

The COMMISSION

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Singapore Strategy

SAY HELLO TO THE OUTSIDER



Text and Photos
by Leland Webb

Young men with a vision, the three pastors sit in a booth at the Singapore airport restaurant and talk eagerly about what is happening and what is about to happen among Baptist churches of Singapore.

"Quite a spirit has been generated among church members," reports Matthew Lim, pastor of Thompson Road Church. "One member, because of enthusiasm growing out of the training in urban strategy, has won about 16 young people to Christ."

"By 1980 more than three-fourths of the population will be living in flats," points out Danny Chia, pastor of Calvary Church. "Only about 50 of the 200 churches in Singapore are in the area of these flats."

"Christians have been quite slow to respond to this situation, but once the movement catches fire, it will mushroom. Once one or two churches begin to lead out, others will follow. The response has

been encouraging."

Adds Johnson Lim, pastor of Changi Church, "Churches in Malaysia are also picking up on this strategy."

What they are discussing is the new plan for urban evangelism in Singapore being developed by the Baptist Center for Urban Studies. The center is a joint project of Singapore Baptist Convention and Malaysia-Singapore Baptist Mission. Adviser for the program is Missionary Associate Ralph W. Neighbour.

Neighbour has assembled the three pastors on this June day to meet an arriving visitor who has inquired about the urban plan. At the corner of the table sits Neighbour, beaming like a pleased coach as team members describe the game plan. Occasionally he inserts some additional information.

Calvary Church, under Chia's leadership, has begun a new outreach point in an area of high-rise apartments called Marine

"We are saying to the unbeliever, 'We are concerned about you as a person.'"



High-rise residences dot Singapore, dwarfing their residents.



COVER: Portion of one Singapore high-rise apartment offers repetitive pattern.

Parade. A Bible study fellowship in one apartment was begun last year.

The church of which Matthew Lim is pastor—90 members, mainly young professional people—has opened an outreach point in the center of the island nation.

"The strategy is just beginning," notes Matthew. "We have had a get-to-know-your-neighbors party, on a friendly, casual basis. On the whole, this has been very helpful in the setting up of relationships."

Under the church's sponsorship the first of the "Friendship Groups" is ready, he reports. Information about the groups, with a post card for response, has been distributed through letter boxes and by friends; newspaper advertisements are planned.

They Change as Needed

From the first distribution of Friendship Group cards in a several-block area, Chia reports, only about ten return cards have been received so far. "In our area we cannot depend on the Friendship Groups," he continues. "Perhaps we will start a guitar group, but we plan to go directly to worship services."

"Pastors feel they can deviate from the strategy," he explains. "Dr. Neighbour has emphasized that we are to improvise according to the situation."

But Chia agrees that tremendous gains should be expected, "once the Friendship Group program really gets into gear, with all the churches working together."

"A Friendship Group is a point of contact between the believer and the unbeliever," defines the urban center's *Basic Training Manual*. "This helps us to build a meaningful and personal relationship with him. In a very real sense, it helps us to find his needs, interests, problems, etc. Our target will be the outsider."

An "outsider" describes a person with no contact or real interest in a church, perhaps one who scrupulously avoids church involvement.

A Friendship Group, built around a common interest, is to be led by two Christians and include no more than eight persons altogether. The same group is to meet 90 minutes a week for ten weeks.

"Distribution of Friendship Group cards has been too impersonal so far," adds Johnson Lim. "Now we are trying to distribute them personally in the homes, and we will try newspaper advertisement. Slowly and surely we will proceed."

"In the U.S.," interjects Neighbour, "a telephone survey is effective, but here few have telephones, so distribution in letter boxes is workable."

He does not worry about early response. Later he confides confidently, "I know from experience that the biggest response will come from the third distribution of Friendship Group cards. And later I expect that the use of cards will no longer be necessary." This will come about as word spreads and as the approach becomes more familiar.

"Our churches in Singapore have been in the doldrums for many years, experiencing little growth," laments Chia.

"Not all church members are ready to take part" in the urban approach, he acknowledges. "There is a general awareness now of some of the work being done. In every church there is some enthusiasm, and in every church we have a group of

excited members, attending training courses. We have had to work with the initiative on the part of the few within each church."

And, he goes on, "People are expecting good things to happen."

Ready To Start

"You are here at the beginning," Neighbour tells me. "The strategy is now completed. From eight churches 56 people have just completed 24 hours of training. We are testing the strategy to find strengths and weaknesses. It will take at least a year to have the experience by which to evaluate where we are."

Pastor Victor Tan of the evangelism committee of the Singapore Baptist Convention explained that the 56 people include the president and vice-president of the Singapore Convention. By mid-summer the trained workers had opened work in eight neighborhoods.

The questionnaire form for a church member interested in taking part seeks to discover the applicant's training, talents, and interests. "What we wish to do in your training," states the form, "is not to make

you a 'carbon copy' of everyone else present, but to equip you uniquely on the basis of your gifts and talents."

"Not everyone can do the same thing," the form continues. "But all of us can do something. As you are assigned to a team, care should be taken to provide you with partners who are strong where you are weak!"

Missionary Sidney P. Schmidt is now leading the training of workers for the urban program. By September more than 50 additional persons had volunteered for training.

If the urban plan seems to echo methods used at West Memorial Church, Houston, Tex., where Neighbour was pastor 1969-74, that's natural. Principles of the urban approach grew out of Neighbour's directions in Houston. The Foreign Mission Board employed him as a missionary associate with a specific assignment: develop an urban evangelism plan for Singapore.

In the minds of some observers the question arose, "Can a program that worked in Houston pass through the culture barrier and be applied in Singapore?" This observer is ready to say yes.

Apartment complexes, completed and occupied, nearing completion, and just beginning—this is Singapore today.





Young pastors are among those working with Missionary Associate Ralph W. Neighbour to develop urban evangelistic strategy.

Neighbour can tell the difference between methods and principles. He has taken great pains at every step to allow the plan to be fashioned in Singaporean terms. He doesn't mind—more than that, he encourages—others to weigh his suggestions, to use those that seem promising on the local scene, to alter others to fit, and to discard any that fail to work.

He insists on local research. He enlists national advisors. He persists when detours crop up.

Willing To Scrap

"My assignment has been to seek to accommodate the principles within another culture," explains Neighbour. "I have been anxious from the start to enable nationals to recognize the possibilities and to implement the strategy.

"What we had in America I am ruthlessly willing to scrap and revise from month to month," he continues, "until we come up with that which is thoroughly Singaporean."

The ground in Singapore was ready. In July 1975 the Singapore Convention adopted a program with a goal of 200 house churches by 1980. In the next few months eight churches voted to include

the program in their budgets. In February 1975 Neighbour entered as a specialist in urban evangelism.

Research is basic to the approach. The urban study center employed a local sociologist to help prepare a survey of 3,000 persons. To those who said they had no Christian contact a key question was posed: "Do you have any objection to becoming a Christian?" More than eight out of ten said they had no objection. Generally they replied that they did not know enough about Christianity to object to it.

Five survey teams spent five months in research and development of the urban strategy. Taking part were 48 persons, all Singaporeans except for a few missionary personnel: W. Mack Burris, Graham and Jeanne Walker, Stockwell B. Sears, Jac S. Weller, and Neighbour.

Research led to the *Basic Training Manual*, a spiral-bound book three-fourths of an inch thick. It offers instruction in personal witnessing, information on small-group dynamics, and a primer on non-Christian religions in Singapore. Directions on Friendship Groups, book trees, Bible studies, discipling, and other elements of the urban plan appear in detail.

Principles of church growth listed in the manual outline basic matters concerning responsiveness to gospel presentation.

"Universally, in a time of readjustment men tend to draw into themselves and withdraw from strange people in new surroundings," states the manual, copyrighted by the Singapore Convention. "A sense of loneliness creeps in. The loneliness of separation from each other and from the past is a sign of the times. We tend to develop walled structures around us.

"Small groups must be so structured that they open up those walls, and permit people to develop a level of trust toward others. Therefore, they cannot move too rapidly toward intimacy. It must come naturally, as those in the group feel they can trust the rest."

First, the Logo

The first research team came up with the logo, reminiscent of that used at West Memorial in Houston, designating "people who care."

"The logo is a way of nonverbal, continual communication," defines Neighbour.

Research team members from several

churches explored logo possibilities, finally choosing from among three designs. Miss Jackie Fong of Queenstown Church in Singapore was the artist.

The logo is a blue, vertical oval with flat sides (shaped like an athletic track). Within the blue field two hands cup a red heart. The logo is to be used wherever possible in the neighborhood. Team members are to wear it constantly; among the forms for the logo is a small blue, silver, and red lapel pin. The logo will appear on all Friendship Group materials, on correspondence, and on Bible study materials. The symbol is to convey to any unbeliever a picture of Christian care, concern, and love. It should identify the wearer as one of the "people who care."

A second research team considered book trees. "These," explains Neighbour, "are an attempt to communicate the gospel in a non-threatening way with semi-secular books with a Christian message quietly buried."

Comics with a message are included. The team read and approved the books offered and prepared the post card in the back of each that offers further information. The first five book racks were ready by mid-summer.

Topics for Friendship

Friendship Groups was topic for the third research team. From a list of possible topics for groups, ten favorites were selected by survey. Most popular was one on guitar lessons. The other three most popular: "Personality Development," "How To Fall in Love Successfully," and "Lonely People." Singaporean writers have completed preparation of a study book for each topic.

One example of how a Friendship Group may emerge, related in the manual, can be seen in the "meet your neighbors" party given by Philip and Molly Chua after a Bible study group had met in their apartment in the Marine Parade area for several months.

They invited those on their block. Attendance was nearly overwhelming. Light refreshments were served, and get-acquainted activities were led. At one point an elderly man stood to express thanks for the couple who had opened their home to help neighbors meet each other. His statement drew applause.

Danny Chia, pastor of Calvary Church, was introduced, but not identified as a minister. He explained that when neighbors occasionally saw people carrying their Bibles into the Chia home it was because they were coming to study. He made it

clear that the party was not a religious meeting but simply a "gift of love" to people in the block.

A fourth team worked on Bible studies. Lessons have been produced with identical subject matter for a set to be used in correspondence course study. Each lesson in the correspondence course version includes a written test and an invitation to study with a group rather than alone. The programmed lessons are all in a Singaporean style.

"Bible study will be fed from the Friendship Groups and correspondence courses," outlines Neighbour. "The Friendship Groups in turn will grow out of cards distributed through mailboxes" and by other means.

Tackling Follow-up

The next step, tackled by the fifth research team, is follow-up. In the research, Christians were surveyed to learn what problems they had faced in the aftermath of their Christian decisions.

Individuals who accept Christ in the Bible study groups will be enlisted in discipleship groups for training in Christian growth.

The logical next step is the gathering of converts in concentrated areas into extension church congregations with regular worship services.

After the airport conversation Neighbour provides a tour on wheels of the city, including the burgeoning high-rise apartment complexes. "The old Singapore is fast disappearing," he comments.

In the Ang Mo Kio section, for example, from a hillside can be seen the phases of change. In view are apartment buildings completed and immediately occupied, construction under way on more apartments, and excavation in progress for still more housing units. Eventually close to a quarter-million people will live in the section, only one of five such "new towns" planned by the Singapore government.

'God Loves Singapore'

To help Singapore church members look at the needs of their city-country, Neighbour devised a multimedia program. He presented it in the churches last year. He prepared a second program, "God Loves Singapore," for showing at a Convention rally at the Victoria Theater on a Sunday night in September. The goal: to challenge more Baptists to become involved in the outreach.

Singapore's population is young—62 percent are under 20 years of age. "The Singaporean is a pragmatic person, extremely practical," notes Neighbour. There

is a numerical cliché that every Singaporean wants one wife, two children, three rooms, and four wheels. "The secular mind has developed a new set of values," comments Neighbour.

Describing "religious fragmentation," Chia points out, "Christian structure in Singapore is not a full family structure." A household may contain only one or two believers.

"The first motivation of these young people to come to church is not religious," says Neighbour, "it is a vacuum in their lives. As they grow older, and the peer group relationships in the church are no longer needed, they drop out."

Matthew Lim reports, "A YMCA survey in Singapore found that the greatest problem of young people living in apartments is loneliness."

Suggests Chia, "If we can keep the young people five years or so and not see them drop out, there will be a new generation of adults in the churches."

Agent of Change

In the Singapore setting Neighbour sees his role as an enabler, a "change agent." "The national will know more about the program in this way, because it's his program," states Neighbour. "This is a learning process, fraught with problems." The missionary, the national, and the unbeliever are all unfamiliar with the contact methods and learn together.

"The Singaporeans are quick to tell me if they don't like an idea," declares Neighbour. "I believe the greatest thrust will come after the role of change agent has been phased out."

The lights of Singapore stretched below us as we stood one night atop the city's tallest building. As he looked out over the city, Neighbour spoke of the incarnational approach in missions. He related a casual conversation with a young man at a hawk's stall in the city. After a while the man asked if Neighbour and his companions were Christians. Told that they were, the man commented that, unlike some he had encountered, these Christians did not "wait to spring like a tiger" with their witness. Warmed by the genuine feeling of friendliness, he went ahead to share deep personal feelings.

As Neighbour says in a capsule commentary on the urban outreach methods, "We are saying to the unbeliever, 'We are concerned about you as a person. Part of this concern has to do with your spiritual needs. Until you know Jesus Christ as Lord, life is incomplete.'"

TC

TOUCHING

Tama New Town



Missionary Les Watson looks over apartment complexes and open ground for more units, typical of boom in Tokyo metropolitan area.

Sunset begins to tint the sky and mute the shades of the Japanese landscape. At the wheel of the car Missionary Leslie (Les) Watson looks longingly to the west. There, beyond the sunset and in the direction of small towns and open country—that's where he would prefer to go.

Instead, he turns the car in the opposite direction. He drives onto the high-speed road that will lead him back into the heart of the engulfing metropolis of Tokyo.

"I'm a country boy from the States," Watson admits. "For 15 years in Japan I did rural evangelism. I'm in Tokyo because the Mission asked my wife to set up the library at the research center.

"I would prefer to be in the country, among rural people. The response to the gospel is just as slow there as here, but the setting is better. But Tokyo is where the people are."

The people certainly are there—11.5 million of them. Fewer than one out of every hundred is an evangelical Christian. Even though the government is taking steps to decentralize the city, satellite cities like Tama New Town will hold concentrations of hundreds of thousands of persons.

Watson has spent the afternoon in and around Tama New Town, his assigned field. He has driven beside row after row of apartment complexes. At one point he stands in an open field, already leveled for construction of still more apartment buildings. In almost any direction completed units, occupied by thousands, can be seen. New roads have been laid. Buildings under construction dot the horizon. Preparation for

more building seems omnipresent.

"They're fine people," Watson muses aloud, referring to the apartment-house residents. "They just don't know the Lord."

The assignment to the lone missionary is direct enough: introduce the people of Tama New Town to the gospel.

Officials have described Tama New Town as Tokyo's "greatest housing development." The project is aimed, says a government booklet, "at providing high-quality housing and housing lots and also at building a town with a fine, verdant environment and urban facilities to relieve the housing shortage and to prevent sprawl."

Located 30 kilometers southwest of Tokyo, the new city, about two kilometers wide and 14 kilometers long, eventually will have a population of 410,000 in some 110,000 housing units, divided into 23 residential sectors. The town will be complete in facilities and linked with Tokyo

*Text and Photos
by Leland Webb*

by two railway lines, as well as a road system. The first residents moved into Tama New Town in early 1971.

The town is to be the residential community for Tama Linked Cities, with other sections for business and cultural, commercial, and educational purposes. The goal, according to *Tokyo Municipal News*, is to create a "Tokyo with plazas and blue skies, where both humanity and nature are to be restored."

Suburbia has come to Japan. Tama New Town is becoming truly a bedroom city. As many young Japanese families grow, they seek to get outside of Tokyo—for the

Right: Attired in ceremonial robe, attendant waits at hotel for arrival of Shinto festival procession and his part in observance. **Below:** High-rise units seem almost omnipresent. **Facing page:** Ox-drawn cart bears shrine.





sake of the children. With a home in an outlying community, the husband must ride a train to work. He is gone 12 to 15 hours a day. Mother spends the day in the apartment, caring for the children.

Watson goes to Tama New Town every Tuesday, Wednesday, Thursday, and Sunday. Mrs. Watson accompanies him on Sunday and Wednesday and at other times when her duties permit.

On weekday visits, Watson contacts apartment dwellers. He picks out a multi-storied apartment house, chooses a stairwell, and begins knocking on doors. Residents sometimes decorate their apartment doors in distinctive ways, perhaps to seek some individualism among repetitive architecture.

When someone answers his knock, Watson introduces himself, tells why he has come, and offers a copy of the Gospel of John and material specifying location and time of worship services. He averages rapping on 100 doors a week.

"About half the people are not at home when we go," he relates. "Among the others, half or more are not interested in what we have to share and will not talk with us. This is because they have no idea of what Christ can do for them, or are of other religious convictions, or reject all religions.

"The other 25 percent will listen in a rather friendly sort of way and accept the Gospel portion, tract, and announcement. Only rarely do we find one who will really share some time with us. Very few Christians are found this way, probably not more

than 1 percent of those we talk with."

In the whole area are located only about six small churches; some have been working there for years, yet are still small. A Christian day-care center also operates in the section, and Sunday services are held there.

Watson has become a member of Tama Sports Center in the vicinity. He uses the athletic facilities for his health's sake, but his purpose goes far deeper. He has been teaching English at the center every Tuesday afternoon to three different groups. For this service he is allowed to use an upper-floor conference room and adjacent rooms for Sunday School and worship on Sunday.

The sports center has another important facility—a huge baptistry. The center calls it a swimming pool, but it is available for Watson's use for baptismal services.

Teaching English carries special values. Watson has gained access to several homes because he has taught English to children who live there. In such homes he leads in the study of a little English—and a lot of Bible.

The best entrée into the apartment houses is through the residents. Weekly meetings are held in four homes, two of them the apartments of believers and two the homes of non-Christians who have opened their quarters for study. All of those attending are married.

Two examples illustrate the types of entry. A weekly home meeting was begun last April in the apartment of Mr. and Mrs. Shioi. Their child had attended Watson's

English class, and they began allowing a study meeting in their home, even though they are not Christians.

In another instance, Mrs. Iwai, a member of a Baptist church in Tokyo, moved into a fifth-floor apartment in the Tama New Town area. Her husband is not a believer, but the home is opened for a Christian meeting each week. A typical service includes praise, prayer, Bible study, and sharing of testimonies.

Watson's hope is for churches without buildings, meeting in homes where believers or sympathizers can invite their neighbors. And he wishes to see such meetings conducted in housing complexes throughout Tokyo.

Such churches would be based "on the principle of having Japanese Christians in the apartments who would allow one to four meetings each month in their homes—meetings they could lead, for the most part. For joint worship we would have regular meetings on Sundays in a rented hall."

This kind of approach "is essential for Japan, because of the high cost of land and buildings," Watson believes.

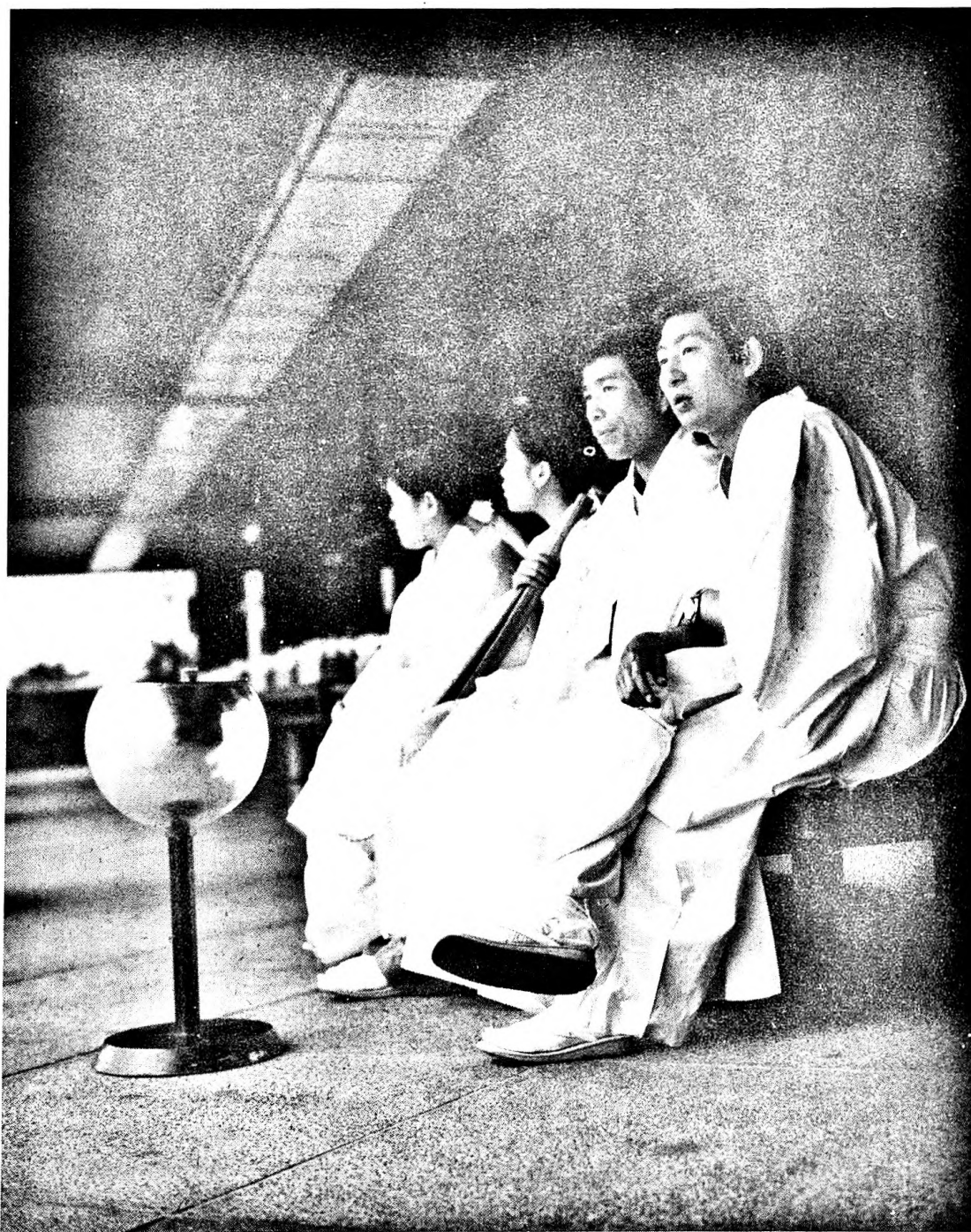
Land alone for a church building in the area where Watson ministers would cost more than \$70,000. He feels that spending funds in advertising and for materials could lead to the building of at least as strong a congregation, perhaps in a shorter time.

And in Tama New Town, Watson explains further, "regulations do not allow church groups to buy land."

Earlier this year the Tama New Town



Above: Watson looks out from apartment-house landing. **Below:** Attendants wait for their part in Shinto festival in Tokyo.



Baptist Mission came into existence. It included at the start 12 members, six men and six women, with the youngest about 30 years of age. All are married.

"As we start out together, we want to grow as Christians and share all of the work of the mission," Watson wrote at the time. As one step, members were urged to read Scripture passages about the cross of Christ and to prepare brief testimonies on the meaning of the cross to them personally. Then members were asked to write about the resurrection. The final assignment was to set down their own testimonies of Christian faith, to be condensed for reading in two minutes.

"Thus we hope to become closer to each other and more effective as visitors and personal witnesses," explained Watson.

Declares Watson today, "To grow with the Christians and win the unsaved means that Christian homes will multiply."

To travel with Watson from one housing complex to another is to sense something of his burden for the thousands of people he passes.

He stops for a while on a knoll in a small park. Here he plans to hold a sunrise service next Easter. Before moving on, he pauses at a bench for prayer. He prays for guidance in his efforts, for the individuals he knows, and for the many he has not yet contacted.

And he prays that among young people in America some might be led to come help introduce Jesus to the people of Tama New Town. **TC**

Discovery in Bangkok



Thailand is the center for Buddhism. Here Thai classical dancers perform in religious ceremony at a Bangkok temple.

"This is the first overall evangelistic approach in Bangkok in Baptists' 27-year history here," declares Missionary S. Judson Lennon.

He refers to the Baptist Urban Strategy for the capital of Thailand. For this program, 1976 has been a year of discovering and developing strategy. Testing begins next year.

The Bangkok Urban Strategy Committee, including four Thai Baptist leaders and five missionaries, has drawn up the plans.

"It is a cooperative effort," says one of the five missionaries, William A. (Bill) Beckham, "with some new missionaries, some veterans. And it is a supportive approach. One of the strongest elements is the cooperation of the evangelists in the area.

"We've all felt that what we're doing

relates to each other, and that there is a need for an overall strategy."

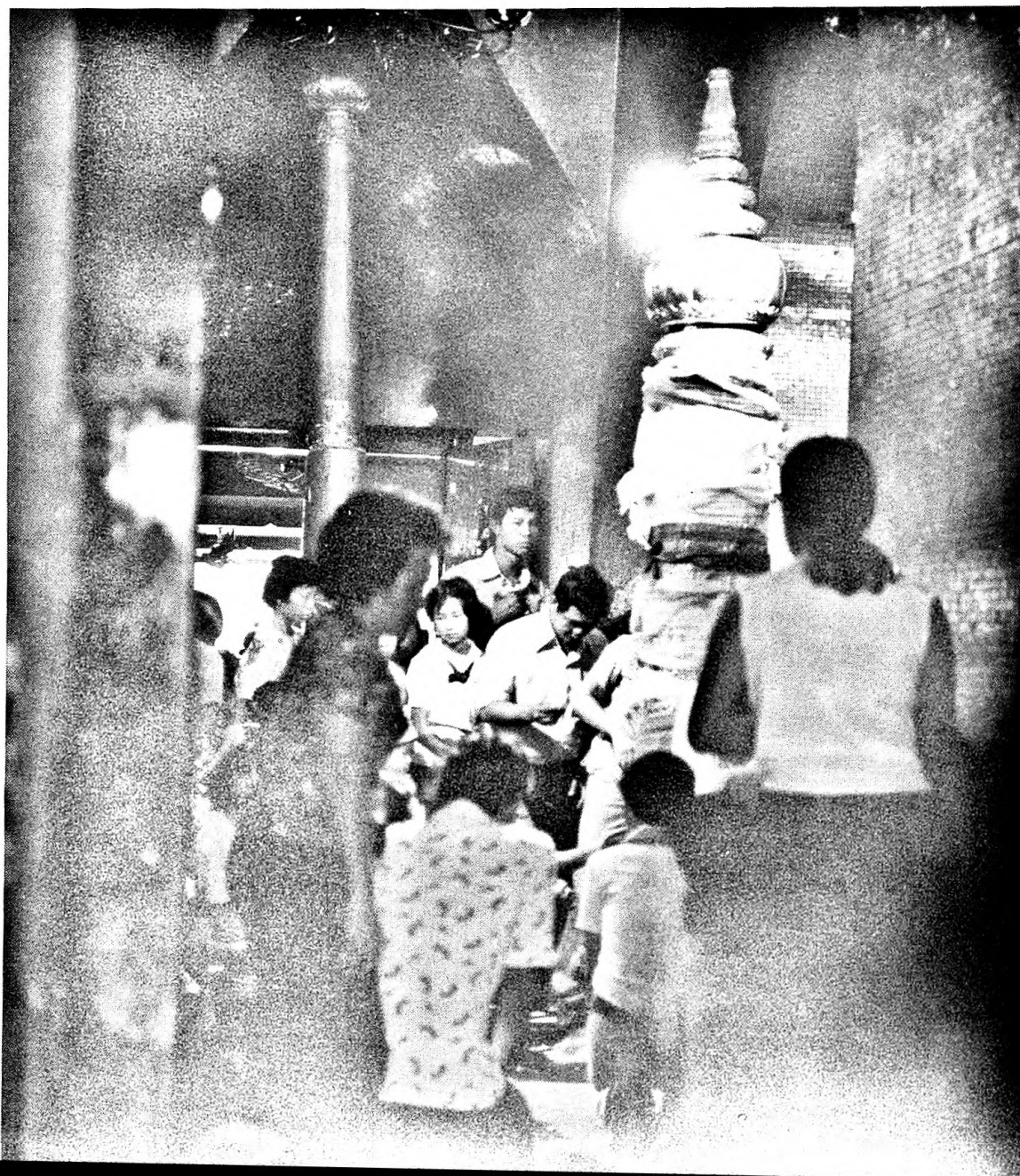
At the start of the planning the Baptist urban evangelists in Bangkok accepted a ten-point covenant. In it they pledged confidentiality of discussions, agreed to share their feelings, and promised to be mutually supportive. The final two points of the covenant:

"We covenant together in a willingness to submit plans and ideas to the possibility of failure, realizing that God can teach us through specific failures so that his general plan might succeed.

"We covenant together to be filled with an awareness of the urgency of our task but never to allow panic to circumvent necessary planning and preparation."

Personnel on the committee illustrate the cooperation between veteran and new

Text and
Photos by
Leland Webb



Above: A Bangkok mother and child. **Left:** In Buddhist worship, Thais bow before a scarf-wrapped, ornate pole, spotlighted in the center of a small Bangkok temple. **Right:** Child in a shantytown area of the city.

missionaries. Coordinator is Lennon, who first came to Thailand in 1955. Ex officio member, as Mission administrator, is Ronald C. Hill, who arrived in 1952. Jack L. Martin, a third member, came to Thailand in 1966. And new missionaries are included: Beckham arrived in Thailand in 1974; William W. (Bill) Smith, Jr., came in 1975.

Those involved "came together because of feeling the need of an overall strategy," states Beckham.

"Then we went to the Mission and asked for permission to work as a team," adds Smith.

"And the Mission administrator has worked right along with us," points out Lennon. "This has given stability to the program."

"And, overall, the Mission has been in favor, supportive," continues Beckham. "Those in Bangkok and those without have realized that a new strategy was needed for Bangkok."

Figures point to some of the need among the city's 4.5 million population. The city includes an inner area and an outer circle, making up greater Bangkok.

"There are 14 Baptist churches in the greater Bangkok area," reports Lennon, "and 65 to 70 churches of all denominations. All of them are in Bangkok proper. None is in the outer circle of greater Bangkok."

"For the past year we have been trying to enable the Thais to discover the possibilities," relates Beckham. "First it was necessary to decide, is it biblical? Then, is it Thai? This has been a year of discovery. The movement is growing. It has life of its own, not just our trying to bring it to life."

Lennon notes, "How quickly the Thai members have seemed to catch on and want this."

That outreach in the city "must be Thai" comes first in the strategy group's report for the year. "This principle was reinforced upon all of us in the political upheaval of Southeast Asia," the report states. "God can use political events to remind us that all we will leave behind in Thailand is Thai Christians. . . .

"Outreach, therefore, must be Thai in nature and method. And outreach must be dependent upon Thai financial support. This strategy is committed to outreach in Bangkok that is led, supported, and sustained by Thai Christians."

The joint Thai and missionary committee worked for six months in formulating strategy concepts. To enlist support of Thai churches, a visual program was prepared, with the photographic work of Robert Congdon, an MK from Nigeria who is a missionary journeyman in Thailand. The

program, presented to churches during September, illustrates to members the immense needs for gospel outreach in Bangkok.

Convinced that "an understanding of Thais in Bangkok is important," the committee arranged for a Thai sociologist to do a detailed study of the city. Among findings:

- About half the city's population is under 20 years of age. Well over one million are students, ranging from elementary to graduate levels.

- In the municipal area about the same number live in detached houses as live in row houses or apartments. Outside the municipal area a high majority live in detached houses.

- Throughout the city exist pockets of poor residents, where people have put up shabby housing on cheaply rented property or public land.

- In the city (according to 1970 census figures) are 2,881,942 Buddhists (including Confucianists), 150,367 Muslims, 38,833 Christians—about 5,000 evangelicals—and 4,614 Hindus and adherents to other religions.

- The only significant minority group is Chinese, totaling 144,540, not counting those of Chinese ethnic heritage who are Thai citizens.

Baptist strategists have come to feel that the time is right for special evangelistic efforts. They suggest that political and historical events seem to be tearing away "roots that are centuries old." The missionaries declare that "a new sense of urgency and openness to change" exist in the

Mission.

In addition, says the strategy report, "There seems to be an awareness on the part of many Thai Christians that the old methods have outlived their purpose. Several of our Baptist leaders in Bangkok are interested in finding a new strategy."

Smith notes, "As Thailand is facing the pressure of the modern world, many Thais are seeking help to face twentieth-century living. People are showing far more interest in the gospel than in the past."

The planners stress that the strategy under development borrows from many sources. Ralph W. Neighbour, missionary associate in Singapore (see Cover II), has been sharing with the Bangkok committee the results from the emerging Baptist urban program in Singapore. Materials come from Singapore with the understanding that Baptists in Bangkok will test materials in their own area and may adapt whatever portions seem workable in the Thai culture.

Substantial contributions also have come from the Church Growth approach. And missionaries in Thailand, both Baptists and others, have already used portions of the strategy in the past.

The strategy calendar emphasizes the careful testing of methods. During 1977 the program is to be tested in five target areas. In 1978 the strategy is to be put into practice in 15 neighborhoods. Twenty more areas are to be added in 1979 and thirty each in 1980 and 1981. By the end of 1981, 100 neighborhoods should be touched by





the Baptist plan.

During the latter part of this year, participants are selecting target neighborhoods, devising a discipleship course for new Christians, and designing a Thai logo. Ways to "climatize" neighborhoods will be chosen and a "decision-oriented Bible study" developed.

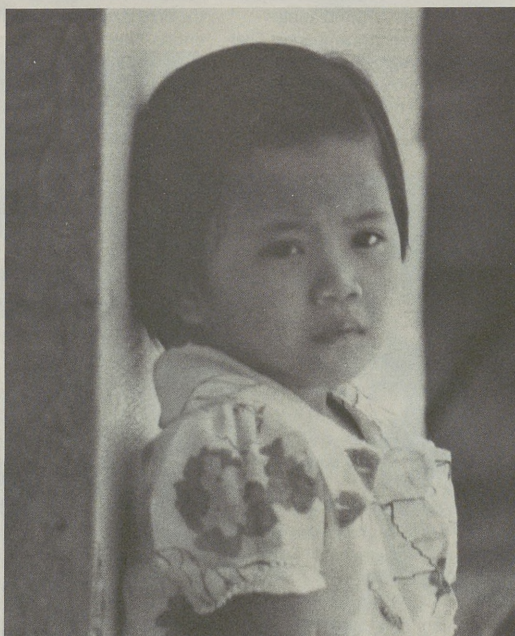
Climatizing a neighborhood is to be done through every type of medium the Thais can use, says the report. "The great majority of people in Bangkok must be prepared to be receptive to the gospel," continues the report. "We must develop a continuous climatizing contact with neighborhoods of people so the Holy Spirit can draw them to a point of decision. Our verbal witness does not mean they hear."

"To be effective, Bible study must be heard by people prepared to receive it," explains Beckham. "And it should be taught by a friend."

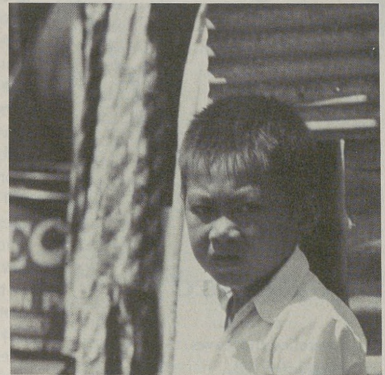
A "neighborhood" refers to people drawn together by a common factor—interest, employment, residence, and the like. "If we separate neighborhoods into groups numbering 4,500 in each neighborhood, there are 1,000 neighborhoods in Bangkok," states the strategy report. Breaking these numbers into smaller and more homogeneous groups should follow.

"We can best 'see' the city when we see the people," declares the committee.

"Friendship Ministry" is the term for



Top: Missionaries William A. (Bill) Beckham (l) and William W. (Bill) Smith, Jr., two members of the Bangkok Urban Strategy committee, atop apartment house oversee filming for presentation to Bangkok churches on the city's evangelistic needs. **Above and far right:** Children in makeshift housing area. **Right, top:** Fierce figures guard an entrance to Bangkok's Chapel Royal of the Emerald Buddha.



methods by which Christians will seek to become involved in the lives of non-believers. One example is a motorcycle workshop led by a Thai Christian to appeal to men.

"A Thai will find it hard to believe that God loves him if he does not see that love demonstrated in the lives of Christians," states the strategy paper. "A Thai will find it hard to believe that God left heaven to come to earth to help him if Christians are not willing to leave their churches to come to their neighborhoods and help them.

"Ministry may be the one necessary link with Thai Buddhists that can convince them of the reality of a personal God who loves."

What Baptist work in Bangkok might look like in 1978 is pictured by the strategy paper. "Thais will be leading and working in all areas," states the report. "Thai churches and laymen will assist in developing parts of the strategy through study groups."

In the climatizing process in target neighborhoods, "We will see Thais zeroing in on potentially responsive peoples," the report adds.

Thai Christians will then minister to lost Thais in the prepared neighborhoods by

demonstrating concern through the contact friendship ministries. This should lead to a special, ten-week Bible study "geared toward bringing non-Christians to a decision."

An "Ongoing Discipleship Course" will follow. Throughout the program leadership training will be offered.

Existing churches will serve "as base churches to assist house churches in their surrounding neighborhoods." Through the whole process, missionaries in Bangkok will serve as enablers.

A result of the approach will be "infinitely reproducing churches." This has always been a goal of mission work, but the urban program includes planned efforts to develop such churches.

Similarities with principles and methods of outreach efforts in Singapore and elsewhere are apparent. But the Bangkok strategy is cast in terms of the local culture. And it is being tested for application in that setting.

"Essentially the program is people," points out Beckham, "God ministering through Thai Christians to other people. Consequently, not a lot of money is involved."

Missionaries in Thailand have approached the new program with much candor. In

devising a strategy they have had to consider their own working relationships to the plan. Much emphasis is being given to freedom, including the freedom to fail—and to learn from it.

"An unlimited freedom to go one's own way with one's own plans and methods is often the freedom to flounder," states the strategists' paper on implications of the approach. "Within an overall plan there is opportunity for great diversity and true freedom. God has given us the freedom to fail if we are faithful. God has given us the freedom to be ourselves under the guidance of the Holy Spirit."

A special call is given to church planters to specialize, not generalize, as so often has seemed necessary under circumstances where too few missionaries have had to tackle large areas of need.

"It is better for us as church planters to do a few things well that can relate to the overall program than to do many things superficially that relate to a small area," says the strategy paper.

For Bangkok missionaries, 1976 has been a year of discovery. From those discoveries should come years of greater gospel outreach by Baptists in Thailand, both Thais and missionaries. **TC**

Liberated?

By Roberta K. Dorr

I'm not for liberation any more. I never thought I would come to such a decision. I had been right in the middle of the whole liberation movement when it started in the Palestinian refugee camps on the Gaza Strip. I had seen the men and boys drilling behind barbed wire while their wives and mothers stood or huddled just outside the wire with food or messages from home.

They had been a bit reluctant at first, these young men and boys. The news had spread that everyone who joined would have long hours of drill and there would be tough months of camping out in the barren wastes of the Sinai. There would be days of living off the desert and perhaps even resorting to trapping and eating snakes to keep alive. The women whispered such news with awe and wonder that their sons and husbands were to be part of such disciplined hardship.

They were to endure all this in order to obtain "liberation." Undoubtedly, "liberation," meant different things to each one, but in general, liberation would give them back their land in Palestine and life would be as it had been before 1948, only better.

Liberation sounded right to me. It was for people. It was a method by which the poor and oppressed would be lifted out of their unhappy state and elevated into a Utopia of freedom that would guarantee them all the happiness and success everyone else had been enjoying all the time. When I came home on my furlough, I found it easy to accept the liberation cause of the blacks, Indians, Mexicans, and women. Without a question I was sure that had Jesus lived in our day he would have wanted liberation for everyone. I was so sure that Jesus would have been for liberation that often when I spoke of the whole Palestinian problem, I would unconsciously give the impression that if they could just be "liberated" all their problems would be solved.

I would have probably gone on championing all the liberation causes if I had not spoken at a small country church and met an energetic little old lady who waited to speak to me at the end of the service. She didn't mince words. Her eyes were kind but her words stung with the astringent of truth.

The author and her husband, David K. Dorr, a physician, were appointed in 1958 to Gaza and transferred to Yemen in 1969, where they were stationed until they resigned in 1975.

"My dear," she said, getting right to the point, "liberation is not Christian, liberty is."

I was speechless. Somehow I had always used the words interchangeably. She turned and disappeared in the group of women at the back of the church. I hurried after her, ready to explain to her the meaning of liberation to the poor, downtrodden people of the world.

She was going down the front steps when I caught up with her. "You don't understand," I said. "I can see you are a very kind person, and I'm sure if you saw the refugee camps as I have seen them, you would be for liberation or anything else that would help these people."

She looked at me for a long time as though she did not know whether it was worth her time to pursue the question further. Finally she switched her pocket-book over to her other hand and took me by the arm. "I'm sorry if I sounded harsh to you," she began. "I didn't mean to. The Lord himself knows I've spent enough time at my kitchen sink and the ironing board talking to him about every aspect of my own liberation."

I relaxed a bit, "I believe women should be liberated, too," I said trying to find some area of agreement.

She shook her head, "You don't understand, and you probably won't change your mind even if I try to explain it to you," she said. "I shouldn't have gone up and spoken to you. I didn't mean to get into all this explanation."

I could tell by the way she switched her bag again and glanced at me that she was going to go. Whatever it was she had thought of saying would be left unsaid. Suddenly I wanted to know why she said that liberty was Christian but liberation was not.

"Please," I said, "I really do want to hear what you have to say."

She looked at me again, "You've been a missionary, and you should be able to answer your own question. Did you become a missionary in order to be liberated?" I was astonished at the very thought, but I did not know what she meant, and she continued.

"Remember Jesus said, 'He that would be greatest among you will be the servant of all.' Then it seems he said, 'Take up your

Unattached

I watched the leaves
That softly fell
Into the streets
And vacant yards,
And
I was sad
Until
I saw
The wind
Begin to blow
A gentle jig
And all
The liberated leaves
Went dancing
To the merry tune.

They looked as though
They were so
Free,
But did they know
They're really dead?

R. K. Dorr

No!

cross daily and follow me,' and, 'Greater love hath no man than this that a man will lay down his life for his friends.'"

I was stunned as she continued relentlessly, "You see, it is the world's way to want liberation for self. It is Jesus' way to give of self. The two will never go together. We do wrong to teach our children to look always to their own rights and their own fulfillment. The self is never satisfied. To seek our own liberation only leads us to hate everyone and everything that seems to keep us from our goal.

"Liberty? Yes, we have liberty as Christians. But the kind of selfish liberation everyone is always talking about has nothing to do with being Christian." With that statement she seemed to disappear into the crowd of women.

I thought about what she had said and was reluctant to agree with her. There were many questions left unanswered. If the oppressed people of the world did not fight for their own liberation, would they ever be treated fairly? Wasn't Jesus concerned about freeing people, and if the common man didn't speak up in his own behalf, who would? What had been Jesus' way of lifting the poor and helpless members of society out of their hopeless state?

I knew right away that I had taken up the popular thought of our day without a thought as to whether it was Christian or not. It sounded right. It sounded Christian, but now I knew there was something very wrong at the heart of the whole philosophy; but what was it?

I began to look at some of the by-products of the liberation movement as I had seen it. There was always the element of anger, even hatred, against the person or persons that kept the individual or individuals from doing what they wanted to do. This hatred had grown almost into a psychosis with some of the more serious adherents of liberation. The hatred was so strong that even though liberation should suddenly come to the individual, he would still carry his hatred.

Could it be, I wondered, that the burden of hatred was a heavier bondage than the injustice the person suffered in the first place?

I then became aware of another aspect I had never acknowledged before. The person or group of people bent on gaining

their own liberation have no place in their lives for gratitude or thanksgiving. It is an absolute essential, in order to make others aware of one's oppressed state, to refrain from all expressions of gratitude. The person bent on gaining his own liberation admits to no good in his present state, and so he or she develops the habit of always seeing the depressing elements of his or her situation. This, too, was a form of bondage.

I could also see that any time we seek liberation we are in danger of actually growing to hate those people or situations that keep us from enjoying whatever we consider to be our own form of liberation. And it was obvious that to constantly seek the chimera of liberation doomed most people to a thankless, pessimistic view of life. It was now clear to me that I was not to seek liberation for myself.

But, what of the people I knew who carried impossible burdens, or the races who really were treated unfairly? Did Jesus mean for us to turn our backs on their needs and their problems?

It was some time later that the whole puzzle became meaningful and relevant. Jesus himself set the example. He gave himself, even unto death, for the lost and broken people of the world: "Others he saved, but himself he could not save."

Here at last was the clue. We are not to seek liberation for ourselves, but we are to do as Jesus did: "to preach the gospel to the poor . . . to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18).

There it was again in Galatians, as Paul said, "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). Now it also became evident that "every man shall bear his own burden" (Gal. 6:5).

The liberation movement is not Christian as long as each man seeks to get rid of his own burdens; but when every man picks up his own burden and then looks around and helps his brother with his burden, we are doing what Christ expects of us as Christians.

Could it be that we have had a great proliferation of liberation movements because we as Christians have forgotten what it means to take up the cross and follow Jesus? **TC**

What's in a Name?

The terms *Muslim* and *Christian* in Lebanon denote a social and political identification as much as they do a religious affiliation.

"All who are called 'Christians' are not really Christians by conviction," says J. D. Hughey, FMB area secretary for Europe, Middle East, and South Asia. "And all who are called Muslims are not really Muslims by conviction."

Hughey explains that many people are called Muslim or Christian because they have been born into that particular community, and their ancestors have been either Muslims or Christians for several centuries.

"The population of Lebanon is divided more or less half and half between people who are called Christians and people who are called Muslims," elaborates Hughey. "The Muslims are further divided into two or more main groupings, and the Christians also fall into several different groups."

The largest and most important of the Christian groups is the Maronite group, according to Hughey. "The Maronites are a part of the Roman Catholic system," he states. "Several centuries ago the Maronites recognized the authority of the Pope and thereby became a part of the Roman Catholic Church.

"But the Maronite Church has its own traditions."

When Lebanon became an independent nation, the Maronites, by virtue of an agreement, gained control of the most important posts in the government, according to Hughey. The president of the country has to be a Maronite, as do certain other members of the government. Certain cabinet posts are reserved for members of other Christian groups, such as Greek Orthodox.

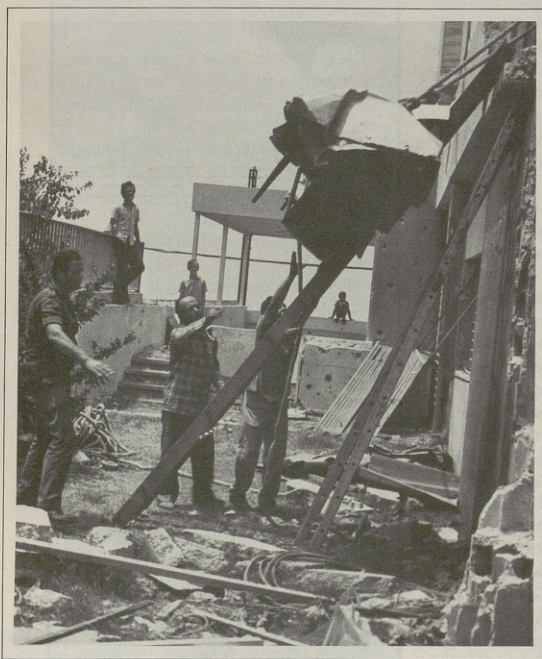
In return, the prime minister of the country and certain other officials of the government have to be Muslims.

"The people who are called Christians, especially the Maronites, have not only had a predominance of the power in Lebanon up until now, but have had a predominant part of the wealth of the country as well," says Hughey.

The struggle in Lebanon between so-called Muslims and Christians is more a struggle over power and economic and social privilege than it is a struggle over religion, according to Hughey. **TC**



Left: Clearing rubble to get at furniture. **Below:** Main seminary building windows broken by exploding shell which landed behind building.



Beirut Shelling

Fighting continues to take its toll in the once stable Middle East country of Lebanon. In July, two direct shellings ripped through the roof of the main seminary building and destroyed much of the contents of the top floors. Three direct mortar hits destroyed most of the furniture and missionary home of the William O. (Bill) Hens, who were in Egypt at the time. No missionaries have been injured. As of the end of October, the David W. Kings, Miss Emma Cooke, Miss Mable Summers, and James K. Ragland were in Beirut. **TC**

Above: Workers carefully lower Hens' piano after July rocket hit their home. **Right:** Missionary David W. King accepts anything that is salvageable, including bed slats.



Alive!

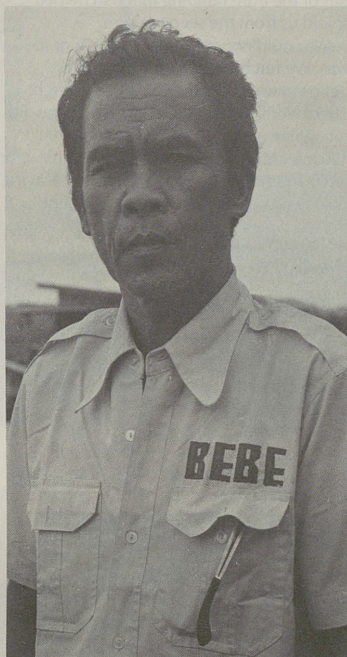
Deacon Chairman "Bebe" Flores of the Pagadian Baptist Church in the Philippines recalled the following events to Missionary William T. (Bill) Roberson on the Saturday afternoon immediately after the earthquake and tidal wave struck in his village, which had been nestled on the shore of Illans Bay.

We were awakened by the earthquake which shook our two-room house violently at about 12:00 midnight on August 17. The quakes continued for about three minutes it seemed. Our little house, built on eight strong but old posts, which lifted the house above the usual high tides, was twisting and trembling with the mighty quakes. Our two daughters were awakened almost immediately and were terribly frightened.

My wife shouted for them to stay in bed. Our poorly constructed house could not withstand the powerful shocks of the quakes. The timbers began to break and split. The flimsy rafters began to bend, buckle, and splinter under the weight of the roof. We were frozen as we watched the overhead come down upon us, but oddly we were not hurt.

A neighbor called to us from without to ask if we were all right. I called back to him that we seemed to be okay. Our once humble but cozy little house was in shambles as the four of us crawled out of the twisted wreckage.

I had no more than gotten to my feet than we heard neighbors who lived closer to the shoreline shouting that a huge wave was headed toward the shore.



There was a basketball court near our house, and I urged that everyone go there. Within a few seconds there must have been close to 200 of our villagers crowded onto the court. We thought only, I suppose, of getting away from the falling housing, some of which was still collapsing because of weakened foundations and supports.

From where we were, we could see the big wave about 70 meters away. Our village president told us that it was a tidal wave. We had never seen such a thing, and we all were terror stricken!

The wave appeared to be about 25 feet high as it rushed toward us. It was making a loud, whistling or hissing sound as it tumbled in our direction. It looked like the sky itself coming upon us—serenely colored in vivid blues. We had no presence of mind. It was as if we were automated. When someone shouted for us to do something, we seemed to do it mechanically as if we could not think for ourselves.

My wife shouted for us to run—but where? We could not outrun the wave that was almost upon us. Nevertheless, we managed to run 20 meters before the wave, like a huge watery hand, lifted us like feathers up, over, and under. We were literally and completely helpless. I had the overwhelming feeling I was in the grip of a herculean force, and I instinctively let the wave do with me whatever it wished. All I did was hold onto my daughter and pray that my wife was doing the same for our other daughter.

Soon I began to feel the force of the wave ebb away, and I felt my back strike the solid earth—I knew not where. I tried to struggle to my feet. I realized I was dizzy. My daughter and I were coughing and gasping for breath.

Timber, mud, and all kinds of other things were in the water. I was trying to find out where I was and strained at the darkness as I searched for my wife and our 14-year-old daughter.

The tidal wave which struck the Philippines in August demolished buildings as though they were toy blocks.



Suddenly, my wife rose up out of the sudsy water as if to appear in response to the prayer I found myself praying like a cant.

I asked, almost in anger, "Where is Ann?"

My wife cried back, "We were separated!" She pleaded, "I tried to hold onto to her, but I couldn't."

I yelled out in the night, "Lord, please save my daughter..." I think back on how much I meant that prayer.

Immediately my sweet daughter appeared not far away. I quickly made my way to her. By now we were near the school's home economics building, under construction. We decided we could stay there, because the concrete blocks were still partially standing.

At about that time, a little niece of my wife came up out of the water nearby. Though my wife was hysterical, screaming and crying incoherently, the mother instinct caused her to pull her own daughter and her niece to herself in cuddling protection.

Precisely at that moment the second wave struck us, but not with the force of the first, because we were further away from the beach.

Again we were lifted by the water. I suppose there were about 30 of us in the home economics building being splashed and slushed around as the water poured in.

Some of the people had been injured by debris. Screams of terror blended in wild harmony with sounds of the angry water.

When the water had subsided enough that we could walk about, I suggested we go to our Baptist church building, about a kilometer away from the sea. No doubt it was safe there. Other people were moving out of the little building that had helped shield us from the second wave.

We could not see where the path or road was. We felt our way along in what we believed was the direction of the church. There were no familiar landmarks. If we did recognize anything, we knew it was 100 or 150 meters away from its correct position.

The foamy water began to recede, leaving oozing mud and trash. Finally we found the roadway that led us up out of the water. We hardly realized that we held onto the girls with a vice-like grip as we edged our way along in the mad scene.

At the church building we were given some dry clothes and blankets. Stunned and addled, we sat there in a Sunday School classroom, where we had often studied about God. The children and my wife sobbed involuntarily. I found myself taking deep, long breaths and exhaling loudly as if to dry myself inwardly. We had all taken a lot of water.

I suppose it was 1:30 or 2:00 A.M. before I actually realized I was alive! I began to

shout, "Praise God, we are alive." Everybody else began to join in. It all seemed so right and proper in the church house that we thank God for saving us. We were still alive! We found that fact hard to believe after what we had endured. The half hour of violence seemed like a lifetime as we thought back upon it. We kept saying aloud, "But we are not dead, we are alive!" as if we were trying to convince ourselves!

At about three o'clock, I decided I must go back to the village. Tremors continued to shake and rattle the buildings. As I reached the village, armed forces men were already there, carrying the dead and wounded out from among the wreckage strewn along the new shoreline! Dead bodies were everywhere.

The first person I recognized was the younger brother of my wife's niece. I thought I saw him move as I approached him, and I gave him mouth-to-mouth resuscitation, but to no avail. He was already dead. I carried his little nude body to the partially demolished Catholic chapel in the village and identified it. It was then that I learned the bodies of the children's parents had been found as they had been thrown against the school building, possibly crushed by timber.

I eventually made my way back to the place where our house once stood. The

As in any disaster, cleaning up is a major job.





School in background protected Flores family from full force of second wave.



In the havoc, nature created its own bizarre art form.



morning light, beginning to drive away the thin curtain of darkness, gradually revealed fully to those of us who searched among the carnage what had happened to our beloved village.

I stood there in numbed silence and disbelief; though I stood on the spot where our house once had been I was completely disoriented. I thought, this must be some other place than where I once lived!

I recalled in rapid flashbacks the times in 1973 when I had miraculously escaped death. I had driven a bus through rebel territory and my bus had been ambushed twice. With the second ambush 37 passengers were slaughtered. My windshield was shattered into powder with blasts from a machine gun.

But I survived! Up until that time I had been a godless and vain man. My wife had

prayed for me and lived a beautiful Christian life before me with great patience and love. God used that second ambush to reach me and convict me of my sinful life. I knew the Lord had saved my life for a purpose. He had something special for me to do.

I reviewed those events and this night in quick succession as I tried to piece it together. Then I prayed in silence, "God, what is it you will have me do?" **TC**

A Bond of Love

The ring on his left hand signifies a bond of love—between him, a call, and a continent.

H. Cornell Goerner wears a Liberian friendship ring; so does his wife. For the past 19 years he has served missionaries as administrator, advisor, friend, and counselor. The ring is just one token of those lasting relationships.

It would be difficult to pinpoint a beginning, so we'll start our story with a young seminary graduate and a sense of call from God that led him into theological education.

Goerner believed firmly, deeply in his heart that God wanted him to teach theology. At one time he thought this call might lead him to be a missionary in Romania. But after prayer and consideration, he decided to stay at Southern Baptist Theological Seminary, Louisville, Ky.

At Southern Seminary he taught missions. Over the years his desire to see missions firsthand, so that he could better teach the subject, led him to Africa. On his first visit in 1947, Goerner saw an emerging Africa, just beginning to show signs of industrial revolution, signified for him by the primitive gasoline stations.

His second trip to the same country, Nigeria, a few years later (in 1955) showed him a different Africa, an Africa suddenly



H. Cornell Goerner in his office at Foreign Mission Board headquarters.

alive with rapid changes. This growth was symbolized by the new service stations on every corner, competing for the business of a young, moving nation.

As he traveled back to the United States, the seminary teacher felt a new sense of call rising within him. God had a new job for him. "Yes, Lord," he answered, "whatever you want me to do to be a part of bringing Christ to this new Africa, I will do."

Nothing changed immediately, except the teacher's heart. In a few months, Goerner visited Foreign Mission Board offices in Richmond, Va., to see some of his students appointed to overseas missions service. It was then he was asked to be successor to George W. Sadler, who was retiring from his position as secretary for the area then called Europe, Africa, and the Near East.

On several earlier occasions Goerner had said no to opportunities for service at the Foreign Mission Board because of his sense of call to theological education. This time, because Africa was involved, his

answer was yes.

He came to the Board in August 1957 and officially assumed his duties Jan. 1, 1958. When he took over the work, there were 329 Southern Baptist missionaries in 11 countries of the vast region.

The work in his area grew, as it did all over the world. During his career 17 new countries were entered as a direct result of his survey work and recommendations to the Board. By 1963 the number of missionaries had increased to 555. The work was too much for one man. The area was divided into two areas, one for Africa and the other for Europe and the Middle East.

Goerner, going back to that call of God that drew him from the seminary to the work overseas, chose to stay with Africa.

Growth seemed inevitable. By 1973 the area, with 632 missionaries, was once again too large for one administrator to oversee. Once again there was division. The two areas: West Africa; Eastern and Southern Africa.

Remembering his first visits to Nigeria

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

and thinking especially of the pioneer mission work in the Francophone (French-language) countries of West Africa, Goerner chose to remain with West Africa.

Goerner's record of accomplishments is impressive, but he would be the first to point out that the success story is not his as an individual. Growth was not confined to this area of work, but all over the world the Southern Baptist missionary enterprise was expanding; more and more people were hearing the gospel of Jesus Christ.

Why the growth? What are Southern Baptists doing right?

"Southern Baptists are a biblically oriented people," Goerner explains. "They believe the Bible. They believe that men are lost, eternally lost, without Christ. Those who respond have a changed life, not only a better life, but a different life. There is an eternal difference.

"I think we are simply fundamental and evangelical enough to believe the gospel makes an everlasting difference. That's why we've continued to be willing to send out missionaries—to be impelled to send them out.

"Furthermore, we believe that to have planted a church isn't enough. We must continue to help the growth of Christian forces until they are far stronger than the pagan or heathen forces. There are areas in which the church has not been planted—new fields."

But that isn't all. Goerner thinks the emphasis Southern Baptists put on career missionaries, augmented by short-term volunteers, has contributed to the continued success of the missionary enterprise.

"We have built our work around the career missionary, using volunteer and short-term workers, but always letting them be secondary to the central corps of career missionaries who go out with a lifetime commitment," he explains. "I believe this will continue to be the heart of a successful, effective, and continuing mission witness."

Goerner sees an exciting future for mission work in Africa. The only thing that could stop the continued growth would be political circumstances which might make the presence of American missionaries a hindrance rather than a help to national Baptists.

"That could happen, and we have to be prepared for that possibility," he says, "but I am hoping and praying that it won't happen—that instead of having fewer opportunities we will continue to have open doors in Africa."

When Goerner joined the FMB staff 19 years ago, the 25-year Program of Advance was just a few years old. As he leaves, a new 25-year plan for advance is begin-

ning. It is natural that he looks toward the future of mission work.

He sees the need for more work in mass communications—radio, television, and printed word. He envisions medical missions work going to a more mobile kind of service, away from large, institutional hospitals. He points to the need for a continued emphasis on the one-to-one witnessing that brings people to the Lord. At the same time he knows that large urban centers bring with them the need for mass communication of God's Word.

For himself, he sees more service and another call.

This time Goerner is going to write a book. It will be about the one thing he sees as the key to mission work—the biblical basis of missions.

"We have to place the missionary enterprise solidly on the teachings of Jesus," he declares. "Anyone who doesn't go out because of a strong biblical conviction will not stick with the work.

"And our people will not support missions unless they believe not only the Great Commission, but also that the entire message of the Bible is God's love for all mankind and that his purpose from the

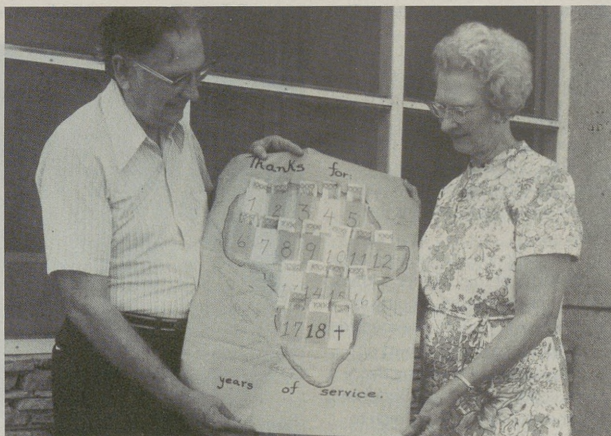
"I consider it a privilege to have been able to have a little part in leading the Board to open work in places where there was no work before.

"And the fellowship, the feeling that you are really a part of the missionaries' lives, has been a highlight. I have considered a part of my role to get the work started and to make it possible for the missionaries to do the work. I'm their servant."

Goerner smiled. "And could I say, too, that I could not have done this work without my wife," he adds. "I have been away from home on the average roughly four months out of every year. I couldn't have gone if I didn't feel I could leave home and not worry about her and our three daughters.

"Furthermore, she has been a very, very real member of the team. She has gone with me at times and has helped in counseling missionary wives and children. Many times she had the women's perspective and helped me to understand the situation.

"She is much beloved by our missionaries, and, even though she is not on the payroll, she gets no service pin, and doesn't have her name on the prayer calendar, she's been a cooperating member of the team



Missionaries in five Francophone countries of West Africa honored the Cornell Goerners at a conference earlier this year. The couple received a map of Africa with more than 18 pockets of money, representing Goerner's years of FMB service, ebony carvings, and an inscribed tray.

very beginning has included all races and nations.

"We are expected by God—there is an imperative, a compulsion upon us—to carry out God's plan, which includes sharing the gospel with all races and nations.

"Entering new countries has been the single most thrilling event," states Goerner.

who enabled me to do my work."

Goerner's retirement is effective at the end of December. He and his wife now will have a new call and a new kind of service. But always with them is the love, signified by the rings of friendship from a continent on the other side of the world.

TC

IT'S NOT EASY HERE

Text and Photos by Leland Webb



Above: Growing rice—a major Thai concern. **Below:** Curious watch Missionary Bob Spear decide how to move van from beach.

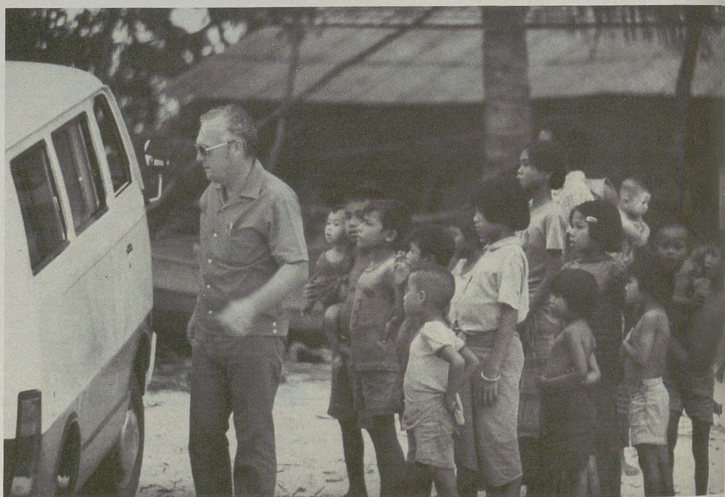
The road follows an almost straight line through what would seem to be rural areas. Yet seldom is the traveler out of sight of people. Another village appears every few kilometers. The continual row of homes flanking the road often makes it hard to tell where one village ends and another commences.

Evening is near. People can be seen relaxing in the doorways of their homes. Others are taking their nightly baths, dipping in the muddy waters of ponds by the roadside.

In one community a joyous crowd of villagers carries a young man along the road in the direction of the local Buddhist temple. It is the season for young men to volunteer for the priesthood. In Thailand, home base for Buddhism, every young man is expected to serve, at least for a while, in the bright saffron robes of the priesthood.

We are traveling from Haadyai to Songkla, then northward along the coast. The trip includes a ferry ride across the inland sea. Then the road stretches along the coastline of the slim finger of land that is southern Thailand.

Two of the three Southern Baptist missionary men stationed in this section are on their way to conduct an evening Bible study. They are Jack E. Mahaffey and Bobby L. (Bob) Spear. Arriving at Sala Bua, the target

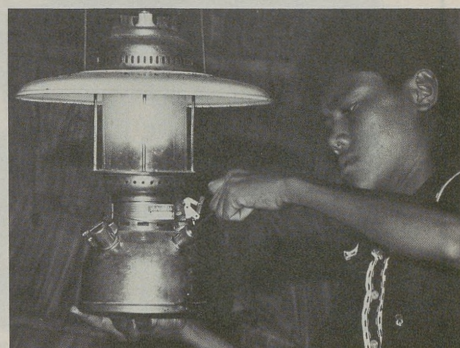
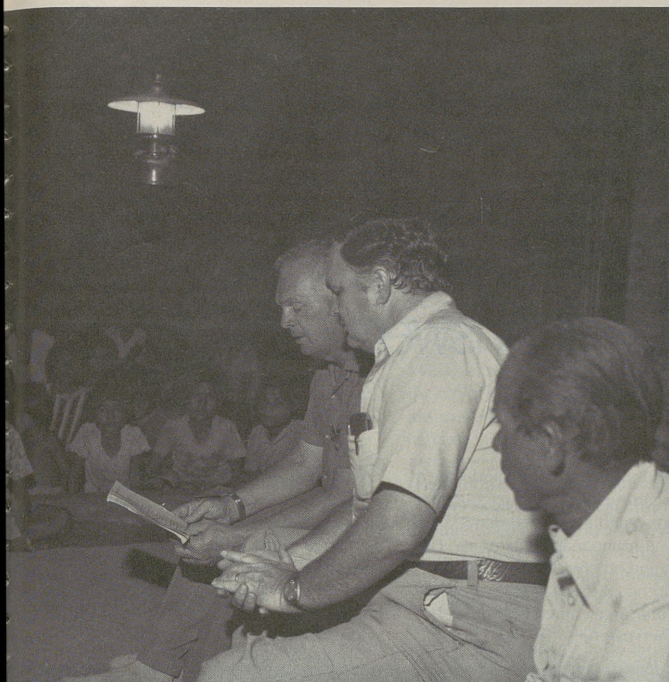


village, Spear, who is driving, seeks the proper turnoff. No sign marks the spot; there is only a path, followed by a twisting drive among the palm trees near a home to locate the opening between trees and onto the beach. In the fading light the Gulf of Siam shimmers placidly just ahead.

The beach becomes the roadway. Spear drives just above the surf line until he locates the right house. Allowing his pas-

sengers to alight, he makes a dash with the van through the loose sand toward the yard. The sand wins, even after Spear begins one run a few hundred yards down the beach. At last a rope is attached to the front axle, and some from among the curious crowd pull. The van mashes through the sand to park beside the house.

Khian, the householder, is just arriving at the end of a workday. He is a carpenter. He



Left: In carpenter's home at Sala Bua, Thailand, Missionaries Spear and Jack E. Mahaffey lead singing before Bible study. **Above:** Youth pumps lamp to provide more light at service.

built his house, making the bricks himself. He is also a rice planter; his farm is in front of the house, toward the road. And he is a fisherman; just out of his backyard he fishes in the gulf. One job is not enough to survive in this part of Thailand. Before preparing the evening meal in the dim light, Khian and a son make several tries at hauling in a catch of tiny fish from the incoming tide.

At one point Spear speaks with a man walking along the beach. The stranger is tipsy, but his response is typical. First he asks how much Khian had received for becoming a Christian. Spear explains that Khian's decision was his own, freely made.

"Buddhism and Christianity are much the same," argues the man.

Spear talks of the similarities, then points out the distinctions. When he finishes, the man maintains, "They're the same." The traditions of Buddhism and the religion's absorbing qualities go deep into the culture.

The evening meal, gladly shared by the fisherman-farmer-carpenter and his family, is fish and the ever-present rice.

By meal's end it is dark. Soon, as though drawn by the lantern hanging at the large double doors that open toward the beach, a crowd materializes from the darkness. Finally there are ten adults, including the host and hostess; more than 20 children assemble at the door.

Spear and Mahaffey, sitting on a raised platform, lead in singing half a dozen songs

in the Thai mode. No familiar Western tunes are heard. The music is indigenous.

Sitting cross-legged on the cement floor, members of the small congregation listen intently as Mahaffey preaches from Colossians 1. Next Spear teaches from the Scripture on the subject of pride. He tackles the common problem of people seeking to trust in themselves alone. Then the two missionaries field questions.

The service at an end, the two men bring out their supply of simple medications. These are for sale at modest fees to any who wish to buy. It is a service the missionaries provide to the isolated villagers.

At bedtime the host has provided straw mats and even pillows to make the slab floor a more comfortable bed. The double doors are closed and barred with a heavy beam. Window shutters are made secure. Many people in the area are armed, for it is not unusual for burglars to try to break in. Perhaps that realization helps turn the dead-of-night sounds of a tractor plowing into noises that suggest someone is tampering with the Mission van. The guests arouse Khian, who checks outside. It is a false alarm.

The early-morning return trip to Haadyai reverses the previous day's journey—over the sand, down the beach, through the palms, back to the road.

The example of one way the missionaries work has been seen. Now there is time to discuss strategy. The key, it seems, is finding

a contact.

The strategy can be called probing. Where the missionaries have no contact, they probe, perhaps by market preaching. When they discover an interested party, they test the responsiveness for a time. If the person's concern does not grow, they try to locate another contact. But they start with someone who shows interest. Sometimes they find access to a new village through a contact from an earlier community.

"We have done a good bit of village preaching, market preaching," says Mahaffey. "But it is not worth a dime if it is just preaching. You've got to be looking for contacts—a person who shows enough interest to let you come to his home.

"As soon as I find a contact, I move out of the market."

Continues Mahaffey, "I've never seen it to fail—the contact will invite neighbors and relatives to his home to hear preaching."

The fisherman-carpenter of the night before was part of a chain reaction of such a contact. His brother, who lives in another village, introduced Khian to the gospel message. In turn, Khian has made contacts along the beach in several villages.

"My experience in village work is that you have to persevere," declares Mahaffey. "You keep going. You come to a stage where you want to give up and move on. But if you've got a contact, you've got to keep pressing on."

Adds Spear, "Sometimes your best witness is by a layman, because he's more real to the people."

In southern Thailand the Southern Baptist missionary personnel total has dipped as low as one couple in the past, and once



Bible study service in Thai home.

Some Answers

In the early morning light the saffron robes of the Buddhist priests stood out brightly. In village after village, and in between, they could be seen going about their daily ritual with "bag and bowl," collecting food and money from villagers. Each village seemed to have its own vividly colored temple.

The scene was southern Thailand. To be Thai is to be Buddhist.

The two Southern Baptist missionaries with whom I rode obviously were outnumbered. The temptation is to say "hopelessly."

We had spent the preceding night on the floor in the home of a Thai carpenter. The two missionaries had taught from the Bible to the children and adults gathered there. Leading people to accept the Christian message in this environment is painfully slow.

As we rode, we talked of strategy. The two men told how hard it is to locate village contacts. They spoke of the need of working with these contacts for long periods.

Recalled one, "While I was a student in Southwestern Seminary [Ft. Worth, Tex.], I heard Baker J. Cauthen say, 'Your success on the mission field will be in direct proportion to how strongly you believe Acts 4:12.'"

To refresh your memory, that verse quoted many years ago by Cauthen, executive director of the Foreign Mission Board, gives the words of Peter as he spoke of Jesus Christ: "For there is none other name under heaven given among men, whereby we must be saved."

"I've never forgotten this," declared the missionary.

He had just told the "why" of foreign missions. Acts 4:12 is not a half-way verse. It must be viewed either as true or false. If accepted as true, as we Baptists say we do, it closes any escape from missions, for the sharing of the good news—the only way—of salvation.

Still questions flooded the mind. One of the missionaries I had known in college. In his junior year his fellow students voted him "best all-round man on campus." He is intelligent and otherwise gifted. Had he chosen another path, he likely now would be pastor of a large church in the U.S. I observed him carefully. Tropical sun has weathered his skin. Wind from the window blew his hair, receding and graying. Last night he had dined on simple fare, slept on a concrete bed.

Questions arose, not just about Thailand, but about many places. Why would an otherwise intelligent man take his family to live in a not-delightful place, where heat is constant, humidity enervating? Where the culture is strange to the visitor—don't reach with that hand; don't make this gesture; greet a person only in this way? Where the American-trained palate must learn to appreciate the bill of fare? Where strange odors penetrate the nose and distasteful sights assault the range of vision?

To a newcomer, the language is unintelligible, the written word indecipherable. Among mission fields an outsider often is staggered by observing dire results of archaic practices, born of custom and borne along by ignorance. (Of course, the American culture is also afflicted, but an American is accustomed to his own traditions.)

At a market the shopper must press through warm bodies, pick from perhaps unsanitary foods, ignore patently inedible delicacies. Local residents usually do not suffer from the American disease of gluttony, but from worldwide maladies of want and ignorance—malnutrition, parasites.

Outward differences are but the beginning. The stiffest barriers of the culture are more subtle—and more devastating. With the local turn of mind, a citizen may hold mutually exclusive views at the same time.

To the Westerner, this is unthinkable.

Fetters of the cultural religion, though not satisfying the follower, still block easy entrance to the Christian faith. Even for one who follows Christ, remnant questions from the old way may peck at his mind. Animism can infiltrate the national religion, blurring distinctions of belief.

Then why does a man or woman go to such a place, learn to speak the language, adapt to the food? Why does he show patience to a person slow to change? How does he learn to count as friends people who at first may have been offensive to him or offended by him?

Why should he choose to forego at least some of the comforts of affluent America? Why should he decide to live out his ministry far from the positions of honor his fellow ministers in the States may hold? Why would he take mind and body and life and invest them in soil that appears bleak, if not dead?

My old acquaintance supplied the answer to unspoken questions. A missionary "must be willing to be spent," he said. The answer is based on Scripture, the words of Paul, a missionary in an earlier age: "And I will very gladly spend and be spent for you" (2 Cor. 12:15).

As the modern missionary said it, it came clear that he is in his spot on earth not because of personal desires but because of God's will.

"I could leave this place, and the Mission, and the Foreign Mission Board," he said, his words hinting at frustrations felt. "But I could not leave behind these people."

To be spent—to be expendable! Not thrown away, as some might suppose, but invested. The returns on the balance sheet of this world may be meager. But that isn't where a Christian is supposed to lay up his treasures anyway, is it?

—Leland Webb

'All the work in Thailand is hard, as far as response is concerned.'

rose, briefly, to four couples. The usual number is three.

There are three couples now: Jack and Oneida Mahaffey, at Haadyai, have been in Thailand since 1966 and in the south eight years; Bob and Jeannie Spear, at Pattalung, have served in Thailand since 1955; Paul and Dorothy Mosteller, now assigned to Songkla, first came to Thailand in 1957; they were stationed at Haadyai 1962-67.

Two Thai pastors are located in the south. The Baptist church at Songkla has been carrying on probing. Out of the church at Haadyai, the South's largest business center, where there is no national pastor, there are two places of regular outreach. In addition, a few Christian students carry on active

witness at the university.

From a base in Pattalung services are held in homes in eight locations. Services are also conducted regularly on Goh Maak Island. The Pattalung congregation meets in Spear's home.

When he first came south, to Pattalung, Mahaffey distributed circulars throughout the city. They proclaimed, "An American has moved here; he is going to teach English free." The first registration night 300 persons signed up; another 400 registered the second night. Mahaffey taught English 28 hours a week; Mrs. Mahaffey taught another three hours. They soon weeded out those not interested in learning.

"Almost all the young business people in Pattalung enrolled in the English classes,"

recalls Mahaffey. "We taught the Bible as part of the course." But not many students were won by the method, though it did serve to introduce the missionaries to citizens of Pattalung.

It's natural to ask in this setting, "Isn't mission work hard here?"

"All the work in Thailand is hard, as far as response is concerned," replies Mahaffey.

Response is found in Pattalung, Spear reports. "There has been some climatizing through radio programs in the south," he adds. The 'Every Home Crusade' has had a tract-distribution program.

"We will have more of a leadership training program, but we are just now beginning to have believers mature enough to train."

The inbred Buddhism of the culture creates a stout barrier. As one Thai Baptist leader has said, "It takes about five years to get all the Buddhism out of a person."

"Missionaries in Thailand are seeing themselves more as equippers," says Spear. "Generally the work in Thailand is slow," he admits, "and I don't know anywhere in

At twilight in the village Spear walks on beach at the home of Khian, carpenter-fisherman-rice farmer and host to missionaries.





Surf from the Gulf of Siam rolls in, while Spear tries to explain to a Thai the distinctiveness of the Christian faith.

Thailand it's not discouraging. But in the south the response is at least as good as in other places I've been.

"We have done a lot of surface evangelism and not so much in depth," he goes on. "We need to stay around after a service and discuss with the people. I would rather see someone once or twice a month and really talk with him than to make contact every week in a superficial way."

Turning to the reason for missionaries to be in Thailand, Mahaffey declares, "Every missionary and pastor must have a sense of debtorship. Paul said, 'I am debtor to Jew and Greek.' I owe the people something. I have something they don't have. I have light; they have darkness. I have life; they have death.

"I believe we have a right to be here," he

insists. "Jesus said, 'All power is given unto me.'"

Muses Spear, "When I realized one day that I could speak the language well enough to live anywhere in the country, eat the food of the people, live in their homes, I suddenly felt free!" He is free to go where God leads, to work as his Spirit directs.

Adds Mahaffey, "All the philosophy and strategy amount to zero without a sense of commitment and debtorship."

The visitor will soon catch a plane and move on to his next stop. The missionaries will stay, probing, seeking contacts, following their sense of commitment to Christ and debtorship to the people of Thailand. **TC**

'All the philosophy and strategy amount to zero without a sense of commitment and debtorship.'



Charter member Vieira da Silva.

Starting Anew

Photos by
Gerald Harvey



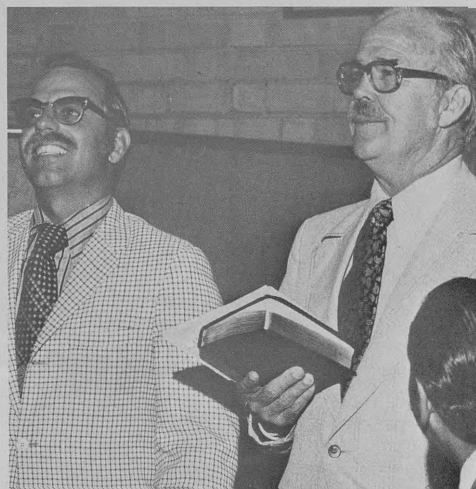
Deacon Joaquim da Costa Durate Figueiredo.



Recent political tension in many African countries has forced the evacuation and relocation of many families. As a result, the First Portuguese Baptist Church of Salisbury, Rhodesia, was organized with 19 charter members coming together from Baptist churches in Luanda and Nova Lisboa, Angola, and Beira and Lourenco Marques, Mozambique.



Left: Abel Nziramasanga (l), Harare Baptist Church pastor and president of the African Baptist Convention of Rhodesia, presented a Bible from the Brazilian Baptist Convention. **Right:** Conducting the doctrinal examination was Missionary John Poe (r), who served in Brazil nearly 20 years before going to Mozambique in 1975. The Poes now serve in Johannesburg, South Africa. Moderator for the constitutional council was Missionary Curtis Dixon, who previously served in Brazil and Angola before arriving in Salisbury in February 1976.



1976 Lottie Moon Christmas Offering

How the Gifts Will Be Spent

Through the Lottie Moon Christmas Offering for Foreign Missions, Southern Baptists each year give millions of dollars. The total received in the 1975 offering was \$26,169,421. Those who give show their concern by their gifts. They should know how those dollars are spent on the mission fields.

The detailed lists on this and the next seven pages show the allocations for the first \$21 million of funds expected from the 1976 Lottie Moon Christmas Offering.

Goal for the 1976 Lottie Moon Offering is \$29 million. The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, sets the goal and sponsors and promotes the offering. In Southern Baptist churches the offering is received in connection with the week of Prayer for Foreign Missions, Nov. 28-Dec. 5.

These specific allocations of funds to come through the 1976 offering were begun several months ago. They recently were revised according to changing circumstances. Some changes in specific amounts and uses can be expected as

conditions and needs shift between the making of the lists and the receipt of funds.

Further allocations will be made as additional offering funds are received. Allocations will not be completed until the final total for the 1976 offering is known after books close April 30, 1977.

The Lottie Moon Offering is only one of the two main streams of financial support from Southern Baptists for their foreign mission program. The continual, year-round support for foreign missions—and for every other mission program of Southern Baptists—comes through the Cooperative Program. The Lottie Moon Offering is a once-a-year opportunity for Southern Baptists to provide additional financial support specifically for foreign missions by making special gifts during the Christmas season.

General allocations and special categories are listed on this page. On following pages are listed allocations for each field, area by area.

Salaries for 900 missionaries				\$2,520,000.00	
Supplement to salaries, children's allowance				3,200,000.00	
Education of missionary children (Margaret Fund)				500,000.00	
American Bible Society				20,000.00	
Advanced training in the U.S. for experienced Baptist workers from foreign fields				16,300.00	
Outfit, freight, and travel for new missionaries				700,000.00	
Salaries and rent for new missionaries				360,000.00	
Missionary pension plan				550,000.00	
Missionary service longevity allowance				600,000.00	
Child's supplement to students on Margaret Fund				195,000.00	
Aid to missionaries on major medical expenses				480,000.00	
Missionary Journeyman Program				135,000.00	
Special allowance to emeritus missionaries				304,000.00	
Missionary college children, trip home				150,000.00	
Missionary orientation: housing and food				150,000.00	
Continental Baptist Women's Unions				20,000.00	
Asia	\$5,000.00	Latin America	\$5,000.00		
Europe	5,000.00	Africa	5,000.00		
Fannie E. S. Heck Memorial, current expenses				83,846.66	
WMU Training School, Recife, Pernambuco, Brazil				\$39,666.66	
WMU Training School, Rio de Janeiro, GB, Brazil				44,180.00	
Mrs. W. J. Cox Memorial Fund for WMU Work on Foreign Fields				\$ 64,102.09	
Hong Kong-Macao	\$ 1,680.00	Botswana	\$ 1,000.00	Guyana	\$ 500.00
Korea	3,335.00	East Africa	4,000.00	Panama	204.00
Taiwan	1,000.00	Malawi	2,000.00	Windward Islands	250.00
Philippines	800.00	Rhodesia	2,000.00	Leeward Islands	240.00
Gaza	50.00	Zambia	1,000.00	Chile	3,725.00
India	700.00	Liberia	5,400.00	Ecuador	1,725.00
Jordan	1,400.00	Nigeria	5,700.00	Peru	120.00
Lebanon	500.00	Bahamas	450.00	All-Brazil	11,784.00
Portugal	1,200.00	Costa Rica	600.00	Equatorial Brazil	1,043.47
Spain	4,000.00	Dominican Republic	565.00	Paraguay	974.62
Egypt	500.00	Guatemala	1,056.00	Uruguay	2,500.00
Eastern Europe	900.00	Honduras	500.00	Argentina	700.00
WMU Publications and Literature				\$ 34,047.00	
Hong Kong-Macao	\$ 3,000.00	Paraguay	\$ 200.00	Bap. Span. Pub. House	\$20,000.00
Korea	2,400.00	Chile	417.00	Nicaragua	50.00
Philippines	1,500.00	Bahamas	300.00	Nigeria	4,700.00
Argentina	1,000.00			Portugal	480.00

Grand Total, General **\$10,082,295.75**

Eastern South America

Argentina

Children's school allowance..	\$ 45,000.00
Journeymen subsistence	8,000.00
Travel on Mission business	50,000.00
Travel for local leave	9,000.00
Other travel	3,000.00
Language study	500.00
Property operating, missionary	40,000.00
Property operating, evangelism	2,000.00
Evangelism	2,000.00
Special evangelistic emphasis	20,000.00
Audiovisuals	3,700.00
Confs., convens., retreats	10,500.00
Aid to churches	37,000.00
National convention and mission boards	22,000.00
Promotion (SS, relig. ed.)	3,000.00
Buenos Aires, international seminary, current exp.	59,000.00
Buenos Aires, Publications Board, current expenses	21,300.00
Social service (good will ctr.)	8,300.00
Mission meeting expenses	5,700.00
	\$ 350,000.00

Equatorial Brazil

Children's school allowance..	\$ 12,851.00
Journeymen subsistence	2,000.00
Travel on Mission business	9,536.31
Language study	3,000.00
Property operating, missionary	35,500.00
Property operating, evangelism	3,471.65
Evangelism	7,179.13
Mass communication	10,281.22
Confs., convens., retreats	5,287.05
Aid to churches	66,618.00
Nat'l. conven., mis. boards	19,993.66
Promotion (SS, relig. ed.)	9,288.88
Aid to schools	2,384.96
Santarém High School, current expenses	1,403.48
Belém, Para, theological seminary, current exp.	31,626.50
Scholarships	6,785.12
Literature and tracts	3,506.00
Medical clinic, current expenses	521.74
Social service (good will ctr.)	3,547.83
	\$ 234,782.53

North Brazil

Children's school allowance..	\$ 63,273.17
Journeymen subsistence	16,000.00
Travel on Mission business	12,046.33
Language study	500.00
Property operating, missionary	58,071.25
Property operating, evangelism	50.00
Evangelism and church	

development (sundry exp.)	200.00
Special evangelism emphasis, Bahia pilot project	4,166.66
Mass communication	7,000.00
Audiovisuals	3,000.00
Nat'l. conven., mis. boards	57,620.92
Promotion (SS, relig. ed.)	3,221.66
Primary schools, current exp.	700.00
High schools, current exp.	12,642.80
Institute expenses (Corrente and domestic school)	5,973.32
Feira de Santana Bible Institute, current exp.	24,706.66
Recife, North Brazil Theol. Seminary, current exp.	46,722.90
Scholarships	1,984.00
Literature and tracts	7,513.33
Publication work	200.00
Medical clinics, cur. exp.	2,360.00
Social service (good will ctr.)	24,933.34
	\$ 352,886.34

South Brazil

Children's school allowance	128,016.00
Journeymen subsistence	12,000.00
Travel on Mission business	27,972.00
Language study	18,096.00
Evangelism	5,052.00
Special evangelistic projects	91,730.00
Mass communication	24,000.00
Audiovisuals	3,504.00
Nat'l. conven., mis. boards	96,300.00
Curitiba Institute, cur. exp.	14,118.00
Rio de Janeiro, South Brazil Theol. Seminary, exp.	62,760.00
Literature and tracts	16,116.00
Publication work	53,040.00
Social service (good will ctrs.)	10,450.00
Ceres, Goiás, agricultural project	4,260.00
	\$ 567,414.00

Paraguay

Children's school allowance..	\$ 7,000.00
Language study	1,850.00
Property operating, evangelism	349.80
Evangelism	1,500.00
Special evangelism project	1,000.00
Mass communication	8,328.85
Audiovisuals	2,000.00
Confs., convens., retreats	9,000.00
Nat'l. conven., mis. boards	10,623.02
Primary schools, cur. exp.	913.85
Asunción, theological seminary, current exp.	8,692.32
Student work	200.00
Literature and tracts	2,000.00
Book store, current exp.	461.54
Asuncion, Baptist Hospital, current expenses	56,500.00
	\$ 110,419.38

Uruguay

Children's school allowance..	\$ 16,100.00
Journeymen subsistence	1,500.00
Language study	180.00
Property operating, missionary	8,600.00
Property operating,	

evangelism	5,315.00
Evangelism	1,300.00
Mass communication	16,200.00
Audiovisuals	1,000.00
Confs., convens., retreats	800.00
Aid to churches	8,600.00
Nat'l. conven., mis. boards	10,800.00
Promotion (SS, relig. ed.)	350.00
Correspondence courses	200.00
Montevideo, theological seminary, current exp.	9,800.00
Literature and tracts	3,300.00
	\$ 84,045.00

Total, Eastern South America, items by Missions \$1,699,547.25

Western South America

Chile

Children's school allowance..	\$ 19,691.00
Travel on Mission business	34,280.00
Property operating, evangelism	1,400.00
Evangelism	7,047.00
Mass communication	15,140.00
Audiovisual aids	85.00
Confs., convens., and retreats	3,143.00
Aid to churches	11,358.00
Promotion (SS, relig. ed.)	2,109.00
High school (Bap. Academy, Temuco), current exp.	7,250.00
Santiago, theological seminary, current expenses	18,100.00
State and conven. papers	1,067.00
Literature and tracts	3,159.00
Publication work	965.00
Antofagasto clinic, cur. exp.	6,445.00
	\$ 131,230.00

Colombia

Children's school allowance..	\$ 22,907.63
Missionary journeymen expenses	13,148.00
Travel on Mission business	28,005.71
Travel for local leave	7,291.24
Other travel	1,557.14
Language study	1,345.71
Property operating, missionary	35,151.43
Sundry expenses	1,200.00
Prop. operating, evangelism	12,000.00
Evangelism	3,421.43
Special evangelistic emphasis	4,328.67
Mass communication	26,460.43
Nat'l. conven., mis. boards	25,714.28
Seminary extension (Bible schools)	4,000.00

Cali International Theological Seminary, expenses	52,631.60
Scholarships	7,000.00
Student work	171.43
Bogotá, book store, cur. exp.	6,900.00
Book deposit	850.00
Barranquilla, Baptist Hospital, current expenses	32,079.30
Social service (good will ctr.)	1,000.00
Mission meetings expenses	5,000.00
\$ 292,164.00	

Ecuador

Children's school allowance	\$ 19,130.00
Missionary journeymen exp.	11,729.00
Travel on Mission business	22,500.00
Language study	700.00
Property operating, missionary	24,201.00
Property operating, evangelism	5,310.00
Evangelism	16,100.00
Mass communication	13,327.00
Audiovisuals	720.00
Confs., convens., retreats	6,310.00
Promotion (SS, relig. ed.)	3,785.00
Aid to schools	200.00
Primary schools, cur. exp.	8,952.00
Guayaquil, Theological Institute, cur. expenses	9,250.00
Scholarships	1,700.00
Student work	5,049.00
State and conven. papers	375.00
Literature and tracts	1,420.00
Book store, current exp.	3,250.00
Medical clinics, current exp.	600.00
Literacy program	340.00
\$ 154,948.00	

Peru

Children's school allowance	\$ 14,140.00
Missionary journeymen exp.	4,500.00
Travel on Mission business	30,500.00
Language study	200.00
Property operating, evangelism	3,175.00
Evangelism	6,000.00
Mass communication	15,000.00
Audiovisual aids	100.00
Confs., convens., retreats	10,600.00
Aid to churches	6,500.00
Promotion (SS, relig. ed.)	1,050.00
Trujillo, theological seminary, current expenses	16,370.00
Student work	5,500.00
Literature and tracts	1,500.00
Book store, current exp.	2,500.00
Social service (good will ctr.)	750.00
\$ 118,385.00	

Venezuela

Children's school allowance	\$ 29,891.82
Evangelism	908.41
Mass communication	23,000.00
Audiovisual aids	2,000.00
Confs., convens., and retreats	2,209.34

Aid to churches	18,434.58
Nat'l. conven., mis. boards	4,168.22
Promotion (SS, relig. ed.)	773.84
Los Teques, theological seminary, current expenses	25,975.55
Student work	515.89
State and conven. papers	1,542.66
Agricultural program	819.69
\$ 110,240.00	
Total, Western South America, by Missions	\$ 806,967.00

Middle America and the Caribbean

Bahamas

Travel on Mission business	\$ 4,750.00
Evangelism	2,400.00
Mass communication	3,525.00
Audiovisuals	600.00
Aid to churches	600.00
National convention and mission board support	4,800.00
Religious education (SS, TU), men's work, etc.	5,400.00
Seminary, Nassau	14,070.00
Student work	500.00
Literature and tracts	100.00
Publication work	815.00
Mission meetings expenses	1,000.00
Mission office expenses	1,200.00
\$ 39,760.00	

Baptist Spanish Publishing House

Audiovisuals	5,000.00
Publication work	172,993.61
\$ 177,993.61	

Belize

Children's school allowance	\$ 200.00
Travel on Mission business	450.00
Property operating, evangelism (new work)	2,000.00
Evangelism	800.00
Literature and tracts	500.00
Mission meetings expenses	100.00
Office expenses	200.00
\$ 4,250.00	

Bermuda

Travel on Mission business	\$ 2,640.00
Evangelism	1,080.00
Mass communication	4,910.00
Mission meetings expenses	180.00
Mission office expenses	480.00
\$ 9,290.00	

Costa Rica

Children's school allowance	\$ 13,048.00
Travel on Mission business	10,800.00
Language study	15,789.00
Prop. operating, evangelism and church development	9,000.00

Sundry expenses, evangelism and church development	3,000.00
Mass communication	7,200.00
Audiovisuals	1,200.00
Confs., convens., retreats	1,800.00
New work	1,200.00
Seminary, San José theological institute, current exp.	3,000.00
State and conven. papers	600.00
Book store	3,600.00
Mission meetings expenses	1,200.00
Professional services	223.00
Mission office expenses	600.00
\$ 72,260.00	

Dominican Republic

Children's school allowance	\$ 2,312.00
Travel on Mission business	9,800.00
Evangelism	2,865.00
Mass communication	2,600.00
Audiovisuals	255.00
Confs., convens., retreats	475.00
New work	1,032.00
Aid to churches	630.00
Religious education (SS, TU), men's work, etc.	468.00
Seminary	3,331.00
Student work	6,000.00
Book store	4,950.00
Mission meetings expenses	1,450.00
Mission office expenses	1,475.00
\$ 37,643.00	

El Salvador

Evangelism	\$ 600.00
Special evangelistic emphasis	520.00
Mass communication	600.00
Confs., convens., retreats	600.00
Literature and tracts	240.00
Book deposits	1,800.00
\$ 4,360.00	

French West Indies

Evangelism	4,500.00
Mass communication	1,900.00
Aid to churches	7,500.00
\$ 13,900.00	

Guatemala

Travel on Mission business	1,118.80
Prop. operating, evangelism and church development	2,895.00
Evangelism	4,314.00
Mass communication	5,295.00
Audiovisuals	420.00
Confs., convens., retreats	525.00
Aid to churches	627.00
Religious education (SS, TU), men's work, etc.	4,431.00
Seminary, Guatemala City	23,289.00
Scholarships	2,400.00
State and conven. papers	1,152.00
Literature and tracts	1,602.00
Book store	2,001.00
Mission meetings expenses	5,448.00
Mission office expenses	3,600.00
\$ 59,117.80	

Guyana

Children's school allowance	\$ 1,000.00
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Travel on Mission business	1,500.00
Property operating, missionary	2,000.00
Prop. operating, evangelism and church development	1,000.00
Evangelism	2,000.00
Mass communication	1,500.00
Audiovisuals	1,000.00
Conf., convens., retreats	1,500.00
New work	1,500.00
Aid to churches	3,000.00
National conven. and mission board support	4,000.00
Religious education (SS, TU), men's work, etc.	700.00
Seminary (Georgetown), current expenses	2,000.00
Literature and tracts	2,000.00
Book store	2,500.00
Publication work	1,000.00
Clinic, general	500.00
Mission meetings expenses	500.00
Mission office expenses	750.00
	\$ 29,950.00

Honduras	
Travel on Mission business	\$ 7,425.00
Prop. operating, evangelism and church development	4,500.00
Evangelism	3,500.00
Mass communication	3,500.00
Audiovisuals	200.00
Conf., convens., retreats	1,500.00
Aid to churches	2,000.00
National convention and mission board support	600.00
Religious education (SS, TU), men's work, etc.	3,000.00
Correspondence courses	100.00
Tegucigalpa, theological institute, current expenses	6,000.00
State and conven. papers	800.00
Book store	1,000.00
Clinic, general (cur. exp.)	8,000.00
Mission meetings expenses	1,200.00
Mission office expenses	2,000.00
	\$ 45,325.00

Jamaica	
Children's school allowance	960.00
Travel on Mission business	960.00
Travel for local leave	450.00
Property operating, missionary	5,100.00
Student work	240.00
Literature and tracts	120.00
Mission meetings expenses	360.00
Mission office expenses	120.00
	\$ 8,310.00

Leeward Islands	
Travel on Mission business	\$ 5,510.00
Prop. operating, evangelism and church development	3,700.00
Evangelism	3,100.00
Mass communication	2,220.00
Audiovisuals	550.00
Aid to churches	2,400.00
Literature and tracts	425.00
Agriculture	5,700.00
Mission meetings expenses	2,500.00
Mission office expenses	300.00
	\$ 26,405.00

Mexico	
Travel on Mission business	\$ 53,640.00
Travel for nationals	2,000.00
Prop. operating, evangelism and church development	1,942.35
Evangelism	7,169.66
Mass communication	27,293.71
Audiovisuals	400.32
Conf., convens., retreats	7,861.11
New work	8,848.83
Aid to churches	41,177.82
National convention and mission board support	2,000.00
Religious education (SS, TU), men's work, etc.	2,784.49
Theological seminary, Mexico City, current expenses	58,198.55
Student work	17,632.24
Student home	11,547.00
Literature and tracts	2,000.00
Book store	13,685.15
Clinic, mobile	6,000.00
Hospital, Guadalajara, current expenses	17,500.00
Agriculture	2,401.92
Mission meetings expenses	1,903.22
Mission committee expenses	1,000.00
	\$ 286,986.37

Nicaragua	
Children's school allowance	\$ 1,050.00
Travel on Mission business	1,600.00
Evangelism	200.00
Public relations materials	100.00
Mass communication	500.00
Religious education (SS, TU), men's work, etc.	200.00
Correspondence course	1,000.00
Literature and tracts	400.00
Book store (deposit and reading room)	1,106.20
Mission office expenses	1,500.00
	\$ 7,656.20

Panama	
Travel for nationals	3,360.00
Evangelism	3,204.00
Audiovisuals	226.00
Aid to churches	40,000.00
Seminary, current expenses	10,659.00
	\$ 57,449.00

Surinam	
Prop. operating, evangelism and church development	\$ 685.00
Evangelism	2,004.00
Mass communication	100.00
Conf., convens., retreats	1,272.00
Religious education (SS, TU), men's work, etc.	1,572.00
Literature and tracts	192.00
Mission office expenses	400.00
	\$ 6,225.00

Trinidad	
Children's school allowance	\$ 2,329.02
Travel on Mission business	5,270.00
Travel for local leave	2,550.00
Evangelism	4,896.00
Mass communication	480.00
Audiovisuals	1,512.00

New work	2,330.00
Aid to churches	1,840.00
Religious education (SS, TU), men's work, etc.	1,704.00
Seminary, current expenses	1,460.00
Literature and tracts	250.00
Book store	600.00
Publication work	200.00
Clinic, general	204.00
Mission meetings expenses	2,800.00
Mission office expenses	344.00
	\$ 28,769.02

Windward Islands	
Prop. operating, evangelism and church development	\$ 5,995.00
Evangelism	7,300.00
Special evangelistic emphasis	400.00
Mass communication	5,100.00
Audiovisuals	1,600.00
Conf., convens., retreats	600.00
New work	6,750.00
Aid to churches	6,400.00
National convention and mission board support	500.00
Religious education (SS, TU), men's work, etc.	1,800.00
Correspondence courses	800.00
Seminary, current expenses	2,390.00
	\$ 39,635.00

Total, Middle America and the Caribbean, by Missions \$ 955,285.00

East Asia

Hong Kong-Macao	
Evangelism	\$ 65,284.00
Aid to churches	1,715.00
Conf., convens., retreats	1,020.00
Book store	10,000.00
Student work	3,500.00
Sunday School and Training Union work	250.00
Audiovisuals	4,000.00
Hong Kong Baptist College	16,220.00
Scholarships	6,476.00
Seminary	37,000.00
Publication work	58,709.00
Good will and evangelistic center	8,800.00
Mission meeting expenses	3,000.00
Mission office expenses	26,600.00
Language study	22,000.00
Children's school allowance	37,000.00
Mission residence, property operating	44,000.00
Travel on Mission business	24,000.00
Missionary journeymen exp.	15,000.00
Mass communication	1,000.00
	\$ 385,574.00

Japan	
Language study	\$ 18,500.00
Children's school allowance	125,000.00
Missionary residence, property operating	119,500.00
Travel for Mission business	62,100.00

Missionary journeymen exp.	50,900.00
Moving missionaries on field	4,000.00
Evangelization (includes special projects)	111,000.00
Committee travel, conven.	8,200.00
Educational ministries	32,200.00
Seinan Gakuin High School	10,000.00
Seinan Jo Gakuin	10,000.00
Seminary	88,400.00
Hospital	10,000.00
Nursing school	53,250.00
Mission meeting expenses	14,500.00
Mission office expenses	37,500.00
Entertainment	2,000.00
Contingent fund	2,215.00
Mission committee expenses	5,000.00
Social service	26,530.00
	\$ 790,795.00

Korea	
Aid to churches	\$ 7,100.00
Correspondence courses	3,500.00
Evangelization	26,645.00
Conf., conven., retreats	4,300.00
Sunday School, TU work	8,820.00
Seminary	40,000.00
Publication work	25,000.00
Hospital	35,000.00
Mission meeting expenses	4,000.00
Mission office expenses	24,000.00
Children's school allowance	50,970.00
Travel on Mission business	43,400.00
Language study	22,000.00
Missionary residence, property operating	30,000.00
Missionary journeymen exp.	7,000.00
Servicemen's center	8,170.00
Aid to convention and associations	6,400.00
Moving missionaries on field	1,500.00
Mission committee expenses	475.00
	\$ 348,280.00

Okinawa	
Children's school allowance	\$ 4,500.00
Missionary residence, property operating	1,800.00
Travel on Mission business	3,780.00
Radio work	780.00
	\$ 10,860.00

Taiwan	
Language study	\$ 18,110.00
Children's school allowance	6,000.00
Missionary residence, property operating	45,000.00
Travel on Mission business	24,000.00
Aid to churches	6,900.00
Radio and television	53,059.00
Direct evangelism, property operating	7,450.00
Correspondence courses	2,500.00
Evangelization	3,036.00
Conf., conven., retreats	7,000.00
Student work	14,200.00
Sunday School, TU, music	4,964.00
Audiovisuals	1,407.00
Seminary	32,500.00
Book store	4,350.00
Mission office expenses	4,422.00

Moving missionaries on field	1,800.00
Mission committee expenses	3,178.00
Literature and tracts	500.00
Mission meeting expenses	2,700.00
	\$ 243,076.00

Total, East Asia, by Missions **\$1,778,585.00**

Southeast Asia

Guam	
Missionary housing, property operating	\$ 3,800.00
Travel on Mission business	5,000.00
Mass communication	4,800.00
Student work	3,600.00
Mission meeting expenses	3,000.00
	\$ 20,200.00

Indonesia	
Children's school allowance	\$ 74,450.00
Travel on Mission business	44,800.00
Travel for local leave	13,000.00
Other travel	4,800.00
Language study	15,000.00
Housing, property operating	26,725.00
Direct evangelism, property operating	1,450.00
Evangelism	5,200.00
Mass communication	9,000.00
Seminary, Semarang	35,000.00
Student work	16,400.00
Literature and tracts	2,775.00
Publication work	25,000.00
Sumatra clinic	24,400.00
Kediri Baptist Hospital	35,600.00
Mission meeting expenses	18,000.00
Mission office expenses	16,000.00
Mission committee expenses	10,000.00
	\$ 377,600.00

Malaysia-Singapore	
Children's school allowance	\$ 72,500.00
Travel on Mission business	35,900.00
Language study	12,282.00
Missionary housing, property operating	56,218.00
Direct evangelism, property operating	1,240.00
Evangelism	22,596.00
Summer camps	6,600.00
New work	10,364.00
Seminary, Penang	28,500.00
Student work	1,800.00
Literature and tracts	1,200.00
Mission meeting expenses	15,000.00
Mission office expenses	20,000.00
Mission committee expenses	7,300.00
	\$ 291,500.00

Philippines	
Children's school allowance	\$ 39,000.00
Journeymen subsistence	4,800.00
Travel on Mission business	54,000.00
Travel for local leave	5,700.00
Other travel	5,000.00
Language study	10,500.00
Missionary housing, property operating	54,000.00

Evangelism	12,311.00
Mass communication	67,500.00
Audiovisuals	1,800.00
Summer camps	1,489.00
Religious ed. promotion	4,500.00
Southern Baptist College, M'lang	1,500.00
Mindanao Bible School	9,600.00
Seminary, Baguio	28,500.00
Student work	24,000.00
Literature and tracts	2,100.00
Publication work	28,500.00
Mobile clinic	4,000.00
Mati Baptist Hospital	15,500.00
Agriculture	7,000.00
Mission meeting expenses	14,600.00
Mission office expenses	31,300.00
Mission committee expenses	12,000.00
	\$ 439,200.00

Thailand	
Children's school allowance	\$ 54,000.00
Journeymen subsistence	6,000.00
Travel on Mission business	27,000.00
Travel for local leave	6,000.00
Language study	4,970.00
Missionary housing, property operating	37,030.00
Evangelism	13,925.00
Mass communication	17,875.00
Audiovisuals	3,900.00
Summer camps	2,400.00
Religious ed. promotion	11,700.00
Seminary, Bangkok	10,580.00
Theological Education by Extension	1,000.00
Scholarships	2,220.00
Literature and tracts	5,000.00
Leprosy clinic, Choburi	1,900.00
Hospital, Bangkla	31,500.00
Mission meeting expenses	7,600.00
Mission office expenses	12,000.00
Mission committee expenses	2,600.00
	\$ 259,200.00

Total, Southeast Asia, by Missions **\$1,387,700.00**

Europe, the Middle East, and South Asia

Austria	
Missionary prop. operating	\$ 10,000.00
Student work	6,300.00
Evangelism	900.00
Contingent fund	1,000.00
	\$ 18,200.00

Bangladesh	
Language study	\$ 4,000.00
Children's school allowance	19,200.00
Missionary prop. operating	22,800.00
Travel on Mission business	15,000.00
Prop. operating, evangelism and church development	6,120.00

Evangelism	11,040.00	Student work	10,000.00	Missionary prop. operating	28,000.00
New work	820.00	Aid to schools	58,000.00	Travel on Mission business	22,000.00
Institute	5,400.00	Scholarships	3,000.00	Aid to churches	26,000.00
Scholarships	4,000.00	Bible school	5,000.00	Mass communication	17,000.00
Literature	3,240.00	Book stores	10,000.00	Property operating	2,000.00
Publication work	3,480.00	Literature	2,000.00	Evangelism	2,600.00
Agriculture	2,000.00	Publication work	6,000.00	New work	28,000.00
	\$ 97,100.00	Convention papers	5,000.00	Conf., convens., retreats	1,500.00
		Social services	7,000.00	National convention	1,000.00
		Office expenses	5,000.00	Seminary	34,000.00
			\$ 218,550.00	Office expenses	6,200.00
				Professional services	1,200.00
					\$ 189,500.00
Belgium		Italy		Switzerland (Baptist Ctr., Rüslikon)	
Aid to churches	\$ 5,000.00	Children's school allowance	\$ 12,150.00	Missionary prop. operating	\$ 3,000.00
Evangelism	1,500.00	Missionary prop. operating	25,000.00	Travel on Mission business	15,000.00
Conferences	500.00	Travel on Mission business	20,150.00	Evangelism	1,500.00
	\$ 7,000.00	Aid to churches	64,000.00	Seminary	225,000.00
		Mass communication	12,000.00		\$ 244,500.00
Eastern Europe		Property operating	38,000.00		
Aid to churches	\$ 4,750.00	Evangelism	11,000.00	Yemen	
Sunday School, relig. ed.	1,250.00	High school	21,000.00	Baptist Hospital	\$ 67,000.00
Seminary	6,000.00	Publication work	32,000.00	Contingent fund	600.00
State and conven. papers	1,000.00	Office expenses	4,500.00	Office expenses	600.00
	\$ 13,000.00	Professional services	10,500.00		\$ 68,200.00
			\$ 250,300.00		
Egypt		Jordan		Total, Europe, the Middle East, and South Asia, by Missions	\$1,865,270.00
Aid to churches	\$ 9,500.00	Children's school allowance	\$ 18,000.00		
Property operating	3,000.00	Missionary prop. operating	7,020.00		
Scholarships	1,000.00	Travel on Mission business	12,000.00		
Literature	700.00	Aid to churches	13,000.00		
Office expenses	500.00	New work	5,000.00		
Contingent fund	500.00	Conf., convens., retreats	1,600.00		
	\$ 15,200.00	Ajloun schools	33,000.00		
		Scholarships	3,000.00		
France		Book store	6,000.00		
Missionary housing	\$ 9,000.00	Literature	1,000.00		
Aid to churches	13,000.00	Hospital	120,000.00		
Mass communication	23,000.00	Office expenses	5,000.00		
New work	6,000.00	Contingent fund	1,000.00		
Literature and tracts	1,000.00		\$ 226,620.00		
Office expenses	1,200.00				
	\$ 53,200.00				
		Lebanon		Benin	
Gaza		Children's school allowance	\$ 22,300.00	Travel on Mission business	\$ 1,800.00
Aid to churches	\$ 2,000.00	Missionary prop. operating	27,700.00	Missionary housing, property operating	2,000.00
Property operating	1,000.00	Aid to churches	16,000.00	Property operating, evangelism and church develop.	2,400.00
Conf., convens., retreats	500.00	Mass communication	30,000.00	New work	900.00
Gaza Baptist Hospital	138,000.00	Evangelism	9,000.00	Aid to churches	900.00
	\$ 141,500.00	New work	1,000.00	Literature and tracts	1,100.00
		National convention	3,000.00	Correspondence courses, printing	1,320.00
Germany		Seminary	29,000.00	Social service	2,000.00
Aid to churches	\$ 18,000.00	Publication work	26,000.00		\$ 12,420.00
Property operating	1,600.00		\$ 164,000.00		
Conf., convens., retreats	1,000.00				
Literature	300.00				
Entertainment	600.00				
Mission committee expenses	400.00				
Office expenses	1,400.00				
	\$ 23,300.00				
		Portugal		Ghana	
India		Travel on Mission business	\$ 1,800.00	Children's school allowance	\$ 15,000.00
Aid to churches	\$ 6,000.00	Missionary prop. operating	7,200.00	Journeymen subsistence	6,150.00
Evangelism	1,200.00	Aid to churches	9,000.00	Travel on Mission business	27,458.00
Scholarships	3,200.00	Mass communication	6,000.00	Missionary housing, property operating	23,680.00
Hospital	70,000.00	Property operating	4,000.00	Property operating, evangelism and church develop.	4,200.00
	\$ 80,400.00	Evangelism	700.00	Evangelism	600.00
		New work	1,200.00	Mass communication	4,893.00
		Conf., convens., retreats	1,500.00	Audiovisuals	400.00
		National convention	2,400.00	Conf., convens., retreats	700.00
		Scholarships	3,600.00	New work	618.00
		Seminary	12,100.00	Aid to churches	2,830.00
		Book store	3,000.00	Nat'l. conven., mis. board	400.00
		Publication work	1,200.00	Religious ed., SS, TU, men's work	400.00
		Office expenses	1,000.00	Bible schools	1,620.00
			\$ 54,700.00	Seminary	9,500.00
				Scholarships	615.00
				Student work	4,580.00
				Hospital	68,835.00
Israel		Spain			
Missionary prop. operating	\$ 35,000.00	Children's school allowance	\$ 20,000.00		
Travel on Mission business	27,000.00				
Aid to churches	8,000.00				
Prop. operating, evangelism and church development	4,500.00				
New work	500.00				
Conf., convens., retreats	32,550.00				

Literature and tracts	1,153.00
Book store	3,117.00
Publication work	100.00
Office expenses	7,168.00
Contingent fund	1,000.00
Social service	5,600.00
\$ 190,617.00	

Ivory Coast

Children's school allowance	\$ 8,000.00
Travel on Mission business	5,000.00
Travel for local leave	500.00
Language study	1,500.00
Missionary housing, property operating	14,000.00
Property operating, evangelism and church develop.	2,460.00
Baptist women's work	200.00
New work	2,000.00
Aid to churches	2,000.00
Correspondence courses	1,500.00
Literature and tracts	1,000.00
Corres. courses, printing	2,300.00
Social service	2,040.00
Office expenses	1,660.00
\$ 44,160.00	

Liberia

Children's school allowance	\$ 33,000.00
Journeymen subsistence	2,000.00
Travel on Mission business	9,567.00
Missionary housing, property operating	12,000.00
Evangelism	2,820.00
Mass communication	1,080.00
Audiovisuals	500.00
Conf., convens., retreats	200.00
Aid to churches	4,100.00
Rel. ed., SS, TU, men's work	3,220.00
Aid to schools	44,809.00
Primary schools	3,990.00
Seminary	20,950.00
Scholarships	7,600.00
Student work	440.00
Literature and tracts	1,800.00
Mission meetings expenses	200.00
Office expenses	4,600.00
Entertainment	300.00
Contingent fund	1,000.00
\$ 154,176.00	

Nigeria

Children's school allowance	\$ 33,605.00
Travel on Mission business	75,500.00
Missionary housing, property operating	72,000.00
Sundry expense, evangelism and church development	2,245.00
Evangelism	7,058.00
Mass communication:	
radio-TV	16,796.00
Audiovisuals	547.00
Aid to churches	63,305.00
Religious ed., SS, TU, men's work	11,725.00
High school	40,914.00
Bible schools	70,000.00
Seminary	17,651.00
Scholarships	15,000.00
Student work	12,405.00
Publication work	5,000.00
General medical program	2,000.00
Clinic, general	1,600.00

Hospital	104,596.00
Children's home	10,000.00
Social service	9,017.00
Agriculture	1,000.00
Literacy	5,737.00
Mission meetings expenses	4,500.00
Building operating expenses	4,557.00
Office expenses	14,695.00
Contingent fund	3,000.00
\$ 658,453.00	

Senegal

Journeymen subsistence	\$ 4,934.00
Travel on Mission business	4,400.00
Travel for local leave	500.00
Language study	250.00
Missionary housing, prop. opr.	5,160.00
Property operating, evangelism and church develop.	5,506.00
Mass communication	4,250.00
Audiovisuals	1,000.00
Conf., convens., retreats	150.00
Aid to churches	2,000.00
Correspondence courses	250.00
Theol. Ed. by Extension	250.00
Scholarships	250.00
Literature and tracts	1,600.00
Social service	1,000.00
Office expenses	1,700.00
\$ 33,200.00	

Togo

Children's school allowance	\$ 7,600.00
Travel on Mission business	7,000.00
Travel for local leave	450.00
Language study	600.00
Missionary housing, prop. opr.	11,000.00
Aid to churches	1,600.00
Correspondence courses	2,400.00
Bible schools	7,200.00
Social service	1,110.00
Literature and tracts	1,200.00
\$ 40,160.00	

Upper Volta

Children's school allowance	\$ 1,200.00
Travel on Mission business	10,000.00
Language study	600.00
Missionary housing, prop. opr.	16,000.00
Property operating, evangelism and church develop.	7,860.00
Audiovisuals	1,200.00
Aid to churches	1,940.00
\$ 38,800.00	

Total, West Africa, items

by Missions	\$1,171,986.00
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Eastern and Southern Africa

Angola

Children's school allowance	\$ 2,000.00
Travel on Mission business	5,000.00
Missionary housing, property operating	5,000.00
Property operating,	

evangelism	300.00
Evangelism	2,000.00
Mass communication	3,000.00
Conf., convens., retreats	1,000.00
New work	2,000.00
Aid to churches	1,000.00
Correspondence courses	1,000.00
Primary schools	1,000.00
Bible schools	2,000.00
Scholarships	1,000.00
State and conven. papers	2,000.00
Literature and tracts	1,000.00
Correspondence courses, printing	1,000.00
Book store	2,000.00
Clinic	1,000.00
\$ 33,300.00	

Botswana

Children's school allowance	\$ 2,000.00
Travel on Mission business	10,000.00
Missionary housing, property operating	3,000.00
Evangelism	8,000.00
Audiovisuals	2,000.00
New work	1,000.00
Women's work literature	500.00
Publication work	500.00
Dental clinic	1,000.00
\$ 28,000.00	

East Africa

Children's school allowance	\$ 70,000.00
Journeymen subsistence	35,000.00
Travel on Mission business	150,000.00
Travel for local leave	7,000.00
Moving missionaries on field	5,000.00
Language study	9,000.00
Missionary housing, property operating	45,000.00
Sundry expenses	1,000.00
Property operating, evangelism	4,000.00
Evangelism	3,000.00
Mass communication	10,000.00
Conf., convens., retreats	9,000.00
New work	3,000.00
Nairobi hospital chaplaincy	2,000.00
Aid to churches	30,000.00
National convention support	15,000.00
High school	25,000.00
Bible schools	10,000.00
Seminary	30,000.00
Scholarships	1,000.00
Student work	5,000.00
Correspondence courses, printing	1,000.00
Publication work	20,000.00
Clinic	10,000.00
Hospital	40,000.00
Social service	25,000.00
Agriculture	5,000.00
Mission meeting expenses	10,000.00
Office expenses	7,000.00
\$ 587,000.00	

Ethiopia

Children's school allowance	\$ 15,000.00
Travel on Mission business	25,000.00
Language study	2,000.00
Missionary housing, property operating	15,000.00

Two Streams, One River

When money comes in to the Foreign Mission Board from the Cooperative Program and from the Lottie Moon Christmas Offering, I like to think of it as two streams coming together and then flowing as one; two tributaries joining to make one river that flows out into the world.

As the funds go out across the world and are being utilized on the mission fields, a missionary sees just mission dollars. He doesn't hold up one dollar and say, "This is a Cooperative Program dollar," and another and say, "And this is a Lottie Moon dollar."

Instead, he says, "This is a Baptist mission dollar that has been sent to us."

At Foreign Mission Board headquarters we know, through the accounting system, exactly which of these dollars came from where. In our appropriations system we know which money came from the Cooperative Program and which from the Lottie Moon Offering. The Board's records on appropriations and expenditures reflect the source.

If a state convention or the Southern Baptist Convention were to say, "We would like to know exactly what the Cooperative Program has produced for foreign missions over a certain period," we could determine that. Or if we would want to know exactly what the Lottie Moon Christmas Offering has produced, we could show that. This is because, as funds are received, we keep the identification of the money clear.

The missionary is always able to say in one breath that this building was constructed by, or this program and this ministry are being carried on by, Baptist mission dollars.

That's what I find myself saying, almost as a refrain: We carry on this work of foreign missions by the financing provided through the Cooperative Program and the Lottie Moon Christmas Offering. And we are grateful for it.

—Baker J. Cauthen
Executive Director, FMB

Mass communication	3,000.00	Correspondence courses, printing	2,000.00
Audiovisuals	500.00	Publication work	15,000.00
Institute	4,000.00	Mobile clinic	25,000.00
Student work	500.00	Hospital	41,000.00
Correspondence courses, printing	1,500.00		\$ 207,800.00
Publication work	500.00		
Clinic	5,000.00	South West Africa	
Social service	2,000.00	New work	\$ 700.00
Agriculture	5,000.00	Aid to churches	700.00
Literacy	1,000.00		\$ 1,400.00
	\$ 80,000.00		
Madagascar		Uganda	
Children's school allowance	1,000.00	Travel for nationals	\$ 4,000.00
Missionary housing, property operating	1,000.00	Property operating, evangelism	2,000.00
New work	1,000.00	Evangelism	5,000.00
Office expenses	1,364.00	Audiovisuals	1,000.00
	\$ 4,364.00	New work	1,000.00
		National convention support	1,000.00
Malawi		Bible schools	12,000.00
Children's school allowance	10,000.00	Literature and tracts	1,000.00
Travel on Mission business	20,000.00	Clinic	500.00
Missionary housing, property operating	10,000.00	Agriculture	1,000.00
Property operating, evangelism	5,000.00		\$ 28,500.00
Evangelism	3,000.00	Zambia	
Mass communication	2,000.00	Children's school allowance	\$ 15,000.00
Audiovisuals	4,000.00	MK home operation	5,000.00
Confs., convens., retreats	2,000.00	Journeymen subsistence	3,000.00
New work	1,000.00	Travel on Mission business	60,000.00
Aid to churches	3,000.00	Language study	1,000.00
National convention support	2,000.00	Missionary housing, property operating	15,000.00
Religious education	1,000.00	Property operating, evangelism	1,000.00
Correspondence courses	1,000.00	Evangelism	4,000.00
Bible schools	7,000.00	Mass communications	10,000.00
Student work	1,000.00	Audiovisuals	5,000.00
Literature and tracts	1,000.00	National convention support	1,000.00
Publication work	3,000.00	Music and youth	4,000.00
Mobile clinic	1,000.00	Correspondence courses	14,000.00
Agriculture	1,000.00	Bible schools	7,000.00
Mission meeting expenses	1,000.00	Theological Education by Extension	1,000.00
Office expenses	2,000.00	Seminary	12,000.00
Mission committee expenses	1,000.00	Student work	1,000.00
	\$ 82,000.00	Literature and tracts	1,000.00
		Publication work	10,000.00
Mozambique		Social service	2,000.00
Travel on Mission business	\$ 1,000.00	Agriculture	8,000.00
Property operating, evangelism	1,000.00	Mission meeting expenses	2,000.00
Mass communication	1,000.00	Station operating	1,000.00
New work	2,000.00	Mission committee expenses	1,000.00
Literature and tracts	1,000.00		\$ 184,000.00
	\$ 6,000.00		
Rhodesia		Radio-TV Representative	
Children's school allowance	\$ 4,800.00	Travel on Mission business	\$ 2,000.00
Travel on Mission business	36,000.00		\$ 2,000.00
Language study	3,000.00	Field Rep., Southern Africa	
Missionary housing, property operating	10,000.00	Travel on Mission business	\$ 2,000.00
Property operating, evangelism	6,000.00	Guest house operation	1,000.00
Evangelism	10,000.00	Office expenses	1,000.00
Mass communication	1,000.00		\$ 4,000.00
Confs., convens., retreats	6,000.00	Field Rep., Eastern Africa	
Correspondence courses	3,000.00	Travel on Mission business	\$ 2,000.00
Aid to schools	25,000.00	Missionary staff development	2,000.00
Seminary	15,000.00		\$ 4,000.00
Women's work literature	3,000.00	Total, Eastern and Southern Africa, by Missions	\$1,252,364.00
Literature and tracts	2,000.00		

Students from Louisiana **SERVING IN RHODESIA**

By Jane Robison

"They really hit the ground running," says Udell Smith, student director of the Louisiana Baptist Convention.

"They" were a group of 29 Baptist young men and women from Louisiana colleges. The ground they hit was most of Rhodesia, where the group spent two weeks in June "preaching, singing, and sharing Jesus with the young people," according to Smith, director and sponsor of the group along with his wife, Betty.

The crusade, the culmination of a year and a half of planning and preparation by missionaries in Rhodesia and Baptists in Louisiana, began with an idea that Robert L. Lee, executive director of the Louisiana Baptist Convention, had gotten after touring Africa.

Lee told Smith; Smith mentioned it to Davis L. Saunders, Foreign Mission Board area secretary for Eastern and Southern Africa, who suggested Rhodesia. Next Smith contacted Missionary James Westmoreland in Gatooma, Rhodesia. The result was an invitation from the Rhodesian Baptist Convention to the 1975 Student Convention in Louisiana to come to their country on a crusade.

Then began the planning. "I cannot say enough about the preparation made by the missionaries," comments Smith. "It

was extensive and penetrating. They sent complete materials on Rhodesian customs and cultures through all types of printed materials and tapes with Rhodesian music. This was a tremendous help, because no student faced any situation which caught him totally off-guard."

While the missionaries were selecting materials to help the students, a mission committee in Louisiana was picking students to help the work of the missionaries. "The final group of 19 young men and 10 young ladies were selected, and I must say they were extremely choice," interjects Smith. "We had excellent orientation periods, both in Bible study and missionary participation."

But the students were not solely involved in orientation. Much of their trip preparation went toward raising money to meet expenses. With the help of student and Baptist contributions throughout Louisiana, the group collected \$46,500.

As a result of the extensive planning, the students were able to get a running start toward reaching the people of Rhodesia for Christ. And when they touched down in Salisbury, Rhodesia, the group didn't break stride. Five hours after their plane landed at Salisbury airport, the students had been divided into nine teams and were on their way to 12 towns and villages

all over the African country. They had been briefed by the president of the Rhodesian Baptist Convention, Abel Nziramasanga, and had been taught a song in Shona, one of the major languages of Rhodesia, by the president of the Baptist Youth of Rhodesia, David Chisar.

When they returned from their rigorous mission, Nziramasanga assessed their crusade as "the finest thing that could have happened to Rhodesian Baptists at this time in their national life," according to Smith.

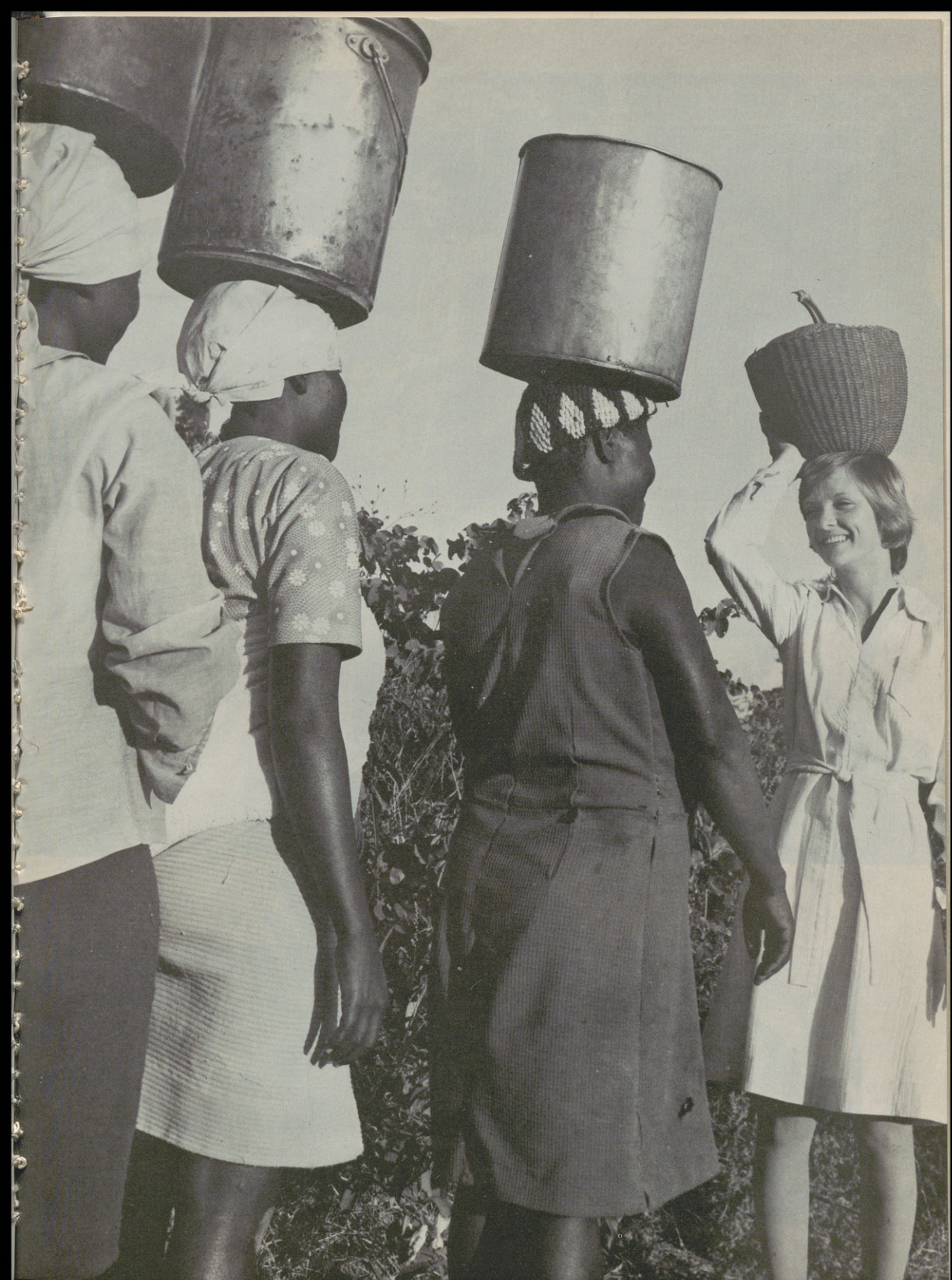
Missionary Dr. Wana Ann Fort of Gatooma reports: "The students preached, visited in homes, spoke in schools, witnessed, sang, and shared their testimonies. God used them to show forth his love, and we can only praise God for how he blessed what was done in his name and through his power."

Smith adds, "In my 36 years of student work, I have never had an experience like this. The students were simply tremendous. They extended themselves spiritually and physically during the crusade. I can only say the students took God at his word, and God took them and multiplied their efforts."

"It is so nice to read of modern miracles," sums up Mrs. Smith, "but it is better to be a part of one."

TC

Photographed By Gerald Harvey



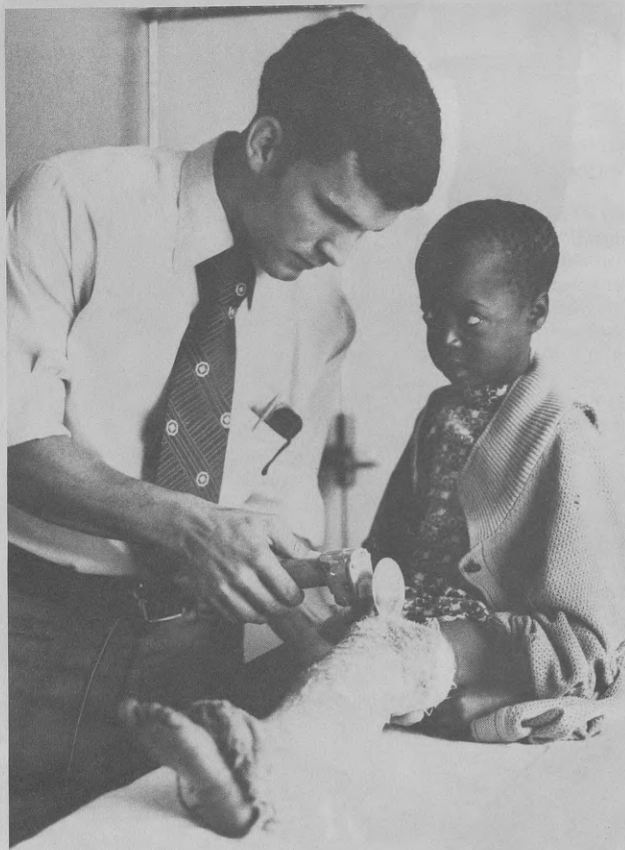


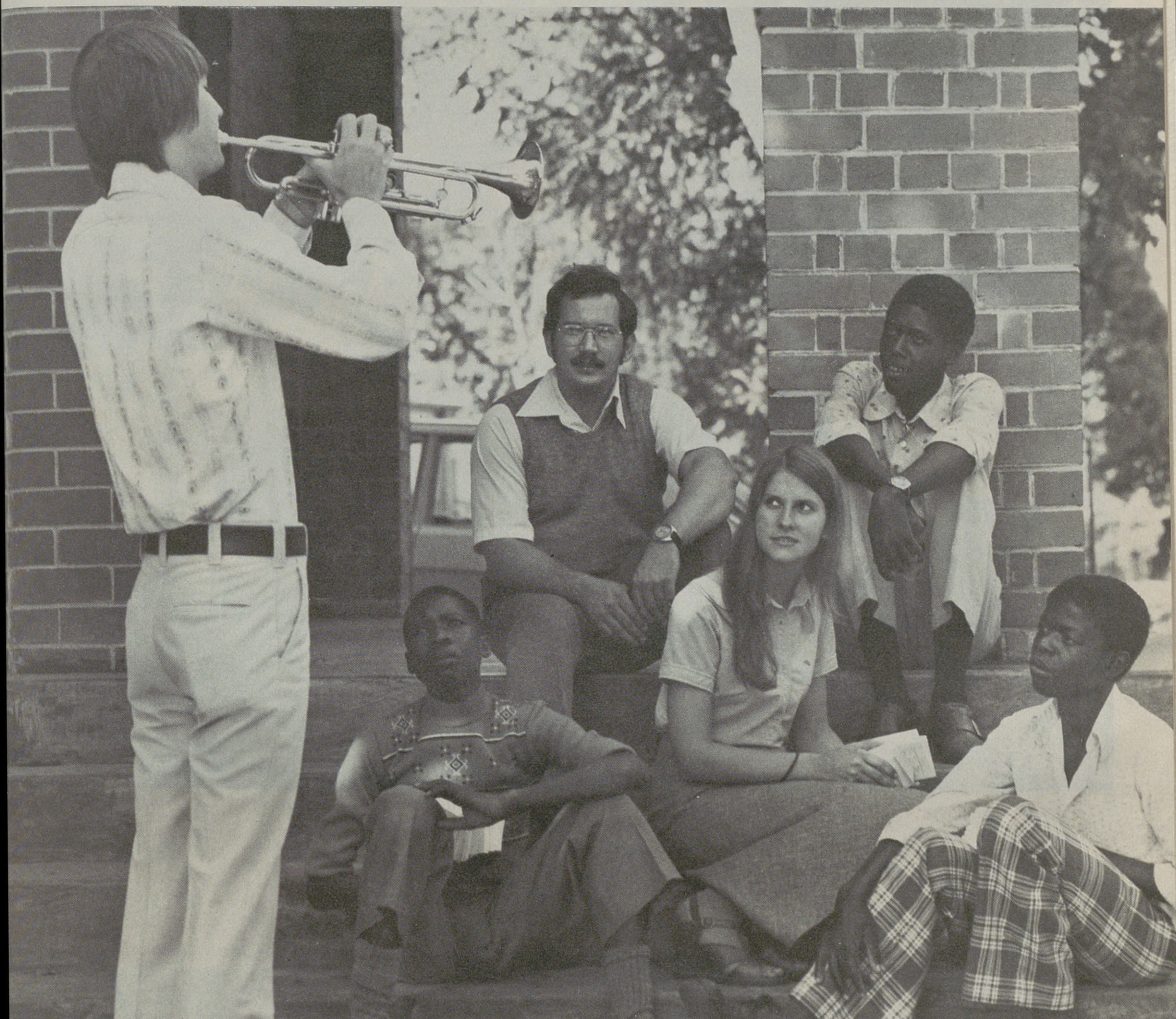
Inside the classroom . . .



. . . or out, Louisiana students projected their love for Christ to Rhodesian children.

A concerned student couldn't relieve doubts of a leery patient.





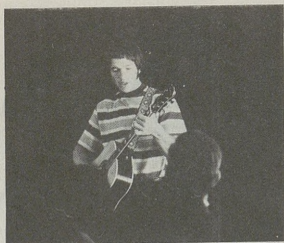
Above: Bruce Kite, Louisiana College, performs for a youth committee of Sakubya Baptist Church in Umtali, Rhodesia. Also pictured are Mike Cooper, Northwestern State University, and Renee Witherwax, Louisiana College. **Below:** Students share the gospel on a one-to-one basis, and in groups.

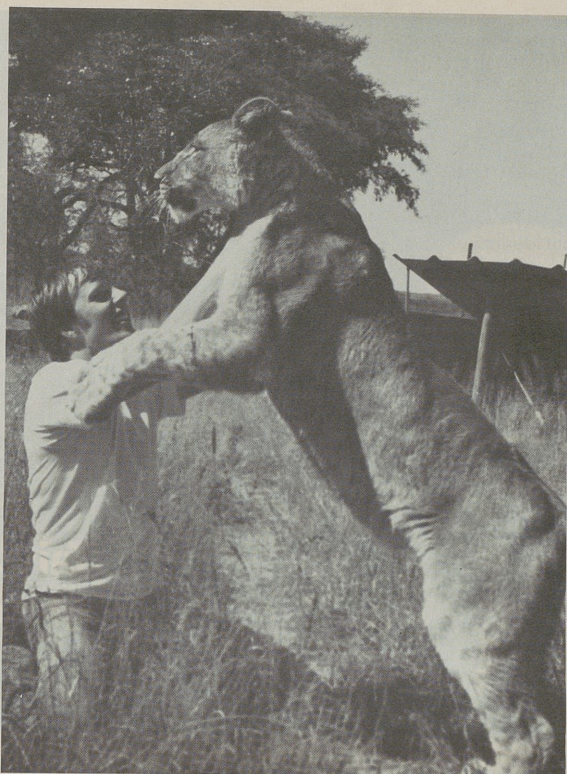




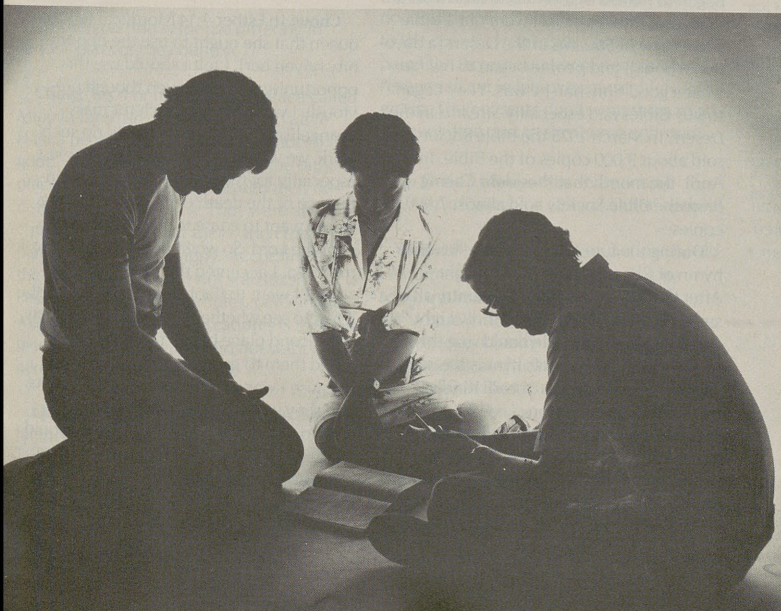
An interpreter (r) aides Will McConnico in witnessing to a young man.

"I just hate to have my picture taken in the mornings."





Occasionally students
like John Evans get a chance
to—take it easy?



*"All of our dreams came true,"
says Udell Smith, sponsor of
the Rhodesian student trip.
"The missionaries had planned
so well, and our students
did extend themselves
spiritually."*



In Taiwan's Spotlight

In the religious awakening that has swept Taiwan, Republic of China, in recent months, a central figure has been Chow Lien-hwa. He is pastor of Grace Baptist Church, Taipei, and of Kai-ko Chapel, to which the late President Chiang Kai-shek belonged. He conducted the funeral service for the President and has been seen repeatedly in this role on television in Taiwan. Earlier this year the managing editor talked with Chow about developments in Taiwan.

Q: In your appraisal, how extensive has been the recent spiritual awakening in Taiwan and what brought it about?

Chow: The response of renewal all came about because of the death of President Chiang Kai-shek. After his death people began to realize that he was a very devout Christian. Into his casket were put a Bible and a copy of *Streams in the Desert* [a devotional book], and people began to realize what a good Christian he was. They began to buy Bibles and especially *Streams in the Desert*. In March 1975 the Bible Society sold about 3,000 copies of the Bible. In April, the month that President Chiang died, the Bible Society sold almost 7,000 copies.

During the funeral we sang the favorite hymn of Chiang, "Lead, Kindly Light." After that, everybody in this country all of a sudden knew about "Lead, Kindly Light," and many young people could sing this song. In our high schools hymns are not allowed to be sung, but "Lead, Kindly Light" was the exception.

Especially in the central and southern parts of the country church attendance increased, most of the increase not of older people but young people.

I feel very keenly that no matter how we

go out to harvest, we are reaping something for which we have not labored, and the Lord is doing the work through the death of Chiang Kai-shek.

Q: How did you come to be involved in mass evangelism campaigns in Taiwan?

Chow: In Esther 4:14 Mordecai tells the queen that she ought to use the opportunity [given her]. I felt I should use this opportunity to speak, even though previously I was not very much for mass evangelism. I felt that if I would do such work, we would reap some of the harvest, especially for those who, through the influence of the death of President Chiang would want to come to the church to accept the Lord. So when people began to ask me to go, I accepted the invitation.

First I went to Kaohsiung. It was almost a test to see whether to do it or not. When the second place began to invite me, I asked them to go to Kaohsiung and talk, because I was not quite sure of the results and they would know more in that city.

Also, I had one condition—that I would not come for one church or one group of churches; it had to be with all churches together.

From that time until now I have been in

13 places, almost all the big cities of Taiwan, generally for three or four nights. Always we were in a big stadium, sometimes outdoor, for the evangelistic crusade.

Altogether in this round about 240,000 people attended these services. Total decisions were 7,700.

I also helped interpret for Dr. Billy Graham when he was here. In that campaign, in spite of pour-down rain, we had 250,000 people attending, with more than 10,000 making decisions. In Graham's effort in Taipei and also in my campaigns, mostly the people who made decisions were young. So I am very happy.

In general the atmosphere is different [than before]. After all, the dominating religion is Buddhism, and we have only 5 percent who are Christians, including Catholics and Protestants together. But people at present have a readiness to accept, or at least many of them would consider the invitation to come to church.

Q: In the events after President Chiang's death you became widely known, so you seemed to feel it was time to use that attention.

Chow: Yes; for publicity it is much easier to attract people to come; this is a name they already have heard.

Q: Do you plan to continue this type of mass evangelism?

Chow: I think this is enough for me. I try to be once in a city, even though that once can be four or five nights. There was an average of four meetings a day, always with about 12 meetings in each place.

Q: Did you find response differing in various parts of the country?

Chow: Yes. For instance, in a place called Miao Li there are the more conservative Hakka people, so the response is not so good. And then Pescadores was the only place that young people wanted their decision cards given back. They were afraid a church would contact them; then their parents may not be happy. According to the provincial government statistics, Pescadores has more temples, percentage-wise, than elsewhere. Pescadores is the only place that young people did not want an address left with the church.

Q: How did you handle language differences?

Chow: Through interpretation. In all places, except Taipei, I had four nights and used Mandarin, always with interpretation.

In some places, there were two or three interpretations simultaneously. In Hsinchu more people speak Hakka than Cantonese, so the official interpretation was Cantonese and a group of Hakka had their own.

Q: Of the 13 meetings, does one stand out in your recollection?

Chow: Chiayi, I think, first because of the size of the town; just right. Second the young people got very excited, and the Christian young people worked hard to invite non-Christians. But some non-Christian teachers talked about the "unscientific approach" of Christianity and urged people not to go. Then the people wanted to come and at the end of each meeting, those people, packed with arguments from their teachers, began to argue and debate with me. It was very interesting.

Q: Do you feel the religious awakening is continuing, or has it cooled?

Chow: I think it will continue for a while. It all depends upon how we use it. People outside the church are very jealous, because they think we use too much of the President's faith to major on in the evangelistic meetings.

Q: How well have the churches, Baptist and others, followed up on the decisions made in the mass meetings?

Chow: The churches have responded. The hardest people to work with are the high school students, especially junior high, because they face examinations [for the next level of training] and most parents don't want their children to come regularly to the church. In the Billy Graham campaign the largest number of people who responded are in junior or senior high age group. Their parents don't want them to go out too often, but to stay home and study.

Q: Does it always take some sort of traumatic happening to awaken the people?

Chow: It's hard to say. Conviction should be normal, but it seems always that by some traumatic [event]. When we first came here (from mainland China), it seems that the opportunity was greater because of the political situation. Then after the U.S. Seventh Fleet came and the nation became prosperous, people began to think that they were quite all right.

Q: What was it about the President's death that roused the people to his religious testimony?

Chow: I think people loved him. At first we thought this true only among older people, but [it was true of] the young people as well. At first we thought only the mainlanders, but the Taiwanese also really loved him. Because they loved him, they respected him, so they feel his religion must also be all right.

Q: It would seem that young people, less familiar with history, might not have responded to the President's death so strongly, but you are saying the appeal was to all people, all ages.

Chow: Yes, all people, all ages. Now actually more young people than old folks come to the churches. I thought response would be among those falling-away Christians, coming back to church again, but not many belonged to that group. It is the young people.

Q: What do the churches need to do now? Are they reaching out evangelistically?

Chow: Since they are Baptist churches, we cannot say about all; it depends upon different situations. Some churches are active in reaching out; some are not. It is mainly because of the leadership in different situations. The opportunity for response is still there, exceedingly wonderful. I think we can still major on [the President's testimony] for a while; people's (interest) has not died down yet. For instance, last April, a year after the President's death, I published a book about him called *Another Witness*. This book sold 10,000 copies, the entire edition, in one week. I know it's not because of me; it's because people are interested in him.

Besides serving as pastor, Chow also is translator of one book for a new version of the Old Testament, sponsored by United Bible Society. Among other projects, he is writing the first book of what is planned as a Chinese Bible commentary, and will serve as editor for other books in the series. TC

EPISTLES

Who Was Neighbor?

A paraphrase of Luke 20:25-37

A Malaysian student left Singapore to study at the University of Michigan in Ann Arbor. On his way he encountered people who took advantage of him, knowing he did not fully understand the language, money exchange, and customs. When he arrived at Detroit Metropolitan Airport, he was all alone, broke, and did not know anyone to contact at the university nor how to get there.

As he wandered aimlessly about the airport, a woman, on her way to a church meeting in another state, saw him. Realizing that he was lost, still she hurried on, telling herself she had no time to stop and help. The meeting was important; she had to catch the plane.



Soon a man who was returning from the Orient, where he had visited several missionaries, saw the student. Recalling that he had seen the fellow get on the same plane in Singapore, he went over to meet him. He found out that the student was in the U.S. to study. He found out about the student's home in Malaysia. They talked about the flight. Then the man went on his way, unaware that the student needed help.

A graduate of the University of Michigan came to the airport to meet his girl friend. When he saw the Malaysian student, his heart went out to him with compassion. He remembered when he had first come to Michigan to study and how lost he had felt in the mass of strange faces.

The graduate student introduced himself and learned the Malaysian had come to study. He offered him a ride to Ann Arbor. On the way to the campus the graduate student and his girl friend bought their guest an American meal. They explained some of the differences in food and customs. They helped him understand the money exchange.

Taking the international student to the school, they found there was a mixup with his dormitory assignment. So the graduate student took the guest to his apartment and gave him his own bed to sleep in that night. The next morning he went with the Malaysian to the housing office and assisted until the problems were straightened out. Then he helped the new student move into the dorm.

The graduate student continued to look in on the Malaysian. He introduced him to American friends. At Thanksgiving he took him home to spend the holiday with his family.

Now, which of these three was neighbor to the Malaysian student?

Linda E. Phillips, Taipei, Taiwan

Standing Firm

Satan is alive and well in Menz, Ethiopia. Although virtually all the people claim to be Christians, few are without charms or amulets and few fail to take part in animal sacrifice or other elaborate rituals, all designed to placate the devil so he will leave them alone. In recent months some have dared challenge this practice and to stake everything on their faith in the Lord, much as Elijah challenged the prophets of Baal. One Sunday at a meeting in our tent a young deacon in the Orthodox Church gave a thrilling testimony.



A month earlier he had become ill and finally walked 25 miles to the government clinic in Mehal Meda. After nine injections he was no better. Then a *debtera*, the highest-ranking priest with training in magic, told him he would die on January 16 if he did not pay and have his fortune written out and made into a charm. That sort of fatal prediction has brought paralyzing fear into the heart of many a Menzie.

But the young man stood firm. He told of his saving faith in Christ and that he knew he would not die until God was ready for him to die, and that when the time came, he was prepared. He lived past January 16, but his health did not improve. He returned home and began examining his heart and found that he had not confessed all his sins. He attended a Sunday meeting and asked for prayer. The next morning he felt better and has been well since then.

He concluded his testimony by sharing that the Lord had taught him anew that whom he loves, he chastens.

Lauralee (Mrs. Raymond V.) Lindholm, missionary to Ethiopia

Resting in Him

Friends have asked, "Don't you think we're seeing the beginning of the end of missions in Africa?" Or, "Isn't the day of the missionary drawing to a close?"

I don't know the answers. I do know that God called me to Africa and that I belong here at this moment. Above all, I know that regardless of changes in our particular situation or of the conditions on other fields, Jesus never changes—not in his love for us or in his promises to us. We are here to show people that kind of Jesus.



Before we came to the field, Area Secretary Davis W. Saunders told us, "You had better have more to offer people than a clean, healthy baby and a better standard of living." The people of the world need a Lord who can control their lives and give them peace, even in the midst of war or poverty or cataclysmic changes.

How is it that missionaries can go about their work with calm assurance, even though they have lost all their earthly possessions in Vietnam or Angola? How can they live victoriously, even though they have suffered the loss of a child on the field and are separated from their family at home in the hour of sorrow? How is it that we can work without anxiety in countries which today may allow our presence and tomorrow may expel us?

It is possible because we are resting in him who ultimately controls the universe, in him who knows the end from the beginning, in him who never changes.

Rebecca (Mrs. Dudley A.) Phifer, Blantyre, Malawi

Because of Cakes

Making friends in a new town is not always easy, especially when you are an evangelical Yankee, but God can use any talent, no matter how small.

About ten years ago in Bogotá, Colombia, I became interested in cake decorating and began a course that I was not able to finish because of other duties. Then on furlough in 1973 Ina Phelps, a college classmate years ago, reawakened my interest and put me in contact with cake-decorating books and products.



As a result, upon arrival in Goya, I offered to make a three-layered birthday cake for the 15th birthday of the daughter of our next-door neighbor. (The 15th birthday is the coming-out party for girls in Latin America.) They were so thrilled that they even published an article about the cake in the local paper.

Women of the neighborhood began to ask me to teach them, so before long I had a class of about 20. Many others were coming by to ask me to decorate cakes for them. Many doors have been opened, and I have many new friends because of cake decorating.

Wanda (Mrs. Charles M.) Hobson, Goya, Argentina

Why the Change?

Over a period of time members of a small group of college-age students with whom I was meeting began, one by one, to accept Christ. Three friends of one of these converts called for an appointment. "Why has Kim changed?" they asked about their friend. "What did you do to him?"

I began explaining about the ministry and death of Christ. But the three interrupted. "Kim has already told us that, but we don't see how that could change him," they said. "We are too educated, and so is Kim, to be changed by religious beliefs," said one.

I became curious as to just how abrupt and dramatic had been the change in Kim. He had been their idol. He smoked more, drank more, and had more girls at his beck and call than anyone on campus. Now those things meant nothing to him.

The three students were not satisfied with my answers. But bewilderment can be the ground in which Christ works. Since that night, two of the three have accepted Christ as Savior.

Paul A. Rhoads
Seoul, Korea

The Ghost Fades

The stories (via our neighbors) concerning the origin of the ghost at our house are quite lurid. They range from the owner who hanged himself in the room that is now our bathroom to his wife who was murdered by drowning in the huge tile tub in the bathroom. The truth undoubtedly was lost years ago.

The possession of a ghost has been for us both fortunate and unfortunate. It has been fortunate in that we were able to buy this house at an affordable price because no one else wanted a haunted house. It has been unfortunate because our household helpers are reluctant to stay alone in the house after dark. One quit after spending a weekend alone, guarding the house while we were out of town. The two women helpers will stay only if both can stay together.

Apparently attitudes have begun to change, however. Recently one helper reported that the last time she mentioned the ghost to a neighbor, the neighbor confidently assured her, "Oh, the ghost has gone away! God lives in that house now." We'll try to see that the new reputation sticks.

Linda (Mrs. William R., Jr.) Gaddis
Purwokerto, Indonesia

Lesson at Christmas

It's Christmas! Today our Beginner and Primary Sunday School class took a bit of joy to an evangelical home for elderly ladies, run by a Baptist pastor and his wife. All of the women are Christians. They are without family and with few friends. Their main physical characteristics are white hair, wrinkled faces, stooped shoulders, and shaking hands.



As the women sat listening to the carols and poems of the children, I saw tears glistening on their cheeks. The women smiled and nodded their heads with approval, perhaps remembering their own childhood or their own children. Perhaps they were just thinking of how a little child can make the world seem better, make one feel younger, and most of all remind one of that first Christmas when God had his only Son.

After the program the children moved around the room and, as is the Portuguese custom, kissed each lady and wished her a *Natal feliz* ("Merry Christmas"). Some of the children seemed frightened as they looked at me, hesitating before they kissed one woman who had but one eye and another without teeth.

But the truth of Christmas was learned that day by youths as the women clutched the children tightly and wished them a happy Christmas and God's blessing. The children learned that Christmas is giving, as God gave, a part of ourselves to others.

Norma (Mrs. John M.) Herndon, missionary to Portugal

First Rain

It is hard to imagine going seven or eight months without rain.

But if you can grasp that, then you can picture the thrill of the first rain that ushers in the wet season at Koudougou, Upper Volta. The women howl, the children dance, and there is excitement everywhere.

With the welcome rain the grip of the dry season is broken. The minds of everyone turn immediately to the land and to planting. With their cultivation duties the vast majority of the population will stay busy for four months.

The first rains of the growing season always come accompanied by high winds and blinding dust storms, but no one cares. They know that just behind the flying dirt is a driving, hard rain.

And when it comes, the dirt streets and ditches run full of water. Our whole front yard became a lake, because our culvert was not large enough to let all the water through. But that didn't matter. We were as happy to see the first rain as were the children outside our gate rolling in the flooded ditch.

But a greater thrill is in the spiritual awakening that has swept across churches around Koudougou. God opened the windows of heaven and poured out his blessings. Men, women, and children entered the kingdom of God by the hundreds during two-day evangelistic campaigns in four villages.

At Kyon 300 to 400 people came both nights, with about 100 making decisions for Christ. At Koudouli between 400 and 500 attended, with 250 coming to accept Christ.

In Perkoa we had up to 600 come and about 250 pray to accept Christ. Three hundred were in attendance at our last stop, Reo, with 175 coming for salvation. At the end of that eight days, the courts of heaven were singing, and so were our hearts.

We kept the meetings simple. We showed filmstrips of the life of Christ and preached the gospel. Our missionary from Ouagadougou, "T" (Frank) Thomas, preached the first night in Kyon, in between the two films, and gave an invitation. Before each nightly meeting, we would witness from compound to compound (a ring of huts of an extended family). We used the wordless tract to explain the gospel to those who could not read. I shared the wordless book with the male heads of the families and afterwards prayed with just about everyone of them (including the many standing around listening), because they wanted to receive Christ.

They were thrilled to be able to "read" and to explain the gospel to their families with the use of the book.

One old chief that we led to Christ told us that there had been a prophecy concerning him since his infancy. The prophecy stated he would not know the way of salvation until he was old, but that he would hear it before he died. He was overjoyed. So were we.

Our only explanation to this response is that it is God's time, and his Spirit preceded us. God answered our prayers, and yours, with an abundance of rain.

Ray W. Eitelman, Koudougou, Upper Volta

MISSIONARY FAMILY ALBUM

Effective with this issue Missionary Family Album will carry information about missionaries' transfer, retirement, resignation, births and adoptions, deaths, marriages, and receipt of degrees, but will no longer carry notice of arrival in the States, with a U.S. address, or departures to the field.

Among the reasons for this change: information on furloughing missionaries' addresses is already being furnished to various state and associational offices (see next paragraph); option of shorter furloughs, combined with necessary time lag in putting information into print, has decreased the practical value of address listing; staff time necessary to prepare and update the listings for publication makes continuance impractical.

Anyone needing information regarding arrivals and mailing addresses of missionaries on furlough in your state or nearby should contact the office of the superintendent of missions in your association. If for any reason that procedure is impractical, the same kind of information may be sought at the headquarters of your state Baptist convention or association. The Foreign Mission Board supplies updated listings monthly to offices of the executive secretary, stewardship secretary, Brotherhood/Baptist Men secretary, WMU executive secretary, and editor of the state Baptist paper.

Current addresses and other information, including furlough dates, 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.

Missionaries Appointed (Oct.)

Carter, James W. (Jim), Tex., and Shirley Tom Sha Lee Carter, N.Y., for *Colombia*.
Clayton, Kenneth R., Tenn., and Joyce Riddle Clayton, Tenn., for *Spain*.
Covart, J. Micon, Fla., and Susan Hunt Covart, Mo., for *E. Africa*.
Creedy, R. Alice, Hawaii, for *Hong Kong-Macao*.
Hebb, John W. (Jack), Jr., W. Va., and Pauline Hansen Hebb, Fla., for *Mexico*.
Holder, Richard A., Tenn., and Carolyn Pederson Holder, Tex., for *Paraguay*.
Moffett, E. Sherwood, Jr., La., and Margaret Denton Moffett, Tex., for *Japan*.
Robertson, Kenneth G., Ark., and Margaret Howard Robertson, Ark., for *Senegal*.
Vandiver, Roy A., Tex., and Connie Gaultney Vandiver, Ala., for *Ivory Coast*.
Verm, Ray A., Tex., and Jane (Janie) Leonard Verm, Tex., for *Paraguay*.
Wyckoff, Arthur R., N.J., and Shirley Tysen Wyckoff, N.Y., for *S. Brazil*.
Wylie, Ted D., Okla., and Dawn Kircher Wylie, Kan., for the *Philippines*.

Missionary Associates

(Employed in October)

Cooper, Leona Chaddick (Mrs. Harry B.), La., for *Yemen*.

Biographical sketches and portraits of these new missionary personnel are to appear in the January issue.

Transfers

McNair, John L./Kathleen, India to Spain, Sept. 10.
Porter, Janice (journal.), Botswana to Mozambique, Oct. 15 (stationed in S. Africa).
Wilkes, John M./Doyle, France to Switzerland, Sept. 7.

Assignments Completed

Locke, C. Kenneth/Lou Ann (assoc., Hong Kong), July 31.

Resignations

Garrett, James L./Mary Joe (Eq. Brazil), Sept. 30.
Garrett, Robert H./Eloise (Rhodesia), Sept. 30.
Keaton, Larry N./Kitty (Spain), Oct. 31.
Palmer, H. Jerold, Jr./Grace (Niger Republic), Aug. 15.
Peterson, Penny (journal., Argentina), Sept. 30.

Births and Adoptions

Evenson, Joe-E Lynn, born May 16, 1967, and Robin Cherise, born Oct. 6, 1970, daughters of R. Kenneth/Mary Ann Evenson (Bap. Spanish Pub. House), adopted Aug. 24.
Linebarger, Marcia Elizabeth, daughter of Gary D./Inez Linebarger (Taiwan), Sept. 26.
Reynolds, Rebecca Ruth, daughter of W. Ronnie/Glen-da Reynolds (Argentina), Sept. 24.

Deaths

Brandon, Marvin A., father of Helen (Mrs. Donald W.) Jones (Taiwan), Oct. 11.
Congdon, Mrs. John S., mother of Wilfred H. Congdon (Nigeria), Aug. 17.
Cowan, C. C., father of Betty Alice (Mrs. Daniel M.) Carroll (Bap. Spanish Pub. House), Sept. 19.
Howell, Mrs. Eula G., mother of Peggy (Mrs. Keith L.) Oliphant (Tanzania), Sept. 12, Arusha, Tanzania.
Seaton, Floyd M., father of Marlene (Mrs. C. Dennis) Treat (Uruguay), Sept. 30, Prague, Okla.

Marriages

Carroll, Charles Cowan, son of Daniel M., Jr./Betty Alice Carroll (Bap. Spanish Pub. House), to Sharon Kay Carden, Sept. 25, Ft. Worth, Tex.
Deal, Rebecca Cecilia, daughter of Zach J., Jr./Barbara Deal (Colombia), to Guillermo Zepeda (Ibarra), Sept. 17, Ft. Worth, Tex.
Miller, Joy Lynn, daughter of E. Wesley/Jean Miller (assoc., radio-TV rep., Europe and Middle East), to Dale Durham, Sept. 4, Shawnee, Okla.
Watters, Georgeanne, daughter of James L./Darleene Watters (Japan), to Raymond Elton Horton, son of Frederick M./Elvée Horton (Japan), Sept. 11, Galveston, Tex.

LETTERS

See and Feel the Results

May I say how much I appreciate *The Commission*. Too many times we Baptists unthinkingly make the contributions to foreign missions, but thanks to *The Commission* magazine, we not only see the results, but we, and I personally, feel the results.

Daniel G. Nicholson
Rayle, Ga.

Help in Preparing

I enjoy reading *The Commission*. It is especially helpful now as we prepare for service on the mission field.

Ronald B. Wilson
(in missionary orientation)
Pine Mountain, Ga.

The Commission, foreign missions journal, has been helpful to me to see work done by missionaries, and I believe it is helpful in preparing me for foreign missions.

Pamela A. Murphy
Ft. Worth, Tex.

Your magazine continues to make missions a part of my daily life as an MK. Thank you for your outstanding magazine.

Cecilia Hicks
Arlington, Tex.

Sharing the Magazine

Enclosed is a list of the deacons of our church to whom I want *The Commission* sent for the next year. Attached is the subscription list. Enclosed is a check.

I am doing this as a means of acquainting them with the mission challenge—and at a time calculated to help them to become even more committed to prayer and financial support in connection with the Week of Prayer.

Elwood R. Orr (pastor)
Anderson, S.C.

Several of our young people have made commitments of interest in mission work, as led by the Holy Spirit. We of the WMU group would like to encourage them and help them as much as we can. We could like to place a subscription of *The Commission* for each of them.

We thank you so much for making *The Commission* magazine available to us. We believe it will bless the lives of those who read it.

Brady First Baptist WMU
Brady, Tex.

Favorites

I really enjoy *The Commission*—guess it is my favorite magazine!

A. Lynn Prickett
Smyrna, Ga.

Thank all of you for your great world vision publication!

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

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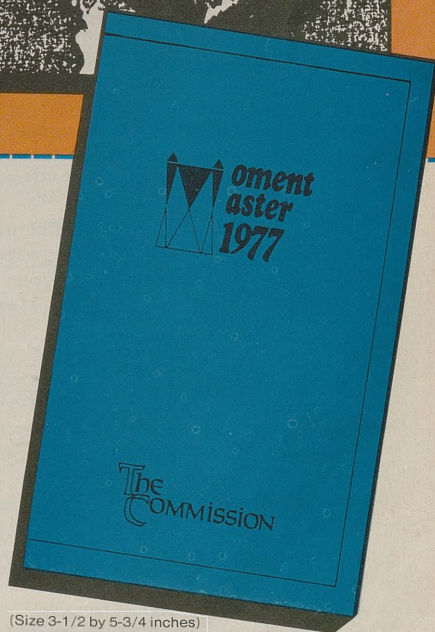
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Fields Call for Help

Requests for 1,330 new missionaries in 1977 for reinforcement, replacement, and to begin new work have come from Southern Baptist missionaries in 84 countries. The most pressing need, as usual, is for more "preacher" missionaries.

Of the 1,217 missionaries requested for 1976, only 218 had been added by mid-October.

Review of the 1977 missionary situation was carried out during a meeting recently at Foreign Mission Board offices, Richmond, Va. Louis R. Cobbs, secretary of the Board's Department of Missionary Personnel, directed.

Of requests for 1977, 42 percent were for general evangelists, a "preacher" missionary who works with pastors, trains church leaders, plants churches and mission points, helps established churches grow, and promotes church and denominational programs. General evangelism is one of 45 job categories for 1977.

"The emphasis on general evangelists is consistent with the traditional thrust of the Foreign Mission Board and with the bold strategy projected for the next 25 years," Cobbs said, referring to the Board's goal to double the missionary force during the next 25 years.

"Some Missions have not been able to make bold plans for the next 25 years, due to the immediacy of personnel needs at hand," declared Cobbs.

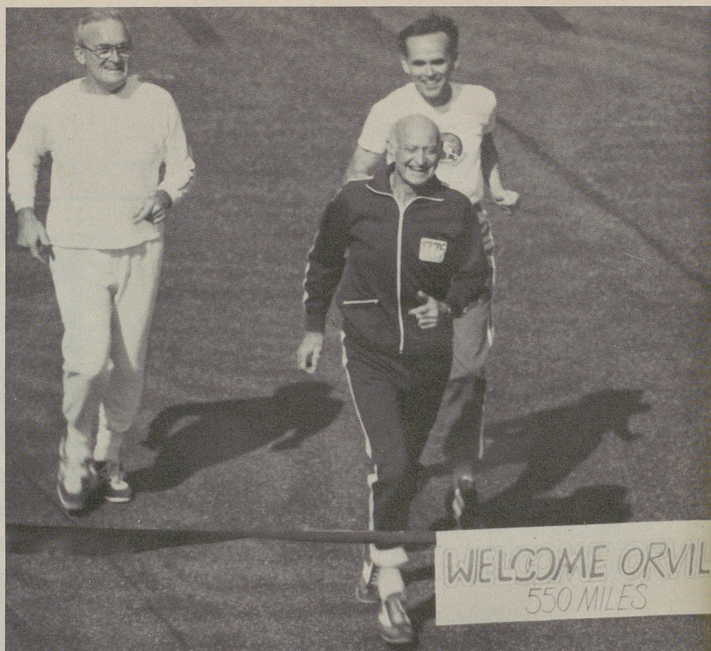
The success of the general evangelist allows the work of the specialist missionary to be effective, Cobbs noted. He said it also makes possible the missionary associate and missionary journeyman programs.

Winston Crawley, director of the Board's Overseas Division, has encouraged the Mission Support Division to develop a strategy for reaching prospective general evangelists. He called for at least a 50 percent increase during 1977.

Needs in certain areas are more critical than in others, according to Crawley. "In recent years," he said, "East Asia has been reinforced with fewer missionary evangelists than any other area."

Other top priorities among requests for missionaries call for 36 physicians, 34 nurses, 9 dentists, 16 secondary education teachers, and 14 college teachers.

As one example of the acute need for medical personnel, West Africa Secretary H. Cornell Goerner pointed to the Baptist Medical Center in Nalerigu, Ghana. "If we don't get a doctor soon, we may face the possibility of closing the hospital," Goerner said.



A smiling Orvil Reid, retiring missionary to Mexico, jogs to the finish line at Foreign Mission Board offices, Richmond, Va., in front of escorts (for the last several blocks), Charles W. Bryan, secretary for Middle America and the Caribbean, and E. Eugene Greer, program planning director for the Texas Baptist State Missions Commission and coordinator of Reid's "Run for Life." Reid, 68-year-old preacher, author, printer, and athlete, completed the 550-mile jog, begun at Home Mission Board offices, Atlanta, Ga., to raise funds for world hunger relief and to witness. For years Reid has gained attention for his message by feats of strength.

Free for you!

The annual index of *The Commission* for 1976 (Vol. 39) is free upon request. This valuable reference guide affords continuing use of foreign missions material appearing in *The Commission*.

The index is published separately, rather than as part of any one issue. In it items that appeared in *The Commission* during the year are indexed according to author, country, and topic, listed by month and page number.

Index copies will soon be ready for distribution. Request your free copy by filling out the coupon below and mailing it to: Editor, *The Commission*, Box 6597, Richmond, Va. 23230.

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Missions Update...

A record \$55,340,918 budget for 1977 was approved by the Foreign Mission Board at its October meeting in RICHMOND, VA. In other business, the Board named three new staff members and appointed 24 missionaries. The Board elected THOMAS W. HILL, missionary director of the Baptist Spanish Publishing House, EL PASO, TEX., to serve as secretary of the Board's Department of Communications beginning Jan. 1, 1977. Also starting new duties Jan. 1 will be JOHN E. MILLS as area secretary for WEST AFRICA. Mills, currently field representative for West Africa and a missionary since 1947, will succeed H. CORNELL GOERNER. Elected senior assistant treasurer, replacing retiring RALPH A. MAGEE, is HAROLD D. RICHARDSON, controller and assistant treasurer of the Baptist General Convention of Texas.

Missionary DALLAS L. BATEMAN, who served in KENYA 11 years, died Oct. 29 in a NAIROBI hospital of an apparent blood clot following surgery on his back. Burial was in LOUISIANA. Survivors include his wife and three daughters.

Gifts for world relief and disaster response through the Foreign Mission Board during 1976 topped the \$1 million mark in September. "It is a great blessing to have relief funds in hand so that response can be made instantly to critical situations," said Board Executive Director Baker J. Cauthen. A case in point is LA PAZ, MEXICO, where Hurricane Liza killed some 1,000 persons and left 50,000 homeless. The FMB immediately authorized \$25,000 in relief funds. Later, Southern Baptists sent to La Paz a plane carrying \$10,000 worth of construction materials to begin rebuilding.

Mission work is proceeding normally in THAILAND since the October military takeover of the government, according to Missionary RONALD C. HILL. Hill reported in October that the situation is calm and that church meetings are still being permitted. . . . In SOUTH WEST AFRICA, church work has continued to grow despite political tension, according to word from Missionary CHARLES D. WHITSON.

The baptism of 262 men at an air force training command base near TAEJON, KOREA, constituted the largest single baptismal service in the history of the Republic of Korea's Air Force, reports Missionary ROLLA M. BRADLEY. Chaplains, missionaries, pastors, and laymen took part in the service held in a military bathhouse. . . . Meanwhile, in ASUNCION, PARAGUAY, about 5,000 persons made decisions for Christ during an evangelistic crusade led by LOUIS PALAU, widely known Latin American evangelist. On the final Sunday afternoon of the ten-day crusade more than 17,000 gathered to hear him.

The fifth annual ECUADOR Baptist Convention meeting in MANTA welcomed seven churches into the Convention. More than 90 messengers representing 42 churches heard MIGUEL VELOZ, pastor of Gethsemane Church, GUAYAQUIL, and reelected president of the Convention, challenge them to "eat, sleep, and dream evangelism."

More than 90 university students gathered in the newly decorated student center in GUADALAJARA, MEXICO, to "kick-off" the school year and dedicate the "new" student center, lower floor of the Baptist Home for Girls. Missionary DAVID G. WYMAN stressed that the center is not designed to attract students to its premises, but will be used as a training center to send students out where the majority of students are located.

The Foreign Mission Board of the BRAZILIAN Baptist Convention is taking a major interest in the AZORIAN ISLANDS, reports Missionary NORMAN L. HARRELL, LISBON, PORTUGAL. The Brazilian board recently appointed a missionary couple and a single woman to the Azores, bringing to six the total number of Brazilian Baptist missionaries there.

For the first time in history the 94th U.S. Congress passed a resolution asking the SOVIET UNION to honor its constitution and its international agreements on religious liberty. The resolution asked the U.S.S.R. to release GEORGI VINS, imprisoned Baptist minister, and that all religious believers in Russia be allowed to worship freely.

FROM THE EDITOR

A Readathon Coming Soon

As in The Commission's September issue, we again present an emphasis projected by Woman's Missionary Union for early 1977. We gladly reserved this space in response to their request back in February. May this message help generate greater enthusiasm and expanded participation in missions awareness everywhere.

The most basic of Woman's Missionary Union's tasks is encompassed in the words, Teach Missions. During WMU Focus Week, Feb. 6-12, 1977, church members will be reminded of the important dividends received from teaching missions.

WMU Focus Week should crystalize for women, girls, and preschoolers the importance of missions organizations for them. The Focus Week brings to the attention of church members all the mission opportunities available through WMU. The week's activities will help a wide variety of church people get a sample of missions education.

A Book Fair, with the theme "To Know Is To Grow," will launch a year-long Missions Readathon. These activities will open the eyes of church members to missions reading.

The aim of the Book Fair is to feature all types of books related to missions or missions background with special emphasis on missionary biographies. Other features will include the Bible in many translations and out-of-print books which are significant to missions. *The Commission*, WMU age-level magazines, and *Home Missions* will be key features.

The church WMU director will present her pastor with a missions book and/or a subscription to *Dimension*. (Order WMU age-level magazines only from Woman's Missionary Union, 600 N. 20th Street, Birmingham, Ala. 35203.) The Book Fair plans are described in detail in January-March *Dimension* and other WMU magazines (February issues).

Attendants at the Book Fair can sign up for the Missions Readathon. For a year they may engage in friendly competition along guidelines set up by church Readathon managers. Any Foreign or Home Mission Graded Series books may be read, along with books on the history of missions, contemporary missions, biblical basis of missions, biographies and autobiographies of missionaries; also on present day problems, situations, and religions confronting missionaries. Missions periodicals such as *The Commission* will be suggested. Each person will keep a record of his reading.

At the close of the Missions Readathon, Focus Week 1978, the WMU council will present awards to people who have done significant reading.

There is no limit to the number of awards a person can earn. Some may even be recognized after reading one book.

The church may choose to give awards by age levels or collectively to persons who read the most books, to all persons who have read at least three mission periodicals each month, or to the person subscribing to the most missions magazines.

Isn't this an exciting and challenging way to teach missions? Don't you want to be involved? Complete the reading of this issue of *The Commission* and guess what? You are on your way to the most rewarding days in missions reading!

Our churches need to be nurtured in missions education and information. What better way to help provide this than through reading? Everyone loves to travel and to see people, places, and things. However, not everyone can travel overseas or even long distances within the United States. Books that are mission-related can provide a door to travel, mission information, and missions education.

Most people read something. Why not get them to read missions? Reading missions moves a person toward growth in missions involvement. "To Read Is To Grow."

—Gloria L. Grogan

Colleague Retires

WE CANNOT let the year come to a close without accolade to Ralph A. Magee, the Foreign Mission Board's assistant treasurer since 1951. He completes the 25 years with retirement December 31, 1976.

At the Board's October meeting he was guest of honor, along with H. Cornell Goerner (see page 20), at a luncheon attended also by his fellow workers on the administrative staff. To the warm expressions of appreciation and praise voiced at that official occasion we add our acclaim.

Through the years Ralph has worked effectively behind the scenes, applying his skills as a certified public accountant to a vast and complex financial management task. He came to this position from employment with the Federal Reserve Bank.

Many Southern Baptists have come to know him, however, because of his occasional presence at Ridgecrest and Glorieta Conference Centers, handling the Board's financial matters related to the immediate foreign mission conference in progress.

We have known and respected him for his continuing and consistent relationship with all of us as a person committed to Christ and the cause of missions. Remembering this and his quiet, mild manner as a Christian gentleman, we wish for Ralph and his wife, Lois, many retirement years with good health and rich personal fulfillment.



New on Staff

FOR THIS editor 1976 has been a year of many blessings. Right at the top of the list is the date of June 1, when Jane Robison began working with us as a summer intern on our editorial staff. In September she became a permanent staff member and has now the official title Editorial Assistant (see editorial staff roster in the publisher's column, Cover III.)

Jane arrived at Foreign Mission Board headquarters and began her duties just days after her graduation from Oklahoma Baptist University, having received a bachelor of arts degree (cum laude), with a major in journalism and a minor in political science. Born in Oregon, her family home is now Grand Junction, Colo., where she attended Mesa College for one year.

This young graduate was with us but a few weeks when we became convinced that we wanted her to continue with us after the summer internship would expire. And now that this has been assured, we want all our readers to share an official welcome. Jane Robison's creativity and technical skill are being applied in almost all phases of the preparation and production of each issue of this publication. A convincing sample of her writing appeared as the October issue's lead story.



Christmas Joy

Christmas is a happy time. The beautiful decorations, lights on the Christmas tree, happy laughter of little children and the warm glow of family joy are memories to be cherished throughout life.

Little children are delighted because they receive gifts. They are the center of family excitement and interest. As they begin to get older, their joy is increased as they learn to give to others.

By
Baker J.
Cauthen

The spiritual significance of Christmas deepens as one grows in Christian life. The thought of God's great grace in sending the Lord Jesus Christ as the Savior of the world becomes uppermost in our minds.

For many people, the Lottie Moon Christmas Offering becomes a beautiful and meaningful way of expressing gratitude to God for his great gift. Offering a gift of love in response to the mandate of our Lord to share the gospel with all the world brings a special glow into the hearts of the givers at the Christmas season.

The fact that this gift is made in the name of our Lord and will be used throughout the world among people whose faces are not known and whose languages are not understood by the giver adds significance to the Christmas gift. Heaven will reveal wonders that have been wrought out as these gifts have been transformed into ministries of love and mercy whereby many people have been led to know Christ as Savior and have found help in seeking to follow him.

We receive joy at Christmas in bringing a love gift to the Lord Jesus through the Lottie Moon Offering. Our gifts in turn bring joy throughout the entire year, as these gifts are utilized in the

service of our Lord and in witness to people who need to know him.

The Lottie Moon Christmas Offering becomes missionaries in action. Those missionaries are engaged in wide-ranging activities, all of which are designed to help people find Christ and grow in his service.

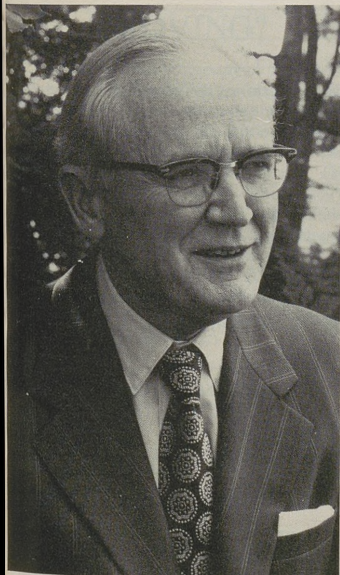
In Acts 8 there is a story about a great revival that occurred in the city of Samaria when Philip went there and proclaimed Christ to them. Many people believed in the Lord Jesus, and remarkable deeds were done. The Bible says, "So there was much joy in that city."

As the Lottie Moon Christmas Offering is translated into action on mission fields, there is much joy in many cities, villages, and rural places, as the blessed name of Jesus is made known. Missionaries praise God for added resources, enabling them to have equipment for the task they must do. Some of them look into the eyes of suffering people who are receiving ministries in hospitals and medical centers made possible by these gifts of love.

Joy abounds at Christmas when we lay our gifts upon the altar. Our hearts are filled with blessing and delight. When those gifts are put to use, the joy is extended to others, but the joy comes back to our own hearts again as we hear the reports of God's servants, telling what God has done with those gifts in his name.

There is so much sorrow in the world that we are made glad when there is any opportunity to share joy. Multitudes of people in our day live under hard conditions that make difficult their way of life. We are reminded in the Scripture that anxiety in the heart of a person weighs him down, but a good word makes him glad. There is no word so good as the blessed name of Jesus. It dispels fear and doubt and brings comfort and assurance to all who put their trust in him.

This is the season to share joy near at hand and around the world. May God bless us all through our prayers and giving, as we extend a chain of rejoicing from nation to nation, and as praises rise up to the wonderful name of him who gave himself that we might have life abundantly. **TC**



Medical Volunteers Needed

Volunteer Physicians and Dentists: A large number of Baptist physicians, dentists, nurses, as well as paramedical personnel, have served for short terms at many Baptist medical mission units overseas. Not only do they provide valuable assistance, but they also return to their churches with firsthand knowledge of world missions.

Southern Baptists have mission work at hospitals, clinics, health projects, medical caravans, church clinics, dental clinics, and rural mobile medical clinics in more than 25 countries. Many of these locations would welcome short-term medical personnel. Opportunities exist the year around, not just in the summer, and include distant locations with urgent needs.

Volunteer physicians and dentists are often able to help missionary evangelists in opening areas to the gospel by using their professional skills in providing much-needed dental care or in preventive medicine.

If you are a physician, dentist, nurse, or paramedic who would volunteer three weeks or more to a medical mission project, or if you know of someone who would be interested, please use

the form below to tell us of this interest.

Disaster Medical Teams: An effort is under way to set up four Disaster Medical Teams composed of volunteer medical personnel who will stand ready to serve in time of international disasters. Team members will serve on the alert for immediate (48-hour) activation. The plan calls for four teams, each made up of two physicians, one dentist, one or two nurses, and one or two paramedics, technicians, and the like.

Teams one and two will remain on the alert system (48 hours), team one for immediate service and team two as a backup for the other three teams. This means team two will be the most strategic, although it may never actually be called. Team three will be alerted at the time of the disaster and activated in two weeks to relieve team one. Team four will be alerted at disaster time and activated in four weeks to relieve team three.

If you are interested in serving in this exciting, humanitarian ministry in the name of Christ in the time of disaster, use the form below to offer your service or request additional information.

Medical/Dental Volunteer Application (Renewal-Update)

Medical/Dental Disaster Teams

Foreign Mission Board, SBC

() Disaster Team Volunteer (please check)

() Regular Short-term Volunteer (please check)

Full name _____ Tel. _____

Street address _____ City _____ State _____ Zip _____

Year of birth _____ Marital status _____ Children and ages _____

Medical school and year _____ Specialty _____

Type of practice now engaged in _____

Have you served as a volunteer? _____ What country and year? _____

Are you willing to remain on the volunteer list? _____ When would you be available for another short-term assignment?

_____ Country of preference _____

Do you have preference of dates? If so, which? _____ Alternate date _____

Do you have any health problems? _____ Specify _____

Present church affiliation _____ Church address: Street _____

_____ City _____ State _____ Zip _____

Pastor's name _____ (Please ask your pastor to send a letter of recommendation unless

this has been done in the last few months.)

What offices or responsibilities do you have in your church? _____

If you are willing to serve on the Disaster Medical Team:

When activated, how many weeks could you serve? _____

What team would you prefer? _____ Alternate _____

I understand that this is a volunteer service, that I am to pay my own way, and I am willing to abide by the Christian principles and ethics of the Baptist community. I am willing to abstain from any habit (including smoking) which might jeopardize my witness for Christ while on the field of service.

Date _____ Signature _____

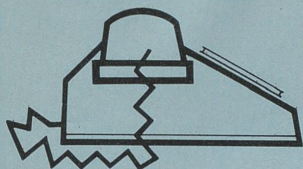
Mail to: Disaster Medical Teams

Office of the Medical Consultant

Box 6597

Richmond, Va. 23230

Dial
(804) 355-6581



FOREIGN MISSIONS HOTLINE

24-hour service
now until Dec. 15

Dial the hotline for latest foreign missions information and prayer requests.

Hear a three-minute message for the cost of a station-to-station telephone call from anywhere in the U.S. Messages will be changed each Thursday.

Urge your church to make use of this personal touch with missions.

MOVING?

Help us keep your copy of *The Commission* coming. When you change mailing address, give us advance notice (allow at least five weeks). (Exception: Pastors report change to Research Services Department, Sunday School Board, 127 Ninth Ave., N., Nashville, Tenn. 37234).

Clip out this box (which will include mailing label on back), add new address, and mail to: Editor, *The Commission*, Box 6597, Richmond, Va. 23230. (If you send notice in any other form, be sure to include FULL label information, including code numbers.)

Name _____

OLD Address (or attach label): _____

City _____ State _____ Zip _____

NEW Address _____

City _____ State _____ Zip _____

Needed Now

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

Okinawa: General evangelist, seminary graduate with pastoral and administrative experience, to work with 24 Okinawan (Japanese) churches and missions in many roles—pastor, evangelist, Bible school teacher, etc. As the only language missionary on Okinawa, would be liaison between Convention and four English-language churches. Couple must be flexible; since work is jointly supported by Southern Baptists and American Baptists, will also work with American Baptist missionaries. Language: Japanese.

Macao: General evangelist, seminary graduate with training in counseling and experience in youth ministries, to locate in Macao, where 60 percent of the 300,000 population is under 25 years of age. Would relate to existing youth-center programs and a conference and camping center planned by Macao Baptist Association. Language: Cantonese.

Hong Kong: General evangelist, seminary graduate with experience in pastorate and urban evangelism, to work in cooperation with the Evangelism Board of the Baptist Convention of Hong Kong. Under direction of the executive secretary, would assist chapels and sponsoring churches, help develop plans for new chapels, and provide in-service training in church administration. Language: Cantonese.

Japan: General evangelist, pastoral experience desirable, to cooperate with pastor of Tomino Church, Kitakyushu City. Would involve preaching, general assistance to the pastor, and helping with church's mission at Kanda. Church plans mission in an unchurched apartment area and desires a missionary to assist or accept major responsibility. Language: Japanese.

Taiwan: General evangelist to locate at Tainan, now without a resident Taiwanese-speaking missionary. Experience as pastor, associational missionary, in urban evangelism and in student work helpful. City includes university and many technical colleges, air base, industrial area, fishing port. Outside the city, in Tainan County, there is no Baptist work. Language: Taiwanese.

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

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In Singapore, high-rise apartment building stairway forms pattern. Photo introduces stories on Baptist's developing urban strategy in Singapore, Tokyo, and Bangkok. Photo by Leland Webb.

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GOOD NEWS OF A GREAT



WEEK OF PRAYER FOR FOREIGN MISSIONS

November 28—December 5, 1976

National Goal: \$29,000,000.00