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## COVER

In Grenada, in the Windward Islands of the Caribbean, a proud peacock spreads his feathers. Copy and photos about Grenada begin on Cover II. A map of the Caribbean area is on pages 4-5. Color photo by Bob Harper.

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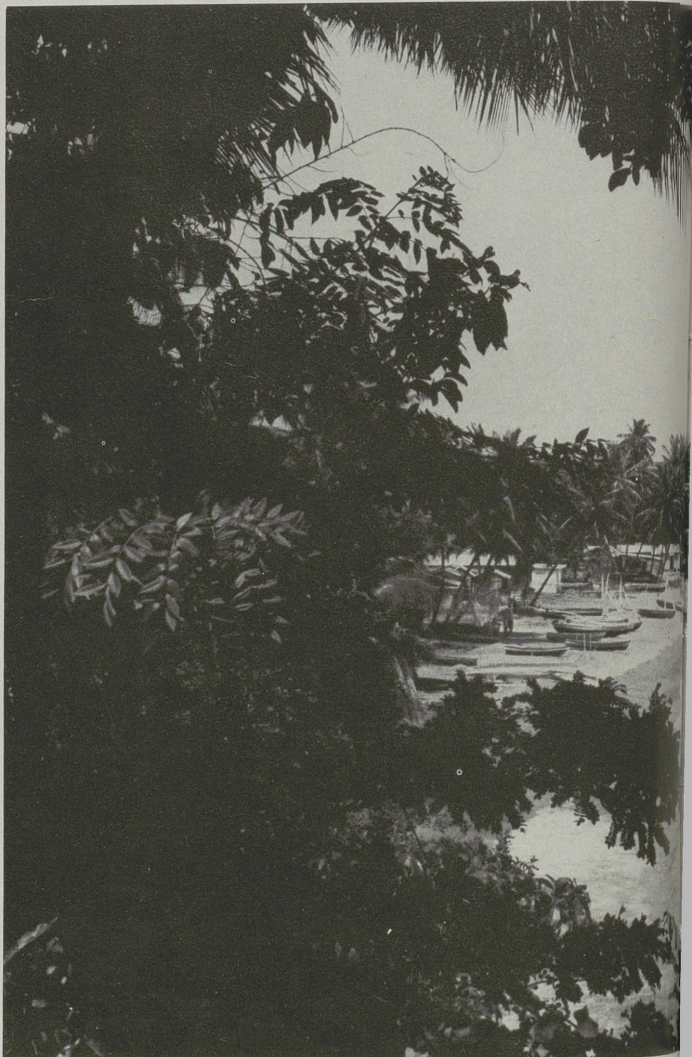
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The Caribbean is dominant for Grenadians, such as for those in this fishing village.

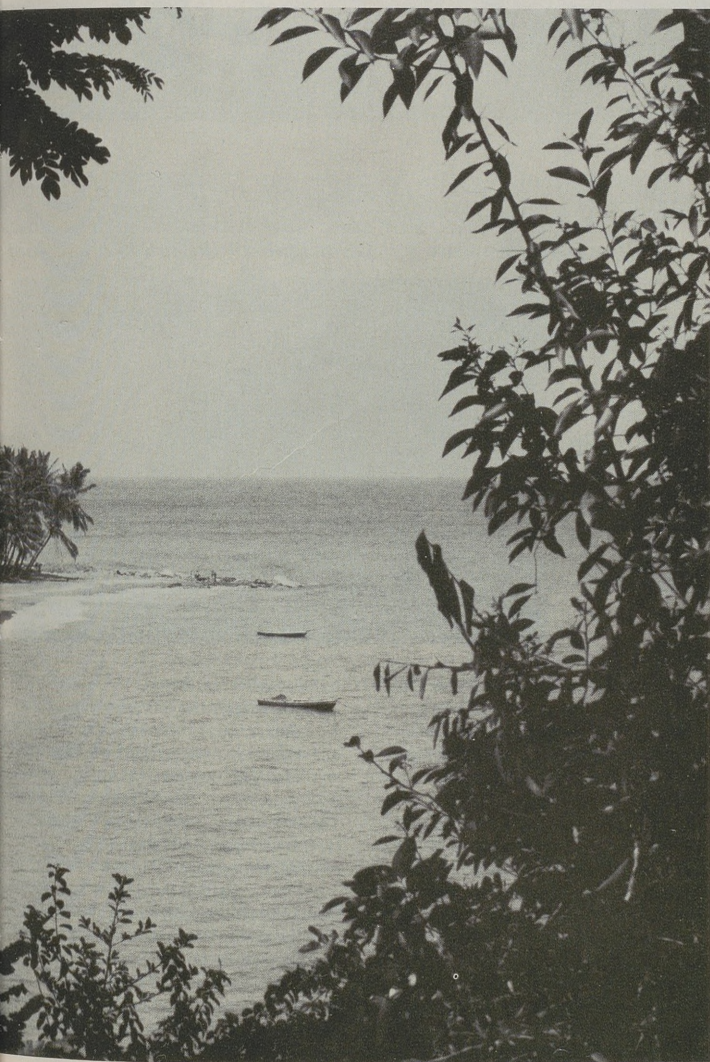




# GRENADA

## *Beyond the Wall*

By Jane Robison



**S**panish sailors venturing into the little known world of the 16th century followed a route Columbus took in 1498 and came upon a beautiful tropical island. They named it "Granada" after a city in their homeland, and promptly sailed off in search of more adventures.

Half a century later, French settlers successfully colonized the 133 square miles of "magnificent mountains, lush valleys, and superb, white sand beaches" by buying off the vicious Carib tribe with trinkets.

The peace did not last, however, and the French found it safer to rid themselves of their Indian neighbors by literally chasing them off the island. Legend has it that when the Caribs reached a precipice on the northern coast, they jumped to their deaths rather than surrender. The site is still called "Sauteurs" or "Leapers Hill."

In 1762, the British gained control of the southernmost Windward Island, varying the name to Grenada. Except for a brief period when the French recaptured the island and then lost it again in the Treaty of Versailles, it remained under British jurisdiction until 1974, when Grenada (pronounced Gruh-nay-duh) became an independent nation within the Commonwealth.

Claimed by many to be the loveliest of the Caribbean Islands, Grenada is traditionally known as the "Isle of Spice," and is second only to Indonesia in world production of spices. Nutmeg, the major crop, flourishes in the semitropical climate, along with bananas, cocoa, and tourism, currently the nation's leading industry.

Although French influence still lingers around the island in names like Gouyave,

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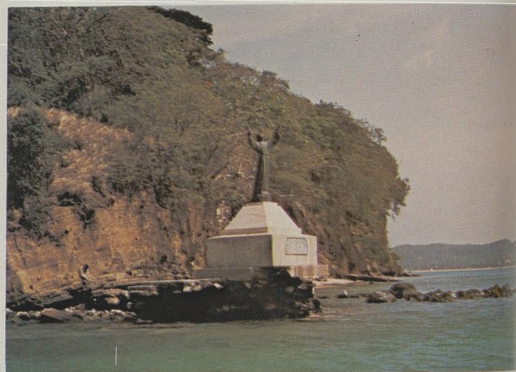
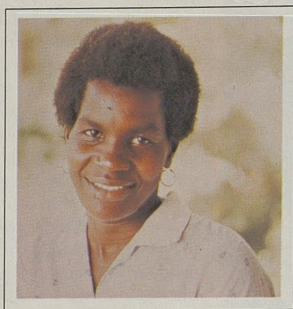
**Photography by Bob Harper**

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White beaches draw tourists. **Below, right:** Italians gave Grenada this statue at St. George's Harbor in gratitude for help rendered when an Italian ship wrecked.



Lanse Aux Epines, and more, other influences are making an impact on the inhabitants.

Southern Baptists first took an interest in the island and its Caribbean neighbors in the 1960s when the Trinidad and Tobago Mission asked the Foreign Mission Board to include the five eastern islands—Barbados, St. Lucia, St. Vincent, Grenada, and Dominica—in the geographical boundary of their Mission, according to Charles Bryan, Board area secretary for Middle America and the Caribbean.

"We didn't send missionaries at that time," recalls Bryan, "because we lacked personnel. But the Trinidad and Tobago Mission designated one missionary to

service the islands in a radio ministry to run tape programs on local stations."

The Southern Baptist Radio and Television Commission was a natural for the job of providing the type of programs needed to reach Grenadians for Christ.

A variety of programs were broadcast: "Master Control," in the beginning, and later "Meditations," but it was "The Baptist Hour" which reached across the prison walls.

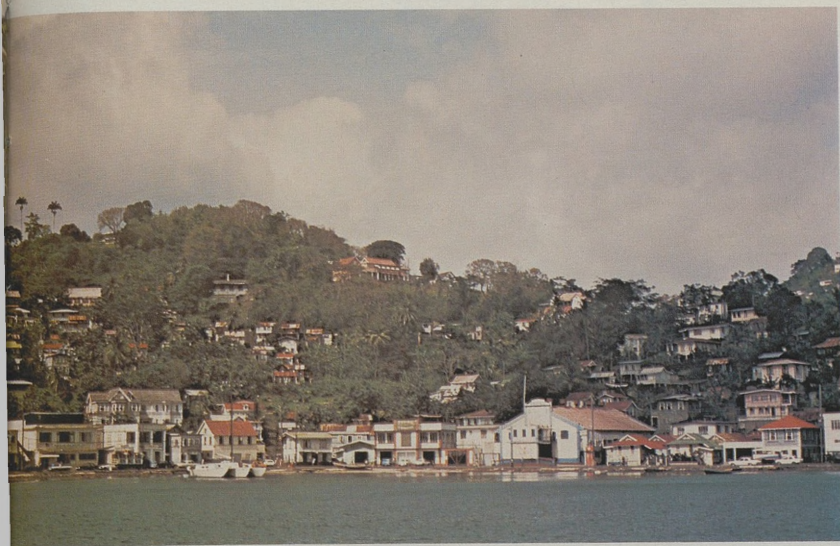
In his tiny cell in the ancient stone Richmond Hill Prison overlooking St. George's Harbor in Grenada, Leon Edwards heard a broadcast of "The Baptist Hour" over his radio and accepted Christ into his life. The convicted murderer serving a life sen-

tence was now truly free.

To many Southern Baptists, Leon's story is a familiar one. His life has been documented in two movies, one by the Radio and Television Commission, and the other a joint project by the FMB and the Radio-TV Commission. After hearing the broadcast, Edwards wrote to the Radio-TV Commission requesting a Bible study booklet.

His letter reached the desk of J. P. Allen, head of the division of audience response with the Radio-TV Commission in Ft. Worth, Tex. He answered the request with a personal note. Continued correspondence resulted in a close bond between the two men, eventually leading Allen to Grenada to assist in the filming of *Leon*, the first





**Left:** The picturesque community of St. George's Harbor occupies both hills and shoreline.

**Below:** Docks are normally busy locations on the island. Note the vessel's name, Faith II.



documentary on the prisoner's life.

The film included Allen baptizing Leon in the crystal blue Caribbean waters.

Through Leon's witness, several of the prisoners came to know Christ, so that when the first Southern Baptist missionaries arrived on the island in 1975, a ministry was awaiting them.

"Where have you been?" asked Leon of Manget Herrin, missionary associate, on their first meeting. "We've been waiting for you to teach us."

While Herrin became immediately involved in ministering to the prisoners, Mrs. Herrin just as quickly entered other areas of Grenadian life. Their first few days in their new homeland were spent at the Holiday Inn. "The manager, viewing two large black cases among our luggage, inquired

and learned of my paintings," Mrs. Herrin relates. "He invited me to have a showing of some of them in the Resident's Lounge one night."

The Herrins found themselves sharing Christ through art and "talking openly and freely about our faith," comments Mrs. Herrin.

From that first impromptu exhibit came an invitation to participate in the national Annual Exhibit sponsored by the Grenada Arts Council, according to Mrs. Herrin. "These opportunities provided contacts with many people on the island," she says.

Meeting people, establishing themselves in the community, developing the prison work—all were among the first order of business for the Herrins, previously assigned to Guyana. But the Herrins ran into dif-

ficulties when they introduced themselves as "Baptists."

Although the only other Southern Baptist on the island was Leon, another group of "Baptists" did exist—"Spiritual Baptists." "They are totally unrelated in creed and practice of Baptists as we know it," explains Mrs. Herrin. Spiritual Baptists are a mixture of witchcraft, voodoo, and extreme Pentecostalism, according to her. "They are viewed unfavorably," she states, "and we were warned by many that because of the reputation of this group, we certainly could not use the name 'Baptist.'"

The Herrins felt, however, that instead of using another name or not identifying their religious affiliation, they would simply convey a more positive image of their beliefs.

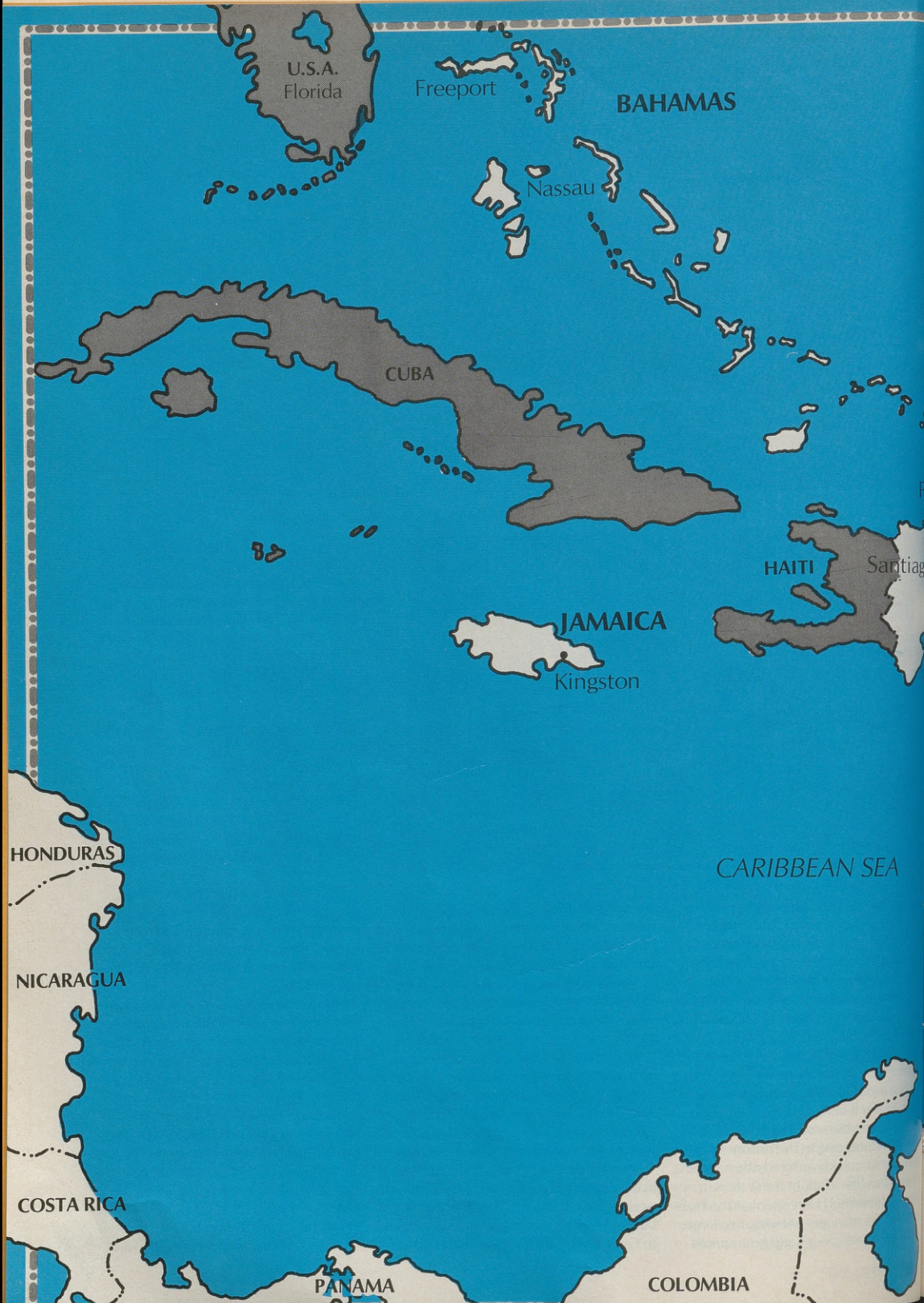
They were able to get one foot in the door by linking their beliefs with those of the radio programs being carried over Radio Grenada, "Powerline," and "Country Crossroads," provided by the Radio-TV Commission.

"When meeting people who, without exception, gave negative response to our introduction as 'Baptists,' we would mention these radio programs," says Mrs. Herrin. "They would light up, smile, and we were on."

Another medium used to acquaint Grenadians with Southern Baptists were the two local newspapers. Prior to starting Sunday services, the Herrins ran "noticeable size" ads called "Introducing Grenada Baptists." Each week for ten weeks an area of faith and practice was presented, re-

(Continued on page 8)





U.S.A.  
Florida

Freeport

BAHAMAS

Nassau

CUBA

JAMAICA

Kingston

HAITI

Santiago

HONDURAS

NICARAGUA

COSTA RICA

PANAMA

COLOMBIA

CARIBBEAN SEA





**BERMUDA**

Devonshire

**MISSION COUNTRIES**

**NON-MISSION COUNTRIES**

**DOMINICAN  
REPUBLIC**

San Juan

San Antonio  
San Domingo

**TORTOLA**  
Road Town

**PUERTO RICO**  
(Home Mission Board  
programs apply here)

**ST. KITTS**

**ANTIGUA**

St. John's

LEEWARD

ISLANDS

**GUADELOUPE**

Pointe-a-Pitre

**DOMINICA**

Roseau

ATLANTIC  
OCEAN

**MARTINIQUE**

WINDWARD

**ST. LUCIA**

**ST. VINCENT**

Kingstown

ISLANDS

**BARBADOS**

Bridgetown

**GRENADA**

St. George's

Port of Spain

**TRINIDAD  
AND TOBAGO**

San Fernando

**VENEZUELA**

Grenada is typical of needs and opportunities throughout the Caribbean area. Christian witness is not new in this area of the world; Baptist work dates back to the late 1700s. Southern Baptist involvement began in the early 1950s at the invitation of Bahama Baptist leaders. It expanded when the Jamaica Baptist Union requested the Foreign Mission Board to provide special assistance in specific ministries.

A survey conducted by the FMB in the late 1960s pinpointed spiritual needs in other areas of the Caribbean. Immediate action was taken to relate to Baptist work in Trinidad and to begin new work in Guyana and Bermuda (English-speaking); in the Dominican Republic (Spanish-speaking); in Guadeloupe (French-speaking); and later in Surinam (Dutch-speaking).

More recently Southern Baptist missionaries took up residence to start or expand a Baptist witness in Barbados (1972), Dominica (1975), Grenada (1975), St. Vincent (1977), and Tortola (1977). Special ministries have been launched for all the area in Christian literature, ministerial training by guided study, and in the mass media. These ministries must be expanded and others started to meet the demands in a developing Baptist witness in the Caribbean.

God is opening doors of opportunity for Christian ministry in the Caribbean. An invitation has come from the National Baptist Convention of Haiti to send three missionary couples to assist in church development. A call has come from the Cayman Islands for a missionary couple. And new Baptist work needs to be launched in French Guiana, Martinique, St. Lucia, and other islands of the Caribbean. As beachheads are established, missionary reinforcements will enable continuing thrust throughout the Caribbean area.

—Charles W. Bryan

FMB secretary for Middle America and the Caribbean

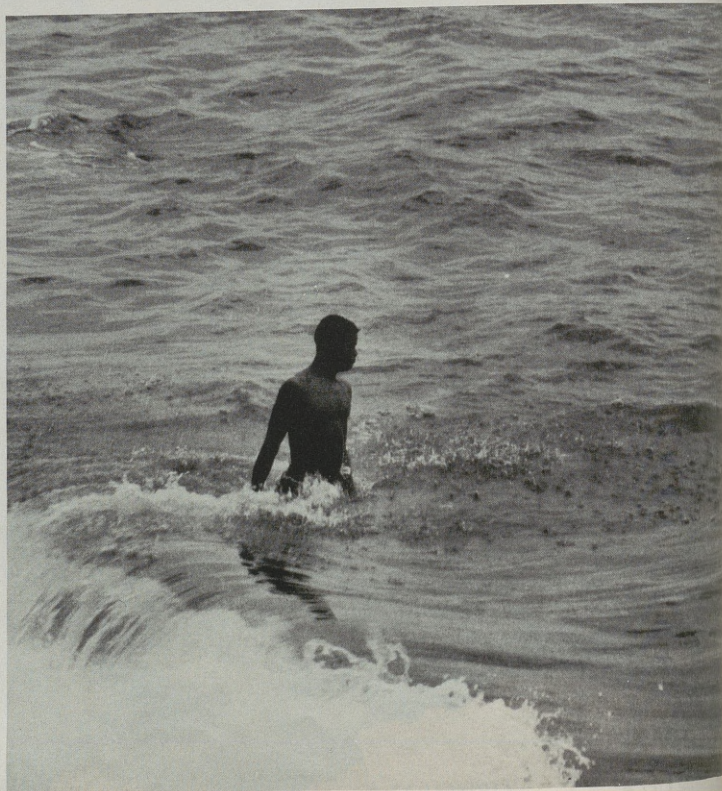




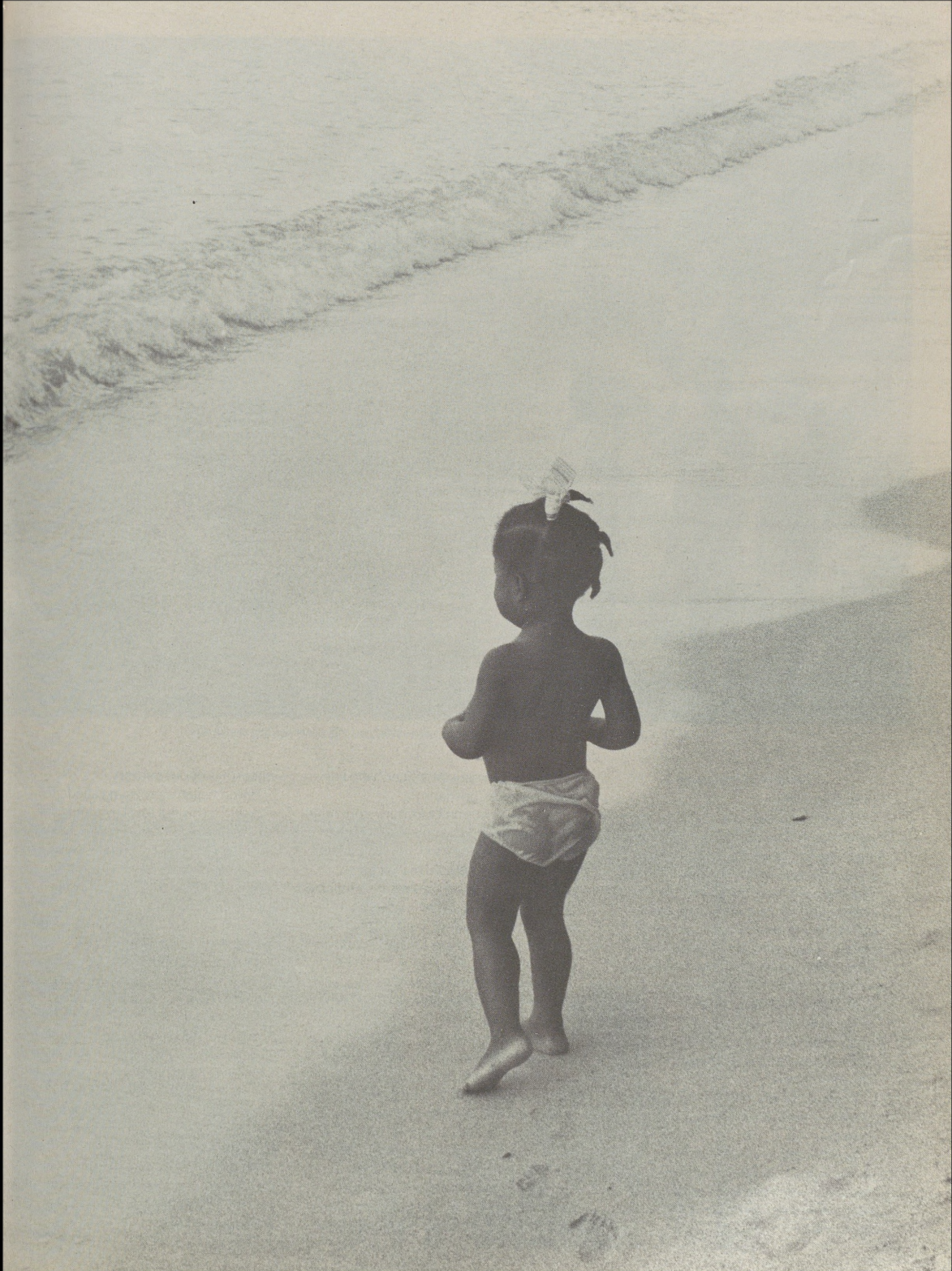
**Above:** Fishing nets drying on shore frame a fishing boat beyond the surf.

**Right:** Fishing net ripples the water as fisherman withstands the surf.

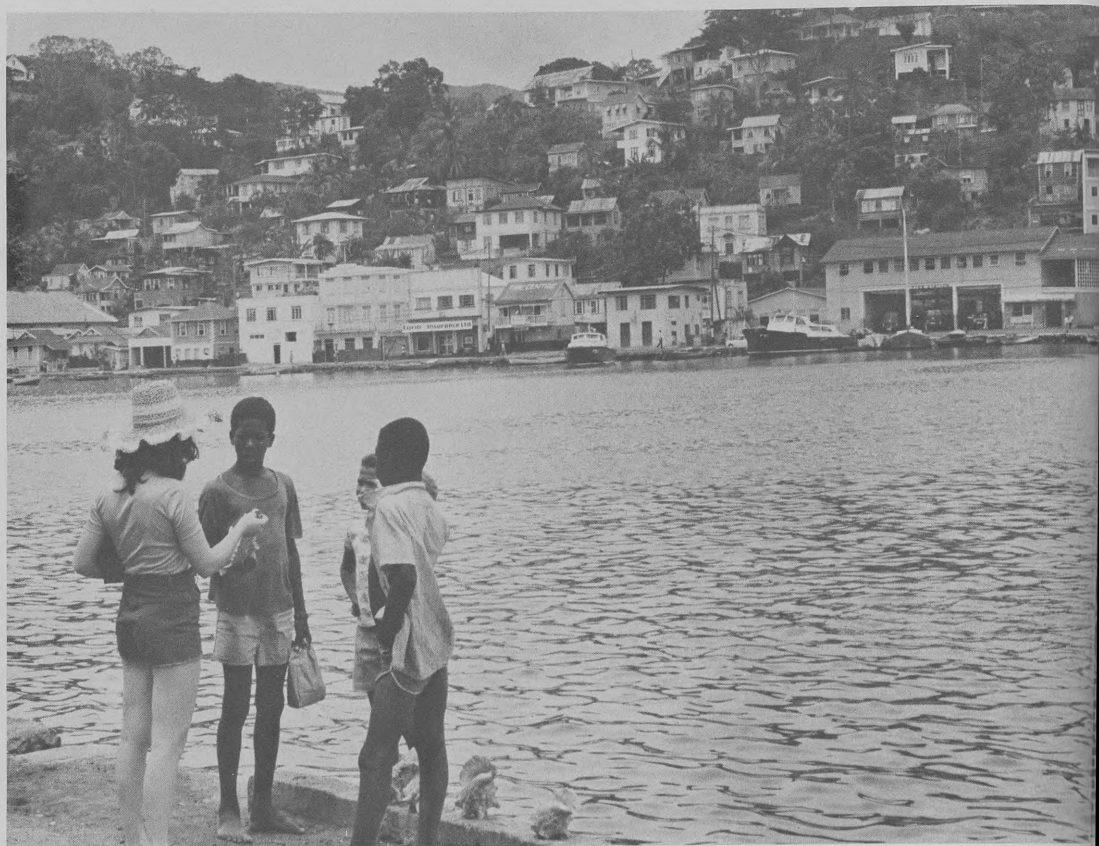
**Facing page:** Sand, surf, and young Grenadian.











*At St. George's Harbor, tourist bargains with enterprising boys selling seashells.*

*(Continued from page 3)*

ports Mrs. Herrin.

One of the papers also carried some free publicity on Baptists. But while the message brought hope, the event brought sadness. Leon was found dead in his cell of a brain stroke only two months after the Herrins arrived. In a front-page newspaper story of Leon's death, an article stated, "Leon, who has so far served six years of his sentence, was a completely reformed man after being converted while in prison to the Baptist faith."

The news of his death was a hard blow to the missionaries. In the short period they had had with him, he had become a close Christian brother.

The grain of wheat had fallen into the earth and died. But the fruit it bore was plentiful.

The funeral service for Leon was the first public service conducted in Grenada by Herrin. Government and prison officials were among the more than 300 persons in attendance.

At least three prison officers who knew Leon became Christians.

Later, when a small furniture store building was acquired just one block off the Carenage, the center of Grenada's capital, prison officials allowed the Christian group—five men—to attend, accompanied by a guard. Eleven others were also in attendance at the first Sunday service in December 1975, at the Grenada Baptist Chapel.

The first baptismal service of the chapel included two former inmates who had found Christ while in prison.

As of November 1976, there were 25 members "committed to Christ, serving him, sharing his love through Grenada Baptist Chapel," according to Mrs. Herrin.

Of the members who have been baptized into the fellowship, only one is under 18 years of age. "We are trying to build and establish our work with adults, who in time will be ready to teach and reach out," explains Herrin. "At that time we will expand to add a Sunday School and other

extensions of our ministry."

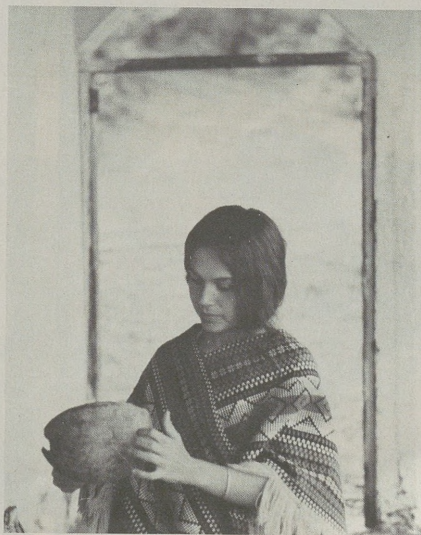
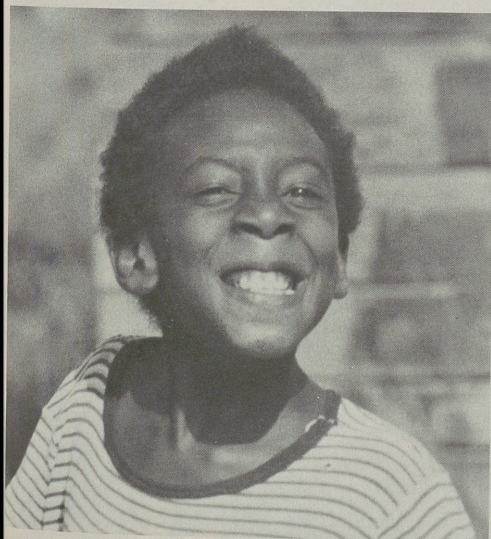
Herrin began a program called "Tentmakers." "This is a low-key training of four nationals for future leadership, as well as present teaching," explains Mrs. Herrin.

The Tentmakers meet with Herrin each Monday, and he "leads them in a period of intensive Bible study of a specific portion of Scripture, and spends time sharing and letting them ask questions."

In turn, these future leaders go back to their own places and teach that Scripture lesson in their weekly Bible studies. "Five years from now, I can envision that we will have these Bible study groups, these Tentmakers, all over this island," states Herrin.

Helping spread the gospel along with the Herrins, the Tentmakers, and members of the Grenada Baptist Chapel, is Sebert McKoy, representative from the Jamaica Baptist Union. In a joint project with the Jamaica Baptist Union, McKoy spent two short-term periods serving alongside the Herrins in the Grenada Baptist Chapel in the spring of 1976.







"In addition to sharing preaching opportunities, McKoy took responsibility for a 'Morning Meditation' radio program," says Mrs. Herrin. "The program gained wide attention and brought several visitors to the chapel services."

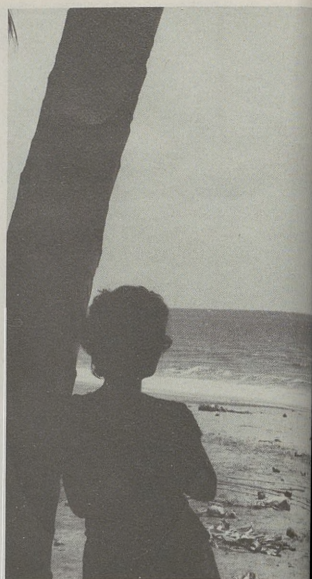
Another attention getter was Impact 76 and Operation Touch in June. Impact 76 was an island-wide thrust of lay ministry in music, medicine, and evangelism involving 66 people from First Baptist Church, Taylors, S.C., and their pastor. Also with the group was soloist Myrtle Hall, with the Billy Graham Evangelist Association. Services were conducted at the Richmond Hill Prison and Grenada Baptist Chapel.

Operation Touch was composed of 21 medical personnel from Georgia led by Forrest Lanier, vice-president of Shorter College, Rome, Ga. They served in all the outlying medical stations and treated more than 3,700 patients.

The two-week effort, coordinated by Herrin, strengthened a growing respect among Grenadians for "Grenada Baptists." Letters of appreciation and commendation were received from various government ministries indicating profound respect for the new Baptists, according to Mrs. Herrin.

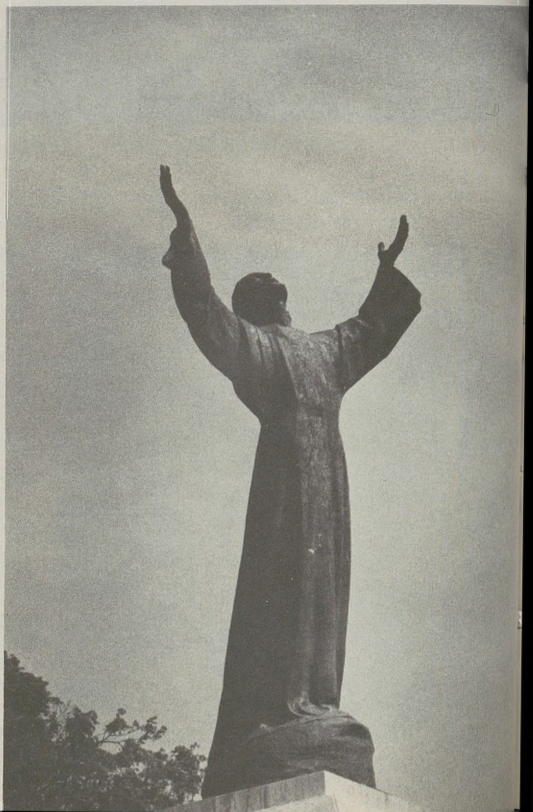
"Your people—they really care," said a government health official with tears in his eyes.

Until October 1976, the Herrins were the only missionary couple assigned to Grenada. Then the Ken Caseys, specialists in music and education, arrived on the field after being appointed by the Board. They are currently working there to train national leadership for an education ministry, plus develop a music program with



**Above:** Elaine (Mrs. Manget) Herrin, missionary associate in Grenada, relaxes for a moment against a palm trunk at the beach.

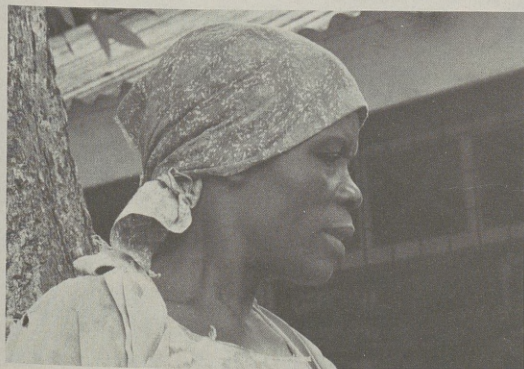
**Below:** Statue rises gracefully at harvest time. **Below, left:** Attendant and (far right) the bride and groom take part in a wedding.







*Manget Herrin stops during a beach outing to offer gospel witness to man who sells rides aboard his donkey.*





Grenada Baptist Chapel occupies this building in St. George's.



## *The Man Who Sang in the Dungeon*

*The Man Who Sang in the Dungeon* is a new 16mm color motion picture release by the Foreign Mission Board, now available through Baptist Film Centers for a \$5.00 service fee.

This moving and inspiring film is both the story of Baptist beginnings on the Caribbean island of Grenada and the vitality of new life among a growing body of believers. The beginning was Leon Edwards, condemned murderer at Richmond Hill Prison. Inside the cell walls he was touched by Christ's love through a Baptist radio program. Leon, along with a small group of new Christians at the prison, awaited the arrival of Manget and Elaine Herrin, Southern Baptists' first missionaries on Grenada.

The Herrins arrived in August 1975. That October, Leon died. But from the nucleus of Christians on both sides of the prison walls—free persons, all—Baptist witness on the tiny island has taken root and now blossoms.

Filmed in the spring of 1976 as a joint Cooperative Program production of the Southern Baptist Radio and Television Commission and the Foreign Mission Board, *The Man Who Sang in the Dungeon* portrays the beauty of a land, a people, and the miraculous love of God at work among his people.

—Ken Lawson

"strong local flavor."

And in November 1976, a dentist and his wife, Carter and Charlotte Davis, were appointed by the FMB to the Windward Islands. "This came about through local need, open doors for personnel, and government request for help in this area," Mrs. Herrin relates. They are expected to arrive on the field next August.

And there you have the story of Baptist work in beautiful, romantic Grenada. The seed was planted in the prisoner, Leon, who in turn led other prisoners to Christ. Even his death gave opportunity for further witness.

But the story does not end here. "We consider that Grenada represents one of the most effective open doors that we have for beginning work in the Caribbean," says William W. (Bill) Graves, FMB field representative for the Caribbean.

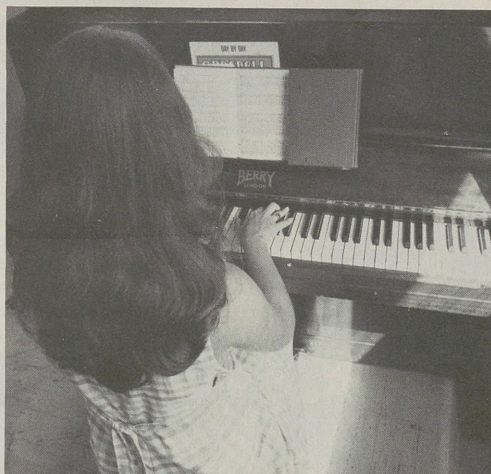
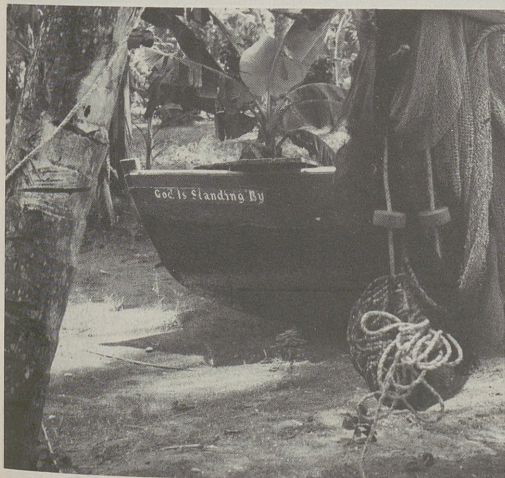
"It is unique in that it is practically the only place where we have begun work in the complete absence of other Baptist work," he continues. "Under these circumstances, one cannot doubt that the Lord definitely planned this whole matter of Leon, and used it for his glory for giving the Herrins just the right kind of start." **TC**

THE COMMISSION





**Above:** At chapel service Herrin speaks and pianist (**below, right**) accompanies congregational singing. **Below, left:** Names on many boats in Grenada, such as *God Is Standing By*, reflect a long-standing Christian influence among islanders.





## Formula for Addition

# BROCK'S WAY

**"A** church does not depend upon the church house, or the amount of money, or on any special type of organization.

"Planting a church is not necessarily related to a certain kind of building and sometimes not to any building."

Speaking is a genuine church planter. Or maybe he is a church discoverer. He seeks out groups interested in Bible study and watches while the Lord grows a church.

"The key is not methodology," he declares. "If we retain a certain theology about what a church is, it will limit expansion." The problem usually results when one insists on certain programs or facilities in order to have a church.

He explains, "There is a theology that demands a methodology that will call for spending 50,000 pesos (Filipino) in developing one church. This was the approach of the Mission before 1972.

"But if I spend more than five dollars from the time I walk into a barrio (community) until a self-supporting church is there, I have violated some principle."

With this approach, "We are not limited because of a lack of funds. In our area where the old philosophy was used, the

funds spent by the Mission in starting a church amount to about 10,000 pesos per member—of those who are left. Today the cost to the Mission is about two pesos per member of a new church."

The church planter speaking is 37-year-old (he'll be 38 in March) Charles D. Brock, appointed a missionary to the Philippines in 1970. He is the only Southern Baptist church planter from Dagupan City northward on Luzon, northernmost island of the Philippines.

He works with about a dozen new churches. He visits three or four a week, usually working southward through his area.

He does not preach when he visits the new churches. He goes to observe. He wants the local leader to carry on even when Brock is there. This approach grows out of Brock's feeling toward home-grown churches.

The type of service varies. He often encounters surprises; he can never be sure what a particular service might include. But the uncertainty doesn't scare Brock—it delights him. It's part of letting churches respond to local needs, rather than for members to force themselves into a transplanted pattern.

"One of the principles in church planting is that we take people where they are and lead them to where God wants them to be," insists Brock.

Brock, his wife, Dorothy (Dottie), and their three children, Charles Douglas, Jr., Christopher, and Gregory, live in San Fernando, on the western coast of Luzon. Fun to be around, Brock is a kidder with a straight face—but not when it comes to church-planting strategy.

Another missionary had told me Brock might be hard to persuade to discuss his theories of church planting. That missionary was either joking or did not realize how committed to the strategy Brock is. Brock chatted about his approach during most of the ride up the mountain from San Fernando to Baguio, where the Baptist seminary is located. He shared his concepts because he believes deeply that they are vital.

### 'Show me another way that works, and I'll try it.'

His viewpoints do differ at times from those of some of his colleagues.

"Sometimes people think I'm a little radical," acknowledges Brock. "I tell those in the Mission, 'Show me another way that works, and I'll try it!'"

Brock lists three basic beliefs supporting his strategy: "(1) People need to be saved. (2) The New Testament beginning of the church was an extremely simple, flexible fellowship built on a common Lord, love, and purpose. (3) New developments and programs come from needs."

Finding what has become a unique church has been described by Brock as "the leading of the Holy Spirit." He tells the story:

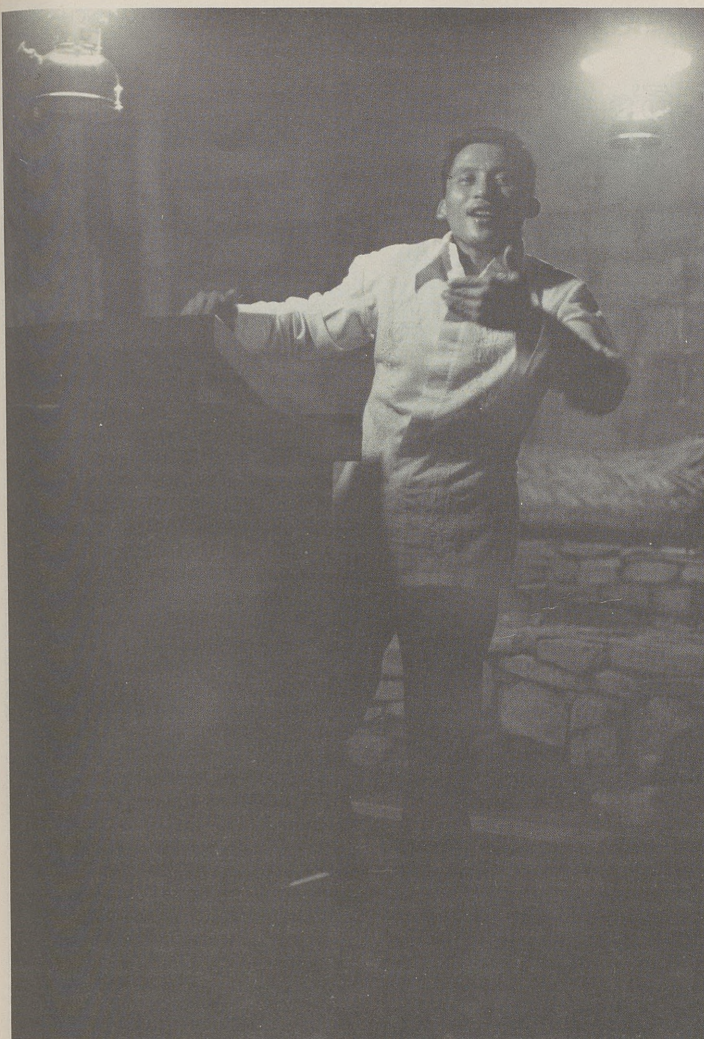
"I went out, not knowing where I was going. After passing through several barrios, I stopped to give tracts to a small group of men gathered beside the road. It was soon clear that their interest was unusual.

"They suggested that we go to see the captain of the barrio. We found the captain sitting with a group of eight or ten men.



*Missionary Charles Brock: he searches for potential congregations.*





*At Bacayab Church on Luzon in the Philippines, Luis Cardenas, then serving as La Union Baptist Association evangelist, teaches doctrine and fields questions.*

I was introduced as a Bible teacher. The captain took my Bible and for a long time read to the people.

"I was invited to come the next Saturday night to lead them in a Bible study. I asked where it would be held. They said, 'In the church house.' The church was Catholic. I told them, 'But I am not a Catholic.' They replied, 'That's all right; we are.'

"Upon their insistence we met in the little Catholic church house, built on the captain's land."

The building itself was unusual. Near the bottom of the retaining wall for the raised platform was a small hole, probably put there for drainage. Brock was startled to see members of the group lie on a bamboo

mat in front of the hole and gaze inside. They said they "saw" strange lights, or even Jesus. They said they smelled the ointment used on Jesus while he was on earth.

"They used clay from the hole as their medicine," reports Brock. "This was a mixture of paganism and Catholicism."

"Gradually the number of candles in the building decreased. After about two months of study, people were saved. The last prayer candle disappeared. Twenty-four people were baptized after a thorough study of the meaning and implications of baptism and the nature of the church."

"In three months they were in charge of their own service as a Baptist church. They have a song leader, pastor, and treasurer."

The Holy Spirit has led as the people studied the Bible."

And, Brock adds, "This is only one example of such places."

There's a postscript. The barrio captain has told Brock none of the members have "seen" anything in the hole since becoming Christians. The associational evangelist led a series of meetings at the church to help the members, intelligent and educated persons, solve the problem of what to do about the hole.

Reports Brock, "The people have concluded upon study of Scriptures that the hole is not the way God reveals himself."

The barrio captain decided the dirt floor of the building would be replaced by stones and cement. The congregation then made a firm choice about what to do with the hole. "We'll cement it over, too," they agreed.

Brock wryly calls it "a concrete decision."

He also adds that he does not normally go into a Roman Catholic church for Bible study, but "I will go anywhere to have a Bible study."

For other church planters, Brock has outlined some of the usual steps in the church growth process. (For principles, see box on page 16.)

After finding a group ready for Bible study, Brock leads one-hour or two-hour meetings each week. The "Good News" Bible course, a question-and-answer booklet on the Gospel of John, is used, along with a copy of that Gospel. In the sessions one person reads a question, another refers to the Scripture passage. The group decides on the answer together.

Brock provides a set of the booklets to every adult and teenager who wants to take part in the study. "I find it important not to appear to have an unlimited supply," he warns; "otherwise, they forget to bring their copies back."

### **'The music is not imported. It evolves from a people happy in the Lord.'**

He offers tracts for supplementary reading, usually one a week. Completing the five-lesson course usually requires eight weeks. Brock moves slowly in the early portion. "With a lifetime of indoctrination in their religion, time is needed for learning, evaluation, and the moving of the Holy Spirit to bring real conversion," he advises.

After only a few weeks a song leader normally emerges. "I teach at least one new song each week," Brock continues. "After they learn one, I call on someone from the group to lead it. Soon the group will have a capable choir. The music is not imported. It evolves from a people happy



## Some 1-2-3's of Church Planting

*Missionary Charles D. Brock in the Philippines has shared with other church planters what he calls "Some Basic Principles in Church Planting."*

1. Know that planting is not necessarily related to a certain kind of building, and sometimes not to any building.

2. A group becomes a church when they have accepted Christ as Savior and Lord, when they have been baptized by immersion, when they decide to come together regularly for worship and go out to share in the mission of world redemption. This is a church.

3. The planter should not take anything to the barrio or city which the people cannot provide later. He takes himself as a "living sacrifice" to be used to tell of salvation and life in Jesus. When he leaves, he leaves Jesus, rather than a building or pressure-type lantern.

For example, I find it better to use a small oil light provided by the people than to use a large lantern which I could provide. I also have a generator that would light a large area, but I can't use it. If the people depend on these things, they come to think that they cannot have a meeting unless the outsider brings these things. Also, this would be the beginning of dependency which would follow in greater volume.

The planter needs to worry about sowing seed in the natural, native context of things and thoughts. It is the business of the church to decide about producing a building when and if needed. The missionary tends to think in terms of Westernized program and building; therefore, he should not pose as an authority, although he should be a nonauthoritarian adviser. His idea may be valuable, but the church should not be bound by his opinion in such things as buildings and programs.

4. Practice a reproducible leadership from the very beginning. After three to four months, a new leader from the group should be able to do what the planter has done. This means a simple,

flexible leadership. There is no place for bookish, pretty sermons in church planting.

5. Trust new Christians. Let them try. Remember the subsidy of leadership may be as dangerous as money subsidy. There is danger in both areas—dependency.

Never think in terms of a long time of leadership by the planter. If one is oriented toward quick transfer of leadership, he will always be aware of emerging leadership from members of the group.

6. Encourage people to lead in prayer immediately after they are saved.

7. The planter should pray—short, simple prayers.

8. The final decisions concerning song leader, pastor, and officers should be made by the group, and usually from the group. The planter does not usually appoint leaders.

9. Keep in mind an important word—*need*. Everything which is necessary will naturally evolve out of the need. For instance, don't start taking offerings before the people see a need. Of course, this need may be for personal spiritual growth and worship, as well as for new song books or a larger building. The idea of a "Sunday School," or better—"Bible Study"—will evolve from the need as seen by the Spirit-led members. Do not push a program just because we have been accustomed to a certain kind of program.

10. Be highly flexible. The message is the only unchanging thing with which we work.

11. Permit the people to buy their Bibles, song books, communion set, and the like. If we think they will, those who really care will do it.

12. Go where the people are responsive. A barrio of 300 is big enough to have a church.

13. Beware of our standards as to who is capable of leadership. A farmer or fisherman may be as capable as a college professor in leading people in his barrio. Beware of the one who talks all the time and wants to be the leader.

14. Give much thought before inviting outside "professional" leadership or guest singers or speakers.

15. It is dangerous to try to get people saved before they know they are lost. This often happens on the first-night invitation for "decisions for Christ." We must be less presumptuous when giving an invitation. To assume that they understand how to become a Christian is a common mistake.

16. Begin with the adults. Vacation Bible School and children's work is important, but church planting is done best among adults. Win and feed the adults; they then will win and feed their children.

17. The presence of an "experienced" Baptist in a barrio may be a problem, unless you want a traditional Baptist church; in the past this has meant a building and a pastor "sent" from seminary to "give" a program on Sunday morning at 10:00 A.M. It is harder for a building-oriented Baptist to be used in indigenous work than for a camel to go through the eye of a needle.

18. Patience is a must for a church planter. Often he may know the answers but must wait for the people to think and formulate the answer. The planter must be secure enough not to have to talk all the time or to tell all he knows. Silence in a group is not sinfulness.

19. Do not expect conformity in anything except doctrines. Every group will be different.

20. The ideal is the goal, but you should take the people where they are and lead them to where they should be. The development is progressive.





*Brock and his family bring up the rear of procession across rice paddies after service at Sipulo Church.*

in the Lord."

After the "Good News" booklet is completed, one of the group leads in studying doctrine. By this time, Brock notes, a leader likely will have emerged.

"The people see a need for offerings soon after they become a church," says the missionary. "The pastor or teacher is going to a pastor's class each Friday. The church must pay his expenses. Materials are needed to build a pulpit. Some want a blackboard. Books are called for. Some see a need for a building and begin to save money."

The people purchase the study book on doctrine, and the Bibles are also sold. No guest speaker comes unless the church pays expenses, usually adding a small love gift.

### **'All our pastors are new Christians. We didn't have old ones to choose from.'**

"By the authority of the church, each pastor administers the Lord's Supper and baptizes new members," relates Brock. "Normally, I baptize the first group of believers. Then the church chooses a Bible teacher who is called a pastor after three to six months of proving himself. Usually I

assist the new pastor in the next baptism. Then the pastor is in charge of the baptismal services."

Additional Bible study is provided members from time to time, and they continue to advance in understanding.

"It is beautiful to see the unique expression of each group in their way of worship," declares the missionary. At Barrio Bungro, a week after many had accepted Christ, Brock asked if anyone had a song to sing. One man spoke up: "I have written a song, if you would care to hear it."

Continues Brock, "He sang his song to the tune of a Filipino march. It has a beautiful message."

The church planter looks with amazement on the development of the new believers. "All of our pastors are new Christians," he points out. "We didn't have old ones to choose from. No one reads a cold theological speech. Each one preaches simple Bible messages with power."

The new churches begin with the attitude of self-support. "Not one time have I been asked for land, buildings, books, or travel expenses from the 12 new groups," declares Brock.

And the believers reach out. When Brock

visited Barrio Bungro where 15 adults were awaiting the group's first baptismal service, one man suggested starting a new group in the next barrio. In addition, the daughter of an old woman in Bungro accepted Christ while visiting her mother. Then the daughter and her husband asked for a Bible study in their own barrio in a northern province. A group from Bungro planned to spend several days in the northern community and in neighboring barrios.

### **'Only time can prove the real effectiveness of the approach I am using.'**

Brock's awareness of realities tempers his enthusiasm.

"There have been failures," he admits. "Not every group with whom I have begun a Bible study has been responsive. Some find the cost of discipleship too dear. The devil is still very busy." He notes in an aside, however, that each place to which he has felt definitely led by the Holy Spirit has been quite responsive.

He concludes, "I am aware that only time can prove the real effectiveness of the approach I am using."



How has the Philippine Baptist Convention responded to Brock's methods?

Upon invitation, Brock last July began teaching an afternoon class on "Evangelism and Church Planting" at Luzon Bible School in Dagupan.

And the Convention invited him to speak one week to a conference for high school and college students about how to begin Bible studies and develop new churches.

Students responded warmly. "We've never had anything like this," some said. Others asked, "We have a Bible study group; can it become a church?" Some simply told the missionary, "Thank you."

"Of course," admits Brock, "I remember the good comments and don't hear the others."

### **Said the deacon: 'It's OK, son, if it doesn't cost.'**

Charles Brock came upon the indigenous approach to church planting as a teenager in Missouri. Feeling led of God to preach, young Brock asked the church where he was a member to allow him to begin a chapel somewhere.

He will never forget the response of one deacon: "You can go there, son, if it won't cost anything."

Such a negative directive might have dampened the eagerness of some. For Brock, it led to a philosophy by necessity.

His brother served as chapel Sunday School leader. The two young men had to find their own place for the chapel to meet. They learned to start a congregation without funds.

Later, working in Minnesota under the Home Mission Board, Brock at times held prayer meetings in homes and baptized converts in a swimming pool.

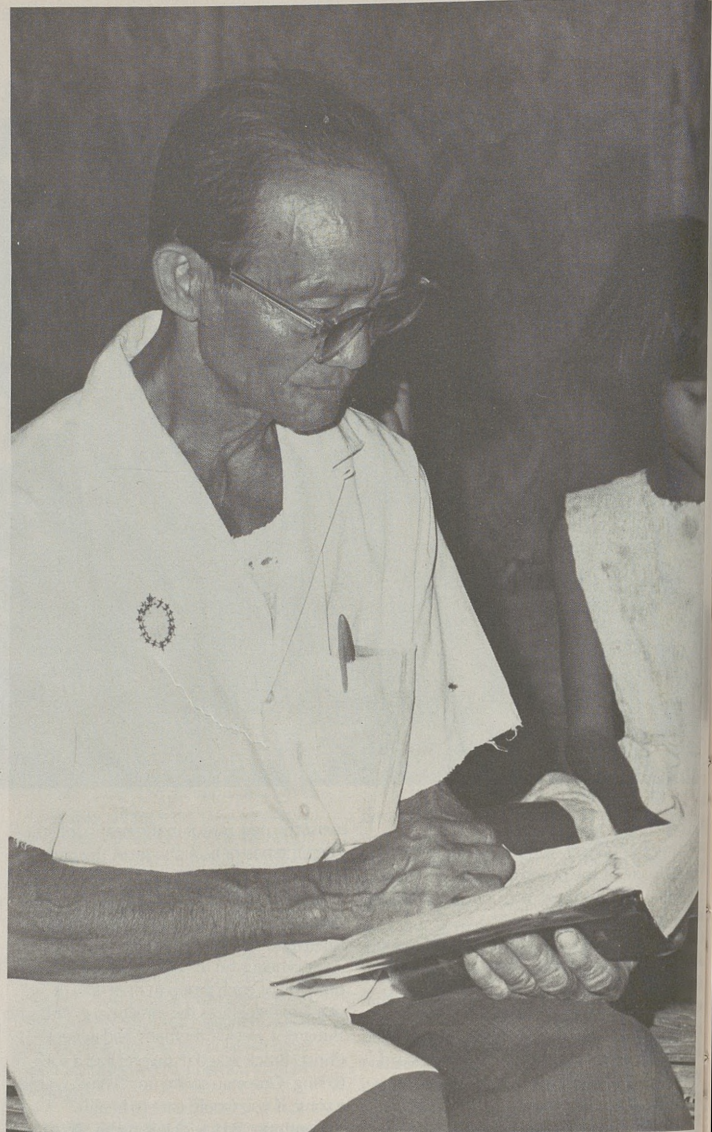
He is conscious of terminology. "Every term must be looked at in relation to indigenous principles and Scripture," he insists. "We don't use 'Rev.' or 'layman.' The term is 'brother.'"

### **If a church meets under a tree, it's not called a 'tree church.'**

He doesn't care for the term "house church" either. People sometimes say to Brock, apparently looking down their noses, "But they are *only* house churches, aren't they?"

Insists Brock, "Some churches meet in a house, under a tree, or in a church building. But we don't have 'tree churches' or 'building churches.' We simply have churches that meet in different locations."

Churches of La Union Baptist Association (LUBA) in northern Luzon have been chal-



*Pastor Fausto Fammialagao at Bacayab Church follows in Bible while associational evangelist, at pastor's invitation, teaches during evening worship service.*

lenged to new levels of outreach. Of the some 525 barrios in the area, more than 300 have no church of any kind, the LUBA newsletter reported last year. "Every church can start at least one new church each year," declared the newsletter.

Each church has been encouraged to give 10 percent of its offerings for LUBA projects. LUBA awards a free week at youth camp to winners of annual Bible drills and speakers' tournaments.

Sipulo Church was the first to receive a

matching grant from LUBA to assist in building a chapel. A new project of the association is the opening of a Christian literature outlet for the use of the churches.

Visiting two churches on one Sunday provides a glimpse of Brock's ministry. To reach Sipulo Church on Sunday morning, a short hike is necessary across rice paddies to reach the simple home of the pastor, Felix Buccat. He was called as pastor as soon as he was baptized; he preached his first sermon the Sunday after his baptism.





**Above:** Pastor Félix Buccat and his wife, Rosa, join in congregational singing for Sunday-morning service at Sipulo Church. **Below:** Mysterious attraction of "the hole" at Bacayab Church has disappeared since the people have come to understand Scripture. Church members voted to seal the hole with cement when new floor was added.

The bamboo-wall home boasts a metal roof. A woven mat partition forms the background for a simple pulpit. As is Brock's custom, the pastor, not the missionary, speaks. At one point Buccat and his wife, Rosa, sing a duet.

The evening visit is to the church building with the mysterious hole, Bacayab Church. The building, the one due a rock-and-cement floor, is made partially of cement blocks, partially of framework and woven mats. The roof is metal. About 20 adults, four young persons, and a smattering of children are present. Most of them prefer to sit or recline on the raised bamboo platform at one side. On the opposite side three simple benches provide conventional seating.

### An example of stewardship: barrio captain offers land to benefit the church.

Pastor Fausto Fammialagao, an older man, invites Luis Cardenas, the visiting associational evangelist, to preach. Cardenas agrees, after first urging the pastor to continue with the service. Bible study and a period of questioning follow. One man, straw hat in hand, sits on a cement block at the doorway diligently taking notes. The evangelist fields questions on

the Ten Commandments, on why there are different denominations, and on beliefs held by sects. The language is Ilocano.

Two members have brought large lanterns; these along with a smaller lamp and two candles burning in jars provide light.

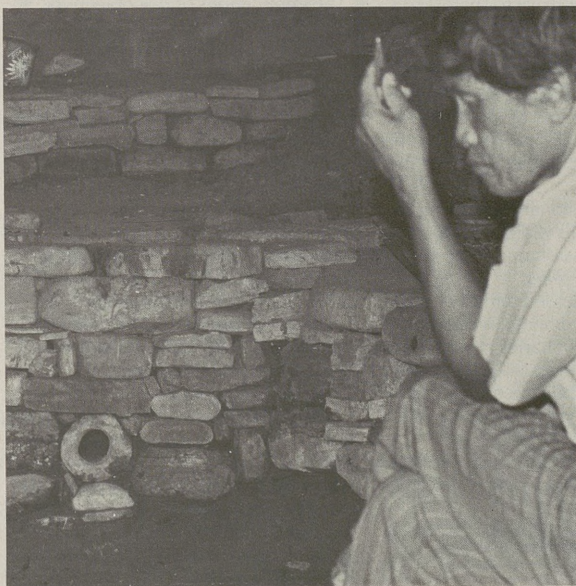
Near the end of the service, the barrio captain, a member, offers land for use by the church. Since church offerings do not meet all the needs, such as the new floor, he suggests that members care for crops on the parcel of land and divide profits among church members—not for personal use, but for church needs.

That kind of stewardship seems even more striking when it is realized that of all the church members with whom Brock deals, only three have automobiles of any description.

The famous hole catches the eye. About three inches in diameter, it is situated near the base of the stone retaining wall below the platform. A recent flood has washed away the bamboo mat once used by those who gazed into the opening.

To see the hole that once was practically an object of worship and then to watch these attentive Christian believers listen to Bible teaching and doctrine and talk about stewardship is to catch a glimmer of the change wrought by the Holy Spirit in this place.

Charles Brock may, as he notes, see an occasional crop failure. But as a church planter he usually has the satisfaction of witnessing this kind of harvest. **TC**



SAVE FOR  
GRADED SERIES  
1978



# GIFTS

BY RUTH FOWLER

**G**ifts: The young girl's gift to God was all she had—a postage stamp. God's gift to her was all she could want—eternal salvation.

Stewardship campaigns in Rhodesia reached almost every Baptist church in the nation. The church development studies were aimed at helping Rhodesians more effectively use all their resources in their Christian lives and ministry.

Rhodesian Baptist nationals and Southern Baptist missionaries were joined by 16 pastors and Southern Baptist leaders from the United States.

The men visited national Baptists in their homes, in butcher shops or shoe repair stands, in cornfields, and in most of the nation's 66 churches. It was in one of those churches that the American minister met the African girl.

Sitting on a hardened mud pew under a thatched roof, the girl listened intently to the preacher. The preacher was a guest,

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

**Below:** At agricultural show in Gokwe, Rhodesia, James W. Cecil, with the Foreign Mission Board's office of evangelism and church development, offers special handshake. **Right:** John C. Ivins, stewardship director for the Baptist General Association of Virginia, and Simeon Sithole, pastor of Ngesia Church in Gatooma, Rhodesia, review material for use in the stewardship development campaign.

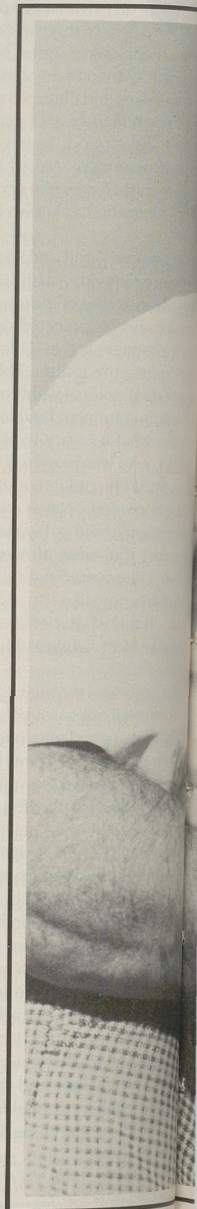
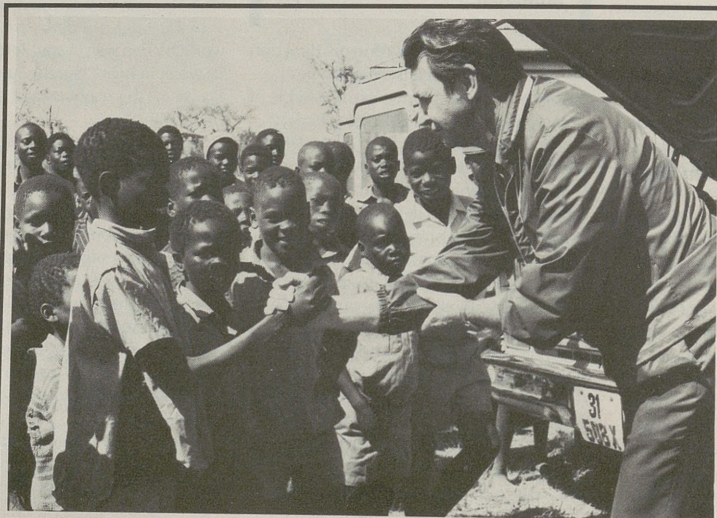
Mefundes Machmazhambe, a home missionary to the Tonga people of northern Rhodesia and the first missionary sent out by the Rhodesian Baptist Convention.

He told of the need of the Tonga people. Church members responded at the conclusion of the service with gifts of clothing or food, placed in a large box at the front. Many came forward, willingly sharing from their little with those who had less.

But this little girl had no gift. She wanted to give something because she loved God and wanted to help these people.

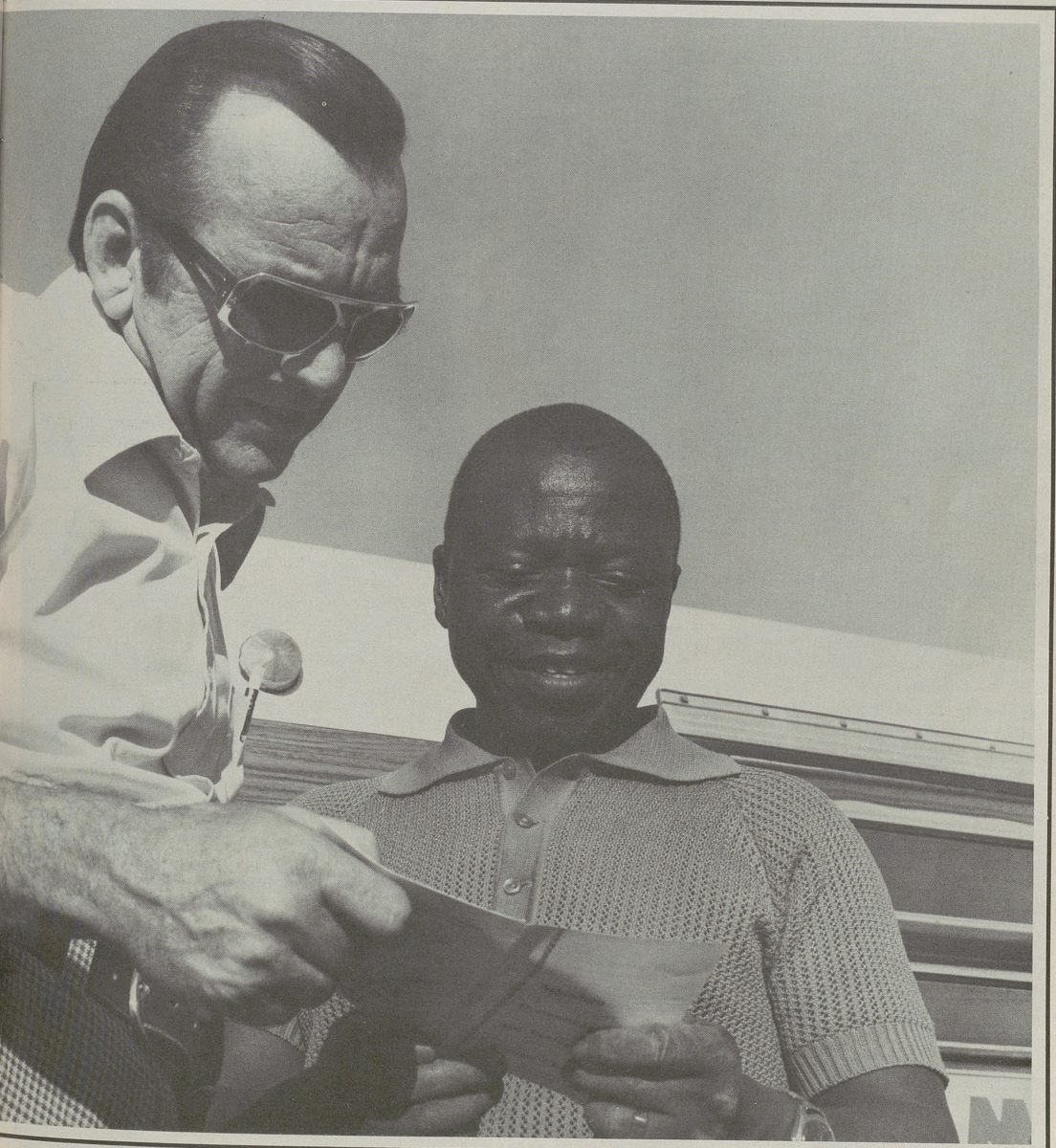
Just as her sad heart decided she could do nothing, she remembered the unmailed letter in her pocket. A smiling face replaced her tear-filled eyes. She took the letter from her dress pocket and slowly and carefully peeled off the four-cent stamp. Gladly she slipped from her pew and walked to the front to give her stamp.

The other American leaders had similar experiences. Rhodesian Baptists sat for several hours on backless pews listening to Bible lessons about the stewardship of all



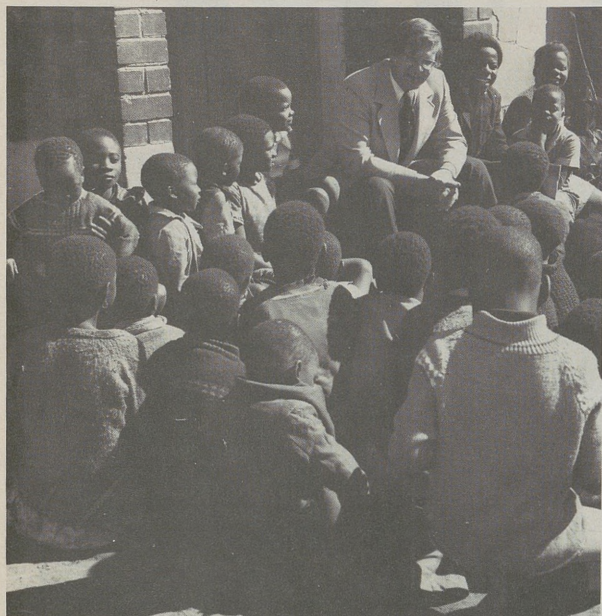


Photographed by  
Gerald S. Harvey





**Below:** At Rugare Church, Salisbury, Rhodesia, Tim Dixon, pastor of Rivermont Church, Lynchburg, Va., tells children about Jesus. **Right:** Jimmy McGee, pastor of McComb (Miss.) Church, gives new collection plates to Mrs. Thondlana, pastor's wife at Rugare Church. **Far right:** Dick Brogan (see box below) preaches for chapel service at Baptist school in Sanyati, Rhodesia.



of life. The churches found their members giving of all they had—peanuts, maize, onions, and postage stamps, as well as money. One church reported a 400 percent increase in giving, from an average of \$15 a week to about \$70 a week.

Studies on the best approach for teaching stewardship in Rhodesia were made. The book, *Living the Responsible Life*, by Cecil Ray, was translated into Shona, the most widely spoken African dialect in Rhodesia, and was adapted for the local setting.

Preparation for the campaign began with enlisting specialists in 1975. The Rhodesian Baptist Convention and Southern Baptist missionaries serving there worked with Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development.

During the campaigns the stewardship specialists taught in as many as five churches each. In each church the U.S. leader and church members studied for a minimum of seven hours over a three-day period, and the leader visited the homes of church members each day, often contacting members where they worked.

"Of all the men that went," says James W. Cecil, Southern Baptist missionary associate on special assignment with the

## Catching Up with My Money

Every person of maturity enjoys the feeling of seeing his money wisely invested. How often has one remarked about a service, a meal, or a car sale, "I didn't get my money's worth?" I caught up with my "congealed sweat"—another name for money—at Sanyati Baptist Mission in Rhodesia. About the time Southern Baptists started working in this country (1950), I began giving to Southern Baptist Convention causes as a young boy. Last August I set foot on the mission station and caught up with my money.

"I" had been present in the voice of Missionary Archie G. Dunaway, Jr., who preached the gospel. "I" had given preventive medical care to expectant mothers through the hands of Missionary Dr. Frances Greenway. "I" taught more than 500 pupils through the skills of Missionaries H. C. (Herb) Edminster and Robert (Bob) Parker, Jr. "I" helped to build and staff the 100-bed hospital and to heal bodies there.

In absentia, "I" led Africans to Jesus Christ. "I" helped bear witness to the grace of Jesus Christ in Mujiba, Katsuro, Lozane, and Renje. These preaching points were ones in which, bodily, I also proclaimed the gospel. "I" stood by as the M. Giles Forts, Jr. (husband and wife), performed surgery.

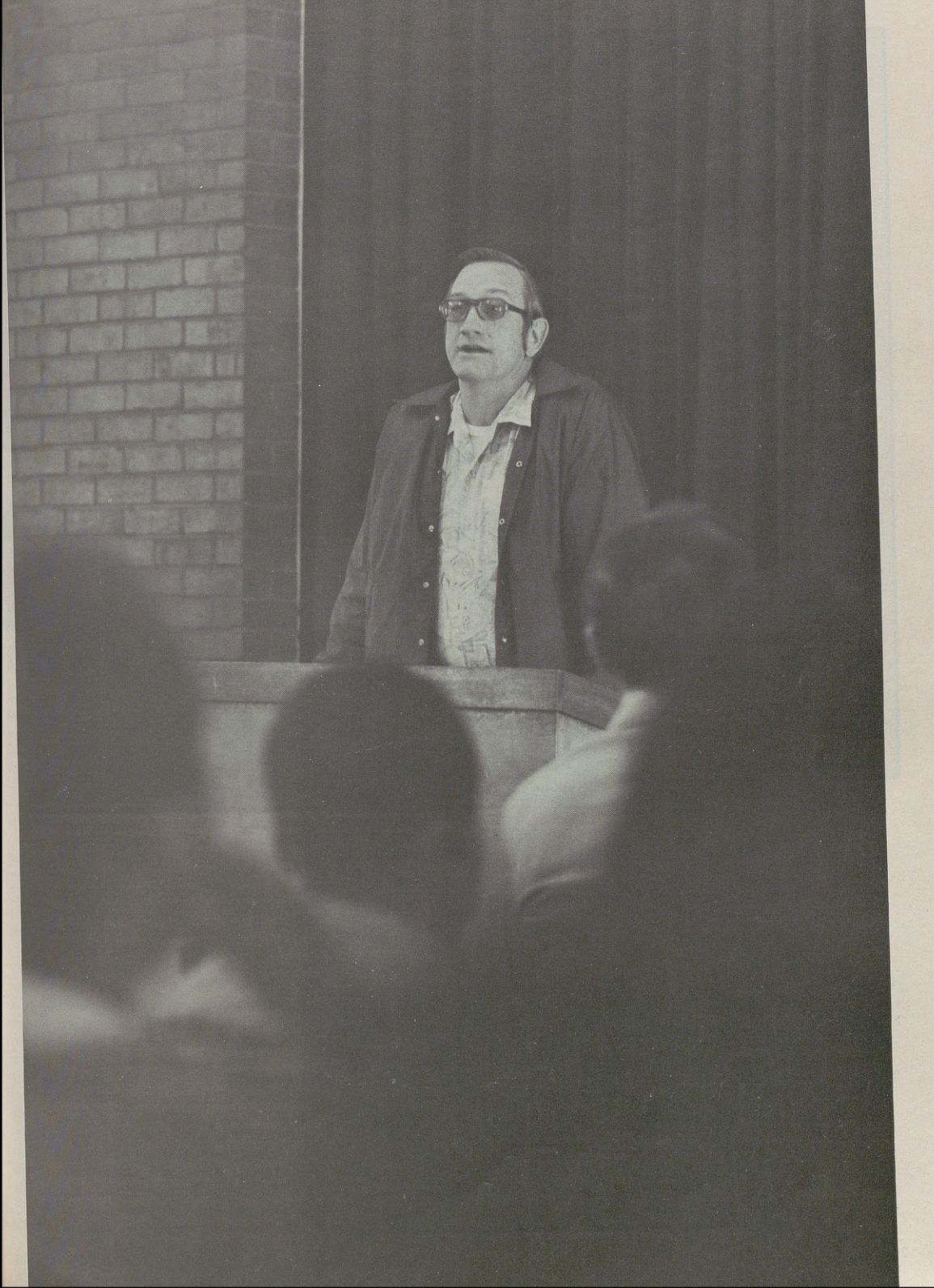
My investment was well spent. I salute these 86 ambassadors of Jesus Christ in Rhodesia. They have transcended culture, language, race, and often have left their children in order to show and tell the good news.

Every Southern Baptist ought to pull out his pocketbook or checkbook and let his "congealed sweat" take on new flesh and blood. The Cooperative Program provides voices, hands, literature, and persons to live out the gospel in places where the name and power of Jesus Christ is unknown.

Can you trace the footsteps of your money? I am grateful that I, as a Southern Baptist, can track down the dollars I spend in world missions. It is in good company! My Rhodesian experience renewed my faith in the Southern Baptist way of "going into every nation—to every creature with the gospel."

—Dick Brogan, Director of Cooperative Ministries  
with National Baptists, Mississippi Baptist Convention Board







## Widow's Gift

**T**he pastor had just finished the morning sermon. Only one Sunday remained before he was to leave for a Foreign Mission Board-sponsored project to Rhodesia. The church had agreed to give the pastor the time off, but no money had been allocated in the budget for the travel. The pastor depended upon church members and other interested parties to underwrite the cost.

After most of the congregation had left, an elderly woman approached and asked to talk with the pastor. The two sat down on the front pew. She opened her pocketbook and took out a small compact. She did not open it at once.

"Pastor, all my life I have wanted to be a missionary," she began. "But in the providence of God it has never been possible for me to go. I have been praying every day about your trip. I am excited about your going to Africa.

"I do not have any money to give you. But in this compact is the last worldly possession I have of any value."

She opened the compact. Inside was a diamond ring. It had been given to her many years earlier by her husband as an engagement ring. The pastor had buried the husband three years earlier. Now the widow took out the ring.

"I want you to take this diamond to the jeweler, have it appraised, sell it for whatever it is worth, and apply it to your Rhodesian trip," she said.

Of all the gifts made to finance the trip, the pastor had to agree that this was the greatest example of sacrificial giving to missions he had ever witnessed.

—**Eugene R. Nail**, pastor  
Huntsville, Ala.



At the Baptist Publishing House in Bulawayo, Rhodesia, Jesse Stricker, stewardship director for the Kentucky Baptist Church Convention, teaches methods of stewardship development to Baptist missionaries and Rhodesian pastors.

*In a missionary home at Gwelo, Rhodesia, Kip Owen, pastor of First Church, Pleasanton, Tex., discusses stewardship with Pastor Nyemba.*



FMB's evangelism and church development office, "not one of them had a bad experience. Not one ever questioned whether or not he should be there. God took control of every situation.

"They were there to perform a task which they felt God had called them to perform, and they performed it well," states Cecil.

The men also were invited into the two European Baptist churches in Salisbury, capital of Rhodesia, and one of the men held a revival in a colored (mixed race) Baptist church. These invitations were not anticipated.

"This will take some time to come out in statistics," notes Cecil, "but there were as many professions of faith during this stewardship emphasis as there were during a comparable evangelistic emphasis. It had





**Above:** At the publishing house, Chester Badgett, pastor of Campbellsville (Ky.) Church, instructs in stewardship development methods before campaign in churches. **Right:** John Alexander uses bananas in explaining tithing at Calvary Church, Salisbury, while Pastor Chigede translates. Alexander is stewardship director for Mississippi Baptists.

a dual thrust."

A total of 6,920 persons attended the stewardship meetings in 83 churches and preaching points. According to reports, 1,116 made commitments to tithe. In addition, 346 persons made professions of faith in Christ.

"The churches are more prepared now to become indigenous churches than they were before," Cecil adds. "The people came bringing corn, anything of value, even personal possessions, because they were rendering a portion of their material goods to God in recognition of his lordship in their lives."

One widow brought corn, saying that she had no money from crops, but she had 20 bushels of corn. "I gave many hours of my life in labor to make this corn, and I want to give that many hours of my life to God this morning," she declared.

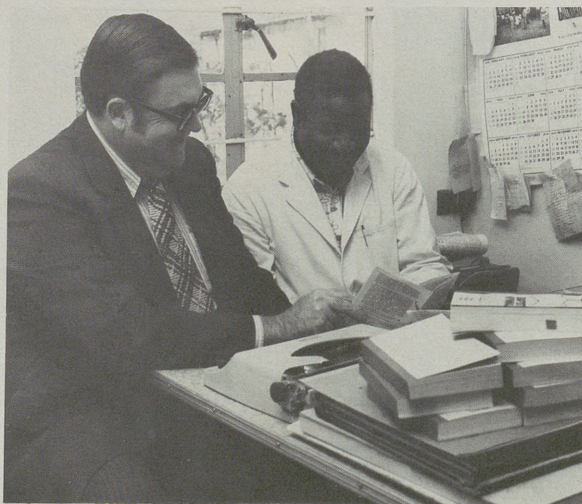
"The present series of studies comes at a very appropriate time in the life of Rho-







**Above:** At village in Sanyati area of Rhodesia, Tom Greene (c), stewardship director for North Carolina Baptists, Rhodesian Pastor Jeni and David Crossley, special project dentist from East Ridge, Tenn., discuss "Responsible Christian Stewardship" with members of Gambe Church. **Below:** Willie Newman, pastor of First Church, Bryson City, N.C., discusses with a deacon of Tsitsi Church, Shabani, Rhodesia, how a Christian businessman can practice stewardship.



desian Baptist churches," said Abel Nziramasanga, president of the Rhodesian Convention.

"Rhodesia's Baptist churches must become self-supporting very soon," he insisted. "Leading Baptist church members recognize their stewardship privilege and responsibility is a great move toward that end."

"I found in Rhodesia a nation in spiritual darkness but ready and willing to hear and respond to the gospel," reported John Alexander of Jackson, Miss., during the campaign. "In all the countries on several continents I have visited, I have never been treated more graciously. The churches here are willing to learn and follow a better way."

"They desperately need teaching and training. The pastor I have been working with is serving at great personal sacrifice. Isaac Chigede is pastor of three churches in Salisbury. He is a warm-hearted, evan-



gelistic pastor who weeps with those who weep and rejoices with those who rejoice.

"If Southern Baptists could only see and feel what each of us here have felt during these days, the needs (of the churches) would be supplied."

"All of my life," said Tim Dixon of Virginia, "I have believed that God is at work in all of his world. I have believed that each of his children are precious to him. I have believed that others can respond to that wonderful love and draw close to him through Christ. But that belief has been made alive for me as I have seen the radiance and faithfulness of these Rhodesian Christians.

"I thank God for giving me a larger vision of his power to bring out the best in those who love him. In a small church, lit by two dim lanterns, with no heat and doors and windows wide open, with none of the things

## Small Bands of Believers

**M**asacadza Baptist Church," read the sign along the dusty road. The red arrow underneath pointed into an open field of high grass and scrub trees.

As an American pastor, I began looking for something that resembled a church building. Seeing none, I just followed the small group of Africans led by Jerry Schleiff, missionary at Sessami Mission station in Rhodesia. Soon we came to a small wood-and-thatch, open-air structure, roughly six-by-six feet.

As guest of honor—their teacher for the stewardship crusade sponsored by the Rhodesian Baptist Convention—I was allowed to sit inside the structure with the interpreter and the missionary. The church members sat outside, the women on grass mats in front, the men on a log to the side.

For several hours they sat listening intently to my Bible lessons on stewardship. They were eager to know what God expected of them as Christian disciples.

Toward the end of the teaching session, a grass fire, out of control, came threateningly close. So all of the church members moved to a clear spot near the road and sat down to learn more. They wanted to know when I could return to teach them more about stewardship.

We should realize that our Cooperative Program giving goes to help small bands of believers all over this world, believers who are eager to be good stewards of all that God has given them.

—Dale Huff, pastor, First Baptist Church, Eufaula, Ala.



**Above:** At Baptist Theological Seminary of Rhodesia, Gwelo, Al Finch, pastor of First Church, Prattville, Ala., lectures on how to develop stewardship among church members. **Right:** Pastor Madzorera translates, while James Yates, of Yazoo City, Miss., teaches during the emphasis on stewardship in Rhodesian churches.

we take for granted, the Holy Spirit entered in and blessed us everyone. I praise God for his presence!"

Notes Underwood, "The lessons learned in the Rhodesian stewardship emphasis will help Southern Baptist missionaries around the world develop strong indigenous churches."

Gifts. From God's people to him. From God to his people. From abundance or from need. But most importantly, from love.





# LEFTOVERS

During five and a half weeks of seeing missionaries and Missions in action in nine countries, mainly in East Asia and Southeast Asia, the managing editor naturally found his stack of notebooks scribbled in liberally. Many of the quotes, incidents, and impressions have found their way into stories on these pages in the past several issues.

But there are leftovers—notes that don't grow into stories, reflections that don't fit the shape of articles. Some of these leavings resist just being thrown away; some should be scrapped. Some tales need telling; others are best forgotten.

Yet in the prevailing spirit of conservation of resources, here are some of these leftovers.

**REPORTING HOME.** Bless-his-heart department: "I am but a representative of a large group of people involved in missions, and I owe it to them to let them know what is going on."

That's Missionary Chuck (Charles H.) Morris in Kuching, Sarawak, East Malaysia, explaining why he finds time to report about events on the field to Southern Baptists in the States.

"I am but one at the point, at the cutting edge," he continues. "Mission work here is possible only because of missions enthusiasm back there (in the U.S.)."

"Many of the people who support us in prayer and sacrificially with money, if things were different would like to be on the field."

Life on the staff of a missions magazine would be far simpler if all missionaries felt the same way.

**AQUARIUS.** Waiting for a ferry at a Bangladesh river bank, there's time to watch a small boy make repeated round trips between the river and one of the booths that caters food to wait-

ing passengers. He wades into the muddy water, hunkers down, and lets the liquid fill the jar he carries. Then he pads his way barefoot back up the slope, while balancing the jar on his shoulder.

"They're probably making tea," my host tells me. "If I were to ask whether the water used for the tea is pure, they'd likely tell me, 'Oh yes; it's well water.'"

Meanwhile, in the back way, the fledgling Aquarius totes another container full of "pure" Ganges River water.

**NEIGHBORS.** In their urban outreach in Bangkok, missionaries and national Baptists in Thailand seek to identify what makes up a neighborhood.

"In essence, what we have in Bangkok are different villages," explains Missionary William A. (Bill) Beckham. "In a rural area, there is space between villages. In the city, they all run together."

In one section of Bangkok, some two-by-five-city-blocks in size can be found numerous homogeneous groups—separate neighborhoods, if you will.

Begin to count them. People living along the railroad tracks. Factory workers. On-site construction workers, feeling isolated. Hotels. Shops along one street. In one corner Indians offer services in optometry and ophthalmology. Chinese merchants sell finished goods. Behind them are found Thai-operated sewing-machine shops. Next are Indians—three separate groups—selling unfinished goods. And so it goes.

The point of identifying neighborhoods is to be able to reach toward common-interest groups with the gospel.

The pastor of the Baptist church in this section for years sought to persuade people to come to the church facility. Now he sees the possibility of encouraging church members to go out into the community.

**WELCOME!** Sign of the times: Prominent on the roadway from the airport into Taipei, Taiwan, Republic of China, a sign proclaims, "Welcome to Taipei City, the spiritual fortress of freedom, anti-communism, and prosperity."

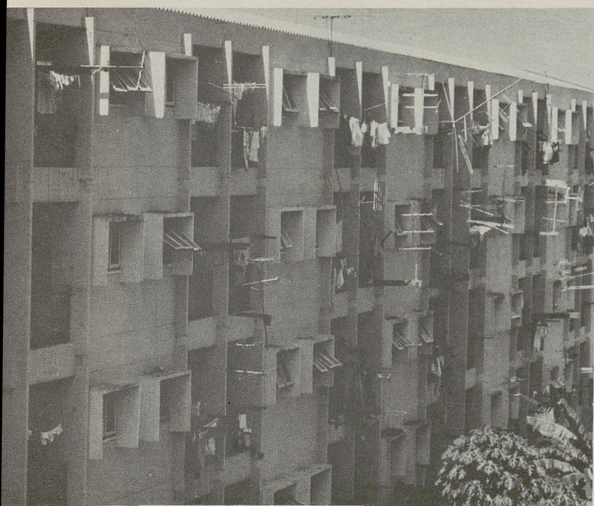
**BUS STOP.** I'd heard about such bus rides. I don't recall asking to experience one.

As the ferry on the Ganges River is docking, Missionary Tom Thurman calls to a friend on the pier and asks him to hold two seats for us on the bus that seems restless to dig out for Dacca. "Fine," I think. "That means a comfortable ride. It's good to know who to call on."

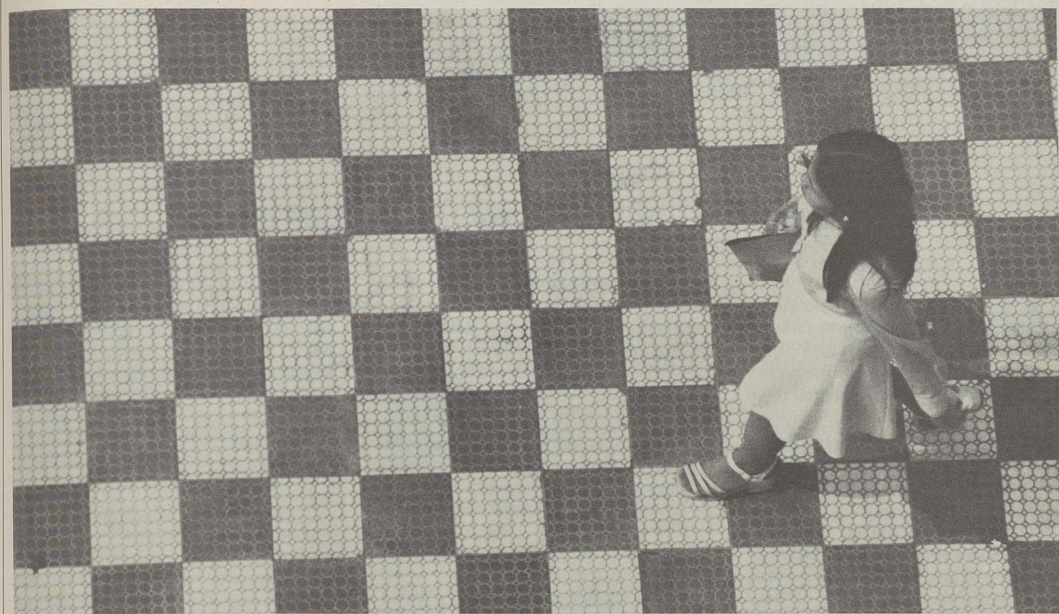
Wrong again. Sure, we get two front seats. But after paying customers occupy every other seat, they pack the aisle. Then they crowd into the area around the driver. And the doorway. And, for all I can tell, they're on the luggage racks, too.

Again reality matches imagination. All the elements I'd read about are here. The crowd presses at my shoulder. The sweltering atmosphere reflects too many warm bodies in a closed space. The exotic cargo (is that a chicken?) is on hand. Across the aisle a mother nurses her babe. Nearby, a man coughs. (Whatever he

In Bangkok, Thailand, drying clothes decorate apartment building.







Sidewalk tiles form an arresting pattern in Taipei, Taiwan, as a pedestrian passes by.

has, I hope it's not contagious.)

The nonchalant pedestrians consider the road theirs, and the bus boy leans out the door and pounds on the side of the vehicle as a warning. (Won't they respond to a horn? Does the bus have a horn?) At each stop, persistent peddlers thrust their wares toward the passengers.

What's this? More riders? Impossible! But they get on anyway, or nearly on, clinging on the steps, barely inside the door. The ticket taker elbows his way through the masses in the aisle to collect fares from the newcomers.

Now a rainstorm offers a chill to mix with the heat. Rain blows in. The bus boy mashes the passengers together and closes the door.

Oh yes, the road—wide enough to handle two rickshas at the same time; or a car and a ricksha; even two cars. But it is dangerous self-delusion to suppose it wide enough for a bus and a car simultaneously; or a truck and a car; or two buses; and definitely not for a bus and a truck! There follows a Bengali version of chicken—which driver, if either, will yield? (Another version: waiting until the last possible moment to escape from the river's near-annual flooding—who'll be the last to leave?)

No one else aboard is any more comfortable than I, of course. Everyone is hot, crowded, probably tired, and at least partially miserable. They may be accustomed to the pace. Adapting to the setting doesn't always come easily.

**P.S.** My apologies, bus drivers of Bangladesh. If you seek a truly miserable bus ride, I recommend New York City.

The crushing memory of the Dacca-bound bus lingers when I arrive back in the U.S. and face true culture shock: reentry to America. Two bus rides follow. Both rival the Bengali line.

The first trip was from one air terminal to another (and with a little planning it could become truly terminal). The second,

prompted by economic judgment, not masochism, is between airports. Each bus includes a driver who reinforces the belief in stereotypes. Complete with Big Apple accents, these New Yorkers may have come directly from central casting.

Each driver deliberately, if not maliciously, fills his bus uncomfortably and unreasonably full. Had I stumbled into a time warp and returned to South Asia?

Courtesy is blatantly absent. (Watch the old woman fumble her bulky package through the turnstile next to the driver.) Instructions, bordering on threats, are snarled in the general direction of the bumbling passengers, already fighting jet lag and muffled hearing from air-pressure changes. (Bags in the back door, customers in the front, dummy!) A fight threatens to erupt between one driver and an early passenger; it builds no further than insults, but the driver is primed for a visit to fist city.

Amid it all, the passengers absorb their unfair share of abuse and swallow their retorts. America, I'm home.

**EVER AT HOME?** Does a missionary ever forget where he is? That is, does he feel at home, natural in the foreign surroundings? The answer is yes.

The short-term stranger is always aware of the contrast with his home culture. Frequently he does not understand what's happening around him.

But the adjusted missionary understands the language, knows how to respond to the customs. These people have become his people. He is at ease.

Could I ever feel at home in some of these places? Certainly not overnight, if at all. But then, not every missionary completely achieves such a feeling, and, of course, not instantly. Once again, I marvel at those missionaries who have learned to fit snugly into the local culture. **TC**

—Leland Webb



## That Contact with Home

**A**s one of the 33 editors of state Baptist papers in the Southern Baptist Convention, I've always done my part to encourage overseas missionaries to report news to us. I've reminded them that readers, especially in their home states, want factual information about what they're doing, plus occasional black-and-white photos showing mission activities.

But recently I did some serious self-analysis, asking if we here at home are doing our part to keep them informed of what's going on here.

And I had to admit, frankly, that I was doing a very poor job as a state editor. For years we have sent copies of *The Illinois Baptist* to Illinois missionaries by slow, boat mail. Usually the papers would arrive three to six months later. "Sometimes we get a bundle of four or five papers at a time," missionaries would tell me, "and sometimes the April issues get there before the March issues arrive."

In spite of the long delays, Illinois missionaries were always appreciative. They reassured me they read most of the copies diligently. Then I wondered, "What if I were an overseas missionary? How would I like to hear news of my home state four or five months after it happened? Would I feel that my home church and state were really concerned about keeping me informed? If an American businessman worked overseas for an oil company, would his employer be satisfied to send company news months after it happened?" I realized the answer to all these questions was no.

So early in 1975 we started airmailing copies of *The Illinois Baptist* to missionaries on our mailing list. True, it is expensive, but we saved a little by sending two papers every other week. Even so, air-mail postage costs us about \$25 per missionary per year.

I can see where this might not be possible in a state such as Texas or South Carolina,

which have large numbers of overseas missionaries. But even then, I think it would be a wise investment for the state convention to make up the difference.

The response from our missionaries was overwhelming. From Thailand, Ray Shelton said that now when he reads of an illness, death, or other significant event back home, he can contact the individual. From Malaysia, Charles H. Morris said it's good to read Illinois news before it becomes

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*'If I were a missionary,  
I'm sure that I'd look  
forward to news and  
mail from home.'*

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ancient history. And from Liberia, Pat Bellinger said this new policy shows that the state convention in Illinois is alert and progressive in its thinking.

From a selfish standpoint there's another wholesome by-product. I feel sure we're going to be getting lots more news and photos from our overseas Illinoisans to use in our state paper. Naturally when they see their news items or letters in print within days after writing, they're going to increase their output to us.

I realize that most readers of this article are not related to the circulation policies of our state papers. But there is a way you can communicate with overseas missionaries as individuals. And that's through your own letters and clippings and church bulletins you might send them.

I've never been a missionary, but if I were, I'm sure that I'd look forward to news and mail from home. I'd be encouraged if my home church, relatives, friends, seminary classmates, and others would keep in touch with me.

Most missionaries are busy people. They don't have time to maintain a large volume of correspondence. So when we write them as individuals, we shouldn't necessarily expect them to reciprocate. We should

keep a steady flow of information going to them, without demanding a reply in every instance. Individuals can do this, as well as Sunday School classes, units of Woman's Missionary Union, and organizations of Baptist Men.

If you don't know a missionary by name, try adopting one. Perhaps you've heard a missionary speaker at a summer assembly or World Missions Conference who impressed you. Don't feel you would be out of place writing to that person on a regular basis.

You may ask, "What can I write about to a total stranger?" And the answer is, "Don't think of these missionaries as strangers, but as fellow believers. Write them in an informal, folksy manner, the same as one of your own relatives."

Sometimes we tend to idealize the work of missionaries, and to give their work a romance that is unrelated to the everyday, realistic world in which they live. If we set mission work on too high a pedestal in our thinking, this may cause a gap in our communication. We may feel incompetent to offer them anything by way of personal letters, or feel they are so superior to our way of thinking and living that what we say would be inappropriate.

Nothing could be further from the truth. True, missionaries are highly motivated. But they are persons like anyone else. Because their address is Caracas, Venezuela, doesn't mean they are so different from a Christian friend who lives in Cincinnati, Ohio.

Two recent events made me aware of this truth. In the summer of 1975 Tom Hilyer served as a student summer missionary in Chicago, in the inner city. Tom, a student at Mobile (Ala.) Baptist College, also served one summer as a missionary overseas in Uganda, in East Africa.

"I feel that mission magazines tend to glamorize mission work too much," Tom told me when I interviewed him in Chicago. "During orientation they told me how to conduct a Bible club, but what they failed to tell me was that Bible clubs won't work on the streets of Chicago."

Tom was trying to say that we should  
(Continued on page 41)

The author is editor of *The Illinois Baptist*. Among his published works is *We Were There*, the oral history mentioned in the article and now available in Baptist Book Stores. Copies may also be ordered direct from the publisher, the Illinois Baptist State Association, Box 3486, Springfield, Ill. 62708.



## Trim Rolls

Church rolls in Brazil are kept trimmed to an active membership. When you hear that there are about 400,000 Baptists in Brazil, you can be assured that almost all of them are active members. They are not all dedicated Christians by any means, but the great majority are at least active in cooperation with a church.

A person who joins a church but does not participate in church services, contribute to church support, or live a moral life will soon have his name removed from the roll. The



thought here is that a member should support the work and witness of the church or forfeit his right to be a part of the fellowship.

Should a member move to another community without soon communicating with his church, he also runs the risk of having his name taken off the roll. Even if the member moves far away, if he notifies the church, he will not be excluded.

In most churches I have known here, a year is as long as a church will wait to see if a member will make contact. Many will wait only about six months. In this way, Brazilian Baptist churches maintain an active membership. There is no such thing as an inactive membership roll among Baptist churches I know anything about in Brazil. If the believer is active, he remains a member of the body; if he is inactive, he is removed from the body.

Members removed from the church roll can always return to the fellowship if they correct the problem that led to their exclusion. They only need ask for "reconciliation" with the church, showing sincerity, and they are almost always accepted back into the fellowship.

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

## Helping a 'Little'

While visiting, we met an elderly man who was blind because of cataracts. Arrangements were made with an eye doctor from another mission to remove the cat-



aracts for 200 shillings, a little more than \$28 in U.S. currency.

The money was provided by a person in the States who wanted to "help a little." That "little" gave a man his sight.

The elderly man has received Jesus as Savior and has been baptized. This could lead to his family's following in his footsteps. "Once he was blind, but now he can see," both physically and spiritually.

Mary (Mrs. J. Ed) Horton  
Mombasa, Kenya

# EPiSTLES

## Language Complicates Crisis

The father rushed frantically into the emergency room of the Baptist Hospital in Kediri carrying his small daughter. The child's breathing was labored and loud, her eyes open but unseeing. Another nurse and I quickly began removing the heavy blanket the girl was wrapped in and questioning the parents as Eugene Ruble, missionary doctor, began examining the patient.

Immediately it became evident that we faced a language barrier. The family was Japanese, in Kediri working with a local company; they understood little Indonesian. The father spoke some faltering English; none of us could begin to speak Japanese.



We communicated in signs, broken English, and simple Indonesian—all the while performing necessary tests to try to find the cause of the child's condition.

As time passed and the girl remained unconscious, we tried to explain to the parents what we were doing and to comfort them. After the child's admission to the pediatrics ward, the concentrated efforts went on, including sponging with ice water and alcohol to try to reduce the high fever. When we ran short of ice, Nurse Carolyn McAtee phoned her husband to bring a supply.

Gathered around the bed—nurses and doctor working, parents silent and frightened—Jim McAtee began to speak slowly in English to the family. "Would you like it if we prayed for your little girl?" he asked. "Yes, please," came the immediate reply. As he prayed, Jim thanked the Lord for already providing healing for the child.

The crucial hours continued through the night and into the next day. Finally the tide seemed to turn, and hope entered the room like rays of sunlight. Her fever down and her breathing normal, the girl continued to make progress.

We later learned the family is Buddhist, but apparently open to the gospel. The father indicated he wanted to study English and was undaunted when told the text would be the Bible (*Good News for Modern Man*). God has opened a way to reach this family. For that and for our new Japanese friends we thank him.

Barbara E. Lawson, missionary journeyman, Kediri, Indonesia

## Learning from 'Little Mother'

"Psst, psst, we're here; we're here." The preacher gave no heed to the voice at the window. The latecomers to the baptismal service were "Little Mother," her son, and his wife. Little Mother and others in her village first learned of Baptists and other Christians when new houses were given them after the war in 1971. She professes loudly and joyfully that she and her family are Christians.

She loves to sing and often watches my lips during the song service so that she can sing along in an offbeat fashion. Her son enjoys giving his heart to singing, too, so they take turns wearing the one pair of glasses they own. This pair is taped over the nose.

When a grandson of Little Mother's was quite ill during infancy, he was named Jee Shu (Jesus). Little Mother knows it was Jesus who gave the little one life again.



If we don't see each other often enough, Little Mother complains.

She has faith in our relationship to her and her people. Sometimes we go there for Bible study in her village. More often, she walks the four miles into Feni to worship with other believers. It was on such an occasion that the accident happened.

A basket of 160 pounds of dried fish fell on her from atop a bus. Unconscious, she was carried to the hospital in Feni. Little could be done for her. Some brothers in the faith believed the Lord could heal her, so they went to her bedside and prayed for her.

Some 30 minutes later we saw the fruit of their faith. We looked out our front door to see Little Mother walking in a trembling fashion to our door. She recognizes that Jesus intervened, and she gives him all the credit for new physical life.

It is a mutual discipling. Her total dependence on him challenges me, even as I try to enunciate more clearly the words of a song about Jesus for her.

Guinevere (Mrs. James E.) Young, Feni, Bangladesh



## Cultures Meet in Blantyre

On the birthday of our twin sons, I longed to be with them. Instead, halfway around the world from them, I attended a memorial service in Malawi for one almost their age.

Only five months before her death in an automobile accident, Miss Sunae Tsuruta, a nurse and midwife, born in Kumamoto, Japan, had come to Malawi to serve with the Japan Overseas Cooperation Volunteers (JOCV). The director of JOCV asked me if a memorial service for her could be held at the Baptist Building. Having lived in Japan for several years and realizing the nature of the service, I did not want to agree, but something prompted me to say yes. I asked Ernest Sibley, area missionary, to assist.



The forty or so members of JOCV all came to Blantyre to help prepare. They wrote speeches and arranged the flowers, candles, fruit, rice, the young woman's photo, and black and white cloths. The auditorium took on the appearance of a Buddhist temple.

The group asked that the service not be Christian, since none of the JOCV members were Christians. Sibley presided and was given time for an opening prayer. After speeches, the audience was asked to offer incense or a flower to the departed. As people began to move toward the altar, I heard beautiful recorded music in the background, with words in Japanese. My wife had let the group borrow our recordings of Christian music in Japanese.

One speaker pointed out to the group that we were all from different areas: Asia, Europe, America, Africa; of different races and nationalities: Japanese, German, Dutch, American, Malawians, British; of different colors; of different religions. But one God created us all.

After the service one member of JOCV came to Arline, my wife, and said that she remembered the music from the time she had attended a Baptist kindergarten in Sendai, Japan, and that she needed a friend. Arline told her that we would like to be her friend, and the JOCV member promised to visit us. We shared with the visitors some copies of the New Testament in Japanese that Missionary Charles Whaley in Japan had sent us. Retired Missionary Elizabeth Watkins had recently sent us several copies of *Decision* magazine in Japanese, and the visitors gladly took them.

The poet has said that East and West will never meet. Not so. On this day in the Baptist Building in Blantyre, East and West and North and South all met. We heard of God's plan of salvation in Ernest Sibley's prayer; we heard the beautiful 23rd Psalm; and we heard a voice in the background singing, "Were You There When They Crucified My Lord?" And a young woman thought back to her kindergarten days and the planting of the seed of the gospel.

We met at a time of God's judgment, where only he has power over death. The Baptist Building for a few hours looked like a Buddhist temple—but God was there. Happy birthday, David and Don!

Galen Bradford, Blantyre, Malawi

## It Started with English

Frank came to my home because his father wanted him to attend English Bible class. Frank did not want to come, but he wanted to be a good son. An English major, he spoke English well, but he was resentful and would not talk or participate. Soon he became interested in spite of himself. One day he finally asked me a question after class. He wanted to know the meaning of an unfamiliar word in the Bible. The word was "prostitute." Frank was a bit embarrassed, but his asking a question was the start of a breakthrough.



During a Christmas party I noticed his taking part in the singing of carols. At Easter I saw earnest and rapt attention. I had prepared a devotional with Frank in mind, called "What If It Were True?" I assumed Frank's stance of not believing the Easter story—but what if it were true? What if Jesus really did come to earth, live, die, and was raised?

After other lessons, other questions came. Then he asked to talk. Our first conversation lasted an hour and a half and ranged from religion-science conflict to "I really would like to be a Christian and give my life to the good of mankind." From that time, Frank began attending church. Many times he and I and other students have talked for hours. Frank has become a disciple in his heart, but he has still not committed himself publicly and for baptism. Still, he is in vital touch with a church and with Christians of his own age.

Lounelle Selle, Tainan, Taiwan

## A Day's Difference

Tokumbo had been present at the student center for several days when, during the devotional, he asked questions that revealed his interest in Jesus Christ. Later, while he was sitting alone at a table, I joined him to talk further.

"While we were praying, did you pray, too?" I asked.

"No," he said. "I am a Muslim."

We talked about Jesus for some time, but Tokumbo declared he would never believe anything he could not see. He was willing to listen, and I shared with him how much Jesus means to me.



The next day he bounced into my office, all smiles. We picked up the conversation where we had left off the day before. I showed him the difference between a life lived out in selfish interest and a life controlled by Christ. "Which one of these describes your life?" I asked.

He pointed at once to the one showing Jesus in control. "But yesterday," I said, "you told me you did not believe in Jesus."

"That was yesterday," he answered. "After I got home, I got to thinking about all we talked about and the verses we read, and I really knew Jesus was the answer to my need. I asked him to come into my life—and he did!"

Mary F. Kirkpatrick  
Ibadan, Nigeria

## Builder's Gift

Khun Praphan, a resident of Bangkok, Thailand, is in the construction business. Khun Supachai, administrator of Baptist Hospital in Bangkok, contacted Khun Praphan about renting a portable cement mixer to put in a concrete driveway for the hospital compound. They discussed details and decided on rental price of 130 baht (U.S. \$6.50) a day.



It took the men and women workers, made up primarily of the hospital's maintenance crew, a month to complete the project.

When the hospital administrator went to pay for the use of the machine, the builder would not accept the 3,900 baht (U.S. \$195). Khun Praphan said he wanted to donate the use of the machine in his appreciation for the ministry of the Baptist Hospital.

The builder is not a Christian. Pray that somehow God may use this experience to help Khun Praphan come to accept the Savior.

Maxine (Mrs. Robert R.) Stewart  
Chacheungao, Thailand



# 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.

## Agriculturing-Promotion Specialist

**Malaysia-Singapore:** An experienced professional in the field is needed for two weeks to one month.

## Agriculturist

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

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

**Thailand:** Needed to work with refugees for one year. Round-trip transportation and housing provided at Chantaburi.

## 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.

## 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 provided; no salary.

## Builder

**Zambia:** One-year assignment to oversee construction of many Mission buildings. Round-trip air fare, housing, and local transportation provided for couple; no salary.

## Business Consultant

**Dominican Republic:** Needed this spring for two to four weeks to study possible industrial development. Housing provided.

## Business Manager

**Bangladesh:** Single man or couple needed from May 1977 to May 1978. Housing and round-trip transportation provided.

## Cabinet Worker

**Ecuador:** Needed for missionary residence next November and December. Small electric or hand tools can be brought from the U.S. Housing provided.

## Cartoonist

**Philippines:** Must be good at drawing human figures. Needed for not less than two weeks nor more than three months,

March until mid-July 1977, to prepare art work for Christian comic book. Lodging provided.

## Children's Workers

**Guadeloupe:** Two people needed for MK retreat and Mission meetings, late May-June; lodging provided.

## Choral Group

**Dominican Republic:** Ten to twenty persons needed at spring or Easter break to sing in schools and churches, witness through tracts, testimonies, personal lives.

## Construction Team

**Philippines:** Ten men needed for 15 days to construct small dormitory for 12 students at Luzon Baptist Bible School, Dagupan City. Housing provided.

**Costa Rica:** Eight men—brick layers, electricians, plumbers, carpenters—needed for about two weeks to put up a small church building.

**Dominican Republic:** Six men with carpentry and electrical repairs experience needed in Santiago beginning in the fall. Housing will be arranged.

## Correspondence Course Coordinator

**Ecuador:** Needed for two to three months to provide systemized program of study and to follow up radio-TV contacts; can be English-speaking only; housing available.

## Elementary Teacher

**Guadeloupe:** One-year assignment beginning in August. Housing provided.

## Hospital Administrator Advisor

**Jordan:** An experienced person is needed at Baptist Hospital in Ajloun to review and restructure the hospital's organization; four-month assignment. Must pay own round-trip transportation; housing and local transportation provided.

## Librarian

**Hong Kong:** Person with administrative experience needed for about two years to supervise college libraries. No salary; housing and transportation provided.

## Music Couple

**Philippines:** Needed for four weeks to teach leaders how to develop local music ministries, using talents and equipment available in the culture; housing provided.

## Personal Evangelism Worker

**Ecuador:** Spanish-speaking person needed for four to six weeks to share witnessing techniques among youth, market, university students, urban dwellers.

## Writers

**Philippines:** Needed for four weeks to prepare programmed instructional materials and to provide background for worship activities by small groups in new extension churches; 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, Botswana, Dominica, Dominican Republic, Honduras, Trinidad.

## Physicians

**GP:** Antigua, Bangladesh, Dominica, Ethiopia, Honduras, Kenya, Rhodesia, Thailand, Yemen.

**Internal Medicine:** Ghana, Rhodesia, Yemen.

**Pediatrician:** Gaza, Ghana, Jordan, Nigeria.

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

**Ophthalmologist:** Dominican Republic, India.

**Dermatologist:** Dominican Republic, Korea.

**Gynecologist:** Dominican Republic.

**Pathologist:** Dominican Republic.

**Urologist:** Yemen.

## Certified Laboratory Technician

Ghana, Rhodesia, Nigeria.

# LETTERS

## Like a Letter from the Field

It is said by missionaries on the field that TC is like a letter from home. I submit that to a former missionary at home, TC is like a letter from the field. Such is the case with "Singapore Strategy: Say Hello to the Outsider" (Dec.).

Among the various experiences in Malaysia-Singapore, it was my privilege to have as students at the Malaysia-Singapore Baptist Seminary the young pastors who were quoted in the article and were pictured with Ralph Neighbour. It is a joyful blessing to read of and see their faithful and eager witness for the Lord Jesus. I know that other former missionaries, as well as those on the field now, join with me in thanking God for the opportunity of being on the scene as he was preparing these men for their ministry.

Glen D. Herrington  
Denton, Tex.

## The Twin

In the New Testament, Thomas means "twin." Thomas Sammy embodies that meaning, because he has a twin brother named Theo.

Tommy and Theo grew up as Catholics, but they always attended an evangelical church also. When Tommy was 25, he attended the Patna Baptist Mission, where he surrendered his life to Christ. He began to urge Theo to come also. Three years later, Theo and his wife made their decisions for Christ.

Tommy followed Theo in marriage, marrying the daughter of one of our lay pastors, pastor of the Patna Baptist Mission. Tommy's father-in-law cannot tell the twins apart. Before Theo became a Christian, Tommy's father-in-law would see Theo on the street. "Tommy," he would call out, "don't forget the Brotherhood meeting this afternoon." Theo, not wanting to embarrass the pastor, would go home and give the message to Tommy.

We don't know the name of the new Testament Thomas' brother, but we know the modern-day Thomas and Theo—brothers in fact and brothers in Christ.

Sara Hines (Mrs. David L.) Martin  
(missionary to Trinidad)  
Clemmons, N.C.



# LITTLE VAGABOND

By Teresa K. Shields

**L**andre, nine years old, recently learned to tie his shoes at the Bethesda Baptist Children's Home in Mene Grande, Venezuela. Not satisfied simply to learn something new himself, he taught the smaller boys in the home how to tie their shoes.

Landre del Valle Gutierrez didn't always have a zeal to learn constructive things.

Coming from the large city of Maracaibo, Landre had learned how to be a "street vagabond" by the time he was six years old. At that age he was shining shoes for his family's income—a family consisting of his mother and ten brothers and sisters. Later he began selling newspapers on the streets.

"Selling these papers as a young lad certainly pushed him into the life of a vagabond," comments W. Robert (Bob) Harper, missionary journeyman at the Bethesda home. "His so-called 'friends' got him to smoking pot, popping pills, sniffing gasoline, and robbing when he could."

Harper, who grew up in Missouri, Arkansas, and Paraguay (his parents, the Leland J. Harpers, are Southern Baptist missionaries assigned to Paraguay), relates that one day Landre went into a grocery store "all doped up" with the intention of stealing. A policeman noticed his appearance and commanded him to perform a *cuatro*—to stand on one leg while crossing the other leg over it. After questioning the boy, the policeman took him to the juvenile court and finally to jail.

"Here he was detained with an older brother for some time," Harper continues. "They would sneak out over the wall during the night due to slack discipline."

"Providentially for Landre, his case was turned over to the psychological and criminological department of the University of Zulia, Venezuela, and eventually to a woman faculty member, Emperatriz Areasa, who also happens to be a Baptist.

"While studying his case, she prayed and searched," Harper reports. "Finally she found the place for him—the Bethesda Baptist Children's Home, directed by Pastor José Alemán and his wife. With a lot of arm twisting she got Landre turned over to the jurisdiction of the home from the jurisdiction of the minor's court."

From here the story is a good one. Landre has had to live with discipline, but always discipline with Christian love. The home's goal is to give a boy Christian love and concern and a place in society that all citizens deserve. The home is a place where a boy should be able to develop spiritually, socially, mentally, and physically.

"Here Landre saw that there was something to the Christian life," Harper relates. "He saw that people with faith in God are really blessed. He turned his life over to Jesus Christ while Pastor Alemán was preaching a sermon titled '*Dios Es Amor* (God Is Love).'"

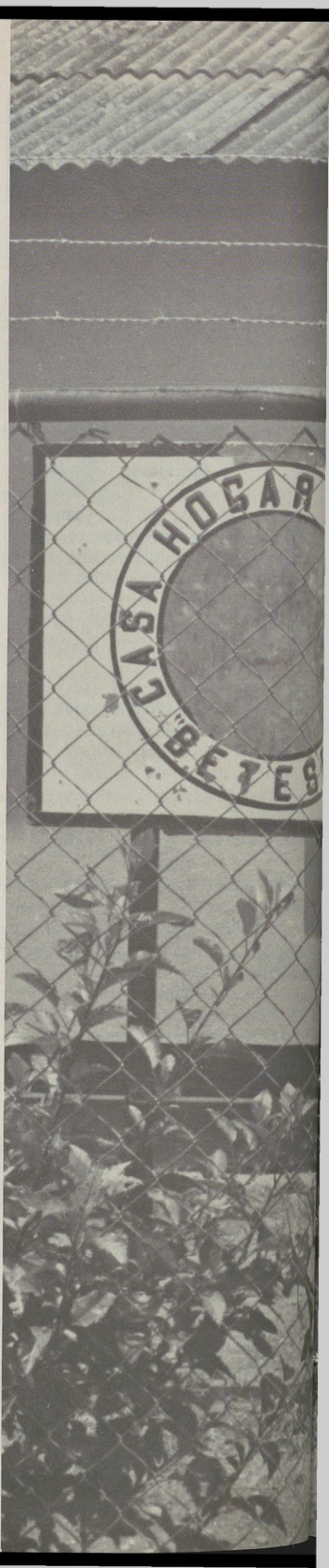
"The young, but excited Christian has shared with several of his schoolmates. He has even brought one or two to church with him. It's thrilling to see him learn verses from his New Testament. Just having learned how to read makes it even more exciting for him."

The "live wire" of the Bethesda home, Landre is "everyone's friend." He attends the grade school a few blocks from the home. An "intelligent, adaptable" boy, he finished the first two grades in one year.

"This has built confidence in his being," Harper states. "He has learned to read and count since being in the home. He has a zest to learn. His ambition in life is to be a medical doctor, lawyer, or oil engineer. He envisions himself helping his little suffering street friends in Maracaibo."

"It is really exciting in my work to see how Christ and people can change a boy's life, like Landre's, from night to day," concludes Harper. "Doesn't Jesus promise us that he will wash our sins away and leave our hearts as white as snow? I believe it because, as Thomas, I have seen it." **TC**

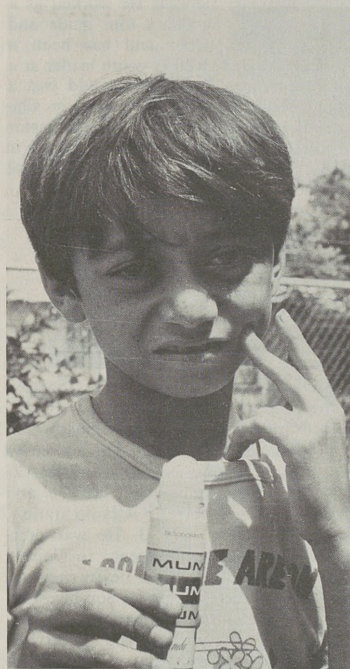
*The author is a staff writer in the press office at the Foreign Mission Board.*







Landre del Valle Gutierrez heads for his room at Bethesda Baptist Children's Home in Venezuela after school. Other boys and Pastor José Alemán, director, greet him.



**Left:** Landre poses beside sign in yard of Bethesda Home. Peeking around the sign is Victor Segovia. **Above:** Landre, also called "Ender," uses his roll-on deodorant like cologne. **Right:** Landre and another boy at the home get busy in study lounge.



Photographed by W. Robert (Bob) Harper, missionary journeyman in Venezuela



# 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 December 1976



**PHILIPPINES: Philip J. Brewster;** born: Oakland, Calif., June 9, 1942. Graduate: Oklahoma Baptist University; MWBTS (M.Div.). He has been pastor in Missouri, was pastor of Northern Hills Chapel, Topeka, Kan., 1970-74, and was associate pastor of Conowingo (Md.) Church, 1974-76. Expected type of service: general evangelism. **Oretta (Retha) Sitzes Brewster;** born: Marquand, Mo., July 11, 1943. Graduate: Oklahoma Baptist University; MWBTS (M.R.E.). She has worked as secretarial assistant at a church. Children: Christopher James, Jan. 24, 1969; Jeremy Ryan, Aug. 31, 1971; Heather Ann, Dec. 4, 1972.



**GUATEMALA: Charles A. Collins;** born: Jackson, Tenn., Oct. 21, 1942. Graduate: Union University; SBTS (M.Div.). He served in the U.S. Army 1961-66, has worked with an insurance company, and has been pastor of churches in Tennessee and Kentucky, including Curve Church, Ripley, Tenn., 1972-76. During the summer of 1976 he went with an evangelist to Guatemala to assist in Christian witnessing. Expected type of service: general evangelism. **Jan Hollowell Collins;** born: Yuma, Tenn., July 23, 1944. She has taught school in Kentucky and Tennessee. Children: Paul Anthony, July 18, 1968; John Mark, Aug. 7, 1972; Bryan Nathaneal, Sept. 19, 1975.

**TAIWAN: George C. Jacques;** born: Phoenix, Ariz., July 18, 1946. Graduate: California Baptist College; GGBTS (M.R.E.); Arizona State University (Ph.D.). He was a staffer for two summers at Glorieta (N.M.) Baptist Assembly (now Conference Center). He has served as associate pastor of churches in California and Arizona and was visiting instructor at Arizona State



University, Tempe, 1975-76. He has been minister of music for a California church and at Mountain View Church, Phoenix, Ariz., 1975-76 (part-time). Expected type of service: theological education. **Charlene McNamara Jacques;** born: Oakland, Calif., July 30, 1945. Graduate: California Baptist College. She has taught school in California, worked as secretary at a seminary, and was a legal secretary for the State of Arizona in Phoenix 1974-76, then became secretary for a law firm. Children: Michael Shawn, Mar. 5, 1971; Cassandra Eileen, Nov. 2, 1973.

**ISRAEL: L. David Groseclose;** born: Bluefield, W.Va., Dec. 3, 1946. Graduate: Stetson University; SBTS (M.Div. and further study). He served as a Home Mission

Board summer missionary in Maryland in 1967. He was a Foreign Mission Board missionary journeyman in Nazareth, Israel, 1969-71. He worked as a seminary tour guide and waiter and has been a stock clerk. He served as youth leader at a Virginia church one summer and was a Home Mission Board missionary in Chicago Heights, Ill., 1975-76. He was pastor of Glenwood (Ill.) Fellowship Church in 1976. Expected type of service: general evangelism.



**BAHAMAS: T. Michael (Mickey) Searcy;** born: Thomaston, Ga., July 8, 1939. Graduate: Norman Junior College; Baylor University; SWBTS (M.R.E.). He was news reporter and account executive for WMAZ-TV and radio, Macon, Ga., 1963-71, and general manager of WAKA radio station, Gainesville, Fla., 1971-73. He was president of an advertising agency in Gainesville 1973-75, and served as news writer and communications specialist at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., 1975-76. Expected type of service: radio and television programming. **Charlotte Garbett Searcy;** born: Brooks Co., Ga., Feb. 12, 1939. Graduate: Norman Junior College; Mercer University. She has taught school in Georgia, Florida, and Texas. Children: Michael David, Dec. 9, 1962; Rhett Travis, Aug. 26, 1972.

**GHANA: Jess B. Thompson, Jr.;** born:



Paducah, Tex., Aug. 22, 1947. Graduate: Texas Tech University; attended SWBTS. He worked as a research agronomist for two firms in Lubbock, Tex., 1969-74 and again in 1976. He has been a self-employed farmer, and has been employed as a farm worker. He also has worked as a bookkeeper for a Lubbock firm. Expected type of service: agricultural evangelism.

### Missionary Associates Employed December 1976



**BAHAMAS: J. Robert (Bob) Covington;** born: Wingo, Ky., Aug. 17, 1917. Graduate: Murray State University; SWBTS (B.D.). During 34 years as a pastor he has served eight churches, most recently Calvary Church, Knoxville, Tenn., 1965-74 and First Church, Manchester, Tenn., 1974-76. Expected type of service: English-language pastorate. **Laurie Burnette Covington;** born: Fulton, Ky., Nov. 27, 1920. Graduate: Murray State University. Children: Dale Burnette, Jan. 16, 1945; Mary Pat (now Mrs. Wayne Roy Young), Oct. 8, 1947; Robert Dean, Sept. 6, 1952.



**ZAMBIA: Donald E. McNeely;** born: Ralls, Tex., Aug. 16, 1933. Graduate: Texas Arts and Industries University; SWBTS (M.R.E.). He served in the U.S. Army Signal Corps 1956-57, including assignment in Japan. He was church music and youth director at Texas, minister of education and youth for a church in Washington, D.C., was minister of education at Ruhama Church, Birmingham, Ala., 1966-70, and minister of education at Second Church, Houston, Tex., 1970-76. Expected type of service: business management. **Helen Trayler McNeely;** born: San Antonio, Tex., June 23, 1937. She served in Texas Baptists' Invincibles (Vacation Bible School workers) the summers of 1956 and 1957. She has served as education secretary in churches, was assistant to the editor of *Capital Baptist*, and worked part-time as secretary at the Baptist World Alliance office, Washington. She was nursery school teacher at Sharpstown Church, Houston, Tex., 1973-76. Children: James Robinson, Nov. 24, 1962; Wesley Stephen, May 12, 1963.

(Continued on page 41)



Often as I am at work in my Hong Kong home  
 I hear peddlers' cries  
 Coming over the stone walls  
 And through the open windows.  
 They call loudly  
 So everyone can hear  
 What product or service  
 They have to sell.  
 Sometimes when I hear one  
 And then another,  
 I wonder to myself,  
 If Jesus were a peddler in Hong Kong today,  
 Which one would he be?  
 Would he be the one who comes  
 At the beginning of every day  
 With huge baskets  
 To take the garbage away  
 From our door?  
 (For he said he came  
 To make us cleaner than snow  
 And to bury our uncleanness  
 In the deepest sea  
 And remember it no more.)  
 Or would he be the seller of flowers  
 Bearing brightness from door to door,  
 Offering to those who want  
 The beauty that he brings?  
 (For he said he came  
 That we might have life  
 And have it more abundantly.)  
 Would he be the one  
 Who walks the alleys  
 And calls for us  
 To bring to him  
 Our scissors and knives,  
 The tools of our lives,  
 To be sharpened?  
 (For he said he would make us able  
 To do all things  
 Through the strength  
 He would provide.)  
 Would his call be of *baak choy*,  
 Carrots and fruit,  
 Green and gold goodness  
 For our tables?  
 (For he fed the multitudes  
 And he said,  
 "I am the bread of life.")  
 And yet there is another who comes  
 With a loud and strident cry  
 Which can be heard  
 through all the rooms  
 of my house,  
 And each time I think,  
 He is the one  
 Jesus would be,  
 With his call of comfort  
 of promise  
 of hope,  
 he says  
 "I buy broken things."



## 'I Buy Broken Things'

By Mary Langford  
 Missionary to Hong Kong

Photo by Don Langford



## Needed Now

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

**Hong Kong-Macao:** A career missionary couple is needed to work in youth evangelism in Macao. The man should have a seminary degree and special training in counseling; experience in youth evangelism and youth ministries would be helpful. At least 60 percent of the Macao population of 300,000 is under 25 years of age, a high proportion of them working youth. Macao Baptist Association maintains a youth center to which more than 150 working young people come each week for special interest and study classes. A church and chapel have an evening youth program in their schedules, and the association is negotiating for land on which to locate a Baptist camp and conference grounds. Language: Cantonese.

**Japan:** To work in field evangelism in Kitakyushu Association, a career missionary couple is needed. Man should have at least a B.D. degree and experience in preaching

and pastoral work. With Tomino Church he would cooperate with the pastor in preaching and caring for the church's mission. The church also has a goal of opening a mission in a large apartment area and needs missionary assistance. He might also assist Nogata Church or work with the association, which has 23 churches and 10 missions. Language: Japanese.

**Korea:** To work as associational evangelist, a man with seminary degree and pastoral or associational experience is needed; a career missionary couple is called for. He would assist associational officers in planning, study trends in church development, confer with pastors, preach, teach pastors and other church leaders, engage in direct evangelism, and assist churches and the association in opening new work. Language: Korean.

**Okinawa:** A career missionary couple has been requested for field missionary work. Man should have a seminary degree and some pastoral and administrative experience. Would work with 24 Okinawan (Japanese) churches and missions in many different ways, such as pastor, evangelist, itinerant mission worker on Okinawa and other islands, teacher in Bible school. As the only

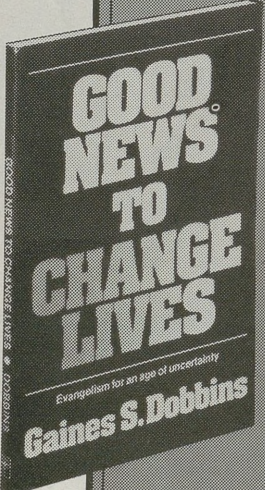
language missionary unit on Okinawa, would interpret the Convention's work to the four English-language churches. Since the work is jointly supported by Southern and American Baptists, cooperating with American Baptist missionaries is vital; couple should be very flexible. Language: Japanese.

**Taiwan:** A career missionary couple is needed to work in general evangelism in Tainan, a port city of 500,000. Experience in pastorate, associational work, urban evangelism, and student work all would be helpful. At present there is no Taiwanese-speaking missionary in this location, where there are one church and two chapels. No Baptist work exists in Tainan County outside the city. The missionary would be responsible for personal evangelism and preaching ministry and would assist in beginning new work and in developing established chapels and churches. Language: Taiwanese, Mandarin.

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

evangelism for an age of uncertainty . . .

# GOOD NEWS TO CHANGE LIVES



*by Gaines S. Dobbins*

"I heartily commend the study of this book to pastors, staff members, and all Sunday School officers and teachers.... Sunday School work is evangelism of the highest order when officers and teachers have as their highest motivation reaching persons for Christ and church membership."

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Secretary, Sunday School Department  
Baptist Sunday School Board

James L. Sullivan  
President, Southern Baptist Convention

"...a masterpiece of content and craftsmanship, designed to help churches become the churches they need to be in their vital roles of evangelism and Bible teaching. This book deserves a worldwide use over many years."

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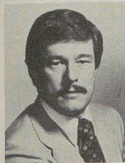
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## New Missionary Personnel

(Continued from page 38)

1966; Barton Andrew, July 16, 1970.



**RHODESIA: Gary R. Tallman;** born: Cheyenne, Wyo., Nov. 19, 1941. He was an insurance company salesman 1968-72, was partner in an insurance agency 1972-74, and operated his own agency 1974-76, all in Colorado. He served as interim pastor at First Southern Church, Golden, Colo., in 1976. Expected type of service: business management. **Joann Griffith Tallman;** born: Eldora, Iowa, Jan. 25, 1943. She worked as an insurance agency clerk and salesperson 1968-76. Children: Robert Glen II, May 14, 1965; Gary Robert, Jr., June 28, 1966; Tresha Kay, April 18, 1969.



**NORTH BRAZIL: Harold L. (Hal) Wheeler;** born: Santo, Tex., July 24, 1938. He served in the U.S. Army in the early 1960s, including assignment in Korea. He has worked for several Texas firms as a bricklayer and most recently was a brick mason in Littlefield, Tex. Expected type of service: maintenance work. **Gloria Bell Wheeler;** born: Jacksboro, Tex., May 17, 1942. Children: Stephanie Lynne, July 13, 1966; Stacy Dawn, Nov. 30, 1967; Stephen Lance, Nov. 15, 1970.

## Missionaries Reappointed

**INDONESIA: L. David Wigger and Barbara Jett Wigger,** both natives of Missouri, were reappointed for service in Indonesia, effective Dec. 1. They were first appointed in 1968 for service in Vietnam. They resigned in 1973.

## J. W. Marshall Seriously Ill

J. W. Marshall, first personnel secretary of the Foreign Mission Board's Department of Missionary Personnel, and former president of Wayland Baptist College, Plainview, Tex., is seriously ill with cancer, it was reported in mid-January. He lives in Laguna Hills, Calif.

## Receptorship Awarded

Dean V. Rittman, Jr., a student at the University of Texas Medical Branch, Galveston, was awarded a medical receptorship by Foreign Mission Board action in December. The program allows short-term overseas service for medical students.

## That Contact with Home

(Continued from page 32)

view mission work realistically and realize it includes problems and difficulties that aren't always solved by seminary textbooks. And if you and I can see mission work in realistic terms, we can also see that missionaries themselves are real, live people with real, live problems. They are not artificial transplants who wake up one morning and find themselves in Taiwan!

**Another experience** drove this truth home to me. I spent most of 1975 interviewing 18 Illinoisans for a book to be published during the Bicentennial. We *Were There* is believed to be the first oral history produced by Southern Baptists anywhere.

The book is written against the backdrop of the Illinois Baptist State Association from 1907 to 1977. But the story is told in 18 mini-biographies, each written in the first person. The source material for the book was verbal, not written. The style of the book is "spoken English" in contrast to "written English."

I included an Illinois missionary who had served overseas. During the interview I asked him for personal insights and he told me of the day he sailed into the harbor of Kobe, Japan, on the *U.S.S. Point Cruz*. There, recalling how Miss Lottie Moon had died on Christmas Eve, 1912, in that very harbor, his mind turned to what God wanted to do with his life. As he visited Baptist missionaries in Kobe, he felt God's call.

**He told me about** some of his experiences. He told me how he felt that rainy, stormy night when he and his wife and their four children arrived in a city of four and a half million persons, with no hotel reservations and no welcoming committee, to open Baptist work.

And he shared how he felt that day when, seated in his car at a railroad station, a fellow walked up and literally stole his glasses off his face. In this case the fellow left a gash across the missionary's cheek with his long fingernails (long nails being a symbol of the leisure class). "I said to myself that if I ever get home on furlough, I'll never come back as a missionary," he told me. "But in a few minutes I realized that was why I was there in the first place, and I resolved even more to evangelize them for Christ."

Now there's not a person reading this article who wouldn't have had the identical reaction that the missionary did. It's human to get discouraged, to show anger, to feel frustration. And if we can realize that our overseas missionaries are

made of the same mold as anyone else, and that they are persevering in spite of difficulties, we can more readily identify with them. And, too, in my opinion, we can more readily correspond with them as real persons, rather than as names on a prayer calendar.

**If you're interested** in writing to one or more missionaries on a regular basis, let me suggest a little free booklet you should write for. The title is *Missionary Directory*, and it's a gold mine of information.

It's revised three times a year, so you always get the latest information. Each booklet lists all of our Southern Baptist missionaries, in alphabetical order. Moreover, it gives their current mailing address, their birth year (as well as birthday), the first or nicknames of both husband and wife, what kind of work they do, and the month and year their next furlough begins!

But that's not all. The booklet also includes a list of retired missionaries, plus valuable postal information as to airmail rates to the various countries. To get your free copy, write Foreign Mission Board, Box 6597, Richmond, Va. 23230.

What I've tried to say here is the age-old truth that communication is a two-way street. If we expect missionaries to keep us informed of what they're doing, we should keep them up to date on what's going on here at home. And not by slow boat mail that brings them their state Baptist paper after it's ancient history. **TC**

## MK Rescues Botswanan

Gill Davidson, 16, son of Mr. and Mrs. Roy G. Davidson, Jr., missionaries in Gaborone, Botswana, is credited with saving the life of an African child in Gaborone. The young Davidson was attending a prayer retreat with Baptist missionaries when the group was alerted that someone was drowning in the motel swimming pool.

According to reports, Davidson dived into the pool at once, pulled the young Botswana boy from the water, and gave him mouth-to-mouth resuscitation. After the child regained breathing, missionaries took him to the local hospital.

## Stamp Shows Procession

A Baptist minister appears on a postage stamp that has been issued by Taiwan, the Republic of China. The stamp shows the funeral procession for the late President Chiang Kai-shek. Leading the procession is Chow Lien-hwa, pastor of Grace Baptist Church, Taipei, and of Kai-ko Chapel, to which the President belonged.

## Urban Seminar Conducted

Ninety-six Indonesian pastors, laymen, and missionaries attended a recent urban evangelism seminar in Semarang, Indonesia, led by Missionary Associate Ralph W. Neighbour of Singapore.



As you pray 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. EUROPE:** Pray today for Missionary Associate Wesley Miller, radio and TV representative for Europe, the Middle East, and South Asia, as he meets in March with other radio and TV representatives to plan for the most effective use of the media in spreading the gospel in many countries. He is currently on furlough.

**2. BRAZIL:** Ask God's blessings on The Centurymen, Southern Baptist singing group, as they tour Brazil.

**3. NIGERIA:** Pray for guidance for Missionary Gordon E. Robinson as he leads in the development of Theological Education by Extension for the whole Nigerian Baptist Convention.

**4. KOREA:** Missionary Bill Fudge requests prayers for himself and his fellow missionaries as they seek to sow Bible-believing, Bible-preaching churches in Korea. During March and April Fudge will continue his work in new congregations in and around Seoul.

**5. KENYA:** Thank God for his blessings on the Giryama Project, a year-long evangelism project that began in August 1976 among the Giryama tribespeople on the coast of Kenya. In the first ten weeks of the program 71 new congregations had been formed, with 1,105 persons baptized. Continue to lift up the project and the missionaries in your prayers.

**6. HONG KONG:** Missionary Donna Kirby teaches at the Henrietta School in Hong Kong. In addition to teaching English, she is teaching 12th-grade Bible in Cantonese for the first time. Out of 44 students in her class, only 12 are Christians. Pray that the Holy Spirit will speak through her and the Bible to stir these students' hearts.

**7. BAHAMAS:** Ask the Lord to be with the pastors' retreat at the theological institute being held today through the 11th.

**8. CAYMAN ISLANDS:** Pray for someone to open work in Grand Cayman. Pastor M. Lee King, of Cayman Brac, believes a work could be started with 75 members from the churches of Cayman Brac who have moved to Grand Cayman.

**9. HONG KONG:** Missionary Elaine Hancock is a nurse at the Baptist Hospital in Kowloon, Hong Kong. She requests prayer for her as a nurse and for the Christian doctors and nurses on the hospital staff that they may have a more effective witness to the patients at this hospital. Miss Hancock also teaches a Sunday School class for the blind at Caine Road Baptist Church in Kowloon.

**10. DOMINICAN REPUBLIC:** A conference in La Posada, Dominican Republic, is being

held today and tomorrow with Miss Carolyn Weatherford, Woman's Missionary Union executive secretary, and others from the U.S. for all women missionaries in the Caribbean. Pray for this conference.

**11. RHODESIA:** A prayer retreat for Rhodesian Missionary Women began yesterday and will continue through tomorrow. Ask the Lord to be with this group as they meet and fellowship together.

**12. KOREA:** Missionary Charles Wiggs is administrator at Wallace Memorial Baptist Hospital, which celebrated its 21st year in November 1976. The hospital ministers to 2.7 million people in Pusan and to thousands of others near Pusan. There are 15 missionaries and 362 Korean employees who serve the needs of this hospital. Pray for strength and guidance for the hospital staff.

**13. UNITED STATES:** Pray for God's leadership for the seminary board of trustees and Foreign Mission Board representatives as they choose a president of the theological seminary in Rüslikon, Switzerland, to follow Penrose St. Amant, who is retiring this coming summer.

**14. KENYA:** Missionaries from several countries in eastern and southern Africa will meet in Limuru, Kenya, for a conference on Mission structure. The object is to design organizational patterns for the Missions that will enable them to achieve the most effective working relationships possible. Pray for this conference.

**15. HONG KONG:** The Hong Kong Baptist Church (Chinese), which celebrated its 75th anniversary in November 1976, is seeking a pastor. Pray for a leader for new and greater ministries in this church.

**16. LIBERIA:** Pray for the first nationwide evangelistic crusade in Liberia the 16th through the 24th. Approximately 50 preachers, singers, and laymen will be coming

from Louisiana, led by Leonard Sanderson. Missionary Earl Williams is coordinating the crusade.

**17. BERMUDA:** First Baptist Church in Devonshire has begun a mission in City Hall, St. George. Members are successfully using the upstairs portion of a pub for Sunday School classes, and they have launched enthusiastically into the Action Program of the Sunday School Board. They hope to begin another mission in the western end of the island by Sept. 30. Praise God for the efforts of these Christian witnesses in Bermuda and ask for the Lord's continued guidance in each life.

**18. KENYA:** Missionary Dr. Lorne Brown directs medical clinics in western Kenya. He will come to the U.S. this month for an indefinite leave of absence due to family reasons. Pray for a doctor who can "fill in" for Brown in the clinics.

**19. JAPAN:** Pray for the outreach at Isahaya, Japan, a city of 70,000 on the verge of becoming the first mission of Nagasaki Baptist Church. A small, multi-purpose building is expected to be constructed by April. This is a joint project of the local Nagasaki Church, the Japan Baptist Convention, and the missionaries, especially Missionary Pratt Dean.

**20. UPPER VOLTA:** Pray for God's direction in the life of Missionary John Gray. A well-digging program at the center in Koudougou was turned over to him when he arrived from language school in France in January. Also pray for the development of vocational training school for pastors and lay leaders.

**21. BELIZE:** Pray for the beginning of Southern Baptist involvement in Belize (formerly British Honduras) and the missionaries who are starting the work there, Otis and Martha Brady.

**22. GHANA:** Missionary Dr. Walter Moore will be the only medical doctor at Baptist

# Support with Prayer



Medical Center in Nalerigu when Missionary Dr. George Faile goes on furlough in April. Pray for reinforcements and volunteer doctors.

**23. ZAMBIA:** The churches of Zambia engage in a Sunday School leadership emphasis in preparation for an evangelistic crusade later in the year. Leaders from the U.S. will assist in providing training for Zambian Sunday School workers. Ask for the Holy Spirit to guide leaders and workers.

**24. BENIN:** Pray for the growth of a new preaching station near the Nigerian border and that converts may be able to form a church and extend their witness.

**25. KOREA:** There are 550 Korean Baptist churches and 273 students in the Korea Baptist Theological Seminary. It is Korean Baptists' goal to have 1,000 churches by 1981. Pray that with God's leadership this goal will be reached.

**26. TAIWAN:** Many people now live in apartments because cost of land is so high. A plan was developed and implemented that surveys apartments, then offers classes for the occupants to take part in English classes, studying Christian beliefs, flower arranging, and Western cooking. Four classes now meet weekly. Pray for this ministry and that every class will be an added opportunity to meet and share with Chinese the good news of Christ.

**27. BANGLADESH:** "Most of the people who are studying the Bible in Baliakandi Thana are poor Hindus," writes Missionary Thomas E. Thurman. "Our Mission is trying to find a plan for giving physical, as well as spiritual, aid. I was told of one sick man who sold his home for \$2.00 in order to call the doctor. Pray that we would find God's plan for this time."

**28. IVORY COAST:** Housing for three new missionary families was needed, and "We rejoiced as the Lord led us to three houses within walking distance of our other homes," reports Ed Pinkston, missionary in Abidjan. But a signature giving the missionaries the right to buy has been slow in coming. Pray for the missionaries as they continue to deal with the agent and owner that the situation will be resolved.

**29. SCOTLAND:** Pray for the missionary family, the James E. Spauldings, who transferred in January from Trinidad to begin work with Scottish Baptists.

**30. BANGLADESH:** A paramount need here is for a business manager and treasurer. Currently a trained evangelist who knows the language must devote his time to this need. Pray that God will call a trained business manager who will respond.

**31. SPAIN:** Ask God to call more pastors for the work in Spain in the many areas without a Baptist witness.

## 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

**Bostick,** Ronnie K./Sallie, *Zambia to E. Africa*, Jan. 1.  
**Clark,** Susan (journal), *Jamaica to Dominican Rep.*, Dec. 14.  
**Farrell,** Rhonda (journal), *Colombia to Mexico*, Nov. 19.  
**Foster,** James E./Sylvia, *Spain to Germany*, Jan. 1.  
**Hays,** Ida Mae, *N. Brazil to S. Brazil*, Jan. 1.  
**Hoffman,** Deborah (journal), *Nigeria to Rhodesia*, Dec. 1.  
**Martin,** Theresa (journal), *Colombia to Mexico*, Nov. 19.  
**Smallwood,** Karen (journal), *Colombia to Philippines*, Dec. 14.  
**Smith,** Barbara Jo (journal), *Nigeria to E. Africa*, Dec. 1.  
**Spaulding,** James E./Barbara (assoc.), *Trinidad to Scotland*, Jan. 1.  
**Tatom,** John H., *Thailand to Indonesia*, Dec. 1.  
**Yarnell,** Carl F., Jr./Mary, *Malaysia-Singapore to Guam*, Dec. 15.

### Retirements

**Burch,** Vella Jane (*Hong Kong*), Feb. 1.  
**Graves,** Alma O. (*Japan*), Mar. 1.  
**Ogburn,** Georgia Mae (*Chile*), Nov. 30.

### Field Assignments

**Cullen,** Robert L./Joy (*Thailand*), *Sri Lanka*, Jan. 1.  
**Dixon,** Curtis L./Bettye (*Angola*), *Portugal*, Jan. 5.  
(temporary).  
**Harvey,** C. Ernest/Janice (*Mozambique*), *Portugal*, Dec. 14.

### Youth Worker

**Wyatt,** Kathryn Annis (Kathy), employed on a basis equivalent to missionary journeyman, to *Peru*, Dec. 15.

### Resignations

**Farris,** A. Kent/Sarah (*S. Brazil*), Dec. 31.  
**Grant,** Richard B./Lee (*S. Brazil*), Dec. 31.  
**Hawkins,** Dorine C. (*S. Brazil*), Dec. 31.  
**Moore,** Merrill D., Jr./Patricia (*Gaza*), Dec. 31.  
**Richardson,** William D./Irma (*Ghana*), Dec. 31.

### Births and Adoptions

**Purtle,** Bradley Frank, son of Charles E./Jane Purtle (*Dominican Rep.*), Dec. 31.

### Deaths

**Richardson,** J. M., father of Dorothy (Mrs. Charles D.) Brock (*Philippines*), Nov. 29.  
**Shaw,** Robert S., father of Carroll W. Shaw (*Rhodesia*), Dec. 6, Vernon, Tex.

### Marriages

**Hawkins,** Dorine C. (*S. Brazil*), to Buford Stewart, Dec. 19, Coalinga, Calif.  
**Ragan,** Mary Charlotte, daughter of Jarrett D./Charlotte Ragan (*Malaysia*), to Royce E. Davis, Dec. 18, Teecola, Ga.  
**Wester,** Esther Kay, daughter of William S./Blanche Wester (*Malawi*), to Timothy Louis Martin, Dec. 18, Tampa, Fla.  
**Woffard,** Stephen Leftridge, son of Rodney B./Sue Woffard (*S. Brazil*), to Cary Ellen Herndon, Oct. 10, Norman, Okla.

### Degrees Conferred

**Fitts,** Marvin E. and **Fitts,** Jean (*Peru*), each received the doctor of religious education degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex., Dec. 17.  
**Goff,** William E. (*Venezuela*), received the doctor of theology degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex., Dec. 17.

## Students Learn by Doing

Aware that Thailand, like many South-east Asian countries, may not always be open to the gospel, Southern Baptist missionaries there are constantly striving for more effective ways to witness.

For Missionary S. Judson Lennon this means teaching a special course in church growth at the Thailand Baptist Theological Seminary, Bangkok. The course requires on-the-field training by four teams of class members, according to Maxine (Mrs. Robert R.) Stewart, missionary press representative.

As part of the class assignment, the teams go out twice weekly to four areas to meet people and witness to them. Then they return to class and report on what they have found and offer suggestions for future witnessing.

In the early stages of the project, students found at least nine Christians, including four Baptist dentists. Five of these Christians have asked the students to help them start church meetings in their areas.

Another team of students shared with the class about finding a Christian man and his wife who have opened their home for Christian meetings and have been instrumental in helping more than 50 persons come to know Christ. Realizing that these people needed to be baptized, the husband has baptized all of them. After meeting some of the students at the seminary, he has enrolled. Getting acquainted with other Christians has prompted them to request membership in the Thailand Baptist group.

Another team reported that one of the girls who was handing out gospel tracts and witnessing met a young man who invited her to his home to talk to his sister who wanted to become a Christian. Even though it is improper in Thailand for a young woman to go to the home of a young man, she went anyway. In spite of her apprehension, she did not want to miss the opportunity of witnessing to this man's sister. She not only witnessed to her, but also to him and his parents.

The students have been able to bring back helpful suggestions to their teacher. One team offered to show some Christian motion pictures to a group of women. The women were delighted at the idea and suggested that the students do so on Friday nights when their husbands would be home.

What does Lennon hope to accomplish by this class?

"It is Lennon's aim that after the completion of this course, these students can go out and start house churches on their own in any city or town, village or market, wherever the people are," concluded Mrs. Stewart.



# FROM THE EDITOR

## Medium for Sight

**T**he program of missionary education in a church should include well-planned utilization of motion pictures. For the best results, advance planning is advised. Distinct objectives help the planner design a schedule and choose program elements that are best fitted to achieve those objectives.

Basic to such planning is an awareness of what is available in all media, including motion pictures. In recent months several films presenting Southern Baptist foreign missions have been released. Those listed below are available through Baptist Film Centers for a service charge of \$5.00. Viewing time for each film, unless otherwise indicated, is 28 and one-half minutes.

### Another Autumn

Setting: Tokyo

Urbanization, secularism, and industrialization are shown to be an identity framework, uniquely Japanese. This backdrop is seen as the circumstance in which missionaries must project their witness and ministries.

### Arabati

Setting: Ethiopia (30 minutes).

Stark scenes reveal a famine-stricken community's ordeal with drought, starvation, and death. Representing the many other disaster areas on earth, it provides the opportunity to remind churches of their part in the relief of hunger and disaster assistance.

### An Encounter

Setting: Japan.

A broad, rapid sweep of Japan's history brings into view that country's current life context. Religious developments are traced to today's presence of Christianity. Three prominent and knowledgeable Japanese Baptists talk openly about the encounter between the Christian gospel and a culture built on the strange mixture of ancient and modern life patterns.

### Delicate Force

Setting: Japan, Seinan Gakuin (Baptist school).

An inside view of school life and the traditional educational concepts help the viewer to understand and appreciate what an American Christian encounters by planting his life in the development of an educational institution for Christ in a non-Christian culture.

### The Man Who Sang in the Dungeon

Setting: Grenada (Caribbean island).

The conversion and witness of the late Leon Edwards, sentenced to life imprisonment for murder, brings to an entire island the impact of the gospel.

### Prayer for Sight

Setting: General (eight and one-half minutes).

A sequence of vivid, even horrifying scenes flashes by, but intermingled with touches of beauty and charm. The implication: for vast numbers of people, tragedy, pain, and horror dominate the scene. Against this is shown the beauty and joy for a life given to serve those who suffer. In this is seen the will of God and the urgency of accepting his will for each of our lives.

### Yemen

Setting: Jiblah (Baptist Hospital, etc.).

In one of the world's most fanatical Muslim countries Christian influence continues through the ministries and witness of the hospital, its staff, and others whose lives have been touched by the gospel.

The Centers are located as follows:

Georgia: 2930 Flowers Road, South

Atlanta 30341 Phone: (404) 458-8174

Kentucky: 317 Guthrie Street

Louisville 40202 Phone: (503) 587-7457

North Carolina: P.O. Box 19005

Greensboro 27410 Phone: (919) 375-6244

Tennessee: P.O. Box 161121

Memphis 38116 Phone: (901) 332-8790

Texas: 2620 Avenue E, East

Arlington 76011 Phone: (817) 261-3721

## Robert Stanley Elected

AT ITS December meeting the Foreign Mission Board elected Robert L. Stanley director of news and information services. A former missionary, journalism teacher, newspaper reporter, and editor, he assumed his duties in the newly created position the first week in January. He serves also as chief of the Richmond Bureau of Baptist Press, news service of the Southern Baptist Convention.

Having served as missionaries in the Philippines for ten years, Stanley and his wife resigned in August 1976. He then accepted a



Robert L. Stanley

temporary assignment as press representative with the public relations department of the Baptist General Convention of Texas. In his FMB position he is responsible for planning, organizing, coordinating, directing, and evaluating the functions of the press and information office. In the Philippines the Stanleys were stationed in Manila. He worked at the Baptist Publication Center, where Sunday School materials and other church literature are produced. Also he was journalism secretary and press representative for the Philippine Baptist Mission (organization of Southern Baptist missionaries). In evangelistic work he assisted throughout the Rizal province, and he and his wife were involved in the various programs of a small local congregation.

When appointed by the FMB in 1966, the Stanleys lived in Ft. Worth, Tex., where he was enrolled in Southwestern Baptist Theological Seminary and served as the seminary news director. Earlier he had taught journalism for five years at North Texas State University, Denton, and worked for the Dallas Times Herald for more than seven years as reporter and assistant city editor. He was a public information worker for more than a year with the U.S. Navy.

A native of Denton, Stanley was graduated from North Texas State University with a bachelor of arts degree and from the school of journalism at Northwestern University, Evanston, Ill., with the master of science in journalism degree.

Mrs. Stanley is the former Nora Belle Blan of McCurtain, Okla. The Stanleys have a son, Robert Harvey, born in 1965, and a daughter, Autumn Lynn, born in 1967.



**D**uring the past two years, gifts for relief made by churches and individuals throughout the Southern Baptist Convention have increased greatly. The Foreign Mission Board has administered the funds for relief for Southern Baptists for many years. Missionaries and national Christian workers have joyfully taken care of the heavy responsibilities involved in applying these relief funds to the needs of the people.

In 1972 gifts for relief totaled \$56,459.00. In 1973 the total was \$74,402.00. But in 1974 gifts for relief increased to the sum of \$299,925.00. It was in that year that famine in West Africa brought the reality of world hunger sharply to the minds of Christian people.

With the impact of the West African famine and the tragedy of widespread suffering in Bangladesh, concern for world hunger and disaster response brought about an escalation of gifts in 1975. During that year relief funds received by the Foreign Mission Board totaled \$1,673,842.00.

Actual disbursements throughout 1975 for relief in 25 countries totaled \$715,946.00. As can readily be understood, appropriations are made throughout the year as calls come for help, but it often takes many months for the missionaries to utilize these funds wisely.

The year 1975 came to a close with relief funds appropriated and subject to call at any moment totaling \$688,172.21. In addition, there were on hand relief funds designated by the donors for three specific countries totaling \$116,047.94.

At the close of 1975, funds which could be appropriated to meet relief needs throughout the world totaled \$394,558.37.

During 1976 gifts for relief from January 1 through November 30 totaled \$1,556,978.36.

Disbursements for relief during the same period of time totaled \$1,540,656.60.

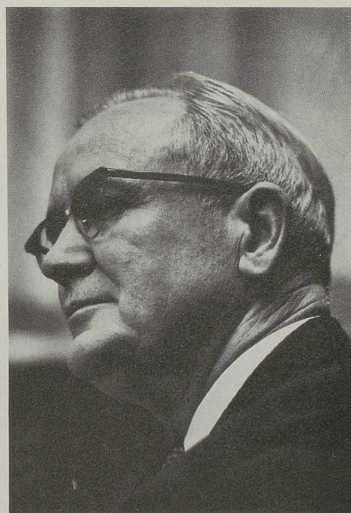
Including appropriations for relief made at the Board's December meeting, funds appropriated for specific

locations and subject to call for use by missionaries at any moment totaled \$816,239.16. In addition, there were relief funds designated by donors for two countries totaling \$84,669.63.

At the end of the December Board meeting, funds still available for appropriation to meet needs throughout the world totaled \$314,191.50. Appropriations from these funds are made as the Board meets each month. Having funds on hand to respond to emergency needs which sometime occur between Board meetings enables instant action to be taken in order to save lives. Those actions are always reviewed and ratified by the Board at the following meeting.

There is profound gratitude for relief funds. Although the administration of relief is a very weighty and difficult problem on mission fields, God's servants accept the responsibility faithfully and give themselves to it with love and compassion.

With the world food problem and the unchecked population growth, it seems evident that major efforts in relief will be necessary for many years. Southern Baptists are showing their gratitude for the Board's service as their relief channel. Thus has it been utilized for decades in this labor of love. One hundred cents of every dollar are used directly on the field for meeting critical needs. Southern Baptists undoubtedly will continue the outpouring of gifts with great liberality for the glory of God and the welfare of our fellow man. **TC**



By  
**Baker J. Cauthen**

#### The Executive View

## Ministry of Relief



# Missions Update...

Volunteers to serve in medical teams ready for immediate activation when disaster strikes overseas include 23 doctors, 7 dentists, 3 registered nurses, a pharmacist, and a surgical assistant. The volunteers, from 16 states and divided into four teams, are coordinated through the medical consultant's office at the Foreign Mission Board. Still needed to complete the teams are "physicians, nurses, and certified laboratory technicians," said HAROLD E. HURST, associate to the medical consultant.

Because of unrenewed visas, all Southern Baptist missionaries will be out of EAST MALAYSIA by mid-1977. Baptist work there is expected to continue, however, as more churches are formed and as the East Malaysia Baptist Convention, organized in September, becomes stronger, according to WILLIAM R. WAKEFIELD, FMB area secretary. The visa action "is part of an overall plan of the government of the state of Sarawak, East Malaysia, where our missionaries have been, to reduce drastically the number of foreign missionaries working in the state," explained Wakefield. (See January The Commission.)

The medical-dental volunteer program of the Foreign Mission Board will attempt to fill more than 100 requests in 22 countries this year. (This total does not include a medical project for 30 participants in GRENADA.) Volunteers go overseas, at their own expense, usually for about a month; some can go for only two or three weeks; occasionally one gives six months or a year. Most requests are for physicians, but there are also requests for dentists, dental teams, lab technicians, and other medical personnel.

Recent evangelistic campaigns held in 115 churches in TANZANIA resulted in a total of 1,585 professions of faith. The campaigns, a cooperative effort of Southern Baptist missionaries and Baptist nationals, were organized as part of the work of the Foreign Mission Board's evangelism and church development office. During the month-long campaigns, 14 pastors and 2 ministers of music from the U.S. assisted. . . . Six teams of Baptist nationals in KENYA have started 89 congregations and baptized 1,328 persons in a 14-week period, going from village to village as part of the "Giryama Project," a year-long effort among the coastal Giryama tribe. . . . Fifty persons, representing 16 tribes, attended the annual meeting of the Baptist Convention of UGANDA in JINJA.

JOHN R. CHEYNE, field representative for EASTERN AFRICA, is to serve as an associate to W. EUGENE GRUBBS in relief and disaster response work for the FMB for one year, starting in April. . . . The Board at its January meeting appropriated from world relief funds \$5,000 for earthquake relief in TURKEY and \$20,000 for aid in LEBANON. For relief after flooding in JAKARTA, INDONESIA, \$5,000 was granted later in January. . . . LUZON Baptist Convention in the PHILIPPINES, in its 18th annual session, took steps toward organizing a mission board, "with a view of supporting missionaries within the convention territory and abroad, as God calls and as convention funds become available," it was reported.

For mass communications facilities and equipment, the FMB in January appropriated \$112,000 from Lottie Moon Christmas Offering for Foreign Missions funds. Of the total, \$11,000 is for equipment in PERU, \$75,000 for a HONG KONG communications center, \$26,000 for mass media center in LIBERIA. . . . For production of a children's film in AFRICA, the FMB appropriated \$15,000. With the aid of two missionary journeymen, ZEB MOSS, mass media representative for Africa, is to produce the film, based on a 1976 Foreign Mission Graded Series book for older children, School Someday.

To help escalate the program of Bible publication and distribution of the Baptist Mission in the PHILIPPINES, the FMB has granted \$10,000 from the ANN OLDHAM Fund, set up for Bible publication and distribution. . . . At Ramkhamhaeng University, BANGKOK, THAILAND, Christian students gave away 20,000 Bibles secured from Gideons International. It was the first student project approved on the campus since the military coup in October.