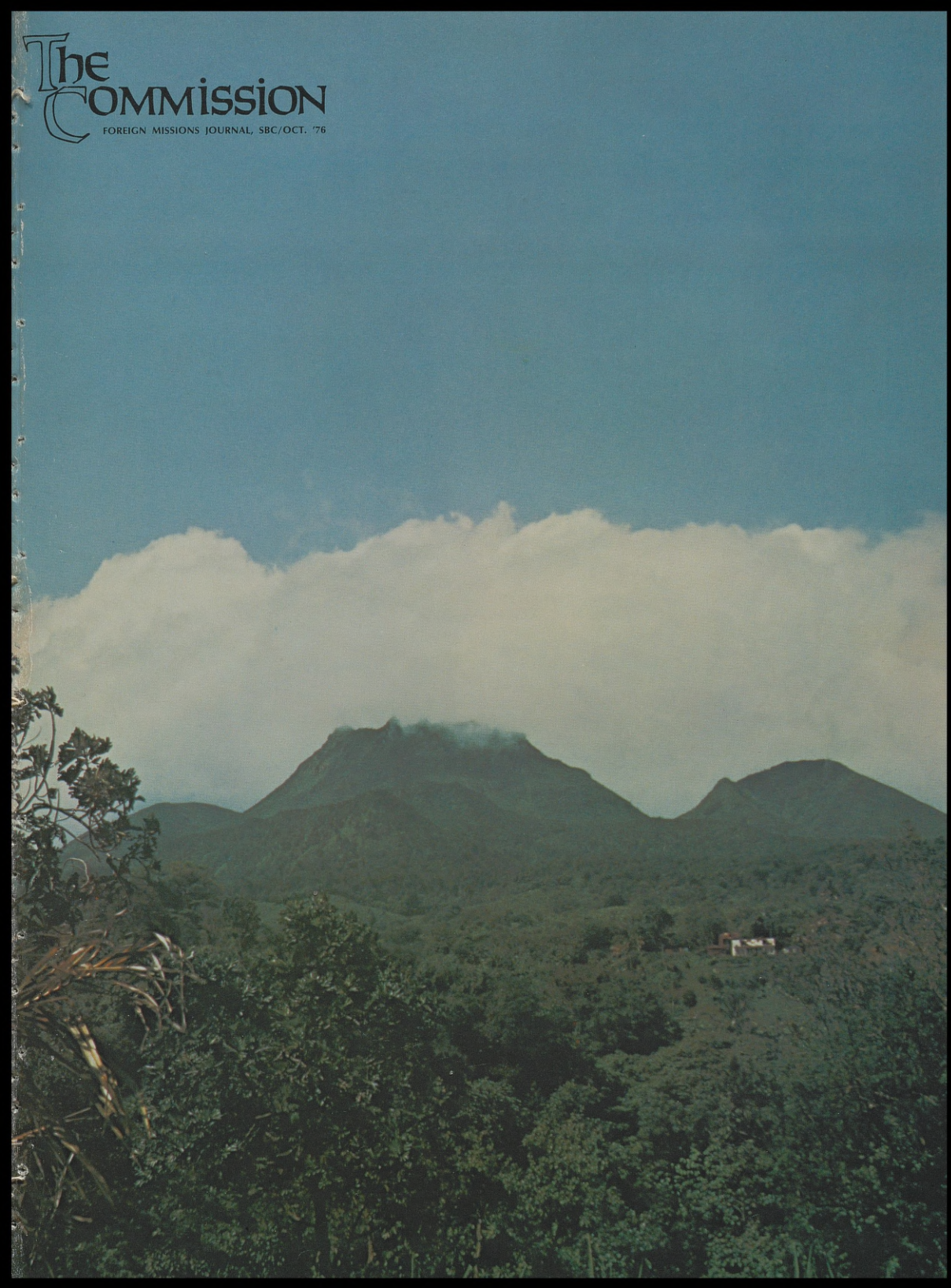


The COMMISSION

FOREIGN MISSIONS JOURNAL, SBC/OCT. '76







ALERT

IN GUADELOUPE

Guadeloupe, an island where balmy breezes blow, lush vegetation clothes the mountains, and crystal blue waters shimmer in the sun.

It's hard to imagine that disaster looms over this butterfly-shaped little island in the Caribbean.

But La Soufrière, the Sufferer, is threatening to bathe the tranquil French state in a sea of fiery, molten lava at any moment. Alarmed by ashes, cinders, rocks, and sulfuric fumes which spewed out from the volcano in July, the Guadeloupan government evacuated 25,000 people.

In August, heightened activity caused government officials to begin evacuating 100,000 in the danger zone and threatened area around the volcano. As of Aug. 16, 76,000 had been evacuated.

While the majority of people have awaited the decision of the 4,869-foot volcano, the Wayne Fredericks and the Robert Shehanes, Southern Baptist missionaries stationed on the island, have prepared for an emergency, should the volcano erupt as it did in 1863, "causing great destruction."

In the case of the July evacuation, the missionaries acted promptly. They approached government authorities, who had placed evacuees temporarily in school buildings and offered food, blankets, and water purification tablets for 250 families for at least a week. The supplies were provided by the Foreign Mission Board and by Medical Assistance Program (MAP) for the refugees.

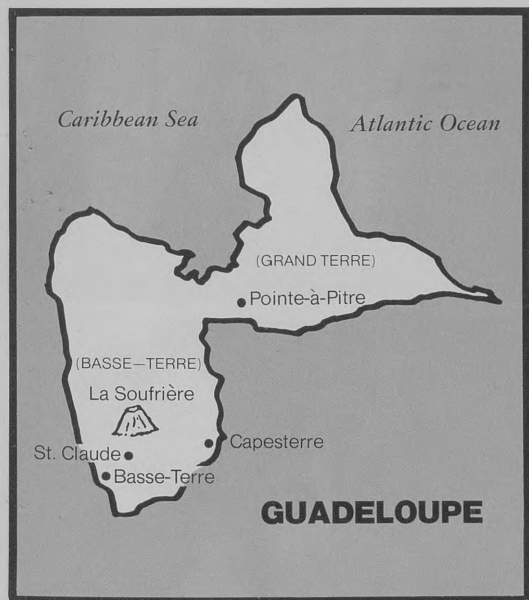
But the swift action in July is only part of the emergency planning that the missionaries and local Baptists have done. If and when the volcano erupts, the home of the Fredericks will be used as the "Baptist Center for Emergency Help." Baptist church members will open their homes to victims of a disaster, also. The Fredericks will have names and addresses of Baptists where evacuees can go for a limited time and will distribute food to those opening their homes to the needy.

But despite increasing volcanic activity—during the first four months of this year, 1,386 tremors were recorded, compared with 150 total for a normal year—"none of the people I talked to indicated any great concern," says Bob Harper, art editor for *The Commission*, who was on assignment in Guadeloupe in June.

In fact, he couldn't figure out what all the racket was about. "Things were so outwardly calm," he points out, "it was unbelievable."

Harper is not accustomed to peace. Usually he is in the middle of things as they are happening, such as the fall of Vietnam, the war in Angola, the confused situation in Beirut, or in the aftermath of what has already taken place, such as the devastating earthquake of Guatemala.

Text by Jane Robison
Photos by Bob Harper



So when he rented a plane on the main island, Grande Terre, to fly him over the connected island of Basse-Terre, where La Soufrière is located, he was surprised to see banana and pineapple plantations and sugar cane farms still standing. "Life goes on," says Harper. "The sun still comes up and goes down, babies still laugh and cry, and the people are still on the island."

Since heavy clouds descended on the peak, Harper was unable to photograph the crater itself, and the 19-year-old female French pilot would not let him take the door off the plane so he could lean out for a better view. "Pilots never let me take

the door off," he reveals.

But he was undaunted by the pilot or the clouds. The following day he drove from Pointe-à-Pitre around the coast of Basse-Terre island, and up to the crater of the Sufferer for a better look. "It was poetic in appearance," explains Harper, "but eerie as well. It was hazy and misty. The clouds came right over us, but then the sun would break through for five or six seconds, and it would be bright.

"It was also windy and cold. The temperature was between 45 and 50 degrees. It reminded me of the photographs I have



Above: Lush green vegetation clothes the mountainside of La Soufrière. **Right:** The village of St. Claude appears peaceful despite looming volcano in the background.

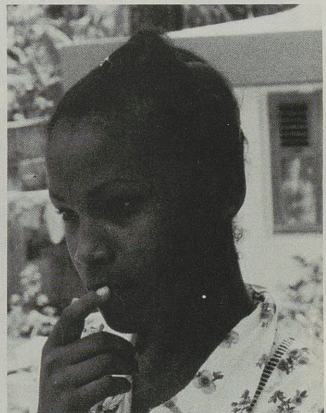
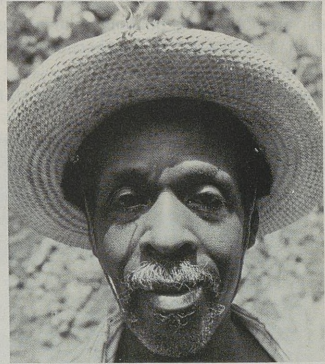




Left: Distinctive flower
graces slope of volcano.

Below: Plantation worker and
girl pose undisturbed.

Bottom: Missionary Robert Shehane
surveys volcano's crater.



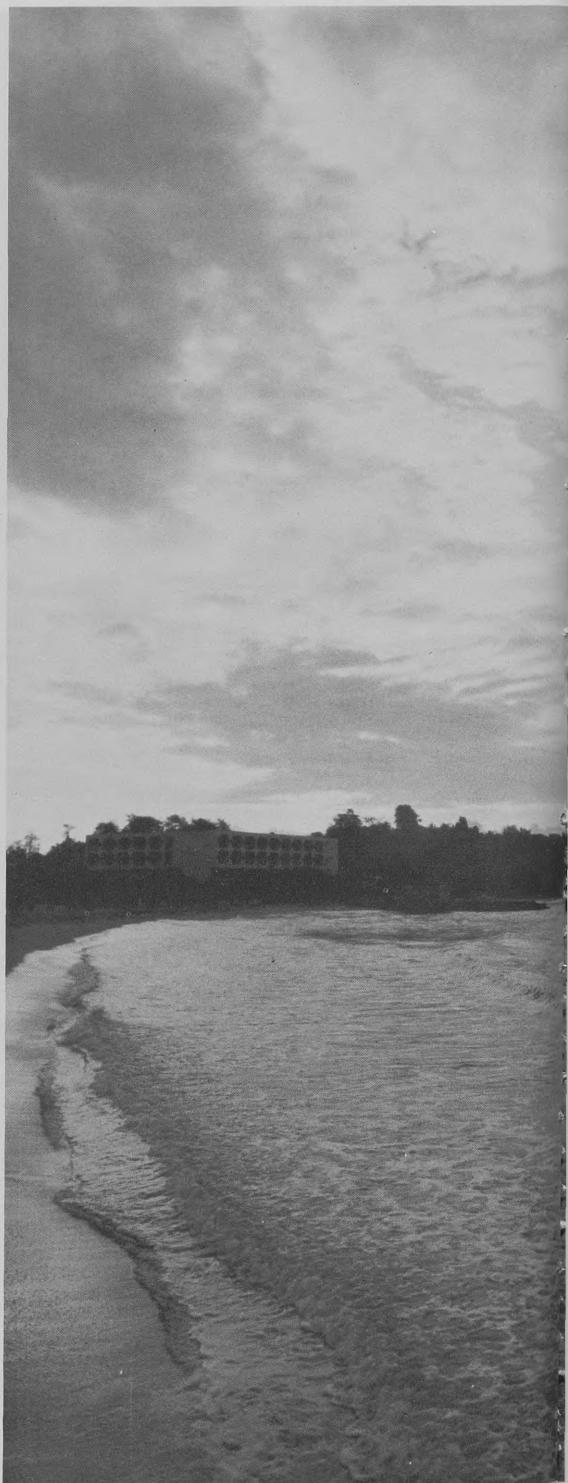
seen of the hills of Scotland. I was amazed at the amount of lush vegetation around the crater."

But this pseudo-serenity is not fooling the scientists, nor the people. They know that underneath the distinctive red flowers blooming on the volcano's slopes is stirring a bubbling cauldron of destruction.

However, nothing significant has happened yet, and it may not. La Soufrière erupted in 1956, but caused no injuries.

So the people wait and watch, usually not scared enough to move, but not confident enough to plan for the future. One business woman on Basse-Terre told Missionary Carel (Mrs. Robert W.) Shehane that waiting for La Soufrière to do something was like waiting for the Messiah. According to the woman, people are not buying, building, or investing. "The business world has taken a real beating because of the volcano," says the resident.

"But what can you do but wait. We can't go off and leave our



businesses until it is absolutely necessary, and no one will think of buying them. So, we wait."

But Baptists on the island are ready, in the event the volcano should erupt. "I have been in contact with officials on the island," reports Missionary Shehane, "and our offer of help has been well received. The government will provide terrains for us to set up tents. They will also grant us permission to bring in teams to maintain the tent cities, as well as medical teams.

"We don't want an eruption, but we are ready if it comes." TC

Left: New day dawns over Harper's hotel. **Below:** Statue honoring Guadeloupe dead stands in city of Pointe-à-Pitre. **Below right:** Missionaries Mrs. Frederick (l) and Mrs. Shehane discuss volcano with national Baptist church member. **Bottom:** Aerial photo of Grande Terre island, taken with plane's door on.



Ministry to Students

Seeing ways to interest students in the gospel, Baptist missionaries assigned to student work show great variety in zeroing in on their targets. Both the potential and the barriers are high.

"The challenge of student work is strategic in a number of ways," emphasizes Winston Crawley, Foreign Mission Board Overseas Division director. "Students in the main universities will be the future leaders of their own nations. Also, the student population is often the social group most responsive to the Christian gospel."

"Furthermore, young people usually make in their student days the critical decisions as to what they will live for in their lifetime."

"Schools and Student Work: Christian Leaders for Tomorrow" is the topic for this fall's Foreign Mission Graded Series study. In that connection *The Commission* asked missionaries assigned to student work a series of questions. This article is based on their responses. Note that on mission fields the term "student work" frequently includes youths below college level.

Note also that this symposium deals only with student work and not with the full range in the FMB's program of schools and student work. That program includes institutions for general education, institutions to train ministers and other church workers, and student centers and other similar student programs. Southern Baptist foreign mission work includes 485 schools, enrolling 87,505, plus 28 student centers enrolling 5,473 persons.

Sampling the Mood

Cultural environment varies from land to land, of course. This alters the student worker's strategy to match conditions. One Korean student's plight typifies confused religious identity: "My grandmother is Buddhist; so is my mother, I guess. My father practices Confucianism, but he's not really Confucian. Also in Korea we have a strong history of animism. I guess to be Korean is to be all of these, and that is what I am."

Missionary Paul A. Rhoads, assigned to student work in Korea, reports, "Most students arrive at college with a well-formed ideology—materialistic pragmatism—but only a small percentage are aware of it."

The Spanish student, says Larry N. Keaton, missionary assigned to student ministry in Spain, "is ready to try anything that will give meaning to life, be it of political or religious nature. One only need walk the halls of a Spanish university in order to see this desperation expressed in various forms of propaganda posted on the walls."

In Thailand it seems difficult to reach any student, reports Missionary William W. (Bill) Smith, Jr. "Those with some previous exposure to Christianity often have false impressions," he notes. "The Marxists here are very active in spreading propaganda against Christianity. The only exposure of many students to Christianity has been from this source."

Missionary Lloyd Mann in the Dominican Republic declares, "The greatest frustration is that of an 'American imperialist' missionary trying to communicate with Third World students

who feel that everything we as missionaries do is trying to impose our culture and imperialism upon them. This is not the attitude in most cases, but it is frequent enough to be very discouraging. I sometimes wonder if, in the long run, it is really possible to communicate across cultures."

Noting a Change

The scene seems brighter in places. Missionary Mattie Lou Bible, student worker in Brazil, states, "Whereas a few years ago you dared not speak openly about Christ, today it is accepted in all circles, especially among students, who truly seem to be seeking something they do not have."

Says Missionary Mildred Crabtree in Nigeria, "Most of the people I come in contact with have had some form of exposure to Christianity through attending a mission school or contact through street preaching, radio, crusades, or personal encounter. However, although he may know much about Christianity, the person caught up in the superstitions and fears of paganism finds it very hard to give up and depend on Christ."

"The Nigerian student today is not interested in a form of religion," adds Missionary Mary Kirkpatrick. "He is interested in a personal and vital relationship with God."

In Indonesia Albert Moniung, assistant in Baptist student work for several years, points to the confrontation between Christianity and what Indonesians call *adat*—folkways, mores, the cultural values and ways of doing things. But Moniung notes that several students have chosen in definite ways to follow the Christian faith instead of *adat*.

"Often a religion is like a veneer on the Indonesian," adds Missionary Barbara (Mrs. Ernest B.) Beevers; she and her husband work with students. "The body underneath often still holds to *adat* and animism. There are elements of animism in Islam and in the local traditional Christian beliefs. Getting past this is a breakthrough."

Where there has been no exposure to Christianity, "a foundation for faith must be carefully laid," cautions Missionary Lou-nelle Selle in Taiwan. "The problem here is that at first Christianity sounds to the student like just another religion."

For students in many cultures the step of baptism is hardest of all. "It is sometimes easy for our young people to be secret followers of Christ, but baptism is open commitment in their new faith," points out Missionary Faye Pearson, another student worker in Taiwan.

But change has come to Taiwan due to the residual Christian testimony of the late Republic of China President Chiang Kai-shek. "God's Spirit is moving, and there is openness, eagerness to learn, to accept," reports Miss Selle. "Christianity used to be for the old and a sign of weakness." That is no longer the case.

J. Allen Hill, missionary student worker in Manila, Philippines, sees students from rural areas as being more ready to respond to the gospel. "They are away from home and often find the challenges of city life difficult," he states. "The gospel meets a real need in their lives."

The change in a young person reached with the gospel is

Right: Students head for home on a rainy day in Fukuoka, Japan.

By Leland Webb





ample reward for those who minister to students. In the Dominican Republic, for example, students' "attitudes toward their family change drastically" when they give their lives to Christ, says Mann. "The Dominican family life is usually shot through with serious problems. But Christ helps the young people to begin to bring order out of this chaos."

Changes can be seen in behavior and attitude. One girl told Mrs. Beevers, "The difference is that my heart is calm. My problems are still here, but now prayer helps me face them."

Campus temperatures sometimes grow warm. Though American campuses seem quiet today, political and social causes may create ripples or tidal waves on foreign campuses.

"Only twice in the last eight years has the government university been able to complete two semesters in a year because of student demonstrations or police intervention," points out Mann. "This deeply affects our society and our student work."

Campus crises have had "great impact" on Baptist student

work in Indonesia. "Student demonstrations even affect prices," reports Mrs. Beevers.

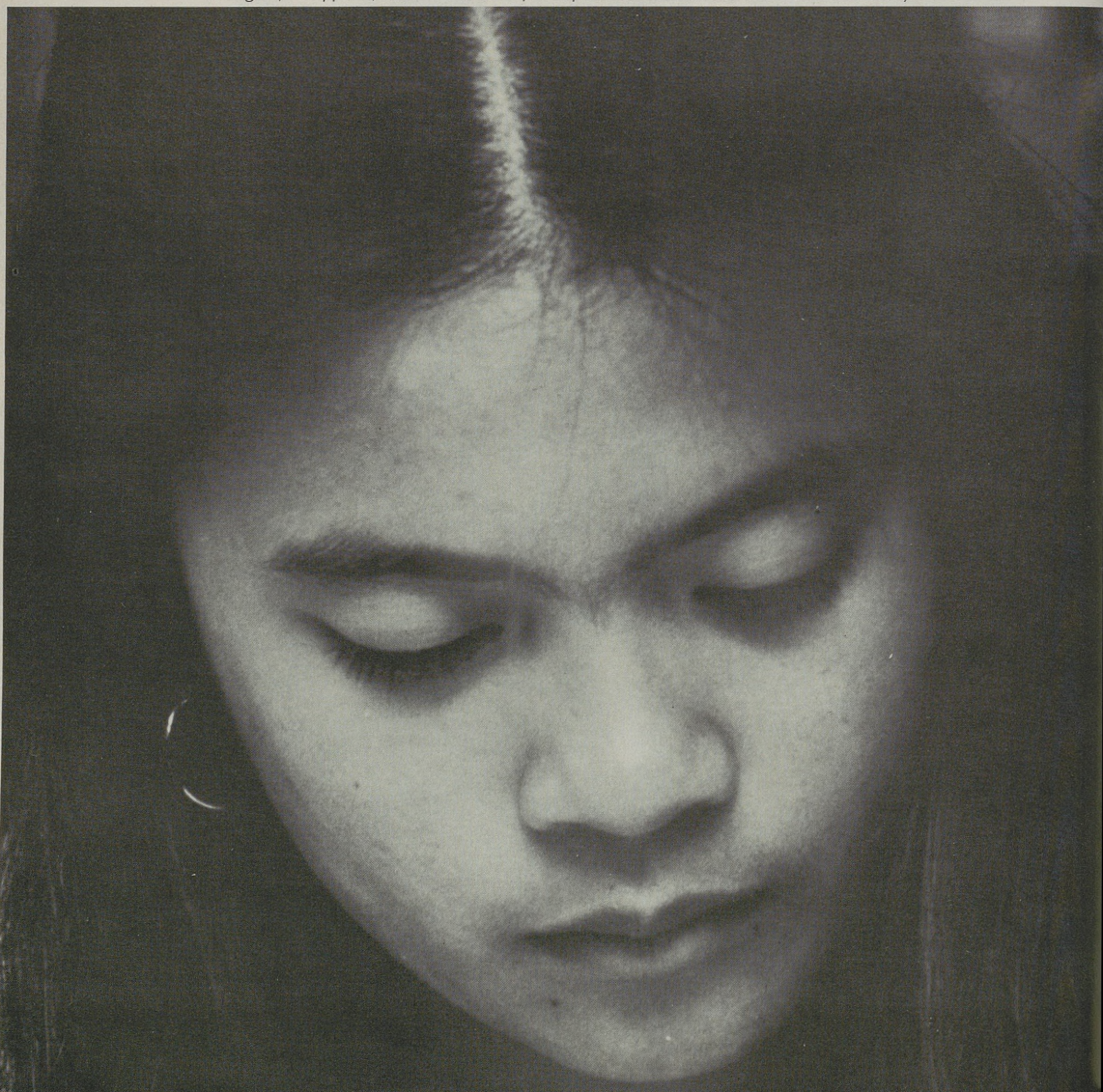
Programs of all types, including Baptist ones, are interrupted when a campus crisis erupts, "particularly when the university is shut down," says Miss Crabtree in Nigeria. "Crises are not anti-Christian, but witnessing is affected."

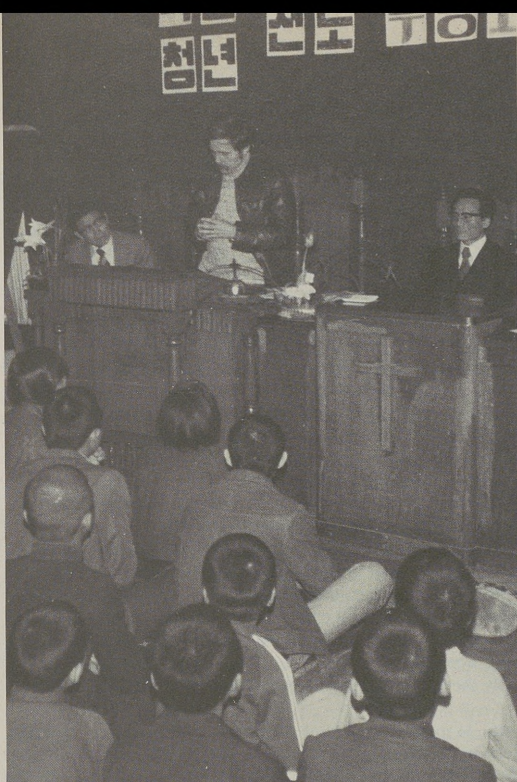
Making Contact

How to reach students in the midst of a sometimes hostile environment stimulates student workers to use their imagination and initiative. Many methods are common, such as Bible study, reading rooms, music programs, seminars, question-and-answer sessions, retreats, and camping programs.

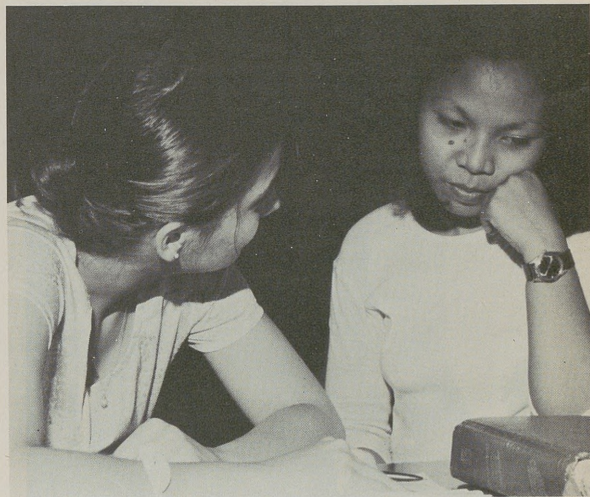
English conversation classes are a frequent tool. In Indonesia the Bible is the textbook, and the "English classes are evangelistic in purpose," states Mrs. Beevers. "Classes are also offered in computer technology and programming, and several Bible dis-

In Baguio, Philippines, student uses library at Baptist Student Center to concentrate on study.





Left: In Korea, Missionary Paul A. Rhoads preaches at meeting for students. **Below:** At Baptist Student Center, Manila, Texas Student Missionary Kim Williams counsels with student.



cussion groups are held each week."

Providing games, both table games and more active sports, seems standard. "These are excellent ways of getting to know the student, sharing, and helping him feel relaxed," comments Miss Selle. "Recreation and English classes are designed primarily to interest non-Christians. We seek to relate these to Christians who will help the new ones become Christians."

For Mann in the Dominican Republic a weekly "Music and Dialogue" program has been most effective. Students are invited to bring musical instruments, sing, and discuss. During the evening the students divide into small groups to consider the dialogue topic, perhaps some current issue, but usually somehow focusing on Jesus Christ.

"Rules of the dialogue," explains Mann, "are that we will respect your opinion and listen to your viewpoints if you will respect our opinion and listen to us. This creates an open atmosphere. Over the last two and a half years almost all the professions of faith through the student ministry have been from among persons first attracted through Music and Dialogue."

Baptist young people in the Dominican Republic also carry out a beach ministry at Easter. This past Easter 15 Baptist students spent eight days at Sosua Beach.

"We expected to be treated rudely or made fun of," admits Mann, "but never in the three years have we been so treated. We find many youths with spiritual preoccupations. Seventeen young people have accepted Christ over the last three years" through the beach ministry.

The student center in Dominican Republic also produces a weekly radio program, "Nueva Fase" ("New Phase"), combining music from popular songs and interviews, discussions, and modern Christian music. Free Christian books are offered.

In the Philippines the Davao City Baptist Student Center broadcasts on Saturday afternoons, reports Mrs. Jarbadan, cen-

ter director. Youths share testimonies and enjoy quizzes.

The Baptist Mission's student workers in Nigeria minister on at least seven university campuses, reports Missionary Marian Phillips. She summarizes the approach: an enlistment party for Baptist students each fall; publication of *Baptist Student Voice* three times a year; student night programs in churches during holidays; writing and distributing *Seek Daily*, a devotional book; encouraging student participation in local churches; organizing religious emphasis weekends and retreats; conducting an annual student conference and a leadership training conference for new officers; encouraging personal evangelism; conducting weekly Bible study groups on some campuses; providing musical groups for worship and evangelism.

"Most effective is personal visiting, because the student is assured of your interest," adds Miss Crabtree. "Symposia and discussion groups are effective, as the student finds others with his same problems and in discussion sees solutions."

Offering a place to study attracts many. "Few dormitories are provided on campus," comments Miss Selle in Taiwan, "and even if provided, eight or ten students must share one small room. So the student center offers study rooms. For most of the students at Entsetang, this is their 'home'—they study, play, pray, and worship here."

"In the life of every Christian is a need to withdraw, meditate, and reflect," declares Keaton. "The need is heightened for the university student. Because of this, we plan to us extensively the media of retreats and camping programs."

Choosing a Base

"The student center serves as the basic contact point for us," states Hill in Manila. "Many students are attracted to the center because of its pleasant atmosphere, the range of activities available, and because it is free." The Manila center focuses on a series of orientation courses, including gospel instruction. (See page 18.)

At the Davao center, "Four of us staff members take time patiently getting to know" the young people "through Bible study and several counseling periods," says Mrs. Jarbadan. "We have individual appointments on weekdays for Bible studies."

In Taiwan Miss Pearson chose "to work in a citywide area with no center. I use my home and work through the five Baptist churches in the city." (See page 24.)

Missionary Bill Smith in Bangkok is trying to assist existing Christian cell groups on campus and to help bring about creation of more such cell groups. (See page 15.)

In Brazil, "The Baptist Youth Board is responsible for student work," remarks Miss Bible. "Several years ago they prepared a program outline, OPUS (*Operação Universidade*). The program called for a coordinator in each state and for formation of *nucleos* (cell groups) in colleges and universities.



Miss Bible, named a state coordinator, and student leaders concluded that meetings should be church-centered instead, so as not to further isolate the minority of Christian students on campus. She prepared 12 programs on spiritual development, centering on more effective witnessing. After training courses, "We now have about 80 leaders prepared and functioning throughout the state," says Miss Bible.

For Rhoads in Korea, evangelistic meetings at churches are the key. Local pastors, deacons, evangelists, and Paul and Lana Rhoads compose the teams. "We first plan the meetings with local pastors who have expressed interest," Rhoads states. "Up to this point, the initiative depends on the pastor."

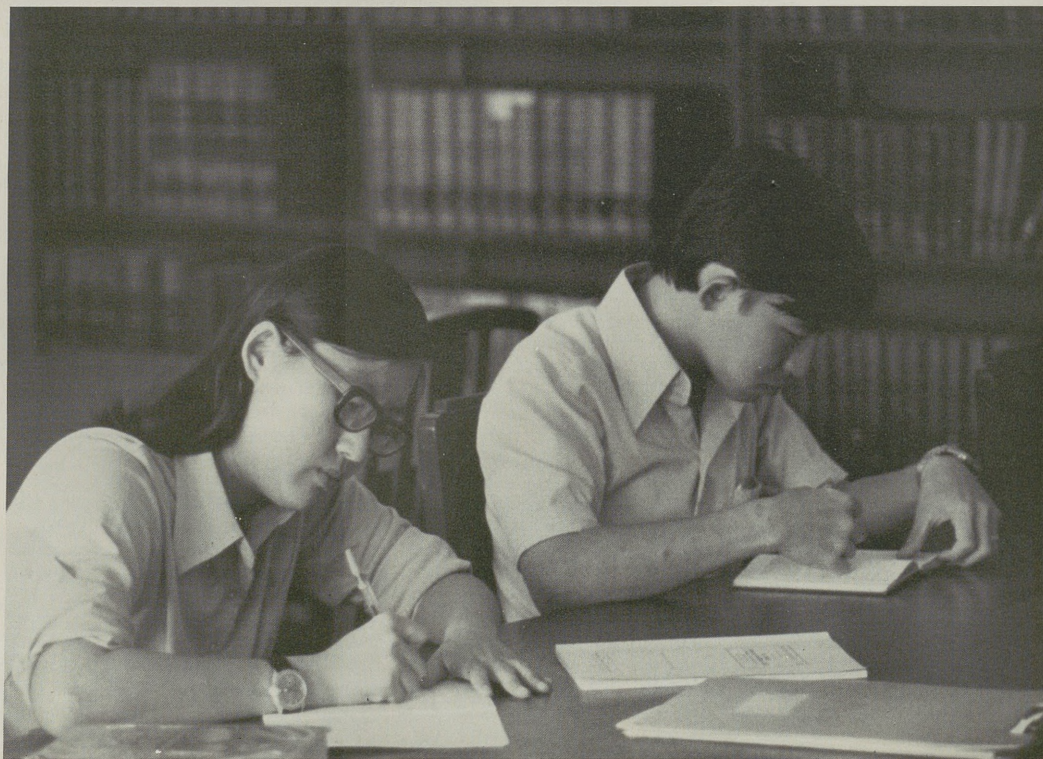
In church-centered meetings the first three months of this year about 350 students professed faith in Christ. When Rhoads asked one pastor how many of the students making professions at his church had become members, the reply was startling: 125 percent. The pastor explained that he had also reached several parents of student converts.

"A student's changed life can be the best possible witness to non-Christian parents," said another pastor.

"The traditional Baptist student center approach has not fared well in Korea," adds Rhoads. "We hope to establish a series of pilot projects directed toward reaching college students through the local church. There are two center-types of situations, both run by individual churches and part of the church program."

By the end of this year, "we hope to see more than 2,000

Left: As in many countries, students in Korea wear uniforms.
Below: Training church leaders is part of the Foreign Mission Board's program of schools and student work. These students study in library of the Baptist Theological Seminary, Penang, Malaysia.



students reached for Christ through church-centered meetings," reports Rhoads.

Baptists on Guam have a center, called Student Bible Fellowship, completed in mid-1974. Students then attending the fellowship were mainly from various U.S. trust territories; students from some 50 national entities, counting the various islands, were enrolled at the university.

Recently, however, Missionary J. Wesley Brizendine, assigned as student worker, has had to devote his time to other Mission duties, due to shortage of missionary personnel.

Relating to Churches

A common problem in student work is how to relate the students to local churches. In some locations part of the problem concerns how to arouse the interest of churches. One worker notes that local Baptists "are extremely concerned about the trend of students away from the established church. They are anxious for work to be done with the students, but they are not ready to give their time to do it."

Adds a worker elsewhere, "As of yet the churches are rather skeptical about student work and unsure of the student because of frequent student-agitated riots and Leftist ideology. A few have a vision, but there is no student work among Baptist churches on a concerted basis.

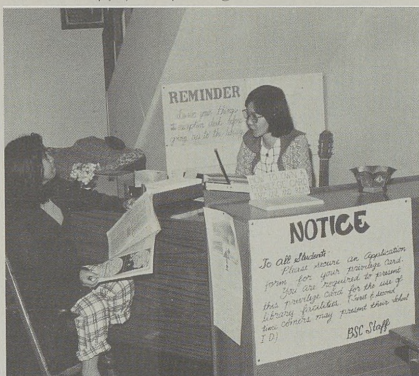
He continues, "As student workers, we see ourselves as a liaison between the local church and the campus. It is our goal that someday student work will be done in every Baptist church."

For Missionary Journeyman Robert L. (Bob) Tucker in Kenya, seeking to relate young persons to churches has been a major goal. He has tried to encourage pastors to see the value of enlisting young people and has involved pastors in activities for youth.

Korean students at meal time.



At Baptist Student Center in Baguio, Philippines, receptionist chats with student. Sign advises newcomers to apply for "privilege card."



In Bangkok local churches have taken the initiative, forming their own organization to work with students.

"The Baptist Student Union serves to relate students to the church," says Miss Kirkpatrick in Nigeria. An annual Baptist Student Day program the last Sunday of the year allows "the church to know their students better and help the students to share with their own churches."

Rhoads' emphasis in Korea is on church-centered programs. "Gradually a national student organization is forming," he reports. "Its basis is in the local church. It is a national program coming from the churches themselves." Unfortunately, some churches still are not interested in students; some others find student evangelism a new idea.

"If I do not get students identified with a church while they are students, they probably will not identify with one at all," remarks J. Earl Posey, Jr., assigned to student work in Baguio, Philippines. Three of the four centers in the Philippines have a church at the center, he notes.

When students leave school, Posey encourages them to identify with a church. "Most of them do," he reports, "and some become leaders; this pleases us." Yet because of the special nature of the church at the Baguio center, developed by students themselves, when students return to visit they confide that the church they now attend "is not like this one."

Mann makes sure that names of students interviewed during the Baptist beach ministry and from letters to the student radio program go to nearby churches. "We always try to make sure that young people from the churches establish contact and friendships with students showing an interest in the gospel," he adds.

Keeping It Personal

Whether student ministry is carried on out of a center, a church, or a home, the worker finds satisfaction in personal contact. "My greatest joy comes in the personal contact I experience several times each day in the student center and in downtown Ibadan, and also on campus," relates Miss Kirkpatrick.

"I'm basically a person missionary," adds Miss Pearson in Taiwan. "I enjoy the building of a relationship."

Confides Mann, "I operate best within the 'friendship evangelism' approach and not in a hard-sell, 'cold turkey' approach.



Above: Missionary Journeyman Lydia Barrow (l) talks with students at Baptist Friendship House, located near school campuses in Fukuoka, Japan. **Facing page:** Students indicate they have made Christian decision at evangelistic meeting in Korea. **Below:** Ken Robison, student missionary from Texas, counsels with student in Manila.

Thus, my contacts through activities and programs lead naturally into friendships, some of which develop into witnessing and discipling relationships."

"The student center becomes a kind of 'home away from home' for some students from other islands of Indonesia," responds Mrs. Beevers. In Davao, Philippines, the center "becomes a place of refuge for the young people who get lost in the city," describes Mrs. Jarbadan.

"I love ministry from home," reveals Miss Selle in Taiwan. "Students love to come to a foreigner's house. It's warm, relaxed, a place of acceptance." Although she likes the convenience of having a student center, "the personal approach and home influence will perhaps be ingrained forever."

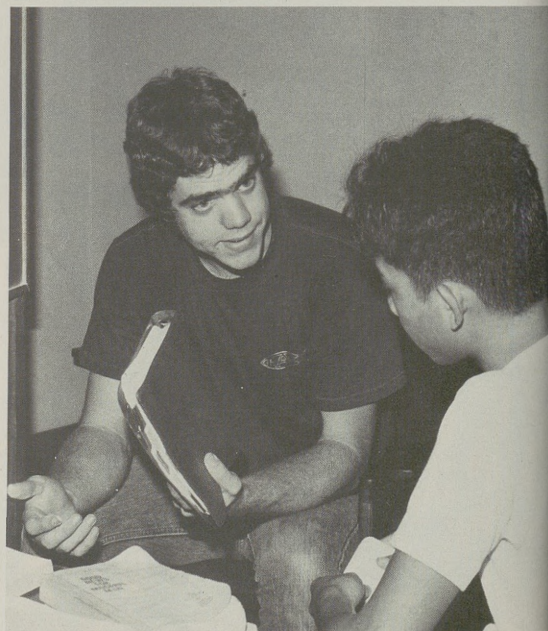
Miss Phillips in Nigeria sums up her feelings: "Many opportunities for just loving the students, encouraging and counseling them, are mine. In this is joy."

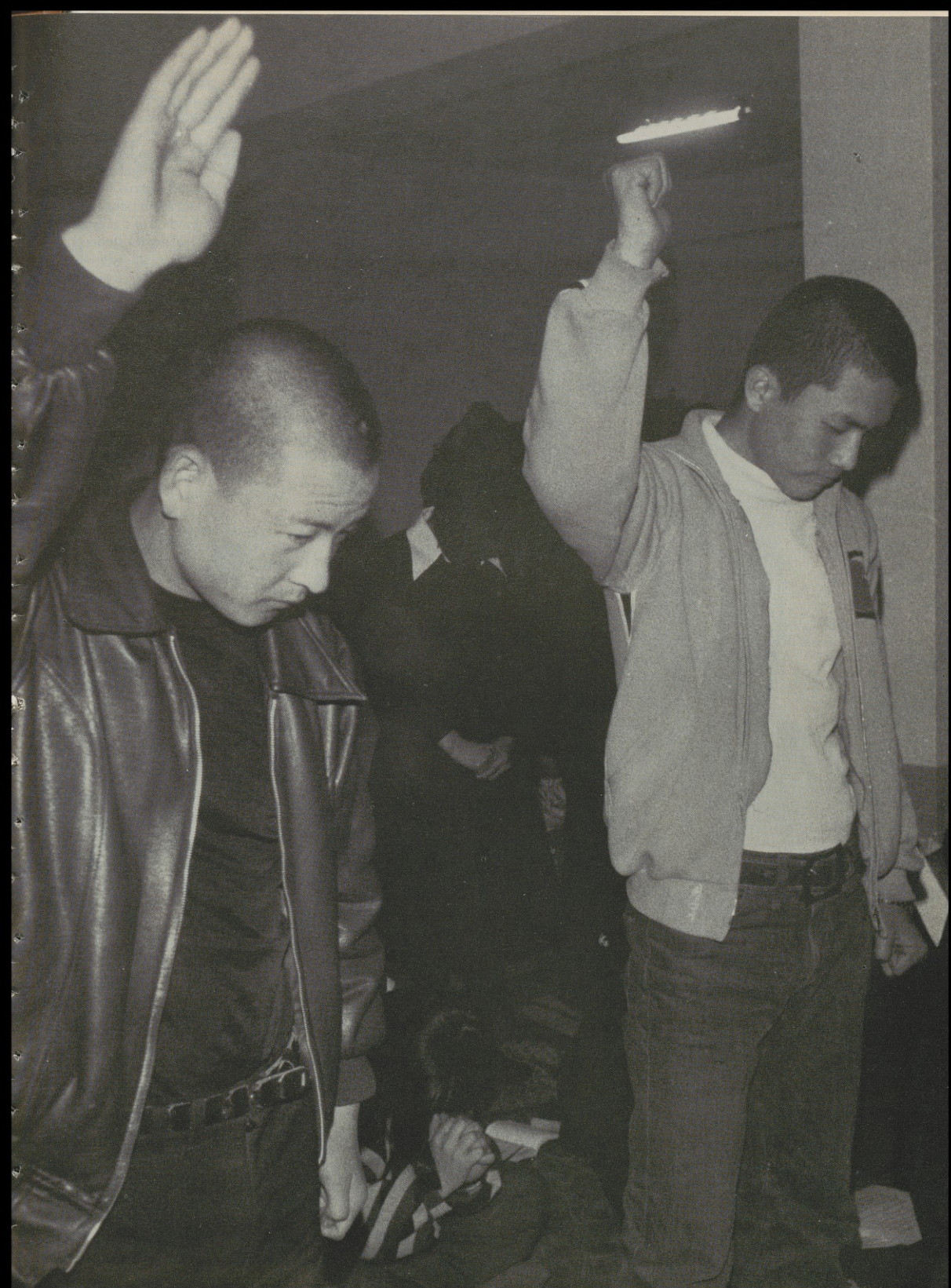
Looking Ahead

Student workers embrace many hopes for the future. Among them are new equipment, programs, specific goals, and more personnel. "We are awaiting \$60,000 to build an adequate student center," says Mann. Other than the center, "personnel are more important now than more material resources."

Hill in Manila hopes for a Christian book store in the student center area. He also plans organization of Bible studies in student housing areas. The resource needed, he notes, "is people, students willing to start a Bible study in their apartment or room." Hill also longs to see involvement of Christian students in outreach programs "all the way back to their home provinces." He declares, "I envision churches being started all over the Philippines by Christian young people returning home and carrying with them the life-changing gospel."

Keaton in Spain dreams of "establishing a multi-purpose





building for a student center. We also want to incorporate a top-quality radio program to reach the student through his own genre and language."

Miss Pearson hopes for "couples to do student work." In Kaohsiung, Taiwan, she wants to see at least three national student workers and three church-operated student centers.

Miss Selle looks forward to full-time national student directors, to mass evangelism among students, and to service projects and crusades led by students in Taiwan.

In his location on the coast of Kenya, Journeyman Tucker sees only "great things for the future," because young people "are wanting to know more about God and things of the Lord and are relating these to every day that they live."

Student workers can usually count on solid support from the Mission. "The Mission is completely committed to this work," declares Mann. Adds Miss Pearson, "The Mission gives beautiful support. Our Mission realizes that the action is with the student generation. We can really say each missionary in Taiwan is a student worker, because somewhere he has contact with students."

Majoring on People

To face the challenges of student work, what characteristics do missionaries need?

Answers Rhoads, "To do effective student work in an emerging nation with a developing church situation, it is imperative the missionary come with no preconceptions about how the job is to be done."

"Work with students requires a mature Christian faith and the ability to communicate this in the idiom and thought pattern of Third World students," cautions Smith in Bangkok. "Needed are an understanding of the frustrations and aspirations of students in developing countries, an understanding of the extent to which nationalism affects all decision-making for students, thorough study of Asian Marxism, and practice in answering all Communist attacks on Christianity."

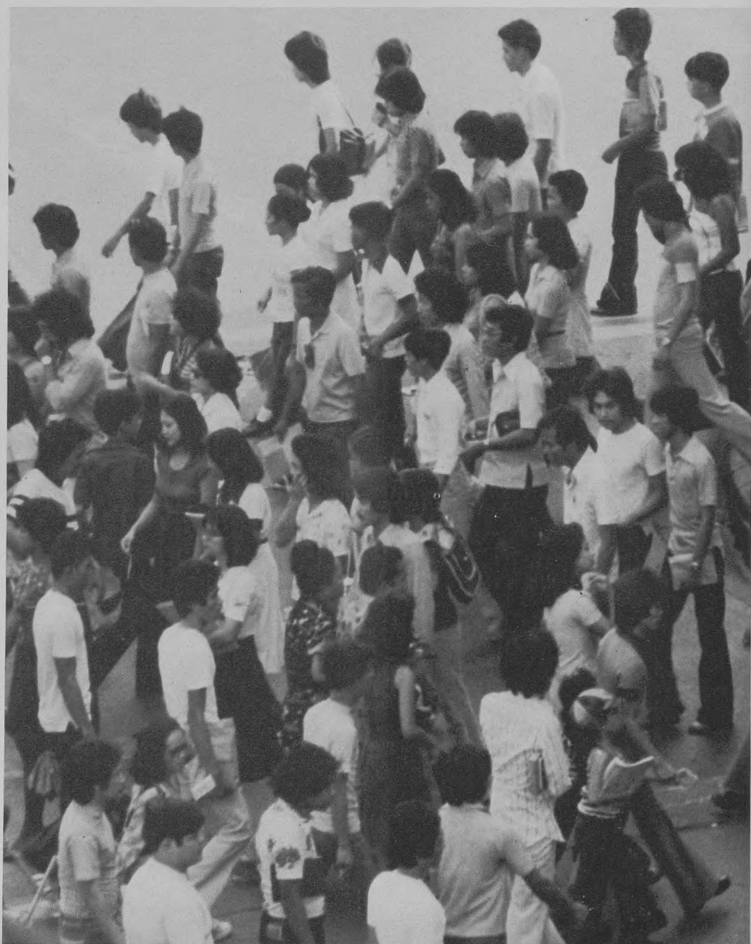
"The resources we most need," interjects Mrs. Beevers, "are trained people who will give the students their time and attention and love and witness."

As Miss Kirkpatrick prepared to go on leave, students asked who would fill in for her. Said one, "We do not want someone who is just assigned to us. We want someone who loves us."

Crawley sums it up: "Missionaries who are investing their lives in educational missions, whether through schools or in student work, are really investing their lives in people, and the ongoing returns from such investments will continue into eternity."

TC

The mixing flow of students at a busy intersection in Manila gives some hint of the masses of students concentrated in one area of the city.



MOVING ON CAMPUS

Student work by Baptists in Bangkok has changed directions. Now the effort is to touch the student where he is—on campus.

Until recently the student work carried on by the Thailand Baptist Mission was conducted through the Baptist Student Center. This modern, four-story, partially air-conditioned structure is located at one of the busiest Bangkok intersections. Thousands of students pass it daily. The center houses classrooms, game rooms, eating facilities, library, offices, prayer room, and an auditorium that can seat several hundred persons.

The Mission's change to an on-campus approach, one missionary explains, "is based on the lack of evangelistic results using the student center and a feeling that on-campus outreach to students is a method reproducible by Thai nationals."

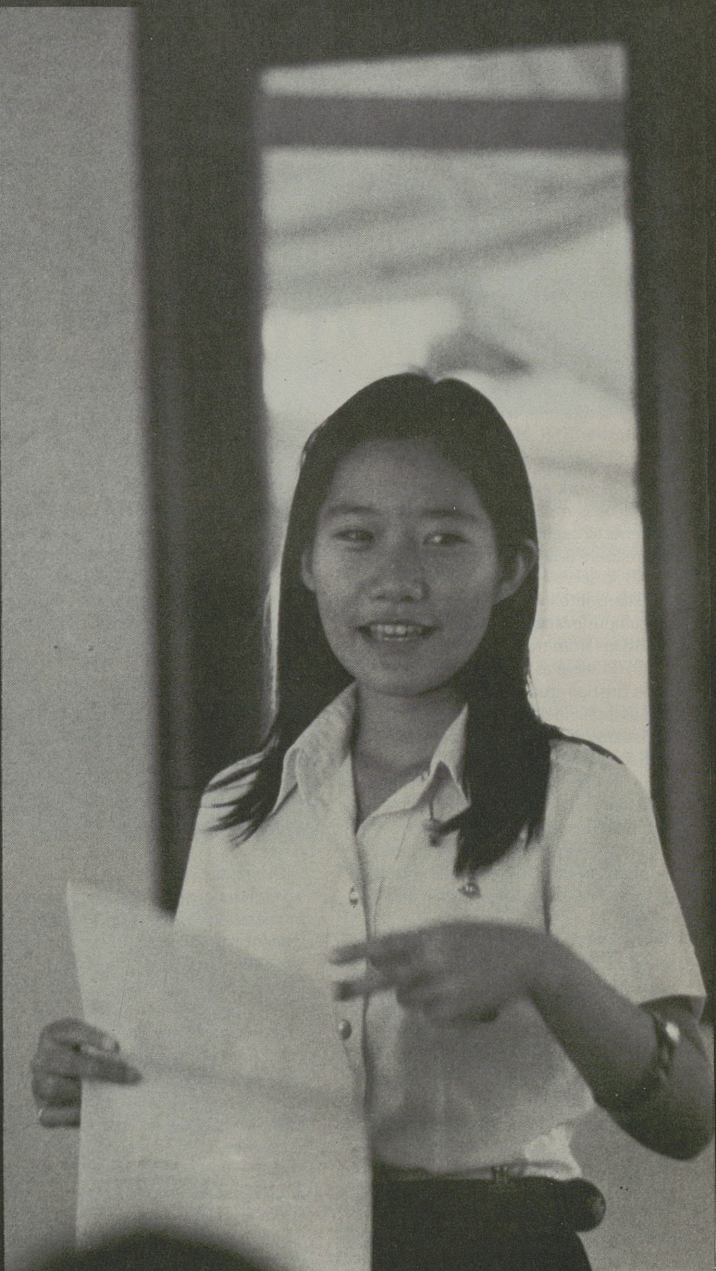
Of the college students in Thailand, numbering as many as 150,000, up to 120,000 are in Bangkok, the capital.

There was a time when the center had more than 2,000 students a term in English class activities. Today there are some 125 students, all non-Christians, involved at the student center. Another 150, mostly Christians, are involved in local Baptist churches. That leaves a tremendous number untouched.

At the Baptist Student Center, "teaching English classes is the main form of contact ministry," explains Missionary William W. (Bill) Smith, Jr., assigned to student work in Bangkok. "Also there are retreats for English students, game night, coffee houses, English worship on Sunday morning, and interviews with all enrolling students."

"The building is modern, well equipped, convenient, and lacking only in Thai Christian students," he continues. "An on-campus approach will require very little resources from the Foreign Mission Board, but will require cooperation with national Christians."

Smith describes the target of the shift to an on-campus method:



Student directs meeting of on-campus Christian cell leaders in music for fun at Ram Khamhaeng University, the largest university in Bangkok, Thailand.

Text and Photos
by Leland Webb

If students won't come to the center, Baptist workers will go to the students—on campus.



Main entrance to Ram Khamhaeng University, Bangkok. All the students, some 60,000, commute to classes.

"(1) To work with existing Christian cell groups on campuses and assist Christian students to begin cell groups on campuses where there is no Christian organization.

"(2) To serve as a channel to bring non-Christians into existing cell groups or into on-campus evangelistic meetings led by Christians from that campus.

"(3) To serve as a channel for interested non-Christian students to our churches, and as a channel for students who become Christians on campus to become affiliated with local churches.

"(4) To serve as a Bible teacher for Christian cell groups and as resource person in areas such as evangelism."

This approach obviously shifts the emphasis to the Thai students, with the missionary as a resource person and adviser.

"My function," summarizes Smith, "is to help train, assist, and disciple existing Christian student groups."

The cell-group method is indigenous. "Most of the leaders of Christian cell groups are members of Baptist churches, but the movement is not identified as Baptist," reports Smith.

"Members of local Baptist churches and other churches have formed their own witnessing and ministering organization to work with students. They raise their own budget, support a staff of five, and their organization touches over 80 percent of the active Christian students on Bangkok university campuses.

"They do not want foreign money or leadership of their program. They have retreats for student cell-group leaders, as well as evangelistic retreats. They sponsor

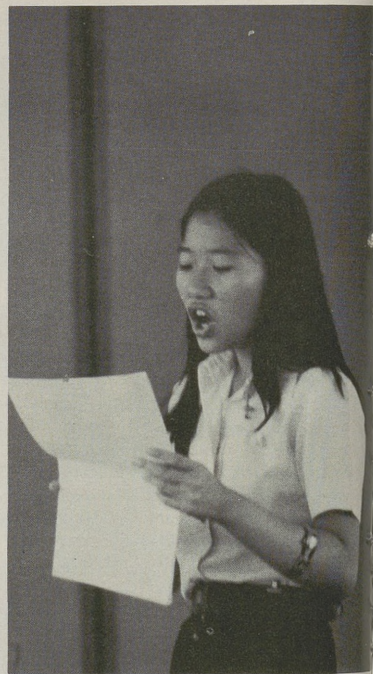
evangelistic projects on campuses and training programs for new Christians. This program does not draw money directly from budgets of local Baptist churches, although almost all of the student-age members of our churches are active participants. Most of the staff and some of the board of directors are members of Baptist churches."

At times, when Christian students have held a special emphasis on campus, they have even gently asked Smith to keep his distance, so that other students would not mistakenly identify the effort as American. This would be especially true during periods of anti-American temper on campuses.

During the past year there have been several major anti-American student demonstrations in Bangkok, with general student participation. In one, four students were killed and 80 wounded while marching to protest at the American Embassy.

Walking about on the campus of Ram Khamhaeng University, the 60,000-student "free" university in Bangkok, the week after some anti-American displays on campus, Smith seemed at ease, greeting food vendors and others with whom he is acquainted. He talked with some of the Christian cell-group leaders. And he found himself in discussion with two students attracted by the singing of the Christian group, but who said they had no interest in Christianity.

Only once did a student shout in Smith's direction, in Thai, "American, go home!" Smith smiled and waved casually, probably surprising the student that this American understood the Thai language.



("Free" university refers to the fact that students may enter this school with a lower score on the entrance examination than usually required by other universities. The school was established on popular demand because such a large number of Thai students were being excluded from other universities by their scores.)

Smith does not pretend to be proficient



Above and bottom: Students seem to be everywhere on a weekday afternoon at the crowded campus.



Left and above: Christian cell-group leaders follow instructions for a song.



in the language, for he has been in Thailand less than 18 months. In addition to continuing to study the language and his student work assignment, he also is a member of the Mission's urban work team for Bangkok.

As should be expected in the strong Buddhist society of Thailand, for a student to become a Christian demands courage.

"On the campus and at various churches I have met many students, who, in their conversion experiences, faced severe parental opposition," says Smith. "Expulsion from the family is not uncommon among the Chinese."

"The small group sharing on at least a weekly basis of family and spiritual problems seems to have provided the necessary encouragement during initial months of Christian growth."

Just how difficult is the atmosphere might be seen in Smith's description of one recent encounter on campus.

"In a lively discussion with a Muslim student, his friend pulled out a 12-inch dagger and began playing with it when we talked about sin," Smith relates. "He showed off a bullet wound he claimed came from the police."

"Another fellow in the discussion said he had no time to listen to religion, since he was a devoted Communist. The fourth participant claimed his university instructor had told him the Bible of the Christians was full of lies."

In light of the total situation in Bangkok, "working with and through Thai students appears to be the most promising type of ministry," declares Smith. "Since Christian students will not come to the student center, going where they are seems the best approach." TC

At the Center



The sign over the door proclaims, "Free. Free. Free." It's an attention-compeller in the student-packed area of Manila, Philippines, where students seldom see anything offered free.

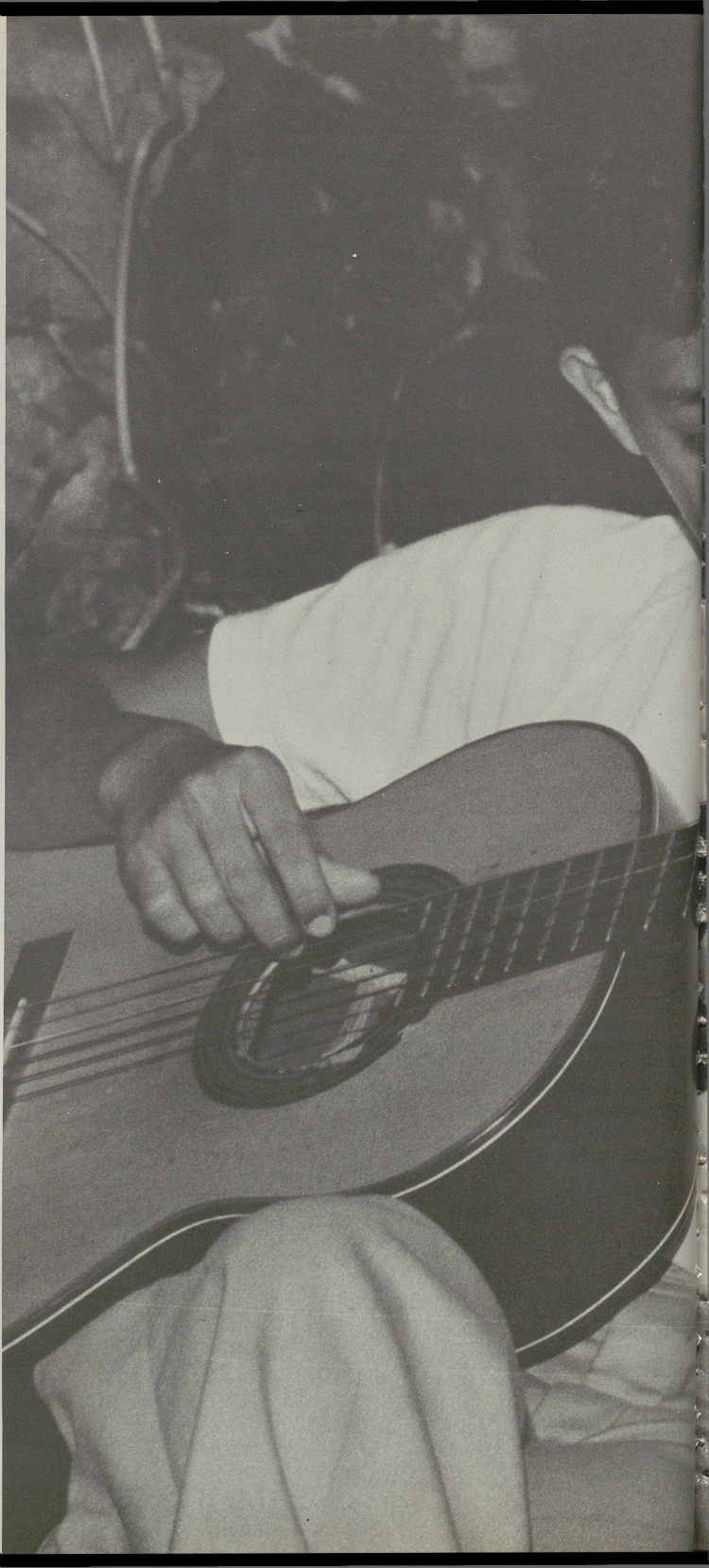
Instead, the ground-floor stores lining the sidewalks cater to student needs. Above ground floor, anyone with room for an extra sleeping place will probably rent it to a student.

Metropolitan Manila has an estimated 800,000 students beyond the secondary level. Half of these, some 400,000, can be found in the immediate area of the Baptist Student Center.

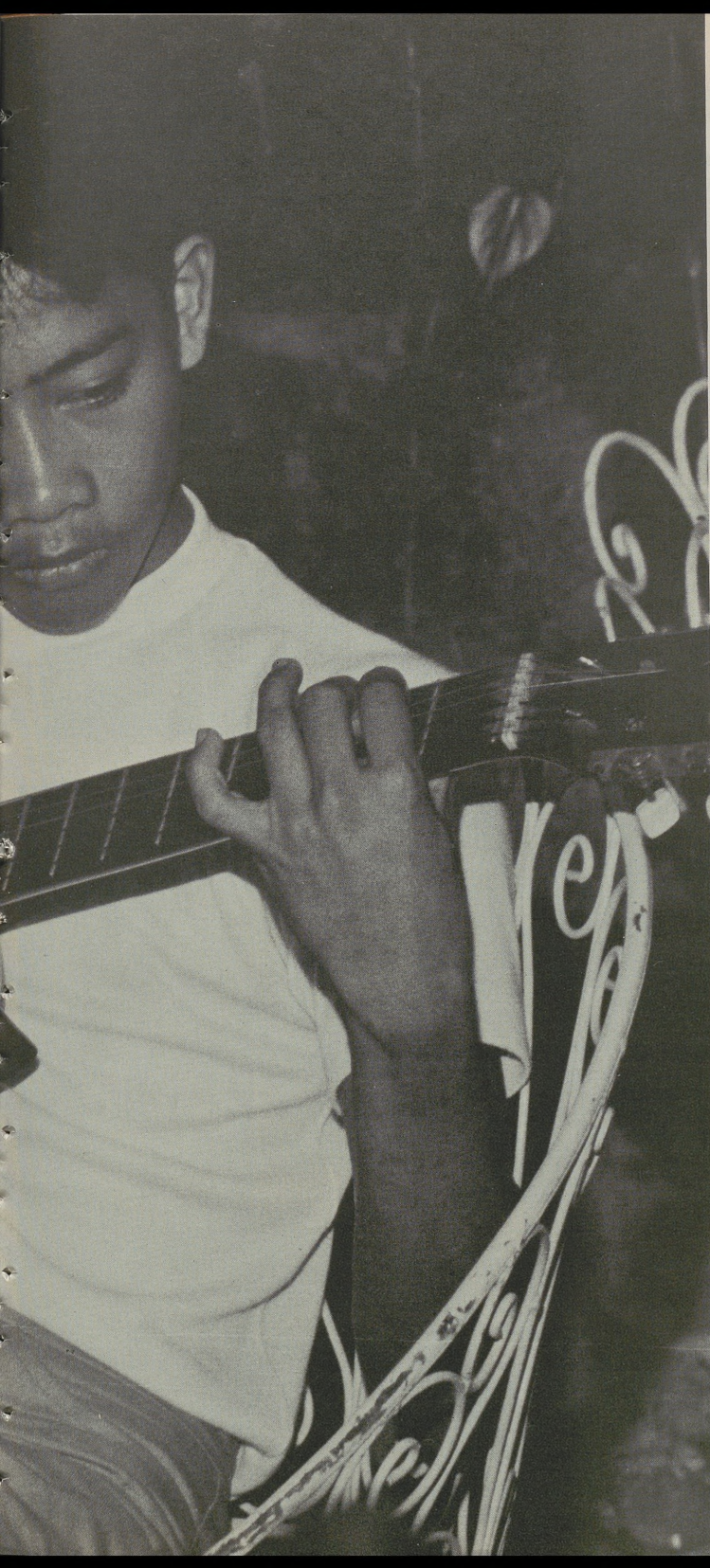
"Around 5,000 to 6,000 students use the center each semester as a place for study, recreation, meeting friends, and hearing more about Jesus Christ," reports Missionary J. Allen Hill, assigned to student work there. The building was opened in 1969.

To walk around the block on which the Baptist center is located is to be engulfed by students. In the midst of the constant flow of students, the "free" sign beckons newcomers to stop and see what the center offers.

Inside is a reception desk; more about that later. Here students may check out



Text and Photos
by Leland Webb



Far left: Receptionist answers inquiry from new student at the Baptist Student Center, Manila, Philippines. **Left:** In patio area at the center, student diligently works on chords.

games—chess (a favorite), Scrabble, Chinese checkers, and the like. Near the front door is a lounge area, stocked with magazines. A small snack bar offers refreshments for sale. In the main portion of the large room are 15 or so game tables.

At the end away from the entrance is a raised platform equipped with a pulpit stand. On Sundays and Wednesday nights the building houses University Baptist Church. Manila solved part of the common problem of how to encourage students to affiliate with local churches by organizing a church at the student center.

A small patio backed by a vine-covered wall and open to the sky is at either side of the main room. In the passageway leading to one stairway, a group may be practicing guitar. At the mezzanine level up the stairways on either side are screened-off areas that may be used for prayer or discussion.

On the second floor a row of offices houses the center's director, Henry M. Cabalang, and three staff workers. Counseling with students goes on here almost constantly in the pattern that encourages students to take the series of orientation courses.

This brings us back to the reception desk. When a student enters the center for the first time, he must apply for an identification card. Among the Philippine students, needing identification papers is a common part of life, so this is nothing new to them.

The receptionist has a newcomer fill out a short form, giving some basic personal information. She then provides the student a temporary identification card and signs him up for orientation. The first question, says Cabalang, is always to be, "Do you have time for orientation now?"

"We always tell the receptionist, 'If he wants to be oriented right away, it can be arranged,'" says Cabalang.

"For orientation the receptionist calls for a staff member or a student counselor," he continues. "The counselor tells the student about the purpose of the student center. The last part is telling about Jesus Christ."

Explains Hill, "To obtain a permanent ID, the student must have at least one lesson beyond the basic orientation."

Topic of the orientation session is "Eternal Life." Four lessons complete the series: "What Happens When We Receive Jesus Christ and Believe in Him;" "Growing as a Christian;" "Baptism;" and "The

Biblical Teaching about the Church."

"This is an evangelistic counseling approach that brings each student into contact with the gospel and its claims on their lives," notes Hill.

"There are continuous series of Bible studies going on, dealing with discipleship and many other areas of the Christian life."

Many of the students who accept Christ and continue through orientation themselves become counselors. Last year around 50 students were active in counseling.

Statistics at the center are impressive indeed. Over the five school years since 1971 a total of 34,276 students have applied for identification cards at the center. Of these, 12,561 have gone through the initial orientation phase. An astounding total of 11,037—that's 88 percent—have professed faith in Christ. In the past two years this proportion has exceeded 90 percent.

The total of those baptized into membership in a Baptist church is much lower, the highest figure for a school year being 161 for the 1972-73 year. The step of baptism is often a hard one for students.

In his second-floor office Cabalang directs the center and serves as counselor. He teaches lesson two, the most difficult, about the decision to accept Christ. Mrs.

Cabalang, assistant director, teaches lesson four, on baptism.

"Both of these subjects require a decision that calls for a break with the past," notes Hill. Most of the questions from students come during lesson two. Usually about an hour is required to cover the material.

"For the young Filipino who becomes a born-again Christian, it is a radical change from his former life," says Hill. "There are the more obvious changes in personal habits, but more importantly there is the inward change that affects the whole way they live."

Hill's title is coordinator of student work for the Manila area. "Basically the missionary role is advisory," he points out. The program has been Filipino-led since Cabalang became director in 1972. "Final decisions are made in consultation with the Filipino staff, with the staff making the decision," says Hill.

The Manila center was begun by William R. (Bill) Wakefield, now Foreign Mission Board area secretary for Southeast Asia, while he was a missionary in the Philippines. Cabalang was in the first corps of students when the work with students opened, about 1965.

In those days, recalls Cabalang, students

met once or twice a week for fellowship. For a while, evangelism was carried on through an evangelistic meeting each semester. Students would come and go at the center, with a chance for fellowship.

"When this system—talking to every student—was started, some staff members felt it would be forcing students to go through the experience," says Cabalang. "They thought the students would not come. But it was the other way around."

Mrs. Cabalang's office is on the main floor. Both husband and wife are likely to be continually scheduled for counseling with students throughout the usual afternoon.

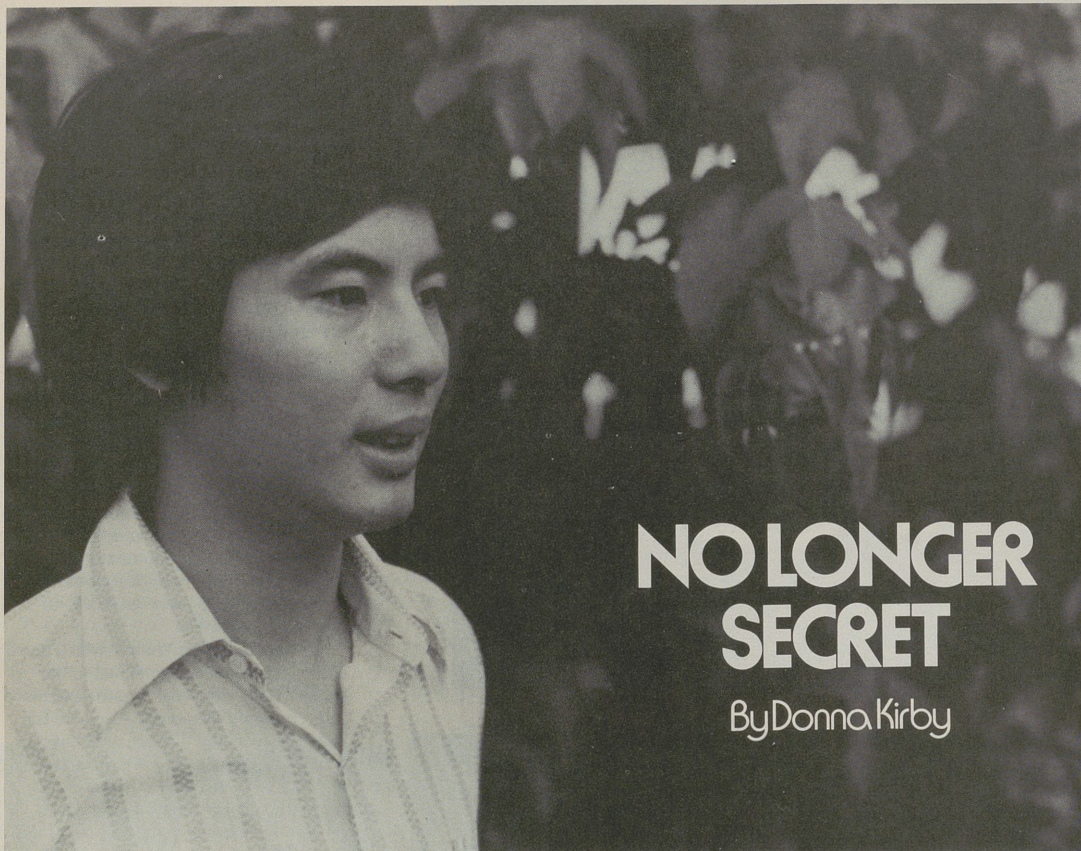
The center has a total of six paid employees, including a caretaker.

Work at the center was hampered during the 1969-70 school year by student demonstrations. Since the institution of martial law in the country, this is no longer a problem. In fact, says Hill, "The student center is one of the few places students have to come together without worrying about the restrictions on student gatherings. The center has proved a responsible place where students can find fellowship and proper atmosphere."

Today, entry to university campuses in Manila is strictly controlled. Only persons

Seemingly constant stream of students flows past Baptist Student Center entrance in Manila. Sign proclaims "Free!"





NO LONGER SECRET

By Donna Kirby

Fredrick was struggling.

As he walked toward his home in Hong Kong, his feet were like lead. Earlier, he had telephoned the office and told them he was ill, but it was fear more than anything else that was making him physically weak.

Should he tell his parents, or should he keep his secret?

"I cannot think of anything. My mind is very confused," he thought.

On his way he ran into a friend. They went to a restaurant for a soft drink, and suddenly Fredrick felt refreshed. Now he must finish what he had set out to do.

He reached the stairs leading to his apartment. As he started climbing, his legs felt like jelly. "At top of first stairs, I am afraid and I pray," he recalls.

God gave him the courage to go to the next flight. "In front of me is my door. I am afraid. I pray again."

The door opened. It was his brother. Fredrick entered the house and went to his mother's bedroom. She was awake because the noise he had made coming in

had roused her.

Fredrick sat beside her, trembling, "I think I should have told you, I believe in Christ."

★ ★ ★

Fredrick's odyssey began four years earlier, in 1971, when he had enrolled in Henrietta School, a Baptist institution, to study the 11th grade. Both he and his Muslim parents knew it was a Christian school, but they felt there was no harm in his going just for the education. He would not listen or believe any of the Christian teachings.

But he did listen. Soon he began struggling about whether to accept Jesus Christ as his Savior, "but I think that if I give my life, my father will reject me, and I may be thrown out of home."

So he talked it over with his religion teacher. "She told me, 'The decision is made by you, not by someone else. If you believe that giving your life to Jesus Christ is most important, then you must do that. But if you think that your family and parents are more important than Christ, then

make that decision.'"

Twice he talked to his religion teacher, and each time Fredrick cried. Finally, on Nov. 27, 1972, he made his decision during an evangelistic meeting at the school.

"I gave my life to Jesus Christ," admits Fredrick, "and at that time I feel in my heart a peace I have not experienced before."

"But I determined not to tell my parents before I finished studies. I keep this kind of living—being a secret Christian—for nearly three years."

He did not tell those with whom he worked, either. Nor did he follow the Lord in baptism and become a church member. But he did start attending the Christian Union at school and began going to Hong Kong Baptist Church.

That's when I first met Fredrick. He came to join my English Sunday School class, and though he was a 12th-grade student at Henrietta School where I was teaching, I had not met him before. I gave him an information card to fill out with his name, address, phone number,

and other information concerning himself and his family.

When he handed the card back to me, he asked me not to send him any letters with the name of the church on the outside or to mention the church or Sunday School if I telephoned his home. His family was Muslim and did not know he attended church, he explained. If they did find out, they would probably disown him.

So I promised I would be very careful. When I wrote to invite him to Sunday School, I put my name and address on the envelope. When I telephoned and his parents asked who I was, I said I was his English teacher.

He came to Sunday School from time to time, but he was not very active or dependable as a class member.

When he finished the 12th grade, he took the entrance exam to enter the Chinese University. He was not accepted. So he found a government job.

One day he asked if he could visit me. As he sat on my sofa and talked, I saw a very dejected young man. His personal appearance was unkempt—long, not well-groomed hair, wrinkled shirt and trousers.

He told me he was bored with his job and had little hope of getting a chance for higher education, although he wanted that very much. He was studying by himself and planning to take the university exam again. He also was planning to apply for entrance to Hong Kong Baptist College.

But that was not all that was bothering him. He said his family had begun to distrust him and think he was getting into bad company. They were always asking him questions about where he was going and what he was doing. Since he could not tell them the truth, he felt very disturbed.

I tried to help him to see his unhappy situation by being a secret Christian, and to look clearly at the possible results if he told his family. I encouraged him, but also made it clear to him that he was the only one who could make the decision to follow Christ openly.

He left my home that day without making known to me any decision.

At Henrietta School in Hong Kong Fredrick visits with Missionary Donna Kirby.



In August 1975, he took off from work to attend the summer camp planned by Hong Kong Baptist Church. During the camp he was convicted that he should tell his parents that he was a Christian and should become a member of the church.

He returned home, but "still I am afraid." Then at a Vacation Bible School barbecue on the beach, a person counseled him, "If you think that Christ is more important than you, then you should make your decision."

★ ★ ★

Fredrick had not moved from his mother's bedside. At first she was shocked by what he had told her. "I will not admit you as my child because you have changed your religion," she blurted out.

But her anger subsided and only sadness was left. Finally she told him she could accept the fact that he was a follower of Jesus. But she warned him he must not tell his father.

Fredrick could not promise her that. "I said I would tell my father I am a Christian, because I do not want to deceive him any more," Fredrick recalls.

Fredrick had crossed one obstacle, but the biggest one still faced him. When his father came home, Fredrick summoned up his courage again. "It is quite long time that you have wanted to talk with me," he said to his father. "Today I would like to talk to you."

He decided that it would be best not to talk at home, because his father might become extremely angry. So they left the house and began walking. His father had wrapped *The Culture of the Muslims* in newspaper to take with them.

As they walked, his father began talking to him about the Muslim religion. "You should listen to your parents," he said. "You should not change your religion."

His father opened the book and showed Fredrick the picture of a priest and his wife who had been Christians before becoming Muslims. Under the picture a paragraph explained why they had changed their religion—they felt Allah was the only true God and that Christianity was absurd.

Fredrick seized the opportunity. "You can see that we should have a free choice in our religion," he said.

"I have become a Christian."

His father was furious. He lashed out with angry words. He told Fredrick he had counted on him to carry on the Muslim religion. Now he was greatly disappointed.

Eventually his father's wrath played out, and Fredrick was able to talk quietly to him.

"I want three things," he told his father.

"I want to go to Hong Kong Baptist Church for Training Union on Saturday night." His father was again angry, but Fredrick kept talking. "Second, I want you to promise me that every Sunday I can go to Church to worship."

His father said, "I will not prevent you, but I do not want you to go so frequently."

Then his father asked a favor, "Would you spend one hour a week studying the Koran with a Muslim priest?"

Fredrick kindly and quietly told him that he could not promise to do that. His father was not happy with his decision, but he accepted it.

Third, Fredrick told his father, "I will be baptized, as Christ was." This time, his father said nothing.

"I thought I would have to leave home, but my parents were just angry," he recalls.

"Three things I learned from this experience," he says. "Every day we should have a fresh experience with God. We should pray.

"Second, no matter how hard problems you face, if you believe God, he will lead you and guide you. Third, if you have difficulties, you should share these with other Christians. And the other Christians will pray for you and share your sufferings."

Fredrick recently finished his first year at Hong Kong Baptist College. He was admitted as a student to study in the English department; this is unusual, because it is difficult for a graduate of a Chinese high school to be accepted into the English department. His parents would not help him with his college fees because he became a Christian. He does not live at home, since it is hard for him to study there, but he does go home from time to time to see his family.

Last Christmas he was baptized and became a member of Hong Kong Baptist Church. His family would not come to see his baptism, but they did not hinder him. His relationship with his family is now honest and open. **TC**

The author, appointed a missionary to Hong Kong in 1966, has been assigned to Henrietta School since 1968. "Fredrick is typical of many of the young people I come in contact with in my work," she writes. "Most of them come in contact with Christianity through a Christian school or through a Christian friend who takes them to church. They make a decision to accept Christ in an evangelistic meeting at school or church but do not follow through to baptism and church membership for months or even years. They usually are the only Christians in their families and many times are secret Christians. If they tell their families, sometimes the parents will refuse to let them go to church or have any contact with Christianity other than at school. They must choose between obeying their parents and obeying God. Recently, however, more parents have been more willing to let their children go to church, although they give them no support at all. I am grateful to God for giving me opportunity to help many of these young people grow to Christian maturity. However, all are not success stories; some never make it."



Walking with Students

In her apartment "student center" in Kaohsiung, Taiwan, Miss Faye Pearson listens to student, a recent convert to the Christian faith.

"To me, student work in Taiwan is like eating sweet and sour pork," says Faye Pearson. "I don't know if the sweet makes the sour good, or the sour makes the sweet good; anyway, it is delicious, and I love it. It is the same with student work—I love it. These students have taught me many things about the love of God and Christian growth."

The vivacious Miss Pearson as a Southern Baptist missionary does student work in Kaohsiung, in the southern part of Taiwan, Republic of China. But she does it without a student center. She works out of her home and out of the Baptist churches.

"I am for the student-center approach, but I want it to be formed through the churches," she explains. "I want it to be indigenous."

Faye's home, currently one of a cluster of four Baptist Mission duplexes, in effect becomes the student center. Every day and night is open house.

When Faye moved to Kaohsiung in 1972 after language study, she went first into the local schools—five junior colleges, a medical school, and a teacher's college. There she began teaching English, perhaps four hours a week in each school.

But discussing religion is not allowed in government schools. So, outlines Faye, "I would introduce myself, tell where I live, write my phone number, and tell students they could contact me whenever they wished."

She has made but one stipulation—that a student telephone be coming to her home. That way, if she is out or if another student is already in conference, the call-

ing student will know to delay.

"They come one by one or in small groups," Faye explains. "They come to discuss personal or family problems, finances, to practice English conversation, enjoy a cup of tea, listen to a record, read a book, play a game, visit with a friend, have a warm meal, pray for a lost friend or family, have a few quiet moments, take a nap, or discuss the person of Jesus Christ."

Faye uses her home for group activities, too, both on the roof and in her living room. The roof will seat up to 150. By moving the furniture out of the living room, 50 students can gather there.

Group activities might be some type of a musical program. Sports might include table tennis, badminton, or table games. Faye has borrowed buses for students to travel on an outing.

Many of the large-scale activities are held at church facilities. Faye considers the five Baptist pastors in the city her co-workers.

"I work with the pastors in determining the student activities each wants in his church during the semester," she relates. "The pastors are always welcome to attend group activities in my home. I start by trying to relate the non-Christian student to the youth meeting that is youth planned and directed."

"In these four years I have had the joy of watching some of the pastors open their hearts and churches to the students. For example, the largest Baptist church (Mandarin-language) is now in the process of building a student center-hostel. And the work is indigenous!"

Of the students Faye teaches, "perhaps

95 percent are not Christians," she reports. "To say 'church' to them scares them." But if a newcomer can meet another young person on neutral ground at Faye's home, this "might form a bridge to someone at church; thus, the stranger can feel welcome when he attends church."

Friendship and "bridge building" are central in Faye's approach.

"I tell the students that I want to be their friend, and our friendship does not depend on whether they accept my Christ," she explains.

She describes what she does as "walking with" the students. Sometimes the walk is a long one.

A year ago, for example, one student at a commercial junior college would declare when asked, "I'm my own god. If there is another god, and if he is bigger than I, then I hate him." In the months since then many conversations and events have changed his view. While a mealtime guest in his home recently, Faye heard him pray, "God, thank you for giving us good food. God, I have never talked to you before. But I do thank you for Jesus. Amen."

With quiet assurance, Faye adds, "He will come to know the Lord."

"You seem to enjoy the work," a visitor observes.

"I love it!" Faye responds. "I try to do many things with the students. If they say, come to the sidewalk restaurant and have noodles with us, I'll go. Or I might go to a wedding of one of their friends."

She is ready to become involved in the students' activities—recreation and speech

contests, class plays, visiting the dorms, taking them to the doctor, meeting them on the beach for a picnic.

One person or a group might ask, "Will you teach us to bake a cake?" So Faye works out a teaching program for cake baking. She always sets a time for the course to end; otherwise, students tend to think the program is open-ended.

An incident during language study affected Faye deeply—the day she realized "I am a foreigner." She desperately wanted to share Christ with those in Taiwan, but differences in language and culture seemed sharp. Her language teacher, sensing something was amiss, prompted Faye to pour out her feelings of frustration.

The teacher began his response by saying, "I am not a Christian," and Faye thought she had made a mistake in her revelation. But the teacher went on. "Don't try to be Chinese, because you're not," he advised. "The one thing my people need more than anything else is love. All they need is love."

Agrees Faye, "College students respond to love. As you reach out to them, they will almost smother you in love. Time and again they invite me into their homes, sometimes humble ones. I realize they are sharing what they have.

"The Lord sent me to love them and to share his love, but the Holy Spirit does the convicting," she goes on. "I would like to believe I'm the bridge by which they might find peace in Jesus Christ."

Many do come to know the Lord, some during the Baptist summer conference, others throughout the year.

Individuals come quickly to Faye's mind as she talks. She tells, for example, of one young man with whom she counseled at the summer conference, jointly sponsored by the Baptist Mission and the Baptist Convention. He was ready to believe, but felt he must talk first with his father. His late mother was the worship object for the family.

As the conference drew to a close, members of the group were laughing and talking loudly when the youth came up to Faye. "I want to believe," he said softly. Amid the confusion, Faye was not sure what she had heard. The youth repeated, "I want to believe."

Switching to Mandarin, Faye asked, "You mean here, in front of everyone, you want to accept Christ?"

With tears glistening on his cheeks, unusual for a Chinese young man, he replied simply, "I have to."

The cultural atmosphere in Taiwan offers barriers to the gospel. "China has a long and proud history," relates Faye. "Tradition

is very strong, and students find it difficult to accept the claims of Jesus. They often believe it is a Western (American) religion. We have all the Oriental religions in Taiwan. There is strong ancestor worship, and because of strong family ties, it is most difficult to follow Jesus."

But events since the death of Republic of China President Chiang Kai-shek in April 1975 have opened many minds to the gospel.

"When I came to the island seven years ago, many students were saying, 'I can't take the religion of my parents, nor can I take Christianity, because it's a Western religion,'" says Miss Pearson. "But their president was Chinese and Christian. He left a beautiful testimony to the power of

By Leland Webb

God and a personal relationship with a living, loving God.

"National pastors, especially Chow Lien-hwa, have conducted youth evangelistic meetings over the island. The youth meeting in Kaohsiung last April had over 2,000 in attendance, with 450-plus decisions and more than 400 in the follow-up sessions."

Not every part of Faye's student work approach has been an instant success. When she moved to Kaohsiung, she wanted to start a citywide Baptist student organization. "The idea was good, but the timing wasn't right," she notes. "We had several meetings, but the students were afraid of each other."

Then last May students from six colleges met together, "and they were a community," reports Faye. "They are friends. They have struggled with common needs and problems and found their answer in Jesus Christ. Non-Christian friends are accepted quickly into the group."

Miss Pearson knew her approach to student work entailed risk. When she asked those in the Mission in charge of student work to let her carry on this program, she said, "Let me try. If I fail, you will be there to pick me up."

She tells the missionary journeymen who work with her, "We have no holy approaches in student work. We have to give ourselves the freedom to fail."

During the past two years the journeymen have picked up much of the teaching schedule for Faye. The classes are another part of bridge-building.

"Some come to English Bible classes strictly to study English, and this is all right," she declares. "The Holy Spirit works, and they understand just enough to come

back. When they get to the point that they want to talk deeply, they switch to Mandarin."

All this friendship bridge building takes time and patience. But one conversation with Faye Pearson is enough to convince the observer that she has the patience needed. One of those bridges has reached Syu Yin Rung, a young man from a strong Buddhist background. Faye describes him as "the best Buddhist I have ever known."

Facing personal problems, he began visiting Faye's home, searching for peace. "He researched the Christian faith and announced dozens of times he could never become a Christian," relates Faye. His commitment to Buddhism was for life.

He began attending a Bible class, then started going to a Baptist church near his campus. "He attended the student conference two summers and hated himself for doing so," Faye recalls. At the 1975 conference he talked with Faye for hours, expressing his agony of decision.

With exaggerated sternness intended to point to the solution, Faye said to him, "If that is the only way you can be happy, go back to Buddhism! Forget that you have ever known a Christian or heard about Christ!" She knew, even as she spoke, that he was close to decision.

"You don't understand," he answered. "When you have looked at Jesus one time, you can't walk away from him."

A pastor had once said of Yin Rung, "When he comes to Christ, he will give him all he has." Adds Faye, "That's what he has done."

At the Billy Graham crusade in October 1975, Yin Rung made a quiet decision to follow Christ. Back home he met persecution from parents and friends. When his family went to the temple to worship, they did not even ask if he wanted to go. As the oldest son, Yin Rung could only take this to mean, "I am no longer important to my family."

"But he has a new personality," says Faye. "He shares Christ with real depth and joy."

As Yin Rung sat on the couch in Faye's home one evening telling a non-Christian friend about Christ, he abruptly stopped searching his Bible. "I'm so angry with myself," explained Yin Rung, a Christian for only six months. "I haven't memorized the Bible yet."

He recently told how he will spend his \$125 monthly teacher's salary: \$50 goes home; \$50 is for living expenses; "the other \$25 is my offering." Says Faye, "It's so beautiful to watch God at work in young lives." **TC**

"At first it feels like someone is gently shaking your bed. Then the windows begin rattling, doors banging, bed rocking in all directions, floor shaking violently and glass breaking. Everything seems to be falling apart all around you," explained Susan Clark, Southern Baptist missionary journeyman to Cobán, Guatemala.

"The strange roaring, rumbling sound you hear increases until it becomes so severe your eyes will no longer focus. Your heart is racing, and you are frightened and helpless.

"Many thoughts go through your mind. Is this the end of the world? Is my roof going to fall on me? Is the entire city going to cave in? When is it going to stop? Will it ever end?"

The Guatemalan earthquake February 4 ended after 36 seconds. It took less than a minute to kill 23,000 persons, injure 80,000, and leave 1.6 million homeless.

An earthquake is unpredictable, uncontrollable. The victim is utterly helpless. Things that have always been considered permanent are proven temporary. The earth, taken for granted as a solid foundation, quivers under one's feet.

When calm is nearly restored, another tremor causes widespread panic. Will the next one be the worst yet?

Where does one turn in such a crisis?

A. Clark Scanlon, Southern Baptist Foreign Mission Board field representative for Middle America, told of one woman who dropped to her knees in the middle of the street—turning in desperation to God. She is somewhat typical of many who have sought spiritual values.

For many, spiritual guidance came along with food, shelter, and medical care from Southern Baptist missionaries and volunteers who ministered to broken bones, hungry stomachs, and panic-stricken souls in this Middle American country.

Shelter First

Scanlon related, "By 2:00 P.M., Wednesday, Feb. 4, a group of Baptist missionaries and pastors had met to assess the situation and plan a response. As each person reported in turn from the area he had visited, it became apparent there were five outstanding needs: temporary shelter, food, medical attention, long term reconstruction, and spiritual strength. We pledged to

The author is a staff writer in the press office at Foreign Mission Board offices, Richmond, Va.

When the Earth Shook

do what we could in each of these areas."

Adobe structures were the first destroyed. The danger came in the collapse of their walls, the weight crushing those inside. The tragedy lay in the fact that inexpensive adobe was the main construction material for thousands of homes in Guatemala.

Boanerges Mendoza, a Guatemalan who had been serving as pastor of a Baptist church in El Salvador, his wife, and four children were in Guatemala on vacation. They were spending the last night of their vacation in the adobe-and-clay-tile pastor's house in Parramos.

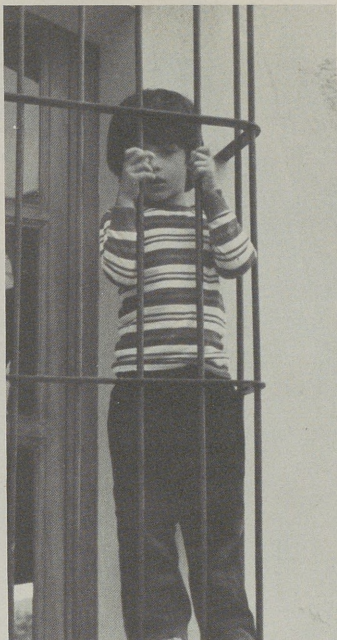
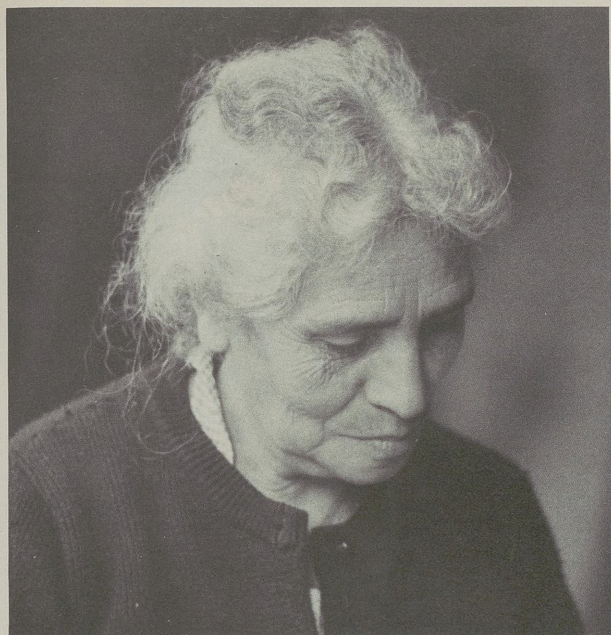
When the quake came, Mrs. Mendoza and two children were able to flee to the courtyard, but the falling beams and tiles immediately crushed Mendoza and one child.

While the young mother clawed desperately to reach them, a second child cried out from under the debris, "Mommie, Mommie, get me out."

After five minutes the crying ceased. Mrs. Mendoza and the two other children sobbed until help came four hours later.

At right: Guatemalan residents, old and young; ruins of a Catholic church building in Antigua, Guatemala.

By
Teresa K. Shields



PHOTOGRAPHED BY BOB HARPER



Baptist funds purchased this new door for Caanan Baptist Church building in Chimaltenango, Guatemala.





Signs of rebuilding can be seen throughout Guatemala.

Baptist Pastor Daniel Moscoso and his wife, Matilde, were asleep in their home, made of adobe and stucco.

Awakening, Mrs. Moscoso shouted, "We must get out!" Moscoso replied, "But where is the key to the front door? It's locked!"

The frantic search for the key proved unnecessary. Moscoso looked up and saw light in the street. The entire front wall of the house had fallen into the street. The couple simply walked out.

With many homes gone, people constructed temporary lean-tos of blankets, tin, cardboard, or other materials. Some slept in their cars or in the streets.

At least 45 Baptists are known to have died in the disaster, 56 were seriously wounded, and more than 400 Baptist families were left homeless. Two Baptist pastors also perished.

Thomas Melendez, a farmer and lay preacher in Parramos, put it well when he said, "There is so much to do. I don't know where to begin." As he talked, he stood in front of a temporary lean-to he had built for protection from the cold mountain nights.

Baptists began by handing out strips of plastic sheeting to provide some shelter. Later 500 tents came, sent with other sup-



Missionaries Bill and Libby Stennett check on rebuilt Siloe Baptist Church building in San Andres Itzapa during inspection round.

In front of First Baptist Church building being reconstructed in Tecpan, Guatemala, Stennett chats with pastor.



plies from the Board. The "Baptist" tents first provided temporary shelter for many of the quake victims in Guatemala City. Then they were passed on to the rural areas, "where people adapted more easily," Scanlon said.

Another major need was food. Young people from Guatemalan Baptist churches sacked five pounds of rice, five pounds of beans, and ten pounds of corn into bags for distribution. This is a two-day supply for an average family.

Food Delivered

"From the beginning," Scanlon related, "we chose not to have long food lines, but to carry the food through church members directly to the homes of those who needed it."

According to W. Eugene Grubbs, Foreign Mission Board disaster relief coordinator and consultant for laymen overseas, "Within hours after the disaster, Southern Baptist missionaries and nationals were aiding victims. Scanlon was at the granary before it opened, standing in line to get food for relief efforts. Food amounting to 15,000 pounds was distributed immediately after the quake."

The Board at once appropriated \$100,000 to be used in the relief efforts. A month later another \$297,000 was appropriated, mainly to aid in reconstruction of Baptist church buildings, and homes of pastors and church members.

Officials of the U.S. Department of State thanked the Board for the immediacy of its response to the disaster.

"We are especially pleased your organization is geared to provide an immediate response, with personnel who are culturally sensitive, proficient in the language, and accustomed to providing medical assistance under difficult conditions, with a minimum of distraction from the chaos around them," Paul Bell, State Department liaison officer for private and voluntary organizations, wrote Board President James G. Harris.

A report to President Gerald R. Ford from Daniel Parker, administrator of the State Department's Agency for International Development (AID), said that in the hours after the quake, "virtually all immediate relief assistance was limited to that available locally."

"Thus the rapidity of your staff's [the Board's] response was crucial," Bell pointed out. "It is in the 48 hours immediately following a disaster that medical help, food, and temporary shelter are of such great importance."

Doctors Assist

A few days after the quake a group of Baptist men were wearily walking back to their Jeep, parked about a mile from the medical clinic set up in Guatemala City's Bethel Baptist Church, when they heard moaning, crying, and screaming of a woman.

Two men, one of them her husband, were helping her along. They were trying to find medical help.

The Baptist group included Missionary Dr. Robert L. Edwards from Colombia; Baptist Physician George Sibley from Dallas, Tex.; Charles Warren, senior editor in the press office at Board headquarters, Richmond, Va.; Missionary Herbert D. Billings; and others.

"When she heard two doctors were among us," Warren explained, "she collapsed and began wailing even louder. As the doctors began examining her, she started to writhe, jerk, and hyperventilate. I thought she was going to die."

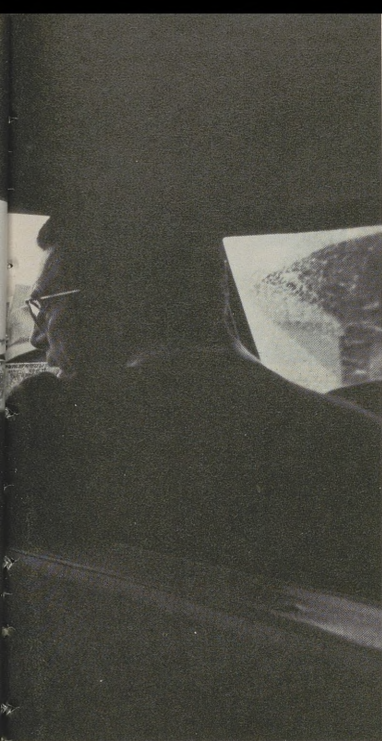
Edwards quickly determined that even though there was probably some pain, the woman's main problem was not medical. She was overcome with fear and anxiety. She also thought she was going to die.

Unsuccessful in their attempts to calm her, the doctors gave her a sedative. Minutes later the woman was asleep.

Edwards, fluent in Spanish, began to reassure the husband that his wife was just excited—that there was no serious medical problem. They helped carry the woman back to her makeshift tent where the family was huddled together.

"If she needs medical attention in the morning, bring her to the Bethel Baptist Church," the husband was told.

The Bethel Baptist Church clinic in zone



in order to rebuild.

They kept asking Enrique Diaz, director of the Baptist Theological Institute in Guatemala City, "Will a Baptist team from the States come to help us rebuild our church?" Diaz cooperated with them in buying materials and encouraged them to do their part.

The Mission (organization of Southern Baptist missionaries) faced the question, should they send a team to Xipalqui?

There were many uncertainties, according to Missionary Jean (Mrs. Harry E.) Byrd. To get to the work site on foot was no easy task. The altitude was high. If materials gave out, one could not simply get in a car and go order more. In case of sickness there was no hospital or rescue squad.

Despite these obstacles the brethren at Xipalqui continued to believe that someone would come to help.

When a group of Baptist laymen from Tennessee arrived to help with reconstruction efforts in Guatemala, the challenge of the village was presented.

Missionary Don Courtney, work coordinator for the Tennessee group, and ten men climbed the mountain to survey the situation.

"The project which seemed to be most doubtful proved to be one of the most blessed, both to the stateside team and to the people of the village," reported Mrs. Byrd. "On Tuesday night in a home service, the men from the States found themselves embracing the local Christians. They were overcome by the love of Christ."

There were rough times, too, she explained. The tents used for sleeping fell down amid pouring rain. The men worked from before sunrise until after sunset, and then had services at night.

"I had the privilege of going to Xipalqui on Saturday after the team had left on Thursday," she explained. "The villagers broke down and cried as they talked about the wonderful brothers who had come from the United States. As we saw the people and sensed their spirit and gratitude, we understood why the men from Tennessee felt they were fortunate for having been permitted to serve up on the mountain."

A team of Baptists from Louisiana, in addition to helping restore a church building, assisted a young woman and her mother in tearing down the condemned wall of their home. The crew from Virginia helped rebuild the Baptist church building in Tecpan, a village 95 percent destroyed by the quake. And Florida Baptists wore construction hats with the inscription "Sonrie, Jesus Te Ama," or "Smile, Jesus Loves You."

Baptist laymen totaling over 240 have given of their money, time, and selves to help in the reconstruction of Baptist church buildings in Guatemala. Crews from Texas, Alabama, California, Illinois, Arkansas, Georgia, Kentucky, Oklahoma, and Lakeside Baptist Church in Birmingham, Ala., along with the other states mentioned, went to assist for a week at a time. All crew members paid their own way. Most slept in tents and ate Guatemalan food.

Spiritual Response

As Southern Baptist missionaries drove through zone three in Guatemala City a few hours after the early morning quake, they had some of their first intimations of how great the destruction was.

By the door of Baptist Pastor Francisco Melendez' home two "thin old women" were kneeling in the dust. They were pleading with God for mercy.

Mrs. Byrd related, "There have been services at the church every night since our return (a month after the quake). Many nights we begin about 7:00 P.M. with singing and street preaching and then encourage those gathering to come to the church building. Several have come to know the Lord for the first time.

"Many who live in the neighborhood have rededicated their lives. Our laymen are active and lead the services. Many times they are meeting together while we are ministering in other places."

She continued, "We have spent many hours just listening and consoling those who have lost loved ones, homes, or material things. Other times we just listen as a Guatemalan brother or sister tells us of their hopes and plans to reap the harvest of souls that is already ripe."

Don Pogue, a 22-year-old carpenter from Ft. Myers, Fla., expressed his amazement at how God could take a tragedy like the earthquake and use it for good. Another member of the Florida Baptist reconstruction team, Jim Arnold, added, "I think the disaster has sparked a time of real spiritual awakening for the Guatemalan people."

In addition to the witnessing and services the reconstruction teams held, 35 Spanish-speaking evangelists from the States were sent to aid in personal evangelism and nightly evangelistic services. The evangelists were coordinated through the Mexican Baptist Convention of Texas.

Lahoma (Mrs. Richard D.) Greenwood, missionary stationed in Cobán, summed it up when she urged, "Pray with us that God will use us to let this tragedy bring glory to his name and many souls to his kingdom." **TC**

three was where emergency Baptist medical work was concentrated. Other areas received adequate medical care through government clinics and hospitals and relief efforts of other groups, according to Grubbs.

Baptists sent six Spanish-speaking doctors and a Spanish-speaking nurse to the area. Medical missionaries assigned to other countries and physicians from the States were among those sent to assist.

Although all patients were not like the woman the group found on the street, many were suffering from fear, according to the doctors.

"It's a traumatic experience to lose family and home," said Texas Surgeon Scott Middleton, who made the trip to Guatemala. "It's a valid time to use tranquilizers."

Middleton explained that the more critically injured Guatemalans were treated at government hospitals. The Texas doctors treated "aftershock" patients with respiratory infections, colds, diarrhea, and other more minor medical problems that hospitals were too busy to treat.

Rebuilding Begins

To reach the village of Xipalqui requires taking a path up the side of a mountain for three kilometers. The Baptist Church building there was destroyed. For weeks church members carried materials up the mountain, by mule and on their own backs

NEW

MISSIONARY PERSONNEL

These new missionary personnel may be addressed September 13 to December 16 at Missionary Orientation Center, Pine Mountain, Ga. 31822, except where an address is given at the end of the biographical sketch.

Missionaries Appointed June 1976



MEXICO: **C. Allen Alexander**; born: Buckeye, Ariz., Aug. 12, 1946. Graduate: Howard Payne University; SWBTS (M. Div.). For nearly four years he was a seminary maintenance worker at Ft. Worth, Tex. He served as pastor of Algerita (Tex.) Church 1968-74. Expected type of service: general evangelism. **Rebecca Holmes Alexander**; born: Gorman, Tex., Dec. 26, 1946. Graduate: Hendrick Memorial Hospital School of Nursing, Abilene, Tex.; R.N. standing achieved in 1969. Her parents, Mr. and Mrs. Evan F. Holmes, served as Southern Baptist missionaries in Chile 25 years. She has served as staff nurse at hospitals in Brownwood and Ft. Worth, Tex., and was director of nurses for a nursing home in Brownwood 1971-72. Marriage: June 8, 1968. Children: David Allen, May 14, 1970; Timothy Shayne, Nov. 14, 1972.



ZAMBIA: **Karen D. Brandon**; born Granite City, Ill., Sept. 21, 1948. Graduate: Southern Illinois University; SWBTS (M.Div.). She has taught public school in New Berlin, Ill., and at a Baptist school in Memphis, Tenn. From 1975 to 1976 she was minister of youth education at Towering Oaks Church, Memphis. Expected type of service: women's work.



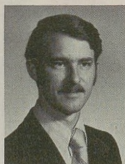
URUGUAY: **Jason D. Carlisle**; born: Harlingen, Tex., May 18, 1951. Graduate: William Carey College; SBTS (M.Div.). His parents, the Robert L. Carlises, served as Foreign Mission Board missionaries in Uruguay; they are now emeritus. He served as a summer missionary in New York in 1970 and as a Mississippi Baptist Student

Union summer missionary in 1972. He was minister of youth at Ethel (La.) Church 1970-72 and minister of youth and assistant pastor of West Maple Street Church, Jeffersonville, Ind., 1972-76. Expected type of service: general evangelism. **Susan Langston Carlisle**; born: Jackson, Miss., Feb. 11, 1951. Graduate: William Carey College. She worked as a summer missionary in Montana in 1972. She was secretary in the public relations office at Southern Baptist Theological Seminary, Louisville, Ky., 1973-75. Marriage: Aug. 4, 1973.



TOGO: **Raymond D. Horne**; born: Caotoosa Co., Ga., Aug. 4, 1948. Graduate: Belmont College; SWBTS (M.R.E., D. Min.). He served for a year as a YMCA coach and counselor. He was associate pastor and minister of education at B. H. Carroll Church, Ft. Worth, Tex., 1971-73, and associate pastor and minister of outreach at First Church, Carrollton, Tex., 1973-76. Expected type of service: theological education. **Janice Cochran Horne**; born: Whitfield Co., Ga., Oct. 24, 1951. She has worked as an inventory clerk for a retail firm. Marriage: July 19, 1969. Child: Laura Christina, Sept. 10, 1974.

GHANA: **Carolyn Houts**; born: Hamburg, Iowa, Mar. 14, 1942. Graduate: Northwest Missouri State College (now Univ.); University of Colorado (M.M. Ed.); MWBTS (M.R.E.). She has taught music in elementary schools in Kansas and Iowa and was periodicals librarian at Midwestern Baptist Theological Seminary, Kansas City, Mo., 1972-76. She was music and youth director at Forest Avenue Church, Kansas City, 1973-76. Expected type of service: music promotion.



EQUATORIAL BRAZIL: **W. Barry Nealy**; born: Lafayette, La., Oct. 16, 1946. Graduate: Louisiana College; SWBTS (M. Div.). He served as pastor of Old Saline Church, Saline, La., 1970-72, and First Church, Anacoco, La., 1973-76. Expected type of service: general evangelism. **Donna Dennis Nealy**; born: Orange, Tex., Aug. 5, 1948. Graduate: Northwestern State Uni-

versity. She served as a Home Mission Board summer missionary in Florida in 1968. She has worked as a church secretary. Marriage: Mar. 1, 1969. Child: Joelle Ruth, Oct. 22, 1974.



IVORY COAST: **W. Douglas Simrell**; born: Decatur, Ala., Feb. 27, 1940. Graduate: Samford University (formerly Howard Col.); Lloyd Noland Hospital, Birmingham, Ala. (MT/ASCP); SWBTS (M.Div., M.R.E.). He worked for a year as a medical technologist at a Dallas, Tex., hospital. He was pastor of Purves Church, Dublin, Tex., 1969-71, and New Canaan Church, Somerville, Ala., 1971-76. Expected type of service: general evangelism. **Paula Gotcher Simrell**; born: Verona, Miss., Dec. 9, 1942. She has been employed by an insurance company and was a medical records clerk. Marriage: Aug. 22, 1964. Children: Robert Scott, July 3, 1966; Ruth Ann, July 26, 1970; Julie Lynn, Oct. 8, 1972.



CHILE: **Daniel R. South**; born: Memphis, Tenn., May 28, 1944. Graduate: Ouachita Baptist University; SWBTS (M. C.M.). He taught high school bands in Arkansas for four years and has worked as an insurance agent, security guard, and purchasing agent. He was choir director at Longview Heights Church, Olive Branch, Miss., 1972-74, and at Southside Church, Granbury, Tex., 1974-76. Expected type of service: music promotion. **Cheryl Davis South**; born: Little Rock, Ark., Dec. 2, 1944. Graduate: Ouachita Baptist University. She has taught school in Mississippi and Texas. Marriage: Dec. 28, 1965. Children: William Louis, Nov. 24, 1968; Paul Mark, Dec. 23, 1970.



ETHIOPIA: **William P. (Bill) Steeger**; born: Brooklyn, N.Y., June 26, 1945. Graduate: University of Florida; SBTS (M. Div., plus further study); University of Louisville

(Continued on page 38)

By
Jane
Robison

PROJECT UGIRYAMANI

Task Force Evangelism

To thousands of East Africans who make up the Giriyama tribe in Kenya, Project Ugiryamani means needed water from new wells.

To Southern Baptist missionaries in Kenya, Project Ugiryamani means the opportunity to witness to 5,000-17,000 people from the tribe and the hope of starting from 200 to 600 new churches along 125 miles of Kenyan land.

The project is a one-year attempt to reach large numbers of the Giriyama people for Christ quickly, using African-composed evangelistic teams.

But before the evangelistic drive began, a water project was carried out in which ten to fifteen wells were to be dug in the marginal rainfall area of Giriyama land. In many areas water is available within 100 feet of the surface.

The Ministry of Water Development in Kenya assisted in locating the best areas for digging wells. The ministry also will maintain the new wells.

The water program was scheduled to be completed by August of this year to coincide with the beginning of the evangelistic part of the project.

To the Giriyama tribe, largest in southern Kenya, the idea of Christianity is not new. Pentecostal missionaries first entered the area in the 1950s. Baptists were close on their heels, entering in the late 1950s and early 1960s. The African Inland Church and the Lutheran Church also have worked in the area.

But the gospel message did not take a firm hold on the Giriyama people. Although in almost every village of Giriyama land there is evidence of Jesus' teaching, only 13 percent consider themselves Christians, according to Claylan Coursey, missionary to Kenya.

Coursey cites many reasons for the failure of the people to turn to a new faith in numbers. One reason: there seems to be no real structured organization for tying



Near Malindi, Kenya, Missionary Claylan Coursey and Kenyans examine almost dry well. Project to deepen it to ten feet was expected to provide year-round water supply.

the churches together in fellowship, giving them immediate goals to work toward.

Another reason he offers is the Baptist missionary turnover. "This presented problems in that the missionary assigned was usually a first timer who would live in Mombasa two and a half years or less," explains Coursey.

"This meant that he did not have the language well as yet; he had not had opportunity to develop and prove an evangelistic program that would fit adequately into the African culture; and he would not have opportunity to really get to understand the people with whom he was working."

But the biggest factor is the traditional Baptist philosophy for starting churches, according to Coursey. Coursey calls this a mother-daughter approach. Because of Baptist methods which sprang up in Europe and America, "It has become necessary that before a group can be a church, it must be a preaching point or a mission, sometimes developing into a chapel before being considered a church.

"These steps demand that the groups learn dependence on other persons or organizations," comments Coursey. "Baptists are now saying that churches must be started by churches.

"The New Testament church," he declares, "had no daughter—only sisters."

So Coursey does not agree with the mother-daughter approach in Africa. "If Baptists wait on churches to get fired up to start new churches, Giriyama land will go right on to hell," says Coursey. "If Baptists really want to reach people, many people, perhaps they should try Paul's methods again. If the Giriyama are to be won, instead of waiting for churches and associations to decide to bear a daughter to nurse for years, missionaries, pastors, evangelists, laymen, and laywomen must do as New Testament Christians did. They must win, baptize, and teach everywhere they go, starting churches—small churches, medium-sized churches, large churches—and appointing leaders to lead the new groups.

"They must teach that any group of baptized believers who are joined together with the purpose of being a church and performing the tasks of a church is a church, regardless of size, material possessions, education, or anything else."

Four Steps To Win

Coursey breaks down his strategy on how the Giriyama should be won into four parts. He feels the first step is to involve the Giriyama in regular worship and study conducted very near to his home. It is against the Giriyama's nature to go far to worship, except on unusual occasions, according to Coursey.

Along with this concept is the philosophy that the basic teaching sessions must be spaced close together so that the seeds will not be lost. "In an open-air evangelistic meeting, many will respond, showing a great interest, but seldom will these return on another day or come to an appointed meeting place," explains Coursey.

After such a meeting, missionaries have been in the habit of setting a day to return, usually a week later. But "with a time lag of this nature," points out Coursey, "Satan has had sufficient time to take the sown seed away, so that those who re-

sponded do not even show up."

Another view by Coursey is that there must be proper communication of a faith that God's power is greater than the ancestors' and the witch doctors' power.

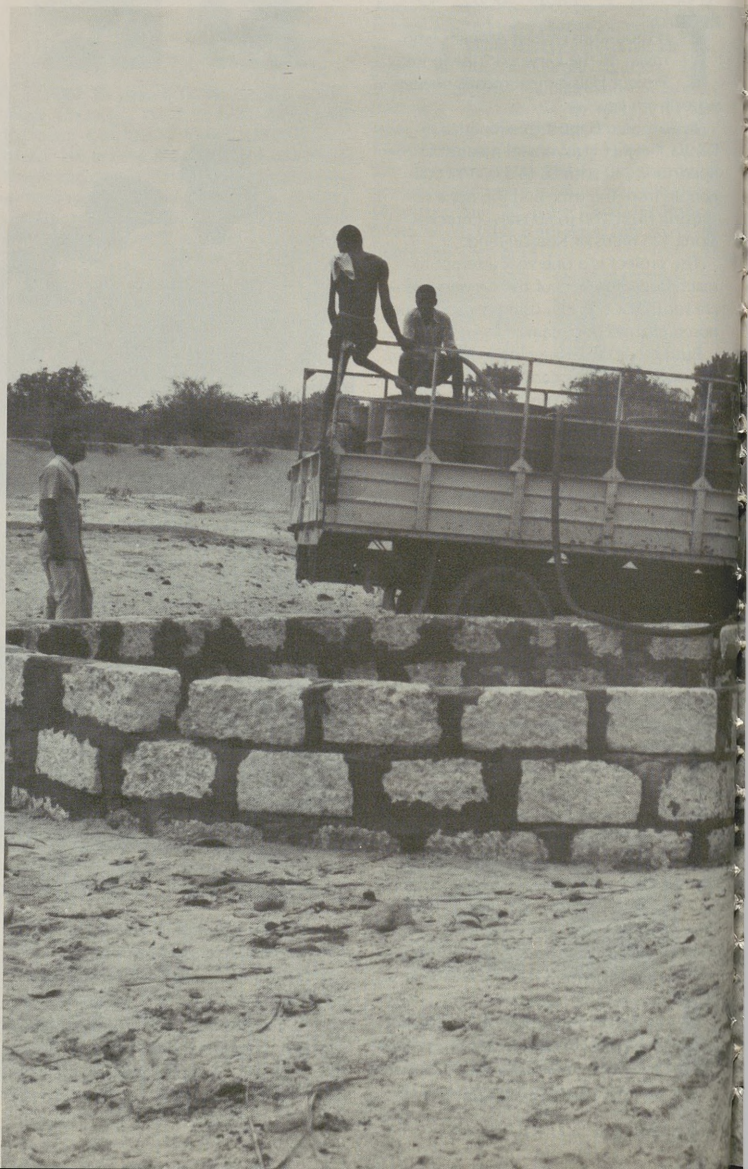
"Belief in witchcraft, which ties in very closely with ancestor worship, has been another factor preventing the Giriyama from turning to Christianity," he says.

"At present, the government is making a big push to obliterate all witchcraft and signs of it because it has obstructed progress," continues Coursey. "All practicing witch doctors are being rounded up. This is going to leave a tremendous vacuum in the lives of the Giriyama."

Coursey wants to fill that vacuum with Christ.

The final key to establishing lasting churches in Giriyama land, Coursey feels, is that leaders who do not violate New Testament principles must be chosen from the group. "Drunkness has been and still remains a tremendous problem," says Coursey. "It seems that every occasion, good or bad, happy or sad, requires heavy drinking of beer, usually of the coconut palm.

"This is probably the most focal point for public pressure against conversion. Not only does conversion mean losing a drinking partner, but also the losing of a



source for more to drink, since the Christian will not provide the beer on the occasion of birth, wedding, death, etc. At this point all the pressures of the extended family are brought to bear on the convert to get him to give up this new thing and cling to the customs of his past."

Out of this philosophy, the missionaries developed a five-part plan to win the Giriama people. They called it Project Ugiryaamani.

Spearhead Teams

The first part of the project involves sending teams composed of one Giriama mzee (elder) and one seminary-trained

man to teach the fundamentals of the faith. They are to teach for eight days in a family compound wherever adults are willing to listen. There are five such teams.

But as it turns out, not everyone on the teams comes from the Giriama area.

For Isaka Mwenja, getting involved with the project means leaving his home in the Chuke-Meru area to travel 500 miles to Giriama land, where he has never been before. It also means leaving his wife and five children at home with the possibility of returning only twice during the year of the project.

"My friends warned me not to," said Isaka in his testimony at morning worship service during the week of training for Giriama Project teams. Isaka was telling of the Lord's call to him to enter the project.

Isaka testified that when he first heard of the project, the Lord reminded him of his promise to be a witness. After being recommended to the project committee by Missionary Jack Hull and being selected to be one of the team members, Isaka still found his decision difficult. God had touched his heart, but he wanted to be sure.

So Isaka began his inquiry of others to help him in making his choice. He asked the two churches he served, but they would not make his decision for him. He asked his neighbors and relatives. They advised him not to go because he might lose his farm, and he would not have as much income from the project as he would from his farm.

Eventually Isaka made his decision. "Indeed, I saw that I and everything I had were the property of the Lord," testified Isaka. He and his house have committed themselves to the Lord and his service first of all.

According to Coursey, the men who started working on the project in August are of the quality of Isaka.

Along with witnessing, the groups are also responsible for seeking to discover and draw out local leaders and asking the group if they want to become a church. Project members are also in charge of baptizing those who give evidence of accepting Jesus as Savior, according to Coursey.

Following immediately behind the spear-

head teams will be a team of teachers.

They are to take the leaders from each of the new churches and teach them for one week how to lead a church, how to teach the Bible, and how to preach.

"These classes will not only give the leaders more Bible and pastoral knowledge, but also will acquaint them with leaders of neighboring churches, building Christian fellowship and understanding of the working of the association of churches," explains Coursey.

"Tying these churches together in fellowship is essential to their health and continued growth."

During the week of pastoral training, representatives from the local association will become acquainted with the new group of leaders and set up a program of continuing leadership training according to the association's plans.

During the year, a mobile Bible school is to be set up and conducted by teachers from the seminary, led by Ezekiel Biry, a Giriama preacher. The team of teachers following the spearhead team will select those to enter the Bible school.

Adopt a Church

The final step will involve the Kenya Convention. Each established church will be urged to adopt a new church as a little sister. The older church will be encouraged to send its pastor to teach or preach for a week at the newly adopted church.

Although Project Ugiryaamani did not officially start until August, trial runs were made earlier. According to Coursey, the project is working.

"As we continue experimenting with the project method of establishing churches, God continues to bless us," he relates. Between September 1975 and May 1976, "ten efforts have been made to start churches in this way. Eight churches have been successfully started, and it is our prayer that a ninth will be born soon."

On the mission field, winning people to Christ is the main objective. But often, before that can be accomplished, a plan of action that will effectively reach the people must be hatched.

Project Ugiryaamani is the plan. As a result, more new churches are beginning in Giriama land.

TC



From large well in Kenya men fill barrels with water to transport and sell in a village 15 miles away.

ITALIAN QUAKE

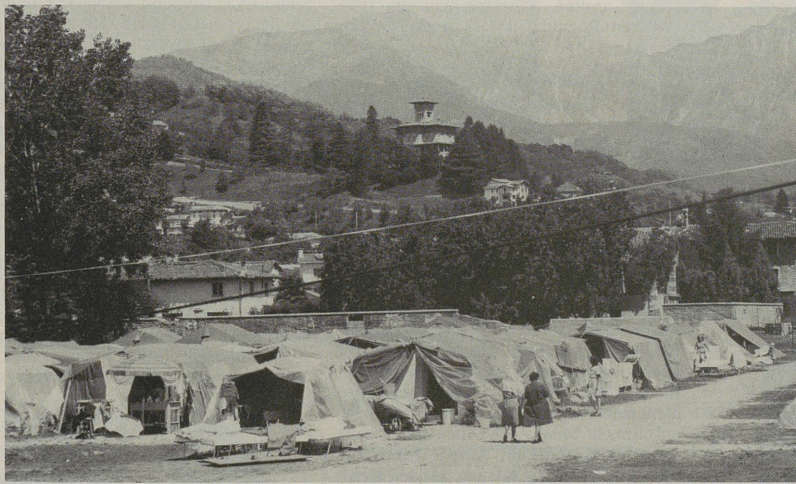
In Isoppo, Italy, where 100 people died, the May earthquake left hardly a building standing.





At Buia, Italy, the quake took 42 lives. This is the city hall.

In front of Baptist church building in Pordenone, Pastor Giuseppe Tucitto tells Missionary Bob Holifield and Deacon Aldo Casonato of his fearful experience during the quake. The pastor's home, above the auditorium, was badly damaged.



Tent city was set up in Friuli for persons who had lost their homes.

Photos by
Fred H.
Anderton

On the night of May 6 a devastating earthquake struck northeastern Italy, claiming 946 lives, leaving thousands injured, and even more homeless. The quake, registering 6.5 on the Richter Scale, was followed by 150 tremors which all but demolished ten towns and did extensive damage to many others in the area known as Friuli.

The Southern Baptist Foreign Mission Board responded to emergency needs by making \$10,000 available to the Friuli area.

Missionary Robert A. Holifield, along with Missionary Fred Anderton, visited the hardest-hit zones and found that tents, field hospitals, food, and clothing had already been sufficiently taken care of. People responded from all parts of the world to help the victims, according to Holifield.

While no Baptists were known to have lost their lives in the earthquake, several families of the Pordenone Baptist Church were forced to move from their rented quarters because their buildings were con-

demned by the authorities. The auditorium of the Pordenone Church was spared serious damage, but the pastor's apartment, located directly above the auditorium, was badly damaged. Walls were cracked in every room, and replacement of the building's roof was made necessary.

According to a July report from Holifield, money provided by Southern Baptists is being used to assist families which have urgent need for help to repair their damaged houses and obtain essential items. **TC**

New Missionary Personnel

(Continued from page 32)

(M.A.). He served as a summer missionary in Mexico and Arizona. He has served as instructor on the faculties of the University of Louisville (Ky.) and Carson-Newman College, Jefferson City, Tenn. He was pastor of New Salem Church, Rineyville, Ky., 1970-76, and was a juvenile delinquent specialist with the Department for Human Resources, Elizabethtown, Ky., 1973-76. Expected type of service: theological education. **Susan Bowman Steeger**; born: Birmingham, Ala., Dec. 2, 1943. Graduate: Tift College. She was a social worker for the Kentucky Baptist Board of Child Care, Middletown, 1970-72 and for the Department for Human Resources, Elizabethtown, 1972-75. Marriage: Dec. 23, 1968. Children: William David, Feb. 25, 1972; Heidi Elisabeth, Feb. 13, 1976.

COSTA RICA: Patricia (Pat) Stooksbury; born: Knoxville, Tenn., April 8, 1948.



Graduate: Carson-Newman College; SBTS (M. R.E.). She was a summer missionary 1967-69 in Tennessee, Michigan, and California. She worked as a pharmacist's assistant in Tennessee. From 1971 to 1973 she was a missionary journeyman in Ecuador. She has worked as a teacher's aide and has taught English in an adult education program. Expected type of service: women's work.



EUROPE: James A. (Jim) Williams, Jr.; born: Atlanta, Ga., Nov. 21, 1947. Graduate: Philosophy Faculty, University of Zagreb, Yugoslavia (dip.); Baptist Theological Seminary, Rüsschlikon, Switzerland (B.D.); SBTS (Ph.D. expected in Dec.). He was a Home Mission Board summer missionary in Panama in 1966. He went to Yugoslavia in the summer of 1968 as an exchange student. In Rüsschlikon he was a religious radio programmer for Trans World Radio, Monte Carlo, Monaco, for Yugoslavian broadcasts. He and Mrs. Williams served on the faculty of the Baptist Theological School, Novi Sad, Yugoslavia, 1973-76, and Williams became Garret teaching fellow at Southern Baptist Theological Seminary, Louisville, Ky., in 1975. He and Mrs. Williams serve on a translation committee of United Bible Societies in preparation for a common language translation of the New Testament into Croatian. Expected type of service: theological education. **Nada Horak (Nela) Williams**; born: Zagreb, Yugoslavia, April 28, 1945. Graduate: Philosophy Fac-

ulty, University of Zagreb; Baptist Theological Seminary, Rüsschlikon (certif.). Her father, Josip Horak, is pastor of the Baptist church in Zagreb and president of the Baptist Union of Yugoslavia. Her grandfather, Vinko Vacek, founded the Union. Marriage: June 27, 1969. Children: Tanja, Aug. 1, 1971; Kresimir, Sept. 4, 1973.



DOMINICAN REPUBLIC: Ronald B. Wilson; born: Lancaster, S.C., April 25, 1948. Graduate: University of South Carolina: SWBTS (M.R.E.). He served as pastor (part-time) in South Carolina. He has been a public welfare department caseworker and a grocery store employee. He was minister of education for Eau Claire Church, Columbia, S.C., 1973-76. Expected type of service: religious education promotion. **Janice Hinson Wilson**; born: Lancaster, S.C., Dec. 13, 1948. Graduate: University of South Carolina. She has taught school in South Carolina. Marriage: Jan. 26, 1969. Children: Ronald Bruce, Jr., Sept. 25, 1970; Anna Lee, Sept. 15, 1972.

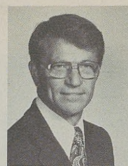
Missionary Associates

Employed June 1976



JORDAN: Robert E. (Bob) Geiger; born: Bakersfield, Calif., Dec. 5, 1929. Graduate: George Washington University. He served 1947-50 and 1953-70 in the U.S. Navy in the Medical Service Corps. After retirement from Naval service, he worked for retail firms in Mena, Ark., then was a bank teller in Ketchikan, Alas., where the Geigers served as Christian Service Corps volunteers with the Home Mission Board. Expected type of service: hospital administration. **Faye McClendon Geiger**; born: Springdale, Ark., Aug. 20, 1932. She has worked as a secretary, church pianist, and bank teller. Marriage: June 17, 1950. Children: Robert Grant, Aug. 7, 1952; Lewis Milton, Jan. 22, 1955; John Clark, April 13, 1964.

EAST AFRICA: James E. (Jim) Green; born: Oklahoma City, Okla., Aug. 2, 1929. Graduate: Moody Bible Institute, Chicago, Ill.; Oklahoma Baptist University. He served almost four years in the U.S. Army, including assignment in France. He has been pastor in Chicago, Ill., and pastor and assistant pastor of churches in Oklahoma,



including pastorates at Trinity Church, Shawnee, 1967-73, and Bethel Church, Anadarko, 1973-76. Expected type of service: printing. **Ruth Ann Hill Green**; born: Coopers, Okla., Jan. 21, 1933. She has been a teacher's aide in Shawnee. Marriage: June 5, 1953. Children: Jamie Pauletta (now Mrs. Ronny Lee Cherry), July 6, 1954; Phillip David, Feb. 12, 1956; Janita Louise, Oct. 9, 1963.



EAST AFRICA: Larry Y. S. Loo; born: Honolulu, Hawaii, April 5, 1934. Graduate: Stanford University; University of Texas Medical School (M.D.). He served in the U.S. Marine Corps 1954-57. He worked as a design engineer for a chemical firm in California 1959-67, then returned to school for medical training. He taught school one year in Texas and during medical training served on Panama's Aligandi Island for the Home Mission Board. He was a family practice resident at San Bernardino (Calif.) County Medical Center 1973-76. Expected type of service: medical evangelism. **Sydney Lee Loo**; born: Honolulu, Hawaii, June 7, 1932. Graduate: Colorado State College; Ohio State University (M.A.). She has taught school in Hawaii and has worked as a clerk and library assistant. Marriage: June 14, 1958. Children: Jessica Leiling, Oct. 25, 1964; Jeremy King Hin, Feb. 8, 1966.



TRINIDAD AND TOBAGO: Edwin O. Perimon; born: Telephone, Tex., Mar. 26, 1924. Graduate: California Baptist College; GGBTS (M.Div.). He served in the U.S. Navy 1942-45. He has served as pastor in California, including Immanuel Church, La Puente, 1965-73, and First Church, Imperial Beach, 1973-76. Expected type of service: general evangelism. **Joyce Clifton Perimon**; born: Golden, Okla., Aug. 21, 1927. She has worked as a church secretary (part-time). Marriage: Jan. 9, 1945. Child-

(Continued on page 40)

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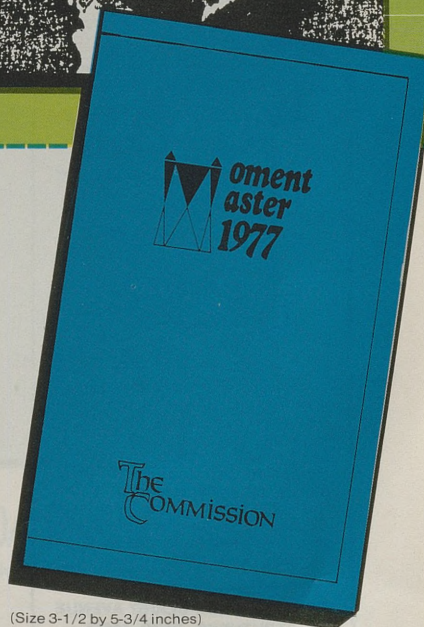
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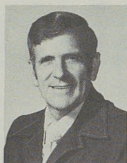
(Continued from page 38)

dren: Brenda Joyce (now Mrs. Gerald Williams), Feb. 4, 1946; Edwin Larry, Mar. 19, 1947; Marlyne Sue (now Mrs. Bruce Cooper), Oct. 17, 1950.



EAST AFRICA: John H. Taylor; born: Des Moines, Iowa, May 13, 1927. He has served in the U.S. Air Force. He has earned licenses as private pilot and ground instructor. He worked for a manufacturing firm in Tulsa for 16 years and from 1970 to 1976 worked for a tool-making firm there. Expected type of service: adult vocational training work. **Marie Dobbs Taylor;** born: Jenks, Okla., July 22, 1932. She worked part-time as bookkeeper and tax practitioner in Tulsa for several years. Marriage: July 18, 1952. Children: Carl Edward, May 29, 1953; Steven Kent, Feb. 15, 1955; Jeannie Marie, July 30, 1957.

RHODESIA: E. L. (Buddy) Woods; born: Tuscola, Tex., Mar. 5, 1927. He has served in the U.S. Navy and has been a contractor. He has been a salesman for several years, including work for building and manufacturer firms in Colorado and North Dakota. Expected type of service: MK dormitory



parent. **Joann Cannon (Jody) Woods;** born: Gainesville, Tex., Mar. 7, 1927. She has been employed as a secretary. Marriage: Sept. 1, 1946. Child: Tony Ray, Jan. 30, 1948.

Special Project Worker

Employed June 1976



GHANA: James F. (Jim) Graves, Jr.; born: Monticello, Ky., Feb. 8, 1947. Graduate: University of Kentucky; University of Kentucky College of Medicine (M.D.). He has served as a Home Mission Board summer missionary in New England. He was a Foreign Mission Board medical receptor at Ajloun Baptist Hospital in Jordan in 1973. He was a surgical intern at Jackson Memorial Hospital, Miami, Fla., 1973-74, and surgical resident at Spartanburg (S.C.) General Hospital, 1974-76. Type of service: medical evangelism. **Alecia Franklin Graves;** born: Detroit, Mich., Mar. 2, 1947. Graduate: Murray State University. She has taught school in Michigan and South Carolina. Marriage: June 7, 1974.

teachers and preachers are not getting through.

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James C. Hefley
Signal Mountain, Tenn.

For Those at Home

Thank you and your staff for an excellent magazine on our foreign mission program. The coverage is excellent. The "Hunger" issue was extremely well presented....

Keep up the excellent work that allows those at home to know about missions.

Larry Otis
Yazoo City, Miss.

Can't Quit

I had seriously considered letting my *The Commission* subscription expire, as we have so much literature coming into our home we can't get it all read. But with the latest issue and projection into the year 2000 [June], I got so excited I didn't want to miss any further information.

Mrs. Robert Gladden
Little Rock, Ark.

We enjoy the magazine very much with the excellent cross section of missions in today's world. Especially good was the issue on the changing role of missions.

Larry and Becky Dring
Summerville, S.C.

Informed and Challenged

As a pastor, I look forward to receiving my copy of *The Commission* each month. It keeps me informed, challenged, and motivated in leading God's people in the area of missions.

Thomas D. Jones
Salem, Va.

The magazine is an important segment of my reading material. I have always found it to be very informative and interesting. May God guide in all aspects of the preparation and publication of the mission news.

Mrs. Elsie P. Badger
Victorville, Calif.

Staff for Nigeria Needed

There is need for staff at the College of Education, Abiraka, Bendel state, Nigeria. This college consists of about 800 post-secondary and post-teacher training students. Eventually, it will be attached to a degree-giving institution. It is located between Agbor and Eku, about 15 miles from Eku.

We have an active BSU there. Jackie Eubanks from Eku helps them when she can. We have a struggling Baptist church in Abiraka town, which is desperately in need of help.

The college is recruiting expatriate staff and is not averse to having American staff. There are some Americans on the staff at present.

One of the Baptist students is anxious that a Baptist be on the staff, and I am, too. The situation offers opportunity without end for witness. Although the college offers all major branches of science, home economics, agriculture, physical education, arts and languages, and possibly needs staff in most of these, they are at the present in dire need of a music lecturer with a major in piano.

Application should be made to: The Provost, College of Education, Abiraka, Nigeria. In application no mention should be made of Baptist Mission....

The principal at Agbor Girls' Grammar School, Box 7, Agbor, is also in need of staff and would

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LETTERS

Frame It

Albert McClellan's article, "Mobilizing for Missions," in the August *The Commission* should be framed in the foyer of every SBC church in America.

He hit the nail on the head when he said, "The real argument [for missions] is God's love for man, God's grace, God's positive work for man's renewal and man's restoration, God's calling of man through Jesus Christ."

His citation of IMPACT 80s' conclusions on missions concern should be at the top of every church's program philosophy: Adequately involving members "in mission support, mission education, and mission service." Structures should be tailored to meet this goal.

As free-lance religion book writers, my wife and I are in touch with the leading evangelical publishers. The market now is for prophecy, women's roles, family relations, and personal success. These are the books Baptists and other evangelicals are buying. Missionary biographies and documentaries have plunged to the bottom of the scale, according to sales managers. This, to us, is indicative of the lopsidedness in Christian education and preaching today, or else our

In Memoriam

MAY EDGEL PERRY

Born Tate, Ga., Aug. 12, 1890

Died Canton, Ga., June 27, 1976

A missionary to Nigeria for more than 40 years, Miss May Perry died June 27 in a nursing home in Canton, Ga.

Appointed by the Foreign Mission Board in 1920, after language study she joined the faculty of the Baptist school in Abeokuta, Nigeria. She became principal in 1928, serving in that post until 1952, when she gave up the overall responsibility but continued as teacher and head of the secondary division until returning to the States in 1959. She retired in 1960.



She was made an officer of the Order of the British Empire in 1957, receiving the medal from Queen Elizabeth II in a ceremony at the British Embassy in Washington, D.C. In 1960 the Nigerian government invited her back to be a guest at independence celebrations.

She was a graduate of Woman's Missionary Union Training School (now merged with Southern Baptist Theological Seminary), Louisville, Ky. She had taught school before going overseas.

be happy to communicate with anyone interested in teaching in high school.

Mildred Crabtree
Benin City, Nigeria

For further information, contact W. Eugene Grubbs, Consultant on Laymen Overseas, Foreign Mission Board, Box 6597, Richmond, Va. 23230.

Recommended

I am an Acteen in Mt. Zion Baptist Church, and I am really interested in missions. My Acteen leader subscribes to *The Commission*, and she highly recommends it. I would like to subscribe for one year. . . . Thank you for the work you are doing.

Teresa Beaver
Loganville, Ga.

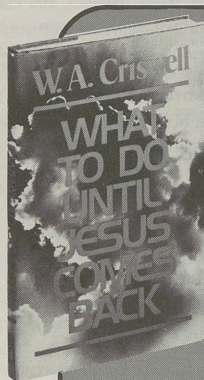
At a Sunday School class retreat for young marrieds I offered *The Commission* for subscription, with the result that six couples signed. Two of these are MKs. . . . I was thrilled that these young people wanted to know more about our missionary effort.

Margaret (Mrs. A. Bruce) Oliver
Houston, Tex.

Thanks. . . for a great missions magazine. It is a tremendous help in the ministry of informing people about our worldwide missions work.

James L. Walker
Southfield, Mich.

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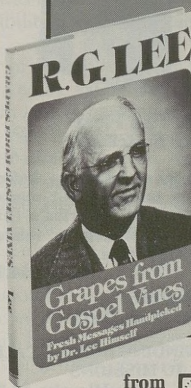
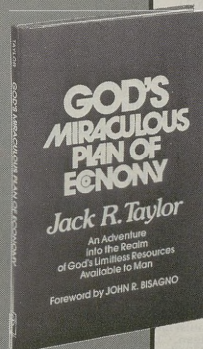
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Note: Current addresses of Foreign Mission Board missionary personnel, including emeritus missionaries, are available in the *Missionary Directory*, published every four months by the Board's Department of Communications. The *Directory* is available 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

Allison, Clarence A./Alta (France), 227 E. C. St., N. Little Rock, Ark. 72116.
Bitter, James H./Fern (Chile), 306 Walnut, Yukon, Okla. 73008.
Branum, Irene T. (Korea), Box 672, Arkadelphia, Ark. 71923.
Broughton, C. T./Kathleen (Malaysia), 8013 Adam Dr., Ft. Smith, Ark. 72001.
Brown, Delos D./Wanda (assoc., Zambia), Rt. 2, Box 278, Mansfield, La. 71052.
Burks, Edgar H., Jr./Linnie Jane (Nigeria), Box 703, Pineville, Mo. 64856.
Coad, Norman L./Beverly (Upper Volta), 717 N. Hughes, Little Rock, Ark. 72205.
Cole, Roger W./Elizabeth (S. Brazil), 3373 Spring Valley Ct., Birmingham, Ala. 35223.
Conner, Marie (Taiwan), Box 96, Milan, Ga. 31060.
Coy, R. Frank/Betty (Chile), 1917 Brighton, Oklahoma City, Okla. 73120.
Crabb, Stanley, Jr./Patricia (Italy), 1306 E. Ninth St., Hopkinsville, Ky. 42240.
Davis, H. Victor/Ruby (S. Brazil), 2427 Ben Hill Rd., East Point, Ga. 30344.
Dixon, J. Rodolph/May (Peru), Box 1024, Cayce, S.C. 29033.
Duncan, Ned L./Sandra (Uruguay), 621 Ashland St., High Point, N.C. 27263.
Enge, Siegfried G./Donna (Argentina), 2647 Woodberry Dr., Donelson, Tenn. 37214.
Frye, C. Ray/Katherine (Malaysia), Church St., Creedmoor, N.C. 27522.
Gibson, James E./Harriett (Tanzania), 3670 Douglass Ave., Memphis, Tenn. 38111.
Hale, Broadus D./Margaret (S. Brazil), Little Haven, 147 S. Reese, Memphis, Tenn. 38111.
Hale, S. Dennis/Judith (Spain), 581 Manford Rd., Atlanta, Ga. 30310.
Hallock, Edgar F., Jr./Zelma (S. Brazil), 622 S. Ponca, Norman, Okla. 73069.
Hammett, J. Hunter/Patsy (Taiwan), 1404 Mossycup Ln., Livingston, Tex. 77351.
Hooten, Jimmie D./Peggy (Kenya), 5115 Alcott, Dallas, Tex. 75206.
Hope, Ben E./Berdie (S. Brazil), 324 SW. 24th, Oklahoma City, Okla. 73109.
Houser, James L./Molly (Kenya), 3322 Pleasant Dr., Dallas, Tex. 75227.
Hurst, Harold E./Alice (Panama), 4019 Cutshaw Ave., Richmond, Va. 23230.
Jones, I. Grundy, Jr./Jean (Chile), 4212 S. Church Way, Louisville, Ky. 40207.
Jernigan, Clarence A./Elaine (spec. proj. doctor, Gaza), 3030 Sherwood Oaks, Dickinson, Tex. 77539.
Kirksey, Marilou (S. Brazil), Box 427, Throckmorton, Tex. 76083.
Lay, Diana (Ghana), Grand Canyon College, Box 11097, Phoenix, Ariz. 85061.
Love, Billy H./Thelma (Malaysia), 523 N. Ninth St., Frederick, Okla. 73542.
McMinn, Don J./Virginia (Korea), Box 37, Southern Bap. Theological Seminary, 2825 Lexington Rd., Louisville, Ky. 40206.
Martin, David L./Sara (Trinidad), 6149 Arden Dr., Clemmons, N.C. 27012.
Merritt, Dewey E./Betty (Nigeria), 2602 Travis, Amarillo, Tex. 79109.
Miller, E. Wesley/Jean (assoc., radio & TV rep., Europe, Middle East & South Asia), 1629 S. Gary Pl., Tulsa, Okla. 74104.
Mills, John E./Virginia (field rep., W. Africa), 3210 Edmond Dr., Pasadena, Tex. 77503.
Musen, James D./Jenny (Kenya), 118 Woodlawn, LaGrange, Ky. 40031.
Owens, James T./Charlotte (Mexico), c/o J. W. Owens, Star Rt., Box 19, Chipley, Fla. 32428.
Parker, F. Calvin/Harriett (Japan), 2116 Belmont Dr., Clarksville, Tenn. 37040.
Partin, Duane B./de Alva (Eq. Brazil), 919 Inverness Ave., Macon, Ga. 31204.
Peterson, Penny (journal., Argentina, assignment completed Sept. 30), 2323 Howard Dr., Orlando, Fla. 32803.
Phillips, James M./Jurhee (Mexico), 4236 Youree Dr., Shreveport, La. 71105.
Pruitt, Morris G./Carol (Togo), Frontier Motel, Rt. 2, Box 345, Deming, N.M. 88030.
Reynolds, W. Raymond/Helen (assoc., Belgium), c/o E. B. Moses, Box 146, Mountain City, Ga. 30562.
Sanders, Susan (journal., Indonesia, assignment completed July 31), Box 221, Bernice, La. 71222.
Shoemaker, Howard L./Dorothy Dell (Dominican Rep.), c/o Mrs. R. B. Neals, 1112 N. Locust, Denton, Tex. 76201.
Short, L. Jaxie (Hong Kong), 303 W. Georgia St., Shawnee, Okla. 74801.
Smith, Clarence R./Ila Mae (Venezuela), 800 S. Vernon, Plainview, Tex. 79072.

Smith, James E., Jr./Sharon (Japan), 2604 Conflans, Irving, Tex. 75060.
Smith, William L./Carolyn (S. Brazil), 3331 Old Canton Rd., Jackson, Miss. 39216.
Smothers, Charles E./Eulene (Paraguay), 323 Cherokee Dr., Twin Lakes, Walls, Miss. 38680.
Sorrells, Fred H. (journal., Kenya, assignment completed July 31), Brady Rt., Mason Tex. 76856.
Stanley, Robert L./Nora (Philippines), 917 Egan St., Denton, Tex. 76201.
Swicegood, Glen M./Audrey (N. Brazil), 1415 SW. Pine Ave., Live Oak, Fla. 32060.
Tamashiro, Linda (journal., Honduras, assignment completed July 31), 2911-A Laelae Way, Honolulu, Hawaii 96819.
Tolar, Jack F./Barbara (Nigeria), 206 Covina, San Antonio, Tex. 78218.
Waddell, Thomas A./Lucille (Zambia), Campbell College, Buies Creek, N.C. 27506.
Watson, James D./Margey (Mexico), 2020 Eastbrook Cir., Mesquite, Tex. 75149.
Whaley, Charles L., Jr./Lois (Japan), 509 Ponce de Leon Pl., Atlanta, Ga. 30306.
Wilson, Charles E. (journal., Spain, assignment completed July 31), c/o S. W. Wilson, Rt. 5, Box 181, Thomasville, N.C. 27360.

Departures to the Field

Allison, Cathy (journal., Tanzania).
Andrew, Michael W./Kristi (journal., Philippines).
Ballard, Jerrell R./Delores, Colombia.
Ballenger, Isam E. (Germany), Switzerland.
Bannister, J. Bruce (journal., Zambia).
Bellington, R. Paul/Doris, Eq. Brazil.
Boswell, Dennis G. (journal., Rhodesia).
Bowman, Karen J. (journal., Philippines).
Bridges, Billie (journal., N. Brazil).
Brook, James R. (journal., Tanzania).
Brown, Conrad M., Jr. (journal., Singapore).
Burnes, Norman N. III/Kathryn, Greece.
Cader, Burley E./Ulene, N. Brazil.
Carter, William P., Jr./Kate, Chile.
Cearley, Timothy D. (journal., Rhodesia).
Cheatwood, Susan (journal., Nigeria).
Clark, C. F., Jr./Pauline, Japan.
Clark, Hubert K./Nancy (journal., Kenya).
Clark, Phyllis (Mrs. Eric H.), Kenya.
Crosslin, Paulette (journal., S. Brazil).
Dunn, William T./Patricia, Jordan.
Gayle, James M./Margaret, Indonesia.
Graham, Corneila (journal., Tanzania).
Griffin, Bennie T./Alice, Nigeria.
Hardister, Graydon B./Betty, Jordan.
Harless, James C./Kay, Colombia.
Herrin, Jane (journal., Philippines).
Hill, Margaret (journal., Rhodesia).
Hill, Regina A./Mary Ellen, Trinidad.
Hinderer, Linda (journal., Hong Kong).
Hogue, LeRoy B./Janell, Taiwan.

Holloway, Billy W./Jane, Kenya.
Johnson, Gay (journal., Kenya).
Jones, Coy W., Jr./Theresa, Indonesia.
Lane, Evelyn (journal., Rhodesia).
Langford, C. Donald/Mary, Hong Kong.
Lawson, David P. (journal., Kenya).
Ledbetter, Michael J./Ethel, Mexico.
Lee, Hal B., Jr./Lou Ann, France.
Long, Charles P./Sandra (Belgium), France.
McAlister, Joyce (journal., Senegal).
Maddox, Apple (journal., Nigeria).
Marrow, Maurice/Lois, Tanzania.
Martin, Pauline, Nigeria.
Medley, Anne (journal., Botswana).
Miller, David L./Glenda, N. Brazil.
Mitchell, H. Barry/Laura, N. Brazil.
Myers, S. Payne/Helen, Nigeria.
Nichols, Rebecca (journal., Argentina).
Oliver, Virginia (Mrs. John S.), Eq. Brazil.
Parker, Wendall C./Jane, Guatemala.
Patterson, Carol (journal., Guam).
Porter, Anthony M. (journal., Kenya).
Saunders, John A. (journal., Kenya).
Schulz, Clyde E., Jr. (journal., S. Brazil).
Senter, Arville E./Pauline, Tanzania.
Sherer, Robert H./Claudia, Japan.
Stanley, William R. (journal., Kenya).
Thomsen, Gayla (journal., Kenya).
Threlkeld, Garland M./Sally (assoc.), Ethiopia.
Turpin, Connie (journal., W. Brazil).
Umberger, John W./Suzanne (journal., Tanzania).
Vestal, Patricia (journal., N. Brazil).
Williamson, Robert E./Vicki, Rhodesia.
Wilson, Ernest C., Jr./Thelma, S. Brazil.
Womack, Milton O./Mary Anne, Hong Kong.
Zuckero, Florence (journal., Tanzania).

Transfers

Terry, J. Mark/Barbara, Indonesia to Philippines, Aug. 15.

Field Assignments

Yarnell, Carl F., Jr./Mary (Malaysia), Guam, Aug. 15.

Assignments Completed

Jernigan, Clarence A./Elaine (spec. proj. doctor, Gaza), July 31.

Resignations

Duncan, Ned L./Sandra (Uruguay), July 31.
Gilliland, Oliver E., Jr./Peggy (Indonesia), July 15.

Deaths

Cadle, F. L., father of Betty Lynn Cadle (Rhodesia), July 22, Warner Robins, Ga.
Garrett, A. D., father of James L. Garrett (Eq. Brazil), July 3.

(Continued on Cover III)

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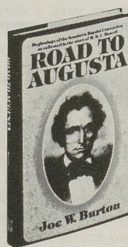
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FROM

BROADMAN

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THE COMMISSION

By Baker J. Cauthen

Sitting in my office with Cornell Goerner on a day in 1957, I talked with him about a strong impression that he should come to the Foreign Mission Board to serve as secretary for Africa, Europe, and the Near East, as successor to George W. Sadler who was soon to retire.

We had talked previously about other possible positions of leadership, because it was evident that through 22 years of missionary teaching at Southern Baptist Theological Seminary, Louisville, Ky., he had a concern for the Lord's work everywhere. So great had been his commitment to his teaching responsibilities that he had not previously felt inclined to come. This, however, was different.

As I talked about Africa, he was swept with an evident profound feeling, and the words burst out, "You've got me!"

Then he proceeded to tell me how, some years before when he had made a journey to West Africa and had seen the vast possibilities for service among her people, he had experienced a great feeling in depth. While flying back into New York, he was thinking and praying, and there came one of those rich moments of feeling a special closeness to his Lord, in which he found himself saying, "Lord, if there is anything you want me to do for Africa, I am ready."

When this call to service was laid before him, he felt very clearly God's guidance, and he was ready to respond.

What has happened in the following years has given full evidence of God's leadership. The vast area of Africa, Europe, and the Middle East, along with many other parts of the world, began to feel the thrilling pulsation of a fresh tempo of advance. One by one new countries were entered until a chain of work around Africa began to be a reality. Missionaries were sent into countries of Europe where they began to strengthen Baptist witness remarkably. New steps were taken in the Middle East toward making Christ widely known.

In the course of time, the work grew to such extent that the area was divided. The area of Europe and the Middle East was created, and Africa was made a separate area of administrative responsibility. Goerner remained with Africa, in keeping with his deep commitment.

Work continued to grow until after a number of years it was evident that Africa should be divided into two administrative areas. While Goerner loved profoundly the new area of Eastern and Southern Africa, his long-standing commitment led him to remain as secretary for West Africa.

Throughout the years he has demonstrated remarkable qualities of missionary leadership. His profound knowledge of missions through many years of teaching gave him insights of much significance. His love for people made him responsive to whatever problems missionaries might encounter. His conviction of the truth of the gospel made him a tower of strength as his faith challenged and encouraged others. His administrative abilities, linked with God-given wisdom and constant reliance upon the leadership of the Holy Spirit, resulted in wise recommendations concerning steps to be taken.

Having passed his 68th birthday, Goerner plans to retire at the end of this year. But as he approaches retirement, thoughts of writing, research, preaching, and teaching are filling his mind.

Throughout the years he has been strengthened in his ministry by the companionship of his lovely wife, Ruth, who has often traveled with him to mission fields and who loves the missionaries very tenderly. Even as these lines are being written, she is accompanying him on a journey to Africa of special significance because it comes so near to the time of retirement.

We thank God for Cornell and Ruth Goerner and wish for them in the years to come abounding blessings from the gracious hand of our loving Lord. T

Africa In His Heart

FROM THE EDITOR

Elected in July

At its July meeting the Foreign Mission Board moved significantly close to a full staffing and reorganization of its Mission Support Division. Elected to two administrative posts were William W. (Bill) Marshall and William R. (Bill) O'Brien.

We welcome this opportunity to introduce both of them to our readers, indicating each one's new responsibility and his background of experience.

Bill Marshall is secretary of the Department of Furlough Ministries. As head of the department, he will direct and work with his staff in relating constructively with missionaries while on furlough and in developing their greatest usefulness for mission support throughout the Southern Baptist Convention.



William W. Marshall

Immediately before coming to his new post, Marshall was a missionary under Board appointment and was serving as pastor of a church in West Germany.

Prior to his sojourn in Germany, he was field representative for the Middle East, working with missionaries in Gaza, India, Iran, Israel, Jordan, Lebanon, Libya, Morocco, Bangladesh, Turkey, and Yemen. At first he lived in Nicosea, on the island of Cyprus, but later in Lebanon. While on Cyprus, he also served as chaplain at the U.S. Naval facility chapel there.

Before appointment by the Foreign Mission Board in 1969, Marshall was an associate secretary for missionary personnel at Board headquarters. During those five years he processed about 250 candidates for missionary appointment and counseled hundreds of other young adults as they sought vocational direction.

Born in Frankfort, Ky., he attended Eastern Kentucky State College (now Eastern Kentucky University), Richmond, and received the bachelor of arts degree from Georgetown College, also in Kentucky. Also, he received a bachelor of divinity and doctor of ministry degrees from Southern Baptist Theological Seminary, Louisville, Ky. Mrs. Marshall is the former Alice Gardner of Owensboro, Ky. The three Marshall children are Stephen, born in 1961; Sharon, 1963; and Shawn, 1968.

O'Brien is secretary of the newly created Department of Denominational Coordination. His is the task of relating to other Southern Baptist agencies in the context of the entire denomination and with its leaders for the purpose of planning and coordination.

O'Brien has come to the Board from Lake County Baptist Church, Ft. Worth, Tex., where he was pastor.

He was born in Ft. Worth and lived in several towns during



William R. O'Brien

childhood. He attended Wayland Baptist College, Plainview, Tex., and was graduated from Hardin-Simmons University, Abilene, Tex., with the bachelor of science degree. His bachelor and master of church music degrees are from Southwestern Baptist Theological Seminary, Ft. Worth. He has also completed course requirements for a doctor's degree in church music at Southwestern.

He has served as interim Baptist student director at Arlington (Tex.) State College and minister of music for churches in Amarillo, Dallas, Pasadena, Childress, and Pampa, Tex., and Carlsbad, N.M. He also directed youth or education work for several churches and was associate pastor in Pasadena.

The O'Briens were appointed by the Board in 1962 to serve as missionaries in Indonesia. They were stationed briefly in the Philippines while awaiting their visas for Indonesia, finally arriving there in 1963. During a year of language study, they were stationed in Bandung, then moved the next year to Semarang.

While in Semarang, he taught music at the Baptist Theological Seminary of Indonesia and directed radio-TV programming for Indonesian Baptists. He also worked with students in Yogyakarta.

The O'Briens resigned from missionary service in 1974, when he became a consultant for the Anvil Foundation, Ft. Worth.

Mrs. O'Brien is the former Dellanna West of Odessa, Tex. The three O'Brien children are Denise, a grown daughter; Erin, born in 1960; and Ross, 1963.

To all of us on the Foreign Mission Board headquarters staff the Marshalls are Bill and Alice and the O'Briens are Bill and Dellanna. Join us in welcoming these talented and committed families as they blend their lives with ours in this new relationship. Be sure, also, to include us all in the prayer support you give to foreign missions.

Tell Us, but Pass It On

OCCASIONALLY the manual and mechanical processes by which we fulfill subscription orders and update the existing ones result in the delivery of duplicate magazines to a given address. Considering the number of magazines mailed, such instances are extremely rare, and we try to eliminate the duplication as quickly as possible.

We are deeply grateful to the person who promptly advises us of this kind of error and of faulty mailing labels. This brings to our attention what we might otherwise fail to learn for a long time.

If you are one of those getting duplicate copies of *The Commission*, please do at least two things about it. Notify us, then put the extra copy of the magazine into the hands of someone whose interest in foreign missions can be enhanced or stimulated.

Timely Gift Time

WE ARE at the most strategic time for lining up the list of names and addresses for gift subscriptions to *The Commission*. The idea has really caught on during recent years. More and more persons are seeing how timely it is to spread world missions awareness in connection with, and in the spirit of, Christmas. See page 39 for ordering and remittance procedures.

Missionary Family Album

(Continued from page 42)

Harthcock, Martin, Sr., father of E. Gary Harthcock (Leeward Islands), June 19.
Hark, U. R., father of Jovce (Mrs. James R., Jr.) Swendenburg (Korea), July 10.
Lackey, G. E., father of Margie (Mrs. R. Layton) Lynch (Taiwan), June 3.
Johnston, S. W., stepfather of Michael J. Ledbetter (Mexico), June 22, Orlando, Fla.
Linnenkohl, Mrs. J. C., mother of Lois (Mrs. Charles L., Jr.) Whaley (Japan), June 27.
Newton, J. M., Jr., father of 1. Mike Newton (Korea), June.
Worten, Mrs. J. J., mother of H. Von Worten (Indonesia), July 23, Bartlesville, Okla.

Births and Adoptions

Atkinson, Daniel Mark, son of Lloyd H./Sue Atkinson (Chile), June 18.
Bobo, Robert Preston, son of James J./Linda Bobo (Hong Kong), July 5.
Pirtle, Joel Scott, son of Ronald C./Susan Pirtle (Yemen), May 21.

Marriages

Bergquist, Michael David, son of Stanley E., Jr./Carolyn Bergquist (Taiwan), to Desiree Elizabeth Diller, June 24, New Orleans, La.
Hill, Rebecca Ellen, daughter of Reginal A./Mary Ellen Hill (Trinidad), to John N. Riddle, June 19, Greenville, S.C.
Longbottom, James Robert, son of Samuel F., Jr./Marion Longbottom (Taiwan), to Syrisse Seale, July 31.
Poe, Sherman Wayne, son of John A./Jean Poe (Mozambique), to Gail Austin, July 31, Stoneville, N.C.

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The Commission, Southern Baptist Foreign Missions Journal, published 1849-51, 1856-61, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, U.S.A.

Published monthly by the Department of Communications, Foreign Mission Board, SBC, at 3806 Monument Ave., Richmond, Va. 23230. Second-class postage paid at Richmond, Va.

SUBSCRIPTIONS—Single subscriptions: \$3.50 a year; \$6.00 for two years; \$8.00 for three years. Addresses in foreign countries \$4.60 a year. **Church subscriptions**—Budget Plan (one subscription per church family): \$2.16 per subscription per year. **Group Plan** (ten or more subscriptions): \$2.88 per subscription per year. **Student rate:** \$2.25 a year; \$4.25 for two years; \$6.00 for three years. Make checks and money orders payable to The Commission. ADDRESS ALL CORRESPONDENCE: The Commission, Box 6597, Richmond, Va. 23230.

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Administrative Assoc. to Exec. Dir.: Rogers M. Smith

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Mission Support Division

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



The COMMISSION

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COVER

On Guadeloupe the volcano, La Soufrière, The Sufferer, sits majestically during its calm and beautiful days. The volcano, which has threatened the island's inhabitants for months, turned vicious in August. Art Editor Bob Harper made this photo in June. The report of preparation by Baptist missionaries for the looming eruption begins on Cover II.

CREDITS

Photos: Bob Harper, Cover II, 2-5, 27-31. Leland Webb, 7-8, 9 (r), 10 (bottom), 11 (r), 12, 14-24. Paul A. Rhoads, 9 (l), 10 (top), 11 (l), 13. W. Eugene Grubbs, 33-35. Fred H. Anderton, 36-37.
 Map: Burriel W. Perry, 1.

Missions Update...

DONALD and SUZANNE MANTOOTH, missionaries to ISRAEL, escaped injury as terrorists exploded grenades and fired on passengers waiting to board an Israeli jetliner in ISTANBUL, TURKEY. The missionaries were returning to TEL AVIV with their two children after Mantooth had been on a preaching assignment in ANKARA, TURKEY, according to JEANNINE (MRS. WAYNE) BUCK, Southern Baptist press representative in Israel. . . . In BEIRUT, LEBANON, Missionaries JAMES K. and LEOLA RAGLAND were held up at gunpoint and four cars were stolen from the Beirut Baptist School. No one was injured. The cars had been left by missionaries who had gone elsewhere, according to J. D. HUGHEY, area secretary for Europe, the Middle East, and South Asia.

Missionary JERALD W. PERRILL was badly burned over the right side of his body when the car on which he was working backfired, igniting a can of gas in his hand. The accident occurred in BOULDER, COLO., the day before the family was to return to THAILAND.

The Foreign Mission Board set aside \$50,000 for disaster relief in the PHILIPPINES following the severe August earthquake and tidal wave. Although no supplies or personnel were sent, the financial and physical help the Board and national Philippine Baptists have given to the disaster victims "is a very good Baptist testimony," according to Pastor ROMEO PALMER. No missionaries resided in the disaster areas.

In its August Board meeting, the FMB appointed 13 missionaries and approved a \$57,198,044 total within which the 1977 budget will be prepared. The Board also appropriated \$95,000 for world relief. The budget, an increase of more than 12 percent over the 1976 budget, is to be presented to the Board for approval in October.

Missionaries serving in COSTA RICA have been challenged to "quit taking baby steps and to take giant steps" in planning and carrying out plans for evangelization and discipleship in that country by RUSSELL HERRINGTON, chairman of the Costa Rica Baptist Mission. Herrington was addressing the annual Mission meeting. "Only the human mind can hold us back from accomplishing what God has in store for this country," he said.

After 26 years of "slow growth" in Baptist work in MALAYSIA and SINGAPORE, large gains in church membership, baptisms, and contributions have been reported. "This is the most dramatic change in SOUTHEAST ASIA," said WILLIAM R. WAKEFIELD, FMB secretary for Southeast Asia. "This has been a turnabout for these countries."

The Baptist Union of INDIA met in BANGALORE recently with 127 delegates representing eight Baptist conventions and fellowships throughout the country. The union was first formed in 1938, but has been relatively inactive; it last met nine years ago. However, according to Missionary REBEKAH A. NAYLOR, physician and press representative, several groups, including missionaries, felt the time had come to revive the union in order to "foster unity and fellowship" among the 600,000 Baptists in India.

The area's first Baptist church was recently organized in ATCHIBAWDAW, TOGO. The new church called as its pastor the first convert of the area, ATTAH AYAH, and erected a place of worship. The work was begun by Missionaries MORRIS G. and CAROL PRUIT during their second term of service in Togo. . . . Meanwhile, the first church organized in THAILAND due to efforts of Southern Baptist missionaries celebrated its 25th anniversary. Grace Baptist Church is located in BANGKOK.

Missionary FRANCES HUDGINS has edited and translated lectures by a former Buddhist monk who is now president of the Thailand Baptist Theological Seminary, BANGKOK. The lecturer, ACHARN WAN PETCHSONGKRAM, spent eight years as a Buddhist monk before becoming a Christian. The book is based on a series of lectures he gave to leaders of the seminary.