. Ratcliff
Karnack, Tex.

Follow-up on Wells

As a follow-up to the article ["Clean Water for Sandwabo," Feb.], you may be interested to know that we held a week-long revival in the village, and 48 public professions of faith were recorded. It looks like about 25 persons will finish the believers' class and be ready for baptism this month [March].

Also, in the villages of Segá and Pizindin, two villages where we are digging wells this year, we are having revivals this month. There are 11 ready for baptism in Segá already. We feel that the well digging, combined with a consistent gospel witness, has been the way of getting these beginnings in the villages.

Norman L. Coad (missionary)
Ouagadougou, Upper Volta

Waiting for Word

Three of us have been going out to work with the pastor every afternoon in starting a church in a heavily populated area. First, we take a religious survey of the area. In the survey we ask residents if they have any interest (concern) in Jesus. If they say yes—and more than one-fourth do—we try to make an appointment to return and visit them.



In two days of survey we discovered 73 families who said they were interested in Christ. Of those families, 20 wanted us to return and talk with them. Out of those already visited, five have made professions of faith in Christ at their homes.

We also plan to establish beginning Bible studies for those who will take part. We feel that by working to establish new churches where there are no church members or faithful workers to help, the pastors can learn new methods of personal evangelism.

It may seem incredible, but there are some people the Lord has prepared who seem simply to be waiting for God's messenger to come and explain his love. One woman who accepted Christ said, "You mean Christ died for my sins? Isn't that wonderful!"

Bill Fudge
Seoul, Korea

For Literacy

We thought we had a vision of what literacy can do for the young churches with which we work (most of them only about six years old), but the pastors have a greater vision than ours. Every one of them has finished one of our three classes to train literacy teachers. And each has done well. A number of them were already teaching Dagbani reading, but they are adding teaching of writing with renewed zeal.



The Lord has given us 60 trained literacy teachers growing out of three weeks' work and a Mission investment of about \$3.00 per teacher. At each of the five-day schools one of the women (or several) cooks rice and meat or fish soup for one meal a day. Five days are necessary because so few of the people have had any school experience.

Four young men from Kpane rode bicycles five miles each way to attend the first workshop, but they couldn't meet the requirements of being able to write and to teach writing. During a workshop three weeks later they brought us excellent papers they had prepared. Thus, they also received their certificates at the presentation service.

Joyce (Mrs. Dean E.) Richardson
Tamale, Ghana

EPISTLES

So Many Religions

At the service station David (my husband) began witnessing of Christ to the young man filling the gas tank. The attendant stopped David abruptly.

"I can't begin to tell you the number of people from different religious groups who have come by my house trying to convert me to their religion," said the youth.

He then told of a variety of traditional Christian denominations, the Indian religions, Muslim, and Hindu, along with sects and cults. This seems to be the way some people respond to the many varied religions here—they simply turn them all off.

They may reason: If all claim to be the "right" way, how can a person know what to believe?



A barrage of religious appeals face Trinidadians every day. Religious crusades of several different stripes take place in Trinidad weekly.

A banner headline in a newspaper a few months ago quoted a government official: "Too Many Religions." The article reported that a government ministry would study whether to allow registration of further religious groups. A follow-up article said there already are 98 religious organizations in the country, more than 40 of them Baptist. The government official said he was in favor of propagating religion and opposed any kind of discrimination, but he bemoaned the fact that there are so many groups in so small a country.

Perhaps this type of religious climate is one of the most difficult ones in which to witness—one where there is a multiplicity of religions. A person is not asked to choose between a traditional religion and a new one, but to select one color from a bright plaid fabric.

In this setting, strong national Christians are needed to speak of stability of faith over a period of time to those whom they know and who, therefore, can observe the difference in their way of life.

Sara Hines (Mrs. David L.) Martin, Port of Spain, Trinidad

Fast-growing Spiritism

Spiritism is no small movement in Brazil. For many years it has been popular among those of African descent, but in recent years it has gained wide acceptance from those of all levels of society. In reality, spiritism is the fastest-growing religion in Brazil today.

Let me give you some idea of the movement. More than 50,000 persons from all over Minas Gerais state gathered a few months ago in Belo Horizonte for special ceremonies. These services were offered to lemanja, goddess of the sea and the mother and symbol of fertility. Scores of buses from more than 40 spiritist centers outside the city and some 70 from within brought thousands of devotees to the famous Pampulha Lake for the event.



Activities included the parading of a large image of the goddess before the devotees, while they threw flowers in its path. Next the crowd listened to speeches about the value of spiritism. Then the people put offerings of flowers, combs, mirrors, and perfumes into a little boat.

When the vessel was full, it was shoved into the lake, while spiritists lighted candles and danced on the shore. Lights were focused on the boat until it drifted out into the lake and finally sank. This symbolized that lemanja had accepted the offerings and the prayers of the people.

For hours the entire lakeshore was illuminated by candles and other lights, as the people danced, prayed, and performed other rites to the goddess. Some stayed into early morning hours to pray and fulfill their promises.

So successful was the service that the president of the Federation of Spiritism for the state declared a larger place would be needed for such ceremonies next year. Pray for us, "for we are not fighting against human beings, but against the wicked spiritual forces in the heavenly world, the rulers, authorities, and cosmic powers of this dark age" (Eph. 6:12, TEV).

W. L. C. (Bill) Richardson, Belo Horizonte, MG, Brazil

Homemaking Art

As a busy homemaker, I am fulfilled as a woman. I have been reading and hearing with interest the many discussions concerning the liberated housewife. It's interesting to find what those at home think a married missionary homemaker should be. It's even more interesting to hear what the married homemakers on the mission fields think they should be.

I have found that when we constantly worry about what others think we should be and what we think we should be, we are in a prison of self-imposed and society-imposed bars. Christ liberated every Christian, man and woman, to serve and to submit to him. And in serving and submitting to him, we serve and submit to others.

Is not homemaking an art of serving others? I don't refer just to washing, cleaning, and cooking. I mean keeping clothes



ready to wear, planning for a family's comfort and tastes, and instilling love and self-respect by helping each member of the family to look his best.

I have in mind guiding each member—husband and children—to take pride in keeping their home Christian, neat, attractive, and inviting to themselves and to others. I refer to cooking varied, balanced, and pleasing-to-taste-and-appearance meals (a task not always easy in foreign countries). I am thinking about taking time to listen to husband and children, to be many things to each member of her family.

I am homemaker, wife, budgeter, shopper, consumer, playmate, listener, Christian leader, and student, as well as co-worker in my husband's work. I am schoolteacher, Scout leader, Sunday School teacher, and some days the only American in our area, as well as mother to my child.

This takes training—a lifetime of it, in educational institutions, at home growing up, and experiences in life. I am listener, hostess, discussion leader, aunt away from home, and fellow American to my missionary friends. I am many things to my friends here in a foreign country that needs Christ. I am a Christian first, then a woman whose home and family is first—a worthy and professional occupation.

Please, let's give each woman the freedom to do, at each stage of her life, what Christ, she herself, and her family want and need her to do. Let each homemaker be liberated enough to judge what she should be and needs to be.

Jeanne (Mrs. Wayne E.) Maness
Davao City, Philippines

On Slinging Mud

I never dreamed that God would find a way to use my childhood mud-pie-slinging talent. But for about three months I squished and slung mud one day a week. I was helping to make bricks to put up a building for the church I've joined.

One important rule about brick-making I learned the hard way: Watch where thou slingest thine excess mud, lest thou fillest thy neighbor's eye! I think I made a lasting "impression" on Amai Jones.



The satisfaction and pride I've shared with my fellow church members in making bricks for our church building is something I'll treasure for years. The building is not yet completed, but the walls are rising steadily.

In order to buy the roofing material, windows, and door, the people spare what they can each Sunday of their money or crops for the "building fund." Fortunately, we have been able to supplement this amount with funds from Baptists in the States, for these people can spare but a few pennies a week.

I'll never forget the day the offering basket had an unusual topping. Nestled on top of the few pennies was a small, brown egg. I can just imagine the twinkle in God's eyes. That was likely the most blessed egg I'll ever see. I'm curious to know how God rewarded the giver.

Melanie Cooke (missionary journeyman), Gatooma, Rhodesia

International Neighborhood

The Jews who settle in this land come from more than 80 different countries. On our street in Ashkelon our immediate neighbors come from Russia, Rumania, Belgium, Germany, England, Austria, Canada, Switzerland, and Italy. We are constrained by the love of God to give the good tidings of Jesus' birth, death, and resurrection to all these people in our ministry of friendship.

In recent months a phase of our service that has really developed is the ministry to young people in surrounding kibbutzim (collective farming settlements). We find that these youths have come from many countries to study Hebrew in the special courses offered in the kibbutzim or to work as volunteers in the agricultural and industrial programs of the kibbutz.



Each Wednesday, and often on other nights, a number gather in our home for Bible study, singing, praying, and sharing. The shelf in Jim's library where he keeps Bibles in many languages is a popular attraction. From time to time we must replenish the supply as someone asks for a Bible in a particular language.

During prayer times Finnish, English, Arabic, and Hebrew can be heard, among other languages. A Mexican lad may ask a guitarist from Pennsylvania to play a new Scripture song. An Australian girl may tell about her travels overland from the Orient to the land of the Bible. A British boy shows us slides of his family in London. A Dutch girl plays hymns on the organ, and all join in singing. A Swiss girl and her American husband invite us to visit their kibbutz room. Together we plan a trip to a biblical site or to hear a Christian speaker in another city.

Who are these young people? Some are strong believers in our Lord Jesus Christ. Others are Jews or nominal Christians. Some claim to have no need for religion. All are seeking fellowship, new friends, a new way of life. They need something to "hold on to" in these uncertain days. Some are helped by being in our home.

One young man wrote after returning to the U.S., "Your presence in Ashkelon was an oasis in a spiritually dry desert."

Elizabeth (Betty) (Mrs. James W.) Smith, Ashkelon, Israel

Every Inch of the Way

Language study is a chore, and sometimes we wonder if we are really getting the message. But recently I had a beautiful confirmation that our Lord is ever near, helping us every inch of the way.



I was struggling to get the meaning in Spanish as I read during my early-morning time of Bible study and prayer. Then God spoke clearly, "Pay attention to this psalm, so you will be able to use it this morning. Your teacher is going to ask you to lead in prayer."

I repeated the Scripture passage several times. Trembling, I went to my first-period class and waited nervously, for I had never been called on to pray extemporaneously in the new language. Sure enough, the teacher breezed in, sat down, and said (in Spanish, of course), "Judi, will you pray?"

"Si," I answered, and the psalm returned to mind to praise the all-knowing God.

Judi (Mrs. William T.) Kent (appointed for Paraguay), San José, Costa Rica

Missions Update...

Southern Baptist missionaries in BANGLADESH, in consultation with the government, have planned several new relief projects. One is aimed at family planning, with women being paid to get a group of at least five other women together for a birth control project. Another program is for missionaries to teach the handicapped to make crutches from locally available material. The handicapped, usually doomed to a life of begging, are brought to a training center for six weeks of study. Then a Bengali worker from the center goes with them back to their village and helps set up a shop. Food-for-work projects and water wells are continuing parts of Baptist relief efforts in Bangladesh.

A Baptist convention in THAILAND was to be created at a meeting in mid-April, after representatives of 20 Baptist churches in BANGKOK met earlier to formulate plans. The convention would promote cooperative efforts in evangelism. Thailand's 10,000 Baptists currently are organized into several groups. Working with the groups are missionaries from the U.S., AUSTRALIA, NEW ZEALAND, HONG KONG, and SWEDEN.

Each of the 21,581 Philippine Baptists is being encouraged to lead one person to personal faith in Christ during the 1976 evangelistic campaign in the PHILIPPINES. And each of the 378 churches and chapels is being challenged to begin one new church by the year's end. The "Win One, Begin One" campaign is meant to train and challenge every church member for witnessing. The campaign is to be an all-out effort by local evangelists and missionaries, rather than being led by evangelists from other countries.

Until recently flax grown in the MENZ district of ETHIOPIA was grown only for the seeds, used to flavor food. Now Missionary RAYMOND V. LINDHOLM is teaching Ethiopians to use the fibers to make cloth, to thatch the stems for roofs, and to extract valuable linseed oil. He has developed a special kind of wheel to spin flax into linen. The Lindholms believe linen can become an important product. Agricultural Missionary V. LYNN GROCE is testing varieties of flax to determine which might grow best.

CHOW LIEN-HWA, chaplain for the late President CHIANG KAI-SHEK, is taking the message of Christ throughout TAIWAN. Chow, pastor of Grace Baptist Church, TAIPEI, held a mass evangelistic campaign at TAICHUNG attended by about 38,000 persons; 1,035 made decisions. Members of 150 churches aided advance publicity. About 600 persons attended a follow-up session. At Chow-led meetings in KAOHSIUNG, some 600 made decisions.

Revivals in Baptist churches and the opening of the Baptist book store and deposit have helped the work of the C. S. CADWALLADERS, first Southern Baptist missionaries to EL SALVADOR. The couple, who arrived in SAN SALVADOR, the capital, last September, reported almost 4,000 professions of faith during evangelistic services held by 34 local churches. Bibles, New Testaments, tracts, and copies of the Gospel of John were provided for use during the crusades by the newly opened book store the Cadwalladers direct. Store sales the first month totaled more than \$2,300. Baptist work in El Salvador was established in 1911 by American Baptists.

In the first two phases of Operation Transtotal in BRAZIL at least 1,700 persons have made decisions for Christ since December 1974. The program is an intensive evangelistic program concentrated along 625 miles of the Trans-Amazon Highway. During Transtotal II, almost 150 people divided into 36 teams; they traveled over 7,800 miles, made almost 7,000 visits, and preached more than 1,100 sermons. "In a little over a year, two churches have been organized, and 90 missions and preaching points have been started," reports Missionary WILLIAM L. (BILL) MORGAN. Three Southern Baptist missionaries work with the Brazilian Baptist Home Mission Board, and several others assisted with the project. A new program is set for part of SANTA CATARINA state in southern Brazil, adds Morgan. Operation Transtotal has become an ongoing project, notes Missionary ROBERTA HAMPTON. Baptist seminary students in Brazil will continue the work.

More "Missions Update" on back cover.

Doroteo Mercado was very angry. He really was mad at the pastor in his community, the village of Ignacio Zaragoza in Durango state of Mexico. But since I had been influential in placing the pastor, when I returned from furlough, Doroteo's anger was aimed at me.

Even before going back to visit the village, I had heard rumbles of the problem. Baptist work had advanced in Ignacio Zaragoza. Many persons had been led to the Lord. A goodly number had been baptized.

When I arrived in the village, Doroteo took me to one side, away from anyone who might overhear. To my surprise, he threatened me! He declared that he would not allow me or any other Baptist to come to his village unless he gave permission.

My reply was that the work which the Lord had established must go on, and I would return to assist.

Our conversation became an extended one. All the while, I continued to plead with him that he might recognize the wishes of others in the village, who wanted gospel proclamation to continue. I cautioned that he not try to put himself in the place of God.

He kept threatening, "I am going to kill the pastor."

I kept answering, "Vengeance is of the Lord; only he can take the life of one, or give the life of one."

But nothing seemed to penetrate the haze of his anger. Nothing I could say would calm him.

Gilbert Ross (r), Doroteo Mercado.



HE CHANGED

By F. Gilbert Ross

F. Gilbert Ross, appointed a missionary in 1958, has served in the Durango area of Mexico since completing language study. A pilot, Ross with his privately owned plane has reached remote areas. (He recently sold the "Bent-wing Special," an old Piper model so named after one wing received a couple of jolts, after ten years of use. It has been replaced with a 1972 model aircraft.) Use of the plane, he says, has been instrumental in opening the Santiago River Valley to Baptist work. He has proclaimed a gospel witness in ten of the forty villages in the valley. The story told here, he acknowledges, is but one small part of the saga of that valley.

Then he issued his threat in an even stronger and more personal way.

"If you come back, I will kill you," he told me deliberately.

I had heard of his prowess with a rifle. I also had heard rumors that two of his brothers actually had taken lives. Thus, I knew that Doroteo just might carry out his threat. Even so, I had to reply.

"Well," I said, "the work of the Lord will not be stopped, and I will be back. So prepare to kill me."

About a month later I returned to Ignacio Zaragoza.

In the meantime, I had asked several people to be much in prayer for Doroteo and for me—for him, that God would show him the error of his way; for me, that God's will would be done, whatever happened.

On the day I returned to the village, Doroteo appeared on the verge of carry-

ing out his threat to kill. But events worked against him.

First he came into the room where services were held. I was alone there, and Doroteo had brought a whip to use on me. He ran his hands over my person, searching for a weapon, but I had none.

"Do you want me to take off my jacket, so you can search better?" I asked.

Before he could answer, one of the women of the congregation entered the room. Doroteo left hurriedly. He continued to voice threats during my visit. But every time he seemed ready to take action, he realized there were too many people supporting me for him to do me any harm. I knew that the Lord was protecting me that day, as he did on later visits.

About a year after Doroteo had issued his threats, I felt it was time—God's time—to talk to Doroteo again. To my delight I found him a changed person—no threats, no warnings, just friendship.

We talked about the work of the Lord in the village. We walked to see the chapel building that had fallen in, and made plans for a new one. We planned to visit in the village, house by house. We had our photo taken by one of his nephews. And we ate together.

The work in Ignacio Zaragoza began once again to move forward.

Some months later, Doroteo, now my good friend, gave me a deer he had killed. (It made good eating.) And later we went hunting together, despite the fact that several people suggested I was foolish to go into a situation where guns were at hand with a man who once had threatened me. But the trip seemed to bolster Doroteo's spirits. He even gave me another deer he bagged on the hunt.

It later became possible to begin visiting another village, where relatives of Doroteo live, including his brothers. Initial response to the gospel there was good. A sizable group enrolled for Bible study. Some have indicated they want to be baptized. There has been opportunity to preach to Doroteo's brothers, but no significant change in them has been noted.

The anger and threats by Doroteo Mercado took place more than four and a half years ago. Services are still held in Ignacio Zaragoza when I can visit there. And Doroteo and I continue to get along famously. Truly, he has changed. **TC**

MISSIONARY FAMILY ALBUM

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

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

Arrivals from the Field

Abell, John C., Jr./Betty (Nigeria), 107 N. Gaines St., Ennis, Tex. 75119.
Akins, L. Bynum (Taiwan), 1808 Papeete, Plano, Tex. 75074.
Brubeck, Roger W./Carol (Tanzania), Box 34, Freeman, Mo. 64746.
Clement, Richard D./Barbara (Ecuador), 308 Clairmont Ave., Decatur, Ga. 30030.
Davis, W. Ralph/Joyce (Ghana), 202 S. Strahan, Poplarville, Miss. 39470.
Dwyer, Anne (Yemen), c/o D. M. Dwyer, Rt. 1, Box 29, Sperryville, Va. 22740.
Foster, James E./Sylvia (Spain), 810 S. Woodrow St., Columbia, S.C. 29205.
Fox, Calvin L./Margaret (Philippines), c/o Melvin Fox, Rt. 1, Gentry, Ark. 72734.
Fryer, Ross B., Jr./Mary Lynn (Indonesia), 4236 Youree Dr., Shreveport, La. 71105.
Hillard, Bennie T./Alice (Nigeria), 1303 E. 25th St., Bryan, Tex. 77801.
Hilliard, Russell B./Patsy (Spain), 360-N Glendale Dr., Winston-Salem, N.C. 27104.
Hull, W. R./Dorothy (Kenya), Box 103, Sedalia, Mo. 65301.
Mills, Dotson L./Betty (Jamaica), 2804 Iroquois Ave., Jacksonville, Fla. 32210.
Morris, Richard E./Christena (Taiwan), 1422 E. Via Entrada, Tucson, Ariz. 85718.

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

MOVING?

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

Name _____

OLD Address _____

City _____ State _____ Zip _____

NEW Address _____

City _____ State _____ Zip _____

Myers, S. Payton (Nigeria), Rt. 1, Box 134, West Point, Miss. 39773.
Owen, Evelyn W. (Japan), 92 E. Wesley Rd., Atlanta, Ga. 30305.
Reed, Polly (ourn., Colombia), 718 W. Riggs Ave., Raymondville, Tex. 78580.
Shirley, Charles W./Lois (Argentina), 216 Morning Dr., Waynesville, N.C. 28786.
Smith, Cathryn L. (S. Brazil), 2318 E. 43rd St., Savannah, Ga. 31404.

Departures to the Field

Cheyne, John R./Marie (field rep., Eastern Africa), Kenya.
Cooke, Emma (assoc.), Lebanon.
Culpeper, Robert H./Kathleen, Japan.
Dean, Pratt J./Rita, Japan.
Doyle, C. Donald/Patricia, Costa Rica.
Foster, James A., Philippines.
Fuller, J. Wayne (Lebanon), Jordan.
Highfill, Virginia B., Japan.
Hunt, Betty Jane, Korea.
Kellum, James L., Jr./Paulette, Philippines.
Laughridge, Edward H./Frances (assoc.), Liberia.
McNealy, Walter B./Yvonne, S. Brazil.
Penkert, Doris L., N. Brazil.
Smith, Betty M., Eg. Brazil.
Summers, Mable, Lebanon.
Whitley, Carlton F./Enid, Nigeria.

Transfers

Bennett, Troy C./Marjorie, Lebanon to Bangladesh, Mar. 1.
Copeland, Edward L./Linda, Colombia to Spain, April 1.
Kellum, James L., Jr./Paulette, Malaysia to Philippines, Feb. 10.
Lindwall, Hubert N./Sue, Panama to Guatemala, April 1.
Porter, Janice (ourn.) Angola to Botswana, Mar. 1.
Sutton, Albert C., Jr./Virginia, Angola to Botswana, Mar. 1.
Willis, S. Miriam, Yemen to Dominican Rep., Mar. 9.

Reassignments

Davis, Durward H./June (assoc.), Germany to Iran, April 1.

Retirements

Clarke, Coleman D./Jabe (Japan), April 1.
Reid, Orvil W./Alma (Mexico), April 1.

Assignments Completed

Choy, Samuel/Elsie (assoc., Korea), Feb. 29.

Resignations

Floyd, John D./Helen (Philippines), Mar. 31.
Hollaway, Ralph W./Linda (Japan), Mar. 9.
Reed, Polly (ourn., Colombia), Mar. 1.
Tennison, Grayson C./Betty (Portugal), Mar. 31.

Births and Adoptions

Ables, Ralph Everett, son of R. Edgar/Linda Ables (Ecuador), Mar. 1.
Bedsole, Peter Martin, son of Jerry P./Rosetta Bedsole (Ethiopia), Feb. 14.
Highfill, Bryan Thomas, son of Donald B./Erma Highfill (S. Brazil), Feb. 25.

Deaths

Boatwright, Mrs. D. E., mother of Claude S. Boatwright (Japan), Mar. 10, Swainsboro, Ga.
Cunningham, Mrs. Bennie Bridges, mother of Fern (Mrs. James H.) Bitner (Chile), Feb. 18, Oklahoma City, Okla.
McCown, Mrs. Mary Ella, mother of Betty (Mrs. Curtis) Dixon (Angola), Feb. 25, Amarillo, Tex.
Meek, A. J., father of Jimmie (Mrs. J. Wilson) Ross (Bap. Spanish Pub. House), Feb. 20.
Myers, Mrs. S. F., mother of S. Payton Myers (Nigeria), Feb. 17, Jackson, Miss.
Smith, Mrs. Mary J., mother of Clarence R. Smith (Venezuela), Mar. 10, Tulsa, Okla.
Threlkeld, Mark, son of Garland M./Sally Threlkeld (Ethiopia), Mar. 2, Dallas, Tex.

Marriages

Joiner, Judy Lynette, daughter of Garreth E./Elaine Joiner (Ecuador), to Roberto Zohrer, Jan. 21, Guayaquil, Ecuador.
Morris, Betty Dale, daughter of Russell R./Betty Morris (Kenya), to John Marlow, Feb. 21, Dallas, Tex.

Fellow Students Honor MK

Mary Lynda (Lyn) Chilton, daughter of Mr. and Mrs. Charles A. Chilton, missionaries in the Philippines, recently was chosen homecoming queen by student selection at the George Dewey High School of Subic Bay, a U.S. military base in the Philippines.

Unusual about the honor afforded her by fellow students is the fact that in the entire high school Lyn is the only student from a non-military family. Lyn, 16, is a junior. The Chiltons are stationed at Olongapo, Zambales, on the island of Luzon.

COMING: Kaleidoscope '76

Baptist Young Women from across the United States will meet in Virginia Beach, Va., June 11-19 for the first national meeting for BYW. Known as Kaleidoscope '76, the meeting will explore the options available to women in missions.

Various methods will be used for the women to explore their options. Missions-related speakers will challenge women to understand that who they are can be used in missions. Women will join in small groups with other women in similar life situations to respond and react to the speakers. Time will be given to make personal application.

Friday night, Saturday, and Sunday morning sessions of Kaleidoscope '76 will be held at Virginia Beach Civic Center. On Sunday evening and Monday, Baptist Young Women will join the rest of Woman's Missionary Union in the WMU Annual Meeting at Chrysler Hall in Norfolk's Scope Convention Center.

Options come into focus as Baptist Young Women take time to look for them. Kaleidoscope '76 allows women the time and offers guidance.

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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 31.** Order from: Mary Jo Moore, Dept. C, 286 Poland Ave., Struthers, Ohio 44471. (Residents of Ohio please add 4 percent sales tax.)

NEW

MISSIONARY PERSONNEL

Missionaries Appointed

March 1976



IVORY COAST: Rodney E. Batie; born: Durango, Colo., Oct. 1, 1951. Graduate: New Mexico State University; attended SWBTS. He has worked as a veterinary assistant at animal clinics in Las Cruces, N.M., was a machinist, metal worker, and welder in a university physical science laboratory, and was a veterinary technician in Greeley, Colo., 1973-74. He was a livestock producer on his father's farm at Tucumcari, N.M., 1974-75. Expected type of service: agricultural evangelism. **Cynthia McGuirk (Cindy) Batie;** born: Wichita Falls, Tex., Aug. 9, 1951. Graduate: New Mexico State Univer-

sity. She has been employed as a waitress, typist, and receptionist. Marriage: Dec. 31, 1971. Child: Mary Louise, June 17, 1975. Present address: Rt. 4, Box 182, Tucumcari, N.M. 88401.



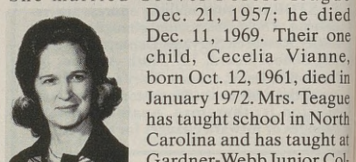
COSTA RICA: Danny L. Broskie; born: Marion, Va., July 15, 1947. Graduate: Virginia Polytechnic Institute and State University; SEBTS, M.Div. (expected in May). He taught school in Marion, Va., 1969-73. He was pastor of Friendship Church, Glade Spring, Va., 1970-73, and has been pastor of Wake Union Church, Wake Forest, N.C., since 1973. Expected type of service: general evangelism. **Brenda Shupe Broskie;** born: Glade Spring, Va., Dec. 12, 1948. Attended Wytheville Community College and Virginia Polytechnic Institute and State University. Marriage: June 11, 1967. Children: Bradley Steven, June 26, 1970; Shannon Lee, Nov. 23, 1971. Present address: c/o Howard Broskie, 825 Chatham Hill Rd., Marion, Va. 24354.



EAST AFRICA: James M. (Jim) Richardson; born: Roanoke, Va., Oct. 30, 1945. Graduate: William Jewell College; University of Virginia (M.Ed.); attended SWBTS. He was with Roanoke city junior high schools 1968-75, first as a teacher then as a guidance counselor and coordinator of guidance. Expected type of service: school administration. **Marcia Jones Richardson;** born: Columbia, Mo., Mar. 14, 1946. Graduate: William Jewell College; attended Hollins College. She taught English in junior and senior high schools in Roanoke 1968-74. Marriage: June 4, 1968. Children: Sheri Lynne, Jan. 22, 1973; Amy Luck, July 22, 1975. Present address: 4209-C William Fleming Ct., Ft. Worth, Tex. 76115.

Missionary Associate Employed March 1976

JORDAN: Jean McSwain (Mrs. Grover F.) Teague; born: Cleveland Co., N.C., Nov. 30, 1933. Graduate: Gardner-Webb Junior College; Wake Forest University; Appalachian State University (M.A.); attended SEBTS. She married Grover Forest Teague



Dec. 21, 1957; he died Dec. 11, 1969. Their one child, Cecelia Vianne, born Oct. 12, 1961, died in January 1972. Mrs. Teague has taught school in North Carolina and has taught at Gardner-Webb Junior College. For one year she was a social worker in Cleveland County Social Services Offices. She was assistant dean of students at Meredith College, Raleigh, N.C., 1971-73, and academic dean at Hawaii Baptist Academy, Honolulu, 1973-74. Since January 1975 she has been a school counselor at Lawndale, N.C. Expected type of service: elementary education. Present address: 419 Stroud Rd., Shelby, N.C. 28150.

Lowndes Awards Announced

Nelda Ann Bedford, daughter of Mr. and Mrs. A. Ben Bedford, missionaries to Argentina, and David Yelvington, son of Mr. and Mrs. Benjamin Yelvington, missionaries to New Mexico, have been named recipients of the Elizabeth Lowndes Awards. The \$200 Lowndes award is given each year to missionaries' children who have made most outstanding scholastic achievements in college.

Miss Bedford is a graduate of Baylor University, Waco, Tex., and Yelvington is a graduate of Carson-Newman College, Jefferson City, Tenn.

The awards come from a special endowment administered by Southern Baptist Woman's Missionary Union from the Margaret Fund, a fund for scholarships for children of home and foreign missionaries.

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Edited by Gerald Anderson
and Thomas Stransky

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Reflecting on Relief

The continuing news from our missionaries and Baptist churches in Guatemala gives me gratifying impressions. Each report more clearly reveals the inspiring relationship between the witness of disaster relief and the evangelistic purpose for which every Southern Baptist missionary personally makes a life-deep commitment. As the trauma of terror and grief subsides, there remains the residue of reflection on values. Many more Guatemalans are open to the presentation of the gospel than would have been if such a crisis had not occurred.

The brief interview that follows comes from a telephone conversation I had with Charles W. Bryan, the Foreign Mission Board's area secretary for Middle America and the Caribbean. From my questions and his answers may come some insight for a balanced viewpoint regarding ministries to human suffering and the more direct, planned approach to every person's spiritual need.

Question: Do you feel that Southern Baptists should be proud of their missionaries in Guatemala for the way they dealt with the February 4 earthquake disaster?

Answer: Southern Baptists have every right to feel proud of the response those missionaries made. It was immediate. Almost within the hour of the first and most destructive series of quakes one of the missionaries made telephone contact with the Foreign Mission Board. That early morning call put Board and staff on alert, ready to respond to later communications that day with authorization for funds, supplies, and equipment.

Question: How well prepared was that Mission (organization of Southern Baptist missionaries) for meeting a major disaster?

Answer: They were much better prepared than some of the other Missions. It should be remembered that two disasters within the past three years had occurred in two neighboring countries, Honduras and Nicaragua. Being involved with those crisis conditions taught them some basic things. From those tragedies our whole area has learned a great deal in terms of disaster response procedure. This matter has been on the agenda for all our Missions. Even though the procedure was not yet written out, the Guatemala missionaries had been discussing it and shaping it up. This made it possible for them to move into meaningful action with greater ease and efficiency.

Question: In view of what the Guatemala Mission was able to get done in this crisis, do you feel that a similar action plan should be set up by the other Missions in your area?

Answer: I very definitely do. In my March report to the Board I shared a procedure plan for responding to disaster. It is the plan being presented to all Missions in the Middle America and Caribbean area. And I think we learned some things in Guatemala that will help make better responses to emergencies in the future.

Question: How do you justify the use of a missionary's time and energies for disaster relief when his primary task is evangelism and church development?

Answer: I justify that on the basis of what Jesus did. When he saw people in need, he responded. He went about doing good. Primarily he went about seeking to win people. He was seeking those who were lost. But when he came upon people in distress, he stopped what he was doing and responded to their need. I believe that in an emergency occasioned by large-scale disaster, the missionary is justified in giving himself to meet immediate human need. In my mind there is no conflict between this kind of response and what that missionary does in a continuing career as an evangelistic witness. To fail to respond in this way is to fail

to be consistent in demonstrating the very gospel we profess.

Question: Do you believe that the significance of the Christian message and the standing of the Baptist presence in Guatemala have been enhanced because of what our missionaries and their national co-workers have done through these recent and continuing relief ministries?

Answer: There is no question about it. An emergency of this kind brings the quality and character of persons and groups right out onto center stage. Such qualities and characteristics usually are hidden, or at least unnoticed, because of the very nature of missionary work and Christian witness. Persons so motivated don't try for center stage. They do their work quietly and behind the scenes, as it were. Now an emergency has, in a way, brought out into the open these kinds of persons and what they have been doing all along—touching people redemptively, on a one-to-one basis and by families and groups.

Question: Do you feel that the material assistance given through the Mission's disaster relief channels might encourage dependency on the part of the national Baptists who have received such help?

Answer: None at all. I do not believe this to be true, because all the funds have been, and are being, administered in the same way as before the emergency occurred. Very definite guidelines are being followed. It is a case of "helping people to help themselves." Resources are made available to them on such a basis that they are able to deal with their problems by their own initiative and with honor.

Question: Reports keep coming in about notable increases of response to the message of the gospel. Large numbers of new believers have been accounted for since the disastrous quakes. What does this mean for the missionaries and the churches?

Answer: Follow-up plans have been implemented in keeping with what is always done for any evangelistic thrust. The missionaries and the national Christians have been preparing for this need. Great numbers of people need someone to counsel with them. They need help. They need someone to explain things of lasting value, biblically basic, to them. What thoughts come when the earth under your feet has lurched convulsively, the walls of your house have collapsed into rubble about you, and a child or mate has been crushed to death? More than likely you are ready to hear what God has to say for such a trying time.

This crisis has opened the door for ministering and witnessing in the name of Christ. Evangelist-pastors have come into Guatemala from neighboring countries and Texas, visiting door to door, family by family. Also they have held services in homes and in buildings where refugees are being temporarily housed.

Question: Does this cover the subject of follow-up?

Answer: First, let me express my deep and lasting gratitude for those teams of pastor-evangelists from Guatemala's neighboring countries and from Texas. Their response was immediate and effective beyond measure. They have been God's shock troops for a follow-up need that would not wait.

The longer range of follow-up, however, calls for the use of all possible media—newspaper, radio, and possibly television. Contact must be made with hundreds and thousands of people. I think that this calls for additional missionaries, for the Mission will have many opportunities to move into new communities, into parts of Guatemala never before reached. We can enter these newly opened doors only if we have the personnel to do it.

New Thrusts in Foreign Missions

By Baker J. Cauthen

When the Southern Baptist Convention meets in Norfolk, Va., in June, there will be presented on Wednesday evening the reports of the Missions Challenge Committee and the Foreign Mission Board.

These reports reflect many months of intensive work, prayerful study, and discussions involving missionaries all over the world, leadership groups in Southern Baptist life, a missions consultation involving 300 people, and careful deliberation on the part of the Foreign Mission Board and its staff. The Missions Challenge Committee has worked very carefully, giving close attention to the responsibility committed to it.

The report of the Foreign Mission Board is set forth in a 43-page document that may be summarized in ten main points:

- 1) Great overarching objective: to preach the gospel to all the people in the world.
- 2) One hundred percent increase in missionary staff—more than 5,000 by A.D. 2000.
- 3) Missionaries in at least 125 countries, as God may lead.
- 4) Accelerated tempo of volunteer lay involvement overseas—up to 3,000 per year needed now, and up to 10,000 per year by A.D. 2000.
- 5) Greatly expanded efforts in evangelism—major thrusts in urban areas and among students and other young people.
- 6) Tenfold multiplication of churches overseas—with concomitant increases in baptisms and church membership.
- 7) Extraordinary efforts in leadership training—through strengthened seminaries, Theological Education by Extension, and lay leadership training.
- 8) Vastly increased use of radio, television, and publications on mission fields, and penetration by means of mass media of areas not presently open to missionary activities.
- 9) Accentuated attention to human need, through health care, disease prevention, benevolent and social ministries.
- 10) Vigorous, appropriate, and prompt

responses to world hunger and disasters.

As these ten points indicate, the planning envisions the next 25 years and sets forth bold challenges which will call for major commitments.

The first objective is to preach the gospel to all the people in the world. It is noticeable that this objective is stated likewise as the first recommendation in the Missions Challenge Committee's report. It certainly seems to be in keeping with the will of our Lord that his people would set before themselves the objective of sharing Christ with everybody on the face of the earth.

In measuring this objective, we keep in mind that the world's population now is four billion people, and is anticipated to be somewhere between 6.5 billion and 7.5 billion within 25 years. Southern Baptists must vastly increase our efforts in this labor during the final 25 years of this century.

Such an objective calls for a vastly increased missionary staff, with work projected beyond the 82 countries where we now serve, into at least 125 countries, as God may lead.

The missionary staff must be more than doubled and should be reinforced by volunteer lay involvement. It is visualized that up to 10,000 people per year will be needed in this undertaking by the close of the 25-year period.

Greatly expanded efforts in evangelism are urgently needed in order to challenge the vast urban concentrations that are coming into reality all over the world. While giving attention to the major cities, there must be included the vast countryside, where millions of people live in villages. Of particular concern must be the large numbers of young people in universities, colleges, high schools, and other institutions, who represent the leadership potential for the years ahead.

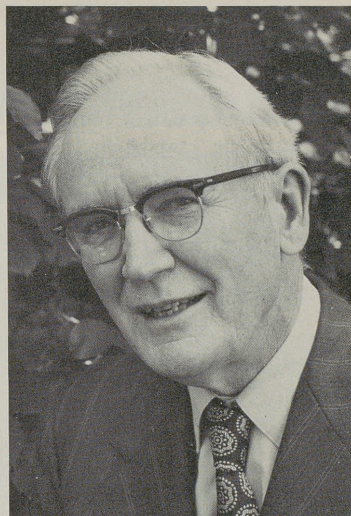
Not only must the gospel be shared and people led to Christ, but churches must be brought into being and cultivated. It is visualized that churches need to be mul-

tiplied tenfold and the number of baptisms needs to increase accordingly. All of this will require extraordinary efforts in leadership training through strengthened institutions and the outreach of Theological Education by Extension.

The use of radio must be vastly increased. The message of redemption must be shared with millions of people beyond the immediate places where missionaries are located. Countries where no missionaries are stationed should be served by radio ministries, and areas where missionaries are very few should receive much attention. Many thousands of people can be enrolled in Bible study by correspondence, and at the same time large use can be made of newspapers, television, billboards, and greatly increased publications.

In view of the escalating population and the increasing reality of world hunger, there must be vast increase in efforts to relieve human suffering through health care, disease prevention, benevolent and Christian social ministries. Disasters strike, bringing tragedy to thousands of people, and must receive vigorous and prompt response by Southern Baptists as an expression of love and concern. Often those ministries open doors that otherwise might long remain closed.

We believe Southern Baptists will respond to this fresh challenge with prayer, love, and commitment of life and resources to the end that the Lord Jesus may be glorified, souls may be saved, and we may respond faithfully to the Great Commission our Lord has entrusted to those who love him. **TC**



Missions Update...

Relief funds totaling \$320,000 were appropriated by the Foreign Mission Board in March. Of the total, \$297,000 will go to GUATEMALA, including: \$176,000 to help rebuild Baptist church buildings and pastors' homes, \$100,000 to help 200 other Guatemalan families rebuild their homes, \$15,000 to restore a public health clinic, \$5,000 to repair GUATEMALA CITY's Baptist seminary, and \$1,000 to repair damage to the Baptist book store. Of the remaining relief funds voted, \$10,000 will be used in Christian social ministries in HONDURAS; \$10,000 will go to special refugee projects in THAILAND; \$3,000 will aid resettlement of refugees in HONG KONG, where a fire in a refugee apartment building affected a number of tenants, many of them Baptists.

In addition to relief funds for GUATEMALA, the Board approved from regular funds an additional \$7,000 for special projects in evangelism to parallel Baptist reconstruction efforts there. . . . While helping Guatemala rebuild, Southern Baptists, through money given for relief supplies, volunteer crews for reconstruction, and Spanish-speaking pastors for evangelistic efforts, are "reaching people for the Lord," reports Missionary WILLIAM W. STENNETT. Crews composed of Baptist laymen from various states have been helping in reconstruction (see p. 8). At least 45 Baptists--two pastors among them--are known to have died in the quake (including children of church members), 56 were seriously injured, and more than 400 Baptist families were left homeless. . . . One contribution in March came when Grey Stone Baptist Church, DURHAM, N.C., issued a plea over their television program. The community responded with \$15,000. The money, channeled through the Foreign Mission Board, is being used partly to buy medical supplies and instruments for GUATEMALA CITY's Roosevelt Hospital and partly for rebuilding.

Commendation for Southern Baptists' support of the work of their missionaries overseas was voiced by Foreign Mission Board Executive Secretary BAKER J. CAUTHEN in his report to the March Board meeting. Cauthen expressed appreciation for reports of a 14.77 percent increase in receipts through the Southern Baptist Convention's Cooperative Program, October to February, over the same period a year ago. He also said he was encouraged by an interim report on funds received through the 1975 Lottie Moon Christmas Offering; books on the 1975 offering were to remain open through April.

A new translation of the New Testament in contemporary Mandarin Chinese, Today's Chinese Version, has been published by United Bible Societies, according to announcement by the American Bible Society. The version, the first new Chinese translation published by the Bible Societies since 1919, is designed primarily for evangelism among youths. Translation of the Old Testament is under way. Publication of the complete Bible in Today's Chinese Version is expected by the decade's end.

The China Baptist Convention in TAIWAN adopted a budget for 1976 that includes about one-fourth for overseas missions and one-third for home missions. More than 100 messengers from about 40 churches attended the convention when the \$30,635 budget was voted. . . . SUSAN COX, student at Bowman Gray School of Medicine, WINSTON-SALEM, N.C., was awarded a medical receptionship by the FMB in March. This is an arrangement by which the Board provides short-term overseas opportunities for qualified medical students.

Despite the fighting that has plagued ANGOLA, worship services are being held in all three areas of the country, and the Baptist book store in LUANDA, the capital, is open--the only book store still operating in Luanda. That is the word from Angolan Baptists received by Southern Baptist missionaries who evacuated Angola in August. Letters from Angolans have not indicated that any Baptists lost their lives. Request was made for the Foreign Mission Board to secure for sale in the Luanda book store 20,000 Bibles in Portuguese and some in an African dialect. . . . More than 1,600 Korean servicemen made professions of faith and were baptized in KOREA during 1975.