

The COMMISSION

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COVER

"Berlin, capital of the D.D.R., greets its guests," proclaims the sign over a map of the East German city. Story and photos about Baptists in East Berlin begin on Cover II. Photo by Bob Harper.

CREDITS

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IN THE D.D.R.

Baptists in EAST BERLIN

By Jane Robison

They are not religiously persecuted. They are not barred from worshipping as they please. And what's more, they own and operate a Baptist Book Store.

"They" are Baptists in Berlin, the capital of the German Democratic Republic (D.D.R.), or East Germany.

According to Luther Morphis, missionary to West Berlin, there is religious tolerance within the D.D.R. As a result, Baptists "are able to carry on the work" in 11 churches and two preaching points.

Baptist work in East Berlin "is very similar to that which you find in West Berlin and in most of the West German cities," cites Morphis.

"There are exceptions, of course. They (Baptists) are limited as far as carrying on any kind of work on the outside, a real outward type of promotion or publicity.

"But the work in East Berlin is allowed for all groups—the children, young people, and adults as well. They carry on the work very much as they desire within the church building," he states.

Morphis is able to visit Baptists in East Berlin "from time to time." His main contact is with Rolf Damman, general director of the Union of Evangelical Free Churches (German Baptist Union).

"He would correspond to the executive secretary of the Southern Baptist Convention," explains Morphis. "He is not a full-time pastor. He works basically with all of the churches in East Germany and with the leaders, helping in training and seeking to promote the work in all phases."

Despite Morphis' contact with Berlin Baptists, there is no official relationship between Baptists in East or West Berlin, or in East and West Germany.

"There is no organizational connection," says J. D. Hughey, Foreign Mission Board area secretary for Europe, the Middle East, and South Asia. "They are completely separate, independent bodies."

Concurs Morphis, "I do not carry on any type of work in East Berlin at all. The only contact I have is simply in informal visits I may have there."

Baptists in Eastern and Western countries are not totally isolated from one another. John David Hopper is the fraternal representative of Southern Baptists to the Baptists of Eastern Europe. On occasion he visits them, and in other ways he maintains contact and, as possible, offers encouragement.

According to Hughey, there are more Baptists in Eastern European (Text continues on page 4.)

Photographed by Bob Harper





Above: East Berlin soldier stands guard at Tomb of the Unknown Soldier. Right: Shopper's child waits at grocery store.



The Westerner's mental image of Berlin often is confusing. The 185-square-mile area of West Berlin stands in the heart of the D.D.R. (East Germany) and is 110 miles from the eastern border of West Germany. West Berlin is isolated from the East German countryside by electrical contact fences and guard towers, and separated from East Berlin by a 28-mile concrete wall.

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Lost? Large map provides "Generalplan" of East Berlin for bewildered visitor.



countries than in Western European countries. In the D.D.R. alone, there are 220 Baptist churches, according to Morphis.

However, there is only one Baptist Book Store "within any of the Eastern countries, as well as East Germany," and it represents the most unique aspect of Baptist work in the D.D.R. (In other Eastern countries the distribution of Christian literature is done more privately.)

The bookstore, organized in 1946, serves Baptists and other evangelical groups, such as Brethren and Methodists, according to Morphis. It is owned by the German Baptist Union and managed by "Brother Weist," who has been director for 11 years. He is assisted by eight Christian employees. "There are only two or three that actually work within the bookstore itself, selling material to the public," says Morphis. The rest of the employees work in the warehouse, filling orders.

Taking care of orders and preparing shipments are major jobs, especially since the bookstore handles orders from all the Eastern countries.

"They are able to ship books into the other Eastern countries, where it is not possible to get books from the West," comments Morphis. "The involvement of the bookstore is quite



A moment's rest. Young East Berlin women chatter, while gentleman contemplates.

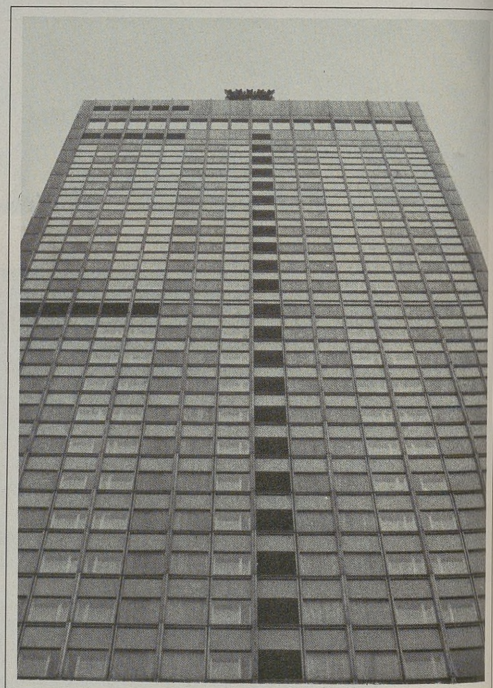
East Berlin's Tomb of the Unknown Soldier.



Vintage car catches photographer's eye.



*Architecture of church spire
in background contrasts with modern
design of buildings and lamppost.*





Missionary Luther Morphis (r) visits with East Berlin Baptist leader, Rolf Damman.

extensive, and it is a very real opportunity of getting the Word of God, as well as religious books, into the hands of people in different countries."

The bookstore also provides services to the Baptist churches in East Germany, as well as East Berlin, according to Morphis. "There are within these churches more than 300 'book tables,'" he says. "The books are sent out to these churches to advertise and to let people know the types of books available from the bookstore."

Like the churches, the bookstore is limited in publicizing, according to Morphis.

"They are not permitted simply to mail out material to people who are unknown, or just to send material to all of the mailboxes in a given area," he states. "They are permitted by the government to solicit, or to mail out, publicity to the people who have visited the church, or to relatives of the people whom they may have known."

Along with this mailing list, the



Fountain enhances landscape of East Berlin thoroughfare.

Missionary Luther Morphis (r) and Rolf Damman, general director of the Union of Evangelical Free Churches in East Berlin, say farewell until Morphis makes another visit.



German Baptist Union in the D.D.R. has a regular publication, "similar to one of our state Baptist papers." Within this monthly publication information is carried about the bookstore and some of the things available there, according to Morphis. "These papers go out to the different churches and to people within the churches," he explains.

"In addition to this," he continues, "the bookstore is able to send out mimeographed fliers of material from time to time to the people within the churches, and they also may mail out this same type of material to individuals they may know."

All of this shipping and mailing activity may give the impression that the bookstore itself has few customers. Such is not the case.

"It is a rather small bookstore," comments Morphis. "Nevertheless, people do come."

"Many who go to the bookstore do so just to browse around."

One of the drawbacks the bookstore faces in providing services to local residents is its location. "It's in an out-of-the-way place and is not easily found," Morphis relates. But apparently this is not a deterrent to prospective customers. "Brother Weist said that there are many people who come to the bookstore who are not Christians," relays Morphis. "They (the bookstore) have many books that are not religiously oriented, and, therefore, many people come just to look for a book of history, or science, or

some other type of book."

In the process, the browsers might be attracted to some book on religion, or about Christ, and "as a result may become acquainted with the Christian faith," Morphis notes.

Morphis learned in talking with Weist that the bookstore's best seller is the Bible, followed by devotional books of Christian living and Christian biographies.

Out of all this bookstore activity, the obvious question which comes to mind, but has not been answered yet is: Is the bookstore able to operate without censorship?

According to Morphis, there are no restrictions on selling the Bible or any of the other books carried in the store. All of the books are printed in the D.D.R.

In East Germany there are publishing companies, and there are printing companies. All of the printing companies are state owned, according to Morphis. But the publishing company may or may not be privately owned. "It's either way," he says.

While Baptists in Berlin have their own store, they do not have their own publishing company. "The publishing company that Baptists use in East Germany is the Lutheran Book Publishers," Morphis explains. "The Lutheran publishers in East Berlin carry out the responsibility of getting orders to the printing company after the permit has been granted by the government."

In order for a book to be published,

the publishing company must submit an order, along with the government permit, to the appropriate printing company. In the D.D.R. "several of the large printing companies would be responsible for the printing of various kinds of books, whether religious books, the Bible, scientific books, school books, or what have you," according to Morphis.

The printing company must then decide how many books to print in that year. "Brother Weist said that much of the problem of printing is with the lack of enough paper," elaborates Morphis. "This is the reason why at the beginning of the year, or before the year, the printing company has to determine exactly how many copies of the various types of books they are going to print within the year."

Once each book order is filled, no more books are printed in that year.

In addition to printing, the company "carries out the responsibility of getting the material out so that the books can be distributed through the different stores" to both Christians and to the public at large, cites Morphis.

And so, Baptists in the D.D.R., including East Berlin, are relatively free to worship as they please, to patronize a religious bookstore, and even to print the Bible and religious books. The Union of Evangelical Free Churches in the D.D.R., one of the larger conventions in Europe, "is effective in its ministry, as Baptists seek to witness to the Lord and carry on the work there," concludes Morphis. **TC**



Passerby window shops at East Berlin Baptist Book Store.



As shops around the world were taking inventory in January, the East Berlin (D.D.R.) Baptist Book Store was no exception. Wilfried Weist, business manager, is shown in foreground, during stock-taking activity. With him, l to r, are his sales assistant, the German Baptist Union's newspaper editor, and an East German Baptist pastor.

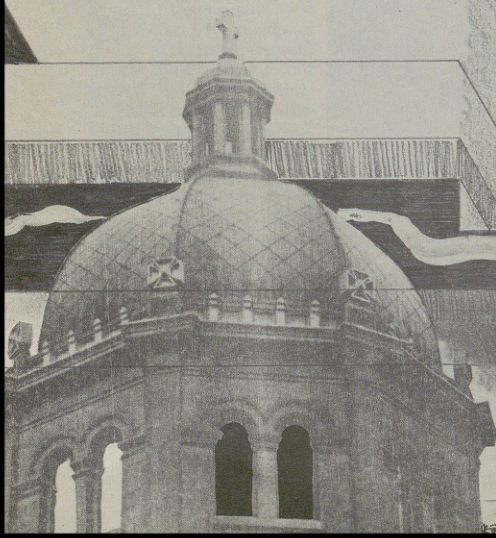
the call



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The Call

By William L. Hendricks

"While you were out you had a call!" In those familiar words lie keys to life. When one utters that statement, usually technology is presupposed. Ordinarily today we speak of "calls" in terms of telephone communications. However, behind the technological expertise that brings voices to us over the telephone is the more urgent and significant fact of "a call."

The myriad nuances of the simple word, the unexplored mystery of new relationships, the aroused curiosity of some portion of news, good or bad—all of these lie in the simple affirmation, "You had a call."

It can help us to discover who we are, why we exist, and what possibilities open themselves to us, if we think of some biblical pictures with poetic interpretations that call forth the religious significance of the simple affirmation, "You had a call."

In expressing the call of God to man, I have chosen four symbols. The first of our pictures is Eden. It represents the elemental and necessary call of our own existence, our humanness and its fragmentation.

The second picture is Antioch, where the meaningful and redemptive title "Christian" was first applied to those whose humanness began to be restored in Jesus Christ.

The third calling is to Rome, the "secular city," where persons lead their lives, fulfill their vocations, and make their ways in the world.

The fourth picture is Jerusalem, a place of special destiny for those whose fortunes are so intensely bound with

a particular, divine purpose that a pilgrimage beyond the ordinary becomes their lot.

You have a call. Listen and hear your own destiny, your own name, and ultimately the one voice who unites his speech with the very breath of our life and purpose.

Eden. The primal experiences of humanity and God as they relate to calling are put in sharp and paradigmatic form in the early chapters of Scripture. Eden is the evocative place of man's first call (Gen. 2:7).

To be called implies that one is named. Adam is; and, he can name things about him. A person is powerless in a situation where he cannot designate what he sees nor describe what he means. The helplessness of Adam lies upon everyone in a foreign culture, until he learns to name the beasts; and the frustration of Adam lies upon all persons until they recognize their differences from the beast. The joy of relationship is born from the awareness that man and woman call to each other by the mutual recognition of their distinction from other things God created.

The curse of Cain, however, lies upon any who call a fellow human into question in such a manner as to put life away and thus prevent his being named or called among the living.

But the prerogative and initiative in calling, naming, relating, speaking rests with God. He calls forth the cosmos

Beginning this month is a thought-provoking series of ten articles, gathered into an exclusive series. The individual topics, of significance to every Christian, will appear under the overall title of "Role/Call: Christian Calling and Its Expression." The format and chapters:

I. Role/Call: What Is It?

The Call

The Role of the Christian

II. My Role/Call: What Is It?

The Nature of the Call

The Call to Community

The Call to Personhood

The Call to an Ethical Life-style

III. Role/Call: Where Do I Fit in?

Christian Calling and One's Life Work

The Scope of Calling

The Role Worthy of the Call

Answering Role/Call

Nine authors have produced the ten chapters. They include faculty members at three seminaries: William L. Hendricks, Roy L. Honeycutt, John C. Howell, Morris Ashcraft, and William B. Coble; a pastor, John R. Claypool; and three Foreign Mission Board staff members: William R. O'Brien, R. Keith Parks, and R. Allen Orr, a regional personnel representative. Orr coordinated the bringing together of the chapters.

In addition, Seminary Professor G. Temp Sparkman has prepared a treatment of each topic in verse. Distinctive illustrations especially prepared for each chapter are by a versatile and talented Richmonder, Terry Snyder.

from the chaos. His call is as much manual as verbal. It is gross misunderstanding to separate word and act in divine performances. With God, speaking and doing are one. Only later, when humanity has disjoined speaking and doing by disobedience, is there the possibility of hearing and hiding, of verbalizing and analyzing, of explanation and equivocation. With humanity's disobedience, word and act fall apart, and the strictly logical possibility of speaking without doing arises.

The dichotomy of making words without performing deeds leads to dreaming innocence, the possibility of seduction, the art of violating the divine word. From the divorce of speech and deed issues the fall. And the fall implies the need to hide from the voice of God, from the gaze of the other, from the logic of one's true position. Speech becomes the organ of self-defense, of querulous excuse. Issuing from this divorce is departure from paradise. And disobedience begets disobedience.

All of this is a powerful parable which says that to be called, to be named, is to be known, to be created. The first and most ancient call of every person is the primary and immediate gift of his or her own life from God. But this calling is not without contradiction.

The call of Eden is inevitable. It is one's first calling, the call to be human. This call involves the good and the bad together. It is inevitably a summons to be.

Persons need not reflect on the call of humanness, because it is a condition of their existence. Yet it can become an abortive call, if full affirmation is not heard and given.

Certain conditions of the human call come from the fact of being: the biological functions, the social drives, the psychological impulses, our finitude. We do not need to hear our call to humanness to acknowledge these.

Yet there are other dimensions of the call to humanness which must be acknowledged carefully, eagerly listened to, and radically obeyed. The call to be ourselves in the world should be acknowledged by all Christians and otherwise. There should be the satisfaction and appropriation of the biological facets of life without gluttony and guilt. There ought to prevail a sensitive balance on one's own self-awareness and image vis-à-vis the claims that others and that social structures have upon the individual.

Above all, there must be a pressing awareness that the calling of our human life is a limited one. The call of Eden includes the Aristotelian dictum, "All men are mortal."

It is a mis-
Antioch. The
says: "Oh
in Antioch
redemption,
to a

take to leave Eden too soon for
general Christian predilection
yes, I used to be like that, but now
it is all different. The call to
tion has undone the call of cre-
and my only obedience now is
special religious calling, which
takes me to a destiny unrelated
to the creatureliness of
others." In that sentiment

is the kiss of death for the Christian community.

For all of us, the first calling upon which we must reflect is the candid calling of Eden. Those who are already ministers of God in some special service, those who contemplate the possibility, and those who consider it the last option conceivable must reflect on the calling of creation. Until Eden, with its possibility for obedience and disobedience, and life, with its openness to success and failure, are firmly grasped, there is no possibility of going on to Antioch, or any reason to contemplate Jerusalem.

Antioch. The call of Antioch shall be for us a symbol of redemption. In Antioch of Syria followers of Jesus Christ were first called Christians (Acts 11:26). It was from this Christian community that the most notable missionary endeavors of Paul were launched. It is primarily in Paul that the term *calling* assumes the technical meaning as a synonym for redemption.*

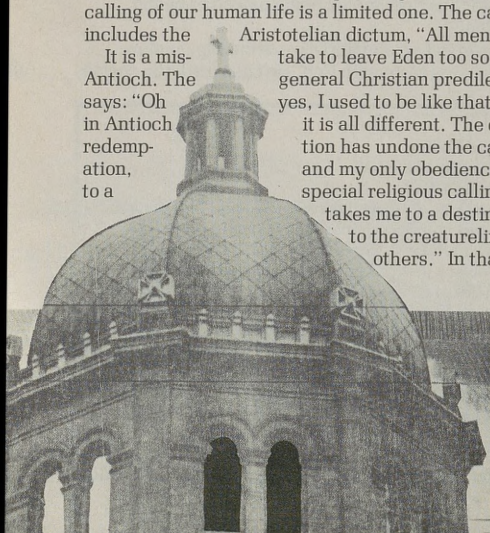
As always, the initiative rests with God. The Christian can never emphasize too strongly that the God who called the world into being and calls each life to possibility is the same God who calls to Antioch. The God whose calling is the "Where art thou?" of Eden is the same as the Good Shepherd who calls his sheep by name.

The implication is clear. The called of God are dwellers of two cities—Eden and Antioch. Antioch is the Christian suburb that enriches life for the metropolitan Rome in which all live.

To dwell in Antioch is to receive the gift and calling of God, the mystery of salvation (Rom. 11:29). The called of Antioch are not notable because of social position or human wisdom (1 Cor. 1:26). The calling of Antioch does not remove the citizenship of Eden, with its social structure and human abilities, but it gives perspective that grants a liberating bondage to the Lord of all calling (1 Cor. 7:20 ff). In the redemptive call to Antioch there is an "opening of the eyes of understanding" so that there is a "hope of the calling" in Antioch that cannot be known in the ambiguous calling of Eden. Redemption confirms creation in the midst of the latter's contrariness and with a surety the divine voice alone can give.

The one hope of the Christian calling is confirmed by the unity of God's Spirit and symbolized by the sign of baptism. To be called of God to Antioch is to become Christian. It is the testimony of the pioneer Christian missionary that his human calling in Eden, though carefully observed, does not compare to the "high calling of God in Jesus Christ" (Phil. 3:14), which has beckoned him beyond Eden to Antioch.

The vocation of Antioch is the shared possession of all who have heard the voice of the Son of God and obey. The prayer of one Antiochian for another is that God would count one worthy of the calling (1 Thess. 2:11). The citizenship and calling of Antioch is not for self-seeking or reward; it is for service; it is the high and holy calling predicated



Eden, Antioch, and Jerusalem. The call of Antioch is the high calling of God in Jesus Christ. The call of Eden is the low calling of God in Jesus Christ. The call of Jerusalem is the high calling of God in Jesus Christ.



on God's own purpose and effected by his grace (1 Tim. 1:9, Matt. 2:15). It is a heavenly or ultimate kind of calling (Heb. 3:1), in which persons are to revel and for which they should do whatever is needed to receive the calling and to be confident in it (2 Pet. 1:10).

The somber note that many are called and few are chosen (Matt. 22:14) does not refer so much to the number who may dwell in Antioch. It is a note of astonishment that all who dwell in Eden do not respond also to the call to Antioch.

These are the two basic calls of God. The first is the call to life. This is Eden, and there is no escaping its claim. The second is the call to eternal life in Jesus Christ. This is Antioch, and it is the place where we are called Christians, with all the joys and obligations that title entails.

Rome. The third call is to Rome. Rome signifies the secular situation in which citizens of Eden, including those who have passed through Antioch, must go to perform their tasks and live out their lives. In this sense, all roads do lead to Rome. All must leave the dreamy innocence with its possibility of bliss and go to Rome, where fallen humanity lives its life and experiences its culture.

In Rome the Christian commitment of Antioch must be expressed. Rome is for the artisans of earth. The call to Rome is the call to do what you can, what you may, what you must, and what you want to, in order to exist. The call to Rome is the call to take a job, establish a profession, pursue an education, enter family life responsibly, participate in society.

The Roman call is as inevitable as the call to Eden. We must do and perform to exist. Even in a welfare state that tolerates non-productivity, one must express existence, if not in labor, in inactivity; if not in creativity, in boredom. Just as all are children of Eden, so they are immigrants to Rome. Only in the call to Antioch is response optional.

For those who pass through Antioch—through Christian commitment—there must be no sense of dread in the calling of Rome, that is, to secular profession, to family, to society. Rome is the place where the people of God cheerfully live, joyfully serve, and faithfully fulfill their witness. Many Christian communities have expressed grave doubts where the church is the church unless it is in the world.

Some people preparing for professions and jobs do so without enthusiasm. This is sad! If we truly have passed through Antioch, there should be a sense of excitement

and anticipation to be an artisan in Rome.

Ask him who called you to Antioch to specify and suggest how you may serve in Rome, for this is your destiny and your place of fulfillment. It is wrong to suppose that God loves Antioch more than he desires Rome.

For the Christian, Rome is a challenge to be sought and a shape of life to be fulfilled. You are no less a citizen of Antioch because you live in Rome.

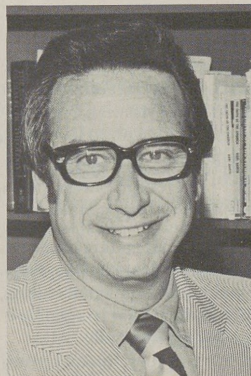
It is intrinsically wrong to suppose that one must return to Antioch, remain in Antioch, and build a shrine to Antioch in order to fulfill one's call. We carry Antioch in our hearts and perform the Christian calling in Rome, where we are able to bless others and fulfill our vocations. The venerable saying, *orare et laborare*, "to pray and to labor," is a worthy motto for Rome.

What is catastrophic is to dwell in Rome in such a way that we cannot fulfill the call of Antioch! To have a vocation that does not encourage or fulfill Christian commitment is paradoxical. Two problems can emerge from such a paradox.

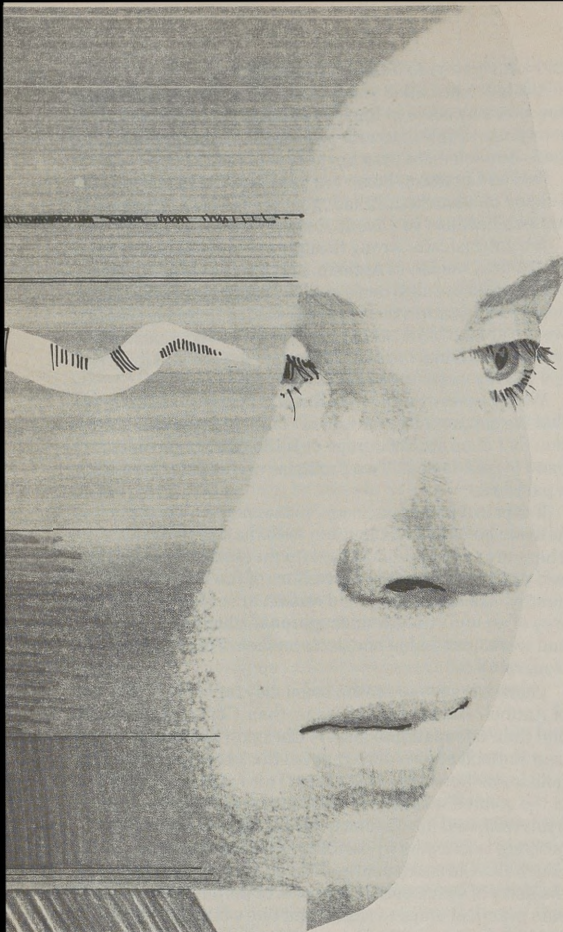
It is possible that one's job, profession, or way of being in Rome is really incompatible with the call to Antioch. There are tasks in human society that serve to dissipate and destroy the health and welfare of the human community. The Christian could remain at such a job only by way of an unfortunate schizophrenia which disjoins life and work, profession and performance. This is a disastrous course.

There is a second reason some may fail to unite the call of Antioch and the task of Rome: their Christian confession and their occupational task. A Christian may have so idealized Antioch and so played down the job in Rome that he fails to see how they may relate. This is the sorry plight of the wasted witness. In such instances religion becomes irrelevant, and jobs become boring. The answer to this problem is to explore possibilities and devise ways in which the Christian confessions of Antioch can permeate the tasks of Rome and, vice versa, to permit Rome to provide practical ways to implement one's confession of Antioch.

Inevitably all men are called from Eden to Rome, from possibility to performance. Some have enriched both Eden and Rome by deepening purpose and profound grace given in answering the call to Antioch.



Author of the first two chapters in the series is William L. Hendricks, professor of theology at Southwestern Baptist Theological Seminary, Ft. Worth, Tex. Born in Montana, Hendricks is a graduate of Oklahoma Baptist University, Shawnee, and holds the M.Div. and Th.D. degrees from Southwestern Seminary and the M.A. and Ph.D. degrees from the University of Chicago. He has served as pastor in Oklahoma and Texas.



result from this distortion.

There is, in this direction, a romanticizing of the call that seems to make the special calling of God override the calls of Eden and of Antioch. In extreme and distorted cases of Christian calling, some have forgotten that they are genuinely and inevitably children of Eden, that they are human. In isolated instances a stress on special calling has even denied the calling of Antioch. That is, some special messengers of God have failed to be Christian in the way in which they performed their ministries. All examples of this are not confined to that sad debacle in the Christian community called the Inquisition.

The second misrepresentation of the call of God to special redemptive vocation is the supposition that the call to Jerusalem does not exist. There is only the call of Eden (humanism) or the call of Antioch (a distorted view of the priesthood of the believers). Therefore, there is no calling for particular Christian vocation.

The best way to correct this notion is to stress that the special calling of God to Christian service is not a metaphysical gift but the deployment of life to particular tasks that must be done in the Christian community on behalf of the world and at the behest of God's Spirit. The strongest empirical evidence of a special calling of God is the fact of certain ministries to be performed if man's part in the purpose of God is to be accomplished.

Many are pondering, struggling, or searching for a shape or direction for this "calling to Jerusalem." No one can respond for another to any of the callings of God, but it is part of every calling of God that persons may be instruments of, and "assist" in, the recognition and fulfillment of the callings of their fellow.

In the light of that sober responsibility, it is important that we recognize two specific signs of the calling "to Jerusalem."

(1) *The special call of God involves some specific and particular task to be done.* The fulfillment of this particular task ordinarily requires a lifetime of preparation and accomplishment. But it is not inconceivable that when the particular task which evokes the call is done, the calling is completed.

It is not only possible but probable that the shape and extension of a special call of God will vary in geography, job description, and redirection of life many times throughout the ministry and the life span of the one called.

I realize that it flies in the face of current free church tradition to say that one is called to a specific task. But to say that a calling is only general is like referring to love as "an inexpressible all-overishness." We feel love for a specific object. Likewise, the call to Jerusalem is a call to a specific function—from somewhere to somewhere. With such specificity the purpose of God is effected.

(2) *The special call of God invites and involves suffering and sacrifice more than privilege and favoritism.* Concepts and models in ministry today are less appealing because Christian ministry has known or claimed for itself considerably more privilege and favoritism than it has invited or been involved with suffering or sacrifice.

I am not making another pious plea for messianic complexes and persecution neuroses on the part of the called. But however much the comfortably called today seek to justify their existence as one of privilege and favoritism, there are the awesome, historical precedents of Egyptian bondage, of Jeremiah's pit, of Paul's imprisonments, and especially of Jesus' cross.

Jerusalem. There is a fourth and distinctive use of "call" in God's dealings with men. Our image for this is Jerusalem. The call to Jerusalem represents a particular call, or commission, by God to a special, redemptive task (Matt. 16:21-28).

Many of the prophets were recipients of a divine disclosure, a special vision, a burden from the Lord. As a result of these special expressions of God's will, they reached notable, and often extraordinary, achievements for God. Throughout the history of the Christian community there is the acknowledgement of the call to Jerusalem. It has been termed "the special call of God, the call to ministry, a call to special service." The ways of expressing, receiving, and acknowledging this calling are as numerous as there are persons.

Two misrepresentations of this special calling tend to distort what it means to be called to Jerusalem. The first misrepresentation claims too much for the special calling. This distortion would lead us to suppose that to receive a special call of God makes the called intrinsically better than, or qualitatively different from, others. Special priestly classes and jealously guarded ministerial privileges

WHERE WE'RE FROM

By G. Temp Sparkman

An author,
by his pen
made it impossible to go back home again.
In spite of all the nostalgic feelings
and all the longing to be there,
once we find home
geographically
we discover
that it has changed.
Familiar sounds, sites, faces
have faded,
or been altered by the years.

The writer said what is true—
We can't go back.

But someone else has added—
we can go through.
We can reawaken what first made it home anyway.
And while we can't go there today,
we can remember in the deepest sense.
We can
reject or reaffirm.

We can't go home,
but we can
go back through.
Most of us
have felt this kind of thing,
on special days
or in a season—
a longing to be back where we first began,
for some subconscious reason.

It's a common human condition
invoked by smells,
music,
scenes,
voices.

This same thing
can be done with religion—
that is, with our experience.
From what roots have we sprung?
we ask.
Where did basic being originate?
What meaning, this humanness?
What happened
that made it have to be renewed?
How came our lives
to be engaged
by some
irresistible inner call?

Thus we start our way
back to the "homes"
that have made us
what we are today.
And while
we cannot ever get there in full,
we can reexperience
origin,
renewal,
and purpose.

But we can go back through:
Coming away
understanding
where we were made.

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Any suffering or sacrifice that is legitimate must arise from the particular circumstance of calling. No uniform rules of sacrifice or self-imposed penance count. Ironically, the blessings of affluence or the glory of being "pedestaled" by devotees can pose grave problems through which a minister must work and in the midst of which he must suffer.

"While you were out, someone called." No, as you are in—in this place, this time, this circumstance—someone calls. The inevitability of Eden is the recognition of our humanity. Eden is not to be corrupted by Antioch; rather, it is to be fulfilled. And Antioch, the calling to obedience to the person of Jesus Christ, implies a further call to Jerusalem. Rome is the dwelling place where these calls are lived out.

Be certain that it is the same God who calls; therefore, there is no contradiction, but rather concentric confirmation, of the total calling of him who summons us to himself that our selves may be fulfilled. **TC**

*K. L. Schmidt, "Kalos." *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, III, 489.

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Next Month:
"The Role of the Christian"

Hunger Relief and Disaster Response **WHERE WE STAND TODAY**

In February 1975 W. Eugene Grubbs accepted the Foreign Mission Board's newly created position of coordinator of hunger relief and disaster response, in addition to his responsibility as consultant on laymen overseas. After more than two years in the role as coordinator, Grubbs sat down with editorial staff members of The Commission to weigh the past and glimpse the future.

TC: Would you describe the events that led to the Foreign Mission Board's establishment of the coordinator post?

Grubbs: In the early 1970s a series of disasters of overwhelming proportions engulfed many areas of the world. Creeping drought in the sub-Sahara area of Africa caused the death of many from hunger-related diseases; Southern Baptist missionaries became vitally involved.

Earthquake struck Managua, Nicaragua, in 1972; although no Southern Baptist missionaries were there at the time, Southern Baptists did move in to minister. Then Hurricane Fifi descended on Honduras; Southern Baptists again offered aid. A flood in Bangladesh in 1974 destroyed

more than half of the nation's crops. The secular media drew attention to pressing world hunger problems by coverage of Bangladesh.

These events pricked the consciences of Southern Baptists, causing them to want to respond in a visible way. They began to ask, "Can we do this through the Foreign Mission Board, rather than other agencies?"

In February 1975, 22 executive secretaries of Baptist state conventions signed a letter addressed to the Southern Baptist Convention's Executive Committee, requesting that the FMB be reaffirmed as the channel through which Southern Baptists could direct their relief efforts. The Executive Committee reaffirmed the position of the FMB, and this gave the Board clear light to proceed.

TC: But hasn't the FMB always made efforts to meet human physical needs?

Grubbs: I would underscore the fact that ministry to the physical dimensions of human need is not something new for FMB missionaries or for the Board. One of the first missionaries appointed was a physician. The Board has 18

*Eugene Grubbs
in his
Richmond
office talks
about hunger relief
and disaster
response.*



hospitals around the world and provides millions of dollars for them; this says the Board is interested; it also reminds us that all the money the Board spends on meeting physical dimensions of human need does not come from relief offerings.

The Board also has extended benevolent ministries into many different places, training men and women for a chance to earn a better living. Twenty-seven agricultural missionaries serve in about that number of countries, relating directly to efforts to solve the hunger problem.

TC: What do you rank high on the scale of significance during the first two years as hunger relief and disaster response coordinator?

Grubbs: I appraise the years as a time of progress because of cooperative efforts. Let me list some specifics.

(1) Missionaries in Bangladesh are due special commendation. They were in the midst of great evangelistic opportunities, but felt the tension between the opportunity and the sea of misery surrounding them. The seven or so missionary families in Bangladesh when the 1974 flood hit were willing to undertake projects involving FMB appropriation of more than \$700,000.

(2) The establishment of a more organized plan for responding immediately to disasters has been a satisfaction. Upon receiving news that a disaster has occurred, we can see that missionaries quickly are provided funds to purchase food and medication, if available.

Medical Consultant Franklin T. Fowler and his assistant, Harold Hurst, have developed medical disaster-response teams that can move within a 24- to 48-hour period. Team members keep inoculations and passports up to date and their bags packed with the kinds of medications needed in an emergency. Medical supplies are ready at one location to be flown to any disaster site.

Also, within one or two days we can have an evaluation team on the scene to work with missionaries in continued appraisal of the needs and further recommendation for obtaining food and shelter. Two or three weeks later, after the emergencies are met, the team goes back to begin work with missionaries on longer-term rehabilitation and reconstruction.

(4) Southern Baptists have demonstrated that their response to these needs is not an emotional spasm. A graph (page 21) shows that in 1974 \$350,000 came to the Foreign Mission Board for hunger relief and disaster response. The previous year less than \$75,000 was received. In 1975, "the year of the big push," as I call it, \$1,675,000 came in. The amount received in 1976 was \$1,646,000, only a \$30,000 drop after the "big push," when world food needs had been so vividly portrayed.

(5) Missionaries have demonstrated that, given opportunity and time, they are able to utilize wisely all the funds Southern Baptists will lay in their hands.

(6) The response of Southern Baptists with their time, energy, and efforts has been gratifying. By this time, probably more than 1,000 lay persons have paid their round-trip transportation to take part in clean-up and reconstruction after the disasters in Honduras and Guatemala.

TC: How have people in these countries responded to this kind of personal aid?

Grubbs: When I talked to people in Guatemala last November, people exhausted after having been involved in reconstruction for nine months at that time, I mentioned



Man examines crop in Food for Work project in Bangladesh.

that we could stop sending volunteers from the U.S. A missionary responded, "Please don't stop! I have talked with these laymen when they have left, and they have said, 'This has been the high spiritual experience of our lives. We are going to urge our churches to increase Cooperative Program giving, and at Lottie Moon Christmas Offering time, we are going to offer a meaningful, not a token, gift.'"

Enrique Diaz, the Guatemalan who directs the theological institute in that country, with tears in his eyes, pleaded, "Please don't stop them from coming, for I have seen the spiritual uplift and encouragement that have come to my people to know that their brothers from the U.S. have come to suffer with them and help them."

TC: For Baptists in the U.S., do you recommend that a church or association budget for the regular gathering of funds for relief?

Grubbs: No; giving to relief and disaster ought to be something of a sacrificial gift. I favor persons' giving regularly, through local churches, their designated gifts for general relief and hunger relief.

My favorite plan for churches to raise funds or to provide opportunities for people to give is to ask that members skip one meal a week and then once a month give the amount saved as an offering through the church, designated "world relief." The church then transmits the funds through regular processes. In this way, the individual is involved in doing without, and he thus contributes to the availability of more food on the world market. Through the Foreign Mission Board he translates the money saved by not using that food into means by which hungry persons can be helped on the other side of the world.

TC: Isn't it true that a strong argument for sending aid through the Foreign Mission Board is the fact that funds normally are channeled through missionaries already on the field, thereby avoiding overhead?

Grubbs: True, and this means that every dollar given to the Foreign Mission Board for use in hunger relief and disaster response goes overseas. None are used for administrative expenses in the U.S. Since the Board has missionary personnel on the field, we do not now have to employ people for distribution of goods or for setting up long-range approaches for hunger relief.

TC: Some people have charged that the Board's response to hunger is one of relief, rather than a long-term view. How do you respond to that?

Grubbs: First, the FMB has been at the task of meeting the physical dimension of hunger relief and other matters for a long time. Through agricultural missionaries there has been long-range planning for upgrading farming methods and improving crops.

Second, remember that it has been only a little over two years since the Executive Committee reaffirmed the position of the Foreign Mission Board, and dramatic increases in funds began to be provided by Southern Baptists for use in hunger relief and disaster response. In the first two years we have been primarily involved in responding to disasters, but we also have been gearing up for the long-

Suppose, as you sat down to your dinner, the door bell rang. You opened the door, and before you there stood, ragged and disease-ravaged, the world's hungry in a single line, each begging for a crust of bread. How far do you think that line would reach? Beginning at your door, the line would continue out of sight, over the continent and ocean, around the world—25,000 miles—and return to the place it started; and it would do this, circling the globe, not once, nor five times, but twenty-five times—with no one in the line but hungry, suffering humanity.—

A. Leonard Griffith, "The Age of Shrug,"
The Mennonite.

range approach of prevention of malnutrition and hunger-related disease, and for alleviation of hunger. These approaches, in the main, will be related to agricultural ministries, but we are also starting to attack the problem in the big cities.

TC: Would you illustrate the urban approach?

Grubbs: In one country, for example, Baptists have long been ministering to people in slums surrounding big cities through community centers. We are planning to move toward helping such people become more self-sustaining. For example, I would like to see a project tried in which we provide a group of children at the beginning of primary school with uniforms, books, and other items necessary for them to attend school, so that the family does not use food money for this purpose. We would then see how these who have been financed through school would be able to break the vicious cycle of poverty by being educated in order to find better jobs.

TC: What are some other approaches you envision?

Grubbs: We are thinking about assisting men who have moved to the cities with their families but who are not trained for jobs. In some places the government provides artisan training schools of various kinds. We might say to a man, "We will provide food for your family while you take this course; then we will withdraw support, because you should be able to find a job." Jobs are available in these cities for trained persons.

We also would like to increase what is being done in training women to produce goods in the home, so that they need not leave their children several hours a day while they try to earn extra income. This is an extension of something already being done, but has the new dimension of trying to enable women to stay in the home.

TC: Tell us more about the long-range projects, please.

Grubbs: Missionaries are increasingly involved in long-range planning for prevention of disease and malnutrition. In one place I saw where a national pastor had been provided a small pump by Baptists. The pump moved water from a small water hole onto what has become a productive vegetable garden.

In another location a small irrigation pump has provided water from a river for about six acres of land at a Baptist camp that is now under cultivation; some families from the village help in crop production. If we could triple this effort, the whole village of 400 to 500 persons could have more than a subsistence way of life.

We can't take on a whole country, but we can offer some projects in given areas to help lift quality of life there. One bright prospect for the future is the coming of John Cheyne to the hunger relief and disaster response office for at least a year to concentrate in developmental, preventive approaches. (Cheyne has been serving as field representative for Eastern Africa.)

TC: Would you explain why there sometimes appears to be a delay in actual expenditure of relief funds after the appropriation by the FMB?

Grubbs: The Board will appropriate all the money needed for a project at one time, but the cash will flow out to the Mission as it is needed in the progress of the project. One example would be an appropriation for a nutrition village in India, where mothers and children suffering from malnutrition will come for special care and learning.

In utilization of funds, we don't want people to start a project and then not have money to complete it. Time is required from the planning stage through the setting up of the necessary systems. For example, the Board may appropriate \$35,000 for a Food for Work project to create a lake and stock it with fish. But it will take six months to utilize all these funds.

TC: Do some funds go to self-help programs?

Grubbs: We prefer self-help projects over those of mopping up after disasters. There must be bread lines for a time in such a situation, but we prefer self-help projects. At this time we are not setting aside one certain percentage for self-help and another percentage for disaster response; instead, the proportion is determined by the needs at a particular time.

TC: Are nationals being trained in administering and planning programs that, up until now, missionaries have been directing?

Grubbs: We are beginning a training program for nationals. Over this two-year period there first had to be training for missionaries in disaster response. But I can point to several instances where the missionary already is training a national. I am to go to Brazil to travel with a missionary to the interior to work with a Brazilian Baptist home missionary in an isolated area where floods have caused damage. We will train the Brazilian in evaluation of needs, in administering assistance, purchase of goods, and the like.

If funds are channeled through a national, he is accountable and keeps records to be submitted to the Mission treasurer or through the local Baptist convention. Accountability for utilization of these funds is as strict as it is with any other Foreign Mission Board funds. Records are kept on the number of families helped and on what funds



Clockwise from top, left: Grubbs (r) inspects damage in Beirut; airports become natural habitat for the hunger relief and disaster response coordinator—this one is in Paris; waiting to check in at New York City terminal; before Southern Baptist missionaries had to leave Angola, Grubbs and Missionaries Harrison H. Pike and Curtis Dixon consult map; a nap between flights in Africa.

are spent for.

In Lebanon, for instance, missionaries insisted on an accounting of funds distributed through churches. We did not ask to know who was helped; we did ask to know the number of families aided. A committee in each church was set up to handle this.

TC: Do effective projects proposed for one part of the world turn out to be useful in distant localities?

Grubbs: Yes, but, of course, there may have to be a difference in approach to people moving to big cities in one part of the world, as compared with another. But some of the same principles could apply. When you move from a developing or undeveloped country to an industrialized nation, the approach to assistance must be entirely different. In developed nations, aid primarily takes the form of disaster response, such as after the earthquake in Italy.

TC: In relief efforts, do Baptists work with non-Baptists?

Grubbs: The development of relationships with voluntary agencies across the U.S.—a network for sharing information—has been gratifying. In this way, when we go into an area to help, we don't duplicate efforts. We coordinate and correlate, because communication is set up.

Funds provided by Southern Baptists make us able in many places to assist on a non-discriminatory basis. This means we need not stop just with assisting the Baptist community, but can also minister to others.

TC: How do you hear about disasters? Do you rely on news reports?

Grubbs: We hear about them in several ways; a television or newspaper report is one possibility. If the disaster is a



Bengali men in a Food for Work project laugh together.

major one, the missionary on the scene usually will try to contact the Board. If we hear of a disaster in some other way and do not receive a report from the missionary, we call a national overseas disaster assistance office for information. We do not inquire concerning political situations, but only in relation to natural disasters.

Next we call a missionary in the country involved. If telephone lines are blocked, we try to make contact by ham radio. We may need to reach a missionary in an unaffected section of the country and ask him to investigate.

TC: Ideally, what should take place in a Mission when there is a disaster in that country?

Grubbs: The missionary involved should attempt to estab-

lish contact with the FMB as quickly as possible to give preliminary estimates of damage. The call from Guatemala came one hour after the earthquake there.

Next should be an accounting of the missionaries: their safety and their activation of a disaster plan the Mission should have adopted in advance. The plan would include request for funds to buy food locally, if available, and personal involvement in food distribution, letting victims know that someone at hand cares for them. There will be a request for any doctors and medical supplies needed from the U.S. and for any needed shelter, tents, and blankets. Then comes activation of the plan, such as getting medical supplies and teams to the affected site. Later comes the rehabilitation phase.

TC: What does the FMB do in response?

Grubbs: The Foreign Mission Board has a disaster response council. Any of these persons available when information comes from the field decide on immediate response. If the disaster is major, within a day or two we will have an evaluation team on hand with the missionaries.

TC: Do most Missions now have a relief plan?

Grubbs: Most Missions now have a relief coordinator designated, and specific plans are being given to these coordinators as rapidly as possible. We like to interpret the plans personally, if we can.

TC: Are certain areas of the world high-risk locations for disasters, such as floods and earthquakes?

Grubbs: Around the world there are some 35 disaster-prone countries.* A few more than 40 nations are designated as most seriously affected in relation to hunger and malnutrition. Southern Baptist missionaries are stationed in about half of each category, so we have a channel through which to provide assistance.

We are not limited to where Southern Baptist missionaries are located. We have, and can develop, relationships with relief groups who assure us that if they serve in an area we cannot enter, they will use carefully every cent we place in their hands for relieving needs.

TC: Have other groups drawn Baptists to channels outside their churches to respond to needs?

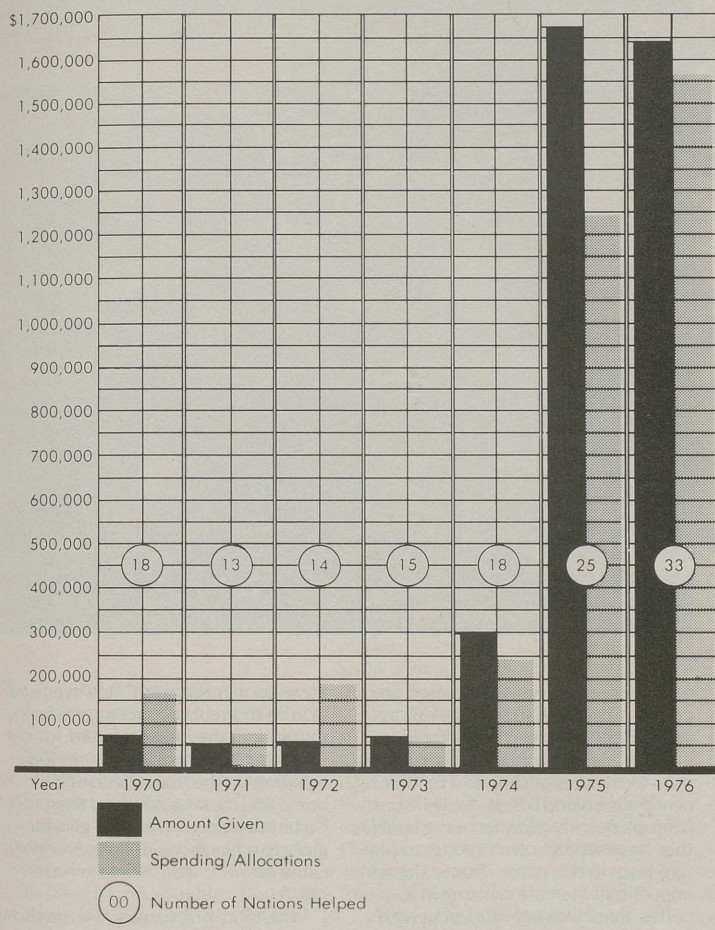
Grubbs: I don't see other groups abusing the cooperation we have enjoyed on the fields so much as I see some of them utilizing dramatic, stark, shocking pictures of children and mailing them to Southern Baptists who get on their mailing lists. Other organizations have the advantage that they can go to any group and solicit funds for specific projects. The Foreign Mission Board cannot promote such offerings. The Board is allowed to provide information, and the response that follows comes because people have information.

TC: You've spoken of some satisfactions. What have been some of your greatest frustrations in this role?

Grubbs: One has been in seeing the missionary struggle between ministry to the spiritual dimensions of man's

*According to a government source, these are (with the 14 most seriously affected nations listed first): India, Bangladesh, Pakistan, Sri Lanka, Honduras, Haiti, Mali, Niger, Upper Volta, Malagasy Republic (Madagascar), Senegal, Chad, Ethiopia, Mauritania, Turkey, Yugoslavia, Greece, Iran, Nepal, Burma, Korea, Philippines, Indonesia, Brazil, Peru, Bolivia, Ecuador, Colombia, Chile, Nicaragua, Mexico, Costa Rica, Algeria, Morocco, Tunisia, and Vietnam. Also in the category, but not listed, since they usually do not ask for emergency help from other countries, are Japan, China, and U.S.S.R.

World Relief Giving



need—what the missionary was sent to do—and the pull of the sea of misery that sometimes surrounds him. Some of the most difficult work a missionary can do is relief and disaster response. It consumes energy and time.

Also, I wish there were some way to dramatically portray man's spiritual needs as graphically as we can portray his physical needs.

Another frustration has been how to interpret to Southern Baptists—and this does not mean that they do not see the issue—the complexity of world hunger problems. World hunger is not a single-issue problem. Sometimes I fear that some have suggested rather simplistic actions that have shortchanged our people by not going ahead to point out another factor—that we must become involved in those political decisions in the U.S. that bear on world food supply. We must offer our views to this decision-making process; otherwise, we stop short of our responsibility.

One large frustration has been to go into an area, such as Angola or Vietnam, and see missionaries forced to close down an aggressive program of relief, due to the realities of the situation. In Angola, for instance, resources to assist human need were available, but battle lines had been drawn, and we could not pass those lines.

TC: How do you personally feel about these first two years-plus in hunger relief and disaster response?

Grubbs: These have been two of the most exciting, rewarding, challenging, yet frustrating years. I did not say the happiest, because I have been away from home so much. I have been a state evangelism secretary in the past, and it has been most satisfying in this new role at the FMB to bring together the basics of decision making in relationship to moral issues based on conversion, and the application of the gospel in the difficult arenas of life.

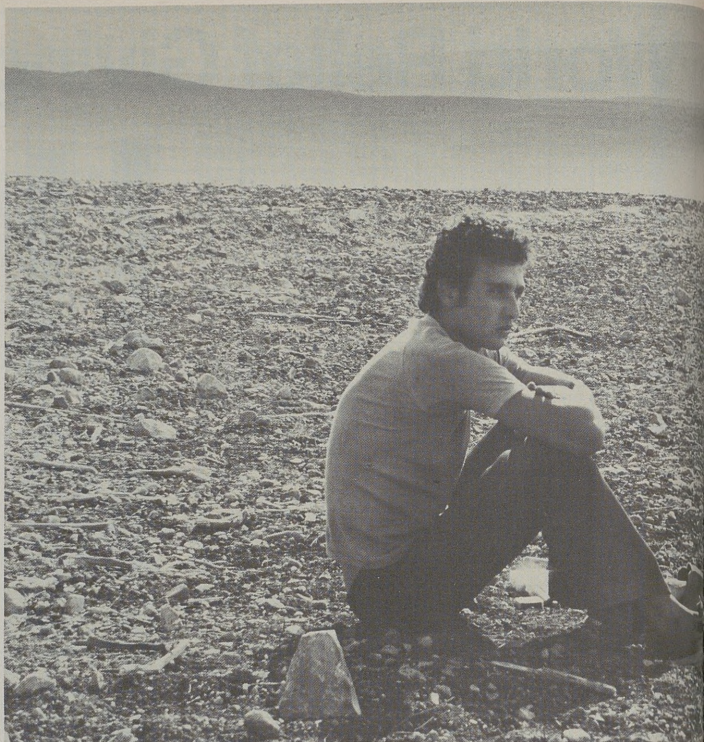
TC

SOMETHING GOOD IN NAZARETH

By Roberta Kells Dorr

To visit Nazareth as a tourist is exciting. There is Mary's well, with the church building rising behind it and sheltering the true site of the spring. Somewhere on the hillside behind the church, Joseph had his carpenter's shop and home. Jesus walked these streets till he was 30. Maybe he stood

The author and her husband, David C. Dorr, a physician, were missionaries 1958-75, first in Gaza, then in Yemen. Mrs. Dorr recently visited missionaries in Israel.



with a group of boys, dark-haired and curious, watching strangers—just as some of the teenaged boys do today.

Eager boys and older men sell souvenirs—necklaces of shell and mother of pearl, olive wood beads, Bibles. Tourists look quickly away from the baubles they have seen so often and try to picture Jesus in this place. That is almost impossible. Men are drinking in a coffee shop. Donkeys are vying with buses for the right of way. Worst of all, right across from the central square stand a beauty parlor and a clothing store.

Most visitors take a picture of Mary's well, then hurry into the church to see the source of the water and the true well. They buy some colored slides in a small packet to show their friends at home. Then they board the bus to hurry to Tiberias to the east or Haifa to the west.

To most people, Nazareth is a place to visit and then move on. To Ray G., Jr., and Rosemary Register, Baptist representatives, Nazareth is home.

[Nazareth is also home to two other Baptist representatives, Dale and Anita Thorne. Thorne is assigned to the Bap-

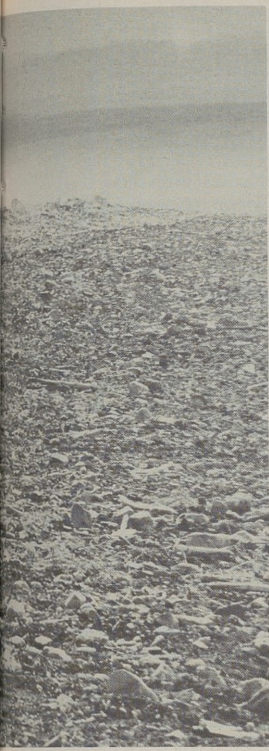
tist school in Nazareth. However, Mrs. Dorr in this report concentrates on the work of the Registers.—Ed.]

"We make a mistake," muses Ray, standing on the front porch of his home and looking down on the roofs of Nazareth below, "when we give the glory to a place or a people. The glory came down. It wasn't here in Nazareth."

When Ray first came to Nazareth, he explains further, he was shocked at how difficult the people seemed. In Nazareth they still say, "Can any good thing come out of Nazareth?"

The community has always been the place where criminals fled and then stayed to build homes. God did not pick Nazareth because it was a city of holy people, but rather because it was difficult. He did this for a purpose: to show he could change even the most difficult people.

"Since I have come to live in Nazareth, I have realized that Jesus was a real man," continues Ray. "He became flesh in Nazareth and dwelt among the people here. He lived here for 30 years and retreated often to pray, that he might keep the glory."



Far left: Rock-strewn field near Rama offers a desolate view.
Left: Missionary Ray G. Register, Jr., finds another chance to share tracts from the glove compartment of his truck.

Ray Register is involved in an amazing number of activities that remind one of the many ministries of Jesus in this same place. Ray feeds the hungry, clothes the poor, and sows the good seed of faith on his trips to the Lebanese border. He takes food and clothing for the men and women who come across the border into Israel for help. He fills his truck with supplies donated by Christians in Israel and around the world. Then he drives to the border and there helps distribute all that he has brought—in Jesus' name. On these trips he gives out hundreds of Gospels and tracts.

Just as there were in Jesus' day, wherever Ray is, there are people. Ray takes time to listen to a man here or respond to a question there. Over and over, he reaches into the glove compartment of his truck or into the pocket of his shirt or jacket to hand the person a small, attractively printed Gospel or tract.

As strange as it may seem, much of his time is taken up with problems involved in building.

"I'm not a builder," declares Ray. "I did help my Dad build a log cabin once, and I built a lot of model airplanes as a boy. But I don't pretend to know a lot about building. I got into it out of necessity.

"The Arab people of Nazareth are still the builders of the country. I could get someone to manage the building of the Children's Center and church at Rama, but by doing it myself, I have cut the cost by one-third. It took seven years to get government permission and seven years to get permission from our Mission for the building.

"As it is, the building will only cost about \$11,500, but that is by cutting costs in every way possible. We are still short the \$1,000 we need to finish the building."

Ray shakes his head just thinking of all the problems—permits, money, inflation, quarrelsome workers, and broken promises. Jesus must have faced some of these down-to-earth problems as a carpenter in Nazareth.

The church building Ray is concerned about is in Rama, known historically as a Caananite "high place." Ray first saw Rama in 1965. He says he will never forget stopping at the base of the mountain to look up the slope at the village of Rama, where he hoped to start a child-care center and church. The village looked much like any other

community in the region. But spread out in all directions, as far as Ray could see, lay a vast field of boulders and stones of all shapes and sizes. The sight depressed Ray.

"Were the hearts of these men in the village of Rama to be like this field of stone?" he wondered. Would the good seed that he had come to sow fall among the rocks, where it would be choked out?

Affirms Ray, "Winning people to Christ is always a miracle. We have to sow the seed and then wait for his time; then when it grows, we know it is a miracle. The growing takes place in spurts. Anointed men come, and things happen.

"I sometimes feel like a cheerleader," he reflects. "I stand back and cheer what the Lord is doing."

Then Ray voices an optimistic look ahead. "Things are happening in this country," he reports, "exciting things! Muslims are coming to know Christ through dreams and revelations. We Christians have become interpreters for these people. They have dreams and visions they don't understand, and they come seeking information."

As an example, Ray tells of the young Bedouin boy who was attending a Christian boarding school when he saw a vision of Jesus and was so moved that he wanted to give his heart and

life to God. The youth went to the principal and told him of his desire and of his willingness to suffer whatever it might cost to become a follower of Jesus.

Called to talk with the lad, Ray advised him to stay with his family and his people if possible. But Ray left the final decision up to the boy; he should decide whether to tell his father.

The boy prayed about it and decided to inform his father. The teachers knew that many persons in this same kind of situation have paid with their lives for declaring allegiance to Jesus, so they offered to go home with him. But the boy refused. He said he would face alone whatever awaited him.

At home he went to his father and declared, "I was playing the piano, and Jesus appeared to me and asked me to follow him."

The father was astonished. Finally he answered, "If this is from God, I cannot stand against it."

Ray Register's life seems to be a careful blend. The mixture includes

preaching, teaching, and sharing the good news of Jesus with the people; the practical matters of life, such as feeding the hungry, clothing the naked, ministering to the sick; and constructing a church building.

Early on Tuesday, Ray receives word that one of the doors for the building is ready, but he must drive to Rama with the men to install it. Checking over the truck, he first looks in the glove compartment to be sure he has not given away all the Gospels stored there. Then he checks the tires and gas; he won't be home before dark. From experience, Rosemary knows Ray likely will forget about supper while he sits with the men of Rama. He will discuss doors and windows, cement and iron, then turn the talk to things of Jesus, while the men talk of communism.

"Doors and windows in Nazareth are rarely made of wood these days," Ray points out. "If Jesus were working in Nazareth today, no doubt he would be a metal worker. Everything is being done in metal, since wood is scarce."

Ray first stops at the home of George Cazora, the Arab pastor who will eventually move to Rama, if possible. The pastor, eager to go, climbs into the truck. Together the two men drive to the dingy, crowded, bleak section of town where two men carry a metal door out of a dark, little shop. They load the door on the truck and climb aboard.

The truck noise prevents talk. Ray does manage one observation, though. "I know Jesus said, 'Greater works than these shall ye do,'" he notes wryly, "but all I have ever done greater is to go 90 kilometers an hour over roads he had to walk and up mountains he had to climb. There's no telling how long it would have taken him to go to Rama, but certainly he would never have gone in the afternoon and been back that same night."

The road leads north, along a ridge above Nazareth. In the distance can be seen Sepphoris, traditional home of Mary's mother, then Beit Shearim, where the tombs of the Sanhedrin can be found. Haifa and Mt. Carmel, and beyond them the Mediterranean, appear faintly in the distance.

The beauty of a valley surrounds Arab villages with names such as, "Glory of the Vineyards" or "Vineyard of God."

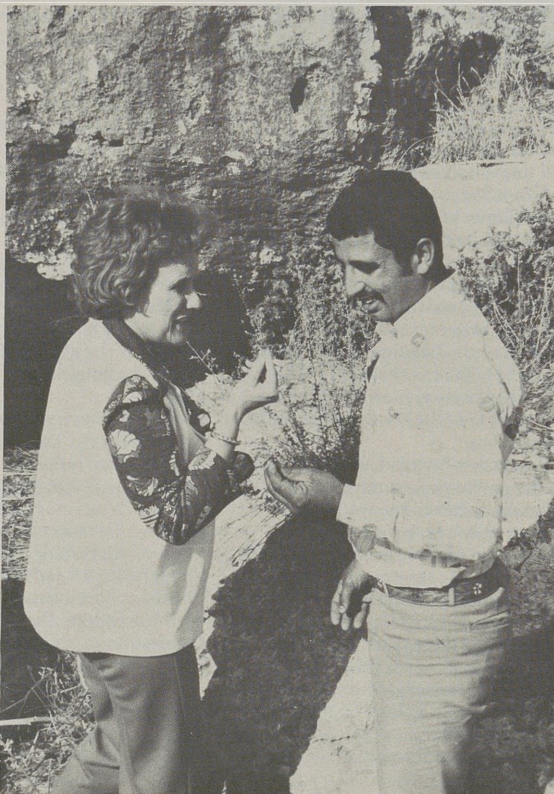
"Two thousand people from this area took our Bible correspondence course, offered through various advertisements," reports Ray. "And so we are hopeful that when the building in Rama is finished, and we are able to start working in this area, we will find much ground already plowed and ready for the seed."

A group of long, squat buildings can be seen to the right. "This is a textile factory, just three miles from Rama," Ray explains. "The people who work here come from all over the world. This section is growing and changing. I feel we have built this church at just the right time."

Beyond the factory can be seen that field of boulders and stones; indeed, it does stretch as far as one's eye can discern.

The truck climbs the steep slope of the hillside leading into Rama and stops beside tall eucalyptus trees and a long, low building with cantilevered roof. The men wrestle the heavy iron door toward the back of the building. They will spend hours fitting the door and frame in place.

Mrs. Dorr, the author, examines a bit of wilderness growth.





Boulders along the road to Rama provide both a seat and a footrest for Register (r) and Pastor George Cazora.

Meanwhile, Ray tells about the site: "This spot is known as the Borge, or, the tower. An ancient Roman watch-tower stood here; the soldiers could see over the valley and on to the Mediterranean. We were fortunate to get this land, as it has a natural spring at the corner of the building."

A partial wall holds back dirt from the spring. "We intend to clear it out and make it an attractive pool, with flowers and benches around it," Ray goes on. "During the week, when school is in session, it will be an outdoor patio and pool. For church members, it will be the site of our baptistry."

Workmen gather around Ray as he inspects all their work on the unfinished structure. A pile of cement and sand waits where the front walk will go. Windows are yet but dark holes in the cement wall. But a bit of imagination allows one to visualize the multi-ministry building (as Ray calls it) filled with laughing children during the week and becoming a place for worship on Sunday.

The drab greenness of the sabra cactus lining the path at the back of the property stands out in the bright sun. The sheep grazing on the tall clumps of grass below the patio look whiter than fact in the sunlight. A woman, wearing flowered dress and white mantle and pulling a little girl by the hand, walks past the church-school. The two eye the building in detail. Perhaps

they are weighing how soon the school will open and whether a small girl may attend.

Ray encourages the workmen. He draws diagrams, bargains, and urges them to finish sooner. Did Jesus have to bargain in this fashion? Did he have to meet deadlines and battle inflation or spend hours discussing building with men who seek to be shrewd and calculating?

The sun glows like a giant tangerine on the horizon before sinking into the sea. A tractor passes for the fifth time, and a cement mixer moves down the hill, finished for the day.

Everyone crowds into the truck, and workmen lead the way up the hill to a house where windows for the new church building are being constructed in the basement of a young man's home. The youth received training in the Baptist Industrial School and has settled in Rama. His mother insists that everyone drink coffee.

More men gather. Coffee is served in the large sitting room, its screenless windows open to the night. One man begins to expound on his favorite subject—the communistic system. The other men sit and listen. Apparently they feel he must be right, since he speaks with assurance. Ray listens, sips his coffee, and says nothing. He is tired; it is late; he has not eaten.

"My friend," Ray says finally, putting

down his cup, "you are right. We are all looking for a better life and happiness."

"However, the problem is not with the governments. It is in the heart of man that we find the problem. Until man's heart is changed, no government can make him do what is right."

The men nod in agreement. The Communist shows interest in spite of himself.

Ray stands, ready to go. "Do you have a Gospel?" he asks. "Jesus tells us in the Gospels how man's heart can be changed so that our world can really be the kind of world we all want."

The tall Communist shakes his head, so Ray leads him to the truck and opens the glove compartment for the last time that day. He hands the man the Gospel of Luke.

"I'll see that man many times in the future," says Ray as we drive away. "We will have occasion to speak of all that he reads in the Gospel of Luke."

No one speaks on the trip home. In Nazareth, Ray lets the workers out at their homes, then drives George Cazora to his house on a side street. Soon Ray has turned into the narrow lane that leads to his house.

Rosemary has heated, and reheated, his supper, but she is neither surprised or angry. Ray says little as he eats. It is late, and this has been just another rather ordinary day for this Baptist representative in Nazareth. **TC**

Tent Evangelism Goes On

A Baptist tent ministry in Ecuador, despite opposition in several towns, has resulted in almost 700 persons' making public professions of faith in Christ during the past eight months.

A mob attacked the tent in March on the day a revival was to open in Tambo. Mob leaders told the Baptists to leave or face bloodshed. Under the protection of armed guards, the meetings continued for four days as scheduled. But because of the difficult circumstances and due to a planned street fiesta, which would draw thousands of rural Indians, the revival then closed. The governor, fearing serious trouble, requested the tent team to leave before the visitors came to town for the fiesta.

The Baptists repaired and re-equipped the tent and prepared to open an evangelistic campaign in early April in the country's most populous province, Guayas.

"The tent evangelism ministry has contributed to church growth throughout Ecuador," Pat (Mrs. James C., Jr.) Muse reported. "Congregations of Baptists and other evangelical believers continue to spring up throughout the Indian cultures of Ecuador as the Spirit of God moves across the land, touching thousands of lives," missionaries report.

"Nine all-Indian congregations have sprung up among Ecuadorian Baptists," Mrs. Muse adds. "A little more than two years ago, only one Indian Baptist church existed."

Since last August the 40-by-80-foot canvas tent has been used in 17 evangelistic campaigns, Mrs. Muse reported in April. "Many of the converts are now baptized church members, and others are studying in doctrinal classes," she went on. "Lay training classes are being conducted for emerging leaders in new mission stations."

Opponents to evangelistic efforts in several places have tried to prevent Baptists from setting up the tent or have tried to burn it. Missionary Gerald W. Doyle, who works with congregations in the Canar-Tambo area, noted that after the first attack, adequate protection was provided for the Tambo campaign. Still, agitators every night milled around the plaza, where the open-air services were held.

"Two denouncements of the mob action were written to the governor of

the province after the tent was attacked," reported Mrs. Muse. "But the three Roman Catholic priests, whom area people had identified as leaders of the mob, denied having any part in the attack."

"News media have given publicity to these incidents, and Ecuadorians of different faiths have been outraged by them," she continued. "Baptists are praying on behalf of their fellow-believers who live daily with persecution."

"In general," she went on, "people in these two towns are astonished at the violent opposition of religious leaders and their followers against the evangelistic campaigns. It has aroused people to investigate evangelical Christianity. Many have come to the tent during the daytime to talk and ask for tracts, both in Spanish and Quechua."

"The willingness of the believers to stand firm in their faith and even suffer

for it has not gone unnoticed by the people there," she said.

One man who made a profession of faith at Canar is Edgar Andrade, teacher in a rural school. After his decision, parents of students told him they no longer wanted him to teach their children. He has been threatened with death. He finds ugly threats written on the chalkboard.

"He and other believers in this area know what it means to suffer for Christ," declared Mrs. Muse.

It was also in Tambo that a mob attacked Missionary Archie V. Jones and a group of worshipers in a home in October 1975. That attack left one man seriously hurt.

"The tent team also met opposition in San Francisco de Conocoto," reported Mrs. Muse. "Even after they secured legal permits to erect the tent on a soccer field, the vice-president of the town council led a group armed with sticks and rocks to keep the tent from being set up. One church member was injured." **TC**

Visa Situation Brightens

Cautious optimism for the possibility of future service by Southern Baptist missionaries in Malaysia has grown out of recent developments.

Reports earlier this year indicated that all Southern Baptist missionaries would have to leave East Malaysia by mid-1977. Now permission to stay another year has been received by the Charles H. Morris family, William R. Wakefield, Foreign Mission Board secretary for Southeast Asia, reported in April.

In addition, in West Malaysia, two more Southern Baptist couples, Don and Elaine Crane and Stockwell and Darlyne Sears, were granted visas to assist in training national Baptist leaders.

Authorities in West Malaysia seem to recognize the need for missionaries to train national leaders, said Wakefield. On this basis, he said he is optimistic "about the possibility of new missionaries in Malaysia receiving visas for leadership training."

A tremendous need for training of Baptist leaders exists in Malaysia in light of the accelerated Baptist growth there, Wakefield pointed out.

The one-year extension in East Malaysia came after the East Malaysia Baptist Convention appealed the decision of the government of the state

of Sarawak not to renew visas for Southern Baptist missionaries.

"On the basis of an appeal from the Baptist Convention for their need of continued training for leaders, the government has graciously granted a year's extension to the Morrises' visa," Wakefield explained. Morris has been active in Theological Education by Extension (TEE) in Malaysia.

The East Malaysia Baptist Convention was organized last September. Southern Baptists have had missionaries in both states of East Malaysia—Sarawak and Sabah—but none have been stationed in Sabah for years.

The C.T. Braughtons, who were stationed in Miri, Sarawak, have been reassigned to the Philippines because of unexpired visas in Malaysia. The Carl Yarnells, who earlier this year were stationed in Kuching, capital of Sarawak, have transferred to Guam. The G. Harold Clarks were stationed in Kuching, but after Clark's death in February, Mrs. Clark transferred to Singapore. The H. Earl Bengs, Jr., family was stationed at Simanggang, Sarawak, but after Clark's death moved to Kuching to assist there. Visas for the Bengs family were renewed to last until their furlough this June. The Morrises reside in Kuching. **TC**

—Irma Duke

"If just a cup of water I place within your hand, then just a cup of water is all that I demand."* These words attributed to Jesus in a recent sacred song have application to Southern Baptists and their response to world relief needs. While this response has been impressive the past three years, our resources and the compassion which should typify our Christianity demand more.

The world relief objective in Total Missions Thrust, the 25-year plan for foreign missions, calls for "vigorous, appropriate, and prompt responses to world hunger and disasters." The Foreign Mission Board is now geared up for such responses as a result of recent experiences.

Only six years ago, the Foreign Mission Board was channeling less than \$100,000 annually for overseas world relief causes. Most of this was given by Southern Baptists specifically for world relief. A small portion came from general operating funds, when relief gifts did not equal relief needs.

During each of the last two years, world relief gifts from Southern Baptists through the Foreign Mission Board rocketed to more than \$1.6 million. Most of this already had been appropriated by the end of 1976. According to a recent publication entitled, "Human Suffering and Your Response," \$1,571,396 was appropriated by the FMB during 1976 for world relief in 31 countries.

Although the Foreign Mission Board is the Convention's official channel for world-relief efforts, the recent dramatic outpouring of gifts and concern was unexpected and necessitated special planning and organization by the Board.

"It takes a little time to gear up for the spending, the wise spending, of more than \$1.6 million," according to W. Eugene Grubbs, Board coordinator for hunger relief and disaster response. "But today we are spending it wisely in more than 30 nations, using missionaries as administrators of funds and considering each of the projects carefully."

The office of hunger relief and disaster response was established in February 1975, although Grubbs actually had been involved in responding to relief needs resulting from the hurricane in Honduras in December 1974 and the earthquake in Nicaragua in December 1972.

*From "Follow Me," by Ira F. Stanphill; copyright by Singpiration, Inc. All rights reserved.



Total Missions Thrust

World Relief Responses

Also in February 1975, the FMB established a world relief committee, whose function is to consider relief requests and make recommendations to the Board. In addition, each overseas Mission has been requested to designate someone as disaster response coordinator.

Special efforts to communicate to Southern Baptists world relief needs, service opportunities, and use of funds continue to be improved and accelerated.

As a result of these organizational and administrative actions, the Board is now more capable than ever before of responding quickly and appropri-

By Richard M. Styles

Public Relations Consultant, FMB

ately to world relief needs and reporting back to Southern Baptists on these responses.

The increased flow of world relief funds has been accompanied by an accelerated flow of Southern Baptist lay personnel to aid in certain areas where natural disasters have occurred. This has been limited primarily to areas close to the United States.

Following the Honduras hurricane in 1974 and the Guatemala earthquake in 1976, hundreds of men went to these areas at their own expense to aid in rebuilding and rehabilitation. A total of almost 1,000 went through the FMB and worked directly with missionaries and national Christians. Their contributions in physical labor and spiritual witness were invaluable. In addition,

Fourth in a series of ten articles on Total Missions Thrust.

tion, they "relieved" experiences when they returned to their churches, thereby increasing concern for physical and spiritual needs of the people to whom they ministered.

In the 25-year plans for foreign missions adopted last year, some specific actions by the Foreign Mission Board are projected:

(1) Further develop its long-range program of "Hunger Relief and Disaster Response," consistent with the biblical imperative of the Great Commission (Matt. 28) and the great culmination (Matt. 25), complementary to and supportive of our role in evangelism and church development, and responsive to the needs of the world and the concern of our people.

(2) Give missionary personnel training and "know-how" in areas related to "Hunger Relief and Disaster Response."

(3) Continue to inform Southern Baptists freely about the needs, the responses, and the goals of these programs, in keeping with the encouragement the Southern Baptist Convention has already given.

(4) Develop appropriate models in various places of various kinds, based upon previous experience, as well as present and future needs.

(5) Funds given by Southern Baptists for these purposes will continue to be used to feed the hungry, provide tools and work projects, increase agricultural undertakings, help with housing needs, provide medical assistance, and for other forms of aid.

(6) Organization and procedures will be developed, refined, and clearly stated for making efficient response to starvation and disasters.

All of these are in the process of implementation. The Foreign Mission Board is well on the way to fulfilling the objective of "vigorous, appropriate, and prompt response to world hunger and disasters."

In all these efforts, the dimension of spiritual need is ultimately an important consideration. According to Foreign Mission Board Executive Director Baker J. Cauthen, "Most of all, ministry to human suffering is along spiritual lines. When people are brought to know the reality of God's love through faith in Jesus Christ, they experience peace in their hearts, the enabling power of the Holy Spirit, and the motivation that comes from Christ's teachings and ideals. Hope becomes a living reality, and their outlook for life is radically changed."

God has given to Southern Baptists resources far beyond "just a cup of water." If we are to make an impact for Christianity in the last quarter of this century, we must dedicate all our resources to his worldwide enterprise.

TC

Some Surprises of Self-support

One year before they attained self-support, Japan's Baptists chose a verse of Scripture as their motto. The verse reflects the spirit of such a step: "Let us go on to the next towns, that I may preach there also; for that is why I came out" (Mark 1:38, RSV).

When financial independence became a reality for Japan's Baptists in January of this year, they were in a better position than ever before in their short history to do just that—to reach out to Japan's 111,000,000 people with the gospel and to extend their efforts even beyond their own country's shores to take part in the worldwide missionary movement of our day.

In a word, they became responsible!

They saw a distinct relationship between responsibility (*sekinin*) in finances and that which underlies true evangelism and church growth. To

them, commitment to one was intricately tied to commitment to the other. This concept brought to the Christian witness in Japan new initiative and life.

The movement toward self-support began in earnest in 1971, when the Japan Baptist Convention in annual session adopted a five-year plan to achieve financial independence. Previously, numerous articles had been written, speeches delivered, and resolutions passed on the theme. Now, for the first time, concrete proposals were approved that charted a specific course of action.

First, the delegates set a realistic goal that distinguished between operating budget and capital expenditures and concentrated on the operating funds. They saw property upkeep, pastors' salaries, and administrative costs as continuing expenditures that belonged uniquely to the churches of Japan. Vital to the survival of the

churches themselves, these expenses were peculiarly their own responsibility. If Japanese Baptists could somehow manage support of these, they would be able to carry on the work indefinitely. They would be self-supporting!

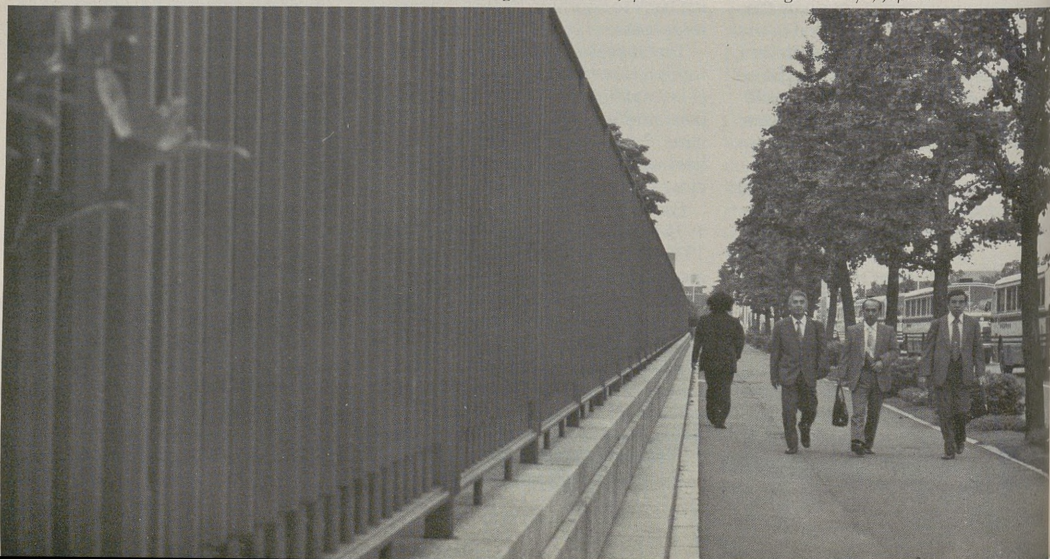
The self-support sought and achieved was at the local church level and at the level of the Convention's operating expenses, in the areas of promotion, leadership training, and evangelistic thrust.

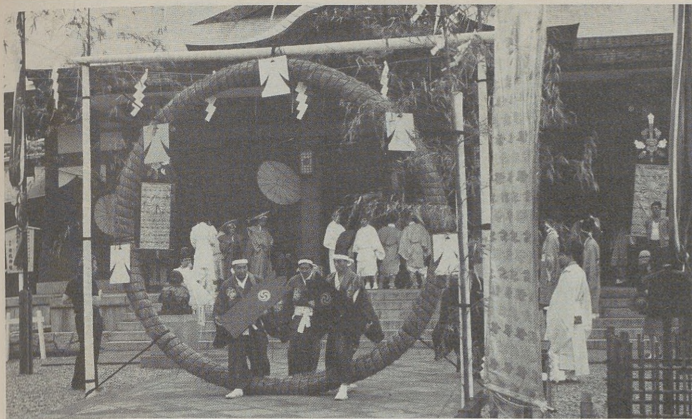
The two Baptist schools in Japan, Seinan Gakuin University and Seinan Jo Gakuin (girls' school), had been self-supporting for a number of years, though they have received nominal sums from the Southern Baptist Foreign Mission Board, largely for religious activities on campus.

Japan Baptist Hospital and the nursing school in Kyoto were given freedom to seek financial support from any source, though the Convention con-

The author, currently on furlough, has been a missionary to Japan since 1949.

Fence and line of tour buses border one side of grounds of the Japanese Diet buildings in Tokyo, Japan.





tinues to supply small amounts.

Jordan Press, with the capacity to generate funds, was allowed to operate on its own. The Amagi Assembly has long been self-supporting.

Each of the institutions just listed has its own board of trustees, most of whom are elected from Convention constituency.

Japan Baptist Seminary (the theological department of Seinan Gakuin University) is the one "institution" the churches feel should be their own responsibility. The cost of operating the seminary has escalated rapidly during a frightful period of inflation. As a consequence, the Convention has been stymied in reaching its goal of complete self-support. However, the Convention has admitted this partial lapse and has begun another five-year plan designed to achieve self-support for the seminary by 1982.

When setting its goal, the Convention viewed capital expenses as areas open to foreign assistance. Purchase of property in pioneer areas, construction costs, and special projects clearly lay beyond the capacity of Japan's Baptists to support. These were seen as one-time investments less likely to encourage a deadly spirit of dependence on help from abroad. These needs were seen as the places for international cooperation with Baptists of other lands. Here, national Baptists could unite with others to reach new sections of Japan with God's Word and proclaim the good news in their country in new and creative ways.

Once the Japanese Convention had clearly identified an objective—to become financially independent in operating expenses by 1977—it was

ready to consider action plans for reaching the goal. Committees literally canned (*kanzumi ni natta*), or sealed off from the world, worked day and night until they had completed their proposals. They drew up position papers to cover virtually every aspect of Convention finances.

At the heart of all proposals lay plans for evangelistic outreach. The churches saw to that. Those members attending the '71 convention were keenly aware that self-support was a valid goal for churches only to the extent that it was grounded in the nature and purpose of God's people to participate in his redemptive mission to mankind. These members not only saw to it that evangelism remained central in the initial proposals, but also they constantly kept the mission of the churches before Convention officials throughout the period. Baptists instructed their leaders along the way to make revisions needed to keep churches alive, active, and responsive to evangelistic opportunities in Japan.

Specific action plans were shaped to

increase giving, to induct zero-based budgeting into Convention financing, and to decrease the amount of financial help requested from the Foreign Mission Board. Planners prepared charts that projected Convention financial needs into 1977 and set target amounts for each year's cooperative offerings.

Staffs were reorganized to accomplish the same work load with fewer people and less overhead. In short, the entire movement was a unit, carefully and thoroughly planned from the beginning.

The next five years were filled with the pain and joy of a birth struggle. At the local level, as congregations became financially independent in record numbers, laymen became more concerned about the life and outreach of churches they supported. Members of one church not only managed self-support, but also invested their life savings in the church, lending, on the average, \$4,000 a family to construct a new church auditorium in their community.

At the national level, churches found a new sense of unity in sacrificial giving, as they met one goal after another. Church members were mobilized to do promotional work formerly done by salaried Convention officials. These members gave tirelessly of their time and money to challenge persons across the Convention to new levels of stewardship and personal witness.

By 1976 it was clear that the financial goal would be met in all areas, except for operating expenses of the seminary in Fukuoka. Still, the final vote to proceed with plans to begin self-support in January 1977 was anticlimactic. A mature spirit of selfhood



Above and left: Two symbols of spiritual needs in Japan are seen in the traditional religion and overwhelming numbers of people. At top, scene at a Shinto temple on a festival day; left, one of seemingly countless apartment complexes in Tokyo.

was already present. The battle had already been won! God had blessed them already with the new life of his Spirit, and they paused to give him thanks.

The movement was a success! But what about the effects of self-support upon church growth, leadership training, evangelistic thrust, and Mission-Convention relationships? In mission circles it is in these areas of continuing concern that the subject of selfhood for young churches is broached.

Examine first the effects on evangelism of this movement toward self-reliance. Over the five-year period, in an increasing way an evangelistic thrust became the element essential to the life and growth of independent churches. As this took place, the number of baptisms increased, church attendance rose, and new missions were begun by local congregations throughout Japan.

In the past, various programs of evangelism all too often were characterized by a spirit initiated by the sending churches. Schools were founded, and churches were begun through a zeal of witness, but generally the initia-



Missionaries carry on active roles in many ways in Japan. At Tokyo Baptist Church (I), an international congregation with some ten nations represented, Missionary Marion F. Moorehead is pastor.

tive was one imported, along with finances and personnel, from abroad.

Now that the responsibility for church life and witness lay firmly on Japan's churches, however, things were different. The results can be seen in the sharp increases in virtually every area of church life and outreach, when compared with the years prior to the movement.

How have Mission-Convention relationships fared? Missionaries across the country, who once were seen to pose a threat to the autonomy of dependent churches, gradually came to be seen as people, persons with special talents, who could help independent, self-supporting churches reach their own goals. Persons who once sat idly by on national committees simply to represent "the Mission" and "the Board" were now called on to contribute in order to be elected. At the administrative level, the Mission and the Convention for the first time were able to address one another as equal partners, as persons with a common calling to proclaim God's Word in Japan.

New discoveries also were made in theological education. The high cost of education in Japan led Tokyo churches to found the Tokyo Baptist Seminary, using qualified pastors in the association who volunteered their time to teach in rented quarters. Students who held regular jobs or attended universities in daytime paid tuition to go to classes at night at the seminary. They did this in order to prepare for service as pastors, educational workers, and ministers of music. The venture was completely self-supporting from

the start and promised a breakthrough to the kind of ministerial training young churches could support.

Finally, the spirit of selfhood caused Japan's Baptists to reach beyond their own shores to participate in a ministry to the world. They were not content just to raise funds sufficient for their own needs. Rather, they continued to support a missionary family in Brazil, providing tools for missionary work and children's education. In addition, they voted to open a new mission station somewhere in Southeast Asia and began the drive to raise funds for such a project.

The dangers of nationalism are still present. Maturity is never free of risk. But one feels that the dangers of self-support in Japan are far outweighed by the bright surprises of God's blessings, everywhere to be found.

Pastor Shuichi Matsumura, president of the Japan Baptist Convention, symbolized the new spirit as he came to the U.S. in the fall of last year to address the Foreign Mission Board meeting in Richmond, Va. Representing churches across his land, he spoke first of deep gratitude for the long years of Southern Baptist aid that has made it possible for Japan's Baptists to achieve the present measure of selfhood.

Then he challenged Southern Baptists to new levels of cooperation: to send more missionaries to reach areas yet unreached; to contribute capital funds to establish new beachheads of witness; but, above all, to stand with Japan's Baptists in equal partnership, as one, facing that country and the world with God's redemptive message of love. **TC**



CALL OF THE CARIBBEAN

By Teresa K. Shields

The call of the Caribbean is ringing in the ears of Lambert and Denise Mills, students at New Orleans (La.) Baptist Theological Seminary. Responding to the call led them to seminary. Following the call will lead them back home—to their Caribbean island.

After completing his master of divinity degree at New Orleans Seminary this December, Mills will become full-time pastor of Central Baptist Church on Antigua in the Leeward Islands of the West Indies.

Mrs. Mills will have completed the religious education diploma and will be assisting her husband in the church there.

"This is a perfect example of a missionary working himself out of a job," Mills comments. "Shelby A. Smith, the missionary there, was my pastor when I accepted the call to the ministry.

"I was assistant pastor there for a while. Then I decided to come to the States to school. First I went to Oklahoma Baptist University, and now I am at New Orleans. When I get back, I will be pastor, and Shelby will move on to other missions-related responsibilities."

Central Church is the largest Baptist church on Antigua. It has a membership of over 300, yet Sunday-morning attendance might run as high as 800, according to Mills.

"This is just opposite from churches in the States. We had an average attendance of 770 at the first of this year. The auditorium will hold 800. When I was there it was filled every Sunday, but I just couldn't bring myself to believe there were 700 or 800 people in the audience."

Mills continues, "Everytime I hear

The author until recently was a staff writer in the press office of the Foreign Mission Board.



Posing for a snapshot are Lambert and Denise Mills from Antigua Island in the Caribbean.

from the church, something new has been added, new buildings or a primary school or something like that. Our church is really growing. From it, four other missions have been started. One is now a full-time church—Villa Baptist Church."

Central Church has a radio ministry in which tapes from the Southern Baptist Radio and Television Commission, Ft. Worth, Tex., are played as public-service broadcasts. A 30-minute television show on the island's only television station also gives the church members more opportunities to share Christ.

"All of the radio-TV work is financially supported by the Foreign Mission Board," Mills explains. "But it is done through the Mission (organization of missionaries) and the local church. So as with the Baptist Hour, at the end of the program it will be said, 'This has been brought to you by Baptists in your area.' I think that's real good, because it lets people know who Baptists are. It's not just some people in the United States, but it's the people from the church over on the hill. It's something they can relate more to."

Although Mills became a Christian before he ever heard of Southern Baptists, he and a group of believers with the help of a missionary from another denomination organized a Baptist church.

"We called it Antioch Baptist Church," he relates. "We didn't know much about Baptists, but some had heard of them. They knew Baptists met on Sunday mornings at 11:00, so we started meeting then, too.

"I was saved when a man came to St. Kitts, where I grew up, and started holding Bible classes. I went because it was new and something different. This man had no formal Bible training, but he held these classes, and scores of people came and were saved. Then we were baptized and formed a church. Later, some missionaries started coming to teach the people there more."

Mills then moved to the neighboring island of Antigua, where he became involved with Central Church. After two years of college in Oklahoma, Mills went back and was pastor of Central Church while the Smiths were on furlough. In 1976, Mills went back again, this time for three months while the Smiths were on special furlough. When he returned to the States, he brought a wife back with him. He and Denise were married in March 1976.

"Denise and I plan to go back home, God willing, to work in Central Baptist Church when we finish seminary," Mills concludes. "The work there is very promising. We think it will be the focal point in Southern Baptist missions in the eastern Caribbean." **TC**

Smile, You're On

By Lambert Mills



You will be on TV every Sunday at 6:00 P.M. for 30 minutes. That will be in addition to preaching twice every Sunday!" Those were some of the instructions given to me by Shelby A. Smith, missionary pastor of Central Baptist Church, Antigua.

Smith was returning to the United States on furlough, and I was to be interim pastor for one year. I was attending Oklahoma Baptist University, Shawnee, but had taken time out to assume this responsibility at my home church.

Central Church is located in the city of St. John's on the island of Antigua in the Leeward Islands. With the help of the Foreign Mission Board and the Leeward Islands Baptist Mission, the church was reaching out to the masses.

I felt comfortable with preaching two or three times a week. However, the thought of preaching for half an hour on television made me uncomfortable. What was more, I did not have that special charisma I thought any television personality had to have.

Preparing for a 30-minute program was difficult. What should I say? Could I look at the camera for that long? What about sermon notes? I did not have a good memory. I needed that manuscript.

My bedroom mirror became the TV camera. I started to rehearse. "Stand by," I said to myself. After a few sec-

onds, I repeated to myself again, "You're on the air!" And away I went.

I shot on for exactly 15 minutes. What was I to do now? Suppose this had been the real thing? I had to find 15 more minutes' worth of material. Making it interesting would also help.

A television speaker has to be interesting, you know. He must get people's attention.

What about a song? Yes, a song would help. I can ask the youth group at the church to prepare a song. But that's only five minutes. A dialogue with one of the youth would take five more minutes. Ah, yes! A closing song would take care of the next five minutes. And now I was ready. There would be an opening song, the dialogue, the sermon, then the closing song. That ought to do it.

• • •

The TV studio was small. The lights were hot. They were blinding. I had a word of prayer with the youth group, and we went to our respective places on the set.

"Stand by." This was the real thing. No mirror this time. My image appeared on the monitors. A dozen things whirled through my mind, but I prayed silently. I thought of the thousands on Antigua and the surrounding islands who had their sets turned on. I was thankful for this moment. The miracle of

electronics would give me the opportunity to speak as God's representative to thousands of people—at one time. Indirectly, through me, the millions who had given to the Lottie Moon Christmas Offering would be speaking to a lost world. What an awesome responsibility! I had to do my best.

Another picture flashed on the screen. On the studio turntable, the Florida Baptist Singing Men were spinning out "Since Jesus Came into My Heart."

At the same time, a recorded voice was introducing the program. A red light indicated that I was on mirror—er, camera.

"And now, here's Rev. Lambert Mills, pastor of Central Baptist Church." That was what the recorded voice said, but I was on the air, live, and so I smiled.

"Hello, we're glad you joined us today. To begin our program, here's the youth choir to sing. . . ." **TC**



Lambert Mills conducts baptism in Caribbean Sea.

Why Missionaries Are Coming

By Denise Mills



Isles where sea and sun make beauty. Blue seas, white beaches, waterfalls and rivers, foliage of different hues, each of nature's tropical fruits, people of all nationalities—this is the Caribbean.

Amidst all of this beauty, there is spiritual poverty.

Each island has had its influx of religions—Hinduism, Spiritualism, Catholicism. There are Muslims and Anglicans. Obeah, characterized by the use of sorcery and magic ritual, is still practiced, and in some areas it even has been legalized. Superstition holds people in its grip, and charms are worn to protect from evil.

But the greatest need is not religion, but Jesus.

I was born in Dominica in the Caribbean. My family and I were trapped in superstition and religion. We thought what we had was good. However, I felt the need for something better. I did not know what that something was, nor where it existed.

I heard that what people like myself needed was Christ. I understood that there were people who had what I

wanted. I did not understand why they did not come and share it with me. I needed them so.

Eventually, one missionary couple came. They told me that Jesus loved me.

I walked up the aisle in a small, rented building where the meetings were held. I gave my life to Jesus.

Later, my mother and sisters were converted.

Now I know what joy there is in the Christian life. I know now that Jesus lives in my heart, and I am glad the missionaries came.

The small church which was formed needed to grow. The missionaries taught, preached, and worked among the people. Some learned how to administer a church. Some learned how to rightly divide the Word.

I grew in the Christian faith. Talking to God was a new experience for me. I loved it. Telling others what he had done for me was also great. Soon many of my friends also discovered the new life in Jesus.

In time the Lord saw fit to lead me to seminary training. My husband and I

are studying at New Orleans Baptist Theological Seminary. After we are finished this final year, I will be returning home to the Caribbean with my husband, where he will be pastoring one of the leading churches.

All of this was possible because missionaries came.

They keep coming because they love Jesus and want to share this love.

The message they bring is enough to combat the grip of evil forces holding many.

The need for missionaries is still great. I am going back to minister to my own people. We need your help. Many are still lost. They are wondering when you will come to share the love of God with them. They cannot hear unless you tell them.

Will you come? They are waiting.

TC

Leisurely vessel leaves Antigua's Nelson's Dockyard, a landlocked harbor.



the letter

by
helen
thames
raley

permeated the atmosphere, the doctors and nurses, and everyone on the staff."

A few years later, just before the Communists came into complete power in China, Sprinkle, ill with pneumonia and malaria, was returned to the Baptist Hospital for two months' care, only to be captured upon his release and imprisoned in a little village on the West River.

He escaped to Taiwan, but not until 1952 did he learn that Wallace had been executed by the Communists. And not until he read the book in 1972, did he know the fate of the Beddoes, reportedly returned to Texas, but, as he said in his letter, "Texas is a big place, and I could not find them."

The second letter came in August 1976. Sprinkle, now 75, is still at his mission in Taiwan. He writes that he can still climb mountains, ride a motorbike, and walk miles and miles through the remote area of island-China, where he has been stationed for 20 years.

He has learned that the city of Wuchow has been burned. He wonders if Stout Memorial Hospital might still be there. And he writes, "I would like to go back some day, and perhaps walk up that great flight of steps into the hospital, sanctified by the treads of two great American doctors. . . .

"When my time of pilgrimage is finished, I hope that God sees fit to let me visit the great mansions he has prepared for them in his eternal kingdom. . . . Only God knows what they accomplished in South China."

How incalculable the influence for good, for healing, in the missionary enterprise! How endless the chain of events that began in 1910 when Robert E. Beddoe, M.D., left Dallas, Tex., to become a "doctor in an old world!"

Why did I receive the letters?
I wrote the book. TC

Kwangsi, China. Not too far away was Southern Baptists' Stout Memorial Hospital, where Robert E. Beddoe, missionary physician, was administrator.

On Sept. 5, 1941, in a raging, 60-bomber attack, the Japanese hit both mission compounds, killing thousands of people in the surrounding area. The Catholic Mission sustained the most direct hit. Their three-story building was destroyed by a 500-pound demolition bomb.

His body crushed, his life all but gone, Sprinkle was found under layers of devastation and debris and was taken to the Baptist hospital where Missionary Dr. William Wallace, Beddoe's assistant, gave first aid and emergency treatment.

Not until six months later was the priest well enough to rejoin his missionary brothers at another mission point. But when he left Stout Memorial, he carried with him fond memories of kind nursing care, music and singing, visits from the Beddoes and other Baptist missionaries, Christmas carols sung that year, and, best of all, a cup of American coffee each morning, a luxury provided by Mrs. Beddoe.

"Stout Memorial was a bit of heaven," wrote Sprinkle. "Divine love literally poured out of the hearts of Dr. and Mrs. Beddoe and Dr. Wallace. It

The first letter came Aug. 16, 1972. It was worn, soiled, crumpled, and heavily stamped. And it was addressed to me.

It began: "I read in practically one sitting a book I have been trying to get hold of for several years. . . . I could not purchase it, because I did not know its exact title, or author, or publisher." (In a strange set of circumstances, still unclear, the book had been taken into the Catholic Mission, Kuang Hsing Tsun, Taiwan, Republic of China.)

The letter continued: "I started *Doctor in an Old World* last night and read until morning. . . . Unashamedly, I confess to you, I shed tears all the way, right up to the end. . . .

"There were smiles, too."

The letter was from a Catholic priest, Russell Sprinkle, who in 1935 left his American home to live and work in the Catholic Mission, Wuchow,

The author, a resident of Shawnee, Okla., is the author of several books. Her late husband, John W. Raley, was president, then chancellor, of Oklahoma Baptist University, Shawnee.



At library of the Hong Kong Baptist Social Service Center girls giggle over their combined art; studious boy concentrates.

Why They Are There

“Why are you in Hong Kong?” That common question from Hong Kong young persons attending an English-conversation class, “gives me the perfect opening for witness,” declares Shirley (Mrs. Lawrence D.) Ingram, missionary who ministers at the Baptist Social Service Center in Hong Kong.

The question also “constantly causes us to keep to the foreground of our minds the real reason for being in Hong Kong—that is, to share the love of God,” adds Mrs. Ingram.

Sharing God’s love is the central purpose of the Baptist Social Service Center in Tze Wan Shan area of Hong Kong.

The center, now ten years old, “is a joint venture of the Baptist Mission and the Baptist Convention of Hong Kong,” states Mrs. Ingram. “The Mission has supplied almost all finances, while the center has been run almost entirely by Chinese Baptists.”

The center occupies several rooms on the ground floor of an apartment complex, where reside some 3,000 persons. A library and a nursery school make up the center’s two major divisions.

Some 250 persons a day make use of the library.

“Most of these are students,” points out Mrs. Ingram. “The library is a valuable asset to the community, as the center is located in a government, low-cost housing area. The living quarters in the apartments are quite cramped and are not conducive to study.”

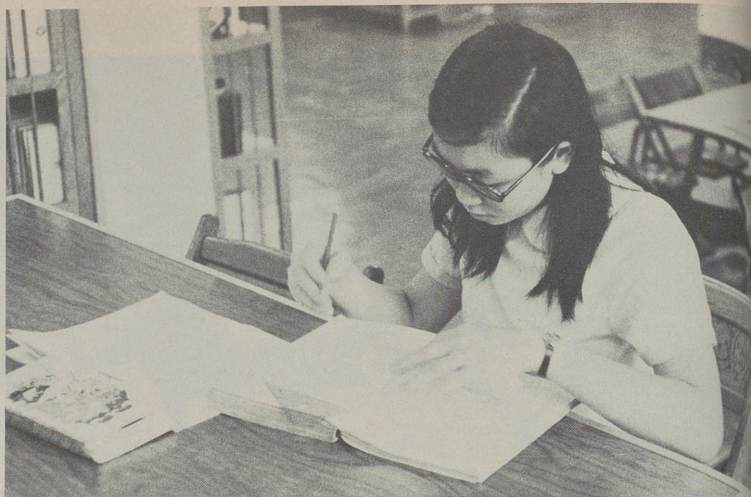
Directing the library is Miss Tsang, a graduate of Hong Kong Baptist Theological Seminary; she receives help from Assistant Director Fong.

“Miss Tsang is also in charge of the church that meets in the center,” says Mrs. Ingram. Attendance at Sunday

Right: Youth finds a quiet place to prepare lesson at Baptist center in Hong Kong. Crowded living quarters often hamper study habits.

Below: Off with the shoes and into the sandbox go these youngsters at the Hong Kong center's nursery school.

Facing page: Son stands guard while father catches up on the news in the library at the center.



School and Sunday-morning worship service is running at about 50. "Training Union is held for school-age children on Saturday afternoon," adds Mrs. Ingram.

"English is always of interest to the young people, even at church, and there is always a demand for an English-language Sunday School class," she reports. Miss Cathy Gregory, a missionary journeyman whose two-year term ends in June, has been teaching this class.

Directing the nursery school is Mrs. Leung, "plus the required number of teachers," continues Mrs. Ingram. "At present there are approximately 80 students, from ages two to six.

"The sessions last the full day. Children are fed breakfast, lunch, and an afternoon snack at the nursery school. During the day there are many learning activities, as well as fun activities."

Although Baptists have from time to time provided other types of activities at the center, "Our only really successful activity has been English-conversation classes," reports Mrs. Ingram.

"Many young people are always looking for an opportunity to practice their English with a native English speaker."

Mrs. Ingram currently is directing the English-conversation class. Enrollment for the recent 12-week term was 14.

"We find many opportunities to witness through these classes," notes Mrs. Ingram. "The youth are very open and questioning."

In a crowded, low-economic area of Hong Kong, Baptists are offering practical services and seeking ways to share the good news of God's love.

TC





EPISTLES

Who Was Maria?

She didn't look like an angel—but who knows? I saw her first at my front door. She began explaining that she had five children, and they needed clothes. Only the day before I had cleaned out closets and had some clothes to give. I learned that her name was Maria Morales. I explained why we are in her country.

"Do you have a Bible?" I asked.

"No," she said, "but I would like to have one so that I can learn about Jesus." She had already told me she did not know Jesus as Savior.



I heard nothing more from Maria for about two months. Then she appeared at the door with the same bag I had given her filled with clothes. Something seemed different about her. Some of her teeth were still missing; she was dressed in old clothes as before; I still could not determine her age. But there was something—her face! That was it—her face seemed to glow!

She told me she had been reading her Bible and had found that all she needed to do to receive Christ was to ask him into her heart. And she had done so. She also said she had been sick. She had read that Jesus could make people well, so she had asked him to heal her. And he had.

There on the front porch we rejoiced together. As she came into the house, she thrust the bag into my hands. It was filled with lemons and guavas.

"This is all I have to offer," she explained, "but I wanted to try to repay you."

Before leaving, she asked us to come to her town, Baranoa, to share the gospel with others. She said she lived in the yellow house behind the theater.

We arrived in Baranoa at the appointed time and place. There was the yellow house. But the people living there had never heard of Maria Morales. We stopped at every yellow house we could find. People helped by referring us to other houses. At last, one man remembered another Morales family.

We located the house and knocked at the door. Yes, their name was Morales, but they had never heard of Maria. As we started to drive away, we found that one tire was going flat. As Otis (my husband) changed the tire, he said, "Marge, maybe this is the house where the Lord wants us to witness."

The family showed interest in the gospel. Friendly and gracious, they invited us to come back and teach their children every week.

Now every Thursday we go to Baranoa. We begin with singing and follow with Bible time. We have been able to give New Testaments to the children.

Paul warned that when entertaining strangers, we may be in the presence of angels without knowing it. Maybe Maria was one of God's special messengers. Whatever the case, she played an important part in opening the work at Baranoa.

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

Reasons To Give Thanks

"Sensei (teacher), I am going to be baptized!" came the message over the phone from Mrs. Katsue Kobayashi, wife of a doctor and mother of two children, calling long distance from southern Kyushu. My heart leaped at the message.



"The Bible you gave me at my wedding," she went on, "I have been reading, and now I want to follow Jesus."

She had once been a member of my seminar and had graduated in 1966. The message brought a time of thanksgiving.

You who read this may give thanks to God, too, for using your prayers and gifts in the sending of missionaries to witness where you cannot go.

Five churches a year have been added to the Japan Baptist Convention since 1965. Churches reproduce.

Baptist Women of Japan set a Week of Prayer goal of \$58,620 in 1976. Of that goal, \$34,000 was designated for the work of Japan Baptists' own foreign missionaries in Brazil. Another \$10,300 would go for work on other foreign fields.

The amount might seem small when compared to budgets of churches and conventions in the U.S. But if you compare it with the place Japan Baptists started 30 years ago, after World War II, it is about a 58,000 percent increase.

Frederick (Fred) M. Horton
Fukuoka, Japan

Seeing Many Faces

The faces I meet these days "wear" many expressions:

—One of joy, as the "stamp man" at the post office is offered *Who is Jesus?* as a gift.

—One of unbelieving wonder, as the sick man in the government hospital hears a man telling him about Jesus on a cassette tape recording—and in his own language.

—One of parental pride, as the young mother is told she is "wearing" a beautiful baby on her back.

—One of distrust, as another man in the hospital is offered a New Testament, when what he really wants is money.

—One of puzzlement, as the Muslim night watchman is told of the coming of Jesus. His response: "My papa told me Jesus wasn't black."

—One of delight, as a three-year-old MK (missionary "kid") is invited for a Coke break in the middle of his "busy" day.

As you continue to pray, please ask:

—That hearts will be opened to Jesus through the correspondence school. (The Bible Correspondence School is a part of the home Bible study, made up of five books, the first of which is *Qui est Jesus?* Through study of these books, many are giving their hearts to Jesus.)

—That more women in Abidjan will come to know Jesus.

—That the Muslims to whom we witness will make their pilgrimages not to Mecca but to Calvary.

—That Christians in the U.S. will be sensitive to God's leadership, whether it be to witness next door or "to the uttermost parts of the earth."

Wilma Rodgers
Abidjan, Ivory Coast

Stolen Wheels

The bicycle was gone when Pastor Ahn came out of the courtyard. It was Monday morning and Pastor Ahn, of Kwang Il Church in Kwangju, Korea, was visiting church members who had not attended worship service on Sunday.

Kwang Il Church, less than three years old, had begun to grow rapidly. For a time, most of the members were students. Now several adults had joined and were attending regularly. Pastor Ahn had left his bicycle outside the home of one family; finding no one home, he left a note. When he came out, he found his transportation missing.

For Pastor Ahn, the loss was a tragedy. A new bicycle would cost almost half a month's salary. Though discouraged, he completed visitation rounds. Back home, he prayed that God would help him find the bicycle and give opportunity to witness to the thief. Then the pastor returned to the area where the bicycle had disappeared. In a few minutes an elderly man riding a bicycle passed the pastor. On the back fender were the words,

"Kwang Il Baptist Church."

"Stop just a moment grandpa," said the pastor.

"Where did you get that bicycle?"

"I borrowed it from someone."

Let's go see the person you borrowed it from," suggested the pastor.

The two traveled about half a mile to a home where the older man, a Mr. Park, had a friend. But the friend was not home to back up Park's story. At this point the 60-year-old man simply admitted his theft.

Instead of taking Park to the police, Pastor Ahn invited him home for dinner. Park spent the next several hours pouring out his problems and unhappiness and apologizing for taking the bicycle. "Won't you come to my house tomorrow and tell me more about Jesus?" he asked the pastor.

The next morning, as the pastor shared the gospel story with Park, the man accepted Christ. After a few weeks in a Bible class for new believers, he was baptized. Soon he enrolled in the church's training course for prospective deacons.

God used the theft of a bicycle and the compassion of a young pastor for an older man who knew not Christ to produce a new and growing Christian.

Arnold A. Peterson
Kwangju, Korea



Curious Visitors

With a yawn, I awoke from my afternoon nap to see who my callers were. I should have known they'd be another party of unknowns. They were. I greeted them and made an effort to learn who they were. Then I asked why they had come.

"Oh, we've just come to see you and your house," mumbled one of the women, her eyes traveling from curtain to picture to piano to brass water pot. "Did our government give you all this?" she asked.

"No," I told her. "The house itself is owned by our company (Mission is not understood), and we purchased the furnishings." I noted that some of the things were brought from our country, and other items were made in her own country.

Then came their real wish: "Can we see your house?" Yes, I've let strangers see my house many times before. I used to show them every nook and cranny. Now I have a new way of sharing with these one-time lookers. They see the living room, kitchen, bathroom, and front bedroom. They are interested in the hot and cold of it—the stove, the refrigerator, and the running water.



When they walked toward the back, I explained that there are three other rooms just like this bedroom and one other bathroom.

"Can we see the baby?"

"No," I said, "we don't disturb her while she is sleeping."

"We won't wake her."

"I know you won't, but we just don't go into her room while she is sleeping."

When they inquired what James does, the Holy Spirit prompted me to give them a copy of Luke's Gospel. I explained that this book is about our religion. They moved to the porch to leave.

Then one of the women returned at the prompting of a whispered message by a waiting male companion. "Do you have any jobs available?" she inquired.

"No, but I can tell you about my religion," I offered.

"Religion won't fill your stomach," she replied, then fled before I could tell her that it can fill a much greater need.

The challenge is one to pray. Missionaries need your prayers for a pouring out of his Spirit upon Bangladesh.

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

Thank You for Prayers

I was standing on a street corner during a shopping trip when two cars collided at the intersection. One vehicle hurdled toward me, stopping only inches from where I stood.

Safely back home, I had just told Charlotte (my wife) of the experience, when she accidentally placed her hand on an extension cord and was thrown backward by the electric shock. But there were no lasting effects.



Less than an hour later, I felt a sinking sensation as I reached into my pocket for my billfold containing all my papers and filled with money drawn out for a trip. The wallet was gone!

A search produced nothing. A friend came by to visit, and while we talked, I prayed earnestly that we might be led to the billfold. With a peace in my heart, I quit worrying. Not long after our guest left, we came upon the wallet where it had fallen onto the floor of the car.

As we prepared to retire that night, Charlotte and I reminded ourselves again about how many Southern Baptists had been praying for us that day. Perhaps the day's events were God's way of saying, "Sam, I want you to live closer to me." At any rate, I want to say thank you to Southern Baptists—for your prayers and for your financial support that enables us and many others like us to serve God in so many countries.

Samuel G. Shepard (missionary associate)
Alges, Portugal

In Memoriam

Lena Lair

Born Anna, Tex., April 24, 1900
Died McKinney, Tex., March 21, 1977

Lena Lair, emeritus missionary who served in Nigeria for 32 years, died in McKinney, Tex., March 21. She was 76.

Miss Lair taught school in Texas before appointment by the Foreign Mission Board in 1935. In Nigeria she taught at Baptist College when it was in Iwo and



after it moved to Ogbomoso in 1938. She also served as principal of Baptist day schools in Iwo and Ogbomoso. In 1957 the Baptist Woman's Training College at Ille-Ife opened under her leadership. She was principal of the training college until her retirement in 1967.

She was a graduate of Baylor University, Waco, Tex., George Peabody College, Nashville, Tenn., and held the M.M.T. and D.R.E. degrees from Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

Survivors include two sisters and two brothers.



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

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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.

Urgent needs for specialists in church development and leadership training are obvious in the number of requests for qualified persons to serve in these areas overseas. The following are illustrative:

Seminary Teaching

Korea: The Korea Baptist Theological Seminary, Taejon, has about 185 students and is growing. Individual would teach in one or more of these fields: theology, philosophy of religion, Christian ethics, church history. This request has gone unfilled for years.

Colombia: Two requests call for teachers at the International Baptist Theological Seminary, Cali; one is especially needed in the field of theology. Would also have opportunities to preach.

South Brazil: A teacher is requested for the seminary in Rio de Janeiro; courses would be those normally included in the field of Old Testament, Hebrew, etc. Another teacher is needed in Christian ethics.

Liberia: The Liberia Baptist Theological Seminary, Monrovia, is a beginning seminary for high school students. The person filling this request would have excellent opportunity for involvement in direct leadership training.

Taiwan: The seminary in Taipei needs someone to teach in the theology department and be flexible enough to teach in areas other than his own specialty.

Uruguay: The person filling this assignment would be responsible for all courses in the Old Testament field, and also might teach in other fields.

Other requests have come from Equatorial Brazil, North Brazil, Ghana, India, Mexico, Paraguay, Portugal, Peru, and Windward Islands.

Theological Education by Extension

Chile: Someone is needed to maintain a program of lay leadership training in the city of Temuco.

Venezuela: Seven requests have come for persons to work in TEE. Missionary should be concerned with both content and methodology and would work out of one of the major cities.

Honduras: Someone is needed to work on the northern coast as regional director of a theological education and lay training center.

Other requests have come from French West Indies, Indonesia, Liberia, and Windward Islands.

For additional information about these and other opportunities, write: Louis R. Cobbs, secretary, Department of Missionary Personnel, Box 6597, Richmond, Va. 23230.

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

Stuart, Malcolm W./Edyth, Hawaii to Japan, May 1.

Retirements

Ernest, Mary Lee (Singapore), June 1.

Assignments Completed

St. Amant, C. Penrose/Jessie (Switzerland), Nov. 30.

Resignations

Bellington R. Paul/Doris (Eq. Brazil), April 30.
Cannon, Joy (Journ., Gaza), Mar. 14.

Deaths

Adams, Mary Floy (Mrs. W. W.) (emer., China), April 1, Birmingham, Ala.
Baker, W. D., father of Dwight L. Baker (India), Mar. 2, Dallas, Tex.
Hanscom, T. W., father of Barbara (Mrs. James H.) Grace (Panama), April 2.
Lair, Lena V. (emer. Nigeria), Mar. 21, McKinney, Tex.
Miller, Lewie H., father of Paul H. Miller (Nigeria), April 1.
Thrasher, James L., father of Carolyn (Mrs. W. Mark) Burris (Singapore), Mar. 10.
Ward, Mrs. C. L., mother of Jean (Mrs. Cecil L.) Thomson (Argentina), March 13.

Marriages

Baker, Bethany Ann, daughter of Frank J. Margate, Baker (Zambia), to Kevin Austin, Feb. 12, Waco, Tex.
Gately, Susan Kaye, daughter of Harold G. Aude, Gately, (Korea), to Terry Bradley Wells, Mar. 2, Fayetteville, Ark.

MOVING?

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

Attach present mailing label to this coupon or copy FULL label information below (including all code numbers). Then add new address. Mail to: Editor, *The Commission*, Box 6597, Richmond, Va. 23230.

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City _____	State _____	Zip _____

Newsletters Tell

Are you on the mailing list of any Southern Baptist foreign missionary? If not, you are missing an experience that helps a person's involvement in world missions have a wider and more personal meaning. A missionary's newsletter brings you "into the family" and quite often furnishes a kind of spiritual food that can be found nowhere else.

Being a part of the communication cycle, at least through missionary newsletters, allows a flow of information and sharing that makes us more deeply involved in the fulfillment of our Lord's Great Commission. This is a dimension that must grow among us all and through churches everywhere, if the goals of Total Missions Thrust are to be realized and realized on schedule.

Occasionally something surfaces in a missionary newsletter that needs a much wider circulation than provided by the original mailing list. In this editor's opinion, such an item was included as a paragraph in a recent newsletter circulated by Malawi Missionaries Dudley and Rebecca Phifer.

"We are . . . thankful for financial support from our Baptist churches back home through the Cooperative Program and the Lottie Moon Christmas Offering. Recently we were talking with missionaries from another group who raise their own support from individual churches before coming to the field. Since prices are constantly increasing and their [the missionaries] support stays the same, they were wondering how they would be able to complete this term. How grateful we are that we can devote our time to our work without constant worries about whether funds will be available to do the task."

If More Than One

IN THE MAY issue we commented on the fact that some subscribers have been receiving duplicate copies of *The Commission*. We would rather not be repetitious, but occasionally it becomes a necessity.

Any person still having that experience should write us, enclosing the address labels from all copies of a given issue. If removal of the labels is problematic, please send us a complete record of the information on each label, line by line and in exact sequence. This may seem a bit tedious, but we are dependent on the exactness of the information in order that the problem can be traced through the computer program and all corrections be made.

A few subscribers have indicated concern over the possibility that their intended extension of subscription has been mistakenly interpreted as a request for a second copy of each issue. This is understandable in that some responses were incorrectly coded into the fulfillment system. For this reason we welcome notification and label information from every person who is still receiving duplicate copies of the magazine because of this malfunction.

To compound the situation, our most recent effort to promote new subscriptions unintentionally went to some current subscribers and to some pastors. In fact, some persons and churches received more than one promotional packet.

As is true so often with experimental projects, we have had to learn how difficult it is to develop a fault-free mailing list. We regret the instances of duplication and misdirection. Also we appreciate the thoughtfulness of those who have notified us, furnishing the information needed for correction.

If you received an extra copy of *The Commission* or a mistakenly sent promotion packet, please let us know. Then pass the item on to someone who might become a new reader of Southern Baptists' foreign missions journal.

Awards

WE ARE PLEASED in a special way with the outcome of the 1977 national awards competition conducted by the Baptist Public Relations Association at the end of March.

Not only did the Foreign Mission Board receive eight awards, but of the three that were for first place in their categories, two are directly related to *The Commission*.

A panel of 12 judges, highly qualified in the fields of journalism, photo journalism, and public relations, reviewed and rated more than 300 entries in 28 categories. These were submitted by BPRA members representing numerous agencies and institutions of the Southern Baptist Convention and of the affiliated Baptist state conventions.

Two photographic productions of our art editor, Bob Harper, received first-place awards. Both were from his coverage of the Lebanon war scenes. One was a single news picture showing a dwelling damaged by artillery fire. It was used as the front cover of our April issue in 1976. The other Harper award was for a photographic series that appeared in that same issue.

In another category a first-place award went to G. Norman Price, director of FMB publications, for the effectiveness of a poster and promotional flyer.

Errata: Name, Date

TO SET the record straight, please turn to page two, column one in your copy of *The Commission's* April issue. The second paragraph is correct except for the name of one person and his identification. It should have said: "Looking for a location for a European Baptist seminary, Southern Baptists' special representative in Europe, J. D. Franks, and Area Secretary George E. Sadler were able. . ."

And if you discovered a discrepancy in our statements regarding the date set for the Foreign Mission Board's April appointment service, be assured that we regret the confusion we may have caused, particularly if someone saw only the wrong date (April 10) and went to Atlanta's giant Omni auditorium only to learn that he was nine days early.

Support with Prayer

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. PHILIPPINES: Pray for the Philippine Mission, organization of missionaries, as it begins its annual meeting today.

2. UGANDA: Pray for an open door to resume full and active Baptist witness in this country.

3. ROMANIA: Nine Baptist churches were either damaged or totally destroyed in the recent earthquake in this country. Eight Baptists are known to have lost their lives. Pray for the dedicated Christians in Romania who are seeking to "pick up the bits and pieces." (The FMB has appropriated \$25,000 for relief.)

4. NORTH BRAZIL: Ask the Lord to bless a BSU group from Louisiana which is working with Missionary Burley Cader and the State Baptist Board of Bahia, North Brazil, in a crusade mission project.

5. RHODESIA: Thank God for continuing response to Southern Baptist witness and the ability to continue most mission work unhampered despite growing tension in this country. (The mission station in Gokwe has been closed.) Pray for a peaceful settlement of Rhodesian difficulties.

6. TAIWAN: Ask the Lord to bless the China Baptist Convention and its 1977 officers as they perform their work. There are 66 churches and 47 chapels comprising the convention on Taiwan (Republic of China).

7. SRI LANKA: Temporary work in this country will be evaluated to determine if assignment of missionaries here will be permanent. Pray for the Lord's leadership in this matter.

8. MOROCCO: Pray that the newly acquired bookstore in this country will prove to be invaluable in making possible the distribution of literature that can guide many persons toward a saving knowledge of our Lord.

9. WINDERMERE, MO.: A Fur-

loughing Missionaries Conference is being held today through June 12. Pray for a renewing spirit for the missionaries meeting here.

10. SOUTH BRAZIL: Don Hammer of the SBC Home Mission Board is conducting Urban Evangelism Strategy Studies in Brasilia. Pray for him as he leads these studies.

11. RALEIGH, N.C.: Missionary journeyman training begins today and concludes July 23. Pray for these young people as they search for God's will in their lives, and as they prepare for service overseas.

12. NIGERIA: Pray for visas for a journeyman nurse and two other nurses who are ready to go and help in the school of nursing at Eku.

13. MALAYSIA: Pray for Malaysians as they take on increasing responsibilities for Baptist work in this country.

14. SPAIN: Pray that growth in church membership and consistent giving will make possible the support of the Spanish Baptist Theological Seminary and other Baptist institutions in Spain.

15. JAPAN: Ask the Lord to be with Mrs. Catherine Bates, a special project person from Georgetown College, Ky., who is serving as an English teacher at Seinan Gakuin University in Fukuoka.

16. ZAMBIA: Twelve college students from the U.S. have joined a dozen Zambian young people to form three youth teams to conduct youth rallies. Pray for these rallies as these young people sing, preach, and witness.

17. PERU: Pray for God's blessings on the Lima city-wide revival this month.

18. BRAZIL: Join Missionary Clifford Dane in prayers of thanksgiving for the increase in membership "that we have seen in our churches" last year, and "for the freedom and open doors

to preach the gospel in Brazil."

19. BANGLADESH: "Pray for workers in the Christian reading rooms," asks Missionary Thomas E. Thurman. "They daily witness to many non-Christians."

20. KOREA: Jai Bong Ko, a scholarship student attending Midwestern Baptist Theological Seminary, Kansas City, Mo., is the only Korean student at Midwestern at the present time. Pray for him and his studies that are particularly hard for him as a foreign student.

21. JAPAN: Toraji Murakami was recently elected president of Seinan Gakuin University in Fukuoka. Ask the Lord to be with and bless this new leader.

22. TAIWAN: Miss Myrtle Anderson, special project person from Columbus, Ohio, is serving as a volunteer worker with the Baptist Convention Literature Center in Taipei for one year. Pray for her as she works and ministers.

23. EQUATORIAL BRAZIL: Pray for the annual Mission meeting beginning today and continuing through June 28.

24. EAST ASIA: Ask the Lord to be with Missionary Sam James, field representative, as he prepares for and participates in meetings in many countries.

25. RIDGECREST, N.C.: Pray that persons attending Foreign Missions Conference beginning today will want to become actively involved in missions around the world.

26. JAPAN and TAIWAN: Pray for a quick adjustment to new fields for Missionaries Wayne and Kay Ellen Deckert and Carl and Peggy Pate.

27. EASTERN SOUTH AMERICA: Helen Falls, professor of missions at New Orleans (La.) Baptist Theological Seminary, is visiting Missions and missionaries in Eastern South America until Aug. 7. Pray for safe travel for her.

28. NORTH BRAZIL: The annual Mission meeting for North Brazil starts today. Ask the Lord to direct the business facing this Mission.

29. KOREA: Missionary Charles Sands, a pharmacist at Wallace Memorial Baptist Hospital, is heading up the hospital's Community Medicine Program, an evangelistic and medical outreach in rural areas. Pray for him as he leads this program and as he serves as chairman of the Korean Mission.

30. HONG KONG: Ask the Lord to bless the work of Mrs. Marie Wetzel, Houston, Tex., a special project person serving as an English secretary at Hong Kong Baptist Theological Seminary. T

What To Pray?

You have read your Bible and the list of missionaries with birthdays and the suggestions for specific needs, and then you spend time in prayer. "We know we are to pray for the missionaries; we know the power of prayer; but how are we to pray?" This question I have been asked many times after I have spoken to Christian people about missions.

There are no simple formulas, but let me share some practical ideas that may help. Paul, in Romans, requested that Christians pray for him as he traveled, spreading the story of Christ. You, too, can pray meaningfully for your missionaries, even if you do not know them personally.

At first glance some of my suggestions may seem ridiculous to you, but try them and see if they help.

- If you are a housewife with a lot of chores and not enough time, pray for the missionary homemaker who has the same chores and more, that she may have time to finish them all.

- If you are a businessman with a business trip on the agenda, pray for the missionary in field evangelism, as he travels from church to church.

- If you are a young person with a test today in school, pray for that MK (missionary "kid") who finds it hard to study when his mother is his teacher. Perhaps you should also pray for the mother.

- If you are active in WMU and you need to plan a program, write a lesson, lead a song, or play the piano, pray for the missionary wife who today will probably do all four of these things.

- If you are a man who can't balance the family budget, pray for the missionary who tries to balance the budget for an entire Mission without any training.

- If you have grown children of your own, pray for the parents of missionaries who have birthdays today. Being separated is hard on the ones who go and on those who stay.

- If you are sick, perhaps one of the missionaries is sick.

- If you have sick children, perhaps they also have sick children.

- If you've wrecked the car, maybe they have, also.

What I am trying to suggest is that you put yourself in the missionaries' place and pray for them as you pray for yourself and your problems. Missionaries do have some problems that may be hard for those at home to understand. In our prayers, therefore, it might be easier to attack the problem itself.

- Pray for the missionaries' recollection of the words they need in a language that is not their own.

- Pray for the missionaries' noses, that the odors they must smell in order to witness and minister will not hamper them.

- Pray for the missionaries' eyes, that as they see the hurt and misery all about them, they will not become hard-hearted.

- Pray for the missionaries' ears, that they will understand and be sensitive to what people are trying to say to them.

- Pray for the missionaries' taste buds and stomachs as they eat with nationals in an attempt to identify with the culture.

- Pray for the missionaries' capacity for patience, that they will have enough for the people with whom they work and for their families, too.

The problems are many, but solutions can be found. Your job is to help through prayer. Read again Paul's words to the Christians in Rome from *The Living Bible*:

"Will you be my prayer partners? For the Lord Jesus Christ's sake, and because of your love for me—given to you by the Holy Spirit—pray much with me for my work. Pray that I will be protected in Jerusalem from those who are not Christians. Pray also that the Christians there will be willing to accept the money I am bringing them. Then I will be able to come to you with a happy heart by the will of God, and we can refresh each other. And now may our God, who gives peace, be with you all. Amen" (Rom. 15:30-33).

TC

DAY AFTER SPRING

Strange, waiting,
sort of lost
day,
The day after spring—
dim and
hushed.
Redwing blackbirds
holding a
wake,
Huddled about
in funeral
clothes,
Calling again
and again
to each other,
"It's ó-ver—
"It's ó-ver—
"It's ó-ver."

—Antonina Canzoneri
Missionary to the Bahamas

Leukemia. It's no longer a death sentence.

When you were young, no form of cancer terrified your parents more than leukemia did.

Just fifteen years ago, a child with leukemia could expect to live only months.

But, thanks to research, things have changed.

Children who once lived months are now living years. Many of them are growing up. Some are already adults, living normal lives.

Did you ever wonder what the American Cancer Society did with the money you gave us? Well, some of it went to leukemia research. And, if we had more, we could do more.

Give to the American Cancer Society.

American Cancer Society

This space contributed by the publisher as a public service

The author, Mrs. Gene V. Tunnell, and her husband served as missionaries in Vietnam 1972-75. They are currently unassigned.

LETTERS

Agreeing on Planting

The article entitled "Brock's Way" in the March issue was truly the finest essay on church planting that this church planter has ever read. Missionary Brock's "20 Principles" are as applicable in the pioneer areas of home mission work as they are anywhere in the world.

If all of us in church extension work could catch the vision of Charles Brock, we'd soon realize that all the resources we need to fulfill the goal of Bold Mission Thrust are already available. Thanks so much for the excellent journalism.

Dennis E. Hampton
Pastor-Director, South Central Nebraska
Sutton, Neb.

I read with interest *The Commission*. As a "home missionary," I feel that we are all vitally related in fulfillment of the Great Commission.

I just finished reading the March issue. Boy! The article by Leland Webb on "Formula for Addition: Brock's Way" was really a blessing. In working here in the Northwest, I have found most of the principles in church planting as Brock lists them are what work here. Too long have we depended on outsiders to help us "build" our churches in the style of the "Bible belt," when actually we are needing to develop indigenous Baptist churches with the people we win for the Lord here.

We are in the prayer-planning process of preparation to begin 25 new Mission/Sunday Schools on one day in July 1978. With a population of over 1,200,000 in this association and 697,000 not members of any church or religion, this would only be the proverbial "drop in the bucket." Some of these will probably fall to the wayside, but many will grow to become mission-minded churches themselves.

As I meet and pray with our pastors in this "Miracle '78" goal, I would like to present each one with a copy of this article.

E. Darrell Evenson
Director of Associational Missions
Portland, Ore.

I would like to request permission to reproduce and circulate copies of the following articles from your March issue: (1) "Formula for Addition: Brock's Way;" (2) "Some 1-2-3's of Planting Churches."

I would like to share these with our field personnel across the nation.

F. J. (Jack) Redford
Department of Church Extension, HMB
Atlanta, Ga.

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Thanks for March

I do love this [March] issue—the picture story about Grenada. Sure hope we can see *The Man Who Sang in the Dungeon* soon; it sounds great! Alma Graves' "Confession" is so human; almost makes me think I could be a missionary! Keep up the good work.

Mrs. Billie Ruth Wood
Auburn, Ala.

The March '77 issue is one of the best, most informative, and most interesting issues lately. I'm grateful for and proud of our splendid publication.

Mrs. Georgia T. Glore
Mableton, Ga.

Matters for Prayer

Appreciate the format and information in *The Commission*. Especially like the "Support with Prayer" page. Sorry that my copy arrives a week into the new month; some of the prayer items are dated prior to that.

Terry C. Terry
Fayetteville, N.C.

The publication schedule of The Commission is intended to allow subscribers to receive each issue by the first of the month for which it is published. Complications growing out of a gas shortage during the unusually cold weather earlier this year delayed the printer's schedule for the March and April issues. If mail delivery or other circumstances cause Stateside copies regularly to arrive late, the printing schedule may need to be re-examined.

I want to express appreciation for the new feature in the March issue—the prayer calendar. This type of prayer calendar will have much more impact on mission work than the traditional reading of a list of names (about whom we know nothing of their needs), and it's informative as well.

Mrs. Fern Harrington Miles
Jefferson City, Tenn.

We have received copies of the March issue. Let us take this opportunity to express . . . our sincere appreciation for the most excellent coverage!

It is constantly amazing how often the press and other media bring us into view at times when we are in greatest need of support—both prayer and moral support. I am sure that this is not the first time you have been told that a new strength or vision has resulted about the same time as a news story, etc. Personally, we attribute this to the fact that readers are reminded that "there they are," and prayer and concern emerge.

So this is a "thank you" not only for us (missionaries), but also for the many beautiful people of Grenada whose life-style and land have been shared through our missions journal.

Manget and Elaine Herrin
(missionary associates) Grenada

Whetting Interest

Thanks for an excellent magazine. Surely no one who reads it even occasionally could fail to have an interest in missions.

Mrs. Billie R. Wood
Auburn, Ala.

Thank you for the many fine articles each month that are written for this magazine and continue the good work of informing us lay persons just what our missionaries are doing.

Mrs. Marjorie Gaines
Weems, Va.

Special Offer

I heard about your offer for the New Testament [*Today's Parallel Greek-English New Testament*] through a close friend who is very mission-minded. I am also interested in getting my church concerned for mission work. I am enclosing payment for a two-year subscription to the magazine. I am excited about what our Southern Baptist missions are doing around the world and would like to keep up with their progress more closely.

The Greek New Testament will also aid in my Scripture-searching duties here in the church.

David L. Nixl
(associate pastor)
Pine Bluff, Ark.

I have received *The Commission* for years . . . as a pastor. I wish to send a check . . . for a two-year subscription. I am interested in the Greek-

English New Testament. . . I feel that the Greek English would be of great help.

Thank you for your good work with *The Commission*. The photo work in your publication I know is expensive, but it really makes for an interesting and informative publication. I praise God for your part in the missions team.

Keith Moore (pastor)
Cambridge, Ohio

For persons already subscribing to The Commission, the special premium is available when giving a two-year gift subscription or by extending the present subscription for two years.

For Mission Research

Our church is interested in procuring two subscriptions to *The Commission*. We need to have one subscription for mission research and would like to use the other copy for cutting out articles for mission presentation in our mission studies on Wednesday night.

Our church would be so much better informed about our foreign mission work, and I believe it would help increase our enthusiasm and support for foreign missions.

Wayne G. Fuels (pastor)
Doddsville, Miss.

We are organizing a WMU in our church and have four members who would like to subscribe. We have seen a copy that our pastor received and think *The Commission* will be an asset to our organization.

Mrs. Charlene Dunlap
Haskell, Okla.

Poetic Imagery

The March [issue] . . . contains Mary Langford's poem, illustrated by a photograph taken by her husband.

Mary graciously agreed to speak to my Freshmen Literature class in Hong Kong Baptist College one day about a month ago. She held the students almost spellbound with her beautiful poetry, so much of which is permeated with the message of the redeeming love of Jesus.

The students especially liked the poem you published. It captures in meaningful and poignant imagery the Hong Kong that is so real to all of us who live here. In fact, several students told me later that Mrs. Langford's Christian faith became so real to them through her words. Indeed it did!

Thank you for publishing this lovely poem so thousands of others may savor its message of promise, of hope, and of love.

Mrs. Phyllis T. Miller
Hong Kong Baptist College
Hong Kong

World Community

Thank you for your positive response to our mailing [about Baptist World Alliance]. We feel that if we heighten the visibility of the Alliance . . . many Baptists will begin to get a feeling of their world community. . . .

Your challenge ["From the Editor," Mar.] was well thought out and well written. This awareness of the Baptist family is one of the hardest ideas to get across to us in America. I hope you will continue to point out the importance of cooperation and support among all Baptists.

Robert S. Denny
General Secretary, Baptist World Alliance
Washington, D.C.

Informative

The Commission is so informative about our Baptist mission areas that I commend you on all the work that goes into each issue.

Mrs. Richard Graham
Amarillo, Tex.

Ministry to Lepers

By Baker J. Cauthen

For many years Southern Baptists have extended medical ministries to people suffering with leprosy.

Perhaps the best-known work was that carried on in Nigeria many years ago by Missionary Physician Basil Lee Lockett. In his day a leper colony was maintained. A visit to the colony was unforgettable.

Even after Lockett had passed from the scene, the work among lepers in Nigeria was still of very high interest. I recall vividly a day I went to the dispensary and watched as patients came by to receive their medication. The doctors pointed out to me the varying stages of leprosy, and I greatly admired the tender care that was being extended to those suffering with this illness. It was a special joy that many of the people had found Christ as Savior and were praising God for their new life in him.

The John Lake Leper Colony in South China was another widely known work. It has not been able to function under changed conditions in China.

While today there are still such colonies to be found in various parts of the world, the prevailing trend is toward treating people on an out-patient basis.

Ministry to lepers has been an important part of the Baptist medical work carried on in Thailand. Leprosy patients are seen in other hospital and clinical services in various countries. With the development of more health-care ministries in villages on an out-patient basis, it is to be expected that many cases will be discovered which otherwise might not be brought to the attention of those engaged in medical work.

There are reportedly more than fifteen million cases of leprosy in the world. The disease is found in Africa, Asia, Middle America, and South America, and to some extent in the Middle East.

There has always been a great deal of superstition and fear connected with leprosy. As more has become known and the methods of treatment have improved, better understanding prevails, and people suffering with leprosy are benefited by more understanding attitudes.

Health-care ministries present many opportunities to make known the love of Christ among people in distress. Some of the finest work done on mission fields is carried out by doctors who perform delicate surgery, take care of major diseases, and bring hope for a better life to those who come for attention.

Many others supervise extensive health-care ministries in the villages, where they train national workers to do simplified treatments and dispense simple medications. The visit of a missionary doctor is always an outstanding event, as it brings encouragement to the local worker, skilled attention to those having problems, and an opportunity for warm presenta-

tion of the message of Christ.

Doctors, nurses, and other medical personnel deserve a special place in our interest and prayers. They encounter many problems in carrying on medical work. Rampant inflation produces financial perplexities. In many places government exerts an ever-expanding function. Many times there are problems of maintaining adequate staff. The difficulties, however, are exceeded by the tremendous service that is rendered and the deep appreciation that is felt by the people for those who reach out in loving care in the name of Christ.

As we pray, let us remember that Southern Baptists do not stand alone in the vast ministry to the world's peoples. We thank God for all of our fellow Christians who reach out in the service of our Master to those in distress. Let us include all of them and the people to whom they minister in our love and prayers, and let us add a special prayer for the ministry to lepers. **TC**



Missions Update...

Fire struck the JIBLA Baptist Hospital in YEMEN in April, severely crippling the 70-bed hospital's operations. No injuries were reported, but a 4,000-square-foot building was destroyed, along with all drug supplies, four generators, storeroom, and all hospital linens except those on the beds.

In action at its April meeting the Foreign Mission Board elected LEWIS I. MYERS, JR., associate to the Overseas Division director and ERVIN E. HASTEY associate consultant for evangelism and church development, both effective July 1, and HAROLD E. HURST associate to the medical consultant, effective May 1. HasteY and Hurst were missionaries assigned to PANAMA, and Myers had served in VIETNAM. . . . The Board voted to recommend to the SBC in June that "all appropriate Southern Baptist Convention agencies" be encouraged to extend a helping hand to Baptists in CANADA, but that no SBC agency worker encourage any existing church in Canada to affiliate with the SBC.

An appellate court in TAEJON, KOREA, has upheld a lower court's decision finding Missionary ROLLA M. BRADLEY guilty of negligence when his car supposedly sideswiped a drunken pedestrian and caused his death in February 1976, and fining him about \$200. The prosecutor had appealed the decision, demanding a ten-month sentence. . . . The ETHIOPIAN government has completed all investigations and closed the case involving Medical Missionary SAMUEL R. J. CANNATA, JR. A misunderstanding with a local official over a firearms technicality resulted in Cannata's being taken into custody on April 19, confined 16 days for questioning, and then released on a guarantor (similar to a bail bond in the U.S.). Cannata, who holds a license to possess firearms to help rid some farming areas of destructive animals, said Ethiopian officials treated him well. . . . Despite recent political developments which caused the Ethiopian government to ask some American government personnel to leave, no Baptist missionaries have had to leave, and they plan to continue work there, using ADDIS ABABA, capital, as their base.

Baptists in ANGOLA want Southern Baptist missionaries, who left the country in August 1975 due to civil war, to return. Meeting in LUANDA for the annual meeting of the Baptist Convention of Angola, 41 delegates expressed that desire. Baptist work continues in four major cities and districts in the country. Missionaries have not been allowed to return as residents since Angola became independent late in 1975.

Relief funds totaling \$368,492 and going to 11 countries were approved by the FMB in April. The largest single appropriation, \$119,000, goes for flood relief in the state of MATO GROSSO in South BRAZIL. Also voted were funds to continue a "Food for Work" project in North Brazil, to aid refugees in THAILAND, to assist drought victims in NICARAGUA, and to aid in rebuilding church buildings after the earthquake in ROMANIA and to repair a Baptist theological seminary building in BUCHAREST. . . . In other action, the Board approved 103 young adults for training as missionary journeymen, the largest number ever. The Board also gave approval for missionaries to enter BOLIVIA, SOUTH AFRICA, the SEYCHELLE ISLANDS, and the CAYMAN ISLANDS.

Baptist hospitals in GAZA, INDIA, and YEMEN critically need medical missionary personnel. The work in Gaza faces a definite crisis if a missionary surgeon is not found soon, according to FRANKLIN T. FOWLER, Board medical consultant. A missionary nurse is also urgently needed there.

General evangelists to preach, start new churches, train leaders, and advise associations are needed throughout AFRICA, according to JOHN E. MILLS, area secretary for WEST AFRICA, and DAVIS L. SAUNDERS, area secretary for EASTERN AND SOUTHERN AFRICA, after recent field tours. Medical missionary personnel is the second priority need for the continent. . . . In UPPER VOLTA, 50 representatives from 12 Baptist churches met in the capital and voted to form a national Baptist convention.