



The Commission
FOREIGN MISSIONS JOURNAL, SBC/JAN. 77

Missionary Orientation Library
Foreign Mission Board, S.B.C.
Pine Mountain, Georgia

The COMMISSION

Vol. 40, No. 1

January 1977

ARTICLES

At the Longhouse . . . Leland Webb Cover II

Training for the Future 8

Relocated 10

'I Don't Need You!' Sue Carter 13

'The Ugly Duckling'

Mary Kay Johnson Linkenhoker 14

The Spreading Flame . . . John R. Cheyne 16

It's Friendship, Friendship

Leland Webb 18

Quiet—Recording . . . Alan W. Compton 26

A Jump Ahead Jane Robison 28

Sprouted Again Alice N. Hyatt 28

The Word Is 'Fellowship' . Leland Webb 30

EVENTS

Missions Update Cover IV

PERSPECTIVE

From the Editor 40

The Executive View . . Baker J. Cauthen 42

MISSIONARY PERSONNEL

New Missionary Personnel 34

Urgent Requests 44

DEPARTMENTS

Call for Volunteers 33

Epistles 35

Missionary Family Album 38

In Memoriam 38

Support with Prayer 43

Letters Cover III

COVER

On Lupar River at Simanggang, Sarawak, East Malaysia, woman sits in small houseboat. Photo introduces stories about East Malaysia, beginning on Cover II. Photo by Leland Webb.

CREDITS

Photos: Leland Webb, Cover II-12, 18-25, 30-32. Ray and Lauralee Lindholm, 16-17. Alan W. Compton, 26-27. Alice N. Hyatt, 29. Bob Harper, 42.

Art: Scott L. McCarney, 14. Susan Shepherd, 28-29.

The Commission is published monthly by the Foreign Mission Board of the Southern Baptist Convention, 3806 Monument Ave., Richmond, Va. 23230. Vol. 40, No. 1, January 1977. Second-class postage paid at Richmond, Va. Subscription rates: \$3.50 a year, \$6.00 for two years, \$8.00 for three years. Addresses in foreign countries \$4.60 a year. Student rate: \$2.25 a year, \$4.25 for two years, \$6.00 for three years. Budget Plan (one subscription per church family): \$2.16 per subscription per year. Group plan (ten or more subscriptions): \$2.88 per subscription per year. Address all correspondence: *The Commission*, Box 6597, Richmond, Va. 23230.



AT THE LONGHOUSE

Text and Photos by Leland Webb



nce it is in sight, no doubt
ains about the origin of its name—
ghouse. It stretches the equivalent of
city blocks.

his particular longhouse boasts 74
ors." that's 74 families, about 450 per-
s, under one roof. The average size is
amilies; this is one of the largest long-
ses in Sarawak.

n this ancient form of family life, one
he true, remaining examples of com-
nal living, each family group has its own
or" and walled-off quarters. Sometimes
walls are incomplete, allowing sound to
it from one home to the next.

Most residents at the longhouse are re-
ed in some way. "If not," points out our
tact and host, "there would be too
ny disagreements."

This is a longhouse of Iban tribespeople
Sarawak, East Malaysia. It has been a few
nerations, at least since World War II,
ce the menacing term "headhunters"
uld be truthfully applied to any of the
es on this island of Borneo. But the way
life is still fascinating.

A Christian worker and I are guests of a
ung Iban man who works on an off-shore
-drilling ship. With the ship on its way
drydock in Singapore, he has decided
leave his apartment in a nearby city and
end the time off at his longhouse home.
After a 35-mile ride from the city, the
-minute hike through the rain forest to
e longhouse begins at a simple roadside
elter. Here longhouse residents wait for
e occasional bus or offer produce for
le. Each passing vehicle kicks up another
oud of brown dust to settle on the shelter
d its occupants.

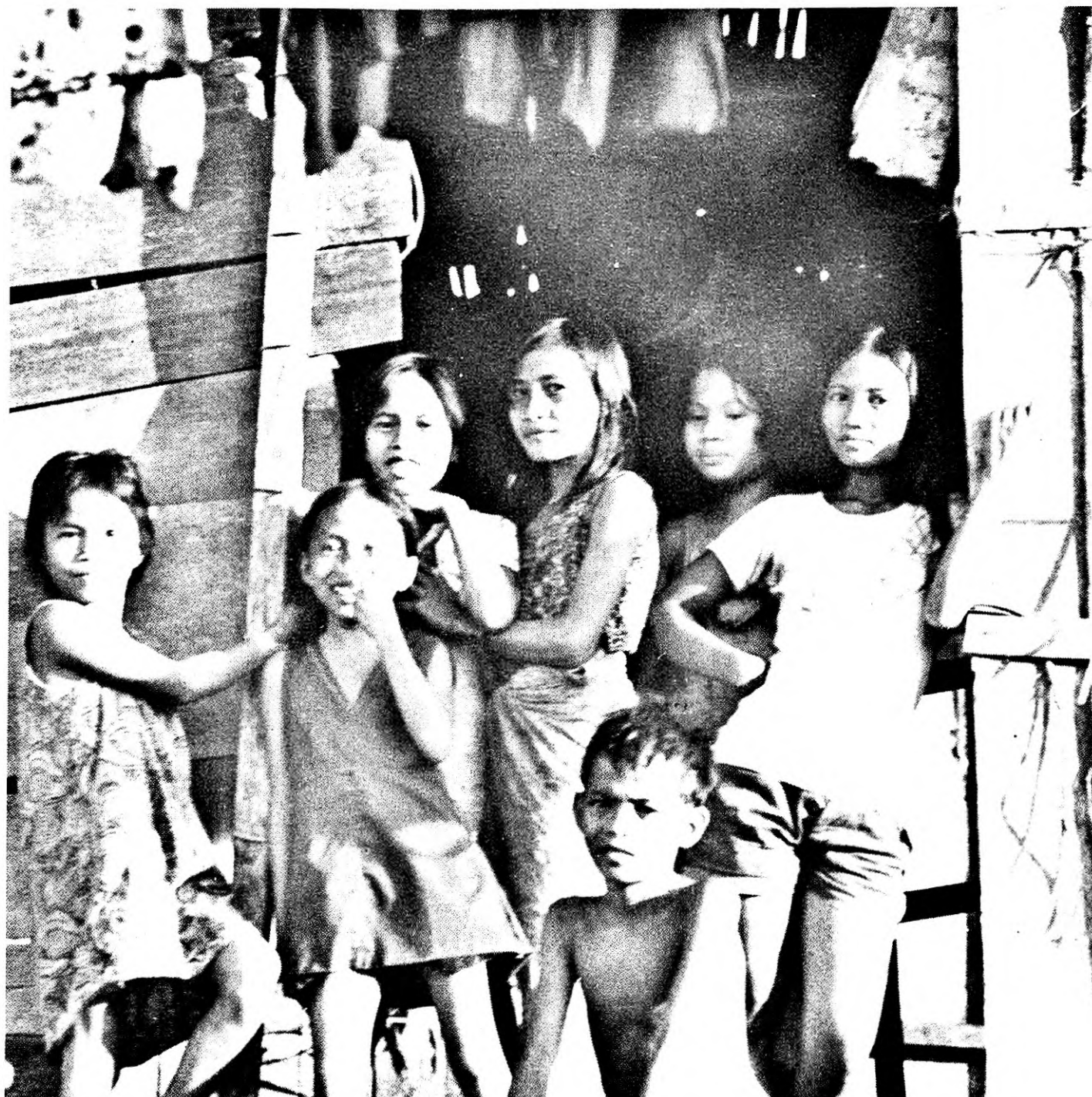
Similar shelters, usually smaller, are to
e seen along the road. Each marks the
art of a trail to a longhouse.

This particular trail leads up and down a
w hills near the road, then along the
lley floor through the jungle. Frequently
travels along tree trunks laid end to end
provide a raised path during rainy season
nd over meager streams on one-log, some-
mes shaky, foot bridges. The trail runs
ong the edges of two dry paddies, where
ce (*padi*) is grown. Unlike the usual rice
addy, flooded to retard weed growth,
ese remain dry.

No customary singing is heard during our
vernight visit, because the nine-year-old
on of our host's next-door neighbor had
een buried a week earlier. Next morning
ill bring the final hours of the mourning



Facing page: Lad at a longhouse in Sarawak, East Malaysia, flashes easy smile. **Above:** Women in headman's "door" listen intently to a guest.



Above: Children at longhouse seem not the least bit camera shy.
Right: Iban man carries load in typical fashion with back-pack basket. Behind him may be seen storage houses for rice.



period. Sounds of wailing will be heard to start the day.

This longhouse follows the standard pattern. In the open, beyond the exterior wall is the *tanin*, a porch-like area used for drying *padi* and other crops. Inside, running the length of the longhouse, but divided into prescribed sections by supporting posts is a large open area. Nearest the outside wall is the *pantai*; guests customarily sleep here. Next comes the *ruai*, the long, common room where residents work, talk, and hold meetings. Nearest the inside wall runs the passageway, *tempuan*. Behind each door is the *bilek*, the family room, and beyond it is the kitchen.

Perhaps 75 yards away and parallel to the longhouse rests a row of small buildings for storing rice, too heavy to go in the longhouse's second-story level. Unlike the continuous longhouse, the storage buildings are separated.

Mode of dress varies. Modern styles are common; schoolchildren wear the usual uniform to classes. But at home at the longhouse the typical garment is still the sarong, the long piece of cloth simply wrapped around one's body. Worn by men and women alike, the sarong is simple, versatile, and practical. One can bathe in it or change clothes in it, all the while modestly covered.

Bathing is a daily ritual, usually at dusk. Men and women walk to different locations in the nearest stream; by custom, longhouses are built near a stream or river. At a time of year when water level is low, a muddy pond is the best site to be seen. Bathing, they say, is cooling, restful, and



Above: Exterior of longhouse, 74 doors long. **Following pages:** Common area runs full length of longhouse.

contributes to well-being in the close social contact at a location near the equator.

Alterations in life-style would seem inevitable, as Ibans have found work in cities and towns. Customs are changing. Even fairly recent books about the Iban people may portray the women as usually bare above the waist, but this is no longer so common, except among older women; occasionally bras can be seen worn as exterior garments. Modesty prevails.

Construction within the longhouse varies from door to door, depending upon the family's financial solvency and preferences. Flooring in the *bilek* may be solid, even linoleum-covered. Some windows are of glass. Along the *ruai*, the common room, flooring ranges from closely aligned planks to bamboo strips laid loosely over the framework.

Flooring gaps become noticeable, since the longhouse, atop poles, stands about six feet above ground level. Notched logs, which can be pulled inside to discourage intruders and keep out unwanted animals, usually form the steps from ground level.

The combination of modern and traditional catches the eye. In many homes are a battery-powered clock and a radio. Meals are prepared over the open wood fire in the kitchen.

Further south in Sarawak a Christian worker and his family, while on their first visit to an Iban longhouse, were invited to stay for a festival. Tribespeople carried out the ceremonies. The government encourages the people to continue their traditions.

"The costumes were almost all Western," reports the guest. "Part of the festival was to cut down old human skulls hanging in their wicker baskets.

"I would ask, 'Does this have meaning?' They would say, 'Oh yes—but all of us don't always know what. There are older persons to instruct us.'"

As part of that ceremony, men walked up and down the *ruai*, swinging the skulls back and forth in their baskets. "There were about eight heads," says the observer. "They used to have more, but they must be treated periodically to keep them properly."

The festival included acting out, with

appropriate chants, the planting of rice. A ceremony goes with each stage of rice harvest—finding land, clearing it, planting, and the like.

The Malaysian states of Sarawak and Sabah, with the Brunei sultanate sandwiched between, make up about the northern third of the island of Borneo. The lower portion of the island is Kalimantan, Indonesian territory. The island's western tip lies about 400 miles east of Singapore. Rain forests cover most of Sarawak. Large areas are practically without inhabitants. Exports include oil, pepper, timber, rubber, and palm oil and coconut oil.

In East Malaysia, as Sarawak and Sabah are designated, 63 tribal branches can be found. Though they can be grouped under 12 major headings, there are shades of differences. In Sarawak the Iban tribe is dominant. In some respects Sarawak's past virtually parallels Iban history.

Of Sarawak's almost 976,000 inhabitants, more than 300,000 are Iban, according to







Left: Young woman at longhouse. **Below:** Iban children file into school building a short distance from longhouse.

the 1970 census. More than 80 percent of the state's population live in rural areas.

In the old days Iban tribespeople migrated, usually moving upriver to fresh land; they cut and burned the new sector to clear it of undergrowth and began farming. As unclaimed areas became more scarce, Ibans grew less mobile and began making their longhouses more permanent.

As the people are educated by government schools and come in contact with modern ways of doing things, changes in life-style are taking place.

As to religious belief, Ibans follow animism. The form has been defined as "spirit appeasement rather than spirit worship." Their belief holds that all things, animate and inanimate, contain a spirit or spiritual power. Though there may be a good spirit, tribespeople see no reason to pay it any attention. Essentially evil spirits predominate, and they must be placated.

Through omens—birds, snakes, dreams—the spirit world communicates to man, Ibans believe. Usually the meaning of a specific omen is well known. But if the meaning is hazy, a medium may be called for advice.

To appease a spirit, the tribesman may need to sacrifice chickens or pigs, or pay a fine. In one ceremony a pig is sacrificed to bless all the tools used in planting rice.

Religion dictates the life of the Iban. If, for example, members of a family on their way to their rice field see an evil omen—the wrong bird or snake—it is considered a warning of a spirit's anger. The family must return home, abandoning their crop.

One group of Christians of the Kayan tribe in Sarawak, it is said, upon first hearing Romans 1:18-32 in their own language were puzzled. "How did anybody know how to write so accurately about our tribe's spiritual history?" they asked.

At our host longhouse a teacher at the schoolhouse, situated some 50 yards away, says no one here had ever heard of Jesus until a few months earlier when a visitor

related the gospel story. However, a handful of residents seem to have contacted Roman Catholic teaching, perhaps while away at school.

"The longhouse is pagan," says the teacher. "The people cling to their old ways."

Charms for protection are a way of life. A plate hangs upside down above one bed for overnight lodging. "That's to keep bad dreams away," the Christian worker explains. He points above the door to where various objects—a piece of felt, a small bottle of liquid—are fastened. "Those are charms, too," he adds; each has a specific purpose. There returns to mind the scene earlier in a city marketplace where a Chinese businessman displayed a table crowded with charms for sale.

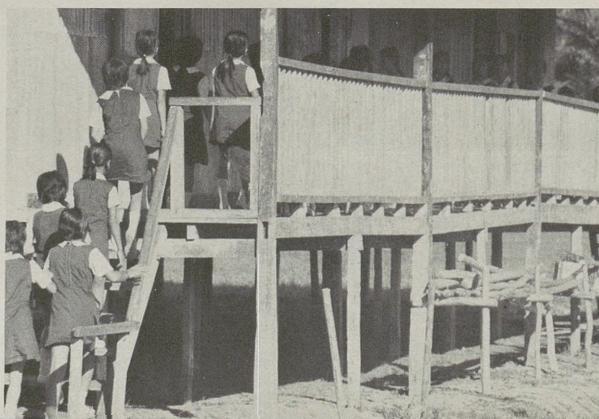
Tribal ways of life are so closely bound to their beliefs that a change in religion would also alter behavior.

"Religion controls the people's lives through taboos," another Christian teacher will explain later. "They have no concept of God's loving them. They believe he will hurt them, and they must placate him. Christianity interprets God's love so that there are no longer fearful of him."

A spiritual hunger has seemed to emerge among tribal groups. One man told of speaking to a community of another tribe where no one had ever heard of a God of love. Other duties prevented him from turning. Sometime later he met one of the villagers, who had come to town because of family illness. "We have waited and waited," the tribesman challenged the gospel messenger. "Why haven't you ever come back to tell us more about God?"

Replied the man, "There was no one to send—and we can't meet all the calls coming from those who want to hear the gospel."

The first gospel witness among the tribes was in 1929, according to records, when a missionary sponsored by the Borneo



angelical Mission, opened work there. Between 1947, just after World War II, and 1960 the number of Christians among the Iban people grew from 7,000 to 26,000. Today about 11 out of every 100 Ibans profess to be Christians, says one report. Recent accounts reveal an interest in the gospel among tribal people. For 1972 one group reported that 26 villages asked for the gospel to be preached there. Incongruous mixtures of Western Christian traditions and tribal customs sometimes occur. One Christian worker told of



Hoeing weeds near longhouse in late evening is this Iban man, tattooed in an intricate pattern, once applied by a painful process. The tattooing custom seems fading.



being among a group of Kadazan believers who had been taught that a woman could not pray if her head were uncovered. In the worship service sat a woman, bare from the waist up and nursing two babies at once, but with a scrap of paper perched on her head for a covering so that she could pray.

In at least some cases, it is reported, where Ibans have embraced Christianity, they have simply absorbed it into their cultural religion. Despite significant numbers of professions of faith among them, many Ibans have clung to traditional beliefs and practices.

One Christian who has visited a longhouse several times reported, "When I first went, they asked about the gospel, 'Where do we sign?' After they had heard the gospel a few times, he goes on, 'Now they ask, 'What do we have to give up? Our rice wine? Cigarettes?'"

One Iban word for "sin," though perhaps not fully satisfactory, is *penyaleh*, meaning "Where have I made a mistake?" But the concept is hard to convey.

Ibans are conscious of their heritage and identity. If they are to be reached with Christian faith in significant numbers, many believe it must be through converted Ibans. Expatriate Christian teachers living in Sarawak know the gospel witness will spread faster through the local leadership. They recognize that those who can best reach out to the longhouses will be nationals who have accepted the gospel and have received training in how to teach it.

One Iban man, a recent Christian convert, pleaded, "Please pray for my people."

In their semi-isolation, bearing generations of tradition, yet with a deep hunger for a satisfying experience with God, the Ibans above all need prayer.

TC



Left, above: Ibans gather at window.

Left: Worker loads palm oil fruit. The oil has become an important export item.



Training for the Future

*Text and photos
by Leland Webb*

As churches are established in new areas, training church leaders carries top priority for Baptists in Malaysia. The Baptist Theological Seminary has provided a program for the development of these national leaders.

"Training nationals to work through the indigenous church" is the priority task says Charles H. (Chuck) Morris, residing in Kuching, state capital of Sarawak in East Malaysia (on the island of Borneo). "The national leaders are the ones who are reaching the people," he adds.

Representatives from seven churches and four chapels in the East Malaysian states of Sabah and Sarawak recently met to organize the East Malaysia Baptist Convention. The new convention created departments of evangelism, youth, women, and education and formed a building and loan fund to assist churches.

The convention established three main areas of outreach: rural evangelism, urban evangelism, and opening of house churches in existing towns. Each church was challenged to begin two new house churches within a year's time.

The new organization also voted to continue the program of Theological Education by Extension (TEE) and made plans for it to be financially self-supporting by January 1978.

Morris, as director of TEE, keeps a busy schedule. Traveling in Sarawak and Sabah, he has been visiting six different locations every two weeks to teach courses. More than 60 students currently are enrolled in classes.

Besides traveling and teaching, Morris also looks after TEE administration, maintaining records and seeking and training writers for courses and the production of TEE materials for Singapore and Malaysia.

"The people can create an indigenous church that can do more than we missionaries could do," he says. "They are eager for sound teaching so that they can get on with the task." **TC**



Facing page: During youth meeting at Kuching Baptist Church, Kuching, Sarawak, young people join in singing. **Left:** Young women arrive for services at Emmanuel Church, Kuching.

Below: Hoping for a few coins from Sunday-morning market goers in Kuching, man plays traditional instrument.





From Dalat to Simanggang

Relocated

Text and Photos by Leland Webb

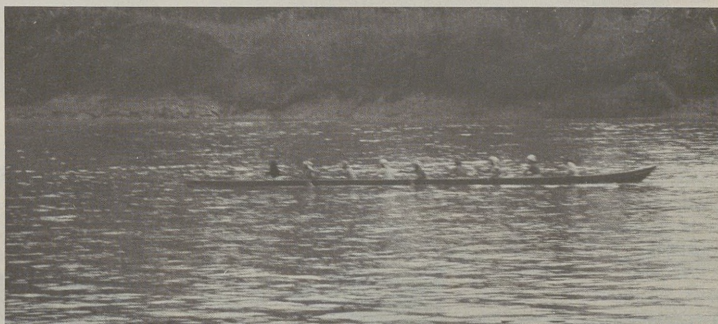
Their last station was Dalat, South Vietnam. With the fall of that country to Communist forces of North Vietnam in 1975, Earl and Sherry Bengs, appointed missionaries to Vietnam in 1967, have relocated to Simanggang, Sawawak, East Malaysia. The location is less than one and a half degrees north of the equator.

Simanggang, hardly more than a large town, is situated on the Lupar River, many miles inland but still within reach of the tidal bore. At high tide the river's flow goes into reverse.

For relocated missionaries beginning gain is difficult—becoming established, getting acquainted and accepted in the community, making contacts, finding their way. With Earl and Sherry are three of their five children, Eric, Daryl, and Valerie. The two older children attend college in the U.S.



Facing page: Woman vendor in marketplace at Simanggang waits patiently for customers. **Top:** Displaying Iban weaving pattern are Sherry (Mrs. Earl) Bengs and daughter, Valerie. **Below and right:** Rivers take the place of roads in much of East Malaysia. Boats become homes, taxis, trucks. Riverfront at Simanggang is busy.





In some ways the Bengs family already feels at home. "The people remind us a great deal of the physical and facial characteristics of the people of Vietnam," says Bengs.

They seem at home in other ways, too, for they feel God has directed them to their new location, at least for the time being.

TC

Above: Boat taxi leaves Simanggang with shoppers returning home from market.

Right: Selection of fresh fruits and vegetables is offered in Simanggang market.



Paulo jumped up, knocked his chair over, and glared at me with hatred in his eyes as he yelled, "Do you think you are? You're nothing! A 'Norte Americana' who came down here to order me around. I can do what I please. I don't need you!"

As Paulo finished, he ran out of the room. What on earth had happened? I couldn't imagine. Here I was trying to teach typing students in the last year of *ginásio* (high school) in the far interior of Brazil. It was the last class of the day.

As I walked around the room, I had glanced at Paulo's work and noticed he was writing a poem. Paulo just wasn't ready to do that kind of copy. He was a beginning typing student.

"Paulo, would you please type the exercise that I gave you?"

Didn't a typing teacher have to tell the students what to do? Didn't she have to see where they needed to improve? How else would they learn?

"I don't need you." Those words kept ringing in my ears.

Is this what all students—and all Brazilians—thought about me? Just somebody from North America down here trying to tell them what to do? All I wanted to do was help.

Dale, my husband, and I had been living in Corrente for a number of years. He is in charge of the agriculture program at the Baptist Institute in this underdeveloped area of Brazil, and he loves it. He has great faith in the future of the southern part of the State of Piauí where we lived.

But it isn't the easiest place in the world to live. I began thinking about what a martyr I had been. We had to cook on a wood stove and haul water; we were isolated, and the roads were horrible; we had no telephone, few vegetables, two hours of electricity a day, mail service three or four times a month.

As I sat there, after the other five students had gone, I could think of a list of grievances as long as Paulo's life had been when he ran out of the room. "I don't have to live here," I thought. "If this is what they think of me, I'll just go home (although how I'm going to get Dale to agree to that I don't know)."

As I was pondering my predicament, Hélio Paranaguá, school director, entered the room. "Could you tell me what happened?" he asked, in such a kind voice that I immediately burst into tears. I certainly didn't want to tell him what I had just been thinking.

Through my sobs, I tried to tell him the problem.

"Paulo called me a North American."

Now, that sounded silly. Of course I'm a North American.

"And he said that I was ordering him around." That also sounded a little peculiar. Of course, I was telling Paulo what to do and what not to do.

"Isn't that what I'm supposed to do, Dr. Hélio? How else can I teach typing?"

Gently he agreed that is exactly what I am supposed to do. Then he told me he had already talked with Paulo, and that Paulo had promised to apologize.

Then he, the kindest of persons, proceeded to apologize for his fellow citizen.

"Oh, no, Dr. Hélio, you don't need to apologize." But he insisted, and I felt like one of the worms that insists on eating my garden every time it is planted.

When he left, I sat there and thought: "Do I really want to go home? Do I honestly think that all of these people are 'ungrateful'?"

'I Don't Need You!'

By Sue Carter

for all my 'sacrifices'?"

Names of people started coming to mind, people who have helped us so much—like *Dona* (title for a lady) Nati and her husband, Dr. Morais, Didi, *Senhor* Teodor, Sônia, *Dona* Edy, and Hélio. . . .

We had arrived in 1958, fresh out of language school, and we were on top of the world. We had just spent one whole year learning the Portuguese language. Then the blow fell. These people in North Brazil spoke with a completely different accent. I literally blushed as I thought of the many mistakes we had made trying to speak the language.

But friends like *Dona* Nati and Morais helped us over the rough places.

To make matters worse, there were no grocery stores. One had to buy eggs from one farm lady, rice from another, tomatoes from yet another, and so on. I had not known where to turn. But *Dona* Nati took me in hand and showed me the way.

And what about Didi? I had arrived from Recife with a 15-day-old baby. I was sick, tired, and so glad to get into my own house and lie down in my own bed. Didi let me

sleep for hours, walking the baby, so that he wouldn't cry and wake me.

"*Dona* Sue, here's a pumpkin for you. It's such a pretty one that my wife and I decided it just had to be yours." That was Teodor, nearly 80 years old, and still working in soil with his hands. He lived in a mud house with dirt floors, but he was such a gentleman, "*distinto*" as the Brazilians say.

Sônia—what a lovely name, and what a lovely person! She had been such a good friend, teaching me that Brazilians would appreciate it if I would wear clothes "made in Brazil." Sônia and I had so much in common, we could talk for hours. I was startled as I thought about that expression, "in common." How could that be? Wasn't she one of these Brazilians who didn't want me?

And what about Hélio, veterinarian, rancher, athlete, Baptist deacon, director

of this school, a man who literally gave himself so that the boys and girls in this area of Brazil could get a good education.

He, a natural born teacher, apologized to me! . . . oh no! This was a man who was a good friend to my husband. He had taken my son on cattle roundups and had taught him to be resourceful, reliable, and a hard worker.

As I sat there I thought of a list a "mile long" of wonderful Brazilians, co-laborers for Christ in this Corrente field.

"*Dona* Sue."

Paulo stood at the door.

"Yes, Paulo?"

"I've come to apologize. I really didn't mean all that I said."

I asked Paulo if he would let me type that poem for him tomorrow.

His face brightened up with a smile.

"*Sim, senhora* (Yes, ma'am)."

As I left the school building and looked out over a scorched, dry earth, and walked home through the red dust that always got my feet so dirty, everything looked much better.

Why, this isn't sacrificing! This is living! 



the ugly duckling'

by Mary Kay Johnson Linkenhoker

The year was 1967. I was serving as a missionary journeyman in Dalat, South Vietnam. Each day I made my journey to the Baptist bookstore where I taught English, faint pounding sounds of war could be heard in the distance, a constant reminder of the threat to life. Yet all around me multitudes of people bustled about, seemingly void of fear in their everyday living.

The students I taught were a small group of polite, eager young people. Afternoons were filled with gentle urgings on my part, as they labored to unravel their tongues into expressions bearing English familiarity. I was awed at their patience, and their unusual poetic understanding made each class a moment of expectation and learning for me.

On one particular day, we were discussing the story of Hans Christian Andersen's "The Ugly Duckling." The high school students were delighted with the tale and were quick to see the similarity between the life of the duckling and Andersen himself.

During the discussion I noticed one of my brightest contributors had not been participating verbally. Still, he had obviously been pondering each remark made. In time, he slowly lifted his hand and spoke: "Miss Johnson, could it be the ugly duckling is my country, and the beautiful swan is when it finds peace?"

There it was. Within this small, dark-haired young man named Chinh was a gift multitudes of the world's people had lost or never known—hope.

In that moment, something strange happened to me. I was the missionary. I was the one who had committed two years to share love and faith with a foreign people. But though a part of me respected this noble observation, I sneered inside, "Your country in peace? When was the last time you looked at your world? Have you blinded yourself to the squalor, hunger, disease, the homeless—the war? And you think peace..."

I acknowledged his statement courteously and brought the lesson to a conclusion. I was angered at myself for having such insensitive feelings, but after all, wasn't I being

realistic?

Confused and full of doubts, I ventured into the following weeks and months, as did Chinh. He began to attend the Sunday Bible classes the missionaries held. A student retreat introduced him to even more ideas that challenged his ever-seeking mind. Despite my own inner conflict, I chose Chinh to take the lead part in an Easter play—a play, ironically enough, of hope.

I watched him as he poured his talent into the Easter story, centered around the crucifixion and resurrection of Christ. As he turned to the small audience at the close of the play, he muttered the lines, "Could it be true; could it be true?" It was a question that haunted him along with many others that came out of his strong Buddhist background. But he was not the only one bothered by it. It was a question that, at times, even haunted me in my quest for some renewal of faith.

Soon after that, my journeyman service was up. Many feelings were still unresolved, yet I was different. On my way to the airport I could now look with tenderness on the things that had once made me cringe. I saw women carrying burdens twice their weight, still able to giggle and smile, and I knew why: hope.

At the airport to say good-bye was Chinh, who shyly whispered in parting, "Tell America to remember my people—and remember me, Miss Johnson, remember me."

I did remember Chinh when I returned to the States. Correspondence from missionary families kept me informed of his growth. At Christmas in 1969 I received a letter with these words: "Our hearts are full. This morning after the Sunday service, Chinh acknowledged his decision to accept the Christian faith. He turned to the small congregation and said, 'I am no longer a member of my family, but I am a member of God's family—I have found truth.'"

I was awed at the young man's courage. In a strong Buddhist family, once a member decides to embrace another belief, he is no longer acknowledged as a family member.

The following Christmas, I received another letter: "Today our little church wel-

comed a new family into our fellowship—Chinh's mother, father, brothers, and sisters."

As the years went by, I would hear snatches of news about Chinh's growth as a Christian. After Chinh graduated from high school, he went to a neighboring city to begin work on his university degree. While there, he also began taking courses offered by the Baptist seminary.

As he gained more in knowledge, his faith took on an even greater dynamic meaning. Chinh began to feel a real sense of rightness in investing his life as a minister. The missionary directing the seminary, Samuel M. James, had his own personal dream for Chinh—that of one day turning the leadership of the seminary over to him, an easy decision because of Chinh's love for his people and his intelligent responsibility.

But as with many dreams, this one was threatened. In the spring of 1975 it was apparent the Communists were indeed gaining control of the country. The national people were in a panic. Thousands were trying to get permission to leave the country; among them were Chinh and his family.

American missionaries were circumstantially forced to leave the country where they had invested so many years of love. James had already faced the reality that the school would have to close.

But when the door to his study opened, hope worked its way in. Chinh with quiet dignity told him, "I have spent several days in prayer. I have struggled with decisions as to what is best for my family and best for my people.

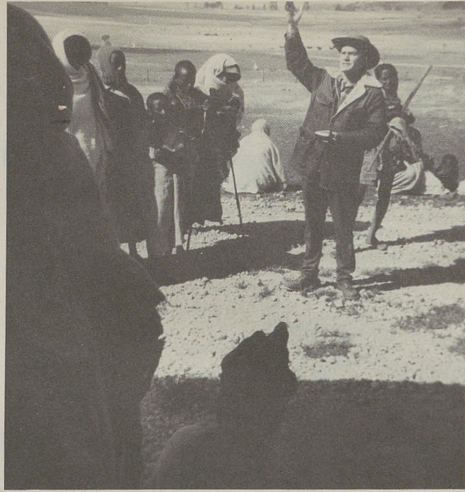
"I am at peace now. I know that Christ would not have left his flock under any threat. How can I leave my flock during their time of fear and doubt?"

The keys to the seminary were quietly handed over to him.

That is the last known of Chinh. His family was waiting at the airport to leave the country. When they received word of Chinh's decision, they, too, slipped away and returned home to await the future.

So what does this story mean, with its message of a young man's hope, hope that puts this writer to shame? I am learning. I remember a story of long ago when 12 simple men made a decision to follow Christ and endure. This hope changed the course of history.

I wonder what is happening today in the hearts and lives of a handful of Christian people who decided to stay in a land called "The Ugly Duckling"—South Vietnam? TC



Above: Ray Lindholm preaches to patients in Ethiopia. **Left:** Lauralee (Mrs. Ray) Lindholm teaches Theological Education by Extension to a priest as part of the "spreading flame" in Ethiopia. **Right:** Taking a study break from TEE classes with Mrs. Lindholm are a group of Ethiopian students and priests. **Below:** Deacons help set up tent for handicraft classes and Bible study.



The Spreading Flame

By John R. Cheyne

How the Lord answers prayer! Nine years ago, when the Lord first opened the doors in Menz, the prayer for real revival seemed like a dream so remote as the mountains themselves. We were told that it was the most difficult place in Ethiopia for mission work. Being the heartland of the ancient Orthodox Church, the people were steeped in their conservative traditions which gave little



welcome to strangers from the outside—especially foreigners.

Progress was slow, but the loving concern of every missionary family involved in the rural development project finally began to bear fruit. At first the missionaries simply held Bible studies in their homes. Later they were invited to give short messages in the courtyards of the churches.

Then came a handicraft ministry to the people. For the past two years, Ray and Lauralee Lindholm have been traveling some 30 and 40 miles from their home offering rug-making and handicraft classes that meet

in tents. The handicraft classes have been broadened, but the basic program of intensive daily Bible teaching has continued.

The first real breakthrough came two years ago, when priests and deacons (a rank in the priesthood) who had been attending the rug-making classes with the Lindholms, as well as the home Bible studies with the other couples, came to attend a special week of services. God poured out a blessing on the meetings and many trusted him for the first time as personal Savior.

The Lindholms felt the time had come for another special series of meetings. (We don't use the term "revival," but this is what we were praying for.) Many of those who had trusted the Lord earlier had grown

spiritually, and others were very interested in the Word.

The last big meeting had been in Mehal Meda, the main center and capital of the district. This time the big circus tent was put up in a place called Kaya, some 50 miles away from the other meeting place.

Between 90 and 100 gathered together for the sessions. Our schedule was flexible, to say the least. Most often we started about 7:00 A.M. and continued with only brief breaks until ten or eleven o'clock each night. The longest session lasted until 3:00 A.M. and then started up again at 6:30 A.M. It is almost impossible to describe the hunger of these men who have been involved almost all their lives in a "religious" ministry, but have never known the reality of his presence.

We were praying for two things. First, that the flame of revival which started two years ago would begin to spread and many more would be saved. Secondly, that the Lord would lay on the heart of one of those who had already grown spiritually the burden and desire to take a special stand in going out to preach the Word to his own people.

Our prayers were answered. Over 30 of the young deacons and priests confessed faith in the Lord publicly for the first time. And not one but four men stood to say, "We feel God has called us to go and preach to our own people." Of the four, two said they felt led to return to their own homes far away from Menz and share the gospel as "missionaries." The other two said they would remain in Menz, but would give themselves to full-time preaching of the gospel.

Let me share a little about each of these men—they will need our prayers.

First there is Aschalo, a deacon. He reminds one of Peter. He is impetuous and often given to emotional outbursts, and we realized that if the Lord ever called him, the flesh would have to be dealt with first. One day he almost beat a man to death with his walking stick, just because the man accidentally cut his shirt. In the meeting he stood to confess, "You know me and my *dula* (the walking stick), but the Lord has changed my heart."

Aschalo is about 35 years old, and still unmarried. Now he says perhaps the Lord has kept him single so he can go anywhere the Lord might send him without having to worry about a family.

Haili Giorgis, the most rigidly faithful to the Orthodox Church and one of the last to follow the Lord, was the first to stand and answer the call to preach. He wept as he described the burden he had to return to his home, a place called Boruna, about four days' walk from Menz. He said, "There is not one believer at my home, so I'm having to leave my real spiritual home here in order to return to my family home and preach the gospel."

Girma was the second to step out in faith two years ago, when each of these four originally made their decision to trust the Lord. He had been in training in the magical arts associated with witchcraft. Ever since his conversion he has demonstrated an unusual gift in preaching. How we prayed the Lord would take hold of him. It was Girma who asked the group to set them aside "like they did it in the New Testament." It will be difficult for Girma as he stays to witness in his own village, where the people know his background.

Finally, there is Tatic, the quiet rock. He very rarely speaks, but when he does, he always has something worthwhile to say—and the people listen. Soon after his conversion he gave evidence of the reality of the experience by leading his brothers to the Lord. Now when he stands to preach, both preacher and people alike sense the presence of the Holy Spirit in his life.

The service that followed was like a page out of the New Testament. The fire fell, and the Lord led the gathering to lay hands on the four, anointing them, and separating them to the ministry with the promise of prayer and financial support.

How soon this little flame will reach out to the places we as missionaries may never reach, we do not know. But how we praise the Lord that "we were there" to witness just a little more of the spreading flame in this part of Africa! **TC**

The author is field representative for Eastern Africa stationed in Nairobi, Kenya. Before being appointed to his present post in 1974, he was an evangelist in Addis Ababa, Ethiopia.

They serve as 'contact points' in an alien culture. They allow Japanese to encounter Christians in a non-threatening setting. They demand patience as bridges are built. They're called Friendship Houses.

It's Friendship Friendship

You could say the people of Japan need English more than the people of Paul's day needed tents." Speaking is James L. (Jim) Watters, who with his wife, Darleene, is assigned to Kobe, Japan, to direct Baptist Friendship House there. He is explaining the value of teaching English as part of Friendship House's "encounter ministry."

"Some find teaching English the missionary's burden in Japan," he continues, referring to the intense interest by many Japanese to learn the language. "I find it a meaningful way of relating to people."

"In Japan, to limit ourselves to congregations that can be gathered around a pul-

pit is folly. We're encouraged to find activities that bring us into contact with the needs of the people."

We are still on our way from the airport, when Watters, driving through the rain, begins outlining the basic ideas behind Friendship House.

"I would find it difficult in preaching religion if I were not in contact with the needs of the people," he says. "By and large, we are dealing with people who have had enough of religions. They are looking for answers."

"The whole purpose in the contact division of the Mission is to reach people who are isolated from the churches. We are dealing with the 99 who are lost, rather

than the one in the fold.

"Friendship House has its greatest gain in the family setting. Our purpose is that they don't turn us off before we have a chance to say something to them."

Baptists in Japan have three Friendship Houses—one at Kobe; another at Fukuoka near the Baptist university; a third at Kyoto where Baptist Hospital is located. To meet local conditions, the format of each differs. (This report deals with first-hand observation at Kobe and Fukuoka.)

"Our objective is to reach those isolated by culture or geography from church-centered evangelism and communicate the good news through Christian service and fellowship activities," Watters explains in a letter to a missionary journeyman coming to assist at Kobe.

"We feel that our best witness opportunities come from long-term relationships and, therefore, structure our programs to encourage close personal involvement between staff and members. Since we are ministering to people who tend to be somewhat shy of involvement with Christianity, we stress evangelism of the 'come and try for yourself' variety."

In a recent term of Kobe Friendship House about 300 persons were involved each week in small-group activities with Christian teachers. Every adult took part in the chapel program or other Bible-study activity. In all, more than 480 families

Left: Unobtrusive sign marks entrance to Friendship House in Kobe, Japan. **Page, top:** Young Japanese mother enrolls in English conversation class. **Bottom:** Missionary Jim Watters joins children's





een a part of Friendship House in its five ears, 260 of them currently involved. Of those enrolled, probably fewer than ten are professing Christians.

That statistic underlines both the potential and the need for long-term contact.

"In mass evangelism after World War II, people were looking for alternatives, for hope," reflects Watters. "In those days a preacher could preach on any corner and draw a crowd. But it's different now."

Friendship House, Watters believes, fits the pattern of churches in the early western U.S., where church gatherings also met social needs of isolated pioneers.

"We must find the needs of people in Japan and apply the gospel to those needs," declares Watters, a missionary since 1962.

"One friend came about five years ago to study English because she was lonely," relates Mrs. Watters. "Her mother had died. She was not really interested in studying



English, but she needed to talk to someone. "Now she is a real evangelist in her own community. I probably would never have been able to take her to church in the beginning."

Some Japanese in early visits in Friendship House seem uncomfortable during the devotional period. Yet in a matter of months, some of these same people become eager to attend evangelistic meetings at a church.

"They will come to Friendship House because they see it as a place of great activity and culture and a way of getting to know foreigners," explains Mrs. Watters.

Friendship House could be seen as a kind

of "halfway house."

Classes offered for a recent term included "Business and Professional English" at various levels; beginning English; basic, intermediate, and advanced English conversation; English for mothers of pre-school children; English for students at a range of academic levels; and English classes for children, including a special class for bilingual children.

Other activities that encourage fellowship, such as arts and crafts, music, and sports, are also offered.

By groups, sessions for business and professional people have been held twice a

week, for university students on Saturday afternoon. Women's fellowship meetings have been offered three mornings a week. Classes for school children are held in late afternoons.

For the Woman's fellowship groups, Monday-morning activities are "mainly for older women who didn't have a chance to study English in school," says Mrs. Watters. The Tuesday group is for young mothers, "the new Japan."

Wednesday's students are mothers with pre-school children, women characterized by Mrs. Watters as "locked into their apartment complex life until they can get the youngest children enrolled in school." She adds, "It's their morning of culture."

"The basic excuse for coming is learning English," she continues. "But there are many other motives in operation."

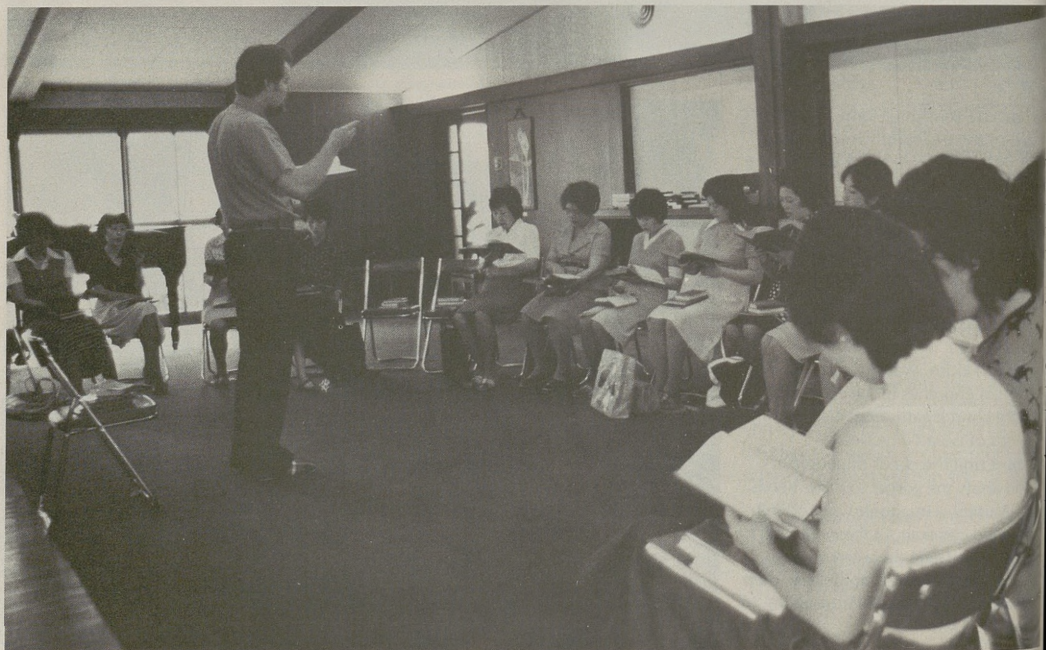
At Kobe Friendship House there is one paid employee, Miss Ko Iwai, a vital and faithful member of the project. Several Japanese women volunteer to help with the children the mothers bring along, as well as assist in craft activities.

But others also help. "Friendship House lives because of the cooperative effort of missionaries assigned to this area," Watters emphasizes. "I don't feel we can hire the kind of work done."

"Because our staff is limited, we must refuse about 50 families a year who want to come into Friendship House," reports Mrs. Watters. "We put them on a waiting list. Perhaps we could hire college students to teach some of the English classes, but so



Left: Student of English at Kobe Friendship House.
Below: Watters leads opening session featuring music for a morning at Friendship House.





Darleene Watters enjoys another class in English conversation with Japanese housewives.

our real purpose is more than teaching English, it seems better to limit the enrollment to those whom missionaries can teach."

Those who assist at Kobe include the Marion A. (Mack) Mobleys (he heads harbor evangelism), the Robert D. (Bob) Hardys (he works with the chaplain's office at Kyoto Baptist Hospital), the Michel S. (Mike) Simoneaux (he is in church music), the Thomas W. Grahams (he directs music at a church and areawide), and Journeyman Jerry Frazier, who recently left a teaching job in Missouri to sign on for a two-year term at Friendship House.

"I would like to help begin a coffee-house type of ministry for youth during my term," states Frazier. "Since university dorms are nearby, it would be a good avenue of contact with many students."

"Friendship House reaches people who would never be reached otherwise," declares Mrs. Hardy. "You give them a chance to come to you at a level where they want to participate. And you give them more than they asked for."

"Where else could you talk with ladies about the Bible and then relate to the problems in their lives?"

"Most Japanese have an aversion to Christianity," adds Mrs. Mobley. "It is their tradition to worship ancestors. They know that to accept Christianity would be to break with the past. Perhaps these people would never go to church."

Chimes in Mrs. Graham, "This is ministry to the needs of people. Whatever time I spend here is well spent."

Besides those on the surface, "You uncover many other needs," says Hardy. "Friendship Houses are on the cutting edge."

"Sometimes Japanese can relate to someone outside their cultural area better than to someone within the culture."

"My best witness is probably related to the group-fellowship activities at Friendship House," says Mrs. Simoneaux, a specialist in New Orleans cuisine. "A conversation originating in the kitchen among young mothers is getting pretty close to home."

Friendship House is "a teaching agency for our churches, an encounter ministry that can help pastors and churches see what they could be doing," states Mrs. Mobley.

Modest fees are charged for each term, with a reduced rate for families, to encourage family participation. Payment is understood, for it is Japanese custom to pay in order to join a group. Though fees are modest, they allow most Friendship House activities to be self-supporting. This is culturally important in Japan.

As an added benefit the center put up a shelter beside the bus stop at one edge of the property. A tract rack is stationed there, and Friendship House activities are posted, another way of informing the community. Several neighbors stopped at the Baptist Center to express thanks for the shelter.

Quarters for Friendship House once provided duplex housing for missionary families. Dividing walls have come down, forming a large living room, a suitable kitchen, two offices, and two apartments for missionary journeymen or for lay volunteers from the States.

"We have tried to find better words than 'Friendship House,' but have been unable to do so," reports Watters. "'Friendship' and 'house' have good connotations, both in English and Japanese, and form a wonderful beginning for sharing the good news."

Scenes two successive mornings may be typical. On a Tuesday 18 women join in the

At morning tea time mothers enjoy refreshments with their children.



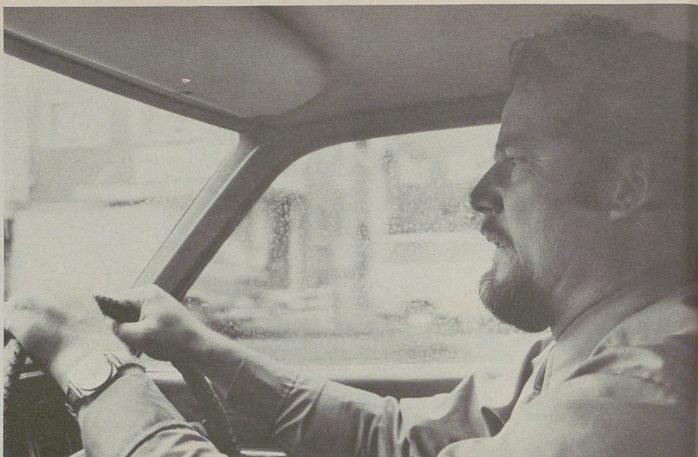
opening session, singing hymns in English as Watters leads gently.

"Christian hymns probably give us the best way of introducing the gospel," Watters had said earlier. He speaks to the ladies in Japanese when needed.

A choral reading of a hymn follows, then Scripture. Watters closes the opening portion with a devotional thought.

The next morning murky skies after a night of rain signal the start of the wet season. In Friendship House young mothers, not one of them a Christian, sit in a semi-circle in the living room singing hymns. They read Scripture verses aloud as a vocal chorus.

In one part of the room their children play, watched over by Miss Iwai and a volunteer. The quilted cover protecting the



Top: At the wheel, Watters talks to Friendship House work.
Right: Smiling faces at Kobe center.
Below: Miss Iwai entertains children.



piano is the project of Friendship House women who learned American quilting.

In a quiet closing, Watters talks about the meaning of the Scripture read, 1 Corinthians 13. He closes with prayer before English classes begin. The women seem to enjoy their English study.

"English is their excuse for coming, and our excuse for being here," states Watters, "but it is the sparkle of investment of personality that keeps them here. And it is within that sparkle that the gospel has meaning in Japan."

"We are effective with the gospel in a culture to the extent that we proclaim it and encounter people at the point of need," he adds. "We can preach the pure gospel, but it is only words if it's not striking people at a point of need."

"Friendship House is a place for development of relationship. These are lonely people in an urban setting where they cannot relate to their neighbors without reason. This is a place where they can come out of their isolation and find new friends. Is it any wonder that 'What a Friend We Have in Jesus' becomes the favorite hymn at Friendship House?"

One Japanese woman who sometimes travels more than an hour to reach the center, put it her own way: "I like Friendship House. I have friends here."

When Doris Walters left Fukuoka, Japan, for furlough, some 75 persons gathered at the airport to say *sayonara*. Perhaps 30 of them were physicians and their wives, Miss Walters' friends because of Friendship House.

Her English conversation class on Friday nights at Fukuoka Friendship House has included orthopedic surgeons, an anesthesiologist, a radiologist, university professors, research scientists, and a space expert. Some have been in the class from two to four years. They have developed a close, warm friendship."

The results radiate from her philosophy: "You've got to be their friend first," Miss Walters insists. "If you become their friend, you're their friend for life."

"The most important matter is to be their friend. Then they'll listen to what you have to say. In fact, they'll ask for it."

At that Friday class, for example, the discussion after a simple story in English focused on whether the world is evil. Several expressed opinions. Then the space scientist looked at Miss Walters.

"We know you are a missionary," he said, "but you never have mentioned or talked about God in this class."

"I try to be honest with you," she replied. "When I say it's an English class, it's an English class. If it is an English Bible class, of course, we will talk about God. But I don't want to trick anyone into studying Christianity because I want you to study it; I want you to study because you want to."

Responded the scientist, "Personally I don't believe in God. But I would like to know what you believe." Others supported the request: "Tell us what you believe."

So the next Friday Miss Walters began by asking class members to express their beliefs. One to speak was a psychology professor at a university. While a student, he had attended an English Bible class.

"I was interested in Christianity," he admitted, "but as I went on to the university and became a professor, I put it out of my mind. But since I have been coming to Friendship House, all of what I heard has come back to me."

"I have been studying the different religions," he went on. "Just the other day I told my wife that I had to decide something about Christianity."

He pressed on: "Tonight what I have to say is something of a confession. I do believe in God. I do believe in Jesus Christ and his love for us, and I have accepted it. I haven't been baptized yet; I'm not a church member yet, but I do believe."

In the ensuing silence Miss Walters handed a Japanese Bible to the space scientist and asked him to read aloud the



Doctor's wife concentrates during English class at Friendship House in Fukuoka, Japan.

first two chapters of Genesis. Everyone listened intently. When he had finished, Miss Walters asked, "How many of you have read this or heard of it before?" Not one could say yes.

A class filled with distinguished men like the Friday-night version makes Miss Walters' official missionary classification, "social work," seem a misnomer.

"What I do is not social work in any way," she emphasizes. "The people contacted are all on a substantial income level."

Fukuoka Friendship House's target is dual. It is a student center, located practically across the street from Seinan Gakuin, the large (more than 7,000 students) Japanese Baptist university. Two other Baptist schools, a 1,000-student high

school and a 900-student junior high, are nearby.

Friendship House also provides a ministry to adults. Classes such as American cooking, flower arranging, sewing, brush-writing, Japanese and English Bible study, arts and crafts, English conversation, and chorus are offered.

Mrs. Robert H. (Kay) Culpepper serves as interim director during Miss Walter's furlough, until April. Akiko Kawakami Nakayama is full-time assistant. Japanese students and women, paid for helping, and eight missionaries who volunteer time, serve as part-time teachers. Two journeymen, Lydia Barrow and Jan Parker, are assigned full time to Friendship House.

Between 500 and 600 students and adults currently attend classes or other activities

at the center. Some 400 of these are enrolled in classes and pay a small fee for each term. By charging modest fees, Fukuoka Friendship House became self-supporting in 1975.

One limiting factor is space. No greater number can be accommodated in the rooms now available.

Even the staff illustrates the center's open approach. The flower-arranging teacher is a Buddhist. Recently the cooking teacher was a young American Jewish woman; her husband directed the American center. When her parents visited Japan, they spent a day at Friendship House and were deeply impressed. "We're going to sing your praises," said the mother; her husband volunteered to tune the center's piano.

Students can drop by Friendship House from mid-morning on. They can relax, chat, study, and play games available in the homelike atmosphere.

"Our approach is to talk about anything they want," says Miss Walters, a missionary since 1966. "If they want to talk about Christianity, we will talk about that. They do have an interest in Christianity.

"Our purpose is to meet the needs of the people, whatever they are, wherever they are."

When a student visits, he or she is promptly introduced to everyone in the room. "By custom, two Japanese could sit in the same room and not talk if they had not been introduced," Miss Walters explains.

One student confided that he had been at school several weeks and did not have one friend. "Well, you do now," responded Miss Walters, "and this is the place to meet more."

A special approach to students is the Tuesday-night "Discover Life through Song"

program, patterned after a program devised by a Catholic priest.

"We teach each other folk songs, both English and Japanese, and discuss, 'What is this saying to us about our life?'" relates Miss Walters.

"Some students come because they're lonely," says Lydia Barrow, one of the journeymen. "You have to be sensitive to know why they come.

"Lately, some will walk in and within two minutes they will ask about Christianity. They've been in Bible class, and they want to talk—or argue. We try to develop a rapport and trust.

"The opportunity to witness is here, because they ask. You can talk about their

problems, about Christianity in a relaxed situation."

Continues Miss Barrow, "I appreciate everyday type of Christianity I'm allowed to live here. To me, it's a part of living. Any contact is a part of the job and also way to make friends."

One of her friends, by their discussion Christianity and philosophy, prompted the journeyman to rethink carefully her understanding of her faith. That friend has become a Christian, the only believer in the high school where he teaches.

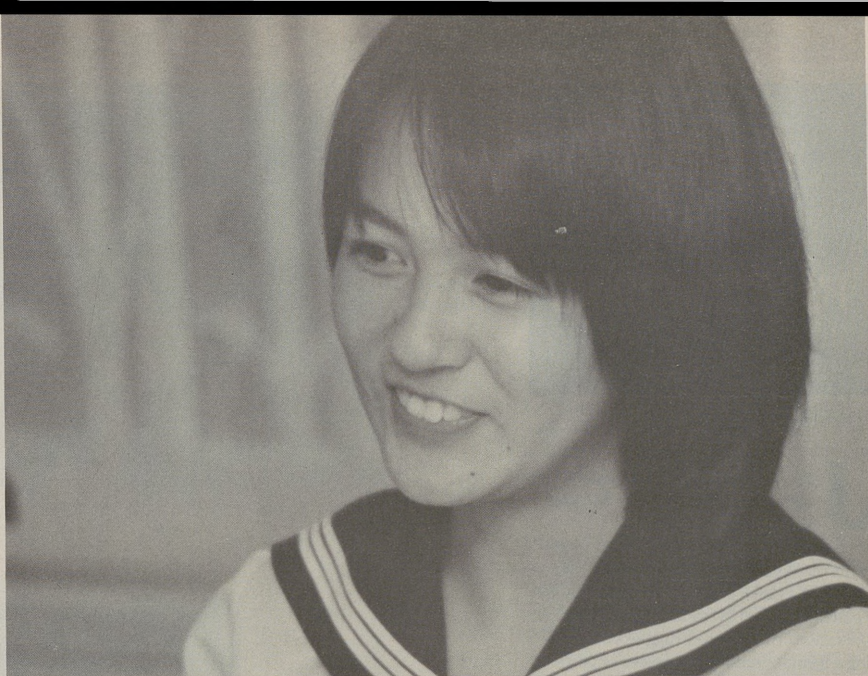
Unplanned, as is the nature of Friendship House contacts, the name of this magazine served to open a line of discussion one afternoon. As students casually sat around



Left: Women take part in English class taught by Mrs. Culpepper at Fukuoka Friendship House. Friends include doctors' wives, an opera singer and teacher, a fortune teller, and the wife of a space scientist. **Above:** Two of the doctors' wives in the class.

Right: Smiles seem to be proper expression as women study English.

Below: Volunteer American shows how to prepare U.S. dishes.



the living room, Mrs. Culpepper introduced me as being from *The Commission*.

"What is *The Commission*?" asked a high school student.

In response, Mrs. Culpepper quoted the Great Commission. She showed him the verses in a New Testament.

He told of having read the Bible. "I did not understand the last book," he said. "It concerns the last days?"

Mrs. Culpepper agreed, adding that much is being written by those who believe we are in the last days. "We do not know exactly when the last days will be, so we must be prepared at any time," she advised.

Workers at Friendship House must try to meet each occasion as it emerges, she explains. "There is no pat method, but we must respond to each inquiry.

"I wake in the morning wondering what will happen today and pray that God will help me respond in the right way," she confides.

Her feeling of excitement is contagious. This soft-spoken Richmond, Va., lady with her enduring Virginia brogue has served in Japan since 1950; she has taught at Seinan Gakuin, but Friendship House is her first assignment of this nature. Her husband is professor in the Theological Department of Seinan Gakuin. She enjoys the contact, the challenge of Friendship House.

"When I ask students if they follow a religion, many will say, 'My family is Shinto or Buddhist,'" she recounts. "What about you?" she will counter. The answer is a shrug.

"They have nothing," Mrs. Culpepper laments. "One student said, 'My family has no religion.'"

For the visitor, there begins to emerge the recognition of a generation existing in a vacuum of belief, looking for something substantial.

In an alien culture Friendship Houses serve as contact points for the Christian faith. They allow encounter with Christians and with other Japanese in a casual, non-threatening way. They demand patience, as does any building of bridges.

The warmth engendered at Friendship House persists at many levels. One woman

recently wrote Miss Walters from Nagoya. She mentioned that as she and two women friends were enjoying a meal, the conversation turned to how they had met. Together they recalled that it was in a cooking class at Friendship House.

The stated purpose of the Fukuoka Friendship House sums up the mission:

"To meet the needs of students and community members, whatever and wherever that need is; to be a friend to all who enter our center; and to share the message of Christianity in all of its activities, in work or in deed."

TC



QUIET RECORDING

By Alan Compton

John rewound the tape, placed it in its box, and marked it "Onda Nueva," No. 156.

"Number 156," he thought; "that represents three years of radio programs." His mind did a quick playback of obstacles and challenges faced in starting a mass-media operation. There were struggles with finding a format, training the voices of participants, and perfecting a marketing plan. He couldn't remember how many interviews had been recorded, how many hours spent in editing, and even re-recording, to create in each show a complete communications package.

But it had all been worth it. The program is now on some of the top youth stations throughout Colombia. There have been many young people attracted by this format, with its contemporary sound and penetrating interviews ringing out the good news of what Christ has done in the lives of Latin youth.

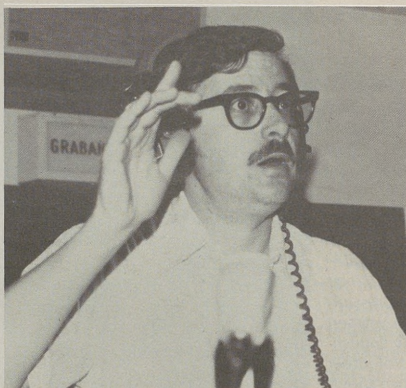
As he locked the door to the building that houses "Comunicaciones Bautistas de Colombia" and pointed his all-too-tired body toward home, he looked at his watch—12:10 A.M.! It had taken longer than expected to get this one together. Yet he had realized when he became a mass-media missionary that there would never be any fixed work schedule, only deadlines that had to be met with top-notch production materials. The completed product must be the *best*, because it must accomplish the purpose of communicating the most important message he as a communicator would ever transmit—the good news of salvation.

He is thankful that an adequate studio and good equipment have been provided. Without them, it would be more difficult to mix a professional show. This is very important to John Magyar. He is a professional.

It was even later in Montevideo, Uruguay,

The author is radio-TV representative for Latin America. He has been stationed in Mexico City, Mexico, since 1965.

"A one, and a two, and uh . . ."



Missionary Larry Rice directs music recording in Multi-Track Recording Studios, Brazil.

Missionary Alan Compton looks over the shoulder of Señor O'Deiron, production technician, at the Baptist Radio-TV Board, Brazil.



when José Varela left the control room of the Baptist recording studio. There were some things about the program he had just produced that made him feel a bit dissatisfied. Of course, probably very few people would ever know it, but he knew it. Since he is also a professional, he likes to present only the best product.

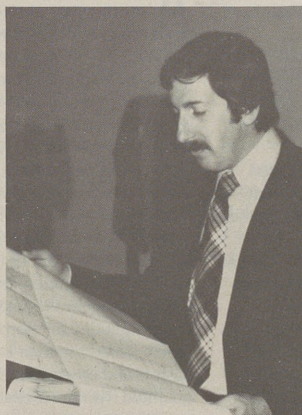
As he passed the darkened window of the next room, he noticed that the moon was casting an apron of light on the building under construction. He stopped to gaze at it for a moment and reflected on how the present studios had been adequate for a while. But now, with three formats going out to the best stations in Uruguay, the present studio was just not enough.

He smiled happily as he looked again at the one-story structure taking form. It wouldn't be long before the new studio





Singers record for Baptist program in Venezuela.



José Varela checks plans for new recording studio in Montevideo, Uruguay. The studio was completed in 1976. Below: Studio facilities near completion in Uruguay.



would be finished and more adequate equipment installed. Then all those mass-media and audiovisual goals that were vividly designed on the drawing board of his mind would be possible.

To produce the best is important to José because his work in mass-media is done to glorify his Lord.

In Latin America today there are nine missionaries and twelve nationals involved in mass-media. Their goal: to present the best sound to their culture. Such a goal requires dedication, an inspired and creative mind, good training, and adequate physical facilities.

These nationals and missionaries work in seven professional, mass-media facilities, and eight not-so-professional studios, but with plans to improve. Two new facilities are on the drawing board.

But working conditions have not always been so good. Missionary Cecil Moore, now retired, began in a small room in the seminary at Santiago, Chile. The equipment used would be considered collectors' items today, and that was just 20 years ago.

In Paraguay, Andrés Rivarola, in a little room about the size of a first-class rabbit box, cranked out programs for ten years. In 1976 they moved into a new facility that to Andrés was like moving from a Piper Cub airplane to a 747 jet airliner.

I began recording programs in Mexico in my office in 1966. A temporary studio was built before the arrival of David P. Daniell, mass-media missionary to Mexico. In 1976, according to Daniell, final touches were put on a long-awaited new studio.

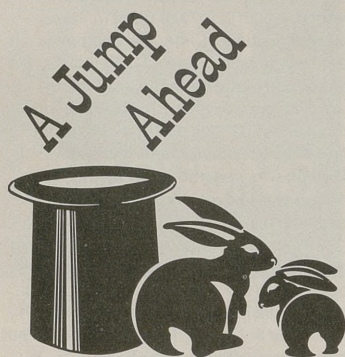
George S. Lozuk, mass-media missionary to Venezuela, began in a back room of his home in Caracas. Thanks to egg cartons for acoustical treatment and a few pieces of used equipment, production was begun. Eight years and a great musical group and production team later, a multi-track recording facility is giving Venezuelan programming, as well as programs in other countries, some truly professional and contemporary Christian sounds. Larry (Lawrence) E. Rice, music missionary to Venezuela, has received training in multi-track recording and works with Lozuk in music production.

The Baptist Radio and TV Board in Brazil has had a studio in an office building, a converted warehouse, and a language school, but 1976 was the year. A fine facility, capable of future expansion into multi-track and audiovisual production, was inaugurated in August.

In Colombia, Missionary Ben H. Welmaker had the vision of a facility in the International Baptist Theological Seminary in Cali to give training to young men and women coming through. Today the same facility has been changed into an audio system for teaching Greek, an idea that originated with Missionary Professor Charles A. Allen, Jr. Behind the seminary facility, however, John Magyar, mass-media missionary to Colombia, has brought through a professional studio with future potential for multi-track and audiovisual production.

All this has been possible only because there have been places to produce, but these facilities are expensive. To equip in professional style a monaural recording facility, \$10,000 to \$15,000 is necessary, and this is just a basic amount.

During 1976 five new facilities were put into operation to give mass-media missionaries and nationals a place to work. They want to say, "Thank you." It was because of your giving to the Cooperative Program and Lottie Moon Christmas Offering that it was financially possible. **TC**



by
Jane
Robison

Filipinos on Mindanao are just a hare away from overcoming undernourishment, and Baptists are the reason.

When Missionary Harold R. Watson became director of the Baptist Rural Life Center on Mindanao in 1971, malnutrition was one of the major problems facing rural Filipinos, according to Watson.

Since one purpose of the Rural Life Center is "to be a positive witness for Christ through an agricultural program which attempts to solve some of man's physical problems, such as hunger, malnutrition, and low standard of living," Watson set out to tackle the problem.

He began by pulling rabbits out of a bag, but a trick it was not. Watson was serious about rabbit raising, and the results prove it.

"The present number of breeding does can, in a year, produce 1,000 metric tons of high-quality meat for Filipinos," he declares. "The rabbit industry has grown from less than 100 breeding females in 1970 to 50,000 in 1976."

However, rabbits have not always been so abundant on the island. When the Rural Life Center held its formal opening in 1971 for the public, many Filipinos had never seen the furry little creatures being displayed. "It was a new animal for most people who came that day," relates Watson.

Now, there are few people who do not know what rabbits are. "Rabbit growers' clubs and associations are springing up in many places," Watson explains. "There are private organizations, government organizations, and religious organizations, and many private individuals promoting rabbit raising as one of the answers to the lack of protein here in the Philippines."

One reason rabbits are so popular is that they are practical for backyard projects. Because of that fact, rabbits have been "widely accepted by both the farmer and the city dweller."

Although two-thirds of rural Filipinos still suffer from a lack of protein in their diet, according to Watson, they are on the road to recovery.

But why did the Rural Life Center choose rabbits as the answer to the undernourishment problem?

"Our aim in the area of meat protein was to find an animal that could produce meat cheaply, continuously, easily, and be adapted to Filipino culture and environment," explains Watson. "After reviewing

many small animal projects, we began to experiment and eliminate.

"Rabbits caught our interest because they met the requirements we set."

Watson begins clicking off the advantages of rabbits. "The meat of rabbits is much like chicken in taste and texture, and one of the Filipino's favorite foods is chicken," he explains. "And rabbit meat is prepared in the same manner as chicken."

"Much of the feed for rabbits can be raised on the farm, and concentrates can be purchased in nearby towns," he continues. "There are no major disease problems that require vaccines, rabbits do not have to be imported, and the rabbit is a triple-purpose animal: it provides meat for food, skins for cottage industries, and manure for gardens."



After narrowing the field of possible contenders, the center then had to test its idea. "In 1970, we purchased our first rabbits—four females and one male—in Manila and brought them to Mindanao," recalls Watson. "When we were sure that rabbits could live, reproduce, and grow into a fryer size in six to eight weeks, we began to exhibit them to visitors who came, and we also began a teaching program in rabbit raising."

By 1972, a year after it opened, the center was distributing rabbits on a limited basis to "selected participants who underwent training program." Some of those participants included missionaries who started rabbit projects in their backyards to help pastors and others in the area become acquainted with the project. Baptist pastors and lay workers also received rabbits at a

Sprouted Again

By
Alice N. Hyatt

The gospel seed the Apostle Paul carried on his way to Rome has sprung to life again in Naples, Italy, and the result is "solid-gold fellowship."

The fellowship began on Sunday evenings with Missionaries Fred and Mollie Anderton, assigned to Naples. Since Italian churches do not have Sunday-evening services, Anderton more than once has begun English-language Bible-study fellowships. But when furlough time arrived, the fellowships were dropped.

On returning from furlough in 1974, Anderton faced the fact that he could not take the time away from his Italian work to build up a permanent English-language ministry, even though there are more than 15,000 English-speaking people living in the area. (The NAT base for southern Europe is at Naples.)

But people came to him and asked for the Bible studies, and Anderton could not say "No" was started. It grew, and a Wednesday evening service was added.

The group kept growing, and Anderton realized he could not continue to lead it alone. So he prayed, "Lord, if this is your work, please send some leadership."

His prayer was answered. An ordained Baptist minister, Mark Cayson, serving in the Air Force, and his wife sought out Anderton, and Cayson began preaching for Sunday-evening services. Sunday School was held on Sunday evening, after which Anderton preached.

People from England, Canada, and Scotland attend the church. Italians who live in the area hear the singing and drop in; Anderton welcomes them in Italian, and they continue to come.

discount.

But the center was not satisfied just to provide and promote any rabbit. "It became very evident as the rabbit-dispersal program got under way that a better breed of rabbit was needed—one that could withstand high temperatures, adverse conditions, and one that could give birth to six or more young in each litter," says Watson.

So a breeding program was begun to develop a line of rabbit that would be adapted for Mindanao, according to Watson. "This line of rabbit became known as the RLC Meatmaster," he explains.

The project was a success. By June 1973, people were having to wait until January 1974 to receive their bunnies. Soon government and private agencies became interested in rabbit raising, and live-in training seminars were set up at the center, according to Watson. Bible studies were also conducted during evening sessions of the seminars.

Now everyone is getting into the act. One Baptist pastor built a nice home from his income on rabbits, and the president of Mindanao Baptist Convention was elected as president of General Santos City Rabbit Raisers Association. "Rabbit raising is becoming integrated into the socio-economic system of Filipinos," Watson states.

Today, the sale of breeding stock at the Rural Life Center has dropped by about one-half, as the center phases down its rabbit project to only a teaching program.

But just because the center is scaling down its rabbit supply does not mean it is limiting its activities or goals. Rabbit raising is only one of its many programs.

Eighteen people were baptized in the first several months the church was organized. By mid-1975 the church had 52 members. Fifty people went to the European Baptist Convention's annual assembly at Interlaken, Switzerland. The increase in giving has been phenomenal—from \$44 in February 1974 to an average monthly income of \$1,300 in August 1975. And other lay leadership has appeared, including a deacon who is the church treasurer, and a church pianist.

"We have concentrated on music, that vital ingredient, in both formal worship and group fellowships," says Anderton.

But according to Anderton, the fellowship is the outstanding characteristic of the church. "It's the spirit in the fellowship," says Anderton. "They call me the pastor, but everybody's doing it. An English woman said she had never before in her life seen such a friendly group of people. She and her husband were some of the first to be baptized."

This fellowship has resulted in much labor on the building. The members rent a residence and have built an auditorium in what was the basement. They have also constructed an attractive, marble-lined baptistry.

Another outpouring of the spirit of fellowship is the women's ministry to pregnant young military wives who come from a distance to the hospital in Naples to give birth.

The road that Paul walked on as a prisoner on his way to Rome, still in use today, is the only way to get to the Calvary Baptist Church. The seed he planted almost 2,000 years ago has sprouted again. **TC**

Wholly Acceptable

Riding on the wood-carved offering plate, peeping through the holes of his little cardboard box, was a cute little bunny. He was white, warm, and furry, and his little nose wiggled in curiosity as he was passed up and down the aisles.

Little did that precious cotton tail hare with long ears and sensitive blue eyes realize that he was a live offering, wholly acceptable unto the Lord.

Who was the donor? A second-year student at the Baptist theological seminary, Baguio, Philippines, and member of the Calvary Baptist Church.

Rich? No! In fact, in applying for seminary training, the student wrote: "I still don't have the financial support, and I'm praying the Lord that by faith I can come up in Baguio and continue my studies."

With loving-kindness and tender mercy, Robert Solidum constructed his little offering box and presented his living sacrifice, as did the mother of Moses, who gently made a little boat from papyrus reeds, waterproofed it with tar, put the baby in it, and laid it among the reeds along the river's edge.

Raising rabbits and studying at the seminary may seem like a strange combination of activities, but to Robert and others up here in these mile-high, lush, green mountains, it is one way to earn a living and yet fulfill the calling from God.

Todd C. Hamilton
Missionary Associate, Philippines

The center is also involved in promoting and establishing churches. In addition, it is helping rural churches become self-supporting by providing a training center in better farming practices for pastors, lay pastors, and church members. And the center organizes agricultural extension classes in rural church areas, plus providing a source from which church members can obtain better breeds of animals and improved seeds and plants.

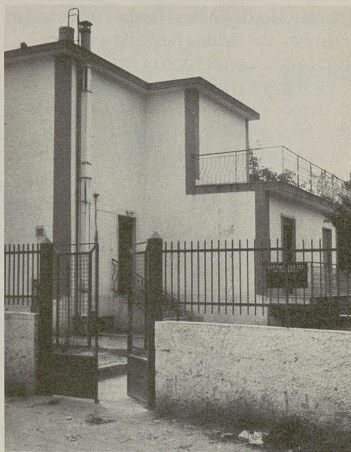
The Baptist Rural Life Center carries on all of these programs because of its underlying philosophy of providing "release" from poverty in Christ's name rather than "relief."

And what will the center be cooking up

for its next project?

"We are making plans for beginning a duck project which we feel may have the potential of making as much of a contribution as the rabbit project has done," reveals Watson.

But, he quickly adds, "Not all of our projects have been this successful. We feel that God led us to the right project at the right time." **TC**



Baptist church building in Naples, Italy.

The Word Is 'Fellowship'

If you were asked to describe Trinity Baptist Church in Athens with just one word, the answer is simple: "fellowship."

Talk to any of the members about their feelings toward the English-language church in the Greek capital and that word assuredly will come up.

Consult Chief Master Sergeant Ed Connelly about why the members become active in church life, and he will tell you, "Because it's a close fellowship. We do things together."

Ask Air Force Investigator Gust Jaramillo to name the predominant characteristic of the church, and he replies without hesitation, "The fellowship."

Get Mike Eaves to talk about absorption into the church, and he will reply, "We're on a first-name basis. It is the friendliest kind of fellowship; everyone just blends in."

Talk with a member of only a few months, U.S. Army Specialist 5 Barry Sanders. "The fellowship really overwhelmed us," he reports. "As soon as we got in the door, people were all over us. I have been in Baptist churches in the States, but I have never seen a church like this."

The Sunday Sanders and his wife joined Trinity they brought with them a couple of Catholic background to visit. The next Sunday, due to witness by the pastor and a member, the visiting husband and wife each made a profession of faith in Christ.

And there's U.S. Air Force Sergeant Don Peterson, a commercial artist. He admits that he and his wife were not active in church in the States, but Trinity Church made a difference. "We came," he says. "We experienced the fellowship that was here. We joined, not only for the fellowship, but also to get our lives right with the Lord."

Ask Air Force Sergeant George McClain, "Why did you begin attending Trinity?" "The fellowship," he replies. "We need to grow in several ways and to help others grow. I came to learn something about the Bible, to gain knowledge of Christ."

For most of the members, Trinity Church is another Baptist oasis in a spiritual desert. All but six families are military related,

mostly U.S. Air Force.

Since the Greek Orthodox Church is the official religion in Greece, evangelistic witness to local citizens is limited. The church's ministry, therefore, is directed toward aliens who are stationed in Greece in one capacity or another.

The congregation had its start in November 1969 when three families talked about beginning a Baptist church and met for the first service. Sponsorship was secured, at great distance, from Trinity Church, Vacaville, Calif., where one of the first Athens families held membership.

Over the next several months the fledgling church kept alive, its attendance at times down to two families. Contact was made with Foreign Mission Board Area Secretary J. D. Hughey, who expressed interest and asked John Allen Moore, then field representative for Europe, to help however he could. Interim pastors and visiting speakers assisted. The FMB made funds available to allow missionaries stationed in Europe to help. George Poulos, then stationed in Belgium, and William C. (Dub) Ruchti, pastor of an English-language church in Rome, Italy, lent a hand for short periods.

The church's request for official recognition by the Greek government was denied.

The explanation: membership is too transitory. The church operates as a "private worship" group of Americans and other foreign nationals. Church advertisements must be in English and directed at the English-speaking community.

Then Clyde R. Campbell, retiring as pastor in Big Springs, Tex., was enlisted to serve the Athens congregation for a year. During this time, on June 20, 1971, Trinity Church was constituted. A succession of pastors has followed, some assigned missionaries, others retired ministers for a short period.

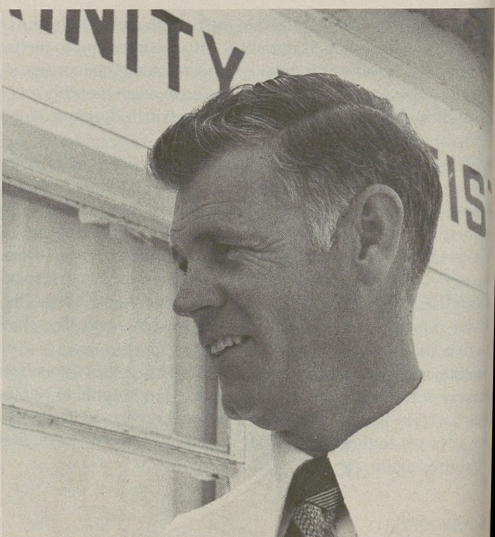
Because of the involvement of members "The church is not dependent on a pastor," says T. Rupert Coleman, who served as interim pastor earlier this year. "The church soon will be self-supporting; it has budget to pay the pastor's salary in 1977, and it gives 10 percent of its income through the Cooperative Program. Monthly the church gives the Athens Baptist Church (a small group of Greeks who are Baptists) \$50 for support."

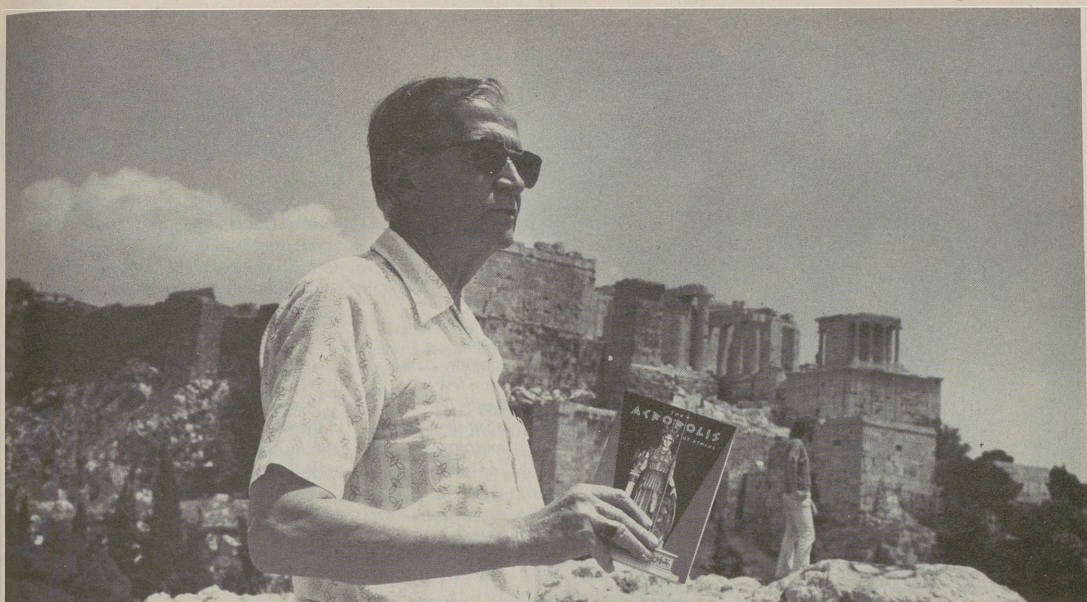
Coleman, a former member of the Foreign Mission Board and a so-called retired pastor, served in Athens during the furlough of Missionary Norman N. Burnes III, pastor of Trinity. During 1974 Coleman was pastor of the English-language congregation of Grace Baptist Church, Taipei, Taiwan. He and Mrs. Coleman surveyed mission work in some parts of Europe, the Middle East, and Southeast Asia area on their return to the States from Taiwan. Then he was asked to fill in at Athens.

At least a few members were worried when they heard a retired pastor was bowing for their church. Their mental images were completely out of tune with the vigorous active couple they saw when the Coleman

Of Trinity Church, Athens, Greece, Ed Connelly says, "It's a close fellowship." He twice extended his U.S. Air Force tour of duty to stay in Athens.

Text and photos by Leland Webb





Interim Pastor T. Rupert Coleman enjoyed showing visitors some of the sights while living in Athens. Standing on Mars Hill with guidebook in hand, he indicates some special points of interest. Behind him looms the famous ruins of the Acropolis.

arrived.

"Among the Americans coming to Athens, those who are Christians are zealous to find those who aren't, those who need help and companionship," says Coleman.

More than half the members have become Christians since arriving in Greece. During his interim pastorate in Athens, Coleman baptized two groups of converts in the Mediterranean waters of the Saronic Gulf, near the city.

In August the Colemans left Trinity for Ankara, Turkey, where he became interim pastor at Galatian Baptist Church during the missionary pastor's furlough.

Coleman is a strong advocate of the plan that enables retired ministers to serve as volunteers on foreign mission fields. From experience he maintains that ministers involved will receive "greater compensation in spiritual gifts" than any money they might earn in interim pastorates in the States.

Burnes became pastor of Trinity in 1975, when he and his family transferred from Jerusalem, Israel. The missionary sees Trinity as "an exciting church in which to serve." Among the members he has noticed an increasing awareness of world needs. "I think this is always seen by Americans who live and travel overseas," he suggests.

"Our church is trying to meet this need by assisting the Greek Baptist Church in Athens and its pastor, Markos Boussios. Trinity church is a caring church."

Once a month Burnes flies to Xanthi in northern Greece for services and Bible

study among persons stationed at the Voice of America radio site. Says Burnes, "Our church feels we are reaching out right here in Greece to these people who are transmitting the Voice of America programs in 16 languages to countries behind the Iron Curtain."

Turnover at Trinity has not only involved pastors but also meeting places and, as with most military-related churches, its members.

First meeting of the church was in a home of one of the congregation members. The most recent move—in 1974—came because the landlord was ready to raise rent exorbitantly on the church's quarters. Present facilities have undergone consid-

erable remodeling, including enlargement of the auditorium.

Whatever help has been needed—building, cleaning, rearranging—members have volunteered.

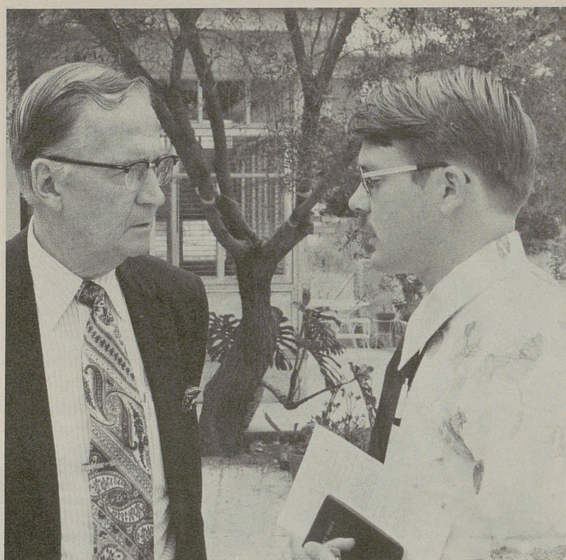
"Maybe the Lord uses this kind of location to encourage people to become involved," muses Air Force Technical Sergeant Bob Fleming. "When you need something done, you can find someone to do it."

Membership turnover is frequent, but members have come to realize that replacements will follow.

At first "there is an insecure feeling, because the turnover is so fast," says Mrs. Eaves. "But the insecurity goes away, because you know the Lord is going to provide

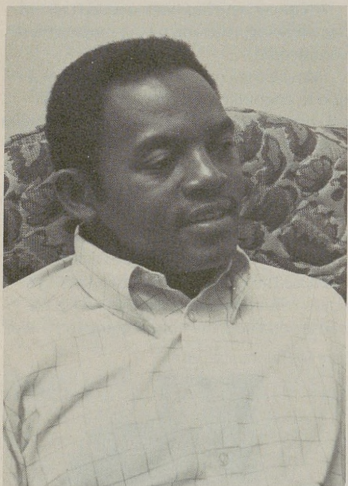
Trinity choir members prepare for Sunday service.





Coleman and Trinity member pause for a few words on a Sunday morning.

Below: At Trinity, "When you need something done, you can find someone to do it," says Bob Fleming. **Bottom:** There's always a lot of conversation at Trinity after services. At right is Gust Jaramillo, who says, "The Lord sent everybody here to help the church."



someone else.

"When we came in May 1974, the church knew that 15 families were going to leave within two months. But the Lord replaced that and more."

"We lose some, and we get some," shrugs her husband.

"Whenever three or four families leave, three or four more come to carry on," reports Connelly. "I think we'll continue to grow, and with normal rotation [for the military] the growth should be steady."

"Most who have come to the church have become more active as Baptists," he adds. "I guess it's because a person is away from home and because our church is so outgoing that people want to become a part."

When he returned to the States in July, Connelly had been a Trinity member two months short of five years, the longest among members. He had extended his tour of duty twice to stay in Athens. Five families attended the church when Connelly first went. Now there are about 60 families. Sunday School attendance usually is about 130. The church offers associate membership for persons of denominations other

than Baptist.

Trinity's WMU meets on Tuesday. All-church visitation is sponsored, and family night is on Wednesday, with a supper, auxiliaries' meetings, prayer and Bible study, and choir.

The church has carried this on "without half the equipment of most churches," points out Mrs. Coleman. A committee cooks the family night supper at home.

"The church gives an opportunity to get involved," states Jaramillo. "The people care; they respond; they are close."

"And we get to share the missionaries' lives with them," adds Mrs. Jaramillo.

"If you don't want to get involved, you're in the wrong place," Jaramillo warns. "It's a going church, and the Lord has sent everybody here to help the church. We are limited to witnessing to Americans, but even if a person wanted to spend four hours a day witnessing, he still couldn't cover the ground."

"I'll agree with Gust about the Lord's calling people here," puts in Sanders. He had an option to stay in the States, but "the Lord told me he wanted me here for some reason."

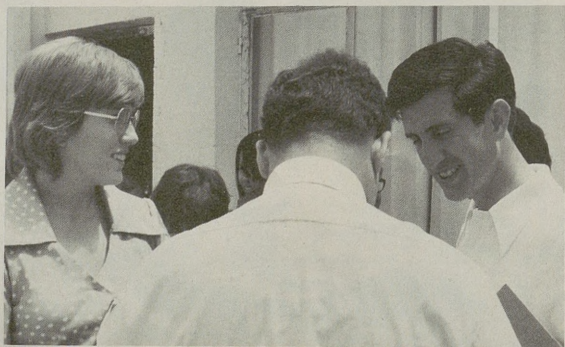
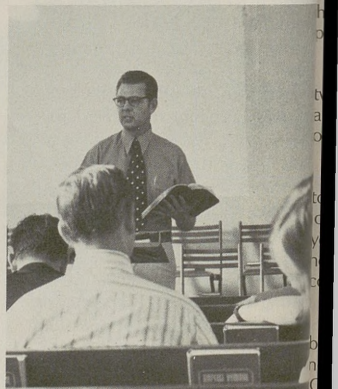
The church's influence continues beyond Athens. At least three former members have entered seminary training in the States.

"Everytime someone leaves, it's not such a loss," says Peterson, "for we know they are going out to carry on the Lord's message."

Letters from former members support statements about uniqueness. Wherever they are, it is reported, those who once were at Trinity advise, "What you have there, enjoy. We don't find it here."

One of the things that happens to Baptists at Trinity Church is that they become more Bible-following Christians and more active church members. As Gust Jaramillo puts it, "This is a staging area for us."

Men's Sunday School class at Trinity



Call for Volunteers

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

Advertising-Promotion Specialist

Malaysia-Singapore: An experienced professional in advertising and promotion for the Malaysia-Singapore Mission is needed for two weeks to one month.

Advisor to Hospital Administrator

Jordan: An experienced hospital administrator is needed for four months at the Baptist Hospital in Ajloun to review and restructure the organizational structure of the hospital. Furnished housing is provided, but volunteer must pay his own round-trip transportation.

Agriculturist

Botswana: Agriculturist needed from June 1977 to June 1978 to "stand in" for farm manager. Practical working knowledge of general mechanized agriculture necessary. Housing and local transportation provided.

Antigua: Agriculturist needed for from one to three months. Knowledge of irrigation farming for fruits, nuts, and vegetables helpful. Housing provided.

Artists

Grenada, Windward Islands: Artists needed for Christian Arts Festival to present Christian witness through music, art, drama, television, or radio; two weeks in July 1977.

Attorney

Hong Kong: Registered lawyer needed immediately to work for one to two years. Should be able to speak Portuguese and English. A furnished flat and transportation will be provided.

Builder

Zambia: Wanted for one-year assignment to oversee construction of many needed Mission buildings. Round-trip air fare and housing and local transportation for couple provided. No salary.

Business Consultant

Dominican Republic: Person needed for two to four weeks in spring of 1977 to make a study concerning possible industrial development. Housing provided.

Business Manager

West Africa: Couple or individual needed to relieve present business manager for furlough in May 1977 for approximately one year. Will be working in Accra. Furnished housing and round-trip transportation for couple provided. No salary.

Businessmen Witnesses

Dominican Republic: Team of Christian businessmen for witness to communities is needed for one week, February to April 1977. Group must furnish any materials needed.

Cabinet Worker

Ecuador: Worker needed at missionary residence for November and December 1977. Small electric or hand tools can be brought from the U.S. Housing provided.

Cartoonist

Philippines: Cartoonist needed to prepare art work for Christian comic book; must be good at drawing human figure. Needed for not less than two weeks nor more than three months, March to mid-July 1977. Lodging provided.

Children's Workers

Guadeloupe: Two children's workers are needed in late May and June 1977 for MK retreat and Mission meetings. Lodging provided.

Choral Group

Dominican Republic: Ten to twenty persons in a choral group to sing in schools, churches, and the like during 1977 spring or Easter break. Would witness through tracts, testimonies, personal lives.

Construction Teams

Philippines: Ten men are needed for 15 days to construct a small dormitory for 12 students at Luzon Baptist Bible School, Dagupan City. School offers training for pastors, including high school and two years of college. Housing provided.

Costa Rica: Eight men are needed to build a small church building; group should include brick layers, electricians, plumbers, and carpenters. Approximately two weeks required. Needed after January 1977.

Dominican Republic: Team of six men is needed in Santiago beginning in the fall of 1977. Should have experience in carpentry and electrical repairs. Housing will be arranged.

Honduras: Two or more couples are needed February to April 1977 to construct a memorial chapel. Housing and local transportation will be provided.

Coordinator for Correspondence Course

Ecuador: Coordinator is called for to fill vital need for systematized program of study and to follow up radio-TV contacts; two to three months. Person can be English-speaking only. Housing available.

Dietician-Supervisor

Mexico: A resident dietician and supervisor of kitchen and dining hall at the Baptist theological seminary in Mexico City is needed for six months, January to June 1977. One round-trip air ticket, food, and lodging provided.

Economy-Marketing Representative

Dominican Republic: Individual needed to work in Puerto Plata for one-week assignment in winter or spring of 1977. Housing provided.

Elementary Teacher

Gaza: Teacher needed to handle grades one-three for one year, beginning in August 1977. Textbooks and materials available. Round-trip air transportation and furnished housing provided for couple.

Guadeloupe: Teacher needed for one-year assignment, beginning August 1977. Housing provided.

Evangelism Team

Philippines: Ten men needed to witness and teach home Bible studies. Approximate work time: two weeks.

Ecuador: Personal evangelism worker able to speak Spanish is needed for from four to six weeks to share witnessing techniques.

Industrial Arts Specialist

Dominican Republic: Handiwork specialist is needed to create marketable goods for tourists. Knowledge of Spanish preferred. At least six weeks of work is involved, winter or spring of 1977. Room, board, and local transportation furnished by local tourist association.

Lay Witness Team

Cayman Islands, BWI: Team of four needed for eight days, to include two Sundays, January to February 1977, to teach personal evangelism and training of new converts. Housing and local transportation provided.

Librarian

Hong Kong: Person needed to supervise college libraries; must have administrative experience. Housing and transportation provided; no salary; about two years.

Musicians

Philippines: Music couple needed for four weeks to teach leaders how to develop local music ministries, using local talents and equipment. Housing provided.

Seminary Teacher

Liberia: Teacher with M.Div. or M.R.E. degree needed to serve July 1, 1977, to July 1, 1978; experience in religious education helpful. Round-trip air transportation for couple and furnished housing provided.

Vocational Instructor

Philippines: Instructor in mechanics needed for Southern Baptist College to work with teachers in the vocational department and help with local church work for one year. Volunteer would need to bring basic tools for auto/motorcycle maintenance. Housing and round-trip air transportation provided.

Writers

Philippines: Writers needed to prepare programmed instructional materials and provide background for worship activities by small groups in new extension churches; four weeks. Lodging provided.

Volunteer Medical Needs

Synopsis of needs for three weeks to three months. For additional information, write Harold Hurst, Foreign Mission Board, SBC, Box 6597, Richmond, Va. 23230.

Dentists

Antigua, Barbados, Dominica, Dominican Republic, Honduras, Trinidad.

Physicians

GP: Bangladesh, Dominica, Ethiopia, Honduras, Rhodesia, Thailand, Yemen.

Internal Medicine: Ghana, Rhodesia.

Pediatrician: Gaza, Ghana, Nigeria.

Surgeon: Dominica, Gaza, Ghana, India, Nigeria, Rhodesia, Thailand, Yemen.

Ophthalmologist: Dominican Republic.

Dermatologist: Dominican Republic.

Gynecologist: Dominican Republic.

Pathologist: Dominican Republic.

NEW

MISSIONARY PERSONNEL

These new missionary personnel may be addressed January 10 to April 15 at Missionary Orientation Center, Pine Mountain, Ga. 31822.

Missionaries Appointed October 1976



COLOMBIA: James W. (Jim) Carter; born: Port Arthur, Tex., Dec. 28, 1940. Graduate: Southwest Texas State University; attended SWBTS. He served in the U.S. Army 1963-66, including assignment in Okinawa and Vietnam. He worked as an insurance claims adjuster 1967-74 and as a disability examiner for the state of Texas 1974-76, both in Austin, Tex. Expected type of service: hospital business management. **Shirley Tom Sha Lee Carter;** born: New York, N.Y., Dec. 15, 1943. Graduate: Southwest Texas State University. She has worked as a virology technician at a medical center and as a medical technologist at a hospital in Austin. She also has taught school. Children: Jennifer Lee, Feb. 22, 1971; Neal Christopher, Mar. 21, 1973.



SPAIN: Kenneth R. Clayton; born: Rockwood, Tenn., Feb. 21, 1943. Graduate: Carson-Newman College; SBTS (M.Div.; Th.M.; D.Min. expected Dec. 1976). He served as summer youth director of a church in Tennessee and has been pastor of churches in Kentucky and Tennessee, including Burks Branch Church, Shelbyville, Ky., 1969-71 and First Church, Spring City, Tenn., 1972-76. Expected type of service: general evangelism. **Joyce Riddle Clayton;** born: Mountain City, Tenn., Aug. 30, 1944. Graduate: University of Louisville. She has taught school in Kentucky. Child: Jill Elizabeth, Dec. 5, 1973.

EAST AFRICA: J. Mixon Cowart; born: Tampa, Fla., July 15, 1949. Graduate: Cumberland College; SBTS (M.Div. expected Dec. 1976). He served as a Baptist Student Union summer missionary in Kentucky in 1970. He was youth director and assistant pastor at First Albany (Ky.) Church 1970-71, was a Foreign Mission Board missionary journeyman in Ghana 1972-74, and was assistant youth director at Bethlehem

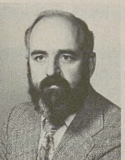


Church, Louisville, Ky., 1974-76. Expected type of service: youth work. **Susan Hunt Cowart;** born: Columbia, Mo., Nov. 15, 1950. Graduate: Northwest Missouri State College; attended SBTS. She served as a FMB missionary journeyman in Blantyre, Malawi, 1972-74, and was secretary for the FMB, working in Louisville, 1974-76.

HONG KONG/MACAO: R. Alice Creecy; born: Honolulu, Hawaii, Aug. 24, 1950. Graduate: University of New Mexico; University of California (M.L.S.); attended GGBTS. She has served as student assistant and as library clerk in university libraries and was reference librarian at Great Falls (Mont.) Public Library 1974-76. Expected type of service: library work.



MEXICO: John W. (Jack) Hebb, Jr.; born: Buckannon, W.Va., June 4, 1948. Graduate: Miami Dade Junior College; University of Florida; attended SEBTS. He served in the U.S. Air Force 1969-72 as a jet mechanic. He was a university horticultural assistant, was manager of a citrus nursery in Florida, and was farm manager for the University of Florida 1975-76, at Lake Alfred. Expected type of service: agricultural evangelism. **Pauline Hansen Hebb;** born: Ft. Pierce, Fla., May 27, 1947. Graduate: Indian River Junior College; Florida Atlantic University; attended SEBTS. She has taught school in Florida. Child: Celeste Leigh, Jan. 22, 1972.



PARAGUAY: Richard A. Holder; born: Nashville, Tenn., July 24, 1938. Graduate: Los Angeles Co. General Hospital School of Nursing; Humboldt State College (B.S., B.A.) attended GGBTS; achieved R.N. standing in California in 1962. He served in the Nurse Corps of the U.S. Army 1966-76, attaining the rank of major; assignments

included Vietnam. He served as a clinic nurse with the U.S. Public Health Service Hospital, San Francisco, Calif., in 1971. Expected type of service: nursing. **Carol Pederson Holder;** born: Marfa, Tex., May 1941. Graduate: Los Angeles County General Hospital School of Nursing; attended GGBTS; achieved R.N. standing in California in 1962. She served as a clinic nurse at the U.S. Public Health Service Hospital, San Francisco, in 1976. Children: Matthew James, Oct. 18, 1966; Alan Michael, Feb. 19, 1969.



JAPAN: E. Sherwood Moffett, Jr.; born: Shreveport, La., Mar. 4, 1947. Graduate: Tyler Junior College; University of Texas (B.A., M.A.); attended SWBTS. He has taught in junior college and in high school at Tyler, Tex. Expected type of service: secondary education. **Margaret Denton Moffett;** born: Waco, Tex., July 18, 1949. Graduate: Tyler Junior College; University of Texas. She has taught school in Texas and kindergarten in Arizona and Texas. Child: Matthew Sherwood, July 10, 1973.



SENEGAL: Kenneth G. Robertson; born: Pine Bluff, Ark., Sept. 2, 1939. Graduate: Ouachita Baptist University; SWE (M.Div.); University of Oklahoma (M.A.). He served as a pastor, worked as bookkeeper, and taught school before serving as chaplain in the U.S. Army 1966-72, including tours in Vietnam and assignment in Germany. He was pastor of Dalark Church, Arkadelphia, Ark., 1972-74 and of East Church, DeWitt, Ark., 1974-76. Expected type of service: general evangelism. **Margaret Howard Robertson;** born: Clark, Ark., Nov. 26, 1939. Graduate: South Baptist College; Ouachita Baptist University. She has taught kindergarten in Worth, Tex. Children: George Howard, Mar. 8, 1965; Ben Preston, Dec. 27, 1966.

IVORY COAST: Roy A. Vandiver; born: Ft. Worth, Tex., Jan. 8, 1945. Graduate: University of Texas; attended SWBTS. He served as a Foreign Mission Board missionary journeyman in Nigeria 1968-70. He is a unit manager of central services for Memorial Hospital Systems, Houston, Tex., 1970-75. He has worked for a food distributor and a hardware firm and was production planner for a company in Arlington, Tex.

(Continued on page 37.)

Introducing...

As children of the king, we belong to a wonderful family that grows daily as more accept him in faith as their Savior. We wish you could know some of your brothers and sisters here, so we're going to introduce some of them to you.

Priest Girma, at 30, is one of the youngest head priests of any church. He is a former wizard turned apostle. He recently returned from a year of advanced priest's training to equip him to be a Bible teacher for the area. On the final exam he was number one out of 120 priests and deacons from all over Ethiopia. When the Lord chooses, he doesn't pick second best.



Gooltaye is a young farmer and weaver. When troops burned houses of rebels in his compound, he heard a voice bark over the radio to kill anyone they found there. The Lord miraculously saved him for a wonderful purpose, and he has become an untrained home evangelist for his family and relatives. His terrific sense of humor assures that there is always plenty of laughter when he's around.

Negatue was a nominal deacon who became a weaver here, and then was the teacher for the new weavers in Kaya. He found life in their midst and came back a new person. This week he was beaten nearly to death with a *doola*, a stick or staff for self-defense. Being a Christian in this feuding land is far from easy.

Then there is Abuju, a 14-year-old deacon whose keen mind would put him in the genius class on tests. He reads everything he can get his hands on and uses his time as a shepherd to memorize and study. Several days a week he teaches Bible classes and literacy to the children in his neighborhood.

Abbee, a deacon and father of three bright-eyed kids with an eager-to-learn wife, has made the new large home he built last spring available for our classes to meet in, and he continues to live in his old, small one. He shares his food and home with everyone who looks hungry or lonely without a worry about tomorrow, because he knows who holds tomorrow in his hands.

The last one we'll introduce to you is Wolde-Tsadeek, a 19-year-old outcast. Wolde was born with one leg shriveled and crooked below the knee and can only walk or stand while leaning on a stick. He can never own land, marry out of his caste, or hold any position in the church. He dropped out of school after the sixth grade due to a lack of finances and has been a shepherd ever since. Wolde has soaked up God's Word, and his witnessing has been responsible for his entire family's throwing out their charms and committing their lives to Christ. We have shown Bible filmstrips in his home; as many as 60 neighbors have packed in to see the films, and hear his preaching.

Ray Lindholm
Addis Ababa, Ethiopia

Missionary Jeep

Our new Jeep is really a "missionary" Jeep. The church bought a Jeep to deliver to our young man who is an evangelist in the Transamazon area, which the government is developing. In the interval between buying the Jeep and delivering it to João Cabral, the car was used some by the church to "get the bugs out."



One night a layman drove our pastor to a church in another part of the city where he was holding a series of meetings. When the two returned to our church, they discovered the car title, insurance papers, and other necessary documents were missing. In just four days the Jeep was to be driven to the Amazon area. But it would take at least a week, with everything running very smoothly, to arrange a new set of documents. The layman, a man of wondrous faith, said to the pastor, "The Lord has some purpose in the documents' being lost."

That night and again the next morning he drove back to the area of the distant church to hunt, but with no result. Then late Friday a note was brought to the church that the papers had been found and could be picked up at the address given. The next morning the pastor and two other laymen went to the address, presented themselves, and joyfully received the documents. They explained to the non-Christian family the reason for their happiness and the destination of the Jeep. The family expressed much interest, and right there in their living room the three men held a thanksgiving service with prayer and Bible reading. The people in the house had never seen such a thing, though they were glad to have the little service. They promised to attend the church nearby, where the pastor was still holding meetings. The family went, heard the gospel, and all four members accepted Christ as their Savior.

The faithful layman was right in saying that God had a reason for "losing" the papers.

Martha Ann Blount
Rio de Janeiro, Brazil

EPISTLES

Preparing the Way

God is carving out a ministry for us at Koudougou. At the time we entered language school in our preparation to come to Koudougou, there was no Baptist work there, and we were faced with the task of starting the work from scratch. But in the meantime, an unbelievable thing was happening to prepare the way for us.

Six months before our arrival, God touched a tailor named André Bazié who had come in contact with Baptists earlier in the country of Ghana. André drew a group of people together at Koudougou and began preaching to them. Just what he was



preaching to them no one was quite sure, for he does not speak French.

However, he wanted to be associated with the Baptist Mission, and our missionary at Ouagadougou, the capital city, made contact with him and told him of our coming to Koudougou.

Some of those attending André's services came from various villages to the west of Koudougou. He led them to reach out into each of these villages, and mission points were established in four villages. The men at Perkoa, a village of 4,000, built a brush arbor structure where worship services would be held. Then they furnished the long poles for a similar structure at Koukoudi, a neighboring village 15 miles away, and carried them there on motor bikes.

This preparation has to be a miracle of God, because as yet none of these people are Christians. By such preparation they are giving us an open-armed invitation to present the gospel of Christ to them.

Ray Eitelman
Koudougou, Upper Volta

Surprise Visitor

The new Amman Baptist School is in its second year of operation. In 1975 our total enrollment was 41; in 1976 it jumped to 125 with the addition of another kindergarten class and a third grade. About



70 percent of these students are from Muslim homes.

In addition to the princesses we had the first year, we have been privileged to have His Majesty King Hussein's adopted daughter, and we were surprised one day to see the king drive up delivering his daughter in person. He stayed and visited for over an hour, wanting to visit every class and teacher, and also to know all about the school and its plans. This we consider the highest honor ever paid to our work in Jordan.

Paul Smith
Amman, Jordan

Exciting Event

We had an exciting thing happen. I had led an Ethiopian friend to Christ recently and felt a real need for her to have a good understanding of her experience. In response to my quandary, Jimmy Maroney wrote a tract, "Now That You Are A Christian." It has been at Globe Publishing undergoing a translation into Amharic.



Then came the final stage: Would the government censors pass it? Jimmy took it the first time, and then went back with a "corrected" copy to be stamped for Globe's files. When he went in, the man said, "There are marks on this paper." The man went back to work at his desk and Jimmy sat down and waited, looking through a magazine there.

In a short time the censor finished his work, picked up the papers, initialed each correction, and stamped the corrected copy. Then he said, "When you have this tract published, will you bring me a copy? When I read it, something happened in my heart. I'd like to have a copy for my wife, too. She will want this."

Philecta (Mrs. R. Clifford) Staton
Addis Ababa, Ethiopia

Living Fence Posts

The ground is so fertile because of volcanic soil in Costa Rica that when farmers make fences from cut-off sticks, very soon the posts begin to sprout and grow.



Before long, it is difficult to distinguish the fence posts from natural trees. For us, this process has a symbolic personal meaning. We acutely feel like roughhewn, crooked sticks in this beautiful Latin culture, but we pray that with time we will grow to become a vital part of God's will for South America.

W. T. Kent
Asuncion, Paraguay

Escape to Freedom

During the Cape Coast City Crusade, a prisoner who cared nothing for God's or man's laws heard the gospel message coming from loudspeakers through his window, and he came to the Lord.



He sent us a message through one of the guards, also converted during the crusade, to come and pray for him. We went and had prayer with him, gave him Christian literature, and enrolled him in the Bible correspondence school. Through contact with him, we were able to win 30 other prisoners to Christ.

Jim Annis
Accra, Ghana

A Dream

These are exciting days to be serving our Lord in Nigeria. During our 21 years here we have experienced colonialism, the birth of a nation, political turmoil, a tragic civil war, real and abortive coups, and this week a new constitution planned mainly by civilians for Nigeria's post-military years. The new constitution is now being published for open public debate. *A political scientist's dream!*

Last month Nigeria launched an educational revolution called "Universal Primary Education." This means that several million more children are enrolled in schools now than last year. Teachers of all description are desperately needed, new curricula must be developed and textbooks written all the way from primary to university level. *An educator's dream!*



FESTAC is everywhere. FESTAC is the all black arts festival (worldwide) being planned for our federal capital for early 1977. Millions are being spent to display the elegant cultural music, arts, and dance of Africa. *An anthropologist's dream!*

What is the significance of all of this?

The new constitution reassures us religious freedom as Christians. Universal Primary Education challenges us with unbelievable opportunities, since government requires that religion be taught in all schools, and many of our pastors are being called into the schools to teach Bible three days a week. The series of books, "Teaching Bible in the Primary Schools," which Ruth has worked on for six years, are now needed more than ever. Even FESTAC has opened a door of witness through gospel music groups. *A missionary's dream!*

A. H. Dyon
Zaria, Nigeria

On the Playground

The day was fairly normal, just another Monday with its usual frustrations. I was teaching eighth grade in a middle school, and on my way home I picked up our children from the elementary school they were attending.

On this particular Monday, Judy, our daughter in the fourth grade, got into the car and was very quiet. This was unusual for our usually bubbly Judy.

When we got home, Judy asked me to come to her room. I realized she was upset. Then out came the story. On the playground at school during recess, a big girl had come up to her and threatened to "beat her up tomorrow." She was frightened and asked me what to do.



Judy had accepted Christ the summer before at church camp, and so we went over again what it means to have Christ as Lord and Savior. He indwells us and he hurts when we hurt. This is clearly shown in Acts 9:5, when Christ asked Paul, "Why are you persecuting me?", not why are you persecuting those Christians down there. We also went over some of the verses of how God protects his own and is constantly with us. He had promised, "I will never leave you nor forsake you."

Judy responded with, "Please come and pray with me, Mama." That night we prayed again, and also the following morning before we left for school. I don't think I have ever prayed so hard in one day as I did that day at school.

When I picked the children up at school that afternoon Judy didn't have a scratch on her.

"Judy, what happened?"

"Mama, she came up to me during recess and said she was going to beat me up. I told her O.K., but first I had to tell her something. I told her that Jesus was in me and if she beat me up she would have to beat Jesus up, too. So you know what she said? She said she would wait until tomorrow. Please come and pray with me again, Mama."

So we prayed when we got home, again at bedtime, and the next morning before she left for school. As before, I spent a great deal of the day in prayer. And again, the day was put off until "tomorrow." This went on Wednesday: "I'll beat you up tomorrow;" Thursday: "I'll beat you up tomorrow." We were becoming exhausted. Finally Friday came, more prayer, and then a great miracle!

"Judy, what happened?"

"Well, Mama, you just won't believe it. She came up to me again today just like she had all week long and told me she was going to beat me up. I told her to go ahead. I was sick and tired of her telling me that; 'Jesus has promised me he would never leave me or forsake me. Go on and beat Jesus and me up.'

"You know what she said? She said, 'Well, I will just go and find someone to beat me up that doesn't have Jesus.'"

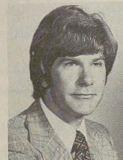
Marjorie (Mrs. Otis M.) H.
Barranquilla, Colombia

New Missionary Personnel

(Continued from page 34.)



Tex. He has been a carpenter and a hospital surgical orderly in Ft. Worth. Expected type of service: business management. **Connie Gaultney Vandiver**; born: Birmingham, Ala., Feb. 14, 1952. Attended the University of Houston and SWBTS. Her parents, the Jerry B. Gaultneys, have been Southern Baptist missionaries to Nigeria since 1953, and she grew up on the field. Children: Chad Ryan, Aug. 8, 1972; Michelle Dawn, May 26, 1975.



PARAGUAY: Ray A. Verm; born: Sealy, Tex., Aug. 9, 1945. Graduate: University of Texas; Baylor University College of Medicine (M.D.); attended SWBTS; he has been certified by the American Board of Internal Medicine. He served at Mati Baptist Hospital in the Philippines the summer of 1970 under a Foreign Mission Board medical receptorship. He was medicine intern and resident at the University of Alabama, Birmingham. He was a fellow in gastroenterology at Southwestern Medical School, Dallas, Tex., 1974-76, and served as physician at the Southwestern Baptist Theological Seminary clinic, Ft. Worth, Tex., in 1976. Expected type of service: medical evangelism. **Jane (Janie) Leonard Verm**; born: Cleburne, Tex., Sept. 3, 1945. Graduate: University of Texas; schooling included attendance at Sorbonne, Paris, France; attended SWBTS. She has worked as a bilingual secretary and as a medical secretary and taught school at Bellaire, Tex., 1968-71. Children: Alan Murray, April 19, 1971; Justin Carl, Sept. 25, 1973.



SOUTH BRAZIL: Arthur R. Wyckoff; born: Paterson, N.J., Jan. 22, 1949. Graduate: Northwestern College; attended SBTS. He worked as salesman and repairman at his father's motorcycle and bicycle repair store in Wayne, N.J. From 1973 to 1976 he and Mrs. Wyckoff managed a motel at Indian Shores, Fla. Expected type of ser-

vice: conference encampment direction. **Shirley Tysen Wyckoff**; born: Sodus, N.Y., May 16, 1948. Graduate: Northwestern College. Besides motel management with her husband, she taught music in public school in Arizona and has taught school in New Jersey. Children: Valerie Beth, Sept. 2, 1971; Steven Samuel, Oct. 14, 1973.



PHILIPPINES: Ted D. Wylie; born: Cushing, Okla., Oct. 25, 1945. Graduate: Oklahoma Baptist University; Indiana University (M.M. and further study); attended SBTS. He served in the U.S. Army 1969-70, including a tour in Vietnam. He was a summer staffer in 1963 at Glorieta (N.M.) Baptist Assembly (now Conf. Center). He was associate instructor of vocal and choral music at Indiana University at Kokomo 1972-73. He has been minister of music at churches in Virginia and Indiana, including (part-time) Northside Church, Indianapolis, Ind., 1971-74 and 1975-76. Expected type of service: music promotion. **Dawn Kircher Wylie**; born: Hardtner, Kan., Jan. 29, 1945. Graduate: Oklahoma Baptist University. She was a staffer at Glorieta Baptist Assembly the summer of 1963. She has worked as a receptionist and has taught school. Children: Kathleen Anne, Feb. 1, 1973; Rebecca Lynne, June 26, 1975.

Missionary Associates Employed October 1976

YEMEN: Leona Chaddick (Mrs. Harry B.) Cooper; born: Turkey Creek, La., July 25, 1921. Graduate: San Francisco City College; Simpson College (B.A. expected Dec. 1976); achieved R.N. standing in California in 1969. She was married July 12, 1941; her husband died Sept. 20, 1975. She was supervisor of nursing at Mission Convalescent Hospital, San Francisco, Calif., 1970-73, staff and charge nurse at Baptist Hospital, Nashville, Tenn., 1973-76, and school nurse at Simpson College, San Francisco, in 1976. Expected type of service: nursing.



Missionaries Appointed November 1976



EAST AFRICA: Olan H. Burrow; born: Lubbock, Tex., Nov. 18, 1943. Graduate:

Hardin-Simmons University; SWBTS (M.Div.). He was a Home Mission Board summer missionary in 1963 and has served as church minister of music and youth in Texas. He has been pastor of churches in Texas, including North Euless Church, Euless, 1971-76. Expected type of service: general evangelism. **Lynn Butch Burrow**; born: Tucumcari, N.M., Nov. 29, 1945. Graduate: Hardin-Simmons University. She was a summer staffer at Glorieta (N.M.) Baptist Assembly (now Conf. Center) in 1963. She taught school four years in Ft. Worth, Tex. Children: Carol Lynn, May 4, 1966; Robert Olan, Sept. 5, 1971.



WINDWARD ISLANDS: D. Carter Davis II; born: Knoxville, Tenn., Mar. 15, 1941. Graduate: University of Tennessee (D.D.S.). He was in private dental practice in Knoxville 1964-66 and 1968-76. He served in the U.S. Army 1966-68. For each of the past six years he has served two weeks each summer in Guyana under the Foreign Mission Board's Medical/Dental Volunteer Program. Expected type of service: dentistry. **Charlotte Jones Davis**; born: Nashville, Tenn., Oct. 18, 1941. Graduate: Mid-State Baptist Hospital School of Nursing, Nashville; achieved R.N. standing in Tennessee in 1962. She was a staff nurse at Baptist Hospital, Memphis, Tenn. She has been a public health nurse in Memphis and Knoxville. As an approved state Sunday School worker she has held conferences for Children's Division workers for associations in Tennessee. She accompanied her husband to Guyana in 1972. Children: Tamra Rebecca, July 8, 1963; Natalie Michelle, Dec. 26, 1966.



SOUTH BRAZIL: Elbert T. Deaderick, Jr.; born: Nashville, Tenn., Aug. 28, 1941. Graduate: William Carey College; NOBTS (Th.M.). He served as chaplain and recreation director at a training school one summer and worked in missions in Coshocton, Ohio, 1969-71. He was associate pastor, youth and education director in an Alabama church, and he has been pastor in Alabama and Tennessee, from 1975 to 1976 at Riverdale Church, Knoxville, Tenn. Expected type of service: general evangelism. **Billie Schultz Deaderick**; born: Mobile, Ala., Aug. 14, 1944. Graduate: William Carey College. She worked with her hus-

(Continued on page 39.)

MISSIONARY FAMILY ALBUM

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.

Transfers

Fuller, J. Wayne/Frances, Lebanon to Jordan, Nov. 1.
Hammett, M. Frances, E. Africa to Nigeria, Oct. 13 (instead of July 1 as previously listed).
Kingsley, Gene E./Beverly, Rhodesia to Malawi, Dec. 1.
Moore, Walter M./Charlene, Nigeria to Ghana, Oct. 1.
Norwood, Charles G./Lillian, Philippines to Guatemala, Nov. 4.
Stennett, William W./Elizabeth, Guatemala to El Salvador, Jan. 1.
Wright, Morris J., Jr./Joyce, Japan to Jamaica, Jan. 1.

Field Assignments

Thomas, Charles F./Kathie (Upper Volta), France, Dec. 1 (temporary).

Resignations

Hill, Thomas W./Cornice (Bap. Spanish Pub. House), Dec. 31 (to become secretary of Dept. of Communications).
King, Julian F./Janice (S. Brazil), Nov. 30.
McGlamery, Roy C./Orlene (Gaza), Dec. 31.
Mills, John E./Virginia (field rep., W. Africa), Dec. 31 (to become area secretary for West Africa).
Mullican, Kenneth R., Jr./Lenore (Gaza), Oct. 31.

Births and Adoptions

Anthony, John Tyler, son of John F./Constance Anthony (Israel), Sept. 30.
Shockley, Alicia Helen, daughter of Michael M./Joan Shockley (Ghana), Oct. 19.
Smith, Michael Allen, son of William W., Jr./Susan Smith (Thailand), June 5.

Deaths

Bateman, Dallas L. (Kenya), Oct. 29, Nairobi, Kenya.
Brandon, Marvin A., father of Helen (Mrs. Donald W.) Jones (Taiwan), Oct. 11.
Glenn, Edward Roy, father of C. Kenneth Glenn (Liberia), Nov. 2.
Parker, Howard, father of F. Calvin Parker (Japan), late October, Titusville, Fla.

Marriages

Boatwright, Mary Linda, daughter of C. S./Betty Boatwright (Japan), to Greg B. Moor, Oct. 14, Macon, Ga.
Bradley, Sherry Alta, daughter of Rolla M./Genevieve Bradley (Korea), to William J. Cashwell, Oct. 1.
Gullatt, John Burrard, son of Tom D./Mary Gullatt (Japan), to Kiyoko Tanaka, Sept. 27, Kauai, Hawaii.
Hawkins, David Lee, son of Fred L., Jr./Mariruth Hawkins (S. Brazil), to Bonnie Wilhite, Sept. 3, Mt. Airy, N.C.
Hill, Cynthia Paige, daughter of Thomas W./Cornice Hill (Bap. Spanish Pub. House), to Daniel J. Garvey II, Oct. 29, El Paso, Tex.
Lindsey, Daniel Norman, son of Robert L./Margaret Lindsey (Israel), to Samira Zaiat, Oct. 17, Jerusalem, Israel.
Luper, Harold Ray, son of J. Daniel/Julia Luper (Eq. Brazil), to Valerie Crandall, Sept. 28, Arlington, Tex.
Stiles, Becky Sue, daughter of James H., Jr./Oneida Stiles (Colombia), to John Anthony Foster, Oct. 21, Wichita Falls, Tex.

Mrs. Scofield Dies

Maude Bowers (Mrs. Fon H.) Scofield, 70, died Oct. 22 in Eastern State Hospital, Williamsburg, Va., from pneumonia. Her husband is an associate secretary in the communications department of the Foreign Mission Board, Richmond, Va.

Mrs. Scofield was employed as a secretary to her husband at Board offices 1950-65. Scofield joined the Board staff in 1948 as director

of audiovisual services. He became director of program and product development in 1972.

Mrs. Scofield was born in Darlington, S.C., and was a graduate of Meredith College, Raleigh, N.C. Survivors, besides her husband, include a daughter, Mary Ellen (Mrs. Roy H.) Silvers, Jr., Wildwood, Fla.; two grandsons; and two sisters.

Receptorships Awarded

Medical receptorships have been awarded by the Foreign Mission Board to several individuals recently. The Medical Receptorship Program, sponsored by the Board, offers short-term overseas experience for qualified medical students.

Those receiving receptorships and the schools in which they are currently enrolled include: Joseph John Pfeiffer, University of Saskatchewan (Canada), College of Medicine; Cynthia Ruth Howard, University of North Carolina, Chapel Hill; Hubert Macon Landers, Jr., University of Alabama Medical School, Birmingham; William Randall Brown and Gerald Alvin Stagg, both at Louisiana State University School of Medicine, Shreveport; and Keith Lynn Morgan, Louisiana State University School of Medicine, New Orleans.

New Building Planned

The Foreign Mission Board has announced plans to add a new wing to the headquarters building in Richmond, Va. Anticipated cost will be between \$1,250,000 and \$1,500,000.

In Memoriam

Dallas L. Bateman

Born Franklinton, La., Dec. 19, 1929
Died Nairobi, Kenya, Oct. 29, 1976

Dallas L. Bateman, missionary to Kenya for 11 years, died Oct. 29 in a Nairobi hospital of an apparent blood clot following surgery on his back. He was 46.

Appointed in 1965, Bateman served 1965-70 as an agricultural missionary. In 1970 he and his wife took on management of Brackenhurst Baptist Assembly in Limuru, Kenya, as their major responsibility.

Survivors include his wife, Marjorie Crowe Bateman, of Limuru; three daughters, Tara and Lari, both still living at home, and Dina, a student at William Carey College, Hattiesburg, Miss.; his mother; two brothers; and a sister.



Construction is projected to start in 1978. Completion of the new wing is anticipated for early 1978. The addition will provide space for administrative offices, conference rooms, and future expansion.

The addition will be the culmination of a planning process that began in 1972. The headquarters building was built in 1950 and an addition to it was opened in 1965.

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.

Note: Index copies will be sent automatically to editorial offices and libraries of all SBC boards, agencies and seminaries; to Baptist state paper editors; to church libraries with subscriptions to *The Commission*; to state WMU headquarters.

Please send me my free copy of *The Commission* index for 1976.

Name _____
(please print)

Address _____

City _____ State _____ Zip _____

New Missionary Personnel

(Continued from page 37.)

band in missions in Ohio and has taught school in Louisiana, Alabama, and Ohio. Children: Randall Thomas, July 5, 1970; Russell Brittain, Mar. 28, 1973.



TOGO: Don T. Glenn; born: Arley, Ala., Feb. 2, 1939. Graduate: University of Alabama; attended NOBTS. He was a member of the police department and then executive assistant to the city manager of Mountain Brook, Ala. He has been office manager for an accounting firm and was accountant or chief accountant for firms in Georgia and Alabama 1970-76. Expected type of service: business management. **Joy Williams Glenn;** born: Birmingham, Ala., Dec. 3, 1940. Graduate: Howard College (now Samford Univ.); Jacksonville State University (M.A.); attended NOBTS. She has taught school for more than nine years in Georgia and Alabama. Children: Richard Dennis, June 6, 1966; Amy Elizabeth, June 14, 1973.



LIBERIA: F. Keith Lathrop; born: Ocala, Fla., Dec. 14, 1941. Graduate: Central Florida Junior College; Berry College; Louisiana State University (M.A.); attended NOBTS. He has taught in high school and was assistant professor of mathematics at Brevard (N.C.) College 1970-76. He was instructor at a computer workshop for faculty at the college last summer. He and Mrs. Lathrop have taken part in a Christian witnessing crusade in Colombia and Ecuador. Expected type of service: secondary education. **Gail King Lathrop;** born: Crescent City, Fla., Nov. 1, 1943. Graduate: St. John's River Junior College; Florida Southern College; attended NOBTS. She was a college graduate teaching assistant and served one summer as placement secretary. She has taught school in Florida and North Carolina, including Brevard, N.C., 1970-76.

SOUTH ASIA: J. A. (Jason) Lee; born: Mountain View, Ark., Jan. 30, 1940. Graduate: Ouachita Baptist College (now Univ.); Colorado State University (M.S.); University of Arkansas Medical Center (Ph.D.); attended NOBTS. He was a postdoctoral fellow in pediatrics at the University of Arkansas Medical Center, Little Rock, 1972-74 and instructor in biochemistry and pediatrics there 1974-76. Expected type of



service: college education. **Carolynn Stewart Lee;** born: Ft. Smith, Ark., Oct. 18, 1940. Attended Ouachita Baptist College (now Univ.) and NOBTS. She has worked as a bookkeeper. Children: Sherri Alice, Nov. 24, 1964; Stewart Scott, Aug. 12, 1967; Jason Travis, Aug. 25, 1969; Sarah Elisabeth, Sept. 22, 1975.



PANAMA: A. O. McGill; born: Greenville, Ala., Mar. 5, 1944. Graduate: Samford University; attended NOBTS. He was sales manager for an automobile dealership in Georgiana, Ala., 1966-67, except for one year when he was sales manager for a firm in Baton Rouge, La. Expected type of service: book store management. **Suzanne Price McGill;** born: Greenville, Ala., Jan. 29, 1945. Graduate: Huntingdon College; Auburn University (M.Ed.); attended NOBTS. She has taught school for nine years in Alabama and Louisiana. Child: Albert Oliver, Feb. 8, 1970.



RHODESIA: Quinn P. Morgan, Jr.; born: White Castle, La., May 6, 1949. Graduate: California Polytechnic State University (B.S., M.S.) attended SWBTS. He was high school art teacher and wrestling coach in Bakersfield, Calif., three years and served as a Foreign Mission Board missionary journeyman in Malawi 1971-73. In 1976 he was a silk screener for a firm in Ft. Worth, Tex. Expected type of service: publications work. **Martha Perry Morgan;** born: Mount Holly, N.J., Mar. 7, 1950. Graduate: Ouachita Baptist University; attended SWBTS. She served as a FMB missionary journeyman in Rhodesia 1972-74. She was part-time librarian at Southwestern Baptist Theological Seminary, Ft. Worth, 1975-76.

LEEWARD ISLANDS: Daniel R. O'Dell; born: Snowville, Va., June 26, 1937. Graduate: Lynchburg College; SWBTS (M.Div.). He served in the U.S. Air Force 1955-58, including assignments in Europe and North Africa. He was minister of youth and activities at Chamberlayne Church, Richmond,



Va., 1969-71 and associate pastor at Rivermont Avenue Church, Lynchburg, Va., 1971-76. Expected type of service: general evangelism. **Janet Hester O'Dell;** born: Centralia, Ill., Sept. 1, 1943. Graduate: Centralia Junior College (now Kaskaskia Col.); Georgetown College; SWBTS (M.R.E.). She was a Home Mission Board summer missionary in California in 1963 and 1966 and in Virginia in 1964. She has been a PBX operator and a kindergarten teacher. Children: Rachel LeAnne, Mar. 22, 1970; Andrew Raymond, April 5, 1971; Jonathan David, Sept. 8, 1974.



MEXICO: Levi W. Price, Jr.; born: Gorman, Tex., Dec. 25, 1941. Graduate: Baylor University; GGBTS (M.Div., D.Min.). He served in the U.S. Marine Corps 1965-68, including service in Vietnam; he attained the rank of captain. He was pastor of Hillcrest Church, Richmond, Calif., 1969-73 and of Harvard Terrace Church, Fresno, Calif., 1973-76. Expected type of service: general evangelism/theological extension education. **Luethyl Dawkins Price;** born: Houma, Calif., June 3, 1942. Graduate: Baylor University. She taught school in California for three years. Children: Timothy Levi, Sept. 20, 1969; Sara Gloria, May 10, 1974.

CHILE: Phyllis D. Thomas; born: Lillington, N.C., Nov. 23, 1943. Graduate: Campbell College; SEBTS (M.R.E.). She has taught school and was a GA counselor at camps in North Carolina one summer. She served as a Foreign Mission Board missionary journeyman in Guadeloupe 1968-70, teaching children of missionaries. She was director of education and youth at Grove Park Church, Burlington, N.C., 1972-76. Expected type of service: youth work.



EAST AFRICA: G. Thomas (Tom) Wade, Jr.; born: Austell, Ga., Dec. 16, 1940. Graduate: University of Georgia (B.S.F. further study); attended MWBTS. He served in the U.S. Marine Corps and for ten years was a forester with the Department of Natural Resources for the state of Alaska, being promoted to district forester in 1973. For one year he was caretaker for the Gos-

(Continued on page 41.)

FROM THE EDITOR

Three Elected to Staff

At its October meeting the Foreign Mission Board elected three persons to administrative staff positions. All were chosen to fill vacancies occasioned by retirement, one a year ago and two scheduled to occur at the end of 1976. With the introductions that follow, we invite our readers to join us in welcoming these three highly qualified men who are just beginning to serve in their new positions.

John E. Mills, missionary for 29 years, has been elected area secretary for West Africa, one of eight areas into which the Board divides its overseas administration.

He assumes his new duties January 1, succeeding H. Cornell Goerner who retired December 31, 1976, after 19 years in that position.

As area secretary, Mills serves as liaison between the missionaries of that area and the Board. They number approximately 300 and work in nine countries: Niger Republic, Nigeria, Benin, Togo, Liberia, Ivory Coast, Senegal, Ghana, and Upper Volta.

Mills and his wife (Virginia) have been missionaries in West Africa since 1947. He became field representative for the area in 1969, providing a personal link between Goerner and the missionaries. He was stationed in Accra, Ghana.

Before becoming field representative, Mills and his wife were stationed in Abidjan, Ivory Coast. Earlier they served in Nigeria, mainly in the cities of Lagos and Ibadan.

A native of Mexia, Tex., Mills was graduated by Baylor University, Waco, Tex., with the bachelor and master of arts degrees and from Southwestern Baptist Theological Seminary, Ft. Worth, Tex., with the master of theology degree. Before going to Nigeria he was pastor of churches in Mexia and Teague, Tex., and in Chattanooga, Tenn.

Mrs. Mills is the former Virginia Miller of Galveston, Tex. She holds the bachelor of arts degree from Baylor University and the master of religious education degree from Southwestern Seminary.

There are two Mills children: a grown daughter, Carol, and Johnny, a son born in 1962.

Thomas W. Hill has been elected as secretary of the Department of Communications. He assumes his duties January 1. Before coming to his new position, he was director of the Baptist Spanish Publishing House in El Paso, Tex.

The position is, in part, the one held by Eugene L. Hill, who retired December 31, 1975. In the interim, G. Norman Price directed and supervised the department, along with his responsibilities as director of publications.

As department secretary, Hill coordinates the combined communications functions of the Foreign Mission Board. These include information and editorial services, press relations, publications, resources and services, and product development.

Hill and his wife (Connie) were appointed as missionaries in 1956. They served first in Costa Rica, where he directed the Baptist theological institute. They were transferred to El Paso in 1964. He was book editor, among other duties, then was made director of the publishing house in 1970.

A native of Lamar, S.C., he received the associate of arts degree from North Greenville Junior College, Tigerville, S.C., the bachelor of arts degree from Furman University, Greenville, S.C., and the bachelor of divinity and doctor of theology degrees from New Orleans (La.) Baptist Theological Seminary.



John E. Mills

Thomas W. Hill

Harold Richardson

Prior to Board appointment, he was pastor of Woolmarket Baptist Church, Biloxi, Miss., for almost four years. During a brief furlough in 1968, Hill was guest professor at Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

Mrs. Hill is the former Cornice Winter of Grenada County, Miss. Their two grown daughters are Cynthia Paige and Crystal Patricia.

Harold D. Richardson has been elected as senior assistant treasurer, succeeding Ralph A. Magee, who retired December 31, 1976.

Richardson comes to the Foreign Mission Board position from the Baptist General Convention of Texas, which he was serving as controller and assistant treasurer. Before employment by the Texas convention, he was vice-president for business affairs at LeTourneau College, Longview, Tex. He was employed by that institution for more than seven years, after having worked with several accounting firms in Longview and Midland, Tex.

A native of Texas, he was graduated from high school in Harlingen and then attended Tyler Junior College. He continued and completed his college course at North Texas State University, Denton, where he was graduated with a bachelor's degree in business administration. He became a certified public accountant in 1960.

Richardson is married to the former Martha Doyle. They have three children.

If You Get Two

SOME of our subscribers have received duplicate copies of *The Commission* recently. This has caused them to wonder if the subscriptions were being shortened or in some other way jeopardized. If you are one who has had this experience, be assured that your subscription will be honored and fulfilled as you indicate and have remitted.

The duplicate delivery of the magazine has come about as a result of some major changes and innovations in our efforts to promote and develop a larger readership, along with the development of an enlarged and improved subscription fulfillment and renewal system. A new computer program is being designed and tested as we continue producing and mailing *The Commission*. During the transition some duplication of address labels has been unavoidable, but will be cleared up as soon as possible.

If you receive more than one copy of an issue, please share the extra one with someone who does not now subscribe. This can be a way to help spread missions awareness.

We thank all of those who have written, notifying us of duplicate copies delivered to their mail boxes. It indicates alertness and caring. In some cases it has helped us correct the causes of the duplications.

New Missionary Personnel

(Continued from page 39.)



pel Missionary Union at Auke Bay, Alaska. Expected type of service: agricultural evangelism. **Diana Wolfe Wade**; born: Shawnee, Okla., Sept. 8, 1949. Attended the University of Georgia. She has worked as a bank bookkeeper. Because of her activities in civic affairs, including work with women's dren: Renee Michelle, Jan. 28, 1968; George Thomas III, July 23, 1970; Tanya Catherine, Jan. 19, 1973 (adopted); Jennifer Lynne, Feb. 6, 1973.



COSTA RICA: J. Thomas (Tom) Warrington; born: Jackson, Miss., Oct. 18, 1944. Graduate: University of Mississippi School of Medicine (certif. in radiologic technology); Belhaven College; NOBTS (M.Div.). He worked at the Veteran's Administration Hospital, Jackson, Miss., for five years. He was x-ray technologist at Southern Baptist Hospital, New Orleans, La., two years. He was assistant pastor of Canal Boulevard Church, New Orleans, 1972-73 and of First Church, Columbus, Miss., 1974-76. Expected type of service: general evangelism/theological education. **Sandra (Sandy) Dill**

Warrington; born: West Point, Miss., April 27, 1949. Graduate: University of Mississippi School of Nursing; achieved R.N. standing in Mississippi in 1971; attended NOBTS. She was a staff nurse at the VA Hospital, Jackson, and staff/charge nurse at Southern Baptist Hospital, New Orleans. She was assistant director of nurses at Columbus (Miss.) Hospital in 1974 and clinical instructor at Mississippi State College for Women School of Nursing, Columbus, 1975-76.

Missionary Associates

Employed November 1976

GAZA: Oma Leitha Jordan (Mrs. Leslie) Edwards; born: Atmore, Ala., Sept. 4, 1918.



She has worked for a bank and for a medical clinic and from 1958 to 1976 was head bookkeeper for Eglin Federal Credit Union, Ft. Walton Beach, Fla. She was married in 1941, and her husband died May 17, 1971. Child: Bobby Glenn, July 9, 1945. Expected type of service: secretarial work.



ETHIOPIA: Charles A. Hampton; born: Fordyce, Ark., Feb. 20, 1921. Graduate: Ouachita Baptist College (now Univ.); SWBTS (M.Div.). For 23 years he has worked in pastorates and in new missions with the Home Mission Board. From 1969 to 1976 he was pastor of First Church, Capitola, Calif. Expected type of service: English-language pastorate. **Evelyn Harden Hampton**; born: Helena, Ark., Dec. 26, 1920. Graduate: Ouachita Baptist College (now Univ.); SWBTS (M.R.E.). She has taught school in Illinois, Texas, and California, including at Scotts Valley, Calif., 1969-76. Children: Larry Wayne, Sept. 5, 1945; Charles Allen, Sept. 30, 1947; Rickey Don, Nov. 11, 1948; Charlyn Kay, Dec. 15, 1955.

Fellowship Formed

Baptist physicians and dentists meeting in Atlanta, Ga., recently formally organized the Baptist Medical-Dental Fellowship. Purposes include providing Christian professional fellowship; more opportunities for sharing, ministering, and witnessing; opportunities for educational experiences; and more opportunities for expanded Christian service through mission support, disaster relief, and personal involvement in mission service. Local chapters are to be established. Physician John McCall of Memphis, Tenn., was elected president. Harold E. Hurst, Foreign Mission Board associate medical consultant, was named executive secretary.

A Letter of Thanks

This letter of thanks from a missionary, although it relates to a specific church about particular projects, illustrates many of the procedures and benefits of volunteer service on mission fields.

First Baptist Church
Pocomoke City, Md.

Dear Brothers and Sisters in Christ:

I have just come from the airport where my wife and I, along with other missionaries and national brethren, said good-bye to a group of 22 people led by your pastor, Norman Mitchell.

They arrived one week ago (Sept. 27) and helped in the reconstruction of houses in the town of San Martín Jilotepeque and the village of Xejuyú. . . . Thank you for the presence, leadership, and spirit of your pastor. When he was here in August and saw the tremendous need, God placed on his heart the burden to bring a work team to Guatemala. The office of laymen overseas of our Foreign Mission Board cooperated by providing information concerning Guatemala.

Isaiah 35:6 (RSV) says, "Waters shall break forth in the wilderness, and streams in the desert."

The town of San Martín and the village of Xejuyú truly constituted a desert after the earthquake: a desert of death—1,400 in the area lost their lives; a desert of grief—families were left who had lost loved ones; a desert of physical destruction—practically all lost their homes.

Today there are streams of hope and joy in San Martín and Xejuyú: streams of hope, as seen in the homes built through the cooperation of the people and the visiting team; streams of joy, as the team members made friends with barefooted and poorly clothed children; streams of the love of Jesus Christ. The team left a testimony not only in what they did but in how they related to the people.

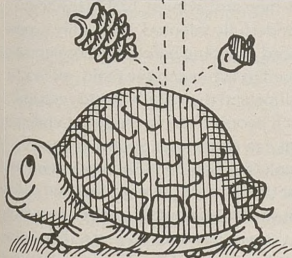
Last Saturday there were literal streams of tears, as the local people had a service to express appreciation. Many were so overcome that they could not talk. The love of Christ reached across the language barrier.

To those of you who could not come, but stayed at home supporting the trip in prayer, we say thank you for allowing your pastor to come. Without his ministry this trip would not have come about.

Thank you for your prayers. Thank you for serving Christ where you are. It is as you and Southern Baptists like you serve where you are that missionaries are able to serve where they are.

Harry E. Byrd
Guatemala City, Guatemala

There's no natural Protection



Birth defects are forever. Unless you help.

March of Dimes

THIS SPACE CONTRIBUTED BY THE PUBLISHER

The year 1977 comes upon us with an awareness that the world has gone through major changes in the previous year. China has seen the passing of old leadership and the emergence of new. In Taiwan the death of President Chiang Kai-shek in 1975 gave occasion for the most widespread proclamation of the gospel that island has ever known, as the funeral service was conducted by a prominent Baptist minister. It was followed by large meetings throughout the islands to make Christ known.

Chaotic conditions in some parts of Africa and the Middle East have placed great strains upon missionary personnel. It was impossible for missionaries to continue in their work in Angola and in Mozambique, although, even with withdrawal from those countries temporarily, efforts will be made to reenter, as possibilities occur.

In Uganda and Ethiopia missionaries have continued to work devotedly, even though there have been troublous times. We are grateful that those countries have remained open and pray God's blessings upon his servants there.

In Rhodesia, amid tension and political uncertainty, missionaries have found great opportunity. Special efforts made in the last year in evangelism and stewardship have met with splendid response.

In Beirut and throughout Lebanon conditions have been disturbed. Missionaries have braved danger many times, but they have felt led of God to continue their service where they are. Some have come away due to family circumstances, but others have remained in Beirut amid the fluctuating conditions of cease-fires and new outbreaks of hostility.

The Executive View

A New Year

Now a new year calls us to lift our eyes and renew our efforts in the name of Christ at home and throughout the world.

With bold plans for a Total Missions Thrust for the remainder of this century filling the hearts of Southern Baptists with purpose and enthusiasm, we move ahead, confident that God will continue to raise up resources, both in personnel and in finances.

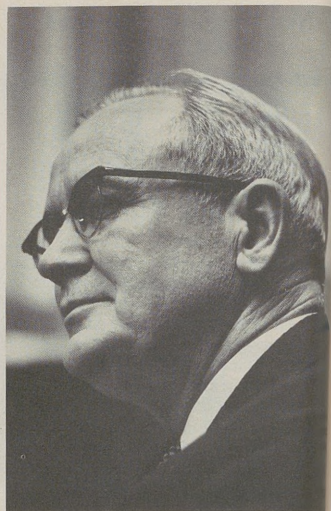
The large seminary enrollments give promise of large numbers of people making themselves available for missionary service throughout the world. The appointment of the largest number of missionaries in the history of the Foreign Mission Board during 1976 adds impetus to the forward march, but at the same time the reality that 1,330 requests for new missionaries are before us gives a note of solemnity, even as we rejoice in the victories gained.

The Cooperative Program continues to gain in strength and gives promise of undergirding worldwide missionary effort with capacity to move forward. The in gathering of the recent Lottie Moon Christmas Offering brings encouragement to the hearts of missionaries around the world. Year by year our reliance is upon God to provide the financial necessities by means of these two great streams of support, which merge together like two tributaries of a great river to provide an outflow of compassion and love reaching into 84 countries of the world.

We rejoice that 1976 gifts for relief continued on a very high plane. As these words are being written, it looks as if the year will close with relief gifts considerably more than those received in 1975. Because of this outflow of giving, it has been possible to provide reinforcement in disaster-stricken countries, as well as help for people in the lands plagued by hunger. Missionaries and national Baptist workers have given themselves faithfully in the ministry of relief along with their already heavy responsibilities in their assignments.

We praise God because the door for evangelism in large urban centers remains open in so many parts of the world. Plans are being laid for large-scale urban evangelism in many lands. We look to the future with much anticipation of a greater outreach in direct evangelism, as well as in the ministries of training and development.

By
Baker J. Cauthen



God calls people to serve him in other lands, just as he calls them here. Theological institutes and other educational institutions provide training for those who are looking forward to serving our Lord. Major efforts to strengthen churches and conventions in order to provide a solid base for further outreach engage the efforts of national leaders and missionaries.

We are confident that God is leading, and we anticipate the future to exceed anything that ever has been known in the task of foreign missions.

The need grows greater every day. The resources must never become static, because worldwide inflation, linked with increasing demands for undergirding a growing work, calls for strengthening the hands of God's servants around the world.

These lines are being written as the glow of an appointment service for 29 missionaries is still in my heart. I marvel when I see men and women, highly trained, wonderfully talented, and richly experienced, standing before the Foreign Mission Board to witness to the reality of God's calling and their readiness to respond. Such people deserve the finest undergirding that can come from Southern Baptists. We thank God Southern Baptists intend to give just that kind of undergirding and to reach out with fresh compassion to the peoples of the world who need so much to know that Jesus cares. Missionaries will help them to know, both by means of the spoken word and by deeds of love and kindness whereby they will see not us, but our living Lord.

May God help us to lift up our eyes with joy and confidence and move ahead with high expectation of a great tomorrow. **T**

Support with Prayer

In your prayer support for missions, this daily calendar offers specific information concerning foreign missions personnel and events. Keep this calendar available for your devotional time of intercession and thanksgiving.

1. **WORLDWIDE:** The overarching objective of the Total Missions Thrust 25-year plan for foreign missions, adopted by the Southern Baptist Convention, is to preach the gospel to all the people in the world by A.D. 2000. Pray for God's leadership for every Mission and missionary as they seek to carry out this primary objective.
2. **TANZANIA:** Pray for Dentist Harold Mitchell as he begins the first permanent dental practice at Mbeya Baptist Hospital.
3. **PHILIPPINES:** Ask the Lord to send pastors to the many new churches on Mindanao.
4. **INDONESIA:** Visas are being delayed for new missionaries trying to enter Indonesia and Malaysia. Pray that the visas will be granted and that missionaries who feel called there will be allowed to serve.
5. **LEBANON:** Pray for lasting peace to return to this country so that all of the 24 missionaries who once served here will be able to return to the Lord's work among the Lebanese people.
6. **GEORGIA:** Pray today for the furloughing missionaries who will be gathering for a briefing on current Foreign Mission Board developments and who will be sharing with other missionaries some concerns from their fields.
7. **NICARAGUA:** Ask that the establishment of a new bookstore in Managua by Missionaries Stanley and Glenna Stamps will be fruitful and multiply.
8. **EL SALVADOR:** Pray for personnel to help reinforce the work of Missionaries Chester and Dorothy Cadwallader.
9. **INDONESIA:** Ask God's guidance for the Indonesian Baptist Union and its president as this young denomination assumes more responsibility for the work there.
10. **PINE MOUNTAIN, GA.:** Ask the Lord to be with the group of new missionaries in a special way as they begin orientation in preparation for going overseas.
11. **GUATEMALA:** Pray for continuing reconstruction projects after the earthquake.

12. **HONG KONG:** Ask that Jerry Moye be able to endure the heavy work load of teaching at Hong Kong Baptist Theological Seminary, teaching Sunday School class in Kowloon City Baptist Church, playing the piano for the worship service there, and preaching in a small Chinese chapel once a month.
13. **CHINA:** Ask for growing openness on the part of China toward the outside world, including toleration of differing ideas and life-styles, and the gospel.
14. **PANAMA:** Ask the Lord to guide and direct Missionary Jackie Cooper as he sets up work in a new field.
15. **BRAZIL:** Pray for the Lord's leadership as Joseph B. Underwood attends the State Camp in Bahia, North Brazil, to assist in planning and preparation for a special evangelistic emphasis pilot project to be held in September or October.
16. **ETHIOPIA:** Ask that the Mission prayer retreat held today will be blessed.
17. **BANGLADESH:** Pray for the students of the Bible Correspondence School. "Many of them live in village areas and have no contact with Christians," reports Missionary Thomas E. Thurman. "Pray that in study they would come to find Christ."
18. **ECUADOR:** Nationals are pleading for missionaries to come and teach them, but no one is available. Pray that God will touch lives and that people will respond to the call for more personnel on the field. Ten couples are needed now to help continue the work. Specialists are needed in radio and TV work. Also needed are personnel to assist with national student work, field evangelism, and church planting.
19. **GHANA:** Pray that a doctor will answer the call to go to the Baptist Medical Center in Nalerigu. The hospital faces the possibility of closing if medical personnel are not received.
20. **DALLAS:** Missionaries on furlough in the area begin assembling for furlough briefing. Pray that this time may offer encouragement and mutual strengthening.
21. **BRAZIL:** Pray for the Brazilian Baptist

Convention's annual meeting in Curitiba, Paraná.

22. **PHILIPPINES:** Ambassador youth clubs have recently been organized around Manila. The 15-and-over age group started with about 30, none of whom were Christians. Several boys and girls have already accepted Christ as Savior, and a few have been baptized. Ask God to bless the work and open the hearts of the youths involved.
23. **JAPAN:** Mrs. Wayne Emanuel has recently resumed her duties as director of the School of Nursing in Kyoto. Thank God that after three years of not having full classes a capacity class of 17 girls was accepted in 1976 out of 49 applicants. Pray that God will give Mary Lou Emanuel special strength as she commutes the one-and-a-half hour drive each way. Also pray that the teaching staff will be increased.
24. **IVORY COAST:** Pray for the Buddy Norvilles' good health so that they can continue to work in Abidjan. It is difficult to stay well in the climate.
25. **GAZA:** There is a shortage of doctors and nurses at the Gaza Hospital, the only evangelical witness in this overwhelmingly Muslim area. As a result, many workers stay tired from carrying heavy work loads. Ask the Lord to give the staff strength to continue working and ministering. Also pray that the Lord will lead more workers to the hospital.
26. **PHILIPPINES:** Churches in Davao del Sur are being blessed. Within the last year and a half, nine new churches with 624 members were started, six extensions with 319 members were established, and 49 home Bible studies were being held. Baptisms totaled 1,078. Pray that training, the greatest need of these new Christians and lay pastors, may be quickly and efficiently met.
27. **LIBERIA:** Pray that Bible-centered Sunday Schools will develop in Liberia.
28. **SINGAPORE:** Ask that hearts will be open and receptive to Singapore Baptists and missionaries as they begin an urban plan of reaching new neighborhoods with the gospel.
29. **KENYA:** Thank God for 51 new congregations which have been formed with 694 people baptized in six weeks as a result of the Giryama Evangelism Project. Continue to pray for God's blessings on the project.
30. **LIBERIA:** Pray for Betty (Mrs. John) Carpenter who underwent cancer surgery in October. After five weeks of radiation treatments, she is now on chemotherapy. Pray that the Carpenters will be able to return to Liberia in due time and for the Mission as it seeks to fill the gap after their leaving.
31. **CALIFORNIA:** Candidates for foreign missionary appointment meet today for lunch at Golden Gate Baptist Theological Seminary. Ask God that the candidates might see clearly his will for their service. **TC**

URGENT! Requests for Missionary Personnel

Requests for missionary personnel come to the Foreign Mission Board from Baptist Missions (organizations of missionaries) overseas. More than 1,300 missionaries have been requested for reinforcement, replacement, and to begin new work in 1977. Although these requests are divided into 45 categories of missionary service, 65 percent of the requests are for persons in the area of evangelism and church development. Listed below are the needs in various categories of service.

CHURCH DEVELOPMENT

General evangelism. This could involve working with local pastors, training church leaders, planting churches and mission points, helping established churches grow, and promoting church and denominational programs.

Requests have come from: Okinawa, Hong Kong, Japan, Taiwan, Macao, Korea, Thailand, Philippines, Indonesia, Senegal, Ivory Coast, Upper Volta, Benin, Liberia, Ghana, Togo, Argentina, North Brazil, Paraguay, South Brazil, Equatorial Brazil, Uruguay, Ecuador, Peru, Venezuela, Colombia, and Chile.

Also from Tanzania, Zambia, Kenya, Botswana, Ethiopia, Malawi, Rhodesia, Bangladesh, Iran, Gaza, Spain, Lebanon, Belgium, Panama, French West Indies, Honduras, Guatemala, Dominican Republic, Mexico, Costa Rica, and Surinam.

English-language pastorates. These requests generally are for missionary associates to be pastor of international churches.

Requests from: Macao, Okinawa, Korea, Senegal, Thailand, Bahamas, Bermuda, Botswana, Colombia, Costa Rica, Ethiopia, Iran, Turkey, South Brazil, Saudi Arabia, Peru, and Liberia.

Student work/Youth work. This could involve training programs, discussion groups, drama, films, and Bible study in connection with schools, student centers, and/or churches.

Requests from: Chile, East Africa, Ivory Coast, North Brazil, Zambia, Mexico, Ghana, Philippines, Taiwan, Upper Volta, Senegal, Indonesia, Costa Rica, Ecuador, Gaza, Paraguay, and South Brazil.

Religious education. This could involve organizing and developing programs of Christian education and leadership training within the churches in the areas of Bible study, church membership training, Baptist doctrine, stewardship, and missions studies.

Requests from: Hong Kong, Japan, Taiwan, Upper Volta, Togo, Chile, South Brazil, Ghana, North Brazil, Equatorial Brazil, Ecuador, Colombia.

Music. This could involve developing and promoting music for churches on a local, associational, or national level, or it

could involve teaching in a seminary.

Requests from: Taiwan, Korea, Japan, Philippines, East Africa, Argentina, Chile, Dominican Republic, Guatemala, Portugal, South Brazil, Uruguay, and Venezuela.

Women's leadership training. This could involve working with WMU organizations, leadership training, special events, camp activities, directing mission action, leading study courses.

Requests from: Chile and Venezuela.

Theology. For seminary teaching, requests from: Argentina, Colombia, Equatorial Brazil, Ghana, Indonesia, Korea, Liberia, Mexico, North Brazil, Peru, Portugal, South Brazil, and Taiwan.

For Theological Education by Extension, requests from: Chile, French West Indies, Honduras, Mexico, Philippines, Venezuela, and Windward Islands.

For Bible institutes, requests from: Costa Rica, East Africa, Paraguay, Philippines, and Uruguay.

MEDICAL SERVICES

Physicians. The requests are for general practitioners, internists, pediatricians, surgeons, ob-gyn, and urologists.

Requests from: Colombia, East Africa, Gaza, Ghana, Indonesia, Korea, Thailand, Yemen, Ethiopia, Guatemala, India, Paraguay, Philippines, Rhodesia, and Togo.

Dentists. *Requests from:* Honduras, Windward Islands, Botswana, Ethiopia, India, Korea, and Togo.

Nurses. *Requests from:* Colombia, East Africa, Gaza, India, Korea, Mexico, Rhodesia, Yemen, Chile, Ethiopia, Indonesia, Paraguay, and Philippines.

Medically related specialists. *Requests for:* medical technologists, dieticians,

public health workers, physical therapists and hospital business managers.

EDUCATION

Elementary teachers. *Requests from:* India, Philippines, and Taiwan.

Secondary teachers. *Requests from:* East Africa, French West Indies, Hong Kong, India, Japan, Liberia, Philippines, Rhodesia, Taiwan, and Yemen.

College teachers. *Requests from:* Hong Kong, India, Japan, Malawi, and Yemen.

Literacy. *Requests from:* Ghana, Togo, and Upper Volta.

Bible Correspondence. *Requests from:* Ecuador, Philippines, Senegal, and Togo.

OTHER SPECIALIZATIONS

Agricultural evangelists. *Requests from:* East Africa, Ethiopia, Ghana, Liberia, Philippines, and Togo.

Social workers. *Requests from:* Ghana, Honduras, Ivory Coast, Japan, North Brazil, and Senegal.

Mass media. This could include publications, radio-TV, and/or literature coordination.

Requests from: El Salvador, Panama, Peru, Chile, Ecuador, Rhodesia, Ghana, Zambia, Venezuela, Dominican Republic, Japan, and Togo.

Business managers. *Requests from:* Bangladesh, Botswana, Ethiopia, Israel, Ivory Coast, Liberia, Senegal, Yemen, Zambia, and Rhodesia.

Other. Occasionally there are requests for such specialties as school chaplain, conference/encampment director, children's dorm parent, pharmacist, veterinarian, maintenance worker, builder, radio-TV technician, librarian, and secretary.

Missionary appointment is open to persons between the ages of 24 and 39 who are natural-born U.S. citizens. Missionary candidates must give evidence of a personal relationship with Jesus Christ as Lord and Savior, a commitment to share his love with others, a sense of God's leadership in considering missionary service, and a meaningful membership and participation in a Southern Baptist church. Candidates for missionary service need college and seminary training and good experience in the job skills they wish to share overseas. Wives are encouraged to have a college degree but need 60 hours of college and/or seminary work to qualify. **For additional information,** write to: Louis R. Cobbs, Department of Missionary Personnel, Box 6597, Richmond, Va. 23230.

LETTERS

Sharing Information

This year people from our church are going to call in the homes of our church members, talk about the foreign mission offering, leave an envelope for the offering, and leave some type of mission information material. It just struck me that *The Commission* might be ideal for the mission information material, as it would give the information and might stimulate some to subscribe.

G. Dale Blackwood (pastor)
Owasso, Okla.

Hillcrest Baptist Church wishes to subscribe to *The Commission* for some of our church members. Enclosed there is a check . . . for the 23 families listed.

Our people are eager to begin receiving *The Commission* so that we can keep abreast with Southern Baptist foreign missions.

Howard G. Wible (assoc. pastor)
Waco, Tex.

Please find enclosed a . . . check for four subscriptions . . . These are for our Girls in Action Leaders.

Thank you so much for the wonderful work you are doing with and in this magazine.

Mrs. Linda M. Hanson
Nashville, Tenn.

Special Concern

The total mission work of our Convention has always been close to our hearts. Now in an extra-special way the work of all you people at the Foreign Mission Board comes closer to us as our youngest son is serving as journeyman in Yekepa, Liberia.

We thank the Board so much for the listing and pictures of these fine young people as they serve with our missionaries overseas. Your November issue and also the tape of the commissioning service will always remind us of God's love and his leadership in the lives of all you people.

As one of your Board members stated in *The*

Commission, truly there is an "overwhelming feeling that God is at work in our Foreign Mission Board."

May God bless each of you who work at the Board and all who serve our Lord overseas.

Mr. and Mrs. Niles H. Hollenbaugh
Richmond, Va.

Appreciation for the Work

I receive and read *The Commission* with great appreciation and thanksgiving to God for the work of the SBC Foreign Mission Board around the world.

Joshua Thompson
Belfast, Ireland

Informative

I enjoy *The Commission* magazine very much and think it is very informative and effective.

Carolyn Houts
(in missionary orientation)
Pine Mountain, Ga.

We are preparing to return to our field of service . . . Thank you for sending *The Commission*. It is a source of inspiration to us.

T. E. (Gene) Dubberly
(missionary to Uruguay)
Greenville, S.C.

Too Many Copies

It's the best Southern Baptist publication, but I don't need two—but will pass one along to someone.

Mrs. Glenn C. James
Atlanta, Ga.

The Commission is a fantastic magazine. I love it, and I have been a subscriber for many years, but I hate to see you sending out two copies each month for the price of one . . . So please stop one of them—but don't make another error and stop both of them.

J. C. Sinclair
Markham, Ont., Canada

Enclosed are two labels from identical issues of *The Commission* I have recently received . . . We enjoy and look forward to receiving your excellent publication.

Mrs. Bill Barrett
Long Beach, Miss.

I have just received two copies of . . . *The Commission*. The two address labels are attached . . . I enjoy *The Commission* very much.

Mary Frances Vaughn
Atlanta, Ga.

Because of changes in the subscription fulfillment procedures, and due to combinations of other circumstances, some subscribers may start receiving two copies when they are due only one. If this should occur, please send us the labels from both copies. Until the situation is corrected, please pass along the extra copy to a non-subscriber.

Keep It Coming

The last issue . . . we have received is the July 1976 issue . . . Please check your records and let us know our status with you in this matter. We enjoy the magazine and don't want to miss any issues.

Hazel (Mrs. Glenn H.) Cribbs
Wake Forest, N.C.

Please change the address on my *The Commission* magazine . . . I love the magazine, and I want to continue to receive it.

Mrs. Ganell N. Hanks
Mount Holly, N.C.

I would like to order *The Commission* . . . for two years . . . I enjoy the magazine and have let the subscription expire.

Virginia Hagood
Portland, Ore.

Floyd H. North, Editor

Leland F. Webb, Managing Editor

Bob Harper, Art Editor

Marilyn F. Glazebrook, Circulation Mgr.

Jane Robison, Editorial Assistant

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

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

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

Foreign Mission Board

President: James G. Harris; **First Vice-president:** J. Roy Clifford; **Second Vice-president:** J. R. White; **Recording Secretary:** Mrs. Ray Mullendore; **Asst. Recording Secretary:** Miss Elizabeth Minshew; **Attorney:** Paul D. Stotts.

State Members—Ala.: Charles T. Carter; L. Earl Tew, Jr. R. White. **Ariz.:** Harold Friend. **Ark.:** James F. Sawyer. **Calif.:** Mrs. Cherry Y. K. Chang. **Colo.:** Glen E. Braswell. **D.C.:** B. Ross Morrison. **Fla.:** Mrs. Lucile S. Alexander. **Andrew M. Hall, Ga.:** Mrs. W. Jack Smith, Mrs. L. G. Hicks, Jr., William L. Self, Ohlen R. Wilson, Ill. **A. F. Tuck, Ind.:** Ronald P. Liesmann. **Kan.:** J. W. Pace. **Ky.:** Rollin S. Burhans. **Mrs. Ray Mullendore, La.:** John G. Alley. **Miss Myra Gallede, Md.:** Ralph D. Walls. **Mich.:** Mrs. Fern Dannelley. **Miss.:** Joe Neil McKeever. **James M. Richardson, Mo.:** Homer D. Carter. **John W. Goodwin, N.M.:** J. D. Ratliff. **N.C.:** Ray W. Benfield. **Mrs. J. E. Collette, Grady B. Wilson, N.J.:** Mrs. Thomas C. Womble. **Jr. Obiter W. Paul Payne, Okla.:** Harvey Albright, William Neptune. **Ore.:** William O. Crews, Jr. **S.C.:** Ira Q. Craft, Lonnie H. Shull, Jr. **Tenn.:** Jonas L. Stewart, C. Clifton Ward. **Tex.:** Travis S. Berry, Harold T. Branch, Morris G. Cobb, James G. Harris, Lory Hildreth, Ralph M. Smith, Jr. **Utah:** E. L. W. Curtis. **English, Lonnie E. Quillen, Jr. Local Members—**Robert B. Bass, J. Roy Clifford, Paul E. Crandall, V. Allen Gaines, Gurney W. Grant, Franklin D. Hall, Hiram L. Harrison, Scott C. Humphrey, Neal R. Jones, J. Leonard Moore, John W. Patterson, Bruce H. Price, M. Hunter Riggins, Jr., Mrs. Ross S. Shearer, Raymond L. Spence, Jr., Mrs. E. S. Stratton, Mrs. Thomas Whalen, H. I. Willett.

Elected Staff

Executive Director: Baker J. Cauthen
Administrative Assoc. to Exec. Dir.: Rogers M. Smith

Overseas Division

Director: Winston Crowley
Area Secretaries: Frank K. Means, Eastern South America; J. D. Hughes, Europe, the Middle East, and South Asia; Charles W. Bryan, Middle America and the Caribbean; Davis L. Saunders, Eastern and Southern Africa; J. Bryan Brasington, Western South America; George H. Hays, East Asia; William E. Wakefield, Southeast Asia; John E. Mills, West Africa. **Consultants:** Franklin T. Fowler, Medical; Joseph B. Underwood, Evangelism and Church Development; W. Eugene Grubbs, Laymen Overseas; and W. L. (Wimpy) Smith, associate; Truman S. Smith, Missionary Family Director of Missionary Orientation; W. David Lockard.

Mission Support Division

Director: R. Keith Parks
International Writer-Editor: Lone Gray. **Missionary Personnel—**Louis R. Cobbs, secretary. **Associate Secretaries:** Stanley A. Nelson, Melvin E. Torstick, Dwight A. Honeycutt, Don A. Reavis. **Regional Personnel Representatives:** Robert C. Covington (New Orleans, La.), William A. Kruschwitz (Louisville, Ky.), R. Allen Orr (Kansas City, Mo.), Randy M. Wood (Ft. Worth, Tex.). **Communications—**Thomas W. Hill, secretary. **Associate Secretaries:** Fon H. Scofield, Jr., Product Development; G. Norman Price, Publications; Wilbur N. Todd, Resources and Services; Floyd H. North, *The Commission* editor. **Furlough Ministries—**William W. Marshall, secretary. **Associate Secretary:** Edna Francis Dawkins. **Denominational Coordination—**William R. O'Brien, secretary. **Associate Secretaries:** Sam Pittman, Ralph L. West (Atlanta, Ga.), Richard M. Styles, Public Relations Consultant.

Management Services Division

Director: Sidney C. Reber
Treasurer: Everett L. Deane. **Senior Assistant Treasurer:** Harold D. Richardson. **Business Manager:** Elbert L. Wright. **Assistant Business Manager:** Ward S. Hildreth, Jr. **Employment Manager:** James G. Edwards. **Manager, Information Processing Department:** William K. Dawson.

Each article to which this symbol is attached is recommended for use in the Foreign Mission Graded Series study of the year indicated. Scheduled topics: 1977—Publications; Tool for Church Development and Evangelism. 1978—Sharing Christ's Mission Overseas: Evangelism in Brazil and the Philippines. 1979—Church Planting (Nurture and Development) in the Caribbean. 1980—Missions in the '80s: Looking toward the 21st Century.

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 _____

Missions Update...

Appointment of 28 missionaries by the Foreign Mission Board in November brought the number of Southern Baptist foreign missionaries above the 2,700 mark for the first time. As of November 30, 2,713 missionaries were assigned to 84 countries. The increase in volunteers and support for foreign missions reflects Southern Baptists' attitudes toward the world missions program, according to LOUIS R. COBBS, secretary of the Board's Department of Missionary Personnel.

Mission work continues virtually unhampered in SALISBURY, RHODESIA, despite missionaries' reports of rumored guerilla presence in rural areas of service. Area Secretary for Eastern and Southern Africa DAVIS L. SAUNDERS reported that travel has been restricted at three mission stations due to military activity, but at the time of his November report, none of "our people" had been moved. . . .Even though fighting has stopped in BEIRUT, LEBANON, the Arab Baptist Theological Seminary did not open for the fall semester. A shortage of faculty and the difficulty of bringing students to Lebanon from other countries were factors. During the civil war, direct shell hits damaged Baptist property--Beirut Baptist School, a church building, and missionary residences of the JAMES K. RAGLANDS and MISS MABEL SUMMERS. No missionaries were injured.

Baptist medical missionaries narrowly escaped death and a newly opened Baptist hospital in BUKITTINGGI, INDONESIA, evaded destruction when a time bomb failed to explode. The homemade device had been planted in a lavatory at Immanuel Hospital by a young man claiming to be an outpatient. A loose wire, weak battery, or other mechanical failure kept the 34 sticks of TNT from detonating. The futile attempt has not thwarted patients from entering the hospital, however. "The number of people coming to the clinic (the only part of the hospital open so far) has increased rather than decreased since this was in the newspapers," noted Missionary Dr. WINFIELD APPLEWHITE.

Upon request from the Philippine Baptist Mission, \$5,000 of the \$50,000 previously appropriated for disaster relief after the recent earthquake was approved to aid victims of a grenade explosion in a marketplace at M'LANG, PHILIPPINES. The explosion killed five young people, including two students at Southern Baptist College, and wounded 22 others. Reasons for the incident are unknown.

Funds provided by the FMB to aid drought victims in MANAGUA, NICARAGUA, have brought relief. The \$5,000 in emergency relief funds appropriated in October have been used to buy basic food and seeds, according to Missionary STANLEY D. STAMPS.

In VAN, TURKEY, aid to earthquake victims has included \$10,000 of world relief funds designated by the Foreign Mission Board. The quake left some 3,600 dead and thousands homeless. Driving snow and ten-degree temperatures compounded the tragedy. "This is our immediate contribution," said Area Secretary J. D. HUGHEY. "Other needs will be considered later."

A Baptist literature ministry in MANAGUA, NICARAGUA, officially began with the opening of a book deposit of the Baptist Spanish Publishing House. Missionaries STANLEY and GLENNA STAMPS, first Southern Baptist missionaries assigned to Nicaragua, direct the ministry. The book deposit will serve as a wholesale outlet to evangelical bookstores in Nicaragua for books and other literature produced by the publishing house in EL PASO, TEX.

"The church is the media--the church is the message as an incarnation of Jesus Christ" was the overriding theme of the first Asian Christian Communications Strategy Seminar in HONG KONG. More than 120 delegates from 14 Asian countries discussed ways to meet changing conditions in Asia and to prepare the church for the future. Southern Baptist affiliates sent seven nationals and seven missionaries. . . .Portuguese Baptist Seminary, LISBON, PORTUGAL, opened its fall term with 18 enrolled, largest ever.