

In Eastern and South America, 80 percent of the requests are for couples and singles to work in church development, leadership training and preaching ministry.

Davis L. Saunders, the board's area secretary for Eastern and Southern Africa, said that over half the requests from his area are for evangelistic workers, while among appointments during the past 12 months only three have been assigned to this type ministry. It has been about four years since a couple has been appointed for general evangelism in Rhodesia, he observed.

In Tanzania, over 8,400 nationals have been converted in 31 churches. Nationals have been baptized and have assumed roles as pastor of churches, but additional leadership is needed.

"We especially need young men and women who are graduates of our seminaries with some experience in pastoral work and church development," reported Saunders. "We need men who could begin a training program in a church and would actively participate in it as pastor."

According to Cobbs, the mission area most desperately in need of missionaries is East Asia (Hong Kong, Okinawa, Japan, Korea and Taiwan).

George H. Hays, area secretary for East Asia, said, "We would like to have a missionary advisor in each prefecture in Japan. In addition, there are 10 major cities where we have no evangelistic missionary."

Over a three year period, however, East Asia has received only three couples in general evangelism--the least of any of the eight areas.

Besides evangelistic workers, a large number of medical needs continue. Physicians are requested for 14 countries where Southern Baptists have medical work, and 13 countries need nurses.

The demand for both doctors and nurses always far exceeds the available missionary candidates, Parks reports.

Although the number of missionaries on the field is slightly increasing (a net increase last year of 69 persons), the needs continue to rapidly multiply.

"As we face these overwhelming needs, we are aware that they will be met through the 34,734 Southern Baptist churches within the States; we are only a channel for placing missionaries on the field," Parks explained.

"We are confident that the Lord will continue to call people from those churches to meet the increasing needs."



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**Bermuda Alcoholics
Take Twelve Steps**By Robert L. Harris
Southern Baptist Missionary

ST. DAVID'S, Bermuda (BP)--George and Bob are members of an alcoholic rehabilitation program. For the past two years, a group which they attend has met in the First Baptist Church of Bermuda.

The group relates their program to the twelve steps of Alcoholics Anonymous. But they call it the "Twelve Step Bible Study." It averages an attendance of seven people, led by the pastor.

George is one of the men who has been a part of this study. A prominent Bermuda physician describes George as the "greatest walking miracle" he has ever seen. He was nearer dead than alive from uncontrollable drinking when Jean, a Bermudian woman, visited him in the hospital. Her home had been destroyed partly by alcohol, and she knew personally what was happening to George. Concern led to love and marriage for these two lonely people in their middle years.

George accepted Christ in the First Baptist Church and Jean, already an active Christian of another denomination, was baptized with him into this fellowship. Jean, though blind since the age of nine, is a talented musician and often plays the piano or the accordion for the church. George, also musical, frequently joins her in special instrumental and vocal numbers.

George and Jean, while maintaining their own sobriety through faithful participation in the "Twelve Step Bible Study," regularly bring others into this fellowship. Jean does daily "telephone visiting" in her after-work hours. Their home is often filled with people they are striving to lead to sobriety and to faith in Christ.

Bob is recognized as one of the most skilled builders in the islands of Bermuda. Though in his middle 60's, he still carries the appearance of a big Canadian woodsman, due in part to the years he spent working in Canada.

In June 1974 Bob went on a heavy drinking spree, drinking so much daily he could not work for 19 weeks.

The "twelve steppers" expressed their love for him, including several days in the home of George and Jean.

Bob liked the Bible study especially. He came regularly once he was assured that his disheveled appearance was not offensive. In this same condition he attended the evening services of the First Baptist Church--always on the back seat and always hunched forward in rapt attention.

There he "surrendered" himself to Christ. The pastor and others urged him to go to the hospital for "drying out." But Bob replied that the Lord alone could make him sober. Three weeks later, the Lord did exactly that, he says.

Bob was carried home drunk. He awoke with an overpowering thirst for alcohol. Without a penny, he knew only one bar attendant who would "trust him" for a drink. He made his way to that bar only to discover it was his friend's day off.

Throughout that day, friends who normally would have offered Bob a drink strangely failed to do so. He knew the Lord's hand was in it. That night he fell into a sleep of utter exhaustion.

He awoke on Sunday morning with no thirst and no delirium, only hunger. He got up and prepared his first breakfast in five months. When he found himself polishing his shoes, he knew he was sober. "That's the first thing I always do when I come out of it," he says.

Bob's weekly testimony in the "Twelve Step Bible Study" is a powerful witness to new faces of those fighting the old battle with liquor. "God got me off it," he says. "There's no way I wouldn't have been a very sick man that Sunday morning if God hadn't made me sober."

Bob's little apartment is polished up now, like his shoes. He is a beloved member of the First Baptist Church. But Bob will tell anyone that his favorite time is "our little Twelve Step Bible Study."



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News Service of the Southern Baptist Convention

NATIONAL OFFICE

SBC Executive Committee
460 James Robertson Parkway
Nashville, Tennessee 37219
(615) 244-2355
W. C. Fields, Director
Robert J. O'Brien, News Editor
James Lee Young, Feature Editor

BUREAUS

ATLANTA Walker L. Knight, Chief, 1350 Spring St., N.W., Atlanta, Ga. 30309, Telephone (404) 873-4041
DALLAS Orville Scott, Chief, 103 Baptist Building, Dallas, Tex. 75201, Telephone (214) 741-1996
MEMPHIS Roy Jennings, Chief, 1548 Poplar Ave., Memphis, Tenn. 38104, Telephone (901) 272-2461
NASHVILLE (Baptist Sunday School Board) Gomer Lesch, Chief, 127 Ninth Ave., N., Nashville, Tenn. 37234, Telephone (615) 254-5461
RICHMOND Richard M. Styles, Acting Chief, 3806 Monument Ave., Richmond, Va. 23230, Telephone (804) 353-0151
WASHINGTON W. Barry Garrett, Chief, 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

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'Cooperation Ahead for Black,
White Churches': Black Pastor

By Nancy Carter

LOUISVILLE (BP)--Cooperation, not consolidation, is the future of black and white churches in America, a black Baptist pastor from Houston, Tex., said here.

William A. Lawson, pastor of the 1,100-member Wheeler Avenue Baptist Church in Houston, said in an interview that racial separation of churches is not necessarily bad if it is done voluntarily.

"It's not that the needs of the two are so different, but the expressions," said Lawson, a speaker for the fall missions emphasis week at The Southern Baptist Theological Seminary here. "The black church has a more tribal expression . . . the white church a more Puritan one.

"A black can go into a white church," he continued, "and hear the 'cool' organ music and a well educated minister and it isn't his expression. He may return to a black church where the minister may not be as educated and the music less formal and find it is much more his expression.

"Churches are like families," a person wants a feeling of personal unity and comfort with those around him in the church, Lawson said. Cooperation, however, among black and white churches is growing as the two find they can contribute to and gain from the other, "and that's good," he added.

Lawson helped organize the Wheeler Avenue Baptist Church in 1962. The church is affiliated with a National (black) Baptist convention and the American Baptist Churches. Lawson, a former Baptist Student Union director in the Baptist General Convention of Texas, also teaches a course in black studies at Texas Southern University in Houston.

A challenge to black churches in Texas and throughout the country, Lawson said, is the Black Muslim movement.

"The muslims are much more morally and ethically committed to their cause than most Christians are," he said. This commitment challenges black Christian churches to increase their own commitment, he noted.

The major challenge to all Christian churches, Lawson said, is to remember the call to missions and "be a servant rather than an overlord.

"The church has remained outside suffering. What we have to do is bring the resources of the church to bear at all economic levels."

Lawson said the church has lost some of its influencing power in the past few decades, and "the attitude-changing power of the church has been replaced by the attitude-changing power of the mass media." This new role has forced the church out of its overlord role and back to a servant's position, he added.

Because of this change, Lawson concluded, "The church has the opportunity to again reflect the redemptive love of Christ."

SBC Ends Fiscal Year \$4.1
Million Over Basic Budget

NASHVILLE (BP)--Despite the nation's economic uncertainty, the Southern Baptist Convention's national Cooperative Program unified budget ended the 1974-75 fiscal year, Sept. 30, with receipts totaling \$4.1 million more than the operating and capital needs budgets of SBC agencies.

The fiscal year produced \$41,114,253 in Cooperative Program receipts from churches across the nation and another \$35,639,969 in designated contributions. Total receipts amount to more than \$76.7 million, or 8.44 percent more than the \$70.7 million collected in 1973-74.

The Cooperative Program figure alone is 8.09 percent more than the \$38,036,809 given during 1973-74, while 1974-75 designated contributions rose 8.84 percent above the \$32,744,774 contributed the previous fiscal year.

The \$41.1 million Cooperative Program figure is about one third the amount collected by 33 state conventions across 50 states and one-tenth the amount collected in 34,734 Southern Baptist churches.

Cooperative Program contributions had topped the basic operating and capital needs budgets of \$37 million by more than \$900,000 by the end of August and then went on to exceed the \$3 million "challenge" budget during September. The \$41.1 million total exceeds the combined \$40 million Cooperative Program goal by \$1.1 million.

Porter Routh, executive secretary-treasurer of the SBC Executive Committee, expressed gratitude for the "significant increase."

"Many factors enter into this increase, such as continued concern of each SBC agency, the 50th anniversary of the Cooperative Program, the response of pastors and churches to greater sharing, and the decision by 17 state conventions to increase the percentage of their total Cooperative Program receipts with SBC agencies," Routh said. "Above all, we need to be grateful to God for his continued blessings."

During the 1975-76 fiscal year, which began Oct. 1, the national Cooperative Program will shoot for a \$51 million budget, part of a combined \$150 million Cooperative Program goal of all the state conventions. That \$51 million figure includes a combined operating and capital needs budget of \$42,080,000--or \$965,747 more than the 1974-75 Cooperative receipts. However, an \$8,920,000 challenge portion--through which additional funds would be raised for missions, theological education and other SBC causes--raises the figure to \$51 million.

Distribution of the \$41.1 million, including operating and capital and challenge budgets, allotted \$20,057,126 to the SBC's Foreign Mission Board, \$7,521,422 to the Home Mission Board, \$2,513,138 to Southwestern Seminary, \$2,145,256 to Southern Seminary, \$1,935,293 to the Radio and Television Commission, \$1,548,182 to New Orleans Seminary, \$1,335,930 to Southeastern Seminary, \$974,205 to Midwestern Seminary, \$866,182 to Golden Gate Seminary, \$401,142 to the Brotherhood Commission, \$400,143 to the Convention Operating Budget, \$272,977 to the Christian Life Commission, \$222,628 to the Annuity Board, \$196,160 to the Stewardship Commission, \$183,926 to the Education Commission, \$167,280 to the Baptist Joint Committee on Public Affairs, \$156,046 to the Historical Commission, \$111,520 to the American Baptist Seminary, and \$105,697 to the Southern Baptist Foundation.